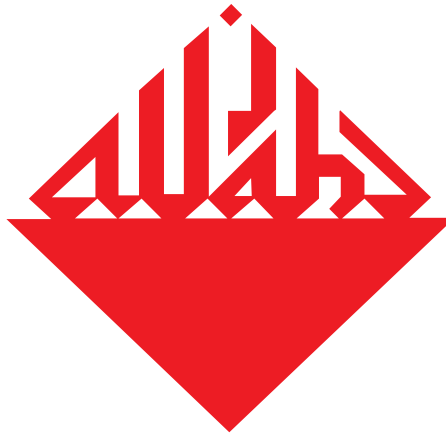


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PLURALISM, LIBERALISM AND ISLAMISM:
RELIGIOUS OUTLOOK OF MUHAMMADIYAH

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IN CONTEMPORARY INDONESIA:
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Choirul Mahfud

Chinese Muslim Community Development in Contemporary Indonesia: Experiences of PITI in East Java

Abstract: *This article explores the development of an Indonesia's Chinese Muslim community, which continues to be performed through various ways, media and development program strategies. The article focuses to delve the experiences of the Chinese Muslim Association of Indonesia (PITI) in East Java as an example of best practices in the development of a Muslim minority community. This community has empowered young generation of Chinese Muslims and has conducted a program which develops a synergy with Chinese non-Muslim in order to guide Mu'allaf (converts) especially in Cheng Hoo Mosque, the first Chinese mosques that was built in Surabaya. This Chinese-architecture mosque is not only as a new icon of religious tourism, but also as a symbol of openness, and multiculturalism in Indonesia. The development of this Chinese Muslim community has also involved women participation in a hijab fashion show contest, as well as annual international program for Chinese ulama and Muslim in Indonesia. This article also discusses the development of Chinese-based Islamic education institutions both schools and Islamic boarding schools (pesantren).*

Keywords: Chinese Muslim Community Development, PITI, Cheng Hoo Mosque, Ulama Goes to China.

Abstrak: Artikel ini mengungkap pengembangan komunitas Muslim Tionghoa yang terus dilakukan melalui berbagai cara, media, dan strategi program pengembangan. Artikel ini juga mengeksplorasi pengalaman Persatuan Islam Tionghoa Indonesia (PITI) Jawa Timur sebagai contoh terbaik dalam pengembangan komunitas Islam minoritas yang memberdayakan generasi muda muslim Tionghoa dan sinergi dengan non-muslim Tionghoa dalam pembinaan muallaf melalui masjid Cheng Hoo yang pertama kali dibangun di Surabaya. Masjid berarsitektur Tiongkok yang unik ini bukan saja menjadi ikon baru wisata religi, tetapi juga menjadi simbol keterbukaan dan multikulturalisme di Indonesia. Pengembangan komunitas Muslim Tionghoa ini juga melibatkan kaum perempuan dalam lomba hijab fashion show dan program internasional tahunan bagi ulama dan Muslim Tionghoa di Indonesia. Artikel ini juga mendiskusikan pengembangan lembaga pendidikan Islam berbasis komunitas Tionghoa dari pada sekolah formal dan pesantren.

Kata kunci: Pengembangan Komunitas Muslim Tionghoa, PITI, Masjid Cheng Hoo, Ulama Goes to China.

ملخص: تستكشف هذه المقالة تنمية مجتمع المسلمين الصينيين في إندونيسيا، التي استمرت عبر عدة طرق ووسائل الإعلام واستراتيجيات برامج التنمية. كما تستكشف تجارب الاتحاد الإسلامي الصيني الإندونيسي (PITI) في جاوا الشرقية، باعتباره نموذجاً أفضل لتنمية أقلية المجتمع الإسلامي التي نجحت في تمكين الجيل الشاب من المسلمين الصينيين وفي التآزر مع الصينيين غير المسلمين في تدريب المؤلفين (المحولين إلى الدين الإسلامي) عبر مسجد تشينج هو (Cheng Hoo) الذي بني لأول مرة في سورابايا. هذا المسجد ذو المعمار الصيني الفريد لا يمثل رمزا جديدا للسياحة الدينية فقط، وإنما يمثل أيضا رمز الانفتاح والتعددية الثقافية في إندونيسيا. وأشركت تنمية مجتمع المسلمين الصينيين في إندونيسيا المرأة في مسابقة عرض الحجاب والبرنامج الدولي السنوي للعلماء والمسلمين الصينيين في إندونيسيا. كما تناقش هذه المقالة المؤسسات التربوية الإسلامية القائمة على المجتمع الصيني التي تتمثل في المدارس الرسمية والمعاهد الإسلامية (البيساترين).

الكلمات المفتاحية: تنمية مجتمع المسلمين الصينيين، الاتحاد الإسلامي الصيني الإندونيسي (PITI)، مسجد تشينج هو، العلماء يذهبون إلى الصين.

Chinese Muslims in Indonesia are a minority within a minority. In this context, Chinese Muslim community development is a crucial area of study within Islamic minority studies in contemporary Indonesia. Since the fall of the New Order regime in 1998, Indonesia's Chinese Muslim community has enjoyed greater cultural and religious freedom, but perceptions and negative assumptions persist and therefore require a better understanding (Hoon 2008; Lim and Mead 2011; Lindsey and Pausacker 2005).

Many Chinese Indonesians embrace Christianity, Catholicism, Buddhism, and Confucianism. Adherents of Islam from the Chinese community, however, form a small minority (Giblin 2003; Suryadinata 1995; Tan 2008). They are scattered throughout various cities in Indonesia, the absence of a legitimate nationwide survey meaning that the exact number of ethnic Chinese Muslims in Indonesia remains unclear. In Indonesia, the Chinese community's umbrella organization is The Chinese Muslim Association of Indonesia (*Persatuan Islam Tionghoa Indonesia* – PITI). This organization has branches in more than 16 major cities in Indonesia, including Jakarta, Surabaya, Semarang, Yogyakarta, and Pontianak.

PITI, formerly known as *Pembina Iman Tauhid Islam*, is Indonesia's sole Chinese Islamic organization, founded in Jakarta on 14 April 1961. PITI is not related to any socio-political organization in Indonesia (Lindsey and Pausacker 2005). The core of PITI's program is to propagate (*da'wah*) Islam, especially in the Chinese community, and to provide guidance and teaching to all Chinese Muslims in implementing the Islamic Shariah in a non-Muslim family environment. PITI also assists Chinese Muslims wishing to assimilate into Indonesia's Muslim community, while simultaneously dealing with problems that emerge with their own families and social lives following their conversion to Islam (Jahja 1995).

There are no fewer than 80,000 Chinese Muslims in Indonesia, making them a Muslim minority within Indonesia's ethnic Chinese minority. Lately, however, PITI has become instrumental in the development and socialization of Chinese Muslims. The PITI community is arguably its most dynamic in East Java. In addition to having the highest percentage of members, PITI in East Java also has rich, creative and innovative programs, especially regarding socialization and assimilation. All PITI activities in Cheng Hoo Mosque involve

local people and respect local cultures (Mahfud 2013; Muzakki 2009; Weng 2017).

Interestingly, some PITI activities involve Chinese Muslims and non-Muslims, such as the *Nuzulul Qur'an* commemoration, donating blood, and traditional Chinese medicine (acupuncture). Last year, PITI in East Java also provided seedlings to 84 *pesantren* in East Java for its ecological and environmental program. The cooperative agreement was signed at Pesantren Langitan, Tuban, which is owned by the charismatic Nahdlatul Ulama (NU) figure, KH. Abdullah Faqih. In East Java, Chinese Muslims are also given the freedom to join social organizations and other professional organizations.

PITI, Muhammadiyah, the Indonesian Council of Ulama (MUI), and Nahdlatul Ulama (NU) appear to enjoy a close relationship. In addition to frequent religious social activity collaboration, PITI members are also members of the NU board. Halim, for example, has served as Deputy Chairman of NU's Economic Institution in East Java, Deputy Chairman of NU's Taman branch in Sidoarjo, and MUI in East Java (Sujanto 2015).

In essence, the activities of Chinese Muslims in East Java cannot be separated from PITI. In East Java, PITI grew rapidly, both as a quality organization and in terms of its membership. At the time of its establishment in 1983, PITI's East Java membership comprised as few as 50 people. Now, however, its membership exceeds 8,000 across 26 branches in various districts and cities in East Java. In Surabaya, for example, Islam has resonated with many Chinese Muslims. Cheng Hoo Mosque, for example, which was built in October 2002 in Surabaya, became the center of all of its activities. The founder of the Haji Muhammad Cheng Hoo Foundation, Haji Abdul Halim Muhammad (Li Guang Lin), revealed that the Chinese Muslim community in Surabaya is the fastest-growing Chinese Muslim base in Indonesia. Recently, the Chinese Muslim population in Surabaya, which is now 700, continues to grow.

Every year, approximately 30 new converts (*mu'allaf*) join the community. Since the establishment of Cheng Hoo, the spread of Islam throughout the Chinese Muslim community in Surabaya has increased. Within a month, the number of converts recruited increased from one to four people (Sujanto 2015).

Cheng Hoo Mosque has dual functions. In addition to serving as a place of worship, the mosque provides a place for Qur'anic recitation

and guidance for converts (Mahfud 2014; Weng 2017). In the mosque, located on Jalan Gading in Surabaya, worship is carried out by embracing the general grip, not a specific Islamic community, such as NU, Muhammadiyah, Shia, or Wahhabi. According to Halim, this is done in order that the community is accepted by all circles and all Muslims in the country. Tarawih praying, for example, requires between eight and 20 *rakā'ah*. The *jamā'ah* (congregation), in this instance, are free to choose.

This article is not confined to the internal development programs of the East Java PITI Chinese community, but also considers external programs. In this context, the article elaborates on the various ways in which Indonesia's Chinese Muslim community continues to develop, including media and development program strategies within PITI.

The article also explores the experiences of PITI in East Java in empowering the younger generation of Chinese Muslims and building synergy with Chinese non-Muslims. It also provides guidance for *mu'allaf* (converts) through the establishment of the first Cheng Hoo mosque built in Surabaya. In addition, the development of the Chinese Muslim community has involved women participating in hijab fashion shows and the establishment of a Chinese Islamic education institute from kindergarten, through elementary school to Islamic boarding school or *pesantren*.

This article also discusses the advancement of information technology as one of the challenges and opportunities faced by PITI in East Java in the development of the Chinese Muslim community in the digital era and the annual exchange program of Chinese Muslims and *kyai* from East Java going to China. The various initiatives of the Chinese Muslim community development program and strategy need to be understood as an interesting dynamic and should be considered as part of best practice and lessons learned in the development of this minority Islamic community in contemporary Indonesia.

Genealogy of the Chinese Muslim Community

To understand the development of Indonesia's Chinese Muslim community today, we need to understand the historical background of its establishment. The official establishment of Indonesia's Chinese Muslim community commenced with the formation of the Chinese Muslim Association of Indonesia (*Persatuan Islam Tionghoa Indonesia* – PITI) on 14 April 14 1961 (Budiman 1979; Mahfud 2013).

As a Chinese Muslim community in Indonesia, the establishment of PITI was initiated by three Chinese intellectuals: Abdul Karim Oei Tjeng Hien, Abdussomad Yap A Siong, and Kho Goan Tjien. At that time, there were three main reasons for PITI's establishment: first, in order to unify Chinese Muslims who, at that time, did not have their own umbrella organization; second, to strengthen the relationship between the Chinese Muslim community and the non-Muslim Chinese community; and third, to strengthen the relationship between Chinese Muslims and all Muslims in Indonesia and other Islamic organizations around the world.

Genealogically, the Chinese Muslim community in Indonesia has a long history, which is closely related to the history of Islam in Nusantara (Ali 2007; Azra 2013; Hefner 2000; Ricklefs 1988; Santosa 2014), and which some scholars argue from the process of Islamization in the archipelago (Muljana 2005; Qurtuby 2003).

The history of Cheng Ho's expedition throughout Indonesia is meaningful, at least for the relationship between Islam, Indonesia, and China. In this context, Cheng Ho's presence raises new discourses in contemporary Islamic studies in Indonesia, primarily those related to the theory of Islamization. The Islamization of the archipelago is generally associated with two major theories, namely Arab and India theory (Mahfud 2014; Qurtuby 2009).

Many researchers assumed that Islam came to Indonesia directly from Arabia (Hadramaut). This theory is known as the theory of Arabia, as explained by Crawford and other Muslim historians. Snouck Hurgronje popularized India theory, which assumed that Islam entered the archipelago from India (Gujarat). Later, historians and scholars in an international seminar entitled 'Cheng Ho, *Wali Songo* (revered saints of Islam) and Chinese Muslims', organized by *Yayasan Muhammad Cheng Ho Indonesia* in Surabaya, a few years ago, assumed that Indonesia's history of Islamization was the result of Chinese influence. In this context, all scholars popularized the China theory (Muljana 2005; Qurtuby 2003; Sen 2009).

The theory argues that Islam spread throughout Nusantara not only from Arabia or India, but also from China, which is marked by Cheng Ho's expedition to Indonesia. The question is, why does Islamic history barely acknowledge China's role (Cheng Ho) in the Islamization of the Indonesian archipelago? History belongs to the rulers, and so Islam's

history in Indonesia is inseparable from the ‘domination’ of socio-political history by the Majapahit kingdom. According to the history of the Majapahit kingdom, the early arrival of Cheng Ho to Indonesia has been understood incorrectly as having ignited a war with the Majapahit army. Rather, Cheng Ho eventually settled in the Majapahit region and supported it with the transfer of knowledge and trade. Cheng Ho’s expedition to the archipelago actually had its own agenda and a series of missions (Muljana 2005; Perkasa 2012).

Besides introducing Chinese culture and trade, Cheng Ho also preached Islam, adopting a multicultural approach. The name of Cheng Ho was conferred by Emperor Yung Lo from the Ming Dynasty around 1403-1424. Cheng Ho’s real name is Ma Ho. He was from the Ma clan, born to a poor Hui ethnic family in Yunnan. Having earned the emperor’s trust, Cheng Ho was charged with undertaking many expeditions to other countries (Dreyer 2007; Gernet 1997).

While still a subject of historical debate, the roots of Cheng Ho’s descendants originate from the Prophet Muhammad. Cheng Ho was the descendant of Prophet Muhammad the 37th. Not only that, he was also one of nine *Wali Songo*. Interestingly, the above statement was also reaffirmed by Indonesia’s fourth president, KH. Abdurrahman Wahid (known affectionately as Gus Dur). Some of the lessons of Zheng He’s expeditions include the achievement of social solidarity and the stability of the global political economy, as well as the Islamization of the archipelago through the acculturation of Chinese Islam, without violence and radicalism (Pye 1992; Zhou 2010).

The achievement of social solidarity, as recounted in the film ‘Cheng Ho’, in which Yusril Ihza Mahendra plays the title role, shows Cheng Ho’s crew comprising people of various tribes and religions, all respecting one another’s beliefs. In his capacity as a merchant and knowledge and cultural ambassador to many countries representing China at the time, Admiral Cheng Ho was also known as a businessman who helped maintain economic stability, as well as a reliable political diplomat who impressed many stakeholders (Wijayakusuma 2000).

Cheng Ho’s style of Islamization was acculturating. Cheng Ho was, in fact, able to instil harmony in Javanese society, harmonizing Chinese values, Javanese values, and Islam. Evidence of this social harmony is still evident in several mosques and temples in Java, including the Mosque of Demak and Mosque of Cheng Hoo in Surabaya. H.M.Y.

Bambang Sujanto has stated that Cheng Hoo Mosque is not only a 'symbol' of the Chinese or Muslim community, but also a symbol of the entire Indonesian community, which uses Chinese architecture and is still considered a tourist icon of the city (Sujanto 2015; Satriyo 2017).

The Chinese Muslim community, as part of the landscape of Islamic Nusantara, from the tip of Aceh to other parts of Indonesia, provides a unique historical portrait. Tan Ta Sen writes that the influence of China, as evidenced by Cheng Ho's expedition throughout the archipelago, is a significant contribution to the Islamization of the archipelago. Tan Ta Sen also notes that there have been at least seven great expeditions of Cheng Ho to the Western Ocean from 1405 to 1433, which radically transformed the political and religious landscape of the Southeast Asian archipelago (Sen 2009; Suryadinata 1995).

Tan Ta Sen also explains, from Cheng Ho's expeditions, that he found a number of Chinese settlements in Java and Sumatra. It is thus of great historical value, both in Chinese and Southeast Asian history. It also provides a new dimension of political culture and a new perspective for Cheng Ho's diplomatic and trade mission. It also has a direct impact on the development of overseas Chinese communities in Indonesia and the dissemination of Islam throughout the archipelago (Sen 2009; Suryadinata 1995).

The spread of Islam, as initiated by Cheng Ho, is more concerned with those royalist elites who still understand patron Hindu and Buddhist deities. This move had a significant impact on the spread of Islam at the time due to the large number of Chinese traders and army of Muslims who established relationships with indigenous people and then settled. There are many Muslim settlements in the archipelago, but many, including on Java, are infused with Hindu-Buddhist traditions, as well as the Islamic tradition '*kejawen*' (syncretism). Indeed, this is the case in almost all Muslim areas in Southeast Asia. The obvious form of acculturation today is Chinese-Javanese style-mosques (Sen 2009).

Slamet Muljana writes that China's contribution to Indonesian history was eliminated or removed because of certain sociopolitical problems during the New Order era, where issues related to the Chinese were considered subversive and related to communism. Logically, at that time, if the Islamization of the archipelago came from China, then Islam was a product of communists. Later, Muljana's ideas were considered to be complementary – that Islamization of the archipelago

was also a result of the influence of the indigenous Chinese (Mahfud 2014; Muljana 2005).

The relationship between the Chinese Muslim Community and the Islamic archipelago is not a new issue. Azyumardi Azra writes that, since pre-Islamic times, China and the archipelago have enjoyed a healthy relationship. According to Azra, many historians who have recorded China's history, religion, and culture contributed to our understanding of how China-Indonesia relations in the past have needed to improve (Azra 2000; Suryadinata 1995; Tanggok 2010).

In this context, the Chinese Muslim community provides an interesting point of inquiry. It is important because ethnic Chinese Muslims are a self-anointed part of the Islamic archipelago, as well as part of the Indonesian nation. There are, nevertheless, still some groups who disagree with the proposition that Chinese Islam has historical roots in the Islamic archipelago. Since its inception in the archipelago, Islam has grown to develop naturally without any interference by issues relating to ethnicity or class. Many Islamic studies scholars in contemporary Indonesia subsequently saw a link between the Chinese and Islamic Nusantara (Mahfud 2014; Qurtuby 2009; Suaedy et al. 2012).

From day to day, the plight of Chinese Muslims in contemporary Indonesia can be viewed through both the internal and external problems they face. Arguably, non-Chinese Muslims' perceptions of Chinese Muslims were not, at least initially, particularly positive. Now, however, the mutual trust and understanding that has developed is evident in various religious social activities. Local government is also more conscious of Chinese Muslims, as evidenced, for example, by the construction of Cheng Hoo mosque in Surabaya.

The East Java Chinese Muslim community also supports local government programs, including religious tourism programs from Cheng Hoo Mosque and other social activities. PITI has a history of propagating (*da'wah*) through community development and the construction of Cheng Hoo Mosque in an attempt to attract Chinese non-Muslims to join the Islamic faith. By no means, however, is this an easy matter.

Both Chinese Islam and Chinese Muslim communities in Indonesia have undergone various phases of development. Commencing with Zheng He's expedition to the archipelago, the development of Chinese

Islam in Indonesia is understood as the spread of Islamic teachings from various trade, marriage, familial, and socio-political social channels. The next phase is one of decline, as marked by the political misunderstandings of both the Dutch colonial regime and the New Order, especially those relating to the complex problems presented by China at the time. Finally, the phase back up and develop as it is today in the development of Chinese Islam colored the development of Islamic Nusantara (Ali 2007; Mahfud 2014).

The development of Cheng Hoo Mosque in various big cities in Indonesia is part of the dynamics and contribution of Chinese Muslims in Indonesia. There are currently at least 15 Cheng Hoo Mosques, which symbolize Chinese Islam and typical ethnic Chinese architecture. In this context, Islam Nusantara is a societal type of Islam developed in Indonesia. Indonesia's Chinese Muslim community forms part of the Indonesian *ummah*. For example, the government together with the community, responded well to the construction of Cheng Hoo Mosque in some areas of Indonesia, including Cheng Hoo Mosque in Surabaya, Pasuruan, Malang, Jember, Banyuwangi, Palembang, Jakarta, and Kalimantan (Mahfud 2014; Weng 2017).¹

Cheng Hoo Mosque is, therefore, not only a place of worship, but also a new portrait of Islam Nusantara. Furthermore, it is also an Islamic tourism destination, as well as a new way of learning about the development of Indonesia's ethnic-Chinese population. The Cheng Hoo Mosque offers an important contribution, especially with regard to urban tourism, spiritualism, socio-culture, and religious education for Indonesia's Chinese Muslim community. From a socio-political and cultural perspective, Chinese Islam is considered part of the practice of negotiating identity politics, ethnicity, religiosity, as well as new aspirations of Chinese citizens in coloring the so-called Islamic archipelago (Muzakki 2009; Qurtuby 2009; Weng 2017; Wijayakusuma 2000).

Indonesia's Chinese Muslim community comprises interesting organizational dynamics. Ethnic Chinese Indonesians obviously constitute a minority in Indonesia. In this context, the Chinese Muslim community is, therefore, a minority within a minority. The influence of the Chinese Muslim community on the development of Islam Nusantara is, however, very unusual. Now, the portrait of Islam Nusantara, of course, feels more special and complete with the growth of Indonesia's Chinese Muslim community.

Chinese Muslims and Cheng Hoo Mosque

This paper elaborates on the nationwide growth of Indonesia's Chinese Muslim community following the establishment of Cheng Hoo Mosque in Surabaya. It could perhaps be said that where there are Chinese Muslims there will be a Cheng Hoo Mosque.

The construction of a Cheng Hoo Mosque in several big Indonesian cities is part of the implementation of the Indonesian Chinese Muslim community's development program. HMY. Bambang Sujanto has remarked that the program's success is reflected by continued popular and stakeholder support. For example, the construction of Cheng Hoo Mosque in various regions has received support from both the government and civil society organizations (Sujanto 2015; Satryo 2017).

Cheng Hoo Mosque resembles a temple of worship of the Tri Dharma and was designed to resemble a popular mosque in China. The Cheng Hoo Mosque in Surabaya was built as a multipurpose building for East Java PITI on Jalan Gading 2, Surabaya. The construction of Cheng Hoo Mosque was initiated by Liu Min Yuan (HMY Bambang Sujanto), while it is currently managed by the Islamic Chinese organizations PITI in East Java and *Yayasan Haji Muhammad Cheng Hoo Indonesia* (Sujanto 2015).

The name 'Cheng Hoo Mosque' pays homage to Admiral Cheng Ho, the great Chinese Islamic propagator. The mosque is predominantly yellow, green, and red, with Chinese ornaments adding nuance. It also bears a dragon relief and a statute of a lion candle with *lafaz* Allah in Arabic letters at the top of the pagoda. On the left side of the building, a *beduk* complements the mosque. The combination of Chinese and Arabic styles is the hallmark of the mosque. Moreover, it is the result of a mixture of Arab architecture and local Javanese culture (Onghokham 2017).²

Interestingly, Cheng Hoo Mosque was designed without a door – a symbol of its openness (Onghokham 2017).³ This means that all people, no matter their religious affiliation, are permitted to enter the mosque to worship. The mosque has been designed in order to transcend all the differences that exist in Indonesian society and is open to all people worldwide. It is, nevertheless, the first mosque in Indonesia to be built by Chinese citizens, for Chinese citizens and all other elements of society. Cheng Hoo Mosque in Surabaya later

inspired the construction of other Cheng Hoo mosques in other parts of Indonesia (Sujanto 2015).

Historically, the construction of Cheng Hoo Mosque commenced with the placement of one stone on 15 October 2001 to coincide with the *Isrā'* and *Mi'raj* of the Prophet Muhammad. Construction proper commenced on 10 March 2002 and the mosque was inaugurated on 13 October 2002. Cheng Hoo Mosque's charm is undeniable, as is its symbolic message.

I do not want to review the aesthete of Cheng Hoo Mosque, but rather the inspiration, and motivation of its construction, which can provide other Indonesian Muslim minority communities with certain insight.

First, the inspirational experience of building Cheng Hoo Mosque with willingness capital (*Bonek* in Surabaya culture). This explanation provides a story behind the construction of Cheng Hoo Mosque, which is rarely made available to researchers and the media. Discussions with the mosque's founder solicit many stories – both good and bad – relating to the mosque's construction. According to Sujanto, the key founder of the mosque, the mosque's establishment was met with rejection, negativity, and threats from other ethnic Chinese Indonesians (Sujanto 2015).

According to Bambang Sujanto, such scorn and threats were legitimate. Similarly, budgetary concern also compromised the mosque's establishment and construction. This lack of funds and support appeared to increase the piety of the mosque's founders, as they increased their fundraising efforts in God's name. Those who initially opposed the mosque's construction began to contribute financially to various activities related to the mosque and PITI, acknowledging the mosque's unifying effect over both the Chinese and other communities in Indonesia (Sujanto 2015).

Second, the PITI board also built the mosque to nurture Islam Nusantara. Indeed, the development of the Cheng Hoo Mosque can be understood as an attempt to foster both local culture and Islam (Fadlan and Darmadi 2014), which, to a certain extent, explains the subsequent construction of such mosques in other Indonesian cities, including Pandaan, Jember, Malang, Banyuwangi, Purbalingga, Banjarmasin, and Palembang. It is all part of the mission of Islamic *da'wah* in Indonesia. In this context, Chinese Islam in Indonesia has a long history.

According to one version of events, Islam entered Indonesia via Chinese itinerants, rather than those from Arabia, Persia, and India. It follows that China's contribution to the arrival of Islam in Indonesia needs to be reassessed. Indeed, the construction of various Cheng Hoo mosques in Indonesia today is evidence thereof. The number of ethnic Chinese Indonesians who have expressed a desire to convert to Islam has also increased. This should provide those ethnic Chinese Indonesian citizens who built a mosque typical of Chinese architecture with a sense of joy and happiness. (Mahfud 2014).

Third, Cheng Hoo Mosque has become an icon of religious tourism, regularly visited by worshippers before prayer time (*zuhur*, *'aṣr* or *'iṣhā*) and general visitors after prayer time. Cheng Hoo Mosque is built on 21 x 11 square meters of land, with the building covering 11 x 9 square meters. These dimensions are, in fact, significant. The number 11, for example, reflects the size of the Ka'bah when it was built, and the number 9 symbolizes the *Wali Songo*. The eight sides at the top of the main building of the mosque reflect the Chinese belief that the number 8 represents *Pat Kwa* (fortune). The integration of Javanese, Chinese, and Middle Eastern culture is also evident in the mosque's construction, which includes a drum, calligraphy and Chinese ornaments (Satryo 2017).

Fourth, Cheng Hoo Mosque in Surabaya has facilitated economic growth through the sale of souvenir items, such as the *kopyah* and other trinkets, and the rental of buildings, sports facilities and so forth (Latief 2010; Madjid 1994; Mahfud 2013).

Fifth, the Cheng Hoo Mosque provides a valuable meeting point, with its leadership comprising both indigenous and ethnic Chinese Indonesians, as well as, organization and community leaders. Representatives from MUI, Muhammadiyah, NU, and the Surabaya government also manage the mosque, engendering a spirit that the Cheng Hoo Mosque belongs to all. The conspicuous lack of doors, as mentioned, also reflects the mosque's spirit of friendship, although CCTV and security facilities still enable mosque activities to be monitored and for visitors to the mosque to remain safe and secure (Ongkhokham 2017).

Sixth, the Cheng Hoo Mosque is concerned with sport and health. *Mens sana in corpore sano* is a Latin phrase meaning 'healthy soul in a healthy body.' It seems that this phrase is also observed by ethnic

Chinese Indonesians in the construction of the Surabayan Cheng Hoo Mosque. Indeed, in the hall of Cheng Hoo Mosque there are basketball facilities.

Seventh, loving all products Made in Indonesia. From Cheng Hoo Mosque in Surabaya, we may be get inspiration the importance of loving local culture and Indonesian products to take care of the country creativity. Who else if we do not start to love for Indonesian products? Who else, if not us who take care of this country? A lot of various Indonesian products are exhibited in various events of the Cheng Hoo Mosque such as the creation of Indonesian songs with Chinese integration and the publication of the Qur'an into four languages: Indonesian, Mandarin, Arabic, and English.

Eighth, the mosque provides a culinary center. Culinary tourism is now a daily part of people's routines. Because no day without eating, eat well with various flavors and cuisine we can enjoy in this country. The Cheng Hoo Mosque in Surabaya also has culinary facilities that need to be enjoyed. This includes one of the inspirations to consider when heading to the Cheng Hoo Mosque in Surabaya. After the prayers and circumference enjoy the unique atmosphere and beautiful mosque, we can taste the typical food in the Cheng Hoo Mosque. The choice of the food menu, cuisine at an affordable cost can be proven when visiting it. Of course, this could be the other side in taking care of Indonesia.

These are eight points of interest from the development of the Chinese Muslim community through the construction of the Cheng Hoo Mosque in Surabaya. From this, we can understand more about Chinese Muslims. This article also argues that there is a parallel relationship between religion and social change. Social change in a country can be inspired by religious values (Abdullah 1983; Hooker 1988; Madjid 1987).

East Java's ethnic Chinese Muslim community has even attracted the attention of certain foreigners. American government representatives, for example, visited PITI and the Cheng Hoo Mosque in Surabaya, as did David Saperstein, Ambassador at Large for International Religious Freedom, as envoy of the President of the United States. Saperstein commented that he had previously visited several other Asian countries to observe the activities and development of ethnic Chinese Muslims. When he first saw the Cheng Hoo Mosque, Saperstein, who came with an entourage in tow, admitted he was very impressed with the Chinese

architecture, complemented by an ornament that reflects the diversity of the Indonesian population.

Bambang Sujanto, as Cheng Hoo Mosque founder, accompanied Nurawi, Chairman of YHMCHI, and Haryanto Satriyo, Chairman of PITI in East Java. He recounted the peaceful activities of ethnic Chinese Indonesian Muslims in Surabaya in particular and East Java in general. According to Bambang, although different tribes, religions, races, and classes exist in Indonesia, the basis of Indonesia is *Pancasila* (literally: five pillars).

According to Bambang, the Cheng Hoo Mosque in Surabaya is the first mosque in the world to use the name of the Chinese messenger Cheng Ho, who travelled peacefully across the world. While walking around the Cheng Hoo Mosque, Saperstein looked at Cheng Hoo's batik, made by Canting Surya and production chaired by Ike Setiyowati. Cheng Hoo's batik won first prize for batik design held by East Java Industry Office. According to Setiyowati, the secret of this victory is to lift Cheng Hoo Mosque motifs, which became a point of pride for the people of Surabaya and East Java.

Furthermore, Setiyowati has said that brown, hand-made Cheng Hoo *batik* is high in demand, notwithstanding the IDR 5 million price tag. Interestingly, not only the batik Cheng Hoo performed but also the dragon colored orange dragon lights up. Nurawi, a Cheng Hoo Mosque administrator, explained that the diversity of Indonesian people who love peace. According to Nurawi, religious conflict does not exist – everyone respects one other – and Islam is a religion of peace. This includes the Islamic values of modern pluralism, which became part of the culture of the Indonesian nation (Madjid 1987, 1994).

This study also discusses the development of the ethnic Chinese Muslim community in East Java through the construction of a cemetery for Chinese Muslims. In recent years, this Chinese Muslim cemetery has also become a way of fostering the Chinese Muslim community, as well as a site of religious tourism. The magnitude of motivation and potential visits to the tomb of Islam, making some people of Chinese Muslim in East Java participate to build religious tourism. One of the people who now participate to build Islamic grave tourism is the Mosque of Cheng Hoo Surabaya and the Chinese Islamic Association of Indonesia (PITI) in East Java.

Haryanto Satriyo, Chairman of PITI East Java, explained that the Cheng Hoo Mosque Foundation and PITI East Java have now built the

tomb of Chinese Islam, Cheng Hoo, in Pasuruan. The construction of the Tomb of Chinese Islam in Pasuruan is a concern for the dead from Chinese Muslims. This cemetery occupies approximately 2,000 m² of land and was completed in September 2012. The leader of Cheng Hoo Foundation, Satryo, expects the tomb of Chinese Islam to be located in the mountains of Pasuruan, Muslims from the Chinese ethnic, not too confused and bothered again to find the burial place. The tomb of Chinese Islam could also be an additional religious tourism destination (Satryo 2017).

East Java province has many Islamic tombs, as well as tombs of the *Wali Songo* and other great *kyai* who, until now, continue to have many visitors. The East Javanese government also paid great attention to the construction of Islamic tombs, including the tomb of Chinese Islam. According to the deputy governor of East Java, Saifullah Yusuf, a tour of these graveyards has potential to generate great interest given East Java's history of being home to five guardians of Islam, namely Sunan Ampel, Sunan Drajat, Sunan Giri, and Sunan Kalijaga, who spread the religion throughout Java.

Besides that, East Java governance also has many tombs of great *kyai* which until now are still visited by many people, even from outside East Java. For example, the grave of Kyai Hamid in Pasuruan and Gus Dur in Jombang. Every day the graves of Kyai Hamid and Gus Dur are visited by around 2,000-3,000 visitors. Gus Ipul stated that the number could increase on the weekend or public holiday.

In this study, the construction of the Cheng Hoo Mosque and the Chinese Muslim grave tour have stimulated the economy of the Muslim community in East Java. Therefore, the construction of the tomb of Chinese Islam in Pasuruan and the construction of the Cheng Hoo Mosque in all cities in Indonesia are unique tourist destinations and unique religious icons built by Indonesia's ethnic Chinese Muslim community. Moreover, this paper finds that all the programs are to be a part of Chinese ways being Muslim to be piety and contributing the new identity, religiosity and sociality with other Muslims and non-Muslim community in Indonesian context.

Hijab Fashion Show for Muslimah Chinese

This article also explores the fostering and empowerment of women within Indonesia's ethnic Chinese Muslim community. Recently, ethnic Chinese women of PITI in East Java and Cheng Hoo Mosque

held various creative hijab fashion shows. This activity, entitled ‘1000 hijabs for *mu'allaf* (Muslim converts) Chinese Muslims’, was intended to broadcast the teachings of Islamic dress in unique and different ways (Hefner 2009; Heryanto 2008; Mahfud 2014; Weng 2017).

At this event, Chinese *mu'allaf* were free to create hijab models according to their style. Of course, this is not just symbolic, but about a good identity (Firth 1975). As her character is shy, she will be creating her hijab like a schoolgirl just learning to hijab. Interestingly, who likes to look stylish, giving knick-knacks look more colorful. This is so that they are aware that by wearing the hijab and closing their limbs, and they still look beautiful and stylish. This annual event is held at Cheng Hoo Mosque in Surabaya. There are many impressive impression from the participants of hijab fashion show. Fina Farsyia, one of the participants, admitted that it is quite difficult to wear the hijab at first.

This event included, as part of the process, rediscovering the identity of Chinese Muslims in contemporary Indonesia (Afif 2012; Schwartz, Luyckx, and Vignoles 2010). Psychologically, Afthonul Afif analyzes the meaning of the decision of Chinese Indonesians to embrace Islam and use various Islamic symbols and identities (Afif 2012; Dawis 2010).

From a psychological point of view, the process of establishing a Chinese Muslim identity through physical activity and Islamic dress is powerful. Understanding Chinese Muslims is so multicultural and non-homogeneous backgrounds, especially in social, professional, economic, motivational and the reasons why they convert to Islam (Afif 2012).

Liem Fuk Shon, Chairman of Cheng Hoo Mosque Foundation in Surabaya, explained that this hijab activity is purposely held for the Chinese *mu'allaf* in East Java. This activity is another way of celebrating Chinese New Year or Lunar New Year. We want to participate that the Lunar New Year belongs together. Not only belonging to those who celebrate in monasteries or temples, but also to all ethnic Chinese Indonesians (Shon 2015).⁴

Shon also explained that this kind of activity helps to establish friendships among *mu'allaf* Chinese Muslims. Her greeting at the moment of Chinese New Year and packed with hijab fashion show activity is really meaningful and useful. Moreover, the activity was an attempt to motivate *mu'allaf* Chinese Muslims to cover their *'awrah* (Dwi 2015). According to Shon, Chinese *mu'allaf* are not accustomed

to wearing the hijab. Over time, however, they alter their habits in order that they realize, even if some of their body is covered, they are still beautiful and have a Chinese Muslim identity and personality.

Empowering Young Generations of Chinese Muslims

This study also elaborates on the empowerment of the younger generations of Chinese Muslims as initiated by PITI in East Java. Recently, there was a regeneration of East Java PITI leaders, which included Haryanto Satryo's election as chairman of PITI in East Java for the period 2016-2021.

As the new chairman, Haryanto was determined to regenerate the board and membership of PITI in East Java. His efforts were welcomed and the result was satisfactory for many stakeholders of PITI in East Java. Internal management is done by highlighting and empowering the greater role for the younger generation in the Chinese Muslim organization. According to Haryanto, young Chinese Muslims are the priority in this leadership regeneration. This initiative is designed top down, such as at the district/city level in East Java (Satryo 2016).⁵

Empowering the younger generations of Chinese Muslims is an attempt to build the ideal and prospective Chinese community imagination (Anderson 1983; Hoon 2008). Haryanto explained that the regeneration of the older generation is intended to better enable PITI in East Java to play its role in the local community. In addition, the emergence of young people within the organization, with its 21 branches in the East Java region, will provide a fresh injection of youth and the necessary conditions to sustain the organization. Haryanto noted that, since its establishment, PITI's membership has essentially comprised older generations. So we need to regenerate it to get the best. Moreover, in the short time, the best statistic of growing and managing the organization will come true.

According to Satryo, empowering the younger generations to become the driving force of PITI in East Java is a follow-up to consolidating the membership at all levels. In fact, PITI in East Java improved its organizational rules at its Working Meeting I, held on 14 October 2016. Haryanto, who has the Chinese name Tio Siem Hauw, stated that optimizing and empowering the Chinese Muslim generation is very important. He also noted that PITI needs to facilitate a membership upgrade program and member card renewal in order to know the exact number of its membership.

According to Haryanto, PITI East Java maintains relationships with all parties, especially with other ethnic Chinese communities. Therefore, PITI's target is to convey *da'wah* by way of understanding Islam according to the teachings of the Qur'an and Hadith. According to Haryanto, PITI in East Java is not politically-oriented, but rather socio-religious-oriented. In this context, PITI is purely a *da'wah* and social organization.

In its development, PITI's membership in East Java currently stands at 2,000 (Satryo 2016). There are also 14 Cheng Hoo mosques throughout the archipelago, with plans to build three more mosques. In this case, the Chairman of PITI in East Java hopes this regeneration will serve the community more optimally (Austin 2002; Hefner 2009).

Ceremonially, the chairman of PITI in East Java and his staff were inaugurated on 18 September 2016 by PITI Chairman, Anton Medan, to continue the programs for the development of Chinese Muslim organizations with members in the East Java region. Here, it was realized that PITI is an organization that parallels its position with NU and Muhammadiyah as a Muslim organization that has influence in the wider community.

Since his inauguration as the Chairman of PITI in East Java for the period 2016 to 2021, Haryanto Satryo asserted that the organization's new programs will focus on, among other things, the evaluation and socialization of the rules of the organization for improvement in the national consultative forum in Jakarta, internal revamping of 21 branches of PITI in East Java, registering and issuing PITI membership cards, and proclaiming that every PITI branch provides regular reports every three to five months. The core leaders of PITI in East Java for 2016 to 2021 are: Chairman: Haryanto Satryo; Chairman of the Organization and Legal Session: Gunawan Wibisono; Chairman of Education and Legal Da'wah: Haryono Ong; Secretary: Wantono Gono Putro; and Treasurer: Chandra Gunawan.

According to Satryo, the religious activities conducted by PITI in East Java are to become part of the organization's routine agenda, and will be have hundreds (even thousands) of participants. PITI in East Java is also focusing on the construction of the Cheng Hoo Mosque as a place of worship and the activities of ethnic Chinese Muslims across Indonesia. To date, PITI in East Java has participated in the establishment of 14 Cheng Hoo mosques. The mosque construction committee that

gave the name Cheng Hoo throughout Indonesia usually refers to the board of YHMCHI and the head of PITI in East Java to seek advice and support. Then, the board and donors from YHMCHI usually also donate funds for the construction of the mosque.

Haryanto Satriyo expects all leaders of PITI in East Java to regenerate the ranks of the organization with young and vibrant ethnic Chinese Muslims. The hope is that PITI in East Java can play an increasingly significant role for country, peace, kindness and as a role model for society. Nurawi from YHMCHI values the regeneration and empowerment activities of the young ethnic Chinese Muslim generation within PITI across East Java. HMY Bambang Sujanto also advised that PITI in East Java must unite because to increase the devotion to God Almighty, not active politics, must be independent and advance PITI in East Java. He also advised that Chinese Muslims in Indonesia should always be a bridge between ethnic Chinese Muslims and ethnic Chinese non-Muslims with any ethnicity for the creation of harmony in the country (Eriksen 2002; Fukuyama 1995).

Satriyo, as chairman of PITI East Java, also continues to focus on developing PITI in all parts of East Java. Satriyo believes that some areas until now have not stood PITI, it will be the task of PITI to open it or develop it. East Java comprises 38 districts, 21 of which are districts/cities. So, there are 17 districts in East Java that has not stood PITI. According to Haryanto, the development of the ethnic Chinese Muslim community can continue to grow in all districts in East Java. In here, Haryanto wants to have regeneration in the body of PITI in East Java, therefore he hopes the young man is time to go to PITI (Satriyo 2017).

Joko Slamet, Chairman of the Chinese Islamic Association (PITI) in Surabaya for the period 2016 to 2021 supports the same program with PITI in East Java, specifically focusing on the regeneration of PITI's Young Generation. Joko believes that the nature of growth PITI experiences will largely depend on the quality of its young generation (Slamet 2017).⁶

Here, a number of programs have been prepared, such as creating an entrepreneurial program specifically intended for the young generations within PITI. Joko believes that the generation of Chinese Muslims has also had their own busy work. However, the leadership of PITI should keep trying to maximize the potential of young Chinese Muslim

generation. For that, usually, the right time is after *Jumatan* prayer as a gathering momentum for discussing the planning and maturation of programs involving young people and the older generations within the ethnic Chinese Muslim community (Slamet 2017; Satryo 2017).

According to Joko, the entrepreneurship program is very important for the young generation of PITI in East Java. It is hoped that they will display creativity, a strong work ethic and strong independence to face the challenges of an increasingly global era. The first step is to register all existing PITI youths to be accommodated through PITI's work program (Slamet 2017).

In addition to entrepreneurship programs, other priority programs include strengthening the social awareness of young people so their sensitivity to feel the phenomenon of increasingly sophisticated honed. As an Islamic organization, social care becomes part of the spirit of the organization. According to Joko, during this activity about our young children activities in the social field is actually so far so good. But, need to be optimized. The goal, namely the spirit of caring for each other, is to continue to grow and become the main character of the ethnic Chinese Muslim generation. Joko also stressed the importance of maintaining the long-running activities of the organization, such as religious programs. PITI has a number of a regular Qur'anic studies programs, as well as morning Qur'anic recitation that has been running on a routine basis. According to Joko, the activities of religious formation for converts (*mu'allaf*) should also be enlivened (Slamet 2017).

Advisory Board member of PITI in East Java, H.M.Y. Bambang Sujanto, said the leaders of PITI in East Java between 2016 and 2021 should maintain unity and cohesiveness. he believes that if the leadership is cohesive and takes care of its members it will go forward as we expect. For Sujanto, organizational cohesiveness needs to be considered together (Sujanto 2016). Anton Medan, as Chairman of PITI Central, hopes that PITI in East Java at this time in order to spread benefit for society, people, and nation. Also carrying out missionary activities meaningful. PITI should also be able to prove that Islam as the teaching of peace, love and anti-radicalism and terrorism (Medan 2016).

In this context, one of the important lessons in discussing Chinese Muslim community is the empowerment of Chinese young generation to be crucial and significant in the development of Chinese Muslim community in Indonesia today who love peace and care for each other.

It is marked by the election of many PITI young leaders in all PITI branches in East Java regions that provide opportunities for young Chinese generations to synergize with the older generation in building and managing the organization and activities of the ethnic Chinese Muslim community.

New Philanthropy from Chinese Muslims

This article also argues that the ethnic Chinese Muslim community in contemporary Indonesia focuses not only on internal development, but also on external development through philanthropy and other social care programs (Aziz 2014; Latief 2010; Mahfud 2014; Weng 2017). Almost every year during the holy month of Ramadhan, Idul Fitri celebrations and Chinese New Year celebrations, PITI in East Java organizes a philanthropy program and orphanage donations at Cheng Hoo Mosque. This event typically starts with a lecture that invites the poor children for doing a lot of gratitude and understanding the traditions and culture of the Chinese community.

Haryanto Satryo, Chairman of PITI in East Java, revealed the event at the celebration of *Imlek* as a form of social concern. Interestingly, the agenda was not only attended by the East Java PITI members, but also the elders of the Chinese community in Surabaya. This togetherness as a social form of community and tolerance among religious people strengthens unity in diversity and the unity of the nation.

The same thing was revealed by the chairman of the Cheng Hoo Mosque foundation, Nurawi, who asserted that *Imlek* has nothing to do with religion and the administrators of Cheng Hoo Mosque participated in social service. According to Nurawi, giving *angpou* (money) is a part of the Chinese tradition, especially for an unmarried family. This has always been an annual event and every year it continues to provide those in need with much needed financial assistance.

PITI also often makes breakthroughs in social service with other philanthropic activities for the poor in East Java, along with non-Muslim Chinese organizations. Recently, PITI East Java, with *Paguyuban Masyarakat Tionghoa Surabaya* (PMTS) and *Yayasan Bhakti Persatuan* as Chinese non-Muslim organizations, during the month of Ramadhan in 2017, distributed about 6,000 packages containing basic food staples. The distribution of basic food packages begins with approximately 750 orphans at Cheng Hoo Mosque in Surabaya. Then,

50 packages of basic food staples are distributed to the poor at the offices of *Yayasan Bhakti Persatuan*. Then, on the same day, 150 more packages of groceries are provided to street children from Sanggar Alang-Alang near Joyoboyo Terminal in Surabaya.

Ridwan S. Hardjono from PMTS said that every year, during Ramadhan, PMTS distributes packages containing basic staples for orphans and disadvantaged citizens from the Chinese community (Muslim and non-Muslim), including ethnic Chinese businessmen in Surabaya.

Liem Ou Yen, a coordinator from PMTS, explained that the basic food staple packages such as three kilograms of rice, instant noodles, cooking oil, sardines, soap, food and drink, notebooks and money for orphans. Abdul Nurawi, chairman of the Haji Muhammad Cheng Hoo Indonesia Foundation (YHMCHI), also explained that the breaking of fasting and compensation for orphans during Ramadan with *Yayasan Bhakti Persatuan* and *Paguyuban Masyarakat Tionghoa Surabaya*, always routinely held at Cheng Hoo Mosque and lasted for tens of years ago. According to Nurawi, this initiative continues to be pursued by providing assistance to orphans during Ramadan every year.

Chairman of PITI Surabaya, Djoko Slamet, expressed gratitude to both ethnic Chinese Muslims and non-Muslims who have shown concern for those Muslim citizens in need, especially as food prices increase before Eid (Slamet 2017). Didit HP, chairman of *Sanggar Alang-Alang* in Surabaya, admitted to being moved by the good intentions of Chinese Muslim and non-Muslim entrepreneurs in Surabaya who provide assistance to street children. According to Didit, street children are also part of the next generation and must therefore be fostered as such. Not only *Sanggar Alang-Alang*, but also *Yayasan Haji Muhammad Cheng Hoo Indonesia* (YHMCHI), PITI in East Java, the Lions Club Surabaya Central, the Clinic Laboratory and the Teachers' Association of Kindergartens in Surabaya also conducted coloring competitions, a bazaar and blood tests every year.

Liem Fu San, Cheng Hoo Mosque management, said that these types of social activities for students and the broader society are important. According to Liem, all of PITI's administrators in East Java are proud and happy to hold many social and educational activities at Cheng Hoo Mosque (Tanggok 2010) because the mosque is a site of religious tourism and is therefore visited by tourists, both local and foreign.

According to Liem Fu San, every humanitarian, philanthropic and social activity is conducted in cooperation with many agencies and social institutions, regardless of tribe and religion. In this context, one of the contributions of this paper in discussing the development of ethnic Chinese Muslim communities in contemporary Indonesia is that the role of the ethnic Chinese Muslim community is not only inclusive and respective of internal organizational development, but it is also inclusive of the external aspects of the organization, which includes taking responsibility for social issues, such as poverty and other philanthropic programs.

Muslim Chinese and Ulama Go to China

This study further elaborates on the annual international program for Chinese Muslims and ulama travelling to China. This event is one of the most exciting international programs for ethnic Chinese and non-Chinese Muslim communities in East Java. Indeed, it has been held every year since 2011 and participants include *kyai* and other East Javanese Muslim figures. The exchange program for ethnic Chinese Indonesian Muslim scholars travelling to China is one of the new cross-cultural and interfaith strategies designed to build relationships along social, cultural, economic and religious lines (Lombard 2008; Suaedy et al. 2012; Tanggok 2010).

In this context, the program is also a way for ethnic Chinese Muslims to understand their identity and culture, and to negotiate the ethnicity and religiosity differences between Indonesia and China (Weng 2017; Mahfud 2014). In 2017, *ulama* from MUI, NU, Muhammadiyah, and PITI from East Java, accompanied by Liem Ou Yen, travelled to China. From year to year, the program seems to always attract the attention of both ethnic Chinese Muslims and non-Muslims in Indonesia, especially those in East Java. This comparative study between Indonesian and Chinese scholars is a positive activity.

Interestingly, after the event, the head of the Indonesian Ulama Council (MUI), along with other scholars visiting China, offered a report on the various activities undertaken during their visit to China to the Chinese Consul-General in Surabaya, Gu Jingqi, providing the Chinese Consul-General with positive feedback. The Consul-General welcomed and greatly appreciated that feedback.

Shortly, the international program of PITI in East Java, Indonesia Goes to China is certainly useful in establishing good relations between

Indonesia and China. Zhou Zhong Xin, a representative from PITI in East Java and the Cheng Hoo Mosque Foundation in Surabaya, recounts his experiences while in China. When Zhou arrived in Beijing, he notes that the entire party went directly to Niu Jie Mosque where they performed Friday prayers. First, the Qur'an was recited by seven imam, before the *khutbah* (sermon) was delivered in Mandarin and Arabic.

Zhou explained that the local Chinese were very friendly and that the men wore white *peci* and the women the hijab to show their Islamic identity. Zhou admitted that is very comfortable living in Xi'an because the atmosphere is not much different to Ampel in Surabaya (Xin 2017). According to Zhou, in Xi'an, there is a Muslim market that sells cheap souvenirs complete with culinary. Zhou Zhong Xin acknowledged that Islam enjoys an appropriate status in China, as well as the development of the local government. Imams also receive an adequate salary and facilities from the Chinese government, while the hajj is also subsidized by the government. According to Gu Jingqi, Consul-General of China, as many as 20 million Muslims in China worship freely, as in Islamic countries in general. Even in Xinjiang, Gu Jingqi said that for every 500 Muslims there is one mosque, a better statistic than in Saudi Arabia, while halal food in Muslim areas is readily available.

Abdussomad Buchori, Chairman of MUI East Java, explained that the 2017 visit to China was primarily to Beijing, which deals with the problem of *halal* products. *Halal* products from China are exported to Indonesia. Of course, understanding *halal* is very important to all Muslims in Indonesia. Chairman of PW Muhammadiyah East Java, M. Saad Ibrahim, explained that this is either the sixth or seventh time *ulama* from East Java have travelled to China. MUI, NU, and Muhammadiyah has also enjoyed good relations and healthy levels of cooperation at all levels of society, including with the ethnic Chinese Indonesian entrepreneurs, for a significant period of time now.

Besides the China program, there is also an internationalization program of ethnic Chinese Muslims and East Javanese clerics travelling overseas. In 2017, ethnic Chinese Muslims and East Javanese clerics went to the city of Almaty, one of the largest cities in Kazakhstan. HMY. Bambang Sujanto, Cheng Hoo Mosque Founder, said the group attended an international conference, organized by the Zhenghe International Peace Foundation and the Zhenghe International Forum

entitled 'From Seyed Adjall to Zhenghe: Historical, Cultural, and Economic Exchanges between Central Asia and China' from 12 to 14 August 2017.

Abd. A'la, Former Rector of the Sunan Ampel State Islamic University in Surabaya and NU East Java leader, said that the event is very important to reinvigorate the spirit of Admiral Cheng Hoo's character in the present context, especially with regard to the challenges of international relations in the global era (A'la 2017). According to A'la, the position of Admiral Cheng Ho in the past is very important in the fifteenth century in the international social scene in the world. A'la argues that Admiral Cheng Ho is a great figure of the past, who had a vision of equality and was able to create friendships of mutual equality in the association of nations. Moreover, the event could knit the importance of mutual respect and easy understanding the international relations of the time, including in Indonesia.

Syafiq A. Mughni, one of the program participants from Muhammadiyah, stated that the international conference is an important occasion, especially insofar as it allows participants to explore the extent of the spirit of the study scientific as well as peace advocacy movements can be gathered into forces that can drive world peace. According to Mughni, Admiral Cheng Hoo could be a symbol for the potential revitalization of Islam in Central Asia. Mughni states that Central Asia has a very strategic meaning, so get the world's attention (Mughni 2017).

All international programs are conducted in order to understand and build togetherness between ethnic Chinese Muslims and other non-Chinese Muslim clerics in Indonesia in the development of Indonesia's Muslim community.

Challenges in Digital Era for Chinese Muslim Community Development

In today's digital era, Indonesia's ethnic Chinese community uses social media, including WhatsApp. Why does the ethnic Chinese community in this country use the internet and social media for purposes of *da'wah*? This study finds there are many reasons. First, as an alternative media against hoax and terrorism. According to Haryanto, chairman of PITI in East Java, there are so many problems and issues of fundamentalism, radicalism, and terrorism (Giddens 1990; Hoon

2008). These problems are thought to have originated from online ‘fake news’ about *da’wah*, which tends to spread hatred and prejudice. The use of social media is considered a good opportunity to provide an opportunity to provide clarification (Hoon 2008; Weng 2017).

Second, social media, namely WhatsApp, enables coordination, communication, and the sharing of information with ethnic Chinese community administrators (PITI) in East Java (Satryo 2017).

Third, the need of audience that requires spiritual spray and the latest info about PITI activities and programs that can be accessed by online or other social media. Of course, not all Muslims can attend sermons at Cheng Hoo Mosque, but the internet and social media enables them to view these sermons online, even if they reside overseas. Here, online preaching is compatible with the expectations of the younger generations (Onghokham 2017). Indeed, ethnic Chinese community leaders have already taken the initiative of sharing *da’wah* and *tawsīyah* online.

Owing to the rapid growth of information technology, Islamic *da’wah* presents many challenges (Chua 2008; Naisbitt 1994; Naisbitt and Doris 2010), particularly in terms of behavior or morals in accordance with the Qur’an and hadith. However, they are part of the challenge of the religious activities of today’s Muslims in strengthening a civil society (Azra 2000, 2013; Madjid 1987).

This condition is characterized by the ease of communicating via telephone, mobile phone, and the internet. In Islam, communication must be carried out in a good and polite manner (Hefner 2009). This time, however, through the development of information technology, as well, one can easily insult through various media, which is prohibited by religion.

Therefore, the ethnic Chinese Muslim community anticipates and encourages Islamic propagation via different forms of information technology, but rejects it being used to disgrace others through social media or other means that could be contrary to the values of local culture and global ethics (Kung 1991).

In this context, the article finds that the development of the ethnic Chinese Muslim community in the digital era is inseparable from the use of information technology, which is used to optimize the function and role of the ethnic Chinese Indonesian Muslim community on one hand. On the other hand, using more information technology and other

social media are also considered a challenge that can have a negative impact if not well controlled. Therefore, the role of all stakeholders is to advise and support each other and make various control and evaluation efforts to optimize and to strengthen the role of the ethnic Chinese Muslim community development in Indonesia today and tomorrow.

Conclusion

The fostering of the ethnic Chinese Indonesian Muslim community is an unfinished process. This study finds that the organization of PITI in East Java has played an important role in the development of the ethnic Chinese community in contemporary Indonesia. From past to present, the way in which the ethnic Chinese Indonesian Muslim community has been fostered by PITI is truly creative, innovative and dynamic. The experiences of PITI in East Java are also interesting and inspiring and should be considered as best practice in terms of developing a minority Islamic community in Indonesia through dialogue, cooperation, *da'wah*, and social awareness to realize social harmony and social prosperity. Also, guiding *mu'allaf* through the establishment of Cheng Hoo Mosque throughout Indonesia as part of social responsibility and mutual care among Chinese and other non-Chinese Muslims. In the future, the prospects for the fostering of the ethnic Chinese Muslim community in Indonesia would certainly benefit from greater systematization and organizational management. Finally, this study also finds that advancements in information technology present PITI certain opportunities, as well as challenges in the millennial era.

Endnotes

1. Lately, the role of Cheng Ho Mosque also contributes in strengthening the harmonious bilateral relationship between the Indonesian government and China. Therefore, Cheng Ho mosque is considered a “new silk” path through the Mosque of Cheng Hoo.
2. Interview with HMY. Bambang Sujanto, Surabaya, August 12, 2015.
3. Interview with Haryono Ong, Surabaya, August 21, 2017.
4. Interview Haryanto Satryo, Chairman of PITI East Java, Surabaya, December 20, 2017.
5. Interview with Liem Fuk Shon, Daily Chairman of Cheng Hoo Mosque Foundation Surabaya, Surabaya, February 19, 2015.
6. Haryanto Satryo, Chairman of DPW PITI Jatim for the period 2016-2021, on the sidelines of the 14th anniversary of Masjid Muhammad Cheng Hoo Surabaya, Thursday (13/10/2016).
7. Joko Slamet is Chairman of the Chinese Islamic Association (PITI) Surabaya for the period 2016-2021.

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2. Booth, Anne. 1988. "Living Standards and the Distribution of Income in Colonial Indonesia: A Review of the Evidence." *Journal of Southeast Asian Studies* 19(2): 310–34.
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6. Ms. *Undhang-Undhang Banten*, L.Or.5598, Leiden University.
7. Interview with K.H. Sahal Mahfudz, Kajen, Pati, June 11th, 2007.

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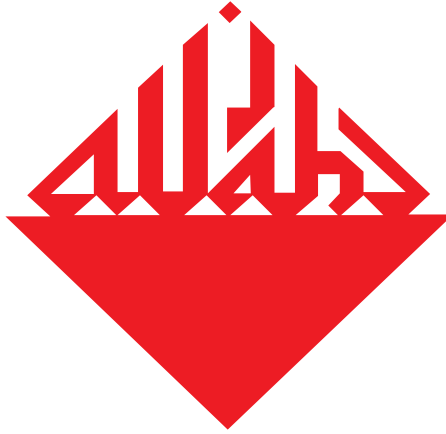
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مجة إنءونيسية للءراساء الإسلامية

السنة الخامسة والعشرون، العدد ٣، ٢٠١٨



الطفوس وعلاقتها بهوية مسلمي
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