

## **PHILOSOPHICAL REVIEW OF THE IMPLEMENTATION OF CHINESE MUSLIM EDUCATION IN MAKASSAR CITY**

**Nuryamin**

UIN Alauddin Makassar

**ABSTRACT:** *Education is a conscious effort made to improve the condition of individuals and society. If individuals and communities have awareness, a harmonious, harmonious and peaceful life will be created. Examining the development of Chinese Muslim education with a philosophical perspective on informal, formal and non-formal education. The three types of education will provide positive values for Chinese Muslims to participate in the intellectual life of the nation. Observations and interviews as data collection instruments. The data analysis technique is data reduction by organizing and organizing data, presenting data and verifying data, then drawing conclusions with a philosophical rational approach to the research focus. The results obtained: 1. Informal education runs as informal education for Muslim communities in general. Epistemologically, the Chinese Muslim community develops scientific structures, including religious sciences and general sciences 2. The formal education presented by the Chinese Muslim community includes kindergartens, and there are also universities with built scientific structures, namely empirical science as a response to the development of science and technology. The College of Management and Computer Science was founded by a Chinese Muslim whose curriculum content is to strengthen prospective graduates to master science and technology. 3. Non-formal education: a). Pondok Tahfidzul Qur'an is the takmir program of the Muhammad Cheng Hoo mosque. b). Training of converts. c). Community development is like dhikr together every Friday night. d). Routine assessment twice a week. The Teonghoa Muslim education movement philosophically instills religious values that are embraced by both the Chinese Muslim community and the Muslim community in Makassar City.*

**Keywords:** *Epistemology, Ontology, Axiology and Education*

### **Preliminary**

Indonesia is a large nation that stretches from the western end, namely from Sabang to Merauke, has natural wealth which is united by the Pancasila ideology within the unitary State of the Republic of Indonesia. From the side of the homeland that is so vast, it also has adequate natural resources. The total population is approximately 270,000,000 people, both natives and non-natives or immigrants, including descendants.

Diversity as a pluralistic nation, has its own specificity, stretches the equator line tiwa. The plurality of society is a law that applies in the universe. Therefore, people can live side by side, in harmony, peace, tolerance, and mutual respect.

Understanding the concept of society like this is very important for survival as a nation. Community pluralism is the diversity of community members into horizontal groups which are then often called pluralistic societies or social differences. The concept

of society is very important to understand the character and dynamics of Indonesian society". (Nurkhalis A. Gaffar, 2019: 7).

Pluralistic is something that is necessary in life. Allah confirms in QS al-Hujurat/49:13, the translation:

"O mankind, indeed We created you from a male and a female and made you into tribes and nations so that you may know each other (to know each other). know about the truth). Indeed, the one who has rank and honor among you in the sight of Allah is the one who is the most pious among you. Verily, Allah is All-Knowing, All-Aware".

The affirmation of God in the Qur'an implies diversity ethnicity, nation, race, culture and religion as a sign that diversity is something that is necessary in life. Behind the diversity there must be a purpose, because each has advantages and disadvantages.

Allah swt asserts that humans are created together and have various potentials with the task of prospering the earth, creating a peaceful, prosperous life, living in harmony, fulfilling the mandate according to the will of His creator.

The noble task assigned to humans is to make each other aware of truth, goodness and beauty, because basically humans are capable of doing that. But in the end there are still persons, individuals who occupy positions of honor, honor, and the most quality, namely those who feel that God is always with him wherever and whenever he is, aware of God's presence every pulse and heartbeat, that is the pious people in the language of the Qur'an.

Mutual awareness of the truth, interacting with others to build a common life, create a meaningful life order, and prosper each other. Allah SWT. placing humans on earth with a mission of truth, goodness and beauty or a sacred mission in the language of the Qur'an is called the "rabbaniyyah" value system, namely each person who has a genuine passion to know Allah and obey -His.

Happiness, peace and prosperity can be achieved by using all the potential they have, following the rules or instructions that have been outlined for them to be obeyed that apply in society.

Civilization is built to be based on the rules or laws of God. This has been practiced by the Messenger of Allah, which is called the Medina Charter. Medina al-Munawwarah, the city that received

light, civil society, a society that obeys the rules, is civilized, has rabbaniyyah values. To realize the rabbaniyyah values in life, one of the activities is the implementation of education for the whole community

The implementation of education in communities with various ethnicities, ethnicities and cultures with different characteristics and characteristics is reflected in pluralism. The plurality of the Indonesian nation is reflected in the diversity of ethnicities living in the territory of the Unitary State of Indonesia. There are about 500 ethnic Indonesians, both indigenous and foreign, such as Arabs, Indians, Chinese and others.

Chinese people are one of the ethnic groups who have lived in Indonesia for generations until they marry local residents. The ethnic Chinese diaspora is not only in the western part of Indonesia, but has spread to the eastern part of Indonesia, including Makassar.

Sociological study of society can be through the study of religion, and education and its influence in society. As it is known that religion is God's regulation that has value and is universal for life as a whole. It is even said to be an inseparable element in people's lives. Religion provides a way for its adherents to achieve a meaningful life, and provides guidance for all human beings and their happiness now and tomorrow. Religion that demands a balance of inner and outer, physical and spiritual as well as the balance of the world and the hereafter. Its guidance is universal and timeless, respecting individual efforts and mutual cooperation to achieve common prosperity. The Chinese community has recently received attention from various circles of society about their domination. Domination in the fields of economy and trade is not a secret, and they put their efforts to dominate

all sectors of the economy in this country?. On the other hand, the Chinese Muslim community shows their participation in nation building, especially development in education.

The Chinese Muslim community formed cooperation in various fields, including the implementation of education, trade and agriculture. Dynamic life is shown in the form of harmonization of relations between each other and Muslim society in general. The dynamic life of the Chinese Muslim community is a sign that they practice Islamic teachings consistently. They take the spirit of the Qur'an and practice it in their daily life.

Brotherhood among each other must be maintained in fostering a pluralistic society, as in Makassar City, which can be seen in various activities, so that they feel the need to be accommodated in one organization. The Chinese Muslim community in the city of Makassar formed an organization called PITI (Indonesian Chinese Islamic Association).

With regard to the Chinese, Muhammad Sholeh, a great Ulama and Islamic preacher in Aceh, said that this world was ruled by Easterners, then Westerners. History like this will be repeated yellow people, white people, and red people; the slanted, the sharp nose and the brown. Three years later, 1935, an Arab, great scholar read and interpreted the Qur'anic verse from Surah At-Tiin/95: 1-3, "By Tin, by Olive, by Thurisinai, and by this safe country". What does God mean by the phrase "Tin"? Tin is: "a countryman whose fruit is eaten by Easterners, the most in China, it varies as guava and some are viva in color. Olive as a tree and fruit that grows around the Middle East where there is oil and there are many benefits"

Thurisinai is the hill where Moses received the Torah. Wahazdzal Baladi al-Amin is Mecca and its surroundings. If Tin, Olive, Sinai and Mecca are united, meaning that the Chinese people, the oil-rich countries in the Middle East and the descendants of Sinai in the West by embracing Islam, then that is baldul amin, a prosperous world. (H. Junus Jahja, 1986: 50). Based on the information above, the Chinese or Chinese have special

advantages, which are marked by the advancement of science and technology. Advances in medicine, medicine, and household appliances which are very well known to date can be found in shops, and especially on Jalan Somba Opu, Makassar city.

The success of the Teonghoa Muslims in the city of Makassar, both in the fields of economy, trade, and in other fields such as building mosques, educational institutions (tahfidz schools and integrated Islamic schools), raises negative issues. The negative issues are that the Chinese will dominate Indonesia. The government's policy of importing foreign workers (TKA) from China has become a public spotlight in this country. Therefore, there is an assumption that the presence of Chinese Muslims in the city of Makassar has a specific purpose, namely to dominate in the economic and trade fields.

## **Theoretical review**

### **1. Epistemology**

The Qur'an narrates, when Adam and his wife Eve occupied Paradise and were told to him to "remain there, his eyes open, knowing the secrets of nature, he was a human being and not an animal whose eyes were deep." closed state". Since the first entry into heaven, because he is a human his eyes are open to see everything that is in heaven, and taught by Allah all the names of things.

Adam (as) had knowledge, received teachings from God.

Epistemology is knowing and understanding the various essences of something. Giving birth to a natural view of the shahadah, and from a natural view giving birth to ideology and ideology requires practice. (Murtadha Mutahhari, 2008).

Epistemology is the theory, structure, source and nature of knowledge. The most important epistemology is how humans acquire true knowledge. Humans try to understand about something both with regard to themselves, the universe and about God. Humans gain knowledge through observation and investigation of objects, empirical knowledge is born. Likewise, human knowledge by using his reason, and finally he gets rational knowledge.

The main issue of epistemology concerns the question of what can be known and how to know it, "what can we know, and how do we know it", namely: regarding: "belief, understanding, reaction, judgment, sensation, imagination, supposing, guesing, learning and for getting". (Suparlan Suhartono, 2008: 117).

Epistemology examines "the nature of knowledge, sources of knowledge, ways of obtaining knowledge, and the structure of knowledge". Runes explained that, epistemology is a branch of philosophy which investigates the origin, structure, methods, and validity of knowledge. (Ahmad Tafsir, 1990: 21).

Another term for epistemology is the philosophy of science, namely matters relating to science, both empirical (can be known through the senses) and philosophical rational ones.

This means that knowledge is empirical, and there is non-empirical or metaphysical. Empirical knowledge is knowledge obtained by using the senses (eyes, ears, smell, skin

and taste buds), while non-empirical knowledge or metaphysics is obtained by using reason, logic (reason) and intuition.

The emphasis of the philosophy of science is to understand the benefits of science for life and human life. The benefits of science can be seen from two sides, namely the normative side and the aesthetic side (art). These two things are very important for life. In order for life to be enjoyable and useful, there must be norms and art that accompany life.

The above view can be strengthened by referring to the view of John S. Brubacher as quoted by Jalaluddin that in developing the concepts of education using studies of epistemology (knowledge), ontology (nature), and axiology. (value) as the basis. In the sense of providing education, it is necessary to take a stand regarding a holistic and integrated worldview between the theory of knowledge, nature and values. (Jalaluddin, 2011).

Education as a form of activity or activity that has a scientific orientation (cognitive domain) or cognitive domain. Affective domain, and psychomotor domain. These three domains are limited educational goals. And the essence is that knowledge is very important for humans to realize their life goals. To gain knowledge, a person undertakes an activity called education. Education is the implementation of human ideals formulated in a philosophy called the philosophy of education

## **2. Ontology**

The study of ontology is centered on the nature of things, the nature that exists and the actual reality. A formulation of a statement regarding reality, namely:

- a. Reality of nature (naturalism)
- b. Reality is inanimate (materialism)
- c. Reality is spiritual (idealism)
- d. What really exists and is in the form of material and form (hylomorphism)
- e. All statements of reality do not contain the meaning of logical empiricism. (Louis O. Kattsoff, 1987).

The theory of the essence of the outline is materialism and idealism. Materialism is something that can be observed, manifests in the form of objects (material), and idealism is non-material or psychological.

The flow of materialism says that there are only objects or matter. In their view, essence is the material/thing that really exists. This flow does not believe in anything that exists other than objects. They do not believe in the unseen (God, angels and the hereafter). In their view live only in this world, there is no resurrection day. In QS al-Isra '17: 49, the translation:

They said: "He (this life) is nothing but our life in this world (only) and we will not be resurrected".

Another theory in ontology studies (the theory of essence) is the flow of idealism in its view that reality is an idea, mind or soul. This school is of the view that the most important thing is psychological, spiritual in nature. The flow of idealism recognizes the existence of objects or matter, but not the essence, because it is changing, not fixed, and not permanent. Permanent and permanent is reason, soul, and is spiritual in nature.

The greatness of God is reflected from an ontological point of view, namely something that is fixed, permanent and unchanging, and has a greater influence than material empirical nature. Psychological things confirm belief in the greatness and majesty of the Creator, Allah swt. From there, scientific theories were born which discuss not only sensory material objects, but also meta-physical rational objects.

The ontological basis used by Muslim scientists in their epistemological construction". Even though the objects

metaphysics cannot be sensed, but is believed to have an onto-logy status that is as real as physical objects, even more real than sensory objects. (Mulyadi Kartanegara, 2002).

The formulation of the statement above regarding the nature of reality is things that are non-material, meaning that behind the material or object there is a form that cannot be seen by the eyes, cannot be sensed. However, his form is very real, and everything that exists either in the form of objects or materials, or non-materials is very dependent on Him, and that is what is called God.

The ontological view in Islam, that the universe, humans and life all depend on God, and should not separate themselves from God. This means that everything that exists (majud) depends on God (obligatory al-Manifest). The ontology view is very closely related to the existence of God. He is obligatory, and all depends on Him. God is the center of everything and the cause of everything that exists.

This life will be strong and meaningful when all dimensions of life are entrusted to God who has absolute power, who governs all affairs for the good of creatures, both in the heavens and those on earth. God is Merciful and Rahim loves and cherishes what is in the heavens and on earth.

To strengthen this statement, an ontological argument about the existence of God which is more widely known by modern thinkers is proposed by Anselmus (d. 1109), as quoted by Mulyadi Kartanegara, that his argument starts from observing the forms that exist in nature. When we look at the various forms that exist in nature, we will realize that there are different forms in terms of size, some are small and some are large, which shows that these forms hierarchically arranged. Since that is the nature of nature, we would say that there must be a being that is the greatest—besides there is a being that is the smallest. Now, the greatest form that the mind cannot imagine is another being bigger than it, that is what we call God. (Mulyadi Kartanegara, 2017: 22). Anselm's argument received attention from Immanuel Kant (d. 1804), the first person to call Anselm's argument an ontological argument. Kant criticizes this argument by saying, "it may be that the greatest

and inconceivable there are greater than it exists only in our minds, not in reality". Anselm has anticipated this criticism by saying, "that if we still imagine something bigger than what we imagine in our minds, then it must be what we have in mind, not what is meant by something unimaginable that is bigger than what we can imagine. His. With this, God as the greatest, must exist in reality and not only in our minds. (Mulyadi Kartanegara, 2017: 23).

Humans have the power of senses and can see evidence of the existence and Oneness of God that is spread out in the universe or the material realm. But there are also people who are petty, wanting to see God with their own eyes. Prophet Musa a.s. never prayed so that God would reveal Himself. God spoke in answer to his request. In QS al-A'raf/7: 143, the translation is:

"You will never be able to see Me. But look at the hill, if it stays where it is (as it was), you will surely see Me." When his Lord appeared to the mountain, the incident caused the mountain to crumble and Moses fell limp. So when Moses regained consciousness, he said, "Glory be to You, I repent to You, and I am the first (of the group) of believers."

The five senses have limitations. The eye is not able to see very small objects such as viruses, unless using a magnifying tool such as a microscope. The eye is not able to see the beginning of the month of Shawwal unless using a tool. The eye is not able to see a buffalo in its entirety. A straight object immersed in water looks bent, but in fact it is straight. Likewise other senses, hearing, smell, taste and taste have limitations.

M. Quraish Shihab said the eye is not able to see something very bright. Can't bats not see during the day, because the sunlight is so bright compared to the ability of their eyes to see, but when night comes, they can easily see. Man cannot stare at the sun for a moment, even after looking at him he will find darkness. If so, it is natural that his eyes cannot see the God who created the sun. (M. Quraish Shihab, 1997).

Evidence of ontologicalism or evidence of existence that a person has thoughts about the existence of an Almighty God and it is absolutely obligatory for Him to create everything, because He is Almighty. And cosmological evidence is based on the idea that the universe runs in an orbit. This means that it runs according to the will of His creator (God), and circulates very regularly. Teleological evidence that everything is in pairs, the uniformity and harmony of nature, which cannot happen without a single force that can regulate that harmony, and has a purpose, namely for the benefit of His creatures. The ontological argument for righteous people put forward by Mulla Sadra (d. 1642) says that the proof of God's existence can be "through God Himself. That is, should based on Himself, on God Himself, which is conceptualized as Pure Being (al-Wujud al-Mahdh)". As a pure being of God it cannot be said this or that from what we witness in the world. He is neither the fine dust nor the vast universe. God is not all that, but He is "His Self-existence as the cause of the existence of other creatures". For example, when you see a blue veil, and the question arises, "could there be a blue veil, if there is no blue itself"?

Of course the answer is no. Likewise, other colors must exist before colorful objects, as a condition for the existence of colorful objects.

The ontological view of God's form (existence) and His Oneness and other forms becomes a principle in life. The principle or foundation of "education is studied based on and sourced from philosophical thought, and philosophy must be imbued with the Qur'an and the sunnah of the Prophet Muhammad. So it is clear that the philosophy of Islamic education establishes the ideal concepts that must be used to carry out all educational activities.

### **3. Axiology (Theory of Values)**

The issue of value for humans is very urgent, because it relates to ethics (good and bad), and aesthetics (beautiful and not beautiful). Value is translated from the word "value" (English) which is based on morals (moral value). (Echols, 2004: 389). And from the Latin "valere", or "valoir", can be interpreted with price. Value or price, means weight or quality.

Axiology (value theory), consists of ethics and aesthetics. Both should always accompany a person's life, because he is given the power and ability to represent himself in the form of values of goodness and beauty. Power and ability are physical power, intellectual power and spiritual power. Only people who denying his potential that he cannot realize values in his life, or does not realize it as a gift from God.

Humans should not be empty of values. Allah swt threatens people who live life without paying attention to ethical and aesthetic aspects. In QS al-A'raf 7/179, Allah swt confirms the translation:

"And indeed We will throw many of the Jinn and Humans into the Hellfire, they will be given hearts but do not understand, they are given eyes but do not see, and they are given ears but do not hear. They are like animals, even more perverted. They are the negligent ones."

God's statement above should also be a concern in the development and application of modern science today. The development of science and technology must benefit life, and that is what science is for.

Based on the above view, modern science must provide "maximum convenience and benefit for life, not on the contrary, it creates a negative impact that disturbs, even threatens human existence".

Philosophy is the mother of science that puts a comprehensive view of nature, humans and life as a cosmic order. Therefore, science must be seen as a result of human work that is sourced from the ability of reason or logic that is grounded in human values. If the views of epistemology and ontology are always linked to the Almighty, then science becomes solid. If knowledge is seen as a gift from God, then that view will turn into positive energy.



Islam has an objective truth to lead humans to be "self". Himself and actualize his human dimension to live his main purpose in life. That's why the most important function of education is to mature students, mature in the sense of being physically strong, and having spiritual awareness.

Universal values are values that have been outlined in Islam as the will of God which must be realized in the behavior of His servants in society. The value and moral system as a whole order consisting of two or more components that influence each other or work in a unified or unified whole which is oriented to Islamic values and morality, which emphasizes the action system. . (H.M Arifin, 1994: 139). A unified whole in the Islamic value system that comes from the Holy, integrated from truth, goodness and beauty, so that it becomes universal. Its universality makes its character "whole, comprehensive and can be used as a reference for outward and spiritual behavior for the people of the world".

The values in Islam are comprehensive, unanimous and integrated, do not stand alone, but complement each other and perfect. This means that the standard of values in Islam can be implemented according to ability, and someone who always carries out obedience will become a habit for him with that obedience, and it becomes a glory for him. The value must be considered good and bad, right and wrong, beautiful and not beautiful, blessed or cursed by Allah swt.

The benchmarks and standards of Islamic values are stretched into five categories and become the principle of standardization of Muslim human values or behavior called the five laws, namely:

- a. Very excellence, has a very high value or virtue. Very popular in the syareat called mandatory or obligatory. Consistency in doing it gets reward, honor and dignity; and if ignored can be wrathful, tormented and humiliated.
- b. Good, the level below the very excellence, namely the practices of the sunnah (sunnat). Every Muslim will get a reward, glory and virtue. Allah swt will love a servant if he always does sunnat or mustahab practices.
- c. The permissibility of doing something or not doing something has been established in Islam. The term mubah or permissible is that if it is done it does not elevate a person's degree, and vice versa if it is not done it will not reduce a person's degree or be tortured.
- d. The indicators of Islamic perfection set the rule, if doing something is not liked and not approved by Allah, and it should be avoided, and it must be understood that if it is not done or abandoned, people will get the glory that is called makruh.
- e. Allah swt has outlined which deeds are the most important and which ones are despised if done. The term haram is something that is very bad both in personal life and in public life, because its badness reduces the dignity of a person.

His glory, happiness, dignity, and reward is heaven. Allah swt has set the standard of value with very flexible nature and character. Its flexibility provides room for not implementing the value standard or leaving it, if there is a reason based on the Shari'a. For example, fasting in Ramadan is obligatory, but when someone is on a journey or is sick, it is permissible not to fast by changing other days that have been determined.

The Islamic value system covers all dimensions of life with the main foundation being monotheism, which is oneness

Allah (One in His Essence, Attributes and Deeds). The Oneness of God is a monoistic statement, that is, one God. The Oneness of God is the most important capital, a worldview that sees everything as a complete, comprehensive, harmonious, living and self-aware system that transcends all differences, dichotomy and guided by the same goal, namely God's will. A statement that contains the greatest meaning, the richest of all goodness in Islam.

Truth and goodness to be instilled in the person of the community, including the students in their existence in an integrated manner, not separated from society, can be done through the implementation of education. Habits or traditions in society based on legal norms can be used as standard values.

The main purpose of Islamic education in general is to foster community personality, and in particular to students is to lead to noble character. Therefore, the most important thing is to take the holy spirit from the Qur'an and the Sunnah of the Prophet to serve as a guide or a way to operationalize all educational activities. And the value system in Islam that grows and develops must be the basis for education.

Based on this view, it can be stated that the purpose of Muslim human life is to be self-serving, obedient, submissive and obedient to Allah and always trying to seek His blessing. Allah's pleasure is the goal for all human life activities, and provides guidance and guidance for those who love Him and fear Him. God who wants to be addressed to encourage someone to do good things and make life always dependent on God.

The journey of one's life will be solid and certain. Because of that sense of closeness to Allah and strengthened by faith in the hereafter and making it the basis for action, then a person lives a life full of dynamics and progress that leads to prosperity and happiness both physically and mentally. inner. That is the hope of someone who lives a life with God's guidance and guidance that will lead him to become a real human being. He is compelled to follow God's instructions seriously, and apply them honestly while surrendering sincerely to Allah swt.

All dimensions of human life should be imbued with Islamic values that uphold human values and civility. Not based on mere lustful desires, just selfish and greedy. Islam teaches balance in all dimensions of life, both individual and community life, inner and outer, the hereafter. The life of this world is the womb of human growth and maturation in the face of the hereafter.

Islam commands good deeds and avoids evil deeds. Amar makruf and nahi munkar must be fulfilled to create a safe and prosperous life.

Islam contains five dimensions, namely the dimension of faith, the dimension of worship (ritual), the intellectual dimension, the mystical dimension or Sufism and the social dimension, all of which emphasize the aspect of seeking the pleasure of Allah swt. Therefore, the Islamic value system views that sin and heinous acts are contrary to human nature. Humans are born in a state of fitrah, and the first thing that adorns humans is goodness. Humans tend to do good, carry out God's commands and stay away from His prohibitions.

When one releases the fetters from the bonds of lower lust, that ma-ka is true liberation. A person's authenticity is when he tries to love what has been decreed for him as a command and instead tries to hate what has been set for him as a prohibition.

The two opposite poles are orders and prohibitions. God's commands must be positive and contain values and benefits, and conversely prohibitions must be negative, have harm and drag the perpetrators to disgrace. Constructive and positive power as a feature of the Islamic value system, and based on human tabi'y character, namely the strength of the heart (faith), spirituality that always encourages humans to fulfill God's commands. On the encouragement of faith, humans are obliged to do good, both for themselves and for others.

Humans essentially have a tendency to goodness that is natural and absolute, therefore naturally he is able to carry out the values of goodness in real life, goodness for himself and for life social life.

#### **4. The dynamics of the Chinese Muslim community**

##### **a. Overview of Chinese Muslims in Makassar City**

The development of the Chinese Muslim community in Makassar City is increasingly showing an increase. The Chinese Muslim population is increasing, although there is no official data explaining the number of Chinese Muslims in Makassar City, according to H. Kwan John Adam it is estimated that there have been 400 people. When compared with the number of Chinese who live in Makassar, this number is not balanced with the rate of growth of the Chinese ethnicity which is increasing every year and the majority of them still adhere to their ancestral religion. (Nurkhalis A. Gaffar, 2019: 191).

Various activities and activities that add to the atmosphere of brotherhood among PITI members, as well as indigenous Muslims who show togetherness and brotherhood are involved in social and religious activities. The Indonesian Chinese Islamic Association (PITI) in Makassar was established in 1980. This statement was confirmed by Sulaeman Gozalam as the first chairman of the Makassar PITI, that the Indonesian Chinese Islamic Association (PITI) had spread to Makassar city since the 1980s. aims to embrace Muslim Chinese people, and serve as a forum for gathering together to learn better Islam and show the face of Islam that is rahmatan lil'alamin. (Muh. Azwar, 2018: 99-100).

The vision of the Indonesian Chinese Islamic Union (PITI) mission is stated in the articles of association and by-laws of the national congress with the formula "implementing the teachings of Islam as a whole (kaffah), and realizing Islam as rahmatan lil'alamin". In essence, it is to unite Chinese Muslims with Indonesian Muslims, and in general, Chinese Muslims with non-Muslim Teonghoa ethnicities.

As an organization, PITI has an organizational structure, namely: the first chairman is Abdul Hamid Rasyid, the second leader is Sulaeman Gosalam (Go Tji Kiong). Sulaeman Go-sa-lam is chairman of PITI South Sulawesi and Lecturer at the Faculty of Marine Affairs and Fisheries UNHAS, and led PITI from 2006 to 2012 (for two terms). During his leadership, he developed many organizational activities in da'wah, education and social activities. Apart from that, they also carry out courses including Mandarin language courses, bulletin making, establishment of branch managers in districts/cities in South Sulawesi region where there is a Chinese Muslim community. (Muhammad Aswar, 2018).

The program activities include: 1) Tahsinul qiraat Qur'an, 2) Weekly recitation of the takmir of the Muhammad Cheng Hoo Mosque, 3) Regular recitations twice a week, 4) Learning Arabic through the study of Sirah Nabawiyah, 5) Together with other Muslim residents to breaking fast together and praying Tarawih in congregation in the month of Ramadan, 6) Guidance on learning to read and write the Qur'an, 7) Guidance on prayer practices, 8) Mass circumcision, 9) Gathering and gathering, 10) Intensive Islamic coaching with converts every Friday at, 11) Da'wah through print and electronic media, 12) Da'wah through online media in the one day one surah program, 13) Lectures and tabligh akbar, 14) Commemorating the birthday of the Prophet Muhammad, Isra' Mi'raj and the Hijri New Year, Organizing the day Raya (Eid al-Fitr and Eid al-Adha prayers), 15) Iftar together, 16) I'tiqaf, 17) Slaughter and distribution of sacrificial animals every year, 18) Eclipse prayer, 19) Providing assistance to the afflicted community calamity, 20) Dhikr every Friday night at Chengho Ma-kassar Mosque.

The Chinese Muslim community, which is accommodated by the Indonesian Chinese Islamic Association Organization, with its programs is a training program to promote members who are members of the PITI organization. The implementation of these activities is carried out together with other Muslim communities from various backgrounds. In addition, the Chinese Muslim community with their "concern for carrying out social activities such as visits to orphanages and Mandarin language courses." for Chinese children and other Muslim communities".

Several other socio-religious activities participated by the Chinese Muslim community and carried out by the Government and Universities include: 1). Sending volunteers by PITI and Yayasan Haji Mu-hammad Cheng Hook to disaster-affected areas. 2). The system for developing the capacity of converts to Islam (Bureau of Welfare and the South Sulawesi Provincial Secretariat). 3). Dialogue between Islamic

organizations (World Muslim Brotherhood, Muhammadiyah, NU, Wahdah Islamiyah, MUI, DDI and the Islamic Defenders Front) and others.

The Chinese Muslim community is aware of the phenomenon of pluralism in the socio-religious environment which is not only in contact with cultural life, but also involves their religious life. This plurality becomes colorful in their daily life.

A Philosophical Review of Chinese Muslim Education.

#### a. Informal education

Informal education is education that takes place in Chinese Muslim families. Informal education takes place as the education of the Muslim community in general, namely coaching related to religion, instilling belief, religious feelings as well as relating to life problems, which are associated with religious life.

The epistemological review that was introduced was first of all matters of faith value which at first they emphasized the development of the aspect of aqidah, namely monotheism (oneness of Allah). Faith is the fundamental basis of all human activities, strengthens and can strengthen life. Like a fruitful tree, its roots are firmly planted at the bottom of the earth, while its branches and leaves soar high into the sky. A sense of faith in Allah swt is firmly and deeply embedded in the heart of each family member.

Education in the household, there is pre-natal (before birth) and post-natal (education after birth). Prenatalists guide prospective mothers/fathers to live a life based on the guidance of the Prophet Muhammad, for example in choosing a mate, either as a prospective husband/father, or as a prospective wife/mother, there are still choices as a basis for guidance in "building a household mahligai". ga". Build a household that is harmonious, harmonious and filled with love and affection among family members.

Post natalist education, namely education after birth. In the Chinese Muslim community, they teach the basic principles of Islam related to oneness, as stated:

KH. Yahya Tang, a resource person for the study, said that as Muslims, we emphasize the development of the children's faith. How big is the influence of understanding the faith in children. The children are all Muslims with various professions. He even emphatically said that belief outside of Islam is polytheism. (KH. Yahya Tang, Interview, 7 February 2020).

The basic principles of Islam that are also of concern to the Chinese Muslim community are the principles of togetherness and unity. With unity and togetherness can help each other, and share with each other among human beings. Therefore, it is important to understand humans from various dimensions, especially the tasks and goals of human life.

According to Mursalim that we emphasize the things that become principles in life, hard work, discipline. This life is a challenge, because it must be taken seriously. (Wa-wan-cara, 10 February 2020)

#### b. Formal education.

Formal education is education that takes place in schools in stages which are equipped with adequate facilities and infrastructure to support the implementation of learning.

Moh. Aswar said that this integrated Islamic education could give birth to generations of Chinese Muslims and in particular have a platform to develop and increase their faith and insight into Islam, and their children will continue to grow. his education. As a Muslim generation, converts can understand Islam correctly. (Muh. Aswar, Interview, 03 March 2020).

Facilities and infrastructure in education are very important, and as a place to achieve goals. The purpose of the establishment of this integrated Islamic elementary school is to “continue nurturing the younger generation as successors to pass on the mandarin culture in accordance with Islamic values. Integrated Islamic education lays down an understanding of the basics of Islam, namely creed, shari'a and morals. From an early understanding of the basics of Islam, it will be able to shape the character of students as the educational goals stated in the National Education Law, namely combining religious subjects with general subjects.

H. John Adam, a Teonghoa Muslim leader, established a playground for early childhood children, located on Jalan Baji Ateka, Makassar City. With buildings that have quality educational standards with play facilities. The community is very responsive to this institution, because the buildings are luxurious, and equipped with adequate facilities. Children happily play together.

John Adam also founded the College of Economics and Computer Science which is adjacent to the kindergarten school for early childhood, named STIMIK Kharisma. The magnificent building has four floors, with a student capacity of 1,000 people. This educational institution accepts students with backgrounds of all religions and beliefs.

The scientific structure that is built is empirical rational sciences (science), mathematics, physics, human resource management, and computer science.

#### c. Non-formal education.

The scientific structure built by Chinese Muslims in Makassar is "sciences that are integrated between general sciences and Islamic sciences". And the hope is that he will become a kaffah Islam, as in the Qur'an tahfidz program which is located next to the Muhammad Chenghoo Mosque is to memorize the Qur'an, the basics of Islam, faith, shari'a, and morality. The students also study chemistry, mathematics, English and Arabic.

Non-formal education that runs for Chinese Muslims in Makassar, is intensive Islamic guidance, learning Arabic, tahsinul qira'ah. Associated with intensive Islamic guidance, dhikr every Friday night which is attended by Chinese Muslims, as well as indigenous worshippers. The recitation is held twice a week at the Muhammad Cheng-ho Mosque, Jalan Tun Abdul Razak Makassar.

They deepen Islam through sources or books such as the book of interpretation of al-Qurtubi, and the book of al-Hikam. The last book will be discussed every Sunday after the morning prayer in congregation, and the resource person is Mr. KH. Yahya Tang. He embraced Islam at the age of 17 years. He studied the source of the yellow book which was planned to discuss the Kitab al-Hikam every Sunday dawn at the Muhammad Chengho Mosque on Tun Abdul Razak street.

KH. Yahya Tang said that he embraced Islam at the age of 17 years. He received guidance from Allah swt through a dream by seeing that he was in a very dark place, he translated it as the end of the world and then he was under a very bright beach. Not long after, there was an old man with a beard handed over a child, and the old man said take care of this child. He interpreted this child as Islam. (KH. Yahya Tang, Interview, March 7, 2020, at Muhammad Cheng Hoo Mosque, Jl. Tun Abdul Razak Makassar).

Non-formal education, namely Islamic studies carried out twice a week, attended by all congregants, is a takmir program for the Muhammad Chenghoo Mosque which is located on Jalan Tanjung Bayang, right next to the Muhammad Chenghoo Mosque in Makassar. The Tahfidzul Qur'an building consists of two floors that are used for student dormitories and supervisors. The lesson was held temporarily at the Muhammad Chenghoo Mosque, Makassar.

Muhammad Aswar said that the goal of the Qur'an tahfidz program is to create a young generation of Islam, capable of memorizing the Qur'an, as well as practicing the values of the Qur'an in daily life. By memorizing and practicing the Qur'an, generations of Qur'an emerged, steadfast in their faith in facing the challenges ahead. Generations need to be equipped with Islamic education. Nowadays, the challenges are becoming more global, the challenges are getting bigger, drugs, promiscuity, fights between students and if the younger generation is not brought closer to Islamic values will experience destruction. (Muh. As-war, Wa-wan-cara, 10 March 2020).

According to Supriyanto, the tahfidzul Qur'an program at the Muhammad Chenghoo Mosque started in 2016, which was fostered by six Tahfidz teachers. The number of students was 40 people who came from various cities and regencies, including Makassar, Gowa, Takalar, Sidrap, Parepare, Maros, Sengkang, Bone and some even came from East Java. Many people want to include their children in this program, only because of limited facilities, the quota is limited. (Supriyanto, Interview, March 13, 2020).

The students in this program are students who are currently studying at Madrasah Tsana'wiyah and SMA who have received permission to focus on memorizing the Qur'an. And they are also included in the equivalence exam, namely the national exam. In addition to memorizing the Qur'an, students also receive Arabic lessons, calligraphy and basic Islamic sciences, creed, fiqh, morals, and other sciences that are very important to respond to the times.

Supriyanto said that as the main funder, Mrs. Hj. Ramlah Kalla Aksa, as well as a source of funds

from Chinese Muslim businessmen in Makassar. The students were also given a tactical fund of Rp. 100,000 every month which is allocated for transportation to attend tutoring at BTA 8 on Jalan Bonto-Lempangan Makassar. (Supriyanto, Wawan-cara, March 13, 2020).

#### **a. Ontology**

Aspects of Islamic teachings ontologically are exoteric, transcendent and immanent at the same time. Chinese Muslims, such as KH. Yahya Tang, so humble, can be used as an example in living life. The ontological expressions are as follows:

There is nothing in this universe without principles: 1) the principle of the world is Mecca, 2) the principle of the sky is the prosperous baitul in the seventh heaven, 3) the principle of the kaaba is seven layers underground, 4) the principle of heaven is the heaven of Adn, 5) the principle of hell is hell jahannam, 6) the principle of the Children of Israel is the prophet Ya'kub, and 7) the principle of the books is the Qur'an. (KH. Yahya Tang, Wa-wan-cara, October 3, 2019).

The views of a Chinese Muslim citizen are very ontological. The unity of body, soul, and spirit is attached to him, and reflects on his mental dimension, and criticizes his brother who is still in polytheism, as the results of the researcher's interview with him, he said:

Christians lie when they say Jesus is the son of God. They know that Jesus is not a child of God, but some pretend not to know that Jesus is not a child of God. Talking about God, there is no dualism, Isa is the son of God, the grandson of God, and in the hereafter we will meet, yes hell (KH. Yahya Tang, Interview, 3 October 2019).

A Chinese proverb says about food that for humans, that food is heaven. The Teonghoa people have etiquette to eat and drink, and the Teonghoa people say: "for humans, food is heaven". For them, eating and drinking have meanings related to mystery and mystique. Eating and drinking is releasing daily burdens and re-energizing. The traditions of the Teonghoa people are guided by the Ying and Yang principles in the meaning of food. This principle views that everything that exists has two opposing poles, namely positive and negative, wet and dry, cold and hot, plus and minus, and so on there must be a harmonious balance of these two opposing dimensions, so that it remains in a position with the cosmos. In terms of food categories in the form of meat, vegetables, fruits, grains, beverages, etc., must have a combination that reflects the nature of Ying and Yang. Ying is thin, cold and low in calories. While Yang's food is heavy, lots of spices, hot and cold calories. Boiling food means making it into Yang. The taste of food which consists of spicy, bitter, sweet, sour and foreign has a strong relationship with the five elements contained in Teonghoa cosmology, namely metal, wood, water, earth and fire.

According to the Chinese, foods rich in pepper can cleanse the lungs, bitter foods lighten the stomach, sour foods refresh and strengthen the liver; foreign food strengthens the waist and bones and sweet food can strengthen abundance.



## **b. axiology**

In the usuliyah adage it is said "al-usiau bi maqasidiha" which means every business has a pre-planned or predetermined purpose or goal. Therefore, it can be said that everything has a purpose.

Education is an activity that has a purpose, and the purpose of education is to end an activity or effort that is carried out in a planned and structured manner. (Read formal education).

Education runs in a process with the main objective of gaining knowledge (cognitive domain), skills (psychomotoric behavior), and attitudes (affective behavior). These three domains can bring a person or student into an adult human physically and mentally. The integration of the three can certainly lead to being a perfect person, and successfully living life.

Education is a noble activity that contains "good values and beauty values for human life".

The Teonghoa Muslim community instills educational values in everyday life. They hold fast to Islamic values. They understand and practice Islam in real life. They believe in the truth of Islam and a religion that is pleasing to Allah swt. They practice Islam in their individual and social life.

The teachings of Islam which "bind the Chinese Muslim community lead them to live according to the guidance of Allah swt as exemplified by His Messenger as a perfect human being who is worthy and should be imitated".

Axiological studies in the implementation of Chinese Muslim education are related to ethical and aesthetic aspects. The ethical aspect refers to the formulation of the values of al-akhlak al-kari-mah, namely the morals that have been exemplified by the Prophet Muhammad.

The explanation from the Qur'an that Muhammad saw is an example in life. Therefore, the success of an educational effort can be seen from the aspect of the embodiment of the attitudes and behaviors exemplified by the Prophet Muhammad, namely in the form of al-akhlakul al-karimah in real life.

The values built are moral/moral values that will regulate their behavior containing the concept of al-akhlakul al-karimah including: 1) good relations with the Creator, 2) imitating the Messenger of Allah, 3) following the instructions of the Qur'an, 4) following the instructions of the Qur'an. self-deficiency quizzes, 5) harmony in the household, 6) respect for both parents, 7) love children, 8) good relations with neighbors, 9) good relations with fellow Muslims, 10) interpersonal relationships - fellow human beings, 11) morals towards the living environment or fellow creatures.

Thus, in the implementation of Chinese Muslim education, the study of axiology is the virtues (fadhilah), namely "the values and functions of education that are built, namely aligning the goals of education with Islamic teachings. Islamic teachings contain a very perfect value system, without defects and according to human nature.

Related to ethics, KH. Yahya Tang said: when going to a party, eat together with chopsticks so that no food is wasted, take the food according to the portion you want to eat. An attitude that is very commendable, not excessive, and not extravagant (mubadzir). And now the fact that a lot of people go to a party to take too much food, sometimes food is wasted like that course, an attitude that is not commendable. (KH. Yahya Tang, Interview, March 7, 2020).

Chinese Muslim education wants to pass on ethical values, virtues and honors in life. Thus, based on its axio-logical approach, the Chinese Muslim education system develops the potential of each individual based on the principles of Islamic teachings. As seen in the activities organized by the Indonesian Teonghoa Islamic Association (PITI), they carry out religious activities, such as collective remembrance every Friday night at the Muhammad Chenghoo Mosque in Makassar led by H. Badaruddin Basir, S.Ag.

Suprianto said that to strengthen the brotherhood between them, and also the Muslims, they held an arisan from house to house for the Teonghoa Muslims. And routine activities to establish friendship, and strengthen brotherhood with fellow Chinese Muslims. They hold remembrance, prayer and prayer together every Friday night. (Suprianto, Interview, 3 March 2020).

The sense of closeness they have, strengthened by the light of the heart, leads them to always benefit their fellow Teong-hoa Muslims in particular and the Muslim community in general with a strong knot. That is true brotherhood that is loved by Allah swt.

## **Conclusion**

1. Philosophical review of Chinese Muslim education: a) Epistemology, explaining the ways in which to acquire knowledge, the structure of knowledge built by Chinese Muslims in Makassar City. This knowledge makes them have a contribution in life, both for the Chinese Muslim community, as well as for the general public in Makassar City. b) Ontology is metaphysical or the essence of something. The truth / essence is based on scientific truth (knowledge) and the truth is based on empirical facts. c) Axiology, which is what the Chinese Muslim community does to provide benefits, namely values in life.
2. Implementation of education: a) Informal education, educational activities carried out by Chinese Muslims in the household environment. b) Formal education, namely educational efforts carried out by Chinese Muslims in Makassar City which are formal, this education is still very limited. c) Non-formal education, namely educational activities that are more dynamic and have a higher intensity, because they are supported by the PITI organization in Makassar City.

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