The Role and Thought of The Nahdlatul Ulama-Muhammadiyah On Humanity

Suprapto
Universitas Islam Majapahit/ Mahasiswa Program Doktoral Sosiologi Universitas Brawijaya
Corresponding Author: suprapto@unim.ac.id

Lidiawati
Mahasiswa Program Doktoral Sosiologi Universitas Brawijaya

Mahatva Yoga Adi Pradana
Mahasiswa Program Doktoral Sosiologi Universitas Brawijaya

Ali Maksum
Fakultas Ilmu Sosial dan Ilmu Politik, Universitas Brawijaya

Abstract

Concern for humanitarian and health issues, several parties including NU and Muhammadiyah were involved in handling the pandemic. Organizing the community in several aspects, such as appeals in mosques, appeals to educational institutions and Islamic boarding schools, appeals for health protocols, and appeals for vaccinations. Muhammadiyah instructs that educational activities at all levels are aligned with government policies which are coordinated through the relevant assemblies. Through NU Care-Laziznu, they carried out a movement to help the poor or residents affected by the COVID-19 pandemic. NU formed a covid task force to mobilize NU residents to help residents affected by COVID-19. NU as a student movement organization, is actively involved in the struggle of the Indonesian nation. Islam Nusantara and Islam Berkejuan are the first, emphasizing locality with Islam, while the second focuses on globalization. Through the movement in Islamic boarding schools, NU as a space for religious studies (educational function), dialogue with local culture (socio-cultural function) and training on problems in society (socio-political function). Tajdid initiated by Muhammadiyah is to put a solid religious view in the building of faith based on the Al-Quran and As-Sunnah and develop it for a progressive and civilized life. In its acceptance of ijtihad, the tarjih assembly is based on three main points, namely: 1) ijtihad bayani (explaining the mujmal texts of the Qur'an and Hadith); 2) ijtihad qiyasi (stipulating legal provisions that do not exist in the Al-Quran and Hadith; 3) ijtihad istishlahi (stipulating laws that do not have texts specifically based on illat).

Keywords: *NU, Muhammadiyah, Humanity, Tajdid, Ijtihad*

INTRODUCTION

Currently, around 86.7% of Indonesia's population or around 231 million are Muslim and the majority are Sunnis (kemenag.go.id). Indonesian Shia Muslims estimate their population to be between 1 and 3 million (Bouma, 2010). Islam in Indonesia has two main streams: traditionalist and modernist. Traditionalists generally synergize with madrasas or pesantren and follow charismatic leaders. The largest traditionalist group is the Nahdlatul Ulama (Awakening of Ulama). Meanwhile, the modernists adhere to the orthodox interpretation of Islam while accepting the principles and techniques of modern scholarship. The largest modernist organization is Muhammadiyah (followers of Muhammad) (Bouma, 2010); (Cusack, 2021). Organizations outside the traditionalist and modernist schools include: 1) the Liberal Islam Network (JIL) which encourages individual interpretation of Islam; 2) Hizbut Tahrir Indonesia (HTI) which wants a new international caliphate; and 3) the Indonesian Mujahideen Council which wishes to enforce sharia law throughout Indonesia (Bouma, 2010).

The survey results from 34 provinces on the image of Islamic organizations in Indonesia put Nahdlatul Ulama (NU) at 97.5%, Muhammadiyah 94.8%, Islamic Defenders Front (FPI) as much as 73.45%, Indonesian Islamic Da'wah Institute (50.2%), and Hizbut Tahrir Indonesia (HTI) which has been frozen by the government as much as 41.2%, and Persatuan Islam which is at 24.8%. In the fifth organizations, NU and Muhammadiyah occupy the top two, followed by *the ummah* of Muslims in Indonesia. These two Islamic organizations are committed to Pancasila and the Republic of Indonesia, as committed in the history of the independence of the Republic of Indonesia. The image of NU and Muhammadiyah is reflected in the attributes of defending Pancasila and the Republic of Indonesia, respecting differences, tolerance, and promoting *Islam rahmatanlil'alamin.*

Observing the institutional form of NU and Muhammadiyah organizations, both the formation of semi-autonomous bodies, institutions and assemblies, management structures, religious beliefs, national missions, and political affiliations are based on and balanced with government institutions. This indicates that NU and Muhammadiyah can contribute in various fields. With the establishment of these various fields, apart from synergizing with the government, they can directly organize religious-based civil society.

The organization of each mass organization which has different organizational arrangements, has implications for the existence of segmentation or divisions in society. However, it can be a driving force for the creation of integration in people's lives. These differences are realized and centered as the leadership competition faces, interprets and adapts to

The Role and Thought of The … 91 - 108 (Suprapto, dkk.)

each other from the teachings of Islam that are preached. Of course it can cause differences in practice and religious understanding such as how to preach, how to worship, and faith. This difference in understanding, in the national mission has the same tendency to jointly defend the Unitary State of the Republic of Indonesia.

Community Organizations (Ormas) at NU and Muhammadiyah are part of the contribution of civil society in carrying out the national role. The role of nationality can be demonstrated through several aspects, including in the fields of politics, religion, education, culture, economy, and humanitarian and health issues.

Observing national and international issues, Indonesia is currently affected by the COVID-19 pandemic. Focusing on concern for humanitarian and health issues, several parties including NU and Muhammadiyah were involved in handling the pandemic. It has been recorded that since the last one year (September 2020-September 2021) there has been a movement in the level of community compliance.

Reporting from the covid19.go.id website regarding monitoring and compliance with health protocols carried out on 8,327,996 people monitored, 1,154,875 points monitored, in 33 provinces, 369 districts/cities, and 2,901 sub-districts showed that there were compliance with the Indonesian people in handling covid during September 2021. Movements in the level of compliance with the application of health protocols can be seen in Figure 1.
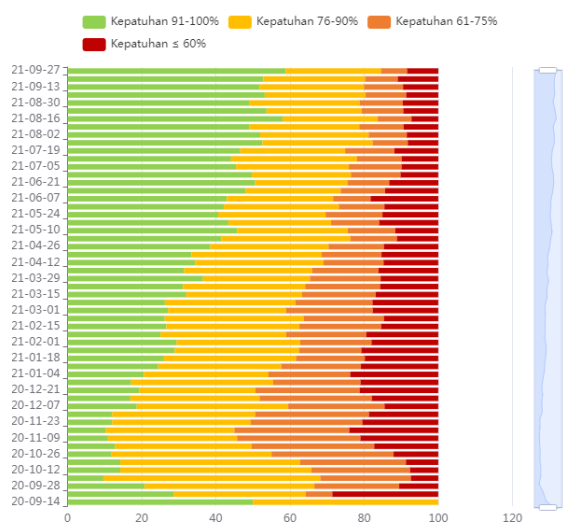
Figure 1 : Monitoring of Health Protocol Compliance
Source: covid19.go.id

Observing the data, reported by national media such as kompas, seconds, and tempo, it shows that there are still discrepancies in the covid data reported by the central and regional governments. Considering that the COVID-19 pandemic in Indonesia is not entirely the government's

task. So, through civil society can be involved and synergize with the government. During the COVID-19 pandemic, several mass organizations were involved in handling COVID-19. Organized, one of which is NU and Muhammadiyah forming a Covid-19 Task Force (Satgas) at the central, provincial, and district/city levels.

Various assumptions and stigma attached to the community regarding COVID-19 have given rise to polemics such as the government's slow performance, limited availability of referral hospitals, limited personal protective equipment (PPE), and community improvement in Community Activity Restrictions (PPKM), and the application of health protocols.

The polemic in handling COVID-19 requires NU and Muhammadiyah to organize the community in several aspects. Such as appeals at mosques, appeals to educational institutions and Islamic boarding schools, appeals for health protocols, and appeals for vaccinations. Organizationally supported by coordination and cooperation with the police and local/central government.

RESULT AND DISCUSSION

1. Political Structure of NU and Muhammadiyah

NU as an organization is classified as Jam'iyyah Dinniyah Islamiyah or now referred to as a mass organization. NU was born surrounded by political nuances. Starting from the anger of the founding scholars of NU at the policy of King Abdul Aziz bin Saud (King of Saudi Arabia) in collaboration with Wahhabis in the renovation of the tomb of the Prophet Muhammad SAW. As adherents of the Ahlus Sunnah Wal Jamaah (ASWAJA) ideology, NU is very much at odds with King Sa'ud's political policies, (Masroer, 2020).

Unlike Muhammadiyah, KH. Ahmad Dahlan as the originator of Muhammadiyah, started da'wah starting from the formation of religious, cultural, and national-based ideas and activities in the 20th century (Masroer, 2020). Efforts to strengthen the idea, KH. Ahmad Dahlan conducts personal and formal interactions with organizations such as Budi Utomo, Sarikat Islam, and Jamiat al-Khoir. Political capital KH Ahmad Dahlan passed through religious da'wah, education, not practical politics. Continuing on the political struggle at the collapse of the Ottoman Caliphate of Turkey in February 1924. The renewal of the Muhammadiyah organization was carried out through mosques and educational institutions. Next, da'wah *amar makruf nahi munkar*, which has Islamic aqidah and is sourced from the Qur'an and Sunnah, (Muhammadiyah, 1989).

The birth of Muhammadiyah was not constructed as a political organization or political party, but in fact Muhammadiyah has positioned itself as a "political movement". The relationship between Muhammadiyah and politics, like NU and politics, was started for the purpose of dividing the movement in an effort to expel the invaders (Maarif, 1995).

Together with NU and PSII, in 1937 Muhammadiyah was also involved in the establishment of Majlisul Islam A'la Indonesia (MIAI), (Deliar Noer, 1991). MIAI was founded by four prominent figures in the Islamic movement, namely KH. Wahab Hasbullah (NU), KH. Mohammad Dahlan (NU), KH. Mas Mansur (Muhammadiyah), and W. Wondoamiseno (PSII). Islamic organizations in MIAI members are PSII, Muhammadiyah, Al-Irsyad, Majalengka Ulama Association, Hidayatul Islamiyah Banyuwangi, and Khairiyah Surabaya. NU only officially entered in 1939. By (Ricklefs, 1995), the establishment of MIAI he called an attempt to control Islam. That means the birth of Masjumi is one of the Japanese ways to control Muslims.

Meanwhile, Masjumi which was founded after independence (1945) was the will of Muslims without outside interference. The use of the name Masyumi was intended to facilitate and follow up on the results of the November 1945 deliberations. The formation of the Islamic Political Party of Majlis Shura Muslimin Indonesia (Masyumi), (Maarif, 1995) could channel the political aspirations of Muslims. Muslims are faced with two major political parties (PNI and PKI). Masyumi is the only political party that represents Muslims in Indonesia. Muhammadiyah (together with NU) became a special member of the Masyumi Party. In the period 1947-1959, Muhammadiyah occupied a fairly important position in the Masjumi Party (Syaifullah, 1997). The involvement of Muhammadiyah in Masjumi is a record that this is the first time that Muhammadiyah has been structurally included in a political party. Before the disbandment of Masjumi in 1960.

Politically, during the political transition from the Old Order to the New Order, Muhammadiyah was faced with a choice between becoming a political party; revive Masjumi; and/or together with other Islamic organizations to form a new political party, (Muhammadiyah, 1969). In addition to being involved in practical politics, in national politics for NU there are two mentions of jihad when fighting against allies. Namely, jihad fatwas and jihad resolutions. The jihad fatwa is specifically intended for nahdliyin citizens and Muslims, while the jihad resolution is intended for the Government of the Republic of Indonesia after the proclamation. KH. Hasyim Asy'ari gave a jihad fatwa to Nahdliyin citizens, Muslims, and the Indonesian government which contained (nu.or.id):

"Berperang menolak dan melawan penjajah itu fardlu 'ain yang harus dikerjakan oleh tiap-tiap orang Islam, Iaki-Iaki, perempuan, anak-anak, bersenjata atau tidak) bagi yang berada dalam jarak Iingkaran 94 km dari tempat masuk dan kedudukan musuh. Bagi orang-orang yang berada di Iuar jarak Iingkaran tadi, kewajiban itu jadi fardlu kifayah (jang cukup, kalau dikerjakan sebagian saja"

The jihad fatwa marks the great determination of NU in maintaining and upholding the Unitary State of the Republic of Indonesia. This context is in line with the use of the notion of nationalism which leads to the goal of obtaining and maintaining the sovereignty of the Republic of Indonesia

(nu.or.id). Meanwhile, for NU, through KH Raden As'ad Sayamsul Arifin's statement that the acceptance of Pancasila was interpreted as *mujma' alaih* (which was agreed upon by Indonesian scholars) (Baso, 2015). After that, the Nahdlatul Ulama Party, a political wing of NU, secured second place in the 1971 parliamentary election, after the Golkar group which came to power under President Suharto. Historically, NU played an important role in the annihilation of the Indonesian Communist Party (PKI) after the failed coup in 1965, (Cusack, 2021).

Then, with the fall of the New Order regime, during Tanwir Semarang in June 1998, Muhammadiyah made political recommendations, one of which was often interpreted as justification for the establishment of the Partai Amanat Nasional (PAN). Likewise, NU, to return to the NU Khittah and at the same time accommodate political aspirations, the Partai Kebangkitan Bangsa (PKB) was established by KH. Abdurahman Wahid (Gus Dur).

As an organization that lives in a political system with all the realities in it, it often forces Muhammadiyah to take a stand. However, this attitude of Muhammadiyah is sometimes criticized and read as an inconsistency of Muhammadiyah as a religious organization. There are two basic things that Muhammadiyah observes: First, the *mainstream* view in Muhammadiyah circles which states that Islam is *al-din wa al-dawlah* . Islam and the state are two entities that cannot be separated. Islam does not have a secularistic character that separates religion and the state, but is integralistic in character (Al-Barbasy, 2017).

Simultaneously, NU and Muhammadiyah have political platforms (PKB and PAN) as political expressions of the reform era. Accompanied by the practice of democracy in the political process. Until now, PKB and PAN are still the political representatives of NU and Muhammadiyah members. The following is the political structure of the relationship between NU-Muhammadiyah and the state.
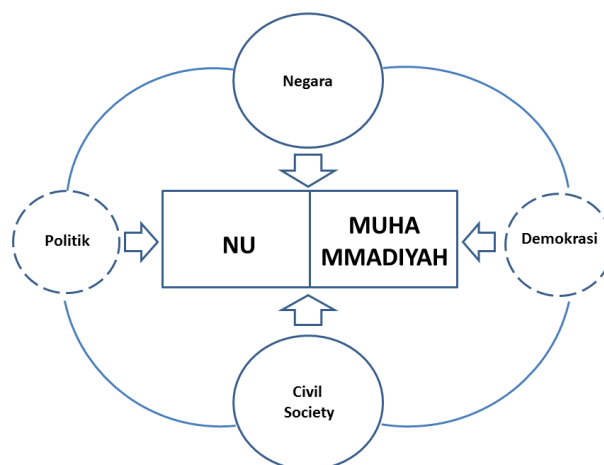
Figure 2 : The Political Structure of NU-Muhammadiyah and the State
Source: Author's Construction

Whereas in the political process, the state is actively involved in regulating through democratic practices. Through the Election Law, civil society is directly involved in determining the right to vote. Observing that the majority of the Indonesian population is Muslim, the NU-Muhammadiyah religious mass organizations are an important part in organizing political masses.

NU-Muhammadiyah Sees the Indonesian Nation

The successful integration of Islamic and Indonesian values into pluralism as a representation of unity or the application of *Bhinneka Tunggal Ika* . This value in a religious approach involves NU and Muhammadiyah as mass organizations that use cultural aspects in religious practice, (Rusli et al., 2020).

Religion has a very important position and role in the life of Indonesian society. Recognition of the position and important role of religion is reflected in the determination of the precepts of the One Godhead (Rusli et al., 2020). In order to uphold the values of tolerance and plurality, the precepts of the One Godhead can be divided into 2 approaches: 1) an inward approach, meaning that religion is believed and practiced based on the beliefs of each of its adherents; 2) an outward approach, meaning that every religious adherent is tolerant of fellow human beings.

The essence of Pancasila values has been lived and practiced by the Indonesian people since this country was not yet independent. Religion and Pancasila are two things that are inherent in the cultural values of Indonesian society. This means that the principles in Pancasila actually reflect the main messages of all religions, which in Islamic teachings are known as *maqâshid al-syarî'ah* (Wahid, 2009).

Next, through significant actions and movements of neo-modernist Islam in Indonesia, it becomes another trigger to advance Indonesian Islam. This cultural and religious movement is a consequence of a unique approach to understanding Islamic texts and local culture, traditions and practices. This approach has a dual role; to promote social ethics and individual piety, while at the same time, to refrain from highlighting unnecessary differences in the Muslim world, (Cusack, 2021).

NU-Muhammadiyah Social Actions and Religious Reference

Religion in the sociological literature is quite calculated as one of the factors that cause social change in society (Leat, 2005). Through religious symbols can integrate individuals who have the same commitment to religion. Symbols represent and communicate a larger whole of objects such as religion, (Goldammer, 2020).

In Indonesian society, it is integrated by certain basic factors, including factors as an eastern society whose majority adherents to Islam, there are values derived from the Qur'an and Hadith that govern every aspect of human life as servants of Allah SWT. These values are also in line with what Pancasila aspires to as the source of all sources of law in Indonesia. In the context of religion and social change, it is interpreted that the community consciously aspires to gain

independence and prosperity as a nation so that something ethical in nature can provide legitimacy.

These two organizations, NU-Muhammdiyah have a movement emphasis. NU campaigns for "Islam Nusantara" while Muhammadiyah campaigns for the "Islam Berkemajuan" movement. Both of them represent that the difference between Nusantara Islam and Berkejuan Islam is the first, emphasizing locality with Islam, while the second focuses on globalization (Cusack, 2021).

NU as a student movement organization, is actively involved in the struggle of the Indonesian nation. Through movements in Islamic boarding schools, NU as a space to study religion (*educational function*), dialogue with local culture (*socio-cultural function*) and train on problems in society (*socio-political function*), (Asmar, 2020).

What NU and Muhammadiyah did in the "Islam Nusantara and Progressive Islam" movement was in line with Weber's designation as a *social action* . Weber divides social action into 4 parts, namely: 1) instrumental rational action; 2) Value-oriented rational action; 3) Traditional actions; and 4) affective action, (Ritzer, 2014).

This type of social action is in line with the form of social authority. Specifically, traditionalistic and charismatic forms of authority are owned by NU. The traditionalistic approach is concerned with preserving (*nguri-nguri*) culture. Through the Saptawikrama which is applied to the Indonesian Muslim Cultural Artists Institute (Lesbumi) it becomes part of a rahmah way of da'wah (Asmar, 2020). Through a cultural approach, the da'wah carried out by NU can be accepted by the community. This strategy cannot be separated from Walisongo's contribution in developing Islamic da'wah in Indonesia. Such as the acceptance of syi'ir, wayang, and the like, apart from being brought closer to culture, they are also brought closer to the nuances of monotheism. While the charismatic approach is oriented to kyai/ulama who are knowledgeable, pious, and have character.

Historically-politically, Muslims have played a significant role in the struggle for independence and the formation of the state. Demographically, Muslims are scattered in each district/province in Indonesia. In the history of Islam, there are three typologies of the relationship between religion and the state, namely: 1) Those who argue that the relationship between religion and the state is integral; 2) Groups who argue that the relationship between religion and the state is symbiotic and dynamic-dialectical; and 3) Groups who think that religion and the state are two different (unrelated) dominants.

In modern society, values and rational instruments are the basis of social action. Modernity is closely related to Muhammadiyah's attitude and practical politics. As is the responsive attitude

of Muhammadiyah in synergizing with the government to overcome the nation's problems, both those that come from the nation's internal (national) and external (international).

The spirit of the Muhammadiyah organization is not only a matter of religious da'wah. The fields of education, economy and social order are also the concern of Muhammadiyah. It is proven that there are learning patterns applied by KH. Ahmad Dahlan. Although more or less influenced by the learning media of western orientalists, for KH. Ahmad Dahlan Indonesian education must progress. Because KH. Ahmad Dahlan was already known as a pioneer of the renewal movement (tajdid).

In order to make it more structured, then by KH. Mas Mansur initiated the Majlis Tarjih while serving as General Chairperson of PP Muhammadiyah (1937-1941). The Majlis Tarjih was later called the Himpunan Putusan Tarjih (HPT), which aims to deal with ummah issues. Not only initiating a tarjih majlis, KH. Mas Mansur was also involved in the formation of *taswirul afkar* (the horizon of thought) with KH. Wahab Chasbullah. It is not surprising that Muhammadiyah and NU also carry out Islamic reforms. Muhammadiyah uses tajdid and islah, while NU uses *al muhafadhotu 'alal qodimi sholih wa al-akhdzu bil Jadidil Ashlah* .

Tajdid initiated by Muhammadiyah is to put a solid religious view in the building of faith based on the Al-Quran and As-Sunnah and develop it for a progressive and civilized life. So when facing various dynamics of Islamic society, the jargon used to strengthen the Ghiroh Kemuhammadiyah is *fastabiqul khoirot* (competing in goodness). Therefore, in an Islamic society, Muhammadiyah aspires to the realization of a civil society. In addition, according to Asmuni Abdurahman, tajdid leads to understanding the interpretation and embodiment of Islamic teachings as Furqon, Hudan, and Rahmatan lil 'Alamin for oneself, family, and society.

From a social action approach, in the religious nuances of NU and Muhammadiyah, they campaign for Islam *rahmatan lil'alamin* . *Rahmatan lil'alamin* can be interpreted in the form of goodness and benefit. The goodness and benefits are based on five main principles, namely: *hifzhu-d-dini, hifzhu-n-nafsi, hifzhu-l-'aqli, hifzhu-l-mali* , and *hifzhu-n-nasli* (Baso, 2015). Baso quotes from the book Al-Umm by Imam Asy-Syafi'i in practicing Islam *rahmatan lil'alamin* based on the rule " *Ma min biladil-muslimina baladun illa wa-fihi 'ilmun qod shara ahluha ila 'tiba'i qouli rajulin min experthi fi aktsari aqawilihi* ". That in a geographical area or country there is knowledge that develops and follows the teachings of the ulama as the center of Islamic intellectuals (Baso, 2015).

Next, the form of social action is campaigned through an attitude of religious tolerance. After Gus Dur campaigned for pluralism among non-Muslims, NU positioned itself as an organization that was tolerant of other religions. NU residents position tolerance as

Islam *rahmatan lil'alamin* , and a religion of peace. This position was taken by NU as an effort to *screen the* emergence of some Islamic groups who disbelieve in other groups with different religious beliefs.

On the other hand, PUTM (Pendidikan Ulama Tarjih Muhammadiyah) and Aswaja Nusantara Islamic Boarding School have similarities in carrying out their faith. In the form of an exclusive attitude and rejecting pluralism theologically, but accepting it sociologically (Arifin & Yu'timaalahuyatazaka, 2017). Following the religious understanding of NU and Muhammadiyah, openly and explicitly following the *Ahl al-Sunnah* doctrine (Saleh, 2008).

The form of social action is also shown through the development of education. NU organizationally can be referred to as a cadre organization. Through a network of scholars, NU developed through education in Islamic boarding schools. Through pesantren, santri (students in pesantren) are raised in a strong literacy culture. Some Islamic boarding schools have implemented *batshul masail* (studying and discussing various issues of fiqh and sharia) by referring to the works of scholars.

Formally, both NU and Muhammadiyah are actively involved in developing formal education. Namely, starting at the level of TK/PAUD, SD/MI, SMP/MTs, SMA/SMK/MA, and universities. In primary education to secondary education under the auspices of the Ma'arif Educational Institution (LP Ma'arif), there are ± 48,000 NU schools and ± 23,000 Islamic boarding schools affiliated with the NU Boarding School Association or Rabithah Ma'ahid Islamiyah (RMI NU). At the higher education level under the auspices of the NU Higher Education Institution (LPTNU) there are 180 NU tertiary institutions which are divided into: 55 universities, 44 institutes, 71 high schools, 4 polytechnics, and 6 academies (nu.or.id) .

Meanwhile, through Muhammadiyah's charities, the education sector covered at the TK/TPQ level is 4,623. At the SD/MI level there are 2,604. At the SMP/MTs level there are 1,772. At the SMA/SMK/MA level, there are 1,143. At the tertiary level, there are 172 universities, institutes, high schools, and academies (muhammadiyah.or.id).

Finally, the form of social action through the economy is shown through the economic arrangement of the ummah. Through the NU economic institution (LPNU), it has involvement in developing micro, small and medium enterprises. The fields in economic institution include human resources, services and trade, cooperatives, industry, and the creative economy. In empowering the economy, LPNU applies a *facilitative role* , educational *role* and *representational role* (Ife, Jim dan Tesoriero, 2014).

The economic fields that are carried out are Laziznu and Lazizmu. There are visions, missions, goals, programs, and structures that are carried out respectively in the management of

zakat and empowering the *people* (Munadi & Susilayati, 2016). As a form of strengthening *social bonds* and *institutional networks* , NU and Muhammadiyah structurally have organizational managers from village to national levels. In the field under it, NU has a Semi Autonomous Body (BSO) and institutions. Meanwhile, Muhammadiyah has institutions and councils. Each field has its focus, strategy, and development in providing reinforcement to the organization. This can be illustrated in the following scheme:
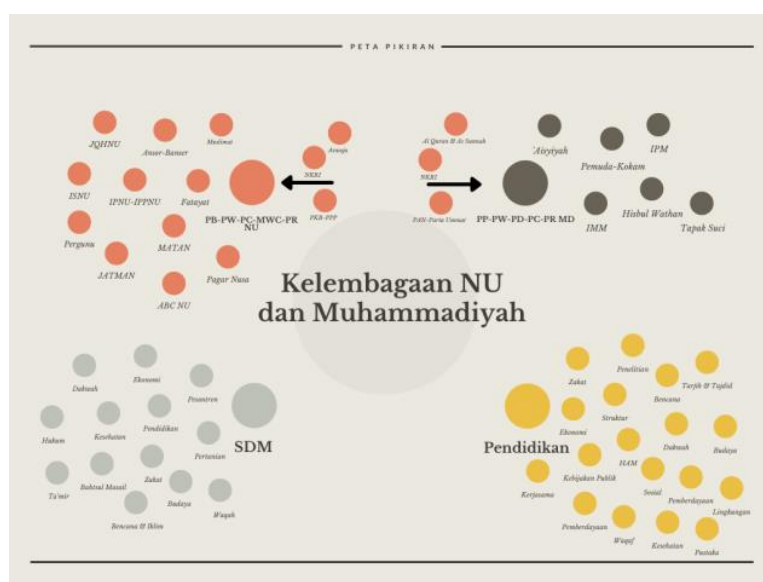
Figure 3 : NU and Muhammadiyah institutions
Source: Author's Construction

Deepening the thoughts of KH. Ahmad Dahlan who gave birth to Muhammadiyah can be viewed from a subjective and objective perspective. Subjectively KH. Ahmad Dahlan always conducts an in-depth study of the Al-Quran (does not quickly interpret or accept it). While objectively, 1) impurity of practice (Al-Quran and Sunnah are not used as the only reference); 2) Islamic educational institutions have not been able to deliver to the *caliph fil ardh* along with the times, (Syafe'i, 2005).

Therefore, the renewal of thinking carried out by KH. Ahmad Dahlan, the formation of the majlis tarjih, the method of ijtihad, and the methods applied to education, economics, and others are a middle way to *screen for the* emergence of new thought that is starting to run rampant in Indonesia. Namely models of thought inspired by fundamentalist and orientalist thinkers.

When viewed from the spread of Islam in the archipelago with the crowds of colonialists, one can find Western orientalist thinkers who memorized the Koran such as Snouck Hurgronje who also influenced Islamic thought. In Indonesia, it is a wetland that can be entered by various religious beliefs. As we all know, Islam came and spread through trade, empire, and

others. Because it was delivered with different targets, the application of Islam became diverse. The orientalists who mastered religion tried to obscure the teachings.

The turmoil of thought is very dynamic, quite successful in producing modern thought. One of the results of modern thought that is considered deviant is an attempt to deny the sunnah. Not only in India and Egypt, Indonesia has given birth to these movers. Ircham Sutanto, Abdurrahman, Dalimi Lubis, As'ad bin Baisa, and Endi Suradi were among the sunnah disbelievers. Restriction of religion even to the case of sharia to eliminate traces of the teachings of the Prophet. Dalimi Lubis considers the madzab imam followed by Ahlusunnah Wal Jamaah as a failed basis of Islamic law (Khon, 2011).

Before the sunnah disbelievers appeared, Indonesian Muslims had been taught Islam by Nusantara scholars. The teachings of the sunnah are carried out with a traditional approach without obscuring the sunnah itself. The sunnah approach can finally be reviewed from various aspects, such as the field of fiqh, law, muamalah, and the like. Finally, sunnah can be categorized according to its type, namely: 1) sunnah *qouliyah* (words of the prophet after his death); 2) sunnah *fi'liyah* (behavior, attitude of the prophet); 3) sunnah *taqririyah* (deeds carried out by friends, and justified by the prophet).

As a form of rejection of the dissenters of the sunnah, then came the modernization of the sunnah. Modernization of the sunnah is an attempt to return to the basic teachings of the Qur'an and As-Sunnah and bring it back to the surface. By making modifications that do not leave substance. In which the hadiths of Mutawatir, Mashur, 'ahad, and 'aziz are used as a basis. According to Yusuf Qardlawiy's view, the modernization of this sunnah Al-Tajdid is to renew the understanding of religion, faith, and charity, back to what was originally done by the Prophet SAW, his companions, and his followers, (Khon, 2011).

Islamic reforms were also applied among the Wahhabis, pioneered by Abdul Wahab. Abdul Wahab's thoughts were felt to be contrary to the Islamic ways taught by the Prophet. Wahhabi rejection was carried out not only in Indonesia as the basis of moderate Islam, but also in Mecca itself. In practice, Wahhabis often make theological claims to the form of disbelief to others. According to Abdurahman Wahid, as a result of the violent acts carried out by Wahhabis, the modern Saudi-Wahhabi Kingdom will be born. Some of the Wahhabi movements were imitated by Hisbut Tahrir which was oriented towards the glory of Islam with its Khilafah Islamiyah (Khon, 2011).

NU-Muhammadiyah and the Role of Humanity in the Covid-19 Pandemic

Through the Muhammadiyah *Disaster Management Center* (MDMC), which is an institutional field for natural disasters and climate, it has a mission to care for humanity. MDMC is engaged in disaster activities by adopting an international code of ethics for humanitarian volunteerism, developing a disaster risk reduction mission. *Align* with the *Hygo Framework for Action* and develop a preparedness base at the community, school and hospital levels.

According to Law no. 24 of 2007, disaster is an event that threatens and disrupts people's lives and livelihoods. Divided into 2 factors, namely: natural factors and non-natural factors. These factors result in casualties, environmental damage, property losses and psychological impacts.

In line with the COVID-19 pandemic, Muhammadiyah views that Covid-19 is classified as a non-natural disaster (Azhar, 2018). In viewing disasters, Muhammadiyah has always linked the normative texts in the Qur'an and Hadith with modern science. As Muhammadiyah's perspective on the COVID-19 pandemic is based on the use of an integrative approach: *bayani, burhani and irfani* (Muhammadiyah, 2002).

Muhammadiyah rejects atomistic and partial views, let alone irrational views that disasters occur because of mystical things that have nothing to do with disasters. Muhammadiyah views that disasters occur because of 2 things: *first, sunnatullah* . Disasters occur because of natural processes as part of the way nature evolves continuously. *Second* , disasters are caused by human behavior that exploits the universe excessively, technological errors due to *human error* and others, (Azhar, 2018).

In responding to the COVID-19 pandemic, there are three strategic policies taken by Muhammadiyah in dealing with Covid-19 including the following: *First* , Streamlining *Social Distancing* (al-Taba'ud al-Ijtima'i). Muhammadiyah has made several decisions as guidelines, especially for Muhammadiyah residents, namely canceling the strategic agenda of the association and engineering technical implementation of mahdhah worship, (Falahuddin, 2020).

Second , establishing the MCCC (*Muham-madiyah Covid-19 Command Center*). The MCCC has become a kind of task force or *ad hoc* agency in dealing with Covid-19. MCCC was formed based on PP Muhammadiyah Decree Number 2825/KEP/I.0/D/2020 dated March 15, 2020. MCCC is the realization of PP's assignment. Muhammadiyah in coordinating between the General Health Supervisory Council (MPKU) and the Muhammadiyah *Disaster Management Center* (MDMC) or the Disaster Management Agency (LPB). The MCCC team contains representatives from LAZISMU, Diktilitbang, Dikdasmen, and all Muhammadiyah autonomous bodies. The MCCC has the main task of carrying out Covid-19 prevention and handling

programs. MCCC moves by displaying educational media, reports on developments in handling, government policies, materials and articles about COVID-19.

Through MCCC, we are committed to supporting prevention efforts through education and outreach. In collaboration with DFAT-Australian Government and UNICEF, MCCC conducts *campaign-risk management* programs in 24 provinces (republika.co.id). Since MCCC was formed, RSMA has been tasked with providing services and handling COVID-19 patients. There are 15 hospitals, up to 64 RSMA which are mandated to handle Covid-19 patients. Facing the scarcity of PPE and rising costs, Muhammadiyah conducts fundraising, special training for health workers, such as simulating patient handling, wearing and removing complete PPE, handling corpses, room decontamination techniques, throat *swab* sampling training , *screening* and early detection, spiritual assistance, and stress management training. In carrying out this task, MCCC established 32 branches spread throughout Indonesia.

Third , Synergize with the government. To external parties, especially the government, Muhammadiyah encourages and synergizes with related parties and takes concrete policy steps that are accountable and comprehensive. Internally, Muhammadiyah instructs that educational activities at all levels are aligned with government policies which are coordinated through the relevant assemblies.

Apart from Muhammadiyah, NU is also involved in the struggle on humanitarian issues. Humanitarian issues relate to the right to life, security, self-protection, family, and social conflict. With regard to humanitarian issues, NU is involved in handling food security, disasters, and humanity. This was appreciated by the Director of the *World Food Program* (WFE) in 2016. Next, through Nu Care-Laziznu, they carried out a movement to help the poor or people affected by the COVID-19 pandemic. During the covid pandemic, NU formed a covid task force to mobilize NU residents to help residents affected by COVID-19. Some of what has been done is public education with the 3M movement campaign (washing hands, wearing masks, maintaining distance), economic assistance through Laziznu, health assistance through the NU hospital association and their doctors (Noor et al., 2020).

NU and Muhammadiyah through coordination with the relevant government, synergize in handling COVID-19. Namely, both encourage and urge to put aside sectoral egos and political interests (polhukam.go.id). Through the role of NU-Muhammdiyah, in the conditions of the covid-19 pandemic, religion is used as the basis for moving and acting. Religion itself inherently contains elements of social change. There is a desire to make social changes in the aspects of morality and humane social behavior.

Religion has become an effective means of liberating humans from the dehumanizing and anomic aspects of rapid social change. Formal religious organizations such as Muhammadiyah and NU can actually play a role as a means of improving the quality of life for their adherents. Apart from being a driving factor or *enabler* as proposed by Weber regarding religion as a world ethos, this Islamic-based organization is also an important element for modern society in dealing with the chaos of life.

As Weber thought about religion, Islamic organizations NU and Muhammadiyah are the spirit and moral strength in growing nationalism in Indonesia. It seems that in the context of the national role of the Muhammadiyah Islamic organization in dealing with COVID-19, the opposite condition appears. The Muhammadiyah organization still exists through its charitable role in the context of modern society as the world is experiencing regarding the COVID-19 pandemic.

It can be interpreted, the social changes that occurred during this pandemic have changed various forms of patterns, systems and social structures that exist in society. These changes can be seen in the attitudes raised by the community such as panic, vigilance, health challenges, and even increasing economic demands. The humanitarian crisis requires humans to re-contemplate spiritual and spiritual values in responding to social crises that exist in society.

CONCLUSION

The renewal of Islamic thought has been accepted by Islamic schools based on their followers. By means of tajdid, Muhammadiyah places the foundation of Islam based on the Al-Quran and As-Sunnah. There are three typologies of the relationship between religion and the state, namely: 1) Those who argue that the relationship between religion and the state is integral; 2) Groups who argue that the relationship between religion and the state is symbiotic and dynamic-dialectical; and 3) Groups who think that religion and the state are two different (unrelated) dominants. Next, in the humanitarian aspect, the role of NU and Muhammadiyah organizations in handling the COVID-19 pandemic. First, Streamlining Social Distancing (al-Taba'ud al-Ijtima'i); Second, establishing the MCCC (Muhammadiyah Covid-19 Command Center); Third, coordination with the government. NU has formed a COVID-19 task force to mobilize residents affected by COVID-19. These actions include: (1) public education through the 3M movement campaign (washing hands, wearing masks, maintaining distance), (2) economic assistance through Laziznu, (3) health assistance through the NU hospital association and its doctors.

REFERENCES

Al-Barbasy, M. M. (2017). Muhammadiyah dan Politik: Dilema Antara Keep Close dan Keep Distance. *Kontektualita*, *34*(99–125).

Arifin, Z., & Yu'timaalahuyatazaka, Y. (2017). Persepsi Santri dan Kiai terhadap Pluralisme Agama di Pendidikan Ulama Tarjih Muhammadiyah (PUTM) dan Aswaja Nusantara Yogyakarta. *Al-Tahrir: Jurnal Pemikiran Islam*, *17*(1), 179. https://doi.org/10.21154/ altahrir.v17i1.722.

Asmar, A. (2020). Dakwah LESBUMI NU: SAPTAWIKRAMA. *Islam Nusantara*, *4*(1), 17–29. https://doi.org/10.33852/jurnalin.v4i1.172.

Azhar, M. (2018). Fikih Kebencanaan. *Suaramuhammadiyah.Id*.

Baso, A. (2015). Islam Nusantara. In *Pustaka Afid*.

Bouma, Gary D; Rod Ling; Douglas Pratt. (2010). Religious Diversity in Southeast Asia and the Pacific. In *Springer*.

Cusack, Muhammad Afzal Upal; Carole M. (2021). *Handbook of Islamic Sects and Movements*.

Deliar Noer. (1991). Gerakan Modern Islam di Indonesia 1900-1942. In *Jakarta: LP3ES*.

Falahuddin. (2020). Respon Muhammadiyah Menghadapi Covid-19. *Mataram*, *15*(1), 46–50.

Goldammer, K. Moritz Artur. (2020). *Religious Symbolism and Iconography*. Https://Www.Britannica.Com/Topic/Religious-Symbolism.

Ife, Jim dan Tesoriero, F. (2014). Community Development: Alternatif Pengembangan Masyarakat di Era Globalisasi. In *Yogyakarta: Pustaka Pelajar*.

Khon, A. M. (2011). Pemikiran Modern dalam Sunah: Pendekatan Ilmu Hadis. In *Jakarta: Kencana Prenada Media Group*.

Leat, D. (2005). Theories of Social Change. In *Bertelsmann Stiftung*. https://doi.org/ 10.2307/2063504.

Maarif, A. S. (1995). Islam dan Masalah Kenegaraan: Studi tentang Percaturan dalam Konstituante. In *Jakarta: LP3ES*.

Masroer. (2020). Model Gerakan Civil Society pada ORMAS Muhammadiyah dan Nahdlatul Ulama. In *Bitread Publishing*.

Muhammadiyah. (1969). *Keputusan Sidang Tanwir Muhammadiyah, tanggal 25-28 Desember 1969 di Ponorogo tentang Chittah Perdjoangan Muhammadijah*.

Muhammadiyah. (1989). Keyakinan dan Cita-cita Hidup Muhammadiyah. In *Yogyajarta: PP. Muhammadiyah*.

Muhammadiyah. (2002). *Manhaj Tarjih dan Pengembangan Pemikiran Islam*.

Munadi, M., & Susilayati, M. (2016). Kinerja Lembaga Zakat Dalam Pemberdayaan Ummat

(Studi pada Web Dompet Dhuafa, Lazis NU dan Lazis Muhammadiyah). *Inferensi*, *10*(2), 289. https://doi.org/10.18326/infsl3.v10i2.289-308.

Noor, S., Hidayah, M., & Bastomi, H. (2020). Peran Masyarakat Sipil Keagamaan Di Tengah Pandemi: Analisis Peran Nahdlotul Ulama (NU) Dalam Menghadapi Pandemi Covid 19 Di Indonesia. *Community Development:Jurnal Pengembangan Masyarakat Islam*, *04*, 58–85.

Ricklefs, M. C. (1995). Sejarah Indonesia Modern. In *Yogyakarta: Universitas Gajah Mada.*

Ritzer, G. (2014). Sosiologi Ilmu Berparadigma Ganda. In *Jakarta: RajaGrafindo Persada.*

Rusli, R., Rudin, T., Darmawan, C., & Ibrahim, A. B. (2020). Reactualization of intellectualism in classical islamic thought in indonesia: Comparative study of Muhammadiyah and Nahdlatul Ulama post reformation. *Utopia y Praxis Latinoamericana*, *25*(Extra1), 249–259. https://doi.org/10.5281/zenodo.3774635.

Saleh, F. (2008). The school of Ahl al-Sunnah wa al-Jama'ah and the attachment of Indonesian Muslims to its doctrines. *Journal of Indonesian Islam*, *2*(1), 16–38. https://doi.org/ 10.15642/JIIS.2008.2.1.16-38.

Syafe'i, M. (2005). *Tajdid Gerakan Muhammadiyah dalam Persaingan Global.*

Syaifullah. (1997). Gerak Politik Muhammadiyah dalam Masyumi. In *Jakarta: Grafiti.*

Wahid, A. (2009). ILUSI NEGARA ISLAM Ekspansi Gerakan Islam Transnasional di Indonesia. In *Gerakan Bhineka Tunggal Ika, the Wahid Institute, dan Maarif Institute.*