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**CHENG HO MOSQUE AND SOCIAL STATUS: A STUDY
ON THE EXISTANCE OF CHINESE MUSLIM WITHIN
SOCIOCULTURAL RELATIONS IN SURABAYA, INDONESIA**
**MASJID CHENG HO DAN STATUS SOSIAL: STUDI TENTANG
EKSISTENSI TIONGHOA MUSLIM DALAM HUBUNGAN
SOSIAL BUDAYA DI SURABAYA, INDONESIA**

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Abstract

This article discusses the impact of Cheng Ho Mosque for the sociocultural relations of Chinese Muslims with various parties in Indonesia. Before the construction of the Cheng Ho Mosque, being a Chinese Muslim in Indonesia was more difficult than being a Chinese. Muslims of Chinese ethnicity are often regarded as something different and unnatural and it is impossible for a Chinese person to be a Muslim. Likewise, his relationship with the Chinese ethnic group itself is very limited. But the existence of the cheng ho mosque makes it interesting to look back at how the Chinese Muslims currently. This is a type of qualitative research using data collection techniques, namely

Abstrak

Artikel ini membahas tentang dampak dibangunnya Masjid Cheng Ho bagi hubungan sosial budaya Tionghoa Muslim dengan berbagai pihak di Indonesia. Sebelum pembangunan Masjid Cheng Ho di Surabaya, menjadi Tionghoa Muslim di Indonesia lebih sulit daripada menjadi orang dengan identitas etnis Tionghoa saja. Muslim dari etnis Cina sering dianggap sebagai sesuatu yang berbeda dan tidak wajar serta anggapan mustahil bagi orang Cina untuk menjadi seorang Muslim. Begitu juga hubungannya dengan etnis Tionghoa sendiri sangat terbatas. Namun, keberadaan masjid Cheng Ho yang di kenal luas oleh masyarakat menjadi menarik dalam melihat kembali bagaimana eksistensi Tionghoa muslim saat ini. Artikel ini merupakan jenis penelitian kualitatif

documentation and interviews. Analysis was carried out by data reduction, data display, and drawing conclusions. This article finds, the presence of the Cheng Ho Mosque has a new impact on the lives of Chinese Muslim today. The existence of Chinese Muslim has been widely known by the public. Both in social and cultural activities began to be widely known and understood. The relations with various parties are very good. The existence of Chinese Muslims can become a mediator in connecting and solve the problem among various parties like Nahdlatul Ulama, Muhammadiyah, academics, Chinese consulate general, non-Muslim Chinese communities, and other ethnic communities in Surabaya, East Java. Even indirectly have an impact on China's public Diplomacy in Indonesia.

Keywords: Chinese Muslim, Cheng Ho Mosque, Chinese Ethnic.

dengan menggunakan teknik pengumpulan data yaitu dokumentasi dan wawancara. Analisis data dilakukan dengan carareduksi data, penyajian data, dan penarikan kesimpulan. Artikel ini menemukan bahwa kehadiran Masjid Cheng Ho membawa dampak baru bagi kehidupan Tionghoa Muslim saat ini. Keberadaan Muslim Tionghoa telah dikenal luas oleh masyarakat, baik dalam kegiatan sosial maupun budaya yang mulai dipahami secara luas. Hubungan dengan berbagai pihak sangat baik. Keberadaan Tionghoa Muslim dapat menjadi mediator dalam menghubungkan dan menjadi jembatan di antara berbagai pihak seperti Nahdlatul Ulama, Muhammadiyah, akademisi, Konsulat Jenderal Tiongkok, komunitas Tionghoa non-Muslim, dan komunitas etnis lainnya di Surabaya, Jawa Timur. Bahkan secara tidak langsung berdampak pada diplomasi publik Tiongkok di Indonesia.

Kata Kunci: Tionghoa Muslim, Masjid Chengho, Etnis Tionghoa

INTRODUCTION

Nowadays, Cheng Ho Mosque is one of Surabaya icons. Not only as a place of worship, but the mosque has also become a tourist destination for both Muslims and non-Muslims, local and foreign, and from various backgrounds. Several visitors with the purpose of study were also carried out by schools, universities, and communities. Thus, the study focuses more deeply about diversity, mosque ornaments, architecture, and da'wah activities there. Apart from that, the issue of getting married at the Cheng Ho Mosque had also become a trend because of its architecture which is considered unique by many people, so it is very suitable to be used as a reception venue. The existence of the Cheng Ho Mosque is clearly visible today. Since its establishment in 2003, the mosque has inspired the construction of other mosques in several regions in Indonesia, with a total of thirteen mosques being built.

It is undeniable that early in history the relationship between the indigenous people and the Chinese people was very good. Some historical literature says that the presence of Islam in Indonesia is inseparable from the gait of the Chinese who came at that time. Zheng He's expeditions to Java and Sumatra seven times were considered instrumental in introducing Islam in the archipelago. This is reinforced by one of the historians, Agus Sunyoto, as quoted in Eva's thesis, that when Chinese Muslims came, the Indonesian people still had a strong belief in worshiping stones and trees which were far from the teachings of Islam (Sunyoto 2018 within Hasanah 2019). However, the historical development of relations between the two ethnic groups was also marked by conflicts, both before and after independence. Based on Wahid Foundation survey in 2017, Chinese were a group that was hated by the Indonesian people. In the new order era, this sentiment did not only come from the community

but also came from the country which suppressed the expression of Chinese community without differentiating their social status or religion (Auliani, 2018). As with the regulations contained in Circular No. 06/Preskab/6/67 concerning people of Chinese descent, they must change their Chinese names to Indonesian (Putra, 2001). Likewise with Chinese Muslims in Indonesia. During the new order, the Indonesian Chinese Islamic Union or we can call that "Persatuan Islam Tionghoa Indonesia (PITI)" in Indonesia had to change its name to Islamic Monotheistic Faith Builder (Pembina Iman Tauhid Islam) and all activities were limited at that time. This shows that although Islam is the majority religion in the country, it is not an exception that Chinese Muslims are safer and more protected.

Quoting from Djoko Slamet explanation in Ade Irma's research, he said that being a Chinese Muslim is more difficult than being a Chinese. Because they are very difficult to establish relationships with indigenous Muslims. Chinese are only often identified with Confucianism, Buddhism, and Christianity alone. On the other hand, it is also very difficult for Chinese Muslims to get support from other non-Muslim Chinese communities because their presence is very limited and they see Muslim Chinese as different from the Chinese ethnicity in general (Irma, 2017). So at that time it can be said that the existence of Chinese Muslims was very undetected and ignore.

With the existence of the Cheng Ho Mosque today and the long history of Chinese Muslims in Indonesia, it becomes a very interesting study to look deeper into. So, in this study, researchers will focus on examining in terms of the mosque impact on the presence of Chinese Muslims in Indonesia.

Literature Review

There are many studies that discuss the Cheng Ho Mosque. Among the themes

discussed were architecture, da'wah and politics, whether specifically or not. One of the studies that raised the Cheng Ho Mosque from a political aspect was a thesis entitled "The Role of Indonesian Chinese Islamic Union (PITI) East Java in Helping the Chinese Government to Strengthening Bilateral Relations with the Indonesian Government" by Eva Putriya Hasanah, a student of UIN Sunan Ampel Surabaya. Although in the title, Eva does not mention the Cheng Ho Mosque, through the presentation of this research, she discusses a lot about the existence of the Cheng Ho Mosque which is considered to indirectly help the Chinese government in introducing Chinese cultures so that it has an impact on public diplomacy in Indonesian (Hasanah, 2019). In addition, there is also an article entitled "The Role of Cheng Ho Mosque The New Silk Road, Indonesia-China Relations in Islamic Cultural Identity" written by Choirul Mahfud which describes the role of -the role of the Cheng Ho mosque in various aspects (Mahfud, 2014).

Another article about the Cheng Ho Mosque entitled "The Hybridity Identity of Chinese Muslim Mosques in Indonesia" was written by Bastian, a student of International Relations from UPN Yogyakarta. This article discusses the hybrid cultural identity of mosques founded by ethnic Chinese in post-reformation Indonesia which is considered not something new but has existed for a long time (Yunariono, 2019).

In terms of architecture, there is an article entitled "The Jami PITI Mosque Admiral Muhammad Cheng Ho Purbalingga: A Symbol of Tolerant Beauty in Acculturation" written by Dinda Wulan Afriani who is a student from STAIN Purwokerto (Afriani, 2014). An architectural review is also contained in the thesis entitled "Forms and Meanings in the Ornamental Variety of the Jami' Piti Muhammad Cheng Ho Purbalingga

Mosque” written by Imam Ramadhan Bagus Panuntun from Yogyakarta State University which focuses on the architectural variety of the Cheng Ho Mosque in Purbalingga (Panuntun 2018).

Articles with the theme of da’wah are also widely discussed, including a thesis entitled “Persuasive Da’wah on Ethnic Chinese converts (Study on the Indonesian Chinese Islamic Union in Surabaya)” written by St. Nur Alfiana Wulandari. This thesis looks at how the da’wah used by the Cheng Ho Mosque on ethnic Chinese converts from the perspective of AIDDA and social penetration theory (Wulandari2020). A similar discussion was also written by Muhammad Ali Ridho and Ahmad Marzuki, with the title “The Cheng Ho Mosque Strategy in Improving Religious Education of Chinese Muslims in Surabaya and Jember” in the Journal of Multicultural of Islamic Education Master Program in Multicultural Islamic Education, University of Yudharta Pasuruan (Muhammad Ali Ridho & Ahmad Marzuki, 2019).

Another research related to the Cheng Ho Mosque which discusses the social relations built by the Cheng Ho Mosque was carried out by Ade Irma, a lecturer in the Department of Communication Science, Yogyakarta University of Technology. However, this research was conducted several years ago, which in this study describes the efforts made by PITI to increase its existence so that it can be accepted by the community.

Meanwhile, this study focuses on public diplomacy carried out by the Cheng Ho Mosque through the activities carried out and the architecture built. He tried to accommodate Chinese cultural values to be introduced to the public and later had an impact on public diplomacy. So, with the explanation above, it can be concluded that the article with the title “Cheng Ho Mosque and Social Status:

A Study on the Existence of Chinese Muslims in Social-Culture Relations.”

METHOD

This research is a qualitative type. Qualitative research is research that produces descriptive data in the form of written or spoken words from people and observable behavior, so that the data collected is data in the form of words/sentences and pictures (not numbers). The location of the research was carried out in Surabaya, precisely at the Cheng Ho mosque in Surabaya, East Java. While the time of the research was carried out in the range of 2021.

The data collection techniques used are documentation and interviews. Documentation technique is a way of collecting data through various documented information such as books, magazines, journals, theses, writings in the media and writings on the official web (Martono, 2014). Interview is the submission of questions orally to an informant or respondent. The resource persons in this study were Hariyono Ong (one of menegement at Cheng Ho Mosque). Through the method of documentation will help researchers to obtain secondary data so that it can help answer research questions.

Through interview techniques, researchers will obtain primary data obtained directly through the parties concerned. The type of interview used by the researcher is a purposive type of interview in which the researcher has determined the informant with the objectives and reasons related to the competencies needed in the research. The aspects asked by researchers in interviews with informants are about how the activities carried out by Cheng Ho Mosque, Cheng Ho Mosque relations with various parties, as well as the impact that occurred after the construction of Cheng Ho Mosque. Observation was

conducted by researchers by participating in activities held by Cheng Ho Mosque to feel how various parties of different backgrounds participate in these activities.

Through these two methods, the information that the researcher collects will be processed into data and analyzed to answer the questions in this article. In relation to this research, researchers will adopt data analysis techniques from Miles and Huberman, namely by passing through various stages of data analysis such as: data reduction (data reduction), data display (data display), and conclusions (conclusion drawing/verification). According to Miles and Huberman, data reduction is a process of selecting, focusing on simplification, abstracting, transforming raw data, obtained from field notes. At this stage, the researcher grouped the data based on the topic of the research problem. The researcher also carried out the data reduction stage, where the data was sorted based on the problems in the research.

DISCUSSION

Existance and Challenge of Chinese Muslim In Indonesia

The presence of Chinese Muslims in Indonesia has been detected since the beginning of the spread of Islam in the archipelago. There are various theories that explain the entry of Islam into Indonesia, namely the Arabian Theory, the Gujarat Theory and the Chinese Theory (Yunariono, 2019). In the Chinese theory, it says that ethnic Chinese have played a role in the development of Islam in Indonesia in the 15th and 16th centuries (Widodo, 2016). Other literature says that the Chinese who came to Indonesia first embraced Islam compared to the Indonesians themselves in the 16th century. The Chinese Muslim community who came to the archipelago were on the northern coast of eastern Java, such

as Tuban (Tupan), Gresik (Cecun) and Surabaya or Sulamay. Not only that, the history of Cheng Ho's expeditions in Java and Sumatra. Cheng Ho himself was the official ambassador of the Mang Dynasty who was Muslim. His seven expeditions in Indonesia are said to have played a role in introducing Islam to Indonesia (Raditya, 2021). This is also reinforced by the statement of one of the historians, Agus Sunyoto, as quoted in Eva's thesis, that when the Chinese Muslims came, the Indonesian people still had a strong belief in worshipping stones and trees which were far from the teachings of Islam. Although there was a process of spreading Islam before, Agus Sunyoto added that the rapid spread of Islam on the island of Java did not occur at that time but occurred when Sunan Ampel arrived in the archipelago (Sunyoto, 2018 within Hasanah, 2019).

The origin of Sunan Ampel is still a discussion full of pros and cons. Some literatures say Sunan Ampel is of Chinese descent because of his arrival from Campa which is a kingdom that was once an area of Chinese power and influence. So, in this opinion it is possible that Raden Rahmat (Sunan Ampel) is of Chinese descent from his mother or is a grandson of the Chinese representative in Campa and a descendant of Sayyid Ejal Syamsuddin Umar or Say Dian Chih of the Governor of Yunnan Province. Thus, Raden Rahmat could be of Chinese descent even though only a few percent (Sjamsudduha, 2004). There is also Sunan Bonang who is the son of Ampel and a Chinese woman, Sunan Gunungjati and Sunan Kalijaga. They are said to have descended from ethnic Chinese. In the chronicles of Tanah Djawi and Serat Kanda there are identifications of the Chinese names of the nine guardians (walisongo) of the nine guardians who are of Chinese or Sino-Javanese ethnic origin (Sen, 2010 within Yunariono, 2019). However, this discussion is still a matter of debate.

The cultures in the archipelago that are also colored by Chinese culture are another evidence that illustrates the closeness of Chinese Muslims in the territory of Indonesia. One of them is found in the architectural style of ancient mosques in Java, which resembles pagodas in China. Likewise, the use of a drum to call the congregation to prayer is a characteristic of mosques in Java. According to Amen Budiman, the drum has the influence of Chinese architecture where the drum is placed hanging on the porch of the temple, except in the Menara Kudus Mosque where the drum is placed at the top of the tower (Budiman, 1979 within Yunariono, 2019).

In the new century, the existence of Chinese Muslims is shown by the existence of the Indonesian Chinese Islamic Union (PITI) which is present during society. PITI itself is a forum for Chinese people in Indonesia who embrace Islam. History says, the forerunner of the establishment of PITI has existed since 1931 under the name of the Chinese Islamic Union (PIT) in the city of Deli Serdang, North Sumatra which was built by Haji Yap Siong who is a Chinese Muslim. In 1953, a similar organization was formed to protect Chinese Muslims in Jakarta under the name of the Chinese Muslim Union (PTM). However, because these two organizations were still considered local and could not accommodate all Chinese Muslims, both merged into one PITI in 1954. During the development of PITI there were political differences which resulted in the organization being disbanded in 1955 (Arief, 1994 within Hasanah, 2019) and re-established on April 14, 1961, in Jakarta (Jahja, 2005 within Hasanah, 2019).

PITI's AD/ART reads that PITI's vision is to realize Islam as rahmatan lil alamin (Islam as a mercy to all nature). (AD/ART/PITI 2012-2017) In other words, the existence of PITI has a purpose to

spread Islam. Besides that, in addition to being a place for Chinese Muslims, PITI will also preach among the Chinese community, both to people who have become Muslims and those who have not. While on its mission, PITI will be a bridge from various circles, namely Chinese Muslims with Indonesian Muslims, Chinese Muslims with non-Muslim Chinese and Chinese Muslims with Muslims (AD/ART/PITI 2012-2017). This is also understood by Anne Dickson as quoted by Choirul Mahfud that PITI is a mediator that embraces all parties regardless of ethnicity, ethnicity, or religion (Dickson, 2008 within Mahfud, 2014).

The existence of Chinese Muslims has faced challenges along with its development. These challenges come from various parties, both the government, indigenous people (non-Chinese people) and even from the Chinese ethnicity itself. From the government side during the New Order period, precisely on December 15, 1972, PITI had to change its name to Monotheistic Faith Builder because of the prohibition on using foreign symbols, identities, languages and cultures, especially China at that time (Khozyn, 1994). Although in the end the policy was revoked by president Abdul Rahman Wahid (Gus Dur) so that the name PITI could return to being the Indonesian Chinese Islamic Union in 2000. Not only that, but there was also a period of New Order activity, and the PITI movement was very limited by the government so it can be said to be very ignorant.

Another challenge also comes from indigenous peoples. Although history says that Chinese Muslims have a big role in the development of Islam in Indonesia, the views of the indigenous people towards the Chinese are far from Islam. Ethnic Chinese are only identified with China, Confucianism, Buddhism, Christianity, which are far from Islam.

Moreover, sentiment towards the Chinese ethnicity in Indonesia is also quite high as in a survey in 2018 there were 36 percent of Muslims in Indonesia who thought that the Chinese minority only cared about their group. There are 33% of the same group, think that Chinese culture is not in harmony with Indonesian culture. There are 32% of a group that thinks the Chinese are still loyal to their country of origin. And another 35% see the Chinese as being greedy and ambitious (ABC, 2019). So, from this point of view, many people do not believe that there are ethnic Chinese who become Muslims. It is even suspicious and strange to see a Chinese person coming to the mosque, as quoted from the researcher's interview with (Ong, 2021), one of the Chinese Muslims and the administrator of the Cheng Ho Mosque in Surabaya:

"The Chinese Muslims were less calm because it does not have its own suitable place, there is less comfortable "Why look directly" well like that, I also feel so, when I pray in other mosques that there must be a view, but I was carrying out the orders set by God that is prayer."

So, it is very difficult for Chinese Muslims to establish cooperation between fellow Muslims because there is a division of Muslim identity. This is in line with Djoko Statement as quoted by (Irma, 2017) that:

"In the past, Chinese Muslims in Surabaya found it difficult to get social support. We can not even establish cooperation among fellow Muslims and we also do not have enough backing in the Chinese community, because the Chinese community is still very limited circumstances."

Based on that statement being a Chinese Muslim in Indonesia is very difficult. Apart from not getting access to fellow native Muslims or indigenous

peoples in general. The challenge is also in the Chinese ethnic group itself because the existence of the Chinese community is still very limited in nature and the assumption that Chinese Muslims are considered different from the general population. So, with these challenges, being a Chinese Muslim in Indonesia is not an easy thing in Indonesia. Chinese Muslims need various efforts to reach the point where their existence is seen and recognized by the community.

Cheng Ho Mosque

M. HY. Bambang Sujanto and the Indonesian Chinese Islamic Union (PITI) East Java in 2003 initiated and built the Cheng Ho Mosque in Surabaya. The background of the construction of the mosque, as quoted from Haji Muhammad Cheng Ho magazine, was to serve as a symbol or inscription indicating that there were also Chinese people who became Muslims and as a symbol of religious freedom in Indonesia (cheng ho magazine, 2008). So, it is clear from the pattern of the mosque which depicts a blend of Islam and Chinese culture which is also inspired by the existence of the Niu Jie mosque in Beijing since 996 AD(cheng ho magazine, 2008).

From an architectural point of view, the Cheng Ho Mosque has various meanings to be shown to the public. First, from the name of the mosque that is pinned, Cheng Ho is a sign to commemorate Admiral Cheng Ho or Zheng who is considered to have played a role in the spread of Islam in Indonesia. In the relief on the right side of the mosque, Admiral Cheng Ho is depicted as a person sailing on a ship with a fleet in the Indian Ocean. Second, the dominance of yellow, green, and red colors and the architectural style of the Cheng Ho Mosque with a pagoda model as a symbol to show the identity of the ancestors of the Chinese people who were

mostly Buddhist. Third, at the top of the main building which has a shape of 8 (Pat Kwa) which means victorious and lucky in Chinese. Fourth, the main building of this mosque measures 11x9 meters. The figure of 11 meters symbolizes the size of the Kaaba which was first built by Prophet Ibrahim AS and while the size of 9 meters is a symbol of the existence of Wali Songo who has preached to spread Islam in Java. Fifth, the concept of openness was also built by this mosque with the existence of the concept of a mosque without a door (Sujanto, 2013 within Mahfud, 2014) which means that the mosque can not only be occupied by certain groups but is open to various ethnicities, groups and from various regions. In line with that, Weng also said that the Cheng Ho Mosque displays a shared religious and social space that is sheltered by all ethnic and religious groups (Weng, 2013 within Mahfud, 2014).

The construction of the Cheng Ho Mosque itself was supported by the government and other mass organizations such as NU and Muhammadiyah as seen by the arrival of these parties when the mosque was inaugurated. In addition, the Cheng Ho Mosque building in Surabaya has inspired many Cheng Ho mosques in various regions in Indonesia.

The Activities on Cheng Ho Mosque

Religious activities at the Cheng Ho Mosque are divided into two, namely routine activities on weekdays and special activities at certain moments. In his routine activities, Cheng Ho has several programs, including first, congregational prayers at the mosque. In practice, the imam in the implementation of the prayer does not only come from ethnic Chinese Muslims but also figures from various Islamic mass organizations such as Nahdlatul Ulama' (NU) and Muhammadiyah which are scheduled in rotation. Second, the morning lecture with various topics such

as about morality. The morning lecture was also filled with various figures from different and competent backgrounds. Third, "M Tujuh" is a weekly recitation at seven o'clock. Fourth, every Wednesday after Asyar there is a Tahsin coaching program or the art of reading the Qur'an to improve the readings and continue with the Tafsir study which is held after the Maghrib prayer. Fifth, dhikr and prayer together on Fridays and tausiyah events every Friday. Sixth, the study of Sufism is held once a month (Ong, 2021).

In addition to routine programs, the Cheng Ho Mosque also has programs that are carried out only at certain moments. As in the commemoration of the Commemoration of Islamic Holidays (PHBI): the commemoration of the Hijriyah New Year, Isra 'Mi'raj, Maulid Nabi and others. On the momentum of Ramadan, the Cheng Ho Mosque held the terawih prayer in congregation by prioritizing the principle of respect where this was shown by the way the prayers were performed 8 times and then continued with 21 rakaat like NU. In addition, another program that also participates in the holy month of Ramadan is the iftar program and the sharing of necessities to the Orphans and Duafa'. Then at the end of Ramadan, I'tikaf, Tasbih Prayers, Tahajud Prayers, and Hajat Prayers are held (Ong, 2021).

In addition, on the 16th anniversary of the Cheng Ho Mosque, Hariyanto said that PITI has also inaugurated a Chinese Muslim grave in Sukorejo Pandaan, synergized with Al-Amin Islamic Boarding School, Parenduan Sumenep, Madura in terms of empowering the people's economy and establishing cooperation with various entrepreneurs and communities to help the less fortunate every Ramadan.

Education and culture

Cheng Ho Mosque Surabaya not only carries out religious programs, but

the mosque also provides facilities for educational and cultural activities. In practice, the mosque has a kindergarten school and the Toddler Palace (ISBA) (Mahfud, 2014). The 'ISBA' pre-school at the Cheng Ho Mosque which has two playgroup classes (class A and B) tries to familiarize its students with 4 languages (Arabic, English, Chinese and Indonesian). Meanwhile, for people who want to learn Mandarin, courses and practical books on learning Mandarin are also provided. So that indirectly there is a process of introducing Chinese culture by Chinese Muslims who are members of the Cheng Ho Mosque to the public.

This cultural introduction is also carried out through other programs including providing facilities for acupuncture treatment, which is one of the ancient Chinese medicine methods. In fact, this acupuncture program has brought in an acupuncturist directly from China named Xie Fang (Hasan, 2016). There is also a choir from the Haji Muhammad Cheng Hod Foundation which has a special song (mars) using mandarin.

In addition, there is a seminar program that is useful for providing knowledge about Chinese to the public. Some of them were first, an international seminar with the theme "Cheng Ho Walisongo and Indonesian Chinese Muslims in the Past, Present and Tomorrow" in 2008 which was attended by community leaders, government officials both at home and abroad. The topic of the seminar discussed how Admiral Cheng Ho played a role in the process of spreading Islam in Southeast Asia. Likewise with the existence of nine guardians who are said to still have Chinese ancestry. Second, The Zheng Hee International Peace Forum is an international conference held for three days with participants from various countries. The conference raised several

topics that were also related to Chinese and Muslim culture.

Other programs that are also related to the introduction of Chinese culture are carried out by collaborating with various institutions and mass organizations in Indonesia, such as the Indonesian Ulema Council (MUI), NU, and Muhammadiyah to visit China together to participate in and participate in the exchange of scholars from Indonesia to China. For example, in October 2019, the management of the Cheng Ho Foundation along with the Surabaya Chinese Society, the East Java Nahdlatul Ulama Board and the East Java Muhammadiyah Regional Board visited China to learn more about Chinese-Muslim culture (Hasan, 2016). On the other hand, there were Chinese Muslims who visited the Cheng Ho Mosque in Surabaya, for example, in 2015, three Chinese Muslims visited the Cheng Ho Mosque to talk about the development of Islam in China.

In line with the article written by Wasisto that the Chinese in Surabaya carry out cultural adaptation as a form of cross-cultural and racial communication efforts with non-Chinese ethnicities, which are built and developed through language, education, and cultural expression (Raharjo Jati, 2021).

So through this, by referring to the principle of co-existence, various cultural and ethnic groups who are willing to respect other religions and cultures can achieve peace and security (Susiati et al., 2022).

Social activities

The social activities carried out by the Cheng Ho Mosque consist of various kinds. This is done through donations, health services, training and empowerment which are expected to benefit the community. For example, in the donation program for disaster

victims. Activities carried out during the 16th Anniversary of the Cheng Ho Mosque donated for the victims of the Palu earthquake of Rp. 600 million and the Sapuda Madura earthquake of Rp. 200 million. As well as various basic food activities and breaking the fast with orphans during the momentum of the Ramadan (Ong, 2019 within Hasanah, 2019).

In terms of health, 1.) Cheng Ho Mosque organizes medical check-ups at low prices to help the underprivileged. This activity was carried out by the Cheng Ho Mosque in collaboration with the "Pacar" laboratory during 18-19 August 2018. Through this activity, the community has received great enthusiasm not only from Surabaya but also from Gresik, Sidoarjo, Pasuruan, Malang, Ponorogo and Bandung. 2.) PITI through the Haji Muhammad Cheng Ho Foundation in collaboration with the Acupressure Association throughout Indonesia (AAKSI) has conducted training for the public. In 2018, PITI conducted this program for the 3rd batch which was attended by 18 participants. The purpose of this activity is to educate the community so that they can be healthier independently and are expected to be healthy for others. 3.) a blood donation event organized in collaboration with Karaoke Harmoni Club, PT Matahari Sakti, Palang Merah Indonesia at Cheng Ho Mosque (cheng ho magazine, 2018).

Cheng Ho Mosque social activities can also be seen through training and empowerment activities. Several types of training that have been carried out are training to become an online shoe reseller for people with disabilities and delivering newspapers. This activity aims to have a positive impact on the Cheng Ho Mosque on the public.

In fact, ethnic Chinese who are Confucian also often carry out social activities, for example those carried out by

Confucians in the Chinatown, Semarang. They provide cooking ingredients that are done together to provide free meals for the poor who come from any ethnicity or religion. This is done to establish good relations by creating harmony with the surrounding (Suhanah, 2018).

Acculturation

There are several things from a social perspective that influence cultural acculturation, including: first, In da'wah activities to ethnic Chinese, Hariyono said that using a different method, namely by giving a touch of mandarin languages. Like greetings in Islam which are translated into mandarin and so on. This is so that the da'wah carried out by the Cheng Ho Mosque is more acceptable (Ong, 2021). Second, Al-Qur'an in three languages. Cheng Ho Mosque has created a Qur'an which not only contains Arabic script but is translated into Indonesian and Mandarin.

Third, the recitation of the Qur'an in celebration of the anniversary of the Cheng Ho Mosque, the mosque displays verses of the Qur'an which are read translated into two languages, namely Indonesian and Mandarin. And fourth, Chinese New Year celebration is one of the cultures or customs of the Chinese people. One of the characteristics of this celebration is giving ampao. In order to be able to celebrate Chinese New Year and be accepted by the public, the Cheng Ho Mosque packaged this celebration by giving donations to orphans as another sentence for "ampao".

In others things, there are two major factors that lead to harmonization among a multicultural society, namely; first, there is a sense of togetherness of belonging and tolerance that is instilled as early as possible through the role of parents at home, teachers in schools, and the community. Second, there is cross interaction and dialogue, both in

matters of religion, played by religious leaders, community activities, played by community leaders, and involving the community in the deliberation process to reach consensus (Khoiruzzadi & Tresnani, 2022).

So, with an explanation of the various activities carried out by the Cheng Ho Surabaya Mosque above, it can be understood that this second factor is what Chinese Muslims are trying to do through the Cheng Ho Mosque.

The Impact of Cheng Ho Mosque to Chinese Muslim in Indonesia

The dimension of planting public opinion by Cheng Ho mosque to the surrounding community has succeeded in changing people's views on ethnic Chinese Muslims in Indonesia. Public dimension is very meaningful in a change and affect the behavior of diplomacy. The image built is based on the experience of the surrounding community after getting impressions, beliefs, ideas, and emotions when getting to know and following the activities held by Cheng Ho mosque. That way, a good image can foster favorable public opinion and become the main capital to carry out profitable public diplomacy as well. The following is the impact of Cheng Ho mosque for Chinese Muslims in Indonesia:

Chinese Muslim are better known to the public

Although the existence of Chinese Muslims has existed for a long time, their existence is still largely unknown to many people. Chinese ethnic people are only often identified with Christianity, Confucianism, Buddhism, and others. So that Chinese Muslims are not detected. Djoko's narrative reveals the same thing that Chinese are considered a society far from Islam.

The existence of the Cheng Ho Mosque has been known by the wider community. The architectural style of the Cheng Ho Mosque which is distinctive with Chinese culture shows the audience about the existence of Chinese Muslims in Indonesia. In other words, the Cheng Ho Mosque is a symbol of the existence of Chinese Muslims.

At the beginning of the formation of the mosque, it was included in the MURI and there were many who performed Friday prayers in this mosque of approximately 600 people, it was even stated that on average there were 4 to 5 people from various ethnic groups who converted to Islam (cheng ho magazine, 2008). The enthusiasm of the public to visit and worship at the mosque is also quite high. According to Hariyono, on Friday before the pandemic there were a thousand worshipers who attended Friday prayers at the Cheng Ho Mosque (Ong, 2019 within Hasanah, 2019).

Not only known by the local community, but the mosque has also even become a new tourist icon in Surabaya for people outside Indonesia. The foreign tourists came from various regions such as Malaysia, England, China, the Netherlands, Singapore, Thailand, America, Hong Kong, Taiwan, Arabia, and India. There are also universities such as the University of Darussalam Gontor Ponorogo who also visited the Cheng Ho Mosque (Hasan, 2016).

The existence of Chinese Muslims is respected and appreciated

According to several surveys that researchers have described previously, it shows that there is sentiment and hatred towards ethnic Chinese in Indonesia, including Muslim Chinese. Just look at the history of the new order showing that all ethnic Chinese have been affected by this sentiment. For example, the PITI

phenomenon had to change its name to become more Indonesian. In contrast to today, Hariyono explained as follows (Ong, 2021):

“The challenge in the past was... now that it’s not there, so in the past it was mocked and so on “how come Cino went to the mosque?” That’s how it was, but now there aren’t any, the positive thing is that there are a lot of positives in the community. Chinese Muslims have a lot of positives, they are highly respected and appreciated, especially Chinese people who can read the Koran.”

In this interview excerpt, a Muslim from ethnic Chinese is often considered as something different and unnatural and considers that it is impossible for a Chinese person to become a Muslim. But for now, ethnic Chinese who are Muslim are more respected and highly respected by the public. In line with this, Bambang Sujanto said that before building and developing the Cheng Ho Mosque, many Chinese identities and cultures in Indonesia were not supported by everyone. However, after successfully building the Cheng Ho Mosque in Surabaya, Sujanto added that many people began to understand and appreciate the multi-culture, religion, and Chinese identity. According to him, this mission was quite successful because it was always supported by everyone (Sujanto, 2013 within Mahfud, 2014).

One example that shows the Chinese Muslims are more recognized and appreciated is the existence of a place for Chinese Muslims to carry out da’wah in several areas in Indonesia. Through the Cheng Ho Mosque, many Muslims from ethnic Chinese were invited by Muhammadiyah, Nahdlatul Ulama to do syiar and some universities like Univeristas Islam Negeri Sunan Ampel. Even, based on searches by researcher, after the construction of Cheng Ho Mosque, the major conflict between

chinese ethnic and indigenous people have never occurred.

The perspective of Islamic groups towards religious harmony is built through a social interaction in ethnic and religious plurality. The encounter in the plural social space and through intensive interaction creates positive impressions. This positive impression forms a perspective on tolerance for people of other religions. This perspective is what makes tolerance embedded in a person’s mind and subconscious (Sabara & Kodina, 2020).

Become Mediator Among Parties

In the previous sub-chapter, the researcher explained how Chinese Muslims did not only get pressure and challenges from society in general but also from the Chinese ethnic group themselves. Based on the data that the researchers found, after the construction of the Cheng Ho Mosque, Chinese Muslims through the existence of PITI have become mediators that connect various parties to resolve certain problems as written in the AD/ART of PITI. All issues concerning the misunderstanding of the Chinese ethnic (Satryo, 2019 within Hasanah, 2019).

Some examples of them are when there is a problem with Uighur Muslims in China. PITI became a mediator to bring together the East Java Nahdlatul Ulama’ with the Consul General of China to hold a press conference (cheng ho magazine, 2018). In this role, PITI is said to have a strategic position because its existence as a Muslim has been known and appreciated by many people, including mass organizations in Indonesia. But on the other hand, their identity as ethnic Chinese cannot be erased. So, PITI can bring the two together.

PITI has also become a mediator in the establishment of the Indonesia-China study center, Ridha Amalia said that the

establishment of this study center was the result of the collaboration between UIN Sunan Ampel and the Chinese Consul General in Surabaya, the process of which was inseparable from the role of PITI as an intermediary (Amaliyah, 2019 within Hasanah, 2019). The Head of PITI East Java, Harianto also conveyed the same thing that PITI had bridged the Chinese Consul General with the UIN Sunan Ampel College in the establishment of the study center (Hariyanto, 2019 within Hasanah, 2019).

Chinese Muslims become mediators between ethnic Chinese people and the natives. This is shown by the large participation of the Chinese community in social activities at the Cheng Ho Mosque. In fact, many of them have become donors in every event. In line with this, according to Bambang Sujanto's explanation, ethnic Chinese people are very happy with the presence of Chinese Muslims because they can make ethnic Chinese accepted in society (Sujanto, 2019 within Hasanah, 2019). As well as with existence of PITI, ethnic Chinese increasingly recognize Islam as a religion of peace and tolerance in diversity.

Strategic Position Chinese Muslims for Indonesia-China Relationship

Between Indonesia and China have a very long and close relationship to present time. It is not only marked by the practice of cooperation between the two government parties, but also by looking at the history of this relationship between communities. For China, Indonesia is a political and economic partner. So, maintaining and strengthening relations with Indonesia is very important. In society, this is often challenged due to sentiment by the public in China so that rejection often occurs.

The role of Chinese Muslims in Indonesia is very significant to become a new silk road for China-Indonesia

relations with the existence of the Cheng Hoo Mosque. With the support of the leaders of the Cheng Ho Mosque in several areas in Indonesia, a lot of cooperation in all aspects is easier to achieve. For example, in social, religious and cultural contexts, there have been programs exchange of scholars aimed at sharing experiences and understanding Islam in Indonesia and China, which participated involved Islamic community organizations such as NU, Muhammadiyah, and even MUI.

Chinese Muslims themselves with their strategic position have the ability to conduct public diplomacy. This can be seen through the four roles through the activities carried out at the Cheng Ho mosque researchers have previously described. All of these activities are religious, social, cultural and educational can be a means to get to know and learn more about China which is represented by Chinese Muslims in Indonesia so that it can increase better understanding by the Indonesian people towards China like researcher explained before. This existence can be said as a public diplomacy effort that carried out by Chinese Muslims through the Cheng Ho Mosque for the Indonesian people. According to researchers, this is certainly very beneficial for the Chinese government in maintaining its relationship with Indonesia.

China government is a communist country. However, in terms of its relationship with Indonesia, religion in particular Islam becomes a very important thing because of the sentiments China in Indonesia emerged because of the assumption that communists really hate Islam even with the issue of Uighur adds to the bad view by public. China itself cannot deny this, so important for them to approach the Indonesian people as Muslim majority. With the growing Chinese sentiment in Indonesia society, then what the Chinese government does

is a way to remove that sentiment. In the context of the existence of Chinese Muslims through the Cheng Ho mosque, it can be a profitable diplomatic route as an effort to influence other people or organizations outside the country. So that they can change their perspective in a positive way towards the country to build a positive image so that it has a good impact on the country government policies in the context of the relationship between the Chinese government and Indonesia. One example of its strategic position can be seen in how PITI has become a mediator between NU and the Chinese government in East Java on the Uighur issue.

However, in research (Hasanah, 2019) found that the public diplomacy carried out by Chinese Muslims through the Cheng Ho Mosque has no political relationship with the Chinese government, which means this public diplomacy was carried out on his own initiative which inadvertently affected the Chinese government's profits.

CONCLUSION

Base on the explanation above, the contraction of Cheng Ho Mosque give the impact for chinese Muslim. The existence of the Cheng Ho mosque is a symbol of the existence of Chinese Muslims in Indonesia that known and understood by many people. They are not only considered as Confucian, Buddhist, Christian but also as Muslims. The enthusiasm of the community and various parties at the Cheng Ho Mosque has helped the Chinese community introduce the Chinese culture. This is done through various activities carried out at the mosque, one of which is acculturation among Chinese culture and Indonesian culture and Islam.

Their existence which is not only in da'wah, culture but also social, has made them widely understood and has a strategic position to society and various parties. Chinese Muslims is respected and appreciated, even become mediator for various parties. Among them are between mass organizations and the Chinese Consulate General, the Chinese Consul General and universities, as well as non-Muslim Chinese and Muslim communities. Even indirectly have an impact on China's public diplomacy in Indonesia. So, based on the findings and explanations above, the reseacher argues that further research is needed to develop more in depth and focused on several aspects.

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