

Reading Muslim Tionghoa Culture by Integrating Indigenous Muslim Culture in Indonesian in the Context of Han Kitab

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Abstract

This paper based on exploratory and library research. There are three research questions in this paper; first, How do you explain the indigenous Muslim culture and Muslim Tionghoa in Indonesia? Second, How to combine Muslim Tionghoa and indigenous Muslim culture in Indonesian? Third, How is the incorporation of Chinese and indigenous Muslim cultures in Indonesian affected in the context of Han Kitab? With phemenology approach, researcher analyzed how incorporation of Muslim Tionghoa and indigenous Muslim cultures in Indonesia affected in the context of Han Kitab. Then, the researcher explains the indigenous Muslim culture and Muslim Tionghoa in Indonesia by content analysis.

Tulisan ini didasarkan pada studi eksplorasi dan kepustakaan. Terdapat tiga pertanyaan penelitian dalam makalah ini; pertama, Bagaimana Anda menjelaskan budaya Muslim asli dan Muslim Tionghoa di Indonesia? Kedua, Bagaimana menggabungkan Muslim Tionghoa dan Budaya Muslim Pribumi di Indonesia? Ketiga, Bagaimana pengaruh penggabungan budaya Tionghoa dan Muslim asli di Indonesia dalam konteks Han Kitab? Dengan pendekatan fenomenologi, peneliti menganalisis bagaimana pengaruh penggabungan budaya Muslim Tionghoa dan Muslim pribumi di Indonesia dalam konteks Han Kitab. Kemudian, peneliti menjelaskan budaya Muslim asli dan Muslim Tionghoa di Indonesia menggunakan analisis isi.

Keywords: Muslim Tionghoa; indigenous Muslim; Han Kitab

Introduction

Society is the subject of the existence of culture, sociality, humanity, and relationships will establish a life with the vegetable and animal. Society it self is a unit based on bonds that have been organized and can be said to be stable. In society there are groups of individuals consisting of different backgrounds, sexes, religions, ethnicities, races, cultures, languages, traditions, social statuses, education, skills, talents, interest, and so on. This deference is a gift and wealth that interesting and also something that can be used as material to make life because of diversity.¹ However, not all people understand the beauty and attractiveness of this diversity. Many also stated arrogantly that was believed and what was carried out was the most correct. And that was what caused the mass conflict that often happened.

One of the rampant Muslim cultures in Indonesian is Tionghoa culture. Almost all of the Indonesian nationalism is closely related to the existence of the Netherlands Indonesian, This attempt to reject nationalism is a manifestation of suffering and pressures called Indonesian nationalism.

In Indonesian history writing, the Tionghoa role in many respects was almost never mentioned at length even though there is a lot of proof that shows the ethnic Tionghoa contribution to the development of Indonesian. For example, in the fields of religion, literature, language, sports, food technology, and fields medical. Even the general picture of Tionghoa ethnicity in Indonesian that has existed so far is the stigma that the Tionghoa group is an "economic animal" who is optimistic, does not have politics, and self-interest. Even though the ethnic Tionghoa community in the writing is usually low, many have to do with their role in the economic sector as the ruler of an intermediary economic pathway which has been detrimental to indigenious people from the city to remote villages.

Based on historical facts, Tionghoa people are known to have long come to Indonesian to trade. They have come to Indonesian since the mass of the Dynasty Han (206-220 M). at that time, Chinese had opened trade relations with countries in the Southeast Asia region and according to existing Tionghoa people had come to Java (Djawa Dwipa). During the Dinasti Tang (618-907 M) Tionghoa people were also found in the Kingdom of Sriwijaya. In the nine century, when rebel soldiers led by Hang Chuo occupied Guangzhou, large numbers of Chinese and Arab and Persian merchants living around Guangzhou fled to Sriwijaya. Later in the Dinasti Ming, Tionghoa people came together with Admiral Cheng Ho expedition seven times to the archipelago.

At time of Cheng Ho first arrival, there were already many ethnic Chinese in Java, Sumatera and Kalimantan. At the end of the Dynasty Ming (1368-1644 M) and the beginning of the Dynasty Ching (1644-1911 M), the number of ethnic Tionghoa immigrants who came to the archipelago increased. This was due to

the attack of the Manchus against the Dynasty Ming so that many Tionghoa residents migrated to avoid war. The Chinese in Indonesian mostly come from four ethnic groups, this is Hokkien, Hakka or Kheh Tu Chiu, and Cantonese people.²

The existence of Tionghoa people in Indonesian basically has happened in a long time. The relationship between Chinese and Archipelago encompasses the issue of political, economic and cooperation. In addition, the presence of Chinese in Indonesian that is mushrooming now proves that Chinese is not only collaborating, but also immigrating to Indonesian poor regions. One of the concrete forms is the Tionghoa Muslim community or the Indonesian Tionghoa Indonesian union.

In further developments, the existence of Tionghoa Muslims in Indonesian is as large as it is. More and more Tionghoa Muslim traders came and most of the Tionghoa Muslim traders dedicated to settle down and have local patrons who gave birth to dult Chinese in Indonesian.³ But what you need to know is how about the Tionghoa Muslim culture? What is also indigenous Muslim culture? Can both of them blend in then what is the impact of both? The author will try to describe these problems with the following explanation.

Discussion

Tionghoa Muslim and Indigenous Muslim Life in Indonesian

In fact, noting that since the colonial era the ethnic "Tionghoa" were treated more than Indonesian natives. Structurally in terms of economy, the individual is at the bottom of the position. While the two groups others are far above it. From the colonial policies of the invaders who did politics to divide the population in the state of the empire (politic divide et empire) led to the social jealousy of the indigenous groups towards the Chinese. During a period of even though 5% of the dominant role can easily be observed where there is a center of economic activity it can be ascertained that the presence of Chinese descendants is very prominent. Quantitatively the number of Indonesians of Chinese descent is only in Indonesian, but in terms of economic and position.⁴

The journey and gait of the Tionghoa descendants who have been with these dynamics is well recoded. Optimal exploration from a variety of sources makes it colorful so that is expected to enrich the treasure of China's role in Indonesian. The Chinese who came to Semarang were Sam Poo Tay Djini. He has legacy that cannot be forgotten until now.⁵

The scripture hall system was developed to counter the negative intellectual effects of assimilation within the larger Chinese society on Islamic

learning. Concern about the loss of their Muslim heritage was the impetus for constructing an indigenous structure and process for preserving Islamic knowledge that would produce learned Muslim scholars. The scripture hall system mirrored madrasa education by creating a specific curriculum and promoting an ongoing course of study as opposed to the uneven exchanges between teacher and student, practiced by most Sino Muslim prior to the seventeenth century and experienced by Hu himself. It was maintained by financial donations from Muslim families and the creation of professional religious teacher. Texts were copied by students and established within new schools as Sino Muslims returned to their homes and established new Jing tang centers.⁶

At the same time, it can be said that even though the development of Tionghoa citizens has not been fully accepted by the majority of Tionghoa citizens, they have not been fully accepted by the majority of Indonesian as part of their group. For example, citizen policies that give Chinese citizens the same rights as indigenous Indonesians have attracted a lot of critic from Indonesian society. Describing the practice of "alienation" of Tionghoa citizens. Especially by converting their economic superiority and their negative character such as arrogance and exclusivity, which prevents them from being treated as other citizens.⁷ When viewed from the fact that today ethnics of Muslim Tionghoa and Indigenous Muslim have blended and united. Such discourse appears in the media still.

The realize a harmonious relationship using the method describe above, it is necessary to have a forum or body. The container in question is an institution that can be between Tionghoa citizens with indigenous natives. With the existence of these bridges, it is expected that updates between the two parties can be established an finally realize social integration. PITI is non political organization which acts as a place where most Muslim Tionghoa practice Islamic Law and teach there is no class that distinguishes it except the tax. By the cause of the mas "for the existence of PITI in the middle of the community can be me. From the series of religious harmony and conclusions mentioned above, the PITI organizational strategy can be formulated in empowering individuals to achieve their goals, especially in providing support and constraints. Socially, secondly, what factor do i add to the development of Islamic faith in the realization of social integration the problem is first Iman Tauhid the integration of formerly the name is Persatuan Islam Tionghoa Indonesia (PITI) at a time when relations between ethnic Tionghoa and natives were still poor. The relationship is estimated because the impact of the strata division of the three groups carried out by the Dutch sat colonialized in Indonesian.

The distribution of the strata alienated Tionghoa from indigenous people in a socio-cultural and economic law, because with special treatment to

Tionghoa people from the Netherlands it resulted in the existence of a “social gap” with the natives. The Tionghoa are seen as having better lives than natives. Coupled with the bad stigmas that actually originated or made by the invaders so that the two groups did not unite. They were afraid that if the two groups united would endanger their position as colonialists trust.⁸

Religion or belief is something that is rights for every human being. In the Tionghoa ethnic community in the city of Medan many still adhere to Syncretism which has been inherited from generation to generation. Unlike the case with indigenous ethnic groups who are generally Muslims and Christian. However, due to ethnic marriage the conversion of religion especially to Islam is not an easy thing for Tionghoa people. This is said by key informant Tionghoa converts who always get opposition from their family and community environment. This is also the case with some of the following informants.

Hadayani (Sun Chong, 40 years old, a fried food seller) said that the beginning of entering Islam for religious activities (studying Islam) was always done clan destiny, fearful of being known. The issue of Islam is because awareness of the truth of Islam is through a long process and is supported by a residential environment and Muslim relatives. More easily accepted in societies that are predominantly Muslim. Previously with Buddhism, I was still grouped in second class society.⁹ In Islam there are clearly to drink liquor, eating prohibited foods (pigs and dogs) lying and gambling named Djojok (work of Lectures and Architects) saying “I used to when i was child lived in a downtown urban shop because my old charcoal worked as a shop merchant. I often play in the alley shop with Muslim children and often also in the afternoon invited friends to go Musholla. I just followed him and did not know the baliwa. I joined the Koran there. However, at that time I was still a Christian. Gradually, because of the frequent teaching i embraced Islam. Parents also relax and troubleshoot there is one more thing from the reviews that are delivered every time is a convert to there should be no problem for them to convert. They are also relaxed and calm. There may only be a slight inner scratch because they belong to Tionghoa ethnicity.

However, for ethnic Tionghoa who are married to natives and convert to Christianity do or have serious problems or obstacles, as stated by J. Anto, “In terms of religion there is not much change, but in values there are interactions between different ethnic groups. Each party must understand the differences that exist. The finding of the date shows that all informants acknowledge that the world view of values experienced a shift with the existence of intercultural communication by bringing different cultural background such as a social value and various regulations.

The Relevance of the Muslim Culture of Tionghoa to Indigenous Muslims in Indonesia in the Context Han Kitab

The Han Kitab literature was a direct product of the scripture hall system and owes its genesis to the leaders of this educational network. This body literature was the result of scholar's interplay between traditional Chinese philosophical and religious thought and Islamic sources. The establishment of a new educational system led to the transformation of the local Islamic discourse, which was articulated through the Han Kitab texts. Sino-Islamic texts were dialogical creations that were marked and bound by their particular cultural repertoire. Rendering foreign knowledge intelligible within the local context generated vernacular discourse and thus the translational processes were not merely a linguistic search for equivalence. Either the self identification or styled appearance of a Chinese text as a translation of an Arabic or Persian source sought to represent and acquire the authority of the broader Islamic discursive tradition. Therefore, rendering Arabic and Persian ideas into Chinese was a flexible process, which does not necessarily correlate with our modern notion of translation. The Han Kitab texts were cultural articulations of an inherited system of beliefs that was interpreted and mediated through local modes of meaning and signification. Outlining hermeneutical patterns and methods of Sino Muslim authors can also assist scholars in recognizing and articulating these strategies that were employed in other Asian contexts. Wang Daiyu, the pioneer of Sino Islamic literature, is significant because he represents the nascent stage of this development and a foundational example of Sino Islamic literature.¹⁰

How and when Islam first arrived in China is uncertain. An early eighteenth century Han kitab text, however the Hui yuanlai (the origins of the Hui), attributed to Liu Sanjie (the father) of Liu Zhi, claim Tionghoa Muslim community was first established in 651, by a man named Sahabo Sahadi Wogesi that is by sahaba Sa'd ibn Abi Waqqas, the prophet Muhammad's maternal uncle. Although this legend remains very prevalent amongst contemporary Hui, it has not found widespread acceptance elsewhere. Rather, mainstream Scholarship prefers to date China's first Muslim settlements, when the Japanese monk, Kanshin, noted Persian and Arab mercantile settlements at north Hainan and Guangzhou (in Guangdong province). Certainly, by the end of the Dynasty Tang (618-907), Tionghoa Muslim population was both well established and substantial. Composed primarily of sojourning Persian and Arab merchant, by the end of the Song dynasty (906-1279) it had spread right across China, with important concentrations in the southern coastal provinces of Guangdong and Fujian. The advent of the Mongol Yuan Dynasty (1271-1368), however saw Tionghoa Muslim population suddenly increase in

both size and importance.

During their Asian campaigns, the Mongols enslaved a large number of Central Asian and Persian Muslim, co-opting them into their army and later resettling them in Tionghoa Muslim. Moreover, because the Mongols were a traditionally nomadic people, unused to living and managing a settled lifestyle, these Muslims (in addition to those already resident in Chinese) quickly rose to positions of power, the Yuan founder, Kublai Khan (1260-1294), was unwilling to trust Tionghoa native Han population, who resented the rule of a non-Chinese dynasty. He therefore tasked the Muslims with governing his new empire. Indeed, the Yuan shi (The imperial records of the Yuan Dynasty) provides the details of numerous high-ranking Muslims officials, including Kublai Khan chief minister (a man named Ahmad) and several important military figures. It was also during this period that Muslim were granted a monopoly over China's foreign trade, giving them access to great wealth.¹¹

This very briefly summaries Neo-Confucian cosmology. Wang Daiyu, however utilized it to express Islam he recast the Non Ultimate as Allah's divine essence, or that which cannot be designated by name or attribute and the great ultimate as the divinity of Allah or those specific and discernible divine attributes which gave rise to the universe. Regarding the act creation, Wang Daiyu and in a manner reminiscent of medieval Muslim philosopher and their use of Neo Platonic thought fully appropriated the Neo Confucian concepts of vital energy and yin and yang observing that the Koran does not specify a precise mechanism for creation, Wang Daiyu saw no issue with accepting these concepts as valid.¹²

Impact The Relevance of the Muslim Culture of Tionghoa to Indigenous Muslims in Indonesian

Wang Daiyu was one of the first Sino-Muslim authors to expound the theological perspective of Islam using written Chinese, and he was influential in developing the initial Tionghoa discourse for explaining Islamic knowledge. This formative period of the Han Kitab literature is indebted to Wang's work because he clarified a reliable view of Islam in a clear and simple language, which could easily be understood by the educated Chinese speaking Muslims of the time. Wang received a traditional Islamic education as a child. He was Hadith literature, jurisprudence (fiqh), practical morality, theology (kalam), along with theoretical Sufism (tasawuf) and perhaps Islamic philosophy (falsafa). By the age twenty, Wang began learning literally Chinese but he never received a formal education in the Chinese in the scripture hall system in Nanjing. At thirty, he wrote, "I was so ashamed of my stupidity and smallness that I started to read

(Chinese) books on metaphysics and history. As a Muslim scholar, Wang's concern about his lack of knowledge was a result of his inability to converse with educated Sino-Muslims those who had undertaken a traditional Tionghoa education, who understood the Confucian classics, but were unable to understand the principles of Islam. This situation appeared to be the motivating factor for Wang to commence his work on synthesizing Islam and Confucianism and clarifying their differences.

Wang Daiyu's description of the heart reflected the understandings of many Sufi authors who developed a detailed psychological picture of humans and their various levels of being. In this general schema, the heart lies at the intersection between the *nafs* and the *ruh*. The Koran use of the term *nafs* generally designates an individual with reference to the lower human soul, described as the self. It designates the features of an individual's animal nature, where the person is caught up in the material world of multiplicity. In the Koran, *ruh* refers to God's breath and is that which gives life to humans. According to this arrangement, the heart is the incorporeal, luminous substance that is situated at the battleground between these two words of unity (*ruh*) and multiplicity (*nafs*), being pulled in both directions. According to the Koran it also has several levels, which have been interpreted in various ways by the Sufis the outermost breast (*sadr*), the fleshy heart (*qalb*), the pericardium (*fu'ad*), and the inner heart (*lubb*). The ultimate goal is to attain the higher level of the *ruh* through the inner conflict against the animal instinct of the *nafs* (*riyadat al-nafs*).¹³

Conclusion

To summarize our discussion so far, from the mid-seventeenth century onwards, China became host to distinctive brand of Islam called the Han Kitab. Partially inspired by a unique set of cultural and linguistic circumstances, ideologically the Han Kitab came to rest on the Islamic concept of *din al-fitra* (the original religion). Evolved from Islam's key texts, the concept of *din al-fitra* denotes the "correct religion" ordained by God (see Koran 30:30). Although only perfected in the Koran, this "correct religion" also constituted the core of several earlier messages, sent to the peoples of all nations by a series of (usually unidentified) prophets. Some of China's Sinicized Muslims (known as the Hui), informed by a close analysis of Neo Confucian thought, argued that Confucius had been a bearer of *din al-fitra*, with the Chinese concept which essentially being equivalent to the Islamic concept of prophethood.

Ultimately, the Han Kitab is an authentic Islamic tradition, embodying many of the principles of moderation (*wasatiyya*). Given the concerns currently facing Islam, our paper would like to recommend that this Tionghoa Muslim tradition be examined in more depth, to determine precisely how it could

contribute to modern *islah* paradigm. Few (if any) Muslim scholars are currently aware of the Han Kitab, the pressing need to develop a moderate Islamic stance capable of tackling extreme Salafi through suggest that this needs to change. Additionally, the Han Kitab unique blend of Islamic and Neo Confucian thought may also have policy implications for the Muslim majority countries of Southeast Asia. Since independence, these countries (and especially Malaysia) have experienced an acute need to effectively integrate their Non Muslim Han minorities.¹⁴

Endnotes

¹ Hasan Baharun & Robiatul Awwaliyah, "Pendidikan Multikultural dalam Menanggulangi Narasi Islamisme di Indonesia", *Jurnal Pendidikan Agama Islam (Journal of Islamic Education Studies)*, Volume 5, Nomor 2 (2017), hal: 225.

² Ririn Darini, "Nasionalisme Etnis Tionghoa di Indonesia 1900-1945", hlm: 2-3.

³ Moh. Muhyidin, "Peran Persatuan Islam Tionghoa Indonesia (PTII) Terhadap Islamisasi Indonesia", *Skripsi Jurusan Studi Agama-Agama, Fakultas Ushuludin, Universitas Islam Negeri Syarif Hidayatullah Jakarta 2017M/1438H*, hlm: 38-39.

⁴ Fahmi Rafika Pradana, "Integrasi Sosial Muslim-Tionghoa Studi atas Partisipasi PITI DIY dalam Gerakan Pembauran", *Jurnal Ilmiah Sosiologi Agama*, hlm: 106-107.

⁵ Septian Adi Chandra, Wasino dan Bain, "Perkembangan Agama Islam di Kalangan Etnis Tionghoa Semarang Tahun 1972-1988", *Journal of Indonesian History*, hlm:

⁶ Kristian Petersen, "The Heart of Wang Daiyu's Philosophy: The Seven Subtleties of Islamic Spiritual Physiology", *Journal of Sufi Studies* (2013), hlm: 182

⁷ Ezmieralda Melissa, "Representasi Warga Tionghoa dan Kecinaan dalam Media Kontemporer

⁸ Fahmi Rafika Perdana, "Integrasi Sosial Muslim Tionghoa Studi atas Partisipasi PITI DIY dalam Gerakan Pembaruan", *Jurnal Ilmiah Sosiologi Agama*, hlm: 108-110.

⁹ Lusiana Adriani Lubis, "Komunikasi Antarbudaya Etnis Tionghoa dan Pribumi di Kota Medan", *Jurnal Ilmu Komunikasi*, Volume 10, Nomor 1, Januari- April 2012, hlm: 19-20.

¹⁰ Kristian Petersen, "The Heart of Wang Daiyu's Philosophy: The Seven Subtleties of Islamic Spiritual Physiology", 2013, hlm: 183

¹¹ Alexander Wain, "Islam in China: The Han Kitab Tradition in the Writings of Wang Daiyu, Ma Zhu, and Liu Ziu, With a Note on Their Relevance For Contemporary Islam", Produced and Distribution by IAIS Malaysia, hlm: 29-30. And look Leo Suryana, "Admiral Zheng He and Southeast Asia", *Institute of Southeast Asian Studies*, 2005

¹² Alexander Wain, "Islam in China: The Han Kitab Tradition in the Writings of Wang Daiyu, Ma Zhu, and Liu Ziu, With a Note on Their Relevance For Contemporary Islam", Produced and Distribution by IAIS Malaysia, hlm: 31

¹³ Kristian Petersen, "The Heart of Wang Daiyu's Philosophy: The Seven Subtleties of Islamic Spiritual Physiology", 2019, *Journal of Sufi Studies*, hlm: 185-187

¹⁴ Alexander Wain, "Islam in China: The Han Kitab Tradition in The Writings of Wang Daiyu, Ma Zhu and Liu Zhi, With a Note on Their Relevance for Contemporary Islam", Produced and distributed by IAIS Malaysia

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