

Da'wah and the Social Movement of Chinese Muslim in Indonesia

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Abstract

This article aims to discuss Chinese Muslim social movements which are packed with da'wah activities. In Indonesia, in the last decades, this community has become a separate social phenomenon. This study used a qualitative-phenomenological method and will answer important questions. Do Chinese Muslims use social movements as a strategy to overcome their existential problems? And why does this community intensively carry out social roles as their da'wah packaging? In the end, this study found a positive relationship between da'wah and social movements as one of the efforts of Chinese Muslims to disseminate Islamic teachings in accordance with their socio-cultural character on the one hand. And through the social role, the Chinese Muslims intend to socialize to the public that there are also ethnic Chinese who embrace Islam on the other hand.

Artikel ini bertujuan untuk membahas gerakan sosial Muslim Tionghoa yang dikemas dengan kegiatan dakwah. Di Indonesia, dalam beberapa dekade terakhir, komunitas ini telah menjadi fenomena sosial tersendiri. Penelitian ini menggunakan metode kualitatif-fenomenologis dan akan menjawab pertanyaan-pertanyaan penting. Apakah Muslim Tionghoa menggunakan gerakan sosial sebagai strategi untuk mengatasi masalah eksistensial mereka? Dan mengapa komunitas ini secara intensif menjalankan peran sosial sebagai kemasan dakwahnya? Pada akhirnya, penelitian ini menemukan hubungan positif antara dakwah dan gerakan sosial sebagai salah satu upaya Muslim Tionghoa untuk menyebarluaskan ajaran Islam sesuai dengan karakter sosial budaya mereka di satu sisi. Dan melalui peran sosial tersebut, Muslim Tionghoa bermaksud untuk mensosialisasikan kepada masyarakat bahwa di sisi lain ada juga etnis Tionghoa yang memeluk Islam.

Keywords: social movement; da'wah; Chinese Muslim

PITI and Cheng Hoo Mosque: Socio-Religious Identity of Chinese Muslim

One characteristic of the existence of Chinese Muslims in Indonesia, especially East Java is the existence of the Cheng Hoo mosque and the organization of the Indonesian Tinghoa Islamic Brotherhood (PITI). This organization became a forum for the Chinese who embraced Islam in carrying out social activities in the wider community. In this city of heroes, the promotion of Islam to the Chinese Muslim community strengthened through the Cheng Hoo Mosque which was built in October 2002. As the capital of East Java, the population of the Chinese Muslim community reached 700 people as told by the head of PITI Surabaya, and included cities with developments as well as the most massive activities among other cities in Indonesia.¹ Every year, there are around 30 new converts who join. Since the Cheng Hoo Foundation was established, the spread of Islam in the internal Chinese community of Surabaya showed a significant development. In one month, the average number of converts was recruited as many as one to four people.²

However this number is still not commensurate with the Chinese population in Surabaya which has reached more than 6,000. This is what makes Chinese Muslims a minority in their minority. Small in the middle of other ethnicities, and out of quantity with other religions in their own ethnicity. Whereas the PITI program is conveying about (da'wah) Islam especially to people of Chinese descent and guidance in the form of guidance, to Chinese Muslims in carrying out Islamic Sharia both in their families who are non-Muslims and preparing to mingle with Muslims in their neighborhoods and occupations and defense/protection for them because they are converted to Islam, temporarily have problems with their family and environment.³

Muslim China in Surabaya is arguably the most dynamic. In addition to the highest percentage of membership increase, the community is also very rich in religious and social programs, especially socialization and integration. This is what makes China Muslim in Surabaya smart to blend too. In each activity, Cheng Hoo Mosque always involves local residents. For example the commemoration of Nuzulul Qur'an, blood donation, and traditional Chinese medicine and other social services.

PITI as a national-scale social and religious propaganda organization functions as a haven, a place for gathering to study religious knowledge and ways of worshipping ethnic Chinese who are interested and want to embrace Islam as well as a place to share experiences for those who have just converted to Islam.

The PITI activity center is conducted at the secretariat building located at Gading Street No. 2 Surabaya. Here are two secretariats, namely the PITI East Java Regional Leadership Council (DPW) and the PITI Surabaya Branch

Leadership Council (DPC) which are located next to each other. At this address also stands majestically strong Cheng Hoo Mosque. A traditional Chinese architecture is still the first in Indonesia as a medium to maximize the propaganda and social work of the Chinese Muslim community in Surabaya.

PITI has a vision to realize Islam as rahmatan lil alamin, which is manifested in missions, among others: uniting Chinese Muslims with Indonesian Muslims, Chinese Muslims with non-Muslim Chinese and Chinese with Muslims.

The PITI program is conveying preaching about Islam especially to people of Chinese descent and conducting guidance in the form of guidance to Chinese Muslims in carrying out Islamic Shari'a well in their (still) non-Muslim environment.

PITI also hopes that the activities carried out can encourage Chinese Muslims to have the ability to mix with Muslims and other communities widely in their neighborhoods and occupations. As well as doing defense, protection and assistance for those who have problems with their families and their environment because they convert to Islam.

A mosque with distinctive Chinese architectural nuances is still combining elements of locality, Java and Arabic culture. In addition to its uniqueness which lies in the shape of the building, this mosque is not given the name as is usual for other mosques, for example: ad-dzikra, al-mabrurroh, al-ikhlas, al-akbar, darul muttaqin and so on. But this mosque is named someone who in the tradition of Islamic history of China, has great services in terms of spreading Islam, friendship diplomacy, establishing a network of broken cooperation and globalization of peace, namely Admiral Cheng Hoo.⁴

The name of Muhammad Cheng Hoo's itself is used as a tribute because of its contribution which is not only responsible for expanding the fabric of friendship with trade links to the oceans of the Asia-Africa region, and several countries in the world, but Muhammad Cheng Hoo also spreads the seeds of the Chinese community in Southeast Asia.⁵ The mosque which is claimed to be the first Cheng Hoo Mosque in Indonesia, is located on Jl. Ketabang Gading 2, Surabaya. During Friday prayers, no less than 1,000 worshipers attended the weekly Muslim worship service in this place.

Not only the Chinese community members who carry out the ritual of worship here. Many people are even comfortable because of the unique design of the mosque so that many people flock to the mosque founded by Bambang Sujanto.

According to Ustadz Hariyono, the mosque located on Jl. Gading No. 2 This Surabaya was inspired by the Niu Jie Mosque in Beijing which was built in 996 AD. In its explanation, this mosque was established in three stages, namely

laying the first stone on October 15, 2001 which at that time coincided with the isra 'miraj of the prophet Muhammad SAW. As for development, it was only implemented five months later, namely on March 10, 2002. The inauguration of this mosque was carried out 7 months after construction, namely on October 13, 2002.

On this last date it was used as the anniversary of the Cheng Hoo Mosque which is celebrated every year. The inauguration of this mosque was inaugurated on May 28, 2003 by the Minister of Religion at the time, KH Said Agil Husen al-Munawar. The inauguration date also coincided with the 42nd anniversary of the Indonesian Islamic Tauhid Faith Truster or the Indonesian Islamic Union, also attended by the Cultural Attaché of the PRC Embassy in Indonesia, Mao Ji Cong, Vice Consultant of the US Embassy in Indonesia, Craig L. Hall, East Java Governor - H. Imam Utomo, East Java Muspida member, East Java NU Chairperson - Dr. Ali Maschan Moesa, M. Si., Chair of Muhammadiyah East Java at that time - Prof. Dr. H. Fasichul Lisan, Apt., Also by the former Governor of East Java namely H.R.P. Moch. Noer and HM. Basofi Sudirman who acted as Advisor and Counselor of the Haji Muhammad Cheng Hoo Indonesia Foundation. This event was also enlivened by all community leaders and community organizations in Surabaya.⁶

On another occasion, Sie Kim San who was none other than the chairman of PITI Surabaya added that the establishment of the Cheng Hoo mosque was attended by the Association of Chinese Communities of various religions. This fact is very significant because the Haji Muhammad Cheng Hoo Foundation, which is the right wing of PITI, consists of a variety of religions embraced by the Chinese community and is not limited to Islam. Except for PITI, which is indeed the management required to be Muslim.⁷

There is an interesting fact told by Hariyono Ong to researchers, that the construction of Cheng Hoo mosque holds a unique story regarding the funding strategy in the context of initial development. According to Ong Khim Shui, the Chinese name Hariyono, obtained from the sale of a book entitled "New Brother". This book is none other than Juz Amma which is translated into three languages. This statement from Hariyono is in line with the search for documents that the researchers did. In the October 2018 edition of Cheng Hoo magazine, the initial funding of the Cheng Hoo mosque worth 500 million was obtained from the publication of juz amma.

Of course the funds above are not sufficient to build a mosque that has an attractive artistic design. So that the funding of this mosque was also generated from a mutual cooperation effort of donors whose names were enshrined on one of the walls of the complex of the Haji Muhammad Cheng Hoo Indonesia Foundation (YHMC). Finally, the funds raised were not less than

3.3 billion rupiah which was used as capital for the construction of the first Chinese architecture mosque in the archipelago.

The total land area of the mosque is 3070 m² with the land ownership status of SHM No. 502 on behalf of H.M. Trisnodi Tantiono and H.M.Y. Bambang Sujanto, who both issued a statement that ownership of the land is the ownership of the Muhammad Cheng Hoo Mosque Foundation.

Furthermore, a very interesting phenomenon also occurred when laying the first stone of this mosque. This monumental event, which traces on October 15, 2001, contains a very high historical value because it is loaded with the value of brotherhood and peace that is very desirable in al-Quran (*wa'tashimu bi hablillahi jami'an, wa laa tafarraqu*). That is when Chinese figures around Surabaya and surrounding areas gather who are not only Muslims, but also Confucius, Buddhists, Christians and so on. They all came together to witness historic inscriptions that had a sense of brotherhood, regardless of race, religion and class.

At that moment, present included Chairperson of the Indonesian Chinese Society Association Liem Ou Yen, President Commissioner of PT Gudang Garam Tbk Bintoro Tanjung, Director of PT Surya Inti Permata Tbk, Henry J. Gunawan, they were from the business community. Not even left behind, the chairman of the High Confucian religious council Bingky Irawan was also present at that time.

The symbol of brotherhood, plurality and very thick friendship was felt in Cheng Hoo Mosque. This is because the initial intention of establishing this mosque was as a socio-cultural bridge between Chinese Muslims and Indonesian Muslim communities. Its existence implies peace, its philosophy of form and architecture symbolizes equality (*al-musawa*).

The information and profile of this mosque, briefly but completely, has been carved neatly on an inscription located in front of the south mosque. Written on black marble with writing engraved with golden paint provides important information about the existence of Cheng Hoo Mosque. Moreover, supported by three languages: English, Mandarin and Indonesian.

In addition, the inscriptions that seemed to be "historical miniatures" of the existence of Cheng Hoo Mosque, also contained a kind of "Supporting Statement" from various parties and organizations that were appreciative of the existence of Cheng Hoo Mosque. Among them were statements of support from: the East Java Provincial Government, Muhammadiyah, NU, MUI, and the General Consulate of the People's Republic of China and the United States and the Maspion Company.

Furthermore, Cheng Hoo mosque is also not only a religious icon, but

also as a tourism icon and a symbol of peace. One of the reasons behind the establishment of this mosque was the efforts of the Chinese Muslim community who wanted converts, especially those who were of Chinese ethnicity, to be more comfortable in worshipping and carrying out other Islamic rites in this mosque.

This reality was once conveyed by Hariyono Ong who said that converts sometimes do not believe in praying at mosques in general. There are many things that lie behind this kind of thing, one of them is because they still do not really master the reading and movement of prayer properly. *"Usually bro. If you convert, then praying in a regular mosque is sometimes awkward, the movements and reading are not so perfect. Well, this kind of case happens a lot, and it must be considered"*

At first glance the Muhammad Cheng Hoo Mosque in Surabaya is indeed similar to a Klenteng, a Tri Dharma people's house of worship. With the dominance of red, green and yellow. The ornaments are thick with old Chinese nuances. The entrance resembles the shape of a pagoda. Plus dragon reliefs and wax lions. When you look closer there is the Allah's lafadz in the Arabic letters on the pagoda showing this building is a mosque, complete with drum on the left side of the building. The mosque is built on an area of 3,070 square meters and the overall size of the mosque is not too large, only about 200 square meters.

The mosque is very thick with the nuances of this bamboo curtain country, designed by an architect named Ir. Aziz Johan (PITI Member from Bojonegoro) and supported by a technical team: HS. Willy Pangestu, Donny Asalim, SH., Ir. Tony Bagyo and Ir. Rachmat Kurnia from the PITI board of directors and the Haji Muhammad Cheng Hoo Indonesia Foundation.

Overall, the Muhammad Cheng Hoo mosque is 21x11 meters in size, with the main building measuring 11x9 meters. On the left and right side of the main building there is a supporting building whose place is lower than the main building.

Each part of the Muhammad Cheng Hoo Indonesia Mosque building has its own meaning, for example the size of the main building. The length of 11 meters symbolizes the Kaaba which was first built by Prophet Ibrahim AS, which is 11 meters long and wide. While the width of the mosque measuring 9 meters has a meaning about the existence of Walosongo in implementing the symbols of Islam in Java.

Its architecture, which resembles a temple because it is dominated by Chinese style, has a meaning and purpose to show its identity as a Chinese Muslim or Chinese Islam in Indonesia and to commemorate the ancestors of

Chinese citizens who are predominantly Buddhist. In addition, at the top of the main building in the form of an octagon which the Chinese call pat kwa, the number eight in Chinese is called Fat which means glory and luck.

The luck that is embodied in the Pat Kwa symbol also has philosophical-historical value, which is related to the events experienced by the Prophet Muhammad when he moved from Mecca to Medina, while avoiding the pursuit of the Quraish infidels. At that time, with Abu Bakr, the Prophet hid inside Tsur's cave. When he was about to enter the cave, there was a spider house in the mouth of the cave and its shape was like an octagon.

Chinese Muslim Da'wah Strategy

The process of da'wah played an important role in the Chinese Muslim community. Because with the right way of da'wah, the identity of Chinese Muslims is more positively accepted by at least non-Muslim Chinese who still hold a negative stigma towards Islam. On the other hand, the existence of da'wah for Chinese Muslims is a determinant of Islamic ideology suitable for the Chinese socio-cultural background which in its social context has complex existential problems.

It is said to be complex because the negative stigma of ethnic Chinese has been running for a long time. Even from the old order, until now cultural friction has temporarily not been said by the community to experience complete words. Even the escalation shows that stretch has increased since the issue of Chinese labor and the contestation of the Jakarta gubernatorial election became a national issue in 2017. The emergence of the terms indigenous and non-native / aseng (to show Chinese citizens and their descendants) made sentiment towards ethnic Chinese increasingly high.

Through this reality, Islam which is the religion of a small number of Chinese citizens must be taught and understood in order to be able to become a supporting instrument for their social attitudes in the community. Because if not, then ethnic Chinese Muslims will be trapped a second time, because it will have consequences on Islam to exacerbate the existence of a socially minority in the community.

In the Chinese Muslim community of Surabaya, with the main base at Cheng Hoo Mosque, Islamic preaching runs intensively. In addition, if examined in another perspective that the practice of Islamic education carried out by Chinese Muslims has two meanings at once, namely education Islam as a process (verb) as well as a noun (noun). In other words, Chinese Muslim Islamic education is said to be a process because it requires the existence of educational interaction in an internal Chinese society itself, whereas as a noun, Islamic

education carried out by them has a vision of life that resides in the collective reasoning of the Chinese community.⁸

Thus, if you look at the process of educating ethnic Chinese Muslims, it seems that you affirm a thesis that states that there is no educational process that runs without culture and society. Vice versa, there is no culture - in the sense of a process - without going through education. And, cultural and educational processes can only occur if there are inter-human interactions that take place in the community.

Through the above paradigm, it can be understood that the process of da'wah in Islam also encompasses the realm of culture which takes place in a fragment of a particular history and context, both locus and subject. This paradigm can actually be affirmed by evidence that it is so close between Islam and Arabic culture. Reality seems to give the conclusion that Arabic as a culture has superior supremacy compared to other cultures in the world. Though the basic nature of Islam is very universal and accommodating to culture.

Even because of the strong organic relations between culture and education which are instrumental in teaching Islamic religion, it is relatively difficult to distinguish which are Arab cultures and which aspects of Islamic teachings. So that it generates a stigma that seems to be "dogma" that the parameters of Islamic purity if it is able to show attitudes and even Islamic attributes that tend to be arrogant.

For this reason, it makes perfect sense if Chinese culture and tradition become important tools in the process of preaching the Muslim Chinese community because both are indeed difficult to separate. This shows that there is a causality relation in the process of Islamic education run by Chinese Muslims, which is oriented and departs from "morality" to "knowledge" (*al-ittijah minal akhlaq ilal ma'rifah*). This conclusion can be examined from a variety of social-academic experiences carried out by this community, which in the process of Islamic education emphasizes social relations as a stepping stone to understanding the teachings of Islamic religion.

Even if there is an educator who teaches an exclusive, rigid and non-compromising attitude, the Chinese Muslim authorities do not hesitate to take action against the person, because they have "violated" the norm determined by the Surabaya Cheng Hoo mosque administrator. Norms that were found have been violated, among others, related to the discussion of political issues⁹ and relations between Muslims and non-Muslims who tend to be intolerant which are conveyed during sermons and *tausiyah*.

The moral process that became the starting point of Islamic teaching can

be seen from, for example, moral and social appeals that stood firm in front of Cheng Hoo mosque.¹⁰ In addition, moral values also become a kind of Cheng Hoo mosque slogan which states that this mosque was established above and for all groups, even non-Muslims. In fact, there is an appeal that PITI is not going anywhere but must be everywhere. With another meaning, that Chinese Muslims must be able to blend and interact positively in the community, but still maintain their religious and ethnic identity.¹¹

The reason for morality that was internalized in the process of Islamic education for Chinese Muslims above, provided an understanding that the egalitarian relationship of Chinese culture became an important tool in the construction of Islamic teachings that were taught. If the Islamic perspective is only understood through the reasoning of morality, by putting aside the cultural relations that form, then the implications can give rise to normative-scripturalist religious reasoning (*nadzrah mi'yariyah*). In other terms, that Chinese culture is a crucial element in building the epistemic construction of Islamic education for Chinese Muslims.

Social Movement of Chinese Muslim in Surabaya

The most prominent and strong character of Surabaya's Chinese Muslim social identity is intensive social activities. The existence of Cheng Hoo Mosque can be said to be a center of science for the Chinese Muslim community on the one hand, and a center of social movements on the other.

The ability to socialize through the intensification of this social role makes the Muslim Chinese community quickly recognized by the public. By cooperating with (and cooperating with) many parties, through the Cheng Hoo Mosque Foundation and the PITI organization, Chinese Muslims actively carry out social activities to help people overcome their life's problems. Starting from health, education, cheap basic needs, and economic assistance.

This community intentionally displays Islamic preaching through social activities that are concrete in the community. With Islamic packaging, contributions to society are carried out as part of a manifestation of concern for fellow human beings, and this is the path of da'wah pursued by Chinese Muslims.

As told by Liem Fuk San, that the missionary community is different. Chinese Muslims do not want to greet anyone, both Muslim and non-Muslim, only by lectures (*oral/ bil lisan*), but also through positive actions (*matters/ bil hal*) and social actions (*bil mal*).

The social activities that are often carried out by Chinese Muslims are none

other than da'wah efforts and also reinforce their existence in the community. This social service activity seemed to be a strong character for the existence of Chinese Muslims, because it very often did social deeds that were intended for anyone who was considered in need.

The intensification of the social movements of the Chinese Muslim community is both the relevance and the actualization of the excerpts of the verses of the Koran written on stone inscriptions which are located right in front of the Mosque. This fact implies that the character of Chinese Muslim da'wah not only relies on how to understand Islamic teachings, but also tries to do it well in the community.

With another meaning, that the propagation of Chinese Muslims rests and is oriented towards the goodness of humans as servants of Allah (individual) as well as members of society (social). This orientation, derived from the verses of the Koran that human salvation, if able to balance between human relations with Allah (*hablun minallah*) and human relations with each other (*hablun minannas*). As contained in the flash profile of Cheng Hoo Mosque.

ضُرِبَتْ عَلَيْهِمُ الذَّلَّةُ أَيَنْ مَا تُقِفُوا إِلَّا يَحْبِلُ مِنَ اللَّهِ وَحَبْلٍ مِنَ النَّاسِ وَبَاءُ وَ
بِغَضَبٍ مِنَ اللَّهِ وَضُرِبَتْ عَلَيْهِمُ الْمَسْكَنَةُ ذَلِكَ بِأَنَّهُمْ كَانُوا يَكْفُرُونَ بِآيَاتِ
اللَّهِ وَيَقْتُلُونَ الْأَنْبِيَاءَ بِغَيْرِ حَقٍّ ذَلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ

"They are overcome with humiliation wherever they are, unless they hold on to the rope (religion) of Allah SWT and the rope (agreement) with humans and they again get the wrath of Allah SWT and they are overcome by humility. That is because they disbelieve in the verses of Allah SWT and kill the Prophets for no reason. This is because they are lawless and transgress."

One example of a social movement is the authority of the Cheng Hoo Mosque, regularly holding health check-ups and inexpensive treatments. From the price of 1,200,000, it can be 245,000 for the wider community. Check this health, classified as complete, ranging from complete blood check, cholesterol, urine, immunology, cardiac examination, electrolytes, and free health consultations. Not only that, Chinese Muslims on the basis of social movements at Cheng Hoo mosque and several other regional points in Surabaya, routinely collaborate with entrepreneurs and journalists in organizing charitable activities, such as: distributing basic necessities for the poor and orphans, mass circumcision free haircutting and even giving money to needy citizens is also a routine agenda of this community.



Figure 1. 1) Quotations of the Koran QS. Al-Imran: 112 on the profile inscription of Cheng Hoo Mosque; 2) Author with Hariyono Ong, takmir of Cheng Hoo mosque

This social action was carried out nothing but as a concrete form of the Chinese community that its internal mission was that Chinese Muslim organizations incorporated in PITI intended to bridge Chinese Muslims with Chinese non-Muslims, between Chinese Muslims and Indonesian Muslims and between Chinese in harmony with Muslims.

Because of this mission, it is very natural if the da'wah strategies carried out by Chinese Muslims are very thick with social actions whose impact can be felt directly by the people in need.

This social concern of Chinese Muslims is one manifestation and implementation in real social competence. Instrumentation of social values through the active contribution of Chinese Muslims to their social service is carried out by collaborating with various parties. Both initiated by the Cheng Hoo mosque itself, as well as the beliefs of a company or agghniya community that entrusts part of its wealth to Chinese people through PITI and its Cheng Hoo Mosque.

This humanitarian phenomenon, is an antithetical effort towards the image of "modern humans" who tend to be individualistic, materialistic, and base actions on self-interest. And it is in this position that social pedagogy intends to

build awareness that pro-social virtues must be internalized through education. Of course education that is not only limited to classrooms, which sometimes actually blunts imagination, creativity and social sensitivity.

As is known, that social actions carried out by Chinese Muslims focus on one's needs (people centered), even the most basic ones. For example, basic needs, health, security and upholding harmony among humans. Furthermore, the action is carried out by inviting various elements and parties to participate (participatory), including converts. For example, invited to jointly "process" and distribute sacrificial meat to the community.

This community empowerment, of course, is also a routine activity which in other words is not done once or twice, but becomes a "priority and general" program for Chinese Muslims on an ongoing basis. The researchers dared to suspect that the density of social activities by empowering their communities for Chinese Muslims, was a social integration strategy, which was used as a form of minimizing negative stigma and anti-Chinese sentiments whose smell was still very thick among the Indonesian public. For this reason, empowerment can be claimed as an effort to develop the capacity of the Muslim Chinese community to be able to stand up and have the skills to overcome their own problems.

Because the process of community empowerment means a person's ability to understand and control social conditions, Chinese Muslims need to make empowerment an instrument to improve their position in society, by raising awareness and understanding, sensitivity to citizens of other communities especially with regard to social issues and needs .

A empowered society is a manifestation of citizens living in a civil society, namely a society that believes in the ability of its members to create a better life, and a society that is aware of their rights and obligations in living in a society where conditions are empowered will be realized if community members get the opportunity to be more empowered.¹²

Based on this description, it can be understood that empowerment is very synonymous with da'wah developed by Chinese Muslims, even the essence of da'wah itself. The Chinese Muslim social movement through da'wah is actually an effort that enables the community with all its existence to empower itself. By focusing on activities that are in the hands of the community itself, starting from the community, carried out by the community and its benefits to the Chinese Muslim community, non-Chinese Muslims and the Islamic community at large.

Furthermore, social action carried out by Chinese Muslims on a socio-cultural basis is manifested by anatomy as follows:

1. *Need Oriented*: that is, Chinese Muslims are empowered on the basis of the orientation of their needs. That is the need to gain social legitimacy, both from Islamic society at large, especially by non-Muslim Chinese. So, they are very selective and careful in establishing cooperation (cooperation) with the mass organizations to avoid Islamic ideology which actually worsens their "insulting" image in the public space.

2. *Indigenous*, namely preaching and social activities implemented by Chinese Muslims while maintaining Chinese traditions or culture. Chinese Muslims in expressing Islam do not want to give up their ethnic nature. As they say, "Yes, Chinese are also yes". So it is only natural if the mosque which became a symbol of their identity adopted the name of Islamic leader Cheng Hoo, on the other hand the organization that accommodated them also inserted the word "Chinese".

3. *Self-Reliant*: namely the process of empowerment carried out by Chinese Muslims with a very massive and intensive social actions in the middle of the public, in addition to asserting their cultural identity, as well as a media to build confidence to interact and contribute in middle of society.

4. *Ecologically Sound*, is Islamic education that considers the "sounds" of the surrounding environment. As is known, that in the Cheng Hoo mosque area and PITI office, dominated by non-Muslim Chinese citizens. For this reason, Chinese Muslims in their educational praxis must work together by understanding one another and helping one another. If there is any need, Chinese Muslims help non-Muslim Chinese communities around it and in their communities, and vice versa. Besides that, both in fostering faith, Friday sermons and other matters relating to the delivery of Islamic teachings, it is strictly forbidden to touch on ethnic and religious sensitivity to maintain social relations between Chinese Muslims and the surrounding community.

Can also be categorized, if the social action practiced by Chinese Muslims can be said to empower the community because it uses a humanitarian approach, participatory approach), collaborative approach, continuing approach and cultural approaches.

Endnotes

¹ Interview with Sie Kim San, Chairman of DPD PITI Surabaya on 08 January

² Interview with Adon, administrative staff of the PITI office of Surabaya

³ Choirul Mahfud, *Manifesto Politik Tionghoa di Indonesia* (Yogyakarta: Pustaka

Pelajar, 2013), p. 294.

⁴Kong Yuanzhi, *Cheng Hoo: Muslim Tionghoa*, 6^{Ed} (Jakarta: Pustaka Obor, 2015), p. 9; Tan Ta Sen, *Cheng Hoo: Penyebar Islam dari Cina ke Nusantara*, (Jakarta: Kompas, 2010), p. x.

⁵Note: Kong Yuanzhi in his report succeeded in diving several areas in southeast Asia that had been visited by admiral Cheng Hoo, among others: Malaysia, Philippines, Brunei, Thailand, Singapore and Indonesia. In Tan Ta Sen, *Cheng Hoo*, p. x.

⁶Dokumentation of CHeng Hoo Magazine on Oktober 2018 edition, p. 25.

⁷Interview with Sie Kim San, Chairman of DPD PITI Surabaya on 08 January 2019.

⁸Mahmud Arif, *Pendidikan Islam Transformatif* (Yogyakarta: Lkis, 2008), p. 108

⁹Interview with Haryono Ong, takmir of Cheng Hoo Mosque on 25 Januari 2018

¹⁰Observation in Masjid Cheng Hoo on 25 Januari 2018

¹¹Interview with Sie Kim San, on 8 Januari 2019

¹²H.A.R, Tilaar, *Paradigma Baru Pendidikan Nasional*, (Jakarta: Rineka Cipta, 2000), 231.

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Interview with Liem Fuk San, the daily chairman of the Haji Muhammad Cheng Hoo Foundation Surabaya, on 08 January 2019.

Interview with Adon, administrative staff of the PITI office of Surabaya.