



CHINESE ISLAMIC UNITED ORGANIZATION OF INDONESIA (PITI) PROPHECY MOVEMENT

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Abstract

The missionary movement of the Indonesian Chinese Islamic Association (PITI) focuses on spreading Islamic values among the Chinese community in Indonesia. PITI seeks to integrate Chinese culture with Islamic teachings, thus creating harmony in diversity. Through various programs, such as religious studies, seminars, and social activities, PITI seeks to strengthen religious understanding, increase solidarity between communities, and make positive contributions to the wider community. This study aims to analyze the missionary movement carried out by the Indonesian Chinese Islamic Association (PITI) and its impact on the Chinese Muslim community in Indonesia. The research method used is a descriptive qualitative study with a case study approach, where data is obtained through in-depth interviews, observations, and literature reviews to obtain a comprehensive picture of the dynamics of PITI's missionary work. The results of the study indicate that PITI has an important role in increasing religious awareness among the Chinese community through structured and inclusive missionary programs. In addition, PITI also contributes to strengthening the religious and social identities of community members. The conclusion of this study highlights the importance of a missionary approach that is sensitive to local culture to achieve more effective results. Suggestions for similar future research are to explore the dynamics of interactions between the Chinese Muslim community and the majority society, as well as to evaluate more innovative da'wah strategies in diverse contexts.

Kata kunci

Dakwah,
Organisasi PITI,
Islam Tionghoa

Abstrak

Gerakan dakwah Organisasi Persatuan Islam Tionghoa Indonesia (PITI) berfokus pada penyebaran nilai-nilai Islam di kalangan komunitas Tionghoa di Indonesia. PITI berupaya mengintegrasikan budaya Tionghoa dengan ajaran Islam, sehingga menciptakan harmoni dalam keberagaman. Melalui berbagai program, seperti pengajian, seminar, dan kegiatan sosial, PITI berusaha untuk memperkuat pemahaman agama, meningkatkan solidaritas

antarumat, serta memberikan kontribusi positif terhadap masyarakat luas. Penelitian ini bertujuan untuk menganalisis gerakan dakwah yang dilakukan oleh Organisasi Persatuan Islam Tionghoa Indonesia (PITI) dan dampaknya terhadap masyarakat Tionghoa Muslim di Indonesia. Metode penelitian yang digunakan adalah studi kualitatif deskriptif dengan pendekatan studi kasus, di mana data diperoleh melalui wawancara mendalam, observasi, dan kajian literatur untuk mendapatkan gambaran menyeluruh tentang dinamika dakwah PITI. Hasil penelitian menunjukkan bahwa PITI memiliki peran penting dalam meningkatkan kesadaran beragama di kalangan komunitas Tionghoa melalui program dakwah yang terstruktur dan inklusif. Selain itu, PITI juga berkontribusi dalam memperkuat identitas keagamaan dan sosial anggota komunitas. Kesimpulan dari penelitian ini menyoroti pentingnya pendekatan dakwah yang sensitif terhadap budaya lokal untuk mencapai hasil yang lebih efektif. Saran untuk penelitian serupa di masa mendatang adalah untuk mengeksplorasi dinamika interaksi antara komunitas Tionghoa Muslim dengan masyarakat mayoritas, serta mengevaluasi strategi dakwah yang lebih inovatif dalam konteks yang beragam.

Introduction

The history of the development of Islam in Indonesia provides many interesting historical phenomena to study. This is evident from the many scientific writings on the history of the development of Islam in Indonesia by both historians and other scientists interested in historical studies. Because Islam in Indonesia is a living and vital religion, which is undergoing a process of change from quantity to quality, the themes of study on Islam in Indonesia are not a finished process, but are an ongoing process. Ideally, Islam should develop so that the ideal of purifying teachings is realized which is solely based on the Qur'an and the Hadith.¹

If in a sociological perspective, the understanding of religious society is seen as a social phenomenon in which there are institutional components, for example religious groups, religious institutions that have their own behavioral characteristics both internally and externally according to the norms determined by religion.² Internal behavior is shown in behavior that characterizes the group in terms of social interaction in an internal scope that is exclusive. While external behavior is seen from how the behavior of this group builds relationships with groups outside itself.

Likewise, in society there are religious groups or religious organizations as phenomena that are quite interesting fields of study. These religious organizations can be studied, for example, regarding their structure and function, their activities, their

¹Ahmad Syafii Maarif, *Islam dan Masalah Kenegaraan: Studi Tentang Percaturan dalam Konstituante*, (Jakarta: LP3ES, 1985), 1.

²D. Hendro Puspito, *Sosiologi Agama*, (Yogyakarta: Kanisius. 1993), 8.

influence on society and the changes that occur due to the relationship and influence of other forces and so on.

Religious conditions in today's society are one of the sources of social problems. Religion as one aspect of group behavior has played a role for centuries until now in contributing to and hindering the survival of community groups.³

Although the social movement and mobility of its members are still limited and very strong, the Indonesian society, which is socio-culturally diverse, continues to develop. This socio-cultural diversity has historically been colored by the presence of immigrants from various countries such as India, China, Persia, Portugal, Arabia, the Netherlands, and England, who came to Indonesia bringing their own religions and beliefs. So, the religious system of Indonesian society, which consists of various native religions, is also more varied with the entry of Hinduism, Buddhism, Islam, Christianity, and Catholicism.

Indonesia has various forms and organizations that seek to spread Islamic values. One organization that is quite unique and attracts attention is the Indonesian Chinese Islamic Association (PITI). PITI emerged as a forum that not only prioritizes spiritual aspects, but also seeks to bridge the social and cultural gap between the Chinese community and other Muslim communities in Indonesia.

As an organization representing the Chinese Muslim community, PITI aims to strengthen Islamic brotherhood and introduce and develop Islamic values among the Chinese community. In the context of Indonesia's multiculturalism, PITI plays an important role in building intercultural bridges and encouraging social integration, which in turn can enrich the treasury of diversity in the country.

The missionary movement carried out by PITI is not only limited to delivering religious teachings, but also involves various social, educational, and economic empowerment activities. With an inclusive approach, PITI seeks to build awareness of the importance of tolerance and mutual respect between religious communities, as well as to provide positive contributions to the wider community. In this journal, the PITI missionary movement will be discussed in more depth, as well as the challenges faced in efforts to strengthen the position of the Chinese Muslim community in Indonesia.

Method

This research method uses a qualitative approach with a library research design. This approach was chosen to explore and analyze in depth various sources of written information related to the da'wah movement carried out by the Persatuan Islam Tionghoa Indonesia (PITI) organization. Literature studies allow research to continue even without direct interaction with research subjects, making it more appropriate in certain conditions.

³Elizabeth K. Nottingham, *Agama dan Masyarakat: Suatu Pengantar Sosiologi Agama*, Penerjemah Abdul Muis Naharong, (Jakarta: Rajawali Pers, 1992), 2.

The data sources in this study consist of secondary data including books, scientific articles, previous research reports, and news from relevant mass media. This study also utilizes digital sources such as online journals, trusted news portals, and academic databases to obtain up-to-date and valid information.

The data collection technique was carried out by tracing various related literature using a systematic search method. The literature that is the focus includes the history of the organization, reported da'wah strategies, and an analysis of the impact of PITI activities on society. The criteria for selecting literature are based on relevance to the research theme, source credibility, and completeness of the data presented.

The data obtained were analyzed using a content analysis approach. In this process, data from various sources are classified and interpreted to identify the main themes related to the PITI da'wah movement. The analysis was conducted by reading in depth, identifying certain patterns, and connecting them to relevant theories in the study of da'wah and the sociology of religion. This approach allows the study to still provide a comprehensive and in-depth picture of the PITI da'wah movement even without primary data collection. The results of the study are expected to enrich the understanding of the role of PITI in the context of the diversity of Indonesian society and provide useful academic contributions to similar studies.

Results and Discussion

The Indonesian Chinese Islamic Association (PITI) is an organization that has a unique history and plays an important role in accommodating the Chinese Muslim community in Indonesia.

1. Background to the Establishment of PITI

Initially, the Chinese-Muslim community in Indonesia faced challenges of dual identity and stereotypes, both as an ethnic minority (Chinese) and as a religious minority (Islam among the Chinese). Before PITI was established, the Chinese-Muslim community often felt marginalized and alienated from the Chinese ethnic community which was generally Confucian, Buddhist, or Christian, as well as from the Indonesian Muslim community which was dominated by indigenous Indonesian tribes.

2. Founders and Early Formation

PITI was originally established under the name *Persatoean Islam Tionghoa Indonesia* on April 14, 1961 in Jakarta by a number of Chinese Muslim figures⁴ who wanted to build a forum to accommodate aspirations and strengthen relations between Chinese Muslim communities in Indonesia. The initial name of this organization was *PIT* (Persatoean Islam Tionghoa) which was then added with "Indonesia" to become PITI. PITI is a merger of Chinese Muslim organizations, namely Persatuan Islam Tionghoa (PIT) founded by Abdul Karim (Oei Tjeng Hien) and Abdusomad (Yap A Siong) in

⁴Mengenal PITI, Wadah Dakwah Masyarakat Tionghoa Muslim di Indonesia, Media Dakwah, diakses 20 Oktober 2024. <https://mediadakwah.id/mengenal-piti-wadah-dakwah-masyarakat-tionghoa-muslim-di-indonesia/>.

Medan and Persatuan Tionghoa Muslim (PTM) founded by Kho Goan Tjin in Bengkulu agreed to merge into one larger organization to increase efficiency and bargaining power in fighting for the rights of the Chinese Muslim community in Indonesia.⁵ From this merger was born Persatuan Islam Tionghoa Indonesia (PITI), which functions as a single forum for Muslims of Chinese ethnicity.

3. The Purpose of Establishing PITI

The main objective of PITI is to facilitate communication between the Chinese Muslim community and the Muslim community in general in Indonesia and to build cooperation with various other Islamic organizations.⁶ In addition, PITI also aims to:

- Spreading Islamic teachings among ethnic Chinese in Indonesia.
- Help improve the image of the Chinese community in the eyes of the Indonesian Muslim community, and encourage harmonious cultural acculturation.
- Building social and economic networks among its members.

4. Name Change and Organizational Development

During the New Order, the Indonesian government encouraged assimilation of ethnic Chinese. PITI also encouraged its members to actively participate in society, which included a more "Indonesian-centric" name change. In 1972, PITI officially changed its name *from Persatoean to Persatuan*, which is more in line with modern Indonesian, but still retained its abbreviation as PITI.

5. PITI in the Reformation Era and Now

In the reform era, PITI continued to develop and modernize its approach. This organization also became a forum for the Chinese-Muslim community to engage in political, social, and cultural activities. With the increasing acceptance of the Chinese-Muslim community in Indonesia, PITI became one of the organizations that played a role in maintaining diversity and strengthening national unity.

Chinese Muslims is actually just a term of endearment from Indonesian Muslims for their new brothers and sisters who share the same religion and happen to be of Chinese descent.⁷

Although so far the preaching to the Chinese group has been done incidentally, the results have not been adequate. It would be better to try to be more active and focused in conveying Islamic teachings to the Chinese group, especially by using existing organizations.⁸

⁵Septian Adi Chandra, Wasino, Bain, "*Perkembangan Agama Islam di Kalangan Etnis Tionghoa Semarang Tahun 1972-1998*" Journal of Indonesian History 4 (1) (2015) <https://journal.unnes.ac.id/sju/jih/article/view/18988/8987>.

⁶PITI sinergi program dakwah, Kementerian Agama Republik Indonesia, diakses 21 Oktober 2024. <https://kemenag.go.id/nasional/kemenag-piti-sinergi-program-dakwah-y08lep>.

⁷Yunus Yahya, *Muslim Tionghoa: Kumpulan Karangan*, (Jakarta: Yayasan Ukhuwah Islamiyah, 1985), 43.

⁸Ki Hasan Widjaya, *Panggilan Islam Terhadap Keturunan Cina Di Indonesia*, (Surakarta: UD. Mayasari, 1989), 7.

If we follow the development of preaching towards the Chinese group in our neighboring country, Malaysia, there not only do other preaching organizations take an active part but the government itself is actively carrying out preaching to the Chinese group, because it is convinced that through the Islamic religion exclusivism will disappear.⁹

In accordance with its development, through PITI activities, quite encouraging foundations were laid for the spread of Islam among Chinese descendants. Under the guidance of Brigadier General (Ret.) KH Isa Idris, both through the Jami'atul Muhtadiin Foundation such as in Tangerang. Muslim development institutions established by several Regional Governments such as in Cianjur and Medan, also via the Exemplary Muslim Development Foundation formerly the Chinese Muslim Development Foundation under the dynamic guidance of Moh. Yusuf Hamka, as well as through other Islamic institutions in collaboration with the local Ulama Council, the flow of Moh. Cheng Ho's descendants began to flow back to Islam.¹⁰

PITI Preaching Movement

The da'wah strategy referred to in the Council Dictionary is an orderly plan that takes into account various factors to achieve goals or success.¹¹ According to Collins, strategy has two meanings, namely general planning to achieve a goal, especially for the long term. Or the art of planning to find the best way to gain advantages or achieve success.¹²

Facing increasingly critical targets of da'wah (mad ' u) and the increasingly complex challenges of today's global world, a solid da'wah strategy is needed, so that the da'wah activities carried out can achieve the desired goals.

In general, PITI has implemented five main strategies in its missionary struggle, namely as follows:

1. Increasing Preaching Activities

As explained previously, the missionary activities launched by PITI are more focused on fostering members who have embraced Islam or internal development. These programs have been explained previously. With the missionary programs held, it is hoped that faithful and pious individuals will be born who will later be able to show the beauty of Islam to other non - Muslim Chinese communities. As for external missionary activities, they have not been maximized, considering that this organization can be said to be a small organization, the missionary efforts carried out so far have been more in the form of missionary bi al-hal, or personal to personal missionary activities. It is proven that these efforts have yielded many results with many Chinese people being interested in Islam and some of them have embraced Islam.

In this field, PITI has established and carried out various da'wah activities as follows:

a. Intensive study and guidance

This recitation was held at the PITI Secretariat and was presented by usta d z from both Chinese and non-Chinese circles. This class is divided into two, first: special recitation for

⁹ Abdul Karim, *Mengabdi Agama, Nusa dan Bangsa*, (Jakarta: PT Gunung Agung. 1982), 203.

¹⁰ Yunus Yahya, *Masalah Tionghoa Dan Ukhuwah Islamiyah*. (Jakarta: Yayasan Ukhuwah Islamiyah, 1982), 29.

¹¹ Kamus Dewan Edisi Tiga, (Kuala Lumpur: Dewan Bahasa dan Pustaka, 1994), 1305.

¹² Collin, *Cobuild English Dictionary (new edition)*, (London: Harper Collins, 1995), 1648.

converts who have just converted to Islam which is held once a week with emphasis on the development of Islamic beliefs and other things related to fardu 'ain. Second, public recitations are held once a month. This public recitation is not only attended by Muslims but can also be attended by non-Muslim Chinese who want to know Islam. The material in this study also touches on the issue of monotheism, the pillars of faith, the pillars of Islam, and the concept of Islam as a guide to life.

b. Teaching matters of faith (Tawhid)

According to Mr. Syarif S. Tanudjaja (Head of the Religious Affairs Division of DPP PITI), so far the impression of the thoughts and insights of Chinese Muslims towards Islam has been very wrong, that is the task of how to change the mindset of the Chinese ethnic group towards Islam and to be able to understand that Islam is a religion that is *rahmatan lil 'alaini wa sallam*. So when he has become a Muslim, the main thing that PITI does is to provide guidance in understanding the basics of faith, worship, morals and things that are the basis for followers of Islam, so that the majority of members who are converts still need guidance so that they can understand that Islam is perfect, beautiful, good and provides guidance in living worldly life.

c. Teaching about worship

Every Muslim is also required to study the science of how to worship and the basic laws perfectly and correctly. This obligation is part of the obligation that must be carried out by followers of Islam. PITI is a place to seek knowledge for members who do not know or do not understand Islam, especially the issue of worship. This is the purpose of PITI to teach and guide every member who still does not understand matters relating to worship.

d. Iqra , Tahsin , Qira'ah and Fardu'ain classes

The iqra class is specifically for new students who don't yet know how to read the Koran. The tahsin qira'ah class is also specifically for those who are already good at reading the Koran in order to strengthen their reading of the Koran. These two classes are held at the secretariat twice a week. The teaching staff consists of ustads from other organizations.

e. Muslimah Study Group

Muslimat PITI has formed a group of taklim councils that are held in turns from house to house. This program is a family-like program that can strengthen the relationship between experts, besides also being a means to gain knowledge for housewives to be used in educating and fostering the household ship and society.

f. Breaking the Fast Together and Praying Tarawih in the Month of Ramadan

The month of Ramadan is an important momentum for PITI to empower its experts. Programs that are faith and spiritual development are more intensive during the holy month. The smooth running of the special program for the month of Ramadan is supported by a conducive atmosphere and situation, where during Ramadhan the government reduces working hours for government employees, and designates the month of Ramadan as a month of school leave. This activity is held at the PITI secretariat, sometimes also at the homes of PITI members. After breaking the fast together, we continued with Maghrib prayers in congregation, then waited for Isha prayers. After Isha prayers, this activity was accompanied by a religious lecture, then continued with terawih prayers in congregation.

g. Islamization

This Islamization program was held at the secretariat, Chinese people who wanted to embrace Islam came in person to the Secretariat to recite two sentences of the shahada and continue to join as PITI members. However, beforehand he must fill out the statement form

provided which contains a pledge that he has converted to Islam on the basis of his own conscience without any element of coercion from any party and his willingness to carry out Islamic law as it should be. After a convert to Islam, he is provided with the Koran and its translation, a guide to fardhu 'ain, as well as a set of prayer clothes which are given free of charge. However, so far PITI has not launched any programs that specifically preach to non-Muslims to embrace Islam, this is related to several obstacles which will be explained later. So the decision to embrace Islam made by these mu'allafs was a pure result of their interest in the truth and greatness of Islam, not the result of PITI's typical program to invite non-Muslims to Islam.

h. Celebrating Islamic Holidays and Chinese New Year

Commemorating Islamic holidays such as the Prophet's birthday, Isra mi 'raj and so on are the main agendas of PITI, because these events can be taken as a guide in navigating worldly life to stay on the path that is approved by Allah SAW. In addition, PITI also celebrates several Chinese holidays that are considered not to be in conflict with Islamic teachings, such as Chinese New Year where they make visits to foster friendship.¹³ In addition to aiming to maintain Chinese culture and customs, it is also expected to be able to narrow the gap between Muslim Chinese and non-Muslim Chinese which in itself can attract the interest of non-Muslim Chinese to get to know Islam more closely.¹⁴

2. Strengthening Social Relations with Communities and Other Organizations

As social beings, we cannot be separated from interactions with others. Interacting and socializing are basic needs that have existed in every human being since birth. In interacting, we need togetherness and solidarity to maintain harmony with each other. This is very important in maintaining social interaction relationships so that they can run smoothly and avoid various conflicts. Mutual understanding between individuals is absolutely necessary to realize peace and tranquility in a society.

Special Chinese Muslim male, after embracing Islam there was a change name. However, the surname/clan name is still included. This is due to their responsibility as male descendants who continue their responsibility for the continuity of the lineage as heirs, and they still have the right to receive inheritance from their parents, of course according to the wisdom of the parents. Likewise with the use of surnames for their children. However, the use of the surname does not affect the distribution of inheritance, because the distribution of inheritance already uses Islamic teachings. The relationship with the Chinese community is still very close, both with the family and with other Chinese people, because they feel they are still Chinese. On the one hand, Chinese Muslims are still bound by tradition and kinship ties, but on the other hand, their behavioral patterns are adjusted to Islamic teachings and they foster relationships with other Muslim communities. Maintaining this harmonious relationship is very beneficial for carrying out the mission of preaching that has been determined by the organization. However, it cannot be denied that there are also a small number of cases of violence experienced by new Chinese relatives from their families because they converted.

3. Development of the Fardhiyah Da'wah Method

To answer the challenges of the global world, it is necessary to develop the fardhiyah

¹³ Doni Nofra dan Arki Auliahadi, *Organisasi PITI dalam Mempercepat Pembauran Etnis Tionghoa Muslim di Kota Padang*, (Padang: Khazanah, 2019), 6. <https://rjfahuinib.org/index.php/khazanah/article/view/189>.

¹⁴ Charles A. Coppel (1994), *Tionghoa Indonesia dalam Krisis, Judul Asli: Indonesia Chinese In Crisis*, Penerjemah Tim PSH, (Jakarta: Pustaka Sinar Harapan, 1994), 35.

da'wah method, namely the da'wah method that makes individuals and families the main pillars in da'wah activities. In an effort to form a society characterized by Islam, it must start from the development of individuals and families that are Islamic, because the family environment is a very strategic social element that provides the most dominant character for the development of society in general.

This Islamic personal and family development can be achieved through increasing the function of parents as role models in the household. This is where the role of the da'wah institution is to foster and encourage its members to develop fardiyah da'wah so that each family can be monitored and controlled, while also becoming a fortress of control social.

4. Implementation of Cultural Da'wah

Cultural da'wah is Islamic da'wah with a cultural approach, namely: First, da'wah that is accommodating to certain cultural values without eliminating the substantial aspects of religion; Second, emphasizing the importance of wisdom in understanding the culture of a particular community as the target of da'wah. So, cultural da'wah is da'wah that is bottom-up by empowering religious life based on the specific values held by the target of da'wah.

The opposite of cultural da'wah is structural da'wah, which is da'wah that uses power, bureaucracy, and political power as a tool to fight for Islam. Therefore, structural da'wah is more top-down.¹⁵ According to the law of nature, every human community, ethnicity, and region has its own unique culture. Each has its own characteristics and is the pride of the community concerned. In carrying out Islamic da'wah, the cultural characteristics possessed by a particular community can be used as a powerful da'wah medium by taking its good values and rejecting the evil contained therein.

Islamic communities and those in power need to be more tolerant by accepting the culture and customs of non-Islamic communities that do not conflict with Islamic law. Among these are maintaining the use of original names with good meanings, halal Chinese and Indian food and dishes, traditional clothing that covers the private parts, and dialects and languages. The existence of halal 'moon cakes' on the market can be considered positive in closing the cultural gap between Muslims and Chinese. The tradition of bringing 'tanglung' which is related to 'kuih Bulan' can be used for da'wah.

One of them is the Bengkok mosque which is located on Jalan Ahmad Yani, Medan City. Many people visit this mosque, not only Muslims, but also non-Muslims, especially Chinese. The uniqueness of this building has a special attraction for the non-Muslim Chinese community, where it can bring their hearts closer to understanding the religion of Islam. On the other hand, he also dispels the opinion of some Chinese people that Islam is a rigid, closed religion and has no tolerance for other cultures.

PITI's Preaching Challenge

The Islamic missionary movement of the Indonesian Chinese Islamic Association (PITI) faces several challenges, including:

1. Cultural Integration: Facing cultural differences between the Chinese community and Muslims in general. It is important to find ways to integrate Islamic values with local Chinese culture.
2. Stigma and Stereotypes: There are negative stigmas and stereotypes against the Chinese

¹⁵Mohammad Noer, *Dakwah untuk Umat, Makalah dalam Workshop Program Studi Sejenis Ditjen*, (Depag RI: Pendidikan Islam, 2007), 5.

community in society. PITI needs to work hard to overcome these views and build positive relationships.

3. Religious Education and Understanding: There is a lack of understanding of Islam among some Chinese. Effective education and outreach programs are essential to increase knowledge and belief.
4. Community Support: Building support from other Muslim communities and raising awareness of PITI's existence as part of the diversity of Muslims in Indonesia.
5. Resource Limitations: PITI may face resource limitations, both financial and human, which may hinder broader da'wah programs.
6. Social Change: Facing the challenge of adapting preaching methods to rapid social change, especially among the younger generation who are more open to new ideas.

Addressing these challenges requires creative and collaborative strategies, as well as constructive dialogue with various parties.

Conclusion

The Islamic Chinese Association of Indonesia (PITI) missionary movement can cover several important points as follows: 1) Response to Problems: PITI has played a crucial role in bridging communication between the Chinese community and the Muslim community in Indonesia through various missionary activities, PITI has succeeded in overcoming negative stigma and creating better understanding between the two groups. 2) Research Objectives: This study shows that PITI's goal of strengthening the religious and cultural identity of the Chinese Muslim community can be achieved through an inclusive and dialogical approach. PITI does not only focus on religious aspects, but also prioritizes social and cultural values. 3) Recommendations for Further Research: a) Comparative Study: Future research can conduct comparative studies with other missionary movements in Indonesia to understand the differences in approach and effectiveness. b) Social Impact Analysis: Digging deeper into the social impact of PITI activities on social and cultural integration in Indonesia's multicultural society. c) Use of Technology: Examining how digital technology can be utilized in PITI's missionary work to reach the younger generation. d) Member Participation: Examine the participation of PITI members in social activities and how this influences public perceptions of the Chinese Muslim community. With a comprehensive and inclusive approach, further research is expected to provide deeper insights into the dynamics of da'wah and intercultural interactions in Indonesia.

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