

them are unwilling to identify their faith to the public and the Chinese image of Islam become invisible.

### **Images of Global Islam in Taiwan from 2000 to today**

It may be argued that the image of Chinese Islam has not resonated well with the Taiwan's society over the last six decades. Although Chinese Muslims have considered how to interact with society by introducing Islam to the public since the 1990s, many local Taiwanese have no idea about the background of Chinese Muslims. The image of Chinese Islam seems invisible in public spheres.<sup>37</sup> Meanwhile, the image of Global Islam has seemingly replaced the image of Chinese Islam in Taiwan in recent years. Since the 1990s, the ROC government has regulated policies for attracting foreign workers, businessmen and students during the 1990s; many foreign Muslims from various areas have appeared in Taiwan and the image of Global Islam has become increasingly apparent in Taiwan over time. The image of Global Islam refers to a phenomenon that foreign Muslims in Taiwan exhibit their practices of Islam to the public and their different comprehensions of Islam, mean that their ways of exhibiting images of Islam are various and in contrast to the image of Chinese Islam. In Taiwan, Turks, Pakistanis and Indonesians are three main ethnic groups that exhibit their features of practicing Islam. I will endeavour to elaborate on how they exhibit Islam to the public and how the public receives their practices.

### **The image of Turkish Islam in Taiwan**

As shown in Table 1, the population of Turks is approximately 250, accounting for 0.07%-0.09% of Taiwan's total Muslim population. The population of Turks is rather small; however, some of them intend to demonstrate a distinctive image of Turkish Islam to the public. Turkish Muslims could be seen in the first foreign Muslims who interacted with Taiwan's society in the 1990s. Around 70 Turkish Muslims<sup>38</sup> in Taiwan are affiliated with the Hizmet Movement, which is an influential Islamic transnational religious and social movement. The Hizmet defines itself as an apolitical movement that focuses on serving others. Although they are few members of the Hizmet in Taiwan, the movement is quite organised and coherent. Over twenty years, the Hizmet has engaged in many religious, social, cultural and academic activities in Taiwan. It expects to build a bridge between Turkey and Taiwan in terms of interfaith and intercultural dialogue.<sup>39</sup>

The image of Islam displayed by the Hizmet revolves around the ideas of its founder, Fethullah Gülen, who started this movement with his followers in 1960. Initially, the Hizmet was based in Turkey, and focused on the revival of Islamic ethics and Islamic education for Turkish Muslims. Gülen's ideas gradually attracted many middle-class businessmen and university students in

<sup>37</sup> Bao Hsiu-Ping, 'Hidden Muslims: A history of the development and transition of Muslim communities in Taiwan (1949-2015),' *Journal of Hui Muslim Minority Studies*, No.3, 2016, p.63.

<sup>38</sup> Interview with a senior member of Hizmet in Taipei, 25 August 2017.

<sup>39</sup> Osman Cubuk and Burhan Cakil, 'Hizmet Movement in Taiwan: its achievement in intercultural dialogues,' in Nabil Chang-Kuan Lin and Ching-ming Lin (ed.), *Living the Peace: Contributions of the Gülen-Hizmet Movement to the World Civilizations* (Taipei: Hope Publishing Ltd, 2014), p.185.