

# Religiosity of Chinese Moslem: Implementation Respect to Ancestors in Dwelling

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**Abstract:** Religiosity is always related with the belief and divinity, so that religious architecture understood as religious buildings such as mosques, temples, church, synagogue, monastery or a boarding school (*pesantren*). Discussion about the religiosity in dwelling is few. In this dwelling characteristics of inhabitants formed and how the inhabitants of implementing religiosity in space in dwelling. Therefore, the discussion of religiosity in dwelling becomes important. The case studies in this research is the dwelling of Chinese Moslem. This research about changes in the form of space because changes in beliefs or traditions that exist in the Chinese Moslem community. This study chose dwellings in urban locations with limited land considerations and the impact of globalization-modernity. The study used the method ethnometodologi-narrative. Goals of this research is to find beyond the idea of dwelling in the Chinese Moslem community. Both Islam and the tradition of the Chinese reverence for ancestral values taught the followers, but there are a fundamental difference in the understanding of both the physical and non-physical world which have implications for the monetary affairs dwelling.

**Keywords:** Religiosity, Chinese Moslem, Respect to Ancestors, Dwelling

## 1. INTRODUCTION

Religious consciousness of every human being there since birth. Anywhere in the world, human religiosity in there. But in its development, human religiosity is undergoing evolution in religious practice and rituals.<sup>[1]</sup> Religious meant something related to life, the universe, and of the spiritual.<sup>[2]</sup> Religious related with ritual, metaphysical connected with supernatural powers (deity). This presents a paradigm in architecture that the generality of religious architecture as a building related with the rituals of the deity. The dominant paradigm of understanding of religious architecture raised issues about the physical aspects of the style of architecture that the religious buildings as well as the influence of the presence of religious buildings in the city and the society (including the city government policy and identity of the city and the community). Verkaaik explain understanding of religious architecture is somewhat different, namely to explain that religious architecture on the relevance aspect of religious life that means internalizing one's knowledge of the doctrine of religion.<sup>[3]</sup> Dwelling is the religious life because the real precisely in the dwelling. In the dwelling, the

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human are forming their character. Formation of human character is influenced by the values, religious beliefs and things that are very basic in family life. Meaning of the house to be very important in regulating human livers. Starting from home and ended up in the house. The house is closely related to religion/architecture religion<sup>[4]</sup> The architecture are acts space for humans, as well as acts of human into space in everyday life the next.

In Case, I took were Chinese Muslims, in studies of ethnicity. Chinese are ethically hold tight their tradition. The belief in Chinese society be regarded as forming the Chinese culture itself. However, modernization and globalization affect the development and changes in all aspects of life including the belief. In Indonesia, before the era of the Reformation, only five religions recognized by the state, namely Buddhism, Hinduism, Catholicism, Christianity and Islam. Change the old belief to new belief (Catholic, Buddhist, Christian, Hinduism and Islamic) provide a change in the form of space in dwelling. The political, economic, socio-cultural and ideological influence these changes. The five religions recognized by the state, Islam has a fundamental value differences with the

religion of Chinese origin. This study examines the Chinese Moslem dwelling. Focus on the implementation of Chinese traditional values and Islamic values in dwelling.

The study used the ethnomethodological-narrative ie with in-depth interviews and observations of three informants (Chinese Moslem) about stories from their experience in lives until he could reveal inward, forward, backward and outward from the informant who later restory in the form of narrative space and time and event architecture. The research location is not localized in one place, but this study took place that spreads based on the location of China's own Moslems were used as research subjects (random). This study chose dwellings in urban locations with limited land considerations and the impact of globalization-modernity.

## 2. THE METHODS

This study uses ethnomethodological-narrative. The method is based on the experiences of informants in the form of a story, then put them together researchers from several stories related to another informant, arranging information data with one another become restory. [5] In this study, a series of stories from informants in restory into shape and space in the narration. The study used the three informants Chinese moslem. In a preliminary study, it was revealed that the informants including the "Peranakan Chinese". Peranakan Chinese terms are Chinese who are married to native indigenous people/ "pribumi" who then have children. Their children are named as China Peranakan. Third Informant are a Chinese Moslem "Chinese Peranakan" second generation, third and fourth, with dwelling in urban areas, the status of the house is proprietary.

In this study I use three informants, then I call encoded as I-1, I-2 and I-3. Informants I-1 resides in Senen, Central Jakarta. He is a man who has two daughters. I-1 is a second generation Chinese Peranakan. His father was a native Chinese, mother is Peranakan Chinese from Brebes. Initially his mother was not a Muslim, but in her old age, his mother moved the religion and convert to Islam. He served as leader of RW (Rukun Warga) in the area and worked as a businessman waste paper. He has nine employees living at home (eating and sleeping man of the house). His wife is also a Peranakan Chinese Muslim (mualaf). His wife does not wear hijab (the dressing). One of her daughters was kept but the other is not. When the wedding, they had converted to Islam and marriage in Islam. However, the customs of China in pernikahan still do. His large family still largely running events such as events the Chinese traditions.

Informant I-2 resides in Cibubur. He is a religious leader, even as chairman of the foundation that the Karim Oei Lautze Mosque. This mosque is known as a mosque for the propagation of Islam in Chinese society. His father is an Islamic religious leader of Chinese descent in the independence of Indonesia). I-2 is not a mualaf, he is a Muslim by birth, while his wife is actually a mualaf. They have three children, wife and daughter wear the hijab. Mushola is in his home. Mushola are placed in front (living area) and near the toilet and wudhu room. In the toilets, wudhu place position near the door, so as to facilitate the acces and sanctity.

Informant I-3 is residing in South Jakarta. He is a lecturer and architect. He is Peranakan Chinese and mualaf. Initially he converted to Islam because it is going to marry her, but then he

was in full awareness into muslim. His wife was a descendant of Java (native). They have children 3. His wife and two daughters wear hijab. Mushola is in his home. In front of the toilet there 1 slippers and 1 slippers in the toilet there too. Sandals use to self employed to maintain the sanctity of the toilet which was a dirty area and towards the mushola for wudhu in order to keep awake sanctity.

Data from three informants are from in-depth interviews with well exploring as inward, backward, forward, outward from the informants. Data are to check with other information as well as from observation. Data in the form of story to restory in narativ space and time and events in architecture The result is that it can be revealed the meaning of dwelling in space and space relationship with the life cycle.

## 3. ETNIS TIONGHOA MUSLIM DI INDONESIA

Chinese have an important role in the spread of Islam in Indonesia. Chinese in Indonesia, including ethnic minorities, but Chinese Muslims are a minority of the ethnic Chinese itself (only about 0.5% of the total ethnic Chinese in Indonesia).

In the begining the Chinese who come to Nusantara (Indonesia) with several more waves to the religion/ beliefs of their ancestors, namely Confucianism, Taoism and Buddhism. In fact, their belief that their culture.[6] Most of them are poor farmers from Chinese to flee the country because of his opposition to the Ching government. Their goal is migrated to Nusantara for a living. Most of them did not bring the family, it is because they assume that migrant not necessarily successful. Then among them there eventually settled and married local women and have children in Nusantara.[7] Their descendants known as the "Peranakan China" that thousands of ethnic Javanese, Sundanese, Balinese and others with a father from China. Peranakan Cina get more local culture (mother culture) than fathers culture. As explained in advance that the spread of Islam in Nusantara can not be separated from the role of these Chinese people. As we know by Raden Patah, some Wali Songo such as Sunan Ampel and Sunan Bonang, Fatahilah or Faletahan and many as assimilation a process of acculturation provide cultural changes affect each other. Various architectural heritage, customs and culture is the result of acculturation between China and the local culture.

However in Indonesian history, various historical events, the Dutch colonial period significantly affect its own history of Chinese in Indonesia (Nusantara). In the Dutch colonial era on Indonesia's approximately 1740 (VOC era), there was a war that is wide enough that "Laskar Tionghoa" (Chinese and Javanese) resistance war against VOC. VOC quite overwhelmed by this war, and with the political de vide et imperal between Javanese and Chinese. Chinese people should not stay in the village and had to stay in the city that is in Chinatown, and they should not embrace Islam because the religion of Islam, they can still interact with the Javanese and Sundanese.[8] people (orang pribumi) make Chinese and other ethnic groups (Javanese and Sundanese) creates jealousy because of the social and economic position. This has to preserve between "pribumi dan nonpribumi" in the attitude of society.

Prohibition embraced Islam and stigma that was built by the

Dutch brought up to now. So many Chinese who converted to a religion other than Islam. In their minds, "Islam is a slum, Islam is poor". In addition, the mindset of feudalism (who taught the Dutch government) inherent in some communities in Indonesia, including in the Chinese community.

Chinese journey is filled with ups and downs of policy, politics and historical Indonesian nation itself. From antiquity still kingdoms, the Dutch colonial era, the reign of the Old Order, New Order government, Reformation, up until now. Chinese became part of the object or subject of the trip policy itself. The Chinese often used as an "intermediary" money-making machine at the same time, both by kings and by the colonial authorities in Indonesia. What about the majority ethnic Chinese who converted to Islam? A serious struggle for an Chinese to embrace Islam. Someone must fight against the stigma that developed in Chinese communities and businesses to be accepted among Moslem themselves most of whom are people of other ethnicity. The values are different between the Chinese tradition and Islam is an inner dialogue and dialogue on the environment to manifest itself in the space of their daily lives.

#### 4. DISCUSSION: RELIGIOSITY IN DWELLING - Respect to the Ancestors

In the beginning the Chinese who come to Nusantara (Indonesia) with several more waves to the religion / beliefs of their ancestors, namely Confucianism, Taoism and Buddhism. Even their belief that as their culture. The belief that they profess greatly affect daily life. Confucianism, Taoism and Buddhism are the three major religions in China. Some Chinese say their philosophy of unity between man and nirvana (paradise). Chinese belief of the immortality of influence from ancient times until now in the Chinese community to community educated Respect to ancestors became very important and very prominent tradition in China. Their belief that the spirit world (ancestor) greatly affect the lives of their descendant world (spirit/metaphysics world affects the physical world). In their daily lives, they held religious rituals to honor ancestors with their ancestral *altar*. Beside that, Chinese people also worship the gods. Gods that they believe that there are three gods Kwankong (god of war who gives courage), the goddess Kwan Im (the goddess of love and well-being), and the god Sam Kwan Tay Te (god of the sky, the earth god and the god of water). But for people of Chinese descent who have Tridarma religion, they believe that respect to ancestors, they also worship the goddess Kwan Im and believe that every human being thinking about a god that suits him. In every place of prayer in the form of an *altar*, they provide a set of tools such as prayer: hio place in the form of small tables placed on top of the cistern filled with sand to stick incense when they pray, gods and offerings. Especially for the altar of parents (ancestors) mounted photographs or images of ancestors or old folks. Worship ancestral spirits as a cult that has contributed to the integration and perpetuate ancestral presence in family life in the Chinese community. This worship is an aspect of ritual and traditional Chinese family system.

Respect to ancestors or parents is a common ethical dogmas, not just as a Chinese dogmas but also the dogmas of Islam. But there is a fundamental difference in the concept of "death" between Chinese and Islam. Chinese dogmas with "if you drink

water remember the source" is a fundamental dogma of how one should honor their ancestors with certain rituals. Chinese dogmas, that parents / ancestors (who have died) plays an important role in the lives of their descendant. This means that the success and the success of his descendant are alive thanks to the intervention of ancestors. Chinese New Year is one of the media and a must for the Chinese community celebrated the previous day to hold their prayer at his home. They put the ancestral *altar* and picture as well as the offerings at the altar. *Kue kranjang* and *bandeng* is a necessity to be prepared, and also rituals before the Chinese New Year celebration as to clean the house and do not clean at time of Imlek day from waking up in the morning until evening. A large family gathering in the old house, and then the parents gave *ampau* in the young. Food served manifold. Old tradition of Chinese New Year celebrations, which served special foods such as *kue kranjang*, *bandeng*, noodles, mandarin oranges or Lokam, even the pigs as well. But because of the development of the era (modern era) that demands practicality, some families still celebrate but they ordered food from outside (catering).

In Islam, reverence for ancestral done anywhere let alone in times of prayer and at any time regardless of time and place. This means that in Islam does not wear certain rituals as a form of respect for parents or ancestors. The basic thing that is very different from the Chinese doctrine is, that nature spirits (or the supernatural nature of life after death) to the dogmas of Islam is precisely a natural expectation that your spirit can not contribute anything to the lives of their descendant in the world. In the dogma of Islam rather people who had died (the spirit world/ metaphysics world) waiting for a helping hand from the living (children and descendant) to pray for him. Only three things can still be delivered from the living world to the world of the dead is a perpetual charity, beneficial knowledge and pious children's prayer. Prayer pious child is actually expected by parents who died. When illustrated with diagrams on fig.1.

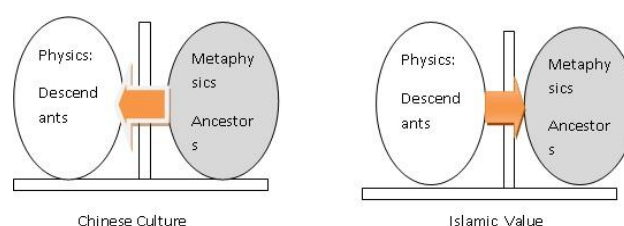


Fig. 1 . The Difference Between The Mindset of Chinese Tradition and Islam. (Source: Hendra Siwi, ISAlA2016)<sup>[9]</sup>

The dogmas attitude and spaces consequences both in dwelling and outside the dwelling. Inside the dwelling, the dogma of Chinese is holding a consequence ancestral *altar* in one rooms. Traditional Chinese house, the ancestral *altar* is placed in the living room (front room), so that when entered the home straight she discovered was the *altar*, and they perform the ritual with a hand held up, sometimes wearing incense.

The fundamental difference between the value of Chinese tradition and Islam in honor ancestors implications for the placement of sacred space in the dwelling. To make the ancestors altar and "measure" a suitable place for the placement

of the *altar* to ask the experts (experts fengshui) is done in order to get the right position for the placement of the ancestors *altar* and the *altar* of the god (non-physical), whereas the understanding of Islam, sacred space at all are less concerned about the position. Sacred space is used as a place of worship/*shalat* by referring to the "sacred / absence of a place of *najis* and *hadast*". *Najis* is dirt in the form of material while *hadast* is dirt in the form of non-material.

The three informants, their dwellings had not seen ancestors altar and gods altar. For Informant I-2 and I-3 precisely in their house available specifically mosque were placed on the front, easily accessible to guests (in the public area). On I-1 is not found praying, but when researchers want to pray (*shalat*), I-1 invited me in the daughter's bedroom. In this daughter's bedroom, footwear off so that the dirt from the outside in the form *najis* does not it.

Respect to ancestors (I-1): in their homes no longer exist and gods ancestral altar. They respect the ancestors with the Islamic way is to pray at prayer time. A Few years ago, his house be used to religious study the environment society, but now is not done anymore. I-1 religious activity was limited to the implementation of the Five Pillars of *Rukun Islam* and *Rukun Iman* (in Islam). I-1 is no longer in the study either custom or community environment. At the time of the Chinese New Year, they still celebrate. Ritual day before Chinese New Year is an event "*bebersih*" or to clean until the night before the Chinese do like the Chinese tradition. Ritual prohibited "*bebersih*" or to clean on Chinese New Year (from waking up in the early afternoon) also was conducted. Cooking specialties and provide special food for the Chinese New Year as *bandeng*, *kue kranjang*, mandarin oranges and ect. Gathered at home "parent" or a large family house (house parents) with large families do together with her extended family. At home the "old" still held the ancestral *altar*. Their recognition is done solely as a tribute daan relationship with his family. Besides the awareness that they are Chinese remain intact.

Respect to ancestors (I-2): in their homes no longer exist and gods ancestral *altar*. They respect the ancestors with the Islamic way is to pray at prayer time. There is a *mushola* in his home precisely placed close to the living room. I-2 is a Moslem since birth, and his father was the founder of the foundation, namely Karim Oei Lautze mosque authorities. Lautze Mosque is a mosque whose congregation was mostly Chinese. One of the programs of this mosque is to provide an understanding of Islam among Chinese and foster converts the majority are Chinese from the religion of Islam. Pioneering the master is then pinned him that as chairman of the foundation today. In Islam, this step is a form of homage from ancestors (parents) that perform the mandate given parent. Activity I-2 as a leader among Chinese Muslims as the implementation of Islamic practice and religious advice parents.

Respect to ancestors (I-3): in their homes no longer exist and gods ancestral *altar*. They respect the ancestors with the Islamic way is to pray at prayer time. There is a *mushola* in his home precisely placed close to the living room (basement). Dimensions of this *mushola* about 10 x 6 meters. There can be accessed from the living room or from outside. This *mushola* formerly used as a place for the environment society (before in their community have a mosque). His wife is Javanese moslem cleave (visible from the appearance of clothing / *hijab*)

reinforce the faith. His activities as an architect, has designed and built many mosques, one of which is the mosque environment. I-3 has a religious community that activities in the mosque. They have not done Imlek events, even major holidays such as Christmas and Islamic holidays they celebrate. Respect to their parents did with visiting parents during the holidays of Christmas.

The three informants, when viewed from space, the physical form does not show all three Chinese tradition again. Change the religion, they do with the change of form of space dwelling. But the level of understanding in their belief can not only be seen from ornaments and elements of space but can be revealed with the method narativ that with their experience good restory inward, forward, backward and outward them. In informants I-1, outward (his wife do not *hijab*), having explored more deeply, apparently they still exist in the Chinese tradition of Chinese New Year celebrations. While the I-2 and I-3, both (outward, their wives do *hijab*) and of the recognition they do not celebrate Chinese New Year. When viewed from space dwelling, I-1 no *mushola* but the law "holy" they understand and apply. While I-2 and I-3, both provide prayer rooms/ *mushola* in his house. The Social position and social life also affects the confidence that has implications for understanding the form of space dwelling.

## 5. CONCLUSION

Respect to ancestors or parents is a common ethical dogma, it is not just as a Chinese dogma but also the dogma of Islam. But there is a fundamental difference in the concept of "death" between Chinese and Islam. Chinese dogmas with "if you drink water remember the source" is a fundamental dogma of how one should honor their ancestors with certain rituals. Chinese dogmas that parents / ancestors (who have died) plays an important role in the lives of their descendant. This means that the success and the success of his descendant are alive thanks to the intervention of ancestors. The fundamental difference between the value of Chinese tradition and Islam in honor ancestors implications for the placement of sacred space in the dwelling. Ancestors *altar* and "measure" a suitable place for the placement of the altar to ask the experts (experts fengshui) is done in order to get the right position for the placement of the altar ancestors and the *altar* of the god (non-physical), whereas the understanding of Islam, the sacred space at all are less concerned about the position. Sacred space is used as a place of worship by referring to the "sacred / absence of a place of *najis* and *hadast*". *Najis* is dirt in the form of material while *hadast* is dirt in the form of non-material.

Change the religion, they do with the change of form of space dwelling. But the level of understanding in their belief can not only be seen from ornaments and elements of space but can be revealed with the method narativ that with their experience good restory inward, forward, backward and outward them. The Social position and social life also affects the confidence that has implications for understanding the form of spaces. The values of the old and new in the Chinese dwelling influenced by the strong-weak levels against the value of the bond. Chinese moslem, old value (the Chinese tradition) gradually abandoned and replaced with new values (the values of Islam). In the Chinese moslem dwelling also found changes in the meaning and respect to ancestors experienced a very

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fundamental changes that reverse the mindset of the influence of “the spirit world to the physic world” to the mindset of “the physic world to the spirit world.”

## ACKNOWLEDGMENTS:

Thank you I say to informants who are willing as a data source in my research. Also the University Tarumanagara which provides financial support for my participation in this seminar. Thank you also I say to Prof Yandi Andri Yatmo and Paramita Atmodiwirjo who guided my article this material.

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Received: .. month year. Accepted: ... month year.