



DA'WAH OF BANYUMAS ISLAMIC CHINESE ETHNICITY IN THE DEVELOPMENT OF RELIGIOUS MODERATION

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Abstract

Keywords:

*da'wah; muslim
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This research focuses on the ethnic-based da'wah model of the Chinese Muslim community who is members of the Indonesian Chinese Islamic Association (PITI) Banyumas in promoting religious moderation. The Banyumas Chinese Muslim community chooses the middle path and contributes to religious moderation through various da'wah activities. This research method uses documentation, interviews, and observations. The results of this study describe an ethnic-based da'wah model through structural and cultural da'wah movements. The da'wah developed promotes a moderate attitude with a socio-economic and socio-cultural approach. Ethnic Chinese who have recently embraced Islam (mualaf) receive training in economic empowerment. The Chinese Muslim community also embodies tolerance in an open attitude towards non-Muslim Chinese ethnicities and various other religious groups. An example of public openness is their acceptance of the Cap Go Meh culture and the lion dance tradition. A moderate attitude is shown by neutrality that is not extreme right and extreme left on the choice of religious schools of thought. PITI places people in the center of society's varieties. Da'wah facilities employ the mosque as a venue for preaching and religious education based on social interaction. Chinese Muslims' preaching through an open, reasonable, and community engagement has been well received by the general public.

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Abstrak

Kata kunci:

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Fokus penelitian ini tentang model dakwah berbasis etnis pada komunitas Tionghoa Muslim yang tergabung dalam Persatuan Islam Tionghoa Indonesia (PITI) Banyumas dalam menyemaikan moderasi beragama. Jalan moderat yang dipilih oleh komunitas Islam Tionghoa Banyumas turut berkontribusi dalam mengembangkan moderasi beragama melalui berbagai aktivitas dakwah. Metode penelitian ini menggunakan dokumentasi, wawancara dan observasi. Hasil penelitian ini menggambarkan bahwa model dakwah berbasis etnis ini dilakukan melalui gerakan dakwah struktural dan kultural. Dakwah yang dikembangkan mengedepankan sikap moderat dengan pendekatan sosial ekonomi dan sosial budaya. Pemberdayaan aspek sosial ekonomi ditujukan bagi etnis Tionghoa yang baru masuk Islam (mualaf) untuk membekali kehidupan baru seorang muslim. Aspek sosial budaya diwujudkan pada sikap terbuka bagi etnis Tionghoa nonmuslim dan kelompok masyarakat yang berbeda. Keterbukaan itu nampak pada penerimaan dan kolaborasi budaya Cap Go Meh dan tradisi naga barongsai. Sikap moderat ditunjukkan dengan netralitas yang tidak ekstrim kanan dan ekstrim kiri pada pilihan golongan mazhab keagamaan, PITI berada di jalur tengah bagi umat di antara varian kelompok masyarakat. Sarana dakwah menggunakan masjid sebagai pusat dakwah dan pendidikan keagamaan melalui pendekatan interaksi sosial. Melalui sikap moderat yang terbuka dan penuh penerimaan, dakwah komunitas Islam Tionghoa dapat diterima dan mampu berinteraksi dengan masyarakat sampai sekarang

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INTRODUCTION

Human creativity has manifested itself throughout history through various activities, including social and economic structures, science and technology, and symbolic processes (Kuntowijoyo, 2006). Changes in the social arrangement of society will become increasingly appealing as civilization progresses. Social organizations come in various shapes, sizes, traditions, patterns, and features that adapt to the changing demands of the times. As an entity that maintains the existence of the results of cultural struggles and social interactions that create new habits and histories according to the needs of society.

The emergence of entities in a society undergoing industrialization affects collective consciousness in religious life. Within the socio-religious framework, spiritual energy, which revolves around the circle of Kiai, teachers, learning, mosque, and pesantren in the 19th century, rediscovered the social organization of faith and in larger units. Religious community groups gave rise to religious movements, from the Syarikat Islam to the birth of Muhammadiyah, Nahdlatul Ulama, and so on (Kuntowijoyo, 2006), including the entry of Chinese people to the archipelago with a mission to expand trade that gave birth to religion. Mass-based unit (Islam) forming a community or organization of the Indonesian Chinese Islamic Association/ Persatuan Islam Tionghoa Indonesia (PITI).

PITI is an organization that was founded in 1961 in Jakarta, precisely during the old order. PITI is a merger of two previous Chinese Muslim organizations, namely the Chinese Islamic Association/Persatuan Islam Tionghoa (PIT) and the Chinese Muslim Association/Persatuan Muslim Tionghoa (PTM). The Chinese Islamic Association was founded by Yap A. Siong and Haji Abdul Karim Oey in Medan in 1953, while Kho Goan Tjin founded the Chinese Muslim Association (Karim, 1982; Setiono, 2008).

Since the Chinese entered the archipelago in the 5th century, they expanded their trade and searched for spices (Choiriah, 2016; Putri, 2018).

During its development, the Chinese nation assimilated, mingled, and intermarried with residents, resulting in a new culture and civilization, including spreading Islam through trade and marriage and other social interaction processes. Chinese ethnicity took firm root in the archipelago, and some of them became Chinese Muslims.

Since its establishment on April 14, 1961, in Jakarta, PITI has focused on the da'wah movement, which has a Chinese ethnic base and society campaigning for an invitation to convert to Islam for ethnic Chinese in particular and community in general (Poerwanto, 2014). On December 15, 1972, PITI had changed its name to Trustees of the Indonesian Tauhid Faith (Pembina Iman Tauhid Islam). The socio-political situation of the country at that time influenced these changes. At the end of 1965, the government took a policy to strengthen national development and character and national unity and integrity. So that there is a prohibition against various symbols and identities was hindering national unity, precisely the use of united language, expressions, and culture.

Due to social-political government, the use of Pembina Iman Tauhid Indonesia lasted for three decades. In mid-May 2000, the government allowed the name of the Indonesian Chinese Islamic Association as before. The inclusion of several characters in the PITI structure, namely Jenderal H. Sudirman and Buya Hamka, who acted as organizational coaches, indicated PITI's openness. This structuring creates an ethnic mix in the composition of the board structure. Thus, to strengthen organizational structure position and network development.

This structural change indicates a more open relationship between ethnic Chinese and the general public, including accepting symbols, characters, ethnicity, and social habitus. This change in social relations gave birth to symbols, popular media, and religious rituals identical to the Chinese Muslim entity in Indonesia. For example, mosques with Chinese architecture, Chinese preachers, and even the Chinese New Year tradition.

Muslim Chinese figures carry a unique Chinese identity by reviving history and nurturing their ties with Muslims in China. Until now, PITI has continued to grow and reaches almost all districts or cities in Indonesia.

Since the establishment of PITI at the central level and developing nationally, the Chinese ethnic in Banyumas Regency have responded well. The ethnic Chinese Banyumas formed PITI Banyumas District Branch in 1992. Not without obstacles, the journey of PITI Banyumas experienced organizational ups and downs and even encountered psycho-social challenges in social interaction relationships. Especially in guarding converts who come from ethnic Chinese. The challenges that arise when individuals of Chinese ethnicity become converts will get pros and cons from the family. There is even isolation and expulsion of someone with the label of not being respectful to their parents. In this context, PITI is a liaison in accompanying, educating, and protecting ethnic Chinese Muslims.

More than that, in general, PITI continues to preach Islam and spread the teachings of kindness to others. They had aspirations to spread Islam *rahmatan lil alamin*, preach an acceptable Islam, and give mercy (compassion) to all worlds. This situation refers to the teachings of Islam that Allah SWT created humans with nations and tribes so that they know each other. Before Allah, all humans are the same; what distinguishes them is the value of their holiness. Prophet Muhammad, in his hadith, also stated that there is no difference between Arab and non-Arabic except for the value of piety (PITI, 2012).

Meanwhile, *da'wah* means calling and inviting others to follow the teachings towards the path of truth. *Da'wah's* fundamental meaning is an invitation to do good things (Aziz, 2019). *Da'wah's* objective is to discover the way of truth, and hence the goal of implementing the teachings of truth is to attain holiness. Undoubtedly, the path of *da'wah* does not violate the concepts of fairness and benefit. *Da'wah* brings calm and peace to those who energize and expand Islamic teachings locally and globally.

Additionally, contemporary preachers have leveraged social media to create networks for *da'wah* efforts centered on information technology. One of the aims of PITI's *da'wah* is to strengthen the propagation organization of Chinese Islamic ethnicity, to remind the history of Chinese and Islam, and to open the tap of ethnic exclusivity so that Chinese and non-Chinese social dialectics can melt again, as in its past (Fakhiroh, 2016). For this reason, the preaching carried out by PITI Banyumas pays attention to local wisdom, which has a special approach, for example, the interaction of religious activity with local culture. *Da'wah* carried out by PITI is oriented towards an internal group of Chinese Muslim ethnicities, Chinese ethnic communities, and the last for global Muslims and universal human beings in the world.

In an interview, Gunawan (2020) stated that ethnic Chinese Muslims in Indonesia are blow-out throughout Indonesia. Symbolically, it can be seen from the *Muhammad Cheng Hoo* Mosque or other mosques founded by the Chinese community members of the PITI. The characteristics of the Chinese Muslim ethnicity are broadly divided into three, namely 1) having a lineage as a Chinese Muslim family, 2) converts who are ethnic Chinese, 3) ethnic Chinese who are married to native Indonesian citizens. This crossing made the distribution of the Chinese Muslim ethnic group more developed and ingrained in the archipelago.

As a result of the interview with Yusuf Gunawan, the head of PITI Banyumas, the *da'wah* activities of PITI embody the internalization of moderate. In accordance with the ideals in the organization, *Da'wah* vision presents Islam *rahmatan lil alamin*, which puts forward the noble values of love and compassion between people so that the surrounding community can adapt and accept Islamic preaching. Islamic teachings spread through the *da'wah* route have a place (space) in society because Islam teaches moderate values (*wasatiyya*). Additionally, as a minority, the community was able to build a mosque for the benefit of society. Additionally, it contains

adaptive interactions that allow for the inclusion of those with differing religious perspectives, including non-Muslims. In Islam, this mindset is referred to as *wasatiyya*, or moderate.

According to Akhmadi (2019) and Rodin (2016), there are two extreme poles in religious life: the extreme right and the radical left. The extreme right is too fixated on the text and tends to ignore the context, while the extreme left tends to ignore the text in the opposite position. Religious moderation is amid these two extreme poles: respecting the text but dialoguing it with contemporary realities. In the context of Islamic Education, religious moderation means teaching religion to form personally pious individuals and make their spiritual understanding an instrument to respect other religious communities.

Extremism is an understanding or group that is excessive in religion, precisely applying religion rigidly and harshly to the point of exceeding the limits of reasonableness (Yunus, 2017). The concept of the extreme right is a continuation of a powerful sense of religious fervor, which is followed up by various social and political relations. Adherents of the extreme right are then referred to as extremists or people who practice extremism, which is a term used to describe a doctrine or attitude, both political and religious, in calling for action in all kinds of ways to achieve its goals (Sumardiana, 2017).

Today's challenge of religious understanding is the extreme right and extreme left understanding movement. The extreme right is an Islamic ideology that is very 'rigid' (rigid). The pattern is easy to disbelieve other people who are different from the group. For example, this understanding is easy to blame other Muslims just because of a different way of praying and performing ablution. This becomes black and white in seeing the differences in Islam (Saifuddin, 2017). As a counter to the right, it is categorized as extreme leftism, namely a liberal group or a group with a liberal understanding; this group has adequate religious knowledge.

The concept of religious moderation, or *wasathiyah*, evolved in response to the development of extremism on both the right and left. Religious moderation is portrayed as the polar opposite of the radical paradigm. The concept of religious moderation is presented as the antithesis of the extremist paradigm. It is stated by Shihab (2019), Islam itself is moderation; that is, all of its teachings tend to restrain. Therefore, adherents must also be moderate. They are moderate in their views and beliefs, reasonable in their thoughts and feelings, and average attachments. So religious moderation provides a more moderate and polite understanding of religious attitudes and behavior. So, Akhmadi (2019) describes that religious moderation is a middle way in Indonesia's midst of religious diversity. Moderation is an archipelagic culture that goes hand in hand and does not mutually negate religion. Local wisdom does not contradict each other but seeks solutions through tolerance.

Many studies related to *da'wah*, ethnic Chinese, and religious moderation have been carried out. Fahiroh (2016) conducted research on implementing the Banyumas Chinese Indonesian Islamic Association (PITI) has stated that *da'wah's* performance includes purification of property through zakat, economic welfare of the people through entrepreneurship, psychological approaches, fostering the basics of Islamic teachings, cultural cultivation. Another pertinent study conducted by Najib (2020) on the Internalization of Islamic Religious Values in the Banyumas Chinese Muslim Community clarifies various points, most notably the internalization of religious values by ethnic Chinese. Some of these activities are in the form of converting to Islam, deepening the fundamental importance of Islam. For members of PITI Banyumas, tabligh and recitation activities, as well as networking with other organizations to work together in *da'wah* and education activities. So that the values developed are solidarity values, generosity values, and moderate values.

Furthermore, a study about *da'wah*, Chinese Muslim ethnicity, and religious moderation was also conducted by Syuan-Yuan (2007) the labels of 'Chinese' and 'Muslim' have been seen as mutually exclusive. Exactly, after the independence of Indonesia, an Islamic *da'wah* (mission) of Muslim Chinese ethnicity changed become the Association of Chinese Muslims of Indonesia. Gladney (1996) argued that the study of the Muslim population in China is acclaimed as a valuable addendum and one of the most extensive listings of modern sources on the Sino-Muslims. Weng (2018) declared that Chinese and non-Chinese Muslims were compounded in a corridor at the office of the Indonesian Chinese Muslim Association, a group of mostly Chinese non-Muslims were practicing qigong, a Chinese breathing exercise. Atwill (2006) explained that the Muslim-led Panthay Rebellion was one of five mid-nineteenth-century rebellions threatening the Chinese imperial court. The Chinese Sultanate begins by contrasting the views of Yunnan held by the imperial center with local and indigenous perspectives.

Chandra, Wasino, & Bain (2015) stated that people of Chinese descent have lived in Indonesia for hundreds of years, there are Chinese Muslim groups sail to the archipelago. In history, Admiral Cheng Hoo succeeded in forming a Chinese Muslim community in Southeast Asia. Including the Palembang Chinese Muslim community became the first Hanafi School in the Indonesian archipelago. Harahap (2012) summarizes that the Indonesian Chinese Islamic Association aims to unite Chinese Muslims in Indonesia in one forum to play a role in the process of Indonesian national unity. PITI is a combination of the Chinese Islamic Association (PIT) led by the late H. Abdusomad (Yap A Siong) and the Chinese Muslim Association (PTM) led by the late Kho Goan Tjin. PIT and PTM were first established in Medan and Bengkulu before Indonesian independence.

According to Fahrurrozi & Thohri (2019) religious moderation became the main movement in Nahdlatul Wathan online media. The movement is developed comprehensively and constructively through positive, educative, and innovative media. Rosmini, Syamsidar, & Haniah (2017) claimed that the *da'wah* of the Chinese Muslim community in Makassar City always represents a moderate religious attitude in all aspects of life. This is based on a sustained, integrated, and thorough understanding and practice of religious diversity in the Qur'an's teachings as an indicator of *kaffah* Islam.

Ramli (2019) noted the ethnic Chinese Muslim minority in Makassar City had become an inseparable part of religious life that lives in harmony and peace. They have a good relationship in their society. Al-Rasyid (2014) explained there are normative teachings in Islam that should not be stopped; inviting humankind to a good path (*makruf*) and eschewing evil and heinous actions. It is called *da'wah*. Abidin (2017) argued that diversity and *da'wah* among Chinese Muslims is a social act as part of a religious experience in the form of thoughts, rituals, and alliances with outsiders.

Chandra (2009) declared that the Chinese Islamic community uses the persuasive lecture method in carrying out their *da'wah*. They invite someone in a subtle, friendly, and polite way. So that people who hear the lectures seem to get wise advice and direction. Fajarita (2019) explained PITI's *da'wah* strategy in Salatiga uses *da'wah* methods adapted to the needs of *mad'u*. The supporting aspects of *da'wah* are contingent upon the activeness and inactivity of participants in *da'wah* activities. Mahfud (2018) declared the establishment of an Indonesian Chinese Muslim community, which continues the work of the Indonesian Chinese Muslim Association. (PITI). The development has also involved the development of both Chinese-based Islamic education institutions and Islamic boarding schools (*pesantren*).

Chen (2021) stated that Chinese migration to the Indonesian archipelago in the pre-colonial era. The effects of post-colonial organizations in challenging, defending or asserting new historical, Islamic, and Chinese identities. Wijayanti, Hafizzullah, & Suharjianto (2020) summarized that when Islam comes into contact with a culture where Islam is preached, a new Islamic culture is produced as a result of the acculturation of local culture with Islamic values. This also occurred among ethnic Chinese who converted to Islam. Chinese Muslims continue to celebrate Chinese New Year and do not have to relinquish their ethnic identity, despite their conversion to Islam. Guyanie (2018) argued that there had been a noticeable shift in the Muslim Tionghoa population. In Indonesia, the Tionghoa people are politically active. The evolving political position of Muslim Tionghoa is connected to Indonesia's ethnic prejudice. According to Wulandari (2020) the persuasive *da'wah* conducted by the Indonesian Chinese Islamic Association (PITI) in Surabaya uses a psychological and cultural approach, namely through the *ta'aruf* stage, tells a personal biography, *da'wah* with music, and performs cultural *da'wah* and some simple, enjoyable concepts.

Previous research found differences in these aspects. The first is the research sample aspect. The research sample of the prior study used a location in Banyumas Regency. The study of the PITI Banyumas *da'wah* activities can foster moderate religious attitudes in the community. The second, the research approach. This study uses a qualitative approach by collecting data from various parties related to the problem. Besides, the researcher used participatory observation methods to obtain accurate data and information from the research sample. Third, research implications. The results of this study can serve as an ethnic-based *da'wah* model that emphasizes moderate Islamic teachings in other places.

As a result of the interview with Yusuf Gunawan, the head of PITI Banyumas, ethnic-based *da'wah* becomes a space for interaction in inviting

goodness and worship to a group bound by ethnic power. Although it is based on a particular ethnicity, the Chinese race does not mean that the *da'wah* carried out is exclusive. Ethnic Chinese *da'wah* is open to every Muslim who wants to learn about Islam together, for example, at the PITI *Andre al-Hikmah* Mosque in Wlahar Kulon, Patikraja, Banyumas, open to the general public.

This study focused on an ethnic-based *da'wah* model in the PITI Banyumas community in seeding and developing religious moderation. The Chinese Muslim community in Banyumas chose the moderate *da'wah* model. Description of the social life of the Chinese ethnic group so far and analysis of the effectiveness of the strategy and organization of the PITI Banyumas *da'wah* in its role in developing religious moderation in Indonesia in general and in Banyumas in particular.

The urgency of this research is to describe and analyze the reality of *da'wah* conducted by ethnic Chinese Muslims who are members of PITI Banyumas, specifically to ascertain the format and activities of ethnic-based *da'wah* and to describe an ethnic-based *da'wah* model that is more inclusive and inclusive of all groups. Additionally, ethnic-based *da'wah* helps cultivate the value of religious moderation. As a “pilot project” *da'wah* puts forward ethnic brotherhood with a more moderate spirit of Islamic *da'wah*.

METHODS

This research is field research with a qualitative approach. The research methods used include in-depth interviews, participatory observation, and document study to explore and obtain data. Tracing data uses snowballing techniques from one source to another to obtain the authenticity of supporting information. In-depth interviews are a way to gather information and experiences conducted by the speakers. In this case, the interviewees were the Banyumas Chinese Islamic Association

chairman, functionaries, religious leaders, stakeholders, and some board members. Retired administrators who are included in the advisory board of the PITI organization and so on.

The interview was carried out in stages two to three times with each resource person. According to research needs, interviews were conducted face-to-face at a ratio of May to October 2019. In-depth interviews were conducted to obtain information about the format and activities of *ethnic-based da'wah*, the understood paradigm of *ethnic-based da'wah*, and the contribution of *da'wah* in teaching the value of religious moderation to the people.

Meanwhile, participatory observation is a way to get involved directly with the activities and experiences carried out by PITI Banyumas in carrying out its various *da'wah*. Researchers used the documentation study method to trace literacy and documentation traces, both print and electronic or digital. The researcher conducted a document study to find documented treatises on history, genealogies, and past experiences in manuscripts and travel documents of the PITI Banyumas organization. After the data is collected and arranged systematically, the next step is to analyze the data in the form of inductive analysis by first interpreting the data.

RESULTS AND DISCUSSION

Chinese Islamic Ethnicity In Banyumas

Banyumas Regency consists of 27 sub-districts, approximately 45% of the plains that spread in the central and southern regions. The straight stretches out from west to east with 1,840,152 people consisting of 928,093 men and 912,059 women. Meanwhile, the people based on their religious beliefs consist of Islam (1,889,434), Christian (24,932), Catholic (17,182), Hindu (3,094), Buddhist (2,695), and others (345) (BPS Banyumas, 2020).

According to data compiled by Statistics Indonesia, the number of distribution of religious people with a means of worship or a place of prayer that is the center of religious worship, the mosque (2223), prayer rooms (6383), Christian Churches (93), Catholic Churches (7), temple (1), and Vihara (16) (BPS Banyumas, 2020). There are two temples for Khong Hu Chu people in Purwokerto and Sokaraja. Some places call it a *Sanggar* or *Padepokan Luhur* for socio-religious activities. This condition indicates that diversity is well maintained among religious believers in Banyumas. People can practice their beliefs by using symbols of places of worship to build the community of each religion or belief.

The map of the population and distribution of religious communities in Banyumas Regency shows an even distribution. Almost all religions can practice their religion or belief in a heterogeneous society. They can grow with their involvement in the Forum for Religious Harmony in Banyumas Regency activities. All representatives of religions and beliefs can unite and foster harmony, including establishing social and cultural activities together.

In general, the people of Banyumas, known as Wong Banyumas can adapt to newness, taking turns. Some Banyumas people consider people of Chinese descent as “*Wong Ndeso*”. *Wong Ndeso* live in rural or mountainous with limited access and are considered underdeveloped villages that do not benefit from a political voice in the political arena. The label provided psycho-social strength for some Banyumas Chinese. The power of ethnicity is born constructed by the similarity of race, character, the same fate, and the strength of the traditions brought by their previous predecessors. The ethnic Chinese population in Banyumas reaches approximately 100,000 people spread across all districts.

Demographically, the population of the Muslim Chinese ethnic community spreads throughout the Banyumas Regency. The number of ethnic Chinese in Banyumas is approximately 100,000 people, of which

there are around 700 Chinese people who embrace the religion of Islam (interview with Yusuf Gunawan Santoso, 2020). The Banyumas Chinese Islamic ethnicity has gathered with the local population; they carry out commerce, socialization, and stay and even carry out the process of mating and procreating until now. For example, several Chinese Muslim figures in Banyumas have married people of Banyumas descent or are known as natives.

The Indonesian Chinese Islamic Association does not adhere to various Indonesian mainstream Islamic religious community organizations (ormas). PITI is more active as a *da'wah* organization independent of mass organizations such as Nahdlatul Ulama, Muhammadiyah, Persis, Al-Irsyad, and LDII. (Mahfud, 2018). PITI bases are Chinese citizens who have converted to Islam and the general public willing to help and become administrators or be involved in Islamic *da'wah* activities. However, PITI Banyumas gives its management and members and congregations freedom to determine the religious organization they can follow, both structurally and culturally. In preaching activities, not all members are actively involved, from 100 people who can participate actively between 50-80 people, even then it is tentative-fluctuating.

Officially, PITI Banyumas was born on September 6, 1992, which was inaugurated by the Regent of Banyumas, Djoko Sudjantoko on September 26, 1992, at the Purwokerto Kidul Village Hall, Banyumas Regency (Fahiroh, 2016). In 1996, he established a mosque as a center of Islamic worship and preaching for PITI Banyumas, named the Andre Al-Hikmah Mosque, located in Wlahar Kulon Village, Patikraja District, Banyumas Regency. Since its establishment, the main focus of PITI Banyumas has been Islamic preaching. One of the activities is guiding and fostering Chinese people who will convert to Islam or become converts.

PITI Banyumas has guided many converts, ethnic Chinese converts to Islam. The chairman of PITI Banyumas has shown to Islam and

the mentoring process in understanding the basic teachings of Islam. However, it did not mean that the Chinese who converted to Islam became members of the PITI. It was stated by Yusuf Gunawan Santoso that there are approximately 25% who did not join PITI because they are busy with their job and do not want to be bound in the organization. They are free to serve in the right way in the social dynamics of society according to their choice. That is because PITI's vision is to realize Islam as *rahmatan lil 'alamin* to carry out Islamic teachings as a whole (PITI, 2012).

Da'wah Activities Of Chinese Islamic Ethnicity In Banyumas

Da'wah activities carried out by PITI Banyumas are centered at the Andre Al-Hikmah Mosque, Wlahar Kulon Village, Patikraja District. This mosque functions as a secretariat, center of preaching and religious education. The Secretariat is the place for organizational activities that oversee several routine and temporary activities. Routine activities carried out by the board are for meetings of administrators and members, including activities that are incidental or just a place for the management to meet administrators, members, and the general public (mosque congregation).

They do *da'wah* through *majelis taklim* activities which are held in the mosque and at the houses of PITI Banyumas members in turn. Use of mosques for preaching as a central instrument in conveying messages (treatises), values, and teachings of Islam. It is in this mosque that the religious activities of the Chinese Muslim ethnic take place with a variety of activities, namely daily prayers, Friday sermons, routine meetings (organizational and management arrangements), regular recitation (*majelis taklim*), socio-religious and community activities, including the implementation of religious education. Apart from being carried out in the mosque, *da'wah* activities were also held alternately at the homes of the Banyumas PITI members. This activity is an effort to bring members closer to each other as a means of direct friendship to provide a sense of intimacy, brotherhood, and kinship.

In religious education, the PITI Banyumas organization organizes the Al-Qur'an Education Park (*Taman Pendidikan Al-Qur'an/TPQ*). Classical Al-Qur'an education for children was initiated by *takmir* of the mosque. Through the collaboration between PITI Banyumas, mosque's *takmir*, and local figures, TPQ was built to provide religious education for all groups. This Qur'anic education is not only limited to children of Chinese descent. Still, it is also widely intended for children of indigenous descent who live in the vicinity of the mosque or local village. This religious education is given from an early age to children as an effort to provide Islamic insights about the reading of the Koran, the practice of practicing worship, and daily prayers. Cultivation of religious values has been practiced since childhood to prepare future generations. This spiritual education style is a means of socializing the role of PITI Banyumas to the local community.

In general, PITI Banyumas *da'wah* activities have two main categories: the socio-religious field and the social community sector. In the socio-religious area, it is developing through preaching and education. The *da'wah* is through the *majelis taklim*, which is held regularly for PITI members and recitation in the context of commemorating Islamic holidays or others designated for PITI members and the wider community. Besides, the *da'wah* process accompanied Chinese ethnic converts who had just converted to Islam for some time. For approximately one year receiving guidance from the PITI management, the rest was returned to the converts to determine their teacher (ustadz) or mentor in the future. PITI Banyumas develops Early Childhood Education and Al-Qur'an Education Park in the education pathway. This educational path is at least able to provide introductory provisions for the next generation.

In the social sector, PITI Banyumas develops a caring program for others by providing humanitarian assistance to surrounding communities in need. The program developed is in the form of donations for orphans and assistance with essential food items for the poor. Assistance provided

in exchange for cooperation with linked parties is not contractual. The donation for orphans was organized in coordination with the Head of the Nahdlatul Ulama Muslimat Subdistrict in the village of Wlahar Kulon, Patikraja District. Meanwhile, the donation of staple foodstuffs in partnership with community groups and sources of help from a particular company's Corporate Social Responsibility (CSR) is not obligatory.

The development of the *da'wah* model by PITI Banyumas generally uses two ways, namely the structural *da'wah* movement model and the cultural *da'wah* movement. *Structural da'wah* idealizes the involvement of government elements and related institutions so that structural harmonization is established with the community. Irawan, Amin, Ali, & Said (2020) and Syahrudin (2020) stated that *structural da'wah* is a *da'wah* carried out with power which in the Indonesian context is carried out through government policies which are the main tasks and functions of the ranks of the Ministry of Religion from the center to the regions and related institutions or agencies. *Structural da'wah* is closely related to the relationship between the state and religion.

Structural da'wah is intended to government society held regularly and temporary, while cultural *da'wah* is intended to a society held incidentally. PITI Banyumas carry out structural *da'wah* by providing religious education to the community at the structural level, for example, in local government, from RT, RW, sub-district to the district level.

Meanwhile, the cultural missionary movement aims to understand the community as individuals to understand truly, believe in, and practice Islamic teachings as the order or rules of the game in life. The focus of this strategy is positive empowerment and the development of community resources (Ritonga, Nashor, Khair, & Mukmin, 2019; Shihab, 1996). This method provides religious experiences to PITI members and community congregations in general. The approach of the cultural *da'wah* movement is to prioritize strengthening and empowerment based on community

culture, such as marriage, culture, Islamic boarding schools, education, and so on.

According to Adnan, Suriadi, Mujahidin, Jayadi, & Mursidin (2019); Bungo (2014); and Kistoro (2021) that cultural *da'wah* on the one hand has principles that are more of an Islamic cultural approach, which is an approach that seeks to review the doctrinal link between Islam and Islamic politics and the state. Sulthon (2003) mentioned cultural *da'wah* as a *da'wah* activity that emphasizes an Islamic cultural approach. PITI Banyumas conducts cultural *da'wah* by involving the community. Collaborating with religious, community, and youth organizations to organize *taklim* assemblies, studies, and other social and religious activities.

The simple definition above can explain that cultural *da'wah* is *da'wah* that considers the conditions and conditions of the community, especially local customs or culture, such as customs, traditions, food, hobbies, culture or art, and so on. The means that the condition or culture of the local community is a *wasilah* and norms in the process of developing *da'wah*.

The Strategic Role Of Banyumas Chinese Islamic Ethnicity Da'wah

Da'wah of Chinese Islamic ethnicity in Banyumas plays a role in participating in community empowerment. Empowerment is carried out through the socio-religious, socio-cultural, and socio-economic fields. First, the Religious Social Sector. In the socio-religious area, activities carried out by PITI Banyumas are involved in the development of Islamic *da'wah* in Banyumas Regency. Spread Islam *rahmatan lil 'alamin* following the *da'wah* platform stated in the vision and mission of the PITI organization. Besides, the development of Islamic discourse leads to discourse competition and the acquisition of Islamic groups. PITI Banyumas still stands in a neutral position and has a moderate attitude. The means that the religious philosophy of PITI Banyumas members and congregations remains in the central place, not extreme right or extreme left. Especially

facing Islamic groups that are considered radical, PITI Banyumas remains straight, filtering (filtering), filtering before sharing, and efforts to clarify (*tabayun*) are carried out as a moderate religious character and an egalitarian characteristic of society.

In the socio-religious structure, PITI Banyumas is different from other religious organizations that have already been established in society, such as Muhammadiyah, NU, LDII, Al-Irsyad, and others. PITI is more engaged internally and plays a role in the local community. The current existence of PITI, both as an individual membership and as an organization, is almost not involved in power politics and other strategic areas in the structure of religious organizations at the regional (district) level. PITI is more concerned with the extent of internal and community *da'wah* rather than being trapped in issues of politics and power.

Second, the socio-cultural sector. PITI Banyumas is considered capable of mingling and interacting with local communities. The social interactions built with the community make social relations very harmonious. This relationship shows a pattern of cooperation between residents and ethnic Chinese Muslims. The practice of cooperative relations is built naturally through a socio-cultural approach, for example, when commemorating Islamic holidays, Chinese New Year celebrations, or Cap Go Meh and observing national holidays, between communities united. The appearance of a lion dance dragon becomes an event entertainer for the community, even though it is celebrated around the mosque. The author visited the local community and found they were enthusiastic and worked for hand in hand to participate in the commemoration events held by PITI Banyumas, especially activities based on mosques. The combination of Islamic religious traditions with Chinese ethnic culture fuses into the cultural harmonization that has brought together entities and components of society.

Besides, a culture still firmly adhered to is the tradition of *silaturrahim*, both with fellow Chinese Muslims and other Chinese ethnicities. They gather by visiting each other or hanging out with family members. The practice of visiting relatives for members of PITI Banyumas is considered a way of blessing in life. *Silaturrahim* is a space to get closer to family and a means of getting closer to Allah SWT because they believed that staying in touch will prolong life and bring abundant wealth and blessings in this world and the afterlife.

Based on the data interview with Yusuf Gunawan Santoso, Chinese culture is similar to the tradition developed by Walisongo. The reason is, in Walisongo preaching, the community's culture is used as a *da'wah* instrument so that the community can easily accept the message of religious teachings. For example, the culture used by Walisongo, puppets, is used as a *da'wah* instrument to convey prophetic messages to the people.

Bakhri & Hidayatullah (2019); Marsaid (2016); Nasif & Wilujeng (2018); Nuryanto & Saepullah (2020); and Sofyan, Hadiyanto, & Muslihin (2019) mentioned that one of the popular cultural elements is *wayang culture* which is able to become a propaganda medium for Sunan Kalijaga in Java. Puppets are used to convey *da'wah*, which contains Islamic teachings and prayers to the Prophet Muhammad. The implication is that through the wayang media, the Javanese population can contribute by creating and innovating to conceptualize culture-based Islamic *da'wah*.

In addition to wayang, Sunan Kalijaga also creates *taqwa clothes*, songs, suluk, *grebeg manlid*, gamelan and wayang stories. In this way, people are attracted to embrace Islam voluntarily and happily. So that people view Islam as a friendly, flexible, and not scary religion that can adapt to the local community's culture (Alif, Mafthukhatul, & Ahmala, 2020; Hand, 2018; Kholis, 2019).

Although the dragon lion dance is a Chinese ethnic tradition, Chinese Muslims still adopt it as a tool to bring Chinese traditions closer

to society. In the celebration and the appearance of the lion dance, that's filled with various activities of preaching activities such as donations for orphans, assistance for the poor and recitation events commemorating Islamic holidays. Barongsai is an instrument to bring da'wah closer to the community, while inside it is filled with Islamic da'wah content that brings coolness and enlightenment to the people.

Third, the Socio-Economic Sector. Apart from focusing on Islamic preaching, the activities of PITI Banyumas also care about the economic existence of the people, especially the economic conditions of members and congregations. This concern in the charitable efforts carried out by PITI Banyumas by involving members in economic activities. The efforts made by PITI Banyumas in the socio-economy include fostering productive business units of members through stick plate skills and plastic waste processing. This effort provides provisions for members to be more productive so that they can generate coffers of income for family livelihoods.

The other businesses are developing small and medium enterprises such as the ikat business, blacksmith sites, pottery or grocery items, and others. A number of these businesses are certainly not without challenges; the level of seriousness in managing the business dramatically affects the success of each of these business actors. That includes providing business alternatives for new converts to join PITI Banyumas. Because after converting to Islam, ethnic Chinese were more often hit by economic problems. Apart from being ostracized by their families, they became economically poor, had no property. This condition provides a strong impetus for PITI Banyumas to provide mutual assistance in the economic sector. So, efforts in the financial industry are the starting point for building Chinese Muslim families. This encouragement led to the formation of joint ventures among Chinese Muslims; although they were fluctuating and temporary, they were quite helpful for converts who had difficulty

in economic access. This effort is considered sufficient to contribute to PITI Banyumas in empowering the economy of the people by moving the wheels of the member economy through the various developments in business skills.

Contribution Of Da'wah To Strengthen Religious Moderation

The existence of Muslim Chinese in Banyumas belongs to a minority group. However, the fact of preaching to spread Islamic teachings continues. This consistency is not without obstacles and challenges. The attitudes and mentality of Muslims themselves are the biggest challenges in the Islamic missionary journey carried out by PITI Banyumas. The complexity of society becomes a challenge in its mission of preaching, the psycho-social of family and community, the diversity (diversity) of the nation, and the challenges of socio-economic politics are a concern for all administrators and members.

Following the organization's vision and mission, PITI carries a da'wah platform to spread Islam *rahmatan lil 'alamin*. This platform wants to show that Islam is universal and can touch all ethnic and cultural layers in this universe. Especially in the development of contemporary Islamic discourse, which leads to religious-political competition. PITI Banyumas is in a neutral or moderate position, a religious attitude in the moderate class, not extreme right or extreme left in the middle of religious, political competition. Especially in facing Islamic groups that are considered severe, PITI Banyumas remains straight in carrying out the vision and mission of the organization without being dragged into the interests of identity politics for power. This platform also underlies prudence in determining partners in Islamic missionary missions. PITI Banyumas chooses to preach that is polite without provocation, is not extreme, and puts forward *tabayun* attitudes or corrections to one another. Because of the polite and acceptable preaching, it was Islamic preaching with a wasatiyya style that

would keep up with the times. Especially in the modern era of the 4.0 industrial revolution like today, Islamic preaching will continue to be tested and deal with scientific and technological engineering that is increasingly complex for diverse human civilizations.

Naturally, humans were created in different or various conditions. So it is crucial for humanity, especially Muslims, to know each other (*li ta'arafu*) who live as nations and tribes. So that way, the diversity of humanity has become a *sunatullah* that inevitably and like it or not, must live, which in the future should be grateful for the faithful. As emphasized in the al-Qur'an surah al-Hujurat 13, it explains that:

O people, indeed We created you from a man and a woman and made you nations and tribes so that you would know each other. Indeed, the noblest among you with Allah is the most devout among you. Allah is All-Knowing, All-Knowing.

The Indonesian nation stands on various tribes, religions, races, and customs (SARA). A great country that has long endured diversity. In the variety of this nation, religious people are required to position themselves and understand the context of pluralism based on the spirit of mutual respect and respect for the existence of other religious communities. One meaning taken is that pluralism does not merely refer to the fact that there is diversity, but more than that, there is active involvement in that diversity. In other words, every religious adherent recognizes the existence and rights of different religions and is involved in understanding differences and similarities to achieve harmony in diversity (Shofan, 2006).

Yusuf Gunawan Santoso said that PITI Banyumas strives to be consistent in its mission of preaching. It contains preaching that promotes a moderate and balanced attitude. Because Islam itself is mild, its people should promote religious moderation in a diverse life. The choice to preach moderately contained in several activities and messages of *da'wah* content conveyed to the people are safe, comfortable, and peaceful preaching. It is in accordance with Islam *rahmatan lil 'alamin*. .

The implementation of *da'wah* that is safe, comfortable, and peaceful invites people to love religion more, love culture, and love fellow human beings. Thus, a more peaceful demonstration of *da'wah* will contribute to efforts to radicalize Islamic teachings' understanding. They have contributed to the propagation of more moderate and inclusive *da'wah* through other types of religious activity in the domains of education, social work, and economics. According to Fahri & Zainuri (2019); Sajjad, Christie, & Taylor (2017); and Tobroni, Chanifah, & Lubis (2020) that radicalism in the name of religion can be eradicated through moderate and inclusive Islamic education. Religious moderation can be demonstrated through the attitude of *tawazun* (balance), *i'tidal* (straight and firm), *tasamuh* (tolerance), *musawah* (egalitarian), *shura* (deliberation), *islah* (reform), *aulaniyah* (puts priority on priority), *tathawwur wa ibtikar* (dynamic and innovative). In the context of PITI Banyumas, *da'wah* is very strategic in developing religious moderation. It instilled moderate and inclusive values translated as *da'wah* that brings mercy to all nature with a platform developed by PITI Banyumas through safe, comfortable, and peaceful *da'wah*.

Da'wah is safe, meaning that every *da'wah* activity must provide certainty that the *taklim* council and congregation are in a safe position, do not violate applicable regulatory procedures, and are supported by the surrounding community. *Da'wah* is comfortable, meaning that *da'wah's* narrative provides comfort and warmth for the people. The content of the preaching that is delivered provides enlightenment and religious experience that can add to the spirit of worship and increase the capacity of religiosity for the people. Peaceful *da'wah* means the delivery of *da'wah* material that provides peace and serenity for the people. *Da'wah* that gives a sense of peace will have an impact on the meaning of calm in the people. The situation and condition of the ummah, which is not always stable and unbalanced, require the presence of calm Islamic *da'wah* (*sakinah*) and provide broad benefits.

CONCLUSION AND SUGGESTION

Conclusion

PITI Banyumas *da'wab* activities are based on mosques and local communities. The mosque is a center for preaching and religious education. The intensity of social interaction in the local community shows the success of preaching that continues to grow today. The ethnic-based *da'wab* model in the PITI Banyumas community is a structural and cultural missionary movement. The preaching developed promotes a moderate attitude through socio-economic and socio-cultural approaches. In the socio-economic aspect, economic empowerment for Chinese ethnic who had just converted to Islam (converts) to equip them economically for a new life as a Muslim. The socio-cultural aspect, PITI Banyumas, opens an open space for collaboration with ethnic Chinese through Cap Go Meh culture and dragon lion dance. The moderate attitude developed by PITI Banyumas can socialize and be available with local communities, not extreme right or extreme left. It strengthens the structure of the concept of religious moderation in society. PITI Banyumas' preaching activities are in a neutral position above all groups or groups of society. The preaching content presented provides coolness and enlightenment for the people by promoting safe, comfortable, and peaceful preaching. This moderate attitude in preaching contributes to the development of religious moderation among various societies.

Suggestion

The strength of the Chinese Muslim ethnic in Banyumas Regency has become a social capital for Muslims in particular and the Banyumas community in general. Its power also contributes to the social fabric of society. For this reason, several suggestions can be put forward, namely: the Chinese Islamic community in Banyumas needs to pay attention to

the government and other religious stakeholders to unite in developing a tolerant and peaceful religious attitude; The Muslim Chinese ethnic can use as a model (model) for other religious institutions in carrying out *da'wah* activities and social, humanitarian missions; It needs the support of the board and members of PITI Banyumas as a whole to increase activeness in running the wheels of the organization in carrying out the mission of *da'wah* Islamiyah; Local governments and other religious stakeholders need to unite in the space of friendship between groups or organizations to equalize perceptions and uphold *ukhuwah* in participating in developing religious moderation in society at large.

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