

An Indonesian Muslim Communities *Da'wah* in a Multicultural Country: A Portrait of *Da'wah* Acceptance and Rejection from Australia

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Abstract

Australia is the largest multicultural country where different religions exist including Islam. As a close neighbor, some Muslim communities from Indonesia have settled and involved in da'wah—teaching the religion of Islam—in this country: in the state of Victoria, New South Wales and Australian Capital Territory. This study aims (a) to obtain a picture of contributions of da'wah done by Indonesian Muslim communities to the expansion of Islam in Australia, and (b) to examine the acceptance of Australian non-Muslims residing in those states about Islam and the da'wah. This research utilizes a descriptive analytic approach. The findings reveal that Indonesian Muslims in Australia and their approaches in da'wah has contributed to the spread of Islam including its Indonesian influence. One challenge faced is the attitude of communal inclination, desire to gather with fellow Indonesians and people with similar religion and to show the ethnicity and religious identity causing resistance among local people.

Keywords: *A Contribution of Da'wah, Australian Non-Muslim Communities, Indonesia Islam, Resistance, Acceptance*

1. Introduction

During the period 2017, Australia is known as one of the largest multicultural countries in the world. With 26% of Australian being born overseas and 49% of people having at least one parent born overseas, Australia has 100 religions and 300 ethnic groups in their melting pot, and it makes Australia the most ethnically diverse country in the world (1). Facing this condition, the Australian Constitution guarantees the freedom of its citizens concerning practicing their religion and beliefs. They are free to practice their religion and are free to be free from religion—having no religion. To illustrate this religious life in Australia, Frame (2)describes that most Australians tend to not believe in religion (read: church). He further argues that Australia has never really become a religious state. For some Australians, religion is no more a mere obstacle to their worldly pleasures. The church, for them, is only an established institution that has no relevance and significance to anyone with their lives. For most Australians, faith has become implausible (2). In prevalent languages, their perspectives regarding faith has positioned Australia often likened to a patch of heaven for those whose lives are only for the world. With the composition and their perspectives, Australia is and will remain a multicultural society (3)and make multiculturalism the country's defining contemporary characteristic (4)

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where plurality is their everyday reality and familiarity to cultural diversity fluids in its social life(3).

Concerning origin, Australians come from more than one hundred different countries. The majority of Australians are immigrants, “myriad of immigrants” (3). Therefore, Australia consists of many nations and cultures (5). Besides being a place that is friendly to all religions, Australia is also a very attractive place for asylum seekers who have been expelled from their countries. Regardless of their diverse national and cultural backgrounds, Australians live peacefully side by side. For the most part, Australians are pro-diversity (6). Their tolerance towards different cultures and nations is relatively maintained. This is since Australian are familiar with cultural diversity in which it has fostered an environment of amicable co-existence (3). This fact shows that multiculturalism, namely the attitude and respect for all kinds of differences, has been so deeply rooted in Australia and become the clothing of everyday life of Australians. Australians are given the freedom to live in places they like and are free to maintain their culture. They are also free to practice their religious beliefs.

This study aims at revealing contributions of da’wah conducted by Indonesia Muslim Communities in Sydney, Canberra, and Melbourne. Specifically, this also highlights the dynamic of acceptance and resistance of non-Muslim local people to their da’wah which is beneficial in providing a portrait of the contributions of the da’wah and the development of Islam in Australia. In this study, da’wah is defined as “communicating and informing the right path, guiding and showing the way to religion of Islam and its counsel”(7). As a field study, this study is based on the preliminary data of which the source was taken from interviewing 15 respondents from various Islam-based communities in focused discussions. The data shows the existence of various Indonesian Muslim communities in Victoria, such as the Indonesian Muslim Community of Victoria (IMCV), the Monash Indonesian Islamic Society (MIIS) (details can be found in the next sections) have given their color to the presence of "Indonesian Islam" in Victoria: that is, Islam is peaceful, moderate, tolerant, and friendly to local culture.

Several studies regarding Islam in Australia have been conducted recently. A study by Mansouri and Veghani(8) investigates the relationship between intercultural contact, factual and self-reported knowledge of Islam, and prejudice against Muslims in Australia. Meanwhile, an old study by Rozario(9) discusses the relationship between intercultural contact, factual and self-reported knowledge of Islam, and prejudice against Muslims in Australia. Besides, a narrative study is conducted to investigate the lived experiences of five Iraqi Muslim female refugees studying English in a language center in Melbourne, Australia in order to acquire cultural, social and economic capital, and to reconstruct their identities(10). The study regarding the contribution of *da’wah* conducted by Indonesia Muslim Communities on non-Muslims acceptance toward Islam is different from those previous research in which this research focuses on process to describe the portrait of how acceptance is built and how resistance is overcome. Thus this study focuses on helping Indonesian Muslims better integrate with Australian communities and spread their faith of Islam through various ways that are relevant to the context where they live.

2. Literature Review

2.1 Islam and Multiculturalism in Australia

Australia is currently one of the world's most culturally diverse countries, where all religions, including Islam, live and thrive there. Freedom in carrying out religious beliefs is protected and guaranteed by the Australian constitutional government(11), including the Indonesian Muslim minority who live there. The guarantee of the Australian constitution has enabled the growth of various Muslim communities living there, including those from Indonesia. This constitutional guarantee has also encouraged Indonesian Muslim communities in Australia to actively conduct da’wah activities (12).

However, the relationship between the Indonesian Muslim community and non-Muslim citizens in Australia also sometimes experiences ups and downs. In fact, it fell to the worst situation when the tragedy of September 11 (911) and the Bali bombings killed many Australians who were on vacation there. At that time, Muslims living in Australia were under the spotlight and even a frightening threat. Since then, fear of the existence of Islam in the West, especially in Australia, has become a very crucial issue to discuss and has created problems. The multiculturalism that has long been becoming a primary icon of Australia seems to be unable to create a peaceful environment for Muslims after the incidents. The phenomenon of Islamophobia occurred and became a barrier to the lair of world peace. Because this fear of the presence of Islam in Australia was followed by the fears of the presence of Muslim communities that were considered to be potential in disturbing their lives as local residents, leadership action needs to be taken (13).

The other challenges that may cause the ups and downs between Muslim and non-Muslim communities relationship in Australia, especially with Indonesia Muslims, are the attitude of those who tend to be still communal, happy to gather with those from the same country and religion. They also like to display the ethnic and religious identities they bring with them(14). This symptom seems to afflict almost all immigrants in Australia, including Muslim communities from Indonesia who are actively carrying out da'wah activities in the midst of non-Muslim Australians. This issue of identity has become an interesting issue in the midst of Australian society who are known for upholding the values of multiculturalism(15). Moran (16) concludes that Australia's inclusive national identity has, in fact, been able to accommodate and support policies of multiculturalism at the same time, and serves as an essential source of social and unit cohesion in diverse ethnic, cultural and community beliefs.

2.2Indonesia Islam

In recent years, the Indonesian and the world intellectuals have been enlivened with a new term: Islam Nusantara and Indonesian Islam. These two terms, "Nusantara Islam" and "Indonesian Islam" are interchangeably used in this paper. The term Islam Nusantara refers to the form of Muslim characteristics in certain local cultures: Arab Islam, London Islam, Lebanese Islam, or American Islam. Conceptually, Islam Nusantara refers to the notion of distinctive Islam as a result of interaction, contextualization, indigenization and vernacular universal Islam with social, cultural and religious realities in Indonesia. The main character is *wasathiyah* and tolerant as an implication of the archipelago Islamic orthodoxy that has Asy'ari, a Shafi'i school of thought and is recited by Ghazali. In addition, Muslim Scholar like Said Aqil Siradj defines Islam Nusantara as a syncretic Islam that combines Islamic theology with the values of local traditions, cultures, and customs in the archipelago. Islam Nusantara, thus, is a typical Islam of Indonesian taste.

Conceptually, Islam Nusantara can be referred to as Islam with the aroma of local culture spread throughout Indonesia, even Southeast Asia. This can only be found in Indonesia, in the history and daily life of the Indonesian Islamic community that is indeed close to local culture. This kind of cultural approach results in the birth of the term "Nusantara Islam" or "Indonesian Islam". It is historical fact of Islam spreading in Nusantara through cultural approach, not through hard and tough doctrine(17)which indicate the universality of Islam accommodating the diversity of human cultures (18).

According to a historical account from China, the Archipelago has come into contact with Islam through the Arab settlement on the coast of Sumatra under the rule of Srivijaya, approximately ten centuries before the presence of colonialism. During that period, trade networks-based da'wah developed into an economic power and advanced da'wah(19). The impact of this kind of colonialism is universal in colonial regions (20).

Religion in society is a trigger for social ideas growth. Rahardjo (2002) in Hanafi (21) asserts that religion is a cultural system consisting of values that unite the community

and provide the identity for individuals. Then, at a particular stage, the struggle of Islam-culture can only result in new guidance for the process of establishing other life institutions, such as social, economic, and political institutions. This is where da'wah can be seen as a dynamic process or a living force in the local social realm.

As a religion that is universally characterized, the presence of Islam in various cultural spheres cannot be considered a simple existence. From this meeting, sacred divine substances were socialized. The practice of culture-friendly da'wah is directed at preserving and developing regional culture as well as maintaining regional identity and cultural values in the midst of the increasingly intense information flow and negative influence of global culture. The integrity of the culture and noble values of the region must be preserved and developed to provide a foundation for the fair life of the community, because, the values contained in regional culture are very influential in strengthening and refining the social life of the community. In addition, with the existence of socio-cultural transformation due to the swift currents of globalization today, anxiety begins to occur in portraits of humans who tend to show less commendable attitudes and behaviors.

2.3 Da'wah in a Multicultural Society

Da'wah is intended to communicate the Prophet Muhammad's message to all people of all times; it is an effort to connect people to Allah(22). It is a tool to spread and socialize concepts(23). In this modern days, *da'wah* could also involve dialogue among nations as well as civilizations(24). It should follow the rule of how to do da'wah.

The base of *da'wah* is wishing well for all. Promoting good in the society is also a main objective of da'wah. The Qur'an, however, doesn't just promote the concept, but also gives the technique for promoting it. Da'wah work should be done with good intention, sincerity and wisdom (22).

In doing *da'wah* to a multicultural society, like what is done in Australia where Muslims are a minority, majority-minority problems often become a challenge. To a certain extent, it seems that the issue of minorities and the majority is like a Pandora's Box that holds a number of puzzles. In this context, those who are in minority positions often get discriminatory treatment from those who are in the majority.

In social-religious areas, majority-minority-based social relations often create obstacles in the form of ethnocentrism, stereotyping, social prejudice, and differences in interests and discrimination. In the context of ethnocentrism, for example, there is often a tendency to judge values, customs, behaviors, and other cultural aspects by using our 'group value' as a standard for all judgments of other parties. In addition, in the social context, the relations between different religious groups, if they emphasize ethnocentrism, will disrupt social relations between them. For example, when Christians consider themselves more powerful, more rational, more appropriate, and more entitled to enter heaven than other religions, or when Muslims view their religion as the best, most moral and most rational, compared to other religions, this will interfere with social relations with followers of other religions. Moreover, there will be tension among followers of the religion, which eventually leads to conflict.

Da'wah process experienced important changes as a result of colonialism and imperialism. There was no doubt that every movement of colonialism has ignited three important social processes, which are separated but interrelated marking the changes. First, Islamic kingdoms that have received Islamic immersion have experienced weakness, sterility and even collapse. The immersion of Islam was displaced by the color of the religion of the occupiers of the invaders. Second, the economic order, which was initially a close and synergistic trade-missionary network, was ravaged by invaders to be subordinated to a system of World Capitalism. As a result, it became merely a very

dependent small unit. Third, there was a cultural response to these changes which manifested itself in the form of a renewal missionary movement.

The history of *da'wah* concept pattern shows that the style of *da'wah* concept turns out to experience unusually diverse differentiation and divergence. It is not surprising if later various forms of *da'wah* emerge and, not infrequently, one collides with each other because *da'wah* activities are nothing but concrete manifestations of the dynamics of abstract.

3. Methods

This research was conducted in three major cities of Australia, namely Melbourne, Sydney, and Canberra. These three cities were chosen because, out of around 15 thousand Indonesian Muslims in Australia, there was 70 percent who are living in these three main cities. Thus, the selection of these three cities is seen as representing the existence of the Indonesian Muslim community in Australia.

The data collected consists of primary data and secondary data. The scope of the data collected includes aspects related to the missionary activities of the Indonesian Muslim community in Australia, especially those in the cities of Melbourne, Sydney, and Canberra. In practice, this study uses several methods of data analysis which include literature review, descriptive analysis, and focused discussions.

Focused discussions were mainly carried out to find a holistic picture related to the contribution of the Indonesian seasonal community mission to the development of Islam in general in Australia. These focused discussion were conducted for five times with 15 respondents from Indonesian Muslim communities in Melbourne, Sydney and Canberra. The steps were (a) gathering the respondents' knowledge, attitudes, opinions, beliefs, and experiences regarding the contribution of the *da'wah* of the Indonesian Muslim community to the development of Islam in Australia, (b) identifying the needs of the communities' programs in order to be able to contribute to the *da'wah* of Islam in Australia, and (c) getting the feedbacks regarding how to be effectively contribute in the *da'wah* of Islam in Australia context. These focused discussions were mainly chosen because they can provide opportunities for participants who have been selected to interact to reveal various hidden information while providing their insights and opinions regarding their *da'wah* activities, while at the same time interviewing can be done simultaneously in limited time.

In general, this study consists of three steps. First is identifying Indonesian Muslim communities in Melbourne, Sydney and Canberra, Australia that intensely carry out Islamic *da'wah* activities. This section is carried out through library studies and the use of previous research on Islamic communities in Melbourne, Sydney and Canberra, Australia.

Second is tracing the progress of *da'wah* carried out by Indonesian Muslim communities in Melbourne, Sydney and Canberra, Australia. The part of the research is carried out through the process of investigating, recording, analyzing, and interpreting the opinions provided by representative respondents to find a holistic picture of the contribution of the *da'wah* of the Indonesian Muslim community to the development of Islam in Australia. This step was carried out through 1-2 weeks of in-depth interviews in Melbourne, Sydney, and Canberra. The focus of the interview was on whatever *da'wah* efforts they did, then what their relationship with the non-Muslim Australians was, including various dynamics that describe the ups and downs of the relations of the Indonesian Muslim community with non-Muslim Australians.

The third is analyzing the results of in-depth interviews with library research findings during the study period in Melbourne, Sydney and Canberra, Australia. Research in Melbourne, Sydney, and Canberra contributed to finding an official picture of the

different Indonesian Islamic communities, especially about the contribution of da'wah that they gave to the development of Islam in Australia. This enabled the research team also to discuss and get critical comments from Indonesianists from Australia about Islam brought by the Indonesian community on the stage of modern Australia.

4. Findings and Discussions

As it has mentioned earlier, this study aims (a) to obtain a picture of contributions of da'wah done by Indonesian Muslim communities to the expansion of Islam in Australia, and (b) to examine the acceptance of Australian non-Muslims residing in those states about Islam and the da'wah.

Regarding the picture of the contribution of da'wah done by Indonesian Muslim communities in Sydney Australia, there are several vital findings. One vital finding is that different Indonesian Muslim communities contributes differently to the spread and acceptance of Islam da'wah in Sydney Australia: building student community and teaching communities such as Saturday school for children, recitation, holding prayers and sermons, as well as building halal food corners. The communities involved in initiating and building da'wah activities. First, the Indonesian Islamic Student Community or KPII may be among the earliest communities that were established by UNSW (University of New South Wales) students and residents in the east of Sydney, Kingsford. This region is inhabited by many Indonesian people and restaurants because there are many Indonesian students who go to UNSW for studying. At present, UNSW is dominated by international students, especially from Asian countries. The location is close to the Consulate General of the Republic of Indonesia Sydney in the Matura area.

Second, CIDE or Center for Islamic *Dakwah* and Education New South Wales is a kind of main community for various Indonesian teaching communities. This community has a mosque in the Tempe area, named the Al Hijrah Mosque. It is often used for Friday prayers with Indonesian sermons, daily prayers and weekend study, teaching communities including the recitation of Usyd-UTS-UWS and Muhammadiyah students, and organizing Eid prayer or Eid al-Adha. Besides CIDE, the other community that held the similar activities is AshabulKahfi (community) located at Wiley Park (near Lakemba too). This community routinely holds Eid al-Fitr and Eid al-Adha prayers, and religious schools late at night.

Third, IQRO Study Community is located in Lakemba, the Lebanese Muslim suburb, IPB (India, Pakistan, Bangladesh), and Indonesia. There are many mosques and halal food centers (butchers and restaurants) there. Besides the study community, IQRO also had IQRO community which was initially houses that were rented and in 2016 were already purchased. This IQRO community was established and managed by people from one of the Islamic parties. Their da'wah activities are relatively severe and routine in the form of *halaqoh* and Saturday School for children in Punchbowl. The community has the most extensive network compared to other Indonesian Muslim communities.

Fourth, Kaifa (Kaffah Islamic Studies) is a new study group initiated by academics from Nahdatul Ulama backgrounds. Initially, Kaifa was established as a response due to the rejection of Islamic Scholars whose background is Nahdatul Ulama by other communities. The Islamic scholars were considered as "left" party. They accommodated moderate and contextual Islam and pro-Islamic Nusantara. They practiced Islam that is truly Indonesia, such as *tahlilan*.

Fifth, the study of Usyd-UTS-UWS students was initially intended for two campuses that were located in the city: The University of Sydney (Usyd) and University Technology of Sydney (UTS). This community has no place of its own for doing the activities such as recitation. For recitation, it was held at the Al Hijrah Arau mosque in IQRO. Because the congregation was very small and the study location was rather far away, students from the

University of Western Sydney (UWS) then joined as well. This recitation activity is done once a month.

Meanwhile, the picture of activities of Indonesian Muslim communities in Canberra may show the different picture (see Figure 1). The Indonesian Muslim community who lived in Canberra is relatively small in number. Unlike in Sydney, there were no many Indonesian Muslim communities in this city. Therefore, there were only the Family Study Committee that is affiliated with one Islamic Parties, Canberra Khataman Community for those who are from Nahdatul Ulama or Muhammadiyah, and the Islamic Society Foundation of Australia Capital Territory (ISFAC).

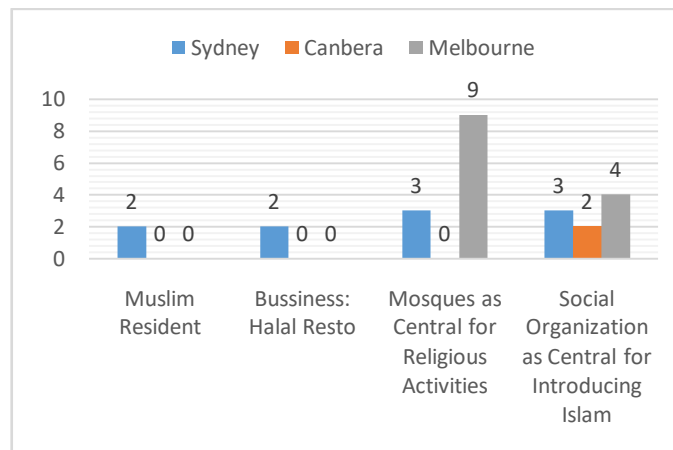


Figure 1. The Picture of Muslim Communities' Activities in Introducing Islam in Sydney, Canberra, and Melbourne

In addition to the two cities, Sydney and Canberra, Melbourne is known as a city inhabited by many Indonesian Muslims. Therefore, in this city, there are many teaching communities that are initiated and organized by Indonesian Muslims: the oldest IMCV (Indonesian Muslim Community of Victoria) that was initiated by MIIS (Monash Indonesian Islamic Student) which has offices in the Monash University campus in Clayton, Melbourne of which the goals are bringing together Indonesian students who are studying at Monash University through a number of religious activities: religious discussion groups and recitals or Islamic assemblies which are generally based on campus location (the University of Melbourne, Monash University, La Trobe University and other campuses), origin of the congregation area (Sulit Air Sepakat or SAS a community organization that most of its members come from the difficult water country in West Sumatra, and MinangSaiyo, and Pasundan Circle of Friends for Sundanese ethnicity), and the location of the mosque (PengajianWestall, Pengajian Brunswick, Pengajian Monash Indonesian Islamic Society (MIIS), Young Indonesian Muslim Students' Association (YIMSA), PengajianFootscray, Pengajian An Nur, PengajianBundoora, and Pengajian Al-Islah).

The results of direct observations reveal that the existence of the Indonesian Muslim community and their da'wah in Australia—in in Sydney, Melbourne and Canberra— can be classified based on several categories: ethnic group boundaries-based communities, political party affiliation-based communities, campus location-based communities, and Islamic social and local organization-based communities, like NU or Muhammadiyah (see Figure 2).

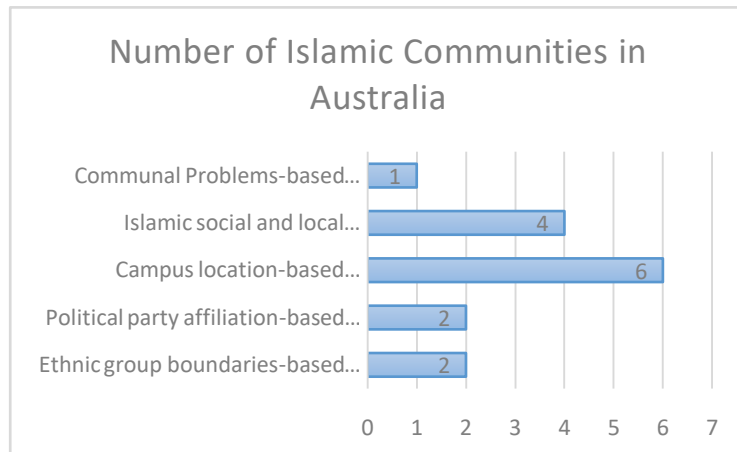


Figure 2. The Classification and Number of Muslim Communities in Sydney, Canberra, and Melbourne

The other vital findings show how Indonesian Muslims community live and their Australian non-Muslims response. The ethnic group boundaries are evident. The Indonesian Muslim community tends to associate with fellow Indonesians, while Australians also associate with each other, even though they live and work in places where various ethnicities are mixed. Da'wah which is meant to be a dialogue among nations as well as civilizations (24) seems to happen very rarely. This fact is confirmed by data from an interview with Fahd—a pseudo name—a Monash University alumni. He mentioned one of the critical characters of Indonesian Muslims in Australia:

“They feel more comfortable hanging out and interacting with fellow Muslims from Indonesia. There are two possibilities why this happened: (a) a sense of inferiority that quietly touches the psychological atmosphere of Indonesian Muslims, so that they tend to lack the confidence to move by interacting with people outside their community, and (b) an attitude of protecting themselves from things that are considered to be bad in people outside their community. “

While the relationship between the Indonesian Muslim community and each other in all situations is fundamental and intimate, however, their relationship with Australian people at work or in a neighboring environment is superficial. The individuals involved in an association are not fully known, but few people whose personality is fit with the situation. The people gathering in the Indonesian Muslim community consider the natives as acquaintances, not as friends. Their interactions with Australians are limited and often based on limited information and the stereotypes about indigenous people.

In Parsons and Shils's perspectives in (25) regarding social action, the Indonesian Muslim community tends to have a particularistic and collective orientation. Their orientation is their families and communities while viewing Australians as self-oriented people. Indonesians who try to break away from the Indonesian community and associate with Australians are considered to be "Australians." The concept of "Australians" has social meaning and is used to dub people who show a particular value orientation (26). Therefore, while most Indonesians are basically oriented to their ethnic groups, their relationship with Australians only occurs in workplaces and other public sectors that are temporary and without commitment.

In short, their relationship is personal, intimate and informal which allows them to display their personalities thoroughly towards each other. This intimate relationship is more visible among members of ethnic groups, such as among Sundanese, Javanese, and Minang people. In addition, it also can be seen among people with the same religion,

especially among those who belong to the same social class. Friendship will also be stronger if they have the same initial experience in a new country, using the same regional languages that reinforce group ties, the feeling that "we are like ourselves and others are not like us" (27). For them, friendship with fellow Indonesians is more satisfying, because Indonesian friends are more intimate, warm, open, and friendly and can also be asked for help in times of crisis.

According to Millie (28), an anthropologist who has researched a lot about Islamic da'wah in Indonesia, the difficulties of mixing have been especially exacerbated by the political attitude of a small number of politicians who make Islam-phobia their political trade. In addition, the real attitude of most Australians is somehow different. In other words, the attitude of a small number of politicians who choose a non-positive attitude towards the Muslim community in Australia does not reflect the attitude of Australians as a whole.

The difficulty of the intermingling process also comes from the attitude of the Australian Muslim community that tends to socialize and speak in their ethnic terms rather than talking about more local Islam. There is an effort from the Muslim community in Australia also to highlight their own ethnic identity. This also happened to the Indonesian Muslim community in Australia. Even, among their Indonesian Muslim community, they are grouped into smaller social units that are distinguished by their religious schools of thought. For example, those who have NU schools will also gather and highlight their NU identity, as well as other religious groups. In other words, they are more likely to display their own ethnic identity than to display a new identity for Australian Islam. As long as the research took place, there was hardly any genuine effort from the various Muslim communities there too, for example, create a model of Islam that was typical of Australia. Sociologically, such models and formulas are possible to make mixing easier to occur.

Thus, the problem of mixing Indonesian Muslim communities with local Australians will run relatively long because each community tends to prefer ethnic identity or their group rather than blending into an Australian Muslim community. This finding may also influence the acceptance of Australian toward Indonesian Muslim communities, and may indicate that cultural acculturation expected to occur becomes a difficult problem to be realized in a short time. There are two reasons for both parties. From the Australian side, they tend to lack a positive attitude towards the existence of the Muslim community, especially after the events of September 11 and the Bali bombings. Meanwhile, from the Indonesian Muslim community side, they have barriers to the intermingling process.

Attitudes that emphasize their cultural identity are seen as making it difficult for the intermingling process. As it is expressed by Lola, a doctoral student at ANU Canberra,

"Muslim community, especially those in Canberra, tend to be exclusive, fragmented, which also more or less describes the condition of Indonesian Muslims themselves in Indonesia. Moreover, both Australians and the Muslim community in Australia already have their stereotypes about each. Such cultural barriers become rather difficult to parse sociologically." (Lola)

The explanation above confirms that there is an attitude of resistance shown by Australians to the existence of the Indonesian Muslim community there. The difference is increasingly difficult to put together due to the difficulty of mixing at the cultural level in the community. The situation becomes even more difficult when problems at the cultural level are exacerbated by problems at the political level which do not encourage the integration process.

However, in the past, there have been positive signals regarding changes in the way Australians perceive the existence of various Muslim communities there, including their views and attitudes towards the existence of the Muslim community from Indonesia.

Instead of treating the Muslim community as migrants, Australians relatively began to show an inclusive attitude by not questioning their differences in status: as migrants and as locals. This change in attitude will be meaningful if it coincides in three different domains: academic, cultural, and political domains.

5. Conclusions

The presence of the Indonesian Muslim community in Australia, both in Melbourne, Sydney, and Canberra, including their da'wah activities, contributed to giving their color to the presence of the face of "Indonesian Islam" there. The characteristics of Indonesian Islam which are peaceful, tolerant and tend to be communal have given its accentuation to the existence of Islam in Australia, amidst various "faces of Islam" from various countries.

In general, da'wah activities carried out by the Indonesian Muslim community in Australia tend to be intended to maintain their existence to be still able to express Islam in the context of secular and atheistic Western societies. Through the implementation of religious activities, they can maintain adherence to fellow Muslims, both from Indonesia and from other countries.

On the other hand, one of the challenges of Indonesian Muslims in Australia today is the attitude of those who tend to be still communal, happy to gather with those from the same country and religion. They desire also to display the ethnic and religious identities they carry from Indonesia, which often invites resistance from the local community. The relation between the Indonesian Muslim community and non-Muslim Australians tends to fluctuate because many are determined by global issues that directly affect them, such as terrorism which often becomes a ghost for the establishment of stable relations between the Indonesian Muslim community and Australian non-Muslim local residents.

This study recommends these three points. First, the da'wah activities carried out can be directed more outward, not only for fellow Muslims from Indonesia. Da'wah activities need to be directed to the familiarization of the teaching of Islam to other Australian (non-Muslims) as well as introducing Islam Nusantara to fellow Muslims from other countries. Second, the present types of da'wah activities should not be limited to *ta'lim* activities only, but also include the preaching of the real things in real creation, cultural and religious art performance, and other social activities such as donation, fundraise for humanity, etc. Third, a religious attitude that is more inclusive and cross sectarian is needed. Da'wah needs to be shown in more opened to differences, especially regarding social and cultural matters.

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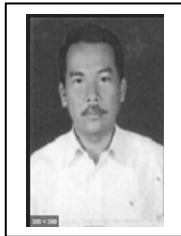
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