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INTRODUCTION FROM THE EDITORIAL BOARDS

Analisa Journal of Social Science and Religion published a new edition vol.2.no.02.2017. This is the forth volume issued in English since its beginning in 2016. This English edition is a part of preparation to be an International journal and as an effort from the editorial board to make this journal widely accessed and read by more people around the world. Analisa Journal has also consistently published both versions; the online edition through the Analisa website and the printed version. Many people have contributed in the process of this publication, so that this journal is successfully released as scheduled.

There are eight articles in this volume in which some of them discussed about religion and peace in various parts of Indonesia, while several of them talk about education and the rest are discussing about gender and *dakwah* (Islamic dissemination). The authors of those papers are also divers coming from different institutions and different countries.

The first article written by three authors namely Said Achmad Kabiru Rafiie, Amir Husni and Said Atah is entitled "Acehnese Wars and Learning from 12Years of Peace in Aceh". This paper examined the history of Acehnese wars and the peace development after the signing of the Memorandum of Understanding between the Aceh Freedom Movement, or Gerakan Aceh Merdeka (GAM), and the Republic of Indonesia in Helsinki on August 15th, 2005. This article gives a deep explanation of what is really going on in Aceh from the era of wars until the recent time. The authors use a qualitative approach and the theory of inequality and conflict as well as Fanon's ideas in order to elucidate the data. Findings of this research show that there are various reasons which might encourage people involved in the battlefield including group motive, personal motivation, social contract and resource shortage. In addition, it shows that the social and economic condition in Aceh has not developed successfully.

The next article is written by Agus Iswanto talked about the receptions of religious aspects (ultimate truth/God, cosmological and religious ritual aspects) in the cultural products of Radin Jambat, a folktale from Lampung, Indonesia. This study is based on the Radin Jambat Folktale text. The results found that folktale contributes in building harmony among religion followers in Lampung. It also stated that religion and culture can go hand in hand in creating harmony, therefore it can be said that religion, in this case Islam, was accepted by people peacefully.

The third article discussed about Kolasara, a local wisdom from Southeast Sulawesi Indonesia. This paper argues that this tradition has contributed in building harmony especially in the Tolaki tribe in such area. This article was written by Muh Subair, he used an in-depth interview, observation and library research in order to collect data. He suggested that *kolasara* should be internalized in *lulo* dance as a way to strengthen such local wisdom. As it is the fact that *kolasara* has played role in mediating people in various conflicts.

How the manuscript called *Wasitawala* contained some education values was discussed by Moch Lukluil Maknun in the next article. This is an interesting paper in which the writer explained the content of the text and then analyzed it on how those embedded values might be used as a source for the national curriculum especially on the character education. He mentioned that this *serat* has many values of character education such as honesty, responsible, thinking logically, discipline, hard working, creative and so forth.

A.M Wibowo wrote the subsequent article entitled "Political view and orientation of the *rohis* members toward the form of the state". This paper is based on his field research at schools in Temanggung Central Java Indonesia. He focused his study on the *Rohis* members' view on certain aspects so called political orientation. The results show that (a) religious teaching at the *Rohis* organization was conducted using one way communication, and they also used media social in disseminating their teaching, (b) *rohis* member prefer to choose male and Islamic leader when they asked about their preferred leader. Meanwhile there are two distinct preferences in terms of state form, the first one is the Unified State of Indonesian Republic (NKRI, Negara Kesatuan Republik Indonesia), and the second is the Islamic state.

The sixth article written by Abdurrachman Assegaf was about how the anti-corruption policies and educational strategies enforced by Indonesian and Japanese Government. This is an important issue to be discussed since both countries have experiences some corruption cases, although Japan is less experience compared to Indonesia. This was indicated by some data issued by the Transparency International. Japan is categorized as the least corrupt country, on the other hand Indonesia has many and complex corruption cases. This paper stated that countries have laws on anti-corruption; Indonesia has Act Number 31 of 1999 and Japan has several interrelated law compiled in Penal Codes (PC). in addition, both of them have strategies in implementing strategy for anti-corruption education.

The next article concerns on the issue of hate speech in Kupang East Nusa Tenggara Province, how the Islamic preaching dealing with such phenomena. This is a significant study since in the last few months, there are hate speech occurrence everywhere either through oral or written media such as social media and flyers. In Kupang, Muslim are as a minority group in which most of people are Christian. Thus, during the Islamic dissemination, it is solely aimed for Muslim community and not for non-Muslim society. They do not use loudspeaker during their sermon (dakwah), except for *adzan* (calling for prayers). Furthermore, the clerics always avoid using hate speech during their teaching and sermon.

The last article written by Misbah Zulfa Elizabeth is about women in public space and how religion treats them. This paper argues that now days many women took part in public activities by engaging at some workplaces; however they are mostly put at the lower level compared to male workers. Even, religion also treats them differently. This is because there is such domination of globalization in which this situation might be called as women impoverishment

We do hope you all enjoy reading the articles.

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Analisa Journal of Social Science and Religion would like to sincerely thank to all people contributing in this publication namely advisory editorial, international editorial board, editors, language advisors, assistant to editors, lay-outers as well as other parties involving in the process of publishing this journal. Analisa journal would also appreciate to all authors who submitted their articles to Analisa, so that this journal is successfully released in time.

The Analisa Journal hopes that we would continue our cooperation for the next editions.

Semarang, December 2017

Editor in Chief

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DAKWAH ACTIVITIES AMONG MUSLIM MINORITY AND THE PREVENTION OF HATE SPEECH IN KUPANG, EAST NUSA TENGGARA

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ABSTRACT

During the last four months of the year 2016 in Jakarta in concomitant with the campaign period for 2017 governor election, the supposed hate speeches phenomenon sparked everywhere either openly uttered or written expressed in social media as well as flyers spreading out in any places of the city. It seems that Muslim population of Jakarta was partly doing such hate speeches against incumbent Governor, a Chinese and a Christian, Basuki Tjahaja Purnama (Ahok), and his Muslim supporters. It is interesting to know how it happened in eastern Indonesia where Muslim is the minority. This qualitative research wants to elaborate and to explore to what extent the Islamic preaching deals with hate speech phenomenon in Kupang city. In order to reach data the researcher applied some methods such as in-depth interview, observation and literature study. In essence, Islamic proselytizing or dakwah in Kupang, East Nusa Tenggara, has been still persisted today. It targets solely for Muslim. Islamic proselytizing for non-Muslim is impossible because they are minority in this city. Technically, religious teaching doesn't use loud speaker machine except for prayer callings (azan and iqamat)), Dakwah activist in Kupang usually tries to hinder the possibility of hate speech possibly sounded by Muslim clerics. In addition, there is a local mechanism run by mosque management for not being tolerance to hate speech through a set of guidance. Then, the issued guidance is sent to the invited preacher several days before to help preacher avoiding of hate speech.

Keywords: Islamic dakwah, hate speech, mosque management board, dakwah guidance

INTRODUCTION

Like what happened in many other Muslim countries, mosque in Indonesia is the most influential place of worship for Muslim. Almost all Muslim residence area there is mosque, meaning that mosques are generally established by self-own community funding. The 1999 State Guidance of Indonesia (GBHN) states that religious place of worship is built to provide religious service for religious followers for all religious purposes. Such service is intended for citizen' enlightenment in order to create virtuous human beings that are characterized by believe in God, prudent,

open minded, self-esteem and responsible for their society and state.

Obviously around Islamic world, mosques are the place for spreading Islamic teaching including, among others, pray and Islamic sermon. In reality, however, spreading Islamic teaching containing hate speech is occurred in many mosque' sermons. Then, the sermon is protested by others who feel uncomfortable with the sermon content. It is like for example what happened in March 2017 where an invited religious cleric from Yordania gave sermon at *Dar Al Arqom* mosque in Montreal, Canada. He was saying with reference to the Holy Koran that Jews was deserved to be killed. Soon after the

sermon, the content of the sermon was protested by Jews community organization and *B'nah B'rith* reported it to the local police. They sued the mosque board for asking forgiveness to Jews community. Even, the Muslim Council of Montreal had also contended the sermon (Sputnik, 2017).

Such hate speeches are not identical with a certain religion. In contrary, hate speeches have been growing elsewhere in recent years including humiliation to Muslims. Even, those spreading hate speech gain high social status in their society, such as example religious leader and politician. A Myanmar vibrant bhikkhu, Ashin Wiratu was just punished by the Myanmar's *sangha* leader for no longer being allowed to give religious sermon in one year long due to his long anti-Islamic sermon which is assumed causing riots between Buddhist and Muslim in Rakhine State (The Star Online, 2017). Geert Wilders, a Dutch prolific politician and Robert Menard, the mayor of Beziers of France are both popularly known for their statements which consist of hate speech towards Muslim in Netherland and France (Sputnik, 2016). The last two names of politician give an example how public figures insult Muslim in turn to attain some influential supports from their constituents.

In Indonesia, the similar condition has just happened in the last four months of the year 2016 in Jakarta especially during the campaign period for 2017 governor election. It was a shocking phenomenon to see how many hate speeches sparked everywhere either openly uttered or written expressed in social media as well as flyers spreading out in any places of the city. Those variety of hate expressions were established with special focus on targeting the Governor Basuki Tjahaja Purnama (better known as Ahok). Even, such hate speeches were mentioned by national Muslim leader at the open forum as well as at the mosques. How about other mosques in outer Island and these which are far away from the capital city of Indonesia? Does hate speech exist in the mosques of Kupang, East Nusa Tenggara? This paper tries to explore the hate speech phenomenon in Kupang where Muslim is minority in number.

Being settled by Muslim minority, Kupang is an interesting place to study. Statistically, the number of Muslim in Kupang is the third while the Protestant is the largest and Catholic is the second.

Logically, it will not be found hate speeches delivered by Muslim in the area of Christian population. However, no one can guarantee such hate speeches not happened in the city.

Muslim minority in Kupang has at least more than forty mosques. This study focuses only on two mosques which represent a certain characteristic. Nurussa'adah the Great Mosque in Kupang is characterized by its heterogenous and as being a public mosque, while the mosque Ahmad Dahlan which belongs to Muhammadiyah University of Kupang is designated for homogenous intellectual and Muhammadiyah community mosque.

Islamic Proselytization and Hate Speech

Proselytization (*dakwah* in Islamic term), as many other religions either Abrahamic religion or non-Abrahamic religion, is a common feature in Islam. Even, according to a hadith, *dakwah* is believed by some Muslim as the mandatory task for every single Muslim though delivering one verse only. To consider this, discussion about *dakwah* is still very relevant in current time.

Dakwah primarily refers to activities aiming at strengthening and deepening the faith of Muslims and helping them lead their daily lives in conformity with Islamic principles. Since the birth of Islam, *dakwah* has been an important aspect of this religion and *dakwah* activities have always been highly appreciated in Muslim societies (Meuleman, 2011: 236).

According to Meuleman (2011: 239) like many other countries with large Muslim populations, Indonesia underwent a conspicuous growth of *dakwah* activities and organizations during the twentieth century. The growth of such activities and organizations was rapid after the country gained its independence and it accelerated after the establishment of the New Order regime, led by former president Soeharto, in the mid- 1960s. This phenomenon is partially a result of the same mechanisms which were active in the development of *dakwah* worldwide. Some of the Indonesian *dakwah* organizations belonged to or have been closely related to the international organizations and networks. *Jamaah Tabligh* is one example of such organization that enables many Indonesia' *dakwah* activists going abroad to perform *dakwah*.

Dakwah operated mainly through mosques and mosque-related facilities, in the form of sermons and religious lectures as well as 'light' publications. According to literature that describes *dakwah* methods, their aim was to avoid a confrontation and the concomitant social upheaval and clashes that might result. They advocated a gradual, long term adjustment of society to orthodox Islam (Dijk, 1998: 223; Meuleman, 2011: 245).

As it is mentioned above, Kupang is the home for Christian majority, but mosques are established abundantly in this city. Organizing openly *dakwah* in this situation could be endangered the harmonious society, instead. Furthermore, the *dakwah* organizer modifies the content of *dakwah* which suits the plural religious society. Society with plural religious affiliations could be confused over religious proselytization that possibly conveys religious blasphemy. Otherwise, religious teaching is mainly focused on seeding the faith. Like for example, a research on exploring theme of Friday sermon at some mosques in Manado, North Sulawesi province of Indonesia where Muslim shares almost similar in number with Catholic and Protestant shows that topics of Friday sermon dominated by deeply empowering basic Islamic sharia instead of topics related with harmony as well as toleration (Kustini, 2012).

To hinder religious blasphemy, Indonesian government has issued a Ministerial Joint Decree between the Ministry of Home Affairs and the Ministry of Religious Affairs No. 1/1979 outlining the procedure of religious proselytization and foreign aid for religious institutions in Indonesia. The verse 4 of the decree states that it is not allowed to persuade other religious people through enticement, pamphlet distribution, magazines and other similar things, or even knocking door to door. Overall, religious blasphemy and hate speech are well anticipated by Indonesian government.

Scholarly speaking, the rising of hate speech phenomenon is not quiet far away from its opposite term, that is freedom expression or in another term civic contentious discourse. Its emergence is believed to be one of the most common feature in open and democratic society. Hate speech is a frequently mentioned, but under-theorized, mode of contentious political

discourse. The term is most commonly used to describe contentious discourse focused on racial and ethnic minorities and people with alternative sexual orientations in Western democracies (Woodward et al, 2012: 4-5).

For analytic purposes, Woodward et al (2012) put contentious religious discourse on a four-point scale. This scale is a continuum which measures the degree to which an individual or group endorses symbolic or physical violence against religious others. Points 1 through 4 designate levels on this continuum. The following are the measuring degrees. Point 1 is dialog concerning/discussing on religious differences. Point 2 is unilateral condemnation of the beliefs and practices others. Point 3 is dehumanization and demonization of individuals and groups, implicit justification of violence and point 4 is explicit provocation of violence. Dehumanization and demonization are critical psychological and symbolic concepts that distinguish between civil contentious discourse and hate speech. Levels 1 and 2 are critiques located within the limits of civil discourse because they do not implicitly or explicitly threaten others. Indeed, level 3 and 4 are framed of hate speech.

Additionally, to distinguish between hate speech and freedom expression is hardly decided, but according to Woodward et al (2012: 4-5) the differentiation lies on the target of the spoken language delivered by the speaker. When there is dehumanization and demonization either symbolically or psychologically on the spoken language, indeed hate speech occurs and civic contentious discourse disappears.

Research Method

This paper is resulted from a field research using qualitative method which presumes to explore the phenomenon studied deeply. Qualitative research properly seeks answers to questions by examining various social settings and the individuals who inhabit there. Qualitative researchers, then, are most interested in how inhabitants and their settings and how inhabitants of these settings make sense of their surroundings through symbols, rituals, social structures, social roles, and so forth (Berg, 2001: 6).

Alan Bryman (1989: 118-125) outlines three main sources of data with which qualitative research is associated, they are

participant observation, unstructured and semi-structured interview and the examination of documents. *Firstly*, participant observation comprises the fairly prolonged immersion of the researcher in the context that is to be studied with the purpose of gaining firsthand knowledge of that context, primarily through observation of individuals as they go about their normal work activities. *Secondly*, qualitative research interviews are relatively loosely structured. The aim is to elicit respondents' ways of thinking about the issues with which the qualitative researcher is concerned, so that there is usually a preference for minimizing the degree to which they are constrained. While the tendency so far has been to refer to unstructured interviewing, qualitative research exhibits a range of approaches which vary in terms of the degree to which the asking of questions is structured. *Thirdly*, collection and examination of documents are often an integral element in qualitative research. Such sources of data can fulfil a number of functions for the qualitative researcher. They can provide information on issues that cannot be readily addressed through other methods; they can check the validity of information deriving from other methods; and they can contribute a different level of analysis from other methods (such as the gap between official policy and practice).

The field trip of the research itself has already accomplished. The authors stayed almost two weeks in Kupang, in March 2017. During the field trip, the authors had visited and interviewed some influential figures whose major activity is dealing with *dakwah* or managing the mosque. We interviewed the head of Nurussaadah the Great Mosque management as well as some *dakwah* activists of the mosque. Likewise, we interviewed the head of Muhammadiyah University of Kupang and the head of Ahmad Dahlan campus mosque management. Some *dakwah* activists of the mosque were also interviewed. Frequently, we joined *dakwah* activity in the two mosques to grasp the whole picture of the movement. To validate data, the authors interviewed the representative of East Nusa Tenggara Office of the Ministry of Religious Affairs and the head of East Nusa Tenggara Indonesian Council of Ulama (MUI). Besides, we gathered and studied some important documents related to the *dakwah* movement

in Kupang and documents highlighted the theories of *dakwah*, hate speech, and Islamization in Kupang alike.

RESULTS AND DISCUSSION

Dakwah and Islam in Kupang City

As a minority group, Muslim in Kupang stands side by side with other religious followers. Statistical Centre of Kupang in 2015 states that the number of Muslim was 6,782 people, whereas Christian were 334,415 people and Catholic were 41,162 people. Another religious group like Hindu were 468 people, but none of them were the followers of Buddhist or Confucian (Religious Affair office of East Nusa Tenggara Province, 2016: 21).

Geographically, Muslim inhabits mainly in coastal areas of Kupang, such as example Solor Village, Airmata Village and Bonopoi Village. These villages are popularly known as the fisherman villages which confirm Muslims in Kupang are generally as the fishermen. In addition, it means that Islamic religion reached Timor Island through the sea as just like the coming of it in other islands of Indonesia.

According to the most recent data, however, the advent of Islam in Kupang was initiated and succeeded by an alliance between Solor Kingdom which was led by Atulaganam (who was still unknown what religion he belonged to) and Rote ruling class and the Dutch. This alliance conquered Concordia fort of Portuguese which was supported by Timor Kingdom in 1657. In later years, people from Sulawesi (in which they were famous with sailing), Bugisene, and Makassarnese reached this city through commerce as well as spreading Islamic religion purposively, including a group of Arabnese and Papanger people from South the Philippines (Dewi, 2012: 92).

Another oral story tells us that in the 1960s traders of Bugisene selling of clothes by their bicycles in Kupang and its surrounding area. Generally, they went in and went out from one village to another village. They departed at early morning and returned home at night. Even, some of them went far away to Soe and Belu of Timor Island. When they thought there was a chance to live there, especially because of the availability of traditional market, they decided to do so. Beside of being engaged in commerce, they also got involved with *dakwah* movement.

"That is why *dakwah* movement in Kupang cannot be done exclusively by emphasizing religious teaching. Other approaches such as social, cultural as well as economy are very needed. People here in Timor Island is mainly poor. It should be noted also the natural resource here is less fortunate" (Interview with Moh. Dja'far, the head of Great Mosque Nurussaadah, Kupang, 28 March 2017).

Referring to the historical account above, it is quite reasonable to see some historical mosques building in those villages now. Recently, as it has been noted by the Office of Religious Affairs of Nusa Tenggara Province, there are 42 mosques in Kupang city spreading extensively in various districts (Mosque Information System the Directorate of Islamic Affairs and Islamic Law Management, the Directorate general of Islamic Community Development the Ministry of Religious Affairs, 2017). Most of the mosques belong to the local residents, whereas campus mosque is only one that belongs to Kupang Muhammadiyah University.

The biggest mosque in Kupang is Nurussaadah the Great Mosque which is located at downtown of Kupang. It is managed by Solor people and is designated for public to attract Muslim participants regardless of their group affiliations in Islam. Even, some Islamic revivalist groups organize their activities in this mosque like for example *Hizbut Tahrir*, *Wahdah Islamiyah*, and *Dewan Dakwah* as well. The only one mosque belongs to the campus is Ahmad Dahlan Mosque at Kupang Muhammadiyah University. The mosque is built and managed by the university and was built by the university.

Ahmad Dahlan Mosque, Muhammadiyah University of Kupang Historical background of the Mosque and Its Management

Being known as the second larger Muslim organization in Indonesia, Muhammadiyah stepped into the Nusa Tenggara province in 1930s. Muhammadiyah arrived at East Nusa Tenggara and was brought by Husaini Daeng Maramba from Selayar Island. In 1937, Husaini built the Mujahidin mosque carved with Muhammadiyah logo in Geliting area of Flores Island. Muhammadiyah began its

movement in Kupang in 1950s and was marked by the early *Hizbul Wathan* scouting movement. Muhammadiyah grows rapidly in Kupang rather than any other areas in East Nusa Tenggara Province due to its position as the capital city of the province. Beside *dakwah* movement, Muhammadiyah activists established some schools (Achied, 2014: 20 – 23).

There was no comprehensive data of its modern school establishment until 1980 when Muhammadiyah Junior High School was firstly opened. Latterly, Muhammadiyah Senior High School was opened in 1987. The establishing of Kupang Muhammadiyah University in almost the same year was then meant to supply student to the new established university. This university is located at Ahmad Dahlan Street, Kayu Putih, Oebobo, Kupang. The total area of this campus is 10.200 square meters including office buildings, room class buildings, library building and mosque (Achied, 2014: 20-23).

The mosque itself is around 300 square meters and was built in 1986. It is used as Muhammadiyah Islamic Centre of Nusa Tenggara Province. Since then, it has begun the office of *Pengurus Daerah Muhammadiyah* (PDM; Muhammadiyah Regional Board) as well as the *Pengurus Wilayah Muhammadiyah* (PWM, or Muhammadiyah Nusa Tenggara management board). It is said that the name of Islamic center was given to avoid suspicion from local officers (Nasrudin, interview, 7 April 2017).

The board management of the mosque is appointed by the rector of Kupang Muhammadiyah University, so it reports to the rector. Since it is a campus mosque, planning and organizing of its activities lay on the *Badan Pengurus Harian* (BPH, Daily Board Management Body) of the university. Henceforth, budgeting of each program is the responsible of the campus top leader causing it almost absent from collecting public donation. The only public fund has been gained through donation box whether permanent donation box nailed inside mosque or donation box circulated in every Friday prayers occasion.

In this regard, the mosque management board could manage the fund collected from Friday prayers independently. This mosque accommodates Muslim from its surrounding area. Average of Friday donation is approximately IDR 800,000.

Monthly salary for cleaning service staff is paid by the campus. Since they also study at this campus, they are given scholarship and 10 kilograms of rice/month. Moreover, they are allowed to stay at a room in this mosque (Nasrudin, interview, March 30, 2017).

Delivering Islamic teaching (*pengajian*) is routinely organized in this mosque performed by either the office of Muhammadiyah Kupang Board or the office Muhammadiyah Nusa Tenggara board. Considering its very basic function as the center of PDM and PWM activities, this mosque is popularly known as the “kitchen” of Islamic proselytization in Nusa Tenggara, then.

One of the uniqueness of this mosque is that Christian students frequently take a seat on the mosque outer part floor reading a book as well as opening a laptop. They also can reach wireless network service provided by the mosque. They will come out from the mosque shortly after they hear *azan* (call for prayer) from the mosque’s loudspeaker. After communal praying completed they will back to the mosque soon to continue their study. Not only for the study, could the students also take a chat to one another in campus garden which is located at only few meters from the mosque’s terrace.

Being located at Christian majority population and dominated by Christian students, the mosque is never intruded. It is because the mosque itself is located at the middle of campus building which is far away enough from local people residency. According to the vice head of mosque board management, Thayeb Nasruddin, the area of the campus was used to be bush land where local people was rarely lived in this area. Even, monkeys were seen easily in this area (interviewed by the authors, March 30, 2017).

To observe such condition, delivering Islamic sermon or Islamic teaching using loudspeaker is relatively secure. However, it is not uncommon to observe giving sermon to audience at entire mosques in Kupang utilized indoor audio. Outdoor audio is used mainly for prayer calling (*azan*). According to Nasruddin, another true reason why delivering Islamic sermon is delivered through indoor audio is because the campus is located side by side with a Catholic church. It is also noticed that the village military officer (*Babinsa*) regularly visits this mosque to check whether there are any potential

annoyances due to the various reigions of the students in this campus.

It is said further that supports from local government to this campus mosque is still very weak. However, it should be seen from another view that it is a campus mosque which is not the mosque of the local people. It is reasonable to see that this mosque is organized by campus itself. The development of the new estimated IDR 2 billion budget mosque which is located next to the current mosque is also funded solely by the campus. It is predicted the new mosque will accommodate more or less 1,000 people. The arranged two levels building is targeted will be opened in fasting month of 2017. But, the board management of mosque is responsible with the setup of new toilet building. The last amount of the mosque management itself is noted more than IDR 100 million (interview with Nasruddin and the rector of UMK, Sandy Maryanto, 28 March 2017).

Campus Mosque and the Uniqueness of UMK

The Kupang Muhammadiyah University elucidates uniqueness as a popular Islamic campus whose majority of the students are non-Muslims. It also recruits some non-Muslim teachers and accommodates the establishment of student religious based organization. Every year, Christian and Catholic candidate students subscribe to study in this campus. See table 1 below.

Table 1. The number of Kupang Muhammadiyah University Student based on Religion. Year 2013 - 2017

Year	Student Religion			Total
	Muslim	Christian	Catholic	
2013/2014	341 (50%)	161 (23%)	184 (27%)	686
2014/2015	461 (53%)	205 (23%)	210 (24%)	876
2015/2016	385 (47%)	179 (22%)	256 (31%)	820
2016/2017	476 (41%)	284 (24%)	402 (35%)	1.162
Total	1.663 (47%)	829 (23%)	1.052 (30%)	3.544

Source: the UMK secretariat, 2017

The table 1 above shows the number of Muslim student is not real majority as well as not real minority if it is compared to the total number of Christian and Catholic students respectively. However, when the

number of Christian and Catholic students is fused, the number of Muslims becomes the minority. Henceforth, it is reasonable if we find some female students in this Islamic university do not wear headscarf.

In 2014, this private university coincided with its 27th anniversary and graduated 12,475 students mainly in bachelor degree level. It is noticed that its alumni have been working on various workplace either state institution or private business. In fact, the quality of this campus is more equal to other private universities in Nusa Tenggara province. This campus is scored number 2 of private university in East Nusa Tenggara Province based on the accreditation judgment from the Private University Coordinator of Region VIII (*Kopertis VIII*) since this campus has succeeded in defending B accreditation for the most parts of its study programs. In addition, this campus is the only campus in East Nusa Tenggara that has built student apartment (Winarsih et al., 2016). This campus continues to set up its facilities by building some new buildings. The Ministry of Religious Affair (MORA) gave donation to this campus for establishing the three stories building Islamic Studies lecture. The Minister Surya Dharma Ali himself officially opened the use of this building (interview with the rector of UMK, Sandy Maryanto, 28 March 2017).

This campus is still developing in Kupang. The active students are around 3,500s and ranked in 541 according to the Directorate of Higher Education (try to compare with some universities in Java) Prior to this research, there was a research on the existence Christian students at some Muhammadiyah Schools in eastern part of Indonesia done by Abdul Mu'ti and Fajar Riza Ul Haq (2009). As a result, they exposed the term *Kristen-Muhammadiyah* (*Krismuha*; Muhammadiyah Christians) on that schools. *Krismuha* was introduced to describe how Muhammadiyah school models in some cities of eastern part of Indonesia are dominated by Christian in term of religious student affiliation. Being student at this campus perhaps is more challenging because the course *Agama Islam dan Kemuhmadiyah* (Islam and Muhammadiyah doctrines) is a mandatory course regardless of religious affiliation of the student. The course is taught three semesters as the same as other

Muhammadiyah universities in Indonesia. However, some Christian students whom we met were surprising because they said that it is allowed to organize activities dealing with their faith at the campus. Even, the campus facilitates the establishment of Christian student vocal group that frequently performs at some churches in Kupang (Lesian, interview, 7 April 2017).

Religious Activities at Ahmad Dahlan Mosque

The major activities in this mosque are five daily prayings and Islamic teaching on Sunday morning. Devoted participants of each communal praying are around 15 people which some of them are retired state officers (Nasrudin, interview, 7 April 2017). However, participants of communal praying reach nearly hundreds of people on the workdays, meaning that many students and university staffs come to the campus and join the communal praying. During weekend or public holidays, the number of participants decreases. Beside the *civitas academia* of the university, another group orphanage student organized by the women wing of Muhammadiyah, *Nasyiatul Aisyiah* also also joins praying in this mosque.

The head of the campus concerns greatly on organizing Friday prayers. Topics of the Friday sermon are decided by the considerable figures of the campus. Friday prayer scheduled at noon is the time for Muslim male gathering at mosque. The capacity of the mosque is less than the number of Muslim male attending to it. Participants those who do not sit inside the mosque, sit outside the mosque then. Longest distance of participants sitting outside the mosque is approximately 10 meters long from the mosque terrace. While Islamic teaching is held on Sunday morning. It discusses about either Islamic basic tenet or Islamic contemporary issues and becomes the responsibility of PDM and PWM respectively.

"The essence of sermon at this mosque is to follow Muhammadiyah doctrines which are based on Koran and Hadiths. Any rituals that have not rooted from Koran and Hadiths are not practiced. As the strong characteristic of Muhammadiyah it is that in every teaching or sermon is always emphasized three different things; reformation (*tajdid*) of faith (*aqidah*), *shariah* (Islamic law), *akhlak* (Muslim proper attitudes), commerce (*muamalah*)

and politics (*siyasah*). Another one is that it is always shared the content of *dakwah* that of *amar makruf nahi munkar* as the *dakwah* spirit which was developed by the founding father of Muhammadiyah, Ahmad Dahlan. It is taken from the Koran Ali Imron 104” (Yusuf Gurung (the imam of the UMK mosque), interview, 30 March 2017).

According to the imam of the mosque (Yusuf Gurung) *dakwah* has been so long offered and the local people give better sympathetic respond. This can be seen from the daily activities in the mosque that unite local people. They support the mosque enthusiastically. He says further:

“At least, if we compare it with that of five years ago, it was unlike the current situation. Especially if we are talking about any rituals in the mosque from *subuh* praying continued by short teaching (*kultum*) as well as *dhuhur* praying with short teaching after it too. A renowned Islamic cleric, UMK teacher as well as UMK student is generally get to the podium to give Islamic lecture.” (Interview with Yusuf Gurung, the imam of the UMK mosque, 30 March 2017).

The board of mosque management admits that other activity concerning on empowering society like economic issue has not implemented yet. The main reason is that the mosque belongs to the campus. Therefore, any program has been listed by the campus. In addition, this mosque is the only mosque in the campus in Kupang.

As the member Muhammadiyah, attendant like Giman (70) could join all activities delivered in the mosque as long as those activities are arranged by the local Muhammadiyah board of management. Communal praying and short sermon (*kultum*) are constituted by the characteristic of Muhammadiyah. Another one activity is to improve of Koran reading ability toward elderly people that offered after *Subuh* praying (Giman, interview, 29 March 2017).

Another informant, Umi, a teacher at Department of Economics of the university that finished her master degree in Economics from Malang Muhammadiyah University said that she loves the teachings offered by this mosque because their topics are varied, but predominantly on the strengthening Islamic faith (*aqidah*). In her opinion, considering that Kupang is plural inhabitants, then basic faith on Islam (*aqidah*) must be taught to the audience. She

agrees *aqidah* should be strengthened through disciplining fave daily prayers.

She admitted that her parent was the new Muslim conversion from Rote Island. She herself never intakes in Islamic boarding school. Her curious on Islam was happened when she studied and lived in Malang, East Java Province from 2013 until 2015. Umi says:

“As the university teacher, students frequently come to me to consult some religious issues. Fortunately, I used to be a member of campus *dakwah* movement. Usually, they ask me some problems related with *fiqh* on women and rituals. Then, I make my class between female and male students sit apart to one another. As a teacher, we should not teach them doctrines only, but we should let them know how to implement religious teachings as well” (Umi, interview, 30 March 2017).

Women who actively join Muhammadiyah program try to understand why more students ask some questions related with Islamic religious issues because of no any *dakwah* organization for student here. Being a part of Muhammadiyah university, the *Ikatan Mahasiswa Muhammadiyah* (IMM, or Muhammadiyah University Student Union) is responsible for *dakwah* movement in this campus. However, this institution is currently not very active.

Nurussaadah the Great Mosque in Kupang Its Early Establishment Story and Its Management

Observing the current mosque location, this mosque is at the heart of business center of Kupang city. It is a big mosque with wide parking area. Next to this mosque is the office of Ulema council of East Nusa Tenggara and a big national bank building. Although it is noticed that the building of this mosque is relatively new renovated, some improvements are still very absolutely needed. Bleached wall and vestige leaked roof were seen in many parts of the mosque building. Toilets for men and women were also needed to be improved respectively. Interestingly, there were no any single of announcement at all attached on the wall informing like for example the names of the mosque management board, schedule of sermon, and announcement of mosque balance remaining as well. The only one

written on the front wall was an Arabic calligraph taken from the Holy Koran. According to an informant, such thing could be happened because of management of the mosque controlled only by one big family. As a result, somebody from outside the family could not contribute to manage the mosque (interviewed with the authors, April 3, 2017).

The Nurussaadah Great Mosque was initially built in 1962. According to the East Nusa Tenggara of the Ministry of Religious Affairs (MORA) office website, there were some influential figures contributing for planning to build this mosque. Among them are Sayed H. Muhammad Alhabsy, HOS Badjideh, H. Saleh Mandaka, H. Manyur Syah Arkiang, H. Birando bin Tahir, H. Abdusyukur Ibrahim Dasi, H. Mahyan Amaraja, H. Salim bin Muhammad Djawas and many more other Muslim figures (*Sistem Informasi Masjid (SIMAS), Direktorat Urusan Agama Islam dan Pembinaan Syariah, Direktorat Jendral Bimas Islam Kementerian Agama Republik Indonesia, 2014* or Mosque Information System the Directorate of Islamic Affairs and Islamic Law Management, the Directorate general of Islamic Community Development the Ministry of Religious Affairs. 2014).

In fact, the idea to build the mosque was brought by the Military District of 164 Wirasakti Kupang Commander in Chief, Colonel Paikun who had a hometown in Madura Island. At that time, he invited some Muslim figures to form a committee for building a great mosque in Kupang (Moh. Dja'far, interview, 2 April 2017). After completing the committee formation, then this new committee visited the Kupang government office. It is advised by local government to build the mosque in an area next to a church building. Response from the church office was uncomfortable with the idea worrying that it will be a disturbance to one another. The church representatives asked the Kupang major, W.C.H Oematan who had originated from Minahasa. To consider that plea, Kupang major then offered the committee an area around the Indonesian Bank of Kupang old building. In turn, the committee refused the new planned area because this location was far away from Muslim villages. Finally, Kupang major decided to grant the current area of mosque which this area belongs to the local state at Soekarno Street, Fontein, Kupang. Its wide is around 3,419-meter square (*Sistem*

Informasi Masjid (SIMAS), Direktorat Urusan Agama Islam dan Pembinaan Syariah, Direktorat Jendral Bimas Islam Kementerian Agama Republik Indonesia, 2014 or Mosque Information System the Directorate of Islamic Affairs and Islamic Law Management, the Directorate general of Islamic Community Development the Ministry of Religious Affairs. 2014, also Moh. Dja'far, ibid).

At early step, developing the mosque building was done by self-own funding. Political turmoil of 1965 bringing about economy hardship was cancelled the developing of the mosque. Under the new order government, the development of the mosque was continued with support from *bantuan presiden (banpres; presidential aid)* scheme. It started in 1973 and finished in 1974.

Seeing thoroughly on the mosque building, it is almost unbelievable that the mosque was became the target of mass amok when riots occurred in Kupang from late November till early December 1998. When social unrest erupted in this city, the mosque was almost burned by mass. It is said that there were eighteen mosques as well as *musholla* (smaller type of mosque) burning. High ceiling of the mosque troubled some rioters trying to burn the mosque. An Islamic primary school building and a house building for imam located at the mosque compound area were burnt. Not long after burning, rain suddenly fallen caused the fire slakes. Moh. Dja'far mentions:

"The fire blazing when I have just returned home from *zuhur* praying in mosque. At the morning, a colleague of mine phoned me informing that one mosque near NTT Police headquarter burnt. Its location was at the highway edge as same as this mosque. After that, I tried to call police station. But, the phone was blocked. I told our teenagers at the mosque when *zuhur* praying before that if they wanted to fire this mosque, just let them do as long as in outside mosque' yard. But, if they enter the mosque yard, we did jihad then." (interviewed by the authors, 2 April 2017).

Returning home from *zuhur* praying in mosque, then he heard the electrical pole beaten many times. Dja'far really wanted to come to the mosque, but his wife disallowed him to go. There was an information he heard that thousand perpetrators besieging

the mosque, even some of them entering to the mosque. Perpetrators found no Muslim in the mosque.

Soon after the riot, the mosque was renovated under supervision of the head of Nurussaadah foundation, HOS Badjideh and Saleh Abubakar. The renovation committee were, among others, Jamin Habid, Moh. Dja'far, Habib A. Pintar, and Idin Baun. These figures actively supported the development the mosque from its inception. In 2001, the renovation was cancelled due to many problems hinder the foundation board as well as the committee to proceed. Henceforth, the renovation of Nurussaadah Great Mosque was continued with the support of the central government. The Minister of Religious Affair Surya Dharma Ali and his political counterpart Soeharso Manoarfa of *Partai Persatuan Pembangunan* (PPP; United and Development Party) who also appointed as the Minister of People Housing agreed to support the ongoing renovation of the mosque. On behalf the the PPP, Suharso gave donation IDR 200 million. The Kupang major, Daniel Adoe has supported through issuing legal permit of the mosque and gave donation IDR 50 million. According to the renovation budget plan, it was needed IDR 5.5 billion to complete all disbursement of renovation (*Sistem Informasi Masjid (SIMAS), Direktorat Urusan Agama Islam dan Pembinaan Syariah, Direktorat Jendral Bimas Islam Kementerian Agama Republik Indonesia, 2014* or Mosque Information System the Directorate of Islamic Affairs and Islamic Law Management, the Directorate general of Islamic Community Development the Ministry of Religious Affairs. 2014). This mosque currently is the biggest mosque in East Nusa Tenggara (NTT) province. There is another information given to the authors that central government through the budget of the NTT Ministry of Religious Affair office has granted IDR 8 billion in 2011 (Moh. Dja'far and Abdul Madjid, staff NTT Ministry of Religious Affair office NTT, *ibid*).

Currently, this mosque is managed with the support self-own funding because there is no regular support from local government. As the great mosque, attention from local government is still weak. Donation is given by some donators sporadically. The only one regular donation given by Muslim on Friday praying is quite enough to sustain the mosque regular

payment as it gets IDR 3 million per Friday. While the monthly mosque payment is IDR 7 million in total. Moh. Dja'far reckons:

"However, whenever we ask funding to the local government (either provincial or local), we get it. Moreover, nowadays we enter local election system. In every local election, some candidates come to my house. They can be from either Protestant or Catholic. The elected Kupang Major from Democrat Party, Jefri Riwu Kore once visited this house. At the time when he come was coincided with the facing *Iedul Qurban*. I said to him, Sir, I assign you to donate cows. Finally, he donated 7 cows." (interviewed by the authors, 2 April 2017)

Regular activity in the mosque is not well organized yet due to the lack of human resource capacity. Nevertheless, as pointed out by the founding fathers of the mosque designing the mosque to be the central *dakwah* in NTT province, it is offered some programs to empower society in the area of education, economy and Islamic understanding. Within strengthening on Islamic understanding and doctrine, this mosque has arranged daily activities including recite and memorize Koran and communal praying for five times a day. Weekly activities are performed including Friday praying and Sunday morning teaching with focusing on learning a hadiths book *Bulughul Maram* and followed by leaning the book *Arbain Nawawy*. Interestingly, this mosque is also the home for many *dakwah* activists from various *dakwah* organization such as Dewan *Dakwah* Islam Indonesia (DDII, or Islamic *Dakwah* Council of Indonesia), a Makassar based organization *Wahdah Islamiyah*, *Jamaah Tabligh* and *Hizbut Tahrir*.

Dakwah Movement in Nurussaadah Great Mosque

It is mentioned above that the of founding fathers of mosque establishment orientating it as the central *dakwah* movement in NTT Province, Dja'far tries to keep the message as the head of the mosque management board. To carry out the message, Nurussaadah foundation was established in 1984. Through this foundation, Nurussaadah management boards seek networking with other institutions in order to get support for spreading *dakwah* in Kupang.

In reciting Koran daily activity, the board put emphasize learning Koran activity during maghrib time (*maghrib mengaji*) and *subuh* time which obliges orphanage boarding student of Nurussaadah to intake (Interview with Moh. Ramli, 1 April 2017).

Five times praying every day is also conducted at the mosque which is led by some young imams who have good Koranic reading as well as easy listening voice. Several of them are the memorizer of Koran. Even, a very young imam was leading Friday praying during the authors join the Friday sermon at this mosque. Some of them are the activist of *Dewan Dakwah Islamiyah Indonesia* (DDII, or Council of Islamic *Dakwah* of Indonesia) those who are assigned to be the imam at this mosque. Frequently, after completing pray by saying *salam* (*assalaamualaikum*), imam then turns back with folded and crossed legs seeing the participants. Meanwhile, his mouth recites slowly Arabic verses (*wiridan*). This kind of slowly mentioning Arabic verses (*sirry*) is typically practiced in current days rather than loudly stated (the authors observation and interview with the head of MUI NTT, Abdul Kadir Makarim, 3 April 2017 and the head of Islamic Affairs the Ministry of Religious Affairs of NTT, Syamsul Maarif, 1 April 2017).

Another weekly activity is Friday sermon and its praying after sermon. The participants are usually staff from both state and private institution as well as businessman. For that reason, the long of sermon at the mosque is arranged more or less 20 minutes. Even, Dja'far admits that he has once ever stopping sermon by raising his hand, meaning that sermon duration exceeds more than 20 minutes. In addition, there is also a guidance for preacher to give his sermon or teaching.

"Here, when preacher (*khotib*) speaking about hard topic of like for example challenging Indonesian state and saying hatred to other religions, then I ask them to go down. It is because we maintain harmonious society. I don't want it happen. Here, the schedule for Friday sermon during 6 months released in advance. So that, there is a letter from the mosque management board (*takmir*) consisting of topic and guidance for the preacher candidates for not doing anything outside the guidance. At this mosque, national unity of Indonesia is finally comprehended. At the guidance latter, there

are some important points including for not speaking about disagreement among Islamic scholar (*khilafiyah*) like for example only one azan or two azans at Friday praying, about *doa qunut*, and the total of *tarawih* praying during the month of Ramadhan. At least, this guidance is given to the preacher three days before" (interviewed by the authors, 2 April 2017).

The statement is pointed out by the interviewee without prior question by the authors, meaning that he has well anticipated the possibility of hate speech intruding sermon or teaching that caused people upheaval. Even, the authors got the copy of the guidance for the preacher candidate.

Islamic teaching is generally offered on Saturday and Sunday. Saturday afternoon is for women participants whereas Sunday morning is allotted for man and woman participant. Topic on Saturday teaching is mainly about Islamic doctrine, while Sunday morning is learning hadits book such as *Arbain Nawawy* and *Bulughul Maram* (interview with Umi, a member of Wahdah Islamiyah and with Moh. Ramli, 3 April 2017).

In 2010 under management of Nurussaadah foundation, it is also opened orphanage boarding house especially for Muslim. The orphan students here are also become the participants (*jamaah*) of the mosque because Muslim is only minority in number in mosque' surrounding area. Those students are thought to be advance in Koran and other Islamic teaching. This orphanage is supported by the Ministry of Social welfare of NTT province. Legally, this orphanage has named *Lembaga Kesejahteraan Sosial Anak Nurussaadah* (LKSA Nurussaadah, or Nurussaadah Children Social Welfare Institution). The total students are 51. They live at two stories building along with the DDII activist. The management of this orphanage follows the procedure of the Ministry of Social Welfare. Candidates students are recruited by spreading brochure and oral delivered information into villages in Kupang and its surrounding cities. According to Moh Ramli:

"(It has already known that) the condition in rural area here is very worried. Beside the difficulty to pay school fee, sometimes there is no available school. To recruit the orphanage student, we hold a little

assessment to see whether the children fits in our criteria. We hope the recruited student will be the *dakwah* activist and our cadre in the future. The management of orphanage is responsible for student clothing, school fee and other living costs.” (interviewed by the authors, 2 April 2017).

Normally, they live at the orphanage boarding house till their graduation from senior high school. Some of them then return home, work at workplace linked with orphanage and continue their study at university such as Nusa Cendana University, Muhammadiyah University of Kupang and *Sekolah Tinggi Ilmu Tarbiyah* (STIT, or Higher School of Islamic Education) Kupang. Moh. Ramli says:

“To be honest, we want them to be *dakwah* activist in the future. But, we don’t force them. If they want to continue by entering *dakwah* Academy, we support them off course. But if they don’t want take it, we realize it. It is because everybody has his/her own interest. Clearly enough that we had pushed them with moral guidance based on Islamic teaching. Whenever they go, we hope they still remember the basis of what we have taught.” (interviewed by the authors, 2 April 2017).

Establishing *Dakwah* Academy in this mosque means that it is to embody the vision of the mosque as the central *dakwah* movement. Moreover, the academy is to respond the less enough *dakwah* activists in Kupang. According to Ramli, Moh. Dja’far, the head of the mosque management board supported this academy since the beginning. Its mission is also to accommodate the alumni of the Nurussaadah orphanage boarding students.

Although within Indonesia Islamic scholar, DDII is regarded bringing the flame of Islamic resurgence, according to Dja’far view, there has been no significant phenomenon in Kupang. He reckons again the usefulness of sermon guidance he pointed out. He admits that some of DDII member are the supporter of Islamic resurgence. He continues to say:

“However, when I was the member of DDII of Kupang board, I had explained that there was no problem saying the resurgence of Islam as long as the all audience were Muslim. In the one hand, it is tolerable to say the resurgence of Islam as long as it is not delivering to public. Such thing in Kupang

can became dangerous. In other hand, the explanation of Islamic resurgence according to the diversity of opinion among ulama is a must. This is to maintain harmonious society.” (interviewed by the authors, 3 April 2017).

DDII is not the solely Islamic organization recognized in this mosque. The activity of *Jamaah* Tabligh is also accommodated in this mosque. It regularly arranges meeting at this mosque, normally at Thursday night. Owing to Liow (2011: 1396), *Jamaah Tabligh* is an Islamic grassroots *dakwah* (missionary) movement that is primarily focused on the purification of the Islamic community. The *Jamaah Tabligh* originated from the South Asian continent as part of an Islamic reform movement in the mid-nineteenth century that focused on religiosity, observance, and personal devotion. Put simply, the focus of *Tabligh*-activism is the replication of the Prophetic lifestyle as dictated in the *hadith*.

It is said that many people in Kupang worrying about the existence of *Jamaah Tabligh* member because they see clothes of *Jamaah Tabligh*. The clothes are just similar with the terrorist Osama Bin Laden. Latterly, *Majelis Ulama Indonesia* (MUI, or Indonesian Ulema Council of Kupang) explained who *Jamaah Tabligh* really are to local government. Having similarities in clothing doesn’t mean they have link with Osama Bin Laden. They are different from Osama although both their clothes and Osama clothes are almost the same. Moh. Dja’far points out:

“The reason why *Jaamah Tabligh* being accommodated here is because some other mosques rejected them. Objections from the mosque administration board is mainly because *Jamaah Tabligh* member cooking and washing in the area of mosque. They don’t want their mosque seemed dirty.” (interviewed by the authors, 3 April 2017).

It looks like that the mosque management board trying to accommodate all variants of Islam by allowing *dakwah* activists to use this mosque as the place for their activities. However, accommodation to all variants of Islam is being criticized since the mosque management board has less sensitive on radicalization in Islam, specifically Muslim in Kupang. Moreover, Muslim is minority in Kupang. Historically,

in 1998 Muslim in Kupang was being the target of rioting (Interview with Syamsul Maarif, the head of Islamic Affairs the East Nusa Tenggara office of the Ministry of Religious Affairs, 22 March 2017).

In 1996, Nurussaadah foundation established Islamic bank named *Baitul Mal Wattamwil* (BMT), Nurussaadah to empower society in terms of economic welfare. In 1998 the BMT Nurussaadah was changed to Cooperative of BMT Nurussaadah due to lack of legal status of bank. Currently, it has been changed into Cooperative of Syariah Finance Service Nurussaadah which a part of it capital gained from local government IDR 500 million and the same sum of money received from the Ministry of Social Welfare. This mini bank has 6 employees with focusing on saving and lending money. Average salary for employee is IDR 2 million. Total assets is now IDR 1,4 billion. It has approximately 300 customers. Moh. Dja'far remarks:

"The problem is our customers seem that they want to deal with Cooperative as long as they need a loan. There is actually management help offered by the Cooperation, but it doesn't work. Our customers are mostly street vendors. We expect them to be active coming the mosque, but the reality is still far from the expectation." (interviewed by the authors, 3 April 2017).

In a *Jamaah Tabligh* meeting held in the mosque on Thursday evening, March 30 2017 in which the authors joined, it seemed that *Jamaah Tabligh* member sitting around the preacher. About 50 members listened the preacher sermon thoroughly. Whereas the preacher was sitting on the small chair and handling a book. It was really a very close distance between the preacher and his audience since there was no using loud speaker. Beside *Jamaah Tabligh* member, many people came to the mosque at that time grouping respectively.

The first preacher read hadith text and its exegesis without seeing the audience. While the second preacher more lively spoke about his experience during on field trip to do *dakwah* (*khuruj*), starting from Malaysia and ending in India for more or less 30 days long. After those two preachers ending their sermon, then the audience gathered separately. The distinction was made due to the long planning field trip which is either short time field trip or long-time field trip.

The meeting took approximately 2 hours and ended by communal meal.

Some other times, *Hizbut Tahrir of Indonesia* (HTI) gets the mosque to be the place for its activity. Like other Islamist groups, HTI has exploited the open democratic space under post-Suharto regimes to develop and express its views. It now claims hundreds of thousands of active members (usually referred to as *hizbiyyin*) and sympathizers. The presence of the politically radical group HTI had drawn public attention since the international conference on *al-khilafah al-Islamiyyah* (Islamic caliphate) attended by hundreds of HTI members and sympathizers in Jakarta in 2000. HTI's primary objective is to rebuild a global Islamic caliphate on the basis of *sharia* (Islamic law) (Muhtadi, 2009: 624-625).

Although the Nurussaadah head of mosque management doesn't suit its presence well, HTI tied to get attention from Friday sermon participant on its agenda which is like for example happening on Friday sermon March 31, 2017. After finished Friday praying, we found that some HTI member unfurling HTI flag and some other delivering brochure to many other Friday praying participants. The brochure was about Prophet Muhammad flag.

It seems that HTI in Kupang is facilitated by a mosque board in Kelapa Lima sub district of Kupang. They usually organize their activities at the mosque. On April 8, 2017, when the authors visiting the mosque, we found no any single sign of *Hizbut Tahrir*. In fact, there would be a HTI meeting for the next day taking place at the mosque. After completing *Asar* praying, we found that an imam guiding us to recite Koranic verses (*wiridan*) loudly, meaning that this ritual is closely linked with Nahdlatul Ulama member rituals. In addition, thanks to the location at the edge of sea, it usually conducts the activity of seeing lunar new moon date (*ru'yatul hilal*) annually at the mosque' yard led by the office of The Ministry of Religious Affair of Kupang District which inviting many Islamic institutions.

The Room for *Dakwah* in Kupang

Observing the dynamic of *dakwah* movement in Kupang from both Ahmad Dahlan mosque that is homogenous participants and Nurussaadah Great Mosque with heterogenous participants, we will get

the fact that Islamic *dakwah* is intended purposively for Muslim. In addition, *dakwah* movement in Kupang is to fulfil the need of Islamic preachers. Spreading *dakwah* toward other religion followers is really avoided. (interview with Abdul Kadir Makarim, 4 April 2017).

Makarim continues that the lack of Islamic preacher is also contributed by the low wage they receive. Islamic preachers that he used to call from Java island are now working with any formal school, or returning to Java. Another factor is that the Islamic teacher in *pesantren* doesn't have enough support from local government. In his opinion, Makarim doesn't fit with any Islamic revivalist groups such as *HTI*, *Wahdah Islamiyah*, *DDII* and *Jamaah Tabligh* in Kupang. In his capacity as the head of Indonesian council of Ulama of NTT Province, he sees that these group troubling toward not only Muslim society, but also toward other religions.

In reality, the existence of such Islamic revivalist group has been objected by Christian group. In Kupang, it has already established a sort of hardliner Christian group, namely Brigade Meo. This group has complained HTI by coming to HTI office of Kupang and vandalizing its nameplate pole. As a result, HTI activists themselves remove the pole.

Brigade Meo has had a problem with *Jamaah Tabligh*. It was in Desember 2016 when a number of *Jamaah Tabligh* from Makassar arriving at Kupang. When they reached El Tari Airport, they were suddenly asked by Brigade Meo to return to Makassar. Then, the police came and brought them to the NTT Police headquarter (*Polda NTT*). No solution for a while due to the aggravation of Brigade Meo, the Police took them to the house of Makarim, in Fontein area. The Police wanted Makarim to mediate the mass between *Jamaah Tabligh* and Brigade Meo. In fact, during the mediation, there were many Brigade Meo member besieging Marakim' house and keeping their plea for the new arriving *Jamaah Tabligh* from Makassar to return as soon as possible. Makarim insisted the plea to Brigade Meo for allowing the 12 *Jamaah Tabligh* member from Makassar to stay 2 days at least in Kupang. But, Brigade Meo rejected the plea. Finally, the next day, the 12 *Jamaah Tabligh* returned home in Makassar (interviewed by the authors, 4 April 2017).

It should be acknowledged that although some Islamic preacher tends to join some Islamic revivalist group, they could be still helped Islamic *dakwah* in Kupang as long as they never talk about "Islamic struggling". If they want to keep on the *dakwah* line in Kupang, they must obey the *dakwah* guidance in Kupang then.

CONCLUSION

Islamic *dakwah* in Kupang has been continued by *dakwah* activists joining some Islamic organization. It takes mosques as the central *dakwah* activities. Nowadays, it is worried about the decreased number of Islamic preacher who are ready to come up Muslim problem regarding with Islamic teaching and understanding. It has known already that many Islamic preacher turning to other formal works due to the lack of support from local government.

However, in Kupang *dakwah* movement is targeted for Muslim only. This common rule is understood by *dakwah* activists because Islamic *dakwah* purposed to other Muslim is impossible due to social condition of Kupang population. So that, Islamic *dakwah* is purposively intended to Muslim community. Technically, it can be explored from the method of *dakwah* in mosques in Kupang. Every sermon is no use of outdoor sound system. The loud speaker machine is only use for azan and iqamat calling.

Additionally, it can be anticipated the possibility of hate speech resulting from *dakwah* sermon through *dakwah* guidance. The mosque management board has issued a sermon guidance given to the invited preacher several days before. The guidance is mainly showing what is exactly allowed and in contrast, what is exactly prohibited in delivering sermon that detailed over the guidance. This kind of method could be effectively prevented Islamic preacher from delivering hate speech at their sermon.

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AUTHOR GUIDELINES

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GENERAL GUIDELINE

1. The article has not been previously published in other journals or other places
2. The article should be written in English (United State of America English) with a formal style and structure. This is because it is a fully peer-reviewed academic journal, so that an oral and informal language would not be accepted
3. The article should be written in word document (MS word), 1 space (single space), 12pt Georgia,
4. The article should be written between approximately 10,000 – 12,000 words including body text, all tables, figures, notes, and the reference list.
5. The article has to be an original work of the author/s
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1. Title
2. Author's name, email address, author's affiliation address
3. Abstract (250 words maximum, it consists of background of the study, research method, finding of the research)
4. Key words (3-5 words/phrases)
5. Introduction (it consists of background statement, research questions, theoretical framework, literature review)
6. Hypothesis (optional)
7. Methodology of the research (it consist of data collecting method, data analysis, time and place of the research if the article based on the field research).
8. Research findings and discussion
9. Conclusion
10. Acknowledgement (optional)
11. Reference
12. Index (optional)

WRITING SYSTEM

1. Title

- a. Title should be clear, short and concise that depicts the main concern of the article
- b. Title should contain the main variable of the research
- c. Title should be typed in bold and capital letter

2. Name of the author/s

- a. The author/s name should be typed below the title of the article without academic title
- b. The author/s address (affiliation address)

should be typed below the name of the author/s

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3. Abstract and key words

- a. Abstract is the summary of article that consists of background of the study, data collecting method, data analysis method, research findings.
- b. Abstract should be written in one paragraph, single space and in italic
- c. Abstract should be no more than 250 words
- d. The word “abstract” should be typed in bold, capital letter and italic
- e. Key words should consist of 3-5 words or phrases.
- f. Key words should be typed in italic

4. How to present table

- a. Title of the table should be typed above the table and align text to the left, 12pt font Times New Roman
- b. The word “table” and “number of the table” should be typed in bold, while title of the table should not be typed in bold (normal).
- c. Numbering for the title of table should use an Arabic word (1, 2, 3, and so forth)
- d. Table should be appeared align text to the left.
- e. To write the content of the table, it might use 8-11pt font Time New Roman or 8-11pt Arial, 1.0 space.
- f. Table should not be presented in picture, it should be type in real table-office word formating
- g. Source of the table should be typed below the table, align text to the left, 10pt font Time New Roman.

h. Example:

Table 4. Number of Rice, Corn and Sweet potato Production

product	2010	2011	2012	2013
Rice	1.500 Ton	1.800 Ton	1.950 Ton	2.100 Ton
Corn	950 Ton	1.100 Ton	1.250 Ton	1.750 Ton
Sweet potato	350 Ton	460 Ton	575 Ton	780 Ton

Source: *Balai Pertanian Jateng, 2013.*

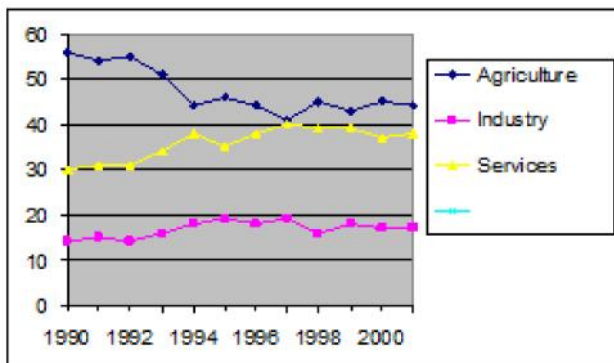
5. How to present picture, graph, photo, and diagram

- a. Picture, graph, figure, photo and diagram should be placed at the center
- b. Number and title should be typed above the picture, graph, figure, photo and diagram.
- c. Number and the word of the picture, graph, figure, photo and diagram should be typed in bold, 12pt *Georgia* and at the center, while title of them should be typed in normal (not bold).
- d. Number of the picture, graph, figure, photo and diagram should use an Arabic word (1, 2, 3 and so forth).
- e. Source of the picture, graph, figure, photo and diagram should be typed below the table, align text to the left, 10pt font *Georgia*.
- f. Picture, graph, figure, photo, and diagram should not be in colorful type, and in high resolution, minimum 300-dpi/1600 pixel (should be in white and black, or gray,).

Example:

Figure 1

Indonesian employment in agriculture compared to others sectors (% of the total employment)



Source: World Development Indicator, 2005

6. Research finding

This part consists of the research findings, including description of the collected data, analysis of the data, and interpretation of the data using the relevant theory

7. Referencing system

Analisa uses the British Standard Harvard Style for referencing system.

a. Citations (In-text)

Analisa uses in note system (in-text citation) referring to the British Standard Harvard Style referencing system; format (last name of the author/s, year of publication: page number).

- Citing someone else's ideas.

Example:

Culture is not only associated with the description of certain label of the people or community, certain behaviour and definite characteristics of the people but also it includes norm and tradition (Afruch and Black, 2001: 7)

Afruch and Black (2001) explain that culture is not only associated with the description of certain label of the people or community, certain behaviour and definite characteristics of the people but also it includes norm and tradition.

- Citations; quotation from a book, or journal article

Quotations are the actual words of an author and should be in speech marks. You should include a page number.

Example:

Tibi (2012: 15) argues that "Islamism is not about violence but as the order of the world."

It has been suggested that "Islamism is not about violence but as the order of the world" (Tibi, 2012: 15)

- Citations - Paraphrasing a book or journal article

Paraphrasing is when we use someone else ideas/works and write them in our own words. This can be done two ways, either is correct.

Example:

Batley (2013) argues that some of the detainees in the bombing cases were members of JI.

It has been suggested that some of the detainees in the bombing cases were members of JI (Batley, 2013).

- Citing a source within a source (secondary citation)

Citing the source within a source, it should be mentioned both sources in the text. But, in the reference list, you should only mention the source you actually read.

Example:

Tibi (2012, cited in Benneth, 2014: 15) argues that Islamism is not about violence but as the order of the world.

It has been suggested that Islamism is not about violence but as the order of the world (Tibi, 2012 as cited in Benneth, 2014: 15).

- Citing several authors who have made

similar points in different texts

In text citations with more than one source, use a semi colon to separate the authors.

Example:

Understanding the cultural differences is an important element for mediation process (John, 2006: 248-289; Kevin and George, 2006: 153-154; Kriesberg, 2001: 375; Alaeda, 2001: 7).

- Citations - Government bodies or organizations

If you reference an organization or government body such as WHO, the Departments for Education or Health, the first time you mention the organization give their name in full with the abbreviation in brackets, from then on you can abbreviate the name.

Example :

The World Health Organization (WHO) (1999) suggests that.....

WHO (1999) explains that

- Citing from the internet

If you cite a source from the internet (website), write last name of the writer, year of the uploaded/released: page numbers. If there is no author in that page, write the name of the body who release the article in that website, year of release.

Please do not mention the address of the url in the in-text citation.

Example:

Syrian uprising has been prolonged for almost six years and has caused thousands people death as well as millions people has forced to flee from their homeland to seek safety (Aljazeera, 2016).

Religion is an important aspect for the life of many people in the recent era. The believe system of religion plays as a guidance for some people (David, 2015: 12-13)

b. Reference list

- Book

Last name of author/s, first name of the author/s year of publication. *Title of the book*. Place of publication: name of the publisher.

Example:

Aly, Anne. 2011. *Terrorism and global security, historical and contemporary perspectives*. South Yara Australia: Palgrave Macmillan.

Effendy, Bahtiar. 2003. *Islam and the state in Indonesia*. Singapore: Institute of Southeast Asian Studies.

- Chapter of the book

Last name of the author/s, first name of the author/s. "Title of the chapter". In title of the book. Editor name, place of publication: name of publisher.

Example:

Dolnik, Adam. 2007. "Suicide terrorism and Southeast Asia." In *A handbook of terrorism and insurgency in Southeast Asia*. Tan, Andrew.T.H (ed). Cheltenham, UK and Northampton, USA: Edward Elgar.

- Journal article

Last name of the author/s, first name of the author/s. Year of publication. "Title of the article". *Name of the journal*. Volume. (Number): Page number.

Example:

Du Bois, Cora. 1961. "The Religion of Java by Clifford Geertz." *American Anthropologist, New Series*. 63. (3): 602-604

Sirry, Mun'im. 2013. "Fatwas and their controversy: The case of the Council of Indonesian Ulama." *Journal of Southeast Asian Studies*, 44(1): 100-117.

- News paper

Last name of the author/s, first name of the author/s. Year of publication. "Title of the article". *Name of the newspaper*. Date of publication.

Example:

Eryanto, Hadi. 2010. "Menyiapkan Jihad di Aceh." *Kompas*. 18 March 2010.

- Internet

Last name of the author/s, first name of the author/s. Year of publication. "Title of the article or writing". Date of access. Web address

Example:

Suhendi, Adi. 2012. "Dana Osama bin Laden dipakai untuk bom Bali 1" (Osama bin Laden's fund was used for Bali Bomb 1). Accessed August, 20, 2014 from: <http://nasional.kompas.com/read/2012/03/26/14001755/Dana.Osama.bin.Laden.Dipakai.untuk.Bom.Bali.1>

- Internet

If there is no author in that page, write the name of the body who release the article in that website, year of release, date of accessed, address of the website

Example:

Aljazeera. 2017. The voices missing from Syria's peace talks. Accessed 23 June 2017, from: <http://www.aljazeera.com/indepth/features/2017/03/syria-war-missing-voices-syria-peace-talks-170322073131728.html>

- Unpublished thesis/dissertation

Last name of the author/s, first name of

the author/s. Year of publication. *Title of the thesis/dissertation*. Name of the university.

Example:

Muhtada, D. 2005. *Zakat and Peasant Empowerment: Case Study on Zakat Organizations in Yogyakarta*. Yogyakarta: Unpublished Master thesis for graduate school of social work at State Islamic University Sunan Kalijaga.

- Article/paper presented at seminar/conference

Last name of the author/s, first name of the author/s. Year of publication. "Title of the paper." Article presented at seminar/conference, host of the seminar, place of the seminar, date of the seminar.

Example:

Anwar, K. 2007. "Mengungkap Sisi Akidah dalam Naskah Syair Kiyamat." Paper presented at a seminar on text of religions, hosted by Office of Religious Research and Development Ministry of Religious Affairs Republic Indonesia. Jakarta, 30 November 2007-03 December 2007.

8. Transliteration system

Transliteration Arab-Latin system refers to SKB Ministry of Religious Affairs and Ministry of Education and Culture Republic of Indonesia Number 158 year 1987 and 0543/b/u/1987



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