MAJELIS PERCIKAN IMAN:
Building Harmony in the Heterogeneity
of Religious Organizations in Bandung City

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Abstract: This article presents the results of research on the role of Majelis Percikan Iman (MPI) in building harmony in the heterogeneity of religious organizations in Bandung city. This theme was important to study because there were many frictions between majelis taklim due to differences in ideas and views. This research was conducted with a descriptive qualitative approach. Data collection was done by interviewing, observing, and studying literature on various documents related to the research theme. Based on the results of the inductive analysis, some conclusions could be drawn as follows: Firstly, the model of Ustadz Aam Amirudin's delivery which was friendly, relaxed, and did not impeach certain groups in the learning process was the main attraction for MPI members from various ages and religious organizations. Second, various answers given by Ustadz Aam Amirudin in the question-and-answer session always provided alternatives in every problem, but remain decisive and clear, so that it brought a coziness for the participants. Third, MPI opened up opportunities for other *da'i* from Nahdhatul Ulama, Persatuan Islam, Muhammadiyah, Persatuan Umat Islam, and other religious organizations or academic practitioners to be speakers in order to create mutual support to educate the people, so that harmony was established in the heterogeneity of religiosity. Fourth, MPI is present to integrate religious values with culture and local wisdom that are implemented through the da'wa model by promoting the spirit of harmony.

Keywords: *Majelis Percikan Iman*, harmony da'wa, religious organization.

Abstrak: Artikel ini menyajikan hasil penelitian tentang peran Majelis Percikan Iman (MPI) dalam membangun harmoni ditengah heterogenitas organisasi keagamaan di Kota Bandung. Tema ini penting untuk dikaji karena banyak ditemukan gesekan-gesekan diantara majelis taklim disebabkan perbedaan faham dan pandangan. Penelitian ini dilakukan dengan pendekatan kualitatif deskriptif. Pengumpulan data dilakukan dengan cara wawancara, observasi dan studi pustaka terhadap berbagai dokumen yang terkait dengan tema penelitian. Berdasarkan hasil analisis secara induktif dapat diambil beberapa kesimpulan sebagai berikut: Pertama, model pembawaaan ust Aam Amirudin yang ramah, santai dan tidak menyudutkan kelompok tertentu dalam proses kajian menjadi daya tarik bagi jamaah MPI yang berasal dari berbagai kalangan usia dan organisasi keagamaan. Kedua, berbagai jawaban yang diberikan ust Aam Amirudin dalam sesi tanya-jawab selalu memberikan alternatif dalam setiap permasalahan, namun demikian tetap tegas dan jelas sehingga menjadi kenyamanan tersendiri bagi mustami. Ketiga, MPI membuka peluang bagi dai-dai lain yang berasal dari Nahdhatul Ulama, Persatuan Islam, Muhammadiyah, Persatuan Umat Islam dan organisasi keagamaan lainnya atau praktisi akademisi untuk menjadi narasumber dan saling bahu membahu dalam rangka mencerdaskan umat, sehingga terjalin harmoni ditengah heterogenitas keberagamaan. Keempat, MPI hadir untuk memadukan nilai-nilai agama dengan

budaya dan kearifan lokal yang yang diimplementasikan melalui model dakwah dengan mengedepankan spirit harmoni.

Kata kunci: Majelis Percikan Iman, dakwah harmoni, organisasi Keagamaan.

A. Introduction

Indonesia is not a religious state, but Indonesia does not allow its citizens to be non-religious. That is, Indonesia highly upholds religion as the foundation for every citizen in society, nation and state. For this reason, Indonesia has quite comprehensive rules about the existence of religion and religious issues.[1] The harmony among religious people is an idealized goal in order that life is full of tolerance, appreciation for pluralism and inclusive thought. Harmony is a necessity of all parties; therefore, maintenance of harmony is a joint task. In the context of religious life, religious harmony is a shared responsibility of religious communities and the government. Without joint efforts, the burden of maintaining harmony is difficult to realize.[2]

The Office of Religious Research and Development (Balai Litbang Agama) Jakarta in collaboration with the Paramadina University Research Institute in 2016 found that issues related to religious radicalism were still a hot topic from day to day both in local media and national media.[3] In fact, the involvement of radicalism in the field of religion is in a fairly high position in the historical trajectory.[4]

The facts in the field show that the problems due to the religion and the life of religious people could not be denied, even many became the trigger of the birth of various conflicts of this nation and country. Such conditions can be seen from the increasingly widespread religious moral disorientation in society, social conflicts involving various elements of religion, and the increasingly strong symptoms of extremism. This happens because Indonesia is an example of a country where the battle for the center of the discursive field is very intense. Various types of organizations and religious movements from radical, militant, moderate progressive to liberal ones seek to express their identity and interests through dynamic discursive activities.

The anthusiasm of religious studies increasingly surfaces in Indonesia, including in the city of Bandung, known as Paris Van Java. This provides the plurality of Bandung society which is already known as a plural society in terms of ethnicity, language, customs, and religion. Especially for religion, diversity is not only external but also internal. Internal diversity is caused not only by

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[1] The preamble of the 1945 Constitution of the Republic of Indonesia says: "On the mercy of the Almighty Allah and being encouraged by the nobility ... (para. 3), the Republic of Indonesia which is in conflict with the Supreme Lord ... (fourth paragraph)." Next in article 28E (1) stated "Everyone is free to embrace religion and worship according to his religion, and to choose education and learning..." (2) Everyone has the right to freedom of belief ... "Article 28J (2)" In exercising their rights and freedom, everyone is obliged subject to restrictions set by law for the sole purpose of guaranteeing recognition and respect for the rights and freedoms of others and to fulfill just demands in accordance with moral considerations, religious values."

[2] Akmal Salim Ruhana, "Peran dan Hubungan LSM Dengan Pemerintah Dalam Pemeliharaan Kerukunan Umat Beragama di Indonesia," in *Dinamika Kehidupan Keagamaan di Era Reformasi*, ed. Haidlor Ali Ahmad (Jakarta: Badan Litbang dan Diklat Kementerian Agama, 2010), 3-4.

[3] Balai Litbang Agama Jakarta dan Lembaga Penelitian Universitas Paramadina. *Riset Pola Pemberitaan Media Massa Mengenai Peristima Konflik Keagamaan.* Laporan Hasil Penelitian (Jakarta: Balai Penelitian dan Pengembangan Agama Jakarta, 2016).

[4] For example, the crusade of 464 AH (1071 AD), the army of Alp Arselan, which only had a strength of 15,000 soldiers, defeated 200,000 Roman soldiers, consisting of Roman soldiers, Ghuz, al-Akraj, al-Hajr, Proneis and Armenia. This event then prompted Pope Urtanus II to call on Christians in Europe to conduct a holy war which came to be known as the "crusade" which occurred in three periods. Especially regarding this crusade, Look Harun Nasution, *Islam Ditinjau dari Berbagai Aspeknya*, Vol. I (Jakarta: UI Press, Jakarta, 1985), 77; see too M. Yahya Harun, *Perang Salib dan Pengaruh Islam di Eropa*, Yogyakarta: Penerbit Bina Usaha Yogyakarta, 1987, 12-14; see too Badri Yatim, *Sejarah Peradaban Islam, Dirasah Islamiyah* (Jakarta: Penerbit PT. Raja Grafindo Persada, 2003), 76-79.

variations in *da'wa* and religious organizations such as NU, Muhammadiyah, Persis and others, but also a variant of Islam with a typical religiosity that has differences from one another. This condition requires mastery of multicultural competencies by various elements of society, so those differences can be a source of positive energy, not otherwise become the source of conflict.

In general, multicultural competence refers to awareness, knowledge and attitudes towards differences since social phenomena with various problematic issues related to pluralism in social and national life have shown a global impact.[5] This global trend will affect the format and direction of socio-religious life.[6] Therefore, multicultural *da'wa* models are absolutely necessary in every element of society. Multicultural *da'wa* in the midst of community plurality can provide harmony in religious life. The process of *da'wa* is a process of social interaction in order to spread Islam to be implemented in everyday social life. *Majelis Percikan Iman* (MPI) is one of the institutions that participates in conducting community development in maintaining harmonization through a religious approach. Through multicultural *da'wa*, MPI is able to attract worshipers from various communities across generations and different religious organizations, so as to create harmony among differences.

The study model conducted by MPI is unique if compared to the others because it tries to embrace diversity in instilling religious values in the frame of real life. The MPI *da'wa* model is very strategic to reduce radicalism and revive tolerance. The high interest of the people coming from various elements with different backgrounds of understanding in this study is one of the uniqueness of MPI. Based on the information above, it is important to conduct research related to the *da'wa* model of harmony carried out by *Majelis Percikan Iman*. The purpose of this study is to find out the model for organizing harmony propaganda carried out by MPI.

B. Theoretical Review

1. Social Harmony

Harmony is a form of compound words derived from two syllables namely harmony and social. Harmony means harmonious or well-becoming,[7] while social means something related to society, about society, or attention to public interests.[8] According to Enda, M.C social is a way of how individuals socially relate to each other well and respect each other.[9]

Social harmony is a condition where individuals live in line and in harmony with the goals of their society. Social harmony also occurs in societies characterized by solidarity.[10] Thus social harmony is a state of equilibrium in a life, two words that are mutually sustainable and have a meaning that cannot be separated, and conditions that are always coveted by society in their lives. Harmony will be realized if there is mutual respect and love between family members or the community. From the combinations of these two words, it can be seen that social harmony describes the high goals of community life. Social harmony will never be achieved when it does not create a peaceful life and mutual respect from every member of the community who live together and have differences.

The socio-religious harmony of the people of Bandung City is more directed towards mechanical solidarity which can be seen from the social conditions of the people who live peacefully and cooperatively, then they are involved in joint activities and have the same

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[5] Mukhibat, "Rekonstruksi Spirit Harmoni melalui KPM Posdaya Berbasis Masjid di Kecamatan Pulung, Kabupaten Ponorogo," *Harmoni: Jurnal Multikultural & Multireligius* 14, no. 2 (2015).

[6] Noorhaidi Hasan, "Dakwah, Aktivitas Diskursif dan Tantangan Globalisasi," in Kementerian Agama RI, *Gerakan Dakwah Islam dalam Perspektif Kerukunan Umat Beragama* (Jakarta: Puslitbang Kehidupan Keagamaan, 2012).

[7] Meity Taqdir Qodratillah dkk., *Kamus Besar Bahasa Indonesia (*Jakarta: Badan Pengembangan dan Pembinaan Bahasa Kementerian Pendidikan dan Kebudayaan, 2011), 156.

[8] Ibid., 506.

[9] Amal Taufiq, "Adaptasi Budaya dan Harmoni Sosial: Proses Adaptasi Mahasiswa Malaysia di Surabaya," *Skripsi tidak diterbitkan* (Surabaya: Jurusan Sosiologi Fakultas Sosial Politik UIN Sunan Ampel, 2014), 27.

[10] Ibid.

responsibilities. The differences still make them solid because of the mutual bonds that are built between the community and the surrounding religious organizations, so that there is an internal religious communion.

Inter-religious harmony is the existence of mutual understanding of the unity of language and opinions among adherents of a religion in order to create unity and entity.[11] The internal harmony of each religion also means keeping away from all disputes and conflicts within oneself but always fostering harmonious cooperation and relationship. Although there are various streams in a religion, it does not reduce the feeling of unity and entity which is shared together from the study of religion as the starting point of the truth of the religion.

In this connection, it is necessary for all religious leaders to pay attention to the conflicts and discondance that may arise between personal leaders or religious leaders in order to not cause disunity among their followers, especially to cause split-up. One of the factors that might cause disunity and diis the inequality or difference in understanding and interpretation of some main aspects of religious teachings, as well as other factors that affect the occurrence of these symptoms.

2. Religious Organization

According to Weber in O'Dea, religious organization is an organization that stems from the religious experience of the founder of the organization and its followers. This experience then generates a form of religious association which later becomes a highly institutionalized religious organization.[12] In other words, religious organization is an organization that has a basic value of struggle based on the dogma or study of a religion. In an effort to realize the organizational goals, of course religious organizations have an organizational culture that is also based on religious studies.

The existence of an organization is determined by good communication between actors in the organization. Good communication will make the organization more solid. Poor communication often creates a misunderstanding. Some studies state that poor communication seems to be most often referred to as a source of personal conflict because individuals spend almost 70% of their literacy hours communicating writing, reading, speaking, listening. Thus it seems reasonable to conclude that one of the factors that mostly inhibits successful group performance is the lack of effective communication.[13]

Brown (1992) develops the elements of organizational culture into three parts, namely: Firstly, artifact (the basic element of an easily recognized organization which can be seen, heard and felt). Secondly, beliefs, values, and attitudes within the organization. This value is more directed towards morals and code of ethics. Thirdly is a basic assumption that inevitably must be accepted as a solution if a problem occurs.[14] Furthermore, Weber in O'Dea argues that religious experience, known to be a breakthrough in everyday experience, is thus a charismatic experience. The evolution of stable forms originating from this "charismatic moment" is an important example of what Weber called the "Routine of Charism".[15]

Social expressions of religious studies are turned on and nourished by the existence of adherent societies called religious organizations, either clearly structured or vague. At the same time, in order to maintain its existence, every religious organization will build its social network through institutional development or community activities. The emergence of religious organizations is in the framework of accommodating the existence of the diversity of thinking styles, interests, orientations, and goals of the followers of the religion itself.

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[11] Zaidan Djauhary, *Kerjasama Sosial Kemasyarakatan* (Jakarta: Proyek Pembinaan Kerukunan Hidup Beragama, 1994), 4.

[12] Thomas F. O'dea, *Sosiologi Agama, Suatu Pengenalan Awal* (Jakarta: Rajawali, 1996).

[13] Stephen P. Robbins. *Perilaku Organisasi: Konsep, Kontroversi, Aplikasi,* Jilid II (Indonesian Language), Jakarta: Prenhallindo, 1996), 4.

[14] Asri Laksmi Riani, *Budaya Organisasi* (Yogyakarta: Graha Ilmu, 2011), 26.

[15] Thomas F O'Dea. *Sosiologi Agama* (Jakarta: Raja Grafindo Persada, 1996), 70.

The description of the theory above can show that religious organizations originate from the charisma experience of the founder of the organization into a charisma routine carried out by his followers, then turned into the charisma of the agency when it becomes a religious organization. In the context of this research, the existence of *Majelis Percikan Iman* originates from the charismatic experience of its founders and then becomes a charisma routine carried out by their followers. This charisma routine becomes the charisma of the organization when it becomes a religious organization.

3. Teaching Council (*Majelis Taklim*)

The term *majelis taklim* is composed of the combination of two words, namely *majelis* which means "place" and *taklim* which means "teaching". In simple term *majelis taklim* can mean a place of teaching or recitation for people who want to explore Islamic teaching as a means of *da'wa* and teaching religion. *majelis taklim* is one of the non-formal religious educational institutions that aims to increase the faith and piety of Allah SWT and good character for its worshipers, and to bring grace to the universe.[16]

According to Sutaryan in Sarbini, *majelis taklim* is often interpreted as a group or a Muslim community that organizes Islamic religious education and teaching activities. [17] This understanding shows that the meaning of *majelis taklim* covers all activities of the Muslim community related to the problem of education and teaching of Islam, without being limited by the sex and social status of the participants as well as the place and time of operation. Thus, various Islamic religious education and teaching activities carried out by a Muslim community, including male, female, children, adolescents or adults and elderly participants, still remain within the scope of the understanding of *majelis taklim*.

Then, Djauharuddin AR defines *majelis taklim* as Islamic non-formal educational institution that has its own curriculum, held periodically and regularly, followed by a relatively large number of worshipers and aim to foster and develop polite and harmonious relations between humans and Allah, between humans and each other, and between humans and their environment in order to foster a devoted community to Allah.[18] This is in line with the National Education System Law *(Sisdiknas)* which states that the education pathway consists of three, namely formal, informal and non-formal educations which are usually carried out by Courses, Training, Study Groups, *PKBM, Majlis Taklim* and others.[19]

From some terms of *majelis taklim* above, it can be concluded that a Muslim group or community is called a *majelis taklim* if at least it has the following characteristics: 1) it has been shaped as an Islamic non-formal teaching institution, 2) it has periodic and regular activities, 3) it has a relatively large number of pilgrims, and generally consists of adults, 4) there are central figures who manage and become role models, and 5) it has a goal to foster Muslim believers, knowledgeable , moral and fearful of Allah SWT.

In the context of national development, teaching activities in *majelis taklim* certainly have an important role in improving the quality of Indonesian human resources. Because the submission of Islamic messages becomes the main activity in *majelis taklim*, the teaching activities in *majelis taklim* can have a function as development mediators and also as a vehicle for the preparation of development cadres, so that the people involved in the development process will be human beings who have the spirit, vision and mission of a high humanity and have good instructions and morality of Islam. In addition, functionally, it can also strengthen the foundation of Indonesian human life, especially in the field of Islamic spiritual mentality in an

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[16] Oyoh Bariah, Iwan Hermawan, H. Tajuddin Nur, "Peran Majelis Taklim dalam Meningkatkan Ibadah Bagi Masyarakat di Desa Telukjambe Karawang," *Majalah Ilmiah Solusi Unsika* 10, no. 21 (Desember 2011-February 2012). ISSN 1412-86676.

[17] Ahmad Sarbini, "Internalisasi Nilai Keislaman melalui Majlis Taklim," *Jurnal Ilmu Dakwah* 5, no. 16 (Juli-Desember 2010).

[18] Djauharuddin AR, *Potensi Keagamaan dan Penyebaran Majelis Taklim di Jawa Barat*, Kertas Kerja, Bandung, 1993.

[19] Undang-Undang RI Nomor 20 Tahun 2003 tentang *Sistem Pendidikan Nasional*.

effort to improve the quality of life integrally, outwardly and inwardly, worldly and religiously, in accordance with the guidance of Islamic teachings.[20] Because of these functions, the presence of the *Majelis Percikan Iman* is seen as giving sufficient importance to the dissemination and formation of Islamic teachings among people. Even though its existence is limited to the people of Bandung City, its activities directly touch the people who need guidance on Islam.

C. Methods

This study used a qualitative approach in the form of case study. Case study is in-depth study of one or several specific events to understand a larger collection of similar events. John Gerring defines a case study as "*an intensive study of a single unit or number of units (the cases), for the purpose of a larger class of similar units (a population of cases).*"[21] The researcher was the key instrument while the informants were determined using *purposive sampling* with *snow ball sampling.* The method used in this study was *descriptive-analytic.*

The data collection included interview, observation and document study. The interview was conducted to some key informants, including data collection carried out through observation, interview and documentation studies. Observations was done in the form of a direct visit to MPI Bandung, which was the target of the study to observe the MPI teaching activities. The interview was done to several informants, such as: the Board of *Majelis Percikan Iman*, the religious leaders and the local community leaders, the MPI community, and the officers of Religion Ministry of Bandung City. The document study was conducted to review various documents related to MPI.

The data obtained from various documents, observations and interviews were presented in their entirety, which were then analyzed according to the problem needs of this research, so as to produce a descriptive picture concerning the research theme. The data analysis techniques followed the flow of qualitative data analysis developed by Miles and Huberman including the stages: (1) data reduction, (2) data presentation, and (3) drawing conclusions and verification.[22] With such analysis, it was expected that this research would produce a conclusion in the form of proposition related to the purpose of the study.

D. Results and Discussion

1. Breaf History of *Majelis Percikan Iman*

Based on the documentation data, *Majelis Percikan Iman* was under the *Percikan Iman* Foundation (YPF) which was founded on Thursday, September 9, 1999 in Bandung City (*25 Jumad al-Awwal 1420 H*). YPI was a *da'wa* institution which was oriented to the development of knowledge from and for the people, who prioritized professionalism, and tried to capture the situation and support the glory of Islam and the Muslims.

The establishment of YPI was motivated by a hypothesis that people with "*baldah ṭayyibah wa rabb al-ghafūr*" were difficult to be realized as long as the people themselves did not have the desire to change themselves, did not have the courage to mobilize groups and were reluctant to struggle to open up political spaces. The current phenomenon was that the values of Islamic teachings are extraordinarily separate from the life of the Islamic *ummah*, and one of the reasons is the crisis of identity as Muslims.

The above characterized the condition of the Indonesian nation which is now increasingly deteriorating in a multi-dimensional crisis: a crisis of trust, moral crisis, economic crisis, social politics and culture. Therefore, a systematic and comprehensive strategy is based on the Qur'anic teaching which is *Raḥmat li al-'Ālamīn*.

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[20] H.M. Arifin, *Psikologi Dakwah Suatu Pengantar Studi* (Jakarta: Bina Aksara, 1993), 120.

[21] John Gerring, *Case Study Research: Principles and Practices* (Cambridge: Cambdrige University Press, 2007), 37.

[22] Matthew B. Miles and A. Michael Huberman, *Qualitative Data Analysis: An Expanded Sourcebook*, 2nd Ed. (Thousand Oaks, California: Sage Publications, Inc., 1994), 10-11.

Percikan Iman Foundation was founded by Dr. H. Aam Amiruddin, M.Sc., who was popular and was usually addressed by the call of Ustadz Aam. He was a speaker in a number of print and electronic media, educators, consultants, journalists, book writers and professionals. Among its activities: (1) a speaker of *da'wa* events on a number of private TV stations such as TV-One, RCTI, Trans-TV, etc. (2) a speaker on Radio OZ 103,1 FM - Bandung every morning at 5:15 a.m.; (3) President Commissioner of PT. Khazanah Intelektual; (4) President Director of PT. Percikan Iman Tour & Travel; (5) Chairperson of Trustees of Da'wa Percikan Iman Foundation; (6) Corporate Religious Consultant in a number of private and government companies; (7) Post-graduate Program Lecturer at the University of Pasundan (UNPAS).

2. The *Da'wa* Model of Percikan Iman in Building the Spirit of Harmony

Majelis Percikan Iman as a non-formal educational institution played a very important role in the life of religious people and among different religious people in the city of Bandung. MPI was to integrate religious values with the existing local culture and wisdom. It was implemented through the *da'wa* model by promoting the spirit of harmony. *Da'wa* as the process of implementing Islamic values originating from the Qur'an and al-Hadith and the results of the *ulama's ijtihad* was synergized with the values of the culture of the local community, so as to produce local wisdom with Islamic ways.

Da'wa of harmony carried out by MPI was a process of change in Islamic society in delivering Islamic values and the value of local wisdom into a blessing for the universe that brought them to happiness and safety of life in the world and the hereafter. This was in line with what was done by Walisongo, the spreader of Islam on the island of Java. They did *da'wa* with a cultural approach, introducing Islam while still adhering to culture and tradition. That was why Islam was easily accepted and able to adapt to the culture of the local community. This included using art that was popular in the community, such as the song "*ilir-ilir*" which was then composed by poetry containing the call for *da'wa* in the form of an invitation to carry out *Rukun Islam*.[23]

This meant that the essence of *da'wa* in the MPI approach was closer to the sociological approach which discussed about religion sub-systems and cultural sub-systems implemented by Islamic society by interacting Islamic values with society, and interacting with local wisdom values in the *da'wa* process of harmony, as it happened in the *da'wa* in MPI environment.

MPI was very strategic as a means of *da'wa* and *tabligh* which played a central role in fostering and improving the quality of life of Muslims according to the guidance of religious teachings, especially for adolescents and adults. MPI tried to raise the awareness of people, especially for young people to understand the Qur'an and practice their religion in the context of contextual alignment in the socio-cultural and natural environment, so that it was expected to be able to make Muslims as *ummatan wasaṭan*.

Based on that goal, every human resource in MPI was expected to play a role in the direction of Islamic life that lead to spiritual mental health and functional awareness as his own *khalifah*. This is done because Islam is a religion that teaches people to develop an open, rational, broad and dynamic horizon of thought.

Islam is a religion that respects, places and recognizes the existence of reason as a thinking tool. This can be seen from the various verses contained in the Qur'an which often mentions that every Muslim has the awareness to think. For this reason, in the midst of the dynamics of thinking and the development of very rich and varied theories, MPI prioritized the scientific approach to the integration of interconnections in understanding Islamic teachings so that the people knew and understood the messages of religious teachings. Therefore, the study model conducted by *Majelis Percikan Iman* was relatively different from studies or *ta'lim* carried out by other *majelis taklim* in general.

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[23] Ki Moesa al-Machfoed, *Filsafat Dakwah* (Jakarta: Bulan Bintang, 1975), 80.

The MPI study was carried out every Sunday using several mosques, including: (1) week 1 in Attaqwa Mosque in KPAD Geger Kalong, (2) week 2 and 4 in the Great Mosque of Tran Studio Mall Bandung and (3) week 3 in al-Muttaqin Mosque in Gedung Sate, West Java. The duration of the study ranged from 3-5 hours. Each study was attended by an average of 5000 participants from different regions. Uniquely from all participants, most of them were adolescents, adults and young couples. The following picture is one of the documentations during the MPI study on October 16, 2017. It appears that the participants packed the inside part of mosque and the outside to expand into the courtyard and parking lot.

Figure I. MPI Recitation Activities at Al-Muttaqin Mosque
Documentation: Saep (2017)

Majelis Percikan Iman began his study with *tahsin* together and hadith studies, followed by a review of continuous interpretations. Each of these activities was led by each officer from MPI. After that, the main subject was presented by Ust. Aam. Usually, before delivering the subject matter, Ust Aam explored a number of questions that came by a letter or messages, either via email, sms, twitter or other media.

According to several participants who had joint MPI studies for a long time, Ust. Aam's ways of teaching and answering that were relaxed, firm and clear without impeaching certain groups became the main attraction. So, from week to week the MPI study was always crowded with participants and even more. Based on the documentation data, there had been 2,400 members in the MPI community card. Here is an example of an MPI member card.

Figure 2. The Member Card Of *Majelis Percikan Iman*
Documentation: MPI Humas (2017)

The card could be obtained with the following conditions: 1) filling out the registration form and initial data joining MPI; 2) submitting a color photo, size of 2 x 3 (1 sheet); and 3) paying a registration fee of Rp. 25,000. The participants with MPI member card could get benefit

from a variety of things: First, receiving a complete study service, namely the participants of MPI member forming a group of 30 members, according to the nearest area and choosing a coordinator and filling out a form to determine the location, schedule and material needed.

Second, getting health services, *fiqh* and worship consultations, which included: a) Basic Medical Service such as measurement of blood pressure, weight, height; (b) Health Talk (Education/Health Promotion); c) Medical Check Up such as examination of blood sugar, cholesterol, and gout; d) Health Consultation; e) Doctor Site. Third, getting a message or spiritual text. Fourth, getting discounted prices for foundation products (training for the Ummah Development Division) and partner members at the MPI bazaar stand, and fifth, getting information about MPI activities.

In addition to *da'wa* with spoken language, MPI also provided several books in the form of books as a tool of *da'wa*, which was the works of Ust. Aam himself, including: (1) *Tafsir Kontemporer Juz 'Amma* (3 volumes); (2) *Bedah Masalah Kontemporer* (2 volumes); (3) *Dhikr Orang-Orang Sukses*; (4) *Kunci Sukses Meraih Cinta Illahi*; (5) *Sudah Benarkah Shalatku?;* 6) *Melangkah ke Surga dengan Shalat Sunat*; (7) *Ketika Shofie Bertanya* (a book for teenager); (8) *Menelanjangi Strategi Jin*; (9) *Doa Orang-Orang Sukses*; 10) *Seks Tak Sekadar Birahi*—written in collaboration with dr. Hanny Ronosulistyo-; (11) *Kehamilan Yang Didamba*—written in collaboration with dr. Hanny Ronosulistyo; (12) *Cinta dan Seks Rumah Tangga Muslim*—written in collaboration with dr. Untung Sentosa; (13) *Anak Anda Bertanya Seks?*—written in collaboration with Dra. Alfa Handayani; (14) *Membingkai Surga Dalam Rumah Tangga*—written in collaboration with Priyatna Muhlis-; 15) *Golden Parenting: Sudahkah Ku didik Anakku dengan Benar?;* (16) *Menuju Syurga dengan Shalat Sunnah*; (17) *Mudah & Cepat Pahami al-Qur'an*; and 18) *Fiqih Kecantikan*.

Majelis Percikan Iman reflected on the historical experience of Prophet Muhammad's *da'wa* in Medina which provided an overview of multicultural *da'wa* models in community and state life imbued with Islamic values without ignoring the conditions of heterogeneous societies in Medina led by Prophet Muhammad as Allah's Apostle (also *da'i*) and the head of state (*sais al-siyasah fi al-Islam*) was the stage of *da'wa taudhi'* (delegation of *da'wa*) to the next generation of da'wa. Therefore, the main *da'wa* for the Prophet Muhammad was shown in an effort to improve the moral of people to be transformed into good character. This was the implementation of faith to be a virtuous charity in order to create a civilized society like the Islamic community in Medina.[24]

The model of *da'wa* in the history of *da'wa* at the time of Prophet Muhammad SAW needed to be re-presented its historical values and meanings in the later times in the modern Islamic world, among others, in Indonesia. To implement this, MPI displayed the uniqueness through diversity in selecting key informants in the study. In addition to Ust. Aam Amirudin, as a direct responsibility for MPI, it also opened opportunities for other representatives from various religious community organizations as well as from movement organizations or academic practitioners to work hand in hand in order to educate the people. The following *da'is* are some external speakers who often filled out studies at *Majelis Percikan Iman*: Ust.Dudi Muttaqien (Bandung Islamic University), Ust. Miftah Faridl (Nahdhatul Ulama), Ust. Aceng Zakariya (Persatuan Islam), Ust. Atip Latipul Hayat (Padjadjaran University), Ust. Dedeng Rosidin (Indonesian University of Education), and others. This was done in accordance with the principles of MPI, which was to make *da'wa* activities embrace diversity in order to create harmony to ground the values of the Qur'an.

The study model conducted by MPI was more academic in nature, because each participant could see each phenomenon more objectively, provide refutation and rejection based on the data encountered, and build a new scientific framework in solving a problem. Thus, the study of Islamic values in MPI was not stagnant and not theocentric. MPI gave a space to atropocentric aspects adequately, so that harmony could occur amid diversity and differences in religious views.

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[24] Thomas W. Arnold, *Sejarah Dakwah*, terjemahan (Jakarta: Wijaya, 1992).

E. Conclusion

From the overall results of the discussion referring to the issues raised in this study, the following conclusions can be drawn: Firstly, the *da'wa* model of Ust Aam Amirudin is friendly, relaxed and does not impreach certain groups in the review process to attract MPI participants who come from various age groups and religious organizations.

Secondly, the various answers given by Ustadz Aam Amirudin in the question and answer session always provide an alternative in every problem, but nevertheless remain firm and clear so that it becomes a comfort for participants.

Thirdly, MPI exists to integrate religious values with local culture and wisdom which is implemented through the *da'wa* model by promoting the spirit of harmony.

Fourth, MPI opens opportunities for other people from *Nahdhatul Ulama, Persatuan Islam, Muhammadiyah, Persatuan Umat Islam* and other religious organizations or academic practitioners to become a speaker (*da'i*) and to work hand in hand in order to educate the people, so that harmony is established amid religious heterogeneity.

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