

## **Migration and The Muslim Minorities Dynamics in Taipei City of Taiwan**

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### **Abstract**

*Taiwan is one country of a comfortable country for Muslim minorities to express themselves in religion. This research was qualitative, with a phenomenological approach in the category of constructivist social research. This study captures social phenomena and collects, compiles, and provides interpretation of the data collected from various sources, then researched and analyzed them after looking at the factors related to the issue of Muslim immigrants in the city of Taipei. The results of this study show that the condition of a plural and heterogeneous society must be addressed with a separate approach for minorities, the model of community interaction is certainly different during the majority. The role of the community and family is very important in influencing the growth of the young generation and the mentality of Muslims in dealing with agnostics and atheists, LGBT (Lesbi Gay Bisexual Transgender), and other cultures that destroy Muslim morals. Muslims are directed to be able to maintain their Islam without disturbing the community and to be able to set an example as a complete human being who can bring peace and success.*

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**Keywords:** *Migration; Dynamics; Muslim Minority*

## **INTRODUCTION**

Research on immigrants is still worth discussing. Based on the research of Ameli dan Martin<sup>1</sup> Giua, Rezart dan Elonara<sup>2</sup>, Naji<sup>3</sup> is revealed that there were problems of discrimination, education, and beliefs that caused the disintegration of immigrants.

Even in countries that uphold human rights, there are still growing anti-immigrant groups. In contrast to the research revealed by Raissa in Latin America and the Caribbean,<sup>4</sup> Erni in Brazil agreed that in fact the migration destinations also need the presence of immigrants to fill certain job sectors. The existence of immigrants should be controlled by the state as a border guard, so as not to let a country be overloaded with immigrants which eventually leads to social inequality.

In migration destinations, immigrants have a fighting spirit that makes them independent and able to thrive in the informal sector.<sup>5</sup> Immigrants themselves are people who are tough to move from their home areas, whether caused by state conflicts or conditions of the area of origin that are not conducive to them to live and live in peace.

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<sup>1</sup> F Amelie and F Klaus, "Attitudes towards Immigrants, Other Integration Barriers, and Their Veracity," *International Journal of Man Power* 30, no. 1 (2009): 5–14.

<sup>2</sup> Mara Giua, Rezart Hoxhaj, and Eleonora Pierucci, "Inclusive Europe: The Impact of the EU Cohesion Policy on Immigrants' Economic Integration in Italy," *Journal of Policy Modeling* 6 (June 2, 2022), <https://doi.org/10.1016/J.JPOLMOD.2022.06.001>.

<sup>3</sup> Enas Naji Kadim, "A Critical Discourse Analysis of Trump's Election Campaign Speeches," *Heliyon* 8, no. 4 (April 1, 2022): e09256, <https://doi.org/10.1016/J.HELION.2022.E09256>.

<sup>4</sup> Raissa Ardianti, "Globalisasi Dan Mobilitas Manusia: Remitansi Sebagai Penggerak Perekonomian di Amerika Latin Dan Kepulauan Karibia Raissa Ardianti 8," *Jurnal Transformasi Global* 1, no. 2 (2016): 185–98.

<sup>5</sup> Juan Carlos, Sebastian Aparicio, and Diego Martinez-moya, "From Immigrants to Local Entrepreneurs: Understanding the Effects of Migration on Entrepreneurship in a Highly Informal Country," *International Journal of Entrepreneurial Behavior & Research* 1056, no. 9 (2022): 78–103, <https://doi.org/10.1108/IJEER-07-2021-0615>.

The conditions of the migratory area make immigrants must survive, thus forcing immigrants to be productive in their daily lives. It is this condition that sometimes also creates gaps with residents. To overcome the gap, a communicative atmosphere must be created among immigrants and residents.

Immigrants according to Kamus Besar Bahasa Indonesia (KBBI 2020) are defined as people who move or migrate from one country to another that has state borders and they are not native citizens of the visited country.<sup>6</sup> In the past fifty years, migration from villages to cities in every corner of the world has caused the proportion of urban dwellers to increase from one-fifth to more than half of the human population.<sup>7</sup> The movement of people from an area to an area or a country to a certain country, of course, wants to get a more decent livelihood. Various ways have been done by humans to migrate, some are legal, and some are illegal. There are various paths taken in easy way, there are also difficult roads such as migration from conflict countries, of course, it requires more effort to migrate because it can have an impact on losing lives.

In Islam, the word move or travel uses several words such as the use of the word *al-sayr* which indicates the traveling activities of Isra' Mi'raj in QS. al-Isra [17]: 1), traveling to take wisdom on QS. al-Hajj [22]: 69 and QS. al-Syu'ara [26]: 52, then there are the words *dharabtum fī al-ardh* and *intasyirū fī al-ardh* which are interpreted as traveling on the face of the earth with a specific mission on QS. al-Nisa [4]: 101 and QS. al-Jumu'ah [62]: 9. In addition to the above words there are also some words that describe travel in Arabic such as *safar* and *rihlah*.<sup>8</sup>

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<sup>6</sup> Muhammad Fauzan Alamari, "IMIGRAN DAN MASALAH INTEGRASI SOSIAL," *Jurnal Dinamika Global* 5, no. 2 (2020): 254–77.

<sup>7</sup> Tiffany Trimmer Patrick Manning, *Migration in World History*, 2nd ed. (New York: Routledge, 2020).

<sup>8</sup> Rizki Dian Surwandono, Nursita, Rashda Diana, and Ade Meiliyana, "Polemik Kebijakan Wisata Halal Di Indonesia Serta Tinjauannya Dalam," *Tsaqofah* 16, no. 1 (2020): 91–108, <https://doi.org/dx.doi.org/10.21111/tsaqafah.v16il.3594>.

Based on the study of *maqâshid syarîah*, there are three purposes for humans to migrate based on needs, namely the needs of *dharûriyah*, *hâjatiyah*, and *tahsîniyah*.<sup>9,10</sup> Based on this purpose, of course, Muslim immigrants have a variety of reasons. Migration can be *dharûriyah* because migration is aimed at the survival of families in the area and the preservation of reason, ownership, and honor. It is called the purpose of *hâjatiyah* because it greatly affects the sustainability of life, if it does not migrate, the fate of their families who in the area cannot eat and live decently and is called *tahsîniyah* because for some people living in overseas countries it is easier as a testament to improving a better standard of living. And one of the destinations for such migration is Taiwan.

Currently, Taiwan's population stands at 23.6 million with 541,000 new immigrants. Decades of experience have given rise to convergence and humanitarian interactions, making Taiwanese society more open to the diversity of civilizations from all corners of the world. This includes legalizing same-sex marriage of the Lesbi Gay Bisexual Transgender (LGBT) group in 2019.<sup>11</sup> Developed countries seek to provide recognition and peace, no longer the principal attitude of conflict.<sup>12</sup> One of the characteristics of developed countries is to recognize the existence of all religions.<sup>13</sup> The open attitude toward foreigners can

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<sup>9</sup> Surwandono, Nursita, Diana, and Meiliyana.

<sup>10</sup> Mulyono Jamal et al., "Implementasi Wisata Syari'ah Lombok Dalam Perspektif Maqashid Syari'ah," *Al-Istinbath: Jurnal Hukum Islam* 4, no. 2 (2019): 143, <https://doi.org/10.29240/jhi.v4i2.1002>.

<sup>11</sup> Kementerian Luar Negeri and Republik Tiongkok, *Sekilas Taiwan*, ed. Jim Hwang Jeff Lee, Ed Moon, Torie Gervais, Pat Gao, 1st ed. (New Taipei: Taiwan Panorama Magazine, 2022), [https://multilingual.mofa.gov.tw/web/web\\_UTF-8/MOFA/glance2021-2022/2021-2022Taiwan at a Glance \(Indonesian\).pdf](https://multilingual.mofa.gov.tw/web/web_UTF-8/MOFA/glance2021-2022/2021-2022Taiwan%20at%20a%20Glance%20(Indonesian).pdf).

<sup>12</sup> Masykuri Abdillah, *Islam Dan Dinamika Sosial Politik di Indonesia* (Jakarta: PT. Gramedia Pustaka Utama, 2011).

<sup>13</sup> Masykuri Abdillah, *Islam Dan Demokrasi Respons Intelektual Muslim Indonesia Terhadap Konsep Demokrasi 1966-1993* (Jakarta: Prenadamedia Group, 2015).

also be seen from the hotline service in Taiwan which is ready to serve foreigners in various languages including Indonesian. The openness of the Taiwanese nation to civilization from the outside is a challenge for Muslims to show their identity as a cultured and advanced religious society.

Ilha Formosa or the beautiful island nickname for Taiwan is a separate island from mainland China. It was on this island that the Republic of China dismissed itself after the civil war with the communist party. Today Taiwan is home to about 200,000 foreign Muslims who come because of various things, such as studying, trading, or marriage, especially in Southeast Asia. The Muslim population stands at 50,000,<sup>14</sup> while according to Chao there are about 150,000 workers who are Muslim.<sup>15</sup> The island has 11 mosques, with the oldest and largest Taipei Grand Mosque (TGM). Interestingly, Taiwan is currently in third place on the Global Muslim Travel Index (GMT) rankings.<sup>16</sup>

In the capital of Taiwan, Taipei, there are several halal certification bodies that support the standardization of more and more halal hotels and food. These institutions include Taiwan Halal Integrity Development Association (THIDA), Halal Taipei Grand Mosque, Halal CMA (Chinese Moslem Association), and Muslim individuals.<sup>17</sup> GMT rankings show that Taiwan is a great place for Muslims to visit because in addition to their travels, they will still be spared from *Haram* food and easy to carry out other worship services.

In Taiwan, Muslims are not a hindrance in the daily life of the majority of the population. Conducive conditions with large salaries in Taiwan make

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<sup>14</sup> Kelly Her, "Islam in Taiwan," 2020, <https://taiwantoday.tw/news.php?unit=10,11,12&post=185982>.

<sup>15</sup> Abu Ishaq al-Syatibi, *Al-Muwafaqat Fi Ushul Al-Syariah*, 1st ed. (Beirut: Dar alMa'rifah, 1996).

<sup>16</sup> Yudi Arisandi Sinaga, "Taiwan Gelar Pameran Budaya Islam," *Antara*, April 2021.

<sup>17</sup> Mochamad Novi Rifa'i, "Promosi Makanan Halal Di Kota Taipei, Taiwan," *FALAH: Jurnal Ekonomi Syariah* 3, no. 1 (2018): 111, <https://doi.org/10.22219/jes.v3i1.6515>.

Indonesian Migrant Workers in Taiwan feel at home to work there.<sup>18</sup> Political and economic conditions among others also make this country one of the biggest destinations of Indonesian migrant workers, the take-home pay that can be obtained there is also relatively high in the range of 8 million rupiah per month.

The peaceful conditions in Taiwan have made it one of the places where humanity and different groups have learned to get along and support each other. Although religious conditions for minorities are guaranteed, it is not impossible that there are things that need to be corrected. Based on the desire to create an advanced minority Muslim community, this study will convey the condition of the Muslim minority on the island of Formosa with a qualitative research model and phenomenological study approach. This research will dig deeper into the problems of Muslim minority life amid compound religious life, especially in Taipei City Taiwan

## **Method**

This research is qualitative research, with a phenomenological approach, and is included in the category of constructivist social research.<sup>19</sup> This study captured social phenomena in Taipei and collected, compiled, and interpreted data collected from various sources, then inspected and studied it after looking at other factors related to the subject of Muslim immigrants in the city of Taipei.

The data processing process begins with collecting data or collecting data, in the form of observational data. The type of data used in this study is primary data obtained from informants through interviews with the Grand Imam of the Taipei Grand Mosque, mosque administrators, Indonesian migrant workers, and

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<sup>18</sup> Noor Harisudin, *Tantangan Dakwah Nahdlatul Ulama di Taiwan*, ed. Lutfi Cahyono (Su: PT. Pustaka Radja, 2020).

<sup>19</sup> Judith R Boyland, "A Social Constructivist Approach to the Gathering of Empirical Data," 2019.

Taipei Grand Mosque worshippers. Meanwhile, secondary data is obtained through literature reviews or all kinds of data that can support research. The collected data is then grouped and displayed according to the relevant classifications needed.

In Sumaryanto's book, Miles and Huberman said that the technique of analyzing qualitative data is always related to the expression of words and not to the data of numbers. The collected data on the condition of Muslims in Taipei will be described according to the real situation. The analysis is divided into four stages, they are data collection, data display data, data condensation, and data conclusion.<sup>20</sup>

The results of the data analysis are then compiled into a report with descriptive analysis techniques, namely describing all the information and data that has been collected and analyzed referring to the theories that have been presented at the beginning. This stage is referred to as data condensation. Where if the process of drawing conclusions it is still possible to check and re-check the theory used. At this stage, it is possible to search for data or replay data, until obtaining data that is in accordance with the purpose of the study. The final stage of drawing conclusions or conducting data conclusions by conducting a series of analyses that are in line with the research and the reality of the research object

## **RESULT**

Muslims are a minority religious group in Taiwan, but they have the same full civil rights before the state and the law as other religious people. Muslims deserve access to education, employment, and politics, so it has been seen that Taiwan's condition is being created into a friendly environment.<sup>21</sup>

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<sup>20</sup> Totok Sumaryanto, *Diktat Kuliah Metodologi Penelitian Kualitatif* (Semarang: IKIP Press, 2001).

<sup>21</sup> Her, "Islam in Taiwan."

The Grand Mosque (TGM) has 60,000 permanent Muslim residents estimated to be less than 0.3 percent of Taiwan's total population of 23 million. Meanwhile, Indonesian Migrant Workers (PMI/*Pekerja Migrant Indonesia*) have contributed as many as 250 thousand people.<sup>22</sup>

Field observations show there are different patterns of education in Taipei with regard to religious education. During the introduction to religion lesson, students are invited to various locations of places of worship. At that location, students immediately dialogue with local places of worship officials to get to know and understand other religions. As stated by Islamy et al. globalization has changed the mindset of the modern nation about religion, 23 that religion is a human right that does not need to be debated for differences but knitted social values of humanity.

In Taiwan, there are 2 large masjids, both are Taipei Grand Masjid and the Cultural Masjid, so it is easy to get to know other Muslims after Friday prayers at the masjid. Observations in the field show that Muslims in Taiwan are the largest migration seen from 3/4 of the masjid shaft filled with Muslims from Indonesia.

For Muslims themselves, it is very easy to get halal food. In addition to Taiwanese vegetarian food, many Muslims and non-Muslims also sell halal food according to Sharia.

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<sup>22</sup> Kelly Her, "Muslim-Friendly Taiwan Embraces Religious Diversity," *Taiwan Today*, 2020, <https://taiwantoday.tw/news.php?unit=10,11,12&post=185982>.

<sup>23</sup> Mohammad Rindu Fajar Islamy et al., "Studi Analisis Dampak Akulturasi Budaya Terhadap Sikap Ukhuwwah Islamiyyah Mahasiswa Dalam Dimensi Globalisasi," *Transformatif* 5, no. 1 (2021): 95–112, <https://doi.org/10.23971/tf.v5i1.2736>.

## **FINDING DISCUSSION**

### **Religious People in Taiwan**

In everyday life, the Chinese people in Taiwan have three religious traditions, namely: Confucius, Taoism, and Buddhism, commonly referred to as the "three teachings" or *sanjiao*. Of the number of immigrant religious believers in Taiwan 5% of the population converted to Protestantism, most Protestants are ethnic Hakka and aboriginal people, Then Islam at 1%.<sup>24</sup>

This diversity has not discouraged the Taiwanese from introducing the world's religions. Taiwan also has an interfaith museum in the World Museum of World Religion located in New Taipei City. An interesting place to learn about religions from all over the world. In this museum, there is also an Islamic religious class that is open to the public, in this class residents discuss adding insight into Islam starting from faith and cultures.

### **Muslim Migration to Taiwan**

Ibrahim Chao, an advisor to the Chinese Moslem Association (CMA) and the grand Imam of Taiwanese mosques, said that the migration of Muslims passed through three major waves, starting with a group of Muslims in the 1660s who came from Fujian province led by Zheng Chenggong or Koxinga came to Taiwan aimed at expelling the Dutch on the island. After that Muslims mingled with the Han Chinese group there.

The second arrival was the massive displacement of Chinese nationalist groups to Taiwan after the civil war in China in 1949, with a range of 20,000 Muslims arriving, most of whom were soldiers and government employees.

Then the third wave, in the 1980s, of Muslims from Thailand and Myanmar migrated to Taiwan for a better livelihood, most of them being nationalists who pulled over after the communist victory in China. This group even lives in groups

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<sup>24</sup> Religion Fact, "Religion in Taiwan," n.d., <https://www.religion-facts.com/id/72>.

in the Huaxin Street area of The Zhonghe District of New Taipei City, with a special designation that other groups "Little Burma or Burma Street" do not have. The area grew into an economic zone, as seen with the growth of Burmese restaurants, cafes, and shops. It is located near Nanshijiao MRT (Mass Rapid Transit) Station.<sup>25</sup>

### **Taiwan Political Situation and Civil Supremacy**

Political conditions are quite stable in Taiwan. Including his relationship with mainland China. Even today Taiwan is one of the big financiers for China. Based on investment data between 1991 and the end of May 2021, Taiwan's investment into China has been approved to reach 44,577 projects with a total value of US\$ 193.51 billion, and in 2020, the accumulation of cross-strait trade has reached US\$ 166 billion.<sup>26</sup> Taiwan's economic strength in China is a particular bargaining chip in relation to both China and America. So, the impression of confrontation is far away, rather than a war that only harms both sides, the option of making peace and maintaining stability is the top priority.

Taiwan is the only country that has no formal relations with the US, indicating the closeness of relations between the two sides. The Taiwan Relations Agreement (TRA), passed by the US Congress in 1979, continues to be a solid basis for Taiwan-US cooperation in the absence of formal diplomatic relations. The United States has repeatedly stated its security commitments to Taiwan under the framework of three and six assurances. In fact, in 2020, the Taiwan Allied International Protection and Enhancement Initiative (TAIPEI Act) was passed by the United States Congress and passed by President Trump.<sup>27</sup> Taiwan's proximity

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<sup>25</sup> Rick Charette, "The Muslim Experience in Taipei Living and Traveling in the City," *Undiscovered Taipei*, March 2020, <https://www.travel.taipei/en/pictorial/article/22750>.

<sup>26</sup> Negeri and Tiongkok, *Sekilas Taiwan*.

<sup>27</sup> Negeri and Tiongkok.

to America, as well as the history of the country's growth, Taiwan fully supports the creation of conditions of civil supremacy.

Civilian supremacy is a reduction in military involvement in domestic order.<sup>28</sup> In Taiwan, the military is completely inside the barracks and out if there is a threat from outside countries. Order within the state is fully regulated by the police, including here order for religious believers to practice worship.

The policy of freedom of religious believers to worship has provided a breath of fresh air for Muslim migrants to carry out God's commands, as well as followers of other religions. Civil law exempts religion, noting that it does not interfere with the public. This condition eventually developed tolerance among Muslims and other religious people. So indirectly according to Usep<sup>29</sup> can reduce the global fear of Islamic radicalism from moderate and non-Muslim Muslims. The relationship between Muslims and non-Muslims to understand each other's differences and respect as a whole person will create peace and tranquility.

### **Muslims and The Religion Dynamics in Taipei Taipei Grand Mosque**

If you are in the crowds of downtown Taipei, it will be difficult to distinguish between Muslims or not except for those women who wear the hijab. Taiwanese season people have blended in with the culture of the times and local conditions. Many do not realize that the person beside him is a Muslim, because in Taiwan religious affairs are private affairs where others should not interfere with beliefs that are the human rights of a person.

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<sup>28</sup> Herdi Sahrasad, "Reformasi Mesir: Berkaca Pada Indonesia," *Dialog* 72, no. 2 (2011).

<sup>29</sup> Usep Abdul Matin, "The Roots of Violence in Western Social Theories: In Search of Solution for Islam and Modernity," *Insyaniyat* 3, no. 2 (2019): 139.

The sources agreed that Muslims in worship are not experiencing significant obstacles. residents who adhere to a lot of Buddhism are used to vegetarian food conditions, so it is not difficult for Muslims to get halal food.

The center of Muslim worship activities is centered on the Taipei Grand Masjid, built in 1960, which has a capacity of 1000 worshippers, the first floor for male worshippers, and the 2nd floor for female worshippers. The masjid is on Xincheng South Road overlooking the heart of Daan Park. Every Friday a great many Muslims gather to perform Friday prayers and afterward converse among them while enjoying a bazaar of halal food or other items in the courtyard of the masjid.

Inside this masjid, there are three offices that each run independently, namely the Taipei Grand Masjid Halal office which opens halal certification services, the Chinese Moslem Association (CMA) which is a Taiwanese Muslim student association that has access abroad and the takmir masjid office as the management office for masjid management and its activities. Uniquely, the masjid administrators here are Muslims, they work professionally in masjid activities, and 3/4 are Muslims from Indonesia.

The Taipei Grand Masjid is the oldest masjid in Taipei which is also a cultural heritage that is guarded and protected by the government. It is managed by a director who regulates the management of the masjid and the Grand Imam as the leader of religious activities. The location of this masjid is strategic. The beauty of this mosque which is located opposite Daan Park makes it a place worth visiting for tourists with the ornaments and shapes of this oldest unique masjid. Often masjids also serve visits by Taiwanese students from the child level to college who want to get to know the masjid and Islam further. Groups who are non-Muslims, are invited to go around the front porch of the inner door of the mosque so that

they know the place of prayer and imam prayer, then move to the *wudhu* place of the masjid.

Ibrahim Chao is the Main Imam of the Taipei Grand Masjid, he is an educated Taiwanese scholar, this alumnus of Ummul Quro has represented Taiwan in the international arena trade representatives and ambassador of the Republic of China in the Middle East, as an educated Taiwanese Muslim Chao and holds a Hanafi madhhab, he has made the masjid a place of worship and a comfortable gathering for Muslims from anywhere.

Every Ramadan this masjid provides suhoor and opens together. On this occasion, the masjid was also filled with Muslims from all over Taiwan in addition to bekumpul to break the takjil fast with other Muslims, then after that, the maghrib prayers continued with a large meal at the tables that were prepared with dishes prepared by the mosque's chefs-Koko of Pakistani Muslim origin. Some time later it was continued with isya and tarawih prayers. For some Muslims whose residences are far away, especially men. They are allowed to sleep inside the masjid, with a note that it is not allowed when prayers are mandatory.

On Eid al-Fitr, many Indonesian migrant workers are allowed by employers to take a day off or take time off to celebrate the joyous holiday. The existence of this permit can be ascertained that the number of masjid worshippers will turn out of the masjid area. When leaving the masjid, of course, worshippers will use public road facilities, which is why the administrator coordinates with the local police to ask for permission for crowds and use the highway in front of the masjid at certain hours, so that order in the neighborhood is maintained. Even in 2019, the implementation of Eid al-Fitr was carried out twice. The implementation of Eid al-Fitr prayers also began with remarks from the mayor of Taipei and his staff on the terrace of the masjid.

Other worship rituals served by the Taipei Grand Masjid are treatments, as well as funerals for Muslims. Behind the mosque also has a body cooling room as well as a special bath for the corpse. Taipei Muslims already have a special burial area on the hills of the Xinyi District. In the funeral rituals of Muslims, there is cultural and religious acculturation, they still accept local cultural compromises such as burying items favored by the Mayit, this happens because families in Taiwan are very heterogeneous in religion.

On another occasion, the administrators of the Taipei Grand Masjid also collaborated with the Taipei city government and other Muslim organizations in Taipei to hold a cultural festival of Muslim countries in Daan Park which is in front of the masjid. Festival activities are carried out such as the performance of qasidah and banjari carried out by the Association of Indonesian migrant workers in Taiwan, there are also halal food performances, and even an introduction to Islamic and Indonesian culture, such as batik. The antispam of the locals is also quite encouraging, they also mingle in the public facilities to learn Islam and its cultures such as batik and calligraphy.

### **Life of Muslims in Taipei**

In general, life in Taipei for Muslims has no significant obstacles in expressing religion in public if it does not interfere with the interests of others. Well-enforced laws have safeguarded the interests of Muslims in the community.

There was tension, Santo said, after the 911 attacks in America. There was a hoax image showing that al-Qaeda would destroy Taiwan with an image of the tallest building in Taiwan 101 being hit by a plane like the incident at the WTC. This certainly interferes with social life which gives rise to its own negative things and prejudices for Muslims there.

The wrong understanding of Islam and Muslims gradually began to dim over time with the expression of the diversity of Muslims there who had been mingling with non-Muslims for quite some time. Muslims there point out that neither Islam nor Muslims are a threat to the peaceful life in Taiwan.

The long-standing assimilation of Muslims is quite helpful for the understanding of Islam and Muslims. Residents are quite aware that Muslims are not allowed to eat food containing pork, prayers, and fasting in the month of Ramadan. Devout BMI living with their non-Muslim hosts can separate kitchen utensils and cook food that does not contain pork, and even be invited to do halal food business. Muslim students on campus as well, they are even reminded of prayer times and allowed to pray in campus prayers or representative laboratory corners.

Muslims in Taiwan also have no difficulty in getting halal food, because many places also provide vegetarian food which is obviously halal. There are also several places that have official halal certification by local halal certification bodies such as Halal TGM, Halal THIDA (Taiwan Halal Integrity Development Association), Halal NU, and individual halal institutions. There are two unique terms in Taiwan to indicate halal ownership, there is the term halal food which means the owner of a restaurant or food is Muslim and there is a Muslim friendly term which means the owner of the restaurant or food is non-Muslim, the essence of the two is the same has been standardized halal.

Nowadays, Muslims can easily access everything about halal through the available halal application. There are halal hotels that have prepared prayer schedules, prayer prayers, Qibla signs, as well as halal food and drinks. In some night markets, there is also a pork-free slogan with the inscription on the signboard "pork-free and non-alcoholic."

For Friday prayers in masjids for some Indonesian Migrant Workers (IMW) who work in factories, sometimes some are still experiencing problems, in addition to rest periods that are not in accordance with prayer times, sometimes distance is also an obstacle to masjids that are quite far. There are several companies that provide rest hours which include prayers, so PMI must be smart in managing time. This condition is seen when Friday coincides with a special holiday in Taiwan, the masjid in Taipei, especially the TGM, will turn its worshippers to the street in front of the masjid.

Seeing such conditions, several IMWs in Southern Taiwan initiated and donated to the establishment of a masjid which was later named the An-Nur masjid in the Barge area, which was also inaugurated by the Taiwanese government, in the 8th masjid of Taiwan, then Muslims carried out religious worship rituals.<sup>30</sup>

The identity and symbols of Islam worn by Muslims are not in question in Taiwan, so women wear hijab and men wear songkok freely in public places. Even when the cultural festival of non-Muslim locals are also interested in knowing and wearing it.

In group life and organizing Muslims in Taiwan, the government there also facilitates the permit of religious groups, such as Majelis Taklim Yasin dan Tahlil (MTYT), Nahdhatul Ulama, Muhammadiyah, Majelis Taklim Yasin Taipei (MTYT), Keluarga Muslim Indonesia Taiwan (KMIT), Forum Mahasiswa Muslim Indonesia Taiwan (Formmit), and so on.

The condition of the state and government that strongly supports the activities of Muslims is also visible at the annual activity one week after Eid al-Fitr.

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<sup>30</sup> NIa, "Masjid PMI, Annur Tongkang Diakui Sebagai Masjid Resmi Ke 8 Di Taiwan," <https://www.immigration.gov.tw>, n.d., <https://savepmi.kdei-taipei.org/2018/12/masjid-pmi-nur-tongkang-diakui-sebagai.html>.

Muslims en masse attended a grand festival held by the Taipei city government in collaboration with KDEI (Indonesian Chamber of Commerce and Economy), Taipei Grand Masjid, and Islamic organizations. It was one of the largest mass gatherings of Muslims in Taiwan.<sup>31</sup>

The Taiwanese government and its staff are trying to make the Muslim-majority IMW comfortable with the conditions in Taiwan because they have a strategic position in various areas that indirectly affect the Taiwanese economy. IMW's position in the water and fisheries sector, factories, nurses, and household assistants are important jobs in the pace of the economy.

If all IMWs are withdrawn or withdrawn from Taiwan, of course, Taiwan's economic condition will be stagnant. This factor is also what makes Indonesian Muslim Workers' organizations and Indonesian labor organizations bargain in determining payroll and fairness for them.

### **Problems of Diversity**

In contrast to the religious fervor of the new migrant Muslims, the level of Islamism of the locals is not very prominent and has mixed in. One example of the condition of local Muslims at the Sad Taipei Grand Masjid, a pilgrim told the story of a long time ago when in the 70s to 90s the masjid had been crowded since 10 am by residents who were preparing to perform Jumuáh prayers in congregations, but now that generation has been drastically reduced. Religion has become a private matter even in one family, so here residents should strengthen religious education in the family environment.

The introduction of religion in the family is increasingly eroded by the changing times. This was also seen when handling the bodies of Muslim residents. sometimes there are no family members to take care of and only watch and deliver

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<sup>31</sup> Charette, "The Muslim Experience in Taipei Living and Traveling in the City."

the remains to Muslim cemeteries. Likewise, when their parents are sick, the children ask the imam of the masjid for help to pray for the sick worshippers. On the other hand, there is tolerance for respecting the religion of their parents, but on the other hand, children are far from the teachings of the Islamic religion, the religion of their parents.

The story above shows that local Muslims are experiencing an identity crisis so that their younger generation has very little opportunity to obtain Islamic education and Islamic culture. Currently, there are only sulaimaniah schools in Taiwan, the rest are only weekly schools for the opportunity to get to know religion.

Seeing the challenges of the future, the young generation should be encouraged to know their ancestral religion, namely Islam, and the older generation should be able to embrace the younger generation to learn Islam. In Berri and Collete's theory, it is stated that acculturation with these conditions can be carried out integration strategy<sup>32</sup>, it is in addition to maintaining local traditions, but also trying to participate in the surrounding environment.

The intensity of women's emancipation and gender equality brings high productivity among women, not least in the city of Taipei. In the city of Taipei, we will find many working women with high intensity, this condition leads to a generation of "children free" or a generation that does not want to bother with children or marriage. In fact, there are many groups that would rather raise animals than have a child as a child, Santo said.

Another challenge for Muslims in Taiwan is the state institutions that legalize same-sex marriage, making LGBT people thrive in Taiwan. This is certainly

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<sup>32</sup> Colette Sabatier, "Variations in the Assessment of Acculturation Attitudes: Their Relationships with Psychological Wellbeing," 2005, <https://doi.org/10.1016/j.ijint>.

a problem for Muslim families in providing explanations to the younger generation because it could be that LGBT people are around them. If you look at Taiwanese culture, of course, LGBT is contradictory. LGBT legality seems to follow liberalization in Western countries that are considered to provide a compromise of peace.

## **CONCLUSION**

Muslims already existed in Taiwan before the country was founded and then arrived again after the civil war with the communist party, and the next wave after Taiwan existed. The condition of a plural and heterogeneous society must be addressed by means of its own approach to minorities, the model of community interaction is certainly different when in the midst of the majority. The role of community and family is very important in influencing the growth of the younger generation and the mentality of Muslims facing atheists, LGBT, and other cultures that undermine Muslim morals. Muslims are directed to be able to fulfill their Islam without having to disturb the community, Muslims must be able to set an example as a whole person who can bring peace and success.

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