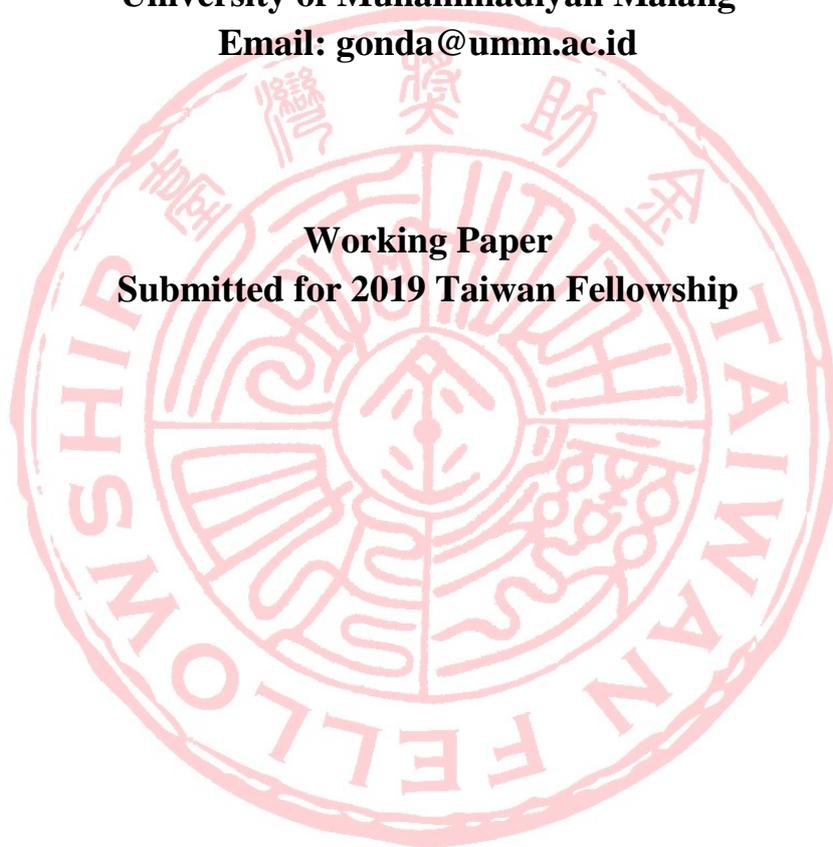


**The Growing of Multiculturalism in Taiwan: The Challenges and
Future with the Increase of Muslim Indonesian Migrant Workers**

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The Growing of Multiculturalism in Taiwan: The Challenges and Future with the Increase of Muslim Indonesian Migrant Workers

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Abstract

This paper examines the growth of multiculturalism in Taiwan as the effect of the increase of Muslim Indonesian Migrant Workers. Previously, Taiwan had limited interaction with the other world; however, during the development of its economics as a new industrial country, Taiwan has opened the opportunity for foreigners to come and work as migrant workers. Among those who were coming are the Muslim Indonesian migrant workers which steadily increase to struggle for a better life in Taiwan. The methodology of the research used were literature reviews, observations, and interview. After researching for around six months, it is found that Taiwan is a multicultural society which has struggled for multiculturalism since long time ago. The significant progress happened after the passing of immigration policy and permitted within the country, inviting more migrant workers to come, including the Muslim Indonesian migrant workers. The factors supporting the increase of Muslim Indonesian migrant workers were influenced by Taiwan as well as Indonesia which mutualism needs each other. However, there are still some challenges remain such as language issues and the potential of identity clashes. Fortunately, the assimilation effort through government policies and the spirit of respects and tolerance from both sides of Indonesia and Taiwan would give better chance for the rise of multiculturalism in Taiwan.

Keywords: Multiculturalism, Taiwan, Indonesia, Migrant Workers, Identity

Introduction

As one of the Asian four tigers, despite Singapore, Hong Kong, and South Korea, Taiwan has emerged as one of the most famous destinations for the migrant workers from South East Asia, especially Indonesia (Chia et al., 2007). The increasing number of Indonesian migrant workers in Taiwan is also supported by the issue of unemployment as well as the cultural reason to have experienced living overseas. The Indonesian government benefits from those migrant workers to increase state earning. Even some of those Indonesia workers staying illegally in Taiwan with the number of around 21,521 people (Yuniarto, 2016). In addition to that, some of the Indonesian students prefer to stay longer time after having jobs in Taiwan. Automatically, it will also influence the number of Muslims in Taiwan since the majority of those Indonesian are Muslims.

On the other hand, Taiwan people need those migrant workers to tackle some of the hard kind of jobs since the number of young population is decreasing. Most of those workers have duties to work in the field of households, fishing boats, and the aging people caretakers (Lee & Wang, 1996). For the Taiwanese, they like Indonesians since the Indonesian workers are most famous as loyal and obedient workers making the master feel satisfied. Unlike the Filipino workers who are recognized as well educated but hard to be managed (Melchert, 2017).

With the significant number of Muslims, those people started to create and show up their identity, which somehow has different characteristics with the local culture of Taiwan. Usually, while meeting together with other Muslim Indonesian workers in the night market of Taiwan, they show up their original Indonesian cultures (Hsieh & Chang, 2006). Furthermore, they also establish some organizations based on religious beliefs and their native regions in Indonesia. Some others are joining in the organization supporting their interests as migrant workers (Lan, 2003).

These phenomena on one side support the interests of Muslim Indonesian workers in Taiwan. However, on the other hand, if it is not well managed, it will become the potential of conflict. Due to such conditions, the issues of the Muslim Indonesian migrant workers in Taiwan have become the concern of the government of Taiwan. They have also seen that the existence of those workers has created some kinds of transnational communities with a different type of identities such as Islamism within the society of Taiwan.

Regarding some of these issues, the government has produced a particular policy to solve the problems. Furthermore, the government of Taiwan has also recognized the existence of religion. The Muslim there have also established the Chinese Muslim Association. In post-2015, the roles of this organization became stronger, and it has published the certification of halal food for Muslim people living in Taiwan. Even they have started to develop the halal tourism concept attracting the Muslim people to come to Taiwan (Thomas, 2017).

These are all things conducted to support the new southbound policy of Taiwan government. The government of Taiwan has introduced the New Southbound Policy (NSP) to strengthen the relations between Taiwan and the southern hemisphere countries, including Indonesia. By this policy, Taiwan will obtain its interest for the more significant roles in the region of Asia as well as being better in

term of its economic development (K.-B. Huang, 2018). If the harmony with the multiculturalism among the natives of Taiwan and the Muslim Indonesian workers can be created supporting the existence of the transnational community, the government is undoubtedly confident of achieving their economic development target.

To support the growth of this multiculturalism in Taiwan, the Muslim migrant workers also need to adapt themselves by understanding the local cultures. Moreover, they also need to avoid some identities or activities which will cause misunderstanding among the people such as wearing the niqab (covering all faces) in public places.

Research Question?

How is the growing of multiculturalism in Taiwan, its challenges, and the future with the increase of Muslim Indonesian workers?

Methodology

To describe, explain, and predict the growth of multiculturalism in Taiwan, responding to the increase of Muslim Indonesian migrant workers, this research will be conducted through literature reviews, observations, and interview. To have detail information and to make the finding of the study valuable, both primary and secondary methods of collecting the data will be applied. Primary data will be collected through face to face interaction and interview to some of the elites of government, the scholars, and activists of multiculturalism in Taiwan, as well as the leader of Muslim Indonesian workers.

The secondary data will be collected from various articles, journals, documents, and books related to the study. Seminars and workshops reports both in English, and Bahasa Indonesia will be used to strengthen the data of this research.

The Concept of Multiculturalism

Multiculturalism is the recognition of the universalities claims toward the different culture (Raz, 1998). It is also called as a condition where the different racial groups and cultures within the society have equal rights and opportunities since there is no ignorance of the others as unimportant (Lentin, 2014).

Therefore, based on the multiculturalism, the global centrality of the world in terms of cultural and historical perspectives should be rejected. This world should implement the principle of equality among various beliefs, perception, attitudes, behaviors, and customs of the people. People from different cultures are different in a variety of ways, including different styles of greeting each other, different ways of looking at things, different ways of dressing, different ways of expressing personality/goodness.

The society should do their best to implement these principles. Moreover, most of the states currently can be called multicultural societies because they are coming from different cultures, races, and tradition, but they have the principles to respect each other. Therefore, even though they are coming from a diverse background, but they can live together in harmony.

It means that multiculturalism would like to accept differences as the reality demanding for respect towards each other. Moreover, this concept has emerged as public demand within the multicultural society. For instance, among the migrants, there will be the migrants and the indigenous people having a different kind of cultures, religions, and races. In such a condition, they need to recognize the distinction. (Wardana, 2013)

Moreover, the emergence of multiculturalism started in the west during the 1980s because of the unjust and Eurocentric domination of the school curriculum by that time. The supporters of this concept demanded the reformation that the curriculum had to be also colored by a non-European perspective and had no gender bias perspective (May, 2002). In its development, this critical perspective has also influenced various aspects of life, such as social, economics, politics, and cultural life of people in different places. Mostly, the concept of multiculturalism is used to explain the condition of groups of people living together with different kinds of background. Therefore, this concept needs the support of toleration among the members of society to respect each other. If such condition failed, the potential of conflict would emerge.

In some places, such as America, the conflict sometimes emerged because of the mistake in defining the identity of the society. Some terms, such as native and migrant, divided the communities into two groups and potentially can cause conflicts, mainly if those differences were explained as political identity. However, if

the multiculturalism can be ideally understood, the potential of the conflict can be anticipated by making people understand how to deal with those of different identities. Without multiculturalism, people tend to fight each other because they will not be able to accept the difference and respect others with their characters.

Another advantage of multiculturalism is that it can break down the gap and barriers among the groups of people. If the difference remains, the ignorance to the others will come since the human being has the potential to be suspicious with other groups which they don't understand well. Therefore, the experiences of living together in multicultural society will create better understanding and will encourage tolerance among members of the community.

The notion of multiculturalism is multidimensional and needs to be analyzed from various aspects, to guarantee equality and non-discrimination within the society. Therefore, multiculturalism ensures that justice is the universal principle that should be existed and protected among individuals. Everybody is equal in front of the law and also needs to be treated similarly with the egalitarian principle. Though the concept of multiculturalism is not a simple issue, the idea becomes more popular in the era of globalization to bridge the difference between traditionalism and modernism.

Through this concept, one country wants to create integration among the people. If multiculturalism does not exist, there will be domination of the majority. However, multiculturalism wishes to develop a kind of hybridity notion among different cultures, domestically, and internationally. Therefore, the concept of transnationalism should work together with multiculturalism to create a peaceful life in the world. With this concept, people will not only accept the diversity idea but also support and implement the principle of tolerance. With this ideal spirit, the notion of multiculturalism spreads rapidly. In its development, the concept of multiculturalism has mainly been accepted by various countries, since it is currently hard to find the country with monoculture only within its state.

However, in its implementation, the effect of multiculturalism is not only positive if it is used by the particular groups to claim a special case of their position for special status causing a kind of tension with the other groups (Hsia, 2009). There were some cases that emerged due to the domination of the minority by the name of multiculturalism. It means that the existence of multiculturalism within society does

not mean that the opposition should do any actions hurting and disturbing the feeling of the majority.

Moreover, the multicultural society without multiculturalism can cause prejudice among the members of the community. Even the majority tends to dominate the minorities group. It is commonly understood that the members of the group often think that their identities, like religious and cultures, are superior and better than others. There is also the possibility that the group sees the other as wrong and minority.

If such a condition has already happened, the conflict among the groups will happen. Somehow, the different perspective in understanding something can cause riots if the people cannot bring the spirit of multiculturalism. A multicultural society without multiculturalism can cause the emergence of racism.

Historical Background of Taiwan Multiculturalism

Taiwan is a multicultural society consisting of the native communities and the migrant people. This kind of condition causes vast diversity in Taiwan in term of religions, culture, language, and races. With long-time experiences living as a multicultural society, Taiwanese people have respect among them and implement the principle of tolerance. Therefore, more migrants come to Taiwan and live safely and conveniently.

The coming of foreigners to Taiwan began since the country was under the control of China before the occupation of Japan in 1895. Briefly, the state had also experienced occupation of Dutch Formosa and Portuguese. Moreover, since long time ago, various groups of people from Pacific Island, such as Pingpuzu and Gaoshanzu, and China (consisted of Hoklos and Hakkas) and the mainlanders like Kuomintang had already come to this Formoso country (Kim & Oh, 2012). The long interaction with the foreigners enrich the multiculturalism life of the Taiwanese, which had initially been consisted of multicultural indigenous society. The native groups of Taiwanese came from the different island and ethnic groups.

Meanwhile, after independence, Taiwan had experienced isolating its own country by banning its people from traveling abroad for tourism around the 1970s and 1980s. Therefore the migration of the people was not significant, and the country was relatively limited to interact with the international world (Cheng, 2008). That

condition has negatively influenced the domestic life in Taiwan in various field of life, especially in the field of economics. With the increased level of globalization, Taiwan felt the importance to open their mind and to interact actively with the international world.

Moreover, multiculturalism is also essential for Taiwan to brand the image of the country as a member of the global state community who respects pluralism. At least, there are five common languages used in Taiwan, they are Mandarin used as the official language, and English as the foreign language, and there are three local or ethnic languages of Taiwan, (Chen, 2010). Moreover, in term of ethnics, besides the local one, Taiwan also consisted of foreign ethnics which have already converted to be Taiwanese from the lineage of migrants. Some of those migrant ethnics are Han Chinese from the mainland of China, Vietnamese, Indonesians, Thai, and Philippines (Chen, 2010).

In October 1989, the Taiwanese government produced the policy of immigration, and they permitted to intake migrant workers. After that, the flow of migrant workers coming to Taiwan has gradually increased. Most of them were hard workers, such as caregivers, domestic helpers, and construction workers (Loveband, 2003). In one side, Taiwan needs these workers because most of the people have been living in welfare condition.

However, on the other hand, such condition caused some issues for the host countries of the migrants, primarily which was influenced by their low level of education. They used to gather in public places, do karaoke, and make noises disturbing the local people.

In its development, some of those migrants convert their citizenship as Taiwanese, especially those who are married to local people. Despite the descent system, Taiwan also recognized citizenship based on the place of residence for those who have to fulfill the requirement for the naturalization (Hsia, 2009). It supports the principle of citizenship which acknowledged that there are three principles of the citizenry, descent (*jus sanguinis*), place of birth (*jus soli*), and place of residence (*jus domicile*) (Erdal & Sagmo, 2017).

To be naturalized as the citizen of Taiwan, the foreigners with husband from Taiwan have to join medical examination, fulfill the financial requirement, stay for

some time in Taiwan, abandon their original nationality and pass the Chinese language examination.

The Increase of Muslim Indonesian Migrant Workers

Among those who intensely come to Taiwan, Indonesian migrant workers have a prominent position. It is influenced by the significant increase in their number in Taiwan. More and more Muslim Indonesian migrant workers come to Taiwan for some reasons, especially the expectation for a better life.

Most of the Indonesian workers work in five sectors, such as manufacture industries, homecare assistants, housekeepers, shipmates, and construction project. In 1990, one year after the immigration policy enforcement, more Indonesian migrant workers came to Taiwan. Even their number became the third rank after Thailand and the Philippines.

Therefore, these 30 years experiencing the coming of Muslim Indonesian migrant workers have significantly influenced the issue of multiculturalism within the country. In September 2016, the Ministry of Labour of Taiwan recorded that the Indonesian workers have achieved around 239,257 people. Regarding the place of work, 58,880 (24.61%) worked in the formal sector, and 180,377 (75.39%) were the domestic sector workers. At the end of 2016, the Indonesian migrant workers in Taiwan have achieved nearly 259,794. Among those numbers, 57,430 are working on manufactures, 8,571 as fishermen, 848 on construction, 188,859 caregivers, and some other domestic areas (Raharjo, 2018).

However, among those numbers working in Taiwan, around 23,000 were illegal (Maksum, 2018). The majority cause of being illegal workers was because of the abuse of contract, making the workers try to find better jobs. However, those who have been indicated as unlawful will be fined and will not be allowed to enter Taiwan anymore during their lifetime.

The increase of Muslim Indonesian migrants to Taiwan is influenced by some factors, from the Taiwan side, and the Indonesian point of view. From the perspective of Taiwan, there are some determinant factors, such as:

The increase of Muslim Indonesian migrants to Taiwan were triggered by some factors, both from Taiwan and the Indonesian point of view. According to Taiwan's perspective, there are some determinant factors, such as:

First, the strategic economic position of Taiwan. Since the 1980s and 1990s, Taiwan has emerged as one of the powerful Asian Newly industrialization economies (NIEs). The consequence of that condition was the significantly increased number of migrant workers coming to this country. Most of them live in the area of 3 D sectors (dirty, dangerous, and difficult) since a limited number of Taiwanese are willing to work in the industry of domestic and infrastructure building (Koike, 2015)

Second, Taiwan needs migrant workers. Because most of the Taiwanese are living in welfare condition, it is hard to find local people willing to work in some private areas and infrastructure fields. Therefore, these kinds of jobs need less-educated workers, including Muslim Indonesian workers.

Third, the aging population of Taiwan. The high level of welfare in life, causing the expectation for growth in Taiwan is higher. On the other hand, the intention to have more children is limited. Therefore, the number of aging population in Taiwan is high.

In one aspect, those older people need to be taken care of by the workers, which mostly come from developing countries such as Indonesia. Moreover, the number of productive people in Taiwan is less.

Forth, satisfaction feeling of the Taiwanese towards the Indonesian workers. Based on the experience working with Muslim Indonesian workers, a lot of Taiwanese felt satisfied. For them, Indonesian workers are easy to be managed; they obey the command of the masters and have excellent characteristics. Therefore, for domestic jobs, Taiwanese like to recruit Indonesian workers.

On the other hand, from the Indonesian side, there was some reason for the increasing number of Indonesian Muslim migrant workers, such as:

First, the issue of unemployment in Indonesia. For the Indonesian migrant workers, Taiwan has emerged as the best alternative to get jobs and to improve their life quality compared to Malaysia and Saudi, since at the last decade, there were many issues of Indonesian migrant workers in both countries. Moreover, in terms of the salary for the averagely some jobs, Taiwan is more generous, making the Muslim migrant workers from Indonesia able to save more money for their future investment.

If working in Indonesia, the salary would be only around 2000 to 3000 NT only. Meanwhile, in Taiwan, Indonesian migrant workers can earn ten times monthly on average. Therefore, if they invest the money to open a business or to buy

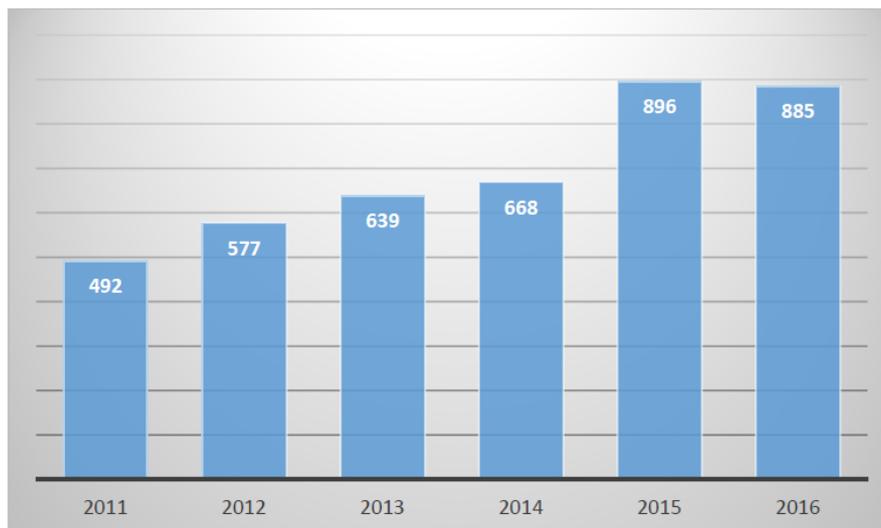
property in Indonesia, they can be a rich person. Unfortunately, not all of the migrant workers have investment perspective and some only use the money for consumptive purpose.

Second, the intention of searching for international experiences. In spite of having more money, the social construction of Indonesian society influences a lot to people who work overseas. A lot of people feel proud of people who can work in other countries. So for those feeling that they need to raise their social status within the society, having international experiences in the best choice.

Third, the Indonesian government income. For the government of Indonesia, the existence of Indonesian migrant workers overseas will send remittance to Indonesia with a lot of money, especially for those working in Taiwan. It is influenced by the higher number of migrant workers and the number of salaries which is more generous than in other countries. Therefore, for the Indonesian government, Indonesian migrant workers support the economics of Indonesia.

The data depicts that Taiwan became a prominent country contributing to the remittance of Indonesia. The table of Indonesian remittance trend from Taiwan can be seen from this table (Maksum, 2018).

Figure 2
The Trend of Remittances by Indonesian Foreign Workers in Taiwan
2011-2016 (Million USD)



Source: (PUSLITFO BNP2TKI , 2016)

Forth, the reasons for some alumni to extend staying in Taiwan. Looking at the uncertainty of jobs in Indonesia, for those having no contract with the Indonesian

institution, some of Taiwan alumni decided to extent staying and finding employment in Taiwan. For them, earning money in Taiwan is much more respected compared to work in Indonesia as an educated person.

Fifth, somehow, the increasing number of migrants has resulted in the marriage of local people to the migrants, which created new kinds of culture within the society. Moreover, this transnational marriage, supported by multiculturalism, has shifted the exclusionary model of Taiwan citizenship, which usually based on descent.

In its development, some of the migrant workers married to local men or women of Taiwan. One of the prominent reason for this marriage was because the workers want to have a permanent settlement in Taiwan. However, those who convert to be Muslim because of marriage tend to be not actively performing the Islamic worshipping.

The Challenges for The Multiculturalism Issue

The increasing number of Muslim Indonesian migrant workers also caused some issues regarding multiculturalism in Taiwan. Some of the problems that emerged were:

First, language issues. Government of Taiwan has already issued the law against domestic violence. Moreover, the government also have arranged steps to report any cases. However, the implementation has not been optimized since a lot of migrant workers have issues in their language, especially those working in the private area.

In terms of the limited capability to understand Mandarin, Indonesian workers also received basic mandarin language training before they come to Taiwan. Therefore, currently, most of them have already sufficient enough in communication with mandarin (Lan, 2003).

Second, the emerging of Muslim identity. This condition can be assumed as challenges as well as an opportunity for Taiwan to enrich its national culture. In one side, there will be new identity of Muslim Taiwan which possibly is different from the local one and if cannot be managed well can cause conflict. However, on the other hand, it also can help Taiwan to create new Taiwan identity by putting Islam as part of Taiwan identity.

In here, it is essential to realize that the existence of Islam had influenced Taiwan since the migrant permit issued. In terms of mainland China, Islam had come to China by 1300 years ago (Gladney, 2003). Therefore, the coming of Muslim Indonesian workers increases the number of Muslims in this country. Moreover, there are also some local people who have already converted to be Muslim or who have been born as Muslims.

During the six-month research of this paper, the writer found some of the significant and prominent Islamic events conducted by the Muslim migrant workers coming from Indonesia. Some of those agendas were inviting the famous *ustadz* (Islamic teachers) to give preaching in Taiwan, performing routine Friday prayers, conducting halal festival, arranging *iedul Fitri* celebration, and holding a *halal bi halal* event for the Indonesian Muslim migrant workers. All of those programs were successfully performed and got colossal participation from the Muslim migrant workers.

Moreover, the success of these programs indicated that Taiwanese people, either government or society, have profoundly feeling respect the other community and cultures. For them, the existence of the Muslim Indonesian migrant workers enriches the local culture of Taiwan. In Asia University, for instance, while the Muslim Indonesian migrant workers collaborated with Indonesian students to arrange various activities during Ramadhan and *iedul Fitri*, they gained support from the elites of the campus.

Third, the possibility of identity conflict. The increase of Muslim Indonesian migrant workers also may cause an issue regarding the integration of the country. Especially because of the attitude and behavior of Muslim Indonesian, which has different characters with the local people. Sometimes, there were negative perceptions among the locals towards migrant workers, including those from Indonesia. The image of poor, uneducated, and traditionalist are some of the pictures of Indonesian migrant workers.

On the other hand, the marriage between Indonesian migrants and local people cannot automatically integrate both cultures since there is a lot of difference in terms of their relations. Some Taiwanese, for instance, they converted to be Muslim before the process of marriage; however, after that, they don't indicate that

they are Muslim. They rarely, or even never, perform five times prayer a day as the primary activities showing that someone is Muslim.

One of the informant during this research explained that now she is under the “trap” of her husband. After having two children, she has no choice despite only following her husband. If she divorces or goes back to Indonesia, then she will get nothing from their properties as well as also no right to take care of the children.

Moreover, the informant of this research also said that some of the Indonesian migrant workers had criminality cases. Therefore, it disturbs the convenience of local people.

The Future of Multiculturalism in Taiwan

Although there are a lot of challenges for the development of multiculturalism in Taiwan, there is some positive indication of this issue in this country. Some signs of the rise of multiculturalism in Taiwan can be seen from some of these pieces of evidence.

First, the responses and policies of Taiwan government toward the challenges of multiculturalism, such as through the citizenship policy, the interfaith dialogue, and allowing the Muslim migrant workers to perform prayer five times a day during their work, already recognized the existence of religion (H.-M. Huang & Soong, 2013).

In facing the issues of migrant workers, the government of Taiwan launched the labor migrant policy in 1992. In its plan, the Taiwan government wants to open more access for foreigners to work in their country, especially for those coming from southeast Asia. This choice was influenced by the orientation of Taiwan foreign policy concerning the south bond policy.

Moreover, in 1997, the government of Taiwan also revised the Taiwan constitution redefining the concept of Taiwan identity as a multicultural nation. At that time, the government also recognized the linguistic, civic, cultural, and economic rights of the natives. By this kind of policy, Taiwan wants to show that the country is democratic multiculturalist which respects all differences.

Moreover, in terms of education, the government also reformed education by bringing the spirit of multiculturalism. It can be seen, for instance, from the

development of Taiwan Schools curriculum. Through this way, Taiwan wants to prepare the children to be ready for living in their multicultural society.

In terms of education access, the government has also given equal opportunity for the Taiwanese to get education access. It is no different for people coming from diverse ethnic, racial, or cultural groups. Every student has equal rights to enjoy communal life in its education system.

Moreover, to strengthen the policies on the Muslim Indonesian migrant workers, Taiwan government also collaborated with the Indonesian government by utilizing some of the bilateral agreements. With such kind of program, the government supports the establishment of the transnational community in Taiwan. For them, the issue of discrimination should be demolished in this democratic era. The ultimate goal of Taiwan government is to empower or to develop community building.

Through some of these government policies and intensive collaboration with the government of Indonesia, the Indonesian workers also gain protection under the law of Taiwan government. Therefore, most of them who are working in domestic jobs feel as the members of the Taiwanese family.

Second, the emergence of Chinese Muslim organization in Taiwan. The local Muslim people have an Islamic organization and express their belief and faith without any constraints. Moreover, two big, moderate organizations in Indonesia, Muhammadiyah and Nahdatul Ulama also have their branch in Taiwan.

These two organizations have also successfully made local people understand the lifestyle of Muslim while living in Taiwan. It is also influenced by the characteristics of Indonesian people who are friendly and sociable.

In the case of Asia University, for instance, the campus has provided mosque, Muslim friendly toilet, and also by 2019 a halal restaurant is started to be built to facilitate the existence of more Muslims around the area, both students and migrant workers.

In Ramadhan 2019, Asia University allowed Muslim people to arrange some Islamic activities and performed *iedul* Fitri prayer in the area of campus. Moreover, some of the migrant workers who were interviewed said that they have no problem to perform their essential Islamic duty, such as performing prayers in the place where they work or having halal food in Taiwan.

However, the problem is while they want to perform jum'ah prayer, the factory has no particular time for them to pray. Moreover, in the factory, there is also no specific space for them to perform daily prayers. Because of the job reason and economic demand, many time they left the prayers, and only perform if possible after getting the job done.

However, some of those who met us in the mosque said that they could perform Friday prayer only because their work schedule is at night. Meanwhile, if the program has been shifted, they again would not be able to perform Friday prayer.

Third, the development of Halal food and tourism. The increased number of Muslims, including from Indonesia, either come to Taiwan as students or to work, contributes significant influence to the development of halal food service in Taiwan. The example of this policy was seen by the researcher in the case study of Asia University, where the university during my research is planning to open a halal restaurant. The reason for this intention was because of the rising number of Muslim students as well as also Muslim workers staying around the campus.

Moreover, during the research, the writer also went to some places and found a halal restaurant in Taiwan quickly. In the city of Taichung, for instance, more than ten halal restaurants are available. The similar condition found while the writer was visiting Taipei. Most of the crowded place such as a city center, nearby train station or bus station provides access to halal restaurant.

Forth, the adaptation of Muslim Indonesian Migrant workers. By the process of living in a minority country like Taiwan, gradually, the Muslim Indonesian migrant workers adapted themselves with the new environment. They started to open their mind finding that there are other identities different to their own. In terms of food, culture, religions, etc., those Muslim Indonesian Migrant workers steadily accept the local taste.

By some of these shreds of evidence, it is clear that the multiculturalism is raising in Taiwan. Taiwan is not only a multicultural state, but it is on the process of the construction model of the multicultural society. By this program, the social integration of local people and international migrants can be established.

Conclusion

Based on the explanation above, Taiwan, as a multicultural society, has developed its multiculturalism since long time ago. However, the massive effort was conducted following the passing of immigration policy and permit in 1989. After that period, more migrant workers were coming to Taiwan, including the Muslim Indonesian Migrant Workers. Such condition also enriches the color of Taiwan multiculturalism, since even some of those migrant workers were married to the local people.

The increase of Muslim Indonesian migrant workers has been influenced by the side of Taiwan as well as by the Indonesia side. For Taiwan, the needs for workers willing to work in domestic and infrastructure area following the issue of the aging population become the reason for inviting more migrant workers. On the other hand, the economic problem in Indonesia for finding a better life in the level of individual and more remittance for the government becomes the determinant factor of the increase of Muslim Indonesian migrant workers in Taiwan.

In Taiwan, they need to adapt themselves by interacting with people from a different kind of culture and background. Meanwhile, the government also produced some policies to accommodate their interests towards those migrant workers. This fact encourages the more advanced development of multiculturalism in Taiwan. However, there are still some issues that emerged and need to be tackled. Overall, multiculturalism in Taiwan grows within a positive trend.

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