EPISTEMOLOGY OF RELIGIOUS MODERATION EDUCATION MAJELIS TAFSIR AL-QUR'AN (MTA) SURAKARTA

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Abstract. *The epistemology of MTA's religious moderation education is based on its existence as a religious movement that carries purification to invite Muslims to return to the Koran and hadith. By returning to these two sources all the problems of life can be answered. The epistemology of MTA religious moderation education is a religious attitude that does not blame others, lives together, and builds social harmony based on two things: first, not feeling the most right; and secondly, don't blame others. In the practice of religious moderation education, MTA is based on four indicators: first, national commitment to display symbols, identity, and respect for the flag, and to prioritize national values. Second, tolerance is understood in two ways, namely tolerance related to doctrines and teachings; second, tolerance related to the acceptance of other groups outside the MTA. The implication is that religious attitudes do not feel the most self-righteous; and do not blame other groups. Third, anti-violence, the MTA criticizes and rejects acts of violence based on religion, especially terrorism. Because it is not in line with the mission of sending the Messenger of Allah as a bearer of mercy and improving human character. Fourth, accommodating to local culture, Islam must be kaffah according to the Qur'an and Sunnah without adding values outside of itself, Islam is Islam and culture is culture. Islam and culture are two different things, both are single entities.*

Keywords: Educational Epistemology; Religious Moderation; Majlis Tafsir Al Quran

A. INTRODUCTION

The 1998 reforms have brought changes to social, political and religious life in Indonesia. These changes open up opportunities for religious groups and mass organizations to articulate their political aspirations and ideologies aggressively, reactively, and demonstratively in the public sphere (Idharam, 2011). Their existence as an Islamic social movement is a symptom of religious politics that cannot be separated from ideological interests to seize space and dominate discourse. In Surakarta, the turmoil of Islamism was felt because of two things: first, Surakarta had a stigma as a city that gave birth to a lot of Islamism. Almost every issue of radicalism can be traced, there are Soloraya residents who are the actors. Second, Surakarta is known to have a high level of socio-religious conflict that leads to violations of religious freedom (Mibtadin, 2018).

Surakarta is known as the center of Javanese culture with the tagline: the spirit of Java with a high level of religious plurality. Various religious movements are present and growing in Surakarta such as NU, Muhammadiyah, MTA, MMI, FPI, JAT, JAS, LDII, ANNAS, Ar-Raudhah, Mushroom, Ahbabul Musthofa, Mushroom, LUIS, Al-Islam Gumuk, Al-Madinah, various front, the proliferation of ideologically patterned laskars, and assemblies of taklim, and halaqoh in large numbers (Aijudin, 2008: 67). The proliferation of these mass organizations is vulnerable to social friction and violence in the name of religion, targeting religious movements that are considered heretical; religious movements that are judged to be tarnishing religion; groups of people who are considered liberal; and fourth, community groups with different religions. This fact makes

tolerance something expensive in Indonesia (Misrawi, 2008: 295), including in Surakarta. The last two decades in Surakarta there have been 32 times of violence against religion. The patterns used include threats, raids, clashes between religious communities, sweeping, intimidation, and coercion. Issues that often arise include issues of ideology, differences in beliefs, violence against cultural practices, morality, and discrimination in certain religious communities.

MTA is a religious organization in Surakarta that focuses on the study of the interpretation of the Qur'an. Its main doctrine is to return society to the Qur'an and Sunnah and to establish ukhuwah Islamiyah. MTA became a phenomenal movement seen from its rapid development and spread in Indonesia. In developing the epistemology of religious moderation education, MTA has strong institutional support such as representative offices, hospitals, educational institutions, various business units, strong networks, and media such as TV, radio, websites, bulletins, and regular recitations (Mibtadin, 2010). 2008: 79). The perspective of refining MTA makes it tend to be closed to local wisdom, which can be seen from the lack of accommodation and "less friendly" with the culture in Surakarta. The traditions of slametan, mitoni, kenduri, and others are targets that must be abandoned by the community. This tradition is considered as deviant behavior from the real Islam. What is the epistemology of MTA religious moderation education in the context of national life?; and how is the practice of MTA religious moderation education related to tolerance and local wisdom in national life?.

B. METHODS

Research on the epistemology of MTA religious moderation education is a descriptive qualitative study. This research is expected to be able to reveal the meaning that exists from the thoughts and actions of the object of research (Strauss, Corbin, 2007: 5). This study uses a sociological approach to religion, namely religion as a social act and fact, something real and observable that influences people's behavior (Sodik, 2006: 71). Religion is a belief system that is embodied in certain social behaviors (Connolly, 2002: 380). The sociological approach of religion studies the social aspects of religion (Suprayogo and Tabrani, 2003: 61). Data collection was carried out in three ways: direct observation; deep interview; and documentation on the history and practice of religious moderation education from the MTA. Data analysis with interactive analysis model includes: data reduction, data delivery, and drawing conclusions. The conclusions obtained were tested for validity by triangulating data and reviewing informants.

C. RESULT & DISCUSSION

Results should be clear and concise. The results should summarize (scientific) findings rather than providing data in great detail. Please highlight differences between your results or findings and the previous publications by other researchers.

MTA Epistemology of Religious Moderation: Strengthening Identity Politics

The Majelis Tafsir Al-Qur'an Foundation (MTA) was founded in Surakarta on 19 September 1972 by Abdullah Thufail Saputra. The purpose of establishing MTA is to invite Muslims to return to the Qur'an and hadith with an emphasis on understanding, appreciating, and practicing the Qur'an. Many Muslims understand the Qur'an but do not practice it in their daily life. MTA focuses on the interpretation of the Koran with the slogan: recite the Koran sak manknane and establish ukhuwah Islamiyah (Mibatadin, 2008: 79). MTA is located at Jl Ronggowarsito No 111A Timuran Banjarsari, Surakarta. The Islamic community has not practiced Islam kaffah according to the guidance of the Qur'an and hadith and is still practicing worship that smells of heresy. The distance of society from the source of Islamic teachings makes it difficult to progress and develop.

MTA's Islamic understanding is purification with a creed: back to the Koran. This understanding is derived from the MTA doctrine: first, to return people to an Islamic life by inviting them back to the Qur'an and hadith and leaving all forms of worship that smell like heresy. Second, MTA is not based on madzab. Fiqh as a practical guide in worship according to MTA has become one with the guidance of the Qur'an and hadith. MTA asserts its own ijtihad and is not tied to the ijtihad of adherents of the existing madzab system. The schools that MTA adheres to are the Qur'an and the Sunnah. Because following madzab is an act of blind taqlid, there is no attempt to ijtihad, and must learn directly from the source, because only the Koran and the

sunnah are true (Muhammad, 2013: 37). Third, the rejection of Islamic practices mixed with elements of local culture such as salvation. According to MTA, the ideal society is a society that is guided by the correct understanding, appreciation, and practice of the Qur'an (Mibtadin, 2008: 23).

The stigma of MTA as a mass organization that displays purification is interesting to see from the indicators of religious moderation published by the Ministry of Religion, namely: national commitment, tolerance, anti-violence, and accommodating to local culture. The four indicators were then formulated in the view of the MTA's Islamic and nationality as a form of religious moderation. Epistemology is a branch of philosophy that discusses methods regarding the procedures and means to achieve knowledge (Runnes, 1971: 94). Epistemology discusses the search for the nature of knowledge and truth, methods, and systems in obtaining knowledge (Titus, 1984: 187). Epistemology leads to human awareness so that it is not only limited to getting knowledge an sich because it is result-oriented and passive. Epistemology as a process of functioning and understanding one's thoughts on the reality of social life as a whole including ideas, theories, and concepts (Azhar, 1998: 32). Epistemology becomes a worldview, because epistemology determines the direction and way of thinking of humans. Epistemology provides critical power to existing concepts, ideas, theories, and thoughts.

If the concept of epistemology is incorporated into the discourse of religious moderation, then religious moderation is an important aspect in the religious life of the Indonesian people when intolerance, violence extremism, terrorism, and violence with religious nuances are increasingly symptomatic in the midst of national plurality (Syafruddin, 2018: 38). The term moderation refers to the attitude/behavior of Muslims in implementing their religious understanding in everyday life that takes the middle way, does not take the excessive path, or the religious way of being washatiyah (Shihab, 2019: 30). The attitude of moderation in religion at least gives its recognition to the existence of other parties. Moderation has a tolerant attitude, and does not force the will by means of violence to be followed by others. Religious moderation in Indonesia has been formed as a result of the dialectic of sharia values with local culture that has existed before (Kemenag, 2019: 30).

Religious moderation is a moderate theological concept which is to provide a narrative of mutual respect, respect, and cooperation between different components of society, ethnicity, religion, race, language, and culture (Suharto, 2019: 24). The "sak madyo" religion is an organic value of Islamic doctrine to frame the relationship between human beings, with other religions, as well as with the government.

> ... in principle, religious moderation for our understanding (MTA) there are two, namely: first, do not feel the most correct with the logic that all the teachings that exist in every mass organization are all correct according to their respective versions, and we only practice what we believe as the truth taught from al-ustadz (A. Sukino). Second, don't blame other groups, because they have their own ways, they need to respect each other. We (MTA) have been taught since childhood not to easily blame, insult, or disbelieve other groups (Suprapto, 22/06/2020).

In principle, there are four indicators of religious moderation that have been formulated by the Ministry of Religion: first, national commitment; second, tolerance; third, non-violence; and accommodating to local culture. National commitment is a very important indicator to see the extent to which a person's perspective, attitude, and religious practice have an impact on loyalty to the national consensus, especially related to the acceptance of Pancasila as the state ideology, his attitude towards ideologies that are contrary to Pancasila and nationalism (Kemenag, 2019: 43). Nationally, the MTA still adheres to Indonesian values, as can be seen from the MTA secretariat in Mangkunegaran where many national symbols are found, such as the red and white flag, a photo of Garuda Pancasila, a photo of the president and vice president.

According to the MTA, the red and white flag is just a symbol. Respect for the flag does not mean shirk for not worshiping the flag. MTA institutionally put up the red and white flag as a symbol of nationalism. MTA continues to prioritize national values, even though it is considered far from an ideal government because of the large number of corruption, racial and ethnic groups, and other moral issues (Suprapto, 22). MTA through A Sukino always encourages its members to

protect the Unitary State of the Republic of Indonesia as a form of obligation as citizens. Although the Unitary State of the Republic of Indonesia has various aspects, it remains one nation, and should not be divided. The MTA also emphasizes its members not to uphold the 1945 Constitution and Pancasila, because both guarantee freedom of religion. According to the MTA, Pancasila is not against Islam.

Conceptually and understanding of religious moderation between one mass organization and another is different so that they seem to be fighting over the authentic meaning of wasathiyah principles in Islam. Moderate religion is a religious attitude and behavior that balances itself with various life interests such as the interests of the world and the hereafter, individual and general, and so on (Kemenag, 2019: 49). Religious moderation is a shared moral good that is relevant not only to individual behavior, but also to the community, society, and nation. Religious moderation is not only related to personal interests but also the interests of living together which in the Indonesian context is the life of the nation and state (Shihab, 2019: 30).

In practice, the religious concept of "sak madyo" or religious moderation in Indonesia includes several basic values, including: first, broadcasting Islam in a friendly manner and without violent ideology; second, using modern ways of life such as science, technology, democracy, human rights and others; third, rational thinking; fourth, Islam contextually; and fifth, jithad when there is no explicit legal basis in the Qur'an and hadith (Masdar, 2013: 48). The implementation of religious moderation in society is very difficult because it is related to other religious groups, politics, culture, and other social aspects. it is not surprising that religion-based violence still occurs. The emergence of religion-based violence stems from a weak historical awareness that has led to the emergence of disorientation of community groups with the real reality in society (Gaffar, 1999: 42).

The presence of MTA in the public sphere is a comprehensive enforcement of Islamic law, fighting for the Jakarta Charter in the amendment of the 1945 Constitution which was seen as deleting seven words in the past as a betrayal of Muslims, supporting the existence of a caliphate state for the implementation of Islamic law, mobilizing all components of Muslims to enforce sharia. Islam, is also anti-ideology other than Islam (Suprapto, 05/02/2020). The struggle for the formalization of Shari'a in state/government institutions to the establishment of a "caliphate state" because it has a belief system and worldview in the understanding of Islamic integralism. The belief and understanding of Islamic teachings must be total and must be a totality in all aspects of Muslim life both individually and collectively, including in the life of the state (Shihab, 2019: 23).

The practice of religious moderation in the purification of MTA teachings aims to make the community unite in kaffah. With straight monotheism, it is hoped that people can practice religion correctly, avoid actions that contain the value of shirk and are far from heresy. MTA in each of its movements always emphasizes imitating the Qur'an, so that its congregations in faith will be straight and will get guidance to live a good, true, straight life, and in accordance with Islam. People no longer pollute their faith with various acts of heresy (Kemenag, 2019: 22).

MTA's National View: Strengthening Nationalism

MTA aims to invite people back to the basic sources of Islamic law, namely the Qur'an and Sunnah. MTA is trying to break the customs of Muslims in Surakarta which is considered to have mixed elements of novelty "heresy" so that some people refer to MTA as a purification organization that wants to enforce Islamic law in Indonesia while still paying attention to national values (Mibtadin, 2008: 38). The presence of MTA seeks to fight for the rights of the Muslim community, whose role during the New Order was neglected by the state. Nationally, the MTA adheres to Indonesian values, as can be seen from the MTA secretariat that many national symbols are found, such as the red and white flag, a photo of Garuda Pancasila, a photo of the president and vice president. According to the MTA, the red and white flag is merely a symbol. Respect for the flag does not mean shirk, because it does not worship the flag. MTA institutionally put up the red and white flag as a symbol of nationalism. All of these things indicate that the MTA continues to prioritize national values, even though it is considered far from an ideal government

because of the large number of corruption, racial and ethnic groups, and other morality issues (AM Wibowo, 2016: 158).

According to A. Sukino, moral improvement is a solution for today's national life. With poor morals, how can Indonesia achieve its goals and ideals of realizing a just and prosperous country.

A Sukino is in line with President Jokowi's idea of carrying out a mental revolution movement. This idea indicates that Indonesia is currently in a "sick state" which is characterized by mental damage. To realize the idea of a mental revolution, Muslims must re-examine the purpose of Allah SWT sending the Prophet Muhammad SAW as an apostle who carries a mission to improve human morals or mentality (AM Wibowo, 2016: 9). The damage to the morals of the Indonesian nation can be seen from the number of officials who commit corruption, drug cases, sexual abuse of small children who show an attitude far from morality so that khairul ummah is realized (Muhammad, 2012: 4). One of the goals of MTA's presence is to make a positive contribution in realizing Muslims to improve their mentality, namely by adhering to the will of the Prophet Muhammad: "I give you two things and whoever sticks to those two things is guaranteed not to go astray." These two things are the Qur'an and the Sunnah of the Prophet.

MTA believes that with good morals, Muslims encourage them to be good citizens, able to socialize and live in a good society by sticking to the Qur'an and sunnah (Suprapto, 22/06/2020). By adhering to the Koran can lead to good behavior in the context of national life. Although Indonesia is predominantly Muslim, the MTA does not agree with the ideology and movement that wants Indonesia as an Islamic state. Indonesia is a country with diversity and plurality of languages, ethnicities, and religions such as Islam, Protestant Christianity, Catholicism, Hinduism, Buddhism, Confucianism, and other local religions.

> ... if Islamic law is to be implemented in Indonesia, then everyone will be protected, but not all Indonesians are required to embrace Islam, and that does not mean that Indonesia must become an Islamic state. We have to look at what is in Indonesia which consists of various religions. The most important thing in the life of the nation must be based on Islamic law, it's just that it needs to be underlined that running a country based on Islam does not have to proclaim itself to be an Islamic state (AM Wibowo, 2016: 160).

MTA through A Sukino always encourages its members to maintain the integrity of the Unitary State of the Republic of Indonesia as a form of obligation as citizens. Even though the Unitary State of the Republic of Indonesia is diverse in all its aspects, it is still one nation, and should not be divided. The MTA emphasizes its members to uphold the 1945 Constitution and Pancasila, both of which guarantee freedom of religion. Pancasila does not conflict with Islam if it is interpreted in depth, namely: first, the One Godhead if interpreted is Allahu Ahad; second, just and civilized humanity, if interpreted is i'dillu even though 'ala anfusikum. Third, the unity of Indonesia is in line with wa'tashimu bi hablillahi jami'a wala tafaraqu; Fourth, democracy led by wisdom in representative deliberation in Islam is understood as deliberation (Suprapto, 02/2020). Not all Indonesian citizens are smart and intelligent, there must be a leader. In addition, the MTA also sees that the current democratic system is not in accordance with the basic principles of Islam because the current democracy does not follow what is right, but follows the many. MTA rejects the notion in democracy "the voice of the people is the voice of God", for him it is not true that God must follow humans, the voice of the people is still the voice of the people, and the voice of God is the voice of truth (AM Wibowo, 2016: 162).

Suprapto emphasized that MTA residents must maintain the integrity of the Unitary Republic of Indonesia, and remain within the framework of diversity with the big umbrella of Indonesia, be able to respect each other and respect other groups outside of themselves (Suprapto, 02/2020). In general, the transmission of religious and national values can be categorized into four types, namely: through educational curricula, print media, electronic media, and social practices (AM. Wibowo, 2016: 162). First, through the educational curriculum, it is carried out in line with the MTA's vision and mission which encourages the moral improvement of Muslims through character education that is instilled from PAUD to high school at all levels of MTA educational institutions.

The transmission of national values is carried out by commemorating national holidays, raising the red and white flag, and various curricula that contain elements of nationalism. Second,

print media, transmission of national values through Sunday morning brochures, school magazines, al-Mar'ah magazine, Cahaya Hati, bulletins, and books published by MTA. Third, through electronic media, national values are conveyed through MTA Radio, MTA TV, MTA webb, and other social media. Fourth, through social action, in addition to recitations and forums for the study of national values, MTA is also transmitted through social action practices such as demonstrations, outreach, SAR, social services, and other da'wah activities.

MTA's View on Tolerance: Accepting and Not Blaming

Tolerance is an attitude to give space and not interfere with others both in terms of beliefs, expressing beliefs, and expressing opinions, even though it is different from what is believed. Tolerance refers to an open, generous, and respectful attitude in accepting differences (Mibtadin, 2017). Tolerance is always accompanied by respect, respect, and acceptance of different people or groups as part of us, and positive thinking (Kemenag, 2019: 44). In the context of MTA, tolerance can be understood in two aspects, namely: first, tolerance is related to the doctrine of teachings, amaliyah, and religious practices; and second, tolerance is related to acceptance in other groups outside the MTA. First, another potential conflict from the MTA is the truth claims made by the MTA. This claim is then accompanied by an attitude of blaming other groups (Muhammad, 2012: 25). On many occasions A Sukino said that Islamic issues related to tradition have no basis in the Qur'an and hadith. This is considered the laisa minal of Islam. If Muslims want to understand the true religion of Islam, they must "recite the Koran." By reading the Koran, Muslims can find out which teachings were taught by the apostles and which were fabricated. Studying here means reading at MTA, because outside of MTA, religious understanding is not necessarily correct. Tolerance in Islam is known as tasamuh, a moderate theological concept which is to provide a narrative of mutual respect, respect, and cooperation between different components of society, ethnicity, religion, race, language, and culture (Kemenag, 2019: 43). Tolerance is an organic value of Islamic doctrine to frame the relationship between human beings and between Islam and other religions. Islam views humans and humanity positively and optimistically, even though they are different, ethnic groups, or nations complete with civilization, but it encourages Muslims to be appreciative and respectful of others. Islam believes that the difference is not in the physical aspect, but depends on the level of piety of each. This view, which becomes the Islamic perspective on "universal humanity", in turn encourages the development of inter-human solidarity (ukhuwah insaniyah/basyariyah). The principle of tolerance in Islam is constructed by four pillars, namely: first, humans are God's creation as dignified creatures that must be respected. Second, Allah SWT made humans with their respective potentials to be respected. Third, Allah SWT created diversity as a natural law that must be accepted by each individual. Fourth, from the diversity that exists, Allah SWT commands individuals to learn from these differences. These four values of tolerance encourage Muslims to have a dynamic understanding of religion, be open, and willing to learn to always improve themselves from other people or other religions. Borrowing Father Mangun's term, the most important thing is not having a particular religion (to have a religion), but having deep religiosity (being religious), together with followers of other religions working for the interests of universal humanity, such as social justice, moral values, peace, and independence. According to Suprapto, the concept of tolerance in MTA emphasizes two things: first, not feeling self-righteous; and second, not blaming other groups who are different from us, both in religion and within the Muslims themselves. Tolerance in Islam is a view of life (mabda'a al-hayah) that is willing to accept other religious differences outside of itself/outsider, both religious views, spiritual forms and religious traditions. Islam believes that religious pluralism among human beings is God's law (sunnatullah), it is undeniable that Islam puts forward the principle of la ikraha fi al-din as in Q.S al-Baqarah: 256 (Suprapto, 2/2020). Islam recognizes the right to life of other religions, and justifies adherents of these other religions to practice the teachings of their respective religions. This is where the core values of Islam are about religious tolerance. If this basic principle is violated, what emerges is an exclusive pattern of religiosity, truth claims, and absolutely absolute ultimately leading Muslims to an attitude of religious fanaticism and even religious arrogance.

The religious pattern of hardliner Muslims like this can finally tarnish the face of Islam which is known to be tolerant and friendly.

MTA with the principle of tolerance encourages Muslims to be religious vertically/habl min Allah and horizontally/habl min nas as a form of tolerance and respect for plurality. In practice, this tolerance sometimes creates friction in the social sphere caused by the doctrines of the MTA teachings which are considered purificative. Potential conflicts originating from these teachings have occurred in several areas where there have been real conflicts between MTA and the surrounding community. This is where in its development the interaction between MTA and the wider community does not always run smoothly. The conflict arose because of the friction between the understanding of MTA and the understanding of religion that commonly developed in society (Muhammad, 2012: 32). The potential for intolerance is the existence of a truth claim from the MTA as an organization that carries out the purification of Islam. The truth claim is accompanied by an attitude of "blaming" other groups.

This tension does not only occur in the aspect of thinking, but has begun to lead to physical violence in the form of violence, intimidation, and threats. According to Al-Munawar, a religious figure in Surakarta, in terms of tolerance, the MTA and the community have a large potential for social conflict. Because the people who staunchly reject the purification teachings of the MTA and the harsh attitude of the MTA on the other hand. The doctrine of carrying out Allah's commands to be firm is a trigger factor that often makes people more reactive to MTA. The community and MTA should be able to synergize in fostering harmony (Al-Munawar, 1/08/2010).

MTA's View on Anti-Violence: Must "Recite" again

The MTA condemns and dislikes the ways in which religion-based violence is used in the name of Islam, especially terrorism. The act of radicalism and terrorism in general is to create fear in achieving a certain political goal. MTA considers terrorism to be an arbitrary, cruel, and cruel act in an effort to create fear, horror, and destroy human values by a person or group. MTA recommends theorists to re-examine the teachings of Islam. MTA does not agree with terrorism or the model of using religion-based violence to achieve political power by means of terror, because this method is not in accordance with the vision and mission of the Prophet Muhammad SAW on this earth as a blessing to nature and improving human morals. Prophet Muhammad SAW was sent by Allah SWT in the midst of humans as a carrier of love and not a calamity that brings disaster (Suprapto, 2/2020).

The MTA's view is based on the Qur'an Q.S. Al-Anbiya: 107, Q.S. Saba: 28, and Q.S. Al-Maidah: 15. This verse emphasizes the position of Islam as a religion that brings mercy, love, and brotherhood to humans (MTA Drafting Team, 2009: 313). MTA as part of religious organizations in Surakarta can feel the dynamics of space struggles and dynamic discourse battles. The purification movement promoted by the MTA with its claim of truth in principle encourages other mass organizations to come into contact when they are in the midst of the Surakarta community. It is not surprising that various religious-based violence often occur in Surakarta, the patterns used are threats, raids, community clashes, sweeping, intimidation, and coercion. The issues that often cause the emergence of religion-based violence are ideology, differences in religious beliefs, violence in cultural practices, morality and discrimination in certain religious communities.

The emergence of various religious-based violence stems from a weak historical awareness that has led to the emergence of certain mass organizations disorientation with the real reality in society. This can be seen from the themes carried by several mass organizations such as MMI and JAT regarding the caliphate, Christianity, Islamization, and sharia issues, MTA with its purification. This counterproductive condition creates collective anxiety, fear which eventually creates conflict-prone situations. Surakarta is an area with a high level of diversity, the strength of civil society and some mainstream organizations want the spirit of plurality and the principle of tolerance to be maintained in a balanced way. However, conflict is a natural problem in human life, what must be done is to manage conflict so that it becomes more useful for life. In the conflict dictum it is stated that conflict must be managed to increase justice (increas to justice) (Lederach, 2003: 3). Conflict is not only related to violence, it also occurs because of differences in social perspectives in society. In the social realm, differences in religious understanding between

mainstream, anti-mainstream, purification, and others at the level of thought are common problems. If this thinking begins to be practiced in real life, it can cause serious problems.

In the MTA movement, so far there have been no problems as long as it is only at the level of religious thought, but when it has developed on practical issues in people's lives, there are many obstacles. As an organization that carries the notion of purification, MTA certainly cannot be separated from various pros and cons, both those who agree and those who disagree. For those who agree, the MTA teaching is the path of truth that is used as a guiding locus for a better life. For those who are against the teachings of MTA, these teachings are perceived as a serious problem that threatens their existence, so that some of them are treated with violence against MTA. However, the MTA did not retaliate with violence for their actions. According to Liliweri, conflict management is a constructive action that is planned, organised, mobilized and evaluated on a regular basis in an effort to end conflict. Conflict management must be done since the conflict arose. In the perspective of conflict resolution, conflict management must be directed at dealing with the causes of conflict and trying to build new relationships that are relatively durable between hostile parties (Liliweri, 2005: 288).

With regard to conflicts or violence that arise in the name of purification, MTA puts forward several things: first, Muslims who make up the majority do not understand and believe in the Qur'an, they prefer to follow customs even though it is contrary to the teachings of the basic sources of Islam. Second, most of our society is immature in responding to differences, they still like to impose their will on others, who do not share the same opinion, do not share the same ideology, are considered opponents who must be fought against and brought down. Third, this reality encourages MTA to further increase da'wah activities based on compassion, inviting Muslims to follow the Qur'an and Sunnah correctly in order to achieve true happiness in life and create peace, peace, mutual respect for one another and achieve what is desired, crave together (Mibtadin, 2008: 34).

MTA's View on Local Cultural Accommodation

Islam is a universal religion, with a view of life about equality, tolerance, honor and has a humanistic theocentrism concept as the core value of all Islamic teachings, and therefore becomes the theme of Islamic civilization. Islam must be able to translate its universal concept so that it has a dynamic, elastic and accommodative character of local culture as long as it does not conflict with the principles of Islam itself. The breadth of cultural coverage can at least be mapped into several categories. First, the culture of munkarat, syara' habits are clearly prohibited, such as liquor. Second, useful culture such as science and technology; and third, the culture of syubhat some Muslims accept, others refuse (Prasetyo, 2013: 39).

The problem of purification that has the greatest potential for social conflict from the development of MTA is its attitude towards local traditions that are run by the community. People who are purely religious are people who are Muslim without mixing religion with the prevailing traditions in society. Islam must be understood as it is as it is in the Qur'an and hadith. Islam which is mixed with various local traditions or cultures can lead to religion being impure again. This is clearly contrary to Islam which has been firmly said to be the perfect religion, the most superior religion and no one excels (Suprapto, 2020).

In MTA's view, Muslims must believe that all dimensions of human life have been predestined by Allah SWT through the Qur'an and have been exemplified by the Prophet Muhammad in everyday life. If Muslims want to get the salvation of the hereafter, they should hold fast to the Qur'an and hadith seriously without mixing them with other values. For MTA residents by following the Prophet Muhammad as uswah al-hasanah, the salvation of the hereafter can be obtained. On the other hand, if Muslims do not follow the Qur'an and sunnah correctly, they can be harmed in the life of this world and the hereafter (Mibtadin, 2008: 56). To save Muslims from getting hurt, MTA routinely "recites the Koran" as an effort to gain new religious knowledge. MTA encourages its citizens to adhere to the principle: "ngajio sing durung dingerteni, amalno sing wis mbok ngaji" in a kaffah manner in the practice of life in the community.

The MTA purification movement offers a way of salvation according to the teachings of the Qur'an and Sunnah which is complete, comprehensive, and absolutely carried out without being added to the local culture that exists in the community. The addition of local culture according to the MTA carried out by some Muslims is a form of heresy. Because heresy can lead to shirk which is prohibited by religion. According to Ust A. Sukino, Islam recommends that all acts of worship performed by a Muslim should be well-acquainted with what the basis is, both in the Qur'an and in the hadith. If he does not know it, then he should not carry out the worship (A. Sukino, 2008: 261). MTA sees that there are still many Muslims in Surakarta who do not carry out their worship on the basis of correct arguments, either through the Koran or hadith. They worship because the worship is felt right because it has been carried out and passed down by their ancestors. They do not know it so that they fall into "perverted worship" because it is not based on the arguments of the Qur'an and hadith. Ust A. Sukino called this worship "laisa min al Islam" worship that does not come from the guidance of true Islamic teachings. MTA encourages its citizens in particular and the public to be able to understand the teachings and worship properly. Muslims must "recite the Koran." By studying the Koran, Muslims can sort out and know which teachings are pure from the Prophet Muhammad and which are not based on the Qur'an and hadith (Mibtadin, 2008: 61). This firm and palliative view of the MTA has led other blood religious groups to label MTA as "cultural radicalism."

So far there have been several worships that blend with local traditions which are considered contrary to Islam and have no basis in the Qur'an and hadith, including the practice of reading 7 days, 40 days and 100 days of tahlilan for people who died, feasts, slametans, alms of the earth, ruwatan, grave pilgrimage by sowing buried flowers, mitoni and various other social practices. MTA sees all these cultural-related religious practices as a form of syncretism of Islamic teachings with local Javanese culture. All of the above issues in the MTA's view are new issues that have been made up, because at the time of the prophet there had never been such a thing. MTA emphasizes that this is a heresy that must be avoided by Muslims (Mibtadin, 2008: 73).

The purification view above has received many responses from other mass organizations in Surakarta in its development. This is because the purification teachings of MTA do not agree with what is developing in the community. MTA rejects all forms of worship that are mixed with local culture, because it reduces religious purity. For MTA the true religion is as it is in the Qur'an and exemplified by the Prophet Muhammad. Even though the MTA states that it will not disturb the people who practice the worship, in reality conflicts still occur, because every doctrine demands the submission of its followers. In this case the MTA doctrine will be practiced by its adherents by avoiding community traditions that are considered heretical.

Tabel 1. MTA Religious Moderation Education Epistemology Indicator Table

No	Religious Moderation Indicator	Information
1	National Commitment	Showing symbols, also paying respect to the flag does not mean shirk, MTA continues to prioritize national values
2	Showing symbols, also paying respect to the flag does not mean shirk, MTA continues to prioritize national values	It is understood in two aspects: first, tolerance is related to the doctrine of the teachings and second, tolerance is related to acceptance of other groups. outside the MTA. This implies a religious attitude that does not feel the most self-righteous; and don't blame other groups
3	Anti violence	Criticizing religious-based violence, the MTA does not like the use of violence, especially terrorism. This is not in line with the mission of the Messenger of Allah as a messenger of mercy for the universe and to improve human character
4	Accommodating to local culture	Universe and to improve human character

| | | Islam must be pure according to the Qur'an and Sunnah without adding Islam is Islam, and culture is culture. Islam and culture are two different things, so they must be understood in a single entity approach |

D. CONCLUSION

MTA's epistemology of religious moderation departs from its existence as a religious movement that carries purification by inviting Muslims to return to the Koran and hadith. The epistemology of MTA's religious moderation education is a religious attitude that is not easy to blame others who put forward two things: not feeling the most right; and do not blame other groups. In the practice of religious moderation education, MTA is based on four (4) indicators: first, national commitment to display symbols, national identity, and respect for the flag. Second, tolerance is understood in two aspects: tolerance related to Islamic teachings and; tolerance is related to acceptance of other groups. This implies that religious attitudes do not feel the most self-righteous; and do not blame other groups. Third, anti-violence, MTA criticizes and rejects religious-based violence because it is not in line with the mission of the Prophet Muhammad as a messenger of mercy and to improve human morals. Fourth, accommodating to local culture, namely Islam must be kaffah according to the Koran and Sunnah without being added to values outside of itself, Islam is Islam and culture is culture. Islam and culture are two different things, both of which are single entities.

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