

THE IMPORTANT ROLE OF MOSQUE CLERIC OF CHINESE DESCENT IN SPREADING ISLAM AT CIREBON'S LAUTZE MOSQUE ENVIRONMENT TOWARD ETHNIC CHINESE

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Abstract. Cirebon's Lautze 3 Mosque, standing firmly in the middle of Cirebon's Chinatown, West Java, is a silent witness to the inspiring story of Islamic preaching among ethnic Chinese. Founded in 2022, this mosque has become a spiritual oasis for the Chinese Muslim community in the area, led by mosque administrators who have a unique background: ethnic Chinese converts. Their story is clear proof that Islamic preaching has no limits. Their experience as converts allowed them to bridge cultural gaps and build trust with non-Muslim Chinese communities. This da'wah approach that is sensitive to culture and community needs is the key to their success in spreading Islam in Cirebon's Chinatown environment. More than just a place of worship, the Lautze 3 Cirebon Mosque has become a community and missionary center for Chinese Muslims in Cirebon. His presence is a symbol of tolerance and unity amidst cultural and ethnic diversity. The inspiring story of the mosque administrators is a reminder for all of us that Islamic da'wah must be carried out with love, understanding and respect for local culture and traditions. Mosque administrators can be more effective in developing

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da'wah strategies that benefit both parties, as well as building harmonious and mutually beneficial relationships between the Muslim and Chinese communities in Chinatown.

Keywords: Mosque, Lautze, Converts, Chinatown, Chinese, Role, Culture.

INTRODUCTION

The propagation of Islam among ethnic Chinese in Indonesia has a long and colorful history, closely intertwined with the journey of the nation and civilization of the archipelago. Traces of it can be found in various historical literature, cultural relics and traditions that are still preserved today. History records that the arrival of Islam in Indonesia cannot be separated from the role of Muslim traders from various parts of the world, including China. Since the 7th century AD, Chinese Muslim traders have begun to stop on the coasts of Java and Sumatra, bringing with them the Islamic religion they profess. Their interactions with local residents opened the gates to Islamic propagation in the archipelago.

One of the early evidence of the spread of Islam by ethnic Chinese in Indonesia is the discovery of ancient tombstones citing Arabic calligraphy in Lereng, Central Java, which date from the 14th century AD. The tombstone is proof that Islam has been embraced by the Chinese community in Java for centuries. As trade and diplomatic relations between Indonesia and China develop, Islam is increasingly accepted by the Chinese community in the archipelago. Many of them embraced Islam and then spread it to their communities. Chinese Muslim traders also played an important role in building mosques in various cities in Indonesia, such as the Cheng Hoo Mosque in Palembang and the Ampel Mosque in Surabaya.

The propagation of Islam among ethnic Chinese does not always go smoothly. Differences in culture and traditions sometimes become challenges in spreading Islam. However, with patience, persistence and the right approach, Chinese converts succeeded in attracting the interest of many people to embrace Islam. One example is the story of a Chinese convert named Raden Patah, founder of the Demak Sultanate. He grew up in the Majapahit palace and embraced Islam after meeting a Muslim cleric from Persia. Raden Patah then founded the Demak Sultanate, which became one of the largest Islamic kingdoms in Java.

The role of ethnic Chinese in the spread of Islam in Indonesia is not only limited to trade and building mosques. They also contribute to the fields of education, arts and Islamic culture. Many Chinese converts became scholars, writers and artists who produced valuable works in the Islamic archipelago. One example is Haji Oemar Said Tjong, a Chinese convert who is known as a famous calligrapher in Indonesia. He founded Madrasah Nahwu Sharaf in Surabaya, which became one of the leading centers of Islamic education in the past.

In the modern era, the role of ethnic Chinese in Islamic preaching continues. Many Chinese Muslim organizations and communities are active in spreading Islam and building interfaith dialogue. They also contribute to various social and humanitarian activities, showing that Islam is a religion full of love and brotherhood. The history of the spread of Islam by ethnic Chinese in Indonesia provides valuable lessons for all of us about the importance of tolerance, mutual respect and cooperation between religious communities. Their story is clear proof that Islam can be accepted and practiced by anyone, regardless of their cultural or ethnic background.

RESEARCH METHODS

Ethnography is one more research model closely related to anthropology, which studies cultural events, which presents the view of life of the subject who becomes the object study. Furthermore, ethnography has been developed into one. Ethnography is a research model that is more closely related to anthropology, which studies cultural events, which presents a view of the life of the subject who is the object of research. Furthermore, ethnography has been developed into a research model in the social sciences that actually uses the philosophical foundation of phenomenology. Ethnography, both as a research report and as a research method, can be considered the basis and origin of anthropology. Ethnography can be seen literally as writing or a report about an ethnic group written by an anthropologist based on the results of field work over a period of months or years. In simple terms, ethnography can be understood as a description of a culture, namely a description of the culture of a society which is the result of a researcher's construction from various information obtained while conducting research in the field and with a focus on certain problems.

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Kriyantono (2009) defines ethnographic research as a type of research that does not rely on statistical data. This situation necessitates the use of ethnographic research solely to collect observational data. One data collection technique is to conduct interviews with sources to obtain information directly from them (Gill & Baillie, 2018). Interviews are a data collection technique in the realm of qualitative research. In-depth or intensive interviews are terms used to describe interviews in qualitative research (Osborne & Grant-smith, 2021).

Documentation is another way to collect information besides observation and interviews. Documentation can be public or private records. Examples of public documents include police records, newspaper articles, television transcripts, and similar materials. Memorandums, private letters, telephone conversations, personal diaries, etc. are examples of public documentation. Personal documents include several forms of written records, such as memoranda, personal correspondence, telephone records, and personal diaries. Personal documents include several types of records such as memoranda, personal correspondence, telephone records, and personal diaries. The goal is to obtain information that supports data analysis and interpretation.

RESULT AND DISCUSSION

This research was conducted by interviewing 2 (two) T resources person with ethnic Chinese culture, he is a mosque administrator with various duties at the Lautze Mosque and his experiences from the beginning of the Lautze Mosque until now are as follows:

Table 1. Interview Result

No.	Question	Mr Taufik's answer	Mr. Daud
1.	Why are the mosque administrators who converted to Islam at the Lautze Mosque considered to play an important role in	Indeed, the vision and mission of Leutze 3 Cirebon is one of recruiting converts because their family background is non-Muslim. Once they become	Because they have a deep understanding of Chinese culture and can bridge communication between Islamic teachings and local

	spreading Islam in Chinatown?	Muslim converts, hopefully their families will also accept them, mostly because they are confused about where to convert.	traditions, so that da'wah becomes more effective.
2.	Why is the converting background of the mosque administrator an advantage in the spread of Islam among ethnic Chinese?	The vision of Leutze 3 Cirebon is primarily a location like this in the middle of the shophouses and then in the business center, we were actually here and we weren't here before so we moved around and we also wanted to make waqf but the environment has been Muslim for a long time and that's not our goal . So the Laute 3 Cirebon Mosque generally stands in places like this for communities, especially Chinese Muslims. So most of the management recruits ethnic Chinese converts	This background gives them an advantage in communicating and interacting with the Chinese community, because they understand the beliefs, customs and values held by ethnic Chinese.
3.	Why can a Muslim mosque administrator's understanding of Chinese culture help the propagation of Islam in Chinatown?	Yes, that means you want to show that you are cultured. No, there are no Middle Eastern elements, because Islam probably also had its prophets from China. So Chinese Muslims have existed since ancient times	This understanding allows mosque administrators to convey Islamic teachings in a way that is respectful and relevant to Chinese culture, making it more easily accepted by the local community.

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		because the prophets must have spread the Islamic religion to China there.	
4.	Why is the presence of mosque administrators who convert to Islam more effective in building the Chinese community's trust in Islam?	So our community starts from the Chinese family, then our relations such as acquaintances, relatives and business partners, also Chinese ethnic people, there we can broadcast the Islamic religion. it's easier to get in that way. because for example different tribes it is more difficult to broadcast it but because it is one tribe it is easier to broadcast its Islamic religion.	Their presence as individuals who have undergone the process of changing religions provides real and inspiring examples, so that the Chinese people feel closer and believe that Islam can be in harmony with their lives.
5.	Why is the role of mosque administrators who convert to Islam considered important in bridging the gap between Islamic teachings and Chinese traditions?	So our community starts from the Chinese family, then our relations such as acquaintances, relatives and business colleagues, also Chinese ethnic people, there we can broadcast the Islamic religion. It's easier to get in that way. Because, for example, from different ethnic groups, it is more difficult to broadcast it, but because it is one ethnic	They can explain and adapt Islamic teachings in a way that respects and integrates Chinese traditions, reducing misunderstandings and cultural resistance.

		group, it is easier to broadcast its Islamic religion. Here, it depends on the tribe. So not all of them use Mandarin, some use Hokkien.	
6.	Are there special programs and activities developed by mosque administrators who convert to Islam that are needed by Chinese converts?	So far, we have held lectures for Muslim converts. So it is scheduled, in addition to daily religious activities such as five daily prayers, Friday prayers, Eid prayers, Eid al-Adha. Then we also held a hilat event for the 3 Cirebon mosques. there are events or programs scheduled like that.	Yes, mosque administrators develop programs such as introductory classes to Islam, interfaith dialogue, and social activities specifically designed to address the spiritual and cultural needs of Chinese people who have recently converted to Islam.
7.	Why is the continuity of Islamic preaching in Chinatown so strongly influenced by the active role of mosque administrators who have converted to Islam?	We have exchanged ideas with others about the Islamic religion because we need to build friendship with the environment but we can never be separated from Chinese descent. We are not all converts, there are also people from around us	Because they are an effective link between Islamic teachings and the Chinese community, ensuring that the da'wah continues to be relevant and well received in Chinatown.

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8.	Why do mosque administrators who have converted to Islam need to collaborate with the non-Muslim Chinese community?	Lautze 3 Mosque in Cirebon was only established on October 22 2022. In the future it will be like that, so we will continue to maintain friendship with the surrounding community, whether they are non-Muslim or Muslim because we are in a family like that. there are Confucians, Buddhists, Catholics, there are absolutely no Muslims in the same family and they also keep silahtuhrami going and we want that to happen here too.	This collaboration is important for building harmonious relationships, promoting tolerance, and strengthening da'wah through mutually beneficial understanding and cooperation.
9.	Why is it important for mosque administrators who convert to Islam to utilize technology in their da'wah?	Yes, some already exist, such as social media, but in the future, we still have to coordinate with Lautze center because we have many branches.	Technology can expand the reach of da'wah, facilitate faster and more efficient communication, and provide a platform for wider education and discussion, especially in the current digital era.
10.	Why is measuring the success of da'wah through certain indicators important for mosque administrators who convert to Islam?	Oh the progress huh. We still have people who convert to Islam or convert to Islam, after that there is training for them about Muslims and what their goals are in the future	Measuring success with specific indicators helps in evaluating the effectiveness of da'wah programs, ensures that the efforts undertaken produce the expected results but we don't have a goal like

		because most of their families don't accept that anymore. And we focus more on converts so that they don't lose their way. And there isn't a target like that for the time being but we don't know what the future holds	we should getting people with convert to islam forcefully.
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From the results of the interview above, the inventor managed to find several important points for this research. This important point comes from the author's observations for research, among other things.

Table 2. Observations Table Result

Question	Mr. Taufik's Answer	Answer from Mr. David
The Important Role of Mosque Management in Chinatown	Recruit converts from ethnic Chinese, a community starting from Chinese families	Deep understanding of Chinese culture, bridging communication between Islam and local traditions
Advantages of Mosque Manager Background	It is easier to broadcast Islam because of one tribe	Understand Chinese beliefs, customs, and values
Understanding Chinese Culture Helps Da'wah	Interact with ethnic Chinese, friendship with the environment	Convey the teachings of Islam in a respectful and relevant way to Chinese culture
The Effectiveness of the Presence of Mosque Administrators Who Convert to Islam	The community starts from Chinese families and relationships	Providing a real and inspiring example of the integration of Islam in Chinese life

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The Important Role of Mosque Management in Bridging the Gap	Bridging the relationship between Islam and the Chinese community	Adapting Islamic teachings in a way that respects Chinese traditions
Special Programs and Activities	Scheduled lectures for converts, regular religious events	Islamic introduction classes, interfaith dialogue, social activities for the needs of the Chinese community who have just converted to Islam
The Influence of the Active Role of Mosque Management in the Continuity of Da'wah	Friendship with the surrounding community, both non-Muslims and Muslims	Effective link between Islamic teachings and the Chinese community
Collaboration with the Non-Muslim Chinese Community	Build friendship and harmonious relationships	Building harmonious, tolerant, and mutually beneficial cooperation
Utilization of Technology in Da'wah	Not explicitly mentioned	Expanding the reach of da'wah, efficient communication, education and discussion in the digital era
Measuring the Success of Da'wah	Maintaining friendship with the surrounding community	Measuring success with indicators for evaluating the effectiveness of da'wah programs

It is therefore the administration of the Lautze 3 Cirebon Mosque that has successfully done the much-needed propagation of Islam in Chinatown. This is by ensuring that as many ethnic Chinese are converted into this religion, starting from the family members to the close relatives. Because they are also converts to Islam, they understand the belief system, traditions and values of ethnic Chinese as it is easy to propagate Islam. It is further through such understanding that they can appropriately, and thus sensitively, share Islamic doctrines for good reception from the local community.

Having mosque administrators who are converts to Islam provides a concrete, inspiring example that creates a sense of closeness for the Chinese, giving them the feeling that Islam can be compatible with their lives. They could understand and adjust Islamic beliefs in a way that will protect Chinese traditions from misunderstandings and cultural resistance. These might include scheduled lectures, recurrent religious activities, and classes introducing Islam and interreligious dialogue. Mosque administrators thus become proficient intermediaries between Islamic teachings and the Chinese community, ensuring the da'wah remains relevant and warmly accepted by all. The forging of alliances with the non-Muslim Chinese community underlines the fostering of harmonious and tolerant relationships. Technology enriches the field of da'wah in that, mainly through communication and education, the digital age greatly increases. Measuring the effectiveness of da'wah by using metrics is important for analyzing the effects from da'wah efforts and ensuring the achievement of intended results.

Data on Islamization (converts) from 2014 – 2023 Lautze Mosque

Year	2014	2015	2016	2017	2018	2019	2020	2021	2022	2023	Total
Convert (people)	66	88	71	88	103	58	75	60	75	67	751

Source: Lautze Mosque

Data on Islamization (converts) for 2024 Lautze Mosque

Month	January	February	March	Total
Convert (people)	3	3	2	8

Source: Lautze Mosque

From the research results, the author found several aspects with respective values and shared values from the findings of researchers in the field.

Table 3 Values and Shared Values.

Aspects	Value	Shared Value
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Recruitment of Converts	The mosque management recruited converts from ethnic Chinese to strengthen the Muslim community in Chinatown.	The Chinese community has access to understanding Islam from fellow ethnicities, making the conversion process easier and more acceptable.
Cultural Understanding	The mosque administrators have a deep understanding of Chinese culture, which helps in conveying the teachings of Islam in a relevant way.	Chinese culture is respected and considered in the da'wah process, creating a more inclusive and harmonious environment.
Inspirational Examples	The presence of mosque administrators who have undergone the process of converting to religion provides a real and inspiring example.	The Chinese community feels closer and is confident that Islam can be harmonized with their lives, making it easier to accept the teachings of Islam.
Adaptation of Islamic Teachings	Mosque administrators can explain and adapt Islamic teachings in a way that respects Chinese traditions.	Cultural misunderstandings and resistance are reduced, increasing acceptance and harmony between religions.
Special Programs	The mosque management develops programs such as scheduled lectures, Islamic introductory classes, and interfaith dialogue.	The program meets the spiritual and cultural needs of the Chinese community who have recently

		converted to Islam, helping them adapt better.
Friendship and Harmonious Relationship	Mosque administrators build friendships with the surrounding community, both Muslims and non-Muslims.	Harmonious relations and tolerance between religions and communities are maintained, strengthening social harmony.
Utilization of Technology	Utilizing technology to expand the reach of da'wah and facilitate communication and education.	Technology helps disseminate information faster and more efficiently, providing a wider forum for education and discussion in the digital era.
Evaluation of Da'wah Success	Measuring the success of da'wah with certain indicators for evaluating the effectiveness of the program.	A good evaluation ensures that the da'wah program is effective and produces a positive impact, benefiting both parties.

Background to the Management of the Mosque Converting to Islam

The majority of mosque administrators are converts from Chinese ethnicity, so they understand Mandarin culture and language, which makes it easier for them to communicate and build trust with the non-Muslim Chinese community. Their experience as converts helps them understand the challenges and needs of other Chinese converts, so they can provide appropriate support and guidance.

Understanding Chinese Culture

The mosque management understands Chinese culture and integrates it into the mosque design, such as the use of Chinese ornaments, lanterns and calligraphy. This shows that Islam can be practiced in the context of Chinese culture, making it attractive

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to ethnic Chinese. Their knowledge of Chinese culture helps them adapt their preaching approach in a way that is more easily accepted by the Chinese community.

Chinese Community Beliefs

The presence of mosque administrators who are ethnic Chinese converts builds the Chinese community's trust in Islam. They saw that Islam could be accepted and practiced by people of their own ethnicity. The mosque administrators' experience as converts to Islam allows them to better understand the doubts and questions the Chinese community has about Islam, so they can provide satisfactory answers.

Special Programs and Activities

Cirebon's Lautze 3 Mosque holds special programs and activities designed for Chinese converts, such as recitations in Mandarin or Hokkien. This helps them learn Islam more easily and feel more accepted as converts. These activities also help build community among Chinese converts, so that they can support and encourage each other on their spiritual journey.

Collaboration with Non-Muslim Chinese Communities

Lautze 3 Cirebon Mosque collaborates with the non-Muslim Chinese community to hold joint events and build good relations. This helps bridge the gap between Muslim and non-Muslim communities in the Chinatown neighborhood. This collaboration also shows that Islam is open to dialogue and collaboration with other communities, thereby improving the image of Islam in the eyes of the Chinese community.

Measuring the Success of Da'wah

Mosque administrators measure the success of their da'wah through indicators such as the number of new converts, participation in mosque activities, and feedback from the community. This helps them to monitor the effectiveness of their program and make necessary adjustments. This measurement also helps them to show supporters and donors that their preaching has a positive impact and is worthy of continued support.

CONCLUSION

The mosque management at the Lautze 3 Cirebon Mosque has a deep commitment to spreading Islam among the ethnic Chinese community in the area around Chinatown.

Their shared values are evident in their preaching approach, which emphasizes cultural sensitivity, community involvement, and mutual understanding. They recognize the importance of bridging the gap between Muslim and non-Muslim communities and strive to create a welcoming and inclusive environment for everyone. Their dedication to interfaith dialogue and cooperation is evidence of their commitment to promoting peaceful coexistence and mutual respect.

In addition to these shared values, mosque administrators also show a strong sense of empathy and compassion for the unique challenges faced by converts from the ethnic Chinese community. They understand the cultural and family pressures these individuals may face and provide them with the support and guidance necessary to navigate their spiritual journey. Their unwavering commitment to the well-being and spiritual growth of the Muslim community is the cornerstone of their missionary efforts. Overall, the mosque administrators at the Lautze 3 Cirebon Mosque embody shared values, namely cultural sensitivity, community involvement, interfaith dialogue and empathy, thus making them role models in efforts to spread Islam in a harmonious and respectful manner.

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