

***PERSATUAN ISLAM TIONGHOA INDONESIA (PITI) YOGYAKARTA,
1998-2000***



A GRADUATING PAPER

Submitted in Partial Fullfillment of the Reqruments for Gaining
The Bachelor Degree in History of Islam and Culture

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Assalamu 'alaikum warahmatullah wabarokatuh

Setelah melakukan arahan, bimbingan dan koreksi terhadap naskah skripsi berjudul :

Persatuan Islam Tionghoa Indonesia (PITI) di Yogyakarta, 1998-2000

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MOTTO AND QUOTES

Je pense donc je suis

-Desacrates

“I do get some rest sometimes but I don’t quit “



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DEDICATION

I dedicate this one to my Dad and my Mom

My family

Friends and my colleagues

To Kamal A. Razak, Chrissy Megariotis, Maura Lillis, Afit and Jati



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ABSTRACT

Tionghoa Muslims as a minority entity in Indonesia in general and Yogyakarta in particular is interesting to study. This thesis is trying to explain the Tionghoa Muslim community previously known as *Persatuan Islam Tionghoa* (PITI) from 1998 until 2000 and also PITI Dakwah Strategy. PITI which recognizes as a social-religion organization had turned into significance organization during the Reformasi in Indonesia.

The New Order ruled by Soeharto had policies on races, religion and cultural practices, which considered to remove the segregation platform among the society in Indonesia. The policy was then recognized as integration and assimilation policy. In the other hand, the policy proposed by the ruler was not well accepted by Tionghoa in general, tend to be a discrimination and prohibition policy. Meanwhile, In Yogyakarta PITI was established in 1970, the idea was to unite Muslims and also to do Dakwah (preaching) within Tionghoa Muslim community. This research finds that Tionghoa Muslim conducted Dakwah among the Tionghoa community in several ways, through *Pengajian*, building mosques, and pilgrimage to Mecca. In addition into that, to emphasize and strengthen PITI and its members, PITI also conduct counseling program for a new Tionghoa convert to Islam.

The members of PITI blended with local Muslims and built a bridging-culture in between. To do so, the Islamization which carried by PITI accepted with ease either by local Muslims or non-Muslim Chinese community. The coexistence between PITI with the other communities in Indonesia and Dakwah in peaceful way, has brought impact on gaining its members to convert to Islam also gives trust from local people. This research uses historical approach to analyze PITI development in Yogyakarta from 1998 until 2000. He is known as a figure who also supported Chinese in general. This paper would be presented in chapters and focused its discussion to explain the relation between PITI and local people in Yogyakarta using structural-functional theory. The writer limits this paper from 1998 until 2000 due to it is 2 years after the Reformation and in the early phase of Abdurrahman Wahid (Gus Dur) era as a president.

Keywords: Islam, *Tionghoa*, PITI, Assimilation

FOREWORDS

All praises are belong to Allah and it was His Mercy so that I could have my writing done. Shalawat and Salam are dedicated to Muhammad SAW, the prophet and the messenger who help us from the darkness into the light, his guidance lead us to the right path of life.

I would like to say thank you very much for everyone who kindly assist me to have my writing done. I am very glad to have you all. I dedicate my writing to my beloved mother and father, the one who has guided me since I was small and also the one who happened to be my motivation in every steps I had done.

The research *Persatuan Islam Tionghoa in Indonesia* (PITI) in Yogyakarta, 1998-2000 comes into existence due to researcher had been a while conducting religion trip which in part of the trip consist of visiting Tionghoa graveyard, in the grave yard there were not only the confucianists but also some were muslim graveyard. It comes to the researcher mind, the grow of muslim Tionghoa in Yogyakarta.

The research after all has finished and there were people who help me. Thus I would also like to say thank you very much to *Kepala Jurusan SKI 2018* Dr. Sujadi M.A. and Dr. Muhammad Wildan M.A., the one who always help me on almost everything. I am very thankful as well to my beloved future wife who has been kindly assist me, borrowing books from the library. Then I would like to also say thank you to Abdul Aziz who also help me to lend me references so that

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Sidik Setiawan



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CHAPTER I

INTRODUCTION

A. Background of The Study

This paper discusses about PITI in Yogyakarta from 1998-2000. Specifically, this study tries to explain the circumstance of Tionghoa muslim in Yogyakarta after May 1998 riot until the government policy on recognition of Confucianism as one of legal religions in Indonesia. The researcher argues that before the recognition, Tionghoa community, includes Tionghoa muslim, treated discriminatively, both by the government and the non-Chinese community.¹

Persatuan Islam Tionghoa Indonesia (PITI) was an Islamic organization was founded by Abdul Karim Oei Tjeng Hien, Abdusomad Yap A Siong and Kho Goan Tjin on April 14, 1961. PITI was a merged organization of the two former Chinese Muslim organizations namely Persatuan Islam Tionghoa (PIT) led by Abdusomad Yap A Siong and Persatuan Muslim Tionghoa (PMT) led by Kho Goan Tjin. PITI's establishment was a positive response towards the suggestion given to Abdul Karim Oei by K.H. Ibrahim, the chief of Central Board of Muhammadiyah. Ibrahim said that the preaching of Islam to Chinese would be

¹ Discussion about Tionghoa ethnic as victims of May 1998 Riot for example Johaness Herlijanto, "The May 1998 Riots and The Emergence of Chinese Indonesians: Chinese Movements in the Post-Soeharto Era", *Asia Pacific Research Forum Issue27Vol.3* 2005.03. See also Hellwig, Tineke, and Eric Tagliacozzo. *The Indonesia Reader: History, Culture, Politics*. Durham: Duke UP, 2009.

more effective if it was conducted by Chinese themselves who have embraced Islam.²

After the fall of Soeharto regime in May, 1998, a significant alter occurred on Tionghoa's position in Indonesia. To revitalize Tionghoa's rights on religious and cultural practices, Abdurrahman Wahid, the elected president in 1999 called off Presidential Instruction (Inpres) No. 14 year 1967 which restrains religious and cultural practices of Tionghoa. The next regime which was Megawati, Imlek (the Chinese Lunar New Year) recognized as one of the national holidays in Indonesia.³

During the post New Order, the organization (PITI) which was established in 1961 appeared significantly in the process of conversion for Tionghoa society into Islam, building mosques with Chinese architecture in Indonesia. In addition into that, the organization has also creates partnership with the other Tionghoa organizations held cultural and social activities, Tionghoa's celebration days Imlek and Peh Cun for instance.⁴

Historically Dakwah movement to Muslim Tionghoa conducted by PITI had spread to places in the decade of 1970s. Meanwhile in Yogyakarta, the establishment of PITI initiated by figures of Persaudaraan Djemaah Haji Indonesia (PDHI) along with figures of Muslim Tionghoa. Some of well-known

² Hadi, Umar, *Islam in Indonesia: A to Z Basic Reference*. Jakarta: Department of Foreign Affairs of the Republic Indonesia, 2011. page 173

³ Rezza Maulana, "Pergulatan Identitas Tionghoa Muslim: Pengalaman Yogyakarta", *Kontekstualita Vol.26 No. 1*, p. 117-118.

⁴ Weng, Hew Wei, "Beyond Chinese Diaspora and Islamic Ummah: Various Transnational Connections and Local Negotiations of Chinese Muslim Identities in Indonesia". *Journal of Social Issues in Southeast Asia*, Vol. 29, No. 3 2014, p. 627-656.

figures were, KH. Abdul Kahar Muzakkir, GBPH H. Prabuningrat, KH. M. Djoenaid, KH. R. Therus, H. Muhadi Munawir, KH. Ali Maksum, and KH. A. Mukti Ali.⁵

In the history of Indonesia, Tionghoa, including Tionghoa muslim is in vulnerable condition especially during an unstable political circumstance. Tionghoa had often become victims of discrimination, violence and riot. The researcher assumes those conditions influenced the progress of Dakwah conducted by PITI. The riots against Tionghoa could be seen during the first years after the independence (late 1940s), while during the last guided democracy regime (in the middle of 1960s), and post New Order on May 1998. In New Order, Tionghoa even become target of discrimination practices which systematically arranged by the regime.⁶

The New Order regime applied assimilation policy on Tionghoa ethnic and forbid activities that considered as “China”, especially in public spaces. For example, the Tionghoa asked to change Tionghoa names into Indonesian names, also celebrating Tionghoa’s religious traditions; the Tionghoa were also forced to close Tionghoa schools⁷.

To respond the assimilation policy, at least there were two responses from Tionghoa, some of them support the policy and actively promoted the idea that Tionghoa should blend into Indonesia and leave the Tionghoa identity. Whereas

⁵ Rezza Maulana, “Pergulatan Identitas Tionghoa Muslim”, p.123

⁶ Johanes Herlijanto, “The May 1998 Riots, p.67-69.

⁷*Ibid*

the rest, mainly the business class Tionghoa, seems to rely on the regime in order to protect the businesses by building patron-client relationship.⁸

The May riot in Jakarta, 1998 and the other areas become a sudden-phenomenon for societies. Although victims of the riot were not only Tionghoa but also from various ethnic groups, blossomed opinion among the societies during the riot was anti-Chinese. The opinion received easily by the societies as anti-Tionghoa due to buildings were burned and destroyed belong to Tionghoa. The argument of anti-Tionghoa also emphasized by the fact that anti-Tionghoa yells shouted while the rioters damaged building. Moreover, there were numbers of Tionghoa girls were raped during the riot.⁹

Based on the previous descriptions, this thesis assumes that May 1998 Riots influenced the Dakwah activity performed by PITI. The previous research on PITI shows the military coup in 1965 and government choice to ban PKI (Indonesia Communist Party) had strong influenced on Tionghoa religion conversion into Islam. The same thing occurred during the New Order era, the assimilation presidential instruction, aimed to detach Tionghoa tradition in Indonesia increases influx of Tionghoa conversion to Islam. As it is the intention of assimilation policy, the conversion dispatch is due to abandon “The Chineseness” in Tionghoa.

⁸ *Ibid*

⁹ *Ibid.*

B. Scope of The Study and Problem Statement

The research studies about PITI in Yogyakarta 1998-2000. Whereas temporal limitation of this research in 1998 due to Reformation occurred in 1998 and the fall of Soeharto throughout the Reformation riots passes and bring Tionghoa into victims. The researcher assumes that the riots gives influences on PITI's Dakwah activities. Meanwhile the year 2000 chosen due to in this year occurred an interregnum of New Order into a new governance ruled by Abdurahman Wahid which recognized Confucianism as a legal religion in Indonesia.

Research Questions :

1. How is the PITI Yogyakarta in 1998-2000?
2. What is the Dakwah strategy used by PITI Yogyakarta 1998- 2000?

C. Objective and Significance of The Study

The purpose of this research is to examine the dynamic of Dakwah PITI in Yogyakarta. Theoretically, this research will have its contribution to provide recent facts and answers discourses among the scholars about Muslim Tionghoa's role on Islamization, especially after the New Order. Practically this thesis could also be a reference on Tionghoa Muslim in Indonesia after the New Order in particular.

D. Literature Review

The studies on PITI and Tionghoa muslim in Indonesia had already conducted by scholars. The studies covers historical approach and development of PITI, and the role of Tionghoa muslim on Islamization of the archipelago, the relationship between Tionghoa muslim and government. A researcher sees, a research on a specific circumstance of PITI and its Dakwah strategy as Muslim Tionghoa Dakwah organization after the riot in 1998 until 2000 has not been done yet. Some of literatures focused on PITI and Tionghoa muslim in general, are as follows:

First, a Thesis Reza Maulana entitled “Pergulatan Identittas Tionghoa Muslim: Pengalaman Yogyakarta” on Kontekstualita Journal Vol. 26, No. 1 2011. On his article, Maulana tries to see the history of Muslim Tionghoa’s development from the beginning of the arrival in 18th century until after Reformation. Maluana noted that in the New Order, Muslim Tionghoa keeps its soft attitude towards assimilation policy from the regime. After Reformation, the Muslim Tionghoa reached its freedom on expressing identity as Tionghoa, blend in, between Islam identity and Tionghoa. The researcher finds that the article is able to present a preview on Tionghoa muslim in Yogyakarta comprehensively. But one of the aspects which has not covered was the social change occurred after 1998, especially related to May 1998 Riot, on its dynamic Dakwah Tionghoa muslim conducted by PITI.

Second, a thesis entitled “Persatuan Islam Tionghoa Indonesia (PITI) Semarang 1986-2007” by Jonan Wahyudi, an undergraduate student of SKI UIN

Sunan Kalijaga Yogyakarta in 2010. The thesis specifically addressed PITI on the Islamization of Tionghoa in Semarang. Wahyudi concludes that PITI Semarang is not only as a Islamization space but also becomes a bridge to accommodate social elements such as non-muslim and the Tionghoa muslim, it also transmits aspirations of Muslim Tionghoa to the government. Although has a same topic, the thesis and this research, have its basic differences, at least two differences, first is Wahyudi conducted the research PITI Semarang, whereas this research will have its focus on PITI in Yogyakarta and discusses responds and strategy of PITI Yogyakarta after May 1998 Riot until 2000.

Third is an article entitled “Beyond Chinese Diaspora and Islamic Ummah: Various Transnational Connections and Local Negotiations of Chinese Muslim Identities in Indonesia” written by Hew Wai Weng on *Sojourn: Journal of Social Issues in Southeast Asia* Vol.29, No. 3 2014. On his article Weng argues that Tionghoa muslim in Indonesia is not singular, but it has variants of diversity based on the influence among Islam transnational, Middle East areas, Islam from China, and Indonesian “indigenous” Islam. PITI in Weng’s opinion, its organization is one of the kind of Islam which tries to combine the influence of Tionghoa and Indonesian Islam, mainly seen from Tionghoa mosques architecture in Indonesia.

Another research conducted by Muhammad Agus Munif on his thesis “The Role of Cheng Ho on Islamization in the Archipelago”, SKI UIN Sunan Kalijaga 2013. The thesis pivot is Cheng Ho capacity on Islamization in the Archipelago which the main argument is in Chinese theory. Related to this paper, the thesis

provides valid information of early phase Chinese muslim contribution on Islamization until today, PITI.

After reviewing literatures, researcher did not found a paper mainly focused on PITI after 1998 riot. Thus, this paper aimed to complement the previous papers on Tionghoa muslim in Indonesia, especially on PITI.

E. Theoretical Framework

In accordance with the problem statements of this paper the study uses historical approach based with four main activities, heuristic, critic, interpretation and historiography. By using the approach, the aim of this paper is to gain a critical history writing which tries to dig the background, relations, and the development of PITI in Yogyakarta as socio religious organization emphasized on Dakwah and Islamization.

Therefore, social theory is required to reveal many aspects of life structured in the past so that it gives a meaning. On this paper, the researcher uses Structural-Functionalism approach which brought by Talcott Parsons. The approach as it was developed by Parsons is able to be applied through the following assumptions:

1. Society is seen as a system, a set of interconnected, there are relations between this parts.
2. There are relations which influence each other in a society.

3. Social consensus, order and integration are important, which allows society to continue and share norms and value towards a common goal, thus conflict is able to be minimized.

F. Research Method

This research is both library and field research that using two types of data, primary and secondary data. Primary data gathered by collecting information on PITI Yogyakarta. Secondary data is taken from book, journals, thesis, dissertation, and websites related to Tionghoa Muslim in Indonesia in general, specifically in Yogyakarta. This research uses historical method, a set of rule and systematic, to gather historical data effectively, to analyze critically, and proposing synthesis taken from research results and present it¹⁰. According to Kuntowijoyo, to gain a perfect research, a researcher should comes through the following steps, which are : heuristic, verification, interpretation, and historiography¹¹.

1. Heuristic

The early phase of this research is obtaining data. The data taken from books, articles, papers, journals, thesis, and dissertation related to PITI in Yogyakarta 1998-2000. The writer sorted data taken from sources mentioned above.

2. Verification

¹⁰ Dudung Abdurrahman, *Metodologi Penelitian Sejarah Islam* (Yogyakarta: Ombak, 2011), p. 104.

¹¹ Kuntowijoyo, *Pengantar Ilmu Sejarah* (Yogyakarta: Benteng Budaya, 1995), p. 89.

On this phase, the researcher processed all data gathered and sorted it to verify data.

3. Interpretation

Interpretation is to explain the meaning of obtained facts through synthesis with historical explanation. The researcher interpretation applied as a mechanism to analyze data which taken from various writing related to this thesis theoretical framework.

4. Historiography

Historiography is the last part of historical research method. Historiography is the writing history which presented or explained outcome of a historical research. The researcher writes Systematically this research is presented in scientific writing method and uses its language style.

G. Paper Organization

The research consists table of contents which divided into four chapters in which chapter one focuses on introduction, background of study, scope of study and problem statement, objective and significance of study, literature review, theoretical framework, research method and thesis structure.

Chapter two explains about historical context on the establishment of Tionghoa Muslim community in Yogyakarta. On this chapter is mainly focused to identify background of the Tionghoa muslim community establishment which

consist of three factors; first, diaspora of Tionghoa ethnic group to Indonesia, especially during the Mataram Kingdom in the 18th century; second, Tionghoa Muslim comes into community which commenced from the Islamization period in form of religious conversion; third, the establishment of PITI as socio-religious organization.

Chapter three will have its discussion which covers the history and development of PITI in Yogyakarta from 1970s until 1998. This chapter divided into three sub sections; first is the history of PITI in Yogyakarta and relate it to the religious conversion of Tionghoa after 1965; the second sub section discusses on PITI development in Yogyakarta and the areas of Tionghoa in Yogyakarta. At last, the third sub section study on PITI's strategy performing Dakwah before 1998 with the New Order policy context as the appraisal.

Chapter four examines responses and Dakwah strategy of PITI after the riot in 1998 until its Dakwah strategy in 2000. Whereas this chapter is also presented in two sub sections; first section is the riot in 1998 and its impact on Tionghoa; the second section carries responses and PITI dakwah strategy after the riot in 1998.

Chapter five is the Conclusion and Suggestions which includes conclusion and Suggestions. The finale chapter explores answers of two problem statements of the paper, while the following chapter consists of suggestions.

CHAPTER V

CONCLUSION

A. Conclusion

Persatuan Islam Tionghoa Indonesia (PITI) was an Islamic organization was founded by Abdul Karim Oei Tjeng Hien, Abdusomad Yap A Siong and Kho Goan Tjin on April 14, 1961 in Jakarta. PITI comes to existence as positive respond given by Haji Abdul Karim Oei that concerned on muslim Tionghoa, since the Dakwah of Islam will have its effective impact if it was conducted also by Tionghoa. In addition into that, PITI is aimed to unite muslim Tionghoa and Indonesian muslim, muslim Tionghoa with non-muslim Tionghoa, and Tionghoa ethnicity in general with the Indigenous. The development of PITI in general was not fruitful, it encountered with problems PITI due to its organization carried the word related to “Tionghoa” used by its organization. The issues of exclusivism and communism are the problems in which give impact on PITI development, thus PITI had changed its name organization.

From the previous explanations, the researcher concludes with the following facts: First, PITI Yogyakarta established in 1970s initiated by muslim Tionghoa and the non-muslim Tionghoa, especially the PDHI committee. The main focus of PITI is concentrated on its organization Dakwah among the Tionghoa, especially on giving a new shelter to Muallaf which in most cases the Muallaf needs assistance due to rejections occurred

within their families after the conversion and embraced Islam. In addition into that, PITI also contributes on society blending that is muslim Tionghoa and non-muslim Tionghoa, Tionghoa and to the Indigenous. PITI also held *Pengajian* which gives its organization members further studies on Islam.

Second, the PITI Yogyakarta Dakwah Strategy are at least divided into three. *Pengajian anggota* is the activity which gives lectures about Islam to all PITI members. As monthly activity, PITI will have its agenda once in a month, with addition of charity activities. Kedua, Personal Approach, is the approach that is used by PITI for its new member is to meet face in face, in which it turns out that a Muallaf will have its confidence after embraced Islam and to perform prayers, it is due to in most cases, a new Muallaf lack on its confidence..Third, Home Visit, is PITI Dakwah strategy tends to emphasize on its community strength which implies its members will have agendas to visit the other members house. Thus, it strengthens its organization solidarity. PITI Yogyakarta has also become significant during the riot May 1998 since it is able to seize small riot In early 2000 after the fall of New Order which was also important turning point for Tionghoa muslim, it gives spaces for PITI to broaden its movement, seen from the Imlek celebration with the non muslim Tionghoa. PITI Yogyakarta tries to consolidate with the Indigenous muslim through its organization movement. PITI Yogyakarta plays important role as a bridging way or cultural broker for both sides, the government and the society.

B. Suggestion

There are some suggestions from the researcher for PITI and its development:

1. To face the future challenges for PITI, to unite its organization and its members are important. Thus it creates the agendas of PITI fulfilled.

2. The charity and guidance agenda which was established by PITI since its first time shall exist although there might be changes on its organizational structures. So that a new Tionghoa convert to Islam has comprehensive understanding on Islam.

3. To blend with the Indegenous muslim, it is need to be considered empowerment side by doing economical partnership.

4. Evaluation shall be made since it occurs overlays activities and double functions on its organizational structures. The human resources of PITI Yogyakarta shall be Young in mind and flexible on its Dakwah contents.

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Skripsi Jonan Wahyudi “Persatuan Islam Tionghoa Indonesia (PITI) Semarang 1986-2007”. SKI UIN Sunan Kalijaga Yogyakarta. 2010.

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YOGYAKARTA

APPENDICES

- **List of President Instructions on Tionghoa in Indonesia:**

Cabinet Presidium Decree No. 127/U/Kep/12/1966

Presidential Decree No. 14 1967 on Religion, Belief and Tradition of Tionghoa

Circular Letter SE.02/SE Ditjen/PPG/K/1998

Housing Ministerial Decree No. 455.2-360/1988.14

- **PITI Yogyakarta Activities**

Pengajian at Muttaqien Mosque, Yogyakarta, source/taken from :
<http://www.suaramuhammadiyah.id/2017/02/04/peringati-hari- raya-imlek-piti-gelar-pengajian/>



PITI Hadrah Performance at Kampung Ketandan Yogyakarta, 2018

Source/taken from :<https://kumparan.com/tugujogja/piti-yogyakarta-meriahkan-panggung-pbty-2018-dengan-hadrah>



Symbol of PITI Indonesia



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Hobbies : Swimming

Educational Backgrounds

2011-present, Undergraduate Student for History and Islamic Culture at State Islamic University (UIN) Sunan Kalijaga, Yogyakarta.

2009-2010, One Year Program of Food and Beverages at International Ships Partner (ISP), Solo-Central Java.

2006-2009, Madrasah Aliyah Ali Maksum, Bantul-Yogyakarta.

2003-2006, Madrasah Tsanawiyah Negeri Gondowulung, Bantul-Yogyakarta.

1997-2003, SD Negeri Jageran, Bantul-Yogyakarta.

Organization Experiences

2013, Committee for Indonesia-Poland Cross Cultural Program, held by Ministry of Foreign Affairs of Republic Indonesia and Ministry of Religious Affairs of Republic Indonesia, State Islamic University (UIN) Sunan Kalijaga, Yogyakarta.

2012, Activist at GAPYAK DAB (Gerakan Pelajar Yogyakarta Damai Bersama), a peace movement for students in Yogyakarta.

2012, Volunteer for an International Public Seminar on Islamic Finance at State Islamic University (UIN) Sunan Kalijaga, Yogyakarta.

2012, Volunteer as interpreter for Future Faith Leaders (FFL) Program for Asia-Pacific Interfaith Leaders, held by Foreign Ministry Affairs of Indonesia and UIN (State Islamic University) Sunan Kalijaga Yogyakarta.

2011, Environmental Geek at State Islamic University (UIN) Sunan Kalijaga, Yogyakarta.

2009, Students Association at Madrasah Aliyah Ali Maksum, Bantul-Yogyakarta.

2008, eLanguages.org supported by British Council Indonesia, Madrasah Aliyah Ali Maksum, Bantul-Yogyakarta.

2007, English Corner at Madrasah Aliyah Ali Maksum, Bantul-Yogyakarta.

2006, Students Association at Madrasah Tsanawiyah Negeri Gondowulung, Bantul-Yogyakarta.

Work Experiences

2014, Interpreter for Earthquake Resistance House Evaluation Project by CARITAS Switzerland and PUPUK Yogyakarta in Gunungkidul, Yogyakarta.

2014, Instructor for English Speaking Class at Ali Maksum Islamic Boarding School, Bantul, Yogyakarta.

2013, Instructor for Indonesian Speaking Course (Private)

2012, Instructor for English Speaking Course (Private)

2012, Trainer for Provincial Level of English Speech Contest for Islamic Boarding School, Yogyakarta.

2010-Present, Freelance Guide at ViaVia Travel, Yogyakarta.

2010, Casual worker at De Botique Solo Hotel, Solo-Central Java.

2010, Job training as a waiter at Lor In Resort Hotel, Solo-Central Java.

2008, A tutor (voluntray work) at Darul Hadlonah Orphanage, Bantul-Yogyakarta.

2007, A tutor for English Conversation Club at Diponegoro, a dormitory of an Islamic Boarding School, Yogyakarta.

Training and Courses

2012, Workshop on Students Against Violence at CRCS UGM, Yogyakarta.

2010, A Training for Intercultural Communication and Guiding Skills at ViaVia Travel, Yogyakarta.

2008, eLanguages Training at Madrasah Aliyah Ali Maksum, Bantul-Yogyakarta.

2007, One full day training of Journalistic, Yogyakarta.

2007, One full day training of Leadership Management, Yogyakarta.

2007, Simple English Course, Yogyakarta.

Awards

2009, 2nd Winner of English Writing Contest, Male-Category, Sumedang-West Java.

2008, the 3rd best student in academic year 2007-2008, Madrasah Aliyah Ali Maksum, Bantul-Yogyakarta.

2007, 1st Winner of English Speech Competition, Provincial Level, Yogyakarta.

2007, A participant of Pencak Silat Championship for Senior High School, Yogyakarta. 2007, 2nd Winner of English Speech Competition, National Level, Samarinda-East Kalimantan.

2007, 4th Best Participants of English Competency Contest in Bantul- Yogyakarta.

2005, An athlete of Week of Sports(PORDA) for 100m Kayaking Category, Provincial Level, Kulon Progo-Yogyakarta.

2005, 2nd Winner of English Speech Competition at Madrasah Muallimin, Yogyakarta.

2005, 4th Best Participant of English Speech Competition for Junior High School Students in Bantul, Yogyakarta.