



THE EFFORTS OF THE PEOPLE OF NU AND MUHAMMADIAH TO LIVE IN HARMONY AND HARMONY IN BUMIAYU

Amaliatus Soliha
Univeritas Islam Malang
e-mail: amaliatussoliha247@gmail.com

Abstract

The purpose of this study is to know the efforts made by Muslim communities that have different understandings, that is, between NU and Muhammadiyah to be able to live side by side in harmony and harmony. This research was carried out in Bumiayu Village, Kedungkandang District, Malang City, East Java, where the majority of the population belongs to the NU sect and their nuances are very attached to their bodies and even rooted, because their ancestors have been NU, but they and Muhammadiyah can still live side by side, harmonious and also harmonious. Data collection was carried out through interview, observation and documentation techniques. Qualitative descriptive analysis used in data analysis going through the stages of data reduction, data presentation and drawing of conclusions. The results of this study include: the history of NU and Muhammadiyah in Bumiayu, and the efforts made by NU and Muhammadiyah communities in Bumiayu to live in harmony.

Key words: *Community efforts, Living in harmony.*

INTRODUCTION

Indonesia is a country full of diversity ranging from ethnicity, race, culture and religion, and diversity also occurs in the lives of social groups in society. Diversity is very vulnerable to social problems, as happened in the differences in sects between NU and Muhammadiyah, they both embraced Islam but they still had different understandings and were very complicated if they would be united. However, in the Bumiayu region, the two different understandings can live in harmony, harmony, and side by side. This is because according to Aristotle (384 – 322 BC), humans are creatures who basically always want to hang out and gather with other seama (zoon politicon which means creatures that always live in society) (Mulyono, 2014).

Human nature is a creature that cannot be separated from social, so they will associate and also gather with others, even though there are differences between them. Differences are not a barrier to every human being and group to be able to live in harmony

or gather together.

Changes in society can be about social values, social norms, patterns of organizational behavior, the structure of social institutions, layers in society, power and authority, social interaction and so on. (Soekanto, 1994). Social change can also be in the form of progress or regress. In the form of progress, changes that occur in society are able to create convenience for people to meet their needs. Change here can be interpreted as a process of community development in a better direction. (Maryati et al., 2014)

Changes that occur in society are a natural thing when they happen, because humans will experience boredom or want new things so they look for something new that can lead to a better or positive life. From time-to-time humans are getting smarter in responding to anything, so that changes towards a better society is a good social value and this good thing needs to be maintained and also continue to be developed, because the purpose of society is the creation of harmony and harmony.

Harmony is a unity consisting of various different elements from each of these elements reinforcing each other. (Jirhanuddin, 2010). Harmony is also defined as a common life colored by a harmonious and peaceful atmosphere, living in harmony means not having conflicts, but uniting hearts and agreeing in thinking and acting in order to create common welfare. In harmony everyone can live together without suspicion, where mutual respect and willingness to work together for the common good grow. Harmony or living in harmony is an attitude that comes from the bottom of the heart that radiates from the willingness to interact with each other as human beings without pressure from any party. (Ismail, 2014). Harmony through tolerance can build mutual awareness to protect each other from conflicts that can end in civil war and other problems. Tolerance can arouse the spirit of brotherhood to protect each other's personal interests or groups. (Yamin and Vivi, 2011). There is a major capital needed to build tolerance as a first policy value, tolerance requires social interaction through intensive conversation and association.

Second, build trust among various groups and streams (mutual trust). (Kompas 28 May 2008). Although there is a lot of harmony written, the efforts made to realize harmony still need to be understood more deeply. For this reason, it is very necessary with the next research, especially about harmony efforts carried out by the NU and

Muhammadiyah communities, this research can explore and reveal what the people of NU and Muhammadiyah have done to be able to live in harmony and harmony in Bumiayu Village.

METHOD

The type of qualitative approach in this article is a type of case study. The data source was directly taken at the scene of the incident from March to May 2021, namely in Bumiayu Village, Kedungkandang District, Malang City, East Java. The information obtained as the source of the data was conveyed by the chairman of the NU Branch of Bumiayu Village and the head of the Muhammadiyah Branch of Bumiayu Village, residents who adhered to the NU and Muhammadiyah sects, and the information that Others are also from authors who go through observation and documentation.

Data analysis, by going through the stages of data condensation, data presentation, and conclusions, which according to Miles and Huberman (2014) include the following:

1. Data condensation, which means summarizing, choosing the main things, focusing on the things that matter, and looking for themes and patterns. Thus, the reduced data will provide a clearer picture and make it easier for researchers to collect further data and look for it when needed.
2. The presentation of data, which according to Miles and Huberman presents data, is a set of information that gives the possibility of drawing conclusions and drawing actions. In this study, the data is presented in the form of narrative text.
3. Drawing conclusions, according to Miles and Huberman is drawing conclusions and verification. The conclusion in qualitative research is new findings that did not previously exist. So, with the conclusion in qualitative research, it is possible to answer the problem formulation formulated from the beginning, but it may also not be because the problem and problem formulation in qualitative research are still temporary and will develop after Research in the field.

RESULT AND DISCUSSION

NU in Bumiayu District is an organization that has already occupied this region, to coincide with the birth of NU in Indonesia, even before the existence of NU in Indonesia, because NU's practices already exist and have been implemented in this region. So, NU in Bumiayu District is under the students from the Madura region who are affiliated to NU because in this region there are figures who are students of Syekhona Kholil Bangkalan-Madura, and their permanent affiliation to NU. While the Muhammadiyah organization in Bumiayu District started from the people of the region itself, which was preceded by figures outside the Bumiayu area, and these figures made an activity which in fact was a community activity that could make collaboration with the community.

The majority of the population of the Bumiayu region is NU and the minority is Muhammadiyah. But from these two different groups or streams, there is no problem at all with the difference, and does not even reduce the sense of harmony that exists between them. Differences are not a problem or obstacle for Bumiayu residents to be able to live in harmony, there are several residents in the Bumiayu area who are relatives or families with different streams, so it's like there are residents who are NU married to a Muhammadiyah citizen and vice versa.

In the history of these two schools during their coexistence, there is no record of a quarrel or even a very large conflict. So, during his life these two streams until now there has been no or there has never been such a big dispute, it can be said that the Bumiayu community lives very harmonious, safe, peaceful, peaceful, friendly, and harmonious. Although in general, they are very different. The following are some of the efforts made by the people of NU and Muhammadiyah to be able to live in harmony and harmony in the Bumiayu District

1. Promoting the Value of Togetherness

The value of togetherness referred to here is a value that has similarities between these two groups or streams. Although there are very striking differences between NU and Muhammadiyah, it is these security values that make NU and Muhammadiyah in Bumiayu able to live in harmony and harmony. Differences between the two NU groups and Muhammadiyah is only different in its flow or understanding, and the rest are many similarities that exist between the two groups

or in these two traditions. These common values continue to be put forward and become the key for NU and Muhammadiyah to be able to coexist, so as to make harmony and harmony between communities maintained and firmly intertwined. As for the value of the differences that exist between them, they take care of each other with tolerance that understands each other without fussing or making a fuss about it. So, they do not disturb what is the difference between them, they only focus on put forward the values of similarity that exist between them. There are several values of togetherness that make NU and Muhammadiyah communities can coexist harmoniously and harmoniously, including:

a. The same religion is Islam

These two schools are indeed different, but the religion and the one he worships are the same, namely Islam and Allah SWT God who is worshipped. Because Islam is not rigid, not a radical religion, nor cruel, this will certainly make people live in harmony, peace, and side by side, it is because Islam is a religion that is peaceful and tolerant. That's why NU and Muhammadiyah in Bumiayu uphold their Islamic religion, not their stream, so they do not prioritize the value of differences that are upheld and put forward but the value of togetherness, because if the value of differences is put forward will deviate from the values of the creed itself or its Islamic values. So, the people in this area consider them all brothers, that is, brothers and sisters.

b. The same country is Indonesia

The same state that makes chaos can occur between these two streams. The people of NU and the people of Muhammadiyah realize that they live in the same country, so all forms of goals and interests that they have are aimed at prioritizing and advancing the nation and state. For example in education: Bumiayu region there are educational institutions that are NU and also educational institutions that are Muhammadiyah, these two institutions, do not require those of the same sect, who will be accepted to go to school there, but even though streams are different they can also still be accepted for schools there. Because it is to educate the nation's children and the progress of the nation.

2. *Creating an Activity Together*

In order for harmony and harmony among the citizens of the Bumiayu region to be well maintained, it is done by scheduling an activity or event that is held together. So, the NU community and the Muhammadiyah community always make an activity or event that is carried out together. Holding an activity or event with this can add and also strengthen the harmony that has been well established, and can reduce or minimize differences and disputes that exist between them. Examples of activities that are often carried out together such as annual activities commemorating Kiyai Parseh Jaya Day, orphan compensation, draft compensation, and so on.

3. *Helpful*

The harmony that occurs between NU and Muhammadiyah in the Bumiayu region is helpful. The purpose of help here, such as helping each other every time there is difficulty or every time someone is needed. So, when one of NU or Muhammadiyah needs help or assistance, then among them must be happy to help or help him. Help like this can strengthen and also increase harmony between them. Examples of these relief activities are: When NU held the Riyadul Jannah prayer and needed a large area of land, the land in the Muhammadiyah mosque was glad, from the Muhammadiyah itself was welcome to use it in events that had been organized by NU.

CONCLUSION

In accordance with the results and discussion of the efforts of the Nu and Muhammadiyah people to live in harmony and harmony in Bumiayu, it can be concluded that the efforts made by the Nu and Muhammadiyah people to live in harmony and harmony are by doing as follows:

1. Prioritizing the value of togetherness is a value that has similarities between these two groups or streams. Although there are very striking differences between NU and Muhammadiyah, it is these security values that make NU and Muhammadiyah in Bumiayu can live in harmony and harmony. The difference between the two groups of NU and Muhammadiyah is only different in their flow or understanding, and the rest of the many similarities exist between the two

groups or in these two traditions.

2. Making a joint activity, so that harmony and harmony of the residents of the Bumiayu region is well maintained, is done by scheduling an activity or event that is held together. So, the Nu community and the Muhammadiyah community always make an activity or event that is carried out together.
3. And help-help, the harmony that occurs between Nu and Muhammadiyah in the Bumiayu region is help. The purpose of help here, such as helping each other every time there is difficulty or every time someone is needed. So, when one of Nu or Muhammadiyah needs help or assistance, then among them must be happy to help or help him.

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