

Mohammadiyah's Moderation Concept In The Implemetation of Multicultural Nivels

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DOI:

<https://doi.org/10.23917/iseedu.v8i2.9002>

Received: 25-09-2024

Accepted: 11-10-2024

Published: 24-11-2024



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Abstract:

Indonesia is a country that has a lot of diversity, not only in cultural diversity but also in religious diversity; each religion alone still has some differences. While Muhammadiyah was one of the organizations that was founded in Indonesia in 1912 and founded by K.H. Ahmad Dahlan in Yogyakarta, Muhammadiyah is also one of those organizations that has a moderate concept in addressing the problems of diversity that exist. Multiculturalism is diversity in a very broad context, discussing the multiculturalism of Muhammadiyah as one of the organizations that is concerned with all such matters. Using qualitative research methods and gathering data from library studies, this article will discuss the concept of Muslim moderation in enhancing multicultural values. The gathered data will be presented in a brief descriptive manner in this article. The Prophet (peace and blessings of Allah be upon him) said: "Because Allah is not pleased with such a thing, he has taught his people not to bow down to one thing". With the stubbornness of the founder of Muhammadiyah, K.H. Ahmad Dahlan, Muhammadiyah finally has the concept of moderation to capture the diversity that exists in this country, ranging from cultural diversity to the diversity in Bergamot and also the variety in Bermazhab.

Keywords: Moderation, Muhammadiyah, Multicultural

Introduction

Islam is a doctrine that was brought down by Allah SWT to mankind from the time of Prophet Adam a.s. to the Prophet Muhammad SAW. Indonesia is a country that has a majority population embracing Islam that reaches the number of 229.62 million people, which means there are about 87.2% of the total population of Indonesia, which is 269.6 million people. The Muslim population that exists in Indonesia is also among the contributors of the Muslims most in the world, which is up to 13.1% million people. Not only does Islam exist and be officially recognized by the state as a religion in Indonesia, but there are still five other religions, such as Christianity, Catholicism, Hinduism, Buddhism, and Konghucu. These religions live peacefully and also side by side. In Islam, it is also taught about living in peace, because this religion teaches the way of life in peace according to the guidance of the Qur'an, and the hadith of such things can be called tolerance.

Moderation is a non-excessive, non-radical, and non-extreme behavior and view. Muhammadiyah is one of the major Islamic movements or organizations in Indonesia. Muhammadiyah also includes organizations that have inserted the concept of Islamic moderation through various means, ranging from politics and education that have been administered by Muhammadiyah itself, and so on. The moderate character of the Muhammadiyah movement is very closely distinguished from the other movements, especially from other Islamic movements that use violence and also force in expelling the invaders, as demonstrated by the movement of a group of

tarekat who have committed a riot and also violence. The Mohamadiyah is also an Islamic organization that belongs productively to building a dialogue among the Islamic society in order to contain a wave of radicalism. In this way, moderate Islam is not free from inter-civilization, inter-cultural, nor inter-religious understanding. In the work of a writer named Khaled Abou el Fadl, called *The Great Theft*, moderation, or moderate, has a meaning: an understanding that takes the path of force; that is, an understanding that is not extracurrent and not focused on either side or left. The Prophet (peace and blessings of Allah be upon him) said: "Behold, the prophet (salla Allahu alihi wa sallam) is a prophet of all sins. Moderation or moderation exists as a form of a few elements, namely, the element of divinity, the spiritual element, the human element, and also the material element, reason, individual problems, and also combines between revelations.

If discussing moderation, the most compatible thing is that the term multicultural begins with the middle word, which is a culture that has a cultural meaning, while multiculturalism, according to Emil Durkehim, is a group of society that adopts certain symbols that bind to the society itself and then apply to the community itself. According to Choirul Mahfud (2011: xix), multicultural has the following meaning: multi has a lot of meanings, while culture is culture and isme has a meaning of a certain flow or understanding, in the sense that each word has a meaning contained, which is the recognition of human dignity that lives in its own community with a unique culture so that every person in the community has a responsibility. In this article, we will discuss the concept of Muslim moderation in enhancing multicultural values.

Research Method

The method used in this research uses the method of qualitative research, according (Mulyana, 2008) describes research qualitatively as research that uses scientific methods to represent a phenomenon in a certain way explaining data and facts. Whereas according (Carreswel W., 2003) a quantitative approach is a useful approach to construct a statement of knowledge such as personal experience (prospective-constructive), or based on participatory prospects such as collaboration or change, orientation to politics and also issues. The way to obtain data from this research is by using a library study, which involves collecting data by reading, recording, and then processing the data (Mestika Zed, 2003). In this study, the data already obtained and processed will be presented in the form of descriptions. This description will make it easier to understand the results of the research itself.

Result and Discussion

In Arabic, moderation is called the term *al-Washathiyyah al-Islamiyyah*, which has the meaning of an Islamic doctrine that directs its people to behave fairly and equitably, meaning they are not too inclined to the left or to the right, not too flexible to one thing, and perceive other things differently. In English, moderation or moderate has another name, which is Islamic moderation. As described in the introductory chapter, moderation is a behavior and a view that is not excessive in embracing something in particular in terms of religion or the diversity of a culture. This time, it will be discussed about the concept of Muhammadiyah moderation and also how Muhammadiyah attitudes regarding differences in religion and cultural diversity exist.

1. Role of Muhammadiyah

Since the beginning of its establishment, Muhammadiyah was not intended as a political organization, but this religious organization served as an organization of Islamic worship. Muhammadiyah's great contribution to society, among other things, is to educate the children of the nation by setting up a school and college and to make the community healthy by providing health facilities in the form of hospitals. This makes a spirit for Muhammadiyah itself as a social movement of society; it is also a proof of moderate Muhammadiyah, but not so that Muhammadiyah becomes an anti-political organization. While Muhammadiyah does not mean submission to the government, Muhammadiyah still criticizes the government. This can also be said to be evidence of moderation from Muhammadiyah.

Muhammadiyah places itself as a religious social movement that also serves masyarakat. Of course, in this case, Muhammadiyah often finds a problem that occurs between the people, while the facts in the society itself are not all uniform in determining something, like that not all the people are members of Muhammadiyah, but Muhammadiyah is able to give a good attitude to the people when solving a problem in a way that is not too straight to one thing.

2. Religious Moderation in Muhammadiyah

Djohan Effendi stated that the controversy between traditional Islamic theology and rational Islamic theology was no longer relevant because, in 1993, most Muslims were plagued by poverty, injustice, and even retardation. Muhammadiyah responded by voicing the concept of Tajdid for the purpose of translating religious moderation, in the sense of Muhammadiyah. Tajdid has two meanings: the first is a purification of Islamic Akidah, which has been mixed with bi'ah, hypocrisy, and also syirik; the second is Tajdid, which has a meaning of renewal, modernis, and also dynamic. Those who believe in God are the ones who do not know the truth, but they are the people who do the truth; they do not believe the truth, and they do the things that they do. They do not think about the truth or the things that they do, but the truth is the truth of the truth.

The vision to be realized by Muhammad in the years 2015–2020 has three visions. First is the transformation of an organization and also the progress on a network system. Transformation here has the meaning of a change that is so rapid towards progress. The second is to develop a system of charity movement that has a primary nature and juga has an autonomous nature in order to create a factor realization of true Islamic society.

Muhammadiyah also has a very strong determination to fight Pancasila in this country but remains with the personality of Muhammadiyah itself, like charity, and also struggles for the community, practicing the Islamic ukhwah. He has an agamistic nature but can still be sociable.

3. Moderate Attitude of The Moderation Perspective

In this verse, the word wasath has a good meaning—the most perfect and fair—so that the Quran has a better meaning and a fairer meaning in a broader context. The fact that Muhammadiyah is always looking for a middle way to solve a problem that is facing or a problem existing is that differences and a conflict with the other religious people (Islam) are well resolved and take a middle path that is very carefully discussed and well negotiated with respect for justice that is well accepted by both sides. In such a way, the problem can be resolved well, peacefully, and without violence or debate that falls on each other.

K.H. Ahmad Dahlan had a dialogue with several religious leaders, namely a pastor and missionary cleric who led to a concept of divinity, tolerance and also justice. This has followed a proof that Muhammadiyah has indeed been open since the beginning of its emergence and the idea of K.H. Ahmad Dahlan is an idea that is considered effective to this day. Moderate in itself is something that isn't extreme. It's definitely the opposite of something that's radical. The word "moderate" when compared with the word "Islam" has two meanings that can't be separated because the two things have a meaning that goes backwards.

First, starting with the moderate Islamic phrase chosen by the Muhammadiyah, start with the belief that Islam is a moderate religion. Because Islam is a religion that chooses the middle way when Jews and Christians are too grounded and also too heavenly. Second, the Islamic moderation that has been chosen by the Muhammadiyah has a follow-up attitude toward practicing Islam by avoiding something extreme, which can also be called something radical. Third, as a moderate Muslim, Muhammadiyah is not hypocritical in determining a thing; Muhammadiyah does not just determine the middle way in order to find safety in a problem. The Islamic concept chosen by Muhammadiyah is not a non-partisan attitude toward the good and truth, but Muhammadiyah remains firm about something that is right.

Although the establishment of the Muhammadiyah received so many criticisms, K.H. Ahmad Dahlan was not easy to give up just in carrying out his duty of worship in order to realize progress for the people. What was done by K.H. Ahmad Dahlan in the present time may be the ordinary thing, but it was a very big breakthrough and also influenced the early days of the Muhammadiyah to adopt Islamic moderation.

Conclusion

In dealing with differences and cultural diversity, Muhammadiyah displays its moderate concepts, proving that Muhammadiyah is not a radical movement and is also not an extreme movement towards society in responding to existing diversity, starting from ethnic, cultural and religious diversity. K.H. Ahmad Dahlan as the founder of Muhammadiyah is also not a figure who easily gives up in building Muhammadiyah in carrying out its preaching, especially in applying the concept of moderation in Muhammadiyah in enhancing multicultural values. Muhammadiyah moderation is based on the Al-Qur'an and Sunnah, which is why Muhammadiyah has a strong moderation concept to improve the multicultural values that exist in Indonesia.

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