



The Role of Lautze Mosque: The Representation of Double Identity
of Overseas Chinese Muslims in Jakarta and Bandung

Ikrar Genidal Riadil

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Degree of Master of Arts in Chinese Language and Culture

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Thesis Title The Role of Lautze Mosque: The Representation of Double Identity of Overseas Chinese Muslims in Jakarta and Bandung

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Abstract

The primary goals of this research are to understand the phenomenon of double identity that these mosques symbolize and to examine how Chinese culture has been adapted to Indonesian society through Chinese mosques in Jakarta and Bandung District. This study used participant observation and comprehensive discussions as its primary qualitative research techniques. In addition, the key informants of this study are one of the heads of Lautze Mosque in Jakarta, one of the heads of Lautze Mosque 2 in Bandung, and four overseas Chinese Muslims in Lautze Mosques Jakarta and Bandung. The criteria of the key informants were being chosen properly; the researcher chose people who have knowledge towards the Lautze Mosques. There were three steps to analyzing the data: first, the data from the information, related documents, and interviews will be analyzed using content analysis and analyzed using the theoretical framework for the rough study. Second, the researcher reviewed the information by using triangulation. Last, the data were analyzed thoroughly again and published.

The Chinese mosques are part of maintaining and expressing Chinese culture. This phenomenon is present in the double identity form. The Chinese mosques represent the hybridity of culture and double identity through art, religious activities, and figures of symbols. Chinese mosques are involved with various public and private organizations and have a role in Indonesian society through public benefit activities and social welfare. The double identity representation relates to interaction and negotiation in society between Indonesian and Overseas Chinese and the relationship between the majority group and the minority group.

Keywords: Chinese Muslim, Cultural Hybridity, Double Identity, Lautze Mosques, Overseas Chinese

ชื่อวิทยานิพนธ์ บทบาทของ Lautze: การนำเสนอทวิลักษณ์ของมุสลิมจีนโพ้นทะเลในจาร์การ์ต้า
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บทคัดย่อ

จุดประสงค์ที่สำคัญของการวิจัยครั้งนี้ เพื่อทำความเข้าใจปรากฏการณ์เกี่ยวกับทวิลักษณ์ ซึ่งเป็นสัญลักษณ์ที่แสดงผ่านมัสยิดและเพื่อตรวจสอบว่าวัฒนธรรมจีนได้ถูกรับเข้ามาในสังคมอินโดนีเซียผ่านมัสยิดจีนอย่างไรในเขตจาร์การ์ต้าและบันดุง การศึกษาครั้งนี้ใช้การสังเกตการณ์แบบมีส่วนร่วมและสนทนาวงกลมอย่างครอบคลุม ซึ่งเป็นเทคนิคเบื้องต้นของการวิจัยเชิงคุณภาพ นอกจากนี้ประชากรและกลุ่มตัวอย่างของการศึกษาได้แก่หัวหน้ามัสยิด Lautze ในจาร์การ์ต้า 1 ราย และหัวหน้ามัสยิด Lautze 2 ในบันดุง และชาวจีนโพ้นทะเลมุสลิมในจาร์การ์ต้าและบันดุง 4 ราย การวิเคราะห์ข้อมูลประกอบไปด้วยสามขั้นตอน ขั้นตอนแรกข้อมูลจากเอกสารและการสัมภาษณ์ได้ถูกนำมาวิเคราะห์เชิงเนื้อหาวิเคราะห์ตามกรอบทฤษฎี ขั้นตอนที่สองได้ตรวจสอบข้อมูลด้วยเทคนิคแบบสามเส้า ขั้นตอนสุดท้ายคือการวิเคราะห์ข้อมูลอีกครั้งเพื่อตีพิมพ์ผลการวิจัย มัสยิดจีนเป็นส่วนหนึ่งที่อ้างและแสดงให้เห็นถึงวัฒนธรรมจีน ปรากฏการณ์นี้แสดงให้เห็นในรูปแบบเชิงทวิลักษณ์ มัสยิดจีนแสดงให้เห็นวัฒนธรรมลูกผสมและทวิลักษณ์ผ่านศิลปะ กิจกรรมทางศาสนาและรูปสลักที่เป็นสัญลักษณ์ต่างๆ มัสยิดจีนมีความเกี่ยวข้องกับองค์กรสาธารณะและเอกชนซึ่งมีบทบาทในสังคมชาวอินโดนีเซียที่เป็นกิจกรรมที่ประโยชน์ต่อสาธารณะและด้านสวัสดิการสังคม การนำเสนอทวิลักษณ์เกี่ยวข้องกับการปฏิสัมพันธ์และการต่อรองในสังคมระหว่างชาวอินโดนีเซียและชาวจีนโพ้นทะเลและความสัมพันธ์ระหว่างชนกลุ่มใหญ่และชนกลุ่มน้อย

คำสำคัญ: ชาวมุสลิมจีน, วัฒนธรรมลูกผสม, ทวิลักษณ์, มัสยิด Lautze, ชาวจีนโพ้นทะเล

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CHAPTER 1

INTRODUCTION

1.1 Statement of the Problem

The overseas Chinese who came and settled in Indonesia already have a long history. The Chinese have known Indonesia since the 5th century, and for several centuries the Chinese population has continued to grow. The Chinese have contributed to the advancement of Indonesian culture, art, religion, and other aspects from ancient times to the present. In Indonesian culture, particularly, elements of Chinese culture have a relatively strong influence (Handinoto, 2009). The phenomenon of cultural development and civilization is widely found in Javanese and Islamic cultures. Qurtuby (2003) stated that this phenomenon is called a Sino-Javanese muslim culture or a blend of Chinese, Javanese, and Islamic. One of the forms of Sino-Javanese muslim culture can be seen in several mosques' architecture.

The existence of Chinese muslims in Indonesia is one of the factors in acculturating these cultural developments, for instance, the construction of places of worship, namely mosques. The development of mosques in Indonesia began in the 7th century. However, in the 16th century, there was an adaptation of the Hindu-Buddhist style building on the mosque building. It is a distinctive feature of a single-misted building; the roof is shielded and stacked. The more complex the arrangement, the higher the holiness. In Java, these forms have developed into places of worship for muslim individuals (Tjahjana, 2013). Like other countries worldwide, Indonesia has a Chinese historical place, such as Thailand, the United Kingdom, Japan, Australia, Indonesia, etc. There are two historical places in the city of Jakarta and Bandung, and there are mosques organized by overseas Chinese muslim, namely the Lautze mosque in Jakarta and Lautze 2 mosque in Bandung.

The mosque was managed by Haji Karim Oey and founded by Abdul Karim Oei Tjeng Hien in 1991, and the Lautze 2 mosque was founded in 1997 and had its uniqueness in terms of building. The building, located between shophouses in the city area of Jakarta and Bandung, consists of two floors, where the first floor is a place for worship and the second floor is the secretariat of the mosque. In addition, the shape of the building of the Lautze 2 Mosque is more like a Chinese shrine than a mosque. The exterior and interior of the mosque, which is dominated by bright red colors, remind visitors of the colors of monasteries and Chinese Shrines. This thing is what distinguishes the Lautze mosque as a particular structure. This mosque's physical structure indicates Chinese and Islamic styles of art have been blended. Acculturation,

also known as cultural contact, is the consequence of two distinct cultures colliding and merging into one. This acculturation creates new cultural forms but does not obliterate the original culture (Koentjaraningrat, 1990).

Hence, the process of forming a cultural civilization occurs when several cultures interact intensively for an extended period, and then each of these cultures changes to adapt to the other to form one culture. This process of cultural civilization can be seen in language, art, building forms, and so forth. The form of embodiment of acculturation in cultural civilization is one of the results of human activities in carrying out the process of cultural integration. The cultural civilization in the Lautze mosque building can be studied through its cultural elements. Therefore, this article will discuss the double identity represented through the Chinese mosques in terms of culture, tradition, society, and religion of the Lautze mosque by examining its cultural elements. These cultural elements can be seen in the physical form of the mosque building and the traditions, culture, and religion of ethnic Chinese who worship in the mosque. For instances, the mosque building, the existing ornaments, and the colors used in the architecture. In terms of culture and traditions, for instance, what traditions are carried out by ethnic Chinese muslims in the mosque on certain days or events, and the similarities and differences between the traditional activities they do in the two Lautze mosques in the cities of Jakarta and Bandung.

Based on a religious perspective, the researcher will observe whether there are similarities and differences in the procedures for worshipping ethnic Chinese muslims in the Lautze mosque, Jakarta, and Bandung and investigate the mosque's role in influencing these overseas Chinese to choose Islam as their religion. Because the two cities have different cultural principles, Jakarta has a culture called "Betawi," and Bandung has a culture called "Sunda." Therefore, this study will discuss the cultural civilization and diversity at the two Lautze mosques in two cities, Jakarta and Bandung. In a nutshell, the Overseas Chinese have embraced Indonesian culture in their lives; They do, however, preserve their ethnic identification through the Chinese mosques. The data could lead to this aspect of religious ideology mixing between Indonesian and Chinese cultures. Other examples that show mingling between Indonesian and Chinese traditions are the practices of Chinese mosques. This research sought to identify and comprehend the phenomenon between the two cultures known as the double identity phenomenon, which emerged from a powerful connection and is comparable in both cultures.

The research on the representation of double identity of overseas Chinese Muslims in Lautze Mosque Jakarta and Bandung can have several benefits for

different classifications of individuals and communities: Firstly, Peranakan Chinese community in Indonesia. The research can benefit the Peranakan Chinese community in Indonesia by helping them understand the experiences and identities of overseas Chinese Muslims. This can promote intercultural understanding and acceptance within the community, and can also help foster a sense of belonging among overseas Chinese Muslims. For example, the research can lead to the organization of interfaith dialogues or cultural exchange programs between the Peranakan Chinese and overseas Chinese Muslims, where both groups can share their cultural and religious practices.

Secondly, the benefit for Indonesian community. The research can benefit the wider Indonesian community by promoting multiculturalism and diversity. By understanding the double identity of overseas Chinese Muslims, Indonesians can develop a greater appreciation for the complex cultural and religious landscape of the country. For example, the research can lead to the development of educational programs for schoolchildren that promote multiculturalism and teach them about different religious and cultural practices in Indonesia.

Thirdly, the benefit for social development and welfare: The research can benefit social development and welfare by promoting inclusion and equity for marginalized groups. By understanding the experiences of overseas Chinese Muslims, policymakers and social workers can develop policies and programs that cater to the needs of this group. For example, the research can lead to the development of social welfare programs that address the specific needs of overseas Chinese Muslims, such as language classes or financial assistance for education.

Fourthly, the benefit for Indonesian Government. The research can benefit the Indonesian government by helping them understand the unique experiences and challenges faced by overseas Chinese Muslims. This can lead to the development of policies that promote their inclusion and participation in Indonesian society. For example, the government can develop policies that support the establishment of more mosques and religious centers that cater to the needs of overseas Chinese Muslims. The government can also create opportunities for overseas Chinese Muslims to participate in decision-making processes and public service.

Lastly, the benefit for tourism industry. The research can benefit the tourism industry in Indonesia by promoting cultural tourism and attracting visitors who are interested in the diverse cultural and religious landscape of the country. For example, the research can lead to the promotion of cultural tourism that focuses on the unique experiences of overseas Chinese Muslims in Indonesia. This can include

tours of Lautze Mosque and other religious centers, cultural festivals and events, and the promotion of Indonesian cuisine that is influenced by Chinese Muslim traditions.

Overall, the research on the representation of double identity of overseas Chinese Muslims in Lautze Mosque Jakarta and Bandung can have significant benefits for promoting intercultural understanding, diversity, and inclusion and participation of overseas Chinese Muslims in Indonesian society, as well as promoting cultural tourism in the country.

1.2 Research Questions

1.2.1 How the role of Lautze mosque in Jakarta and Bandung influences Chinese muslims community?

1.2.2 What is the representation through Lautze mosques in Jakarta and Bandung in the dimension of double identity?

1.3 Objectives

1.3.1 To study the role of Lautze mosque in Jakarta and Bandung influences Chinese muslims community.

1.3.2 To study the representation through Lautze mosques in Jakarta and Bandung in the dimension of double identity

1.4 Significance of Study

1.4.1 To be a database in the study of double identity representation of Chinese mosques in Jakarta and Bandung.

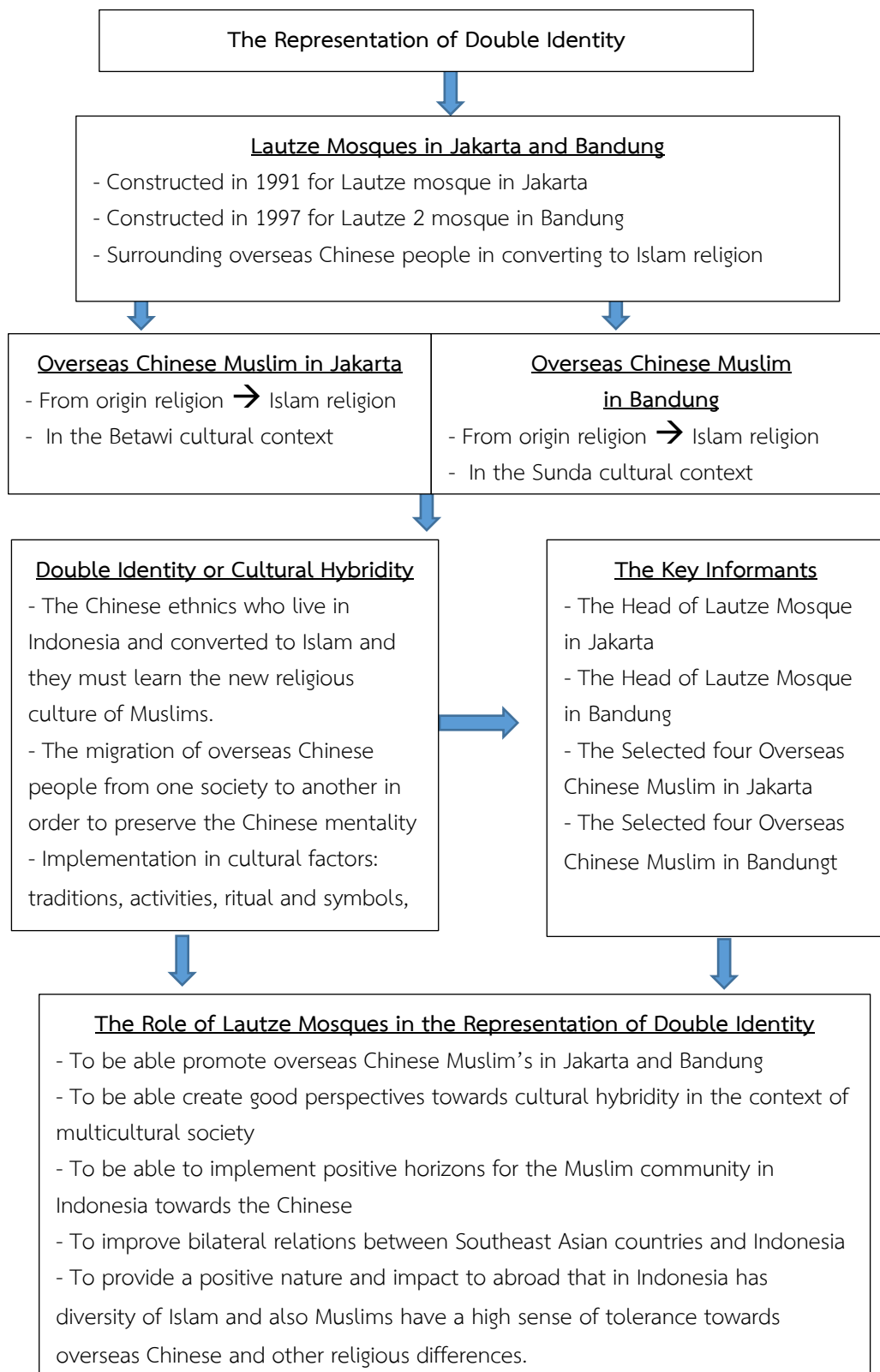
1.4.2 To comprehend and create the knowledge of the phenomena of double identity, cultural hybridity, and interaction between minority group and majority group of Chinese Muslim which involve to Chinese Mosque in Jakarta and Bandung.

1.5 Limitation of Study

The researcher focused on Lautze Mosque in Jakarta and Lautze Mosque 2 in Bandung in this investigation about Chinese mosques in Jakarta and Bandung District in Indonesia. These two Chinese mosques have long been located in the Indonesian and Chinese communities.

1.6 Conceptual and Theoretical Framework

1.6.1 Conceptual Framework



1.6.2 *Theoretical Framework*

1.6.2.1 The Theory of Double Identity

The concept of double identity refers to an individual's ability to identify with two different cultures or social groups simultaneously (Malloy, 2001). It is a concept that has been explored in various fields, including psychology, sociology, anthropology, and cultural studies. The idea is that individuals can have a sense of belonging to two distinct cultures or communities, each with its own values, norms, and practices, without feeling a sense of conflict or tension between them. In the context of Chinese ethnicity in Indonesia, the concept of double identity is particularly relevant. Chinese-Indonesians are individuals of Chinese descent who have lived in Indonesia for generations. They have developed a unique identity that is influenced by both their Chinese heritage and their experience of living in Indonesia.

This double identity is shaped by historical, social, cultural, and political factors that have shaped the experiences of Chinese-Indonesians over time. One factor that has influenced the double identity of Chinese-Indonesians is the history of discrimination and marginalization they have faced. Chinese-Indonesians have been seen as outsiders and have been subjected to various forms of discrimination and violence throughout Indonesian history. This has led many Chinese Indonesians to develop a sense of identity that is grounded in both their Chinese heritage and their experience of being a minority group in Indonesia. At the same time, Chinese-Indonesians have also developed a strong sense of national identity as Indonesians.

Many Chinese-Indonesians have adopted Indonesian names, speak Indonesian fluently, and identify strongly with Indonesian culture and values. This dual identity allows them to maintain a connection with their Chinese heritage while also feeling a sense of belonging to the larger Indonesian community. In conclusion, the concept of double identity is a complex and multifaceted phenomenon that has been shaped by historical, social, cultural, and political factors. In the case of Chinese-Indonesians, their double identity reflects their unique experience of being a minority group in Indonesia and their ability to maintain a sense of connection to both their Chinese heritage and their Indonesian identity.

1.6.2.2 Religious Conversion (Mualaf)

Conversion comes from the word conversion, which means "counterclockwise." Conversion means a belief changes opposite from the original belief (Daradjat, 1996). In his book "The Psychology of Religion" by Clark (1958) defined "conversion" as a kind of spiritual growth or development that contains a significant

change in attitude towards religious teachings and actions. A religious conversion is an important event in a person's life. When a person has a religious conversion, the individual is supposed to be able to abandon some, if not all, of the former value system and regulations. At the same time, individuals are expected to be able to know the values and behavior system of the newly adopted religion, as well as adapt themselves and carry out activities and patterns of behavior accordingly. Converting religions means learning and adapting to numerous new things.

Based on Encyclopedia of Islamic Law the word "Muallaf" (Religious Conversion) in the meaning of language is defined as a person whose heart is persuaded and tamed. A broader meaning is that a person tamed or inclined his heart with good deeds and love of Islam, shown through the utterance of two sentences of creed (Hakiki, 2015). In this case, those called converts are non-muslims' with hopes of embracing Islam or new converts to Islam whose faith is still weak, and their hearts are persuaded to be firm in Islam. Explicitly how long the time is not stated. There are also converts who, within three months, can be independent, and their Islam is firm. He can no longer be said to be a convert, but there may also be converts who have been trained for half a year but are still unstable, therefore, they convert still need to be built.

1.6.2.3 Diaspora and Cultural Hybridity of John Hutnyk

Hutnyk (2005) said in the book entitled "Diaspora and Hybridity" that the characteristics of hybridity are blended and mixed with a new culture and then form a new culture. This theory is called the cultural group were lost to other cultures but maintained their identity. Hybridity occurs at all levels by crossing their original culture into new cultures, many of which are unqualified cultural forms or classes. This theory can analyze the immigration of overseas Chinese groups from their culture to a new culture and maintain the Chinese mind.

"Diaspora" has been an increasingly popular name for that symbolic capital in recent years (Ang, 2003). In short, diasporas are immigrants or people who leave their homeland to go to another country for a better life than in their region or country. The number of Chinese diasporas is quite significant in Indonesia; most live in Indonesia and Middle Eastern countries, where most work. There are numerous Chinese diasporas in Indonesia, and many are workers and students in Indonesia. All of them have cultural diversity, such as in religious ways. Certain of them are initially born as muslim's, and some are moving to Islam from their origin religion, and so forth.

Subsequently, there is no simple definition of "hybridity" (Hoon, 2021). This concept, as one of the most controversial notions to arise from globalization

rhetoric, has offered to ascend to "new configurations of multilayered identities that are characterized as "hyphenated," "creole," "mestizaje," "diasporic," and "syncretic" (Bhatia, 2011). Individuals who depart from their hometown to migrate to another nation must acquire a new culture known as cultural hybridity. Cultural hybridity requires individuals to grasp their hometown culture and discover a new culture in the target country. The mechanism through which a cultural component merges with another culture by changing the component to match cultural standards is known as cultural hybridity (Hoon, 2021). For instance, the Chinese ethnics who live in Indonesia and converted to Islam and they must learn the new religious culture of muslims.

1.6.2.4 Ethnic Group and Maintaining Ethnicity of Abner Cohen

Ethnicity is frequently related to migration in this context. It is viewed as a phase in the group's adaptation to its new surroundings and eventual absorption of its individuals into the new community (Cohen, 2014). According to Phinney (1992), ethnic identity is a necessary construct involving group commitment and sentiments of unity, favorable appraisal of the group, the presence of interest and knowledge about the group, and participation in the group's social activities (Phinney, 1992). Ethnic identity consists of six components:

- (1) Labeling or self-categorizing: attempting to identify one's own as a representative of a particular ethnic group;
- (2) Commitment or Attachment: A feeling of affinity as well as linking and integrating with one's cultural community;
- (3) Exploration: The search for knowledge and experiences related to one's heritage.
- (4) Ethnic Behavior: Participating in ethnically specific tasks, such as speaking the local tongue.
- (5) In-group Assessment or Attitude: Being more at ease with and optimistic toward one's ethnic group; and
- (6) Values and Beliefs: Appreciating the values and beliefs that are specific to one's cultural community.

Cohen Abner's (2015) book "Two-Dimensional Man" discussed the theory of anarchy and race that can be examined by the Chinese in Jakarta and Bandung cultural communities in Indonesia. At the same time, the Chinese have used emblems to demonstrate their commitment to their Chinese culture. Cohen (2015) defined these emblems as types of daily activities that reflect a society's philosophy, convictions, standards, and values. These symbols can take the shape of things, actions, ideas, or linguistic formations. Furthermore, these symbols elicit feelings and

provoke people's behaviors by showing the identification of an action and an engagement, which includes events, customs, meals, and clothing.

Furthermore, these emblems are frequently used in rituals, present swaps, and honors of mythological or genealogy systems. These emblems served as the foundation for national political awareness-species and the preservation of the group's values. Symbolic action occasionally persists to this day due to its importance in each culture. That can help something accomplish the goals established at the historical civic unification evaluation of overseas and culture. It can help to highlight societal significance in the present circumstance. The tradition persists for the ethnic group that employs an ancient custom but does not inherit it due to cultural debate, but the position has altered.

1.6.2.5 The Role of Religion and Religious Symbols of Clifford Geertz

In the work named "The Interpretation of Culture" by Greetz (1973), he explained the importance of religion and sacred icons. The idea is divided into three parts.

1) Religion as a symbolic system: A symbol can be an image, an item, a pastime, an action, a connection, or anything else that conveys meaning to someone. These symbols have significance which may offer solutions to questions about basic living, routines, idealists, and the worth of life.

2) The religious responsibilities of emotions, efficiency, and drive by emotional implies how responsive we are and how we express our feelings to others. Motivation will arise from within the mind rather than representing the emotional goals of what a person desires. Both work in tandem to produce the fundamentals and a way of living. Furthermore, religious symbols teach humans how to control their feelings and emotions, as well as symbolize the real goal of certain acts through ideals or values.

3) Religion has the ability to elicit feeling and determination; it is successful in its particular functions, most notably in the daily rituals that represent the lives and diverse points of view of its participants. Rituals and symbolism influence society to determine life's path; faith, in this view, is not a dichotomy. As a result, religious symbols and practices are the bedrock of human consciousness.

The researcher will use this theory to examine the symbols that originate in Chinese mosques in varied incarnations, such as pictures, objects, or events, as well as the connection between Chinese cognition, sentimentality, and way of life in Jakarta and Bandung, Indonesia, which demonstrate the double identity of Chinese in Jakarta and Bandung, Indonesia.

1.6.2.6 Ritual and Symbol of Victor Turner

Rituals are stores of significant symbols through which knowledge is exposed and considered authoritative, as they deal with the community's most important values (Turner, 2018). Symbols reflect essential social and religious values; they are also transformational for human attitudes and conduct (because of their connection to the supernatural). Symbols in rituals reveal their ability to affect and influence the people participating in ritual performances. In summary, Turner's definition of ritual relates to ritual activities involving religious symbols.

Turner (1967) distinguished between dominating and instrumental symbols in his work. Dominant symbols emerge in various ritual situations, but their meaning is autonomous and consistent throughout the symbolic system. Instrumental symbols are how each ritual performance achieves its distinctive purpose. Because their significance can only be disclosed in connection to other symbols, instrumental symbols can only be explored in terms of the system of symbols that make up a specific ritual.

Turner (1967) found three empirically important characteristics of dominant symbols:

(1) Condensation, polysemy, or individuals may believe, in which a single dominant symbol symbolizes a variety of objects and acts;

(2) Unification of diverse signification, where the signification (the fundamental interpretations of the symbol) is linked by shared equivalent characteristics, or by connection in reality or idea; and

(3) Meaning polarization or bipolarity happens once dominant signifiers have two separate intentioned fence posts; at the ideological or normative pole, a cluster of substantial refers to ethical and societal order constituents, as well as principles of social organization; at the sensory or orectic pole, the noteworthy is natural or physiological manifestations and mechanisms that evoke needs and wants but also emotions.

One prominent symbol combines an inherent requirement with a societal need or aspiration; "it symbolizes both the compulsory and the appealing." "Here is a close merging of the substance and the spiritual" (Turner, 1969). This study will be used to analyze the stratification of different events. There are both intellectual and sensory extremes.

1. Ideological Pole: An assemblage of guidelines and principles that direct and govern an individual as a part of a social group and category.

2. Sensory Pole: It focused on the meanings that are likely to stimulate wants and emotions.

Through using theory, the researcher will examine the images in the Chinese mosque. Whether it is shared symbols or rituals that convey the principles or thoughts of Chinese in Jakarta and Bandung and show the group's identity and shift.

1.6.2.7 The Concept of Ethnic Groups of Fredrik Barth

Barth (1998) stated in his work "Ethnic groups and boundaries: The social organization of culture difference" that ethnocultural and ethnic homogeneity are both in behavior and patterns of social organization. They can still be found, even in ethnic regions. Different ethnic groups will attempt to demonstrate how their ethnic identity is unaffected by cultural variety. Furthermore, the similar ethnic community must keep and share the advantages collectively.

The researcher uses the theory framework to evaluate and describe applied research terms when investigating the double identity representation of Chinese mosques in Jakarta and the Bandung region. Preserving minorities' cultural identities, varying lifestyles, different approaches to the political realm, and form customs differ in each group of abroad Chinese—all with religious roots. Religion can act as a spark, bringing a group of individuals together. Following Clifford Geertz's theory, religion is a system of symbols founded on the strength of the surrounding environment that can effectively cause faith, belief, emotions, and feelings through the experience of each person's moods.

Both theories also indicate that religion draws and catches individuals who adhere to the same faith, lean into the same society, and establish a distinct identity for their group in order to achieve acceptance in society and harmony in the community, which is, in theory, correct. According to Turner (2018), rituals resemble social performances in a bid to preserve the social circumstances in each of the rituals, as appeared differently in relation to a symbol that exemplifies the endeavor to socialise with the social environment and also to uphold their group's social status, which includes expression ability within ideologies and life.

The ceremony has affected the societal environment; ritual symbolism could be interpreted. Cohen (2015) asserted that ethnic ideas and chaos will be more heavily focused on maintaining ethnicity. When that happens, and they need to establish social consciousness, they want to safeguard ethnic groups' interests as well as the definition of a symbol. These symbols were used to raise consciousness of social, ethnic, and political organizations, as well as to protect the values of a specific ethnic group. In conclusion, these ideas are linked to the study of the double identity

occurrence of Chinese mosques and enable entrepreneurs to finish the analysis by interpreting the occurrence.

1.6.2.8 The Concept of Discourse and Power of Michel Foucault

Michel Foucault's idea of discourse is required for this research. Discourse, authority, society, and language are dialectically interconnected; they augment one another. Practices, in turn, influence and guide discourses. Then discourse and behaviors come into power dynamics. One does not have more or less influence than the other, but each molds the other equally (Foucault, 1977). Humans engage in discourse in their daily lives. As a result, discourse includes not only words but also movement.

Discourses are not once and for all subordinate to or opposed to authority. We must account for the complicated and volatile process by which a discourse can be both a tool and an impact of power, as well as a hindrance, a stumbling point of opposition, and a beginning point for an oppositional approach. Discourse transfers and creates power; it strengthens it while also undermining and exposing it, making it vulnerable and allowing it to be thwarted (Foucault, 1998: p.100). Power is a societal concept with multiple layers. It is also the result of social interactions and is culturally, socially, and spiritually formed.

According to Foucault (1978: pp. 42-43), power would no longer be dealing with legal subjects whose utmost jurisdiction was death, but with living social beings, and the mastery it would be capable of wielding over them would have to be applied at the level of life itself; it was the taking care of life, rather than the threat of death, that gave power access, even to the body. The significance of speech and authority. The discourse used in this research is similar to the perspective of Indonesians, who live in a different culture than muslim Chinese in Indonesia.

CHAPTER 2

RELATED LITERATURE

2.1 Overseas Chinese in Indonesia

The study of overseas Chinese has come into its own in the last decade. The flow of publications since the appearance of Purcell's monumental work is impressive (Skinner, 1959). Since that date, monographs have appeared on the Chinese in Malaya, Singapore, Thailand, Indonesia, Sarawak, New Zealand, and the Philippines. Before the establishment of the nation known as Indonesia on the island of Java, ethnic Chinese had settled there. According to historical documents, Chinese merchants have been coming to the coastal regions of the South China Sea since 300 BC (B.C). The Chinese who came to Indonesia mostly came from southern provinces such as Guangdong, Fujian and Guangxi (Purcell 1966: 24). Therefore, the largest group of overseas Chinese in Southeast Asia is the Hokkien, Teochew, Cantonese, Hakka and Hainan tribes (Somers & Heidhues 1974: 4). It can be said that these Overseas Chinese groups have a tendency to maintain their religious and cultural beliefs. Confucianism, Buddhism and Taoism remain their reference in life even though there are those who embrace Islam (Purcell 1966: 413).

Even though the Chinese immigrants who arrived to Java were controlled by Chinese males, they wedded indigenous women. Large number of there offspring practice Islam, and a majority of them are wedded to royal family women with children (Perkasa, 2012). This is one method the Chinese have disseminated Islam throughout the archipelago. Because it is the greatest nation in Southeast Asia, home to a quarter of the region's Chinese, and retains diplomatic ties with Beijing, Indonesia's response to overseas Chinese issues is critical (Willmott, 1956). Since the nation's democratic independence in 1949, the primary goal of all Indonesian governments has been to integrate indigenous Indonesians into the country's corporate life. Government directives and orders essentially prohibit overseas Chinese and entirely international corporations from purchasing large categories of products, establishing new banks, insurance companies, and most types of industries, and controlling paddy farms as well as certain forms of transportation agencies. A 1957 law mandating all foreign companies to register and relicense foresees the eventual expansion of foreign restrictions to all sectors of the economy.

The Preliminary Government, that also prohibits officials from discriminatory against specific groups of citizens, will indeed prevent the expansion of formal economic prejudice to Chinese-born citizens. However, since 1950, the relevant

government agencies have increasingly used their power over loans, permits, and foreign currency to prefer indigenous Indonesians over other Indonesian residents. While liberal Indonesian political groups have objected to this legislation, it has proven too moderate for the increasing body of indigenous businesspeople who are historically based in a strong Islamic morality.

The previous interim president of the Republic of Indonesia, became a distinguished and powerful spokesperson for these interests in early 1956. Notwithstanding the Communist Party resistance and Assaat's defection to the rebel cause in 1958, his movement has heavily influenced Indonesia's ongoing economic nationalist program. The Indonesian government's management of the naturalization problem has piqued Southeast Asia's interest. According to the provisions of the treaties awarding Indonesian autonomy, Dutch colonists of Chinese descent who did not expressly refuse Indonesian citizenship by December 31, 1951 automatically became citizens of the new country.

However, a significant mass of Indonesian thought believed that this quiescent structure offered slight guarantee that citizens of Chinese descent would pledge sole adherence to Indonesia. As a result, the Indonesian government arranged and ratified an unprecedented nationality treaty with Communist China in April 1955. The agreement, which was supplemented by a note swap, was only approved by the Indonesian Parliament in December 1957 and has yet to be implemented. Citizens of Chinese descent who procured Indonesian nationality under the previous passive suspension (except for a specific group, not yet officially defined, considered by the Indonesian government to hold only Indonesian citizenship) must choose between Chinese and Indonesian citizenship within two years, according to its legislation. People with dual Chinese-Indonesian identity who do not select will be granted only Chinese citizenship. Children born in Indonesia to Chinese dads will receive only Chinese identity in the future.

The ceasefire agreement importance stems from China's relinquishing of all rights to citizenship of Indonesian Chinese who choose to accept Indonesian nationality. It should be emphasized that in the lack of new laws allowing for simple voluntary naturalization, the progeny of overseas Chinese will continue to be Chinese citizens in eternity (Willmott, 1956). Population demographics are a component of the cultural context and macrosystem that comprise the overseas Chinese Indonesians' environment. There are approximately 7,566,200 overseas Chinese in Indonesia, representing close to 3% of Indonesia's 234.6 million population and the world's largest national overseas Chinese population (Central Intelligence Agency, 2011; Master, 2006;

Ohio University Libraries, 2008; Winarta, 2004). Most overseas Chinese Indonesians live in Java and Kalimantan (Suryodiningrat, 2006).

2.2 Overseas Chinese in Jakarta

The ethnic Chinese people live in the DKI Jakarta district of Indonesia. Most of overseas Chinese who migrant and live in Jakarta is Hokkien ethnic. The Chinatown area in Jakarta today is the Glodok neighborhood in West Jakarta. This area is said to be the largest Chinatown (Chinatown) in Indonesia and even the world (Skinner, 2017). The Chinatown neighborhood is mostly made up of shophouses (short for shop-houses) and temples (formerly called temples), which are places of devotion or sanctuary for the Gods of Chinese ethnic beliefs. Chinese use the shophouses along Chinatown as a place to barter or sell goods as well as a place to reside. Buildings and houses in the Chinatown area can be seen from their physical characteristics, which are generally two-story buildings. The first floor is generally used as a place of business, while the second floor is used as a residence.

Long before the Dutch built Batavia (now it is called as Jakarta) in 1619, the Chinese were already living east of the Ciliwung River, which was not far from the port. They sell wine, rice, and other necessities for migrants who stop at the port, including drinking water. However, when the Dutch built a lodge (a historical building from the Netherlands) in that place, they were then expelled. After the massacre of Chinese people in Batavia (October 9th, 1740), the Chinese were placed in the Glodok area, not far from the Stadhuis (now it is called as the Fatahillah Museum).

2.3 Overseas Chinese in Bandung

Since the 19th century, the Hakka ethnic people began to immigrate to West Java, attracted by the development of Batavia and the opening of Priangan to the Chinese. If we trace back the history of the arrival of the Chinese in Priangan, it can be seen that most of them were unskilled laborers who participated in the installation of the railway line from Bogor to Bandung. Rail transportation lines have operated from Bandung since 1884 (Kustedja, 2012).

There are exciting stories about the life of the Chinese at that time (Kustedja, 2012). The construction of the Priangan railway line, which climbs the mountain through the forest, passes through ravines and rice fields, far from the village where the residents live, causing difficulties in procuring food for the coolies. To overcome this difficulty, the Chinese coolies provided a kind of hard cake made of sesame flour, which could last up to several weeks (Skinner, 2017). That is why now,

in the small towns through which the railway construction project passes; Cicurug, Sukabumi, and Cianjur), many people process long-lasting cakes, including cakue, ampyang, and moho cake (Kunto, 1986).

Since 1810, the Chinese settlements in Priangan have been in district capitals such as Cianjur, Bandung, Parakamuncang, Sumedang, Sukapura, Limbangan, and Galuh. In Bandung, the Chinese originally lived in Banceuy. However, after the number of Chinese people increased, a place was provided in the western part of the city (now it is called Pasar Baru) called Chinatown. The area of the former Chinese settlement in Banceuy was then called the Old Chinatown.

As seen in the current reality of Chinese society, most Chinese in Indonesia live in cities (Kunto, 1986). Chinese settlements in these cities, including Bandung in this case, are usually a row of houses facing each other along a shopping street. One exciting thing about the stereotypical image of the Chinese is that they live in dirty slum areas. A constructed Chinatown is near the market. A description of the Chinese habit of sitting on a bench, wearing singlet and underpants, or sometimes just wearing pajamas. Shouts of noisy voices while chatting while eating kwaci present stereotypes about Chinese people and reflect Chinese ethnicity during the three reigns.

In 1874, the Chinese living in Bandung only numbered six umpi (families). One Chinese who worked as a carpenter was named Tam Long. The carpenter's name later became the name of a road, namely Jalan Tamblong (Kunto, 1986). In addition, people can find Chinese people who work as hair trimmers and scrape earwax with a tool called "Kili-Kili" (Kunto in Tarigan et al., 2016).

Another exciting thing to see is the existence of Chinese restaurants, which were quite common in Bandung then. Bandung is a paradise for snack connoisseurs. One of the snacks made by the Chinese in Bandung and still quite famous today is the sticky rice cake made by Mrs. Jauw.

In the early 20th century, the Chinese circulated a snack called "beancurd." A famous Chinese restaurant in the 1930s was Hoa Sang on Jalan ABC. Sin Ah at the intersection of Jalan Pasar Baru Suniaraja. Nevertheless, at that time, great restaurants were scarce. In the 1950s, restaurants that were quite famous was Gie Lung on Jalan Suniaraja, Jat Lie on Jalan Chinatown Lama, and Hong Sin on Banceuy. (Kunto, 1986).

However, apparently under the Dutch East Indies government, dirty Chinese restaurants had a bad image. This theory influenced the rulers of Gemeente Bandung. The Dutch East Indies Government felt the need to carry out strict supervision in the field of environmental hygiene and health in the Chinatown area.

This theory applies especially to the supervision of the health and hygiene of food and beverage dishes in Chinese food stalls or restaurants in Bandung (Kunto, 1986).

Since 1925, Chinese stalls and restaurants in Bandung have experienced restrictions. Only restaurants that meet the health standards of Gemeente Bandung are allowed to continue their business. In addition, the kitchen's state must be clean and orderly. The neatness and health of the chef are subject to supervision.

It is known that the construction of railroads that pass-through Bandung has a positive impact. This thing also affects the Chinese in Bandung. Bandung Station, which is a place for passengers to transfer, has led to the emergence of restaurants and inns ranging from low- to middle-class around the station. For the Chinese in Bandung, this is an opportunity for economic activity. Therefore, shops appeared with various kinds of merchandise belonging to the Chinese people. In this case, Pasar Baru, which is not far from the station, is a shopping center.

According to Hooqland's story quoted by Kunto (1986), those who come home late at night after watching the crowds in the square while their house is in the North Bandung area will certainly not take Jalan Braga or Banceuy. At the beginning of the 20th century, Jalan Braga was very quiet, while at the end of Jalan, Banceuy was still a Chinese and Dutch cemetery called Sentiong. Therefore, the only way to take a detour is past Chinatown and Pasar Baru. The nightlife lasts until dawn only in that place (Kunto, 1986).

Although there is a tendency for the Chinese not to be not too interested in politics, two Chinese figures from Bandung emerged, Ang Jan Goan and Yap Tjwan Bing. Both of them supported the establishment of the Chinese Union on May 23, 1948. The Chinese Union was established in areas occupied by the Dutch, including Bandung.

2.4 The Culture of Overseas Chinese Muslim Ethnicity

During the new regime (1966-1998), Chinese-Indonesians who turned to Islam were supposed to have relinquished their Chinese identity and integrated into different local ethnic groups. Matter of fact, the rise of Chinese Muslim ethnic identities represents Indonesia's post-1998 multiculturalism. It shows the return of Chinese cultural symbols in Indonesian public places and emphasizes Indonesian Islam's forbearance for various cultural manifestations. The respect for Chinese Muslim cultures demonstrates the Indonesian government's, public societies, and common people's dedication to fostering and celebrating variety. The majority of supporters of Chinese speakers and audience members at Chinese-style mosques are non-Chinese

muslims, however and Chinese muslim culture is quite well accepted by plenty of local muslims.

Most contemporary studies of identity development do not adhere to a limited set of theoretical and empirical methods, but instead favor multidisciplinary and multi-dimensional research techniques (Brubaker, 2009). This current study, notified by contemporary discussions from multiple academic fields, particularly anthropology, sociology, history, cultural studies, and political science, can be viewed as both a comprehensive theoretical practical example and an empirically based analyzation of Chinese Muslim identities in Indonesia.

2.5 History of Lautze Mosques in Jakarta and Bandung

The Haji Karim Oei Tjeng Hien Foundation, or the abbreviated Haji Oei Foundation, was founded on April 9, 1991, in the presence of Notary Azhar Alia, by several Muhammadiyah, Nahdlatul Ulama (NU), and Indonesian Association of Muslim Intellectuals (ICMI) figures, namely Sri Edi Swosono, Junus Jahja, Ali Yafie, and Ali Karim (Herlanda, 2019). He named the Haji Karim Oei Foundation because he was a pioneer for Indonesian citizens of Chinese descent who embraced Islam, so he played an essential role in Muhammadiyah. Subsequently, the figure of Haji Karim Oei is taken as one of the devout Muslim figures of Chinese descent (Wiwoho, 2016). The Haji Karim Oei is a devout Muslim, and in the economic field, Haji Karim Oei is a successful businessman. He is also the founder of one of biggest bank company named Bank Central Asia (BCA).

His full name is Abdul Karim Oei Tjeng Hien, but people are more familiar with the name Abdul Karim Oei. He was born in 1905 in Padang Panjang, under Oei Tjen Hien. After graduating from elementary school, he attended various courses, then worked as a produce trader. Besides that, he was also a goldsmith and then moved to Bengkulu. At first, he studied various religions by reading books and magazines and associating with religious followers. After gaining solid knowledge and belief, he finally believed that he was suitable and fully aware that he converted to Islam at the age of 20. He was active in Muhammadiyah until 1932, and in this activity, he became acquainted with one of the scholars and philosophers named Prof. Dr. H. Abdul Malik Karim Amrullah Datuk Indomo or usually known as HAMKA. His association was becoming more comprehensive, and his experience was increasing. Then, in 1961, he formed an Islamic organization called the Indonesian Chinese Islamic Association (PITI).

This organization combines two previous similar organizations, namely the Chinese Islamic Association and the Chinese Islamic Association. In subsequent developments, the Indonesian Chinese Islamic Association (PITI) organization became the Trustees of the Islamic Tawheed Faith. In the business world, he is known as a tenacious ethnic person and holds various important positions, including; President Commissioner of BCA, President Director of Asuransi Central Asia, Director of PT. Mega, President Director of the Aseli 777 T-Shirt Factory, and President Director of Sumber Bengawan Mas. As a devout Muslim, he carefully calculates the amount of his wealth to be issued as a form of almsgiving, often collected by the Muslim Ummah usually known as Zakat in Islam. Haji Karim Oei is also known as Baba (or Babadek, according to the Bengkulu people) and is close to Bung Karno (President I of the Republic of Indonesia). Finally, Haji Abdul Karim Oei died on October 13rd, 1998, in Jakarta, at the age of 83 years. He has a high nationalist spirit towards Indonesia, and to commemorate his figure and contribution to the country, the Haji Karim Oei Foundation was established.

At the suggestion of Mr. Junus Jahja, the name of a figure of Chinese descent, Haji Karim Oei, was chosen. The reason is partly that he is one of the pioneers of Indonesian citizens of Chinese descent who converted to Islam to play an essential role in Muhammadiyah. The Haji Karim Oei Foundation is engaged in providing Islamic information to the Chinese people. This foundation is called the Lautze mosque with a Chinese nuance because Chinese descendants want to know and learn about Islam.

Initially, activities at the Haji Karim Oei Foundation began in a rented building that functions as an Islamic Information Center. Over time, the building owner offered the building for purchase. The board of the foundation is given six months. The foundation board must leave after six months if the building is not purchased. After being discussed at the foundation, on September 19, 1992, the management wrote a letter to President Soeharto (the second president of Indonesia) and the General Chair of Indonesian Association of Muslim Intellectuals (ICMI), The state Minister of Research and Technology, and Head of Agency for the Assessment and Application of Technology (BPPT), B. J. Habibie (the third president of Indonesia). Unexpectedly by the foundation's management, Habibie, the general chairman of Indonesian Association of Muslim Intellectuals (ICMI), given a serious attention to the letter written by the foundation's board. He assigned him to buy the building through the Abdi Bangsa Foundation, which Indonesian Association of Muslim Intellectuals (ICMI) founded.

On February 4, 1994, the Haji Karim Oei Foundation building, which was also the Lautze mosque, was inaugurated by B. J. Habibie (the third president of

Indonesia). The Lautze mosque attracts attention because it is located in a Chinatown area. The nameplate of the Haji Karim Oei Foundation attracts the attention of Indonesian citizens of Chinese descent. The existence of Haji Karim Oei's words has its charm because there is a Chinese identity. That is why numerous Indonesian citizens of Chinese descent stopped by to ask questions about Islam. Therefore, numerous individuals embraced Islam through the Lautze mosque. The Lautze mosque is different from the usual mosque, with ornaments with distinctive Chinese colors combined with Shu Fa-style Arabic calligraphy or original Chinese calligraphy made in Beijing.

The name of the Haji Karim Oei Foundation is associated with the name of the deceased to remember and be inspired by the struggle of Haji Karim Tjeng Hien (another name for Karim Oei), who died in 1991. This mosque with Chinese architecture did not have a name or an identity when it was first built. Considering the indigenous people, who are always considered figures in judgment, many call this mosque the Lautze name due to the mosque's position on Jl. Lautze No.87, RT.10/RW.3, Karang Anyar, Sawah Besar, Central Jakarta City, Jakarta 10740, Indonesia. Mr. Aan confirmed this statement as the administrator of the Lautze 2 mosque. When interviewed, he said;

"Lautze's name means Guru, so there is nothing wrong." Said by Mr.

Aan

The Haji Karim Oei Foundation (YHKO) took a reckless step. Imagine that this mosque was built by renting a shop floor. Because if at any time the floor is not rented out or the foundation cannot pay the rent, the mosque will be disbanded (Herlanda, 2019). With the counsel of the store owner, who pushed the foundation to acquire the business, the shophouse, which was first rented, was transformed into a property in 1994. Finally, in 1994, B. J. Habibie (the third president of Indonesia) bought the shophouse and inaugurated the Lautze 1 mosque.

The same thing is experienced by the Lautze 2 mosque, located on Jl. Tamblong No.27, Braga, Kec. Sumur Bandung, Kota Bandung, Jawa Barat, 40111. This mosque was built in a shopping area with no parking. Again, this mosque has re-contracted a shophouse. It is because it followed its predecessor in Jakarta said by Miss. Jeslin, as Public Relations Officer of Haji Karim Oei Foundation (YHKO) Bandung, clarified;

"It just so happened that there was a cheap and strategic shophouse, so we rented it. It is also adjusted to the foundation's funds." Said by Miss. Jeslin

In 1997, precisely in January, this mosque was built with the same vision and mission: to foster muslims, especially the Chinese. This statement is why this mosque is colored red with distinctive ornaments.

"So that friends of ethnic Chinese can easily recognize it and feel at home." Said by Miss. Jeslin.

When the mosque was initially completed, the dome served as a mosque sign in the form of photographs and patches. This mosque was named the Lautze 2 mosque in Bandung as a differentiator from the Lautze mosque in Jakarta. At that time, the mosque still felt crowded because of the forced merger between the Haji Karim Oei Foundation (YHKO) secretariat and the mosque. As a result, the mosque began to be rebuilt in 2004 with the creation of a room divider in the style of Chinese architecture by an architect from Insititute Teknologi Bandung (ITB) named Umar Widagdo. Then, three years later, the mosque was renovated to create a separate office from the mosque room. Thus, a wooden ladder was made, painted red, and led to the office's top of the building.

The existence of mosques received a positive response from the community. In the article, in the area described, there is no mosque. It was tough to fit in at first since there appeared to be a chasm between the indigenous and the Chinese. However, over time, the surrounding community began to entrust their children to the Koran. One day, there was a case where the Lautze mosque would be closed because it had not paid the rent. The residents were enthusiastic about working together to collect money to pay the mosque's installments (Islam, 2016).

Several important events occurred at the Lautze mosque. During the reformation period in 1998 alone, a few masses would throw stones at the mosque building. Some residents shouted, telling them that this was a mosque. Finally, the stone-thrower gave up. Also, the Lautze Mosque, for two years, had no water supply because an irresponsible journalist blew it up. Immediately the local government, at that time led by Mr. Dada Rosada as Mayor of Bandung, came down to offer assistance.

"The religious approach to assimilation is very close." Miss. Jeslin said when reminiscing about every incident that had occurred at the Lautze Mosque."
Said by Mr. Dada Rosada

Mosques are usually public places and are always open. Not with Lautze mosque, which has its operating hours. This Chinese-style mosque is only open from 09:00 to 17:00.

"Yes, we are only open 8 hours a day." "However, when the prayer time is still open, the mosque is still open by entrusting the keys to the residents to

carry out the call to prayer and pray." Miss. Jeslin answered when asked about the unique operating hours of the Lautze Mosque.

There are several reasons why this mosque is permanently closed. Miss. Jeslin explained clearly;

"It is not that we do not want to open the door." Said by Miss. Jeslin

Look at the position of the mosque! There are three reasons: First, the mosque is small and on the side of the road. In addition, how much dust will come in later; Second, this mosque is located in an office area where many people pass by; third, this mosque has only one door. Nowadays, people do not see if this is a mosque or not.

Several activities foster Muslims, predominantly of the Chinese ethnicity, during these unique operating hours. Lautze mosque conducts weekly study activities, which are carried out every Saturday. With the vision and mission of an information center, this Haji Karim Oei Foundation (YHKO) driven mosque produces many converts from various regions.

"We have issued 150 certificates; it is not easy. For those who get guidance to embrace Islam, we give them three months to show their sincerity with intensive coaching. Then we will give the certificate." Said by Miss. Jeslin.

At the end of the interview, the Lautze Mosque, represented by Miss. Jeslin as a public relations officer, expressed little hope, saying;

"My wish, friends other than ethnic Chinese, do not hesitate to keep in contact and worship at the Lautze Mosque, because the mosque is designed for everybody." Said by Miss. Jeslin.

"Moreover, there is an embrace from fellow Muslims toward converts, especially from the Chinese ethnic group." Said by Miss. Jeslin.

The universal existence of the Lautze mosque in Jakarta and Lautze 2 mosque in Bandung, which still exists today with a distinctive Chinese style, is currently being leased, its position on land in the city of Bandung, making Haji Karim Oei Foundation (YHKO) have to follow various very complicated procedures. Although, the first owner already understands the function of the building, namely as a mosque.

2.6 Haji Karim Foundation Activities Program (Lautze Mosques)

2.6.1 Weekly Activities

The Haji Karim Oei Foundation guides the congregation every Sunday, in the first session at 10:00 until 12:00 WIB, namely the delivery of lectures by the ustad or cleric whom the foundation has scheduled. Then, in the second session, from

13:00 to 15:30, form a religious study group, starting from reading Iqra, Tajwid, the Koran, or learning the ablution and praying (Herlanda, 2019).

2.6.2 Incidental Activities

The incidental activities at the foundation include Islamization. The Haji Karim Oei Foundation has a place to do Islamization for non-muslims in Central Jakarta. Activities involving Islam are usually done on busy days at the mosque, like Sunday. During the Haji Karim Oei Foundation, many converts have done Islam for various reasons. As stated by Mr. Ruli, as a teacher foundation, there are several reasons non-muslims enter Islam, including guidance, marriage, and other factors in a muslim-majority environment (Herlanda, 2019).

2.6.3 Healthy Terrace Lautze Mosque

The healthy terrace is a foundation activity in the field to ease the burden on the surrounding community Haji Karim Oei Foundation, who is underprivileged, can be helped in terms of health. This activity is in collaboration with the Zakat Institution, namely Baznas. This activity is free of charge. It is enough to bring a photocopy of the identity card (KTP), family card (KK), and an affidavit of incapacity from neighborhood unit/community unit (RT/RW). The operating hours of this healthy terrace service are every Tuesday from 10:00 to 12:00 WIB.

2.7 Geographical Location of Haji Karim Oei Foundation

The Haji Karim Oei Foundation is located on Jl. Lautze No. 89, RT. 10/RW. 03, Karang Anyar Village, Sawah District Big, Central Jakarta City and also in Bandung with detail address is Jl. Tamblong No.27, Braga, Kec. Bandung Well, Bandung City, West Java. The geographic location of the Haji Karim Foundation Oei is on the side of Lautze road. The location of the foundation stands in the middle of shopping centers and other shophouse buildings. The foundation's architecture is not like a mosque in general, which is shaped like a shophouse on floor four with ethnic red nameplates and Chinese doors. The first and second-floor mosque rooms are used for congregational prayers, while the third and fourth floors function as the secretariat office of the Haji Karim Oei Foundation (Herlanda, 2019). The distance between a resident's house and a foundation is about 200 meters and can be passed by two-wheeled or four-wheeled vehicles, making it easier for visitors who want to see the foundation.

2.8 Vision and Mission of Haji Karim Oei Foundation

2.8.1 Providing assistance, coaching, supervision, towards Lautze mosque activities to improve the quality of resources human power.

2.8.2 Receive and distribute Zakat is a form of almsgiving, often collected by the Muslim Ummah (Zakat), Infaq is an Arabic word meaning spending, disbursement (Infaq) and Alms.

2.8.3 Organizing and maintaining places and facilities worship.

2.8.4 Organizing religious lectures and lectures religious discussions in order to increase knowledge and understanding and Islamic religious law.

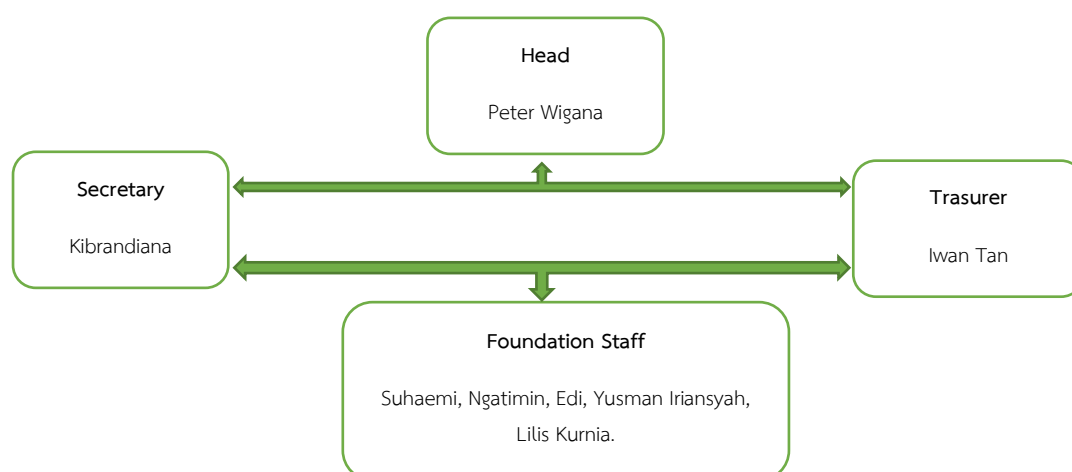
2.8.5 Providing services in the health sector with supporting facilities.

2.9 The Management Structure of the Haji Karim Oei Foundation

The management structure of the Haji Karim Oei Foundation aims to: make the Haji Karim Oei Foundation more organized. The duration of the management is not yet determined. The position will end automatically when he dies, resigns, guilty of committing the first act based on the decision of a court punishable by a minimum prison sentence of five years, or according to the annual meeting held by the foundation.

The Management Structure of the Haji Karim Oei Foundation for the period 2016 – now:

Figure 2.1 Lautze Mosque Administrative Staff



Sources: Haji Karim Oei Foundation and Lautze Mosque; House for Muslims, Indonesian and Chinese descent.

2.10 The Founder of the Haji Karim Oei Foundation

The establishment of the Haji Karim Oei Foundation cannot be separated from the role of several religious figures and wealthy philanthropists who actively constructed the Haji Karim Oei Foundation. Mr. Junus Jahja, a convert of Chinese origin who enhances knowledge about Islam for Chinese descent and establishes a platform for its activity, is one of the characters who has thoughts and ideas for founding the Haji Karim Oei Foundation in Chinatown of the Sawah Besar District region.

The name of the foundation was changed to the Haji Karim Oei Foundation on the advice of Junus Jahja, one of the founders who wished to establish an Islamic institution that provided information to those of Chinese descent at the time, who got it from Mr. Ruli, one of the teachers at the Haji Karim Oei Foundation:

“The name of the Haji Karim Oei foundation is a figure converts who are close to president Sukarno, he is also close with Buya Hamka, and he himself learned directly about Islam to his father Buya Hamka who is a scholar, that's where the Chinese descent is a Muslims who really learn about Islam. him to have high nationalism and successful entrepreneurs.”

Some of the founders of the Haji Karim Oei Foundation:

1. Sri Edi Swosono

Sri Edi Swosono was born in Ngawi, East Java, on September 16, 1940. He took his primary education at an upper secondary school in Solo. In 1965, he started working to pay for his studies. He works as a secretary for the Association of Indonesian Match Makers under Mr. Diro, the Mayor of Jakarta. In 1966, Sri Edi continued his studies with a master's degree to obtain a degree at the University of Pittsburgh, then continued his doctoral studies and earned a Ph.D. Sri Edi is a productive and experienced person, and he received an award from the Hankamanas Council and the Colonel Award from the Governor of Kentucky (USA). He is also the founder of the Haji Karim Oei Foundation. In 1993, he was appointed to the Board of Trustees of the Haji Karim Foundation Oei.

2. Junus Jahja

Lauw Tjhwan Thio or Junus Jahja was born in Jakarta on April 22, 1927. He was the son of Lauw Lok Soey and Oey Ay Nio, who were successful in becoming bakers then. He completed his primary education through senior high school in Jakarta, and in 1949 he continued his studies in the Netherlands, to be precise, at the Universiteit van Rotterdam. While studying at Rotterdam University, Junus Jahja is effortlessly active in the organization Indonesian Student Association (PPI) in the

Netherlands. Furthermore, Junus did want to assert that he was Indonesian by joining the organization. Mr. Junus passed lectured from Universiteit van Rotterdam in 1959 and returned to Indonesia.

He was pursuing a career in banking, according to the bachelor of economics degree in his pocket. In the homeland, he also wrote about the assimilation movement in *Star Weekly* magazine. In his article in *Star Weekly* in 1960 with the title "Heading to Reasonable Assimilation," Junus Jahja, along with nine other intellectuals of Chinese descent, asserted that the only way for the Chinese to be loyal to the country was to leave his position as a minority and perform one hundred percent assimilation or smelting into native Indonesian. In particular, Mr. Junus Jahja stated that to overcome the Chinese problem, Chinese people must embrace the majority religion in Indonesia, Islam.

Moreover, that is what he did in 1979, and he converted to Islam under the guidance of Buya Hamka, the first chairman of the MUI. Junus Jahja later also became an advisor to Indonesia Ulema Council (MUI), a member of the Indonesia Ulema Council (MUI) and Indonesian Muslim Intellectuals Association (ICMI), until it was recorded as a member of the National Mandate Party (PAN) formed by the Head of Muhammadiyah, Amien Rais. Junus was, at that time, indeed close to the people of Muhammadiyah.

Since they converted to Islam and became an Indonesia Ulema Council (MUI) administrator, Junus aggressively launched the spread of Islam to people of Chinese descent, which seemed alike. As a forum for da'wah action, he founded the Ukhuwah Islamiyah Foundation, helped initiate the formation of the Abdul Karim Oei Foundation, and was active in the Indonesian Chinese-Islamic Association, Institute of Studies Blending, and others.

3. *Ali Yafie*

Ali Yafie is the former Chairman of the General Council of Ulama Indonesia (MUI) and a scholar of fiqh (Islamic law). He is also the caretaker of the Darul Da'wah Islamic Boarding School, run by Ershad, and he is also relatively firm and consistent regarding Islamic laws. In addition to being active in Indonesia Ulema Council (MUI), village-born cleric Wani, Donggala, in Central Sulawesi, served this past September 1st on the Advisory Council of the Association of Muslim Intellectuals Indonesia (ICMI) and the Advisory Board of the Habibie Centre. In addition, he is also the Chairman of the Management Foundation of As-Syafiyah College (YAPTA) and an advisor to the Haji Karim Oei Foundation.

4. *Ali Karim Oei*

Ali Karim Oei was born in Jakarta on July 11, 1958, and he is the only son of Abdul Karim Oei and the founder and chairman of the Haji Karim Oei Foundation. He is also the treasurer at the Central Executive Economic Council Muhammadiyah and the founder of the Sultan Hasanuddin Foundation.

2.11 Previous Studies

Muzakki (2010) investigated the religious views and traditions of the Chinese population. He discovered that the religious views of Chinese people in Indonesia are a blend of Christianity and Buddhism. The new order regime's passage of laws mandating all citizens to profess one of the five governmentally faiths (Islam, Catholicism, Protestantism, Hinduism, or Buddhism) became a component in ethnic Chinese religious change. Although most Chinese in Indonesia adhere to conventional faiths, Chinese have assimilated and adopted Indonesian culture.

Chinese follow different traditions; as a result, their native cultures are progressively abandoned or diminished, and more of them adjust to Indonesian culture in the current moment. According to Muzakki (2010), the vigorous connection with religion-based mass organizations has greatly changed the Chinese muslim minority in Indonesia, enabling them to reinforce their own identity as muslims and Peranakan Chinese in Indonesia at the same time. As a result, Chinese Muslims in Indonesia are becoming more secure in displaying their own socio-cultural and religious identities as a minority ethnic group in the country. As a result, this study shows a knowledge of Chinese people's basic religious beliefs. It can provide coverage and identify the basic components that flawlessly blend two civilizations.

Yunariono and Andriati (2020) investigated Chinese identity in Surabaya municipality by gathering data from foreign Chinese and Chinese mosques; their results revealed a pattern of Chinese mosques. The purpose of this research is to discover how Chinese Muslims in Surabaya formed their identity after the Renaissance. They were unable to express their identify as part of Indonesia's multiculturalism during the new order era. Chinese and "local" identities have blended. With the collapse of the authoritarian political system and the rise of diversity and pluralism, Chinese Muslims in Surabaya were able to show their cultural identity. According to the findings of the research, Chinese Muslims in Surabaya established their cultural identity through Cheng Hoo Mosque, the Chinese Muslim group, and the commemoration of Imlek (Chinese New Year). The cultural identity created a hybrid combination of Chinese, Java, and Islamic cultures.

Mahfud (2018) investigated the formation and societal function of Chinese organizations and foundations in Hat Yai city council, Hat Yai district, and Songkla province. Mahfud (2018) (2018) As a result of their various responsibilities in the community, the Chinese group grew into groups such as the Chinese mosque, the Chinese organization, and the Chinese foundation. For example, the first site, Cheng Hoo Mosque, resembled a sanctuary of devotion of Chinese temples (Tri Dharma) and was intended to mimic a renowned Chinese mosque. On Jalan Gading 2, Surabaya, the Cheng Hoo Mosque was constructed as a multifunctional facility for the East Java Indonesian Chinese Islamic Association (PITI). The Cheng Hoo Masjid was started by Liu Min Yuan (HMY Bambang Sujanto). aforementioned point, it is presently administered by the Islamic Chinese groups Indonesian Chinese Islamic Association (PITI) in East Java and Yayasan Haji Muhammad Cheng Hoo Indonesia (Sujanto in Mahfud, 2018). The second, religious activities, along with unique indigenous actions, were drawn from a mix of variables for the stewardship organization to reestablish heredity and cultural fusion among both Indonesian and Chinese societies. According to Mahfud (2018), the Chinese chose to keep their identity by assisting Chinese people who immigrated from the same community and needed assistance. This Chinese goal was created to be the Chinese group in the current. Most groups benefit the public for social benefits or to help society grow.

Hoon's (2021) research focused on the Chinese migration and societal shift in Indonesia. He discovered that the causes for Chinese immigration are influenced by a variety of variables. It also explains the elements of cultural modification and demonstrated how the Chinese cultures had to be adjusted to suit Indonesian culture. According to the Ministry of Education and Culture (Kemdikbud), the acculturation process between Indonesia and China began when the Chinese arrived to commerce in Indonesia. Over time, the overseas Chinese traders did not only sell or buy crops. However, it also helped to spread their culture so that the process of acculturation with local Indonesian culture cannot be avoided.

According to Nurhajarini and Purwaningsih (2015) in the book "Acculturation Across the Ages in Lasem: Historical and Cultural Perspectives (Kurun Commerce-Now)," Lasem City, Rembang, Central Java, is one stark demonstration of Indonesian culture cultural assimilation with China in the field of construction and design (architecture). It was no surprise that Lasem is known as "Little China." Because the multitude of structures in Lasem and Rembang, such as churches, homes, and schools, are designed in a Chinese-Indonesian manner. The building's architectural design is typically old, with high-walled enclosures, which is one of the features of

Chinese structures. Furthermore, most homes in Lasem and Rembang have large yards. Another example of the acculturation of Indonesian culture with China in the realm of clothing is the model of the Chinese Koko shirt, which Chinese-Muslim community groups usually used. This study showed the main factors, for example, the public place, politics, the law, etc. These factors made Chinese immigrants in Indonesia immigrate to Indonesia and adapt their culture to Indonesian culture today.

Nurjaman & Gumilar (2021) studied "The Contribution of Activists of the Lautze mosque in Bandung in Embracing Chinese Converts, 2016–2021." A survey was conducted on the events at the Lautze mosque. Different aspects were held at the Lautze 2 mosque in Bandung, spanning from religious to recreational activities involving many groups.

Every Friday, the Lautze mosque always holds Friday prayers in the congregation. Every Sunday, the Lautze 2 mosque holds Koran Tadzabur recitations. The recitation is filled by six to ten ustad brought from the Tarbiyah Qurani Madina institution. In addition, Lautze mosque holds language training in Arabic and Mandarin.

In the field of art, Lautze mosque also held a Shufa (书法) or known as Chinese calligraphy course, namely the art of Chinese calligraphy, and formed the Nasyid Khalifah group with the theme of Chinese Islamic art and culture. As for social activities, they occur once a year, namely in the month of Ramadan. Lautze mosque held an Iftar movement by providing 250 rice boxes to be distributed around the sidewalk near the mosque before the Iftar or known as as futoor, is the evening meal with which Muslims end their daily Ramadan fast at sunset.

The scholar gathered materials such as journals, books, and scientific papers connected to the subject during the preliminary research. The researcher discovered abundant papers on the preservation and alteration of ethnic groups' traditional identities. Overseas Chinese, in particular, blend different cultures with their own; they demonstrate the different cultures together in multiple facets. Exhibiting Chinese flexibility to crossing cultural boundaries in a new community where they will inevitably participate. Numerous papers also indicate whether any ethnic groups in the boundaries of the new society, along with Chinese, will conform their culture to the local culture everywhere. In most instances, they also follow according to the customs of the majority group in the community where they have settled. Overseas Chinese, on the other hand, still adhere to their ancient customs.

In a nutshell, the evaluations portray the idea of interconnection and cultural assimilation, that evolved into the cultural identity of overseas muslim Chinese, in hopes of assisting able to gain valuable understanding and a deeper

comprehension of the phenomenon of overseas muslim Chinese in terms of way of life in the Chinese muslim community, beliefs, and the relationship among both overseas Chinese groups and other groups.

CHAPTER 3

METHODOLOGY

3.1 Type of the Study

A Case studies are a common way to do qualitative inquiry. Case study research is neither new nor essentially qualitative. Case study is not a methodological choice but a choice of what is to be studied (Stake, 2005). If case study research is more humane or in some ways transcendent, it is because the researchers are so, not because of the methods. Stake (2005) stated that the name "case study" is emphasized by some of us because it draws attention to the question of what specially can be learned about the single case.

A qualitative method and a comparative study will be used to construct the research. Relevant to the point above, Creswell (2009) stated that "one of the qualitative research characteristics were trying to find the deepest understanding about particular issues." According to Pickvance (2005), comparative analysis is used to describe and obtain a better grasp of the causal factors that lead to the formation of an occurrence, characteristic, or connection, typically by combining variations in the explanatory variable or variables. Comparative research has a long history and has recently acquired prominence in contemporary research due to globalization, technical developments, and other cross-national platforms (Azarian, 2011). Traditionally, comparative analysis focuses on "explaining distinctions and explaining commonalities." This study will employ descriptive data in the form of written or vocal words from ethnic Chinese Muslims in Indonesia, as well as witnessed behavior.

There are several kinds of qualitative method approach strategies that the researcher used to analyzed the research data including narrative studies, phenomenology, grounded theory, ethnography, and case studies. The difference between the five strategic approaches is the focus (Creswell, 2017). Narrative studies focus on exploring individual lives, which are almost the same as phenomenological research subjects. It is just that the difference, phenomenology emphasizes more on the essence of one's experience. Another approach strategy, namely grounded theory, focuses more on building a theory, where the theory will be compiled based on the results of existing field data, whereas when discussing an ethnographic approach, it means that researchers are focusing on describing and interpreting groups with the same culture. The last approach strategy is the case study, where the focus of this approach is not only to describe a case, but also to analyze it in depth, be it a single case or multiple cases.

3.2 Subject of Study

The research subjects will be Lautze mosque head administrator in Jakarta and Bandung city, and eight ethnics Chinese muslim in each dicstrict of Jakarta and Bandung of Indonesia.

The key informants and technique of sampling used by this research was Purposive Sampling. Purposive sampling is a non-random sampling technique in which key informants are chosen based on predetermined characteristics. The total sample will have the same distribution of characteristics as the wider population (Davis, 2005).

This study looked at the Double Identity Image of a Chinese Temple called Lautze in Jakarta and Lautze 2 in Bandung. The researcher employed qualitative research techniques, conducting in-depth interviews with important informants such as;

- 1) One of the Head of Lautze Mosque in Jakarta
- 2) One of the Head of Lautze Mosque 2 in Bandung
- 3) The selected of four overseas Chinese muslim's in Jakarta
- 4) The selected of four overseas Chinese muslim's in Bandung

Since the researcher used purposive sampling which means a non-random sampling technique in which key informants are chosen based on predetermined characteristics. The researcher decided the criteria of the key informants by choosing them properly. The researcher chosen the key informants based on the head of Lautze Mosque's recommendation, the background knowledge that they have. The key informant of the overseas Chinese people needs to be Chinese Ethnic immigrants who converted their religion to Islam religion at Lautze Mosque Jakarta and Bandung.

3.3 Setting of Study

The setting of the research will be in two different places which are Lautze Mosque in Jakarta and Lautze 2 Mosque in Bandung of Indonesia.

3.4 Research Instrument

The main instrument used in this research will be used in-depth interview as the key-human instrument. The writer's works will be to obtain and collect the data for this research. The research instrument used in this study will also include observations and documentations in order to figure out the situation and conditions

of the ethnic of overseas Chinese muslim in Lautze mosque in Jakarta and Lautze 2 mosque in Bandung of Indonesia.

3.5 Data Collection

The writer is planning the approach before the data collected. This plan involves the observation of audio recorder preparation. A voice recorder will be used to record the overseas Chinese muslim's and the Lautze mosques Administrators in Jakarta and Bandung. This recording helps the writer to analyze and make a written transcription.

Furthermore, the writer will be recording the overseas Chinese muslim's and the Lautze mosques Administrators in Jakarta and Bandung by interviewing them face-to-face. Using that way, it would be easier for the writer to understand the recording data. After that, the writer will be making a transcript of each datum. The writer will analyze the data of overseas Chinese muslim's and the Lautze mosques Administrators in Jakarta and Bandung.

1. The proof gathered from research papers and associated documents, including the cooperation of pertinent.
2. In-depth interviews were conducted to seek explanations and comprehension in the shape of a double identity occurrence in the Chinese mosques Lautze in Jakarta and Lautze 2 in Bandung.
3. The Participant Observation of the Chinese mosque called Lautze mosque in Jakarta and Lautze 2 mosque in Bandung by engaging in different activities conducted at such events on various occasions.

3.6 Finding and Theoretical Analysis

3.6.1 The data from the material, associated papers, and interviews will be evaluated using content analysis and will be analyzed using the general theoretical framework.

3.6.2 Use triangulation to review the facts.

- 1) Data triangulation; verifying with resources, such as the time and location of the gathering.
- 2) Checking the Triangulation Scientific theory
- 3) Methodological Triangulation; using multiple data gathering techniques for truly in groups by combining observation and asking.

3.6.3 The data was carefully examined again and published.

CHAPTER 4

RESULT

The research on “The Role of Lautze Mosque: The Representation of Double Identity of Overseas Chinese Muslims in Jakarta and Bandung” was categorized into two main parts of the result:

1) The role of the Lautze mosque in Jakarta and Bandung influences the Chinese Muslim community. In this part, the researcher will describe the area studies, religious conversion, the role of religion and religious symbols, and rituals and symbols.

2) The representation of double identities through Lautze mosques in Jakarta and Bandung. In this part, the researcher would describe the people in the area, cultural hybridity, ethnic group, maintaining ethnicity, the concept of ethnic group, power and discourse, and culture inside the studied area. The researcher would bring the reader to understand the three targeted Chinese mosques of the study, which were Lautze Mosque in Jakarta and Lautze Mosque 2 in Bandung, beginning with general information about both Chinese mosques in the two different areas.

4.1 The Role of Lautze Mosque in Jakarta and Bandung Influences Chinese Muslims Community

4.1.1 Area Studies and History of the Lautze Mosques

The area of study for this research was Jakarta and Bandung. The researcher will be divided into two different answers from the head of Lautze Mosques in Jakarta and Bandung regarding the area of the studies and the history of Lautze Mosques based on the head of Lautze Mosques’ perspectives. The Lautze Mosque in Jakarta is located in the center of Jakarta in the street named Lautze and in the area of Chinatown with the exact address “Jl. Lautze No.87, RT.10/RW.3, Karang Anyar, Sawah Besar, Central Jakarta City, Jakarta 10740.”

Figure 4.1 Lautze Mosque in Jakarta



Furthermore, the Lautze Mosque 2 Bandung is located on Tamblong Street, in the heart of Bandung, with the exact address "Jl. Tamblong No. 27, Braga, Kec. Sumur Bandung, Kota Bandung, Jawa Barat 40111." Additionally, the researcher will provide two different perspectives and knowledge from the head of the mosque regarding the brief history of Lautze Mosques in Jakarta and Bandung.

Figure 4.2 Lautze Mosque in Bandung



Table 4.1 The Head of Lautze Mosques Perspectives of the Lautze Mosque History

No	Interview Questions	The Head of Lautze Mosque Jakarta	The Head of Lautze Mosque Bandung	Type of Analysis and Key Points of Contents
1.	Based on your knowledge, can you tell me about the history of Lautze Mosque?	The Lautze Mosque was founded in 1991. The first to be established was the Foundation, first named the Hj Karim Oey Cheng Foundation. His name was used as the Foundation's name because Hj Karim Oey is known as a hero of the Indonesian nation, so he should be emulated. So, after Hj Karim Oey died, this mosque was managed by Islamic organizations such as Muhammadiyah, ISMI (Indonesian Muslim Merchant Association), etc. They established this Foundation and continued it after Hj Karim Oey's death in 1948. This place was chosen in Chinatown because it conveyed Islamic information to ethnic Chinese people. Hj. Oey Karim is known as someone with an excellent spirit of nationalism and impacts Indonesia. Hj Karim Oey also converted to Islam	So, this mosque was founded in 1997. The aim was to convey Islam to the Chinese ethnic through an Islamic information center for the Chinese ethnic. This foundation also functions as a mosque, so it is known as the Lautze Mosque. Indeed, at its inception, around 1997, this mosque was reserved for Chinese descendants who wanted to ask questions about Islam. However, now not only ethnic Chinese who come here, from various ethnicities and tribes come here. At its inception, he said, this mosque occupied a building obtained through a lease. However, over time, the building that was used was finally donated by the owner to Masjid Lautze 2. 19 years ago, this mosque was located on the edge of	Types: Historical Content Key Points: History of the Chinese Mosques

Table 4.1 Continued

No	Interview Questions	The Head of Lautze Mosque Jakarta	The Head of Lautze Mosque Bandung	Type of Analysis and Key Points of Contents
		<p>and became an Islamic religious figure at Muhammadiyah. In the end, Islamic organizations founded this mosque and rented a place in the Chinatown area on Jalan Lautze. Initially, the landlord offered to sell the land and building to make access to the mosque easier. Nevertheless, the management did not have funds at that time, and finally, a donor was very influential in the construction of this mosque, namely Mr. Bj, Habibie at that time chairman of ISMI. After buying the land and building, the caretaker and Pak Habibie inaugurated this mosque in 1994. They named the mosque the Lautze Mosque because it was unique from other mosques. While other mosques were named in Arabic, this mosque was named in Mandarin. The reason is that the first is located on Jalan Lautze,</p>	<p>a shopping mall, so it opened following office hours. However, after changing the management of DKM in November 2016, we are trying to change that image. Now every day open. Then, even though it has been renovated three times, in 2004, 2007 and 2012, the area of this mosque has not changed. This mosque can accommodate around 200 worshipers with an area of about 7 X 6 square meters. Plan for the future, because more and more mosques have more and more congregations. full likes. What used to be 50 congregations can now be hundreds. So, we are looking for waqf land where we will build a Chinese-style mosque for us to prosper. From the front, the Lautze 2 Mosque has a very strong Chinese style. Red lanterns, red-</p>	

Table 4.1 Continued

No	Interview Questions	The Head of Lautze Mosque Jakarta	The Head of Lautze Mosque Bandung	Type of Analysis and Key Points of Contents
		and the second is because of our approach with the ethnic Chinese in that area about Islam, so they do not feel foreign when visiting the mosque because the name is familiar, the architecture is familiar, etc. With all these aspects, many ethnic Chinese visited to study Islam and discuss Islamic studies, and some continued to be interested in becoming converts.	yellow walls, and red carpets immediately welcome anyone who wants to enter this mosque. Going inside, the feel of a Chinese-style building is only getting more pronounced. The pulpit and several shelves placed in front are also red and yellow. And also, the wall behind the pulpit is filled with typical Chinese ornaments.	

As shown in Table 4.1, the head of Lautze Mosques has a different background story about their perspectives towards the Lautze Mosques. Both mosques have the same intention for all people of overseas Chinese ethnicity and other races who want to participate in those mosques. However, we can see that the first Mosque built by Haji Oey Karim was Lautze Mosque in Jakarta, and at that time, it was built as Haji Karim Oey Cheng in Foundation. Moreover, there is plenty of support, especially from one former Indonesian President, B.J. Habibie, who made many contributions to the Lautze Mosque becoming a Mosque.

4.1.2 Religious Conversion (Daradjat, 1996)

Table 4.2 The Head of Lautze Mosques Perspectives

No	Interview Questions	The Head of Lautze Mosque Jakarta	The Head of Lautze Mosque Bandung	Type of Analysis and Key Points of Contents
1.	Since the establishment of the Lautze mosque, how many Chinese have converted to Islam?	If you look at the data, the majority of people who convert to Islam at this mosque are ethnic Chinese. From the past until now, approximately 1,800 people have converted to Islam at this mosque. And some of them are mostly Chinese, although there are also Malays, people from America and Europe, Japan and Korea.	In the last 2 years to date, there have been 215 converts who have converted from their previous religion.	Types: Grounded Theory Content Key Points: Overseas Chinese, Becoming or Convert Muslim

Figure 4.3 Data of Islamization (Religious Conversion) in Lautze Mosque Jakarta

TAHUN	MUALAF	TAHUN	MUALAF	TAHUN	MUALAF
1997	104 ORANG	2012	71 ORANG	2027	ORANG
1998	84 ORANG	2013	64 ORANG	2028	ORANG
1999	50 ORANG	2014	66 ORANG	2029	ORANG
2000	52 ORANG	2015	88 ORANG	2030	ORANG
2001	47 ORANG	2016	71 ORANG	2031	ORANG
2002	51 ORANG	2017	88 ORANG	2032	ORANG
2003	31 ORANG	2018	103 ORANG	2033	ORANG
2004	32 ORANG	2019	58 ORANG	2034	ORANG
2005	58 ORANG	2020	75 ORANG	2035	ORANG
2006	60 ORANG	2021	60 ORANG	2036	ORANG
2007	55 ORANG	2022	75 ORANG	2037	ORANG
2008	61 ORANG	2023	ORANG	2038	ORANG
2009	81 ORANG	2024	ORANG	2039	ORANG
2010	79 ORANG	2025	ORANG	2040	ORANG
2011	77 ORANG	2026	ORANG		ORANG

Figure 4.4 Data of Islamization (Religious Conversion) in Lautze Mosque Jakarta

DATA PENGISLAMAN MASJID LAUTZE YAYASAN HAJI KARIM OEI		
MUALAF	DATA TAHUN 2023	MUALAF
ORANG	JANUARI	6 ORANG
ORANG	FEBRUARI	ORANG
ORANG	MARET	ORANG
ORANG	APRIL	ORANG
ORANG	MEI	ORANG
ORANG	JUNI	ORANG
ORANG	JULI	ORANG
ORANG	AGUSTUS	ORANG
ORANG	SEPTEMBER	ORANG
ORANG	OKTOBER	ORANG
ORANG	NOVEMBER	ORANG
ORANG	DESEMBER	ORANG

As we can see in table 4.2, figure 4.3, and figure 4.4, the heads of Lautze Mosques have different answers. Both mosques have different population data on people who did the religious conversion in the Lautze Mosques. In Lautze Mosque, Jakarta, almost 1,800 people underwent a religious conversion. In addition, some of them are primarily Chinese. However, there are also Malays, people from America and Europe, Japan, and Korea who converted from their original religion to Islam, as stated by the head of Lautze Mosque Jakarta.

Table 4.3 Data of Islamization (Religious Conversion)

YEAR	THE AMOUNT OF MUALAF
2017	28 People
2018	32 People
2019	48 People
2020	31 People
2021	31 People
2022	40 People
2023	5 People
Total	215 People

As shown in Table 4.3, the head of Lautze Mosque 2 Bandung has different answers. In Lautze Mosque Bandung, 215 people underwent a religious

conversion from 2017 until 2023. In addition, we can see a different amount of Muallaf that shows by the data that the people who have a higher amount of people who did religious conversion are in the Lautze Mosque Jakarta since we know that the Lautze Mosque Jakarta is the first Lautze Mosque that is built in Indonesia, which makes sense because they produced more people who did the religious conversion. However, the head of Lautze Mosque 2 Bandung only gave empirical data from 2017–2023. Although the head of Lautze Mosque 2 Bandung only gave the data from 2017–2023, the number of people who converted in Lautze Mosque Jakarta is still much higher than in Lautze Mosque 2 Bandung. Additionally, most of them are primarily Chinese ethnic who did the religious conversion. However, there are also Malays, people from America and Europe, Japan, and Korea who converted from their original religion to Islam, as stated by the head of Lautze Mosque Bandung.

Table 4.4 The Overseas Chinese Muslim Perspectives at Lautze Mosques

No	Interview Questions	The Overseas Chinese Muslim Lautze Mosques Jakarta	The Overseas Chinese Muslim Lautze Mosques Bandung	Type of Analysis and Key Points of Contents
1.	When did you convert to Islam?	<p>R1: "I have converted to Islam since around 2017"</p> <p>R2: "I have only been a convert for 4 months"</p> <p>R3: "I have converted within 2 years"</p> <p>R4: "I converted to Islam from 5 years ago"</p>	<p>R1: "I am a convert since 2017"</p> <p>R2: "I have been a convert for 18 years"</p> <p>R3: "I'm a new convert a few months ago, about 7 months."</p> <p>R4: "I am a convert for more than 2 years"</p>	<p>Types: Phenomenological Contents</p> <p>Key Points: Overseas Chinese, Becoming or Convert Muslim</p>
2.	Do you think you have a significant reason why you converted to Islam?	<p>R1: Because my instinct called, from my heart and feelings, I was compelled to convert to Islam</p> <p>R2: My reason, because from my previous religion background was Christianity, and I saw Islam and studied the phenomena that exist in Islam. One day it was as if I received a call spiritually and instinctively on my way to go to a new market using a motorized vehicle wanting to shop monthly, but suddenly instinctively and without realizing it I drove all the way to the Lautze mosque because this mosque is close to this new market. And I immediately asked the head</p>	<p>R1: "If it is because of a spiritual call from God, my heart shows this Lautze 2 Bandung Mosque to be a place for me to convert."</p> <p>R2: "Because I think I like how the way Islam religion in the context of praying, behaving, activities, etc. In addition, I got called spiritually from my dream, I cannot tell specific reason because it is my privacy."</p>	<p>Types: Phenomenological Contents</p> <p>Key Points: Overseas Chinese, Becoming or Convert Muslim</p>

Table 4.4 Continued

No	Interview Questions	The Overseas Chinese Muslim Lautze Mosques Jakarta	The Overseas Chinese Muslim Lautze Mosques Bandung	Type of Analysis and Key Points of Contents
		<p>of the mosque and the management of the Lautze mosque how to convert or convert to Islam. And the mosque received me enthusiastically and was very helpful, so the next reason is, because the community and administrators of the Lautze mosque are also very kind and give a positive aura, so my heart was moved to convert to religion on the same day. And I feel calmer than my previous religion, literally, all religions are good, but what makes me interested is that the religion of Islam is truly holy in worship, because before entering a mosque we must be clean, must perform ablution, must cleaning the body, and also footwear such as sandals and shoes must also be removed before entering the mosque. So, I think the Islamic way of worship is very clean and holy. I think all religions are good, but choose the best.</p>	<p>R3: "Because the call from the heart and indeed my desire" R4: "I accidentally crossed the Tamblong street area and I thought at first it was a Chinese temple, and after I found out it was a mosque, I tried to study what was in it, because I didn't have any religion before. At that time, I didn't know why I had a hunch that I wanted to study Islam, and finally after I studied it, I liked it and I felt that the religion of Islam was peaceful. In the end I have a religion now, and it is Islam."</p>	

Table 4.4 Continued

No	Interview Questions	The Overseas Chinese Muslim Lautze Mosques Jakarta	The Overseas Chinese Muslim Lautze Mosques Bandung	Type of Analysis and Key Points of Contents
		<p>R3: At first, I just came to the mosque just to have a look because this mosque is very unique in its architectural form. But after I saw the activities in the mosque which were very positive and the staff and people in the mosque were very kind and had positive behavior. After 1 month I returned to the mosque to decide to become a convert. One of the reasons is because of a spiritual call too. Because before that I did not have any religion.</p> <p>R4: “Because of spiritual calling, and indeed my desire”</p>		

Table 4.4 Continued

No	Interview Questions	The Overseas Chinese Muslim Lautze Mosques Jakarta	The Overseas Chinese Muslim Lautze Mosques Bandung	Type of Analysis and Key Points of Contents
3.	There are many types of mosques in Indonesia, but why did you choose the Lautze Mosque as a place for religious conversions?	<p>R1: "Because at that time I chose the Lautze mosque to be my convert to Islam because this mosque is close to where I live, because I live in the Gadjah Mada area and it is close to the Lautze area or street. And also, the Chinese ethnic community is also large and supportive, so I chose this mosque"</p> <p>R2: Incidentally, I used to live near this mosque area, because converts must be in a mosque that can serve people who want to convert to Islam and also accept racial and ethnic diversity. In general, not all mosques can serve people who convert to Islam. In this mosque, after we convert to Islam, we will be assisted once in administration and documents, but in other mosques, it is not necessarily supported as a whole.</p>	<p>R1: "Here the place is very strategic in the middle of the city center and on the side of a major road. When I was going somewhere, I passed Jalan Tamblong and I saw, and I said "Why is there a temple here? What is this? Why is it in the shape of a Chinese temple?" Then I searched for more information from the internet about this mosque, and it turned out that this is a mosque and there are many non-Muslim Chinese converts to this mosque."</p> <p>R2: Because the mosque is very interesting, and there is good and efficient coaching here. Because in other mosques, it is possible to convert to Islam but it is rare for anyone to guide converts in the most efficient way possible,</p>	<p>Types: Phenomenological Contents</p> <p>Key Points: Overseas Chinese, Becoming or Convert Muslim</p>

Table 4.4 Continued

No	Interview Questions	The Overseas Chinese Muslim Lautze Mosques Jakarta	The Overseas Chinese Muslim Lautze Mosques Bandung	Type of Analysis and Key Points of Contents
		<p>R3: I have said that this mosque is filled with people who behave positively, they are not pushy but tolerantly accepting of every ethnicity and race, so there is very little discrimination. And also, the staff and administrators of the mosque are very fostering in converting religions and also teach religious matters properly and in detail.</p> <p>R4: “Because it is close to where I live, and because I am ethnic Chinese and this Lautze mosque has handled many converts, so I think this mosque is very suitable for me in converting religions.”</p>	<p>but this Lautze mosque is very helpful.</p> <p>R3: “Because I saw a lot of ethnic Chinese in it when I passed by, and I felt that with a Chinese community like mine, I would feel more comfortable and feel welcome.”</p> <p>R4: “Because when I had the desire to convert to Islam, I looked in detail about the Lautze 2 Bandung Mosque, and I saw a lot of positive reviews from converts who converted to Islam at the mosque. And I saw all the activities at the mosque through Instagram social media”</p>	

As we can see in Table 4.4, there are three questions that the respondents answered:

1. The researcher asked about the exact year of their being mualaf. Some respondents have already converted to Islam long ago, as R2, the overseas Chinese ethnic Muslim from Lautze Mosque 2 Bandung, converted to Islam around 18 years ago. While there was a new overseas Chinese ethnicity that was converted to Islam around 4 months, as stated by R2, the respondent from Lautze Mosque Jakarta.

2.The researcher asked about the significant reason for converting to Islam religion. Most respondents, whether the overseas Chinese in Lautze Mosque Jakarta or Lautze Mosque 2 Bandung, have similar answers because their instinct called, from their heart, desire, and feelings, they were compelled to convert to Islam religion.

3.The researcher asked about their reasons for choosing Lautze Mosque as a place for religious conversions.

Most respondents have similar answers, such as the Lautze Mosque near their home. However, R3, a respondent from Lautze Mosque Jakarta, stated that this mosque is filled with people who behave positively, they are not pushy but tolerantly accepting of every ethnicity and race, so there is very little discrimination. Moreover, the staff and administrators of the mosque are very fostering in converting religions and also teach religious matters correctly and in detail. R1, a Lautze Mosque 2 Bandung respondent, said the mosque is strategically located in the middle of the city center and on the side of a major road. In addition, the R4 from Lautze Mosque 2 Bandung said that after he came by the mosque and looked around, he seemed to find more detailed information about Lautze Mosque 2 Bandung on social media and the Internet, and he saw many positive reviews and comments. In a nutshell, each respondent has a significance reason why they chose this mosque as their religious conversion.

Figure 4.5 The Process of Religious Conversion in Lautze Mosque Jakarta



As we can see in Figure 4.5, one of the overseas Chinese did religious conversion at the Lautze Mosque Jakarta, and Figure 6 shows the process of religious conversion.

4.1.3 The Role of Religion and Religious Symbol By (Clifford Greetz, 1973)

Table 4.5 The Head of Lautze Mosques Perspectives

No	Interview Questions	The Head of Lautze Mosque Jakarta	The Head of Lautze Mosque Bandung	Type of Analysis and Key Points of Contents
1.	How do fellow administrators give sermons at the Lautze mosque in inviting overseas Chinese to pray and do activities at the mosque?	The Lautze Mosque is known as the assimilation mosque, we are very open to all religions, ethnic groups, cultures, and often come here for religious discussions. So, we don't have too many strategies, we just do the things we should do, have a high tolerance for anyone.	In fact, there are invitations for religious experts such as ustadz to this mosque every year.	Types: Narrative Study Contents Key Points: Activity at the Chinese Mosque
2.	What is the role of the Lautze mosque and mosque administrators with the Chinese community in converting their religion?	The most important thing is coaching on the initial basis by using Islamic religious experts to strengthen their belief in converting to converts, because everyone who converts to converts to this mosque will be given a charter or certificate, and it is not arbitrary to convert to converts and get a certificate of the charter. To get this, we give religious	We never teach and invite them to change their religion. If they receive guidance and a spiritual call from God, they will visit the Lautze 2 Bandung Mosque by themselves. Our role here is to facilitate their conversion and assist them in all aspects. And our role is also to help them learn the holy Quran (Al-Quran) and Iqra, on Saturdays and	Types: Grounded Theory Contents Key Points: The roles of Mosque, Overseas Chinese

Table 4.5 Continued

No	Interview Questions	The Head of Lautze Mosque Jakarta	The Head of Lautze Mosque Bandung	Type of Analysis and Key Points of Contents
		assignments, for example learning to worship (prayer), attending every recitation, so that the book of Isa accompanies the converts and provides provisions to them so that in the future they already know the religious basis of Islam. And every Sunday we always do an Open House for converts and those who haven't converted.	Sundays, we facilitate them to come with religious experts or Islamic religious teachers.	

As we can see in Table 4.5, there are two questions, but the heads of Lautze Mosque in Jakarta and Bandung have different answers. Firstly, the researcher asked how fellow administrators give sermons at the Lautze mosque when inviting overseas Chinese to pray and do activities there. In Lautze Mosque, Jakarta, the head of the mosque stated that they do not have too many strategies. They do the things they should do and have a high tolerance for anyone. Because this mosque is known as the assimilation mosque, we are open to all religions, ethnic groups, and cultures. While the head of Lautze Mosque 2 Bandung has a different answer, the fellow administrators and the mosque send invitations for religious experts such as ustadz to this mosque every year to gain more activities, and people will come to the mosque. Secondly, the researcher asked about the Lautze mosque's and mosque administrators' role in converting the Chinese community. The answers are pretty similar to each other, which state that the role of the mosque is to facilitate their conversion and assist them in all aspects. And also, to help them learn the holy Quran (Al-Quran) and Iqra, on Saturdays and Sundays, we facilitate them to come with religious experts or Islamic religious teachers.

Table 4.6 The Overseas Chinese Muslim Perspectives at Lautze Mosques

No	Interview Questions	The Overseas Chinese Muslim Lautze Mosques Jakarta	The Overseas Chinese Muslim Lautze Mosques Bandung	Type of Analysis and Key Points of Contents
1.	What is the role of Lautze Mosque for you as an overseas Chinese?	<p>R1: “There is a community of Chinese people who are Muslims here together. The Lautze Mosque played an important role in my life after I converted to Islam, the administrators guided me in participating in various activities.”</p> <p>R2: “The most visible role of this mosque is that whenever there are converts, they teach us and there are teachers who have expertise in Islamic religious knowledge. And here it is not only teachers who teach us, but if there are converts who have been for many years (seniors) they will be ready to help us in reading the Qur’an, iqra, Islamic studies etc. The principle of the people here is that if you can, you can teach others who don't understand yet. This mosque is very efficient in guiding new converts.”</p> <p>R3: “Because I have a language barrier, the role of the Lautze</p>	<p>R1: “There are so many roles, in terms of administration and documentation, in activities at the mosque, the mosque's facilities are capable. I was fostered in religious activities and there was a teacher who taught all of us converts who did not understand how to read Iqra or the Al-Quran, or how to worship in Islam.”</p> <p>R2: “Depending on the case of each of each convert. If at that time I needed a role at work, the mosque helped me. In terms of religion, the Lautze 2 Bandung Mosque really helped me in coaching reading the Quran, Iqra, and also the procedures for worship in Islam.”</p> <p>R3: “Even though I am still a new convert, I feel that the Lautze 2 Bandung Mosque and its management have played a very important role for me and others.</p>	<p>Types: Ethnographic Contents</p> <p>Key Points: The roles of Mosque, Overseas Chinese</p>

Table 4.6 Continued

No	Interview Questions	The Overseas Chinese Muslim Lautze Mosques Jakarta	The Overseas Chinese Muslim Lautze Mosques Bandung	Type of Analysis and Key Points of Contents
		<p>mosque is to provide guidance in studying religious knowledge with translators or interpreters, and there are several volunteers who can speak Chinese to teach Indonesian. So, I am now quite fluent in Indonesian and can read the Iqra (Islamic holy book) and also worship.”</p> <p>R4: “Helped a lot and played a role in fostering Islamic religious knowledge and also in managing files and bureaucratically the Lautze mosque was very fast and efficient.”</p>	<p>They were very helpful in the implementation of my conversion, documentation, important paperwork, and after becoming a convert, they were always facilitated in religious training with experts in Islamic religious teaching.”</p> <p>R4: “His role is quite good, not only helping converts in terms of religious conversion, but also being assisted in any aspect, especially from Islamic religious development, I feel I can adapt well because of the role of the Lautze 2 Bandung Mosque itself.”</p>	

Table 4.6 Continued

No	Interview Questions	The Overseas Chinese Muslim Lautze Mosques Jakarta	The Overseas Chinese Muslim Lautze Mosques Bandung	Type of Analysis and Key Points of Contents
2.	Have you ever seen a Chinese mosque inviting an Ustad (a person who is skilled and knowledgeable about Islam) to visit the Lautze mosque? Please explain briefly!	<p>R1: “Yes, there are often many ustad giving lectures and da’wah here every week, sometimes there have been Islamic boarding school activities, this was once held in the month of Ramadan when Muslims fast, every evening before breaking the fast, there are Islamic boarding school activities such as reading the Al-Quran, praying together, iftar together etc.”</p> <p>R2: “Every Friday and Sunday I often come here, where do Ustad come from, and have it scheduled for every year, for example in January every week anyone who comes to the Lautze mosque and this schedule has been drafted along with the ustad to come every week in period of 1 year.”</p> <p>R3: “Once, every Friday there was always an usztad who came for Friday</p>	<p>R1: “Once, every Friday during Friday prayers there was an ustad who came to give a lecture, and on Saturdays and Sundays there was also an ustad who came to lead Islamic religious activities at this mosque.”</p> <p>R2: “At the Lautze 2 Mosque in Bandung, it has been conceptualized to invite an usztad every Friday for Friday prayers. If in coaching or Islamic religious teachers who teach the converts are invited from outside the scope of this mosque. And on Sundays there is always Islamic religious coaching and the Lautze 2 mosque pays Islamic religious teachers to teach converts.”</p> <p>R3: “Once, usually every Friday during the Friday prayer services, and also on Sundays they invite ustad to teach Islamic sciences.”</p>	<p>Types: Narrative Contents</p> <p>Key Points: Chinese Mosque Activity</p>

Table 4.6 Continued

No	Interview Questions	The Overseas Chinese Muslim Lautze Mosques Jakarta	The Overseas Chinese Muslim Lautze Mosques Bandung	Type of Analysis and Key Points of Contents
		<p>prayers to give Islamic studies and lectures on religious knowledge.”</p> <p>R4: “Once, every Friday there was always an usztad who came to give Islamic lectures during Friday prayers.”</p>	<p>R4: “Once, usually every Friday, Saturday, and Sunday.”</p>	
3.	<p>How often do you go to the Lautze mosque and take part in activities at the Lautze mosque?</p>	<p>R1: “In the past it was often, but because now my job is nomadic and I don't settle down, so I don't come here too often.”</p> <p>R2: “I come here almost every day, I come here every morning at 11 a.m., after midday prayers I study religion. I don't come when I'm sick.”</p> <p>R3: “At first I often because I study very hard, but because I'm busy working now, so I visit the Lautze Mosque every Friday and Sunday to take part in some religious activities.”</p> <p>R4: “Every 2-3 times a week I visit the Lautze Mosque.”</p>	<p>R1: “Not too often, maybe only Friday, Saturday and Sunday. If there is an activity I always come.”</p> <p>R2: “For me personally, because I also have work and responsibilities at the Lautze 2 mosque for cleaning activities etc., so I come here almost every day. So, I go to this mosque if there are activities that are needed.”</p> <p>R3: “Because I just became a convert and I still want to learn, I come almost every day to take part in the activities at this mosque.”</p> <p>R4: “Fairly frequent, but not as often as last time. Maybe if now, I visit the mosque 2-3 times a week”</p>	<p>Types: Narrative Contents</p> <p>Key Points: Chinese Mosques Activities</p>

As we can see in Table 4.6, there are three questions that the respondents answered. Firstly, the researcher asked about the role of Lautze Mosque for overseas Chinese. Most respondents have similar answers, such as there is plenty of community of Chinese people who are Muslims there together. However, there are other options, such as assisting in coaching Quran reading, Iqra, and Islamic worship procedures. They guide the study of religious knowledge with translators or interpreters, and several volunteers can speak Chinese to teach Indonesian.

Secondly, the researcher asked about the mosque inviting an Ustad (Islamic teacher) to visit Lautze Mosque. Most of them answered that the Ustad is invited every Friday and Sunday; Friday is for giving religious lectures on Friday's Prayers time, and Sunday is for giving religious coaching or teaching Islamic religious knowledge to overseas Chinese who have converted to Islam. Lastly, the researcher asked how often overseas Chinese who have converted to Islam go and visit Lautze Mosque. Generally, most come to Lautze Mosque 2-3 days a week, but some come only once a week, or every Friday for Friday's Prayers only and big days such as Idul Fitr and Idul Adha day.

4.1.4 Ritual and Symbol by (Victor Turner, 2018)

Table 4.7 The Head of Lautze Mosques Perspectives

No	Interview Questions	The Head of Lautze Mosque Jakarta	The Head of Lautze Mosque Bandung	Type of Analysis and Key Points of Contents
1.	In your opinion, how does the Lautze mosque show and promote Chinese identity?	We do not promote and do not invite, but if anyone comes to the Lautze mosque we will always be welcome and we have great respect for tolerance of ethnicity, race, etc. by anyone and are ready to provide guidance for them. And we also often work together as in aiding the community, and maybe they see positive activities from the Lautze mosque. Finally, perhaps what makes this mosque more famous is that there are several mass media or television covering the news about this mosque. And we literally mean being a bridge in uniting the local community and also the Chinese ethnicity so that they tolerate each other together.	We do not really highlight Chinese culture, but we accentuate Islamic religion in this mosque with Chinese elements.	Types: Phenomenological Contents Key Points: Activity at the Mosque to show Chinese Identity

Table 4.7 Continued

No	Interview Questions	The Head of Lautze Mosque Jakarta	The Head of Lautze Mosque Bandung	Type of Analysis and Key Points of Contents
2.	What is the regular ritual or religious activities of the mosque throughout the year?	Broadly speaking, our activities are serving people converting to Islam and guiding them, providing religious knowledge, and social activities such as gifts such as food or material assistance, and finally we always provide guidance. If spiritually we have many activities for converts, every week we hold joint recitations, worship 5 times a day at this mosque. For big holidays we hold activities during Eid al-Fitr and Eid al-Adha. And also, there are often volunteers who like to help converts at this mosque learn religion in Islam.	Recitations and Friday, Saturday and Sunday prayers, and we hold recitations online as well.	Types: Narrative Contents Key Points: Religious Activity at the Mosque
3.	Do the symbols, traditions and religious activities at the Lautze mosque still retain the traditional	Maybe it's been modified a little and changed a little, not as traditional as before. But we still maintain the Chinese identity in this mosque in terms of architecture, the design of the mosque is like a Chinese temple, and also many calligraphy paintings use Mandarin,	Yes, some traditions, symbols, and religious activities at the Lautze mosque maintain Chinese traditions, for example we use Mandarin for religious symbols and for traditions and activities, during Chinese New	Types: Phenomenological Contents Key Points: Religious Activities, Symbols, and Traditions at the Mosque

Table 4.7 Continued

No	Interview Questions	The Head of Lautze Mosque Jakarta	The Head of Lautze Mosque Bandung	Type of Analysis and Key Points of Contents
	Chinese format or have they changed?	and we modify it by adding translations in Arabic and Indonesian, so that every visiting community can understand it more easily. especially ethnic Chinese.	Year we celebrate Chinese New Year in the Islamic way, namely eating together with converts others, and also study together. So, even though they are already Muslim, there are some traditional Chinese ethnic things that are still being maintained.	
4.	Does the Lautze mosque have certain symbols in Islamic terms or context that can be learned by overseas Chinese?	We have many specific symbols, namely Islamic calligraphy which we provide in Mandarin and also translations in Arabic and Indonesian. And what they can learn is how to speak, which maybe Chinese people are confused with Arabic, but since we modified it by mixing Mandarin as the Arabic translation, ethnic Chinese are better able to understand Islamic meanings and verses. And they can learn how to write verses of the Al-Quran in Arabic by looking at the religious symbols in this Lautze mosque.	There is only 1 calligraphy, but we are making other religious symbols 99 asmaul husnah, and we will provide them in 3 languages, namely Arabic, Mandarin and Indonesian, so that converts or non-Indonesians can understand.	Types: Phenomenological Contents Key Points: Islamic Symbols at the Mosque

Table 4.7 Continued

No	Interview Questions	The Head of Lautze Mosque Jakarta	The Head of Lautze Mosque Bandung	Type of Analysis and Key Points of Contents
5.	<p>On Islamic holidays and Chinese traditions such as Eid al-Fitr, Eid al-Adha and Chinese New Year, does the mosque hold activities? And what is it? What are the differences between the activities of the Lautze mosque and other Chinese mosques?</p>	<p>On big holidays like Eid al-Fitr and Eid al-Adha, we hold Eid prayers together, we hold gatherings, halal bihalal. If the Chinese New Year is not too much on the agenda because it has become a non-religious tradition, but we hold gatherings to carry out activities in the Islamic religion, but there are also those who celebrate with their respective families, and that's okay as long as they still have faith in Islam. We do Chinese New Year nostalgia, even though they have converted to Islam, but we do Chinese New Year nostalgia, that is the double identity and cultural hybridity that is happening here.</p>	<p>Yes, we celebrate Eid al-Fitr, Eid al-Adha and also sacrifice goats and cows in commemoration of Eid al-Fitr, and we also celebrate Chinese New Year from a cultural perspective.</p>	<p>Types: Phenomenological Contents Key Points: Religious Activities, and Traditions at the Mosque</p>

There are five questions, as shown in Table 4.7, but the heads of the Lautze Mosques in Jakarta and Bandung have provided different responses. Firstly, the researcher asked how the Lautze mosque shows and promotes Chinese identity. In Lautze Mosque, Jakarta, the head of the mosque stated that they do not promote or invite anyone. However, if anyone comes to the Lautze mosque, we will always be welcome and greatly respect tolerance of ethnicity, race, etc. They are ready to guide them.

Moreover, they also often work together to assist the community, and maybe they see positive activities from the Lautze mosque. Furthermore, we mean being a bridge in uniting the local community and the Chinese ethnicity so that they tolerate each other together. However, the head of Lautze Mosque 2 Bandung has a different answer. They do not highlight Chinese culture, but they accentuate the Islamic religion in this mosque with Chinese elements.

Secondly, the researcher asked about the mosque's regular rituals or religious activities throughout the year. The answers are similar, stating that the activities serve people converting to Islam and guide them by providing religious knowledge and social activities such as gifts like food or material assistance. Finally, we always provide guidance. If spiritual, we have many activities for converts. Every week, they hold joint recitations and worship five times a day at this mosque. For big holidays, we hold activities during Eid al-Fitr and Eid al-Adha. Furthermore, volunteers often like to help converts at this mosque learn about the religion of Islam.

Thirdly, the researcher asked whether the symbols, traditions, and religious activities at the Lautze mosque still retained the traditional Chinese format or had changed. The answers between the two heads of the mosque are pretty similar, and they say they are still maintaining the Chinese symbols, traditions, and religious activities. However, it has been modified and changed a little and is less traditional than before. Nevertheless, we still maintain the Chinese identity in this mosque in terms of architecture, the mosque's design is like a Chinese temple, and many calligraphy paintings use Mandarin. We modify it by adding translations in Arabic and Indonesian so that every visiting community can understand it more easily. especially ethnic Chinese.

Fourthly, the researcher asked whether the Lautze mosque has certain symbols in Islamic terms or context that can be learned by overseas Chinese. The head of the Lautze Mosque Jakarta has a different answer from the head of Lautze Mosque 2 Bandung. In Lautze Mosque Jakarta, there are many specific symbols,

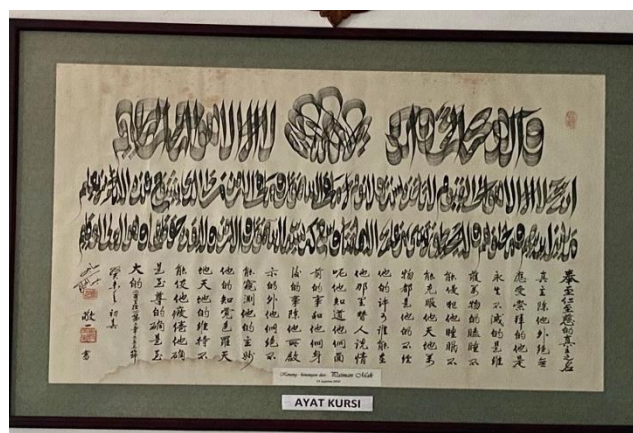
namely Islamic calligraphy, which we provide in Mandarin and translations in Arabic and Indonesian. Furthermore, overseas Chinese can learn how to speak or pronounce, which maybe Chinese people confused with Arabic, but since we modified it by mixing Mandarin with the Arabic translation, ethnic Chinese are better able to understand Islamic meanings and verses. Moreover, they can learn how to write verses of the Al-Quran in Arabic by looking at the religious symbols in this Lautze mosque. However, the Lautze Mosque 2 Bandung only has one Islamic calligraphy, which is still insufficient. However, the head of the Lautze Mosque 2 Bandung plans to put more religious symbols and Islam calligraphy at the mosque. The researcher took pictures of the religious symbols and Islam calligraphy at both mosques.

Figure 4.6 Religious Symbols of Lautze Mosque Jakarta



As shown in Figure 4.6, the researcher took the calligraphy Islamic symbol at Lautze Mosque Jakarta, which contains three languages: Arabian, Chinese, and Indonesian. The symbols say “Laa Ilaa Ha Ilallah Muhammaddarosullah,” which means “There is no god but Allah SWT and Prophet Muhammad is the messenger of Allah SWT,” and “Amantubillah (Wamalaikatih, Wakutubih, Warosulih, Walyaumailakhiri, Walqadari Khairih, Wasyarih, Waibaasminallah), which means “Believe in Allah, Believe in His angels, Believe in His Books, Believe in His Messengers, believe in the Prophets, Believe in good and bad destiny.” This calligraphy intends to give more understanding to all overseas Chinese and other Muallaf about this hadith or Islamic symbol and how to pronounce it correctly.

Figure 4.7 Religious Symbols of Lautze Mosque Jakarta



As shown in Figure 4.7, the researcher took the calligraphy Islamic symbol, one of the verses in the Al-Quran named Ayatul Kursi. The researcher took that at Lautze Mosque in Jakarta, which contains two languages, Arabian and Chinese. The verse says

“Allah – there is no deity except Him, the Ever-Living, the Sustainer of [all] existence. Neither drowsiness overtakes Him nor sleep. To Him belongs whatever is in the heavens and whatever is on the earth. Who is it that can intercede with Him except by His permission? He knows what is [presently] before them and what will be after them, and they encompass not a thing of His knowledge except for what He wills. His Kursi extends over the heavens and the earth, and their preservation tires Him not. And He is the Highest, the Greatest.”

The intention of this calligraphy is to give more understanding to all overseas Chinese and other Mualaf about this hadith or Islamic symbols or mandatory verse in Al-Quran and also can pronounce it properly.

Figure 4.8 Religious Symbols of Lautze Mosque Jakarta



Figure 4.8 showed that the researcher took calligraphy Islamic symbols from Lautze Mosque Jakarta, which contains three languages: Arabian, Chinese, and Indonesian. The verse says, “Al-Hajju Maburr Laisalahul Jadza Illal Jannah,” which means “Hajj Maburr reward is heaven.” This calligraphy intends to give more understanding to all overseas Chinese and other Muaf about this hadith, Islamic symbols, or mandatory verse in Al-Quran and can pronounce it correctly.

Figure 4.9 Religious Symbols of Lautze Mosque Jakarta



As we can see in Figure 4.9, the researcher took calligraphy Islamic symbols, which the researcher took at Lautze Mosque Jakarta, which contains three languages: Arabic, Indonesian, and Chinese. The verse says “Arrahman,” which means “the most loving.” This calligraphy intends to give more understanding to all overseas Chinese and other Muaf about Islamic symbols and help them pronounce them correctly.

Figure 4.10 Religious Symbols of Lautze Mosque Jakarta



As we can see in Figure 4.10, the researcher took calligraphy Islamic symbols, which the researcher took at Lautze Mosque Jakarta, which contains three languages: Arabic, Indonesian, and Chinese. The verse says, “Allahumma Ya Muqallibal Quluub Tsabit Qolbi Aladdiinik,” which means “O Turner of Hearts, keep my heart firm on Your religion.” this is one of the mandatory prayers, especially for Muallaf. It is a prayer to repel confusion and give peace to the heart. This calligraphy intends to give more understanding to all overseas Chinese and other Muallaf about Islamic symbols and help them pronounce them correctly.

Figure 4.11 Religious Symbols of Lautze Mosque 2 Bandung



As shown in Figure 4.11, the researcher took calligraphy Islamic symbols. The researcher took that at Lautze Mosque Jakarta, which contains two languages, which are Arabic and Indonesian. This figure is the only Islamic symbol or verse of the Al-Quran at Lautze Mosque 2 Bandung. The verse says, "Bismillaahirrohmaannirrohiim," which means "In the name of Allah, the Most Gracious, the Most Merciful." It is one of the mandatory prayers, especially for Muallaf. It is a prayer when you want to start reading Al-Quran or even start doing something, and it brings serenity to the heart and mind. This calligraphy intends to give more understanding to all overseas Chinese and other Muallaf about Islamic symbols and also can pronounce them correctly.

Lastly, the researcher asked about the activities when Islamic holidays and Chinese traditions such as Eid al-Fitr, Eid al-Adha, and Chinese New Year. Both respondents have similar answers. The head of Lautze Mosque Jakarta and Lautze Moaque 2 Bandung stated that on big holidays like Eid al-Fitr and Eid al-Adha, we hold Eid prayers together, we hold gatherings, and halal bi halal. Suppose the Chinese New Year is on the agenda because it has become a non-religious tradition. In that case, we hold gatherings to carry out activities in the Islamic religion. However, some celebrate with their respective families, which is okay if they still believe in Islam. We do Chinese New Year nostalgia, even though they have converted to Islam. However, we do Chinese New Year nostalgia, the double identity, and cultural hybridity happening here.

Table 4.8 The Overseas Chinese Muslim Perspectives at Lautze Mosques

No	Interview Questions	The Overseas Chinese Muslim Lautze Mosques Jakarta	The Overseas Chinese Muslim Lautze Mosques Bandung	Type of Analysis and Key Points of Contents
1.	How often do you go to the Lautze mosque and take part in activities at the Lautze mosque?	<p>R1: “In the past it was often, but because now my job is nomadic and I don't settle down, so I don't come here too often.”</p> <p>R2: “I come here almost every day, I come here every morning at 11 a.m., after midday prayers I study religion. I don't come when I'm sick.”</p> <p>R3: “At first, I often because I study very hard, but because I'm busy working now, so I visit the Lautze Mosque every Friday and Sunday to take part in some religious activities.”</p> <p>R4: “Every 2-3 times a week I visit the Lautze Mosque.”</p>	<p>R1: “Not too often, maybe only Friday, Saturday and Sunday. If there is an activity I always come.”</p> <p>R2: “For me personally, because I also have work and responsibilities at the Lautze 2 mosque for cleaning activities etc., so I come here almost every day. So, I go to this mosque if there are activities that are needed.”</p> <p>R3: “Because I just became a convert and I still want to learn, I come almost every day to take part in the activities at this mosque.”</p> <p>R4: “Fairly frequent, but not as often as last time. Maybe if now, I visit the mosque 2-3 times a week.”</p>	<p>Types: Narrative Contents</p> <p>Key Points: Religious Activities at Lautze Mosques</p>
2.	What activities throughout	<p>R1: “Usually doing Friday prayers together is a must that I do in this</p>	<p>R1: “Eid al-Fitr, Eid al-Adha, and Chinese New Year only.”</p>	<p>Types: Phenomenological Contents</p>

Table 4.8 Continued

No	Interview Questions	The Overseas Chinese Muslim Lautze Mosques Jakarta	The Overseas Chinese Muslim Lautze Mosques Bandung	Type of Analysis and Key Points of Contents
	the year do you participate in with the Lautze mosques?	<p>mosque when I'm in Jakarta. Sometimes I like to join Islamic studies on Sundays.”</p> <p>R2: “I have studied Islamic religion, the conditions in Islam, all the activities I follow.”</p> <p>R3: “Group study activities, Friday prayers. If it's a big day like Eid al-Fitr, I take part in activities at this mosque also for led fitr prayers.”</p> <p>R4: “Friday prayers, Eid al-Fitr, and Eid al-Adha worship activities, because there are prayers together and gatherings and eating together.”</p>	<p>R2: “I join the tarawih prayers in congregation during the fasting month at night, worship the Eid al-Fitr and Eid al-Adha prayers.”</p> <p>R3: “I just participated in a number of activities such as praying, reciting together, private lessons in Islamic religious knowledge, and Chinese New Year at this mosque with the theme "Nostalgia for Chinese New Year.”</p> <p>R4: “Chinese New Year, Eid al-Fitr, Eid al-Adha, and Islamic religious development.”</p>	Key Points: Religious Activities at Lautze Mosques
3.	In addition, for activities inside the Lautze mosque. As overseas Chinese, you	<p>R1: “Here we perform Eid prayers together on Islamic holidays, namely Eid al-Fitr. And that has an effect on practicing it in my daily life, I pray more often.”</p> <p>R2: “Yes, I practice it, because all the activities in this Lautze mosque that I</p>	<p>R1: “Yes, of course I implement it in my daily life, for example on Saturdays and Sundays I learn how to pray (worship in Islam). That's what I practice. When I'm at home, I pray alone and practice it.”</p>	<p>Types: Phenomenological Contents</p> <p>Key Points: Religious Activities at Lautze Mosques</p>

Table 4.8 Continued

No	Interview Questions	The Overseas Chinese Muslim Lautze Mosques Jakarta	The Overseas Chinese Muslim Lautze Mosques Bandung	Type of Analysis and Key Points of Contents
	also celebrate and practice Muslim culture in your daily life?	<p>always do have a positive impact, namely by strengthening our faith, I practice the things I have learned, for example learning to memorize and read verses of the Al-Quran, I implement it every time I pray (sholat).”</p> <p>R3: “Yes, of course I practice it in my daily life, I get a lot of knowledge and it is very well implemented in everyday life spiritually, for example there are many prayers that I always memorize and say and that makes me feel spiritually healed.”</p> <p>R4: “Yes, I celebrate it and also some of the positive things I get from these activities I always implement in my daily life”</p>	<p>R2: “Yes, I do, I do join the activities and celebrate. I also implement all of the positive things that I got.”</p> <p>R3: “Yes, I practice and celebrate, like Eid al-Fitr later I will celebrate it and when I study religion with Islamic religion experts at this mosque, I implement it in everyday life, for example praying 5 times a day and Friday prayers.”</p> <p>R4: “Yes, I practiced and applied some of the things I learned in participating in activities at the Lautze mosque, as long as it was a positive activity and according to Islamic religious law, I applied it in my daily life.”</p>	
4.	What symbols in Islam have you studied so far? And what is it?	<p>R1: “So far, I have learned how to read symbols in Iqro properly and correctly. Read short verses and memorize them for prayer. There are also religious symbols in this mosque such as calligraphy that are displayed on every wall of this mosque</p>	<p>R1: “So far in this mosque there is only one symbol only. Maybe if there is a religious symbol in this mosque, it will really help me.”</p>	<p>Types: Phenomenological Contents</p> <p>Key Points: Religious Symbols at Lautze Mosques</p>

Table 4.8 Continued

No	Interview Questions	The Overseas Chinese Muslim Lautze Mosques Jakarta	The Overseas Chinese Muslim Lautze Mosques Bandung	Type of Analysis and Key Points of Contents
	<p>And do these symbols affect your daily life spiritually? please explain briefly!</p>	<p>using two languages, namely Mandarin and Arabic on the first and second floors, so that ethnic Chinese converts understand reciting and reading the holy verses. And this really affects daily life also spiritually, so I can pray and recite the symbols in the calligraphy of the Lautze mosque. And also provided teachers recite every day.”</p> <p>R2: “So far, I have learned short verses, prayers, intonation in reading the symbols of the verses of the Al-Quran. And it affects my daily life spiritually. When I want to do something, I always pray, for example eating, praying, etc. Because in the holy book of the Al-Quran there are many prayers that can be learned that can be implemented in everyday life.”</p> <p>R3: “There are several religious symbols in the form of calligraphy provided in</p>	<p>R2: “While I was here, there were no religious symbols, there was only one mandarin and Arabic calligraphy painting and a translation was also provided. But later there will be installed more Islamic religious symbols in this mosque.”</p> <p>R3: “Learn how to pray or worship in Islam, read Iqra, because I was still a beginner so they suggested I learn to read Iqra (the basic holy book of Islam). And these activities affect my daily life, I feel calmer in carrying out every activity, because in Islam we worship obligatory 5 times a day.”</p> <p>R4: “I have learned to read Iqra and now I am at the stage of almost completing learning to read the Al-Quran. And how to worship in Islam I also learned for daily worship activities. Because in Islam, the form of worship is obligatory, there are 5 times that must be done; Worship Fajr, Dhuhur, Asr, Maghrib and Isha.”</p>	

Table 4.8 Continued

No	Interview Questions	The Overseas Chinese Muslim Lautze Mosques Jakarta	The Overseas Chinese Muslim Lautze Mosques Bandung	Type of Analysis and Key Points of Contents
		<p>three languages; Arabic, Mandarin, and Indonesian. So, as an ethnic Chinese, it's easier to understand. I can already read the Iqra (Islamic holy book) and recite Islamic prayer verses, and learn to worship in Islam. And it all really affects me spiritually in everyday life”</p> <p>R4: “I can already read the Iqra (Islamic holy book) and the Al-Quran, and learned to worship in Islam. And it all really affects me in everyday life.”</p>		
5.	<p>Do you participate in important days of Islam and Chinese traditions such as Eid al-Fitr, Eid al-Adha and Chinese New Year</p>	<p>R1: “If during Eid al-Fitr, Eid al-Adha, or important days in the Islamic religion, there will always be and carried out in this mosque. But when celebrating Chinese New Year, that's everyone's belief and desire, so there are some who celebrate Chinese New Year and some who don't, but in this mosque, no one celebrates Chinese New Year.”</p>	<p>R1: “Yes, on major holidays such as Eid al-Fitr and Eid al-Adha, and Chinese New Year we celebrate at the mosque only according to Chinese traditions, for example eating together.”</p> <p>R2: “For the Chinese New Year, it's for each person, if I don't celebrate it, I replace it with Islamic religious activities that are carried out at the Lautze 2 Mosque in Bandung.”</p>	<p>Types: Phenomenological Contents</p> <p>Key Points: Religious Activities and Traditions at Lautze Mosques</p>

Table 4.8 Continued

No	Interview Questions	The Overseas Chinese Muslim Lautze Mosques Jakarta	The Overseas Chinese Muslim Lautze Mosques Bandung	Type of Analysis and Key Points of Contents
	<p>(Imlek) every year? Or do you actively participate in more of the activities mentioned above? What's that? Please explain briefly!</p>	<p>R2: "Because I've only been a convert for 4 months, so I haven't experienced any big holidays at this mosque, the last one was only during Chinese New Year, because I didn't really participate, I prayed together at the Lautze mosque with other converts and ate together separately. kinship with other converts. But for Eid al-Fitr and Eid al-Adha in 2023 I will be active in participating in all the activities that will be held at this Lautze mosque."</p> <p>R3: "Of course, every year I always participate in all activities at this mosque during Eid al-Fitr and Eid al-Adha. For Chinese New Year, because it's just a tradition, I only celebrate with my family and if there are activities at the mosque, I also participate."</p> <p>R4: "Yes, I only participate in Friday prayer activities once a week and participate in Eid al-Fitr and Eid al-Adha events."</p>	<p>R3: "Yes, I participated, but because I'm a new convert, so it's the Chinese New Year 2023 that I just joined. Maybe for the Eid al-Adha and Eid al-Fitr events I will participate."</p> <p>R4: "Yes, I participated in all activities at the Lautze mosque, especially Eid al-Fitr, Eid al-Adha, and Chinese New Year, because it is a big day in Islam and also Chinese New Year is one of the Chinese traditions."</p>	

As we can see in Table 4.8, there are five questions, but each overseas Chinese at Lautze Mosque Jakarta and Bandung has different answers. Firstly, the researcher asked about the number of times the overseas Chinese go to the Lautze Mosque and participate in activities there. Some of the respondents frequently go to the Mosque. However, some other respondents typically go to the Mosque 2-3 times a week.

Secondly, the researcher asked about the activities they participate in with the Lautze mosques throughout the year. The answers are pretty similar, which stated that they participated in Chinese New Year, Eid al-Fitr, Eid al-Adha, and Islamic religious development. However, some also participate in Friday prayers, reciting together, and private lessons in Islamic religious knowledge.

Thirdly, the researcher asked whether overseas Chinese celebrate and practice Muslim culture daily. The answers between the two heads of the Mosque are pretty similar. They say they practiced and applied some of the things I learned in participating in activities at the Lautze mosque. The respondent applied it daily as long as it was a positive activity and according to Islamic religious law.

Fourthly, the researcher asked about symbols or verses in Islam that they have studied and whether those symbols they learned affect their daily life spiritually or not. Most learned to read the Iqra, and some are almost completing learning to read the Al-Quran. Furthermore, they learned how to worship in Islam and learned daily worship activities. Because in Islam, the form of worship is obligatory, five times must be done; Worship Fajr, Dhuhur, Asr, Maghrib, and Isha.

Lastly, the researcher asked whether they participate in essential days of Islam and Chinese traditions such as Eid al-Fitr, Eid al-Adha, and Chinese New Year (Imlek) every year and how they participate in those occasions. Some respondents have not joined massive occasions because they are still new to Mualaf in those Mosques. However, the other respondents actively participated in most monumental occasions, such as Imlek (Chinese New Year), Friday Prayers, Eid Al-Fitr, and Eid Al-Adha. The researcher photographed their religious activities in the Lautze Mosque Jakarta and Lautze Mosque 2 Bandung.

Figure 4.12 Friday Prayers Activities in Lautze Mosque Jakarta



Based on Figure 4.12 we can see that the people inside the Lautze Mosque in Jakarta do the Friday prayers. Friday prayer, also known as congregational prayer in Islam, is a prayer that Muslims do every Friday afternoon instead of the Zuhr prayer. Regardless of the time zone, Muslims pray five times daily by the sun's sky route. Friday is known as Jumu'ah in Arabic. All local people of Indonesia, overseas Chinese Muslims, and other races usually do the Friday prayers together every Friday.

Figure 4.13 Eid Al-Fitr Prayer in Lautze Mosque Jakarta



Based on Figure 4.13, we can see that the people at the Lautze Mosque in Jakarta do the Sholat Eid Al-Fitr prayer. In the Islamic faith, Eid prayers, known as Salat Al-Eid, are holy festival prayers. In Arabic, the term "Eid" literally means "festival" or "feast," and it is a time when Muslims gather with family and the greater Muslim community to celebrate. The Eid prayer is a two-cycle sunnah prayer that Muslims do

when commemorating Islamic festivals. There are two sorts of Muslim celebrations: Eid Al-Adha and Eid Al-Fitr, which are observed on 1 Shawwal or after Ramadan. All local people of Indonesia, overseas Chinese Muslims, and other races usually do these prayers together yearly.

Figure 4.14 Eid Al-Adha Prayer in Lautze Mosque Jakarta



Based on Figure 4.14, we can see that the people at the Lautze Mosque in Jakarta do the Sholat Eid Al-Adha prayer. In the Islamic faith, Eid prayers, known as Salat Al-Eid, are holy festival prayers. In Arabic, the term "Eid" literally means "festival" or "feast," and it is a time when Muslims gather with family and the greater Muslim community to celebrate. The Eid prayer is a two-cycle sunnah prayer that Muslims do when commemorating Islamic festivals. There are two sorts of Muslim celebrations: Eid Al-Adha and Eid Al-Fitr, which are observed on the first of Shawwal or after Ramadan. All of the local people of Indonesia, overseas Chinese Muslims, and other races usually do these prayers here together every year.

Figure 4.15 The Distribution of Meat of Qurban (Islamic Ritual Sacrifice) in Lautze Mosque Jakarta



Figure 4.15 shows that the people were queuing at the Lautze Mosque in Jakarta to distribute the meat of Qurban (Islamic ritual sacrifice on Eid Al-Adha). Qurban comes from the Arabic word, “Qurban” which means close (قربان). Sacrifice in Islam is also called al-udhiyyah and adh-dhahiyyah, which means slaughtered animals, such as camels, cows (buffaloes), and goats on Eid al-Adha and tasyriq days as a form of taqarrub, or getting closer to Allah SWT. It is customary for those who sacrifice to eat the meat of their sacrifice, give it to their relatives, and give it to those who need it. Sacrificial meat is not allowed to be sold, nor is the skin. Furthermore, they may not give to butchers as wages.

Figure 4.16 Friday Prayers Activities in Lautze Mosque 2 Bandung



Based on Figure 4.16 we can see that the people inside the Lautze Mosque 2 in Bandung do the Friday prayers. Friday prayer, also known as congregational prayer in Islam, is a prayer that Muslims do every Friday afternoon instead of the Zuhr prayer. Regardless of the time zone, Muslims pray five times daily by the sun's sky route. Friday is known as Jumu'ah in Arabic. All local Indonesians, overseas Chinese Muslims, and other races usually do the Friday prayers together every Friday.

Figure 4.17 Eid Al-Fitr Prayer in Lautze Mosque 2 Bandung



Based on Figure 4.17, we can see that the people at the Lautze Mosque 2 Bandung do the Sholat Eid Al-Fitr and Eid Al-Adha Prayer out of the mosque but still near the area of the Lautze Mosque 2 Bandung because the head of Lautze Mosque 2 Bandung said the mosque could not accommodate too many people to worship in this mosque. In the Islamic faith, Eid prayers, known as Salat Al-Eid, are holy festival prayers. In Arabic, the term "Eid" literally means "festival" or "feast," and it is a time when Muslims gather with family and the greater Muslim community to celebrate. The Eid prayer is a two-cycle sunnah prayer that Muslims do when commemorating Islamic festivals. There are two sorts of Muslim celebrations: Eid Al-Adha and Eid Al-Fitr, which are observed on 1 Shawwal or after Ramadan. All local Indonesians, overseas Chinese Muslims, and people of other races usually do these prayers together yearly.

Figure 4.18 Tarawih Prayer in Lautze Mosque 2 Bandung



Figure 4.18 shows the people inside the Lautze Mosque 2 Bandung do the Sholat Terawih (Terawih Prays). Tarawih, often spelled Taraweeh in English, is

derived from an Arabic word associated with rest. Tarawih prayers are special Muslim prayers that involve reading extensive passages of the Quran and completing several rakahs. They are only found in the Sunni branch of Islam. Alternatively, this ritual is known as the Ramadan nighttime prayer. Tarawih prayer is a form of sunnah worship with sunnah muakkad as its law. The tarawih prayer is generally conducted after the Isya prayer in congregation in the mosque during Ramadan. You can, however, perform this tarawih prayer service at home. Taraweeh prayer hour begins after evening prayer and lasts till before daybreak. This prayer can be done at the beginning of time or in the middle of the night after sleeping. All local Indonesians, overseas Chinese Muslims, and people of other races usually do the Teraweeh prayers together every night, starting at 7 p.m. on the first night of Ramadhan month.

Figure 4.19 Short-term Islamic Boarding School in Lautze Mosque Jakarta



As shown in Figure 4.19, the activity in Lautze Mosque Jakarta was Pesantren Kilat (short-term Islamic boarding school). To learn the meaning of Islamic boarding schools, Islamic boarding schools are derived from two wordings or terms, namely Islamic boarding schools and lightning. Pesantren is a religious, educational institution that teaches materials guided by the Al-Quran. In contrast, lightning can be interpreted as an activity carried out quickly. Therefore, pesantren flash is a religious activity carried out briefly and regularly during Ramadan by educational institutions to motivate students in the school environment by teaching several vital lessons. For students who are Muslim, this activity is mandatory. Pesantren Kilat (a short-term Islamic boarding school) indirectly benefits students or school members. The purpose of holding this activity is to make students understand religion more and be able to apply it in everyday life.

Figure 4.20 The Overseas Chinese Learn Islamic Education



As shown in Figure 4.20, the overseas Chinese learn Islamic education from an expert in the Islamic religion. The overseas Chinese usually go to the Lautze Mosque on Sunday to learn how to read the Islamic Bible (Al-Quran) and Iqra (Fundamental Islamic Bible). Iqro is a textbook used in Indonesia and Malaysia for learning Arabic letters and pronunciation. It was initially published in the early 1990s, authored by As'ad Humam and a team called "Team Tadarus AMM." Additionally, the overseas Chinese learn how to pray in the Islamic religion and the process of doing Islamic rituals. The Lautze Mosque in Jakarta and Bandung facilitates their learning about Islam.

Figure 4.21 The Distribution of Free Rice Boxes Before Breaking the Fasting



As shown in Figure 4.21, the overseas Chinese staff, the head of Lautze Mosque, and the Chinese community gave free rice boxes to people who needed them to break the fast-during Ramadan. The people in Lautze Mosque also give this

to the overseas Chinese and Peranakan Chinese who need it. This is one of the Islam traditions mixed with Indonesian tradition every Ramadhan month once a year.

Figure 4.22 The Distribution of Groceries Stuff in the Month of Ramadan in Lautze Mosque Jakarta



As shown in Figure 4.22, the overseas Chinese staff and head of Lautze Mosque and the Chinese community gave groceries, usually called “Sembako,” in Indonesia. Sembako is an abbreviation for Nine Staple Materials. The term groceries were very familiar to the Indonesian people. Indeed, because it is very close to the needs of society. Broadly, groceries are things that humans need to fulfill their food needs. This activity was being held during the COVID-19 pandemic, while most people suffered financially. Lautze Mosque did this activity and gave a bag of groceries to those who needed it. The grocery bag consists of rice, cooking oil, sugar, tea bags, noodle packs, etc. This activity greatly assisted many people, including the Chinese people and community, local people, and others who needed it.

4.2 The Representation Through Lautze Mosques in Jakarta and Bandung in the Dimension of Double Identity

4.2.1 Diaspora and Cultural Hybridity by John Hutnyk (2005)

Table 4.9 The Head of Lautze Mosque Perspectives

No	Interview Questions	The Head of Lautze Mosques Jakarta	The Head of Lautze Mosques Bandung	Type of Analysis and Key Points of Contents
1.	Is there a cultural change in the ethnic Chinese who converted to Islam at the Lautze mosque? And how is acculturation combining the two cultures of them?	When it comes to cultural change, it depends on each person. If there is a culture that still maintains Chinese culture itself, it's like still celebrating the Chinese New Year, but there are ethnic Chinese who have stopped celebrating the Chinese New Year. But if the traditions and culture of the majority of them still maintain it all even though they live in Indonesia and become converts. But when it comes to worship or religion, they already have their own beliefs and beliefs. As long as it's still related to culture and tradition, they still do it all.	Culture is the root of one nation, if it is from China, please protect the culture, so there is no significant cultural change here because we have never forced them to learn Sundanese culture, but this mosque fosters them in a religious and spiritual sense. Culture is culture but religion is a belief, we are not here teaching fanatics of religion but fanatics of one's own beliefs. But what I see clearly, for the cultural hybridity and double identity phenomenon in this mosque is that during Chinese New Year, here we still celebrate Chinese New Year but with Islamic beliefs and also celebrate in a cultural tradition, not religiously.	Ethnographic Contents Key Points: The representation of double identity in the context of cultural change and acculturation between two cultures at Lautze Mosques

Table 4.9 Continued

No	Interview Questions	The Head of Lautze Mosques Jakarta	The Head of Lautze Mosques Bandung	Type of Analysis and Key Points of Contents
2.	In your opinion, what are the phenomena or habits that occur between the cultural hybridity and double identity among Chinese ethnic converts at the Lautze mosque?	Yes, for example, during Chinese New Year, it is a cultural tradition of Chinese ethnicity, they celebrate it in Jakarta. And I think it's a combination of culture and cultural hybridity.	Maybe just during the Chinese New Year, even though they have converted to Islam, some of them still celebrate the Chinese New Year. And that is a form of double identity and cultural hybridity at the Lautze 2 mosque in Bandung.	Types: Phenomenological Contents Key Points: The phenomena of cultural hybridity and double identity among Chinese ethnic at Lautze Mosques
3.	The location of this mosque is strategic, have there been plans to build it in this area? And what is the contribution of this mosque to the Chinese community towards the phenomenon of change between the two cultures in this area?	It has been planned, because of its strategic location, it is also located in the Chinatown area where in fact the majority of ethnic Chinese live in this area, because the construction of this mosque is to help ethnic Chinese minorities in obtaining Islamic studies. And also help other ethnic Chinese in converting.	This is a coincidence, yes, in Christianity, "God has a plan". This was not in the form of a mosque when it was first built, but more like an office for consulting, but as it grew, it became a mosque. Previously, it was only a small plot and this used to be shophouse number 27, but as it grew, shophouses number 25 and 29 were purchased. and renovated so that the Lautze Bandung Mosque has a larger capacity. And it just so happens that this is located in the city center, so you could say that the Lautze Bandung Mosque is like an icon of the city of Bandung.	Types: Ethnographic Contents Key Points: The location of the mosques and contributions to Chinese community

As we can see in Table 4.9, there are three questions, but each of the heads of Lautze Mosque Jakarta and Bandung has different answers. Firstly, the researcher asked about the cultural change in the ethnic Chinese who converted to Islam at the Lautze mosque and how they assimilated by combining the two cultures. The head of Lautze Mosque in Jakarta stated that it depends on each person. If there is a culture that still maintains Chinese culture itself, it would be like still celebrating the Chinese New Year, but there are ethnic Chinese who have stopped celebrating the Chinese New Year. Nevertheless, the traditions and culture of the majority of them still exist, even though they live in Indonesia and have become converts. However, they already have their own beliefs when it comes to worship or religion. They still do it all, as it relates to culture and tradition.

While the head of Lautze Mosque 2 Bandung stated that there is no significant cultural change here because they have never forced them to learn Sundanese culture or others. However, this mosque fosters them in a religious and spiritual sense. Culture is culture, but religion is a belief. They are not here teaching fanatics of religion but of one's own beliefs. However, in the context of cultural hybridity and the double identity phenomenon in this mosque, during Chinese New Year, they still celebrate Chinese New Year but with Islamic beliefs and also celebrate in a cultural tradition, not religiously. In a nutshell, there is no cultural change. They are still maintaining their identity, and the people at the Lautze Mosque never force them anything.

Lastly, the researcher asked about the location of this mosque, whether being planned or not located in this strategic area, and the contribution of this mosque to the Chinese community towards the phenomenon of change between the two cultures. The head of Lautze Mosque in Jakarta stated that this mosque had been planned because of its strategic location. It is also located in the Chinatown area, where, in fact, the majority of ethnic Chinese live because the construction of this mosque is intended to help ethnic Chinese minorities obtain Islamic studies. Furthermore, help other ethnic Chinese in converting. Contrary to popular belief, it is different from the answer from the head of Lautze Mosque Jakarta. The Lautze Mosque 2 Bandung being built in this place coincided. This was not a mosque when it was first built, but more like an office for consulting; as it grew, it became a mosque. Previously, this mosque was exceedingly small, but as it grew, many organizations and individuals assisted financially in renovating it, so the Lautze Bandung Mosque has a larger capacity. Furthermore, it just so happens that this is located in the city center. In a nutshell, the Lautze Mosque 2 Bandung is like an icon of the city.

Table 4.10 The Overseas Chinese Muslim Perspectives at Lautze Mosques

No	Interview Questions	The Overseas Chinese Muslim Lautze Mosques Jakarta	The Overseas Chinese Muslim Lautze Mosques Bandung	Type of Analysis and Key Points of Contents
1.	What do you think about the phenomenon or habit of double identity in Indonesian-Chinese society and the Lautze mosque?	<p>R1: “My parents are still ethnic Chinese and non-Muslim, even though I have converted to Islam, I am still ethnic Chinese and continue to carry out Chinese activities in general, namely as is the tradition during Chinese New Year celebrations. Maybe in other countries or other locations Chinese New Year is a religious activity but according to my belief, Chinese New Year is a culture that anyone can celebrate. But when it comes to praying religiously my previous religion, I don't participate, I only participate in enlivening the double identity and cultural hybridity activities during the Chinese New Year.”</p> <p>R2: “I think the phenomenon of double identity when Chinese New year's (Imlek). Some Chinese ethnic do celebrate Imlek, but Indonesian local people also joined the Imlek days, I think I find it as the</p>	<p>R1: “So far, what I have seen is not so much, what I have seen are many ethnic Chinese who, after converting to Islam, learned how to worship in Islam. Maybe during Chinese New Year, they still celebrate in a traditional way, not religiously”</p> <p>R2: “When I converted to Islam in 2005, the Lautze mosque was very small. Previously, this place was an office and this was a small shophouse. And in my opinion at that time the phenomenon of double identity in this mosque was a trading place, namely in the form of a small shop inside the Lautze mosque, because Chinese culture is very synonymous with trading. But in the Islamic religion, transactions are not allowed to occur in the mosque, therefore, the Lautze Mosque renovated again to move the shop to be in front of</p>	<p>Types: Phenomenological Contents</p> <p>Key Points: The phenomena of cultural hybridity and double identity among Overseas Chinese ethnic at Lautze Mosques</p>

Table 4.10 Continued

No	Interview Questions	The Overseas Chinese Muslim Lautze Mosques Jakarta	The Overseas Chinese Muslim Lautze Mosques Bandung	Type of Analysis and Key Points of Contents
		<p>double identity on this mosque by mixing two identities; Chinese and Indonesian in a row.”</p> <p>R3: “For 2 years I became a convert here and have activities here, phenomena and habits that show double identity are during the Chinese New Year. Even though they already live in Indonesia and are Muslim, they still carry out traditional traditions during Chinese New Year and many local people celebrate Chinese New Year with us, ethnic Chinese.”</p> <p>R4: “In my opinion, the phenomenon that shows double identity is during the Chinese New Year. Local Indonesians also celebrate and also ethnic Chinese who convert to Islam also celebrate and make food together according to their respective cultures.”</p>	<p>the Lautze Mosque and has separate door access.”</p> <p>R3: “My opinion is fine. In this mosque is always welcome to a positive activity. Even though we are Muslims, we still celebrate Chinese New Year according to Chinese tradition”</p> <p>R4: “My opinion regarding the double identity in the Indonesian-Chinese community at the Lautze mosque is to feel happy, because in my opinion it is a positive phenomenon, and the mixing of two different identities and cultures in the same place, mutually defending their respective identities.”</p>	

Table 4.10 Continued

No	Interview Questions	The Overseas Chinese Muslim Lautze Mosques Jakarta	The Overseas Chinese Muslim Lautze Mosques Bandung	Type of Analysis and Key Points of Contents
2.	In your opinion, how do you respond to cultural hybridity and double identity that affects the strengthening of relations between the Chinese community at the Lautze mosque?	<p>R1: "In my opinion, the way to react to this is by being tolerant and helping each other in ethnic Chinese activities, so Chinese culture will remain strong in this mosque, even though it is mixed with Indonesian culture."</p> <p>R2: "If we have converted to Islam, we put aside Chinese culture, such as Chinese New Year, it is more up to each other's families. Regarding the amalgamation of my culture, if there is Chinese New Year, I still respect it even though I don't participate in activities and how to pray, but I just join in to enliven the event, and during big holidays such as Eid al-Fitr and Eid al-Adha, I will definitely take part in spiritual and religious activities. according to Islamic studies. So, the way to respond to me in this merging of two cultures is by way of tolerance and respect for the two different cultural traditions in one place, namely at the Lautze Mosque"</p>	<p>R1: "Responding to it by being myself, staying focused on my goals as a convert and also being myself as an ethnic Chinese."</p> <p>R2: "Responding to it in a good way, in a way that is tolerant of one another, in my opinion is enough."</p> <p>R3: "If I just respect each other, if there is someone I can support, I will help support."</p> <p>R4: "Always provide support to one another and tolerate each other."</p>	<p>Types: Ethnographic Contents</p> <p>Key Points: The phenomena of cultural hybridity and double identity among Chinese ethnic at Lautze Mosques</p>

Table 4.10 Continued

No	Interview Questions	The Overseas Chinese Muslim Lautze Mosques Jakarta	The Overseas Chinese Muslim Lautze Mosques Bandung	Type of Analysis and Key Points of Contents
		<p>R3: "I reacted well, tolerance for each other is enough to participate in addressing the double identity in this mosque"</p> <p>R4: "Mutual tolerance is enough in addressing the double identity in this mosque."</p>		
3.	Is there anything you remember in telling the form of cultural hybridity or double identity in the Lautze mosque?	<p>R1: "What I can always remember is the association with the Chinese ethnic group, such as holding recitations on Sundays."</p> <p>R2: "I have never seen it specifically, culture is not religious, so Chinese people if they want to celebrate Chinese New Year it's fine too, but their beliefs and faith remain in the Islamic religion. But I see that ethnic Chinese people who have converted still celebrate the Chinese New Year. That is one</p>	<p>R1: "For me, because previously I am a non-Muslim, now I feel different when I worship in Islam, I feel purer, calmer, peaceful, etc. Because even though I am ethnic Chinese, the people here really accept me for who I am."</p> <p>R2: "I think for cultural hybridity the overseas Chinese are being influenced to the Sundanese culture (one of local culture in Indonesia) such as do some Sundanese traditions, because they are living in Bandung and it has Sundanese culture, it influenced them a little bit and also the ethnic Chinese eager to learn new culture to more being able to adapt in Indonesia."</p>	<p>Types: Narrative Contents</p> <p>Key Points: The phenomena of cultural hybridity and double identity among Chinese ethnic at Lautze Mosques</p>

Table 4.10 Continued

No	Interview Questions	The Overseas Chinese Muslim Lautze Mosques Jakarta	The Overseas Chinese Muslim Lautze Mosques Bandung	Type of Analysis and Key Points of Contents
		<p>form of cultural fusion between Indonesia and Chinese.”</p> <p>R3: “What I remember is the phenomenon of double identity in this mosque when overseas ethnic Chinese carry out activities that Indonesians usually do, for example when meeting peers at the Lautze mosque, they greet each other in Arabic, namely "Assalamualaikum". In my opinion, with them as ethnic Chinese and speaking Arabic in Indonesia, where the majority of the population is Muslim, it's an interesting phenomenon of double identity.”</p> <p>R4: “In my opinion, celebrating Chinese New Year together has shown a double identity in the Lautze mosque area.”</p>	<p>R3: “The phenomenon of double identity that I see in this mosque is when the Islamic New Year, the mosque holds something like "chinese nostalgia". And at the mosque holding "Nganteuran" is Sundanese and this is an Islamic religious cultural tradition which means to deliver. That is, at this moment the people will deliver their own food to their neighbors. And there are several ethnic Chinese converts who bring lontong cap go meh and other halal Chinese food. This is a cultural hybridity and double identity phenomenon that I see and feel.”</p> <p>R4: “I always remember things together with other converts and the administrators of the Lautze 2 Bandung Mosque. When celebrating Chinese New Year nostalgia during the Chinese New Year, there is a very clear mix of cultures between Chinese ethnicity, local Indonesian people and Bandung culture, in terms of events, activities, and the food served is representative of more than one culture.”</p>	

As we can see in Table 4.10, there are three questions, but the overseas Chinese at Lautze Mosque in Jakarta and Bandung have different answers. Firstly, the researcher asked about the phenomenon or habit of double identity in Indonesian-Chinese society and the Lautze mosque. Respondent 3 from Lautze Mosque in Jakarta stated that the phenomena and habits that show double identity are during the Chinese New Year. Even though they already live in Indonesia and are Muslims, they still carry out traditional Chinese New Year traditions. Many local people celebrate Chinese New Year with ethnic Chinese. Most of the answers are similar. However, Respondent 2 from Lautze Mosque 2 Bandung has a different experience. It was all about when he converted to Islam in 2005. The Lautze mosque was tiny. Previously, Lautze Mosque 2 Bandung was an office, and this was a small shophouse.

Furthermore, in his opinion, at that time, the phenomenon of double identity in this mosque was a trading place in the form of a small shop inside the Lautze mosque because Chinese culture is synonymous with trading. Nevertheless, transactions are not allowed in the mosque in the Islamic religion. Therefore, the Lautze Mosque was renovated again to move the shop to be in front of the Lautze Mosque and has separate door access.

Secondly, the researcher asked how overseas Chinese Muslims respond to cultural hybridity and double identities that affect the strengthening of relations between the Chinese community at the Lautze mosque. All of the respondents have similar answers and perspectives, which are the way to react to that kind of double identity or cultural hybridity phenomenon by being tolerant and helping each other in ethnic Chinese activities, so Chinese culture will remain strong in this mosque, even though it is mixed with Indonesian culture.

Lastly, the researcher asked what they remembered in describing the form of cultural hybridity or double identity in the Lautze mosque. Respondent 2 from Lautze Mosque in Jakarta stated that. He saw that ethnic Chinese people who have converted still celebrate the Chinese New Year. That is one form of cultural fusion between Indonesia and the Chinese. In addition, respondent four from Lautze Mosque Jakarta stated that celebrating Chinese New Year together has shown a double identity in the Lautze mosque area.

Respondent 3 from Lautze Mosque 2 Bandung stated a little different thing, like the phenomenon of double identity in the Lautze Mosque 2 Bandung, when the Chinese New Year, the mosque holds something like a "Chinese nostalgia event." Furthermore, the mosque holding "Nganteuran" is Sundanese, an Islamic religious and cultural tradition that means to deliver. At this moment, the people will deliver their

food to their neighbors. Furthermore, several ethnic Chinese converts bring "Lontong Cap Go Meh" and other halal Chinese food. He saw and felt this cultural hybridity and double identity phenomenon.

Figure 4.23 Lontong Cap Gomeh (Indonesian-Chinese Ethnic Food)



Source : Source : Widjaja, 2023)

The meaning of eating Lontong Cap Go Meh is a blend of Chinese and Indonesian cultures, representing cultural hybridity and double identity between the two cultures and traditions. The Cap Go Meh celebration is celebrated today, exactly 15 days after the Chinese New Year. Cap Go Meh comes from the words "Cap Go," which means "fifteen," and "Meh," which means night. In simple terms, Cap Go Meh can be interpreted as the fifteenth night after Chinese New Year. Lontong Cap Go Meh has its meaning for ethnic Chinese in Indonesia. Lontong Cap Go Meh is considered unique and is recognized as bringing good luck.

The elongated shape of the Lontong symbolizes longevity. While eggs symbolize good luck, and coconut milk seasoned with golden turmeric sauce symbolizes gold and luck. The golden yellow color of this Lontong is considered a symbol of prosperity and wealth. For Chinese New Year celebrations, gold or yellow is a lucky color. They are usually eaten during Chinese New Year celebrations.

4.2.2 Ethnic Group and Maintaining Ethnicity By (Abner Cohen, 2014)

Table 4.11 The Head of Lautze Mosque Perspectives

No	Interview Questions	The Head of Lautze Mosques Jakarta	The Head of Lautze Mosques Bandung	Type of Analysis and Key Points of Contents
1.	Based on your experience, do overseas Chinese as immigrants face any obstacles here? And roughly what kind of obstacles?	If there are obstacles that must be faced by them, the obstacles that most often occur are from family or environmental conditions. For example, an ethnic Chinese person whose entire family is non-Muslim, and one of them wants to convert to Islam, is difficult to convince his family. Some accept, some reject. But as time goes by, things like that have less and less. And even today there are some ethnic Chinese who want converts to be delivered directly by their non-Muslim families to convert. Now the level of tolerance has grown very well. Second, some of them had language barriers, so we accompanied them with translators or interpreters when	There is no problem, because we have religious experts here who understand religious scriptures such as the Islamic Bible (Al-Quran), Iqra, etc. There is also no language barrier here, because I myself can speak three languages; Indonesian, English, and Mandarin, if there are Chinese who want to convert here, I usually become their interpreter and translator, for example, if there is a Chinese couple who wants to convert to Islam to get married, I handle them and the religious experts here join in as well as assisting in matters of religious formation.	Types: Narrative Contents Key Points: The obstacles that faced by Overseas Chinese

Table 4.11 Continued

No	Interview Questions	The Head of Lautze Mosques Jakarta	The Head of Lautze Mosques Bandung	Type of Analysis and Key Points of Contents
		converting to Islam and participating in religious activities at this mosque.		
2.	From your perspective, how do you see these overseas Chinese who convert to Islam and How can they able to maintain their ethnic origin in Lautze Mosque even though they are already in Indonesia?	In this mosque, we always emphasize to converts not to change their identity, even those whose real names use Mandarin and want to change their names to Arabic or names that have elements of Islam we reject. Because the name will not affect a person's belief and faith, and they must maintain it because of respect for their parents who gave them their name at birth, and respect for their culture too.	He maintains his Chinese ethnicity but must remember that religion is the basis of their beliefs and beliefs. They still maintain their original ethnicity as ethnic Chinese, for example celebrating Chinese New Year, carrying out other Chinese cultural traditions with their respective families, it depends on each individual, there are also ethnic Chinese who have converted to Islam, they stop doing Chinese cultural traditions and focus on studying Islam.	Types: Ethnographic Contents Key Points: The approach of maintaining the Chinese ethnic at the mosque

As we can see in Table 4.11, there are two questions, but overseas Chinese at Lautze Mosque Jakarta and Bandung have similar answers. Firstly, the researcher asked whether overseas Chinese immigrants face any obstacles here or not and about their experiences at the Lautze Mosque. The head of Lautze Mosque Jakarta stated that the obstacles often arise from family or environmental conditions. For

example, for an ethnic Chinese person whose entire family is non-Muslim and who wants to convert to Islam, it is difficult to convince his family. Some accept them, and some reject them.

Nevertheless, as time passes, things like that have become less and less. Furthermore, even today, there are some ethnic Chinese who want converts to be delivered directly by their non-Muslim families to convert. Now the level of tolerance has grown very well. Second, some had language barriers, so we accompanied them with translators or interpreters when converting to Islam and participating in religious activities at this mosque. The Lautze Mosque 2 Bandung also faces a similar problem, and how the Lautze Mosque 2 Bandung solves any problems of the overseas Chinese are similar.

Secondly, the researcher asked about the head of Lautze Mosque's perspectives towards the overseas Chinese who convert to Islam and how they can maintain their ethnic origin in Lautze Mosque even though they are already in Indonesia. The head of Lautze Mosque Jakarta stated that in this mosque, the head or staff of Lautze Mosque Jakarta always emphasizes to converts not to change their identity, even those whose real names use Mandarin and want to change their names to Arabic or names that have elements of Islam we reject. Because the name will not affect a person's belief and faith, and they must maintain it because of respect for their parents who gave them their name at birth and respect for their culture too. The head of Lautze Mosque 2 Bandung stated that they still maintain their original ethnicity as ethnic Chinese, for example by celebrating Chinese New Year and carrying out other Chinese cultural traditions with their respective families. It depends on each individual. There are also ethnic Chinese who have converted to Islam. They stopped doing Chinese cultural traditions and focused on studying Islam.

Table 4.12 The Overseas Chinese Muslim Perspectives at Lautze Mosques

No	Interview Questions	The Overseas Chinese Muslim Lautze Mosques Jakarta	The Overseas Chinese Muslim Lautze Mosques Bandung	Type of Analysis and Key Points of Contents
1.	Based on your personal experience, as ethnic Chinese migrants, have you faced any obstacles? What are the obstacles?	<p>R1: “No problems at all while I'm here. It depends on the social life of each person, if that person can't mingle with the community, they might be closed off and get minimal information.”</p> <p>R2: “There are no obstacles, I'm very happy here, very calm, I can rest, and do any activity as long as it's positive. From my observations, places of worship elsewhere are locked if there is no need, but this mosque is always open and welcomes everyone.”</p> <p>R3: “Yes, the first time I had difficulty speaking, because I could only speak Mandarin. And in this mosque and this environment they use Indonesian, so I also have to learn Indonesian as well as Arabic because for the sake of reading the holy book Al-Quran and also praying, because Islam uses Arabic.”</p>	<p>R1: “Sometimes there are people of Chinese ethnicity who find it difficult to speak Indonesian, but we can help them because there are people who can speak English or Arabic, so they immediately solve the problem.”</p> <p>R2: “Yes, there are bound to be obstacles, but I didn't have too many. It was just that at that time there was a conflict in the family but it was resolved. For another example, that I see is when someone at that time wanted to convert to Islam but his family did not approve and hated him. So, some of them don't eat, don't have a place to live, don't have money either, so this mosque accommodates those who have problems. Changing religions is a tough thing, but this mosque always finds a solution and helps.”</p>	<p>Types: Narrative Contents</p> <p>Key Points: The obstacles that faced by Overseas Chinese</p>

Table 4.12 Continued

No	Interview Questions	The Overseas Chinese Muslim Lautze Mosques Jakarta	The Overseas Chinese Muslim Lautze Mosques Bandung	Type of Analysis and Key Points of Contents
		R4: "No problems so far. Lautze mosque really helped me in everything."	R3: "I don't experience any problems, my family who are still non-Muslims also support me to become a convert." R4: "Thank God, I've never had any problems while here."	
2.	In your opinion, how did the Lautze mosque introduce and maintain Chinese identity?	R1: "From the architecture of the mosque itself, it has really introduced and maintained the Chinese ethnic identity itself, with mosques in the form of temples and temples like Chinese temples." R2: "In my opinion, to maintain Chinese identity even though it is in Indonesia, namely in terms of its architecture which forms a Chinese temple." R3: "In my view, the way the Lautze mosque continues to maintain Chinese identity is by maintaining and not changing the design and shape of the mosque. They still maintain the interior	R1: "By the way the interior design is very much like a temple with shades of bright red and yellow, I think it is enough to maintain the Chinese identity of this mosque." R2: "This mosque is very unique, strategically located, very striking building colors, and looks like a Chinese temple." R3: "In my opinion, the thing that stands out for this mosque is in maintaining the Chinese identity itself while maintaining the mosque building with an interior and design like a temple, and shades of red and yellow which symbolize the Chinese color." R4: "Mostly, in terms of the design and interior of the mosque itself, because the	Types: Phenomenological Contents Key Points: The approach of maintaining the Chinese ethnic at the mosque

Table 4.12 Continued

No	Interview Questions	The Overseas Chinese Muslim Lautze Mosques Jakarta	The Overseas Chinese Muslim Lautze Mosques Bandung	Type of Analysis and Key Points of Contents
		and design of the mosque according to traditional Chinese buildings.” R4: “The way to maintain it is not to change the design and shape of the mosque. They still maintain the interior and design of the mosque which still has a strong Chinese element.”	design is very similar to that of a Chinese temple, in my opinion, this is the mosque's way of maintaining Chinese identity.”	

As we can see in Table 4.12 there are two questions. Firstly, the researcher asked whether overseas Chinese immigrants face any obstacles here or not and about their experiences at the Lautze Mosque. Most of the respondents have similar answers. Respondent 3 from Lautze Mosque Jakarta stated that the first time he became Muallaf, he had difficulty speaking because he could only speak Mandarin (Chinese). Furthermore, they use Indonesian in this Mosque and this environment, so he must also learn Indonesian and Arabic to read the holy book Al-Quran and pray because Islam uses Arabic. Therefore, respondent two from Lautze Mosque 2 Bandung has different thoughts and experiences. Although he did not have obstacles at the Lautze Mosque 2 Bandung, he stated that there are bound to be obstacles, but he did not face many. It was just that, at that time, there was a conflict in the family, but it was resolved.

Another example he saw was when someone wanted to convert to Islam, but his family disapproved and hated him. So, some of them are unable to eat, do not have a place to live, and do not have money either, so this Mosque accommodates those with problems. Changing religions is tough, but this Mosque always finds a solution and helps. Most of them do not have many obstacles in this Mosque, only from family problems. However, the Lautze Mosque accommodated, facilitated, and assisted them so much that they faced many obstacles.

Secondly, the researcher asked how the Lautze Mosque introduced and maintained Chinese identity. Most of the respondents stated similar opinions and perspectives. The architecture of the Mosque itself has introduced and maintained the Chinese ethnic identity itself, with mosques in the form of temples and temples like Chinese temples. In addition, the interior design is very much like a temple with shades of bright red and yellow, which is enough to maintain the Chinese identity of this Mosque.

4.2.3 The Concept of Ethnic Group By (Fredrik Barth, 1998)

Table 4.13 The Head of Lautze Mosque Perspectives

No	Interview Questions	The Head of Lautze Mosques Jakarta	The Head of Lautze Mosques Bandung	Type of Analysis and Key Points of Contents
1.	How long will mosque activities mingle with Chinese and Indonesian culture?	Hopefully it will continue forever.	Yes, as long as this mosque always exists, I hope it will last forever and, in the future, it can always mingle with Chinese and Indonesian culture.	Types: Grounded Theory Contents Key Points: Activity at the Mosque
2.	Is there a concept in the blending of two cultures by overseas Chinese ethnic groups at the Lautze Mosque?	There are not too many concepts for the Chinese New Year event, there are several activities carried out without a concept and carried out spontaneously. But if we conceptualize religious activities in	Nothing, except that during the Eid al-Fitr and Eid al-Adha holidays there are already procedures for carrying out and celebrating these Islamic holidays, so we implement all religious activities that are	Types: Ethnographic Contents Key Points: The concept of Overseas Chinese ethnic group at Lautze Mosques

Table 4.13 Continued

No	Interview Questions	The Head of Lautze Mosques Jakarta	The Head of Lautze Mosques Bandung	Type of Analysis and Key Points of Contents
		Islam, such as breaking the fast together, recitation, etc. And because many converts live quite far from the mosque, we usually hold activities every Saturday night.	taught according to Islamic law. Chinese New Year doesn't have a specific concept because it's a tradition, and we also carry out activities spontaneously, such as gatherings at the mosque, and eating together at the Lautze 2 mosque in Bandung, like eating lontong cap go meh.	

As we can see in Table 4.13, two questions were asked. Firstly, the researcher asked about their perspectives on the long-time Lautze Mosque activities that mingled with Chinese and Indonesian culture. The head of Lautze Mosque Jakarta stated that he hopes it will continue and grow forever. In addition, the head of Lautze Mosque 2 Bandung stated that as long as this mosque always exists, he hopes it will last forever and, in the future, it can always mingle with Chinese and Indonesian culture because Lautze Mosque has a prodigious opportunity in the future.

Secondly, the researcher asked about the head of Lautze Mosque's perspectives on the concept of blending two cultures by overseas Chinese ethnic groups at the Lautze Mosque. The head of Lautze Mosque Jakarta stated that there are not too many concepts in this mosque, especially for the Chinese New Year event. There are several activities carried out without a concept and carried out spontaneously. Nevertheless, if we conceptualize religious activities in Islam, such as breaking the fast together, recitation, etc. Furthermore, because many converts live far from the mosque, the people inside the mosque usually hold activities every Saturday night.

Additionally, the head of Lautze Mosque Jakarta stated that there is no concept at all, except that during the Eid al-Fitr and Eid al-Adha holidays, there are already procedures for carrying out and celebrating these Islamic holidays, so the

people inside the mosque implement all religious activities that are taught according to Islamic law. Chinese New Year does not have a specific concept because it is a tradition. They also carry out activities spontaneously, such as gatherings at the mosque, and eating together at the Lautze 2 mosque in Bandung, like eating "Lontong Cap Go Meh."

Table 4.14 The Overseas Chinese Muslim Perspectives at Lautze Mosques

No	Interview Questions	The Overseas Chinese Muslim at Lautze Mosques Jakarta	The Overseas Chinese Muslim at Lautze Mosques Bandung	Type of Analysis and Key Points of Contents
1.	How long did it take for the cultural integration in the Chinese-Indonesian way of life and the Lautze mosque to take place?	<p>R1: “Here the unification of culture is very good, the way of life of the Chinese ethnic community is also well enforced, every Chinese ethnic person is well received in this mosque and in the area around the mosque. So, there is no barrier between Indonesian and Chinese culture”</p> <p>R2: “In my opinion, it's not too long, it depends on how each person reacts to problems in his life, for me there are problems with the language, because I also have to learn Indonesian and Arabic from basic learning. So sometimes to understand Indonesian culture, you have to understand the language too. But because I study hard, I can adapt more to Indonesian culture.”</p> <p>R3: “Personally, it's not too long, the unification of Indonesian and Chinese culture is not too difficult. Because</p>	<p>R1: “For me personally, one year is enough for cultural integration in the Chinese-Indonesian way of life at the Lautze 2 Mosque in Bandung.”</p> <p>R2: “It seems like 1 year is enough for me, but there is a friend of mine who understands the culture and way of life of the surrounding community for less than 1 year, because he is persistent in learning.”</p> <p>R3: “For 7 months, I have started to integrate into the culture and way of life of the people in Bandung, even though I really have to learn a lot more. Maybe normally 1 year.”</p> <p>R4: “If I am 8 months old, I can blend in with the culture and way of life side by side with the people in Indonesia in this area”</p>	<p>Types: Narrative Contents</p> <p>Key Points: The concept of Chinese ethnic group of cultural integration at Lautze Mosques</p>

Table 4.14 Continued

No	Interview Questions	The Overseas Chinese Muslim at Lautze Mosques Jakarta	The Overseas Chinese Muslim at Lautze Mosques Bandung	Type of Analysis and Key Points of Contents
		<p>Indonesian culture is also very good, so I tolerate each other and learn Indonesian culture by maintaining my original identity as ethnic Chinese.”</p> <p>R4: “It depends on each person, but for me it’s not too long, and in my view the ethnic Chinese here can adapt quite well.”</p>		
2.	<p>Are there any important aspects/concepts that you know about the overseas Chinese ethnic group in the activities at the Lautze Mosque?</p>	<p>R1: “There may be a concept for several recitation and iftar activities together.”</p> <p>R2: “Because I’m still a convert to Islam for only 4 months, I don’t know that far yet, but I’m sure there are always important concepts and aspects of the Chinese ethnic group in carrying out activities at the Lautze mosque. For example, during the Chinese New Year, they carried out a concept in scheduling the activities, they conceptualized us all to read the Al-Quran, then pray together, pray together, and hold several religious</p>	<p>R1: “No significant concept. Maybe if there is an Eid al-Fitr or Eid al-Adha event, the administrators use a rundown or schedule.”</p> <p>R2: “There are not too many important concepts, we do everything according to Islamic law and spontaneously.”</p> <p>R3: “So far, I haven’t seen the important concept of the Chinese ethnic group itself.”</p> <p>R4: “None, or maybe I don’t know, but for the past 2 years I haven’t seen any important concepts carried out here by</p>	<p>Types: Ethnographic Contents</p> <p>Key Points:</p> <p>Key Points: The concept of Overseas Chinese ethnic group activities at Lautze Mosques</p>

Table 4.14 Continued

No	Interview Questions	The Overseas Chinese Muslim at Lautze Mosques Jakarta	The Overseas Chinese Muslim at Lautze Mosques Bandung	Type of Analysis and Key Points of Contents
		competitions, after which it was closed by eating together at the mosque.” R3: “Not too much, but maybe on big days like the Eid al-Fitr party, there is a concept that is done so that activities in the mosque run well.” R4: “I think only on big days like Eid al-Fitr, there is a concept that is done so that activities in the mosque go well.”	the Chinese ethnic group or the administrators of the Lautze 2 Bandung Mosque.”	

As we can see in Table 4.14 there are two questions. Firstly, the researcher asked about their perspectives on the long time overseas Chinese Muslims take for cultural integration into the Chinese-Indonesian way of life and for the Lautze mosque to occur. Most ordinary respondents may need one year for cultural integration into the Chinese-Indonesian way of life. However, respondent three from Lautze Mosque 2 Bandung stated that he was only seven months, and he has started to integrate into the culture and way of life of the people in Bandung, even though he has to learn a lot more. Maybe people usually experience it for only one year.

Secondly, the researcher asked about the essential aspects/concepts that the respondents know about the overseas Chinese ethnic group in the activities at the Lautze Mosque. Respondent 3 from Lautze Mosque Jakarta stated that there is not much concept. However, maybe on big days like Eid al-Fitr, there is a concept that is done so that activities in the mosque run well. Even other respondents in Lautze Mosque 2 Bandung also said there is no significant concept, only the concept of making a schedule for big days such as Eid Al-Fitr or every Chinese New Year.

4.2.4 The Concept of Power and Discourse By (Michel Foucault, 1978)

Table 4.15 The Head of Lautze Mosque Perspectives

No	Interview Questions	The Head of Lautze Mosques Jakarta	The Head of Lautze Mosques Bandung	Type of Analysis and Key Points of Contents
1.	In your opinion, as time goes by, the Lautze mosque will increase or decrease in terms of maintaining traditional Chinese culture? and does Indonesian culture have the power to influence Chinese culture, especially in this mosque?	In my view, Indonesian culture does not affect Chinese culture, we just tolerate each other here, if you want to celebrate Chinese New Year it is very permissible, if local people want to celebrate Chinese New Year it is also very permissible. There may be Indonesians who look very Islamic, but that doesn't affect the Chinese and they just keep being themselves.	It will always remain the same in maintaining Chinese culture in this mosque, in terms of ornament and architecture the mosque will always remain like this. Indonesian culture does not really affect their cultural changes, because they can still maintain their identity as ethnic Chinese and we also teach them to be able to distinguish between traditions, culture and religion. Yes, even though they will still know Indonesian culture and may still implement some Indonesian culture, they will still maintain their Chinese ethnicity well.	Types: Ethnographic Contents Key Points: The discourse of maintaining Chinese culture at the mosque and The Indonesian culture power in influencing Chinese culture or vice versa

Table 4.15 Continued

No	Interview Questions	The Head of Lautze Mosques Jakarta	The Head of Lautze Mosques Bandung	Type of Analysis and Key Points of Contents
2.	What are your feelings and views as an Indonesian or perhaps an Indonesian around the mosque when you see ethnic Chinese converts here?	So, our existence may be very beneficial, and this has become concrete data from one of the students from the University of Indonesia who is conducting research here. And the results of his research regarding the views of the Indonesian people regarding the Lautze mosque are very positive. And here it is very safe, harmonious and peaceful, according to the Indonesian people around the Chinatown and Lautze mosque here. And according to my personal view, I am very happy with the presence of ethnic Chinese who visit this mosque and also convert to Islam.	I feel grateful and happy. Just one word from me, humans must have the nature of gratitude and what it is. If every Chinese ethnicity comes for observation and wants to convert, I feel grateful.	Types: Phenomenological Contents Key Points: The power of Indonesian cultures in the Chinese ethnic group point of view in the context of religious conversion and activities at the mosques

As we can see in Table 4.15 there are two questions. Firstly, the researcher asked their perspectives on whether the Lautze mosque will increase or decrease in maintaining traditional Chinese culture and whether Indonesian culture can influence Chinese culture, especially in this mosque. The head of Lautze Mosque

in Jakarta stated that Indonesian culture does not affect Chinese culture. We tolerate each other here. If you want to celebrate Chinese New Year, it is very permissible. It is also permissible if local people want to celebrate the Chinese New Year. Some Indonesians may look very Islamic, but that does not affect the Chinese; they keep being themselves. While the head of Lautze Mosque 2 Bandung stated that it will always remain the same in terms of maintaining Chinese culture in this mosque, in terms of ornament and architecture, the mosque will always remain like this. Indonesian culture does not affect their cultural changes because they can still maintain their identity as ethnic Chinese, and we also teach them to be able to distinguish between traditions, culture, and religion. Yes, even though they will still know Indonesian culture and may still implement some Indonesian culture, they will still maintain their Chinese ethnicity well.

Secondly, the researcher asked about the head of Lautze Mosque's perspectives towards their feelings and views as an Indonesian or perhaps an Indonesian around the mosque when you see ethnic Chinese converts at Lautze Mosque. The head of Lautze Mosque Jakarta stated that Lautze Mosque Jakarta's existence might be very beneficial. This has become factual data from one of the students from the University of Indonesia conducting research here. Furthermore, the results of his research regarding the views of the Indonesian people regarding the Lautze mosque are very positive. Moreover, according to the Indonesian people around Chinatown and Lautze mosque, it is very safe, harmonious, and peaceful.

Furthermore, in the respondent personal view, He is thrilled with the presence of ethnic Chinese who visit this mosque and also convert to Islam. In addition, the head of Lautze Mosque 2 Bandung stated that he feels grateful and happy. One quote from him is that humans must have the nature of gratitude and what it is. He feels grateful if every Chinese ethnicity comes for observation and wants to convert. Both heads of Lautze Mosque in Jakarta and Bandung have the same answer regarding the second question.

Table 4.16 The Overseas Chinese Muslim Perspectives at Lautze Mosques

No	Interview Questions	The Overseas Chinese Muslim at Lautze Mosques Jakarta	The Overseas Chinese Muslim at Lautze Mosques Bandung	Type of Analysis and Key Points of Contents
1.	Do you think that the future trend of cultural assimilation between Indonesian and Chinese culture could occur in all directions (increase or decrease or stay the same or to regain traditional Chinese)?	<p>R1: “The culture and the Lautze mosque will probably always improve, as well as in maintaining traditional Chinese culture because there is a lot of cultural mixing that is produced through activities or mosque architecture.”</p> <p>R2: “I think it will continue to increase, because what I see every day are many non-Muslim people who might be curious about this Lautze mosque, so they come for observations and photographs. And always maintain traditional Chinese in terms of building architecture. And until now the majority of converts to this mosque are ethnic Chinese and Chinese-breed.”</p> <p>R3: “I think it will always develop and improve in terms of cultural assimilation, but in maintaining traditional Chinese I think it will remain stable and if possible, increase.”</p>	<p>R1: “Maybe in terms of cultural assimilation it will be constant, but in terms of mosques and the population of converts, I hope it will increase.”</p> <p>R2: “In my opinion, cultural assimilation will remain the same, but in the development of the mosque, it will probably increase. Or maybe the mosque building remains the same as it is today but maybe there will be more activities in the future.”</p> <p>R3: “In my opinion in terms of the mosque and the convert population will increase, but in terms of cultural assimilation it will remain the same, we will continue to maintain Chinese culture and still understand Indonesian culture especially Sundanese culture in Bandung.”</p>	<p>Types: Grounded Theory Contents</p> <p>Key Points: The discourse and power of cultural assimilation between Indonesian and Chinese culture</p>

Table 4.16 Continued

No	Interview Questions	The Overseas Chinese Muslim at Lautze Mosques Jakarta	The Overseas Chinese Muslim at Lautze Mosques Bandung	Type of Analysis and Key Points of Contents
		R4: "In my opinion, it will always develop and improve in terms of culture and mixing of cultures, but will always stand out on the Chinese side."	R4: "In my view and opinion, if the cultural assimilation will remain the same."	
2.	Is there interaction between ethnic Chinese Muslims in the mosque and the Indonesian people, maybe there is business or what, and what are they?	R1: "Oh, there was a lot of interaction in this mosque, especially President B.J Habibie, who was the first to make a big contribution to the construction of this mosque. Apart from the president, there are also from PITI and ISMI, but most often they get support from PITI." R2: "From what I see, there are several groups of native Indonesian Muslims who come to support them financially. But we don't accept assistance if it's in the form of a business, for example there is a political party chairman who wants to provide financial assistance to this mosque but the political party chairman expects that the people in	R1: "Oh, if this exists, maybe from organizations out there that provide financial assistance or coaching for converts to this mosque." R2: "There are and many, one of the organizations that has contributed the most to the Lautze 2 Bandung Mosque is "Salman's Charity House" from the Institute of Technology of Bandung. They manage and distribute fundraising, donations, and other assistance for the Lautze 2 Bandung Mosque. And there are also people who personally provide financial and in-kind assistance to the Lautze 2 mosque." R3: "So far, I haven't seen much. But there were several people from outside	Types: Ethnographic Contents Key Points: The discourse and power between Indonesian and Chinese ethnic

Table 4.16 Continued

No	Interview Questions	The Overseas Chinese Muslim at Lautze Mosques Jakarta	The Overseas Chinese Muslim at Lautze Mosques Bandung	Type of Analysis and Key Points of Contents
		<p>this mosque must vote for the party chairman in political matters. So, the administrators of the mosque refused, because if someone wants to give help, help sincerely without any reward.”</p> <p>R3: “Yes, as a community that helps one another, if it's for business, maybe there are some Indonesian students who volunteer at this mosque in teaching religious knowledge in Islam.”</p> <p>R4: “There is, praying together with the local Indonesian community and also sometimes there is assistance from several parties such as financial assistance and so on.”</p>	<p>the mosque who provided financial assistance and also goods such as Al-Quran, Iqra, and goods needed by the Lautze 2 Bandung Mosque.”</p> <p>R4: “Yes, I've seen several organizations come for business, some help provide financial assistance, etc.”</p>	
3.	How do you feel being a Muslim in Indonesia as a Chinese?	R1: “I am very proud, there have never been any problems, no limitations, and no obstacles either, so I feel very happy to be an ethnic Chinese who	R1: “I feel very happy and grateful to be a convert and very happy to choose a place to convert to the Lautze 2 Mosque in Bandung.”	Types: Narrative Contents Key Points: The Overseas Chinese ethnic feeling as a Muslim at the Mosque

Table 4.16 Continued

No	Interview Questions	The Overseas Chinese Muslim at Lautze Mosques Jakarta	The Overseas Chinese Muslim at Lautze Mosques Bandung	Type of Analysis and Key Points of Contents
		<p>converts to Islam at the Lautze Mosque in Jakarta.”</p> <p>R2: “I feel very happy, because it's a call from the Almighty. I feel happy here because there is no discrimination, no rejection and no judgment in this mosque.”</p> <p>R3: “I am very happy to be a Muslim and to be in the Lautze mosque environment, because from all aspects they always implement positive aspects.”</p> <p>R4: “I feel proud and safe to be an ethnic Chinese convert to this mosque.”</p>	<p>R2: “I feel very happy, very accepted, and appreciated by the people around here.”</p> <p>R3: “I feel peaceful and happy to be a convert to this mosque.”</p> <p>R4: “I feel very happy to be a convert to this mosque”</p>	

As we can see in Table 4.16 there are three questions. Firstly, the researcher asked about their perspectives on the future trend of cultural assimilation between Indonesian and Chinese cultures, which could occur in all directions (increase or decrease, stay the same, or regain traditional Chinese). Respondents 3 and 4 at Lautze Mosque Jakarta stated a similar opinion that it would continuously develop and improve cultural assimilation. However, by maintaining traditional Chinese, the respondent thinks it will

remain stable and, if possible, keep increasing. In addition, most of the Lautze Mosque 2 Bandung respondents have a similar opinion. They stated that cultural assimilation would remain the same, but in the development of the mosque, it will probably increase. Alternatively, maybe the mosque building will remain the same today, but maybe there will be more activities in the future.

Secondly, the researcher asked about the interaction with other people or organizations between ethnic Chinese Muslims in the mosque and the Indonesian people. Respondent 1 from Lautze Mosque Jakarta stated that there was always much interaction in this mosque until now, significantly when the era of President B.J. Habibie, who was the first to make an immense contribution to the construction of this mosque, contributed and helped a lot in constructing the Lautze Mosque Jakarta itself. Apart from the president, Indonesia has specific massive Islamic organizations, including the Indonesian Chinese Islamic Association (PITI) and the Association of Indonesian Muslim Merchants (ISMI). However, they often get support from the Indonesian Chinese Islamic Association (PITI). In addition, the Lautze Mosque 2 Bandung also received similar things, but from different organizations. Respondent 2 said that many organizations contributed to and helped the mosque. However, one organization that contributed the most to the Lautze 2 Bandung Mosque is "Salman's Charity House" from the Institute of Technology of Bandung. They manage and distribute fundraising, donations, and other assistance for the Lautze 2 Bandung Mosque. And some people personally provide financial and in-kind assistance to the Lautze 2 mosque.

Figure 4.24 The Mayor of Central Jakarta was Visiting Lautze Mosque Jakarta



As shown in Figure 4.24, the mayor of Central Jakarta visited the Lautze Mosque in Jakarta to give support and assistance. According to Foucault (1987), in the theory of discourse and power, we can see an interaction between ethnic Chinese

Muslims in the mosque and the Indonesian people. The mayor of Central Jakarta was visiting the Lautze Mosque to support the enhancement of the Lautze Mosque Jakarta that will be developed in the future.

Thirdly, the researcher asked about their feelings about being a Muslim in Indonesia as an overseas Chinese. Therefore, primarily respondents from Lautze Mosque Jakarta and Lautze Mosque 2 Bandung have similar answers. Most feel proud, safe, peaceful, and happy being Muslims in Indonesia and the Lautze Mosque area. There have never been any problems, limitations, or obstacles, so they feel delighted to be ethnic Chinese who converted to Islam at the Lautze Mosque in Jakarta.

4.3 Summarize the Results of the Data Analysis from All Target Groups

4.3.1 The Role of Lautze Mosques for Indonesia Community

One of the key roles of Lautze Mosques for the Indonesian community is to promote cultural and religious diversity. These mosques are important cultural sites that highlight the historical and cultural significance of the Chinese Muslim community in Indonesia. They provide an opportunity for people from different backgrounds to come together, share their experiences, and appreciate each other's culture and traditions.

Lautze Mosques also serve as important religious institutions that promote spirituality and provide a space for religious gatherings and practices. They offer a range of religious services and activities, including daily prayers, Friday sermons, religious education, and community outreach programs.

These services foster a sense of belonging and connectedness among the Indonesian community, and provide a platform for people to deepen their faith and spirituality. Additionally, Lautze Mosques play a role in promoting community engagement and social cohesion. They provide a space for community events, such as weddings, funerals, and other religious and cultural celebrations, bringing people together and strengthening community bonds.

They also offer social services such as charitable programs, health clinics, and counseling services, which contribute to the overall well-being of the community. Furthermore, Lautze Mosques can act as a bridge between the Indonesian community and other communities, promoting interfaith dialogue and understanding. They provide a platform for people from different religious and cultural backgrounds to come together, share their experiences, and work towards a more inclusive and harmonious society.

Overall, Lautze Mosques for the Indonesian community serve as important cultural, religious, and social institutions that promote community engagement, inclusivity, and social cohesion. They provide a space for people to connect, learn, and grow together, contributing to the overall well-being of the Indonesian community.

4.3.2 The Role of Lautze Mosques for Overseas Chinese Community

One of the key roles of Lautze Mosques for the overseas Chinese community is to provide a space for religious practices and education. These mosques offer a range of religious services, including daily prayers, Friday sermons, and Islamic classes, allowing community members to deepen their faith and spiritual practices. This is particularly important for those who may feel disconnected from their cultural and religious roots due to living in a foreign country.

Moreover, Lautze Mosques serve as important cultural sites that promote the preservation and celebration of the Chinese Muslim heritage. They provide a space for community events, such as Chinese New Year celebrations and other cultural festivals, allowing community members to come together and share their experiences and traditions. Lautze Mosques also play a role in promoting community engagement and social cohesion within the overseas Chinese community.

They provide a space for community members to connect, share their experiences, and work towards common goals, promoting a sense of unity and solidarity. In addition, they offer social services such as charitable programs, health clinics, and counseling services, which contribute to the overall well-being of the community.

Furthermore, Lautze Mosques can act as a bridge between the overseas Chinese community and the wider Indonesian community, promoting intercultural dialogue and understanding. They provide a space for people from different cultural and religious backgrounds to come together, share their experiences, and work towards a more inclusive and harmonious society.

In a nutshell, Lautze Mosques play an important role in promoting the cultural, religious, and social well-being of the overseas Chinese community in Indonesia. They provide a space for community members to connect with their cultural and religious heritage, promote social cohesion and engagement, and serve as a bridge between different communities.

4.3.3 The Role of Lautze Mosques for Education

The role of Chinese mosques named Lautze Mosques for education in Indonesia is significant, as they provide a unique educational environment that caters

to the needs of Chinese Muslim communities. These mosques offer a space for religious education, cultural activities, and social gatherings that promote the values of Islam and Chinese culture.

One of the key roles of Lautze Mosques for education in Indonesia is to provide religious education and guidance to Chinese Muslim students. This includes teaching Quranic studies, Islamic jurisprudence, and other religious subjects. These mosques often have qualified Islamic scholars and teachers who are well-versed in the needs of Chinese Muslim students. In addition to religious education, Lautze Mosques also offer a range of cultural activities and programs that promote the values of Chinese culture. This includes teaching the Chinese language, history, and cultural traditions, as well as promoting social gatherings and events that bring together the Chinese Muslim community.

Lautze Mosques also play an important role in promoting social and community development among the Chinese Muslim community in Indonesia. They provide a space for community activities and events that promote social cohesion, as well as social services such as charity and welfare programs.

Overall, Lautze Mosques for education in Indonesia serve as an important institution for promoting education, culture, and community development among the Chinese Muslim community. They provide a unique educational environment that caters to the needs of this community, and play an important role in promoting religious, cultural, and social values among its members.

4.3.4 The Role of Lautze Mosques for Indonesia Governments

One of the key roles of Lautze Mosques for the Indonesia Government is to promote religious tolerance and harmony among different communities. These mosques are open to Muslims from all backgrounds and nationalities, and promote the values of unity and cooperation among the Muslim community. This can help promote social stability and harmony, which is an important goal for the Indonesian government.

In addition to promoting religious tolerance, Lautze Mosques can also play an important role in promoting economic development and tourism. Many of these mosques are located in areas that are popular tourist destinations, and can serve as a draw for both local and international tourists. This can help generate income and employment opportunities for the local community, and contribute to the overall economic development of the region. Lautze Mosques can also serve as a source of cultural heritage and pride for the Chinese Muslim community. They are often rich in history and culture, and can serve as a reminder of the important role that this

community has played in Indonesian society. This can help promote cultural diversity and inclusivity, which is an important goal for the Indonesian government.

Overall, Lautze Mosques for the Indonesia Government serve as an important institution for promoting religious tolerance, economic development, and cultural diversity. They provide a space for the Chinese Muslim community to express their cultural identity and promote their interests, and can serve as a bridge between the government and this community.

4.3.5 The Role of Lautze Mosques for Tourism, Cultural and Social Management

These mosques are often rich in history and culture, and can serve as a reminder of the important role that the Chinese Muslim community has played in Indonesian society. By promoting cultural diversity and inclusivity, these mosques can help create a more vibrant and dynamic cultural landscape that attracts tourists and promotes social harmony.

In addition to promoting cultural diversity, Lautze Mosques can also contribute to the economic development of the region. Many of these mosques are located in areas that are popular tourist destinations, and can serve as a draw for both local and international tourists. This can help generate income and employment opportunities for the local community, and contribute to the overall economic development of the region.

Lautze Mosques can also serve as important social institutions that promote community development and social cohesion. They provide a space for community activities and events that promote social cohesion, as well as social services such as charity and welfare programs. By promoting community development and social cohesion, these mosques can help create a more inclusive and harmonious society.

Overall, Lautze Mosques for tourism, cultural, and social management serve as important institutions for promoting cultural heritage, economic development, and social cohesion. They provide a unique cultural and historical experience for tourists, and can contribute to the overall social and economic development of the region.

4.3.6 The Role of Lautze Mosques for Welfare Industry

One of the key roles of Lautze Mosques in the welfare industry is to provide social and community services. These mosques often have facilities and resources to support the community, such as counseling services, health clinics, education programs, and vocational training. They may also organize charitable

activities, food drives, and distribution of basic necessities to support individuals and families facing financial hardships. Lautze Mosques can also act as a hub for networking and collaboration with other welfare organizations.

They can partner with NGOs, government agencies, and other social service providers to coordinate efforts and deliver more comprehensive support to the community. This collaborative approach helps in maximizing the impact of welfare initiatives and ensures a holistic approach to addressing social needs. Additionally, Lautze Mosques can play a role in promoting social inclusion and addressing societal challenges. They provide a space for dialogue, community engagement, and awareness campaigns that tackle issues such as poverty, education, health, and gender equality.

These initiatives aim to uplift the community, improve quality of life, and create a more equitable and inclusive society. Moreover, Lautze Mosques can facilitate empowerment and skill development programs. By offering vocational training, entrepreneurship support, and educational opportunities, they enable individuals to enhance their skills, gain economic independence, and improve their overall well-being. These programs contribute to the welfare of the community by creating avenues for personal growth and economic stability.

Overall, Lautze Mosques in the welfare industry play a crucial role in providing social services, promoting social inclusion, addressing social issues, and empowering individuals. They act as catalysts for positive change, supporting the welfare and well-being of the Chinese Muslim community and the broader society

CHAPTER 5

CONCLUDING REMARKS

5.1 Conclusion

Chinese are the largest ethnic immigrant group in Indonesia. This group of Chinese people was called the "overseas Chinese." They had adjusted to Indonesia's new culture and social conditions, including their religion, beliefs, traditions, and philosophical thinking. Chinese culture had spread over several parts of Indonesia and later began to play more critical roles in Indonesian society. These phenomena enable the Chinese to show their identity openly to the larger society, as seen from the places built by Chinese people, such as the Lautze Mosques, foundations, and Chinese shrines around Indonesia.

As the researcher explained the data analysis from the interview results, the role of Lautze Mosque to the overseas Chinese people is significantly assisted. The Lautze Mosque helps most overseas Chinese or Peranakan Chinese since the Mosque is very welcoming to every people, especially Chinese. Because there are plenty of Chinese communities in the Mosque, the head of the Mosque and staff of the Mosque may assist them in Islamic education through specific experts or teachers. In the context of double identity, the Lautze Mosque in Jakarta and Bandung shows plenty of phenomena related to the double identity, which shows two different identities from Chinese and Indonesian. Such as in the Chinese New Year, the Chinese and local people celebrate together and exchange different cultures and traditions in a row. In the context of cultural hybridity, the overseas Chinese in the Lautze Mosque are influenced by Indonesian culture since they immigrated from their origin country and lived in Indonesia. In Indonesian culture, especially in Jakarta, which has Betawinese culture, and in Bandung, which has Sundanese culture, most overseas Chinese learn and implement both cultures daily.

5.2 Discussion

The study found that those Chinese mosques named Lautze Mosque in Jakarta and Bandung are essential to the Chinese community, especially those who want to convert to Islam or have already converted. In many ways, it also plays a vital role in Indonesian society. The Lautze Mosque has a role in preserving Chinese identity and presenting Islamic beliefs and education. Chinese-Indonesian people and the Chinese Mosque named Lautze Mosque in Jakarta and Bandung have maintained the Chinese traditional cultures properly and appropriately. When the cultures of Chinese

and Indonesian ethnicities were integrated, the Lautze Mosque was also influenced by Indonesian culture at the same time. This integration is the "double identity" representation form. The study also found that the Chinese Mosque named Lautze Mosque is the place that inherits Chinese culture in the context of Islam, such as Chinese architecture mixed with Islamic ornaments, Chinese culture and traditions, and Chinese-Arabic language with Indonesian translation.

The research results found that the role of the Lautze Mosque is exceedingly beneficial to most overseas Chinese who convert their original religion to Islam. The Researcher can collect qualitative data on the experiences of overseas Chinese Muslims in Lautze Mosque Jakarta and Bandung. This research result data matter and can assist provide insights into their cultural practices, religious beliefs, and their experiences living in Indonesia. The researcher interpretation from the results data where the key informants might also consider how their findings can be applied to promote intercultural understanding, diversity, and inclusion in Indonesia. In the educational context of Islamic learning, the overseas Chinese are being assisted by Islamic experts in joining every activity, praying in Islam, reading the Islamic Bible (Al-Quran), and reading the entire Bible entitled Iqra. Not only in the education way but in the context of cultural hybridity and double identity, Lautze Mosques influenced most overseas Chinese who converted their religion in the Mosque in a cultural way while still maintaining their identity as Chinese and maintaining their origin ethnicity. For instance, the phenomenon of double identity in this Mosque is that, during the Chinese New Year, the Mosque holds something like "Chinese nostalgia." Furthermore, the Mosque holding "Nganteuran" is Sundanese, an Islamic religious and cultural tradition meant to deliver. At this moment, the people will deliver their food to their neighbors.

Furthermore, several ethnic Chinese converts bring Lontong Cap Go Meh and other halal Chinese foods, and some local people bring Indonesian food. Therefore, in that situation, cultural hybridity is exceedingly fluid boldly. This cultural hybridity and double identity phenomenon exist to see and feel.

Moreover, the Lautze Mosque may be modified by a pattern change of building structure, and all overseas Chinese Muslim need to do rituals or pray in an Islamic way. In terms of prayer, the researcher found that the pray in Lautze Mosque is similar to other Muslim pray in general, named Salaah, and it is a mandatory ritual Islamic prayer, prescribed five times daily those are; Fajr – the dawn prayer. It is a two Rakat Salaah, Dhuhr – the early afternoon prayer. It is a four Rakat Salaah, Asr – the

late afternoon prayer. It is a four Rakat Salaah, Maghrib – the sunset prayer. It is a three Rakat Salaah and Isha'a – the night prayer. It is a four Rakat Salaah.

Besides the five daily prayers, other notable forms of salaah include; the Jumu'ah prayer – weekly congregational prayer (replaces dhuhr on Fridays with two Rakat and khutba). Additionally, the Sunnah prayer is recommended to be performed by the Prophet regularly throughout the lifetime; missing once or twice so that it does not become fard is called Sunnat. Two Rak'ats Sunnat for Fajr. (The Fajr Sunnat is offered before Fajr prayers, and the Duha prayer after sunrise.) Six Rak'ats Sunnat for Zuhr. (The Zuhr sunnat is 4 rakats before Zuhr and 2 rakats after zuhur.) Two Rak'ats Sunnat for Maghrib. (The Sunnat for maghrib should be offered after Maghrib prayers.) Two Rak'ats Sunnat for Isha. (The Sunnat for Isha is two Rakat after Isha and another 2 Rakat named Chafa'a, followed by 1 Rakat of Witr.) However, there is no Sunnat for Asr prayer.

Additionally, there are activities, rituals, and traditions in the context of the Islamic Religion in the Lautze Mosque Jakarta and Bandung. Those are Visits of the Mayor of Central Jakarta, Short-term Islamic Boarding School, Eid Al-Fitr Prayer, Eid Al-Adha Prayer, Guidance on Islamic education in reading Al-Quran and Iqra, Distribution of free rice boxes before breaking the fast and distribution of groceries during the month of Ramadan. During the pandemic, the Distribution of Meat of Qurban (Islamic Ritual Sacrifice) and Guidance for overseas Chinese in religious conversion to Islam. In human society, there is cultural diversity. Despite the cultural integration, both social and biological, one thing remains. The basis of the old culture has been inherited and inserted between the old culture and the new culture until harmonious. Most overseas Chinese Muslims feel happy, peaceful, and safe being Muslim in Lautze Mosque. Although the overseas Chinese have lived in Jakarta and Bandung for a long time, they still maintain their identity and traditions. They are characterized by inheriting traditional culture from generation to generation.

Baehr & Gordon (2018) studied ethnically diverse societies where each group has its own culture as its basis. This feature is called "Assimilation culture" Where cultural integration occurs in society, there are two levels: Social assimilation, at this level, is the person within the group. Adopting the culture of another group or other party into one's cultural group, which may be Behavior reception assimilation) if the adoption of another culture is acceptable. The wide distribution of group members in this way is structural assimilation within each cultural group.

Yamsrisuk et al. (2020). Cultural integration is a gradual process. Such a process is a connection and insertion between cultures through contact with people of each ethnic

group. When contact occurs for a period, causing cultural changes that are the identity of each group (identity culture) until the culture is mixed and accepted by each other. Furthermore, cultural interpolation between each other and the mutual connection of individuals and groups of people who have shared experiences. The immigration of the Chinese group inevitably brings culture. The original one was carried to the new area.

The study result could explain the cultural phenomena more profoundly, especially in the form of double identity and cultural hybridity. The study and discussion can demonstrate the adaptability of Chinese ethnic groups in different locations. The Chinese migrated everywhere; they had similar changes in culture. The migrated Chinese or the overseas Chinese migrated to different places with a different culture from the traditional Chinese. The Chinese ethnic can maintain their traditional culture and adapt to the new society, especially in the Lautze Mosque Jakarta and Bandung. This adaptation is through mixing cultures regarding a way of life, beliefs, language, and culture. In particular, the Chinese Mosque named Lautze Mosque is the center of the Chinese community. It played a considerable role in maintaining traditional Chinese and mixing it with a new culture, becoming a double identity today.

5.3 Suggestions

Academic Contributions

5.3.1 *For Other Lecturers*

The results of this study can be used to carry out a comparative study between double identities in Chinese Mosque named Lautze Mosques and other places. The researcher hopes that other lecturers and instructors can better understand the double identity and cultural hybridity of overseas Chinese in Indonesia, especially those who have already converted to Islam.

5.3.2 *For Other Students*

The researcher hopes that other students can enhance their understanding and perspectives towards the double identity and cultural hybridity of overseas Chinese in Indonesia, especially those who have already converted to Islam. This research may help them enhance their tolerance for each other by respecting other people's decisions in the context of religion and culture.

5.3.3 *For Other Researchers*

The researcher hopes that the other researcher can adapt this research with new variables and innovations, for instance, by investigating the Chinese mosque in their country and comparing it to Lautze Mosques, investigating the Lautze

Mosque in the context of bureaucracy or the concept of administration in Lautze Mosque.

Managerial Contributions

5.4.1 Chinese Community

This research may assist other Chinese communities to keep maintaining their identity as overseas Chinese in Indonesia. Although they have already lived in Indonesia and converted to Islam, the researcher suggests that they maintain their original identity. Another suggestion is that all of the overseas Chinese and Peranakan Chinese need to be more active in participating in any activities in the Mosque to promote and help other overseas Chinese who need help.

5.4.2 Social and Cultural Management of Indonesia

The research can benefit social and cultural management in the tourism industry by promoting cultural sensitivity and inclusion. For example, the research can lead to the development of training programs for tourism industry workers that promote cultural sensitivity and understanding of the cultural practices and needs of overseas Chinese Muslims.

Also, the research can benefit tourism industry stakeholders, such as tour operators and hotel managers, by providing them with insights into the cultural practices and needs of overseas Chinese Muslims. This can help them tailor their services to better accommodate this market segment and promote cultural sensitivity in their operations. For instance, the research can lead to the development of tailored packages that cater to the needs of overseas Chinese Muslims, such as halal food options, prayer facilities, and cultural tours that focus on their unique experiences.

In addition, the research can benefit destination management organizations, such as tourism boards and local governments, by helping them promote the unique cultural and religious landscape of the destination. The research can lead to the development of promotional materials that highlight the cultural experiences of overseas Chinese Muslims in Lautze Mosque Jakarta and Bandung. This can include the promotion of cultural festivals and events that celebrate the cultural diversity of the destination.

5.4.3 Indonesian Government and Community

The research can benefit the Indonesian government by helping them understand the unique experiences and challenges faced by overseas Chinese Muslims. This can lead to the development of policies that promote their inclusion and participation in Indonesian society. The government can develop policies that

support the establishment of more mosques and religious centers that cater to the needs of overseas Chinese Muslims. The government can also create opportunities for overseas Chinese Muslims to participate in decision-making processes and public service.

5.4.4 Welfare Industry

The research can benefit health care providers by providing insights into the health needs and practices of overseas Chinese Muslims, which can help them develop culturally sensitive health care services. The research can lead to the development of culturally sensitive health care services that cater to the religious and cultural practices of overseas Chinese Muslims. This can include providing halal food options, prayer facilities, and gender-specific health care services.

Therefore, the research can benefit social service providers by providing insights into the unique experiences and needs of overseas Chinese Muslims, which can help them tailor their services to better serve this population. The research can lead to the development of social services that cater to the specific needs of overseas Chinese Muslims, such as language assistance, legal assistance, and counseling services.

In a nutshell, the research can benefit NGOs by providing them with insights into the experiences and challenges faced by overseas Chinese Muslims, which can help them develop programs and initiatives that promote social inclusion and welfare. The research can lead to the development of programs and initiatives that promote social inclusion and welfare for overseas Chinese Muslims, such as entrepreneurship training, education programs, and community development initiatives.

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APPENDIX A

In-depth Interview Questions for the Head of Lautze Mosque

1. Based on your knowledge, can you tell me the history of the Lautze Mosques?
2. How many overseas Chinese have converted to Islam from their origin religion so far?
3. What do you think about the cultural changed phenomena in Lautze mosques? What are those? And do they create a cultural hybridity?
4. In your opinion, how does the double identity phenomenon in Lautze mosques can occur?
5. Do you think that the location of the mosques, where is located in the community of the Chinese and Indonesian people contribute to the phenomenon of cultural change in terms of Double identity?
6. Based on your experience, do overseas Chinese ethnic group as immigrants facing obstacles? What are those?
7. Based on your perspectives, how do you see overseas Chinese people in the Lautze mosques can keep maintaining their origin ethnicity?
8. Why the Lautze mosques invited overseas Chinese people to pray in the activities of the mosque?
9. What are the main reasons that make overseas Chinese people associate with Lautze mosques?
10. What is the role of the Lautze mosques with Chinese community in converting their religion?
11. In your opinion, how does the Lautze mosques present about the Chinese identity?
12. What are the ritual or religious activities of the mosques all the year round?
13. Do the symbol, tradition and ritual activities of the Lautze mosques are still keeping the traditional format of Chinese or changed?
14. Do Lautze mosques have specific symbol in the term or Islamic context that can learned by overseas Chinese ethnic group?
15. On important days of Islam and Chinese traditions such as Idul Fitr, Idul Adha, and Chinese New Year (Imlek) the mosques arrange any activities or not? And what are those? What is the difference between Lautze mosques and with other Chinese mosques?

16. How long the activities of the mosques are blended with Chinese and Indonesian culture?
17. Based on your experience, is there any concept in such activities by overseas Chinese ethnic group in Lautze Mosques?
18. Do you think the future trend of cultural assimilation between Indonesian and Chinese culture are possible in any direction (increased or decreased or fixed or to regain a traditional Chinese) and does Indonesian culture have power in culturally influenced overseas Chinese people and culture?

APPENDIX B

In-depth Interview Questions for Overseas Chinese Muslims in Lautze Mosques

1. When do you convert your origin religion to Islam?
2. In your opinion, do you have any significant reason why you convert your religion to Islam?
3. What do you think about the cultural changed phenomena (double identity) in Indonesian-Chinese people and Chinese mosques?
4. In your opinion, how the expression of double identity affects to strengthen relations between the community of Indonesian and overseas Chinese in Lautze mosques?
5. Is there something else that can tell the form of double identity in Chinese Lautze mosques that you have experienced?
6. Based on your personal experience, as an immigrant overseas Chinese ethnic, are you facing obstacles? What are those?
7. In your opinion, how does the Lautze mosques express and maintain the identity of Chinese?
8. What is the role of Lautze Mosques to you as an overseas Chinese?
9. What are the main reasons that make you as an overseas Chinese associate with mosques?
10. Have you ever seen the Chinese mosque invited Ustad (skillful and knowledgeable person in mastering Islam) visit Lautze mosques? Please explain briefly!
11. There are numerous types of mosques in Indonesia, but why did you choose the Lautze Mosque as the place of religion conversion?
12. How often you to go to the Lautze mosques and join activities in the Lautze mosques?
13. What activities all the year round that you participate with the Lautze mosques?
14. In addition, for activities within the Lautze mosques. You as overseas Chinese also celebrate them and practice the Muslim culture in everyday life?
15. What kind of symbols in Islam that you have learnt so far? And What are those? And do the symbols affects your daily life spiritually? please explain briefly!
16. Do you participate on important days of Islam and Chinese traditions such as Idul Fitri, Idul Adha, and Chinese New Year (Imlek) every year? Or you actively participate more than activities mentioned above? What are those? Please explain briefly!

17. How long the integration of culture in the way of life of Chinese-Indonesian people and Lautze mosques happened?
18. Is there any significant concept that you know from overseas Chinese ethnic group in activities in Lautze Mosques?
19. Do you think the future trend of cultural assimilation between Indonesian and Chinese culture are possible in any direction (increased or decreased or fixed or to regain a traditional Chinese)?
20. How do you feel being a Muslim in Indonesia as a Chinese person?

APPENDIX C

Form of Thesis Research Permit in Lautze Mosque Bandung




Application for Thesis Research Permit


Dear Head of Lautze Mosque,



We hereby send students from Prince of Songkla University, Phuket, Thailand majoring in M.A Chinese Language and Culture who apply for a research permit for the purpose of preparing a Master's Thesis research study complete with a description of the research needs as follows:

1. Name : Ikrar Genidal Riadil
2. Student : 6530321001
3. Faculty : Faculty of International Studies
4. Study Program : Cultural Management for Overseas Chinese Ethnicity
5. Address : Jl. Bhakti 3 No.11 Rt. 012 Rw. 005 Kel/Kec. Cilincing, Jakarta
6. Research Location : Lautze Mosque 2 Bandung
7. Research Time : February 2023
8. Purpose of Research : Data Collection for Thesis Research
9. Title of Research : The Role of Lautze Mosque: The Representation of Double Identity of Overseas Chinese Muslims in Jakarta and Bandung
10. Thesis Advisor : Asst. Prof. Dr. Pim Samara Yara

Thus, the application letter to be processed properly

Sign..........Thesis Advisor
 (Asst. Prof. Dr. Pim Samara Yara)
 Date...10.../...02.../...2023...

Sign..........Student
 (Ikrar Genidal Riadil)
 Date...10.../...02.../...2023...

Sign..........
 (..........)
 Head of the Lautze Mosque Jakarta
 Date...10.../...02.../...2023...

APPENDIX D

Certification of Journal Publication



June 8, 2023

Letter of AcceptanceDear **Authors**,

We are pleased to inform you that your paper has been reviewed under peer review process (Three Reviewers), and accepted for publication in Journal of International Studies, Prince of Songkla University, E-ISSN No.: 2730-4167, in the current issue (Volume: 13, Issue: 2), July - December 2023.

Article ID: 266691**Article Title:** The Role of Lautze Mosque: The Representation of Double Identity of Overseas Chinese Muslims in Jakarta and Bandung**All Author(s):** Mr. Ikrar Genidal Riadil & Asst. Prof. Dr. Pim Samara Yarapirom**Corresponding Author:** Mr. Ikrar Genidal Riadil

Thank you very much for submitting your article to the Journal of International Studies, Prince of Songkla University. We believe that our collaboration will enhance the body of knowledge and knowledge sharing one step further.

Sincerely Yours,
Kind regards,

(Asst. Prof. Nuwan Thapthiang, Ph.D.)
Editor-in-Chief
Journal of International Studies,
Prince of Songkla University



VITAE

Name Mr.Ikrar Genidal Riadil

Student ID 6530321001

Educational Attainment

Degree	Name of Institution	Year of Graduation
Bachelor Degree of Education	Tidar University	2021
Bachelor Degree of Secondary in Education	Pangasinan State University	2021

Scholarship Awards during Enrolment

2022 – 2024, Research Assistant Graduate Full Scholarship from Prince of Songkla University, Thailand.

Work – Position and Address (If Possible)

1. June, 2021 – July 2022, English Teacher, LingoTalk Indonesia
2. January, 2020 – May, 2021, Pre-School Teacher, PAUD Melati 05 Cilincing
3. February, 2020 – August, 2020, TOEFL® Tutor for Preparation Course and Test, STMIK Bina Patria, Indonesia and Universitas Tidar, Indonesia
4. February, 2019 – January, 2020, Lecturer Assistant, Department of English, Faculty of Education, Universitas Tidar
5. December, 2019 – January, 2020, Waiter, Manohara Hotel and Restaurant Bodobudur
6. May, 2019 – November, 2019, English Tutor, Bimbel Smart College
7. January, 2019 – February, 2019, Sales Marketing Support, Hytera Communications Corp. Ltd.
8. July, 2018 – September, 2018 , Front Desk Receptionist, Swiss-Belhotel International, Jakarta

List of Publication and Proceeding (If Possible)

1. Book Publications

- 1.1 Riadil, Ikrar Genidal. (2023). *English as a Passport: Ideas, Options, and Approaches (English is a Passport to Privilege and is Needed for Survival)*. Bandung: PT. Indonesia Emas Group Publisher
- 1.2 Riadil, Ikrar Genidal, et al. (2020). *The Collection of English Teaching and Learning Strategies in Enjoyable Way (Theory, Concepts, and Implementation)*. Yogyakarta: Anom Pustaka
- 1.3 Riadil, Ikrar Genidal, et al. (2020). *The Magnificent Designs: The Smart Lesson Plan for an Attractive Virtual Class*. Yogyakarta: Anom Pustaka
- 1.4 Riadil, Ikrar Genidal, et al. (2020). *The Collection of English Teaching and Learning Strategies*. Yogyakarta: Anom Pustaka
- 1.5 Riadil, Ikrar Genidal, et al. (2019). *30+ Good Applications to Master English Lesson*. Yogyakarta: Anom Pustaka

2. Research Articles Publication and Proceedings

- 2.1 Ikrar Genidal Riadil (2023) Gastronomy Tourism Promotion of Halal Food of Ethnic Chinese Peranakan Culinary in “Glodok” Jakarta Chinatown. *Journal of International Studies*, 13(1), January – June 2023.
- 2.2 Riadil, I. G., & Abdullah, L. (2022). A Distinctive Learning Innovation to Grasp English Grammar by Using “Make A Wish (Birthday Song)” Song by NCT U in Magnificent Way. *International Journal of Education, Language, and Religion*, 4(1), 1-11.
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- 2.11 Riadil, I. G. (2019). The EFL Learner's Perspectives About Accuracy, Fluency, and Complexity in Daily Routines. *Journal of Research on Applied Linguistics, Language, and Language Teaching*, 2(2), 160-166.
- 2.12 Riadil, I. G. (2020). Envisaging Social Conflict of Youths' Perspectives: Do Indonesian Youths' Accept the Existence of LGBTQ+ in Indonesia?. *Khazanah Sosial*, 2(2), 63-77.
- 2.13 Riadil, I. G., & Romadhon, F. (2020). The digital native students' preference in using Newsela as the media of digital literacy to enrich students vocabulary'. *Ide Bahasa*, 2(1), 39-48.
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- 2.16 Riadil, I. G. (2020). A Qualitative Study: Investigating EFL Learners' Self-Confidence To Decrease The Reticence In Speaking Ability. *ELTICS: Journal of English Language Teaching and English Linguistics*, 5(2).
- 2.17 Riadil, I. G. (2020). Tourism Industry Crisis and its Impacts: Investigating the Indonesian Tourism Employees Perspectives' in the Pandemic of COVID-19. *Jurnal Kepariwisata: Destinasi, Hospitalitas dan Perjalanan*, 4(2), 98-108.

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