

The Role of Islamic Organizations 'Muhammadiyah and Nahdlatul Ulama' in Forming National Politics in Indonesia

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Abstract: *Unlike many of Islamic organizations, where they have some international agenda, Islamic social organizations in Indonesia have unique characteristics allowed them to play an important role in Indonesian society. Although, Muhammadiyah and Nahdlatul Ulama have some differences in basic thoughts and mechanism of actions but they are in the same competition to serve the society. This specific case made these two organizations more long lasting and trustworthy. This study included explanation of values, political characteristics and feature of these two Islamic organizations in addition to the role of both of them in shaping political aspects in Indonesia. This study was conducted by adopting qualitative approach through interviews with regional leaders and scholars in East Java Province. Narrative approach was used to finalize the results and writing report. This study reveals the political role of Muhammadiyah and Nahdlatul Ulama through forming political parties, participation in election, adopting Pancasila, education, economic activities, and religious occasions in shaping the political identity in the country. The formers, scholars, regional leaders of both organizations have an effect on followers and society to choose representatives in DPR (People's representative council), MPR (People's consultative assembly) and DPD (Regional representative council).*

Keywords: *Political Studies; Islamic Organization; Muhammadiyah; Nahdlatul Ulama (NU); Indonesia*

I. Introduction

During their existence in Indonesia, Muhammadiyah and Nahdlatul Ulama have been playing an important role in the Indonesian politics and shaping the political view of the country (Al-Ansi & Ishomuddin, 2019). NU and Muhammadiyah have different point of views towards practical politics. While the Muhammadiyah does not align itself with any political party, NU is closely affiliated with the National Awakening Party (PKB) (Daeli & Batubara, 2021). As a result, PKB successfully placed NU Central Committee's Chairman, KH Abdurrahman Wahid, as the President of Indonesia in 1999. Currently, PKB is a part of President Joko Widodo's ruling coalition, a position which enables it to contribute in the forming of government policies. The political awareness of the Indonesian people in recent years has increased rapidly. NU and Muhammadiyah are not political organizations, but organizational activists who want to move in the political field are encouraged and supported to choose their respective politics, even though there are certain political parties that have emotional closeness because of the historical factors of establishment and the ideology that is carried or the closeness with the characters involved (Hamid, 2018). Differences in political choice do not necessarily affect brotherhood and cooperation.

On August 17, 1945 Indonesia gained its independence. Since then Indonesia has gone through three different political eras: (i) the Old Order, the New Order, and the Era of Reformism (Fogg, 2019). The Old Order era began immediately after the independence of Indonesia. Most of the post-independence political forces sought to build a multiparty system-based democracy in Indonesia (Arifiyanto, 2021). This effort of theirs however was seriously challenged by the widespread social disturbance caused by various ethnic and secessionist movements (Vasil 1997:43). President Sukarno, in order to control the situation took support from General Nasution and established a state ideology called Guided Democracy (McCormack 1999:52). From the power gained from this new system, Sukarno dissolved the constituent assembly (Vasil 1997:43), declared himself as “President for Life”, sought to balance the political forces of military with that of the Communist Party of Indonesia (Liddle 1996), sought to create a unified Indonesian identity by promoting Bahasa Indonesian as the single national language (Kingsbury 2002), and pushed the concept of “Bhineka Tunggal Ika” (unity in diversity) to socially unite Indonesia (Nguyen 2003). This ideology of Guided Democracy (1959 – 1965) was based on concentrating state power to the president, dismantling the legislative body, and the oppression of political dissent.

NU and Muhammadiyah since the Indonesian independency took the initiative to form the Indonesian politics. NU and Muhammadiyah leaders formed political party called Masyumi that became a political party within two months of Indonesia’s independence. The energy of these two mammoth organizations greatly contributed to the rapid expansion of the political party (Kahin, 1952). This study illustrates the political role of Muhammadiyah and Nahdlatul Ulama in the political life of Indonesia. Though they are categorized as social organization, they play an important role in politics as individuals. The formers and leaders have an effect on followers and society to choose representatives in DPR (People’s representative council), MPR (People’s consultative assembly) and DPD (Regional representative council). Individuals are free to be candidates for regional and people representative councils or any position.

II. Review of Literature

2.1 Political Concept and Spectrum

Political theory is the study of the concepts and principles that people use to describe, explain, and evaluate political events and institutions. Traditionally, the discipline of political theory has approached this study from two different perspectives: the history of political thought, and contemporary political philosophy. Muhammadiyah and Nahdlatul Ulama were established at the beginning of the 19th century. During this period till now, Indonesia had different political systems such as colonial authorities, old order, new order, post new order or (parliamentary elections and presidential elections).

There are many factors impact on political orientation of Individuals, organizations and society. Some of these factors are parties, religion, economic and wars or conflicts. There is an important term in politic which is called political spectrum. A political spectrum is a system of classifying different political positions upon one or more geometric axes that represent independent political dimensions. Most long-standing spectra include a left wing and right wing, which originally referred to seating arrangements in the French parliament after the Revolution (1789–1799). On a left–right spectrum, communism and socialism are usually regarded internationally as being on the left, whereas conservatism and capitalism are on the right. Liberalism can mean different things in different contexts, sometimes on the left (social liberalism), sometimes within libertarianism (classical liberalism). Those with an intermediate

outlook are classified as centrists or moderates. Politics that rejects the conventional left–right spectrum is known as syncretic politics (Eatwell, 2003).

Political scientists have frequently noted that a single left–right axis is insufficient for describing the existing variation in political beliefs and often include other axes. Though the descriptive words at polar opposites may vary, often in popular biaxial spectra the axes are split between sociocultural issues and economic issues, each scaling from some form of individualism (or government for the freedom of the individual) to some form of communitarianism (or government for the welfare of the community).

2.2 Forming political life in the Indonesia Society

- **Political Parties:** A political party is an organized group of people, often with common views, who come together to contest elections and hold power in the government. The party agrees on some proposed policies and programmes, with a view to promoting the collective good or furthering their supporters' interests. While there is some international commonality in the way political parties are recognized and in how they operate, there are often many differences, and some are significant. Many political parties have an ideological core, but some do not, and many represent ideologies very different from their ideology at the time the party was founded. Many countries, such as Germany and India, have several significant political parties, and some nations have one-party systems, such as China and Cuba. The United States is in practice a two-party system but with many smaller parties also participating and a high degree of autonomy for individual candidates.

- **Elections:** An election is a formal group decision-making process by which a population chooses an individual to hold public office. Elections have been the usual mechanism by which modern representative democracy has operated since the 17th century. Elections may fill offices in the legislature, sometimes in the executive and judiciary, and for regional and local government. This process is also used in many other private and business organizations, from clubs to voluntary associations and corporations (Robert & al., 2011). Electoral reform describes the process of introducing fair electoral systems where they are not in place, or improving the fairness or effectiveness of existing systems. Psephology is the study of results and other statistics relating to elections (especially with a view to predicting future results).

- **Religion:** The relation between religion and politics continues to be an important theme in political philosophy, despite the emergent consensus (both among political theorists and in practical political contexts, such as the United Nations) on the right to freedom of conscience and on the need for some sort of separation between religion and state (Al-Ansi & Sulistyarningsih, 2023). One reason for the importance of this topic is that religions often make strong claims on people's allegiance, and universal religions make these claims on all people, rather than just a particular community. For example, Islam has traditionally held that all people owe obedience to Allah's will. Thus, it is probably inevitable that religious commitments will sometimes come into conflict with the demands of politics. But religious beliefs and practices also potentially support politics in many ways. The extent and form of this support is as important to political philosophers as is the possibility for conflict. Moreover, there has been a growing interest in minority groups and the political rights and entitlements they are due. One result of this interest is substantial attention given to the particular concerns and needs of minority groups who are distinguished by their religion, as opposed to ethnicity, gender, or wealth.

- **Economy:** Economics is concerned with studying and influencing the economy. Politics is the theory and practice of influencing people through the exercise of power, e.g. governments, elections and political parties. In theory, economics could be non-political. An ideal economist should ignore any political bias or prejudice to give neutral, unbiased information and recommendations on how to improve the economic performance of a country. Elected politicians could then weigh up this economic information and decide (Garad, Budiyanto, & Ansi, 2021).

In practice there is a strong relationship between economics and politics because the performance of the economy is one of the key political battlegrounds. Many economic issues are inherently political because they lend themselves to different opinions. Many economic issues are seen through the eyes of political beliefs. For example, some people are instinctively more suspicious of government intervention. Therefore, they prefer economic policies which seek to reduce government interference in the economy (Tejvan Pettinger, 2017). On the other hand, economists may have a preference for promoting greater equality in society and be more willing to encourage government intervention to pursue that end (Al-Ansi A. , 2023).

III. Results and Discussion

3.1 Political Role of Muhammadiyah in Indonesian Society

Officially Muhammadiyah has no political party and Muhammadiyah is dedicated to religious, social and educational activities. But unofficially, some of Muhammadiyah activists and members have been forming political parties during last two decades (in 1998 PAN and 2006 PMB). One of these two parties (PMB) is disappeared while PAN still active including some followers of Muhammadiyah.

“Muhammadiyah has no political party, but members are free to participate in all political activities as individuals” Abdul Haris said.

Muhammadiyah had played an important role in the Indonesian politics. In 1920, Muhammadiyah merged into Islamic union (Sarkat Islam) to form after that the Islamic Union Party (Partai Sarekat Islam - PSI) which adopted a policy of non-collaboration with the Dutch. In 1929 the party was renamed the Indonesian Islamic Union Party (PSII). In September 1937, Muhammadiyah and Nahdlatul Ulama established the Supreme Islamic Council of Indonesia (MIAI) an umbrella group for Islamic organizations. In November 1943 Muhammadiyah and Nahdlatul Ulama established an organization called the Council of Indonesian Muslim Associations (Masyumi) in an attempt to unit Islam in Indonesia. By 1950, Masyumi was considered the largest political party in Indonesia. On the basis of this, it was awarded 49 seats, the largest number, in the 232-seat legislature, the People's Representative Council when this was formed following the dissolution of the United States of Indonesia.

“After independent, many of followers and members of Muhammadiyah joined Masyumi Party while at the current time many of them follow National Mandate Party or Partai Amanat Nasional (PAN)” Abdul Haris said.

In August 1998, Muhammadiyah activists have established new political party called National Mandate Party (PAN). It was founded by the modernist strand of Muslim society in Indonesia, including Amien Rais, the chairman of the Muhammadiyah organization, during the Indonesian revolution. The party contested the 2009 elections under the chairmanship of Sutrisno Bachir. The part espouses what is called as moderate Islamism and described as

nationalist Muslim party which promotes inclusive and nationalist principles and upholds Pancasila doctrine. In 2019, the party obtained the popular vote by 6.84 percent, which is a slightly increase from 6.03 percent in 2009 and 6.44 percent in 2004 and decrease of the elections of 2014 which obtained 7.59 of the votes. PAN is currently the ruling party in Southeast Sulawesi.

In 2006, younger generation of Muhammadiyah had establish a new party called National Sun Party (Partai Matahari Bangsa, PMB). The party was established by activists from the National Mandate Party (PAN) who were frustrated at the way their path to the leadership was blocked by the older generation. The party was founded by members of the Muhammadiyah, and some senior party members still belong to the organization, as do 75% of party members. The party hopes that younger people will assume leadership of Indonesia in 2014. It set a target of 30 seats in the 2009 legislative election, but won only 0.4 percent of the vote, less than the 2.5 percent electoral threshold, meaning it was awarded no seats in the People's Representative Council.

"In 2009 elections, some activities of younger followers of Muhammadiyah had form National Sun Party to participate in this elections, but they didn't won any seat in people representative council (MPR)" Abdul Haris said.

In national level, members of Muhammadiyah have the choice which to elect any candidate of presidency. For instance, in 2019 election, political part of Muhammadiyah PAN joined the second candidate of the presidency while high numbers of Muhammadiyah followers choose the first candidate.

"Muhammadiyah didn't determine which party or politician have to be followed or voted to, choosing which party or candidate is left for the individuals as long as their choice is useful" Abdul Haris said.

During the past, there is no party or political attention for Muhammadiyah but, at the current time, Muhammadiyah started to support some candidates to be chosen in regional and national levels. Usually, in case of voting or choosing candidates, members of Muhammadiyah are advised by their superiors to choose one of the candidates and they got information intensively before any elections. In addition, after they are award who will be chosen, they are advised to be wisd in social media or interpreting in any conversation.

"During any national elections, Muhammadiyah members have the right to choose any candidate and the official decision of head Muhammadiyah encourage followers to choose who the best for nation and Muhammadiyah is as well" Abdul Haris said.

During the last 2 decades, Muhammadiyah has played important role to keep the peace and tolerance between Indonesian people. Many of political issues have been solved by supporting of Muhammadiyah. Some of political issues such as falling of Suharto regime in 1998 made situation harder to keep peace in the state where Muhammadiyah played important role to support Abdurahaman Wahid (Gus Dur) to be the next president for Indonesia even he is NU leader. Muhammadiyah has the peaceful way to show the objection for any political or governmental decision.

"Muhammadiyah follows the official way to show their objection to some national issues by writing or meeting some of government authorities" Abdul Haris said.

3.2 Political Role of Nahdlatul Ulama in Indonesian Society

Unlike Muhammadiyah, NU officially has a political party called PKB (Partai Kebangkitan Bangsa) and also their members are free to join another parties. Natural of Sociality in NU made that available for all members to follow any party, but emotionally many of the followers choose NU leaders in any party.

“NU has political party which is called PKB but there are many followers in other parties such as Gerindra, PDI and Golkar” Abdul Malik said.

As a social religious organization, NU members are freely joining political parties. Many of NU members follow their social and political leaders in any party. These leaders choose party based on national and NU preferences so the political parties try to attract those leaders. High number of NU followers makes differences in elections.

“Basically, parties come to Nahdlatul Ulama. Even NU has a political party (PKB), but PKB is not the official party for NU even all the members are from NU while many of NU followers are joining another parties” Isroqunnajah Said.

Having a large share of votes, NU plays an important role in shaping politics in the country. Every political party tries to attract as possible as it could of those followers as long as they are directed by NU leaders. During the Indonesian national elections, every candidate to the presidency wins when s/he get the support of NU as organization or followers. After collapse of Suharto regime in 1998, NU was very strong and organized better than any other political party of organization. This leads NU to choose Abdurahman Wahid (grandson of the NU founder) to be the new president for Indonesia. Since that time till now NU and their allies always won the elections.

“NU members are following their social leaders as Muhammadiyah members are following their leaders but the numbers of NU followers are more than Muhammadiyah followers so the impact is more effective as well” Masud Saeed said.

Political Party (PKB) follows NU, but not all NU members follow PKB, because members are free politically to join any political party and the most important for them is the content of the parties and how they serve the community and country. NU is spreading inequity, developing the idea of multiculturalism, more democratic and it is an ideal example seen by other world who embrace democracy and modernity at the same time. Activities of NU that promotes tolerance, cultural diversity, and social inclusion mostly find positive response from Indonesian Muslims because these values are promoted by NU as ideals that are based on Islam and guided by it. Had people felt that these values were western democratic values or something alien to their Islamic culture then their respond to it would not have so open and positive. The Islamic scholars of NU use Islamic scriptures to justify their emphasis on tolerance, dialogue and equality. These emphasized values of theirs have helped in constructing a strong social factors that promote social inclusion based democratization.

“For NU, wisdom, science and quality is something important when we come to choose our organization leaders or political leaders” Masud Saeed said.

The majority of Indonesians follow the Sufi school of Sunni Islam which is represented by Nahdlatul Ulama that was founded in 1926. Since its inception, NU has been

involved in holding interreligious dialogues, educating people about the dangers of religious extremism, and expressing empathy for marginalized communities. These activities of NU are based on following the ethical teachings of Sufi Islam that ask its adherents to be tolerant, compassionate, and helpful. These activities of theirs have however also built a solid social foundation for the growth and proliferation of democratisation process. On the other hand the Sufi Islamic philosophy also put moral pressures on NU members to conduct activities that can lessen the suffering of socially excluded communities of Indonesia. NU has responded to such moral pressures by organizing activities that help these marginalized communities to have more security and rights in society.

“We have a routine meeting, during these meeting, leaders of NU recognize some candidates for parliament and governances where the members are recommended to choose them. These meetings are done in NU and Muslimah communities” Siti Adah said.

There are some benefits and returns of candidate’s leaders by NU where they can facilitate and support NU activities around the country. Usually, the decision of joining elections or choosing someone is in the hand of the leaders. After choosing candidates, social and religious leaders of NU advice and direct members of NU to choose them to be elected for legislative council and province board.

“In elections, we advise our members to choose candidates but the final decision is on them” Isroqunnajah Said.

NU is setting its sights globally. In December 2014, it created an American nonprofit called Bayt ar-Rahmah in Winston-Salem, North Carolina, to serve as headquarters for its international activities. It is planning “an international conference and cultural event in Washington, D. C.” It is also building a “prevention center” in Indonesia to train Arabic-speaking students to combat jihadist rhetoric, alongside NU theologians. And it’s has created a joint program with the University of Vienna in Austria called VORTEX, the Vienna Observatory for Applied Research on Radicalism and Extremism. The project, which is funded by the Ministry of Internal Security, works to “produce counter-narratives against radical ideas and propagate them globally”. Indonesia is home to one of the most liberal Muslim populations in the world. On Nov. 14, the Indonesian Ulama Council, the country’s top Muslim clerical body, which includes Muhammadiyah and NU, announced a plan to mobilize 50,000 preachers to spread moderate, or “Wasathiyah,” Islam within Indonesia.

There are some activities for NU outside of the country such as neighboring countries and some Islamic countries” Isroqunnajah Said.

In case of Indonesia, the majority Muslim community follows the ethical guidelines of Islam and look towards Islamic scholars of NU for guidance. The scholars of NU using their deep and vast knowledge of Islam have constantly expressed opinion that people should be tolerant and maintain dialogue with people from different religious communities. Such views of Islamic scholars are backed by Islamic scriptures and hence have power to make people serious and committed about these issues. This cultural engineering conducted by NU is an important support to the legal system of Indonesian state to maintain peace. In the absence of NU’s cultural engineering the legal system of the Indonesian state alone would have found it difficult to maintain interethnic and interreligious peace and harmony. Had NU not taken the secular provision and multicultural nature of Indonesia seriously, then the state alone could have done very little in maintaining a healthy multicultural and secular society. It is due to the

presence of strong civil society organizations like NU that secularism and multiculturalism in Indonesia could be maintained. Had NU opposed it then the state alone could have found it profoundly difficult to implement it. The larger the number of people who are sympathetic and empathic to the issue of minority rights and peace, the greater is the possibility that such rights are protected and peace maintained.

“Islam had united Indonesia to be one and our work is to keep Indonesia united even there are many origins, languages and religions” Isroqunnajah Said.

Nahdlatul Ulama has accepted Pancasila as an essential part of the organization basics. Pancasila closes distance between Indonesian parties, organizations and origins. The fact is that relations between the NU and other social Islamic organizations have grown increasingly close, especially with regard to the issue of Islamic thought and moderate/inclusive behavior, which these two main wings of Indonesian Islam carry upon their shoulders. These organizations share the same views about Islam, humanity and Indonesian nation. This positive development is highly significant for the future of Indonesia, for the NU and Muhammadiyah no longer need to waste more time debating Pancasila as the foundation of nation state.

“Indonesia is united by Pancasila and government treat all religions the same” Abdul Malik said. “We don’t support demonstrations, we just give advice to the government or any political parties” Isroqunnajah Said.

Sometimes NU people emotionally respond to some political issues based on their own perspective about Islam when they feel uncomfortable about political leaders of another organization or religion. Political and religious leaders are trying to control members and supporters of NU to do something out of control that lead to serious problems to the state.

3.4 Discussion

Muhammadiyah and NU are social organizations but they have high impact in the political life. NU has a political party even this party does not include all NU members where there are many of NU members follow another national parties. While Muhammadiyah has no official party but some activists form some parties during their participation in elections and political life such as National Mandate Party (PAN).

Since 1998 both Muhammadiyah and NU formed political parties and participated in elections. The National Awakening Party stood in the 1999 elections, winning 13 percent of the votes. In the 2004 elections, the party gained 10.57% (11,989,564) of votes and 52 seats in the People's Representative Council. However, the party won only 4.9 percent of the votes in the 2009 legislative election, and 27 seats in the legislature. In the 1999 elections, PAN won 7.4 percent of the vote and 34 seats in the legislature. The party then played a key role in putting together a central axis of Islamic political parties in the People's Consultative Assembly which helped ensure that Abdurrahman Wahid defeated Megawati Sukarnoputri when that chamber elected the president. However, PAN's support for Abdurrahman Wahid did not last long. Less than a year after officially confirming its support for him at its first congress in Yogyakarta in February 2000, the party withdrew this support, saying it was concerned about the condition of the nation and state of Indonesia. Not long after that, Abdurrahman Wahid was voted out of office and replaced by Megawati Sukarnoputri.

For the 2004 elections, PAN set a target of 15 percent of the vote. In order to promote his presidential candidacy. The party came fifth in the 2009 legislative election with 6.0 percent of the votes. It will have 43 seats in the People's Representative Council. PAN is open to all elements of society, regardless of gender, ethnicity or religion. According to the party website, PAN strives for the sovereignty of the people, social justice, and a better life for the people to bring about an Indonesian nation that is prosperous, developed, independent and dignified. It also wants to realize good and clean governance that protects all the people and brings prosperity, and to see a united, sovereign nation.

Table 1. Share of Votes in National Elections

Year	Nahdlatul Ulama (PKB)			Muhammadiyah (PAN)		
<i>Legislative Election Results</i>						
	Votes	Seats	Share	Votes	Seats	Share
1999	13.3 M	51	12.61%	7.5 M	34	7.12%
2004	11.9 M	52	10.57%	7.3 M	53	6.44%
2009	5.14 M	28	4.94%	6.2 M	46	6.01%
2014	11.2 M	47	9.04%	9.4 M	49	7.59%
2019	13.5 M	58	9.69%	9.5 M	44	6.84%
<i>Presidential Election Results</i>						
	Votes	Share	Outcome	Votes	Share	Outcome
2004	69,2 M	60.62%	Elected	17,3 M	14.66%	Eliminated
2009	73,8 M	60.80%	Elected	73,8 M	60.80%	Elected
2014	70,9 M	53.15%	Elected	62,5 M	46.85%	Lost
2019	85,6 M	55.50%	Elected	68,6 M	44.50%	Lost

In Addition, by taking into consideration of the Hans Eysenck work of organizing the political groups (Political paths) left and right, Muhammadiyah and NU could be organized politically conservative and democratic sports in the diagram respectively (Al-Ansi, Jaboob, & Garad, 2023). Muhammadiyah also trend to conservative as an Islamic organization while NU trend to authoritarian as control of power.

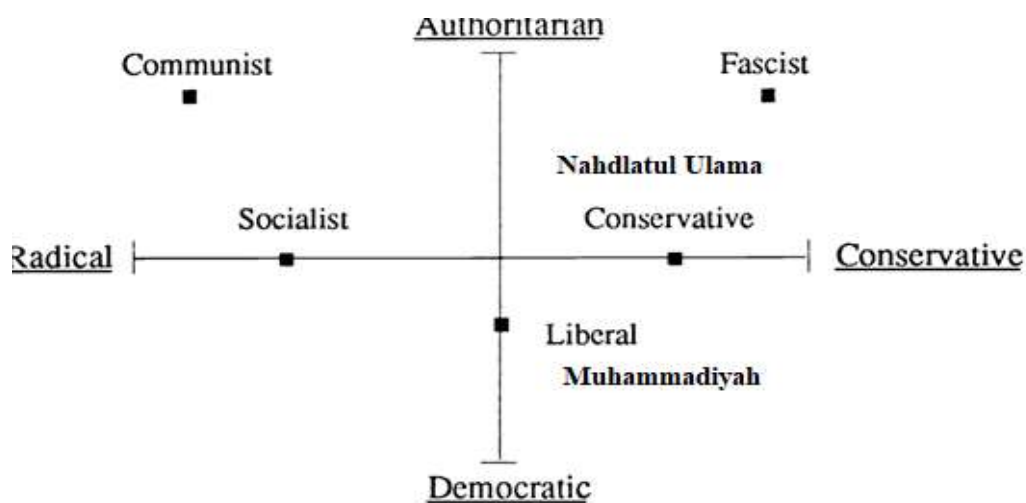


Figure 1. Placing Muhammadiyah and NU in Hans Eysenck Model Politically

Muhammadiyah and NU together had formed Masyumi political party which was the biggest political party in the country. This party cooperated with national parties against communists and other parties to keep the identity of Islam in Indonesia. Members of both organizations lead Islamic parties and participate in many national parties where they have important role in legislative, presidential and local elections.

Muhammadiyah and Nahdlatul Ulama have many achievements and some failures. During more last century, both organizations showed flexibility and modernity. Nature of the organizations tells that both of them have power and strong basics. As social and educational movements, they will keep in contribution of benefits for people in Indonesia especially Muslims. Staying away as possible as they could of the politics and respecting to the characteristics of the local society in addition to serving a majority of population in the country will remain the two organizations powerful and trustworthy by members and others.

This study also illustrated the political role of Islamic organizations in Indonesia. These two socio-religious organizations have unique characteristics made them able to strengthen Islamic thought and keep peace in the country. They are not charity organizations neither political party. They play a significant role in the Islamic education, social and political life of Indonesian people. During many decades, Muhammadiyah and Nahdlatul Ulama were working together when the situation is needed to be together like colonial era and they face each other when there is no serious problem affect the Islam and state. Members of two organization reject violence and respect each other. They work together in all the governmental institutions and they may change their loyalty to one of these two organization as long as Muhammadiyah and Nahdlatul Ulama are in the same Islamic and political path (Al-Ansi & Ishomuddin, 2019).

By the first half of the 20th century, some ideologies that had been established or made their way to the Dutch East Indies included imperialism and its antithesis anti-colonial nationalism, traditional Javanese statecraft, Islamism, democracy, socialism, and communism. Proponents of these ideologies had formed political organizations or parties to forward their respective causes. The Islamist party Sarekat Islam was established in 1905 followed by Masyumi in 1943. The Communist Party was established in 1914, while Sukarno's nationalist Indonesian National Party was established in 1927. Favouring one ideology over another would not satisfy the whole spectrum of Indonesian people, thus it was decided that the new republic need to synthesize a new ideology derived from indigenous Indonesian values as well as common shared values derived from various ideologies (Prasandi, 2014).

IV. Conclusion

Muhammadiyah and Nahdlatul Ulama are the biggest social organizations in Indonesia. These two organizations have a huge impact and play a very important role in the social and political life in the Indonesian society. Muhammadiyah and Nahdlatul Ulama have many similarities and some differences. They are the same at the basic level and the origin of finding in addition to the Islamic thoughts while they have some differences at the additional thoughts and some activities. Muhammadiyah and Nahdlatul Ulama should be an ideal example for many Islamic social organizations around the world. Many of Islamic social organization in Middle East and even in west were the reason behind many of serious problems affected their states. Social organizations in Indonesia provided a great model for peaceful coexistence with other religions and races. This study shows the dynamic and characteristics of them in different fields.

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