

Multi-Ethnic and Multi-Religious Involvement of Indonesian-Chinese Muslims Society in Habituating the Indonesian Nation Character

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Abstract

Together with the meaning of unity in diversity, Indonesia had been known as one of the country in the world who had a wonderful spirit on keeping unite in the diversity. Known as having Bhinneka Tunggal Ika, Indonesian people lived harmoniously within multicultural, multireligion, and multiethnic society which had been shaped since centuries ago. Living along different ethnical background or religion background did not make Indonesian people ignored the existence of minorities. Indonesian people nowadays, did not differentiate the majorities or the minorities. Talking about nation character, it was an important duty for all Indonesian people. The purposes of this research were to find out the implementation of habituating the nation character of Chinese-Muslims in Muhammad Cheng Hoo Hajj Foundation Indonesia. This research used qualitative methods with descriptive research as the type of research. The data consisted of Informant, Observation, and Document. The results of this research were: Muhammad Cheng Hoo Hajj Foundation Indonesia had some activities that are related to nation character building. This foundation had many activities with cross-religion, cross-cultural, and cross-ethnic organization.

Keywords

nation character; social caring; Chinese-Muslims



I. Introduction

Known as Multi-Ethnic and Multi-Religion Country, Indonesia has also been known as a melting-pot for different background of societies. Many of differences do not make Indonesian people feeling separated or having less loyalty for caring each other. Indonesian people can show their respect one to another. Historically, Indonesia was very welcome on accepting the coming of other nation. The openness of Indonesia already made since we were a Nusantara, and it had made some shape of the condition of Indonesian society since centuries ago. Talking about the coming of people from another nation, the biggest history tell about how Nusantara has already became a great place for doing an International trading. We know that one of them is China whom already been in Indonesia since centuries ago and they make some civilization in Indonesian society. They could have a good relationship with the indigenous people in Nusantara until they shape an assimilation and integration. These kind of situation has been growing better until the coming of Cheng Ho Admiral in Nusantara on 15th century. He has taught the society how to implement peaceful and harmonius life in one with another. He also make the society knowing on how important religion was, and since Islam has already grown up in Indonesia, Cheng Ho also spreaded Islam to the society who had not known what religion was. Cheng Ho also came to teach the society on respecting the different types of society

in Indonesia, and implementing the meaning of tolerance that would be always implemented on their daily life.

Since the history has made by Cheng Ho, then we know Chinese-Muslims Society whom grown up in Indonesia until now, and they try to always implementing many good characters from Cheng Ho. This article will be discuss more about how Chinese-Muslim society in Indonesia implementing a good relationship among multi-ethnic and multi-religion society in Indonesia in order to habituating Indonesian nation character. We would like to see on how Indonesian-Chinese Muslims showing their tolerance, caring to another, and having much activities that show a good relationship in Multi-ethnic and Multi-religion society. This article will mainly discuss on Muhammad Cheng Hoo Hajj Foundation Indonesia, one of the greatest active Chinese-Muslims society in Indonesia.

II. Research Methods

For knowing more the information about the multi-ethnic and multi-religion involvement on habituating Indonesian Nation Character done by Muhammad Cheng Hoo Hajj Foundation Indonesia, the researcher used the qualitative methods with a qualitative observation. Qualitative Observation is a process of research that uses subjective methodologies to gather systematic information or data. Since the focus on qualitative observation is the research process of using subjective methodologies to gather information or data. Denzin and Lincoln (1998) said that "Qualitative research uses a variety kinds of qualitative inquiry in collecting data, (such as observation, interview, documenting, narrating, publishing, etc.)[1]" In this research, related to the depth of the multi-ethnic and multi-religion life in Indonesia's social life, as Flick (2002) said that "specific relevance to the study of social relations, owing to the fact of the pluralization of lifeworlds.[2]" This method has applied for knowing more about the research subject and object included personal or community. "Qualitative research was used to know more the participant perspective with some strategies that are interactive and flexible"[3] (Imam, 2016). Denzin and Lincoln (1998) said that "Qualitative research is aimed at gaining a deep understanding of a specific organization or event. It aims to provide an explicit rendering of the structure order, and broad patterns found among a group of participants. It is also called ethnomethodology or field research. It generates data about human groups in social settings.[4]" It means that qualitative research is intended for knowing about social phenomenons from the angle of the participants. Based on the explanation above, we can conclude that the qualitative method of this research was to gather information and data that are related to nation character in a pluralist country, and especially in Surabaya City.

The researcher digging deeper by observing Muhammad Cheng Hoo Hajj Foundation Indonesia. This foundation is the part of the Indonesian Chinese-Islam Association in East Java. This foundation also has an organization, mosque, and schools. All the part of Muhammad Cheng Hoo Hajj Foundation Indonesia has its own role for implementing nation character education, especially for maintaining "a more tolerant Indonesia" with strengthening tolerant, socially caring, and peace-loving character.

III. Results and Discussion

Unity in Diversity means that we have a main character for keeping unite with our diverse society. This is a very wonderful word for Indonesia, because Indonesia is well-known as a multi-background society which it has many various ethnics, tribes, religions, cultures, etc. Suroso et al (2018) [17] stated that the diversity of organological structures in the form of instruments, game techniques, and the relevance of the functionalities of each instrument which has very diverse characteristics.

Diversity can not be mentioned as something different only, but it is kind of many of varieties. We know that diversity will not make us separate, but we have to always understand diversity as something that make us unite. Without diversity, Indonesia will never be created, because since centuries ago, Indonesia as a Nusantara had already grown a type of diverse society that finally shown to us for being multi-ethnic, multi-religion, and multi-culture society, then we mention this kind of Unity in Diversity as *Bhinneka Tunggal Ika*. Unfortunately, we ever had some riots happen many years ago and it left many historical stories that influence all the things happen today. In the collonial era, Indonesia ever had a big chinese riots and it suddenly made a grouped society in the collonial era. We know that there was a separate society which had been divided into three groups, they were European, Indigenous Indonesian, and Foreign Eastern. This kind of society grouping did not make the society feel separate and have more border with their old created community. They just kept going ahead doing their life, but of course they had some rules that must be obeyed by them. On reaching up the independent day, all Indonesian people had their own efforts for making Indonesian being free from the Dutch Colony, including Chinese ethnics who lived in Indonesia also had their own efforts for helping Indonesia. This kind of situation was doing by them because they felt that Indonesia is part of their life. They spent all day long in Indonesia, and it had started since their predecessor centuries ago. Something happen after Indonesia got its indepedence that there was still some discrimination to Chinese ethnics in Indonesia, but mostly happen in Java. They ever faced an unhoped situation that they discriminated by the goverments and some of another society was unluckily influenced.

This kind of condition made Persaudaraan Islam Tionghoa Indonesia (PITI) or was formerly named Persatuan Islam Tauhid Indonesia had an Idea for making peacefully life in Indonesian society by brigding up inter-ethnic and inter-religion relationship in order to keep unity in diversity and harmonious community. Started at earlier millenial years, PITI made a mosque called Cheng Hoo in 2001, starting with the laying of a cornerstone's ceremony, which attended by some of Chinese personage from Surabaya, such as: Liem Ou Yen (The Chairman of Surabaya Chinese People Association), Bintoro Tandjung (The President Commisioner of PT Gudang Garam Tbk), Henry J. Gunawan (Director of PT Surya Inti Permata Tbk, and Binky Irawan (The Chief of East Java Matakina), and all of businessman and other Chinese personages whom could not be mentioned one by one. The building of the mosque is also showing the multicultural between Chinese, Islam, and Indonesian. the measure of Cheng Hoo Moswque is 21 x 11 m² with main building 11 x 9 m. the length of 11 meter on the main building meant as the same meaning with Ka'bah on a first construction made by the Ibrahim AS, with its length and width 11 meter. The width 9 meter in the main building was inspired from the nine pious leaders who spread Islam at Java. The architecture itself, which constructed as Chinese temple, to show identity as Chinese Muslims at Indonesia and to remind Buddhist forefathers of Chinese. Still about the mosque, in the front of main buildingm there is a room which is used by leader to lead prayer and deliver the sermons. This part of building was constructed more like churchs

door, and this means that Islam acknowledges and respects the present of Isa AS or Jesus as God's messenger who accepted the Holy Bible for Christians. It also means that Islam loves to live in peace, respect, to and gets adaptable among others.

The activities that had and will be done by Muhammad Cheng Hoo Hajj Foundation is not only done at the mosque, but this foundation also has many kind of activities surely for habituating Indonesian nation character. The foundation which has been founded on 2003, has a roleplay for bridging up the diversity and showing up the tolerance in surrounding. Started from its foundation, it does its engagement with the society or community around as the foundation can be said implementing the basis activity based on one of Citizenship Theory mentioned as Communitarian Citizenship Theory. Delanty (2002: 172) already said that "*Community is an important basis for citizenship. Communitarian thought tends to take for granted the existence of a relatively coherent and stable cultural group. A community is thus held to be a group conscious of itself, as a culturally defined entity, and is generally either a minority or majority. Cosmopolitan community can be used to express the reflexivity of community in terms of the recognition of group difference within as well as across groups. Communication is central to community in the global age, allowing us to conceive of a community beyond unity and the communication of difference.*"^[5] Based on theory above, Muhammad Cheng Hoo Hajj Foundation Indonesia does its role for become a connector between Muslims and Chinese Ethnic Society in order to make a harmonious relationship in the society. This foundation especially does this in Surabaya where the Cheng Hoo Mosque and Foundation is taken place.

Muhammad Cheng Hoo Hajj Foundation Indonesia, habituating the Indonesia Nation Character by involving multi-ethnic and multi-religion approach. This foundation does this habituating by their own foundation and directly work together through the Mosque, School, and some community in the society. Actually it is not only with the muslim community, this foundation also do this habituating with multi-religion community, another Chinese community, governments, and some of owner on big companies in East Java. This is like what Akh Muzzaki (2010) said that this kind of approaching is "*to guarantee their socio-political security, Chinese Muslims therefore adopted cultural approaches, intensively coordinating with religion-based organisations, including Muslim mass organisations and Islamic non-governmental organisations. Ethnic Chinese Muslims find these cultural approaches important and effective for protecting themselves from any possible anti-Chinese sentiments and discriminations as well as exploitation from either the local communities or the state bureaucracy.*"^[6]

The main reason of habituating Indonesian nation character by involving multi-ethnic and multi-religion approaching is inspired by Admiral Cheng Ho that came to Indonesia centuries ago and had already taught Indonesian society by showing tolerance and peace. Admiral Cheng Ho also did social caring to the people he met, and he also built a good diplomatic relation with all the leader on the country or kingdom wherever he came. Muhammad Cheng Hoo Hajj Foundation Indonesia has already built a basic vision and mission for making a peace in Indonesia in order to avoid ethnic, culture, and religion friction. Rusnaini (2010) also said that "*We have to accept the cultural differences, and we have to see the equality of the culture and every culture is distinctively unique.*"^[7] There are several character that has been implemented by Muhammad Cheng Hoo Hajj Foundation Indonesia such as Religious, Honesty, Tolerance, Creative and Self-supporting, Democratic, Nationality and National Spirit, Communicative and Peace-loving, and the last is Social-caring. The result are simply explained as follows, First, in the religious character carried out by Muhammad Cheng Hoo Hajj Foundation Indonesia is indeed the main

vision because this foundation has an Islamic background. However, in carrying out its various activities, as a foundation consisting of the Chinese Muslim community, this foundation does not only collaborate with one religion but also often conducts activities with adherents of other religions. The Muhammad Cheng Hoo Hajj Foundation Indonesia applies the habituation of religious character to members of the foundation and the community in Surabaya and even East Java to always obey what Allah already said in the holy books, be tolerant of other worship practices, and live in harmony with followers of other religions. In habituating this religious character, Haji Muhammad Cheng Hoo Foundation also respects the brotherhood among Chinese who have different beliefs. In fact, they often carry out joint activities, for example with the Surabaya Chinese Community, the General Consulate of China in Surabaya, the Buddhist Education Center, as well as ethnic Chinese businessmen in Indonesia. Then for strengthening activities with Islamic organizations, the Muhammad Cheng Hoo Hajj Foundation Indonesia collaborate with Nahdhatul Ulama and Muhammadiyah as major Islamic organizations in Indonesia.

Second, Honesty. Regarding the value of honesty, the Muhammad Cheng Hoo Hajj Foundation Indonesian also continues to strengthen this character so that they can foster mutual trust among people despite having different backgrounds, both in terms of religion, ethnicity, and socio-economic conditions. So far, Haji Muhammad Cheng Hoo Foundation has been trusted by all circles of society, especially in carrying out social care activities. Haji Muhammad Cheng Hoo Foundation is a very open organization with presence and cooperation with other organizations for the good of the people of Surabaya and its surroundings, both Muslim and non-Muslim, Chinese and non-Chinese.

Third, creative and self-supporting. Being an self-support and creative person is part of the love of the Indonesian state to create innovative citizens. The Muhammad Cheng Hoo Hajj Foundation Indonesia applies this innovative and independent character habituation not only through activities at the foundation, but also activities from schools and mosques. The activities carried out from the foundation itself for now are building synergy between the Surabaya City Government and Cheng Hoo Surabaya to revive the enthusiasm of Micro Small and Medium Enterprises (MSME) activities in Surabaya. According to Eri Cahyadi, in the June 2021 issue of Cheng Hoo magazine it was said that, "*Cheng Hoo has a big role in building the city of Surabaya. YHMCHI is considered to have the power to jointly build the economy of the city of Surabaya. These are all goals for the welfare of the city of Surabaya.*" Then, this synergy is also carried out by YHMCHI with various stakeholder units that take care of the development of MSMEs in East Java.

The reason why Muhammad Cheng Hoo Hajj Foundation Indonesia was chosen to be able to stimulate the Surabaya economy through MSMEs is because this foundation consists of many entrepreneurs and practitioners, and often engages in activities with non-Muslim entrepreneurs as well. One of the ideas that shows creativity to increase the movement of MSMEs again, the Muhammad Cheng Hoo Hajj Foundation Indonesia proposes the existence of domestic shoe production, moreover the General Chair in the management of this foundation is also the General Chair of the Indonesian Footwear Association. The shoe production can be used later by school children in Surabaya and also by government employees in Surabaya. At the Haji Muhammad Cheng Hoo Indonesia Foundation, there is also a canteen created to accommodate street vendors in Surabaya who if they meet the requirements to sell in the Cheng Hoo neighborhood. The purpose of developing a culinary business in Cheng Hoo's environment is not just selling for profit, but also to introduce the culinary specialties of the city of Surabaya. In the canteen there are those who sell Surabaya *Soto*, *Rawon*, *Rujak Cingur*, and others. In addition to the canteen, this economic activity that shows the independence and creativity of the Cheng

Hoo residents also has a gift center that sells a variety of unique souvenirs, including miniatures of the Cheng Hoo mosque, Chinese style caps, t-shirts with Cheng Ho picture, religious books, prayer beads, koko clothes in Chinese style, as well as magazines that tell about activities at the Haji Muhammad Cheng Hoo Foundation. There is one unique thing here that we can also carry out economic activities, but we can also give charity. Especially for Cheng Hoo magazine, visitors who want to own the magazine, only spend money for Infaq instead of printing. Furthermore, at the Haji Muhammad Cheng Hoo Foundation there is also a business unit for health, namely acupuncture treatment. People often visit to get health services provided by this foundation. Foundations often also provide free medical treatment for the community. Then, in terms of creativity and independence that can be seen from this foundation, when making events in commemoration of Islamic and national holidays, many competitions are held such as competitions to make Chinese New Year trinkets, independence day, and religious knick-knacks. This is also done by the school, where Cheng Hoo's school also invites students to be creative and independent by making knick-knacks for Chinese New Year celebrations and holidays celebrated at the Cheng Hoo Foundation.

Forth, nationalism and national spirit. As we all know that love for the homeland and the spirit of nationalism are part of the character that must be firmly held by all Indonesian people. We know that love for the homeland is how we show loyalty, care, and high appreciation for the language, physical, social, cultural, economic and political environment of the nation. Then the national spirit is in the form of how a citizen places the interests of the nation rather than the interests of himself and his group. So, the Muhammad Cheng Hoo hajj Foundation Indonesia is an organization that wants to accommodate activities for people who have a strong love for the homeland and have a good national spirit. From the many descriptions that have been explained, it is said that the people at Muhammad Cheng Hoo hajj Foundation Indonesia have a very good national spirit. What they often do is often carry out joint activities with cross-ethnic and inter-religious communities, among the most frequent are social services which, during this Covid pandemic, then carry out activities for celebrating national holidays and including Chinese New Year together by presenting various events that uphold multiculturalism between Chinese and non-Chinese, even Muslims and non-Muslims. They want to always maintain harmonious relations in the diversity that exists in Indonesia. Even when the chaos of the New Order era threatened the existence of ethnic Chinese, Chinese Muslim colleagues together with non-Muslims and also figures from various religions formed an association to discuss so that Surabaya would not be affected by issues that could divide the nation.

Fifth, communicative and peace loving. The takmir of Cheng Hoo Mosque said that, "Cheng Ho's first name is Ma He, which was later changed to Zheng He, which "He" means peace." The admiral whose real name is Ma He is the son of Ma Ha Ze, a Hajj from China who is a member of the Ming Dynasty army. Admiral Cheng Ho who is an envoy of the Ming Dynasty from China to carry out diplomatic missions and peace in countries and kingdoms in the world, one of which is Indonesia. Admiral Zheng He and his followers stopover in several kingdoms, one of which is to realize peace and foreign diplomacy. Admiral Zheng He and his followers made seven voyages. Most stopovers are in the Malacca area (one of the countries in Malaysia) and until now the largest Cheng Ho museum is in the State of Malacca, Malaysia. Then, stopover areas in Indonesia include Semarang, Surabaya, Batavia, Cirebon, and Palembang. When they arrived in some areas, Zheng He and his followers stopped for some time to trade, make peace with the indigenous people, meet with local leaders, repair ships, and even treat sick troops. There,

Admiral Cheng Ho as foreign envoy of the Ming Dynasty along with several Ming Dynasty Ambassadors to carry out a peace mission. Therefore, Admiral Zheng He's journey around the world has a positive purpose to show peace and improve trade relations. Especially in the archipelago, Zheng He made visits to several Kingdoms with a diplomatic mission to establish good relations between the two countries and have a positive impact on followers and the people in the areas they visited. Likewise, when they stopped at a place Zheng He and his followers showed respect, peace-loving, and tolerant. This is because in Zheng He's expedition group also not all of them have the same beliefs as Cheng Ho. Based on the history inherent in Cheng Ho's character, the Muhammad Cheng Ho Hajj Foundation Indonesia wants to continue to practice the peaceful character that Admiral Cheng Ho has taught during Zheng He's Expeditions.

In addition, Muhammad Cheng Ho Hajj Foundation Indonesia also practices friendly/communicative and peace-loving characters based on the identity of the Indonesian nation, based on Pancasila, where the value of unity is important. This includes establishing peaceful relations with the entire community, both Chinese and non-Chinese and Muslims and non-Muslims. Good communication is often carried out, so that there are no differences in understanding between ethnicities and between religions. In fact, the activities carried out are not only maintaining peace between fellow Indonesians. The Haji Muhammad Cheng Hoo Foundation also plays a role in maintaining peace with the world community, including frequently communicating with the General Consulate of the People's Republic of China in Surabaya, for example when Muhammad Cheng Ho Hajj Foundation Indonesia has an event, often inviting the Consul General of the People's Republic of China in Surabaya. Vice versa, if the Consul General of China has an event that also invites Muhammad Cheng Ho Hajj Foundation Indonesia. Then, the big event they shared with one of them was the Zheng He International Peace Forum, which some time ago Surabaya hosted. Zheng He International Peace Forum is a kind of international conference held to maintain peace between Muslim communities and Chinese around the world. In addition to communicate with the General Consulate of the People's Republic of China in Surabaya, the Muhammad Cheng Ho Hajj Foundation Indonesia also established friendly communication with the United State General Consulate in Surabaya, which through a virtual meeting the United States General Consulate in Surabaya said it was ready to synergize with the Haji Muhammad Cheng Hoo Foundation in peace, social and educational activities. To support such international activities, the Muhammad Cheng Ho Hajj Foundation Indonesia also organizes Mandarin and English courses, and has a school that teaches four languages at once, these are Indonesian, Arabic, Mandarin, and English. Starting as early as possible, Muhammad Cheng Ho Hajj Foundation Indonesia has prepared the younger generation to be able to master various languages in order to become communicative individuals.

Last but not least, social caring. It is kind of activities that carried out to provide assistance to other people and communities in need. This is often done by the Muhammad Cheng Hoo Hajj Foundation Indonesia, and since the Covid-19 pandemic, the foundation's social activities have increased. The Haji Muhammad Cheng Hoo Indonesia Foundation, in carrying out social activities, not only invites the Muslim community, but they also open themselves to cooperate with other Chinese communities, even non-Muslims, to carry out these social activities. Based on the data analysis that the researchers conducted through document review, observation, and interviews, it was found that several social activities were carried out by Muhammad Cheng Hoo Hajj Foundation Indonesia in the last one year, including, 1) Providing health logistics assistance to Bangkalan, Madura through the East Java Nahdhatul Ulama, 2) Giving rice packages to the community in the month of

Ramadan, 3) NKRI entrepreneurs distribute rice packages at Cheng Hoo Mosque Surabaya, 4) Trekkers Company distributes basic necessities at Cheng Hoo Mosque Surabaya, 5) The General Consulate of China in Surabaya distributes gifts to orphans, 6) Giving boxed rice to the community together with the Beda Tapi Mesra Forum, 7) Distributing food packages and school equipment packages to orphans with PT. Matahari Sakti, 8) Held free Covid-19 vaccination activities at the Cheng Hoo Mosque Surabaya, 9) Organizing a complete and free Medical Check Up at the Cheng Hoo Mosque Surabaya, 10) Celebrating Chinese New Year by inviting orphans, 11) Together with Lions Club Surabaya Shining and PT. Matahari Sakti distributed food packages. 12) Alim Markus together with Muhammad Cheng Hoo Hajj Foundation Indonesia and the Surabaya Chinese Community Association handed over assistance to communities affected by Covid-19 through the East Java Regional Police, 13) Bank Central Asia (BCA) distributed basic food packages through Muhammad Cheng Hoo Hajj Foundation Indonesia, 14) The Surabaya Chinese Community Association distributed 20 tons of rice and other assistance through the East Java Nahdhatul Ulama for residents affected by Covid-19, and the last 15) Muhammad Cheng Hoo Hajj Foundation Indonesia, the Indonesian Chinese Islamic Association and East Java Nahdhatul Ulama spraying disinfectant to 1000 mosques in East Java.

Based on several explanations related with the habituation of nation characters above, we know that Muhammad Cheng Hoo Hajj Foundation Indonesia already done their best for keeping good “Unity in Diversity”. Being collaborate with multi-ethnic and multi-religion society, Muhammad Cheng Hoo Hajj Foundation Indonesia has became one of the best organization that can do habituation for its society in having good nation character in order to be good and smart citizens. Through the habituation that has been done organization, we realized that Muhammad Cheng Hoo Hajj Foundation Indonesia has done their role for implementing Civic Education in the Society, which has taught the society by developing their knowledge, behaviour, and action, which the same as what Lickona said in Apeles & Pangalila, 2011: 85), “*Character education is related to moral concepts (moral knowing), moral attitudes (moral feeling), and moral behavior (moral action). This is necessary so that citizens are able to understand, feel, and work at the same time the policy values: 1) Moral knowing, there are six things that are the objectives of teaching moral knowing, namely: (a) moral awareness, (b) knowing moral values, (c) perspective taking, (d) moral reasoning, (e) decision making and (f)) self-knowlegde, 2) Moral Feeling. There are 6 things that are aspects of emotion that a person must be able to feel to become a person of character, namely: (a) conscience, (b) self-esteem. (c) empathy, (d) loving the good, (e) self-control, and (f) humanity, 3) Moral action. This moral action/action is the result (outcome) of the other two components of character. To understand what drives a person to act morally, three other aspects of character must be seen, namely: (a) competence, (b) desire (will), and (c) habit.*”^[8] Then, it is also showed that when character education is related to moral education, in this case character education can be a part of religious education as well as value education and can also be applied through Citizenship Education with the development of Civic Competences (Branson, 1999:8) which practices “*Civic Knowledge, Civic Skills, and Civic Disposition*”^[8]. Where in Civic Knowledge based on the Qualitfication and Curriculum Authority (1998: 44) “*the core elements of the existence of Citizenship Education that develop the competence of these citizens include 1) Democracy and Authocracy, 2) Cooperation and Conflict, 3) Equality and Diversity, 4) Fairness Justice, The rule of law, rules, laws, and human rights, 5) Freedom and Order, 6) Individual and Community, 7) Power and Authority, 8) Rights and Responsibility.*”^[9] Then in Civics Skills it is explained that citizens besides having intellectual skills must also have participation skills to form citizens who are able to

interact and can have a good influence on their surroundings. Then, the last one is related to Civics Disposition, which is related to the character of citizens, where Branson (1998: 23) divides a character in the form of a public character and a private character. “*Public character makes citizens have the character to heed the rule of law, politeness, negotiate and compromise while private character is more directed to moral responsibility, self-discipline, upholding human dignity*” (Budimansyah, 2008: 61).^[10]

Basically, all of the explanations above, the most important key is a communication. a good communication done by Muhammad Cheng Hoo Hajj Foundation has play the role of its as a place for making a tolerance life. Surely all the participant in this foundation has implement a good point for habituating Indonesia Nation Character. Talking about communication, is also talking about how does the organization bridging up its member with another people in society or in another organization, and we can consider them as a community practitioners, whose Nicholas Longo (2007) said that “*Community practitioners are able to see the work they do in the context of the ocommunities where they work, and are deeply committed to connecting different community systems.*”^[11] then Longo (2007) continue that “*It must act as connectors by building across diverse communities and catalizing participation among diveerse stakeholders.*”^[12] From several activities done by this foundation, we realize that Muhammad Cheng Hoo Hajj Foundation Indonesia build relationship to all people without differentiating their background and help lower economic society for being more creative and self-supporting person. This kind of activities show about social caring that has been done and implementing another character that showing humanity and unity, seems like what Malcomm in Longo (2007) said “*Weak Ties have the benefits for making social change through a series of stories about effective community connectors who have relationships with a varied and diverse group of people.*”^[13] By building a strong connections to all layers of society we can imply a good nationality and national spirit for habituating unity in diversity by involving multi-ethnic and multi-religion society, and of course multi-background of society. What Muhammad Cheng Hoo Hajj Foundation Indonesia has done, is supporting Indonesian goverment on strengthening nation character, like Chang-Yau Hoon (2006) said that “*The policy of multiculturalism has been endorsed by Indonesia's current power holders as a preferred approach to rebuilding the nation, consistent with the national motto: 'Unity in Diversity'.*”^[14] Especially on rebuilding a good relation of Chinese Ethnic in Indonesia, especially in Java, Muhammad Cheng Hoo Hajj Foundation would like to become a role model on implementing this by doing this habituating Indonesian Nation Character with the involvement of Indonesia-Chinese ethnic and non Chinese, and also muslim or non-muslims. Same like Jacobsen (2005) said that “*Identity and ethnicity together with processes of integration and assimilation—in relation to both other ethnic Chinese and the local communities in which they are socially imbedded*”^[15] At the last, all of the explanation above has proven that Muhammad Cheng Hoo Hajj Foundation Indonesia, part of Persaudaraan Islam Tionghoa Indonesia (PITI) plays an important role on bridging up the relation of multi-ethnic, multi-religion, multi-cultural living. The experience of this organization is really inspiring as a best practice in terms of developing a minority community in Indonesia to communication building, social awareness, social harmony, and social prosperity. This kind of proof is like what Chairul Mahfud (2018) said that “*PITI in East Java are also interesting and inspiring and should be considered as best practice in terms of developing a minority Islamic community in Indonesia through dialogue, cooperation. da'wah, and social awareness. The establishment of Cheng Hoo mosque throughout Indonesia as part of social responsibility and mutual care among Chinese and other non-Chinese Muslims.*”^[16]

IV. Conclusion

To conclude, Muhammad Cheng Hoo Hajj Foundation Indonesia has been doing its role for making good social responsibilities, showing good and smart communities, and living harmoniously through the pluralism society. Muhammad Cheng Hoo Hajj Foundation Indonesia can be the best role model on showing tolerant and social caring character for making a better respect of Unity in Diversity. On doing habituation of nation character, Muhammad Cheng Hoo Hajj Foundation Indonesia has implement a good Civic Education in Society, which this kind of Civic Education also implement Civic Knowledges, Civic Skills, and Civics Disposition. For the moral education for strengthening the nation, it also included a moral knowing, moral feeling and moral action which it can be its main capital for implemeting social caring to the society. By doing social caring, there has been any other characters which are also done by the organization based on another Indonesian national character. This also state that Muhammad Cheng Hoo Hajj Foundation Indonesia showign act of humanity and unity by approaching people without differentiating the background of the society. Muhammad Cheng Hoo Hajj Foundation Indonesia also do some inter-cultural communication through Chinese-non Chinese ethnic and muslims-non muslims society.

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