

The Strategic Role of Muhammadiyah: Pluralism, Tolerance and Socialism in Indonesia

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Abstract

Indonesia is the country with the fourth largest population in the world. Where Indonesia has multi-culture, multi-ethnicity and multi-language. Muhammadiyah has a role in the development of the Indonesian nation, especially in the fields of social and pluralism. In the social sector, Muhammadiyah plays a very strategic role, including providing health facilities and education. Muhammadiyah views tolerance as a form of universal human brotherhood and mutual respect, where pluralism and tolerance are efforts to resolve various national problems. Muhammadiyah agrees with the philosophy of the Indonesian nation; Even though we have different ethnicities and religions, we are still one nation.

Keywords: Pluralism, Muhammadiyah, Tolerance, Pancasila, the Progress of Nation.

Introduction

Indonesia is one of the countries that is located on the equator. It extends from Sabang to Merauke along 5,110 km and stretches from north to south along 1,888 km, with a total area of 5,193,252 km². From the total of that area, the 2/3 of the part is ocean or 3.302.498 km². While the land is only 1/3 of the area with 1,890,754 km². By the comparison Indonesia is dubbed as a maritime country or marine state.

According to survey conducted by LAPAN and LIPI in 2020, found that the number of islands in Indonesia as many as 18,110 large and small islands. The largest island is Kalimantan with an area of 574,194 km² or about 30.43% of the total area of Indonesia, followed by Sumatra Island with an area of 480,647 km² or 25.44% of the total area of Indonesia, and subsequently Maluku and Papua 443,336 Km² (23.44%), Sulawesi 191,671 km² (10.14%), Java 127,569 km² (6.7%); Bali and Nusa Tenggara 73,173 km² (3.87%). The rest are small islands scattered throughout the territory of Indonesia. Because of its vast geography, in the implementation of government, Indonesian government using the provincial system, there are 33 provinces.

Not only the size of the territory, demographically the population of Indonesia is the big four in the world, after China, America and India. Indonesia has population of 242,968,342 people, while China is 1,330,141,295 people, India 1,173,108,018 people, and the United States as many as 310,968,342 people. Comparing with France (64,768,389), UK (62,348,447), even Malaysia (23,674,332) and Singapore (4,701,069).



Pluralism in Indonesia

As social and cultural also, Indonesian belong to the pluralist society. Various tribes, religions, languages, cultures, and traditions grow and develop in the daily life of Indonesian society. According to the statistical data of population recorded that there are 1,340 ethnic groups, with different languages, traditions, and cultures. While the growing and the develop religion in Indonesia there are six, namely Islam, Protestant, Catholic, Buddhist, Hindu and Konghuchu, added with 246 Local Religion is the believer Trust to God Almighty.

This plural condition of the Indonesian nation has been formed, grown, and developed since hundreds of years ago, long before Indonesia proclaimed its independence on August 17, 1945. As a nation, we are born in a plural condition. Therefore, since ancient times, although the Indonesian people in plural condition, but have been accustomed to be able to coexist peacefully, help each other and assist each other, with absolutely no differentiation between religion, race, class, social status, and so on. This is as described by Mpu Tantular the author of Sutasoma book in the era of Majapahit kingdom in the 14th century. Although he is a follower of Buddhist Tantrayana, but he felt the peace and tranquility in the Majapahit Kingdom with the more Hinduism breathable. That is why then he describes a life like that with the words of *Bhinneka Tunggal Ika*, which later became the motto of the State of Indonesia. The creation of Mpu Tantular is then developed by founding fathers as it is considered suitable with the strategic needs of independent Indonesian buildings consisting of various religions, beliefs, ethnic, political ideology, culture and language.

Pancasila as The Soul of the Indonesia Nation

Spirit of nationality which is the soul, purpose, or philosophy of society life of has grown and developed in this archipelago, as a result of construction of social and political reality. By the funding fathers, this condition is then crystallized in the formulation of Pancasila, which is the philosophy, outlook of life, and the foundation of the state of Indonesia.

Bung Karno ever described that the Pancasila which is the basis of the state is like a solid static table that can unite all kinds of diversity, as well as *Leitstar* or the star of leaders which means dynamic guidance in which the direction of this nation-state goes, Pancasila becomes a worldview / *Weltanschauung*. Pancasila is not merely a form of agreement between the elements of the nation on the basis of the state / *philosophische grondslag*, but also as a matter that needs to be implemented and passed on forever.

As an Ideology, the birth of Pancasila is the result of a long struggle of thought unearthed from the life of the people in the Nusantara/Indonesian archipelago. Hence the values of Pancasila is the personality of the Indonesian nation that distinguishes it from other nations. There are five precepts that form the basis of the state of Indonesia, namely A divinity that is an ultimate unity, A just and civilized humanity, The national unity of Indonesia, Democracy predicated on the inherent wisdom of unanimity arising from deliberation among popular representatives, Social justice for all Indonesian people.



The Role of Muhammadiyah

In Indonesia there are two major religious organizations based on Islam, namely Muhammadiyah which was born in 1912, founded by KH Ahmad Dahlan, and Nahdlatul Ulama in 1926 founded by KH Hasyim Asyari. In addition to these two Islamic organizations, there are still some Islamic-based organizations on a smaller scale.

The difference between these two Islamic organizations is on the ground of their movement. If Nahdlatul Ulama targets on the rural communities by developing pesantren education, then Muhammadiyah focuses its movement on three major areas of education, ministry, and health.

As a major Islamic organization in Indonesia, Muhammadiyah has a national organizational structure from the central, provincial, district, sub-district and village levels. This well-organized organization is intended to mobilize the charity of Muhammadiyah business in the field of education, health, and ministry of the ummah.

Until 2017, Muhammadiyah has 177 muhammadiyah universities spread all over Indonesia. While senior high school reached 1,143 schools, junior high school reached 1,772 schools, primary school reached 2,604, and preelementary school reached 4,623 schools. There is a tendency to increase the number of educational institutions each year. Similarly, Muhammadiyah hospitals and medical centers reached 2,119 hospitals. While public service institutions (orphanages, nursing homes, disabled rehabilitation) as many as 537 public service agencies. As an Islamic organization, Muhammadiyah also has a place of worship as many as 6,118 mosques and 5,080 mushollas. The wealth of owned land reaches 20,945,504 M².

The whole of Muhammadiyah's charitable efforts is a tangible contribution in building the country of Indonesia, through efforts to educate the public, to nourish the community, and to provide services to people with special needs. Although Muhammadiyah is an organization based on Islam, but the service to the country is not only aimed at Islamic society. The service given by Muhammadiyah is for all Indonesian people. This is in harmony with the soul of the Indonesian nation crystallized in Pancasila, as the basis of the state.

Pillar of Tolerance

Muhammadiyah has a role in the development of the Indonesian nation, especially in the fields of social and pluralism. In the social sector, Muhammadiyah plays a very strategic role, including providing health facilities, medical centers, primary and secondary education, maternity homes, family compensation, and orphanages.

In religious tolerance in Indonesia, Muhammadiyah plays a role in promoting religious harmony in Indonesia. Muhammadiyah views tolerance as a form of universal human brotherhood and mutual respect. Muhammadiyah views pluralism and tolerance as an effort to resolve various national problems. Muhammadiyah also plays a role in creating socio-cultural values and governance in social life.



Muhammadiyah and the Progress of the Nation

Muhammadiyah which is a forum for interaction and socialization between various groups, they respect each other and uphold equality. Muhammadiyah is open to all and accepts differences as a natural thing. Pluralism is an understanding that respects differences in a society and allows different groups to maintain their own unique wisdom and cultural values. Muhammadiyah is an Islamic social organization founded by KH Ahmad Dahlan on 18 November 1912 in Yogyakarta. Even though it is an Islamic organization, in fact Muhammadiyah is a place for cultivating cadres from various religions and various schools of thought.

It is certain that almost all official religions in Indonesia are educated at Muhammadiyah because Muhammadiyah educational institutions are located throughout the archipelago. Even in areas where the majority of the population is non-Muslim, such as Papua, West Papua, East Nusa Tenggara and Bali, Muhammadiyah educational institutions are a place for students who are predominantly non-Muslim to study with religious teachers who match the students' religion.

Muhammadiyah is a large and complex organization. Physically, apart from having management infrastructure spread throughout the archipelago, Muhammadiyah also has hundreds of thousands of business charities consisting of educational institutions, hospitals, orphanages, economic institutions, and others. Non-physically, both in terms of thought and action, Muhammadiyah has several variants.

With pluralism initiated by Muhammadiyah, the progress of the Indonesian nation will be easy to achieve. Muhammadiyah's many roles in the social sector also really show the vision it holds, namely amar ma'ruf nahi munkar. Everything is straightened out which will make the nation more advanced and peaceful without any conflict.

Conclusion

Muhammadiyah is a religious organization which emphasizes or adheres to amar ma'ruf nahi munkar. This can be seen from Muhammadiyah's many roles in the social field such as success in education, economics and socialisme. The movement carried out by Muhammadiyah in the social sector can have great potential in the progress of the Indonesian nation today. Various things have been done for the progress of this nation. The condition of Indonesian society is plural both in terms of ethnicity, culture, and religion; Do not become a significant obstacle in forming a unity of the nation. For a long time it has grown tolerant, mutually helpful, cooperative, united, as a nation. Pancasila as the foundation of the state has given a philosophical framework for the unity and unity of the nation. Muhammadiyah as one of the great Islamic organizations in Indonesia, has contributed significantly in the life of nation and state. This contribution is done through three main areas, namely education, health, and community service.

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