THE RESISTANCE AND ACCEPTANCE OF THE *MAJELIS TAFSIR ALQURAN'S* ISLAMIC PREACHING METHODS

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Abstract

When da'wah is practiced by individuals or groups of community members, the consequences that always emerged are acceptance or rejection. The Majelis Tafsir Alquran (MTA) Surakarta and its baranches is one of the religious groups in Indonesia that has suffered this fate. The most serious resistance has emerged from groups upholding regional religious and cultural traditions, but MTA also grows widespread in areas where people find a match for their fresh perspectives, and strong acceptance has also occurred in a group of people who find conformity in their beliefs.The objective of this study is to find out the community's response to MTA, the reasons why they accept and reject it, and how MTA responded to the community's response . The research is descriptive qualitative in nature and is carried out based on direct data collection through observation and interviews with community, MTA leaders and related institutions as well as literary sources in the form of documents, research, articles and sources of information online via the internet, YouTube, radio and offline such as books and MTA Sunday morning recitation brochures. The results of the study revealed that there were factors that changed leadership patterns, attitudes and methods of preaching as well as the competence and abilities of preachers in influencing the response of the community to MTA da'wah.

Keywords: *acceptance, resistance, MTA's da'wah, moderation, Surakarta*

Abstrak

Ketika dakwah dilakukan oleh individu atau sekelompok anggota masyarakat, konsekuensinya selalu ada penerimaan atau penolakan. Majelis Tafsir Alquran (MTA) Surakarta adalah salah satu kelompok keagamaan di Indonesia yang mengalami nasib tersebut, Perlawanan paling serius muncul dari kelompok-kelompok yang menjunjung tinggi tradisi agama dan budaya daerah, namun penerimaan yang kuat juga terjadi pada sekelompok masyarakat yang menemukan kecocokan keyakinan bagi perspektif baru mereka. Studi ini bertujuan mengetahui respon masyarakat terhadap MTA, alasan mengapa mereka menerima dan menolak, dan bagaimana sikap MTA menghadapi respon tersebut. Penelitian bersifat kualitatif deskriptif dan dilakukan berdasarkan pengumpulan data secara langsung melalui observasi dan wawancara dengan masyarakat, pimpinan MTA dan lembaga terkait serta sumber kepustakaan berupa dokumen, penelitian, artikel dan sumber—sumber informasi secara online melalui internet, youtube dan radio selain offline seperti buku, dan brosur pengajian ahad pagi MTA. Hasil penelitian mengungkapkan adanya faktor-faktor perubahan pola kepemimpinan, sikap dan metode dakwah serta kompetensi dan kemampuan pelaku dakwah dalam mempengaruhi respon masyarakat terhadap dakwah MTA.

Kata Kunci: penerimaan, pertentangan, dakwah MTA, moderasi, Surakarta

INTRODUCTION

The development of social movements at the end of the 20th century has colored the variations of the religious proselytization map in Indonesia. Differences in school of thought, understanding and views of thought have given rise to differences in religious varieties and variants, such as the traditional cultural Islamic movement, the renewal movement, the radical movement, and so on. Religion in any movement remains inseparably involved in the development of today's globalized society. (Turner, 2013 : 350)

The emerging non-mainstream Islamic movements such as MTA can be referred to a part of the New Religious Movement, a term developed by Dawson as a form of anti-establishment because it rejects views, activities, and values that are considered not in line with the principles of traditional cultural beliefs and movements. (Singh at al, 2015) are mainly religious political groups that have great influence in offering religious ideas and beliefs in certain societies and are considered subordinate movements that try to break out of the mainstream group (Singh at al, 2015: 28).

Non-mainstream movements are always dealing with social situations and conditions formed by social patterns of society, including those that are not in accordance with this tradition, including strategies and differences in methods used in carrying out activities, the style of understanding such as textualist, semi-textualist, and contextualist (Abdullah, 2021). These paradigm differences often lead to ideological battles and affect resistance and acceptance (Abbott, 1992: 83).

The development of the MTA's da'wah movement, which is characterized by restoring to the purification of religious teachings from the stains caused by tribal dependence, has always been the resistance, despite the fact that the

tendency to maintain purity is always owned by any group and religious adherents and religious groups. Historically, the principle of returning to purity is often pinned to Islamic political groups during the time of last caliph, namely the *Khawarij* group that emerged after the *tahkim* event, which was a negotiation for an agreement to return to the Qur'an and Sunnah, which was slowly lost in history, although not completely lost, the principle of purification still exists and continues today. (Ismantoko, 2019)

The MTA's da'wah movement that has drawn criticism and rejection from traditional groups is due to unpleasant ways of delivering da'wah and controversy over some confusing religious teaching principles, resulting in causing reactions, including the rejection of ideas and movements and becomes resistance in physical and non-physical forms. (Hornby, 2015: 1276). But behind the resistance, MTA's da'wah also triggers acceptance reactions in certain circles because the teachings offered are able to influence changes in their mindset and way of life. Community acceptance means agreeing something to a broad new view, a social or individual expression in da'wah activities that is accepted, recognized and embraced as a way of life (Hornby, 2015: 7).

The study of the MTA's da'wah movement has actually been carried out by researchers in a fairly varied perspective, covering various topics and perspectives, including: Model of Quranic Interpretation by the MTA between Interpretation and Ideology (Sunarwoto, 2012). The Majelis Tafsir Alquran and Religion in Indonesia: A Study of the Role and Position of Hadith According to MTA (Suryadilaga, 2015). A view at halal and haram food from an Ushul Fiqh perspective (Nashirudin, 2016). The Majelis Tafsir Alquran (MTA) vs Nahdlatul Ulama (NU): Social-Religious Conflict in Islamic Society in Central Java, 1990-2013 (Nihlatul laili: 2016). The Concept of Heresy and the National View

of the Quranic Interpretation Council (Ridlo, 2018). Community Rejection of the Da'wah Movement of the Majlis Tafsir Alquran in Kebumen (Rohmah, 2019). Penetration of Puritan Islam in the Village: Studies on Citizen Inclusion Patterns Al-Quran Tafsir Majlis by Muthaharun Jinan. (Jinan, 2013: 105-124) and other studies about MTA is Social Dynamics of Religion of MTA Center in Surakarta City, Central Java by Wakhid Sugiyarto. (Sugiyarto, 2012: 116-120)

The difference between this research and the articles mentioned above lies in the territorial perspective and the variety of responses from the community that are not one-way.

The present study is not sought to justify or criticize the MTA's da'wah steps, but aside from the shortcomings that occur in this da'wah institution, there are still other sides in terms of material and da'wah methods carried out as a religious movement acknowledged by the government and society. The recipient segment of MTA's da'wah is among people who do not prioritize the side of Islamic teachings intellectually, critically, and deeply, but prioritize principles in praxis without debating the content of the study material through arguments and logic. Thereby, this article is expected to lead to understanding and problem solving as well as criticism of issues that tend to weaken the MTA group and opposing groups. This needs to be stated in order to uphold equality among religious groups without oppression. (Sindhunata., 2019: 133-136)

The objectives of this study are to enrich the understating and social intellectual improvement regarding the community's acceptance and resistance response to MTA's preaching patterns in Surakarta and in Indonesia in general. It is also a study material in determining the direction and policy of religious social movements that are relevant to be taken into consideration, at least by understanding the differences in epistemology, methods, and relationship between

religious groups do not occur clashes that lead to conflict and friction among da'wah actors and stakeholders.

By considering the urgency of the problem in above, the formulations to be achieved in this study are, (1). How is the da'wah carried out by MTA? (2). Why can MTA be accepted by the community and why is it also rejected? and (3) What factors that influence to the acceptance of the community towards MTA? These formulations are directed to achieve the model of da'wah, the investigating of the acceptance and resistance and factors that influence community to accept da'wah.

RESEARCH METHOD

Location and Time of Research

This research was conducted in the city of Surakarta, Central Java, Indonesia, where the MTA was established as the object of this research. Research data were obtained directly or indirectly through interviews, observations and through adequate literature sources during 2022.

The da'wah carried out by this foundation is an effort to contextualize Islamic teachings in ways, principles and beliefs, namely purifying Islamic teachings from various elements that have no provisions in the Qur'an and Hadith.

Type of Research and Data Collection Techniques

This study will show the scope of the Islamic preaching that is the focus of MTA's attention, and its flexibility towards current social issues and specific social structures. This research is a qualitative research in which the source of data obtained comes from a field research in which data is obtained through interviews with the

subject of study related to the MTA movement and literature sources in the form of books, papers, research, documents, brochures obtained from print and electronic sources in Surakarta by referring to the following stages**.**

Focus of observation in this research is the community of MTA Surakarta followers by seeing and observing directly their religious activities and daily life. The author is involved in their religious practices in order to know the daily activities both in terms of prayer and recitation during 2022. Field observations are intended for extracting data on the movements and activities of the activists' life goals as a manifestation of their worldview, so their social context can be explained abstractly and simply without losing its essential meaning (Tabrani, 2015). Documentation in this research is a study of reading documents related to the social and religious movements in the form of articles, journals, papers or research. (Singh at al, 2015)

Data Analysis

The data in this research are classified and analyzed using a cultural sociology approach in which the socio-religious facts that exist in the MTA's da'wah activities and the process of community response are cultural facts that are often interpreted as a social construction, therefore the analysis in the context of this da'wah movement is seen from the outer aspects of the object and the inner aspects (Ratna, 2016: 370). On the other hand, the analysis of function and meaning is used to see the role and function in social society by looking at aspects of ideology and religious understanding (Piliang, 2019).

Understanding of religious sources by means of the messages of the Quranic verses which are standardized in the form of linguistic text (Arabic), namely through the codification of the *mushaf* which can be witnessed and understood to this day. At this mystical to historical level,

revelation plays a role along with human reason in the process of meaning and interpretation and experience the various historical issues that exist in the midst of a society where messages must be recorded into a corpus of linguistic texts, and how these texts are then contextualized into real life. (Arkoun, 1994: 76)

Theoritical Framework

In this research, critical theory is used to see the problems that arise due to the imbalance, estrangement of religious social life, namely social groups that are at odds with the common sense or mainstream that has become the agreement of most people and rejects other opinions that are different (Sindhunata., 2019). In the socio-religious context the direction of criticism is aimed at hegemony or power that harms other groups, either the MTA itself or its opposing groups, to what extent the religious power of them causes recess, discomfort, uneasiness, disharmony, and imbalance. (Purwasito, 2022).

Contextualization is how to communicate Islamic teachings in the dimensions of form, symbol, and cultural language. This is an effort to keep a message relevant to the recipient's life and provide real-world examples to provoke thought and action (Moreau, 2011). Contextualization of religious messages in this stage means concretizing linguistic messages into social, political, economic, and cultural realities that are broad and diverse backgrounds and historical situations of mankind and are not easily united in one understanding, given the various dimensions in a religion, namely as theological beliefs (Religioustity as Theological Beliefs), politics and rituals (Religiousity as Ritual and practices) and a mixture of both (Religioustity as dual product) that is Theology and Ritual. (Sholihin, 2022: 5) This is a dynamic concept and a necessity of preaching missiology related to efforts in relation to the understanding of

religious belief values and is closely related to community acceptance of new values received and can also be the opposite, namely resistance to ideas, beliefs, actions, and methods carried out by da'wah actors. This is also views related to norms and orders because each place has its own guidance that gives birth to a specific pattern of civilization for the local community. (Madjid, 2019: xxx).

The aspect of communication also becomes an important concern in interpersonal and group communication, which is without pressure, free and open which is referred to as rationalization, namely interacting with others rationally motivated to receive free and open communication, leading to mutual understanding, thereby achieving a consensus. (Iwan, 2014: 154-155)

The results show that the resistance and acceptance are due to several factors: (1) Leadership, The clear vision, mission and goals of the institution become a strong attraction for the community, besides a good leadership model is also an important factor in developing communication attitudes and behavior among other groups. (2) The attitude of da'wah shown by each leadership is also different in the character of delivery, but they are firm in stance, in delivery, and polite in attitude and delivery. (3) The Da'wah method applied by the leadership is based on the principle of purification, which is to purify Islam from outside elements (4) Competencies and Capabilities of da'wah actors indicates that MTA leaders have the ability to convey Islamic teachings and influence certain segments of society (5) The ideological similarity of da'wah targets. By considering the non-intellectual class of society and the principles of convenience and practicality, MTA is easily accepted by the community because it always emphasizes the understanding that the practice of teachings that are not based on Islamic sources will be rejected. (Singh at al, 2015: 158-159).

RESEARCH RESULTS AND DISCUSSION

Development of MTA and its Da'wah

Majlis Tafsir Alquran (MTA) is a legal entity in the form of a Foundation engaged in the field of Da'wah Islamiyyah, social and education with a domicile (headquarters) in Surakarta. It was founded by the late Abdullah Thufail Saputra in Surakarta on September 19, 1972 and was officially registered as a legal entity in the form of a foundation with a notarial deed of R. Soegondo Notodisoerjo, Notary in Surakarta, numbered 23 of 1974, and was re-registered with notarial deed made by Budi Yojantiningrum, SH, Notary in Karanganyar, numbered 01 dated September 6, 2006, and ratified by the Minister of Law and Human Rights under his Ministerial Decree No. C-2510.HT.01.02 TH 2006, as determined on November 03, 2006 and recorded in the State Gazette on February 27, 2007 No. 17 (MTA , 2020).

Institutional Structure

The MTA's institutional structure consists of the Center, Representatives, and Branches. The center is domiciled in Surakarta, representatives are located at the city/regency level, and branches are located at the sub-district level. Until now, MTA has 132 representatives and 471 branches spread from Aceh to Merauke. The development of MTA da'wah since its inception until now has experienced three periods of leadership, first leadership was controlled by Abdullah Tufail Saputro from 1972 to 1992, after he died the leadership was continued by Ahmad Sukino from 1992-2021, and now continued by Nur Kholid Saifullah (2021-now).

Variety of MTA Da'wah Activities

By looking at the background of Muslims and with the establishment of the MTA foundation,

the institution's efforts in concretizing the messages of religious texts into various dimensions of life are realized through movements, including Efforts to interpret the verses of the Qur'an concretely according to the capacity of MTA administrators and members through activities to seek religious knowledge, namely by reading, strengthening beliefs and rituals of life practices in the form of recitation. This is in accordance with the purpose of MTA's establishment, which is to invite Muslims to return to the Qur'an, the main activity at MTA is in the form of recitation of the Qur'an and Sunnah. This recitation can be divided into scheduled recitation and public recitation (Y. MTA, 2020).

Scheduled Recitation is a recitation in which participants who are registered in advance to participate and every recitation schedule is recorded. The material given in this scheduled recitation is the interpretation of the Qur'an and the Hadith which is sourced from. Teaching and Learning Process in this scheduled recitation is carried out with lecture and question and answer techniques. From here, the study of interpretation of the Qur'an and Hadith can develop into shari'a studies, moral studies, tarikh studies, and actual daily problems. (Y. MTA, 2020)

Public recitation is public participants who come are not recorded and held regularly every Sunday morning at the MTA Central Building Jl. Ronggowarsito No 111A Surakarta. This activity has been routinely hold ranging from ulama figures, Professors from various Universities, Leaders of Religious Organizations and Islamic Boarding Schools, as well as figures from government Leaders, Cabinet Ministers, TNI Commanders, Head of the Judiciary, and so on. This shows a juridical acceptance response to the presence of MTA on the national da'wah stage, meaning that there is an attitude of openness shown by MTA in religious communication.

Another activity as part of the plan to advance the Islamic generation is formal and non-formal education systems from the basic level to high level, from the basic level of Kindergarten (TK) to the Senior High School (SMA) with an Islamic Boarding School (IBS) and Non-formal education organized by MTA includes Qur'an Educational Institutions (TPA), early childhood education programs (PAUD), *Tahsin* Education and Training Institute (LPPT), and *Tahfidz* Institute.

Social Activities as an agenda of contextualization of Islamic teachings by MTA is the implementation of social-structural interpretation as a provision in the Qur'an. In this context, the joint life established in MTA is not only beneficial for MTA members themselves, but also for society in general. With solid togetherness, various social humanitarian activities can be carried out. These social humanitarian activities include blood donation, community service together with the community as well as with civil government officials such as evacuation of disaster victims, providing compensation in the form of basic necessities, clothing, and medicines to the community in general who are afflicted with disasters and other social humanitarian activities.

The contextualization of Islamic teachings requires media and means of da'wah to support the effectiveness of communication and information as a broadcasting medium in the form of television under the name MTATV and Radio under the name Persada FM.

The development of MTA da'wah is carried out to realize the ideals of the Islamic struggle, participate in building a better Indonesian Muslim community as the implementation of God's orders as stated in surah Al Isra' verse 9.

Level of Acceptance and Resistance of Community Groups towards MTA

There are not many studies that discuss community acceptance of MTA's da'wah, there is a social response from the community that accepts MTA as a da'wah institution that is considered positive, acceptable, and a choice of path. The reasons for its acceptance include pragmatism, faith, certain social segments, practical and concrete religious attitudes.

Factors that influence the presence and acceptance of da'wah institutions in addition to social factors are also legally. First, juridically the MTA foundation has been recognized by the government and this foundation can carry out the practice of da'wah activities according to the rules of the applicable law. Second, the da'wah material delivered through recitation forums, Youtube, MTA Radio and TV, brochures and other media besides being easily accepted is also considered clear and practical. Acceptance of the call for da'wah material is due to the certainty of religious material that can be directly applied and felt in the practice of daily life. Third, the belief and certainty of the deliverer of the da'wah material also influences their attractiveness because of the charisma and high trust of the members towards the leaders, so they make them as role models and brothers in faith.

The recipient of MTA's da'wah is a segment of society that is intellectually at the middle to lower level which does not entirely have high intellectual power, There are still those who have difficulty in understanding the Islamic material presented in the recitation forum, but they have a great willingness and determination to change the way of life that is considered wrong or deviate from Islamic teachings. In fact, they want a solid understanding of daily problems that they consider awkward, doubtful, and not easily understood. (Tim Pengajian MTA Surakarta, 2022).

In matters of practical worship, questions that always arise are related to the law, for example praying while raising your hands, praying without facing the Qibla due to forgetting, or praying without taking a bath of *janaba* when a prayer forgets,and some issues on Islamic law related to e-commerce practices that are considered questionable in shariah and other issues are related to belief such as using necklaces around the neck which are considered to lead to shirk. In its actuality, these people do not need in-depth knowledge of various religious disciplines related to their religious needs, but all the real anxiety faced by MTA residents finally gets an answer from the leader who provides information and explanations firmly based on the principles of fiqh and their reasoning. The foundation of *ushul fiqh* is also used to emphasize and increase their knowledge that in religion there are supporting knowledge points that must be known. The used of *fiqhiyah* rule such as *al ashlu fil ashya'i al ibahah illa ma dalla dalilu 'ala t taharriy 'alat tahrim*, "the subject of a problem is basically permissible, unless there is evidence that explains its prohibition". This principles of ushul fiqh are used as a basis for understanding but are not directed at a particular school of thought, because MTA does not have a school of thought. (Komentar MTA Cabang Sukoharjo 7, 2019) MTA does not follow any of the existing schools of thought, the MTA schools are the Koran and As Sunnah (Sukino, 2020).

The benefit of the MTA study for the community is the influence of changes in the religious character of members in several ways:

First, changes in behavior due to changes in faith such as committing sins, leaving prayer and fasting. zakat, and so on. They consider that the MTA is an agent of change in faith who is believed to be able to lead them to the path of truth. (Tim Pengajian MTA, 2022).

Second, MTA has created enthusiasm, obedience and discipline in worship and behavior within the family, such as orderly prayer in congregation at the mosque. This is due to the certainty of parents' understanding of issues of Islamic law and their firmness in educating their children.

Third, the MTA study is easy to understand, each member is not required to think academically but is practical and consistent. (Tim Pengajian MTA, 2022)**.**

Fourth, the change in leadership also changed the perceptions and judgments of the people, from being radical and intolerant which gave rise to hostility towards politeness and tolerance. Changes in attitude and behavior are more influenced by aspects of faith than intellect, although they are also directed to think rationally through fiqh principles and interpretations.

Nowdays the new leadership of the MTA is a hope for MTA citizens and society in general because of the demands of a democratic, equal, balanced, humanist, and tolerant in the plurality of religious groups that are the style of millennial da'wah in addition to the increasingly complicated face of humanitarian problems and contemporary da'wah issues. (M. A. Abdullah, 2021).

Today the MTA's da'wah journey seems to have changed to a more polite da'wah pattern and attitude, clear and firm, hopefully useful, and will be more victorious as recognized by NU people and some people who are sympathetic to the da'wah pattern delivered by Nur Khalid Saifullah. In the statement as quoted from the Youtube comment column, some traditionalist Mohammad Thohar said:

> "Alhamdulillah, I am a genuine NU. Salute with the delivery of Ustad Kholid. He does not use the words bid'ah, haram, etc. Very polite and not offensive". (Syaifullah, 2019).

The above statement is also evidenced by the view of a society that is more open in responding to differences and people's choices in embracing and following the views of Islamic teachings. According to Nur Khalid Saifullah, religious groups such as MTA, Muhammadiyah, NU, LDII and so on are tools of struggle or means that must exist in the practice of da'wah in Indonesia because the system of religious life in this country requires a clear identity of religious groups in coloring religious life, so it can be identified which groups are right or wrong, or who consider their groups right and others wrong. Even in extreme sentences it is said to be polytheistic (*syirk*) if the right one is MTA or boasts of MTA. It mean that MTA is not the only way of truth, because if said in absolute terms it means fellowship (Saifullah, 2022).

Traditional Group Resistance

The resistance of da'wah activities is actually more focused on the material and practice of activities and da'wah communication carried out through recitation and media. Recitation is the center of religious activities and the mission carried out since the beginning of the foundation, namely studying the Qur'anic Interpretation as an emancipation of da'wah and community development if Indonesian Muslims want to return to the Qur'an (MTA, 2020 : 2). And with today's media facilities, the opportunity to convey messages is increasingly wide-reaching. However, the preaching movement that is carried out does not always run smoothly, there are challenges, obstacles, and rejection from various communities both coming in groups or individuals, and ideologically and methodically. The rejection and resistance to the MTA is indicated from several aspects, among others;

(1) The methodical aspect of Islamic teachings, many deviations and errors in the MTA body such as, not using the

correct tafsir/interpretation rules. MTA makes its own Tafsir method, so there are many mistakes in it. In the field of tawhid, MTA has distorted the meaning of Allah's attributes without the correct proof in the delivery of its recitation (Maimoen, 2013).

(2) The textualist interpretation style applied by MTA in some cases can cause problems (Ridlo, 2018: 196). This style of epistemology implies the rejection of the ratio in understanding religious matters, (Tabrani, 2015: 144-145). Meanwhile the standards used are the Qur'an and the Sunnah of the Apostle while other than that are rejected (Rohmah, 2019). Included in the symbolic understanding model which is rarely found in understanding the esoteric meanings of religion such as Javanese religious understanding (Endraswara, 2022: 197).

(3) Regarding the claims of ideological interpretation, Sunarwoto stated that MTA did not carry out interpretations, but acknowledged that they had carried out certain interpretations and were ideologically puritanical (Sunarwoto, 2012). The statement is although MTA does not interpret the two sources of Islamic teachings, MTA instead creates a certain model of understanding or ideology which is considered as an interpretation of the Koran. This is disputed because MTA learns from various Tafsir, not interpreting (Sunarwoto,2012). This understanding model does not convince the rationality of reason for intellectuals because it does not provide a scientific description and does not require in-depth *ijtihad* (MTA, 2019).

Regarding to the statements like this, MTA gives a firm answer to learn from others according to their beliefs and

stance. the good ones are followed and the bad ones are left out.(YouTube MTA cabang Sukoharjo 7, 2019)

(4) Disrupting Religious Comfort. The da'wah of MTA provides several responses from the community. More of tradistionalist refuses with several factors such as differences in teachings, ideology, and culture are being one of the problems of da'wah by the MTA because it is not in accordance with the culture of the local community (Rohmah, 2019), and not considered as disturbing to traditional groups, that differ in ideology and disagree on khilafiyah issues (Suryadilaga, 2015: 58).

Nahdlatul Ulama's strategy in dealing with intolerant and extreme views is to encourage and involve Islamic organizations such as Muhammadiyah, Syarikat Islam, and Persis to jointly rectify these views. Terrorism and radicalism cannot be resolved by the government and security forces alone, but as a wise step to moderate views that are already extreme is to fortify each internal environment from the pervasiveness of radicalism by handing them over to each mass organization. Besides inviting to think about the concept of tolerance and harmony that can maintain a socio-religious climate.

(5) MTA raises the issue of *syara'* which is troubling about legalizing things that are not explained in the Qur'an and Hadith, for example the issue of the *halalness* of dog meat which Ahmad Sukino rejects, as well as the issue of safety rituals based on the hadith of Nyi Rara Kidul, it is lies and slander. (Sukino, 2020)

(6) Regarding methodological standards and the weak ability of MTA teachers to understand religion, (Muhammad,

2015: 1), traditional groups argue that it is necessary for MTA to change the learning system and invite dialogue to seek the truth. (Muhammad, 2015: 191)

Factors that influence to the Acceptance of The community towards MTA

1. Religious Epistemology in the MTA's Perspective

   Religion in MTA's view is God's order that is given to humans to believe, obey, and implement in their lives, so they are safe in this world and in the hereafter. The aspects of creed and shari'ah are things that are rules that must be obeyed and implemented wholeheartedly as it is taught in the doctrine of the Qur'an. The memorization and form of the text in the Qur'an is an inseparable unity, thus there is no difference of opinion in understanding the text. (Abdullah, 2006: 162).

   The texts of the Qur'an and Hadith are read, the words and sentences are deciphered then understand their meaning and interpreted based on understanding of existing interpretations such as tafsir Al Maraghi, tafsir Fathul Qadir Asy Syaukani, and supported by historical sources to strengthen the background of the verses (T. P. B. T. MTA, 2019) However, changing the face of Islam from normative to theoretical and historical is still a problem. Major concepts within the MTA have not yet emerged to the surface of society, especially regarding methodical studies related to approaches, theories and paradigms. (Lubis, 2020; 165-166)

   The understanding of the sources of Islamic law emphasizes textual reading in addition to being supported by empirical facts to strengthen the understanding of *hujjah*, however, their understanding is not supported by an understanding of the fiqh of the scholars who are considered complicated, so the understanding conveyed by the leadership is considered sufficient, therefore members and groups of MTA recitation do not feel burdened with other scientific content as a methodical source. The fact is that the background of some of the recitation community is a group or people who have not or are unable to understand the contents of the Koran. In digesting simple verses, it is still difficult, especially when faced with methods that require reasoning power, to say that the Koran is lived, not just thought (Tim Pengajian MTA Surakarta, 2022).

   The pattern of thought and understanding of *qath'i* arguments that are easily captured from clear sources is the basis of the epistemology, is considered rigid and stiff because the authority of the text is highly favored to achieve understanding rather than sources of reason and intuition. (Abdullah, 2006: 202-203).

2. Level of Understanding and Social Ideology

   The MTA's da'wah movement followed the implementation of Islamic principles, regulations, and values, These are fundamentals that would be rejected if they were not found in the Islamic main source. Here Islamic sharia becomes das solen, an ideal that must be concretized in life, while das sein is a form of religious practice realized in the form of mahdhah and ghair mahdhah worship according to the guidance of sharia through recitation, education, social, health, and communication programs.

All steps and practices of activities that become goals including the use of science and the application of modern technological tools that become means of da'wah also be guided by Islamic sharia and ethics. In terms of practicing the teachings of the religion, other religious groups that tend to be purists agree to be the source of Islamic sources as an absolute ideological foundation, but when this group is faced with the absence of consensus on religious practices that are considered correct and Islamic standards at the local cultural level, then there are differences and must be willing to differ in direction. (Federspiel, 2004: 8).

The MTA class religious community is easier to accept views that are indoctrinal in nature, without debate and dialogue that tends to sharpen the system of faith, most of them are not from intellectuals or academics, so we rarely find religious debates regarding the principles of Islamic teachings with other opposing groups but what happens between them is hearing each other about the principles of religious understanding which is expected to emerge mutual understanding between groups (Syaifullah, 2019). The principles of listening, obeying, and practicing are emphasized according to their ability to accept. This is the level of their intellectuality, the class in which they occupy the position of the religious social strata of Indonesian as part of the dynamics of the development of existing traditions and changing ideologies (O' neil, 2002: 33). The consequence is that MTA must improve study patterns and academic learning and communication ethics in terms of tolerance with tradition in accordance with accepted beliefs.

CONCLUSION

The Islamic preaching carried out by the MTA includes aspects of understanding and practice of Islamic teachings. The first aspect is the efforts to foster and educate the knowledge of Muslims who are weak and need a principle foundation in living *mu'amalah* and worship life. Awareness of the foundation of religious knowledge is urgent, so their lives are directed in a shar'i manner and not trapped in the practice of following (taqlid). As for the second aspect, the MTA has realized the practice of Islamic teachings through educational, social, economic, health and cultural activities in strengthening the resilience of Muslims as a form of da'wah by purifying the internal practice of the group and showing these efforts to external parties through the cooperation built, namely to the government and religious organizations. Acceptance and resistance to the MTA da'wah is a necessity for change. This paradigm is understood as an awareness where there will always be acceptance and rejection. The acceptance of the MTA da'wah is the approval of the will and ideological desires of the community towards the method and model of da'wah that is carried out. The rejection and resistance were caused by the methods, communication, and da'wah attitude of some MTA leaders who tend to be considered intolerant.

Factors that influence the acceptance and resistance of MTA da'wah depart from the belief system and the method of application based on the principle of obedience to religion and leadership as well as the competence of existing understanding, namely the reading of texts in the form of *qath'i* arguments supported by empirical facts as the main source, shari'ah being an ideal picture which must be aspired in accordance with what is written in it, the style of textualist interpretation that is applied by MTA is believed to be a stipulation of faith that must be carried out as it is, for other groups this can cause problems

and be avoided and even rejected because it is considered rigid. Aspects of socio-religious communication in the pattern of the MTA da'wah movement are also an important part of change, namely the politeness of da'wah.

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