

Majelis Tafsir Al-Qur'an (MTA) Religion Online for Ideological Da'wa Massification

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Abstract

Religious communities use the internet as a spiritual network to seek spiritual goals, and they interpret it through narratives shared through online spaces. This emphasizes the need for freedom and spiritual experiences so that they can share with others. So, people often associate their participation in online religion with a level of spirituality and confirmation of religious identity. Online religion seeks to adapt religion to form a network of spiritual interactions. This study discusses the use of the Internet by Majelis Tafsir Al-Qur'an (MTA) on the website www.mta.or.id in communicating ideology to the congregation. This research data collection uses the method of observation and documentation. The results of this study indicate that the use of digital technology by MTA is to promote ideology. MTA announces content regarding manhaj, terrorism, politics, the spirit of friendship / ukhuwah between members, and cooperation between scholars and the government.

Keywords: Religion Online, Da'wa, Community, Islam, Website

Introduction

The internet has not discussed religious studies much. The 1st International Conference on Religion and Internet in Denmark addressed the need to study online religion in a broader social and cultural process. Helland (Campbell, 2005) provides a difference between two concepts that are often considered the same: religion online and online religion. Religion online or online religion changes the traditional form of religion to online and online religion, namely adapting religion to form a network of spiritual interactions using online communication technology.

Helland (Campbell, 2013) distinguishes between the forms of religion that appear online. He presented religion online and online religion to differentiate between religion and the Internet-based on information and rituals, mostly based on sources, practices, and forms arising from online religious practices. Faith online is often praised for its existence because it can empower its members to reshape rituals, bypass traditional legitimacy systems, and provide opportunities to transcend boundaries of time, space, and geographic boundaries.

Meanwhile, online religion represents the internet's flexible nature, allowing new

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forms of religiosity and religious practices online. The da'wa activities carried out by MTA on the mta.or.id website includes the realization of religion online. A broad audience can access information about religion and stay connected to MTA through the studies they present online through their website.

People use the internet to assert a particular belief or religious lifestyle (Campbell, 2005). People frame the internet in a context that allows users to see it as sacred or a part of the material world for religious needs (Campbell, 2005). It is called internet spiritualization, the process by which we see the internet as technology, but it is a suitable space for religious relationships. It allows internet users to integrate activities using the internet into their spiritual life (Campbell, 2005).

The development of information technology in this modern era is overgrowing in people's lives. The existence of technology helps people's activities. The internet is one of the media for information technology which has the fastest development of other technologies (Wahidin, Effendi, & Shaleh, 2014). According to Marry Meeker (Pardianto, 2013), Indonesia's total population is around 248.64 million, with about 55 million active internet users. The penetration of internet users in Indonesia is about 22.1% of the total population. As many as 2.3% of the world's internet users come from Indonesia. People should see the reformation era marked by the popularity of the internet as an opportunity and a challenge to create a more effective, efficient, and globalizing Islamic da'wa. Significantly, the internet has become a new space in introducing, expanding, and popularizing values, including religious values, which were initially the materials

presented in da'wa activities (Fakhruroji & Muhaemin, 2017). Natsir (Ahmad, 2014) said that da'wa is an effort to call and convey to human beings and all humanity the Islamic conception of life's views and goals in the world. All of this includes *al-Amar bi al-ma'ruf and-nahyu*, *an al-Munkar* in various ways and media allowed according to the conditions in the era of technological advancement today.

According to Khoiri (Usman, 2016), social media as a medium for Islamic da'wa is quite helpful. The high response and enthusiasm of visitors of KH. Abdullah Gymnastiar's social media pages, when giving *tausiyah* through status updates on Facebook, supports this fact. About 1000 visitors will join in his every status. Through simple and easy-to-understand language, fast response to comments, and positive responses from page visitors, it can be said that KH. Abdullah Gymnastiar was able to use his Facebook page as an effective Islamic da'wa medium.

The various facilities promised by the internet attract multiple groups of people to "migrate" to cyberspace (Mursyidah & Salim, 2012). Many websites provide information for reference for Muslims. Through this channel, internet users can find various knowledge, Islamic books, domestic and foreign news with Islamic vision, and learning activities towards Islam (Mursyidah & Salim, 2012). One of the websites that provide Islamic information is mta. id, the Majelis Tafsir Al-Qur'an's official website (MTA). The founder of MTA found it is an Islamic education and missionary institution in 1972 in Surakarta.

After Abdullah Thufail's (1972-1992) leadership, the MTA socio-religious movement in the era of Ahmad Sukina (1992) has experienced very rapid development because sufficient media power supports it.

(Mustolehuddin, 2014). On the other hand, as an Islamic movement in Indonesia, MTA has preaching channels or media, including Persada FM Radio, Cahaya Hati Magazine, MTA TV, and the mta.or.id website. Through this website, the broad audience or internet users can access Islamic information, download study brochures, stream the Sunday morning recitation, and ask Ustaz or the MTA leader, Ahmad Sukina, through the al-Ustaz column.

It quoted from the website www.statshow.com website mta.or.id, which they launched on October 15, 2012, experienced a significant increase of 103% over the last three months with website users and website visitors reaching 21,030 are viewing 46,290 pages each month. As many as 701 people per day. In contrast to the website owned by Nahdlatul Ulama (NU), nu.or.id, which only experienced an 18% increase in the last three months, and the Salafi website, Salaf.com, which had an increase of only 1% in the previous three months. Salaf.com, an average of 102 internet users, visits it every day, and they view 225 pages every day. Another religious website belongs to Muhammadiyah, which has existed earlier than MTA, namely (muhammadiyah.or.id) which has only increased by around 94% in the last three months. In this case, the mta.or.id website is more visited and in demand by internet users.

Based on the description above, if it relates to Campbell's opinion, which divides the internet's framing with the religion into four kinds, then MTA is an Islamic movement in Indonesia that uses the internet as a "spiritual network," and it connects to the internet media. People use the internet to seek interpretable spiritual purposes through shareable narratives. It emphasizes the need for freedom and spiritual experiences shared

with others (Campbell, 2005).

Da'wa communication is an effort to convey religious messages in various settings so, the congregation is called and feels the importance of Islamic values in life. In this case, the order of da'wa communication is interpersonal, public, and media. In the interpersonal setting, the da'wah communicator (da'i) invites people to practice Islam. He promoted Islamic values in various majlis taklim, Islamic boarding schools, and mosques in the public order. Meanwhile, he disseminated religious teachings for the media system using the media (Ma'arif, 2009).

Saputra (Mursyidah & Salim, 2012) interpreted da'wa as a process of internalization, transformation, transmission, and diffusion of Islamic teachings in people's lives. Da'wa also implies a call from Allah SWT and Rasulullah SAW for humanity to believe in Islamic teachings and realize the instructions they believe in energy.

According to (Zaini 2013), da'wa is making a Muslim's behavior to practice Islam as a religion that all humans must get. As is well known, the process involves elements of *da'i* (subject), *maddah* (material), *tariqah* (method), *masilah* (media), and *mad'u* (object) in achieving the goal of da'wa inherent in Islam, namely achieving happiness in the world and the hereafter. As for the general-purpose, da'wah aims to call people back to shari'a or religious laws to regulate themselves by religious provisions. (Zaini, 2013).

Da'wa activities are always oriented, so *mad'u* accept and carry out the call of Islam. The reality in the field shows that not every form of da'wa communication carried out gives satisfactory results. So, the da'wa activity

must carry out the persuasive and effective communication model (Slamet, 2009). Usman (Usman, 2016) said that the use of online media as a means of da'wa has spread and is almost inevitable, such as *e-shari'a services*, *e-fatwa*, *e-da'wa*. In line with that, da'wa activists should at least be able to pay special attention to the development of e-da'wa. With this technology, we hope that it will help a lot in da'wa activities and expand the da'wa network in the realm of cyberspace.

The vast world community uses the internet as one of the modern mass media. Millions and even billions of people worldwide have used this media (Zaini, 2013). Communication with the internet in addition to having a context as mass communication. The internet also forms many personal contacts, namely internet users, to communicate face-to-face with many other users, each of whom acts as a communicator and communicant (Effendi, 2010). Also, the internet has the nature and forms of messages conveyed through all communication media. In this case, it means that the internet facilitates and provides message delivery using various forms such as text, graphics, video, and sound (Effendi, 2010).

Many Islamic organizations and ulama leaders have done da'wa using website facilities because they are more flexible and broader. For example, *moslemworld.co.id*, *ukhuwah.or.id*, *indohalal.com*, *myquran.com*, *muhammadiyah.or.id*, *nu.or.id* and so on (Zaini, 2013). Muslims use internet networks that almost reach all corners of the world as a large area. Many podiums are voicing the interests of Islam. Through this network, da'wa will be able to run effectively and potentially because it can penetrate the boundaries of time and space at a low

cost. Through the internet, people will also freely choose the material of their interest (Mursyidah & Salim, 2012).

Meanwhile, this research focuses on communication messages on the MTA website. The MTA website is a website that contains da'wa, which includes Islamic teachings and also Islamic studies. MTA has several media used, ranging from social media, printed media, television, radio, and a website (*mta.or.id*) to preach and connect with a broad audience. In this case, MTA has made great use of the media's existence to preach and stay connected with a general audience. It includes their congregation anywhere and anytime, both outside and inside the country.

Several previous studies have revealed the internet's use for da'wa activities, including Iqbal (2014) entitled *Internet, Identity and Islamic Movements: The Case Of Salafism In Indonesia*. Salafism in Indonesia is a research concern. The researcher examines the Salafi Islamic movement in Indonesia. Researchers used textual data analysis and archiving from the web that had been selected and stored. This research shows that the Salafi Islamic movement in Indonesia uses the internet website to deliver their collective identity to a broad audience. *Salafis* also use their internet websites to answer world and contemporary issues. Salafis also wage war in cyberspace with other Islamic movements such as Shia, *Hizbut Tahrir*, *Ihwanul Muslimin*, and so on, via the internet. Through this research, there are many incompatibilities, or it can be called an internal conflict in the *Salafi*.

Chozin conducted the second research entitled *Salafi Da'wa Strategies in Indonesia*, which examines Salafi da'wa strategies in Indonesia. *According to the manhaj salaf al-Salih, Salafi Da'wa spreads Islamic teachings*

through education (*tarbiyah*) and purification (*tasfiyah*). The research also contains an analysis of *Salafi*. They convey their da'wa by developing and establishing media, such as radio stations, television stations, and the internet, with websites to translate and disseminate *Salafi* preaching. Thus, internet users are free to download on the *Salafi* website. The results of his research show that *Salafi* expands their preaching through: *halaqah* and *daurah* (recitation), establishing foundations, developing, and establishing broadcast media (television and radio), *da'wa* via the internet on the *Salafi* website, and establishing publishing (magazine articles and writings by *Salafi* scholars).

The third research conducted by Usman (2016) entitled The Effectiveness of Online Media as a Means of Da'wa. Usman examines the effectiveness of online media as a da'wa medium. He studied the point of online media such as *Line*, *Whatsapp*, *Path*, and so on. He used statistics and then tested the correlation and consistency based on a questionnaire obtained and respondents. This study shows that they have used smartphones to get the latest information through online media from students' age to working age. The correlation test results show that the correlation coefficient value of the length of time using a smartphone to look for information about Islamic da'wa is 0.8035, 46% often searching for literature about religion through online media. The study concluded that Islamic da'wa material conveyed through online media was beneficial, especially for smartphone users. This research seeks to identify and explain how using the Internet by MTAs promotes and articulates their collective identity.

Method

The researcher focuses on analyzing MTA's main website, namely www.mta.or.id. The researcher collected data through online observation and web archives. Posts uploaded by web administrators and contributors are collected from the MTA website to determine how MTA uses the internet. The methodology includes textual analysis of the collection of posts to demonstrate MTA's categorization of internet use. In this study, the texts collected from the MTA website were articles, bars, and pictures. Researchers make categorizations that arise from posts based on similarities and differences. Patton (Iqbal, 2014) stated that analysis of patterns, themes, and categories comes from data; the research does not impose these patterns from data before data collection and analysis.

The analysis includes the first stage in the form of a preliminary reading of collected posts to develop a general view of the website content, which provides answers to problem formulations. The next stage was to create a category on how MTA use the internet. Then, the researcher re-reads the article posts and places them into predefined categories. When a post reflects a type or more, the researcher puts it into a more suitable category (Iqbal, 2014).

Result and Discussion

The use of Technology by MTA

Religion is one of the most forgotten things when it comes to technology. The definition of religion is a spiritual belief system (Campbell, 2005). Meanwhile, there are two views on how faith sees technology, namely rejecting and negotiating (Campbell, 2005). First refuse, traditional religious

groups, see life in this world as divided into sacred and secular things. They only want involvement and interaction with God and distance themselves from the material.

Second, negotiate. In this case, religious groups convey appropriate and acceptable ways to use technology within religious groups. For a group of religions, technology has become a problematic matter. It is often equal to modernity. Livio dan Tenenboim (Campbell, 2005) says that technology is often a symbol of modernity and secular values. So, using technology is a considerable debate. This study also found that women who belong to the Ultra-Orthodox community in Israel claim that "the internet will not change us." They can control the use of the internet, which is compatible with life and does not challenge people's lives (allowing them to work at home).

In general, cyberspace expands the capacity to overcome the limitations of space and time. Viewed from two religious' perspectives at this technology, MTA belongs to the category of negotiating. It means that technology is used for positive things (read: da'wa). In MTA (2014), we could see that a Muslim must follow existing technology and apply it skillfully. Of course, science and technology must also be helpful and make Muslims more diligent in worshipping Allah. An article supported this statement. It is "The Need to Build a Globe-all (International) Islamic Da'wa Organization.": "Ulama must know and use modern technology. They must face the young generation's who are familiar with world technology and modern technology."

Also, the form of technological advances and da'wa using technology that can add to the quality of moral values in the article

"The Right Momentum to Build Muslim Togetherness":

The role of national scale television is so important that Muslim business people who are rich and sholih-sholeh must hasten to welcome Allah SWT's call. To make Islamic TV broadcasts preach Islam, to build all humans' moral character into high-quality characters.

The article above explains that MTA supports the development of technology in modern times nowadays. MTA proves they have several media such as MTA FM radio, MTA TV, and the official website mta.or.id. The mta.or.id website is the official site that belongs to MTA, managed and run by a central web administrator aimed at the public. This site intensively posts articles written by regional teachers or MTA foremost leaders, al-Ustaz Ahmad Sukina. This site contains white text as the background and green at the top (representing the characteristic of Islam). This website uses Indonesian with the following structure: First, the "Home" section, "MTA Profile," "Morning Jihad," "Al-Ustaz Column," "Al-Ustaz Questions and Answers," "Link List," "Gallery."

Second, as follows: "Home" (FrontPage), "News" (Latest News), "Tausiyah" (Tausiyah Article), "Our Office" (Study Contact), "MTA Brochure" (Brochure Download), "Guest Book." On the front page there is the MTA symbol, the MUI symbol, the red and white flag and the words "Unitary State of the Republic of Indonesia (NKRI) with a slogan," "Unity in Diversity, don't deny," as well as the MTA guidelines, namely Different Understanding Mutual Respect." Third, "Brochure of Sunday Morning 1995-2015", "Zakat Special Account," "Download Mp3 Jihad Pagi", "Read Online Brochure," "Media MTA," "Al Mar'ah Column." In this case, MTA provides a website so that

the audience, especially the congregation, can connect with studies and articles presented in the online form. Internet users can also download weekly brochures that are available on the website feature.

In other words, the development of digital technology can lead to a new understanding of religion (Hoover in Campbell, 2013). Digital Religion's theory supports this understanding, which states that digital technology helps ulama pass the discourse that previously only saw religion online as an innovation in the media. The era of the internet (digital) is also known as the multi-screen era. The public is devoted to these screens. It means that the Ustaz or da'i must be good at packaging content and da'wa strategies (Budiantoro, 2017). At present, religious people use the internet increasingly as a sacred space and access to religious people's information and interaction (Lövheim, 2005). The emergence of social media as part of digital technology has now turned into interwoven communication with religious functions (Holmberg, Bastubacka, & Thelwall, 2018).

MTA Ideology Massification

Like one of the Islamic movements in Indonesia, MTA has an ideological foundation in religion and preaching. Ideology is a world view that states certain social groups' values to defend and advance their interests. Sobur (Sabbikhis & Muttaqin, 2003) says that MTA's ideology is Islamic teachings' purification. This movement's basis is a return to the Al-Qur'an and As-Sunnah and the cleansing of various views, thoughts, and practices not from Islam. Its appearance begins with the awareness to carry out a fundamental transformation to overcome the stagnation and social, moral decline of Muslims (Rahman in Zainuddin, 2009).

Ideology has two implications. First, the doctrine is social and impersonal. Ideology requires sharing among members of a group or organization to form solidarity and unity in action and attitude. Second, although social ideology is used internally among a group or community members (Sabbikhis & Muttaqin, 2003) if related to applying doctrine between MTA and its congregation, MTA is an Islamic movement that falls into these two ideological implications.

By the basic ideology of purification, MTA highly upholds the Al-Qur'an and As-Sunnah values in carrying out Islamic life. The purification movement refers to a group that practices pure Islam (Jinan, 2013). It is by the quote: "Islamic values themselves will be able to be internalized in a Muslim if the Al-Qur'an and As-Sunnah support them."

The article entitled "The Need to Build a Globe-All (International) Islamic Da'wa Organization." Emphasize the explanation of the importance of the Al-Qur'an and As-Sunnah in the formation of Islamic morality. And the quote: "all standardization must build the standardization of the morality dignity. Which is very precise, namely the Al-Qur'an and As-Sunnah." MTA also alludes to the importance of sticking to the Al-Qur'an and As-Sunnah, and even this includes obligations as Muslims in an article entitled "*Guruku Guru Professional*" in the quote: "the responsibility of humans (Islam) to always hold fast to the Al-Qur'an and As-Sunnah of the Muhammad SAW."

Meanwhile, the MTA ideology application is the congregation does not carry out religious practices that have no basis in their way. It is in the article entitled "Maybe different, never stop doing *silaturahmi*":

"The practice of Al-Qur'an and As-Sunnah in the MTA congregation is to leave deeds that have no basis in the Al-Qur'an or As-Sunnah. If there is a hadith, but the hadith is dhaif, they abandon the charity. For example, reading Yasin on Friday nights because it turns out that all the hadiths that are the basis are dhaif. Tahlil that is done at the time of death and commemoration of the day of death too."

In the same article, MTA shows its support for other Islamic movements that carry out da'wa to purify Islamic teachings and hopes that Muslims must truly practice religion in *kaffah*:

"MTA respects the methods of da'wa practiced by the pioneers, as well as slowly changing local traditions. It includes the pioneers' ijtihad in dealing with beliefs that have become a tradition in society. The method of da'wa is the unfinished da'wa; Muslims are the people who must continue it. So that towards Islam kaffah."

Also, the focus of the MTA movement is to reject the practice of superstition, *bid'ah*, and *khurafat*, as evidenced by the article "Danger of Shirk 1 Muharram": "In welcoming the month of Muharram, people perform rituals such as visiting sacred places, fighting over coconut leaves, throwing food (*apem*). And meditate. All of these are actions that are far from guidance, namely Al-Qur'an and As-Sunnah. "

In the same article, MTA also explains this because it is shirk in the quote:

"Javanese people consider the month of Muharram (Suro) to be a sacred month. According to them, it is not good to hold celebrations and weddings. If they do not heed this, it will cause disaster for those who organize it. This assumption is wrong, saying that Muharram's month is sacred and will bring bad luck to humans. This act is an act of shirk."

The description above is MTA's point of view or ideology and its application to the congregation shown by MTA in carrying

out its preaching on the mta.or.id website. In this case, MTA is a clear example of an Islamic movement that wants to carry out a purification movement (Mustolehuddin, 2014). The following are MTA's views on the various things they apply in its direction:

Manhaj of MTA's Da'wa

Manhaj is the *ath thariqah* or the path taken by the Prophet Muhammad SAW's companions to understand Allah's religion (Muhammaddin, 2013). By definition, *manhaj* is a method that has been systematic in a branch of science (Rani, 2012). In this case, the fiqh unit can use *manhaj*, the point of view of shufi, and philosophers' point of view (Rani, 2012).

They emphasized that MTA *manhaj* to Allah SWT and Rasulullah SAW. According to Sugiyarto (2012), MTA noted that they were not a panel of Al-Qur'an interpreters. However, da'wa institutions that aspire to Islam are carried out as *salafusshalih*, inviting back to the Al-Qur'an and As-Sunnah. MTA only disseminates al-Qur'an interpretations of the Ministry of Religion and compiled books scattered in bookstores. Regarding MTA's *manhaj*, it can be seen and proven by an article entitled "*Mensyukuri Nikmat!* (Material # 01 Nafar 1433H)" In the quote: "We must be grateful for Allah blessing, we have united in a togetherness built on the *manhaj* of Allah and His Messenger through the media of the Majelis Tafsir Al-Qur'an (MTA).

MTA also discussed the *manhaj* issue in a different article with the title "*Ikhlas Dalam Beramal*" shows in this quote :

"Then we set our intention only for mard-laatillaah. Rasulullah SAW explained in a hadith narrated by Imam Bukhari that charity depends on the intention. Then we carry out these deeds following manhaj of the Rasulullah SAW. Allah commands us

to follow Rasulullah SAW [QS Ali-Imran 3: 31]."

From the description above, MTA does not *manhaj*, but *manhaj* to Allah SWT and Rasulullah SAW. MTA also showed this *manhaj* to a broad audience of the internet on the mta.or.id website.

Terrorism according to MTA

The definition of terrorism is an act of violence or threats to commit acts of violence aimed at random targets (no direct relationship with the perpetrators), resulting in mass destruction, death, fear, uncertainty, and despair (Mustofa, 2002). The perpetrators or groups of terrorism actors are usually minority groups or groups discriminated against in an established social order (Mustofa, 2002). The terrorism movement cannot differentiate between rights and vanity (Arake, 2012). Therefore, as an Islamic movement in Indonesia, MTA strongly rejects terrorism and wrong political methods to achieve specific goals. This can be found in an article entitled "*Khutbah Ied di Manahan Solo: Terrorism dalam Pandangan Islam*":

"In Islam, it is not justified to use bad methods in politics, including acts of terrorism, to achieve its goals. Thus, terrorism is very opposite to Islam. Terrorism achieves its goals using violence to cause fear, while Islam achieves its da'wa goals with tenderness and compassion."

MTA explained that terrorism is violence that can cause fear. Therefore, MTA views terrorism as not Islamic because terrorism is very contrary to Islam's gentle teachings. The article "*Terorisme Dalam Pandangan Islam*" explains it:

Terrorism uses violence, cruelty, brutality, and other means to inflict fear and horror on humans to achieve its goals. Whereas Islam with a gentle, polite, brings good news does not make people afraid and run away,

and brings convenience, does not cause trouble, and there is no compulsion.."

MTA stated terrorism is usually carried out by a group of people, especially in politics and power. MTA also talked about Islam which does not recognize terrorism because its compassion is the basis: "Political purposes and power usually use terrorism. While Islam aims to guide humans to achieve their happiness in life-based on compassion and only hope for the pleasure of Allah SWT."

Thus, MTA clearly explains that terrorism in Islam's view is not justified and is very far against Islamic guidance. Also, MTA stated that terrorism appears because of political interests and power.

MTA's Political Preference

In religious life, politics is no longer a strange domain. By politics, according to Asad (in Zawawi, 2015) which explains politics is gathering strength, increasing the quality and quantity of strength; supervise and control power, and use force to achieve the goals of management in the state and other institutions. If it is related to the Islamic religion, Islamic politics is a political activity for some Muslims, making Muslims a reference for values and a basis for group solidarity (Putra, 2008).

MTA, as an Islamic movement, has its views on politics. MTA has different actions regarding politics with other da'wa organizations. Because MTA is an Islamic movement based on the teachings of *Imamat*, all decisions are with the *Imam* for MTA citizens. In this case, related to the MTA period led by Ahmad Sukina, all policies were at the helm who was a central figure. Abdullah Thufail and Ahmad Sukina are charismatic figures in the MTA who have full authority

over this religious movement's back and forth. (Mustolehuddin, 2014).

The MTA has stated that they are neither a political party nor will they ever become a political party. So, they say that MTA is not in politics. In this case, MTA is open to anyone and any institution to recite Al-Qur'an at MTA. They took this position because they avoided division. We can see in the article entitled "*Pendidikan Politik*": "MTA is not a political party, it will not become a political party. MTA is practically non-political. Anyone and any party can recite Al-Qur'an at the MTA because they must remove all party attributes once they have recited Al-Qur'an. It avoids a split in the organization of the MTA."

Meanwhile, MTA admitted that this was a political strategy for their da'wa. MTA took many lessons from Islamic organizations that chose to join politics, but in the end, they split because of their interests:

"This is a da'wa political strategy that maintains MTA's commitment as an institution engaged in the field of Islamic da'wa. Many Islamic organizations that entered politics into political parties then drowned because of the defeat, even splits due to conflicting interests."

MTA also emphasized to its congregation that MTA members should not be active in any party, even though it was only a campaign. It is to maintain the unity of the Muslim community, especially the internal MTA itself. Also, they do it so that different perceptions do not arise outside of the MTA:

"If you are already a member of the MTA, you are not advised to be active in any party, even if you only participate in the campaign. It is to maintain the unity of the people, especially internally MTA and also so as not to cause different perceptions outside the MTA, so as not to reduce sympathy and intensity of friendship."

In the general elections, even though MTA members do not participate in politics, MTA residents themselves play an active role by voting. The elected person's problem was that MTA left everything to the central leadership or their *imam* al-Ustaz Ahmad Sukina. He conveyed that:

"About who is elected entirely regulated from the central leadership. MTA members know that their goal is to play an active role in the election, namely selecting candidates who benefit the Islamic da'wa. The choice is the same, as determined by the central committee. Thus, keeping divisions between MTA members. It is an obedience manifestation of MTA citizens to their leaders that obedience to their leaders is a manifestation of the obedience of Allah and His Messenger."

From the article above, we conclude that the MTA does not show their particular political party's side. Regarding their political stance, they still play an active role in selecting and having the candidates they will vote for in the general election, but they do not show their side or make their choice. In this case, MTA emphasizes *ijtihad* to leaders because this is a form of obedience to Allah and His Messenger. Whatever the center decides, MTA members must obey it.

Establishing Friendship and Cooperation with *Ulama* and Government Officials

As an Islamic movement spread throughout Indonesia, MTA has quite extensive relations regarding da'wa and government officials' connections. In its action, MTA collaborated with religious figures, community leaders, political figures, and government elites, especially during President Susilo Bambang Yudhoyono (SBY). MTA gets positive space and support (Mustolehuddin, 2014). For example, during

the inauguration of the MTA Center for Islamic Studies building in Surakarta, al-Ustaz Ahmad Sukina invited Pak SBY to attend and at the same time inaugurated the MTA recitation building.

There are also ideological similarities that affect the cooperation between MTA, the Ulama, and government officials. The Islamic purification movement is the basis of this ideological similarity, namely to return to Al-Qur'an and hadith (Mustolehuddin, 2014). What prompted the high imam of the Islamic Defenders Front (FPI), Habib Rizieq Shihab, came to MTA to fill recitation. This can be seen in the article entitled "*Kunjungan Imam Besar FPI ke MTA*":

"During his visit to MTA, Habib Rizieq Shihab also had time to interact directly with MTA Radio Television listeners and viewers during a live broadcast with a discussion of the PKI's latent danger. It explains the history of the PKI's birth in Indonesia and its actions, so it has become a prohibited party in Indonesia."

Apart from Rizieq Shihab, there is a NU figure, namely, KH. Muhammad Ikrom Hasan, who is active as an administrator of the IPNU Banyuwangi branch. He gave his *tausiyah* and *tabayyun* about the bad news about MTA in the recitation building. As written in the article entitled "*KH. Muh. Ikrom Seorang Tokoh NU silaturrahim ke MTA*": "at the beginning of his *tausiyah*, he said that when he first came to MTA, he had been thinking for more than half a year, there was slanted talk about MTA. So, I have to practice first before I dare to come to this MTA."

Also, MTA maintains good relations with government officials by visiting ATR / BPN, Sofyan Djalil. By this visit, MTA hopes that good relations can be established and can cooperate. It can be seen in the article

"Pimpinan Pusat MTA Temui Menteri Sofyan Djalil": "Ustaz Sukina's visit is in the context of a silaturahmi with the Minister of ATR / BPN Sofyan Djalil. This friendship is a connection and introduction between the Central Executive and the Minister of ATR / BPN. So, in the future. creating dynamic communication and cooperation."

It did not stop there; it turned out that MTA also established a relationship with the Police Commissioner-General Luthfi Lubhanto. The two of them have found a good relationship for a long time since they were still the Head of the Surakarta Police. It is evidenced by a quote in an article entitled: "*Al Ustaz Bersama Kabintelkam Polri Bahas Perkembangan Dakwah MTA*": "MTA leader al-Ustaz Ahmad Sukina left for Jakarta on Sunday (20/11) to meet with Police Commissioner General Luthfi Lubhanto, who is currently serving Kabintelkam Polri. The excellent relationship between the two began when Komjen Luthfi served as the Head of the Surakarta Police. " This shows that MTA maintains good relations with ulama as well as government officials in Indonesia. MTA carried out the silaturahmi and cooperation to expand and launch MTA's da'wa.

Conclusion

The technology that has emerged among Muslims has made enormous changes. The internet plays a role that can connect all people in a new purpose and scope. The Islamic movement in Indonesia has used the internet a lot for da'wa and is associated with internet users through their messages. As in previous research, Salafis use the internet to promote their collective identity.

It turns out that MTA has also done

this to do da'wa and promote their doctrine, namely the purification/purification of Islamic teachings. They also explain manhaj, terrorism, and politics and use the internet to inform the broader public that MTA establishes friendship and cooperation with government officials. Therefore, the conclusion is that Islam is a religion that accepts technology. The Islamic movement has used technology, especially the internet, to do da'wa and promote their doctrine.

Suggestions for further research can focus on communicants or residents of the MTA themselves using or accessing technology. This research focuses more on using websites from MTA and focuses more on content, not on communicants. The research object can also be from other MTAs because MTA has many media, such as television, radio, and print media. Researchers hope that further research can improve existing research.

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