

## THE LIFE OF JAVANESE MOSLEMS IN SATHORN BANGKOK THAILAND\*

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### ABSTRACT

*The following paper denotes the result of research that has been conducted by researchers since 2013 to 2014. This research constitutes the transdisciplinary approach, which integrating religion, culture, economics and political perspective. This study tries to trace the portrait and the life of Javanese Moslems in Sathorn Bangkok Thailand. Historically, they originates from Indonesia - Central Java, especially Kendal, Yogyakarta and East Java and now they are the third generation. The population of this community approximately 3000 people who live in Sathorn Bangkok Thailand. The Javanese Moslems have become Thailand citizen, but their lives represent a uniqueness in terms of Islamicity, forms of houses building, mosque building and cultural side. As moslems, they are devout moslems, and as the Javanese descent, they still conserve their ancestral traditions, such as kenduren, slametan, tahlilan, etc. Meanwhile, as citizen of Thailand, they are good citizens. The struggle of the Javanese Moslems community of Kampung Jawa since the first generation until the third generation nowadays explains a long process and dynamics in the field of socio-political, socio-economic, socio-cultural and socio-religious. In this regard, the most prominent is the role of son and grandchildren of KH Ahmad Dahlan the founder of Muhammadiyah in Indonesia. The results of this research has indicated that achievement of that community mentioned above illustrating how this community transform Islam as a creative in responding to the challenges and demands of the reality of religious life, culture, economics and politics in Thailand by conducting internalization, externalization and objectivation of Islam. In addition, the result of this research has revealed that Islam as a doctrine of revelation which was transformed by the community leaders and the full dynamics coupled with full creative policies in reading and responding to the realities, challenges and demands of society and age dynamics in various aspects of life in political, economic, social, religious as well as in the field of culture.*

Keywords: Javanese Moslems, Sathorn, Bangkok, Islamicity and struggle

### 1. Introduction

This paper constitutes the result of a study regarding the life of Javanese Moslems in Sathorn Bangkok, Thailand. The life of this community describes the dynamics and struggles in the midst of the metropolis of Bangkok life. Therefore, this paper is expected to contribute to fill the lack of information related to the life and the portrait of one of the minority of Moslems in Southeast Asia.

In addition, this paper would also reveal the existence of the Javanese Moslem Community of Sathorn Bangkok who have the distinctiveness in term of social, cultural or economic. Even more the important thing is to explain how the dynamics of this community until the third generation, they are still endure and survive. On this basis, it can be stated that in terms of social and cultural life of the Moslem community in Sathorn Bangkok presenting the figure of Indonesian Javanese Moslem diaspora<sup>1</sup> by featuring two of their identity as a devout Moslem and Javanese descent are still dominated by Javanese culture.

### 2. Theoretical Framework

The basic theoretical framework that applying in studying of Javanese Moslem departing from perspective that the interpretation of Islam according to a variant of Moslem has a characteristic. As there are also other variants of Islam, the basic framework like this is used in defining the life of the Javanese Moslems in Sathorn Bangkok. In addition, an understanding of the dynamics of the life of this community is supported also by the sociology of knowledge framework, it explains that the dialectic

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<sup>1</sup> Antje Missbach, *Politik Diaspora Aceh Suatu Gambaran tentang Konflik Separatis di Indonesia*, translated by Windu Wahyudi Yusuf from *Separatist Conflict in Indonesia: The Long-Distance Politics of The Acehese Diaspora*. Forwarded by Bob Sugeng Hadiwinata ( Yogyakarta: Ombak, 2012), p. 23-26. Diaspora can be defined community or society that has long left the country (of origin) and may have become citizens in their new place, but they still remember their ancestors who are still scattered in the region of origin, retain their collective memory as part of a good community of origin the culture and history, and they still maintain contact with the community so that they continue to live etnocomunal.

between this community with a dynamic context and the challenges and changes they face in Bangkok<sup>2</sup>. This dialectic process takes place in three stages: internalization, objectification, and externalization.<sup>3</sup>

In addition, the study of the Javanese Moslems in Sathorn Bangkok is also based on the basic perspective of Islamic area studies, including the *ethno - linguistic - historical* and *geopolitical*. Thus, in this study, researchers integrate the two approaches. By doing so, the life of this community can be described comprehensively that covering the aspects of social, economy and culture life.<sup>4</sup>

### 3. The Location and The Historical Sketch of Javenese Moslems

For visiting to the location of Javenese Moslems in Sathorn or some people called this location as Java Village ( "Kampung Jawa" ) is quite easily achieved, which is located in the district of Sathorn, Bangkok city center, precisely in the Road ( Soi ) Rangnamkeang 707, Yan Nawa. Kampung Jawa is strategically located in the center of Bangkok. Kampung Jawa clearly visible location on the map below. "A" is a place travelers BTS Surasak BTS down when riding and " B " is Kampung Jawa location.



Source : maps.google.com

From The right and next to the Rama III Road there is an alley to get to Kampung Jawa. The visitors can also ask the location of the mosque to the residents around the Rama III Road, for example, with the word "mosque" or ' Hong Moslem ', The index finger people pointing directly toward the residents of Kampung Jawa. In addition, there is an easy way to reach Java Mosque, the visitors can look for a *tuk - tuk* ( Thai traditional transport ) or also motorcycle, taxi and asked to be taken to the Java

<sup>2</sup> Muhyar Fanani, *Metode Studi Islam Aplikasi Sosiologi Pengetahuan Sebagai Cara Pandang*, (Yogyakarta: Pustaka Pelajar, 2010), p. 54.

<sup>3</sup> Kuntowijoyo, *Muslim Tanpa Masjid*, (Bandung: Mizan, .2001), p. 139-140 dan 337. Internalization stage is the process of understanding the characters and the Muslim community in Bangkok Thailand Kampung Jawa against the teachings of Islam. Objectification is done to understand the context of the implementation of Islam, namely the dynamics of life and with all the complexity of the problem, both local, national and global Moslem community faced Bangkok in Thailand. Phase objectification is part of the strategy of the Islamic actualization in the context of change, dynamics and challenges faced by the Moslem community in Bangkok Kampung Jawa, both in the field of socio-cultural, social, religious, economic and political. While the externalization stage is the implementation of the values that have been internalized and performed by prominent Moslem community in Kampung Jawa context changes and the dynamics of the Moslem community in Bangkok.

<sup>4</sup> Ajid Thohir, *Studi Kawasan Dunia Islam Perspektif Etno-Linguistik dan Geo-Politik* (Jakarta: Rajawali Pers, 2009), p. 12-13. By combining two mapping models, namely cultural regionalism (entholinguistic-historical) and geopolitics. Entholinguistic-historical, it seems easier to see how the macro general feel of where each clump cultural regionalism. Meanwhile, geopolitical studies lead to the pattern of political territory (formal state power), can be to see the micro / local development atmosphere detail collected rationally within the geographical area of a country, in addition to cultural attractiveness sentiment cultural nuances of the parent clump (ethnolinguistic)

Mosque, people are ready to take the visitors to the Kampung Jawa. The price was not expensive just by paying 20 Bath ( 1 bath = Rp. 380 ) per person for a motorcycle or 40 Bath for a tuk-tuk that can be ride by 3-4 people.

Based on information from the residents of Kampung Jawa told that the first community in the township, there were only 5 natives of Java, Mr Ahmad Aska is oldest of Javanese descent in Kampung Jawa has 5 children who have been blessed with 11 sons / daughters. His father, Aska Bin Roso, is worker coming from Kendal ( Central Java-Indonesia ) is employed by the Japanese during World War II, the famous railroad bombing by the Allies in Kanchanaburi. Around 100,000 people died in the construction of railway linking Thailand with Burma at the time.<sup>5</sup>

In the later period many Javanese who come to Bangkok, Thailand in order to trade with the people of Thailand. The merchant is also often finally settled down and married a citizen of Thailand.<sup>6</sup>

Now, Thai's residing in Kampung Jawa is majority of Moslem. In addition, in some other provinces in Thailand, Kampung Jawa is one of the places Moslems live. The number of Moslem population living in Kampung Jawa reached about 3000 people<sup>7</sup> consisting of Javanese Moslem descent, Malaysia descent and Thailand native descent.

#### 4. The General Portrait of Javanese Moslems Life in Kampung Jawa

If the visitors come to Kampung Jawa can see the houses around the mosque resembles Java township "kauman" in Yogyakarta. The road is narrow, with a width of only about one to two feet on either side there are houses that fences high enough. Some houses here still have a pretty beautiful yard (*asri*) with an area of about 10-20 square meters. Kampung Jawa region as described above is not only inhabited by the descendants of Javanese and Muslim, a descendant of Malaysia, Pakistan, and the Thailand natives both Muslims and non-Muslims.<sup>8</sup>

Seeing from the style of houses in Kampung Jawa, where visitors can distinguish people from Javanese descent or Thailand natives. As already mentioned earlier that the Javanese descent usually still a two-storey wooden house but not a *home stage* (*rumah panggung*). Both the floor and the floor above it covered wooden walls.

The residents are descended from Javanese. They are almost all Moslems so there are several Islamic symbols in their house. At least one sentence of Arabic calligraphic displayed in their home. Indeed, the Thai people love religious symbols, so that the Moslems of Thailand then also display of Islamic symbols in their homes.

In Kampung Jawa, there is a popular mosque called *Masjid Jawa* ( *Java Mosque* ). The mosque is located in Rome street Nam Khaeng 5. Java Mosque was built in 1908, it stood on the land area of approximately 3,500 m<sup>2</sup>, the building consists of an area of 370 m<sup>2</sup> building mosques, schools or madrasah area of 150 m<sup>2</sup> and the rest of the page and place ablutions and showers. Seen from the outside, the shape of the mosque like building mosques in Java with pyramid-shaped roofs and terraces.<sup>9</sup>

Inside the mosque there are 4 main pillars with ornate like flower shape. It is told that the flower decoration idea came from Irfan Dahlan<sup>10</sup> ( son of KH Ahmad Dahlan, the founder of Muhammadiyah the Islamic organizations in Indonesia ). On each side ( front, right and left of the mosque), there are 3 wooden door measuring 1.5 m wide and 2.5 m high with ornate

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<sup>5</sup> This information can be read from <http://www.kaskus.co.id/thread/5130150d017608e82e000007/kampung-jawa-di-tengah-kota-bangkok> accessed February 14, 2014. The same information was obtained from interviews with Pak Slamet Daryat (age 83 years a resident of Muslim Javanese village Thailand Friday, on February 14, 2014 at Java Mosque Kampung Jawa). Parents Mr Slamet Daryat comes from Kendal in Central Java and He is a second-generation Moslems in the village of Java, Sathorn Bangkok.

<sup>6</sup> <http://www.kaskus.co.id/thread/5130150d017608e82e000007/kampung-jawa-di-tengah-kota-bangkok> accessed 14 February 2014.

<sup>7</sup> This information was obtained from Mr. Mansoor (50 years old) Thailand citizen of one Moslem leader in Kampung Jawa and he is the third generation descendant of maternal origin of Kendal, Central Java, on Friday, February 14, 2014 at village Java Java Mosque Bangkok and also from <http://www.kaskus.co.id/thread/5130150d017608e82e000007/kampung-jawa-di-tengah-kota-bangkok> accessed February 14, 2014.

<sup>8</sup> Interview with Mr. Mansur (50 years) Thailand citizen, one of Moslem leaders in Kampung Jawa and he is the third generation descendant of maternal origin of Kendal, Central Java on Friday, February 14, 2014 at Java village Java Mosque Bangkok.

<sup>9</sup> Benny Rhamdani, "Menengok Masjid Jawa di Bangkok" [http://mizan.com/news\\_det/menengok-masjid-jawa-di-bangkok.html](http://mizan.com/news_det/menengok-masjid-jawa-di-bangkok.html) accessed on 9 of March 2014.

<sup>10</sup> This information is obtained from Winai Dahlan submitted to investigators after praying Friday, on February 14, 2014 at Java Mosque in Kampung Jawa.

engravings on each of the doors. All the doors only opened at the time of the day Friday or big events in the mosque. In front of the mosque, there is a madrasah two-story buildings that are intended for children and young Moslems to learn Islam.<sup>11</sup>

In the field of socio-religious life, Moslem community in Kampung Jawa have the freedom to practice their religious ritual. The existence of the mosque is still standing strong Java community signifies is supported by the government and the surrounding environment. Routine activities held at Java Mosque still runs consistently like congregational prayers, routine recitation and as a charity collection which is then distributed to the parties entitled to receive it.

Later in the economic field, the Moslem Community of Kampung Jawa by the Thai government granted equal opportunities in supporting the day-to-day needs. The Moslem community of Kampung Jawa like other Thailand citizen, they work in almost all sectors or regions as well as other Thai citizens. Their respective jobs as traders or entrepreneurs. This entrepreneurial activity can be seen in all the way or the hallway to Kampung Jawa. There are also who work in banking, private employees or become civil servants, such as teachers, lecturers, and there are people work at the embassy in Bangkok, for instance in Indonesian Embassy.<sup>12</sup>

Moslem community in the Kampung Jawa, despite their quantity is less than the Buddhist community but they are more solid. The interesting thing is done in doing business while keeping their religious existence, is kosher labeling or stickers inscribed *lafaz Allah, Muhammad* or *bismilahirrahmanirrahim*.<sup>13</sup>

It is similar in politics, Moslem society of Kampung Jawa were given the right to vote to choose leaders according to their choices and freedom. In fact, as have been described above, a lot of Moslems who play role as one of the policy holders in the government of Thailand.

Thus, the position of the Moslem community of Kampung Jawa do not constitute a significant problem in the undergoing routine daily activities in terms of religious, social, economic and even political field. In general, the tendency of society Thai Moslems treat non-Muslims Kampung Jawa so well that the Moslem community are not difficult to live as a Moslem in Bangkok. However, the knowledge of Thai society regarding Thai-Moslems about Islam is still very minimum. They only understand the Islamic doctrine ban on eating pork.<sup>14</sup>

Understanding toward the dynamics of the Moslem community of Kampung Jawa in the political, economic, social, cultural and religious can be positioned as a process of social transformation. The process of social transformation that occurred in the history of Moslem life of Kampung Jawa in Bangkok, about religious, Islamic practices done by these communities constituting a strategy building to survive under the shadow of the challenges of local, national and global demands in various fields of life such as politics, economy, culture and religion.

Nevertheless, the process of social transformation that is carried by Moslems of Kampung Jawa in Bangkok not only have an impact on the political and economic dimensions, but even at building worldview of Bangkok community. It is understood that the Moslem community of Kampung Jawa in Bangkok which were originally positioned as a newcomer, then they become a citizen, and now they become an asset of the nation and the state of Thailand.

##### 5. The Important Role of Ahmad Dahlan's Grandsons/Daughters

One of the important research findings about the life of Moslems in Kampung Jawa this turns out one of the parties sufficient role in advancing the lives of Moslems in Kampung Jawa is the role of sons and daughters of Irfan Dahlan. Irfan Dahlan (other name - in Indonesia - is Djumhan Dahlan) denotes one of the sons of KH Ahmad Dahlan, Islamic reformer figures from Yogyakarta, and founder of Muhammadiyah, one of Indonesia's largest Modern Moslem organization.<sup>15</sup>

Who would have (has) thought if that is quite instrumental in advancing the Kampung Jawa Moslem community and Islam in Thailand, there is a role to be played by offspring (grandchildren) of KH Ahmad Dahlan. Researchers had met several

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<sup>11</sup> [http://mizan.com/news\\_det/menengok-masjid-jawa-di-bangkok.html](http://mizan.com/news_det/menengok-masjid-jawa-di-bangkok.html) accessed 9 March 2014.

<sup>12</sup> This statement was delivered by Mr. Mansur (50 years old) Thailand citizen, one of Moslem leaders in Java village and he is the third generation descendant of maternal origin of Kendal, Central Java Friday, on February 14, 2014 at Java Mosque of Kampung Jawa Bangkok.

<sup>13</sup> <http://papayapokpok.wordpress.com/2012/10/15/muslim-bangkok-di-tengah-mayoritas-thai-buddhist-bagian-1/> accessed 25 September 2013

<sup>14</sup> <http://papayapokpok.wordpress.com/2012/10/15/muslim-bangkok-di-tengah-mayoritas-thai-buddhist-bagian-2/> 25 September 2013

<sup>15</sup> <http://muhammadiyahstudies.blogspot.com/2013/05/winai-cucu-kh-ahmad-dahlan-yang-jadi.html> accessed 15 February 2014.

grandchildren of KH Ahmad Dahlan in Kampung Jawa, it could that has then revealed the story of this family trip and their struggle to promote Islam in Thailand today.<sup>16</sup>

One of the grandson of the founder of Muhammadiyah, the son of Irfan Dahlan and Zahrah is Winai Dahlan. His figure is known as one of the leading Moslem figure in Thailand. He is also known as a preacher who was invited to several countries, a professor at Thailand's Chulalongkorn University and currently serves as Director of the Halal Science Center ( HSC ), a kosher food research center in Thailand.<sup>17</sup>

As noted by Ahmad Dahlan grandchildren have inherited their grandfather 's teachings. In view of Irfan Dahlan's children that their grandfather teachings always delivered by Irfan and Mrs. Zahra to their children. One good message that they always remember that the best legacy for children and grandchildren is a good education. Do not ever be ashamed of poverty but shame when doing the wrong thing. Do not be lazy to work and to be sincere when helping others. Do not ever insult laypersonal, because one day, they could have been raised in rank and become a great person. Do not ever ask for mercy and keep the faith, this as told by Rambhai Dharmikarak.<sup>18</sup>

On that basis, "after the grandchildren and great-grandchildren of Ahmad Dahlan visited Indonesia ( Yogyakarta ) in April 2013, they feel proud to be a descendant of KH Ahmad Dahlan, transmitted Irfan Dahlan's sons and daughters to their sons and daughters ( great-grandson of the third - generation KH Ahmad Dahlan ) spread across Thailand to the United States. Not just a sense of pride, they also make the name Dahlan, as the official name of the family lineage",<sup>19</sup> said Winai Dahlan. Now the whole family descendants of Irfan Dahlan in Thailand have become Thai citizen.

## 6. The Characteristics of Javanese Moslems Life in Sathorn Bangkok

The Description of the uniqueness of Javanese Moslems life in Sathorn ( Java Village-Kampung Jawa) includes several fields of life, for instances in term of their position as Moslem, minority, culture, economic and political aspect. The Characteristics of The reality of the lives of the Moslem community in Kampung Jawa Sathorn Bangkok is contrary to the picture of the daily life of Moslem minorities in non-Molem majority neighborhood in various regions of the world. As is often depicted that the Moslem minority have problems that make their existence disturbed. The issue of religious life they lead sometimes have to deal with the culture and values that develop in the host societies.<sup>20</sup> Ironically, the Islamic interpretation of " conventional " ( legal - formalistic ) as a reference Muslim minority lives in other parts of the world, it can not provide an answer to the life problems they face. The impact of this can not be fully integrated into the society in which they live.<sup>21</sup>

The issue of Moslem minority life in America and in Europe is getting worse and complex as rising Islamophobia in some communities where the Moslem minority living. The legal and formalistic Islam affect Muslim minorities to make them attaching to stereotyping or preconception that trap. The implication, they actually become peripherals that are not fully integrated into society.<sup>22</sup>

As part of the human race ( which of course has the basic rights of human beings are the same as the others ) and as a citizen of a country, they have the right to live a decent and normal as the host societies in general is a necessity. On top of that, as part of the Moslems, they need to present tolerant Islam, which should be far away from the perception of most people during this time. In this context, they need the understanding and interpretation of Islam that can accommodate their concerns in various areas of life become very urgent.<sup>23</sup>

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<sup>16</sup> *Ibid.*

<sup>17</sup> <http://www.jpnn.com/read/2013/06/17/177256/Anak-Menyebarkan-Islam,-Cucu-Konsisten-Berdakwah-> accessed 14 February 2014.

<sup>18</sup> Interview with Rambhai Dharmikarak has been done on Friday on January 12, 2014 and on Friday, February 14, 2014 at her home in Kampung Jawa Thailand. She is Thailand citizen in Kampung Jawa. She is a third generation of Java Muslims and she was one of the granddaughter of Ahmad Dahlan (She is daughter of Irfan Dahlan, and Irfan Dahlan is son of Ahmad Dahlan) Muhammadiyah founder of one of the largest Islamic organizations in Indonesia. Rambhai Dharmikarak is the eldest daughter of Irfan Dahlan.

<sup>19</sup> This explanation was delivered by Winai Dahlan on Sunday January 12, 2014 in Rambhai Dharmikarak's house in Kampung Jawa.

<sup>20</sup> Abd. A'la, *Pengembangan Fiqh Minoritas, Representasi Islam yang Menyejarah*, in Ahmad Imam Mawardi, *Fiqh Minoritas Fiqh al-Aqalliyat dan Evolusi Maqashid al-Syari'ah dari Konsep ke Pendekatan*, (Yogyakarta: LKiS, 2010), p. vii – viii.

<sup>21</sup> *Ibid.*

<sup>22</sup> *Ibid.*

<sup>23</sup> *Ibid.* pp. viii – ix.

The presence of Moslem minorities<sup>24</sup> in the review of the various regions of the world by both Moslems and non-Moslems by researchers, actually originated from the accumulated anxiety Moslem minority community in various non-Moslem -majority countries when it has to do something related to their religion. On the one hand, they have to obey the teachings of the religion which is believed to perfect and chosen by God as a guide in accordance with human nature in finding peace in the world and the hereafter, while on the other hand there is a discrepancy between the terms and understanding that they understand conservative interpretation of socio-cultural reality in which they live. For them, this fact means that implement of the teachings that they understand will make them alienated from the environment, while leaving the religion is something they never imagined. From here arises the question of the claim of universality of Islam which states that all aspects of Islam, both related to Aqidah, Shari'ah, or morality is a manifestation of God 's grace is universal for all his servants.<sup>25</sup>

The problem that arises then is when they understand that Islam is no longer adaptable and facilitate a handle on life in the country, where they live and make a living. The difficulty of understanding the application of conservative Islam in this context gave emerging two options when they need to stay afloat as a good Moslem: *the first* is out of the country where they live and look for life, or *the second* return to their home countries where they understand Islam can be executed easily. Both are doing a reinterpretation of Islam itself on the basis of the courage and spirit that Islam is in accordance with all the places and times as well as the rules that Islam can change with time and place.<sup>26</sup>

While the results of the study of the Moslem Community Life of Kampung Jawa in Bangkok Thailand this show portrays the life of a successful Moslem minority in the fight and interpret and practice Islam as a faith and their culture in the face of life's challenges in a variety of fields such as economics, politics ,religion and culture, etc. But even the Moslem community of Kampung Jawa living in the state that do not apply the principles of the Islamic state, in reality they still survive and succeed even position and their role is taken into account by the Thai state and the nation as a valuable asset.

Therefore, of course, the success of this community struggles can not be separated from their commitment to Islamic teachings and cultural traditions on the one hand and wise and smart in reading the signs of the times. On this basis, the success of the Moslem community of Kampung Jawa can also be regarded as a valuable example for the Moslem community in the region about how to fight and transform (objectivation) Islamic doctrine creatively as prophetic teachings in addition to be dynamic and adaptive - accommodating with dotted - starting from the reality in which they live and at the same time without losing identity as a devout Moslem community in the middle of the rapids pull of globalization and the demands of life locality in which they live.

From the description and the story of the life of Moslem in Kampung Jawa, especially the success and the role played by the grandson of Ahmad Dahlan mentioned above can not be separated from the two values that affect the perspective and leads the Java community, the religion ( Islam ) and culture. Java community, religious view of life is important, so that the Java family tradition since the early members of the community they have been introduced to the ritual of worship in accordance with their religious beliefs. They believe that the provision of religious importance since the early implanted in their communities. Although it was realized that the religion is not a process that is completed, but in many Javanese families believe that religion should be introduced to their children since the beginning. Consciousness is what makes them give guidance and possible instill religion in the best way.<sup>27</sup>

In addition to the religious life, the family of Java also attaches importance to the preservation of Javanese tradition. In the tradition of Javanese families, family members since childhood has been introduced to the various values that exist in the vicinity. Given the tradition of all its early Java, the Java family tended since the beginning of the first to introduce a more values -oriented culture. The values such as *sabar* (patience), *jujur* (honesty), *budi luhur* (nobility), *pengendalian diri* (self-control), *prihatin* (concerned), *toleran* (tolerant), *hormat* (respectful), *manut* (obedient), *murah hati* (generous), *menghindari konflik*

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<sup>24</sup> Taha Jabir al-Alwani, *Towards A Fiqh for Minorities: Some Basic Reflections*, (Richmon,UK: IIIT, 2003), hlm.3-4. dan Yusuf al-Qaradawi, *Fi Fiqh al-Aqalliyat al-Muslimat Hayat al-Muslimin Wasat al-Mujtama'at al-Ukhra*, (Beirut: Dar al-Syuruq,2001), pp. 30-34. In this sense it is interesting the statement of Andrew F. March stated that by saying that the initiators of fiqh thinking about Muslim minorities in Western countries are Muslim scholars who come from the fact that during this positioned as "syari'ah/fiqh minded" or "conservative" or also "tradisionalist", or eventhough as "neo-classic", like Taha Jabir al-Alwani, Yusuf al-Qaradawi, Faysal Mawlawi, Abd Allāh Ibn Bayya dan Khālid Abd al-Qādir. The theoretical framework that they wake up in connection with this minority fiqh is *comprehensive qualitative* atau meta etik. Andrew F. March, "Sources of Moral Obligation to non-Muslims in the "Jurisprudence of Muslim Minorities" (*Fiqh al-aqalliyāt*) Discourse\*", in *Islamic Law and Society 16* (2009) 34-94.

<sup>25</sup> Ahmad Imam Mawardi, *Fiqh Minoritas Fiqh al-Aqalliyat dan Evolusi Maqashid al-Syari'ah dari Konsep ke Pendekatan*, (Yogyakarta: LKiS, 2010), pp. 109-110.

<sup>26</sup> *Ibid*, p. 111.

<sup>27</sup> Muhammad Idrus, "Makna Agama dan Budaya bagi Orang Jawa", dalam *UNISIA*, Vol. XXX No. 66 Desember 2007, ( Yogyakarta: UII), p. 391.

(avoiding conflict), *tepo seliro* (tolerant), *empati* (empathy), *sopan santun* (courtesy), *rela* (willingly), *narima* (sincerity), *pengabdian* (devotion), and *eling* (aware). These values are taught for Javanese and they affected Javanese society's lives.<sup>28</sup>

Associated with religious traditions, the Java community also introduce religious routine activities to their children. These values will be applied later by the child as a handle to interact with people inside or outside the family, and even it is possible these values hold true for an individual Java for the next life. Discussing about religion in the Java community, will be closely linked to the cultural values of their referenced, i.e. Javanese culture and at this point occurs a cross between a culture with religion and then come up with the name *kejawen* as a cultural phenomenon and religion together coloring Javanese life. Crossing also teaches Java community to cling to religion and culture as well as guidance in life. On this side, how the moral teachings of childhood into the handle most of the Java community, not open conflict, but take the middle path.<sup>29</sup>

Based on the explanation of the preservation of cultural values for the Java community above shows that if there is continuity between each generation of value, people will undoubtedly have a foothold which also became the basis of something new on it. That is, if between the young and older generation interaction of cultural inheritance healthy, young people will have no trouble to find their identity. Conversely, if there is a disconnect intergenerational interactions make the future generations have difficulty determining their identity.<sup>30</sup>

The above description suggests that the cultural value system is growing and developing in the Java community, received by consciously or not, will be reflected in the day-to-day behavior of the nature of human life, the nature of human work, the nature of the place of humanity in space and time, the nature of the human relationship with the natural surroundings, and the nature of human relationships with each other.<sup>31</sup>

Further it can also be argued that in the Javanese tradition that is often not very aware of the influence of Javanese culture against them. By doing so, Javanese culture influence the way people understand the world of Java without realizing it. The situation over the unconscious influence of Javanese culture in them usually appear in daily behavior that appears, namely in the way of thinking, or interact with people around him/her. A simple example of this situation is how the Javanese when they are in transmigration areas. Javanese tradition still influences the way of their thought, so that the problem is simple example of naming the village would be named as when they were on the island of Java. This overview describes the characteristic of Javanese society, that consciousness itself is a cultural phenomenon that widespread among the Javanese. Awareness of this culture is a source of pride and can be cultural identity.<sup>32</sup>

The explanation of how religion and culture are so important for the Java community, it also appears in the life of Javanese Moslem community descent in Kampung Jawa in Sathorn Bangkok Thailand. In this atmosphere of Islamic Javanese in Kampung Jawa so pronounced. The average women wearing jilbab here. Kosher food vendors when shopping on their visitors, they usually say, *jazaakallah*. There is a middle-aged barber note that if there are no customers anymore, he/she reads the Qur'an. Children are little boys -do into the mosque wearing cap and gloves, and if meet each other by saying *assalamu'alaikum* and *alhamdulillah*.<sup>33</sup>

Associated with portrait and reality of the relationship among religious believers in Kampung Jawa, as told by Mr. Mansur<sup>34</sup> explains that the Moslem community in the Kampung Jawa with non-Moslems, especially the majority Buddhist religion has been used to cooperation and are harmonious relationship. Even in good celebration of national holidays and holy days of Islam, Reverend Buddha attends and contributes to the children of Islam, as exemplified when the celebration of the child (*children day*) in Kampung Jawa on Sunday January 12, 2014 Buddha Pastor was invited, attended and provided and distributed the gifts to the children of Moslem in Java Mosque yard in Kampung Jawa.

The phenomenon mentioned above is a portrait of the adaptation process that carried out by Moslem of Kampung Jawa due to the fact of life in Kampung Jawa besides Moslems there are also Buddhists. It is also a portrait of the harmonious relationship of Moslems and Buddhists in Kampung Jawa happens Bangkok. The statement also explained that the Moslem community in Kampung Jawa did not isolate themselves exclusively. They still socialize and interact with the community of Buddhists and non-Java Moslem communities that life in Kampung Jawa can live together in peace and harmony with people and other communities.

<sup>28</sup> *Ibid.* pp. 391-392.

<sup>29</sup> *Ibid.* p. 392.

<sup>30</sup> *Ibid.* .

<sup>31</sup> *Ibid.* p.393

<sup>32</sup> *Ibid.*

<sup>33</sup> [http://yessyinfra.blogspot.com/2012\\_10\\_01\\_archive.html](http://yessyinfra.blogspot.com/2012_10_01_archive.html) accessed on Saturday on 15 February 2014.

<sup>34</sup> The explanation is given by Mr. Mansur (age 50 years) Thailand citizen of one Moslem leader in Java village and he is the third generation descendant home mother of Kendal, Central Java, on Sunday, on January 12, 2014 and on Friday, February 14, 2014 at Java Mosque of Kampung Jawa Sathorn Bangkok.

## 8. The Concluding Remarks

As the end of the entire description, analysis, discussion that has been described earlier in this paper, it can be stated the following conclusions:

The results of this study has revealed and illustrated the uniqueness of the life of a Moslem community living in Kampung Jawa Sathorn Bangkok because on one hand they can still maintain their identity as Moslems who obey the fact remains lackluster execution of daily rituals of worship - they do in Kampung Jawa, especially in Java Mosque. While on the other hand, they are as citizens of Javanese descent can still preserve ancestral traditions, this can be understood from the fixed conserve Javanese traditions, such as *kenduren*, *slametan*, *tahlilan*. Similarly, their identity as citizens of Thailand, they include citizens who obey the rules and laws that apply in Thailand as well as fulfill their rights and duties as Thailand citizens.

The Moslem community struggles starting point from Kampung Jawa in Bangkok Thailand in achieving success is the teachings of Islam as a cultural revelation. Besides, Java is used as framing resources that transformed by the community leaders in accordance with the dynamics and the full creative coupled with read the full policy and addressing the realities, challenges and demands of society and age dynamics in various aspects of life in the political, economic, social, religious as well as in the field of culture.

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## Informants:

- Rambhai Dharmikarak (65 years old) Thailand citizen, Moslem lives in Kampung Jawa, one of offspring (grandchildren) of founder of Muhammadiyah, third generation Javanese Moslem in Kampung Jawa Bangkok.
- Mansur ( 50 years old) Thailand citizen, Moslem resident of Kampung Jawa Moslem offspring of mother from Kendal (central Java Indonesia) and father of Thailand, Mansur is third generation of Javanese Moslem who live in Kampung Jawa.
- Winai Dahlan ( 60 years old) Thai citizen, Moslem resident of Kampung Jawa offspring (grandchildren) of Ahmad Dahlan, the founder of Muhammadiyah, third generation of Javanese Moslem in Kampung Jawa.
- Slamet Dariyat ( 83 years old) Thai citizen, Moslem resident of Kampung Jawa Moslem, his father and mother from Kendal (Central Java Province Indonesia ) second generation of Javanese Moslem of Kampung Jawa.