

## Religious Moderation of Nadhlatul Ulama and Muhammadiyah in Combating Religious Radicalism in Indonesia

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### **Abstract**

*Radicalism appears in the form of acts of rejection, resistance, and the desire to change the system or order following the religious doctrines they adhere to. Nahdlatul Ulama (NU) and Muhammadiyah have always voiced the existence of a moderate religion and opposed everything, forms of violence in the name of religion. This study uses a qualitative approach, where all data include; Journals, books, or articles related to this article. The results of the study stated that the notion of radicalism was caused by a narrow interpretation and the incompleteness of the Qur'anic text which then has implications for a wrong understanding of Islamic religious doctrine. Nahdlatul Ulama (NU) and Muhammadiyah strongly oppose the existence of religious radicalism in Indonesia, in overcoming the notion of religious radicalism, NU and Muhammadiyah create cadres in their regions to anticipate the existence of religious radicalism in the general public, the purpose of forming these cadres is to instill Islam, with rules that are appropriate and do not deviate from its teachings, namely Islam Rahmatan Lil Alamin, not only that, NU and Muhammadiyah often voice moderate Islam.*

**Keywords:** Moderation, Nahdlatul Ulama, Muhammadiyah, Radicalism

### **INTRODUCTION**

Talking about radicalism, it is impossible to deny that there are actions that are based on violence, coercion, and even destruction. One of them is the bombings carried out in Paris by Algerian Islamic groups such as armed Islamic officials have exacerbated tensions in France and increased the amount of support for those who question whether Islam is compatible with French culture, whether it is Judeo-Christian culture or culture secular, and if Muslims can become true and loyal French citizens.

In Indonesia itself, there have been many cases of violent acts of terrorism that have in the name of religion. Salahuddin, for example, described the Bali bombings that occurred in 2002 as one of the actions initiated by a radical group in Indonesia with roots in the founder of Darul

Islam Indonesia, Kartosuwiryo.(Safaruddin, 2022) The issue of religious radicalism in Indonesia has very worrying. The emergence of radical ideas in the name of Religion has long existed in Indonesia.(Said & Rauf, 2015) Since the first Bali Bombing terror incident which killed 202 people in 2013, at least 12 suicide bombings have occurred. A well-known radical Islamic group Jamaah Islamiyah (JI) and its group are considered most responsible for most of the terror waves in Indonesia post-reform. In response to these acts of terror, until mid-2014 the government detained more than 900 terrorists and approximately 90 suspected terrorists were killed. The involvement of radical Islamic groups in acts of terror does not constitute a new phenomenon in the history of politics in the homeland. Behind the many acts of terror that took place almost a decade and a half after the reform, can we trace a long series of political and religious upheavals that occurred?(Putrawan, 2022)

There are many reasons for the origin of the radical movement, ranging from economic, social, cultural, and even political understanding good national and global which are starting to show injustice. According to Fealy and Hooker, the growth of radicalism in the name of religion is the result of wide openness The faucet of post-reform democratization has influenced the growth and development of the movement radical. Violence carried out in the name of religion will threaten the harmony of society in Indonesia, such as widespread refusal to the destruction of places of worship, which is then followed by the closure and revocation of permits for several churches in Indonesia, becoming a phenomenon of action-reaction that must be understood further.(Zega, 2020) Various acts of terror and radical movements that are getting longer the more intense it is a hard blow for the circles of Muslims because he comes from within the Muslims themselves. While *secular humanists* criticize religion as a barrier to the realization of a civilized social order, acts of violence that are often perpetrated in the name of religion, both by terrorists and mass organizations, further exacerbate these accusations (Susanto, 2018).

The government of Indonesia through the National Counter-Terrorism Agency (BNPT) is trying to strategic steps in countering the radical movement, one of which is by collaborating with the Islamic organization Nahdlatul Ulama (NU). Nahdlatul Ulama is an organization moderate-minded society, in addition to having a network capital strong and broad organization that can reach the grassroots, so it is hoped that strategically in countering the spread of radical and extreme ideas in Indonesia. Draft The deradicalization applied by Nahdlatul Ulama is carried out by persuasive with put forward a humanist approach in building dialogue among internal parties in Islamic society (Haris, 2020).

The largest Islamic Community Organizations (Ormas) in Indonesia, Nahdlatul Ulama (NU) and Muhammadiyah, also spoke up about radicalism, according to the general chairman of

the Nahdlatul Ulama Executive Board (PBNU) KH. Said Aqil Siraj said that various kinds of acts used for violence, especially those in the name of religion by spreading terror, hatred, and violence are not the characteristics of Islamic teachings that are *Rahmatan Lil Alamin*. Meanwhile, the general chairman of the Muhammadiyah Central Executive Haedar Nasir said he asked the political elite not to mobilize the emotions of religion, class, ethnicity, and race. Because this radicalism is also in world politics. Therefore, the emotional mobilization of religion, class, ethnicity, and race that makes these voters can also be radical.

The important role played by Nahdlatul Ulama (NU) and Muhammadiyah as organizations the largest Muslim in Indonesia in fighting the issue of Islamic radicalism and extremism. Where Nahdlatul Ulama (NU) and Muhammadiyah are also very influential in playing the process of mediating and bridging all levels of society with the government and becoming important actors in creating and maintaining peace. Nahdlatul Ulama (NU) and Muhammadiyah have also since 2002 been doing more serious action against the harsh and intolerant image of Islam and seek to build the image of a peaceful Islam and protect all ummah other religions (Asror, 2020).

So from the above background, the researcher wants to explore information about the role of religious moderation between Nahdlatul Ulama and Muhammadiyah in fighting religious radicalization in Indonesia which is often troubling every year in areas prone to violence or terrorism in the name of religion.

## RESEARCH METHOD

The research method that the author uses this time is the method of qualitative descriptive research using secondary data collection techniques, namely data obtained from library research activities which include books, journals, and research related to this research. Qualitative research is research that is used to investigate, find, describe, and explain the quality or characteristics of social influence that cannot be explained, measured, or described through a qualitative approach, and the results of qualitative research also focus and emphasize meaning, not generalizations (Mujahidin, 2021).

## RESULT AND DISCUSSION

### Tracing the History and Emergence of the Movement Radicalism Religion in Indonesia

According to historical writings, the emergence of the movement Radicals in Indonesia started with the disappointment of Indonesian Muslims related to the basic concept country. When the Medina Charter was proposed by Islamic figures such as KH. Wahid Hashim and Teuku Muhammad Hasan, However, the proposal was rejected by the Committee Preparation for

Indonesian Independence. Although in the course of history, rejection is accepted and accommodated by the people of Islam with various considerations. However not infrequently there is still an assumption that is stunting Islamic ideals. This disappointment gave birth to a radical religious movement known as Darul Islam/Army Indonesian Islam (DI/TII) in West Java and South Sulawesi (Said & Rauf, 2015).

The emergence of radical Islamic movements in Indonesia (Yunus, 2017) is caused by two factors; *First*, internal factors from within the Muslims themselves that there have been deviations from the norms of religion. *Second*, external factors outside of Muslims, both those carried out by the authorities and Western hegemony, such as the case of the Warsidi movement, Salaman Hafidz, and Imron, or what is known as a Jihad commando have raised radicalism in Indonesia. Jihad is an effective symbol of resistance to stirring war against the Western world. This condition has led to continuous hostility between the Islamic world and the West. The phenomenon occurs in Indonesia when Muslims react to the United States' attack on Afghanistan. In this period, Islam found an opportunity to voice its aspirations of Islam (Islamic Solidarity). For this reason, radical Islamic groups such as KISDI, Laskar Jihad, FPI, Muslim Brotherhood, and Mujahideen are moving against the United States attack. The jihad command was also sent to Afghanistan as part of the sacred duty of religion (Mauludy, 2018).

Furthermore, the tragedy of the suicide bombing of Imam Samudra and his friends was based on an ideology or belief based on radical doctrines based on the General Guidelines for the Struggle of Jamaah Islamiyah as well as a theological understanding with the style of *Jihadist Salafism*. Greg Fealy and Anthony Bubalo rate PUJI as very much influenced by the ideology of al-Qaeda (*The Trail of the Caravan: The Influence of Eastern Radicalism Middle in Indonesian*). This radical doctrine grows with the struggle against Islamist groups through violence which is increasingly widespread in several countries especially in Egypt after the defeat of the war Arab Israeli years 1967-1990s. The connection between Islamic activists and the government also experienced tensions between the 1970s and 1980s. In this decade there has been a movement in the so-called "Command Jihad", "Terror Warman", and The Priok and Talangsari events. However, in the early 1990s, there was an alignment between Islamic activists and power or what is often called a honeymoon. Strangely violent in the name of Islam appeared after reform era in where active vs free Islam is to convey aspirations. Various Islamic movement which was originally in the underground appeared blatantly both in organizational form period, political organization and movement radicals such as Hizbut-Tahrir Indonesia, Majelis Indonesian Mujahidin (MMI), Enforcement Committee Application of Islamic Shari'a, Front of Defenders Islam, Forum Komunikasi Ahlus Sunnah Wal Jamaah (FKAWJ), Laskar Jihad, and some local radical movements

based on the ideology of Islamism. Indonesia, which was originally referred to as cool concentration of Muslims and peace, suddenly came the chaos with the spread of terrorism (Mufid, 2013).

According to the results of the Agency's Research Research and Development and Education and Training of the Ministry of Religion of the Republic of Indonesia regarding The Development of Transnational Religious Understanding in Indonesia in 2010. From the results, the study found that there was a movement of transnational religions in Indonesia like Salafis, Shiites, Tablighi Jamaat, Brotherhood Muslims (IM), and Hizbut Tahrir Indonesia (HTI). The research also covers the movement outside Islam including the Pentecostal Church in Indonesia, Maitreya Buddha, and Buddha Soka Gakai in Indonesia (Said & Rauf, 2015).

On the other hand, acts of terrorism in Indonesia are currently on the decline since the beginning of the 2000s. However, the root of terrorism, namely religious radicalism, remains to thrive and get a position in the wider community. Apart from religious radicalism, acts of terror are still at risk arising from other frictions, such as anti-union groups, separatism, etc. Because immunity must always remember that we live in Indonesia, a country of diversity. If we are not considerate and thoughtful open, then the roots of radicalism can freely enter and influence us. Government It is also necessary to become a locomotive in the development of national unity and prosperity to protect this country from threats of radicalism that takes advantage of loopholes and injustice.

Meanwhile, LIPI researcher Anas Saidi said that this understanding of radicalism occurred because the process of Islamization carried out among young people took place in a closed manner, and tended not to be open to other Islamic views, especially those with different beliefs. He emphasized that if this understanding was allowed to continue, it could lead to the disintegration of the nation because they considered the Pancasila ideology to be no longer important. "This Islamization process occurs in a monolithic manner and mosques are controlled by certain groups whose consequences are intolerant, extremist, and anti-Pancasila followers. If they later become officials, for example, become ministers or become councilors, if they have no tolerance and still have the mind to change Pancasila, that will be a concern. Anas further said that the process of Islamization among young people must be balanced with an Islamization process that is open and moderate, varied and the resolution of differences of opinion can be resolved not using violence.

Many acts of terror have occurred in Indonesia. Among them are surprising because the explosive power is enough big is the bomb attack in Brass, JW Marriot, and the bomb Bali. Throughout 2016 alone, terrorist acts can be identified, namely, the Thamrin bombing (January 14), the foiling of the terror plot in Surabaya (8 June), the Surakarta Police Headquarters bombing

(5 July), the plan Batam terror act (5 August), Medan Church terror act (28 August), the Samarinda Church terror act (13 November), threaten vital state objects (23 November), bomb plot Istana (10 December), Solo terror act (15 December), plan to blast in Bali (18 December).

The rise of acts of terror in Indonesia as seen mentioned above makes the color of Indonesian Islam change from Islam is tolerant and full of harmony becomes conservative Islam, which can even be radical. The change of Islam in Indonesia towards conservatives is discussed in sufficient detail in the book written by Martin Van Bruinesen, entitled: *Contemporary Development in Indonesian Islam Explaining the "Conservative Turn"*. Spirit The main point presented in this book is the conclusion, that Indonesian Muslims are moving towards being conservative. According to Din Wahid who reviewed this book, the tendency of conservatism does not only appear in contemporary Islamic movements that were born after the Reformation but also penetrates the bodies of established and existing Islamic organizations, such as MUI and Muhammadiyah (Wahid, 2013).

In addition to the acts of terror mentioned above, the assumption the change of Indonesian Muslims towards conservative even tends to be radical, which is marked by the birth of various groups of Islam that tends towards radical and extreme movements., or at least have an even spread understanding exclusively about hardline Islam. Call it the Front group Defenders of Islam (FPI), Majelis Mujahidin Indonesia (MMI) Laskar Jihad (LJ), and the Jama'ah Ikhwanul Muslimin Indonesia (JAMI). Although the number of this group is relatively small with the number of adherents of Indonesian Islamic organizations such as Nahdlatul Ulama (NU) and Muhammadiyah, the movement and propaganda of understanding radicals give significant color to the color of Islam Indonesia in the present context (after the fall of the Order regime) new (Muzaki, 2014).

Various acts of terror and radical movements are getting longer getting intense This is a hard blow for the community Muslim because it comes from within the Muslims themselves. While *secular humanists* criticize religion as a barrier to the realization of a civilized social order, acts of violence that are often perpetrated in the name of religion, both by terrorists and mass organizations, further exacerbate these accusations. Acts of radicalism in the name of religion emerged mainly in Indonesia as a result of the failure to understand the essence of Islam *Rahmatan Lil Alamin*.

## The Role of Religious Moderation of Nahdlatul Ulama (NU) in Combating Religious Radicalism in Indonesia

Nahdlatul Ulama (NU) is an Islamic organization that in his view is a religious movement that aims to participate in building and developing people and communities who are devoted to Allah SWT, intelligent, skilled, noble, peaceful, just and prosperous. Nahdlatul Ulama realizes its ideals and ideals through a series of endeavors based on a religious ideological foundation that forms the distinctive personality of Nahdlatul Ulama (NU) (Farih, 2016).

Nahdlatul Ulama (NU) was born and raised by figures who uphold the principles of a just and peaceful life. They are known as tolerant figures. When you enter the PBNU headquarters, you will get some fosters with very peaceful and tolerant thoughts, for example: (1) “If it is difficult to find reasons to respect followers of other religions, the reason that he is a human created by Allah is enough” (Habib Muhammad Lutfi bin Yahya); (2) “Pancasila as the basis and philosophy of the Indonesian state must be adhered to, must be practiced, must be maintained, and must be preserved” (KH As'ad Syamsul Arifin); (3) “Pancasila and Islam are things that can be in line and support each other. The two are not contradictory and do not contradict” (KH. Achmad Siddiq); (4) “Basic values democracy is to humanize humans and arrange them so that the pattern of human relations is mutual respect for differences and able to work together, to create common prosperity” (KH. Abdul Wahab Chasbullah). In line with the thoughts of the Nahdlatul Ulama (NU) Kiai above, KH Said Agil Siraj in his interview with NU Online, said, “Ahlussunnah no recognize violence and terrorism. We are a people who are modern, tolerant, and moderate, to be an example for other people. (Hasbiyallah, 2016).

PBNU Secretary General Helmy Faishal said that in terms of Indonesianness, Indonesia has valuable capital to achieve an advanced social order. According to Mohammed Arkoun, the Indonesian people have a tolerant and open character. The views of Nahdlatul Ulama (NU) reject and oppose the discourse of radical movements, In this case, the General Chairperson (PBNU) KH Said Aqil Siraj called the perpetrators of radicalism in the name of Islam a crime, according to him such behavior could not be separated from a lack of understanding of the substantial meaning of Islam. The phenomenon of the radicalism movement in the name of religion according to KH Said Aqil Siraj is a form of tyranny, action radicalism is more worrying than any other crime. Radicalism is in the background behind the complete lack of religious understanding, by using the symbol of religion in radical action. In many cases, radical action is carried out by the international network of donors using religious symbols.

Efforts have been made by Nahdlatul Ulama (NU) in responding to and fighting the movement radicalism, there are two approaches to soft (*soft power*) and (*hard power*), In *soft power*,

Nahdlatul Ulama (NU) does a lot of cultural da'wah (indigenization of Islam), campaign on social media using the *Cyber Force (NU Cyber) network Troops*. Doing diplomacy with various actors both in national scope and international. At the 33rd Congress in Jombang the forum recommended PBNU to ward off symptoms of radicalism from various walks of life. Meanwhile, in the *hard power effort* of Nahdlatul Ulama (NU) to form a new autonomous anti-terror agency, Densus 26, with the mission of protecting the Unitary State of the Republic of Indonesia and the fight against radicalism, Nahdlatul Ulama (NU) has also optimized the Ansor Youth Movement. In business *hard power* involving Densus 26 and GP Ansor, both autonomous institutions provided with field training (Pencak Silat, state defense program, analysis, tactical strategy). In practice in the field, they often guard places of religious worship (Christian, Buddhist, Koghucu, Protestant), as a form of early anticipation of the terror attack.

Then in carrying out its role to prevent religious radicalism in Indonesia, (Aswar, 2015). PBNU has systematic and structured movements. By making a move that is scheduled and sustainable. This movement was formulated by PBNU in several ways, including others as follows: *first*, through the regeneration of NU structural and cultural cadres. Such as the activities of the PBNU Nahdlatul Ulama Cadre Madrasah, Education for Development of Religious Insights, Education for Cadres of Nahdlatul Ulama, Muharrrik Mosques and Da'wah, and Dai Cadre Education. *Second*, through training, such as Training of Trainer Muharrrik Mosque and Da'wah, Training and FGD for Young Kyai; and third, through various activities carried out by several institutions and autonomous bodies of Nahdlatul Ulama (NU) such as GP Ansor holding the One Country Carnival in an effort to unite religious communities. The movement carried out by Fatayat NU through sharing international activities of the Young Moslem Women Forum Fatayat NU, the collaboration of the Advocacy and Da'wah Sector Program "Women of Peace Agents, Together in Combating Radicalism and Terrorism", and drafting the Guidance Module for Strengthening Da'wah *Islam Rahmatan l il Aalamiin* for Daiyah. Then the movement carried out by Muslimat Nahdlatul Ulama (NU) in preventing religious radicalism through regular recitations, and early childhood education. And that the last is the movement carried out by Nahdlatul Ulama (NU) Online in conveying its thoughts to the public through various writings, articles, and videos in two ways, namely Producing content that can make people less susceptible to the virus of radicalism. Alternative-narrative content. Peaceful, tolerant, like the values of Nahdlatul Ulama (NU) which are tawazun, tasamuh, taawun. and Produce content that aims to prevent and combat radical ideas in various contexts, such as political, socio-cultural, prevent the idea of caliphate and takfiri in Indonesia. (Gardita, 2018).

In recent years, Nahdlatul Ulama has taken steps to real. In its 32nd congress in Makassar in 2010, NU carried the theme "*Khidmah Nahdliyah for a Dignified Indonesia*". Liberal so feared to dim the moderate attitude that is characteristic of Public Indonesia. The action program includes three things, namely da'wah, social and economic empowerment. Implicit in it is the will to build independence of the people, reduce socio-economic disparities, and strengthen the teachings of *Ahlussunah Wal Jamaah* (Aswaja/Islam Nusantara) who are moderate, tolerant and stay away from violence, justice, and civility.

Then at the 33rd NU Congress in Jombang, East Java, August 1-5 2015, (Mustofa, 2021). NU's attitude in responding to global and national developments was further emphasized by taking the theme "*Islam of the Archipelago for Indonesia and World Civilization*" in outline the action program of Nahdlatul Ulama (NU). ) in countering religious radicalism in Indonesia, among others as follows: (Fuad, 2020).

*First*, in the field of da'wah; through affirmative steps from the concept of the values of *Ahlussunah Wal Jamaah An-Nahdliyah* as well as to negate radical ideas in society, especially through an intensive regeneration program. The essence of the da'wah emphasizes the importance of Islam Nusantara which was developed by the propagator of Islam since the beginning of Islamic da'wah in the archipelago that can realize a civilized culture and civilization, tolerance, harmony, and love of peace. Included in this activity is participating in realizing the harmonization of religious life at the global level. For example, Nahdlatul Ulama (NU) organized an international dialogue by sending delegates to Afghanistan and also invited Afghan clerics to visit Indonesia. The main goal is to introduce the values of *tasamuh* (tolerance), *tawasuth* (moderate), *tawazun* (balanced), *al-is* (justice), and *ukhuwah* (brotherhood) which includes *ukhuwah Islamiyah* (fellow Islam), *ukhuwah wathoniyah* (fellow citizens), *ukhuwah basyariah* (fellow human beings). The dialogue and mutual visits paid off with the formation of Nahdlatul Afghan clerics circa August 2014 in the city of Kabul.

*Second*, the social field; includes social services through the use of zakat, infaq, and alms. Specifically, educational services are directed at improving the quality of the people through the renewal of a balanced curriculum between religious and worldly substances to form a generation that is broad-minded, firm in national identity, and independent. The study of Islam Nusantara began to be developed so that it could be an alternative model world, Islam, to overcome the adversity of Muslims. This social activity is important for creating empathy for those who are socially marginalized (Pusparini & Wahyuni, 2020).

*Third*, the field of economic empowerment of the people; This activity is directed to inflame the entrepreneurial spirit among *nahdliyin* and the development of the sharia economy with medium and long-term goals to fortify the people from the domination of global capitalism. This activity

is also to practice the spirit of plurality in the economic field between the rich and the poor, a synergy between those who are economically strong and those who are weak for the common good.

Nahdlatul Ulama (NU) also has a big role in preventing radicalism or religious extremism in Indonesia. History records that Nahdlatul Ulama (NU) was born as a form of rejection of the radicalism movement of the kingdom of Saudi Arabia which would carry out the generalization of schools of thought. the new ruler will ban all forms of religious practice of the Sunnis, which have existed for decades in Arabia and will replace them with the Wahhabi model. Even the news was widely heard that the tomb of the Prophet Muhammad, will be excavated and evicted. The long history of the work of Nahdlatul Ulama (NU) since 1926 to this day, of course, has had a major influence on the perspective of Nahdlatul Ulama (NU) in viewing issues of religion and nationality, especially in matters of preventing religious radicalism. The Executive Board of Nahdlatul Ulama (PBNU) in carrying out its role as a religious mass organization that concentrates on preventing radicalism in the name of religion, several factors strengthen its position:

*First:* the strong understanding of the Nahdliyyin community towards the values of *Ablussunnah Wal Jamaah*. Since the initial establishment of Nahdlatul Ulama (NU) by KH. Muhammad Hasyim Asy'ri until now structurally led by KH Yahya Cholil Staquf as the general chairman of PBNU has Islamic principles *Ablussunnah Wal Jamaah an-Nahdliyyah*. In the view of Nahdlatul Ulama (NU) Aswaja An-Nahdliyah interpreted the basic religious understandings of the first Nahdlatul Ulama (NU), basing their religious understanding on the sources of the Qur'an, as-Sunnah, Ijma' and Qiyas. *Second,* Nahdlatul Ulama (NU) uses the Madzhab approach in the field of aqidah following *Ablussunnah Wal Jama'ah* which was pioneered by Imam al-Asy'ari and Imam al-Maturidi, in the field of fiqh following one of the four schools, and in the field of Sufism following the madhhab. Imam Baghdadi, Imam Ghazali, and other priests. In the Nahdlatul Ulama (NU) understanding, Islamic religious understanding that is believed to be good is one that has the character of thought/fiqroh ijtimaiyyah formulated in the Nahdliyyah Khittah which contains an explanation of the character of avoiding extremes (*tathorruf*), not exaggerating (*ghulum*), and not making it difficult. (*tasyaddud*) in behaving and dealing with the realities of life. In preaching this character is important as a manifestation of the command "*ud'u ila sabili robbika bil wisdom wa mauidlotil hasanah wa Jadilbum billati hiya absan*" These characters include tawassuth, i'tidal, tawazun, and tasamuh, which are the characteristics of Muslims themselves.

*Second:* The strength of the cultural traditions of the Nahdliyyah people. The power of culture becomes strength separately in the Jamiyyah Nahdlatul Ulama (NU). Unlike other organizations that rely on structure organization, Nahdlatul Ulama (NU) is supported by the

strength of the culture of its members who grow during the wider community. Structure and culture complement each other to make Nahdlatul Ulama (NU) strong and rooted to the bottom. Therefore, he considered that formula was needed for found a relationship between the cultural strength of Nahdlatul Ulama (NU) and the structural Jam'iyah within Nahdlatul Ulama (NU) (Pradangga et al., 2021).

*Third:* The strong role of Nahdlatul Ulama (NU) Ulama in realizing reconciliation between religious values and national values. The ability of the ulama ulema in Indonesia, especially NU scholars to reconcile Islam and nationality, which in the context of religion and nationality are no longer in conflict, and the teachings or spirit of the nationality of Nahdlatul Ulama (NU) with the teachings of Kiai Hasyim Asya'ari who said that “*Hubbul Wathan Minal Iman*”, which can be interpreted that “Love of the homeland or nationalism is part of faith”, if a person feels nationalist then he must believe in God and vice versa if someone believes in God then he must be a nationalist. (Ibda & Saifuddih, 2019). Being a good Muslim at the same time can be a good Indonesian and vice versa. Being a good Indonesian and being a good Muslim at the same time.

*Fourth:* Nahdlatul Ulama (NU) has Islamic boarding schools and formal schools from the MI level to college. PBNU has an educational institution Ma'arif Nahdlatul Ulama (LP Ma'arif NU), implementing policies in the field of formal education and teaching, and Rabithah Ma'ahid al-Islamiyah, abbreviated as RMI, implement policies in the field of developing Islamic boarding schools, which until now have recorded no less than Traditional-style pesantren still occupy the top position among modern pesantren and the combination of traditional-modern. Rabithah Ma'ahid Islamiyah (RMI) NU recorded the total reached about 21000 of the 24000 pesantren. And 12800 educational institutions scattered throughout the country including 24 universities.

*Fifth:* Nahdlatul Ulama (NU) has strength in the science of Sufism and Tarekat which causes Islamic teachings to be easily accepted by the surrounding community. The Executive Board of Nahdlatul Ulama (PBNU) has an autonomous body called Jam'iyah Ahli Tariqah Al-Mu'tabarah An-Nahdliyah, an autonomous body that helps implement policies for followers of tarekat who are Mu'tabar in Nahdlatul Ulama. Jam'iyah Ahli Tariqah Al-Mu'tabarah is a means for Murshidin/Khalifah, to more effectively train students who have pledged allegiance as well as a forum to establish ukhuwah among fellow adherents of Thoriqoh's teachings to improve the quality of faith, piety and sincerity in society. in amaliyah ubudiyah and increase rabithah against murshid teachers or caliphs.

*Sixth:* Nahdlatul Ulama (NU) can influence policies made by the government or the state. As an organization that has a lot of organizational experience that has a direct impact on long-standing coaching and regeneration, the Nahdlatul Ulama (NU) mass has become the mass

organization with largest number of members in Indonesia. This condition automatically causes the institutional position of Nahdlatul Ulama (NU) both in terms of politics, culture, and religion to be very strong. Nahdlatul Ulama (NU) emerged as a center of strategic balance, capable of supporting the religious understanding of *Ahlussunnah Wal Jamaah* as well as the understanding of the nationhood and statehood of the Unitary State of Indonesia (NKRI) and preventing religious extremism.

### **The Role of Muhammadiyah Religious Moderation in Combating Religious Radicalism in Indonesia**

Muhammadiyah itself was born from the reflection of Kiai Ahmad Dahlan, who wanted to make Islam healthy, strong, and great so that it could save the world by always defending those who are in trouble and suffering. Therefore, there must be a unitary and unified organization that places, overshadows, and becomes a forum for these noble thoughts, so Muhammadiyah was established. The Muhammadiyah Organization, which is a socio-religious organization and movement founded by KH Ahmad Dahlan, is a *tajdid* (reform; renewal of Islamic thought) movement that is adapted to the social conditions of Javanese society and the culture of Indonesian society in general and rejects the existence of radical Islam or hard-line Islam (Arroisi, 2020).

40% of Muhammadiyah elites in Central Java stated that Islamic Radicalism is a belief and acts of violence with the legitimacy of Islamic teachings as understood by the perpetrators are appropriate. In addition, the Muhammadiyah elite in Central Java also agreed or agreed that in Indonesia some individuals or groups carried out acts of radicalism in the name of Islam as many as 67% or 10 out of 15 respondents stated that they were appropriate. Then as many as 87% of respondents too agreed that the majority of Muslims in Indonesia do not follow radicalism. On the other hand, the Muhammadiyah elite in Java Middle also as much as 54% said it was close to fitting that Islamic radicalism in Indonesia has existed since the Dutch colonial period. Then the respondents continued that Islamic radicalism in Indonesia appears with a changing mode, each of which is 47% stating that it is appropriate and close to fit. The thorough description of perceptions related to the existence of Islamic radicalism in Indonesia can be seen in the following table and figure:

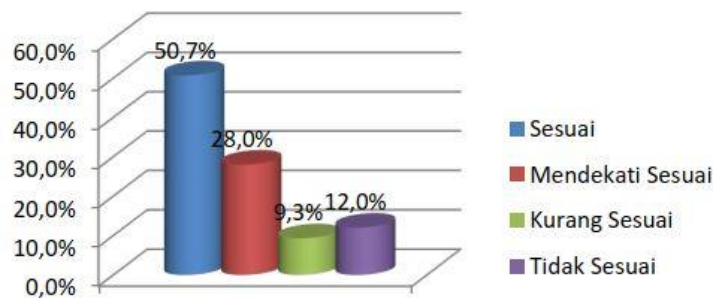


Table of Perceptions of the Muhammadiyah Elite in Central Java related The Existence of Islamic Radicalism in Indonesia

Based on the tables and graphs above, shows that the perception of the Muhammadiyah elite in Central Java regarding the existence of Islamic radicalism in Indonesia is following the description including 50.7% appropriate, 28% close to appropriate, 12% not appropriate, and 9.3% not following the description as following: Islamic radicalism is belief and action violence with the legitimacy of Islamic teachings as understood by the perpetrators; In Indonesia, some individuals or groups carry out acts of radicalism in the name of Islam; The majority of Muslims in Indonesia do not follow radical ideology; Islamic radicalism in Indonesia has existed since the Dutch colonial period; Islamic radicalism in Indonesia appears with different modes (Khoiri, 2019).

Muhammadiyah is a moderate Islamic movement that has a very large number of cadres and is widespread in Indonesia because there must be many differences in response to something. Critical response to the Islamic movement radicals, instead emerged from the top elite of Muhammadiyah in South Sulawesi, including Prof. Ambo Asse, one of the professors at the State Islamic University of Alauddin Makassar. responding to the radical Islamic movement he said: *"For FPI. They have a way of thinking different responsive or applying other parts of the teachings of Islam with want or make changes directly without some considerations first. If you see from its political perspective: FPI has the courage, and that's it is supposed to be Islamic, but I emphasize here is Islam does not do or work with violence but with firmness. Because Religion must be firm and do not exceed the limits of the Qur'an. So, beyond the provisions of that religion which is said to be radical. If the preacher at FPI reprimands him verbally, while the biryani reprimands him with attitude or action. "* From the elite response, it was explained that FPI's actions that went beyond the provisions of religious boundaries by conveying their da'wah through violence full of extremism were not with firmness (Lukita, 2016).

The same view was also expressed by Haedar Nashir, the general chairman of Muhammadiyah, he has a very firm view that Muhammadiyah is positioned as a moderate Islamic group that calls for avoiding all forms of radicalism that lead to absolute understanding and contain extremism, intolerance, and violence on all matters. Matters relating to human life and nationalism,

because Muhammadiyah thinks that Muhammadiyah has an organizational culture that has a strong doctrine of charity (work) theology, then Muhammadiyah people consider radical, conservative can be seen from their amaliah behavior so that sociologically radicalism is considered multi-perspective where Muhammadiyah is of the view that Radicalism in religion is like a double-edged knife. Radicalism from the positive side is interpreted as *tajdid* (renewal) if it is carried out through a comprehensive understanding of religion (Nurish, 2019). But from the negative side, radicalism becomes dangerous if it reaches the level beyond the limit which then develops into a cultural understanding that likes to blame and disbelieve, especially if the culture is implemented in the form of violence against people who do not agree with the radical group to counteract radicalism in a negative perspective. contribute to the struggle by instilling, animating, and practicing the concept of al-Ma'un's theology. Surat al-Ma'un is an entity in the Muhammadiyah struggle movement organization which is the theological foundation in grounding the values of the Qur'an so that it can realize the reality of humanity and life that Islam wants to shape.

Haedar Nasir also advised the government to carry out the people's mandate in Indonesia and build a government for all Indonesian people. Not only for one group but must embrace all the forces of society. Even elsewhere, Haedar Nashir quipped Fachrul Razi when he was the minister of religion about the characteristics of radicalism which he conveyed with the word “*gubyah uyab*”, which means generalizing. This marks the position of the Minister of Religion who sees the plurality of Indonesian Muslims and radicalism from one point of view without looking at the wider side.

Muhammadiyah itself continues to exist emphasizing productive things. Muhammadiyah's charities in the fields of education, health, social services, and community empowerment are Muhammadiyah, s way of running his role. The role of Muhammadiyah in reducing and countering understanding radicalism is seen in educational charities, from kindergarten to university. Muhammadiyah will always be committed to a state based on Pancasila which is in accordance with the basic values of Islam. In this organization there is also a group of Muslims with characteristics of radicalism, there are also those who like to wear sarongs, and robes and some even smoke even though they are at the *tarjih* ceremony. forbid it. The point is that in Muhammadiyah, there is no extreme right or left radical (Satriawan, Lailam, & Islami, 2019). Muhammadiyah will also always be committed to national politics by looking at the benefit of the people. The nation is the people, so they must be prioritized and fought for above other interests.

Muhammadiyah has a very important role in countering and fighting radical groups and intolerant groups in Indonesia which are increasingly spreading widely and fertile, one of the offers that Muhammadiyah often listens to is the concept of moderation as a middle way to overcome

the problem of radicalism in various circles of society. civil. The influence of this radicalism ideology indeed stems from educational institutions such as religious-based schools, and among these Islamic schools are managed by Islamic groups with modernist orientation, including institutional foundations managed by certain Islamic political party institutions. Should be, in the level of thought radicalism has a positive connotation where understanding a text and context must get to the roots. But radicalism becomes problematic when at the level of daily practice of the Indonesian people so that it can cause acts of intolerance and even violence against other religious groups.

Recently, on November 11, 2019, news of an incorrect public recitation will be carried out or a hoax, which in the news will hold a public recitation in commemoration of the Birthday of the Prophet Muhammad SAW in the Kejawen area, Grujugan District, Monday night at 18.00 western Indonesian time. The activity is the form of strategies carried out by radical groups in social media (social media) to influence the Bondowoso community and its surroundings. they deliberately packaged the recitation with Madrasah Aliyah students The country in Bondowoso and also with the Tabligh Akbar At-Taqwa Great Mosque Bondowoso. Some pamphlets are spread on social media, which are reversible who will be presented in the context of the study is ustadz Hutri Agus Priyudo, everyone already knows that the ustadz is from an illegal organization and banned by the government and even disbanded, namely Hizb ut-Tahrir Indonesia (HTI).

Seeing the phenomenon of the events that occurred in Bondowoso, the Muhammadiyah Community Organization carried out da'wah about the dangers of radicalism and anti-Pancasila extremism movements. The Muhammadiyah Islamic Organization, which was founded by KH Ahmad Dahlan, in carrying out its missionary strategy, Muhammadiyah is centered on renewal (tajdid) and maintaining the purity of Islam (purification). to eradicate all things that smell of superstition, heresy, and superstition (Sairin, 1995).

The da'wah strategy carried out by the Muhammadiyah Regional Leadership in Bondowoso Regency by prioritizing Islamic teachings following Islamic religious principles, including regular recitations, establishing a Hajj ritual guidance institution, building a culture of dialogue, and fostering the younger generation, through mass media da'wah, da'wah. cultural and propaganda empowerment of the people in the fields of education, economy, society and health. From the da'wah model above, Muhammadiyah wants to counteract and eliminate religious radicalism through a formalistic approach (Satriawan, Lailam, & Islami, 2019).

Not only in Bondowoso, but all Muhammadiyah mass organizations also invite Muslims, especially Persyarikatan members, to be critical by trying to stem the development of *takfiri* groups (groups that often label infidel to different groups) through dialogue approaches, open da'wah,

enlightening, educating people, and polite social interactions. Approach to the text that often only *bayani* (textual), by Muhammadiyah later developed into a *burhani* (analytical-demonstrative) approach, as well as *irfani* (Sufistic-feeling). These three approaches can understand the sacred texts of Islam later became a separate school of Islam in the style of Muhammadiyah which is believed to be able to contribute to preventing and combating the ideology of radicalism-terrorism that stems from a misinterpretation of religious doctrine (Qodir, 2017).

Not only at Nahdlatul Ulama (NU), the prevention of radicalism is a program from the internal and external sectors within Muhammadiyah, including the Muhammadiyah Youth Association (IPM). In the internal sector, there are two domains. First, is the structural realm. Muhammadiyah instructs Muhammadiyah leaders to the branches to strengthen a progressive Islamic ideology and realize Darul Ahdi wa Syahdah. Orthomortom (autonomous organization) Muhammadiyah also helped strengthen the foundation of leadership with humanist development. This is also reflected in some of the activities above, where the management is guided by the principles handed down from the center, so that the implementation of deradicalization activities within the Muhammadiyah Youth Association (IPM) remains following the *khittah* of Muhammadiyah organization. Second, is the cultural realm. Muhammadiyah adheres to progressive Islam and actualizes Darul Ahdi wa Syahdah in delivering subject matter in schools, Islamic boarding schools, orphanages, tajwid assemblies, and Muhammadiyah-owned campuses. In addition to internal strengthening, Muhammadiyah is also involved in the realm of interreligious and interfaith dialogue and civil society, both on a national and international scale.

In the external sector, namely the political realm. Muhammadiyah often criticizes government policies or programs, including the deradicalization program so that the implementation of the program is oriented towards substance, not *projects oriented*. This can be seen in several activities of the Muhammadiyah Youth Association (IPM) which are based on guidelines for the establishment of the central Muhammadiyah deradicalization program which is reflected in literacy discussion activities and also other eventual activities where the main goal is to form modernist people and build *wasathan ummah* following *khittah* Muhammadiyah (Hayati, 2021).

## CONCLUSION

There was no significant difference between ormas Nahdlatul Ulama (NU) and Muhammadiyah in views of religious radicalism in Indonesia. The two Islamic organizations view that Islamic radicalism has existed since Indonesia was still under Dutch colonial rule. Although not supported by the majority of umat Islam, Islamic radicalism continues to emerge in different forms vary. The elite Nahdlatul Ulama (NU) and Muhammadiyah mass organizations also view

that the factors of religious sentiment and low religious knowledge have become a factor that encourages the birth of the notion of radicalism. The two Islamic organizations also view that radicalism does not have a foundation in Islamic teachings, because basically, Islam is a moderate religion and *Rahmatan lil Aalamiin*.

Religious radicalism has brought many humanitarian disasters and has also been proven to make Islam's image bad. Therefore, religious radicalism must become a common enemy of Muslims in Indonesia. Islamic community organizations (Nadhlatul Ulama and Muhammadiyah) as a forum for the gathering of Indonesian Muslims play a bigger role in the process of preventing religious radicalism, such as creating cadres whose aim is to purify Islam that is not radical. The process of forming cadres is carried out by increasing the understanding of true and moderate religion, increasing the welfare of the people, and carrying out deradicalization of those who have been influenced by radical ideologies.

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