

**INTERNALIZING OF ISLAMIC RELIGIOUS VALUES TO
CHINESE MUSLIM IN CHINESE ISLAMIC ASSOCIATION OF
INDONESIA (*PERSATUAN ISLAM TIONGHOA INDONESIA*) IN
MALANG**

THESIS

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**ISLAMIC EDUCATION PROGRAM
TARBIYAH AND TEACHING SCIENCES FACULTY
MAULANA MALIK IBRAHIM STATE ISLAMIC UNIVERSITY
MALANG**

June 2016

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CHINESE MUSLIM IN CHINESE ISLAMIC ASSOCIATION
OF INDONESIA (*PERSATUAN ISLAM TIONGHOA*
INDONESIA) MALANG**

THESIS

*Presented to Tarbiyah and Teaching Sciences Faculty of Maulana
Malik Ibrahim State Islamic University Malang as the Requirement to
Acquire (S-1) First Degree of Sarjana Pendidikan Islam (S.Pd.I)*

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**ISLAMIC EDUCATION PROGRAM
TARBIYAH AND TEACHING SCIENCES FACULTY
MAULANA MALIK IBRAHIM STATE ISLAMIC
UNIVERSITY MALANG**

2016

APPROVAL SHEET

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CHINESSE MUSLIM IN CHINESSE ISLAMIC ASSOCIATION
OF INDONESIA (PERSATUAN ISLAM TIONGHOA
INDONESIA) MALANG

THESIS

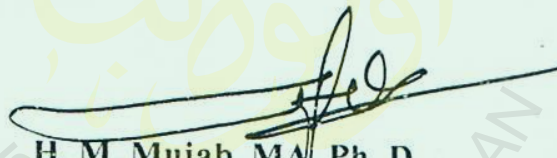
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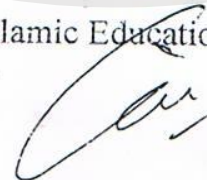
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PAGE OF DEDICATION

With the blessing of Allah SWT and His mercies,

I am grateful and I want to thank to :

My beloved mother & father, who support me with their great efforts and loves

Robb, irhamhuma kama Robbayani shoghiro . .

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My little family, Islamic Education Program PAI I ICP Class of 2012

Thank for your smiles, you all are my spirit during my study in this University

And all of the parties who support me in this thesis finishing process.

Thank for your time in helping me during the process

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CERTIFICATE OF THESIS AUTHORSHIP

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Malang, 10 June 2016



Wulan Caturochmy

PREFACE

Praise and great gratitude submitted to Almighty God, Allah SWT who always gives His gracious mercy and tremendous blessing that has helped the writer finished this thesis, entitled : “Internalizing of Islamic Religious Values To Chinese Muslim in Chinese Islamic Association of Indonesia (*Persatuan Islam Tionghoa Indonesia*) Malang” . In this opportunity, the writer give so much than and appreciation for the respectables :

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The writer is aware that, this thesis is still far away from perfection. Therefore suggestion and critic are expected from any parties so that it can be an improvement in the future. As thankful expression, the writer just able to pray, hopefully all of your good deeds is accepted by Allah SWT.

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Malang, 10 June 2016

Writer

TRANSLITERATION

Translation of Arab Latin in this Thesis utilize in translation guidelines based on the agreement between Religion Minister and Education and Culture Minister of Indonesia number 158, 1987 and number 0543 b/U/1987. Those are:

A. Letter

ا	=	a	ز	=	z	ق	=	q
ب	=	b	س	=	s	ك	=	k
ت	=	t	ش	=	sy	ل	=	l
ث	=	ts	ص	=	sh	م	=	m
ج	=	j	ض	=	dl	ن	=	n
ح	=	<u>h</u>	ط	=	th	و	=	w
خ	=	kh	ظ	=	zh	ه	=	h
د	=	d	ع	=	'	ء	=	'
ذ	=	dz	غ	=	gh	ي	=	y
ر	=	r	ف	=	f			

B. Long Vocal

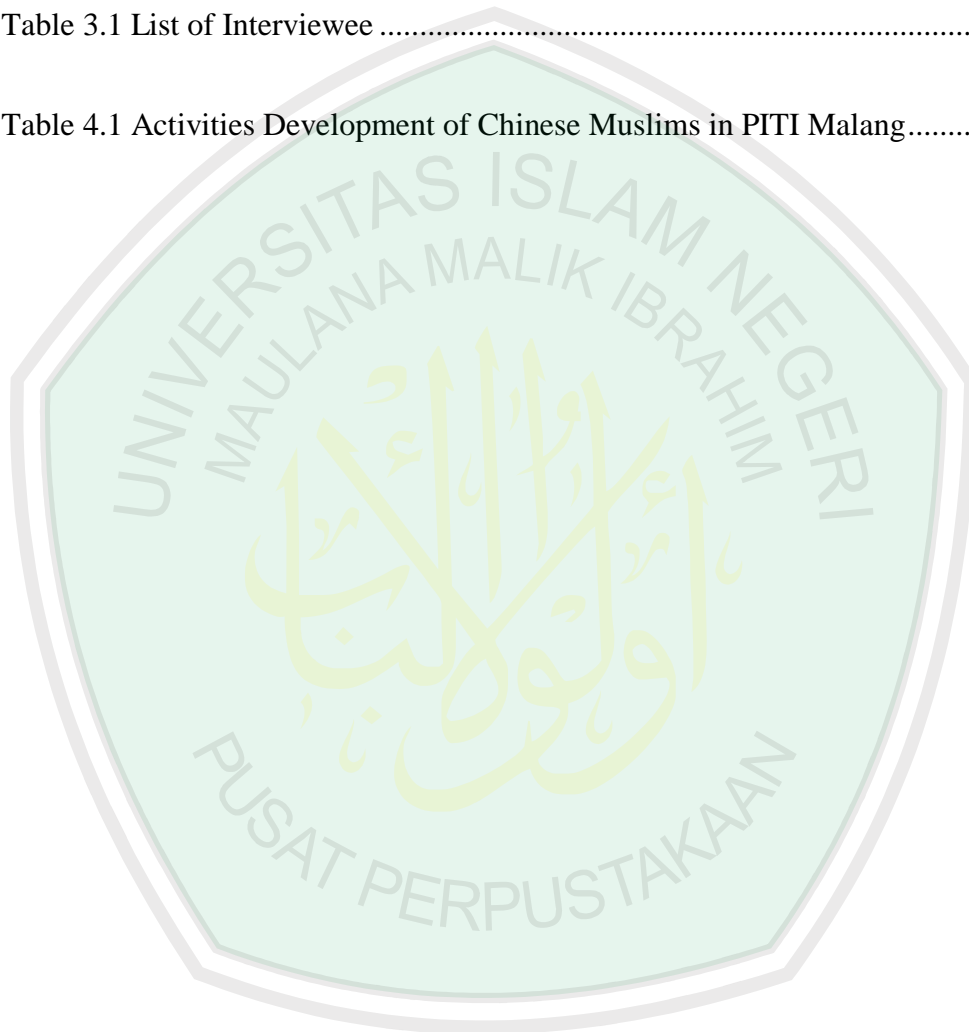
Vocal (a) long	=	â
Vocal (i) long	=	î
Vocal (u) long	=	û

C. Diphthong Vocal

أُ	=	aw
أَيُّ	=	ay
أُو	=	û
إِي	=	î

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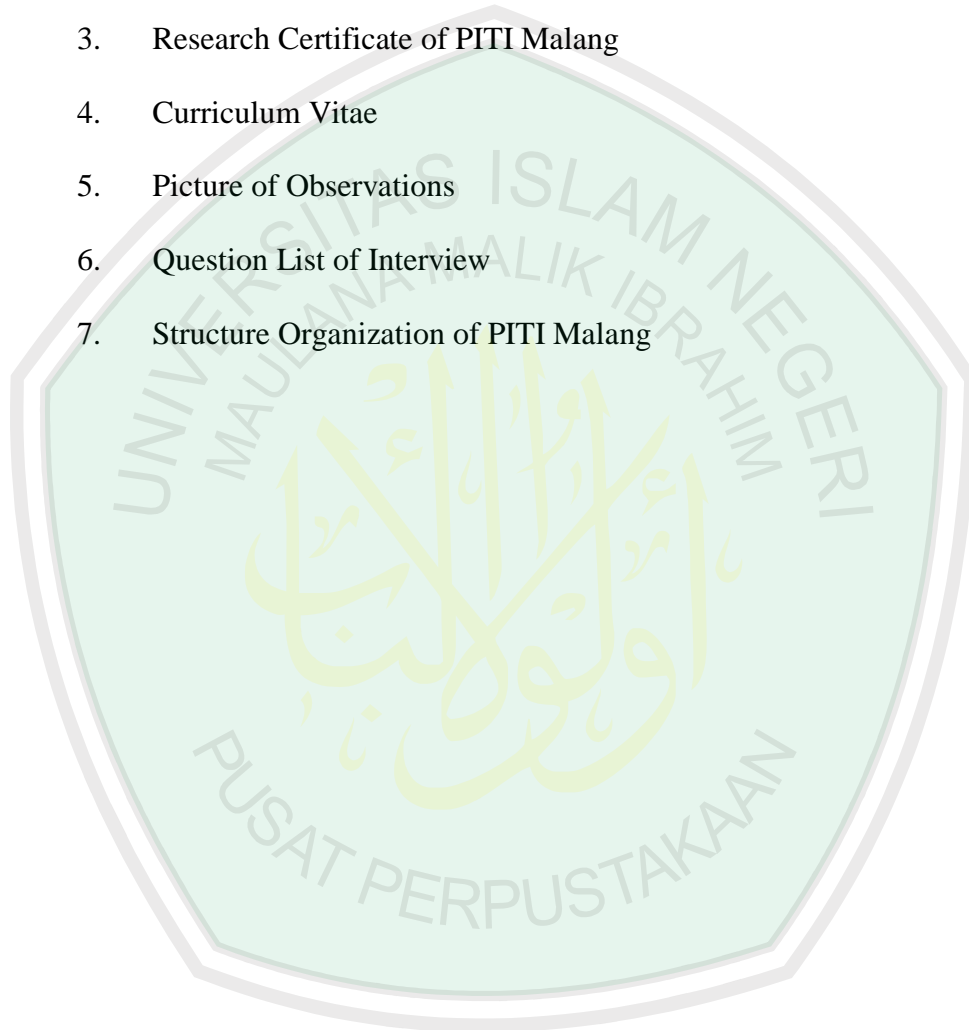
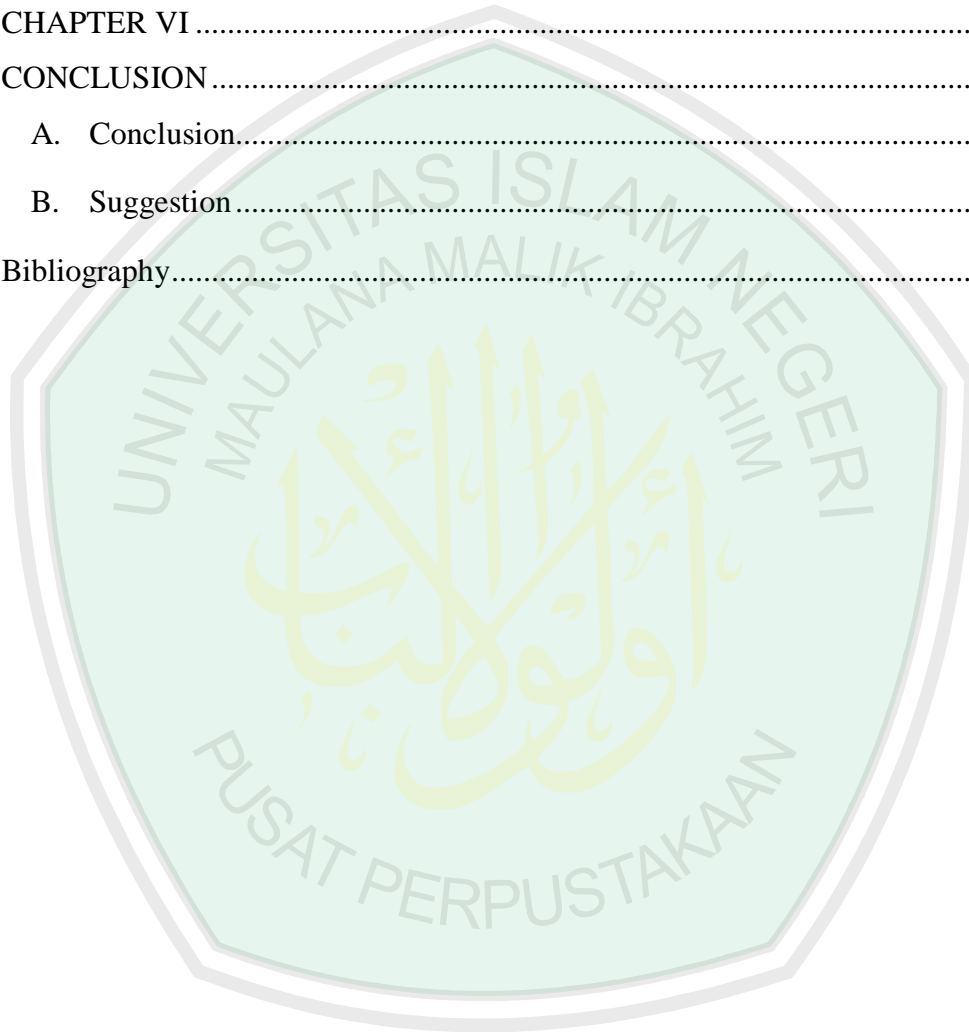


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ABSTRAK

Caturochmy, Wulan. 2016. Internalisasi Nilai-nilai Religius Islam pada Muslim Tionghoa di Organisasi Persatuan Islam Tionghoa Indonesia (PITI) di Malang. Skripsi. Jurusan Pendidikan Agama Islam, Fakultas Ilmu Tarbiyah dan Keguruan, Universitas Islam Negeri Maulana Malik Ibrahim, Malang. Dosen Pengampu : Dr. H. Mujaib, M.A, Ph.D

Kata kunci: *Internalisasi nilai-nilai religius Islam, Muslim Tionghoa, PITI*

Latar belakang penelitian ini adalah karena ada peningkatan orang-orang Cina yang masuk Islam (mualaf). Sebagian besar orang Cina yang terkenal di Indonesia adalah Kristen, Budha dan mungkin Taoisme atau Konfusianisme. Hanya sedikit dari mereka adalah Muslim. Karena itu, orang-orang Cina Muslim menjadi orang minoritas di kelompok minoritas di Indonesia. Persatuan Islam Tionghoa Indonesia (PITI) adalah organisasi yang peduli kekhawatiran tentang keberadaan orang-orang Cina Muslim di seluruh Indonesia. Untuk PITI, Islam dan bimbingan monoteisme dapat dilakukan baik dengan menggunakan strategi persuasif. Islam adalah agama yang tidak mengenal kekerasan, tidak mengenal radikal, tidak mengenal ras. Islam terlihat menjadi menakutkan hanya karena tidak tahu tentang kedalaman ajaran dan misi kemanusiaan. Agama juga mensyaratkan bahwa setiap individu pada beberapa kewajiban yang harus dipenuhi dalam masyarakat. Dengan harapan masyarakat bisa hidup bahagia, dan setiap orang memiliki saham dalam membangun masyarakat yang adil dan makmur. Jadi, internalisasi nilai-nilai agama Islam adalah suatu hal yang penting untuk muslim tionghoa di Malang

Berdasarkan latar belakang di atas, maka rumusan masalah dalam penelitian ini, antara lain (1) bagaimana internalisasi nilai-nilai agama Islam kepada muslim tionghoa di Persatuan Islam Tionghoa Indonesia (PITI) Malang (2) apa yang menjadi faktor pendukung dan penghambat dalam proses internalisasi nilai-nilai agama Islam kepada muslim tionghoa di Persatuan Islam Tionghoa Indonesia (PITI) Malang. Tujuan dari penelitian ini adalah (1) untuk menjelaskan tentang internalisasi nilai-nilai agama Islam kepada muslim tionghoa di Persatuan Islam Tionghoa Indonesia (PITI) Malang. (2) untuk mendeskripsikan faktor pendukung dan penghambat dalam internalisasi nilai-nilai agama Islam kepada muslim tionghoa di Persatuan Islam Tionghoa Indonesia (PITI) Malang.

Penelitian ini menggunakan pendekatan kualitatif. Persatuan Islam Tionghoa Indonesia (PITI) Malang berlokasi di Jl. Raya Sulfat No 10, Malang. Fokus penelitian ini adalah (1) Internalisasi nilai-nilai agama Islam untuk muslim tionghoa sebagai anggota dari Organisasi Malang PITI, (2) Faktor penghambat dan faktor pendukung dalam proses internalisasi nilai-nilai agama Islam di PITI Malang. Teknik pengumpulan data yang digunakan adalah observasi, wawancara dan dokumentasi. Teknik analisis data yang digunakan adalah metode interaktif yang dimulai dari pengumpulan data dan reduksi data, paparan data dan verifikasi kesimpulan

Temuan penelitian menunjukkan bahwa: (1) Proses internalisasi nilai-nilai religius Islam yang terdiri dari untuk nilai-nilai aqidah, syariah, dan moral kepada Muslim Tionghoa di Persatuan Islam Tionghoa Indonesia (PITI) Malang, (2) Faktor pendukung dan faktor penghambat dalam proses internalisasi nilai-nilai religius Islam berasal dari dalam maupun luar organisasi PITI Malang tersebut.

ABSTRACT

Caturochmy, Wulan. 2016. Internalizing of Islamic Religious Values to Chinese Muslim in Chinese Islamic Association of Indonesia (*Persatuan Islam Tionghoa Indonesia*) in Malang. Thesis, Islamic Education Program, Tarbiyah and Teaching Sciences Faculty, Maulana Malik Ibrahim State Islamic University, Malang. Advisor : Dr. H. Mujab, M.A, Ph.D

Keywords: *Internalization Islamic Religious Values, Chinese Muslim, PITI*

This research background is because there is an increasing of Chinese people who convert to Islam (*mualaf*). Most of famous Chinese people in Indonesia are Christian, Buddhism and maybe Taoism or Confucianism. Just a little of them are Muslim. Because of that, Chinese Muslim people become minority people in minority group in Indonesia. *Persatuan Islam Tionghoa Indonesia* (PITI) is organization that concern care about the existence of Chinese Muslim people around the Indonesia. For PITI, Islam and monotheism guidance can be done either by using persuasive strategies. Islam is a religion that knows no violence, knows no radical, knows no racial. Islam is a religion of cool. Islam is seen become frightening simply because still do not know about the depth of the teachings and humanitarian missions. Religion also requires that each individual on some obligations that must be fulfilled in society. With the hope of the community can live happily, and each person has a stake in building a just and prosperous society. So, internalization of Islamic religious values is an important thing for Chinese Muslim in Malang.

According to background above, then the formulation of problem in this research, among others (1) how is the internalization of Islamic religious values to the Chinese Muslims in Chinese Islamic Association of Indonesia (PITI) Malang (2) what are the supporting and inhibiting factors in the internalization of Islamic religious values to the Chinese Muslims in Chinese Islamic Association of Indonesia (PITI) Malang

The purpose of this research are (1) to explain about the internalization of Islamic religious values to the Chinese Muslims in Chinese Islamic Association of Indonesia (PITI) Malang, (2) to describe the supporting and inhibiting factors in the internalization of Islamic religious values to the Chinese Muslims in Chinese Islamic Association of Indonesia (PITI) Malang.

The research is using qualitative approach. Chinese Islamic Association of Indonesia Malang which located at Jl. Raya Sulfat No 10, Malang. Focus of this research are (1) Internalization of Islamic religious values to Chinese Muslim as member of PITI Malang Organization, (2) Inhibiting and supporting factors in process of internalization of Islamic religious values of PITI Malang Organization. Technique of collecting data which used are observation, interview with closely related person with the problems of research that will be discussed and documentation. Technique of Data Analysis which used are interactive method that started from data collection and data reduction, exposure data and verification of conclusion

Research findings indicated that: (1) Process of the internalization of Islamic religious values, that consist of to *aqidah*, *syariah*, and *moral* values to Chinese Muslim in Chinese Islamic Association of Indonesia (PITI) in Malang, the authors can provide the following conclusion, (2) Supporting factors and inhibiting factors in process of internalization of Islamic religious values that come from inside and outside of organization of PITI in Malang.

ستخلص البحث

جاتوالرحمي، وولان. 2016، وعي القيمة الدينية الإسلامية على المسلم الصينية في منظمة الاتحاد الإسلامية الصينية إندونيسيا (PITI) بالانق. البحث الجامعي. قسم تعليم الدينية الإسلامية. كلية علوم التربية والتعليم. جامعة مولانا مالك إبراهيم الإسلامية الحكومية بالانق. المشرف : الدكتور الحاج موجب الماجستير.

الكلمة الرئيسية : وعي القيمة الدينية الإسلامية، المسلم الصينية، منظمة الاتحاد الإسلامية الصينية إندونيسيا (PITI)

كان ازدياد الصينية مسلم ومعظمهم مشهورون مسيحي، وبوذا، وتقلاً المذاهب الأخرى في إندونيسيا. على الأقل منهم مسلمون لأن المسلم الصينية يكونون قلة الناس في قلة المجتمع إندونيسيا. منظمة الاتحاد الإسلامية الصينية إندونيسيا (PITI) هي منظمة التي تبلى خطرة كون المسلم الصينية في إندونيسيا. هم يستخدم الإستراتيجية الاقتناعية لإشراف المذاهب الأخرى. الإسلام هو الدين لا يعرف عن الهمجية، والمتطرف، والطائفة. والإسلام دين همد ومظهر الإسلام هائل إذا لا يعرف عن عمق علوم والمأمووية الإنسانية. أشار إلى الدين عن كل الفرض يملك الفريضة استجابا في المجتمع. يستطيع المجتمع فريحا بالرجى، كل الفرض يملك السهم في بناء المجتمع العدل والغني. فوعي القيمة الدينية الإسلامية مهمة للمسلم الصينية بالانق.

اعتمادا على خلفية البحث السابقة فتقتصر الباحثة مشكلة البحث منها: (1) كيف وعي القيمة الدينية الإسلامية على المسلم الصينية في منظمة الاتحاد الإسلامية الصينية إندونيسيا (PITI) بالانق، (2) ما دعم العوامل والمثبطات في منهج وعي القيمة الدينية الإسلامية على المسلم الصينية في منظمة الاتحاد الإسلامية الصينية إندونيسيا (PITI) بالانق.

بالنظر إلى مشكلات البحث التي أبتنها الباحثة فيما سبق، فالأهداف التي أرادت كما يلي : (1) لبتن وعي القيمة الدينية الإسلامية على المسلم الصينية في منظمة الاتحاد الإسلامية الصينية إندونيسيا (PITI) بالانق، (2) لوصف دعم العوامل والمثبطات في منهج وعي القيمة الدينية الإسلامية على المسلم الصينية في منظمة الاتحاد الإسلامية الصينية إندونيسيا (PITI) بالانق.

إستخدم البحث المدخل الوصفية، وقعت منظمة الاتحاد الإسلامية الصينية إندونيسيا (PITI) بالانق في الشارع رابا صولفات رقم 10 بالانق. أما اهتمام البحث عن (1) وعي القيمة الدينية الإسلامية على المسلم الصينية في منظمة الاتحاد الإسلامية الصينية إندونيسيا (PITI) بالانق، (2) دعم العوامل والمثبطات في منهج وعي القيمة الدينية الإسلامية على المسلم الصينية في منظمة الاتحاد الإسلامية الصينية إندونيسيا (PITI) بالانق. طريقة جمع البيانات الملاحظة، والمقابلة، والوثائقية. طريقة تحليل جمع البيانات هي الطريقة التعاملية بجمع البيانات، وتصييد البيانات، وعرض البيانات، وعرض الملخص.

ظهر نتائج البحث أن (1) منهج وعي القيمة الدينية الإسلامية يتكوّن من القمة العقيدة، والشرعية، والسلوكية إلى على المسلم الصينية في منظمة الاتحاد الإسلامية الصينية إندونيسيا (PITI) بالانق. (2) دعم العوامل والمثبطات في منهج وعي القيمة الدينية الإسلامية من داخل وخارج منظمة الاتحاد الإسلامية الصينية إندونيسيا (PITI) بالانق.

CHAPTER I

INTRODUCTION

A. Background of Research

Chinese Indonesians are not homogenous group. They are divided by culture, political orientation, economic background, and citizenship. Culturally, the Chinese were divided in the past into locally born, Indonesian speaking as descent and foreign born Chinese speaking as *totoks*.¹

Democratization and globalization have generated a pluralistic Indonesian nation. The government has recognized the rights of ethnics culture, including the Chinese culture, because of that the identity of ethnic chines can be rise all the time. Before reformation era, ethnic of Chinese had bad experienced about the freedom of rights. Ethnic of Chinese assumed as second level in society in that era, and government considered them as not part of society. The condition happened during for long time.

Even though the identity of ethnic Chinese had experienced in bad condition where Chinese people are not considered natives of Indonesia despite their existence in this country already since a long time. This perception makes Chinese people getting permanent status as an outsider is

¹ Leo Suryadinata, "Chinese Indonesians in an Era of Globalization: Some Major Characteristics," in *Ethnic Chinese in Contemporary Indonesia* (Singapore: ISEAS Publication, 2008)., page. 1.

needed (essential outsider), as well as the symbol of strange and the power of capital.

Most of famous Chinese people in Indonesia are Christian, Buddhism and maybe Taoism or Confucianism. Just a little of them are Muslim. Because of that, Chinese Muslim people become minority people in minority group in Indonesia.

Hearing the words of ethnic Chinese descent, the first thing that comes to mind those people generally are non-Muslims and exclusive, just hanging out with a group of their own and are less able to blend in with the surrounding environment (exclusive). In fact, people who are usually successful in the economic field there is also a Muslim and having his own community.

Persatuan Islam Tionghoa Indonesia (PITI) is organization that concern care about the existence of Chinese Muslim people around the Indonesia. In English, it means Chinese Islamic Association of Indonesia. PITI is organization that trying to cover all of heterogeneous in Chinese Muslim people that caused by differences of hometown, culture, economic statues, and the other field.

In Indonesia, chinnese people very influential in the history, politics, economics and religion. Ancient Chinese people in Indonesia seen as someone else on earth like Indonesia, among others, lack of recognition of the role they have to do in order Islamisation Nusantara (especially Java). In fact, Chinese people do a significant role in the process of Islamisation in

Java. With the Chinese Islamic Association of Indonesia (PITI), Muslims as well as converts tionghoa can be formed friendships, learning as well as to strengthen Islamic family environment as well as in the social environment and they also feel safe because the protection of PITI.

Religious guidance is help provided to others who are experiencing difficulties in an environment of spiritual life, the person is not able to solve their own problems. Islamic religious guidance is directed not just a religious support for people who have long converted to Islam, but to people who are new to Islam is often called converts.

And to understand the values of Islam, people certainly need education in the sense of knowing the values of the Islamic religion. So education is a major factor in understanding the meaning of the religion. After knowing the meaning of the values of the Islamic religion is required in the formation of the human person. Planting these values also in order to reap success in life (*hasanah*) in the world for the students who will then be able to produce (*hasanah*) in the Hereafter.²

For PITI, Islam and monotheism guidance can be done either by using persuasive strategies. It thus mirror the strategy of Prophet Muhammad SAW when the start time propagating Islam in ways persuasive to the Arab nation, especially to his family.

² *Ibid.*

PITI really take the example of teaching strategies applied prophet Muhammad. PITI introduce Islam based on their missions, namely as a religion *rahmatal lil 'alamin*.

Islam is a religion that knows no violence, knows no radical, knows no racial. Islam is a religion of cool. Islam is seen become frightening simply because do not know about the depth of the teachings and humanitarian missions. Just as the saying goes, no pity, because they do not know, those who think so will change if know Islam further. Attempt to explain that Islam is not a religion foreign to the ethnic Chinese community to help in the education of culture of the people in Indonesia.

It is true that teach Islamic religion, must begin with the introduction of sublime teachings. Religion, as it is known, he wishers individuals. With the goodness of the individual, would be good also the whole community. Because society is nothing but a collection of individuals united.³

Religion also requires that each individual on some obligations that must be fulfilled in society. With the hope of the community can live happily, and each person has a stake in building a just and prosperous society. Each individual must be mutually helpful with each other, even each one becomes an active element for the unity of the existing society.⁴

In line with the above description, the research entitled “Internalizing of Islamic Religious Values to Chinese Muslim in Chinese Islamic Association of Indonesia (*Persatuan Islam Tionghoa Indonesia*) in Malang”

³ Mahmud Yunus, *Metodik Khusus Pendidikan Agama*, (Jakarta: Hidakarya Agung, 1965) p. 6

⁴ Franz Dahler, *Asal dan Tujuan Manusia*, (Jogjakarta: Kanisius, 1988), p. 34

is targeted to get basic overview of the process of Internalization of Islamic religious values to Chinese Muslim in PITI Malang as an organization engaged in Islamic *Aqidah*, *syariah*, and moral guidance regarding the conduct of religious guidance on Chinese Muslims in Malang.

B. Focus of Research

Based on the background of research, so that the problem can be classified as follow as :

1. How is the internalization of Islamic religious values to the Chinese Muslims in Chinese Islamic Assosiation of Indonesia (PITI) Malang?
2. What are the supporting and inhibiting factors in the internalization of Islamic religious values to the Chinese Muslims in Chinese Islamic Assosiation of Indonesia (PITI) Malang?

C. Objective of Research

Based on the focus of research, so that the objective can be classified as follow as :

1. To explain about the internalization of Islamic religious values to the Chinese Muslims in Chinese Islamic Assosiation of Indonesia (PITI) Malang.
2. To describe the supporting and inhibiting factors in the internalization of Islamic religious values to the Chinese Muslims in Chinese Islamic Assosiation of Indonesia (PITI) Malang.

D. Significancy of Research

Based on research about how internalization of Islamic religious values to the Chinese Muslims in Chinese Islamic Assosiation of Indonesia (PITI) Malang. Hopefully, this research gives significancy for researcher, reader and education world. First, for researcher, to add to the scientific insights about internalization of Islamic religious values to the Chinese Muslims as the supplies of science to become an educator.

Second, for reader, Scientific discourse that can be always be read, reviewed by readers in general, especially for the muslim who live in different condition or minority community. It may give knowledge about social life.

Third, for education world, as a reflective materials and constructive in the development of education in Indonesia, particularly the development of the corpus of Islamic scholarship, which discusses the islamic religious value for chinese muslim.

E. Definition of Key Term

In addition, this research titled “Internalizing of Islamic Religious Values to Chinese Muslim in Chinese Islamic Association of Indonesia (*Persatuan Islam Tionghoa Indonesia*) in Malang”. To reinforce and clarify the above title and avoid mistakes in interpreting them his words, the authors will provide limits the term as follows :

1. Internalization of value

Internalization is an attempt to include knowledge (knowing) and skills to implement (doing) from the external to the internal, is said to be personalized for such efforts in the form of efforts to make the knowledge and skills blend with one's personal.⁵

Value is the general idea of the people, who spoke about what is good or bad, expected or unexpected, the value of coloring the thoughts of someone who has become one and can not be released.

Internalization of value is an investment process into the soul so that the value can be fused to the human personality which is reflected in attitudes and behaviors in their daily lives.

2. Islamic Religious Values

Islamic religious values is a standard that governs human behavior, especially Muslims. And it should be run and maintained in accordance with the Shari'a of Islam which is based on the provisions of Allah SWT.

3. Chinese Islamic Assosiation of Indonesia (*Persatuan Islam Tionghoa Indonesia* (PITI)) Malang

Persatuan Islam Tionghoa Indonesia (PITI) is organization that concern care about the existence of Chinese Muslim people around the Indonesia. In English, it means Chinese Islamic Assosiation of Indonesia. PITI is organization that trying to cover all of

⁵ Ahmad Tafsir, *Filsafat Pendidikan Islam, Integrasi Jasmani, Rohani, dan Kalbu Memanusiakan Manusia*, (Bandung: PT. Remaja Rosdakarya, 2012), p. 229

heterogeneous in Chinese Muslim people that caused by differences of hometown, culture, economic statues, and the other field in Malang.

F. Previous Research

In order to complete this research proposal writing, the author will use some review of previous studies related to the internalization of the values of the Islamic religious organization, among other things :

First, Thesis Magister of Fibriyan Irodati (2008) Department of Islamic Education, Faculty of Islamic Education, Islamic State Universty of Sunan Kalijaga, Jogjakarta entitled “*Internalisasi Nilai-nilai Religiusitas Islam Terhadap para Mualaf Tionghoa Palembng di Organisasi Persatuan Tionghoa Indonesia (PITI) Sumatera Selatan*”. The method used in this study is qualitative presented in the first and second chapters. Here the authors proposed that in forming the internalization of the Islamic religious values to Chinnese Muslim, especially a member of the Chinese Islamic Association of Indonesia (Indonesian Chinese Islamic Association), which has typical and unique characteristics as a nation in Indonesia.

From the thesis that first there is a similarity of research is on the internalization of the values of religious Islamic organization PITI as well as the method used is the same that is a qualitative approach, but researchers only focused on members of the newly converted to Islam only (convert) are not on such a study that includes all chinese Muslim member.

The location was also different research, for the first thesis in PITI South Sumatra, while the research was conducted in PITI Malang.

Second, Thesis of Heni Puspitasari, (2009) Thesis, Tarbiyah Faculty, Islamic State University of Maulana Malik Ibrahim Malang entitledd “*Internalisasi Nilai-Nilai Islam Dalam Pembentukan Akhlak Siswa Di Madrasah Aliyah Negeri Malang I*” ,. Here, the researchers used a qualitative approach with descriptive method through a case study design. Data collection techniques using in-depth interviews, participant observation and documentation. Informants are determined through purposive sampling technique. While data analysis using a three-stage (1) data reduction, (2) data, (3) conclusion

In this paper explained that the internalization islamic values of students based on religion can be implemented through religious activities, extracurricular religious, and applied also through teaching and learning activities, namely with their lesson plans and syllabi character on all subjects, both social science and religion, also applied through development student and school culture. Research results showed that the characteristics of the students of Madrasah Aliyah Negeri I Malang has a spiritual character, solidarity, discipline, self-reliance, responsibility, respect, and citizhensip nice, which is reflected in various activities within the scope of the school, and in their execution in schools.

Thesis later also have similar research on the internalization of islamic values, as well as the approach used is the same that is qualitative

descriptive method through a case study design. Data analysis was also the same. But for different observations made, on this second thesis researcher acted as a participant by participant observation, whereas in the present study researchers conducted observations passive, which means researchers not directly involved in the activities. Object of research is different kind. Previous research at Madrasah Aliyah Negeri I Malang to student whereas the present study was conducted in organization non-formal i.e Chinese Islamic Association of Indonesia Malang

Tabel 1.1

Originality of Research

No	Researcher (year))	Title of Research	Research Method	Research Similarity	Research Difference
1	Fibriyan Irodati (2008) Department of Islamic Education, Faculty of Islamic Education, Islamic State University of Sunan Kalijaga, Jogjakarta.	<i>“Internalisasi Nilai-nilai Religiusitas Islam Terhadap para Mualaf Tionghoa Palembang di Organisasi Persatuan Tionghoa Indonesia (PITI) Sumatera Selatan ”</i>	Qualitative	In this thesis examines equally internalizing the values of Islam to Chinese Muslims and using qualitative research methods	researchers only focused on members of the newly converted to Islam only (convert) are not on such a study that includes all chinese Muslim member. The location was also different research, for the first thesis in PITI South Sumatra, while the research was conducted in PITI Malang

2	<p>Heni Puspitasari, (2009) Thesis, Tarbiyah Faculty, Islamic State University of Maulana Malik Ibrahim Malang</p>	<p><i>“Internalisasi Nilai-Nilai Islam Dalam Pembentukan Akhlak Siswa Di Madrasah Aliyah Negeri Malang I”</i></p>	<p>Qualitative descriptive method</p>	<p>Sequally examines the process of internalization of Islamic values. Research methods and stages of data analysis used is the same</p>	<p>Type objec different observational study conducted between participatory and passive. Researchers previously made observations in formal Islamic education institutions, while the study was conducted in the organization, which is an Islamic institution are non-formal</p>
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CHAPTER II

REVIEW LITERATURE

A. Values Internalization

1. Definition of Values Internalization

Internalization is defined as a merger or unification of attitudes, standards of behavior, opinions, and so on in personality.⁶ Ahmad tafsir distinguish between internalization and personalization, but the two processes go hand in hand and become a unified whole. Internalization is an attempt to include knowledge (knowing) and skills to implement (doing) from the external to the internal, is said to be personalized for such efforts in the form of efforts to make the knowledge and skills blend with one's personality.⁷

Internalization is appreciation, deepening, mastery in depth through the target, guidance and so on. Thereby Internalization is a process of planting attitudes into one's personality self through coaching, guidance and so forth in order to master the deep ego and to live so that a value can be reflected in the attitudes and behavior in accordance with the standard expected.⁸

The term value is something abstract that can not be seen, touched, or felt and unlimited scope. Value is closely associated with

⁶ J.P. Chaplin, *Kamus Lengkap Psikologi*, (Jakarta: Rajawali press, 2011), hal. 256

⁷ Ahmad Tafsir, *Filsafat Pendidikan Islam, Integrasi Jasmani, Rohani, dan Kalbu Memanusiakan Manusia*, (Bandung: PT. Remaja Rosdakarya, 2012), hal. 229

⁸ Heni Puspitasari, "Internalisasi Nilai-Nilai Islam Dalam Pembentukan Akhlak Siswa Di Madrasah Aliyah Negeri Malang 1", Skripsi, Fakultas, Tarbiyah UIN Malang, 2009, h. 231

notions and complex human activity, so it is difficult to determine its limits, because it is abstract then the resulting assortment of understanding, including the following:

- a. Value is a device belief or feeling that is believed to be an identity which gives a special pattern on the pattern of thoughts, feelings, relationships and behavior.⁹
- b. Value is a normative pattern, which determines the desired behavior for a system that has to do with the environment without differentiating the functions of its parts.¹⁰
- c. Value is a reference and belief in determining an option.¹¹
- d. Values are empirical quality that can not be defined, but can only be experienced and understood directly.¹²
- e. Value is something that is abstract, it is ideal, not a concrete object, not a fact, not just a question of the correct one which, according to empirical evidence, but rather a matter of appreciation desired, liked and not liked.¹³

Some understanding of the value of the above can be understood that the value is an abstract, ideal, and on questions of confidence to be desired, and leave a pattern on pattern of thoughts, feelings, and behaviors. Thus, to keep track of the meaning of reality must go

⁹ Zakiyah Darajat, *Dasar-Dasar Agama Islam*, (Jakarta: Bulan Bintang, 1992) p.260

¹⁰ H.M. Arifin, *Filsafat Pendidikan Islam*, (Jakarta: Bina Aksara, 1987), p.141

¹¹ Rohmat Mulyana, *Mengartikulasikan Pendidikan Nilai*, (Bandung: Alfabeta, 2004), p.11

¹² Thoba Chatib, *Kapita Selekta Pendidikan Islam*, (Yogyakarta: Pustaka Belajar, 1996), p.61

¹³ *Ibid.*

through another form of action, behavior, mindset and attitude of a person or group of people.

Value is the general idea of the people, who spoke about what is good or bad, expected or unexpected, the value of coloring the thoughts of someone who has become one and can not be released.

Thus the value can be defined as a property contained in something to put on positions precious and honored namely that these properties make something is sought after and loved, well loved by one person or group of people, for example it is nasab for respectable people have high value, knowledge for scholars' high value and courage for the government to have the value of the beloved and so on.

So, internalization is the process of implantation on the value added to a person's soul so that the value can be embedded in a person's personality is reflected in the attitudes and behavior in their daily lives.

Internalization of religion is a process of entering religious values fully into the heart, so that the spirit and soul moves based on religious teachings. Religious internalization occurs through understanding of religious teachings as a whole, and forwarded to the

awareness of the importance of religion, and found the possibility to make it happen in real life.¹⁴

Internalizing problems this applies not only to religious education, but in all aspects of education in pre-school education, school education, college education and training others. Therefore, to the internalization process can run well need the cooperation of all parties, schools, communities, and families. And they also need to participate in making them.

2. Method and Strategy of Values Internalization

The models of these methods: Method dogmatic, deductive method and reflective methods. Corresponding to the internalization of religious values is the deductive method or reflective.¹⁵

a) Deductive Method

It comes from the truth as a theory or concept that has good values, then pulled a few examples from the daily life of society or drawn into other values are more narrow in scope.¹⁶

b) Reflective Method

This method is a combination of deductive and inductive methods. Namely teach values to the road flipping between providing general concept and then implement in practice everyday life, or of seeing the case then learn the system.

¹⁴ Muhammad Alim, *Pendidikan Agama Islam: Upaya Pembentukan Pemikiran dan Kepribadian Muslim* (Bandung: PT Remaja Rosdakarya, 2011), p. 10

¹⁵ Chabib Thoha, *Kapita Selekta Pendidikan Islam*, (Yogyakarta: Pustaka Pelajar, 1996), p. 85-86

¹⁶ *Ibid.*

Application of this method can overcome the shortcomings which sometimes deductive method is not empirical and inductive methods while overcoming the shortcomings are oriented empirical things and sometimes ignore the empirical elements.¹⁷

According to Noeng Muhadjir, models in this strategy is that the traditional strategy, the strategy of free, strategy and strategy transinternal reflective. And appropriate for the internalization of religious values is a transinternal strategy.¹⁸

Transinternal strategy is a way to teach the value by doing a transformation of values, followed by transactions and transinternalization. Stages in the use of this strategy will be explained in the next section.

3. Procedure of Values Internalization

a. Step of values transformation

At this stage, aiming to simply inform the values of the good and the bad, which is merely a verbal communication.¹⁹

The transformation of this value it is only the transfer of knowledge. The values given still on the cognitive and knowledge is possible is lost if one's memory is not strong.

b. Step of values transaction

¹⁷ *Ibid*, p.87

¹⁸ *Ibid*. p. 177

¹⁹ Muhaimin, dkk, *Paradigma Pendidikan islam : Upaya Mengefektifkan Pendidikan Agama Islam di Sekolah*, (Bandung : Remaja Rosdakarya, 2008), hal. 178

This stage which is a stage of the value of education by doing a two-way communication. In this transaction the members have the same active properties. In this stage not only presented information about the value of good and bad, but also engaged to carry out and give examples of real practice, and members were asked to provide the same response, such as accept and practice the values it.²⁰

c. Step of values transinternalization

This stage is much more than just a transaction. In this stage the appearance of the tutor in front of member is not longer a physical, but the mental attitude (personality). Likewise, it is not only the movement / physical appearance, but the mental attitude and personalities. In this transinternalization, communication is two personalities, each of which involved active.²¹

The process of transinternalisasi that range from simple to complex, starting from: Listening, activities to be willing to accept the stimulus in the form of new values; Responding, willingness to respond to the values that he has received. Giving value, so as to give a new meaning to the values that appear with the criteria values are believed to be true; Organising value, to regulate the entry into force activity rate system which he

²⁰ *Ibid.*

²¹ *Ibid*

believes to be the truth in conduct its own personality; Characteristic values, activities familiarize values are believed to be true and which has been organized so that the value is already a character, which can not be separated again from one's personality.²²

4. Urgency of Values Internalization

Religious values is a virtue that is transferred and adopted into the self. Therefore how much and how far the values of religion can influence and shape attitudes and behavior of people depends on how deep religious values internalized in him. The deeper religious values internalized in the person, the personality and religious attitudes will emerge and are formed, then the religious values will be central in addressing the value of things in life.²³

In character education, morals became the first orientation in the formation of the character. Virtually every human being has the attitude to make good behavior or vice versa. Humans have the potential from birth to choose, but to create it about to have the effect of positive character or not.²⁴

Thus, when teaching character education provided through religious aspects or based on religion, it will form a good combination

²² *Ibid.*, hal. 178-179

²³ Muhammad Alim, Pendidikan Agama Islam: Upaya Pembentukan Pemikiran dan Kepribadian Muslim (Bandung: PT Remaja Rosdakarya, 2011), hal. 10

²⁴ Dr. Zubaedi, M.Ag., M.Pd.I, Desain Pendidikan Karakter, (Jakarta : Prenada Media Grup, 2011), h.66

with no values conflicting or contradictory. This is because religion is a source of value in building character education lesson.²⁵

Thus, this Chinese Muslims in behavior will be guided by religious values and can also differentiate between good and bad, what is allowed and what not to do.

B. Islamic Religious Values

1. Definition of Islamic Religious Values

Value is the price. Something is said to be high-value goods because the goods that “the price” is high. Worth means precious. Obviously, everything is certainly valuable, because everything is precious, just that there are low there is a high price.²⁶

“Value is the principle or essence that determines the price or value and meaning to something.” In the life of a human character that determines the value of human dignity, and charity and attitudes are certain principles such as truth, goodness, faithfulness, justice, brotherhood, concern and mercy.²⁷

Value is a set of beliefs or feelings that is believed to be an identity which gives a special pattern to a pola of thought, feeling, attachment and behavior.²⁸ Thus the value is part of the human

²⁵ Kemendiknas, *Pengembangan Budaya dan Karakter Bangsa*. (Jakarta : Badan Penelitian dan Pengembangan Pusat Kurikulum, 2010), h.67

²⁶ Ahmad Tafsir, *Filsafat Pendidikan Islam, Integrasi Jasmani, Rohani, dan Kalbu Memanusiakan Manusia*, (Bandung: PT. Remaja Rosdakarya, 2012), p48.

²⁷ Abdul Aziz, *Filsafat Pendidikan Islam: Sebuah Gagasan Membangun Pendidikan Islam*, (Surabaya: eLKAF,2006), pl.102.

²⁸ Abu Ahmadi dan Noor Salimi, *Dasar-Dasar Pendidikan Agama Islam*, (Jakarta: Bumi Aksara, 2008), p 202.

potential. Value is the standard behavior, beauty, justice, and the efficiency of binding of human and duly executed and maintained.

After speaking about the notion of value, then the next, author will discuss about the religious sense. Words spoken by the Eastern religions with *religios* (Latin), *religion* (English, French, and German) and *religie* (Dutch).

Religie according to Christian poet, Saint Augustinus, come from “re dan eligare” that means “re-elect”.²⁹

In Arabic language, word of *dien* means religion. *Dien* means master, subdue, obedient, debt, reply, and habits. This understanding is also in line with the content of the religion in which there are rules which is the law that must be complied religions are concerned.³⁰

The word religious is not synonymous with the word religion, but rather the diversity. Diversity, according to Muhaimin et al, is looking into aspects in the depths of personal conscience, personal attitude is a little more mystery to others, because inhale the intimacy of the soul, a taste that covers the totality of all in the human person, and not to the aspect of formal.³¹

According to Glock & Stark cited by Muhaimin explained that:

Religion is a system of symbols, belief systems, value system and the system of institutionalized behavior, all of which are centered on issues experienced as the most ultimate meaning.

²⁹ Muhammad Alim, *Op.cit*, p. 28

³⁰ *Ibid.*

³¹ Muhaimin, *Op.cit*, p.. 288

According to Glock & Stark, there are five kinds of dimensions of diversity³², namely :

- a. Dimensions beliefs, hopes of which contain religious people cling to a particular theological view and acknowledge the truth of certain doctrines.
- b. Dimensions of religious practice, which includes the behavior of worship, obedience and the things that people do to demonstrate commitment to religion.
- c. Dimensional experience, associated with religious experiences, feelings, perceptions and sensations experienced by a person.
- d. Dimensions of religious knowledge, referring to the expectations of those who are least have some minimal knowledge of the fundamentals of faith, rites, scripture, and traditions
- e. Dimensions practice, referring to the identification of the effects of religious beliefs, practices, experiences, and knowledge of a person from day to day.

Religion is a treatise of the Allah to the Prophet as a guidance for mankind and the laws of man is perfect for use in performing procedures that real life as well as regulate the relationship and

³² *Ibid.*, hal. 293

responsibility to Allah SWT, to the community and its surrounding environment.³³

Religion as a source of value system, a manual, a guide and impetus for humans to solve problems in life as in the science of religion, political, economic, social, cultural and military, forming patterns of motivation, the purpose of life and human behavior that leads to pleasure of Allah (morals).³⁴

From the description of understanding and religious values above, it can be concluded that the religious values is a standard of behavior that binds humans. And duly executed and maintained in accordance with the Shari'a of Islam which is based on the provisions of Allah SWT.

2. Kind of Islamic Religious Values

There are some fundamental religious values to be instilled in the muslim and activities instill educational values this is precisely the core of religious education. Among the important values held by students, among others, are as follows :

a. *Aqidah* values

Aqidah etymologically means bound. Once formed into words, *Aqidah* means a firm and strong covenant, imprinted and embedded in the deepest depths. Thus *Aqidah* is a matter that

³³ Abu Ahmadi dan Noor Salimi, *Op.cit.* hal.4

³⁴ *Ibid.*

must be believed by the liver, reassuring soul, and being belief that is not mixed with hesitancy.³⁵

Furthermore, *Aqidah* should be rooted in the heart, so that in all activities undertaken by humans is intended to worship Allah and worship worth anyway. *Aqidah* is embedded in the soul of Muslim will always present itself in the eyes of Allah alone, because the behaviors are not the will of Allah will always inevitability.

The term is sometimes called monotheism *Aqidah* (tauhid). The term comes from the Arabic, tauhid which means Oneness. The term of tauhid implies the Oneness of Allah SWT. That is, the recognition that in the universe there is no god but Allah.³⁶

Soulless monotheism is the goal of Islamic education that should be instilled in muslim, according to the word of Allah :

وَإِذْ قَالَ لُقْمَنُ لِبَنِيهِ ۖ وَهُوَ يَعِظُهُ ۚ يَبْنَىٰ لَا تُشْرِكْ بِاللَّهِ إِنَّ

الشِّرْكَ لَظُلْمٌ عَظِيمٌ (١٣)

The meaning :

“And (remember) when Luqman said unto his son, when he was exhorting him: O my dear son! Ascribe no partners unto Allah.

³⁵ Muhammad Alim, *Op.cit*, hal. 124

³⁶ *Ibid.*, hal. 126

Lo! to ascribe partners (unto Him) is a tremendous wrong –“
(Qs. Luqman : 13)³⁷

b. *Syari'ah* values

In editorial terms of sharia is "the part of the water place" means a course of water, or its literal meaning is a way of life that has been determined Allah SWT., As a guide in running life in the world to get to the afterlife. The word sharia law within the meaning of Islam means the laws and rules and regulations to be obeyed Allah SWT delivered His servants. Sharia also be interpreted as a system of divine norms that govern human relationships with Allah SWT, the relationship between man and man, and the relationship between humans and nature.³⁸

The Word of Allah in QS. Al-Jatsiyah (45): 18

ثُمَّ جَعَلْنَاكَ عَلَىٰ شَرِيعَةٍ مِّنَ الْأَمْرِ فَاتَّبِعْهَا وَلَا تَتَّبِعْ أَهْوَاءَ الَّذِينَ لَا يَعْلَمُونَ (١٨)

The meaning :

“And now have We set thee (O Muhammad) on a clear road of (Our) commandment; so follow it, and follow not the whims of those who know not.” (QS. Al-Jaatsiyah : 18).³⁹

³⁷ <http://quranexplorer.com/quran/> accessed on 3rd June 2016

³⁸ Muhammad Alim, *Op.cit*, hal. 139

³⁹ ³⁹ <http://quranexplorer.com/quran/> accessed on 3rd June 2016

Rule of *syariah* governs the relationship with Allah is called *ubudiyah* or worship in a special sense. The rules of Islamic law that governs the relationship between humans and nature around called *muamalah*. So in general the scope of *syaria* covers two things namely worship and *muamalah*.

1) Worship

Worship literally means human devotion to Allah SWT, because it is driven and raised by the *Aqidah* of *tauhid*. No common worship and nothing special. Common ones are all practices that allowed Allah, while the special is what Allah has decreed will be level, procedures, and details. Regulation of worship in Islam is composed of two, there are ⁴⁰ :

- a) Five Pillars of Islam: recite the *syahadat*, pray (*sholat*), alms, fasting, and hajj.
- b) Other worship is worship related to the pillars of Islam. It is divided into two things. First, *badaniyah* worship or physical nature (purification includes ablution, bathing, tayammum, ordinances eliminate unclean water, the call to prayer, *iqamah*, prayer, handling corpses, and others). Second, *maliyah* worship (immaterial / material) as a sacrifice, *akikah*, alms, endowments, *fidyah*, grants, and others

⁴⁰ Muhammad Alim, *Op.cit*, p 143-144

Contains of worship in Islamic education is oriented towards how humans are able to meet the following things: First, establish a direct relationship with Allah SWT intact. Second, to maintain contact with fellow human beings. Third, the ability to maintain and surrendered himself. Accordingly, aspects of worship can be considered as a tool to be used by humans in order to edify and closer to Allah SWT.⁴¹

2) *Muamalah*

Definition of *muamalah* can be seen into two sides.

First, from language side, *muamalah* يعامل - معاملة

عامل which means each act, sharing, and mutual practice.

Second, in terms of understanding the term *muamalah* can be divided into two kinds, namely the notion *muamalah* in a broad sense and in a narrow sense.

In a broader sense *muamalah* is the rule (law) of Allah SWT to organize man in relation to worldly affairs in social intercourse. While in the narrow sense *muamalah* are rules that must be obeyed Allah SWT that govern the relation

⁴¹ Zukarnain, *Transformasi Nilai-Nilai Pendidikan Islam: Manajemen Berorientasi Link and Match* (Yogyakarta: Pustaka Belajar, 2008), p. 28

between human beings in relation to acquiring and developing property.⁴²

The scope *muamalah* is *adabiyah* (procedure) include consent *qobul*, pleased with each other, there is no compulsion of one of the parties, rights and obligations, honesty traders, fraud, forgery, and everything that has to do with the circulation of property in civic life. While that is *madiyah* includes buying and selling issues, liens, guarantees and dependents, to transfer a debt, lease and so on related to the economy.⁴³

c. Moral Values

In language, the definition of moral / character (*akhlak*) is taken from the Arabic language which *khuluqun*, which means temperament, character, customs, and *khalqun* meaning of events, artificial, creation. The understanding of morality is terminological, according to Imam al-Ghozali in his book *Ihya 'Ulum al-Din* stated morals is a description of behavior in life from her birth deeds with ease without requiring thought and consideration.⁴⁴

Morals is divided into two parts, namely the good morals (*akhlaqul mahmudah*) and a bad character (*akhlaqul madzmumah*). Good morals is a behavior that is based on the

⁴² Hendi Suhendi, *Fiqh Muamalah*, (Jakarta: PT.Raja Grafindo Persada, 2005), p.. 1-3

⁴³ *Ibid.*, hal. 5

⁴⁴ Muhammad Alim, *Op.cit*, p. 151

norms prevailing in Islam and is not affected by the passions that lead to misconduct. While the bad character derived from the encouragement of the passions derived from the encouragement of evil that brings us to the things that are reprehensible and harm themselves and others, such as arrogant, bad prejudice (*su'udzon*), lazy, lying, and others.

Meanwhile, according to the objects and goals, morals can be classified into three kinds, namely as follows ⁴⁵ :

- 1) Morals to Allah SWT, such as worship to Allah, dhikr, pray, trust, and *tawadhu* '(humble) to Allah SWT.
- 2) Morals to humans, including in terms of morals to the Prophet, parents, self, family, neighbors, and morals to society.
- 3) Morals to the environment, such as conscious and preserve the environment, protecting and utilizing natural, especially animal and vegetable.

Morals in man arise and grow and grow from within the soul, then spread to all movement that moves the deeds and to produce good qualities as well as stay away from all

⁴⁵ Aminuddin, *Pendidikan Agama Islam: Untuk Perguruan Tinggi Umum*, (Bogor: Ghalia Indonesia, 2005), p.153

prohibitions against bad things that brings people into error. The highest peak of achievements in human morals are as follows⁴⁶ :

- 1) *Irsyad*, namely the ability to distinguish between good and bad deeds.
- 2) *Taufiq*, namely act in accordance with the guidance of the Prophet with common sense
- 3) *Hidayah*, is fond of doing good deeds and praiseworthy deeds and avoid bad and disgraceful deeds.

⁴⁶ Zukarnain, *Op.cit*, p. 29

CHAPTER III

RESEARCH METHOD

A. Approach and Research Design

The approach that is used in this study is a qualitative approach. This means that the data collected is not the form of numbers, but the data comes from text interviews, field notes, personal documents, records memos, and other official documents. Qualitative also intended as a type of research that the findings are not obtained through statistical procedures or other forms of matter.⁴⁷ So that is the purpose of this qualitative study was to describe the empirical reality behind the phenomenon in depth, detailed and thoroughly the internalization of Islamic religious values to the Chinese Muslims in Chinese Islamic Association of Indonesia (PITI) Malang.

According to Lexy Moleong, descriptive qualitative research is “research that aims to understand the phenomenon of what is experienced by the subject of research for example behavior, perception, motivation, action.”⁴⁸

In the use of qualitative methods, the researchers used the following considerations:

1. Adjust qualitative methods more easily when faced with the reality plural

⁴⁷ Anselm Straus dan Juliet Corbin, *Dasar-dasar Penelitian Kualitatif*, (Yogyakarta: Pustaka Pelajar, 2003), hal, 4.

⁴⁸ Lexy J. Moleong, *Metodologi Penelitian Kualitatif*, (Bandung: PT Remaja Rosdakarya, 2006), Cet. XXII, hal. 6

2. This method presents the direct nature of the relationship between researcher and respondent.
3. This method is more sensitive and more able to adjust to a lot of sharpening influences together to patterns of values encountered.⁴⁹

In qualitative research, the problems brought on by researchers still tentative, so the theory used to arrange qualitative research proposal is also still provisional, and will evolve after entering the field or social context.

Researchers in this case required to be able to collect data based on what was said, felt, and done by the participants or the data source. Qualitative researchers must be "emit perspective", which means obtaining the data is not based on what is thought by researchers, but by what it is and in accordance with what is happening in the field, experienced and perceived by the participants or sources of data.⁵⁰

Data collected in the form of words, pictures, writings and interviews are then put together in the form of research results in the form of a sentence. In this case the researchers explored the problems associated with the internalization of Islamic religious values to the Chinese Muslims in Chinese Islamic Association of Indonesia (PITI) Malang.

B. Attedance of Researcher

In this study, researchers active at the same time acting as instruments to collect data in the field. While the data collection instrument other than

⁴⁹ Lexy J. Moleong, *Metodologi Penelitian Kualitatif*, (Bandung: PT Remaja Rosdakarya, 1989), hal, 9

⁵⁰ Sugiyono, *Metode Penelitian Pendidikan*, (Bandung: Alfabeta, 2010), hal, 295-296.

the researchers themselves are documents or files that can be used to strengthen the supporting data have been obtained and to support the validity of research results, but these data only serves as a supporting instrument. Therefore, the presence of researchers here used as a measure of the success of research conducted.

C. Research Location

The research location is where the study was conducted, namely in the office of PITI (Chinese Islamic Association Indonesia) Malang and house members who are usually used as a place for activities by PITI Malang. This is the complete data of research location :

- a. Secretariat of office Islamic Chinese Association of Indonesia (*Persatuan Islam Tionghoa Indonesia* (PITI)) Malang at Raya Sulfat Street Number 10, Malang City.
- b. Home of Mr. Supeno in Housing of Joyo Grand Rw 08 B 32
- c. Home of Mr. Yono at Brantas Street , Batu City.
- d. Home of Mr. Welly Waluyo in Gajayana Street Number 572 B (Infront of Madinah Bakery)

D. Data and Resource Data

The data collection technique is the most important step in the study, because the main goal of the study is to get the data. The data collection can be done in a variety of settings, a variety of sources, and a variety of ways. When seen from the data source, data collection can use primary data and secondary data.

1. Primary Data

Data obtained directly from the field or place of study, for example, interviews or observation. This data is used to find direct information about the implementation of programs and activities conducted in PITI Malang.

2. Secondary Data

Data obtained from sources other readings to support research report. For example official documents, studies, and data other. These data support the findings in the field and completeness of information for researchers. Secondary data in this study were obtained from the documents relating to the implementation of programs and activities undertaken by PITI Malang.

According to Lofland, as quoted by Lexy J. Moleong stated that the major sources of data in qualitative research is that the words and actions of those who observed or interviewed and documents or other written sources which are additional data.⁵¹

E. Technique of Collection Data

Techniques used in collecting data in the form :

1. Direct Observation

⁵¹ Lexy J. Moloeng, *Metodologi Penelitian Kualitatif*, (Bandung : Remaja Rosda Karya, 2006), hal. 112.

Observation is a technique or way of collecting data by observation of the road holding ongoing activities.⁵²

Author do observation that is participatory observation, observation of the passive object of observation without getting involved in these activities. Observations were passive participants selected by the researchers on the grounds of time constraints and the research activities carried out not just any party can be directly involved in it.

Direct observation is a way to collect data by using the eyes in observed object. This method is done through seeing and observing directly to the object under study is the process of implementation of programs and activities and as well as the activity of the members PITI Malang to these programs and activities.

2. Interview

Interview is a method of collecting data through observation by conducting debriefing conducted orally.⁵³ So this interview is a dialogue conducted by interviewers to obtain data from informants interviewed. Interviews can also be defined as the process obtains information for research purposes by way of question and answer, face to face between the interviewer and the interviewee by using a tool called an interview guide.

⁵² Nana Syaodih Sukmadinata, *Metodologi Penelitian Pendidikan*, (Bandung: PT. Remaja Rosdakarya, 2011), hal.220

⁵³ Sutrisno Hadi, *Metodologi Penelitian Research 2*, (Yogyakarta: Andi Offset, 2000), hal. 136

The goal of researchers using this method, to obtain data clearly and concretely on the process of implementation of programs and activities and the results of its implementation has been done by PITI Malang whether it can internalize religious values to the members. Interviews were conducted with those relating to the implementation of programs and activities carried PITI Malang, such as, Vice Chairman I PITI Malang, Secretary of PITI Malang, and members of PITI Malang.

Tabel 3.1

List of Interviewee

No	Interviewee	Occupation	Purpose
1.	Mr. Supeno	Vice-Chairman I of PITI Malang	To know about first and second about focus of research.
2.	Mrs. Sri Kustinah Rahayu	Secretary of PITI Malang	To know about first and second about focus of research.
3.	Mrs. Linda Nyoto	Member of PITI Malang	To know about first of focus

			of research.
4.	Mr. H. Welly Waluyo	Member of PITI Malang	To know about first of focus of research.

3. Documentation

Documentation methods that find data on things or variables such as notes, transcripts, books, and so forth. This method is a technique of collecting data by collecting and analyzing documents, both written documents and electronic images. The documents compiled chosen to suit the purpose and focus of the problem.⁵⁴

In this study, the method used to find data on the number of active members with regard to the implementation of activities, the composition of management, vision and mission of the organization, the number of Chinese Muslims converts who join, and the draft annual work program PITI Malang that researchers obtained data clearly and concretely about internalization of Islamic religious values to Chinese Muslim in Organization of Chinese Islamic Association of Indonesia (PITI) Malang.

F. Data Analysis

The processing of the data in this study is a qualitative descriptive analysis, without the use of quantitative techniques. Data analysis is the

⁵⁴ Nana Syaodih, *Op.Cit.*, hal 222

process of searching for and rearrange systematically data obtained from interviews, field notes, and documentation, by way of organizing data into units, organize into a pattern, choose what is important and that will be studied, and make conclusions so easily retrieved by oneself or others.⁵⁵

Analysis of this data is used to compile, process, and connect all the data obtained from the field so that it becomes a conclusion or theory. In the data analysis done checking data derived from interviews with the parties related to the implementation of programs and activities in the organization, such as, Vice Chairman, Secretary, and members of the PITI Malang.

Qualitative research data analysis proposed by Miles Hibermen (1984), and Sparadly (1980) is a common technique used in analyzing qualitative data obtained from the field.⁵⁶

Step of analysis used in this study include :⁵⁷

1. Data Reduction

Data reduction means summarizing, selecting subject matter, focusing on things that are important, look for themes and patterns and discard unnecessary.

2. Data Presentation

Presentation of data is done in the form of a brief description, the relationship between categories, and the like are often used in the presentation of data in qualitative research is the narrative text. Making it

⁵⁵ Suharsimi Arikunto, *Prosedur Penelitian*, ...hal.158

⁵⁶ Iskandar, *Metodologi Penelitian Pendidikan dan Sosial (Kuantitatif dan Kualitatif)*, (Jakarta : Grafindo Persada, 2008), hal. 225-226

⁵⁷ Nana Syaodah, *Op.Cit.*, hal. 225

easier to understand what is happening, to plan further work based on what has been understood.

3. Conclusion

Conclusion and describes the results of field research that has been narrated.

After all the data is collected, the next step is to explain the object of a systematic problem and provide an analysis of the object of the study. In providing an explanation of the data obtained was used qualitative descriptive method to describe the internalization of Islamic religious values to Chinese Muslim in Organization of Chinese Islamic Association of Indonesia (PITI) Malang.

G. Data Validity

To obtain the appropriate conclusions in qualitative research it must be supported by proper data anyway. In this qualitative research there are two kinds of criterion validity of the data, that are :

1. Credibility

Credibility of data intended to prove the data collected in accordance with the truth. there are several techniques to achieve credibility re: Triangulation techniques of data that checks the accuracy of data by comparing the data with other sources, checking member, the extension of the presence of researchers in the field, and checking references coverage.

The triangulation technique that is often used is the technique of triangulation of data sources, theory triangulation, triangulation method, and triangulation of researchers.

Based on the triangulation techniques, in order to check the validity of the data in the research using the technique of triangulation of data sources that have been found in the research site.

2. Tranferability

These criteria are used to maintain prudence will be the possibility of errors in collecting and interpreting the data so that the data can be justified scientifically. Mistakes are often made by the man himself mainly researchers because of limited experience, time, and knowledge. It tell how to establish that the research process can be accounted through dependability by auditor independent audit by the supervisor.

H. Research Procedure

Moleong argued that “Implementation of research there are four stages, namely: (a) the pre-field work, (b) the stage of field work, (c) the data analysis stage, (d) the stage of report writing.”⁵⁸ In this research, step of research is implemented among :

1. The pre-field work phase

Activities at this stage include the determination of focus, adjustment paradigm theory, exploratory research tool, include field observations and permit application to the subjects studied were the

⁵⁸ Lexy J. Moleong, *Metode Penelitian Kualitatif : Edisi Revisi*, (Bandung: Remaja Rosdakarya, 2012, hal.126.

PITI Organization Malang, consulting focus of research, preparation of research proposal.

2. The field work phase

Covering collect the materials related to the implementation of programs and activities in the Organization PITI Malang. The data obtained by observation, interviews and documentation by observing the implementation process of internalization of religious values and characters are formed from the implementation of the internalization of religious values to members of PITI Malang.

3. The data analysis phase

Includes analysis of data so obtained through observation, documents and interviews with members whose role aktif in programs and activities especially PITI Chairman of Malang. Then do the interpretation of the data in accordance with the context of the problems studied. then checks the validity of the data by checking the source of the data obtained and the methods of data acquisition so that the data is completely valid as a basis to give meaning and substance data that is the process of determining in understanding the context of the research that is being investigated.

4. The writing report phase

Drafting the results of all the series of data collection activities until giving meaning to data. After the consultation the results with the supervisor to get improvement suggestions for the perfection of the thesis

which then followed the guidance results with a perfect thesis writers.

The final step maintains compliance with requirements for thesis examination.



CHAPTER IV

DATA EXPOSURE AND RESEARCH FINDINGS

A. Establishment History of Chinese Islamic Association of Indonesia (Persatuan Islam Tionghoa Indonesia (PITI)) in Indonesia

Chinese Islamic Association of Indonesia, or in bahasa Indonesia is *Pembina Iman Tauhid Islam atau Persatuan Islam Tionghoa Indonesia* (PITI) was established in Jakarta, on April 14, 1961 among others by H. Abdul Karim Oei Tjeng Hien, H. Abdusomad Yap Siong and Kho A Goan Tjin who possess the aim to unite Muslim- Chinese Muslims in Indonesia in a container that can be more involved in the process of national unity Indonesia.⁵⁹

PITI is a combination of Chinese Islamic Association (PIT) led by H. Abdusomad A Siong Yap and Chinese Muslim Association (PTM) led by Kho Goan Tjin. PIT and PTM before the independence of Indonesia was first established in Medan and Bengkulu, each still localized, so that when the existence of PIT and PTM has not so perceived by the public.

Therefore, to realize the development of the Muslim brotherhood among Chinese Muslims then PIT based in Medan and PTM domiciled in

⁵⁹ Majalah Dwi Bulanan Komunitas Muslim Tionghoa : Cheng Ho, Edisi 69 (15 Agustus 2013-15 Oktober 2013), hal 12-13

Bengkulu volunteered to move to Jakarta, to join together in a container that is PITI.⁶⁰

PITI established at that time as a realistic response to the suggestion of the Chairman of the Muhammadiyah Central Executive KH Ibrahim to H. Abdul Karim Oei that to convey Islam to the Chinese people should be made by the Chinese Moslems.

In the course of its organizational history, when in an era of 1960-1970, especially after the outbreak of the Movement 30 September 1965 (G 30-S) PKI that at that time the government is promoting the development movement of national unity, "Nation and Character Building". Symbols / identity / characteristics that are considered dissociative (inhibit assimilation) such terms, language and foreign culture, especially Chinese prohibited and restricted, PITI affected are Tionghoa (Chinese) names on PITI stands.⁶¹

Based on requirements that the missionary movement to the Chinese community should not stop, then on December 15, 1972, the board of PITI, PITI stands transform into *Pembina Iman Tauhid Islam*, means Iman Tauhid Islamic Guidance. Thus, PITI has two stands the name and its logo change to be as follows.

⁶⁰ Afthonul Afif, *Identitas Tionghoa Muslim Indonesia : Pergulatan Mencari Jati Diri*, (Depok : Kepik, 2012), hal 102

⁶¹ *Ibid*, hal 103.

Picture 4.1

Logo of PITI



In the same year, DPP PITI claimed that the total number of their members reached 100,000 Chinese people. DPP PITI also believe that most Chinese people decided to convert to Islam was not imposed, but because of self-consciousness, feelings in love to Islam, and in some cases due to economic hardship.⁶²

Whatever and however the condition of the organization, PITI Chinese indispensable both Muslims and non-Muslims. For Chinese Muslims, PITI as a gathering place, to mutually strengthen the spirit by ethnicity in the running of Islam in a family environment that is still non-Muslims.

⁶² M. A. Romli, *Peranan Bangsa Tionghoa terhadap Perkembangan Islam* (Yogyakarta : Pengurus PITI Wilayah Yogyakarta, 1971), p. 9

For non-Muslim ethnic Chinese, PITI be the connector between them and the Muslims. For the government, PITI as a component of a nation that could play a strategic role as a connector between the tribe and ethnicity, as an adhesive / glue to tighten and as a knitting yarn of national unity within the framework of the Unitary Republic of Indonesia (*Negara Kesatuan Republik Indonesia*).

B. Overview of Chinese Islamic Association of Indonesia Malang

1. History of Establishment PITI Malang

Based on the data author get from the field, which is the result of an interview with Mr. Supeno as vice chairman of PITI Malang.

“PITI Malang branch establishment in advance than PITI East Java and branches of PITI others. Meanwhile, the establishment of PITI East Java as well as the establishment of a national PITI. PITI Malang establish around the 1980s.”

(Bahwa PITI Cabang Malang pendiriannya lebih dahulu dibanding PITI Jawa Timur dan cabang-cabang PITI yang lain. Sementara itu, berdirinya PITI Jawa Timur juga karena berdirinya PITI secara nasional. PITI Malang berdiri sekitar tahun 1980-an.)⁶³

The existence of PITI that progress and setbacks experienced by PITI East Java, especially PITI Malang. However, there is very encouraging that the PITI in East Java has more than 20 branches (DPD) spread over several districts and cities, among others ; PITI Surabaya, PITI Sidoarjo, PITI Bangkalan, PITI Gresik, PITI Lamongan, PITI Tuban, PITI Bojonegoro, PITI Ponorogo, PITI

⁶³ Wawancara dengan Pak Supeno, Wakil Ketua PITI Malang , 19 Mei 2016

Nganjuk, PITI Madiun, PITI Kediri, PITI Jombang, PITI Lumajang, PITI Jember, PITI Situbondo, PITI Banyuwangi, PITI Kodya Probolinggo, PITI Kab. Probolinggo, PITI Pasuruan, PITI Mojokerto.

PITI Malang establishment is based on the reality of the community (especially the Chinese community) in Malang which requires containers to move and exchange insights, experiences and together build and strengthen silaturahmi among Chinese Muslims.

In spite of everything that exists, Chinese Muslims hold a meeting to set up branches PITI in Malang with the Islamic community aims to reach a future of tolerance and maintain kinship with one another. For that formed PITI, namely as a community-owned institution that is independent and non-profit.

With the support of various parties, PITI is an organization of public confidence and presence of Chinese Muslims expected to increase the confidence of the wider community. Other than that, PITI is also supposed to be a solution to many problems, especially related to Islamic religious education, more specifically, about guidance of *tauhid* to Chinese Muslims.

2. Vision and Mission PITI Malang

Vision of PITI is to realize Islam as *Rahmatan Lil A'lamin* (Islam as blessing to the universe). While the mission is to unite Muslims PITI Malang Chinese with Indonesian Muslims, Chinese

Muslims with Chinese non-Muslims, and ethnic Chinese with Muslims in Indonesia.⁶⁴

3. Basic Values that Underlying The Establishment of PITI Malang

As part of the society, the existence of PITI Malang is not yet well known by the public. Demi upholds the mission and vision of the organization, PITI has a value that is so inherent within him. Among these values are⁶⁵ :

a. Islamic Values

In the midst of society, PITI considered by the wider community of three things namely Islam, Chinese and Indonesian. Values of Islam as a great religious and one among the major religions in the world, has its own characteristics. Characteristic of it moving in the faith, legislation and public institutions.

Here PITI hold the mandate as a builder of Islamic monotheism. The Islamic values are moving deeper, but still are manifested in external behavior, attitude, thinking and acting for the outside world. Islamic values is able to communicate in the scope of intra and interpersonal PITI members.

b. Chinese Values

In the development of the organization, PITI is not free and will be closely linked with the psychological and

⁶⁴ Majalah Dwi Bulanan Komunitas Muslim Tionghoa : Cheng Hoo, edisi

⁶⁵ Wawancara dengan wakil ketua PITI I Bapak Supeno pada tanggal 5 Mei, 2016

sociological Chinese culture. It is a culture in its own world. Chinese world complement and must not conflict with the Islamic world. both should be complementary. Moreover, when viewed in terms of historical and sociological, the two must work together in terms of its membership with the society tionghoa in Indonesia (although not Muslim). Both PITI and ethnic Chinese in Indonesia respectively should not be exclusive.

Islamic values and the value of Chinese must refer to each other, match each other, support each other toward a new understanding for Muslims tionghoa. Generally, for the Chinese community as a whole, to live in Indonesia have so much understanding, religion, culture and customs and it should be in tandem with each other.

c. National Values

Indonesia clearly reflected the face of a mixture or combination of elements in the form of a variety of this nation. In addition consists of various tribes, customs, religion and class in this country, geographically and sociologically Indonesia is located in Southeast Asia, at a center of the nation state, political, ideological and cultural very diverse.

d. Integrity Values

The true meaning of integration is becoming one though each deputy is still strong trademark. A feeling of unity arises from the differences contained therein. Analogy emblem of our country (motto), culturally diverse, despite their different but united. Although this expression is a symbol (the united opposition), its meaning is very directional and right, without integration there will be no nation Indonesia.

If the PITI want to integrate itself, it can not escape the PITI integral unification between the diversity of Indonesia. Furthermore, without the value of diversity, the existence PITI will not be harmonious. These values can be overlapped Islamic values, tionghoa values and national values should be integrated with one another.

The combination of these values is like a beautiful flower garden, a variety of plant species can grow lush and beautiful on this earth. PITI, as a community organization, had to move from one pole to the other pole, embracing the other, to adjust to the wider community. As mentioned previously, PITI must work together and achieve harmonization with the values that have been mentioned and described above.

4. Purpose of PITI Malang

In its development, PITI many aided and abetted by the Muslims of the various components. Nevertheless, management of PITI, both at

national and regional levels and branches. PITI remain independent and not affiliated with any political group, based on the Statutes and Rules of Organization (*Anggaran Dasar dan Anggaran Rumah Tangga*), PITI has main idea from *Pancasila* and the purpose, among others⁶⁶:

- a. Foster the realization of the whole man, the creature who is faithful and devoted to Allah SWT.
- b. Fostering unity and integrity of the Republic of Indonesia.
- c. Promoting the establishment of the welfare and happiness of life physically and spiritually blessed by Allah SWT.

5. Organizational Structure of PITI Malang

As an institution, of course PITI Malang has an organizational structure.

“The organizational structure of PITI Malang consists of the Chairman as supreme leader, deputy chief executive activities coordinator, secretary and treasurer of the institute, and four divisions, the Division of Education, Division of *Da'wah*, Division of Women, and the Division of Social.”

(Struktur PITI Malang terdiri dari Ketua Umum sebagai pimpinan tertinggi, wakil ketua sebagai koordinator pelaksana kegiatan, sekretaris dan bendahara lembaga, beberapa Kepala Bidang Pendidikan, Kepala Bidang Dakwah, Kepala Bidang Kewanitaan, dan Kepala Bidang Sosial.)⁶⁷

duties of the chairman and each board responsible to the agency, while the system works is determined through a working meeting,

⁶⁶ *Ibid*

⁶⁷ *Ibid.*

which at one time required evaluation, the chairman assisted by other officials held a working ratings agency. To support the effectiveness of the program is done, PITI almost every single month to coordinate with the members framed in familiar activities called for their routine monthly one.

Furthermore, in order to expand relations with outsiders, PITI Malang always cooperated well with inter-member, inter-branch PITI, with government agencies, industry, private sector *and Organisasi Masyarakat* (Public Organization), or *Lembaga Swadaya Masyarakat* (Non Governmental Organization). Some Islamic Community Organisations who have worked with PITI in various forms of activities are, Nahdlatul Ulama, Muhammadiyah, MUI (*Majelis Ulama Indonesia*), LP (*Lembaga Permasyarakatan*), Media Ummat, MUI Malang and others.

In recent years, PITI Malang like losing a bit of passion to implement various programs. Chairman PITI Malang who also once served as mayor of PITI Malang Malang making the activity a little to be number two. however the core committee PITI Malang can still run the program of work and activities of Malang with the maximum power of PITI.

The structure of the core committee PITI Malang in 2012-2017 are as follows ⁶⁸ :

⁶⁸ *Ibid.*

- a. Chairman : Mochammad Anton (Goei Hing An)
- b. Vice of Chairman I : dr. Tandia Sugiarto
- c. Vice of ChairmanII : Supeno
- d. General Secretary : H. Zamroni Sofyan
- e. Secretary I : Bambang Harian
- f. Secretary II : Kustinah Sri Rahayu
- g. Treasure I : Hj. Aminah
- h. Treasure II : Megga Aussie

Translation of the task of the board PITI Malang can be explained by each task, which is as follows :

- a. Chairman

Main Duties of the Chairman is to plan, organize, supervise and evaluate the whole process of educational organizations including administrative aspects, namely :

- 1) Lead Management the Division of Education
- 2) Lead Management the Division of *Dakwah*
- 3) Lead Management the Division of Women
- 4) Lead Management the Division of Social
- 5) Accountable for their work to the supervisor in accordance with applicable regulations.

- b. Vice of Charman

The main duty of the vice of chairman are as follows :

- 1) To assist the smooth running of the implementation of the programs.
- 2) Helping oversee the smooth running of the programs.
- 3) Helping to evaluate the results of activities of the institution.
- 4) Carry out other duties assigned by the chairman (according to pre-defined fields)

c. Secretary

The main duty of secretary are as follows :

- 1) Carry out and keep track of program activities.
- 2) Maintain, remove and inventory documents of the institution.
- 3) Taking care of reports and correspondence institution.
- 4) Carry out the tasks assigned by the chairman.

d. Treasure

The main duty of treasure are as follows :

- 1) Assist the chairman in the institution's financial transactions.
- 2) Create reports kuangan transactions in and out of institutions.
- 3) Looking for a breakthrough fundraising.
- 4) Creating a financial report activities of the institution.

e. Division of Education

The main duty of the head and members of the education sector are as follow :

- 1) Schedule a coaching education program.
- 2) Helping organize educational activities is learning Arabic and Mandarin.
- 3) Initiate educational activities that are more useful and needed by members.

f. Division of *Da'wah*

The main duty of the head and members of the *da'wah* sector are as follow :

- 1) Set up a schedule for their routine activities.
- 2) Supervise the implementation of the recitation event or other Islamic activities.
- 3) Seek out and take care of the performers in the recitation event or other activity.

g. Division of Women

The main duty of the head and members of the women sector are as follow :

- 1) Schedule a special teaching activities of women members.
- 2) Set the *arisan*.
- 3) Coordinate the female members.

h. Division of Social

The main duty of the head and members of the social sector are as follow:

- 1) Assist the development and cooperation between elements of society
- 2) Assist organisasai implementation of activities that include activities relating to the external environment.
- 3) Helping the community in activities to increase faith and devotion to Allah swt
- 4) Represents the head of the institution attended the invitation of Foreign Agencies.
- 5) Carry out other duties assigned by the chairman.

6. Members of PITI Malang

Number of members PITI Malang decreased approximately the last few years. Accoding to. Kustinah Sri Rahayu or commonly called by Mrs. Yayuk, as the secretary of PITI Malang, there are several factors that cause the number of members of PITI Malang can be much reduced one by one.

“Many members who moved out of town and died, while the new members who sign PITI not so much. Total members PITI 2016 recorded the '50s, though that is really active in the management of only about 20 people. Background members PITI is a businessman or entrepreneur. PITI members are people with an economic level that can be considered middle or upper middle. Busy each member making a member into a semi-active in the activities undertaken by PITI Malang.”

(Banyak anggota yang pindah keluar kota dan meninggal dunia, sementara anggota baru yang masuk PITI tidak

begitu banyak. Total anggota PITI tahun 2016 tercatat 50an orang, meskipun yang benar-benar aktif dalam kepengurusan hanya sekitar 20 orang saja. Latar belakang para anggota PITI adalah pebisnis atau wiraswasta. Anggota PITI adalah masyarakat dengan tingkat ekonomi yang dapat dikategorikan menengah dan atau menengah ke atas. Kesibukan masing-masing anggota menjadikan anggota menjadi semi-aktif dalam kegiatan-kegiatan yang dilaksanakan oleh PITI Malang.)⁶⁹

However, usually members of PITI Malang still manifest presence is not in physical form but in the form of matter. They are without doubt and thinking organizations usually give accounts for organizational cash of PITI Malang.

Membership PITI Malang is unconditional and it is usually spread through fellow chinese. Members of PITI Malang, the majority of the Chinese are not pure, but the chinese are already doing acculturation, which means do marriage with parts other than the Chinese people.

Some members of the PITI Malang is the Chinese people convert to Islam (*mualaf*). The chinese non-Muslims have appealed to PITI to Islamize them. After that, PITI help convert to Islam is to take care of the file and the administration to MUI (Majelis Ulama Indonesia) in Malang to get a certificate of conversion to Islam.

Become converts to the Chinese people is not easy to live. When guidance to Islam has come to their hearts, but there is no support in fact precisely the challenges and insults from those closest to the

⁶⁹ Wawancara dengan Bu Yayuk, selaku Sekretaris PITI Malang, pada 17 Mei 2016

family and closest colleagues because of different religious backgrounds.

Therefore, it converts this requires a more moral support that belief which has grown in the liver does not easily fade due to pressure and resistance. With the PITI, converts this tionghoa will feel memeliki brother and tribesmen so do not feel alone and isolated.

Motif of the Chinese people embraced Islam in fact vary, but can be categorized into two: marriage and guidance. Marriage is the reason mayorias that makes Chinese people embraced Islam. The Chinese were originally Christian, Buddhist or Confucian family is usually required by potential mates Muslims to follow their faith. Furthermore, the guidance is coming langsug instructions from God. The chinese with knowledge and intelligence they usually realize that Islam is the perfect religion that could encompass all the problems that exist in the world and will save on here after. Nevertheless, converts it does not feel forced to convert to Islam, they even have the passion to learn and explore in detail and a comprehensive Islamic so can be practiced in everyday life.⁷⁰

Besides converting, there are members of PITI Malang is a chinese and has become msulim since birth. They usually are the descendants of the Chinese people who are married to non-tionghoa, mostly married a Javanese.

⁷⁰ Wawancara dengan Bu Linda Nyoto, seorang mualaf di PITI Malang, pada 15 Mei 2016.

Whether or Muslim converts born, the members PITI still feel proud of their race and also the blood tionghoa Islamic faith into their beliefs. Therefore, the members of this PITI always presenting the values of the Islamic religion in themselves as well as with the family environment and surrounding communities despite different beliefs held.

7. Activity Programs of PITI Malang

Honestly recognized by the Board PITI Malang that until now, the Islamic religion does not / has not been attractive for the Chinese community, as a result of the political legacy of divide et impera Dutch which gives low position of Muslims, separating ethnic Chinese with the native population through different social status; positioning of Chinese Muslims to be "indigenous (*pribumi*)".

To facilitate this problem, Program PITI outline is conveying the propagation of Islam, especially the Chinese community with guidance in the form of guidance to facilitate them in carrying out Islamic law in family environment that is still non-Muslims and preparation mingle with Muslims in your neighborhood and work as well defense / protection of those who converted to Islam because, for a while troubled with their families and communities.

Thus, in accordance with the vision and mission as well as its work program, PITI as an organization preaching religious social national scale serves as a haven, a place to meet to study religion and

way of worship as well as a shared experience for the Chinese people both pliers are interested and want to convert to Islam and that The new converts to Islam.

The general program described as follows PITI Malang⁷¹ :

- a. Expand Islam to every citizen (especially from ethnic Chinese) who voluntarily want to convert to Islam.
- b. Deepening the understanding of Islam to members
- c. Providing education, teaching of Islamic religious affairs in accordance with the urgency.
- d. Nurture and guide the members in carrying out obligations under berislam.
- e. Organize sermons (*tabligh*), lectures (*pengajian*), courses, meetings and family visits.
- f. Assist the government in the implementation of mental development.
- g. Fostering cooperation with other propaganda organizations in the implementation of propaganda and education.
- h. Organize or help efforts for public welfare, such as clinics, hospitals, and other efforts that can help members in particular and the public in general.

From the variety of programs at the top, PITI Malang realize them into various activities as follows:

⁷¹ Majalah Bulanan Silaturrahim PITI, “*Peranan PITI Dalam Integritas Bangsa*” (Surabaya: PITI, 2002), h. 35

- a. Lectures and regular monthly meetings
- b. Lectures and monthly social gathering for members PITI Women
- c. Cheap Bazar
- d. Making Calendar
- e. Benefit Orphans
- f. Safari Ramadhan with open and tarawih together in members' homes.
- g. Gathering Periodic Elements Cross (Institutions Corporate, Government, Private or Personal inter-Member)
- h. Cooperation with the Prison Women Kebonsari, Kacuk, Malang.
- i. Coaching Skill
- j. Incidental activities.

Table List 4.1

Activities Development of Chinese Muslims in PITI Malang

No	Implementation	Kinds of Activity	Time	Explanation
1	Periodic Meeting (Rapat Bulanan)	Istighoshah, lecture and periodic evaluation of	Last week in every month	Followed by all members

		organizational		
2	Reiodic Lecture (Pengajian Bulanan)	Arisan and lecture with special themes about women (muslimah).	Second week in every month	Followed by all female members of PITI Malang.
3	Cheap Bazar	Collection of used goods is still feasible to be used are then sold at a cheap price.	Once in a year	Cooperation conducted by Malang city government (Pemkot Malang).
4	Safari Ramadhan	Home visits to member's house with the objective to <i>iftar</i> and <i>tarawih</i>	Always in Ramadhan month.	Followed by all members.

		together.		
5	Dakwah to Woman Jail	Visits and sharing religious knowledge with women prisoners.	Insidental	Cooperation conducted by PITI Malang with Prison of Women in Kebonsari, Kacuk, Malang.

CHAPTER V

DISCUSSION

In Chapter IV, researchers have presented data findings during the research carried out, so that in chapter V of researchers will present these data in accordance with the analytical techniques that have been selected by the researchers is a qualitative descriptive analysis (exposure) by analyzing data obtained from interviews, the observation , as well as the results of documentation for researchers conduct research in PITI Malang.

The data obtained and presented by researchers will be analyzed according to the results of research which refers to some problem formulation has been selected by the researchers. The data that the authors present the results of interviews with Second Deputy Chair, Secretary II, and some Members PITI Malang. In accordance with the formulation of the problem and research objectives, then in this presentation the author will classify it into two parts, as follows:

A. Internalizing of Islamic Religious Values to Chinese Muslim in PITI Malang

Religious values were implanted and grown about Islamic religious values to Chinese Muslim in PITI Malang, as follow as :

a. *Aqidah* values

Aqidah should be rooted in the heart, so that in all activities undertaken by humans is intended to worship Allah and worship worth anyway. *Aqidah* is embedded in the soul of Muslim will always present itself in the eyes of Allah alone, because the behaviors are not the will of Allah will always inevitability.

Has a strong *Aqidah* for muslim tionghoa is an important thing., because there are so many people around them who has diffrent faith. Sometimes PITI Malang get invitation to celebrate the holy day fom fellow or family who have different religion. Need to make muslim tionghoa understand respect to other religion must not to follow the way non-muslim's pray. But, it is okay to come to fulfill the invitation as long as they dont invite to do the way non-muslim's pray.

b. *Syariah* Values

Syariah law within the meaning of Islam means the laws and rules and regulations to be obeyed Allah SWT delivered His servants. *Syariah* also be interpreted as a system of divine norms that govern human relationships with Allah SWT, the relationship between man and man, and the relationship between humans and nature.

Syariah consist of twon namely ibadah and *muamalah*. Member of PITI Malang who majority are bussinesman really need knowledge of *muamalah* so that the way they work is far away from riba' or something forbidden. And then, mualaf of chinnese muslim who want to study deeper about Islam, for example how to recite and hoe to

practice *salah*. PITI Malang usually open the way for *mualaf* to meet *ustadz* who has capable to teach them exactly. Unfortunately, there is no guidance program for *mualaf* who handle directly by PITI Malang. It is because there is no human resource from PITI Malang as a teacher that want dedicate it yet.

b. Moral Values

Morals is a behavior that is based on the norms prevailing in Islam and is not affected by the passions that lead to misconduct. While the bad character derived from the encouragement of the passions derived from the encouragement of evil that brings us to the things that are reprehensible and harm themselves.

So many program of PITI Malang that internalize about moral values. For example, cheap bazaar, visits to prisons women, and compensation for orphans. It is because program that connect directly to other people.

PITI Malang more concern to give example the way to make other live easier. And also, the majority source that PITI Malang has is material,. Member of PITI Malang has applicated many moral values, such as loving each other, caring each other, kind hearted, and friendly. Morals in man arise and grow and grow from within the soul, then spread to all movement that moves the deeds and to produce good qualities of behavior.

Generally, image from Chinese Muslim in PITI Malang is so different with Chinese people. Chinese Muslim in PITI more welcome to other people despite they are muslim or non-muslim. They understand that do good deeds is the way to all people is reflected from true muslim.

PITI Malang is an organization which exists since a long time and has been running the right program and activities such sedemnikian in order to instill religious values of Islam to its members. Islamic religious values instilled through three stages, namely :

a. Step of values transformation

At this stage, aiming to simply inform the values of the good and the bad, which is merely a verbal communication.⁷² And, in this stage, PITI Malang undertake the provision of information in the form of religious values of Islam. Things are good and bad in accordance with Islamic law. Party of PITI doing these activities through regular study program is conducted once a month. Besides delivering religious knowledge, this study could also be used as a place for discussion about religion or the problems being experienced by the members.

PITI stands for the name of Pembina Iman Tauhid Islam, one of the challenges the Chinese Muslims is to keep *Aqidah* / monotheism.

⁷² Muhaimin, dkk, *Paradigma Pendidikan islam : Upaya Mengefektifkan Pendidikan Agama Islam di Sekolah*, (Bandung : Remaja Rosdakarya, 2008), hal. 178

This is motivated because the environment is still a non-Muslim. Therefore, recitals held PITI often themed to give information on how to behave with non-Muslims. The values of tolerance and respect, without having to participate so that it can damage the inner monotheism.

This lecture (*pengajian*) is programmed into two, namely the lecture for all members and lecture for women-members. It is intended that the knowledge gained in more detail. Moreover, many women's issues both in the association and households are still not properly understood by the members of the PITI

Picture 5. 1

Lecture (*Pengajian*) for Women Member of PITI Malang



b. Step of values transaction

This stage which is a stage of the value of education by doing a two-way communication. This stage which is a stage of the value of

education by doing a two-way communication such as accept and practice the values it.⁷³ Two way communication and muliti way communication of PITI Malang's members are implemented In social media whatsapp, PITI has to be a place where a group exchanging news and exchange information.

Program of PITI Malang supporting this stage is a skill development program ever taught between members, which makes recycled craft. This is the solution of problems mothers PITI household members who have a lot of free time daily. Although this program does not continue on a regular scale, but this program to instill moral values are not wasting time

c. Step of values transinternalization

In this transinternalization, communication is two personalities, each of which involved active.⁷⁴ The important thing is not longer a physical, but a mental attitude or personality.. This stage can be started from the simple to the most complex.

Some programs such as PITI cheap bazaar, visits to prisons women, and compensation for orphans can be categorized in this stage. The program contains the values of sharia and morals. This program teaches members about the value of caring sesamadan friends with fellow Muslims. Value sharia serves to govern human behavior

⁷³ *Ibid.*

⁷⁴ *Ibid*

in order to be obedient servants and obedient to Allah SWT. While moral values serves to facilitate relationships between living things.

Picture 5.2

Visit to Prisons Women



Internalization is not something that is easy and instant things, requiring a lengthy process that can be understood and applied in everyday life. Internalization religious values of Islam must be done for life. PITI Malang with distinctive characteristics, namely the members coming from the Chinese Muslims try to internalize religious values of Islam by way of blending between Chinese Muslims and non-Muslim Chinese and also between Chinese Muslims with non-Muslim Chinese.

It is intended that this tionghoa Muslims feel that Islam is the best of both manual and faith inherent in the liver despite different social conditions will not hinder the Chinese Muslims to worship Allah and do good to fellow human on earth.

B. Supporting and Inhibiting Factors in Process of Internalization of Islamic Religious Values to Chinese Muslim in PITI Malang

Almost every organization has advantages and disadvantages in carrying out its duties and functions, as well as with organizations PITI Malang. PITI Malang as a religious organization that is directly in contact with the public have an inhibiting factor and supporting factors.

1. Supporting Factors

Factors supporting the acquired PITI Malang to run the organization and realization of programs and activities are as follows as :

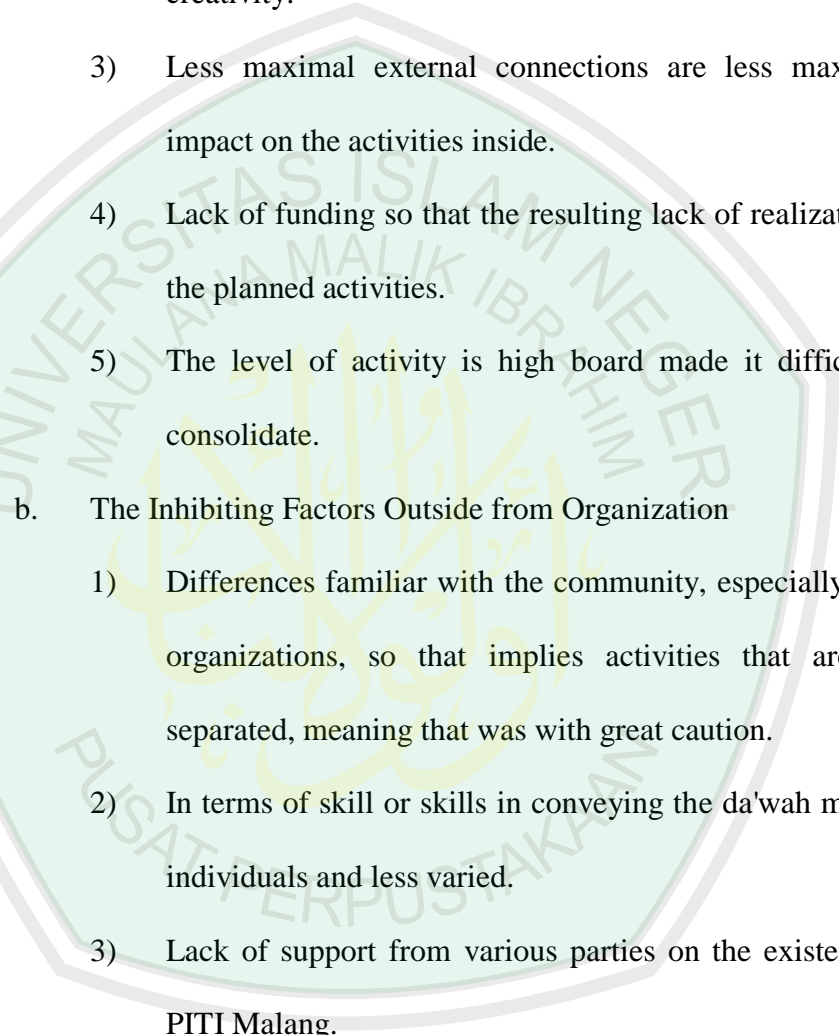
- a. There is still an attitude of loyalty administrators who have high dedication the duties and functions as a board and the mandate.
- b. Their great support by the Chinese Muslim community and sympathizers PITI.

2. Inhibiting Factors

In general, inhibiting factors that emerge in PITI Malang is caused by two things, the inhibiting factor in the organization and inhibiting factors outside the organization.

a. The Inhibiting Factor in The Organization

- 1) Lack of consolidation and communication for the board and its members, resulting in Malang PITI difficulties in carrying out the activities and often met overlapping activities.

- 
- 2) Lack of quality management PITI Malang organizing committee which resulted in the administration and documentation of less neat and the resulting poverty of creativity.
 - 3) Less maximal external connections are less maximum impact on the activities inside.
 - 4) Lack of funding so that the resulting lack of realization of the planned activities.
 - 5) The level of activity is high board made it difficult to consolidate.
- b. The Inhibiting Factors Outside from Organization
- 1) Differences familiar with the community, especially other organizations, so that implies activities that are less separated, meaning that was with great caution.
 - 2) In terms of skill or skills in conveying the da'wah more to individuals and less varied.
 - 3) Lack of support from various parties on the existence of PITI Malang.

Know and identify them so is important because it can make a foundation step forward for a better organization and smoothly. The smoothness of an activity is determined by the power factor, cost, amenities and appliances needed. An attempt will be a success when the addition is

supported by skilled personnel is also provided enough costs, facilities and equipment necessary equipment.

Inhibiting factors of PITI Malang here have is a factor within the organization and outside the organization. Factor of the lack of consolidation, poor management and the funding shortfall to some extent will affect the application and implementation of a policy. So that what has been planned and determined can not be executed properly.

Average factor outside of differences in ideology with the community, especially other organizations, so that implies activities that are less separated, meaning that was with great caution, in terms of skill or skills in conveying the da'wah more with the individual, lack of support from various parties on the existence of PITI Malang. So this makes the heavy duty PITI Malang in order to provide propaganda among ethnic Chinese in the middle of the difference.

But the most important thing that PITI Malang has the potential driving force in implementing the policy applied is still their loyalty towards the organization committee, their great support by the Chinese Muslim community and sympathizers PITI.

So that although the number of inhibiting factors from both inside and outside the DPD PITI still able to maintain its existence because it is due to the needs of propaganda against Muslim Chinese in order to provide guidance, assistance in order to learn and practice the teachings of Islam as well as to provide a defense and protection against them both in a family

environment and community circles with regard to the displacement conviction



CHAPTER VI

CONCLUSION

A. Conclusion

Based on the discussion of theoretical and empirical research data on the results of the internalization of Islamic religious values to Chinese Muslim in PITI Malang, the authors can provide the following conclusion.

1. Internalization process of *Aqidah*, *Syariah* and *Moral* values to Chinese Muslim in Chinese Islamic Association of Indonesia (Persatuan Islam Tionghoa Indonesia) in Malang

The internalization process *Aqidah* as the provision of information through a study program also practice directly undertaken by members PITI Malang. The condition of the Chinese Muslims surrounded by non-Muslims makes prone to distortion *Aqidah*. therefore, PITI Malang impose limits to deal with non-Muslims, especially when the celebration of other religions.

Cultivate *Aqidah* which began with the provision of knowledge, appreciation (internalization), habituation and practice of Islamic values.

The process of internalization of *syariah* for member of PITI Malang is not only through the provision of material, but it is very important to be able to practice the religion of the material they have

learned in everyday life, especially habituation to worship Allah and also when doing work experience as a businessman.

PITI Malang more concern to give example the way to make other live easier. And also, the majority source that PITI Malang has is material,. Member of PITI Malang has applicated many moral values, such as loving each other, caring each other, kind hearted, and friendly. Morals in man arise and grow and grow from within the soul, then spread to all movement that moves the deeds and to produce good qualities of behavior.

2. The Supporting and Inhibiting Factors in Process of Internalization of Islamic Religious Values to Chinese Muslim in Chinese Islamic Associaton of Indonesia (Persatuan Islam Tionghoa Indonesia) in Malang.

The most important thing that become supporting factors of PITI Malang that PITI Malang has the potential driving force in implementing the policy applied is still their loyalty towards the organization committee, their great support by the Chinese Muslim community and sympathizers of PITI

Then, inhibiting factors of PITI Malang here have factor within the organization and outside the organization. Factor of the lack of consolidation, poor management and the funding shortfall to some extent will affect the application and implementation of a policy. So

that what has been planned and determined can not be executed properly.

So that although the number of inhibiting factors from both inside and outside the DPD PITI still able to maintain its existence because it is due to the needs of propaganda against Muslim Chinese in order to provide guidance, assistance in order to learn and practice the teachings of Islam.

B. Suggestion

Persatuan Islam Tionghoa Indonesia (PITI) is organization that concern care about the existence of Chinese Muslim people around the Indonesia. In English, it means Chinese Islamic Assosiation of Indonesia. PITI is organization that trying to cover all of heterogeneous in Chinese Muslim people that caused by differences of hometown, culture, economic statues, and the other field.

In Indonesia, people tionghoa very influential in the history, politics, economics and religion. Ancient Chinese people in Indonesia seen as someone else on earth like Indonesia, among others, lack of recognition of the role they have to do in order Islamisation Nusantara (especially Java). In fact, Chinese people do a significant role in the process of Islamisation in Java. With the Chinese Islamic Association of Indonesia (PITI), Muslims as well as converts tionghoa can be formed friendships, learning as well as to strengthen Islamic family environment as well as in the social environment and they also feel safe because the protection of PITI.

Religious guidance is help provided to others who are experiencing difficulties in an environment of spiritual life, the person is not able to solve their own problems. Islamic religious guidance is directed not just a religious support for people who have long converted to Islam, but to people who are new to Islam is often called converts.

And to understand the values of Islam, people certainly need education in the sense of knowing the values of the Islamic religion. So education is a major factor in understanding the meaning of the religion. After knowing the meaning of the values of the Islamic religion is required in the formation of the human person. Planting these values also in order to reap success in life (*hasanah*) in the world for the students who will then be able to produce (*hasanah*) in the Hereafter.

1. In addressing their inactivity lack of members, it should PITI Malang create a program that makes the administrators feel the responsibility and play an active role. Existing programs in PITI Malang felt only make the members do not play an active role, but only as recipients of information only. Furthermore, the program should also invite the youth of Muslim Chinese so that administrators of PITI Malang can re-generation.
2. Development of an Islamic character on converts should be done in a more komprehensif and programmed. It is intended that the new converts who become members of the PITI Malang no trouble to learn more about Islam. In this program, the course is required human

resources able to build converts them if they are in PITI Malang is still not available, they may request assistance to the Indonesian Ulama Council (MUI) Malang or PITI East Java to transfer or send people who are able to develop new Muslims in order learn Islam more deeply.

3. Although the internalization of Islamic values in PITI Malang already begun to take shape, the administrators and members should always carry out the activities that have been diprogramkan a continuously so that the values that have been instilled will not be lost and practiced in everyday life.

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Attachment



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6	13 Juni 2016	ACC	6.

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Sifat : Penting
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Hal : Izin Penelitian

26 April 2016

Kepada
Yth. PITI (Persatuan Islam Tionghoa Indonesia) Malang
di
Malang

Assalamu'alaikum Wr. Wb.

Dengan hormat, dalam rangka menyelesaikan tugas akhir berupa penyusunan skripsi mahasiswa Fakultas Ilmu Tarbiyah dan Keguruan (FITK) Universitas Islam Negeri Maulana Malik Ibrahim Malang, kami mohon dengan hormat agar mahasiswa berikut:

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diberi izin untuk melakukan penelitian di lembaga/instansi yang menjadi wewenang Bapak/Ibu.

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DEWAN PIMPINAN DAERAH
PEMBINA IMAN TAUHID ISLAM (PITI)

d/h PERSATUAN ISLAM TIONGHOA INDONESIA
MALANG RAYA

Sekretariat : Jl. Raya Sulfat No. 10 Kota Malang, Telp./ Fa. 0341-418569

SURAT KETERANGAN

Assalamu'alaikum wa rohmatullahi wa barokatuh.

Berdasarkan surat dari Fakultas Ilmu Tarbiyah Dan Keguruan nomor Un.3.1?TL.00.1/1312/2016 tentang permohonan izin Penelitian di organisasi "Persatuan Islam Tionghoa Indonesia" (PITI) Malang ,dalam rangka tugas akhir berupa penyusunan skripsi bagi Mahasiswa Fakultas Ilmu Tarbiyah dan Keguruan Universitas Islam Negeri Maulana Malik Ibrahim Malang , kami beritahukan bahwa Mahasiswa berikut ini

N a m a : Wulan Caturrochmy
N I M : 12110083
Jurusan : Pendidikan Agama Islam (PAI)
Semester-Tahun Akademi : Genap – 2015 / 2016
Judul Skripsi : Values of Character Education in United of Muslim Tionghoa Indonesia in Malang

Telah kami terima dan telah melaksanakan tugasnya sesuai dengan yang diharapkan.
Apabila penelitian masih dianggap belum cukup kami siap membantu sebatas kemampuan kami.

Demikian surat keterangan ini kami buat untuk dipergunakan seperlunya.
Tidak lupa kami mohon ma'af bila dalam layanan kami terdapat kekurangan
Akhir kata billahi fissabilil haq, assalamu'alaikum wa rohmatullahi wa barokatuh.

Malang, 12 J u n i 2016

Persatuan Islam Tionghoa Indonesia (PITI) Malang




H. M. Muhammad Anton
Ketua Umum

CURRICULUM VITAE



A. Writer Information

Name : Wulan Caturochmy
NIM : 12110083
Faculty : Tarbiyah and Teacher Training Faculty
Department : Islamic Education
Place, Date of Birth : Madiun, 14 October 1994
Home Address : RT 3 RW 1, Ds. Kaliabu,
Kec. Mejayan, Kab. Madiun
Address in Malang : Jln. Simoang Sunan Kalijaga III Blok B2 No. 31-
32
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Parents : Bapak Sutrisno, S.Pd / Ibu Pudjiati, S.Pd
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B. Formal Education History

Year 1998 - 1999 TK Dharma Wanita Bancong
Year 2000 - 2006 SDN Kaliabu 02
Year 2006 - 2009 SMPN 1 Mejayan
Year 2009 - 2012 SMAN 2 Mejayan

C. Non Formal Education History

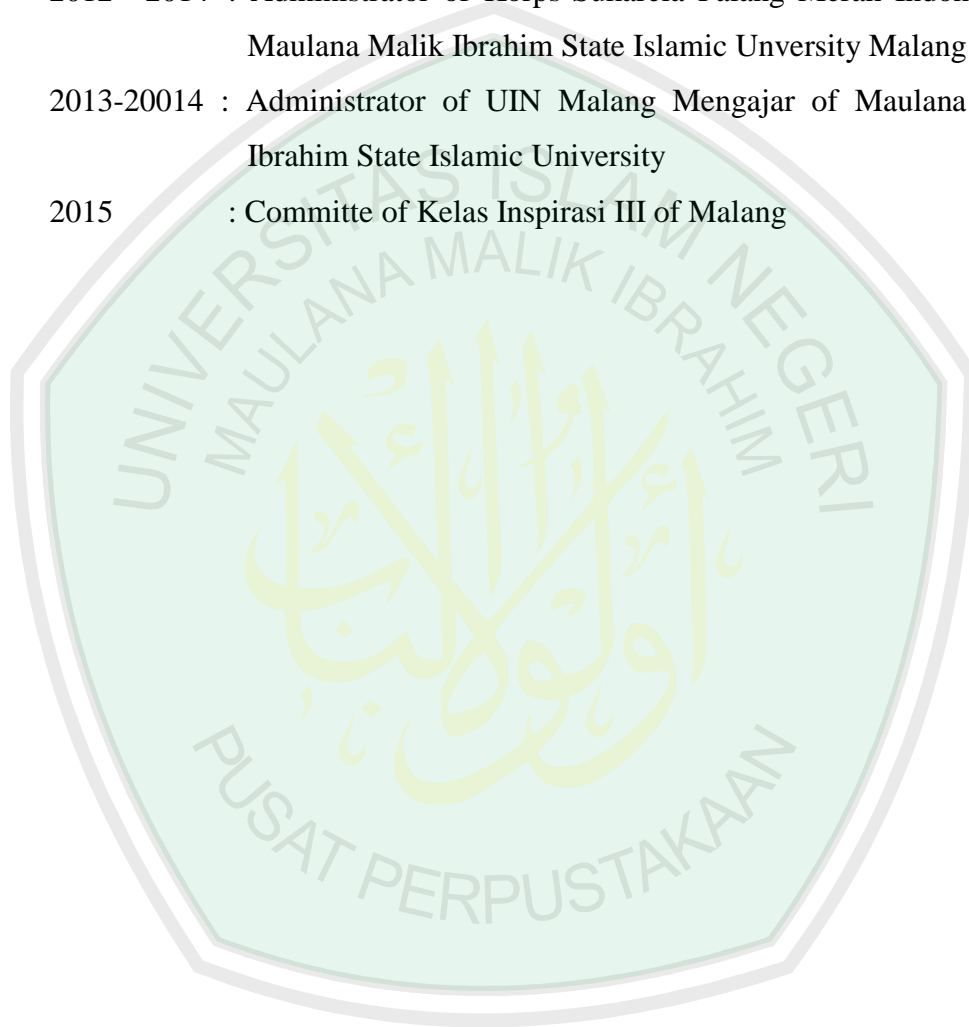
2012 – 2013 : Ma'had Sunan Ampel Al 'Ali (MSAA) of Maulana Malik Ibrahim State Islamic University Malang

D. Organization Experience

2012 – 2014 : Administrator of Korps-Sukarela Palang Merah Indonesia of Maulana Malik Ibrahim State Islamic University Malang

2013-20014 : Administrator of UIN Malang Mengajar of Maulana Malik Ibrahim State Islamic University

2015 : Committe of Kelas Inspirasi III of Malang



PICTURE OF OBSERVATION



Office of PITI Malang



Picture of interview (with Mrs. Linda Nyoto and Mr. Welly)



Lecture (*Pengajian*) for Women member of PITI Malang



Periodic Meeting (*rapat bulanan*)

Safari Ramadhan (iftar and tarawih together)



Visit to Prison Women



QUESTION LIST OF INTERVIEW

A. Interview wit Mr. Supeno as vice-charirman of PITI Malang

No	Focus of Research	Question
1.	How is the internalization of Islamic religious values to Chinese Muslims in Chinese Islamic assosiation of Indonesia (PITI) Malang?	<p>1. Bagaimana sejarah terbentuknya PITI Malang?</p> <p>2. Apa yang menjadi latar belakang terbentuknya PITI Malang?</p> <p>3. Bagaimana cara penentuan anggota dari PITI Malang?</p> <p>4. Apa saja program kerja PITI Malang?</p> <p>5. Apa saja kegiatan PITI Malang?</p> <p>6. Bagaimana struktur organisasi di PITI Malang?</p> <p>7. Apakah ada nilai-nilai yang ditumbuhkan dalam PITI Malang?</p>

		8. Bagaimana cara memupuk nilai-nilai tersebut?
2	What are the supporting and inhibiting factors in the internalization of Islamic religious values to Chinese Muslim in ChineseIslamic Assosiation of Indonesia (PITI) Malang?	<p>1. Berapa jumlah anggota PITI ? apakah semuanya aktif?</p> <p>2. Apa yang menjadi faktor pendukung bergeraknya PITI Malang?</p> <p>3. Apa yang menjadi faktor penghambat bergeraknya PITI Malang?</p> <p>4. Bagaimana cara menyikap faktor pendukung dan faktor penghambat tersebut?</p>

B. Interview with Mrs. Yayuk as Secretary of PITI Malang

No	Focus of Research	Question
1.	How is the internalization of	1. Apa saja program kerja

	Islamic religious values to Chinese Muslims in Chinese Islamic association of Indonesia (PITI) Malang?	<p>PITI Malang?</p> <p>2. Apa saja kegiatan PITI Malang?</p> <p>3. Bagaimana struktur organisasi di PITI Malang?</p>
2	What are the supporting and inhibiting factors in the internalization of Islamic religious values to Chinese Muslim in Chinese Islamic Association of Indonesia (PITI) Malang?	<p>1. Berapa jumlah anggota PITI ? apakah semuanya aktif?</p> <p>2. Apa yang menjadi faktor pendukung bergeraknya PITI Malang?</p> <p>3. Apa yang menjadi faktor penghambat bergeraknya PITI Malang?</p>

C. Interview with Mrs Linda Nyoto as mualaf member

No	Focus of Research	Question
1.	How is the internalization of Islamic religious values to Chinese Muslims in Chinese	<p>1. Apa yang menjadi latar belakang hingga akhirnya memetutskan memeluk</p>

	Islamic association of Indonesia (PITI) Malang?	<p>Islam?</p> <p>2. Perbedaan apa yang dirasakan oleh seorang Tionghoa ketika telah menjadi Muslim dan sebelum menjadi Muslim?</p> <p>3. Apakah ada suatu hambatan ketika menjadi mualaf? Kalau ada, bagaimana solusinya?</p> <p>4. Darimana awalnya mengetahui tentang organisasi PITI Malang?</p> <p>5. Bagaimana peran PITI Malang terhadap anggota yang baru memeluk Islam?</p>
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D. Interview with Mr. Welly Waluyo as mualaf memeber

No	Focus of Research	Question
1.	How is the internalization of Islamic religious values to Chinese Muslims in Chinese	<p>1. Apa yang menjadi latar belakang hingga akhirnya memetutskan memeluk</p>

	<p>Islamic association of</p> <p>Indonesia (PITI) Malang?</p>	<p>Islam?</p> <p>2. Perbedaan apa yang dirasakan oleh seorang Tionghoa ketika telah menjadi Muslim dan sebelum menjadi Muslim?</p> <p>3. Apakah ada suatu hambatan ketika menjadi mualaf? Kalau ada, bagaimana solusinya?</p> <p>4. Darimana awalnya mengetahui tentang organisasi PITI Malang?</p> <p>5. Bagaimana peran PITI Malang terhadap anggota yang baru memeluk Islam?</p>
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THE STRUCTURE OF THE CORE COMMITTEE

PITI MALANG IN 2012-2017

Chairman : Mochammad Anton (Goei Hing

An)

Vice of Chairman I : dr. Tandia Sugiarto

Vice of ChairmanII : Supeno

General Secretary : H. Zamroni Sofyan

Secretary I : Bambang Harian

Secretary II : Kustinah Sri Rahayu

Treasure I : Hj. Aminah

Treasure II : Megga Aussie