Views And Practices of Religious Moderation Tafsir Al Qur An Assembly Surakarta Indonesia

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Abstract

Apart from being the center of Javanese culture, Surakarta is also a place for the growth of both mainstream and anti-mainstream religious movements. One of them is the MTA which carries out purification to invite religion in a kaffah manner. What are the views and practices of MTA's religious moderation? This research is descriptive and qualitative, and the data collection involves observation, in-depth interviews, and documentation related to MTA activities. MTA views religious moderation based on its existence as a religious movement based on purification and invites Muslims to return to the Qur'an and Hadith. They believe all life's problems can be answered by returning to these two sources. MTA understands moderation religious as an attitude non - religious blaming others, living together, and building harmony social. The four main indicators of practice religious moderation are based on: First, displaying symbols, identity, respect for the flag, and promoting national values are a form of national commitment. MTA accepts Pancasila as the state ideology. Second, according to MTA, there are two kinds of tolerance: tolerance related to the teachings of MTA and patience associated with accepting to towards the attitude of religious people. Third, all religion violence. This is accordance with the mission to send the Prophet Muhammad SAW bearer to the morals of mankind. Fourthly, accommodative to local culture, MTA's belief is that Islam must be true to the teachings a religion, a product of humans. The two cannot be combined because they are one unit.

Keywords: *Religious Moderation, MTA, National Commitment, Tolerance, Anti-Violence, Local Cultural Accommodation.*

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Background

After the 1998 reform, there was a public space that brought fundamental changes in Indonesia to the order of social, political and religious life. From this change, it can open opportunities to articulate political aspirations and ideology for religious groups and mass organizations space (Idharam, 2011). It's existence often seen as the ideological interests. There are two things that are felt from Islamism. First, the stigma of Surakarta. Thus, to the fact that there are Surakarta residents involved. Second, the high level of socio-religious conflict in Surakarta resulted in violations of religious freedom and the marginalization of local culture (Mibtadin, 2018).

The city tagline of Surakarta "The Spirit of Java" proves that Surakarta is the center of Javanese culture with a high degree of ethnic, religious and ideological plurality religious movements that developed in Surakarta. Like a front, in large numbers, ideologically patterned lascars, taklim assembly, and *halaqah* (Aijudin, 2008). Social friction is prone to occur due to the emergence of these mass organizations. Violence that involves religion refers to four main things, namely religious movements which are considered sinful, religious activities which are considered to blaspheme religion, groups of people who are considered liberal, and groups of people who have different beliefs. So that the diversity of groups makes tolerance an 'expensive' thing in Indonesia, including Surakarta (Misrawi, 2008). Religion-based violence has also occurred in Surakarta in the last two decades. The patterns of violence included threats, raids, inter-religious clashes, sweeping, intimidation and coercion. Issues related to within are issues that often arise.

Generally, the movements of Islamic religious organizations in Indonesia related to the national narrative can be divided into three groups. First, religious groups/mass organizations want an Islamic state that follows pure Islamic teachings. This mass organization views Pancasila, Bhineka Tunggal Ika, the Unitary State of the Republic of Indonesia, the 1945 Constitution, and democracy as human products, so they need to be replaced with an Islamic caliphate system. Second, Islamic religious groups do not believe that it is necessary to establish an Islamic state but that it is sufficient for Islamic law to be enforced in that country. Third, religious groups view acceptable and final, so there is no need to establish an Islamic state and fully implement Islamic law. The Unitary State of the Republic of Indonesia is seen as sufficient to reflect the teachings of Islam. They willing to accept all coloring these rules with the teachings of Islam (AM. Wibowo, 2016).

The proliferation of religious organizations makes Surakarta susceptible to socio-religious conflict. It is noted that violence in the name of religion often occurs in this city, segmented into four target groups: first, religious movements are considered sinful; second, judging that there is a form of blasphemy in religious activities; third, considering liberal society groups; and fourth, community groups of different religions. It causes pluralism and tolerance to become expensive goods in Indonesia (Misrawi, 2008). For the last four decades in Surakarta, there has been much religious-based violence. These patterns include and acts of coercion. These lead to acts of against

certain religious communities in terms of differences in ideological beliefs, cases of violence against cultural practices, issues of morality, and issues of discrimination.

The prevalence of religion-based violence in Surakarta begins with a lack of religious awareness and historical awareness which has caused disorientation of specific community groups with the realities of existing social life. Theme carried by certain religious, like the Islamic caliphate, Christianization, and sharia issues. The above piece is a historical past whose memory tries to be revealed and then forced back into the present. This inequality is intertwined with the history of this nation, which experienced the 1965 conflict. This article looks at the views and practices of religious moderation in religious organizations in Surakarta, especially MTA, LUIS, and MMI in national life.

The theory used is the theory of religious moderation. In terminology, moderation originated from the term moderate means "draw." The hood intermediate always avoids extreme behavior and disclosure; have trended toward dimensions Street middle; consider consideration party another. In the context of religion, it can be interpreted as method perspective, attitude and behavior always religious take a position in the middle, always Act fair, balanced and not extreme in practice religious. Moderation spiritual is individual followers of any religion tribe, ethnicity, culture, and choice politics, must each other listen one each other, study practice ability, manage, and overcome difference understanding existing religion. According to Yusuf Al- Qardhawi, moderation of religion is understanding religion that places Islam as a comprehensive, encouraging condition of peace, respect for values humanity, recognition of the plurality of religions, cultures, sect's politics, as well credit of rights religious minorities (MoRA, 2019).

MTA emerged in Surakarta in the 1970s and is a religious organization that promotes purification of Islam with a focus on studying the interpretation of the Qur'an. Returning upholding are the main doctrine of MTA. After the 1998 reform, MTA became an unusual religious movement, judging by rapid development and spread throughout Indonesia. MTA has strong institutional support in developing its religious ideology, such support includes strong economic, publications, social activities, routine study (Mibtadin, 2008). The sanctification of tends culture the people of Surakarta which is less accommodating and "unfriendly". The traditional rites of Javanese culture are targets that the community must abandon. This tradition is considered behavior that deviates from true Islam. What are the views and practices of MTA moderation in the national and state life context? How is the relationship in national life between MTA's religious moderation method and tolerance and local wisdom?

Research Method

This research is a type of qualitative descriptive research that examines the practice of religious moderation in MTA. It is hoped that this research can reveal the meaning of thought and action on the object of research (Strauss, 2007). The approach in this study using the sociology of

religion approach, namely religion as an act and a fact social, something that is real and can be observed influencing the behavior community (Sodik, 2006), manifested behavior (Connolly, 2002) social aspects are studied in sociology approach (Suprayogo, 2003). Data were collected in three ways, namely direct observation, in-depth interviews, and historical documents, views, and the practice of religious moderation in MTA and its implications in the nation's life. Data analysis uses an interactive analysis model that includes data reduction, data delivery, and conclusions.

Finding and Discussion

From Purification to Political

Majelis Ta fsir Alqur'an (MTA) Foundation was established by Abdullah Thufail Saputra in Surakarta on September 19, 1972. MTA has purpose invites Muslims to return main teachings, hadith, emphasizing. MTA said that most Muslims understand the Qur'an but do not practice it in their daily life. The focus of Qur'an: read Qur'an in its entirety and uphold Islamic ukhuwah (Mibtadin, 2008). Office at Jl Ronggowarsito No 111A Timuran Banjarsari, Surakarta . According to MTA, so far, Muslims have in following they still practice the rituals smell because it is mixed with local culture. It causes them to be far from the basic sources teachings of Islamic, so it is difficult to progress and develop.

Theologically, the Islamic view of the MTA is purification by the creed: a return to the Qur'an and hadith. This understanding is revealed in some of the main doctrines of the MTA. Firstly, returning Muslims to Islamic life. Secondly, the MTA disciplined. According to the MTA, Fiqh is a practical guide in worship which is uses the results of its bound by of as a function change. To strengthen the vision of purification, the madzab adopted by MTA is directly based on a effort for you have to, namely Al Quran and Sunnah. (Muhammad, 2013). Thirdly, the mixture of local cultural slametans. views a who guiding as an ideal society. (Mibtadin, 2008).

MTA is an organization that performs purification. The four issued are national commitment, tolerance, anti-violence, and accommodation to local culture. This indicator serves as a parameter to see how far the views and practices of religious moderation are in view of Islam and MTA's nationality. The spiritual nation in view of religious moderation is a plurality nations (Syafruddin, 2018). Moderation is implementing spiritual understanding of Muslims which exaggerating or *washatiyah* method (Shihab, 2019). His acknowledgment of existence party another. Attitude moderation has tolerant, open, and not view forcing will with method violence for others to follow. Moderation religion in Indonesia has formed from the results of dialectics values sharia with culture local who previously (MoRA, 2019).

Concept of "modest" faith is an the government. There are two religious moderation models for the understanding of MTA. First, do not feel right with their own logic because according to the version of each mass organization all the teachings in each mass organization are true to be by Sukina. At the educational institution, their education is in the realm of religious understanding

not to blame, insult, or deny other groups. In principle, the Ministry of Religion formulates four indicators of religious moderation, namely national commitment, tolerance, non-violence, and accommodation to local culture. These indicators are used to read the views and religious practices of the MTA. National commitment is an views, attitudes, spiritual practices and attitudes opposing of Pancasila and Nationalism (MoRA, 2019).

MTA believes that flag is a symbol. Respecting the MTA which symbolizes nationalism. MTA considers that national values are governance many cases, SARA, as well as other morality issues. According to A. Sukina, Republic citizen's terms of ethnicity, customs, language, and religion, it is still one nation, namely the Indonesian nation, so maintaining unity is a priority. that always, guarantee freedom of religion, and Pancasila does not conflict with Islam. In an understanding of religious moderation, MTA is different from other religious mass organizations as if it is fighting for the principle of spiritual the of life, balance life in, as well as community interests (MoRA, 2019). Religious moderation is a moral goodness the of individuals and communities, societies and nations. Namely, life of the nation and state (Shihab, 2019).

Moderation contains, that are propagating Islam in a friendly manner and without violent ideology, using modern ways of life such as science, technology, democracy, human rights, and others, also rational thinking, contextual Islam, and the last jihad when there is no clear legal basis in the Qur'an and hadith (Masdar, 2013). In practice, because community will be difficult to implement religious moderation. So that religion-based violence still occurs, which is triggered by a weak historical awareness. From this it can lead to that exists in society (Gaffar, 1999). Calling for purification as an effort to enforce Islamic law comprehensive, supportive enforcement the whole component implement Islamic law, ideologies that come from outside Islam. The purpose of is unify society in a kaffah way with straight monotheism, properly, values, stay away bid'ah. So that its members can have their faith upheld and receive guidance for a life that is good, right, and in accordance with Islamic life so that in every movement the MTA always prioritizes honesty and teachings in the Koran contaminate loyalty (MoRA, 2019).

View and Practices: Strengthening Nationalism

In the vision of a social movementThe purpose of MTA's presence is return to main namely the Qur'an and Hadith. Some circles uphold prioritizing because it has broken the understanding, religious practices, and habits are blend with elements of novelty or heresy (Mibtadin, 2008). MTA is here to fight for the rights of Muslims government whose role sidelined by the state. Those flags indicate that the country due to morality issues (AM Wibowo, 2016).

According to A. Sukina, repairing morals becomes a solution right for life national moment this. A bad character makes Indonesia unable to achieve its goals and aspirations, namely to become a just and prosperous country. A Sukina goes along with g ideas of President Jokowi, who carries the movement mental revolution. Not gas indicates Indonesia when this currently marked pain there is damage mentally. The cognitive study return God's purpose and send the brought repair

morals (AM Wibowo, 2016). The decline of morality Indonesian people look at many corrupt officials, cases drugs and sexual harassment show attitude far from *morals*, so it is hard to make it happen *khair al-ummah* (Muhammad, 2012). The purpose of MTA for improve mental matters holds cases that so no choice misguided. Two cases that are Koran and Sunnah apostle.''

According to MTA, good morals, it can encourage good citizens to be in harmony Koran and hadith. Adhering to both leads because a religions other local beliefs. So that to be even though predominantly Muslim. Everyone can be protected if Islamic law is implemented in Indonesia. Even so, Indonesian citizens are not obliged and it is an Islamic state. Because Indonesia even though as an Islamic state (AM Wibowo, 2016).

According to as an ideology, Pancasila is not contrary to Islam if interpreted in-depth in line with the values of Islam itself. The first One Divinity to be construed is *Allahu Ahad*. Second, fair and civilized are manifested as *i'dillu walau'ala anfusikum*. Third, Persatuan Indonesia; Fourth, deliberation is defined as Citizenship Deliberations in Islam is understood (Suprapto, 2020). The MTA sees the current system of democracy as not following existing what is right but follows what is many. The that God's is the voice (AM Wibowo, 2016).

MTA emphasizes its citizens Unitary State the Republic in a framework. the *Bhinneka Tunggal Ika* umbrella big Indonesia can make each other honor other groups outside himself. MTA is categorized into four patterns: through the education curriculum practice (AM. Wibowo, 2016). Vision and mission of MTA are in line with the educational curriculum Muslim elementary to high school at all levels of MTA educational institutions. In commemorating is hoisted, include the transmission of national values.Second, the apart from studying MTA..

MTA Tolerance Model View and Practices: Accepting and Not Blaming

Tolerance is the attitude of giving room others interfering their beliefs, convictions and opinions, even if they differ from what they believe. Tolerance and respectful attitude that embraces differences (Mibtadin, 2017). In context of MTA, tolerance is understood in two aspects: first, relates to teachings of doctrine and religious practice. Second, relates to acceptance in other groups outside. Tolerance in the aspect can lead to potential socio-religious conflicts related to the MTA's claims of truth. This claim goes hand in hand with attitudes that condemn other groups (Muhammad, 2012). According to A. Sukina, Islamic issues related to tradition have no basis in the Quran or Hadith. By reading the Qur'an, Muslims can find out what Islam is about and what it is made of. The research here is interpreted work within the MTA, as religious understandings are not necessarily true outside the MTA.

Tolerance, known in Islam as tasamuh, is a moderate theological concept that offers a narrative of mutual respect, and cooperation parts of society, ethnicity, religion, race, language and culture (MoRA, 2019). Tolerance Islamic that defines relationship between people and other religions. Islam has a positive optimistic view of people and humanity, even in different ethnic groups and

fully civilized nations. Still, it encourages Muslims to appreciate and respect others. Muslims believe aspects in degree of justice. The unity of mankind and promotes the development of solidarity between individuals. (al-*ukhuwah al - insaniyah*).

Four things construct the principle of tolerance in Islam: first, humans must be respected as God's dignified creatures. Secondly, Allah SWT has ensured that each person's potential. Third, Allah SWT created diversity as a natural law each individual accept. Fourth, Allah SWT commands individuals to learn from the diversity exists. To think about improving towards others. In the words of Father Mangun, have a specific to be deeply religious (to be religious). With followers of other religions working for the common good true (Mibtadin, 2017).

In line with the above perspective, MTA's view of tolerance emphasizes self-righteous different with our religion and within the Muslims themselves. In Islam mean is a view of life (*mabde al-hayah*) who himself in his holy, spiritual perspectives. And Islam Traditions believes that religious pluralism peoples inevitable, so the religion adheres to the principles (MoRA, 2013). Islam recognizes coexist with that religion. A fundamental value of Islamic education here is religious tolerance. When this basic principle is violated, exclusively sacred patterns, claims of truth and claims of absoluteness emerge, attitudes of religious fanaticism, religious arrogance, radicalism. Such holy and hardline Muslims will ultimately tarnish the face of Islam, known for its tolerance and kindness.

The MTA upholds the principle of tolerance and encourages Muslims to believe relation with God and peoples a form for pluralism. In fact, can create tension because of doctrine is believed to have a cleansing effect. Potential conflicts arisen of actual conflict between the MTA and surrounding communities. Interactions between MTAs and the wider community are not always smooth. This controversy arises tension that often arises (Muhammad, 2012). The deception in MTA's true claim as an organization promoting the purification of Islam. Not only does this tension occur in the mind, but it is also beginning to lead to physical violence such as violence, threats and intimidation.

Betwen MTA and the community, there is great potential for social conflict. This is Society strongly rejects the MTA's teachings of purification and, on the other hand, the MTA's hardline stance. The teaching of faithful obedience to Allah's commandments often triggers people to become more sensitive to MTA. Communities and MTAs should be able to create synergies and build harmony.

MTA Views and Practices on Non-Violence

The MTA condemns the use of violence especially terrorism in the name Islam. Acts radicalism and terrorism, in general, are fearful in reach, so you aim n political certain. The MTA considers terrorism do not worry. score humanity. MTA recommends perpeprator theorist study the return perpetrator theorists study the return teachings Islamic religion. MTA no agree with you with n

terrorism or usage model violence religion based for reach power politician with n car a terror because no following vision prophetic as grace for nature and repair morals human. Muhammad saw sent by Allah SWT in the middle man I open n bring disaster which brought catastrophe (Interview with Suprapto, 2020).

The MTA view is based on the Qur'an (MoRA, 2013) The emphasizes position of Islam as a religion that brings grace, love, and share iman (Team Compiler MTA, 2009). As a religious mass organization, MTA Cleanse encourages other mass organizations to reach out to their communities for its fundamental truth claims. It is not surprising that various religiously motivated acts of violence are common in Surakarta. Patterns used are intimidation, assault, community conflict, eviction, coercion. lead to religious violence are ideologies, within a particular religious community (Maimun, 2020).

The emergence of religion-based violence stems from a weak historical awareness that has led to the disorientation of mass organizations with the reality in society. It can be seen from the themes of *Islamist activism* regarding the caliphate, Christianity, Islamization, enforcement of sharia, and purification. Condition counter productive gave me anxiety collective and scared, finally giving birth to a situation vulnerable conflict. Surakarta has a high level of diversity where the power of *civil society* and *mainstream mass organizations* wants to be enthusiastic plurality and principle tolerance awake it in to be more beneficial for life. According to (Lederach, 2003), conflict must increase justice. Conflict is not only related to violence but also differences in perspective; in the social sphere, differences in religious views between *mainstream*, anti-*mainstream*, and purification at the level of thought are common. Putting that thought into practice in real life can cause serious problems.

There were no problems with the MTA cleanup movement remained but there are many obstacles when it comes to actually putting it into practice in people's lives. As a clean-up organization, the MTA can't combine pros and cons. The MTA's teachings are true to a better life. In comparison, the Kong movement is the other groups and is treated with violence to provoke conflict. . According to Liliweri, conflict management is a constructive action planned, organized, mobilized, and regularly evaluated to end the conflict. Direction conflict must direct the handle because battle and building relatively new relationships could last long between mutual parties hostile (Liliweri, 2005).

Regarding conflicts arise in the purification, MTA puts several things: first, so far, Muslims have not understood and believed in the Qur'an as the basic source of Islamic teachings; they prefer to follow customs contrary to the basic sources of Islam. Second, in responding to their differences, the immature community likes to impose their will on others who do not agree, they do not share the same ideology and are seen as enemies to be fought and defeated. Thirdly, this encourages the MTA to increase other dawa activities based on compassion, to achieve true

happiness, to create peace and mutual respect, and to use the Quran and Hadith appropriately to achieve what we desire together. Muslims are encouraged to place (Mibtadin, 2008).

Local Cultural Accommodation

Islam is is universal and cosmopolitan, and *rahman lil alamin* views life as equality, justice, tolerance, and freedom and has drafted humanistic theocentrism as a core value and become Islamic civilization. Therefore, draft sacred to the profane to have character dynamic, elastic, and accommodating on culture local during no contrary with Islamic principles alone. Culture has scope culture, at least can be mapped to three forms: first, culture *scum,* habits that naturally syara' clear the ban like drink hard. Second, useful culture like knowledge technology. Third, doubtful part Muslims accept others refuse (Prasetyo, 2013). The purifying issue most likely to bring social conflict to the MTA ideology is its attitude towards the dominant local traditions in society. According to MTA, purely religious people the prevalent practices in the community. It must follow the Koran and hadith and not be added to the local culture, which is considered *laisa minal Islam*. When Islam mixes with various local traditions and cultures, the religion can return to impurity. That is in contrast to Islam, which is said to be the perfect religion, the best religion, and no better religion.

According to the MTA, Muslims must believe that every human life is ordained by Allah SWT in the Koran and embodied in daily life by Muhammad SAW Prophet. If Islamic peoples want security in the afterlife, they must faithfully abide by the Quran Hadith confusing. According MTA, following the Muhammad SAW Prophet as *al-uswah al-hasanah is the* salvation of the hereafter. On the contrary, if Muslims do not follow the Koran hadith be wretched (Mibtadin, 2008). To protect Muslims from harm, the MTA encourages Muslims to follow daily routines. The following principles: In the practice of life in society, Kapha 'learns the unknown and practices what is already understood'. The MTA's Purification Movement provides a path to salvation according to the teachings of the Quran and Hadith. They are complete and inclusive and implemented without adding the local culture of the community. According to the MTA, when some Muslims add local culture to their religious traditions, it becomes silk forbidden. According A. Sukina, prayers Muslims based on the Quran and Hadith. If you don't know, you shouldn't do the service (Sukina, 2008).

MTA sees many Muslims in Surakarta who practice their worship not based on the correct arguments according to the Koran and hadith. They adore it because it feels right. After all, it has been practiced and passed down by their ancestors. They rush into prayer ignorantly, without guidance, claims Quran Hadith. A. Sukina the service Raisa Min Al Islam. According to the Quran and Hadith, worship does not come from true Islamic guidance. The MTA encourages citizens and communities to understand and recite Islamic teachings and prayers. By reciting the Koran, Muslims can sort out, choose, and know which instructions are pure from the Prophet Muhammad SAW and which teachings have no basis in the Koran and hadith (Mibtadin, 2008).

MTA's view is firm and pur active and "less friendly" to local wisdom leading other call "cultural radicalism."

So far, the community considers the following acts of worship mixed with local traditions to be Quran Hadith. Tahlilan for dead, festivals, slametan, alms of the earth, ruwatan, pilgrimage. We create graves through sowing burial flowers, mitni, and various other socio-religious practices. The MTA views all of these culturally-based Islamic the local Javanese culture. According to MTA, the above is a newly invented issue because the Prophet Muhammad SAW never did it. MTA stresses Muslims should avoid offers (Mibtadin, 2008). The purification view of the MTA is not in line with the religious practice that develops in Indonesia public. The MTA rejects all forms of worship mixed with local culture because it reduces spiritual purity and is considered the *laisa minal of Islam*. MTA believed the true teachings of Islam are those in the Koran and exemplified by the Prophet Muhammad SAW through the hadiths. The cleansing of the MTA has no direct effect on worshipers, but the reality is that every doctrine requires adherence to believers and that conflict still arises. The tenets of the MTA are practiced by avoiding community traditions that contradict arguments in the Quran and Hadith.

Table 1. Indicator Moderation MTA Religion

No	Indicator Moderation Religious	Information
1	National Commitment	Saluting the national flag is not mean shirk. MTA still uphold national values
2	Tolerance	that tolerance can be understood in two ways. First of all patience in learning. Second persistence has to do with the implications for attitudes do that they are just or blame other groups
3	Anti-violence	Violence in the Name of Religion The MTA does not condemn or condone stark contrast to Prophet as a mercy to the world behavior.
4	Local culture Accommodating	completely Quran adding the local culture. Islam means culture and Islam means that in the same existential framework.

Conclusion

The MTA understands religious mediation provides principles for Muslims turning them back main sources of Islam the Quran and the Hadith. He believed that all problems could be solved through Quran and Hadith. MTA believes that mediation is a non-religious religious attitude that emphasizes two things: blaming others and living and building social harmony. Second dont blame the other group. The MTA on Religious Mediation is based on four indicators. The first national effort by the MTA to display respect for the national flag and symbol and identity in favor of national values. The second tolerance is understood by the MTA on two fronts. The first relates to tolerance theory and theory. The second tolerance concerns acceptance by other groups outside the MTA. This affects the religious behavior of those who feel less condemn. Third Dharma Ahimsa condemns violent acts especially. This inconsistent with the prophetic

mission of bringing grace and reforming humanity. According to the fourth MTA according to the local culture according to the Quran and Hadith of Islam it should be pure or kafa value the same existence.

Conflict of Interest : *There is no conflict of Interest*

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