



Mobilization of Da'wah Resources for Chinese Muslims in Indonesia

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Abstract

The Indonesia Chinese Muslim Association (Persatuan Islam Tionghoa Indonesia /PITI) is an organization that has a unique role and phenomenon in Indonesia. The PITI phenomenon is related to the integration and role of the Chinese ethnic group in the realm of Islam in Indonesia. As a religious organization, PITI aims to integrate Chinese groups in Indonesia on an internal religious and ethnic basis. It is due to the long and complex history of the role of ethnic Chinese in Indonesian society, which includes various religious beliefs and beliefs. This article discusses the revitalization of the Da'wah of Chinese Muslims by PITI. PITI is considered an embryo that reinforces the existence of ethnic Chinese in the social arena, especially in establishing relations with natives. PITI should be able to maximize this role to convey opinions and ideas through cadres and utilize existing resources. The author uses a qualitative model by prioritizing the paradigm of social preaching. The analysis in this article will be presented through the results of elaboration with Oberschall's resource mobilization theory, aiming to determine the aspect of resources in the succession of social movements (da'wah). This article has the results of a study that PITI must be a pioneer in alleviating the social disparities that reverberate around natives, Muslims, and Chinese. The effort can be made to optimize their resources to share fresh narratives through their various da'wah channels.

Keywords: da'wah revitalization, Chinese Muslims, *Persatuan Islam Tionghoa Indonesia*, resource mobilization

Introduction

The Indonesian Chinese Muslim Association or Persatuan Islam Tionghoa Indonesia (referred to as PITI) is a forum for accommodating Muslims of Chinese. It is expected to be the forerunner of assimilation between ethnic Chinese and indigenous people in Indonesia because issues around social integration between the two groups always experience hardship (Rahmawati et al., 2018).

PITI is the main support for Chinese Muslim groups in seeking protection, freedom

of association, and active mobilization to promote democracy, anti-discrimination, and the revitalization of da'wah based on a cultural approach (Maulana, 2013).

Chinese Muslims, as dual minority actors, are in a marginalized society (Seise, 2019). Most of the followers of Islam from the Chinese faction are converts who initially did not get acceptance from their group, especially their families. They are also considered a Chinese group viewed negatively by the natives. The decision to be Islam was intended to reduce tension and hatred; however, the stigma

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is difficult to remove without dialogue to mediate this polemic.

It is the implication that the author then sees that efforts to disseminate da'wah echoed by PITI tend not to be inclusive of the public, which is still exclusive to the internal corridors of the organization. Internal da'wah to PITI members tends to have a *bil hal* da'wah model, which is carried out between individuals to individuals who are members of the PITI's internal organization (Abdillah & Sjafei, 2019; Ramli, 2019a).

"Anti-Chinese" sentiment still leaves deep memories due to a reasonably dark track record caused by various factors, including economic issues, among factions of indigenous people and ethnic Chinese (Rohman, 2019). It created a relatively ethnocentric solid phenomenon, resulting in widespread discrimination.

Why does the PITI organization need to try to instill da'wah in the general public? PITI is seen as an embryo of a Chinese Muslim organization that has the goal of accommodating Chinese Muslims and bringing together the harmony of Islam, natives, and Chinese ethnicity which had raged (Khafidhussalam, 2022; Nofra & Kharisma, 2019).

The author argues that the disparity between ethnic Chinese and indigenous groups (especially Muslims) can be reduced through scholarly interactions and various opinions, including written culture. The Chinese Muslim delegation is expected to do this because Islamic identity has a common bond (H. R. Harahap, 2020; Kadri & Wahid, 2021; Varanida, 2016).

In addition, a method of da'wah that is more open to the public can help improve

the perception of indigenous people towards Chinese Muslims. This declaration needs to be carried out by PITI to realize cultural and holistic da'wah, with the potential to resolve issues related to Islam, indigenous peoples, and the Chinese. PITI's da'wah efforts are limited to internal organization and creating a new opinion of peace between Chinese and natives with representatives of Chinese Muslims.

Several previous scientific studies paid attention to PITI. However, the author sees several gaps that have not been given much attention and become areas of academic work. Several studies have shown that PITI studies are still local and are segmented towards actualization in the regions. For example, Mahfud and Rahmawati in East Java, Harahap in North Sumatra, and Perdana in Yogyakarta, so it has not comprehensively touched on PITI in national coverage (A. S. Harahap, 2012; Mahfud, 2018; Perdana, 2015; Rahmawati et al., 2018).

Other research raises the issue of stereotypes. For example, the Bugis Makassar and Padang Pariaman ethnic groups give strong stereotypes and prejudices about Chinese ethnicity because conflicts often occur between the two. (Juditha, 2015; Sari & Dewi, 2020). Besides,

Another problem is the lack of response to the revitalization of Human Resources (HR) to actualize PITI's da'wah, which seems to be receding and not obvious on the public surface. It prompted the author to discuss it from Oberschall's resource mobilization perspective.

To analyze the agitation that PITI can face, the author uses the paradigm of Resource Mobilization Theory by Oberschall (1973)

(Locher, 2002). This theory explains how organizations like PITI can effectively carry out social movements (Putri et al., 2022). The assumption is that this theory can answer the fluency of social mobilization by considering various factors orbiting an organization.

The factors surrounding this theory are (1) Social movement organizations. Availability of a forum for togetherness that can accommodate the aspirations and concerns of a community; (2) Leaders and Leadership are instruments in organizations where one party becomes the axis of the movement. Meanwhile, leadership is defined as skills in giving influence to organize in achieving a goal. (3) Resources, namely the available resources used as capital in building social agitation. (4) Network and participation, which is connectivity that can bridge the diffusion of ideas and ideas of a community, and (5) Opportunities for the public, which sees the potential that exists in society in accepting an idea (Putra et al., 2021; Putri et al., 2022).

Thus, the author's discussion focuses on PITI's journey as a forum for Chinese Muslims in Indonesia. Furthermore, the author also discusses the da'wah challenges faced by PITI, including considering the social disparities that occur. In addition, the author also discusses the ideal da'wah that is relevant to be carried out by PITI at this time, especially when viewed through the resource mobilization theory.

Method

This study adopts a qualitative approach by focusing on the paradigm of social da'wah. This research will discuss PITI as a forum for da'wah for Chinese Muslims, using the

perspective of resource mobilization from Oberschall (Pettinicchio, 2012; Tillery, 2019). The author uses sources from library literature (books and journals) and websites to collect data. The literature review conducted by the author involves a review of the topics discussed, namely: (1) the historicity of PITI as a forum for da'wah, (2) challenges and gaps in PITI da'wah, and (3) PITI's ideal da'wah with the perspective of Resource Mobilization. In conclusion, the author hopes the reader can draw proportionate findings on this study's problematic and argumentative exposure.

Result

The Establishment History of the Indonesian Chinese Muslims Association (PITI)

The PITI was founded in Jakarta on April 14, 1961, by Oei Tjeng Hien (Abdul Karim), Yap A Siong (Abdusomad), and Kho Goan Tjin. Initially, PITI was a local scale movement in Medan and Bengkulu but later developed into a product of ideas that operate on a national scale (A. S. Harahap, 2012).

On the recommendation of the Chairman of PP Muhammadiyah, KH Ibrahim, to launch da'wah from Chinese to Chinese, a merger was carried out between the PITI in Medan and the Chinese Muslim Association in Bengkulu, then moved into the national sphere. (El Guyanie, 2018; Sabrina, 2020).

The existence of PITI in the national realm is a realistic response to accommodate the growing Chinese Muslim group. The establishment of PITI was triggered by polemics, including the lack of a place for religious learning for Chinese Muslims (Mahfud, 2018).

Most Chinese Muslims do not find optimal sources of learning because their parents and siblings are still unfamiliar with the religion. Through this fact, PITI tries to accommodate Chinese Muslims to carry out Islamic teachings comprehensively and overcome various religious problems related to social life with indigenous people.

The existence of PITI as a forum for Chinese Muslims experienced complicated social turmoil when it was founded. It can be seen from the historical facts that PITI emerged during the transition of the ideological movement from the Indonesian Communist Party (PKI) to the Nationalist-Pancasilaist Old Order government. (El Guyanie, 2018).

After the collapse of the Old Order government, the New Order government carried out a massive restoration of national and state life, including matters of religious life that were national in scale and were not oriented towards racial and ethnic groups. In response to this policy, the PITI leadership synchronized by dissolving PITI and forming a new PITI on December 25, 1972. However, in its development, PITI returned to its initial identity as the Indonesian Chinese Muslim Association in May 2000 under the protection and attention of Abdurrahman Wahid as President of the Republic of Indonesia. (Mustajab, 2015).

The Challenge of the Gap between Islam, Indigenous, and Chinese

Many imbalances, even prejudices, exist in discussions about Islam & Chinese. The cliched perception of this issue involves various factors, such as social, cultural, and historical factors (Abidin, 2022), which are significant obstacles to da'wah activities,

including PITI da'wah.

The history of Chinese and indigenous peoples has a long history. From the Chinese Theory perspective, Islamization in the archipelago was influenced by China through Zheng He's expedition during the Ming Dynasty. Zheng He, ambassador of science, trade, and technology from China, traveled to the Indonesian Archipelago and the Southeast Asian region. This expedition significantly impacted cultural interaction, trade, and the spread of Islam in the archipelago (Pratisti et al., 2020; Prihantoro & Hestiningrum, 2020; Qurtuby, 2003).

However, whether this historical record is significant in the future depends on the country's power domination after the 1945 proclamation. Many sentiments try to marginalize historical facts written in much scholarly literature.

The Chinese ethnic in Indonesia has had a long journey of resistance (Abidin, 2022). Despite being labeled as an ethnic minority with exclusive, materialistic, and individualistic characteristics, they controlled many economic sectors after Dutch colonialism left in the 1950s. It led to the general perception of the local community pinning the stigma "londo sipit" to describe the physical characteristics of slanted eyes and Dutch colonial features (Hudayah & Winarni, 2014; Wijayanti, 2019).

Many Chinese become Muslims because they do not want to experience excessive confrontation due to the indigenous people's perception of "Anti-China" (Mahfud, 2018). The Chinese faction saw this as an effort to protect themselves from being involved in ethnic sentiments in their homeland. However, many Chinese citizens converted to

Islam based on their beliefs and independence. Interestingly, this action also has an essential contribution to the process of cultural assimilation and social integration based on diversity.

PITI resistance and Chinese groups are faced with many challenges of cultural assimilation. Attempts at dialogue and social integration with the indigenous people are difficult due to banal sentiments and doctrines towards the Chinese group which thrives. Construction of the Cheng Ho Mosque, an icon of Chinese-Islamic ties, was initially difficult due to ridicule and threats to avoid cultural syncretism. However, the community welcomed this cultural-religious symbol, reducing the potential for hatred among ethnic Chinese, Muslims and indigenous peoples.

Syamsuddin (in Harahap) noted five main obstacles in PITI's da'wah to the Chinese group. First, the negative paradigm towards Islamic teachings and their adherents which are considered old-fashioned, conservative, and hinder progress. Second, relational barriers by individual followers of Islam because the family and surrounding environment are still strong with their religion of origin. Third is the lack of ideal figures who can be role models in optimal religious practice. Fourth, the Chinese group's materialistic character causes an assumption of social status decadence when family members decide to convert to Islam. Fifth, the cultural customs of Chinese families are contrary to Islamic religious ethics (A. S. Harahap, 2012). There needs to be reconciliation between Islam, natives & Chinese to create harmonious links (Panuju, 2019).

Discussion

Ideal Da'wah Effort by PITI

Da'wah by PITI focuses on the internal scale of the organization and is implemented through various activities. The teaching aspect is realized through regular recitation and guidance forums, 'iqra classes, majelis ta'lim, breaking the fast and tarawih together, and commemorating Islamic holidays. Meanwhile, socially, PITI protects members who experience discrimination and visit mass organizations such as Nahdlatul Ulama (NU), Muhammadiyah, and al-Wasliyyah.

In this case, the central PITI realizes da'wah efforts by submitting work programs to Regional Coordinators spread throughout Indonesia. This freedom is a form of autonomy granted by the central PITI management to be managed based on the needs of each region. The condition is that the work program does not conflict with the central PITI's vision and mission and AD ART (Anggaran Dasar Anggaran Rumah Tangga).

Its flexibility allows PITI's da'wah climate to be developed through various channels, for example, by optimizing public discussions to purify perceptions, as was done by PITI Korwil Yogyakarta and PITI South Sulawesi (Perdana, 2015; Ramli, 2019b). The potential of each regional coordinator can be optimized through consolidation with various parties. PITI should use big cities with quality educational institutions and universities to hold friendly forums and discussions. This kind of performance can create awareness and strengthen the aspects of religion and nationality, especially those related to the Chinese-indigenous issue.

The tendency of Malay and Chinese ethnicity is evident in Palembang, as

Herwansyah explains. The PITI courtiers in Palembang try not to be too dominant on one side only, namely too Islamic or showing their Chinese identity too much. It aims to maintain negative sentiment while carrying out purification slowly by religious actors there. Even in practice, PITI Palembang has the same style of da'wah (internally). For example, coaching converts to converts, the tahfidz house program, and efforts to build interaction with the local Grand Mosque (Herwansyah, 2019).

Mahfud reported that the development of PITI in the East Java Regional Coordinator also experienced a satisfactory escalation. PITI's involvement in community activities through its collaboration with NU, Muhammadiyah, MUI, and pesantren foundations in East Java is quite harmonious. The various activities carried out by PITI include commemorating the Nuzulul Quran, blood donations, and traditional Chinese medicine (acupuncture), and providing tree seeds for 84 Islamic boarding schools in East Java to address ecological issues (Mahfud, 2018). The creation of a correlation between the Chinese Muslim community and indigenous Muslims sparked appreciation from the Chinese Government through the Chinese consulate in Surabaya (Rohman, 2019).

The PITI da'wah movement can be maximized by exploring sectors that reach a wider public. Currently, the information channel from PITI is not optimal in getting people curious about PITI or introducing PITI to the public space. The chenghoo.co website, which was only initiated by the East Java Regional Management, did not sufficiently cover the information needs (Chenghoo.co | Official Website Yayasan Haji Muhammad Cheng Hoo Indonesia, n.d.).

Maulana reported that the existence of PITI in expressing identity narratives was echoed through the Komunitas magazine in 2002 after Presidential Decree No. 6 of 2000 by President Abdurrahman Wahid. This Komunitas Bulletin became an important embryo for Chinese Muslim groups in conveying narratives about Chinese Muslims, which was later reformed into Cheng Ho magazine by PITI East Java (Maulana, 2013).

In da'wah, through the mass media at this time, websites and bulletins such as chenghoo.co and Cheng Ho magazine have not been optimal in conveying opinion offers to the public. It needs to be a serious concern for all PITI members to voice fresh opinions explaining their role in presenting the Chinese Muslim paradigm. This activity report and opinion distribution are helpful for consumption by the general public who wish to become more familiar with Chinese Muslims' inclusive and objective attitude. If the public is still affected by the "Anti-China" tendency, this opinion can become a new mirror and bargaining chip, prioritizing identity as fellow Muslims.

It is in line with what Lasswell said (in Miroshnichenko), "Who says what which channel, media and what effects" information whose validity is more reliable by considering its source, including where the information is produced and who is the producer of the information (Miroshnichenko, 2021).

This fact becomes interesting if information listened to by the public about Chinese Muslims is obtained through the proper media channels with relevant information producers. The offer of fresh studies from the Chinese Muslim delegation provides an opportunity to provide inclusive

information about ethnic Chinese and Chinese Muslims.

PITI Da'wah in Human Resources Mobilization

Oberschall (1973) became one of the initiators in explaining the concept of Resource Mobilization. The effectiveness of the mobilization fluency of an organizational forum can be achieved if there are five main factors, namely (1) organizational units, (2) leader and leadership, (3) resources, (4) networking & participation, and (5) opportunities (Locher, 2002).

Pichardo (1988) (in Sukmana) summarizes three basic elements in Resource Mobilization, namely resources, motivation, and environment (Konsep Dan Teori Gerakan Sosial, 2016). In this context, the author interprets mobilization as an organizational succession effort with clear principles, values, and structures. It is in line with Oberschall's intention, which states that mobilization is an implementation of measures to achieve the collective goals of an organization.

For the author, PITI can massively maximize its propaganda agitation using fresher methods. Sukmana stated that an organization will continue to be sustainable if it has principles, value systems, norms, and actions that lead to achieving collective goals (Konsep Dan Teori Gerakan Sosial, 2016). Pichardo's formula shows that PITI has an inclusive organization and resources, including moral, cultural, material, social, and human resources.

PITI has received moral support from the post-New Order government (Mahfud, 2018; Muzakki, 2010), several organizations (NU and Muhammadiyah), and various

institutional institutions that interact and work with PITI. Strong figures from multiple backgrounds, Chinese and Muslim, have also become part of PITI's cultural and material resources.

These resources must be utilized as a characteristic of cultural resources by prioritizing elaborating religious, rational, and productive values and principles. PITI also develops social networks as a significant resource through various channels. Interactions carried out with community organizations and institutional institutions must continue to be developed to strengthen the existence of PITI as a da'wah institution.

It must be appropriately utilized as a characteristic of cultural resources by prioritizing elaborating religious, rational, and productive values & principles. PITI also participates in developing social networks as a resource that is quite significant to manage, namely through existing channels. As with the interactions carried out by PITI with various institutional community organizations, this should continue to be developed by expanding beneficial ties to the existence of PITI as a da'wah institution.

Human resources are an essential factor that PITI must consider. The role of youth in the organization is a critical milestone in the long-term sustainability of PITI. The domination of seniors in internal PITI needs to be continued by successors from younger circles to display identity, the existence of novelty, and conformity with the current context (Hoon, 2011).

They can present various opinions to the public through accessible channels. It will reflect the spirit of the Chinese, who are more open to purifying issues surrounding

the Chinese (Rahmawati et al., 2018). These channels can be realized by conveying quality writing and informative content from PITI members as human resources belonging to the organization. The hope is that the tradition of sustainability will continue, and the cadres within the PITI organization can become a bridge for interaction between Chinese Muslims and non-Chinese Muslims to maintain harmony in their respective environments.

Optimization of PITI resources must align with considering opportunities in the public segment. Seeing the negative stigma surrounding the Chinese ethnicity, PITI needs to make a da'wah move to clean up this stigma. It utilizes all elements and resources, optimizing organization leadership and responding to the public interest.

Conclusion

PITI is a da'wah forum that aims to integrate Chinese groups into the internal religious and ethnic basis. The existence of PITI in its da'wah mission in Indonesia faces many complex challenges, including internal polemic when someone of Chinese decides to convert to Islam and external polemic when interacting with indigenous people. Given the history of the Chinese and indigenous peoples, filled with tendentious conflicts, PITI is essential in mediating problems. As a Muslim representative from the Chinese community, PITI has the potential to be a reflection of ethnic Chinese harmony in a social context, as well as being productive in action. Moreover, PITI's resources need to be improved by contributing fresh ideas from Chinese Muslims to open a parallel paradigm for Muslims (in particular) and indigenous people (in general).

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