



Political communication strategy of Indonesian Tionghoa Islamic Association (PITI) on its members' Nationalism values

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ABSTRACT

The research problem addressed in this study is how the political communication strategy of the Indonesian Tionghoa Islamic Association (PITI) influences the nationalism values of its members. This research is qualitative and utilizes a grounded theory approach, allowing researchers to draw generalizations based on inductive observations and analyses of participant interactions and perspectives. The research findings reveal that 1) political communication represents a unique stage of communication with implications for political activities. This distinguishes it from other communication disciplines such as educational communication, business communication, and intercultural communication. The key difference lies in the politically charged substance of political communication, as opposed to the educational content found in other communication disciplines; 2) nationalism stems from the foundational principle of "Indonesian Unity." The nation's founders recognized the importance of unity in achieving common goals, especially in their struggle against colonialism. They were also mindful of Indonesia's pluralistic and regional nature, encompassing diverse islands, ethnic groups, languages, religions, and beliefs, which include members of the Indonesian Tionghoa Islamic Association; and 3) nationalism is also rooted in the principle of "People's Leadership Guided by Wisdom in Representative Deliberations". This underscores the importance of democracy, which respects divine and religious values. Therefore, the research implications indicate that even though some members still face challenges and obstacles related to the perception of exclusivity within the Indonesian Tionghoa Islamic Association, government outreach efforts are necessary to foster interaction among Indonesian children from diverse backgrounds.

Keywords: Communication; politics; PITI; Nationalism

1. INTRODUCTION

The Indonesian Tionghoa Islamic Association (PITI) is an organization that unites Tionghoa Muslim communities across the archipelago. Its primary goal is to bring together Tionghoa Muslims in Indonesia under one forum, thereby contributing to national unity (R. Ramli, 2015). PITI was founded by the late H. Abdul Karim Oei Tjang Hien, Abdusomad Yap A Siong, and Kho Goan Tjin, unifying the Tionghoa Islamic Association (PIT) under Abdusomad Yap A Siong and the Tionghoa Muslim Association (PTM) under Kho Goan Tjin (El Guyanie, G. 2018).

The establishment of the Indonesian Tionghoa Islamic Association (PITI) aims to foster unity among Tionghoa Muslims, Tionghoa Muslims with ethnic Tionghoa, and ethnic Tionghoa with Indigenous Indonesians. PITI's vision is to realize "*Islam rahmatan lil 'alamin*" (Islam as a mercy for all nature). Its mission extends beyond uniting Muslims in their surroundings; it also serves as a platform to provide support and protection for Muslim converts facing challenges within their families and communities after embracing Islam (Setiono, BG 2008).

In the realm of politics, financial constraints during its early years caused PITI to face stagnation. Leaders of the Tangerang Tionghoa Muslim community established several foundations aimed at unifying ethnic Tionghoa Muslims. These foundations were established by prominent figures from PITI, including the *Jami'atul Muttadin* foundation chaired by H. Fachrudin and the Tionghoa Muslim development foundation chaired by H. Abdurrahman Hakim, providing guidance for those looking to embrace Islam (Zain, ZFS, & Herwansyah, H. 2017).

PITI serves as a bridge to connect individuals with Islam and Muslims. For the government, PITI plays a strategic role as a unifying force between different tribes and ethnicities, strengthening national unity within the framework of the Unitary State of the Republic of Indonesia (Sururoh, I. 2020).

PITI's role as a socio-religious missionary organization at the national level provides a space for individuals to stop, learn about religious knowledge and worship, and find support, particularly for ethnic Tionghoa interested in embracing Islam or for those who have recently converted (Chandra, SA, Wasino, W., & Bain, B. 2015).

The aspects of PITI's role align with Empathy Theory and Homophily Theory, emphasizing the influence and effectiveness of "empathetic" communication and communication based on "similarities" (homophily) (Susanto, EH 2022). The speaker employs an "empathy" process by understanding the perspectives of their target audience. Homophily is applied by tailoring information to groups with shared characteristics like age, race, religion, ideology, and political views.

This can also be understood through Needs Theory, Interaction Theory, and Social Integration Theory, which highlight human psychological needs, affection, security, appreciation, and self-actualization in communication. Humans tend to prioritize fulfilling

basic needs, both physically and socially, before turning to political aspects (Kurniawan, GF, Warty, W., & Sutimin, LA 2019).

The phenomenon of Tionghoa Muslims in Makassar is still a minority, making them a double minority group within the broader Makassar Muslim community. This is evident in the establishment of mosques with Tionghoa cultural elements in South Sulawesi, in Makassar City and Gowa Regency. The presence of two schools, the *Tahfidzul Qur'an* School near the Makassar Cheng Hoo Mosque and an integrated Islamic school near the Muhammad Cheng Hoo Mosque in Gowa, further reflects this unique identity.

Based on the theories and observed phenomena, the researcher delves into the political communication strategy of the Indonesian Tionghoa Islamic Association (PITI) in instilling nationalist values in its South Sulawesi members. The study aims to demonstrate that political communication strategies can be instrumental in building strength, continuity, and consistency. Effective tactical planning becomes more manageable when guided by a clear strategy agreed upon by all stakeholders.

The main problem examined in this study is the political communication strategy of the Indonesian Tionghoa Islamic Association (PITI) in South Sulawesi, focusing on the inculcation of nationalist values in its members. The researchers refer to nationalist values as ideals, aspirations, and the necessity of nation-building, transcending religion, ethnicity, race, and class. These values are essential for fostering unity among Indonesia's diverse population, bridging differences in ethnicity, religion, race, and social class. The research further seeks to elucidate the political communication strategies employed by the Indonesian Tionghoa Islamic Association (PITI) in South Sulawesi.

2. METHODS

This research is field research using descriptive qualitative methods. Qualitative research is research that provides a factual and systematic description of situations and events regarding the factors, characteristics and relationships of a phenomenon. This type of descriptive research is the data in the form of words, schemes, and images. Descriptive research is also research that is directed at providing symptoms, facts, or events systematically and accurately, regarding the characteristics of a particular population or area. Descriptive research is a depiction of a social phenomenon with direct observation variables that have been determined clearly and specifically.

The data sources were obtained through field studies (Field Research) using the method:

a) Communication Approach

This research was conducted using a communication approach. This approach is needed so that the researchers are able to interact with society, in this case influential people in society who can provide information regarding current social phenomena. The communication approach referred to here is an approach that studies the relationship of

communication interactions in social life which can take place both through verbal and non-verbal communication. The communication approach referred to is a point of view that looks at the phenomenon of post-election society. The communication science approach was chosen because the object under study requires the help of a clear theory related to communication patterns between political elites and the Tinghoa Muslim community in South Sulawesi.

b) Sociological Approach

The sociological approach is an attempt to understand the behavior of every human being, both in terms of their frame of mind and their frame of action. Therefore, this approach is very helpful for researchers in observing various socio-political phenomena related to research problems based on facts in the field. The sociological approach is how to understand the research object based on their frame of mind without intervening or including elements of the author's understanding and then describing it based on the facts in the field.

According to Arikunto, what is meant by data sources are the subjects of the data obtained. Based on this research, the data sources obtained are:

1. Primary data

Primary data is a number of information or facts directly obtained from the results of research in the field. In this case, the researchers obtained primary data from the informants who were the object of the research. The informants who were interviewed are the political figures and influential community figures among Tionghoa Muslims in South Sulawesi.

2. Secondary Data

Secondary data is the data obtained from other parties or the data that is not directly obtained from other subjects. This data comes from the data sources that support the research focus of the research object or data obtained from third parties. Secondary data usually takes the form of documents, archives related to the research, and the data from previous reports.

In carrying out this research, the researchers used relevant methods and instruments to make it easier to obtain the required data. This instrument is one way to determine the success of a research which is largely determined by the instrument used, because the data obtained is to answer research questions and test the instrument. Based on this, the data collection techniques carried out by the researchers are as follows:

a) Observation Method

According to Arikunto, observation is a data collection technique that is carried out by conducting systematic research and recording. In this observation, the researchers

made direct observations of Tionghoa Muslims in one of the areas in South Sulawesi by obtaining facts and figures related to the research problem.

b) Interview

In this interview, the data were obtained from the first source, directly from the Tionghoa Muslim community, in this case, the PITI administrators, Islamic religious figures (MUI, NU, and Muhammadiyah) in South Sulawesi or influential people. In this case, the community was included in the research object. The purpose of the interview is to obtain the data from complete primary sources from the research. The data obtained through the interview stage were crosschecked to ensure that the data obtained met the needs, then the data were processed and analyzed.

c) Documentation

According to Gottschalk, the experts often use documentation in two senses, namely first, to mean written sources for historical information as opposed to oral testimony, artifacts, painted remains and archaeological remains. The second meaning is intended for official documents and state documents, such as agreements, laws, grants, concessions and others.

3. RESULTS AND DISCUSSION

A. Political Communication Patterns of Tionghoa Muslim Society

Political communication is a multi-disciplinary study, especially in the relationship between the communication process and the political process. In the political context, it refers to the political process as a pattern of interaction that connects citizens with decision makers, whether in the context of equality, cooperation, or in the context of conflict (Yuddhatama, I. 2017). This can be interpreted as meaning that the pattern of interaction between citizens and the government in a policy arena is a communication process in a political context. Political communication is part of the political system that converts the aspirations and interests of the parties into various policies.

Political communication is communication that occurs in a political system. Political communication can take the form of conveying messages that have a political impact from political authorities to the people or conveying support or demands by the people to political authorities. The term political communication was derived from two terms, namely "communication" and "politics" (Suryana, C. 2021). The relationship between the two terms is considered intimate and special because in the political domain, the communication process occupies a fundamental function. However, the communication approach has helped providing a deeper and broader view of political behavior (Efriza & Indrawan, J. 2018)

The definition of political communication is a public discussion regarding the allotment of public resources, namely regarding the distribution of income received by

the public, official authority, namely who is given the power to make legal decisions, make regulations, and implement regulations and sanctions. Official sanctions are what the state gives as a reward or perhaps punishment (Latuperissa, A.A.A 2022).

According to Haji Kwan John Adam FM, political communication is a process in which relevant political information is passed from one part of the political system to another, and between social systems and political systems. This event is a continuous process, involving the exchange of information between individuals and their groups at all levels of society. Moreover, it not only includes the display of the views and hopes of members of society, but it is also a means by which the views and origins and recommendations of powerful officials are transmitted to members of society, furthermore, involving the reactions of those members society towards the views, promises, and suggestions of the rulers. Therefore, political communication plays a very important role in the political system: this political communication determines the dynamic elements, and it is a determining part of political socialization, political participation, and political recruitment.

This understanding prioritizes interactions between the state and the people or public. These interactions in various political realities can be observed through realistic questions, for example, what the people get, how decisions by state administrators are made fairly or otherwise, and to what extent the people are willing to accept existing allocations.

According to Ir Irfandy Wibisono, political communication is all communication that occurs in the political system towards its environment. Muller further formulated political communication as a political outcome (political out comes), from social class, language patterns, and socialization. Furthermore, Ir Irfandy Wibisono stated that political communication is a political infrastructure, namely a combination of various social interactions where information related to joint efforts and power relations enters circulation.

In social life, Muslim Tionghoa people mix with indigenous communities and also non-Muslim Tionghoa communities. Both Tionghoa Muslims and indigenous communities each of them do not discard and eliminate elements of cultural identity. Various Tionghoa Muslim activities in the social sector include providing and distributing funds to orphanages, conducting group recitations, breaking the fast together, social gatherings, social service work and even repairing houses of worship. As stated by Mrs. Mery, relations with the surrounding community are going well. There is no discrimination between us. Very harmonious relations with neighbors and other communities. They usually hold social gatherings with the women around the complex and often hold group recitations every week according to the schedule they agreed on.

In terms of interaction between the Tionghoa Muslim community in the economic field, it is the same as others in their daily lives. According to Mrs. Merry, "we as a Tionghoa Muslim community do not limit ourselves in socializing in any field because we are social

creatures, we will continue to need other people. As Tionghoa Muslims, even now, after embracing Islam or becoming Muslims, we still hold on to the culture of our ancestors". From the results of the interview, it can be concluded that the Tionghoa Muslim community cannot abandon this culture because it is a legacy. Thus, when there is a Tionghoa celebration event such as Tionghoa New Year or something else, the Tionghoa Muslim community takes part in it, coming with families who are members of different religions.

Regarding the economic problems in Makassar, it cannot be separated from the role and support of ethnic Tionghoa as a minority especially Muslim Tionghoa who are not much different from other non-Muslim Tionghoa in Makassar. Most of them are involved in the economic sector. According to Syamsuddin, the Imam of the Butung Village Mosque, both Tionghoa Muslims and non-Muslims are very busy with their business. In fact, basically, Tionghoa people are synonymous with this field, it could even be said that the trade or economic business in Makassar is largely controlled by Tionghoa people, so they seem busy from morning to evening.

Overall, the factors supporting social interaction in Tionghoa Muslim society show that there is unification in Tionghoa society, where the more a society has close ties, the closer the ties will be in social interactions. According to John, as long as he was a Muslim, he always tried to establish good relations with non-Muslim Tionghoa. When he converted to Islam, not all of his family members embraced Islam, but his family did not forbid or suppress his decision to become a Muslim. They still live in the same house. We live our lives in accordance with the values of our religious beliefs. There is no contradiction. He still respects his parents, still treats them well, and they also treat him the same way, even when eating, they keep the food separate.

According to John in this research interview, "before I became a Muslim, I was a person who did not care about other people. I am busy taking care of myself with all the interests that I have. I am a Tionghoa person like Tionghoa people today. I also felt pressured by all the rules intended for the Tionghoa community and this had an impact on my dream of entering one of the best universities in Makassar. I became a closed person with myself and my family and only socialized based on interests. I was also classified as a Tionghoa person who diligently participates in all the series of Tionghoa community celebrations, including praying in front of the statues of the gods that I believed in. The existence of discrimination against the Tionghoa as a minority at that time had its own impact on me".

Meanwhile, according to Mrs. Merhy, "since I converted to Islam, my family and I still hold onto some Tionghoa cultures and present ourselves at previous religious events and celebrations because it is a legacy passed down from generation to generation that is still difficult to leave behind. This culture will be passed down from generation to generation when the oldest person has died. However, I abandoned visiting the temple and worshipping in front of the statue".

From the results of an interview with John, who is also the Chair of the PITI SULSEL DPW, he said that "since I became a Muslim, many changes happened to me. Starting from changes in the attitudes to the mindsets towards culture and beliefs that I have always understood. I began to study Islam well by mingling with the native community. I began to be active in religious and social activities. Until now, I am the Chair of PITI who coordinates various social and community activities. I was very active in the construction of the Cheng Hoo Mosque in the Tanjung area".

B. Tionghoa Community Towards Its Members' Nationalism Values

The origins of Tionghoa nationalism in Indonesia were marked by the formation of a Tionghoa social religious organization known as Tionghoa Hwe Koan (THHK) in 1900. In the same year, Phoa Keng Hek, President of THHK sent a letter to the Tionghoa community explaining the importance of Confucianism and reasons for establishing THHK. At the same time, Phoa Keng Hek and members of the implementing committee also reminded the Tionghoa community to support the THHK Tionghoa school that they would build. For the first time, efforts were made to orient the Dutch East Indies Tionghoa circles towards China. Seven years later, Phoa Keng Hek recounted the founding of the THHK school and the difficult position of the Dutch East Indies Tionghoa under Dutch law, and argued that Tionghoa and English were more useful than Dutch for the Dutch East Indies Tionghoa in a better life. However, it was Sin Po, the daily newspaper among the Peranakans, and not THHK which later became the champion of Tionghoa nationalism. In 1918, there was a major racial conflict between the local Tionghoa population and the indigenous Indonesian community in Kudus. Sin Po commented on this incident, analyzing the relationship between Tionghoa immigrant nationalists and Indonesian nationalists and stated indirectly that they must work for the common good in improving the living conditions of both races, because in Sin Po's view, the majority of Tionghoa people, as Also, the majority of Indonesian people are basically poor.

However, Sin Po acknowledged that there was a potential for conflict between Tionghoa traders and indigenous traders who were minorities in their respective communities. Seven years later, the Editor-in-Chief of Sin Po, Tjoe Bou San, wrote under his own name an article in Sin Po which expressed views that were not in line with the sentiments Sin Po expressed during the Kudus incident in 1918. During 1918-1919, Tjoe also did campaign against the Dutch citizenship law which forced all Tionghoa born in the Dutch East Indies to become Dutch subjects. He insisted firmly that the Dutch East Indies Tionghoa remain Tionghoa nationals. Sin Po taught that Tionghoa people in Indonesia should remain foreigners, receive a Tionghoa education, and not get involved with local political institutions (Kwee Kek Beng).

In political problems, currently, the overseas Tionghoa community is facing two main political problems. The first is pressure from the local governments which forces Tionghoa people to become local citizens but limit their political activities, and other pressure comes from communist bandits. They collaborated with the military authorities to suppress potential Tionghoa communities and were anti-communist. These

communists divided the overseas Tionghoa community along ideological lines and tried to make the overseas Tionghoa community a red society. They used these red overseas Tionghoa and some pro-communist elements to engage in subversive activities. This makes the local government and the community angry (hateful) towards the overseas Tionghoa community in general.

In the view of the nationalism theory, discussing ethnic Tionghoa in Indonesia, according to the researchers' analysis, there are two theories of nationalism, namely:

1. Ernest Renan's Theory of Nationalism (1882): the basis of a nationalism, which is the provision for the founding of a nation. It is a shared glory in the past owned by great people and the attainment of victories, because suffering gives rise to obligations, which then encourage joint efforts. Furthermore, Ernest Renan (1882) said that an important thing which is an absolute requirement for the existence of a nation is a plebiscite, which is something that requires collective agreement at the present time, which contains the desire to live together with a willingness to make sacrifices. If the citizens of a nation are willing to make sacrifices for the existence of their nation, then the nation will remain united in its survival.

According to Ernest Renan's theory, the soul, feelings, and will are subjective factors, cannot be measured by objective factors. Religion, language, and the like can only be considered as motivating factors and are not constitutive elements of the nation. Because it is a plebiscite that is repeated continuously, the nation and sense of nationality cannot be limited territorially, because the territory of a nation is not something static, but can change dynamically, according to the course of the history of the nation itself. Renan's theory emphasizes that a collective will is needed so that all regions of one country will have influence in the world community.

Ernest Renan's concept of nationalism at that time aroused a sense of nationalism among Tionghoa figures in Indonesia such as Tjoe Bou San and Kwee Tek Hoay. Renan's theory states that ethnicity is not necessary for the rise of nationalism, so nationalism can be in a multi-ethnic community. Religious unity is also not necessary for the rise of nationalism. Linguistic unity facilitates the development of nationalism but is not absolutely necessary for the rise of nationalism. In terms of nationalism, the absolute and main requirement is the existence of collective will and determination.

2. Benedict Anderson's Theory of Nationalism (1983): Benedict Anderson understands nationalism as an imagined community united by a deep horizontal friendship in which its members are believed to constitute (create) a strong and complete entity. For Anderson, this imaginary community exists or is formed because of the power of mass media, especially print media. Print media plays a very important role in spreading the dissemination (multiplication) of ideas. Anderson emphasized that reading daily newspapers or weekly magazines regularly and synchronously forms readers to share feelings, ideas or a series of common interests, because of the

content and focus of the news. According to Anderson, national experiences are rooted every day because of this shared reading. Through the process of disseminating information from the mass media industry, it has had a big influence on the Tionghoa ethnic group in Indonesia.

According to Benedict Anderson, the process of forming nationalism occurs like that. A community ultimately has the same national feeling because that feeling is generated by their shared interests and concerns. The similarity of interest and attention is generated by the print media (newspapers and magazines) that they read. This common interest and concern in turn triggers the community's feelings to imagine a society where they live together as citizens. The concrete form of this imaginary community is the state. Of course, in the case of ethnic Tionghoa in Indonesia, the influence of mass media began with Tionghoa figures who began to pay attention to their national consciousness. Here, the feelings play a bigger role than the thoughts.

Nationalism as an imagined community must emphasize feelings rather than thoughts. In the movement carried out by Kwee Tek Hoay and Kwee Kek Beng, for example, according to the author's analysis, it can be approached using Benedict Anderson's nationalism approach. The influence of the mass media movement or print industry as stated by Anderson was quite large in moving the values of ethnic Tionghoa struggle.

In the researchers' analysis, the movement carried out by Kwee Tek Hoay attempted to restore the culture of his ancestors by writing about "Tionghoa Religion" which is a combination of three religions, namely Confucianism, Buddhism, and Daoism (Taoism), which was published in the magazine *Sam Kauw Gwat Po*. His thoughts, which were expressed in this magazine, were then rolled out and were widespread as a form of appeal so that they could not be separated from the role of mass media or the print industry, so this movement was more in line with Benedict Anderson's theory of nationalism. This illustrates that ethnic Tionghoa nationalist movements in Indonesia cannot be separated from mass movements through the influence of the mass media.

Nationalism originates from the principle of "Indonesian Unity". It appears that the founders of this nation were aware that without unity and oneness, the common goals which at that time were used as a tool to escape the grip of colonialism, would not be realized. They are also aware that Indonesian society is a pluralistic and regional society, namely a society consisting of various islands, tribes, languages, religions and beliefs, which includes the Indonesian Tionghoa Islamic Association organization. Nationalism also originates from the principle of "People's Leadership Guided by Wisdom in Representative Deliberations". This shows the necessity of democracy which absolutely pays attention to and respects the divine and religious values.

C. Factors Supporting Social Interaction in the Tionghoa Muslim Community

a. Factors of ethnic or cultural similarity

The Tionghoa community who came to Makassar felt that they were one tribe who had to support and cooperate with each other as minority communities and as immigrants in a city like Makassar. Therefore, the status or religion that they believe in is not a barrier between them to always have good interactions.

The existence of Muslim Tionghoa and non-Muslim Tionghoa remains inseparable from elements of Tionghoa culture that are different from indigenous communities. Even though Tionghoa people combine Tionghoa culture with local culture, this does not mean that they are separated from the culture of indigenous people. This can be seen from settlement patterns, ways of dressing, language and patterns of daily life that resemble the lives of indigenous people. The advice they got from their ancestors as ethnic Tionghoa became their guide that they are one tribe who must trust, respect, and help each other.

b. Kinship factor

Family relationships that develop in Tionghoa society, especially in families consisting of various religions, namely Christianity, Buddhism, and Islam. Religious subjectivity is defeated by the closeness of family relations. Family relationships in the Tionghoa Muslim community are very strong. This shows that when one of the families needs help, Tionghoa Muslims provide help and vice versa.

They also made friends with each other and enlivened each other's religious events but did not participate in their religious rituals. The presence of Tionghoa people who adhere to Islam or do not share the same religion as their family members does not mean that social interaction between Tionghoa Muslims and non-Muslim Tionghoa has disappeared. This shows the unification between Tionghoa Muslims and non-Tionghoa Muslims as well as the community. This is related to the theory of social cohesion put forward by Durkheim, that every society is always connected, the closer they have close ties within these intermediate groupings, the more they will heed the values and norms of social life. This will ultimately bring greater social cohesion in society (Rijkschroef, 2001:5).

The social culture of the Tionghoa community is very strong, and it is felt not only by the Tionghoa community itself but also by the people who live around the Tionghoa community. In Makassar, currently, the Tionghoa community is spread across various sub-districts in the city of Makassar. The Tionghoa community, which was previously a minority, has now spread evenly due to the intermingling of the Tionghoa community among indigenous communities, resulting in the formation of its own culture. This culture has been mixed with the original culture of the area they are studying (Bugis-Makassar).

The Tionghoa people in Makassar who adhere to Buddhism and Christianity were formed based on the values taught by their respective religions. In daily lives, Tionghoa people still maintain a form of life with an identity and a belief system that they still follow even though there have been many changes. Likewise, in communication, they remain faithful in using Tionghoa.

Many Tionghoa people have converted to Christian teachings, this is because there are many Christian schools, which were founded by missionaries *and* Zending *who* were also tasked with preaching in these schools, including the Rajawali Catholic School, Cendrawasih School, and schools founded by the educational institutions from Protestant, Adventist, and so on. This is clearly visible in everyday interactions and especially in Christian religious holidays, such as Christmas and New Year (Rajab, 1995: 81).

c. Social culture of Tionghoa society after adopting Islam

The Tionghoa Muslim community in Makassar mixed and assimilated into the local community and culture. Those who convert to Islam no longer pray in front of the ashes of their deceased ancestors but instead they carry out the habits taught by the Islamic religion. They form an Islamic minority group that has formed a unique culture among them. This is the result of assimilation, interaction, and adaptation to the influence of the Islamic religion. The group formed is a recitation group.

Tionghoa Muslim society has instilled a value system that emphasizes craftsmanship, thrift, self-confidence, tenacity, and a high spirit of business. Tionghoa Muslim social relations blend and assimilate with local society and culture, but they do not eliminate elements of their respective cultural identities. Tionghoa Muslims are involved in several social and economic activities such as social associations that they carry out in various fields that prioritize family values and equality in the sense of coming from the same area.

Since the founding of PITI as a forum for unifying Tionghoa Muslims, activities have been carried out in the social sector such as reciting the Koran, providing donations to orphanages, and helping to bury the bodies of deceased Tionghoa. One of the Tionghoa Muslim cultures can be seen from the Cheng Hoo Mosque that has been built. This mosque characterizes two cultures, namely Tionghoa culture and Islamic culture. This proves that Tionghoa culture is still attached to them even though they have become Muslims.

CONCLUSION

The key findings and insights can be summarized as follows: A) political communication patterns of Tionghoa Muslim society are in the forms: 1. Political communication plays a pivotal role in connecting citizens with decision-makers in various political contexts; 2. It involves conveying messages from political authorities to the public and vice versa; 3. The dynamic nature of political communication influences political socialization, participation, and recruitment; and 4. Interaction between the state and the

public is vital, influencing resource allocation, decision-making fairness, and public acceptance. B) Tionghoa community towards its members' nationalism values: 1. Tionghoa nationalism in Indonesia had its roots in social-religious organizations and the press; 2. Tionghoa figures like Tjoe Bou San and Kwee Tek Hoay played crucial roles in shaping this nationalism; 3. Two theories of nationalism, Ernest Renan's and Benedict Anderson's, offer different perspectives on the emergence of nationalism in diverse ethnic communities; and 4. Nationalism emerged from the need for unity and representation, transcending ethnic and religious boundaries. C) Factors supporting social interaction in the Tionghoa Muslim Community are: 1. ethnic or cultural similarities, 2. kinship factor, and 3. social culture of Tionghoa society after adopting Islam.

In conclusion, this comprehensive study delves into the intricate dynamics of political communication in the Tionghoa Muslim society and its implications for social interaction. political communication serves as a bridge between Tionghoa Muslims and the political process, while social interactions within the community are enriched by a blend of cultural and religious values. The complex interplay of these factors has contributed to the unique identity and unity of the Tionghoa Muslim society in Indonesia.

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