Reflection Social Communication of Minority Groups: Comparative Study between Turkish in German and Chinese in Indonesia By Muhammad Habibi Siregar

Social identity was created by social behavior, for Turkish community in German rather similar to Chinese people in Indonesia. Despite Turkish people physically similar with the common Europeans who are still assumed not well integrated within the German society. Angela Merkel's statement that the multiculturalism has utterly failed in German in 17 October 2013 is shocked for many Muslims live in Europe, especially in German. Angela Merkel's remark implicit to put finger to Turkish community in German as the largest Muslim community. The back ground religion and culture were alleged of theirs that are not root of German society. The wave of Turkish community had given the great contribution for German booming industry was welcomed as the friend in 1960s. But now, it's seemly different that a lot of Turkish community set out the identity with the different culture background. Even though the wave of Turkish community was designated would go home after the contracts were finished due the reality kept staying, many Turkish German community grows two or three generation. Half of total three million live in German have the double nationality, it seems the anticipation was taken by Ankara policy. Amid many other communities live in German, especially, from Eastern Europe but Turkish Community likely more paid attention by media. The something related with this group likely become sensitive issue triggers media covers.

Now days, Media role has great impact to establish social opinion, the similarity dilemma Turkish in German and Chinese community in Indonesia likely same. Although the history of Indonesian-Chinese relation had contacted with the trades and culture. Some Chinese dynasties had intensified to build the relation with a few kingdoms in Indonesia. Some of Chinese people had stayed in Indonesia for centuries amid the typical Chinese to keep their faith and culture was still alleged no root of Indonesian culture.

Despite Chinese community in Indonesia less than 3 % from total Indonesian population due the significant power of economy create the great bargaining position within Indonesia's economy stake holder. 100 the wealthiest people in Indonesia who acquisition 80% of total Indonesia economy, 90% from Chinese businesspeople. The data above indicates that Chinese community has vehemently significant role to the structure of Indonesia's society. After the reformation era in 1998, the rapid change of political structure in Indonesia more open toward the minority's right, especially, Chinese community in Indonesia. Amid the eradication some discriminated laws, it is consequently the reformation atmosphere to demand equality among the citizens in Indonesia. The riot in 1998 triggered sentiment to Chinese community to cause the large cost, including to lives and properties. Even though, the *glasnost* and *perestroika* swept Indonesia to force Indonesia's government to lift some discriminations, due Chinese community is assumed still put curtain to them. There is pressure to Chinese community to integrate within mainstream society to avoid the exclusive manner which used to behave. Meanwhile for Chinese community, they felt that had already behaved integrally into vast majority Indonesians who are Muslims. They argue that some Chinese community became political elites in Indonesia. But reality the exclusive cluster neighborhood still consist Chinese community create the depth gap to mainstream people. The vandalism toward Chinese community likely to justify the media propaganda against Islam.

Social identity of minority group could spark a problem if the group did not make intense communication with the mainstream groups. In 1998 riot in Indonesia, a few Chinese people who lived inside mainstream community area were safe from the vandalism. The social interaction is reflection of natural social communication. The exclusive cluster neighborhood of minority groups can be assumed as the objection to create the intergroup communication. The aim of this research to deepen the communication intergroup within society, especially between minority groups to the mainstream community. The concentrated minority neighborhood was formed is not simultaneously. The factors of social identity will be examined by using the social theories. Sometimes in Indonesia, the mainstream group considered that the Chinese people who converted as Muslim would be categorized the part of mainstream group. I hope that I can examine the whether the pre social identity is still attached with themselves at least among the Chinese community. This research also try to designate the field investigation Chinese Muslim people about the identity social group among them. Because Chinese Muslim people usually change their names with the common Islamic name, like Abdullah or Muhammad. How they maintain the cultural communication among Chinese people in Indonesia or whether they have released their identity become the mainstream group for pressure or not.

My experience while visited German in 2011 give me the enough illustration about social communication Turkish community in some concentrated neighborhoods such as in Berlin. As more as the concentered neighborhood of minority groups will be slow the integrity within mainstream group. The connectivity of social communication is very important to build trust among stake holders within society, especially, between the minority group and the mainstream group. The mainstream group can be assumed as the host in society will react if the minority groups try to change the social structure. The social structure is the normative way as the barometer of social behavior.

When I tried to found mosque to pray my obligation as Muslim in German, I see the unusual view about mosque if I compare in Indonesia. In German, mosques are visited by the specific races background. Normatively, every Muslim can pray in any mosques but for some reasons Muslim in German likely more polarized on their race. For example in one mosque was full of Turkish community likely difficult to see from other Muslim communities, or the other mosque was run by the Arabians almost all of the Arabian local community together in that mosque as the social gathering. The activities in the mosque is not only about praying but mostly the social activities, like in cultural studies about German and the rule of conduct in German must be known by the Muslim community.

My research will reach the social communication between Turkish community as the largest group of Muslim community and the other Muslim groups like Arab, south Asia race in German. This research is very important for German government to make the policy about Muslim community in German. Muslim in German while I involved within some mosque like in Goetingen, the Mosques are not enough to host the vast Muslims who want to take Friday congressional because the mosques were too crowded within the small place were made as mosques. They try to communicate the local government to provide the representative place to host the growing

number of Muslims. Local Muslim who came from minority groups are afraid to spark the sentiment anti-Muslim, if they urge it blatantly.

The interesting one while I visited Osnabruck University last year, an administrator told me that institute of Islamic studies have just established in 2011 under the Osnabruck University. I met some of lecturer and students of Islamic studies give me information that German government fund the institute to provide the need of Muslim German the *Imam* in mosque, teachers for Muslim kinder garden, or other Muslim needs. The institute tries to provide the graduated alumni who understand the Germany culture.

My research about will give significant contribution both German government and Indonesian government to run policy about the two communities which have role in society. Both Turkish community and Chinese community are the prominent minority groups in their society. To understand about their social communication will be easier to maintain the stability within society. My experience visited German, I found interesting culture and the view about Islam in German. *Despite the Muslim community is not only from Turkish background such as from Middle East, Afganistan, the small portion from Southeast Asia.* The most representative Muslims in German is Turkish community. Not like Chinese people in Indonesia still communicate using *hokien* language (originally Chinese language), especially in Medan North Sumatra the most concentrated Chinese population in Indonesia. Most Turkish did not speak Turkish language but they still keep defending the culture and tending to make Turkish cluster communities. Amid Chinese people in Indonesia is a big prominent economy player. Turkish community in German, they economy margin is still far below the mainstream German society.

This research will also fill the growing gap between policy and practice about the equality within majority Muslim people and Chinese people in Indonesia. After lifting some discrimination rule, Chinese people have the equal right among Indonesian citizen. The domination Chinese businesspeople grips on Indonesia economy. Unfortunately, the *glasnost* and *perestroika* in Indonesia make some Chinese businesspeople expand their business activities dismantle the normative value in Indonesia. As the largest Muslim in this world, Indonesia have many mosques near the common neighborhood, as fast as the growing Chinese business activities need more land to provide many factories and business center. The Chinese businesspeople do not realize to flatten the empty mosque which left by the occupier will triggers the sentiment anti-Chinese in Indonesia. Medan, the capital of north Sumatra as the host most concentrated Chinese population was shocked by some intense strike to condemn some mosque's demolition due the economy Chinese businesspeople activities. Isolated Chinese neighborhood indicates that Chinese people less to build the social communication to the mainstream group in Indonesia.

Social identity based on religion is attached by the genetic culture intake their race. For case of Chinese ethnicity in Indonesia that genetic culture more dominated than religion identity to make intergroup communication within society. In Indonesia Chinese community is not only as Buddhist many of them as Christians. But the identity show of Chinese community more often to linkage among the Chinese people themselves within society than to make social communication to mainstream groups in Indonesia. *This research will also discover the strength of social identity*

based on religion than the genetic culture for both Turkish community in German and Chinese people in Indonesia.

Despite Indonesia relatively far from Middle East as the center of birth of Islam but it is the greatest Muslim in this world. Indonesia lies in Southeast Asia established early by many prominent religions Hindu and Buddha. Actually, the typical Indonesian Muslims relatively moderate due not own the intolerance history, especially in term of faith and other culture. Even Indonesian Muslim used to have different faith within family is not weird. For some areas, especially in Java, the animism is assimilated with Muslim's practice. Unfortunately, the last terrorism activities in Indonesia to stigmatize that Indonesia haven safe for terrorist hiding in the country.

Actually, the description of khaled Abou fadl's book indicates the portray of crisis identity within Muslim society. Meanwhile, majority of Muslims do not aware of the dire situation due to proud to declare that they are the united *Ummah*. The dogma of unity within Islam blinded Muslim the current situation that there are the divided groups within Muslim. As a Muslim who lived in the west beyond Muslim countries, he give sense of the difficulty to explain to western community about Islam. The consequently of the media propaganda to brought the militant Muslim's vandalism make western people cannot be able to differ between Islam and the culprit as Muslim. Amid Muslim tried to defend Islam by showing the Islamic universal value such as justice, tolerance, equality before the law. It's still contra productive while the reality speaks the contrary (upside down). Research design

To avoid the vested interest in term of this study, the researcher will explore the aspects of behavior factors within Turkish community in German and Chinese people in Indonesia with the qualitative approach. This approach means to discover the hidden factors of behavior as the social communication with hermeneutic phenomenology. I plan to collect the data from field research in German and Indonesia, I preferred to use the grounded theory. This theory will be used to discover the factual data that information keep running without any intervention. This research is designated to be used for academic purposes or government official to take policy which related which this study. Both data from official document and the field research will be validated with the ethical academic conduct.

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Comparative Indonesia Quasi Secular with France's Secular Policy

By Muhammad Habibi Siregar

Background of Research

France is one of Pioneers to promote the egaliter, liberality, and secularity in this world. After having pressed the freedom, France tried to avoid the dire political deadlock to make distance to religion institution.[1] Impossible for them to dismiss the religious value due have involved as part of the life style, especially in domestic religion behavior such as wedding ceremony. The measurement was taken to prevent the resurrection of religion institution domination by excluding it in government's role. The secular's principle which maintain the clear limit for the religion institution, especially in private (individual) core. Amid The changing attitude of French toward religion affairs set the institution become the powerless because of no political power. The religion institution likely to be snubbed by the current society due the religion is not the public core but individual manner. The secularity in France faces the new challenge by the emergence significant Muslim population that for some reasons have changed France's posture.[2] Even though, secularity in western countries like in France sparked criticism, but the reality of it created the stability, and prosperity. The current issue about the secularity in France is the religion's symbol in public.

The banning is assumed to target Muslim's community who wear hijab, and for government side that the banning to maintain the secularity's principle. The religion's appearance will damage the secularity's symbol in secular state like in France. The mounting critics also triggers by the banning because the state is assumed to intervene the private too far. Many analysts said the banning is very biased by the political interest. The growing numbers of Muslim population in France make the psychological concerns to France's conservative who want to defend the country as the Cristian state. They concerns about the France's future which host the largest Muslim in Europe more than 5 millions that it can increase Muslims bargaining position. For those who use the freedom of expression in secularity as the path way to express the religion identity is considered as the harmful seed for the secularity's principle.

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[1] Jean Bauberot, " 'Secularism and France Riligious Liberty': A sociological and Historical View." *Brighman Young University Law Review; 2003 ProQuest:* 451

[2] Bronwyn Winter, "Secularism Aboard the Titanic: Feminist and the Debate over the Hijab in France." *Feminist Studies* (Summer 2006): 279-298.

My experience when visited France in 2012 that there is a tension among French community to response about the new banning that give me the enough illustration about social communication Muslim community in some concentrated neighborhoods such as in Paris. As more as the concentered neighborhood of minority groups will be slow the integrity within mainstream group. The connectivity of social communication is very important to build trust among stake holders within society, especially, between the minority group and the mainstream group. The mainstream group can be assumed as the host in society will react if the minority groups try to change the social structure. The social structure is the normative way as the barometer of social behavior.

When I tried to found a mosque to pray my obligation as Muslim in France, I see the unusual view about mosque if I compare in Indonesia. In France and many other European countries, mosques are visited by the specific races background. Normatively, every Muslim can pray in any mosques but for some reasons Muslim in France likely more polarized on their races. For example in one mosque was full of Turkish community likely difficult to see from other Muslim communities, or the other mosque was run by the Arabians almost all of the Arabian local community together in that mosque as the social gathering. The activities in the mosque is not only about praying but mostly the social activities, like in cultural studies about French and the rule of conduct in France must be known by the Muslim community.

Meanwhile in Indonesia, although state were not based on the specific religion but the existence of religion were accepted by the state like in France. But in some reason, the state regulates into private area like in marriage. In Indonesia, the government pays attention the marriage rules for social stability due to create the court - based religion besides the conventional courts.[3] Amid the intervention of government to set the dress style within the anti-pornography and the erotic bill sparks many protests in 2005. The government was accused to enter too deep the internal area of society which the bill is considered the threat of unity in plural society in Indonesia. The diversity within Indonesian ethnic will face the big challenge if the bill is ratified as a law. For many of Indonesians the setting dress style is formation of state control to the basic citizen's right. Even the proposal of the current police chief is reacted negatively inside police institution until it cancel the proposal because of the rule of uniform is impossible to implement. The secular posture within

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[3]Awan Muzaffar, "The Struggle for Democracy in Muslim World." *Defence Journal* 17.1 (August 2013): 13-20.

military and police is related with the Pancasila (secular) ideology. There is the pressure to defend the secular symbol as the locust of unity among different religion and ethnic.

There are three categories of Muslims to perceive about Modernity; People who rejected the modernity and consider as the product of western society who are assumed as infidels. People who accept the modernity but just for the specific items to easier their acceleration but for some cases they are still restricted in rigid manners like in Saudi Arabia.[4] Muslims who believe that modernity is the solution to advance and regain their glory in past time amid still observe the obligation to Allah without sacrifice their own belief and value.

The Muslims who are living now but their imagination about Islam still in medieval era, they implement Islam on behalf obeying Islam totally until want to follow the behavior and style of life like their predecessors. So they reject everything which is not practiced by the early Muslims even they accuse the democracy as the result of modernity as the rejecting value because of coming from western value. But in fact, if they check carefully the value of the democracy if the democracy is assumed as the people's voice was practiced in the *khulafaurrasyidin* succession (the first caliphate after the death of prophet Mohammad). The Muslims like this can be categorized like Taliban in Afganistan or the few extreme conservative Muslims, their numbers are just few but because their existence are often in spot light that make their numbers likely majority in Muslim world but actually very few.

The Muslims are perceived in this category was the likely modern but in the reality not. Surely, if the modernity's definition was the using the most current tools like luxurious cars, hotel, planes, or the high skyscraper buildings.[5] But the mind of modernity to more transparency in any sectors was less, it make the Muslims in this category to be more consumers of technology than the producers of technology. The new trend of thought can be seen as the threat for conservatives who enjoyed the status quo. And the new uprising of Muslim in Middle East indicates the rejection toward the status quo but the cost of the revolution is too expensive. The uprising in Middle East in 2011 starts in Tunisia and cross to Egypt finally spread to whole of the region including Libya, Yaman, Bahrain, Oman Syria, etc. The uprising appears to the surface because the attitude of the ruling Government

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[4] A. Dallal, "Origin and Objective of Islamic Revivalist Thought." *Journal of American Society*, 13 (1993): 340.

[5] Yves lambert, " 'Religion in Modernity as a New Axial Age': Secularization or New religious Forms." *Journal Sociology of Religion* (Fall 1999): 5-8.

don't want accept the change of opportunity and transparency as the requirement living in modern world today.

The Muslims are categorized to the people who hails the modernity as the chance for Muslims to resurrect from the backward by affirming the science and technology and the modernity's value to energize the giant sleeping potency of Muslims. So for Muslims in this stage mostly adapt the good value of modernity and reject the bad excess of it. In fact, no perfect example about it but at least to close to the sample likely Turkey now day under President Abullah Gull and Prime minister Tayyib Erdogen who tried to transform Turkish from total secular begin to mix with spirit of Islam. As long as they far away from Islamic Value makes them more suffered and looked like alien the other dimension. So now, they redefine the existence of themselves by referring the real glory of the past time. They realize that they can be only with Islam to be the world ruler, so while Europe likely reluctant to accept it as Member's EU (European Union) make Turkish try to build the economic connection with their neighbors and right now Turkey as the power house in this region with the fifth largest economic in Europe and 16th in this world.[6]

Modernity in Islam is the path way to refresh of Islamic atmosphere which is stagnant thought to reload of fresh idea to pursuit the glory of Islam again. Modernity in Islam is designated to combine the spirit of searching science and technology and to fill in the bad excess of modernity itself with the divine essence. The Islamization of Ismail al-Faruqi and sayyed Hosen Naser is the formation of spirit modernity in Muslim scholars. Even though the idea is criticized because just to waste energy of Muslim but the message of it clearly that the importance of the divine essence inside spirit of modernity in order to keeping modernity on track for the goodness of human being.

Indonesian characteristic predominantly is patriarch, particularly, for rural society. The converted royal family is likely the indirect command to its people to accept Islam as new state religion. This characteristic remains right now in Indonesian society to follow their leader in any social activities and behave likely to their mentor. In rural society, particularly, in Indonesia this characteristic brings positive impact or negative impact. Positive impact of patriarch can be seen by more easily engineering of society to the pattern of the ruler's. The negative impact of them is more resistant for something except for something is legalized by their ruler. And fortunately, Indonesia history most rulers' kingdom own more flexible to accept for new faith coming from outside.

[6]Nataly Socci, " 'Turkish Neigboughood Policy and EU Membership': Squering the Circle of Turkish Foreign Policy." *International Journal* 67.1 (Winter 2011/2012): 65-80.

Actually, Indonesian anciently original faith is animism and dynamism that they inspired all Indonesia ancient life and some of their practical belief can be found in rural life. For example *kejawen* (assimilation Hindu and Islam culture) in some area in Java, *jamu laut* (animism belief to respect sea) in limited area in northern Sumatra, but the practice is instilled by Islamic culture.[7] Here, in Indonesia can assimilate Islam with local culture is not found in other Muslim countries. The uniquely Islam in Indonesia poise Islam in Indonesia more tolerant rather than Islam from its original in Middle East. So the history of peaceful and harmonies with different faith was built for long time ago since the first settler in Indonesia. But lately, terrorism become new stigma in Islam because Trans- national thought was brought from Middle East. And this group get attention from media so they become big image, due the silent majority is moderate and they hate the terrorism action on behalf Islam.

Islam came into Indonesia in 13th century which predominantly from Sufi (mystical in Islam) which can enter to structure society, because Sufi emphasize toward the esoteric of Islamic value was easy adapted for local social religious practice. And behavior of Sufi priests so polite and gentle without confront with the all faith but adapt ate and assimilate Islam and all faith in social religious activities. Likely, many traditions in many places which is combined between Islam and all faith value. The combined tradition between Islam and culture is called Islam cultural. This approach make Islam more acceptable to most area in Indonesia, due many Muslim puritans toward this step but in many cases proved the link Islam and Local culture to enrich new Islam is not in Middle East performance.

The effect of Islamic law in Indonesia that under Islamic law marriage does not alter the Muslim woman's legal status as full personality, capable of owning and disposing of income and property as she pleases. Neither does marriage alter woman's name. Her residence and conduct in life are regulated by the contract of marriage. Islam regards men and women as absolutely equal in their religious and civil duties, although it does not understand this equality as implying equivalence of natural capacities and talent, or as identity of role. The Islamic family is not a nuclear one, consisting only parents and children. It is extended to include the grandparent, grandchildren, uncles and aunts and their progeny[8].

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[7] George Ritzer, *Modern Sociological Theory,* (New York :The McGraw-Hill Companies, INC, 1996), 235.
[8] Ismail R. al Faruqi and Lois Lamya al Faruqi, The Cultural Atlas of Islam, (New York: Macmilan Publishing Company, 1986), 150

Research design

To avoid the vested interest in term of this study, the researcher will explore the aspects of This research with the qualitative approach. This approach means to discover the hidden factors of behavior as the social communication with hermeneutic phenomenology. I plan to collect the data from field research in France and Indonesia, I preferred to use the grounded theory. This theory will be used to discover the factual data that information keep running without any intervention. This research is designated to be used for academic purposes or government official to take policy which related which this study. Both data from official document and the field research will be validated with the ethical academic conduct.

CV of Muhammad Habibi siregar

Muhammad Habibi Siregar is lecturer at the State Institute for Islamic Studies of North Sumatra, Indonesia. He obtained his master degree at the same university with a thesis entitled " *KonsepMasyaqqah Menurut as-Syatibi* [Shatibi's Concept of *Mashaqqa*]. He delivered his paper on 14 November 2013 theme " *Quasi Equality in Angkola Batak Tradition: Challenging the Patrilineality Domination*" at Asien-Afrika-Institut Abteilung fur Sprachen und Kulturen Sudostasiens Schwerpunkt Austronesistik Prof. Dr. Jan der Putten Universitat Hamburg. Currently, He also took part the research inLeiden University was organized by Dr.R.B.P.M.Busser cooperation between State Institute for Islamic Studies North Sumatra and Leiden institute for Area Studies Faculty of Humanities from 22 October 2013 to 16 November 2013. He has involved as one of speakers at a conference on at Singapore Asia Research Institute on June 13 -15 2012, with a paper on " *Militia and Conflict Behalf Religion.*

Muhammad Habibi Siregar visited Goetingen University to follow the research training for two month ended 22 December 2012. Besides working as lecturer at the State Institute for Islamic Studies of NorthSumatra, he was as a secretary of Nahdatul Ulama wing body (LDNU) of North Sumatra from 2009 to 2012. He has written a number of articles published in local news paper "analisa."

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