

THE ROLE OF CHINESE IN COMING OF ISLAM TO INDONESIA: TEACHING MATERIALS DEVELOPMENT BASED ON MULTICULTURALISM

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ABSTRACT

The aim of this research was to describe the role of Chinese in coming of Islam to Indonesia in XV-XVI century and developed it into a history teaching materials based on multiculturalism. It was a library research with historical approach. Data that were obtained from various sources analyzed by qualitatively descriptive into teaching materials integrated into curriculum. The results showed that there were some historical facts, strengthen the role of Chinese in the coming of Islam to Indonesia in the XV-XVI centuries. The study compiled into teaching materials that can be integrated into curriculum 2013 on Indonesian History subjects for high school class X. Developed teaching materials can disseminated multiculturalism values in students to realize a harmonious society.

Keywords: Chinese, coming of Islam, history teaching materials, history learning, multiculturalism.

ABSTRAK

Penelitian ini bertujuan mendeskripsikan peran Tionghoa dalam masuknya Islam ke Indonesia pada abad XV-XVI dan mengembangkannya menjadi bahan ajar sejarah berbasis multikulturalisme. Penelitian ini merupakan penelitian kepustakaan dengan pendekatan historis. Data yang diperoleh dari berbagai sumber dianalisis secara kualitatif deskriptif menjadi bahan ajar untuk diintegrasikan ke dalam kurikulum. Hasil penelitian menunjukkan bahwa terdapat berbagai fakta sejarah yang menguatkan peran Tionghoa dalam masuknya Islam ke Indonesia pada abad XV-XVI. Kajian tersebut disusun menjadi bahan ajar yang dapat diintegrasikan ke dalam Kurikulum 2013 pada mata pelajaran Sejarah Indonesia untuk SMA kelas X. Bahan ajar sejarah yang dikembangkan dapat menyemai nilai multikulturalisme dalam diri siswa untuk mewujudkan masyarakat yang harmonis.

Kata kunci: Tionghoa, masuknya Islam, bahan ajar sejarah, pembelajaran sejarah, multikulturalisme.

INTRODUCTION

Chinese migration to the archipelago began in the ninth century, during the Tang Dynasty, with the purpose of trading and seek a new life. Allegedly these migrants came from Yunnan in China's southwest. Yunnan was provenance of Malays pre-historic transmigration that divided into *Proto Malayan tribes* and *Neo Malayan tribes*, developed into the tribes in the archipelago. This means that there is a tangle of cognation between Chinese with largely tribes in Indonesia. Therefore, where tribes that can be categorized indigenous and pure-blooded were very vague and unscientific (Setiono, 2008:17).

Chinese existence for centuries had been coloring life's harmony in archipelago. Setiono (2008: 41) says the Chinese has been product of history. The number of people reached tens of millions, not included the ancestry, result of interbreeding. The existence of Chinese society with their culture encourages acculturation. Thus the Chinese equal to tribes or other ethnic groups in Indonesia who contribute to build this country. It is appropriate if the Chinese have same opportunities to be revealed their roles in history.

Historical facts show that Chinese migration flows took effect for the development of several religions in Indonesia. In the first period, they brought original religion of Confucius and Buddha. Later in the period of XV-XVI centuries, Chinese migrants began to bring Islam that spread to Java. Even earlier, in the thirteenth century, there had been Chinese Muslims settlements in the archipelago. Data mention at the Emperor Yonghui of the Tang Dynasty (651 AD), Islam had been spread in China (Setiono, 2008: 25).

Islam first emerged and evolved in Mecca and Medina, Arabian around the VII century. This religion brought by Prophet Muhammad that was descendant of the Quraish tribe. After Prophet Muhammad, Islam's leadership alternately was in the hands of Khulafaur Rasyidin, the four successor caliph of the Prophet, there were Abu Bakar, Umar bin al-Khattab, Utsman bin Affan, and Ali bin

Abi Talib. Islamic religion grew and expanded continuously under the Bani Umayyad, Bani Abbasids, and Cordoba. The territory expanded from Spain, Morocco, to India (Soekmono, 1973: 12-21).

Islam was based on the Quran and the Sunnah that examined into Fiqh. The Faqih (faqih experts) encouraging the emergence of group or sect. Soekmono (1973: 25) describes four famous sects. Hanafi with the imam of Abu Hanifa (699-767) grown in Turkey, India, and southern China. Maliki with the imam Malik ibn Anas (713-795) in the North African region. Shafi with the imam Muhammad ibn Idris As-Shafi'i (767-820), that covered Hadramaut (South Yemen), Egypt, Malabar beaches and Coromandel (India), and Indonesia areas. Hanbali with the imam Ahmad ibn Hanbal (807-855) especially in Central Arabia.

Islam started to come into Java around the XIV century that was generally based on Indian and Arabic theories. Soekmono (1973: 7, 42-43) explains that legacy of Islam contained many elements of Gujarat (western India). Discovery of Arabic tombstone containing death of Fatima bint Maimun in Leran, Gresik and tombs in the king Samudera Pasai's tomb showed a resemblance to the tomb in Gujarat. While the Arabic theory was based on the sect that evolved in Indonesia, namely Shafi instead Hanafi. However, according to Al Qurtuby (2003: 224), the development of new Shafi occurred in XVIII-XIX century, but Islam had developed in Java long before it.

In addition to these two theories, there is another theory that shows the Chinese role in the coming and development of Islam in Java. Sumanto Al Qurtuby (2003) provides strong evidence on the emergence of Sino-Javanese Muslim Culture. Another fact was the arrival of Admiral Zheng He or Eunuch San Bao from Yunnan Province to Java. He was an Islam devout follower from Hui. From the five major tribes in China, namely the Han, Manchu, Mongol, Hui, and Tibet, Islam widely embraced by Hui. Many Muslims were included in voyage (Kong,

2013: 37). So the arrival to archipelago was also possible to bring the influence of Islam.

Slamet Muljana (1968) in his book *Runtuhnya Kerajaan Hindu-Jawa dan Timbulnya Negara-negara Islam di Nusantara* mention that mostly Walisanga are a Chinese descent. This controversial book ever was banned by the Attorney General, but the Chinese influence in the spread of Islam in Java did have strong historical evidences. De Graaf and Pigeaud (1997) in their book *Cina Muslim di Jawa Abad XV dan XVI: Antara Historisitas dan Mitos* reinforces Muljana Slamet's opinion. Both refer to Parlindungan's (1964) writing entitled *Tuanku Rao* that contained Poortman's research about Chinese-language primary sources from Sam Poo Kong temple Semarang.

In reality, history learning in school also emphasize two general theory, Islam came from Gujarat, India, or directly from Arab precisely Hadramaut, South Yemen. After that the role of Arab scholars or Java is more highlighted. Chinese role in the coming and development of Islam in Indonesia is never touched. Whereas the evidences of this theory commonly found and has long been studied by many experts. Islamic era relics that contain Chinese elements until now still can be found.

Recognition of the role of Chinese need to be given to support the formation of national character through history learning. History is not only mastery of knowledge, but also learn lessons from past events. So history learning can generate awareness of unity, fraternity and solidarity to unite the nation faced disintegration threat. History learning is full of morals teachings and useful wisdom in resolving multidimensional crisis in daily life (Aman, 2011: 31-32, 35).

Reality that Indonesia is multicultural nation can't be denied. History learning has a role in growing multiculturalism. According to Tilaar (2004: 82) multiculturalism derived from word multi and cultural, so multiculturalism means the diversity of culture. Plural implies manifold and there is acknowledgment of it with

political implications, social, and economic. It should be accepted if it is proved the spread of Islam in Indonesia can't be separated from the role of Chinese. The problem is this thought been silenced by the new order regime for political reasons.

Now in the reform era, these ideas should be reexamined and introduced through history teaching materials in school. Therefore, this study will describe the role of Chinese in the coming of Islam to Indonesia in the XV-XVI centuries and developed it into teaching materials that can be integrated into curriculum 2013 on Indonesian History subject for high school class X. The developed teaching materials can disseminate multiculturalism value in students to realize a harmonious society.

RESEARCH METHOD

This research was a library research with a historical approach to describe the Chinese role in the coming of Islam to Indonesia in the XV-XVI centuries. Furthermore, the data developed as teaching materials that could be integrated into curriculum 2013 on Indonesian History subject in high school class X. Teaching materials development based on the history of multiculturalism was done in qualitative descriptive by emphasizing a variety of information on the problems studied and prioritize processes and meanings (Sutopo 2006: 40).

Collecting data using literature techniques. Primary sources used was Poortman's research manuscript about Chinese-language primary sources from Sam Poo Kong temple Semarang in the book *Tuanku Rao* written by Parlindungan (1964) and reissued by LKiS in 2007. It supported by secondary sources such as books and documents. The books used had a relation to Chinese influence in the coming and development of Islam in Java. The documents used was curriculum 2013 for Indonesian History subject on high school level.

Data analysis included searching and collecting resources from the private books collection, library, or purchasing.

Read and recorded the data obtained that were relevant to the research topic by using historical analysis technique that prioritizes the interpretation sharpness. As an analytical tool used theoretical review to analyze socio-cultural context and the use of multidimensional approach (Kartodirdjo, 1992: 2). After the stage, it compiled into teaching materials and analysis of the importance of disseminating of multiculturalism value.

RESULT AND DISCUSSION

The Chinese Role in the Coming of Islam to Indonesia

The era of Tang Dynasty and Song Dynasty in the seventh century was believed to be beginning of Islam into China. Islam got big attention during Ming dynasty around the XIV century. Evidence about this even down to Indonesia. In 1953, the Jakarta National Museum showed off a porcelain bowl and plate with Arabic writing on it that turned out to be a relic of the Ming Dynasty, brought to archipelago around the year 1456 to 1478 (Kong, 2013: 51). It was once again reinforces the belief that Chinese had a role in the spread of Islam in Java, that had been started since the XV century or the 1400s.

The influence of shipping and trade relations between archipelago and China in the spread of Islam could not be separated from the role of Admiral Zheng He. Zheng He's fleet became a symbol of the Ming Dynasty triumph that was first sailed in Pacific and Indian Ocean in 1405 and periodically continued until year 1433. Zheng He's expedition recorded nearly a century earlier than Columbus' voyage that started in 1492 and Vasco da Gama in 1497 (Kong, 2013:5).

Zheng He (Ma He) came from Yunnan Province, known as Eunuch San Bao from Hui who embraced Islam. His father named Ma Hazhi (Haji Ma), his father and grandfather had fulfill the fifth pillar of Islam. Zheng He served the Emperor Yong Le of Ming Dynasty. Around the beginning of the fifteenth century, Emperor Yong Le instructed to do voyages to Western Ocean to promote friendship and

keep the peace. Zheng He was ordered to lead the voyage as an admiral. Not a few of Muslims who had been invited by Zheng He in his voyages, such as Wang Jinghong, Hou Xian, Ma Huan, Guo Chongli, Hasan, Sha'ban, and Pu Rihe (Kong, 2013: 37).

According to Kong (2013: 61), on Zheng He's seven-time voyages recorded his fleet each visited to Sumatra, and six times to Java. Setiono (2008: 45) explained in 1405, Zheng He layover in Samudera Pasai to meet Sultan Zainal Abidin Shah Bahian to open political and trade relations. In 1407, Zheng He also layover at Palembang and formed the first Chinese Muslim community in the archipelago. So the Chinese people existed long before Cheng Ho arrived. Zheng He's seven-time voyages could be seen in the Tain Ling Fei Ying Zhi Ji inscriptions (Notes on the efficacy of the Sacred Goddess) built by Zheng He in Changle, Fujian Province (Hokkien).

In the "Malay Annals of Semarang and Cirebon (MASC)", De Graaf and Pigeaud (1997: xxii) mention that the history of Chinese Muslims in Java began in the XV-XVI century with arrival of Zheng He's fleet. Zheng He helped in spreading Islam among Chinese Malay. In 1419, Zheng He appointed Hajj Bong Tak Keng in Campa to set Hanafi Chinese Muslim communities in Southeast Asia. Next Hajj Gan Eng Cu was assigned to take care of people of Chinese Muslims in Philippines and had also sent to Tuban to oversee the Chinese Muslim communities in Java. The arrival of Zheng He encouraged more Chinese people embraced Islam (Tan, 2010: 276)

Kong (1999: 24) gives confidence that before the XIII century, there were already Chinese Muslims in Indonesia. Far in the half of the ninth century, when the rebel army with leader Huang Chao occupied Guangzhou, Chinese Muslims and Arab and Persian merchants in large amounts from Guangzhou flocked to flee to Palembang and Sriwijaya. The number of Chinese Muslim communities gradually decreased. It caused the breakup between

Java and China due to deterioration of the Ming Dynasty (Parlindungan, 2007: 667).

De Graaf and Pigeaud (1997: 81) also gives explanation that Hanafi sect is always associated with first-generation Chinese immigrant (from Yunnan and Swatow) that was the Hui. The arrival of the next generation Chinese (majority were Han's people from Fujian or Hokkien) wasn't a propagator of Islam. So the sect's transition from Hanafi which had decreasing effect to Shafi would be very possible to occur. The transition's reason was quite strong even though the history hadn't been able to clearly reveal the process that was still fraught of interpretation

Associated to the sect's transition also could not be separated from the role of *Walisanga* or nine preachers who actually lived during different era. Slamet Muljana (2005) in his book entitled *Runtuhnya Kerajaan Hindu-Jawa dan Timbulnya Negara-Negara Islam di Nusantara* (first published in 1968) revealed the controversial things about *Walisanga* existence. Slamet Muljana mention that some of *Walisanga* suspected of Chinese descent. One was the Sunan Ampel Surabaya named Bong Swie Hoo.

In line with Slamet Muljana, Sectiono (2008: 47) mentions Bong Swie Hoo was the grandson of Hajj Bong Tak Keng, Campa's ruler appointed by Zheng He. Sunan Ampel married to Nyi Gede Manila, son of Gan Eng Cu. De Graaf and Pigeaud (1997: 183-184) describes Sunan Ampel initially adhered to Hanafi sect, but in the middle of the fifteenth century, Sunan Ampel started paying attention to Shafi's development. The reason was for having broken off social and cultural relations with Hanafi Muslims in China due to the decline of the Ming Dynasty. Since it, Sunan Ampel focused on non-Chinese Muslim community in East Java.

Sunan Ampel wanted to build a Java Muslim community to replace the community deterioration of Chinese Muslim of Hanafi sect. Tan (2010: 325-326) further reveal that these plans actualized when Jin Bun alias Raden Patah succeeded in establishing the Demak Kingdom in

1479 that became the first Islamic kingdom in Java. Majapahit kingdom then suffered a setback. Sunan Ampel managed to become basic founder of Islam development in Java, although unfortunately he wasn't gotten a long life to see his dreams came true.

Tan (2010: 339) explained the nine trustees who had Chinese origins or Sino-Javanese based on Slamet Muljana's cross checking on *Babad Tanah Jawi* records, *Serat Kanda*, and *Malay Annals of Semarang and Cirebon* (MASC), as follows: (1) Sunan Ampel-Raden Rahmat alias Bong Swie Hoo, founder of Shafi's Java Muslim community Shafi sect; (2) Sunan Bonang-Raden Makhdum Ibrahim alias Bong Tak Ang, son of Sunan Ampel; (3) Sunan Drajad-Raden Qosim alias Bong Tak Keng, Sunan Bonang's brother; (4) Sunan Giri-Raden Paku (possibly non-Chinese although since childhood he treated by Sunan Ampel); (5) Sunan Kalijaga-Raden Said alias Gan Si Cang, a Chinese captain, son of Gan Eng Cu, leader of the Chinese Muslim community in Philippines. Sunan Kalijaga are art and culture lovers as a means of spreading of Islam. The famous Gamelan orchestra was created by him for use in Demak mosque he built; (6) Sunan Kudus-Jafar Sadik, scholars from Arab, Islamic reformer in the Demak Sultanate, driving change from the Hanafi sect became Shafi; (7) Sunan Muria-Raden Umar Said, son of Sunan Kalijaga (the Chinese name was unknown, most likely were not given a Chinese name because of his father, Sunan Kalijaga applied cultural and society life of Java so much); (8) Sunan Gunung Jati-Syarif Hidayatullah / Faletehan alias Du Anbo or Toh A Bo, founder of Cirebon Sultanate; (9) Raden Patah alias Jin Bun, the founder of the Demak Sultanate (Sunan Kota).

Seven of the nine trustees, except Sunan Giri and Sunan Kudus, allegedly had their origin from Sino-Javanese. Interestingly, Sunan Kudus on Parlindungan (2007: 661) was named as Ja Tik Su or Zha Dexu. Regarding the status of Raden Patah also a bit confusing. In some lists, the name Raden Patah weren't included,

and he was not given Sunan's title as others. Nevertheless, there was also trying to give him title as Sunan City (Tan, 2010: 340). While Maulana Malik Ibrahim or Sunan Gresik even included in the *Walisanga* list although he wasn't live in the early period when the board of trustees were just beginning to form. Maulana Malik Ibrahim allegedly came from Gujarat or the Middle East.

Based on Tan's explanation (2010: 344-345) could be concluded that the Chinese role in the coming of Islam into Indonesia was divided into two periods. The Zheng He's expedition was the first period of Islam coming, brought by Chinese Hanafi. They were not a religious teacher or preacher, but diplomats and merchants. The spread of Islamic influence was limited to Hoakio society (Chinese immigrants). The emergence of *Walisanga* preachers that had their origins from Sino-Javanese could be termed as the second generation. They no longer adhere to Hanafi sect but began to join in Shafi that was more compatible and appreciating the spirit of Javanese Muslim culture that could not be separated from the roots of local traditions (Al Qurtuby, 2003: 196).

Sect's transition (*intiqal al-mahzab*) was a natural thing happened when it's no longer able to answer the problems and needs of community. The belief that Shafi was more in line with the conditions and social relations of Javanese society encouraged *Walisanga* and the subsequent Islamic preachers to know more about the Javanese culture. This was a marker that separated between Chinese Muslim community of Hanafi sect and Sino-Javanese Muslim community of *Shafi* sect (Tan, 2010: 346). This new community encourage to the birth of cross culture that Al Qurtuby (2003: 177) referred as Sino-Javanese Muslim Culture.

The coming of Chinese influence caused Chinese-Javanese cross culture. Lombard (2005: 261) explains that the Chinese introduced various types of plants, such as *kucai*, *lokio*, radishes, *pecai*, *caisim*, *kailan*, grass jelly, until longan and lychee fruit. Groceries and spices that in-

troduced such as bean sprouts, tofu, taoco, noodles, soy sauce, fennel, and other flavorings. It encouraged the emergence of currently familiar foods in many people, such as meatballs, noodle, *miehun*, capcay, spring rolls, bakpia, dumplings and many more.

Furthermore, Lombard suspect the influence of Chinese to Java via Campa. This allegation appeared from the mosque's tiered roof like Meru that reminiscent to Zhenhailou structure in Canton that was used as an observation post. According to Al Qurtuby (2003: 178), Lombard's information in line with Pandeglang headman's word, a Tubagus that were still descendants of the Sultan of Banten. Terraced roof shape (Masjid Banten with five stacks and Demak Mosque with three stacks) is a Chinese influence.

Banten Great Mosque was built by Chinese architects named Cek Ban Cut in 1620 (Setiono, 2008: 61). He made the minarets look like a pagoda. Besides it, Maulana Hasanuddin, King Banten, was once married to a Chinese princess. Al Qurtuby (2003: 194) also mentioned when the VOC was under Cornelis de Houtman landed for the first time in Banten, it had found the existence of Chinese Muslim people. This Chinese Muslims were referred as *Cina cukuran* (Geschoren Chinezen).

Including the existence of *bedug* and *kentongan* in the mosque. *Bedug* was inspired from a drum in temples. Some decorative motifs on ancient mosques was identical with Chinese characteristics. Traces of Chinese architectural influences on the local religious buildings that Zheng He was visited is still look apparent, like a terraced roof, pagoda-shaped tower, angle curves roof and wood carved. Middle Eastern-style dome just didn't seem at early period mosques.

Al Qurtuby (2003: 189-193) believes that some ancient temples at first might be a mosque built by the Chinese Muslim communities in the XV-XVI centuries. One of them was Soeh Pang Boen Gie Soe temple or *Talang* temple in Cirebon. Initially it was a mosque built by Chinese

Muslims around 1428. The name 'Talang' came from the word Toa Lang, that mean a great person or honorable Your Worship. It refers to Sam Po Toa Lang or Sam Po Tay Jin or Sam Po Thay Kam (three great warriors), there were Cheng Ho, Kung Wu Ping, and Fa Hien (Al Qurtuby, 2003: 187-188).

Furthermore, Setiono (2008: 50) told about Cirebon Sultanate founded in 1552 by Hajj Tan Eng Hoat alias Maulana Ifdil Hanafi with Sunan Gunung Jati (Syarif Hidayatullah or Faletahan) alias Toh A Bo. In 1553, Sunan Gunung Jati married to Ong Tien (Tan Hong Tien Nio), Hajj Tan Eng Hoat's daughter. Bride procession ceremony was led by Tam Sam Tjay alias Muhammad Sjafei titled Tumenggung Arya Dipawiracula. Tan Sam Tjay became a confidant in Cirebon Sultanate later.

He was Tan Sam Tjay who founded *Talang* mosque that later turned into a temple. *Talang* temple construction is similar in form that found in Demak Mosque. temple's direction is also facing the Qiblah, there are wells and padasan, Chinese-style calligraphy, the pulpit, and the protrudes prayer leader's place. Hajj Tan Eng Hoat and Tan Sam Tjay contributed in the spread of Islam to the East Priangan and Garut (Setiono, 2008: 51).

Similarly, in Semarang, in honor of Zheng He, built Sam Poo Kong Temple (Gedong Batu). This temple was initially a mosque. This temple was built in a cave that was once the Wang Jinghong (Ong King Hong) and his followers lived. In the fifth expedition, Wang Jinghong, Zheng He's main assistant was ill and took a rest in a cave in area Simongan area, Semarang. After recovering, Wang Jinghong and some of his assistant wanted to live there. Zheng He supplied them a small ship and gave advice to spread Islam religion. (Setiono, 2008: 35-36).

Sam Poo Kong Temple is also an important source of Chinese role in the spread of Islam and the establishment of the first Islamic Sultanate in Java (Demak). In 1928, for excuse to quell communist resistance (ISDV and Sarikat

Islam Merah were headquartered in Semarang), Resident Poortman raided this temple. He found three wagons containing various notes in Chinese language. The notes that had been saved during the year 400-500 told the Chinese role in the spread of Islam and the establishment of the Demak kingdom with the first king Raden Patah alias Jin Bun (Muljana, 2005: xix; Setiono, 2008: 46).

Several other temples that was once allegedly a mosque is Ancol Temple Jakarta or Nyai Ronggeng Temple, Sam Poo Kong temple Tuban, and Mbah Ratu temple Surabaya (Al Qurtuby, 2003: 190-193; Tan, 2010: 315-316). In addition to the former mosque which is now the temple, there are also other historical traces in tombs of Zheng He's crewmembers in Java. These tombs are still frequented by Muslims and non-Muslims either purely for pilgrimage or seek blessings (*ngalap berkah*).

Setiono (2008: 46) explains that Sino-Javanese Muslim Culture also appear in the wall of Demak Great Mosque (Glagah Wangi mosque), several other mosques, until the Sunan Bonang's tomb in Tuban and Sunan Gunung Jati in Cirebon. Many Chinese ornaments porcelain plate found from the Ming Dynasty, antique urns, ancient *gentong* and others. *Gentong* Kong, a gift from Goddess Kiem or Princess Campa (a Chinese) can be found in the museum of the Demak Great Mosque. Goddess Kiem was a daughter of Chinese merchant named Ban Hong that was married to Brawijaya V, the last king of Majapahit, and gave birth to Raden Patah (Jin Bun), the first king of Demak.

On the *mihrab* in the Demak Great Mosque there are turtle ornaments shows the founding of mosque in 1401 Caka (head=1, foot=4, weight=0, tail=1) or candrasengkala *Sarira Sunyi Kiblati Gusti* (1479 M). Al Qurtuby (2003: 182) and Setiono (2008: 47) explain the use of turtles, an animal in Chinese mythology, has many meanings. In local tradition interpreted as prudence when entering the sacred mosque, while in Chinese tradition, turtle became a longevity symbol. Other

interpretation said the turtle became a Ming Dynasty victory symbol beated the previous regime. By the same analogy, it can be interpreted as a victory of Demak over Majapahit in 1478. This interpretation is very likely considering the construction of the Great Mosque of Demak in line with the Java-China romantic relations era, especially the Ming Dynasty.

Al Qurtuby (2003: 180) also commented on the phenomenon of *saka tatal* that makes Demak Mosque very famous. *Saka tatal* is only one of the four pillars that didn't made from intact wood beams but from pieces of wood that stacked and tied together accurately. In the oral tradition, *saka tatal* created by Sunan Kalijaga with his magic that only took one night. While other pillars presented by Sunan Ampel, Sunan Bonang and Sunan Gunung Jati. Forming of block pieces into *saka tatal* similar to the grafting technique of jung ship's masts from China. Setiono (2008: 47) saw the figure of Sunan Kalijaga allegedly a Chinese named Gan Si Cang, son of Gan Eng Cu, who were experts in shipping and previously was a Chinese boat captain.

The form of Sino-Javanese Muslim Culture besides on the mosque, ancient tombs, until the Chinese involvement in establishment of new kingdom centers (Islam) in Java were also present in culture that has been so attached now. Koko shirt belonged to Muslims men have same models with cheongsam collar worn by Chinese men. Muslim Kebaya models that is closed wasn't much different from *kebaya encim*, Crossbreed-Chinese-women owned.

Eid tradition also revealed the existence of Chinese elements. Eating together with the main menu of rhombus curry while celebrating Eid is so identical to the Java Muslim community. The philosophy is same as Chinese community that gathering and eating with family becomes the essence of the various celebrations. When the Lunar New Year, especially on the closing night of Lunar New Year (*Cap Go Meh*), the whole family gathered to eat together. Interestingly specifically in Indo-

nesia, *Cap Go Meh* celebration is so similar to Eid, that is eating traditional foods such as *Cap Go Meh* rice cake that is not in other countries including China.

Eid is also celebrated by sharing and giving money to children. Even today, many people aren't clumsy to call it *angpao* (Chinese term for a red envelope filled with money that usually shared at Lunar New Year). New clothes during Eid also has the same meaning as the Lunar new clothes. Back to purity, back to fitrah. and Eid is also celebrated with firecrackers since the fasting month until the evening takbir reverberate.

For the Javanese *Abangan*, rituals of honoring ancestors still alive by adopting prayers according to Islam teachings. Whether through the tradition of *Selamatan*, *Kenduri*, until pilgrimage to the sacred tombs. Honor to ancestors had always alive by Chinese people as a form of devotion to parents. Kong (1999: 30) also explained the contribution of Chinese Muslims in the context of Sino-Javanese Muslim Culture through the Islamic works. Identity of Sino-Javanese Muslim Culture needs to be realized as a means of social integration.

Teaching Materials Development

In Curriculum 2013, history learning is designed to equip students with skills and history's thinking ways, make awareness to develop the nationality values, develop inspiration, and linking local events with national events in a series of Indonesian history (Kemendikbud, 2016: 2). Curriculum development and teaching materials need to be adapted to students needs. So the development of knowledge and skills aspects are more appropriate for History subjects (specialization), while materials development that is full of values is more appropriate to Indonesian History subject (required).

Idea that the Chinese role in nation history movement needs to take a place in learning at schools was based on the spirit of *Bhinneka Tunggal Ika* (unity in diversity) that become the nation's watchword. The way is incorporate these materials into

national curriculum in Indonesian History subjects through teaching materials development. Kartodirdjo in Mulyana and Darmiasti (2009: 5) explains that history must be objective and able to accommodate a variety of forces that affect society development. For that, the National History matter needs to reveal the activities of various segments society, including Chinese, so it isn't just from elite and the majority group only.

Teaching materials development begins with Basic Competency (BC) analysis. Syllabus in Curriculum 2013 compiled by integrating attitudes, knowledge, and skills competencies. According Kemendikbud (2016: 1, 7), after the revision in 2016, these three competencies are given in different forms of learning. Indirect teaching for Essence Competency (EC) spiritual and social attitudes (EC-1 and EC-2) by exemplary, habituation, and school culture by noticing the subjects' characteristics and the student's needs and conditions. Direct teaching is for knowledge (EC-3) and skills (EC-4) aspects.

In this study, teaching materials development of Chinese role in the coming

of Islam to Indonesia refers to BC 3.7. "Analyzing various theories about the coming of religion and culture of Islam to Indonesia" that clings with BC 4.7. "Processing the theory information about the coming process of religion and culture of Islam to Indonesia by adopting the history's way of thinking and submit it in writing". Both Basic Competencies on Indonesian History subject of class X gives ample room for students to construct knowledge about various theories of the coming of Islam to Indonesia.

After determining Basic Competencies on knowledge and skills aspects, then developed the learning indicators as table 1.

Especially from indicator "Explaining the theory of Chinese role in the coming of religion and culture of Islam to Indonesia" can be formulated the learning purpose as follows. *Fristly*, Through observing on video and image slides about history traces of Admiral Zheng He's expedition, students can explain the contribution of Admiral Zheng He's expedition in spreading of Islam in Indonesia. *Secondly*, through dicussing *Walisanga* history, students can analyze the *Walisanga* role

Table 1. Indicators Development by Integrating the Materials of Chinese Role in the Spread of Islam in Indonesia

Core Competence	Basic Competencies	Developed Indicators
EC-3	3.7 Analyzing some theories about the coming of religion and culture of Islam to Indonesia	<ol style="list-style-type: none"> 1. Explaining the theory of Gujarat role in the coming of religion and culture of Islam to Indonesia 2. Explaining the theory of Arab role in the coming of religion and culture of Islam to Indonesia 3. Explaining the theory of Chinese role in the coming of religion and culture of Islam to Indonesia
EC-4	4.7. Processing the theory information about the coming process of religion and culture of Islam to Indonesia by adopting the history's way of thinking and submit it in writing	Collecting the evidences of India, Arab, and Chinese theories on the coming process of religion and culture of Islam to Indonesia in audio-visual media form.

Source: *Silabus Mata Pelajaran Sekolah Menengah Atas/Sekolah Menengah Kejuruan/Madrasah Aliyah/Madrasah Aliyah Kejuruan (SMA/SMK/MA/MAK) Mata Pelajaran Sejarah Indonesia Kelas X*. 2016. Jakarta: Kemendikbud. p 17-18.

that had origins of Sino-Javanese Muslims in spreading of Islam to Indonesia

For indicator "Collecting the evidences of India, Arab, and Chinese theories on the coming process of religion and culture of Islam to Indonesia in audio-visual media form" can be formulated the learning goals "through arrange audio visual media task, students can identify evidences of India, Arabic, and Chinese cultural influences (multiculturalism) in the coming process of religion and culture of Islam in Indonesia". From explanation above can be prepared the learning materials as follows (1) Cheng Ho expeditions to the archipelago; (2) Identify *Walisanga* in their role as Sino-Javanese Muslim; (3) Effect of Chinese through Sino-Javanese Muslim Culture in the development of Islam in Indonesia.

There are many learning resources that can be used both book and internet. Internet can be an interesting media in presenting these materials. Teachers can show video of Muslims life in China or Chinese Muslims in Indonesia and about Admiral Zheng He's voyage to the archipelago. This voyage proved that there are many history traces leaving in Java such as Sam Po Kong Temple in Semarang, other temples that also respects Zheng He or his followers, ancient mosques and ancient tombs.

In order to achieve the learning objectives, teachers should be able to find appropriate learning models. Principally the approach used is student centered learning besides scientific learning based on curriculum 2013. Students become a study subject by find evidence of Chinese influence in the spread of Islam in Indonesia themselves (discovery learning). Assignment become an important space and wide-opened for students in inquiry learning supported by a 'rich' learning sources and easily accessible (open resources). Teachers can combine various methods like lecture, question-and-answer, discussions, presentations, and assignments that engage students actively.

Curriculum 2013 using authentic or comprehensive assessment system. There-

fore, learning evaluation must reach affective, cognitive and psychomotor aspect. In this matter, the assesment technique may be used (Kemendikbud, 2016: 11) as follows. *Fristly*, spiritual and social attitudes aspects include observation and journals. Affective assesment used as teacher consideration in developing student character further in accordance with students' conditions and characteristics. According to this teaching materials development, teachers are expected to observe student's development, especially the awareness growing of multiculturalism. *Secondly*, knowledge aspects that can be assesed in teaching materials development for example are doing test, questions and answers, and discussion. *Thirly*, skills aspect in these materials development can be done by product assignment, make an audio-visual media that contain the identification of multiculturalism influence evidences (Indian, Arabic, Chinese) in the development of Islam in Indonesia.

The Importance of History Learning Based on Multiculturalism

Efforts to present the study of Chinese role in the coming of Islam to Indonesia is a good way to build up new perspectives in relation between Java and Chinese through positive historical ties. This study needs to be developed through history learning in schools because education is the most appropriate means for the formation of awareness and nationality values. The next generation needs to be saved from the negative perceptions that threatens the nation's integration.

The issue that the truth of Chinese role theory is still to be tested in scientific context can be agreed, but the evidence of Chinese influence in the development of Islam in Indonesia is also undeniable. This is actually more important in efforts of multiculturalism values growth. Parekh (2008: 221) give an explanation that it is difficult to find survived culture without being influenced by other cultures. in reality, the coming of Islam to Indonesia also influenced by the Chinese.

Hilmy in Mahfud (2011: 78-79) argued that cultural diversity is a social reality. Unfortunately it isn't accompanied by a positive reception. In fact, culture diversity (and religion) give the biggest contribution of tensions and conflicts rising. So we need multiculturalism-based education as a means to build multicultural awareness. multicultural education explore diversity as an inevitability (grace of God) and respond it by full-tolerant and egalitarian spirits (Mahfud, 2011: 175-176). Thus the ideal of *Bhinneka Tunggal Ika* can be realized.

CONCLUSION

There are some historical evidences indicating the role of Chinese in the coming of Islam to Indonesia, especially Java, in XV-XVI centuries. Zheng He's expedition is the first period of the spread of Islam brought by Chinese traders of Hanafi sect. The second generation started by *Walisanga* preachers that had origins of Sino-Javanese. Later they merged into Shafi sect that was a more compatible. Sino-Javanese Muslim Culture acculturation appeared in Chinese ancient mosques architecture, temples, ancient tombs, until the existence of *bedug*, *koko* shirt, and the other non-cultural objects. Teaching materials development of Chinese role in the spread of Islam in Indonesia is suitable to be integrated in Indonesian History subject class X at KD 3.7. "Analyzing various theories about the coming of religion and culture of Islam to Indonesia" clings with KD 4.7. "Processing the theory information about the coming process of religion and culture of Islam to Indonesia by adopting the history's way of thinking and submit it in writing". These materials are important to raise multiculturalism awareness specially to build up new perspectives in Java-Chinese relation through positive historical ties.

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