Contestation of Religious Identity in Indonesia (Learn from Muhammadiyah and Nahdhatul Ulama)

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Abstract

This article shows that each organization group has instruments of teachings and beliefs and attributes the group as the symbolic identity of the organization to strengthen difference before other organizations. Contestation of religious identity between Muhammadiyah and Nahdhatul Ulama appears in the public sphere, especially in specific religious ritual practices and general issues such as humanitarian issues, poverty, health, and human rights. They synergize, collaborate, and cooperate in the nation. The process of contestation, collaboration, and synergy is the organization's dynamic to define the role of social religion in the public sphere. Based on field data, this study shows that the religious and socio-cultural identity of Muhammadiyah and Nahdhatul Ulama aims to strengthen their existence and influence in the public sphere under the mission and vision of their organization.

Keywords: Religious identity, Muhammadiyah, Nahdhatul Ulama, Contestation, public sphere, synergize, collaborate, and cooperate

Introduction

The Indonesian nation has a plurality of religions, cultures, ethnicities, and customs, so it has a high potential for social conflict (Khoirudin et al., 2020). The reality of diversity with different levels of interests makes Indonesia face the latent danger of social conflict, especially conflicts coming from the friction of religious beliefs (Qodir et al., 2021). Thus, since the beginning of its formation, the Indonesian nation has been prosperous with elements of conflict. Conflict variations are becoming more developed and open due to the current globalization, which provides free space for the birth of unlimited intercultural or ideological communication processes. (Berger et al., 2006).

In any community, the use of identity is almost a necessity, including the group of religious identity. Religious identity becomes a symbol of the belief system embraced by religious groups as a distinguishing factor over other religious groups. Religious identity can be articulated in religious expressions of a physical nature such as the form of clothing, display of physical characteristics, or ideological terminology that serves to assert diversity with religious organizations outside of themselves (Seda Erel-Koselleck, 2004). In addition, to show the physical identity, contemporary Muslim thinkers also categorize religious identity on paradigmatic aspects of thinking such as moderate Islam, liberal Islam, modernist Islam, and traditionalist Islam. Each group has a different identity from the other group. Individuals as members of a group have a social identity according to their group identity. Differences in identity between groups foster social categorization. Social categorization fosters feelings of ingroup-outgroup in relationships within groups or between groups. (Ismatillah, 2016)

In Indonesia, two major religious and social organizations are references to most Indonesian Muslims, namely Nahdhatul Ulama (NU) and Muhammadiyah. Nahdhatul ulama

member base mostly in rural areas focuses on da'wah and education movements based on pesantren huts. While Muhammadiyah's member base is generally in the city area with the focus of the Da'wah movement and Education through formal educational institutions of schools and universities. Both Nahdhatul Ulama and Muhammadiyah have the same religious vision of moderate Islam. (Nashir et al., 2019).

In the development of Islamic unity organization's thoughts and movements in Indonesia, Islamic identity has become something debatable topic in the public interest. Which identity needs to be highlighted is the question. Whether the characteristics of Islamic universality or the characteristics of Indonesia. The largest religious organizations in Indonesia, namely Nahdhatul Ulama (NU) and Muhammadiyah, tend to be more agreeable to exploring identity based on the context of Indonesia (Barton et al., 2021). The reason is that it will be a contextual feature of Indonesian Islam, which is under the culture of the Indonesian Islamic community, and will distinguish from the contextuality of Islam in other countries that indeed Have a different culture.

However, at the micro-level of Islamic religious understanding, NU and Muhammadiyah as entities of Islamic religious organizations also have different religious identities that are often involved in relationships. Tensions and conflicts of interest over the name of the religious identity should be believed, respectively. The ups and downs between NU and Muhammadiyah significantly affect Islamic thought and movement in Indonesia.

To examine the contestation of religious symbols in Indonesia between Muhammadiyah and Nahdhatul Ulama used an interpretive approach to understand the existence of religious practice in the middle. A society that is not only a symbol or ritual observed (observed symbols and rituals) but also the meaning behind the symbol or ritual that appears on the surface of the Muhammadiyah and NU religious expressions is mainly related to the use of hisab and rukyat methods.   These are important to explore to avoid unilateral truth claims and wrongful verdicts against other groups.

This case is critical to explore to avoid unilateral truth claims and wrongful verdicts against other groups. Clifford Geertz uses the interpretive approach in anthropology that examines religion from the perpetrator's point of view (insider) and seeks to find the meaning behind the behavior. An opponent is an explanatory approach that examines religion from the observer's point of view and an outsider's point of view.

Religion of Islam and Religious Identity

Geertz in Walter H. Capps defines religion as a system of symbols that serves to establish strength, penetrate mood and motivate humans. Religion, according to Geertz, is a cultural system that gives meaning to human existence (Tajdin, 2022). Religion is also a system of symbols that strengthen intense mood and motivation. Strengthening religious symbols through cultural processes into a system of inherited conceptions and expressed in their attitudes towards life.   (Ridwan & Zain, 2020)

Religion and culture are two critical elements that influence each other in the system and structure of society. When religious teachings enter a cultured community, on the one hand, there will be a tug of war between religious interests and cultural interests. However, on the other hand, the interaction of Islam and local culture attempts to see the dynamic relationship between Islam with various values and concepts of life nurtured and inherited. Moreover, it is seen as a guide to people's lives. (Sumatra, 1995)

Islam is present as a counterculture and religious system to the hegemony of the immoral and polytheist Jahiliyah culture replaced with culture with a high level of civilization. Therefore, the primary mission of the Prophet as a messenger of God is to form a civilized social order reflected in the word of "Allah sent me to perfect the ahlaq" (Taha, 1967).

The emergence of various religious expressions as part of historical Islam institutionalizes various religious practices in the form of religious thought, such as schools or institutions with various devices or symbolic attributes. The religious symbol of Islam becomes a characteristic that enriches the world of the meaning of Islam and is evidence of the adaptability of Islamic doctrine in the face of the current social change. (Qodir et al., 2021)

Religion is a process for everyone who claims to be religious. The process is determined by tradition and the social environment with all its changes. Therefore, as part of the collective consciousness, religion will present itself as a social consciousness that will affect the behavior of adherents of the religion in practicing feelings. Although Islam as a religious doctrine is singular, its religious expression is diverse and not monolithic (Bourchier, 2019)

Symbols are a hallmark of religion because symbols are born from a belief, from various religious rituals and ethics. The symbol is proclaimed in various forms following the culture and beliefs of each religion. This cult then gave birth to a system and structure of symbols that can shape humans into homo simbolicus in their religious type or pattern (Pamungkas et al., 2021). As a proclaimed sign, symbols have a hidden meaning, or that can be derived from the literal meaning of sacral and profound meaning. While as a structured system, symbols have their coherent logic (interrelated) that can be interpreted universally (Ridwan & Zain, 2020).

As a religious phenomenon, symbols are usually expressed and reflected in various forms of offerings and worship, both individually and communally. Religious symbols born from religious experience are also often used to help psychological therapists. Psychological insights into the lives of religious humans who are homo simbolicus are decorated by two interrelated dimensions, namely the spiritual and psychological dimensions. The spiritual dimension is religiously oriented, and the psychological dimension is oriented towards freedom, which is manifested in various forms of symbols.

The study of the orientation of symbolism is known by four systems of symbols that are arranged coherently, namely: cognitive symbolization (cognitive symbolization), moral symbols (moral symbolization), expressive symbol (explicit symbolization), and constitutive symbolization. Cognitive symbols are symbols coherent with science and moral symbols relating to various normative provisions. Expressive symbols relating to works of art and constitutive symbols associated with belief and worship as the main religious behaviors (Connelly, 2021).

The four systems function in eliminating the four demands of religious life in their various forms. The four needs are the needs that are adaptation (adaptation), the need for achieving goals (goal attainment), the need for integration (integration), and the need to maintain patterns that exist in a religion (latent pattern maintenance). These needs are a series of needs related to the system of religious life.   (Coşgel & Minkler, 2004).

Many social scientists view religion primarily as a tool to legitimize and protect the system's established political interests and social classes. According to this view, religion is an inherently conservative force, which actively enhances the maintenance of established political

and social orders and neutralizes every established effort. It is significant to change that order. Religion often serves as a determinant factor for significant changes in social life. Religion does not have to be conservative but also progressive to control the process of change. (Koburtay et al., 2020)

Symbolic anthropology views man as a carrier and product, as both a subject and an object of a system of signs and symbols that communicate to convey knowledge and messages. Symbols provide a foundation for actions and behaviors in addition to ideas and values. The symbol system is a guideline for action; it works in a social context. This social context gives a symbol and signs a specific meaning because a symbol or sign can have one meaning in one social connection and another in one social context (Pamungkas et al., 2021)

No identity exists with meaning attached to it with certainty. Identity is related to the meaning of social labels, relationships, and positions of a person in social structures, etc. The meaning of an identity is always negotiated. When an identity is constructed, it cannot be separated from interests. The process of identifying one of the interests considered normative by one group may be contrary to the socio-cultural-political interests of another group. (Kanehara et al., 2022)

Religion is one aspect of identity in society. There are several functions of religious identity among them. First, religious identity is a spiritual necessity. Membership in a Second religious organization, religious identity, and expression reduce tension and help individuals overcome social isolation. Third, religious identity is used to maintain personal and social peculiarities.

Glock and Stark identify the five core dimensions of religiousness and religious identity: First, the dimension of belief or the main belief in which a religious person is expected or required to believe. This belief concerns beliefs that provide an "existential premise" to explain God, nature, man and their relationship. Second, the dimension of practice or ritual includes religious practices, including worship and the things humans do in carrying out their religious orders.Third, the intellectual dimension or knowledge of religion must be known as the teachings of the fundamentals of the faith. Fourth, the dimension of religious experience is the cognitive dimension of religion that includes feelings, knowledge, and emotions arising from and its environment. Meanwhile, the five consequential dimensions are religious parts that include secular influence on religious beliefs, practices, experiences, and knowledge possessed.

Religion is a source of morals and a worldview that evokes committee and loyalty to the ideology that manifests in various religious symbols. (Spielhaus, 2006) Religious identity becomes essential to define its adherents as having differences from other groups. (Nilan & Wibowanto, 2021).

In the constellation of the struggle for dominance of discourse and religious symbols in Indonesia, the religious organizations of Nahdhatul ulama (NU) and Muhammadiyah have always been involved in the vortex of tension relations. Although the nuances of differences between the two are still in the realm of religious doctrine that is branched and not the primary realm of religion, the contention of discourse and religious symbols between both have significant implications for the emergence of social disharmony among the Indonesian Muslim community. One of the latent religious identity contestation spaces is the decision of when to start and end Ramadan fasting.

Result

Muhammadiyah Religious Identity

Muhammadiyah is a social organization of society in the form of a community-based association that is engaged in the field of da'wah Amar ma'ruf nahi Munkar and tajdid, which is enlightening, sourced from The Qur'an and Sunnah. Muhammadiyah was established on November 18, 1912. Muhammadiyah aimed to uphold and uphold the religion of Islam so that the creation of a truly Islamic society. Various efforts are carried out in programs and activities to achieve the goal of Muhammadiyah. (Encyclopedia of Muhammadiyah.Pdf, n.d.)

Muhammadiyah has played a role in the national awakening movements for laying the foundations of the State based on Pancasila and the 1945 Constitution, making the Unitary State of the Republic of Indonesia remain in the constitution and ideals of independence and maintaining a nationally minded Islamic politics during the world's ideological struggle.

The birth of Muhammadiyah was none other than inspired, motivated, and cheered by the teachings of the Qur'an because the whole movement had no other motive except solely to realize the principles of the Qur'an. Muhammadiyah programs in education and teaching, society, households, economy, etc. It can not be separated from efforts to realize and implement the teachings of Islam. Thus, the Muhammadiyah movement wants to strive to display the face of Islam in a natural, concrete, and tangible form, which can be lived, felt and enjoyed by people as rahmatan lil'alamin.

Muhammadiyah movement takes part in Indonesian society by building a variety of business charities that can touch the crowd, such as various educational institutions from the Indonesian nation.Elementary college education, building many hospitals, orphanages, etc.All Muhammadiyah business charities like that are nothing but a manifestation of Islamic da'wah. All business charities are held with a single purpose: to be used as a means of Islamic da'wah. (Khoirudin et al., 2020)

Another characteristic of Muhammadiyah is the Tajdid Movement of understanding and practicing Islam. Muhammadiyah has its original position as one of the organizations that serve to disseminate the teachings of Islam as stated in the Qur'an and As sunah; clean up various the practice of the people who have deviated from the teachings of Islam (H. Abror, 2014). The nature of Tajdid imposed on the Muhammadiyah movement is not only limited to the understanding of efforts to purify Islamic teachings but also includes Muhammadiyah's efforts to do various reforms of ways of implementing Islam in community life, such as renewing the way of organizing education, how-to guide the poor and orphans, how to manage zakat fitrah and zakat property, and how to manage the hospital (Zain et al., 2017)

Muhammadiyah, since its establishment, has had the most prominent positive contributions as a civil society among them; First, Muhammadiyah created the unity and unity of the nation by helping to build and develop the existence of the Republic of Indonesia since its establishment. Second, Muhammadiyah is a forum that plays a role in developing citizen initiatives independently. Muhammadiyah figures since its birth, such as KH. Ahmad Dahlan, Mas Mansur, Kahar Muzakkar, Ki Bagus Hadikusumo, The Great General Soedirman, Kasman Singodimejo, Buya Hamka, and others are national figures known for their national activities in the country. (Syahputra, 2014)

Muhammadiyah identity is a particular characteristic or trait that is owned and attached to Muhammadiyah, which shows the uniqueness of Muhammadiyah, and distinguishes it from other organizations. These characteristics embody the values that grow, live, and develop in the life of Muhammadiyah. (Qodir et al., 2021).

Muhammadiyah identity, according to Haedar Nashir, is intended to be more familiar with Muhammadiyah's personality and characteristics compared to other organizations. For Muhammadiyah residents, activists, and leaders, the introduction of Muhammadiyah's identity will foster love and pride, which will give birth to a high commitment to the identity of Muhammadiuyah. Muhammadiyah during the challenges of ideological contestation from the outer side and the waning commitment of the organization (Syahputra, 2014).

Muhammadiyah's journey from phase to phase of government has a different orientation. First, the Religious-Cultural orientation (1912-1937), which focuses on the strategy used by Muhammadiyah, is cultural, but the space is religious. Second, the Political-Structural orientation (1937-1971), the space for the da'wah movement, focused on structural political strategy. (Al-Barbasy, 2018). Third, socio-cultural orientation (1971-1995). Muhammadiyah uses basic strategies, cultural da'wah, whose movement orientation is focused on the community sector. Fourth, political-cultural orientation (1995-1998). Muahammdiyah still uses cultural strategies but rotates politically in his space (Syahputra, 2014).

According to Mitsuo Nakamura, Muhammadiyah's role in recent decades seems to be fading somewhat. Externally, various transnational groups, such as Hizb ut-Tahrir Indonesia, which emerged after the fall of the New Order, were able to compete and match Muhammadiyah. Internally, various infiltrations, such as from the Prosperous Justice Party, influenced Muhammadiyah's move. In the body of this organization, there is also a conflict between three camps: Salafist groups that tend to be scriptural and conservative, moderate groups that combine puritanism and modernism, and liberal groups that consider Muhammadiyah too rigid to appreciate the faith of individuals.

NU Religious Identity

Nahdhatul Ulama (NU) is one of Indonesia's oldest Islamic organizations, founded in 1926 as a clerical organization that strictly adheres to Sunni Islamic orthodoxy. Pesantren huts and religious education institutions in villages are nu's cultural and religious base which, for generations, the basis of religious science is developed, transmitted, and regenerated. NU was born based on the ihtiar ulama to develop religious and social insights. (Chalik, 2011).

The formation of Jam'iyah Nahdlatul Ulama is motivated by two dominant factors; First, some pesanten-based Muslims are concerned against the modernist movement that marginalizes them. Second, in response to pesantren-based scholars to the ideological struggle in the Islamic world after the abolition of the Turkish caliphate and the emergence of the idea of Pan-Islamism pioneered by Jamaluddin Al-Afghani and the Wahhabi movement in the Hijaz. The reformist movement that carries the issues of renewal and purification makes pesantren-based scholars consolidate to protect and maintain the traditional values that have become characteristic of their lives. (Al-insyiroh et al., 2019)

The movement of scholars based on pesantren is increasingly thick and has seen the formation of educational and da'wah organizations, such as Nahdlatul Wathan and Taswirul Afkar. The highlight was the emergence of the Hijaz Committee. On January 31st, 1926 AD (16 Rajab 1344 H), the scholars based on pesantren decided to create an Islamic community organization mentioned 'a la Ahlussunnah wal Jama'ah named Nahdlotoel Oelama'. The goal

of this organization aimed to compensate for the movement of reformists who often do not pay attention to traditions that are already inseparable from people's lives.

The formulation of   NU's religious understanding of   ASWAJA that follows the pattern/model of school scholars does not mean that NU is satisfied with the jumud / stagnant situation full of taqlid as alleged by the group   "Islam   Modernist. " The basic idea of the preservation of the school by NU is precise as part of the responsibility of the preservation and purification of Islamic teachings itself. The pattern of bermazdhab developed by NU due to the National Deliberation in Bandar Lampung in 1992 adheres to two patterns, namely qauli (textual) or manhaji (methodological dimension/Ishibashi). (Mufid, 2020)

While the social base of NU citizens is a Muslim community that is generally religiously based on pesantren education in both rural and urban communities, there is a very shift. Significant at the NU   citizen segment level with the birth of alumni of universities both at home and abroad. This shift   in citizens and nu's social base ultimately affects the dynamics of religious thought in NU's own body with diverse patterns. In general, the difference in the pattern of religious understanding is pivoted on two camps, namely the camp that tends to simplify the tradition of qauli (material / textual) and the camp that Tries to develop an understanding manhaji (methodologically) with contextual approaches to that give birth to various alternative thoughts. By basing on the core spirit of the teachings of ASWAJA tawassuth, tawazun, and tasamuh, the strategy of nu struggle/da'wah towards 'izzul Islam wal Muslimin is more on the choice of strategy. The cultural approach can also be interpreted as an effort to ground Islamic teachings by using local cultural devices as instruments of da'wah by making social transformation towards 'izzul Islam wal Muslims based on several verses of the Qur'an, namely: surah An-Nahl: 125, Ali Imron: 104, 110, 112, Al-Anbiya: 107.

The basic principle developed by NU in responding to the flow of changes in various dimensions of life, especially concerning contemporary legal problems and cultural changes, NU adheres to the rules of maintaining old traditions that are still good and taking on better new things. The principle of continuity and change becomes the orientation of developing NU religious insights when dealing with the changing currents of the times. (Niam, 2020).

The process of Islamic dialectics with local Indonesian culture that produces synthetic cultural products is a historical inevitability as a result of Islamic dialogue with the local cultural system. The birth of various ritual expressions whose instrumental value is a product of local culture, while the material content is Islamic religious nuances are natural and legitimate with The acculturation requirement does not remove the fundamental value of religious teachings.

As an Islamic religious organization, NU has appeared to take a historical role in the narrative of the Journey of the Indonesian nation. On the other hand, as a religious organization, NU has a wealth of different traditional treasures and religious identities compared to other Islamic organizations. The religious tradition is mainly related to various rituals that coincide with social activities such as Tahlilan, Yasinan, Walisongo Pilgrimage, Manaqiban, Dibaan, Istighatsah. In addition, some characteristics associated with aspects of mahdhah worship are also different from other religious organizations. It appears in the worship rituals such as ushalli readings in prayer, reciting intentions, 23 rakaats in tarawih prayer, qunut morning prayer, hard dhikr after fardhu prayer, and the use of the rukyat method in determining the beginning and end of Ramadan.

Various religious identities and NU organizations are factors that strengthen the ideological and emotional ties between NU citizens framed on the same vision, namely the

development of moderate Indonesian Islam. Adapting local culture combined with religious values makes NU's religious identity tend to be accommodating and adaptive to local culture and the demands of changing times.

Discussion

Contestation and Integration of Religious Identity in Public Spaces

Historically, public space first appeared in the 17th century in Europe, where its emergence coincided with the development of capitalism. In the early era of the emergence of capitalism, a new class appeared in society, namely the bourgeois class. At first, they only made ordinary trading efforts, and then gradually, they started the capitalist mode of production. (Benson, 2009) Against this backdrop, the public space that emerged in that era is thus a bourgeois public space, a public space occupied by the commercial class or traders and professionals. The distinction between public and private is a construction that underlies the emergence of public space. Publicity is represented by the state that governs society, while privately is represented by autonomous civil society. (Prasetyo, 2012)

Bourgeois public space arises when civil society (the bourgeoisie) begins to file a lawsuit against the claims of state publication, which is formulated in the form of a question of whether the state has served the public interest. The bourgeois public space is thus the space of private people gathered together as a public. The state is invited to debate on issues that are essentially private but have public relevance, such as the issue of commodity exchange and social work.

Contestation of strengthening influence between groups in the public space makes each group consolidate the strengthening of solidarity and solidity of group members by creating a group identity. The struggle for dominance in the public space naturally occurs. The group looks at its existence and role to take into account socially and politically. (Peek et al., 2005) Thus, symbolic contestation between groups becomes a space for measuring the level of dominance and influence of groups in the presence of other groups.

Symbolic contestation between Muhammadiyah and Nahdhatul Ulama generally appears in religious ritual practices that are branched in nature, such as intentions in prayer, adhan two in Friday prayers, qunut prayers, tahlilan, grave pilgrimages, and some cultural celebrations. The main issues of religion are law, aqidah, and ahlak. There are no differences and debates. In some cases, the contest of religious identity, ideology, and organization has created cohesiveness among members.

Since the end of the government administration under Suharto in 1998, the country experienced a role after more than thirty years of hegemonic and dominative power against society. Identity conflicts that refer to ethnicity, ideology, religion, and culture feel stronger. (Wahyono, 2014) People who were previously in a co-opted position in state-community relations show signs of strengthening and freely expressing their identity by utilizing Public spaces that have been loose without state control. (Brenne, 2016). During this time, the opening of the opportunity to express identity is followed by a clash between values. These become the basis of the existence of his identity. Thus, the climate of openness and freedom has implications for the emergence of identity conflict between values, which was previously potential but can be controlled. effectively by the power of the state (Wahyono, 2014).

There are at least three activities that mark the   rise of Islam in Indonesia in the last ten years, namelyin the   form of activities to strengthen Islamic symbols,planting   and socialization activities of Islamic values, informal educational institutions,the rise of Islamic political planning activities in the system of government.

All of that leads to one main goal, namely the rise of Islam, which is operationalized in various Islamic da'wah programs through the mass media and face-to-face media. which has been instituted like a study forum. (Ismatillah, 2016). In Indonesia, two major religious organizations are, Muhammadiyah and Nahdhatul Ulama, carrying out organizational functions and ideological socialization using different religious and cultural symbols. The symbolic contestation between NU and Muhammadiyah is expressed in various ritual activities, and the focus of the da'wah competition is also different. (Barton et al., 2021)

Matric's religious identity Nadhatul Ulama and Muhammadiyah

NO	Area	Religious Identity	Nahdhatul Ulama	Muhammadiyah
1	Religious Rituals Personal	Intent in worship Prakti Sala Subuh	Disseminating intent Qunut prayer	Tidak melafadkan No qunut prayer
		Friday Prayers	Adhan two and khatib holding a stick	Adhan one and khatib without holding a stick
		Friday Qabliyah prayers	Performing sunnah qabilyah prayers	Not carrying out the Sunnah qabliyah friday
		Determination of the beginning and end of Ramadan	Rukyat method (sighting a new crescent moon)	Hisab method (astronomical calculations)
		Tarawih Prayer	23 rakaat	11 rakaat
		Ied Prayer	In the mosque	On the field
		Basmalah reading in surat al-fatihah	Harden reading	Organizing reading
		Shalawat reading	By adding the word sayyidina	No sayyidina
2	Social dimension rituals	Joint remembrance	Doing Tahlil, istighatsah,	Not doing tahlil and istighatsah
		Pilgrimage of the tombs of the guardians	Do	Not doing
		Rituals of prayer together after death	Do	Not doing
		End lafad greetings	Adding lafad Wallohul muwaffiq ila aqwamit thariq	Added billahi lafad in sabilil haq....
		Attributes of the mosque	There is a bedug and dome of the mosque	There are no bedugs and domes of the mosque

The contestation of Muhammadiyah and Nahdhatul Ulama in the public implicitly recognizes the public space in determining the beginning and end of Ramadan and the celebration of Eid al-Fitr. In determining the beginning and end of Ramadan, Muhammadiyah uses the hisab method (astronomical calculations) and while Nahdhatul Ulama uses the rukyatul hilal method (sighting a new crescent moon).   Suhannah's research in the city of Semarang Central Java showed an impact due to differences in the determination of the beginning and end of Ramadan, namely the psychological pressure of the community while

waiting for certainty.the government decided on the eid crawl. (Suhanah, 2012) This research data shows the reality of differences giving birth to a significant social impact that threatens social disharmony.

The conflict has a close relationship with integration. This relationship is caused by the process of failure in organization and integration. The higher the degree of conflict in a group, the smaller the degree of integration. Theoretically, in solidarity between groups (in-group solidarity) and opposition with outside groups (outgroup conflict), some relationships influence each other. The greater the hostility towards outside groups, the greater the degree of integration of the inner group. (Ciobanu, 2021).

Several main factors cause the contestation between social groups to give birth to significant influences in social relations that often lead to tension in relationships,   namely, (1). Goals of social groups (goals and objectives), (2). Social system (social system), (3). Action system (action system), and (4) Sanction system (sanction system). (Berger et al., 2006) Religious symbols are essential for finding religious meaning, mindset, and religious experience. (Seda Erel-Koselleck, 2004). The symbol is one of the religious expressions and is a picture of a person's ideas/thoughts described in various religious rituals.

Although contestation, competition, and tension often surface, Muhammadiyah and Nahdhatul Ulama have much in common on common issues related to fundamental religious issues and religious moderation, humanity, education, socio-economic, legal, and human rights. On these issues, Muahmmadiyah and Nahdhatul ulama have the same vision. Even they synergize to alleviate poverty, ignorance, and health as humanitarian issues and fight radicalism in the name of religion. (Nashir et al., 2019) The same idea and spirit towards religious moderation and national insight make these two religious organizations collaborate and synergize to face their common enemies, such as the rise of identity politics and radicalism in the name of religion. (Mukrimin, 2012)

Affirmation of Identity and Existence

With its extensive network, Muhammadiyah and Nahdhatul Ulama can move the organization by managing modern organizations through education, economy, and health. Collaboration in one health program, such as stunting alleviation, Covid 19 vaccination, and disaster social action, is often carried out together with the government. In this position, Muhammadiyah and Nahdhatul Ulama are essential elements in building and strengthening civil society in Indonesia (Barton et al., 2021)

Concerning public space theory, Jurgen Habermas stated that public space is an autonomous space of the state and market. It is autonomous because it does not live from capitalist administrative or economic power but civil society. According to Habermas, public spaces are an arena where arguments and social dialogues occur equally. (Çela, 2015) Public space can also be a locus capable of uniting conflicts and claims of competition and differences that cannot be found a way out as an effort to resolve. Public space also plays a role in establishing political democratization. Public space is a means of communicating, discussing, and arguing. (Studies, n.d.)

Contestation of religious symbols in public spaces is a competition for the image of religious organizations in public spaces to solidify social position and legitimacy. Religious terminology is used as a symbol to make it easier to build internal ideological emotional connections of religious community members. For Muhammadiyah, taking a different position from the decision of the mainstream group (rukyat group) in deciding the beginning and end of

Ramadan will put Muhammadiyah as a religious organization. The big one is at the same level as its competitors. In such a position, symbolic contestation is a medium of self-identity affirmation.

Contestation of religious identity between Muhammadiyah and Nahdhatul Ulama is an effort to strengthen constituents' ideological and cultural loyalty and is more inward. At the same time, the macro goals of both organizations unite the integration of the two to strengthen the vision of community and nationality based on local wisdom. As a religious organization with a moderate religious vision and vital national insight, Muhammadiyah and Nahdhatul have always been decisive. They have a strategic determinant position on every political and religious decision at the national level.

The challenges of transnational Islamic movements pose a severe threat to the future of religious moderation in Indonesia with the emergence of radical thoughts and movements and terrorism in the name of religion. The synergy and collaboration of the government with two religious organizations becomes strategic to maintain social harmony with a moderate religious face and does not dispute religious discourse with nationality.

Conclusion

Muhammadiyah and Nahdhatul ulama, as religious organizations, were born with the primary mission of Islamic da'wah through education and da'wah activities that combine Islamicism and indonesianness. The contestation of muhammadiyah and Nahdhatul Ulama religious identity aims to strengthen their existence and influence in the public space under the mission and vision of their organization. Although macro-organizational missions are the same, some ritual practices have distinctive differences and become symbolically differentiating factors. This specific expression of religious rituals becomes the space for contestation in public to show the organization's existence while showing a distinctive identity with the organization.

The existence of Muhammadiyah and Nahdhatul Ulama as a religious organizations in the constellation of religious life in Indonesia determines the birth of a harmonious atmosphere of religious life in Indonesia.Politically, with a large constituency, these two organizations are very strategic and decisive in practical political processes to win in political contestations. Nevertheless, Muhammadiyah and Nahdhatul Ulama, together with the government, cooperate on fundamental social and humanitarian issues in various fields such as education, health, disasters, economy, and human rights. The collaboration of the government with Muhammadiyah and Nahdhatul Ulama has transformed these two community organizations into the power of civil society growth to guide social transformation towards a society becoming a reality.

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