

has organised annual lectures and Islamic exhibitions. Indonesian Muslim students cooperate with other foreign Muslims and mosques to introduce the general concepts of Islam, and Muslim foods and clothing to the general public. Furthermore, as Indonesian students are concerned about the poor working conditions of Indonesian migrant workers in Taiwan, they are dedicated to helping their fellows with spiritual and material needs. It can be argued that Indonesian Muslim students are more advocates for introducing Islam to the public compared to foreign Muslims and Chinese Muslims.

Conclusion

The analysis above shows that the images of Islam as presented by Chinese, Turkish, Pakistani and Indonesian Muslims are various and each has distinctive characteristics. Although Islam highlights the *tawhid* (oneness of God) and the unity of Muslims, various Muslim ethnic groups have an understanding of regarding their practicing Islam in response to different contexts. Over sixty years, images of Islam have not been monolithic but instead constantly change. The image of Chinese Islam was dominant from 1949 to 2000. Chinese Muslims who fled from the oppression of CCP developed Islamic affairs in Taiwan related to a sense of anti-communism during the Cold War; the construction of Taipei Grand Mosque and hajj delegations were vivid examples. However, as time has passed, the second generation of Chinese Muslims became concerned with issues of localisation instead of anti-communism in the late 1990s. It seems a pity that their efforts could not stop the tendency of assimilation; majority of descendants of Chinese Muslims have chosen to leave Islam and adopt a non-Muslim lifestyle. Today Chinese Muslims seem to be an invisible community in Taiwan, as they and their descendants have become outnumbered by foreign Muslims. The image of Chinese Islam has seemingly disappeared in public and has been replaced by images of Global Islam.

From 2000 onwards, Global Islam images have been gradually appearing in public. Foreign Muslims from different places come to Taiwan to live and study and Turkish, Pakistani and Indonesian Muslims are the main representatives who present their own versions of Islamic practices. Turkish Muslims affiliated with ideas of Fethullah Gülen intentionally display the image of Islam to the middle-class Taiwanese while Pakistani Muslims married to local Taiwanese wives have become 'Taiwanese new immigrants' and contribute to the society. Regarding Indonesian Muslims, migrant workers struggle with poor working conditions with help from Indonesian Muslim students and Taiwanese NGOs. Eid al-Fitr has become a rare occasion in which Indonesian migrant workers are free to demonstrate their Islamic awareness. Indonesian Muslim students advocate Islamic affairs to the public and resonate well with Taiwan's society. It seems that images of Islam are more vibrant in this pluralist society than ever before. Taiwanese people are becoming increasingly receptive to the presence of Muslims and appreciate their cultures and faith.