

NU and Muhammadiyah Communal Conflict: Social Interaction between NU and Muhammadiyah Communities in Cinta Karya Village, Plakat Tinggi District, Musi Banyuasin Regency

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ABSTRACT

NU and Muhammadiyah are the two largest Islamic organizations in Indonesia. These two large organizations have differences in their religious understanding. These differences certainly invite communal conflict between fellow Islamic communities and have an impact on hampering the process of social interaction at all levels of society, especially in the Cinta Karya Village community. This writing aims to analyze the social interactions that occur between the NU and Muhammadiyah communities in Cinta Karya Village. This writing uses a qualitative approach method with an ethnographic type. The findings obtained in this research were that there was no violence or discrimination from each community group in Cinta Karya Village. However, in the context of worship, sometimes they don't get along at certain times. This is the source of conflict between fellow Muslim communities in this village. Despite this, their social interactions can still be said to be well established. It is recommended that reconciliation be carried out in an effort to build peace from this cold war. Positive peace can only be achieved if we communicate well with each other. Through this dialogue, it is hoped that the parties in conflict can have an open view towards each other to avoid violence.

Keywords: *Cinta karya village, NU and Muhammadiyah, social interaction*

Introduction

Humans are called social creatures, special creatures who cannot live alone and need the help of other people. Social interaction is expected to create harmony in religious harmony. Therefore, one aspect of community life that needs to be implemented to produce a safe and peaceful life is the importance of living in complementarity with other people and helping each other (Rahmah & Amaludin, 2021). Basically humans cannot survive without cooperation between people who correspond with each other, either directly or implicitly. Relationships between individuals, between individuals and groups, or between groups and other groups are examples of this correlation (Krisnawati, Triyana, Rahmasari, Ummah, & Fajrussalam, 2022).

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Social interaction itself is a strong relationship between one individual and another, this is expected to explain with certainty that it will be difficult for an individual to make this happen if he does not collaborate with other people. This is the premise of social cycle events, especially social interactions (Xiao, 2018). *Where the earth stands, there the sky is upheld*. This teaching is an idea about the human self that shows how important the direction of cooperation is for people wherever they are. It's as if people need to adapt to their current circumstances. If people do not adapt to their current circumstances, then their own interaction cycle will fail (Haris & Amalia, 2018).

Conflict is an inevitable truth that cannot be avoided but can be resolved. Disagreements often change the situation for all parties involved in a conflict (Harahap, 2020). Indonesia is a diverse nation that is rich in ethnicity, race, religion and culture. There are several official religions in Indonesia, but the majority is Islam. The religions accepted by each individual are different, there will be opportunities for conflict between religions in society, especially in environments that are just starting to develop. This conflict arises because of the diverse understanding of religious lessons in the eyes of society. Many of the struggles that arise are caused by a mentality of feeling right and often not thinking about other people's judgments. With the possibility of conflict, tolerance is needed, especially in understanding the understanding of religion in the public eye to avoid clashes that arise due to contrasts in understanding the teachings adhered to by each individual (Setyorini & Yani, 2020).

Verifiable reality shows that social and political developments that utilize the personality of Islam cannot be separated from conflict. This shows that most of the movements that have occurred so far have been accompanied by subsequent conflicts in society. Basically it tends to be found in several contexts, one of which is religious conflict. The polarization of Muslims itself became a source of religious conflict that occurred later. For example from NU and Muhammadiyah (Adam, 2022). Indonesian people at that time responded to the presence of NU and Muhammadiyah differently because of their different backgrounds. Muhammadiyah, which was introduced by KH Ahmad Dahlan in Yogyakarta, expressed efforts to purify Islamic teachings among Javanese Muslims who were very steeped in mystical culture. KH Ahmad Dahlan's thoughts, inspired by Muhammad Abduh and Rasyid Ridha, emphasized that the rise of superstition, bid'ah and khurafat among Muslims around that time was a form of anti-tawhid action that could pollute Islamic beliefs. On the other hand, the introduction of the Nahdlatul Ulama association whose precursors came from the trusteeship council which proposed to King Saud in Saudi Arabia not to remove historical sites for Muslims in the Land of the Hijaz, including the graves of the Prophet Muhammad SAW and his companions. It was this Hijaz Panel that ultimately transformed into Nahdlatul Ulama (NU), which from the start declared itself as an organization that preserves the social values of a respected nation. Towards the beginning of their founding, the heads of these two associations were involved in many heated polemics regarding the issue of furu'iyah. Issues regardless of the intention expressed, qunut, tahlilan, etc., are the subject of endless discussion. Fortunately, this polemic only stopped at the level of discussion and did not affect the rebellion's activities (Niam, 2019).

The differences that occur between the two supporters of this organization cannot be avoided in public activities. However, this distinction should not be used as a debate because NU and Muhammadiyah have their own premises. If it is not looked at properly, this can create obstacles when social communication is used in the context of an individual's life. Conflict can start between individuals and spread to groups in society later. Of course, this will have a negative impact on the community as a whole (Setyorini & Yani, 2020).

Religion is something that can be found anywhere, including in the people of Cinta Karya Village, Plakat Tinggi District, Musi Banyuasin Regency. Every community environment certainly has a variety of different cultures. Different social environments certainly have different mindsets in dealing with various conflicts that occur. In the life of the village community, there are two

religious beliefs adhered to by the community, namely NU (Nahdatul Ulama) and Muhammadiyah, both of which live side by side. The followers of these two organizations are present because of the uneven distribution of the population in the village. This heterogeneity certainly gives rise to misunderstandings between village communities which can hinder social interaction. In this case, a conflict occurred between NU and Muhammadiyah residents in Cinta Karya Village, Plakat Tinggi District, Musi Banyuasin Regency, which was caused by differences in holiday celebrations. People were sarcastic to each other and felt they were right about this issue.

Based on the description above, the problem formulation in this writing is how is the social interaction of NU and Muhammadiyah residents in Cinta Karya Village, Plakat Tinggi District, Musi Banyuasin Regency? This writing is intended to analyze the social interactions that occur between the NU and Muhammadiyah communities in the village.

Methods

This work uses a qualitative approach with an ethnographic type. Sugiyono in (Hasan & al., 2022), said that qualitative research methods are based on postpositivism and are used to study the condition of natural objects. It uses triangulation (combined) data collection techniques, inductive/qualitative data analysis, and qualitative research findings emphasize meaning over generalization. This method is often called a naturalistic examination strategy on the grounds that the examination is completed in natural circumstances. The direct meaning of ethnography is the depiction of society. In a broader setting, ethnography is a description of a particular cultural composition, customs, beliefs and behavior based on data collected through fieldwork. Ethnography is a type of study that focuses on one society with non-historical analysis (Prasanti, 2018). In this writing, data was collected from literature studies, such as books, journals and articles, as well as participant observation and interviews with informants who live in the village.

The Relationship between Social Conflict between NU and Muhammadiyah Communities

Humans are presented to the world as social creatures, this reality means that humans do not have the choice to live normally without the presence of other people. This relationship can be styled as friendly cooperation. The meaning of social interaction according to experts can be stated as follows:(Muslim, 2013)

- a. Social interaction is a dynamic relationship between individuals, groups, and individuals with groups or vice versa.
- b. Social interaction is a reciprocal relationship between individuals, groups, and groups of people.

It can be concluded that the concept of social interaction is a reciprocal relationship between one human and another.

Basically, social interaction is something that cannot be separated from human existence in this world. Supported by humans who are social creatures which create a relationship between humans and elements of their environment. When social interactions occur, they do not only discuss social issues, but relate to the process of human worship to God (Krisnawati, Triyana, Rahmasari, Ummah, & Fajrussalam, 2022).

Indonesia is a pluralistic country. The religious communities of society are very diverse. If each religious group tends to display its egocentricity that our religion is the most correct and prioritizes the superiority of its respective group, this diversity could have a negative impact on the social interactions of religious communities. Therefore, it is necessary to foster religious harmony by empowering religious institutions, guiding religious communities to increase their faith and piety, serving and providing convenience for religious adherents, encouraging increased practice and implementation of religious teachings, and encouraging and directing all

religious communities to live in peace and harmony within the framework of Pancasila and the Constitution. Thus, it is believed that a society that is firm, socialized in a respectable manner, whose soul is enlightened by religious teachings, will be kept away from revolutionary, extreme and narrow-minded and selective behavior in religious life (Umihani, 2019).

In general, religion is the main source of values in culture. Nevertheless, these values cannot arise without the help of others in the act of human existence. Thus, the nature, thoughts and spirit presented by religion, considering Islam in it, are still passive. Of course, putting it into practice is a difficult task for its adherents (Aisyah Bm, 2014). Religion has become well defined for the ethnicity or local area referred to, but not for other ethnic gatherings or networks. Regardless of whether the communal nature of religion is inherent in the social system and structure of society as a whole or originates from outside, religion appears communal in this context. Shared ideas about religion can not only be seen from the framework of beliefs or beliefs, but also in ceremonies or worship (Haryanto, 2012).

In Islam, there are different ways of thinking that give rise to different assessments in the fields of government, faith and jurisprudence. This is related to each believer's understanding and interpretation of the true teachings of the religion (Fajarini, 2012). The implementation of worship is an important part of the existence of a religious community. Religious ceremonies are a good way to interact with other people and build integrity, unity and social solidarity in a society. A religious group can interact with other religious groups through religious ceremonies. However, it seems different in this case, in fact the various ceremonies and worship systems in the Cinta Karya community are carried out according to their respective understandings because basically the understanding they adhere to, namely NU and Muhammadiyah, is clearly very different. Therefore, factors that trigger conflict between the NU community and the Muhammadiyah community can certainly occur in social life (Aisyah Bm, 2014).

NU and Muhammadiyah are community organizations that operate in the religious sector, especially Islamic community associations in Indonesia. These two Islamic organizations can be found in special places, especially in big cities. We often hear or see differences between the worship practices of these two organizations in various media. So there are many negative opinions about the two mass organizations as diverse associations that cannot possibly be united and these differences can lead to conflict. Another component is that they both have different preaching strategies from each other (Nursalam & Suardi, 2017). Conflict in this definition is characterized as a misunderstanding or conflict between opposing encounters or thoughts. Or in other words, a conflict between several parties. Conflict when associated with social terms means conflict between members of society in social layers (Aisyah Bm, 2014).

Soon (2008) explains (Septriani, Priyatna, & Saleha, 2017) that Muhammadiyah bases its teachings on the origins of the Koran and hadith. As a result, the figures who were said to be members of Muhammadiyah saw that NU members often combined religion with elements of tradition and culture. In line with this, Muhammadiyah adherents in the story imagine that many parents of ulama and Islamic boarding school students have committed heresy or acts that are not in accordance with the example, including adding customs that were not taught by the Prophet Muhammad SAW.

It cannot be denied that the relationship between Muhammadiyah and NU has been colored by clashes triggered by differences in religious views, even though in truth this is unprincipled and is within the scope of effective discussion (khilafiyah), for example, the use of the qunut prayer in prayer, dawn, the number of rakats of tarawih prayers, ceremonies related to death or tahlilan, and the determination of holidays. Because this is not the principle, the dispute must be neutralized. However, what actually happened was that the dispute was made widespread and involved many parts of society (Rofiah, 2016). Due to the latent nature of the dispute, conflict between Muhammadiyah and NU may continue to emerge in the future, especially if there is a triggering issue (Triyono & al., 2017).

Disagreement events have a negative impact on individuals, groups and society, these negative consequences include: First: polarization in public society, as if there are two different groups in the public area. Second: there are dubious attitudes about how different groups treat their own. Third: there is no good relationship with each other, even to the point that some do not welcome each other, because there are many differences. Fourth: Due to belonging to different groups or moving from one group to another, there are some individuals who experience feelings of being isolated or not isolated (Muslich, 2013).

Forms of Social Interaction between the NU and Muhammadiyah Community in Cinta Karya Village

Cinta Karya Village is a Transmigration Village that was built in the 1980s where it started with people taking part in the transmigration program carried out by Suharto, the president of Indonesia at that time. Initially the area did not have village names, each village was only created in the form of groups such as group A (consisting of A1, A2, and so on), group B, group C and others. In the end, the people there agreed to make village names such as C1, Air Putih Ulu Village, C2 Sialang Agung Village and C3 Cinta Karya Village and so on. At that time, Cinta Karya Village was included in the construction of the Spe-3 transmigration location, since then the term C3 was given to the name of Cinta Karya Village. According to local stories, the name Cinta Karya was formed for the village because many of the transmigrants who came to the area were skilled in carpentry and often made carvings or sculptural works in making household utensils and other tools.

The beginning of the existence of NU and Muhammadiyah religious organizations or understandings began with the existence of the transmigration community. Each of them comes from areas of Java such as Tegal, Brebes, Madiun, Jepara. Arriving at Cinta Karya Village, they brought their respective cultures and backgrounds. Local people who are indigenous people do not know about any organizations or sects. This transmigrant community from Java introduced them to ways of worshiping with different organizations. Because the number of transmigrant residents is greater than the local community, namely approximately 80%, the native population follows the majority of the transmigrant community in the village.

Cinta Karya Village consists of 7 hamlets arranged side by side. Each village community has a different understanding of religion, namely followers of NU and Muhammadiyah. Hamlet 4 is the center of the village whose people are originally Muhammadiyah adherents, while several other hamlets are NU adherents and a mixture of Muhammadiyah and NU, more precisely in hamlet 3 which is the domicile of one of the authors. There is no visible difference in religious values between NU and Muhammadiyah, the two are fused and their religious values are lost. However, before that, there were still many religious and community leaders from their respective organizations who often had conflicts between each other's insinuations and boasts between the organizations. Then the value was lost because figures who were considered important started to disappear (died). Society doesn't care about NU and Muhammadiyah adherents, both experience acculturation and follow each other's teachings.

In terms of worship procedures, the people of Cinta Karya Village carry out them based on the teachings they adhere to, as well as in celebrating Islamic holidays and other celebrations. For example, in determining Eid al-Fitr and Eid al-Adha, the people of Cinta Karya Village do not celebrate Eid prayers in one mosque but rather per mosque in each hamlet, so there are 7 mosques in Cinta Karya Village. It is because of these different worship procedures that sometimes the determination of holidays or other events often results in innuendo between NU and Muhammadiyah adherents. Apart from that, if there are community members in one hamlet who do not agree with NU or Muhammadiyah then they will celebrate Eid prayers in another hamlet, and vice versa.

Social interaction between the NU and Muhammadiyah communities in Cinta Karya Village has been well established. In everyday life, each community understands and respects each other when people celebrate their respective religious activities such as tahlilan, celebrations, circumcisions, or weddings held by the NU community. Regardless of whether this is NU or Muhammadiyah or whatever, the community maintains good relations with neighbors even though they have differences. There is no violence or discrimination from any group. However, in the context of worship, sometimes they don't get along.

Each cultural group has a different perspective. They use their own perspective in resolving conflicts of difference of opinion with other groups. In this research, even though the NU and Muhammadiyah communities had different basic understandings and had experienced conflict, they faced this conflict by avoiding disagreements with other people in resolving the conflict that occurred.

Conclusion

Social interaction is an important thing in life. Social interaction is a continuous and reciprocal relationship between one human and another. In terms of differences, especially with differences in understanding of worship methods by the largest Islamic mass organizations in Indonesia, namely NU (Nahdatul Ulama) and Muhammadiyah. However, this difference should not be used as a debate because NU and Muhammadiyah have their own premises. If not looked at properly, this can create obstacles in social interactions with each other. In this research, there was no violence or discrimination from each community group, everyone helped each other. However, in the context of worship, sometimes they don't get along at certain times. However, kindness is the same thing that is taught in every religious belief, it is appropriate for humans to respect each other.

The recommendation in this study is to carry out reconciliation to build peace between people. Positive peace can only be achieved if there is strict discourse with each other. Through this discourse, it is believed that parties in conflict can have an open view towards each other to avoid violence so that peace and harmony will be achieved. Religion and culture are something that cannot be separated. So, reconciling religion and culture does not mean sacrificing the basic principles of religion even though basically various religions can accept whatever culture exists, as long as the culture and religion do not clash with each other. The common task between communities is how culture should not be separated from religious values.

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