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(قواعد تدبر القرآن في تفسير "معارج التفكير ودقائق التدبر" لإبن حبنكة الميداني: سورة القيامة نموذجاً)	
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Non-Muslim Chinese in Malaysia: A Current State of Islamic *Da'wah* (Preaching) to Non-Muslim Chinese in the State of Kelantan

Abdul Salam Muhamad Shukri*

Abstract

This article aims at discussing a current state of Islamic *Da'wah* (preaching) to non-Muslim Chinese in the state of Kelantan. As predominately a Malay state, Kelantan hosts a small number of Chinese populations. However, a survey reveals that it is only 3% of Kelantan Chinese has embraced Islam compared to the total number of Kelantan Chinese of 49,067 people up until 2002. This study employs qualitative methodology in which the data collected are analyzed using textual and content analysis approach. Looking at the current state of Islamic *Da'wah* this review has identified various issues and challenges in preaching to the non-Muslim Chinese community in Kelantan. Among the obstacles of accepting Islam are prejudices, misunderstandings, bad images of Islam as well as a lot of confusion in understanding Islam and Malay society. Thus, more current studies needed in order to gauge this trend in non-Muslim Kelantanese Chinese community.

Keywords: Non-Muslim, Chinese, Islamic *Da'wah*, Preaching, Kelantan

Introduction

Malaysia is a geographical area in Southeast Asia on the South China Sea. It is divided into two regions, known as West Malaysia and East Malaysia. The total population of Malaysia in 2021 is 32.73 million as compared to 32.6 million in 2020 in which Bumiputra consists of about 69.6%, whereas Chinese is 22.6% and Indians 6.8%. In 2021 Bumiputra consists of about 69.8%, whereas Chinese is 22.4%, Indians 6.8% and other 1%.¹

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¹ In the earlier years the total population of Malaysia was 23.27 million in 2000 and in 1991 18.38 million. Of the total population of Malaysia in the 2000 Census, about 21.890 million or 94.1 % were Malaysian citizens. Of the total Malaysian citizens, Bumiputra comprised 65.1%, Chinese 26.0% and Indians 7.7%, the ethnic composition being 60.6%, 28.1% and 7.9% respectively in 1991. Non-Malaysian citizens totaled 1.385 million (or 5.9%) in Census 2000 as against 805 thousand (or 4.4%) in 1991. In Sarawak, the predominant ethnic group in Census 2000 was the Ibans which accounted for 30.1% of the state's total Malaysian citizens followed by the Chinese (26.7%) and Malays (23.0%). Similar data for Sabah showed the predominant ethnic group being the Kadazan Dusun (18.4%) followed by Bajau (17.3%) and Malays (15.3%), Department of Statistics Malaysia, "Malaysian Population" [2020 & 2021], <https://www.dosm.gov.my/v1/index.php?r=column/ct>

The religious population distribution of Malaysia, according to the 2000 Census shows that “religion is highly correlated with ethnicity. Islam was the most widely professed religion in Malaysia; its proportion increasing from 58.6% in 1991 to 60.4% in 2000. Malaysia, being a multi-religious nation, also has a fair share of those embracing other religions such as Buddhism (19.2%), Christianity (9.1%), Hinduism (6.3%) and Confucianism/Taoism/other traditional Chinese religion (2.6%).” Thus, in essence, Islam is the official religion in Malaysia, as well as the religion of the majority of the Malaysians, while other religions belong to the minority Chinese and Indians in the peninsula and also the indigenous people of Sabah and Sarawak, who are Christians and Traditionalists.¹

Being a multi-racial and multi-religious society Malaysia has the unique honour of being the home of many religions and races. However, its constitution states that Islam is the 'religion of the Federation', being the religion of the Malay people whose form the majority inhabiting Malaysia. Religion wise, “Islam is the country's official religion, although the constitution guarantees freedom of religion. More than half the people of Malaysia are Muslims, including nearly all ethnic Malays. Most Chinese are Buddhists, although Confucianism and Daoism (Taoism) are also important. Most Indians practice Hinduism. In Sabah and Sarawak many of the indigenous peoples are Christians, although traditional beliefs are also widely practiced.”

Based on this multi-dimensional nature of Malaysia and its constitution recognition of a particular religion as the official religion in the midst of many others, even though these other religions are practiced by the minority in the country, one would expect that there should be, and certainly would be an Islamic preaching or da'wah in the country as in other countries of the same nature like Malaysia.

Islam as a Religion of *Da'wah*

Islam is a religion of *da'wah* (preaching). Calling people to the way of Allah is an important obligation on every Muslim according to their abilities.

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¹ Most information is taken from Abdul Salam Muhamad Shukri, “Religious Tension and Tolerance in Malaysia: A Survey of Newspaper Reports on Religious Tension Incidents from 1997-2003,” *IKIM Journal of Islam and International Affairs* 1 (3) (2004), 19-43

The Qur'an itself projects Islamic Da'wah one of the noblest acts that entail a high reward, as in the verse: "Invite (mankind, O Muhammad) to the Way of your Lord (i.e. Islam) with wisdom (i.e. with the Divine Revelation and the Qur'ān) and fair preaching, and argue with them in a way that is better. Truly, your Lord knows best who has gone astray from His Path, and He is the best Aware of those who are guided." (16:125). Thus, Islamic Da'wah is one of the means to propagate Islam to others. This is unanimously agreed in Islam and the Qur'an itself which absolutely go against compulsion in religion. People need to be convinced the truth that Islam brings to mankind. The concept of da'wah is to invite mankind to the path of Allah voluntarily.

In addition, Islamic Da'wah is a call upon human being worship Allah alone, to follow His straight path and keep away from all sorts of disbeliefs and evils. It is the act of conveying or calling people to the message of Islam. The ultimate aim of the da'wah is the total obedience to Allah, sincerely from one's heart, in his inward and outward, in his private as well as public life.

Furthermore, in fulfilling this duty many especially during this modern era many Muslim scholars such as al-Bahī al-Khulī (1901-1977), Muhammad al-Ghazālī al-Saqqā (1917-1996), 'Abd al-Karīm Zaydan (1917-2014) and others had contributed to this intellectual endeavor for Islamic preaching. They had attempted to answer the questions such as why Islamic Da'wah is important in Islam, who should do it and how to call others to Islam.

In brief Islamic Da'wah is part and partial of Islam itself. In other words, Islam and da'wah cannot be separated with each other. Islamic Da'wah has a broad meaning as it is Islam itself. Without da'wah therefore there is no Islam in this world.¹

The State of Kelantan and Chinese Population

The state of Kelantan is one of eleven states in the Peninsular Malaysia with an area of 5,713 squares out of a total of 50,806 square miles of the peninsula. It is located on the East Coast of Peninsular. Kelantan is located between Latitude 4° 35' and 6° 15' north and longitude 101° 22' and 102° 37' east. Its border include to the east is the State of Terengganu, the State of Perak to the west, the State of Pahang to the south and Southern Thailand to the north. The length from north to south is 115 miles and east to west 60

¹ For more elaboration on Islamic Da'wah, see Abdul Salam Muhamad Shukri, "An Overview of the Concept, Meanings, Nature and Significance of Islamic Da'wah," *Al-Itqan: Journal of Islamic Sciences and Comparative Studies* 5 (1) (2021), 19-49.

miles. The capital of Kelantan is Kota Bharu, which is located about six miles from the mouth of the Kelantan River.¹

Politically the state of Kelantan is under the Islamic Party of Malaysia (PAS) since October 1990. It is worth mentioning that from 1959-1978 Kelantan was also under PAS government. PAS had come up with the manifesto “*Membangun Bersama Islam*” (Developing with Islam) in the 1990 general election. After winning the election, the focus of PAS is to ensure Kelantan state achieves development in a manner that does not conflict with the teachings of Islam. Since then and until now, PAS has attempted to implement this policy in his administration in Kelantan.²

In 2021 the total population of Kelantan is 1.93 million. Earlier in 2019 was Kelantan population is 1.88 million, with the percentage of the population comprising Bumiputeras (96.0%), Chinese (3.1%), Indians (0.3%) and other ethnicities (0.6%) of the total citizens in that year. According to the Department of Statistics in 2010 the population of Kelantan based on religion is Muslim (96.2%), Buddhist (3.2%), Christian (0.3%), Hindu (0.2%) and other religions or non-religious (0.5%).

According to the statistics of 2010 the total number residents of Kota Bharu is 468,438, comprised of 433,238 indigenous Malays and other bumiputera is 1,679. While non-bumiputeras are Chinese 22,444, Indians, 1320, others 1,199 and non-citizens are 8,558 people. From the 2010 Statistics, most Chinese are Buddhists (93.2%) and the rest are Islam (3.0%), Christianity (2.8%) and traditional Chinese religions including Taoism (0.6%).

¹ See Nik Haslinda Nik Hussain, *Pentadbiran Kolonial dan Isu Pemilikan Tanah di Kelantan 1881-1941*, Pulau Pinang: Penerbit Universiti Sains Malaysia, 2011.

² Disman (ed.), *Sepuluh Tahun Membangun Bersama Islam* (Kota Bharu: Pusat Kajian Strategik, 2000); Nurhafilah Musa & Asmak Husin, “Pihak Berkuasa Tempatan Sebagai Institusi Islam dalam 3 Dekad Pelaksanaan Dasar Membangun Bersama Islam Kelantan,” in *Pemeriksaan Institusi Islam di Malaysia - Melakar Kecemerlangan Masa Hadapan* (Kuala Lumpur: Persatuan Ulama Malaysia, 2020), 81-106.

https://www.researchgate.net/publication/345991813_Pihak_Berkuasa_Tempatan_Sebagai_Institusi_Islam_dalam_3_Dekad_Pelaksanaan_Dasar_Membangun_Bersama_Islam_Kelantan; on Islamic Da'wah for Muslim Chinese, see also Ahmad bin Yakob, YAB Ustaz Dato' Haji, “Majlis Penutupan Pesta Kebudayaan Cina Malaysia Ke-31, 21 September 2014,” in Mohd Asri Mat Daud (ed.), *Koleksi Ucapan Rasmi Menteri Besar Kelantan Siri 1*, YAB Ustaz Dato' Haji Ahmad bin Yakob (Dato' Bentara Kanan) (Kota Bharu: UKMB Resources, Azkia Advertising and Printing, 2019).

https://www.kelantan.gov.my/images/Teks_Ucapan/KoleksiUcapanRasmiSiri1.pdf; “Bab Tiga Pelaksanaan Dakwah Parti Islam Semalaysia (Pas) Melalui Politik,” http://studentsrepo.um.edu.my/5225/3/BAB_3.pdf

The total Chinese population in 2002 is 49,067 people belonging to ethnic minorities. The Chinese are present in all districts, namely 10 districts in Kelantan: Kota Bharu (23,499), Tumpat (5,109), Tanah Merah (4,017), Gua Musang (4,096), Kuala Krai (4,011), Pasir Mas (3,612), Machang (2,801), Bachok (1,043), Pasir Putih (814) and Jeli (65). From a religious background, the Kelantanese Chinese practice various religions, but the largest are Buddhists. In detail among Chinese are Muslims (335), Buddhism (45,965), Confucianism/Taoism (1,159), Christian (1,191), Tribal/Folk Religion (12), Others (83), Hinduism (82), Atheist/No Religion (215) and unknown (74).¹

According to statistics, until now only 3% of Kelantan Chinese has embraced Islam. For that reason, there should be a further study related to Islamic da‘wah to identify issues and challenges in the effort to preach Islam to Chinese non-Muslims in Kelantan. By understanding these issues and challenges, the state government and da‘wah bodies can formulate solutions towards better and dynamic da‘wah.

Current State of Islamic Da‘wah (Preaching) to Non-Muslim Chinese in Kelantan: A Review

Studies in the field of Islamic Da‘wah to non-Muslims are very limited although it is very important. This is clear when examining the chronology of previous studies on Islamic Da‘wah thought and practice. This review is, however, limited to literature on Islamic Da‘wah to Chinese non-Muslims in the State of Kelantan.

Many previous studies mainly from western researchers including the studies of W. A. Graham (1908),² Clive S. Kessler (1974, 1978),³ Manning

¹ See Ngeow Yeok Meng, “Islamisation and Ethnic Identity of the Chinese Minority in Malaysia,” unpublished PhD thesis, Universiti Malaya, Kuala Lumpur, 2011 http://eprints.um.edu.my/582/1/ICAS_of_NGEOW_YEOK_MENG%5B1%5D.pdf

² W.A. Graham was a Siamese Majesty’s Resident Commissioner and Adviser to H.H. the Raja of Kelantan, Sultan Muhammad IV.

<https://muhammadismailibrahim.wordpress.com/2011/04/01/kelantans-classics-old-photos-of-kelantan-part-iii/>; see his, *Kelantan: A State of the Malay Peninsula, a Handbook of Information*, Glasgow: James Maclehose and Sons, 1908.

³ Clive S. Kessler is Emeritus Professor of Sociology and Anthropology at the University of New South Wales, Sydney, <https://www.newmandala.org/author/clive/>; His writings include “Islam, Society and Political Behaviour: Some Comparative implication of the Malay Case,” *The British Journal of Sociology* 23 (1) (1972), 33-50; “Muslim Identity and Political Behaviour in Kelantan,” in William Roff (ed.), *Kelantan, Religion, Society and Politics in a Malay State*, (Kuala Lumpur: Oxford University Press, 1974), 272–313; and his book, *Islam and Politics in a Malay State: Kelantan, 1838–1969* (Ithaca: Cornell University Press, 1978).

Nash (1967, 1974a, 1974b, 1993),¹ and W. R. Roff (1974, 2009)² on Kelantan concentrated on aspects of the Malay community with ties to their religious socio-political and economic. In addition, Malaysian scholars such as Abdullah Taib (1973)³ and Ishak Shari (1991)⁴ have also shown that Malay peasants in Kelantan would support any economic and political modernization if such processes do not work against the teachings of Islam and as long as they do not touch their religious values.

Nonetheless David J. Banks (1976)⁵ has commented on the lack of studies on Chinese ethnicity in Kelantan from western researchers such as Roff and Nash. Likewise, more new studies were made on the

¹ Manning Nash (1924-2001), anthropologist, taught at the University of Chicago from 1957 through 1994, first as an Assistant Professor in the Graduate School of Business (1957-1968) and then as a member of the Anthropology Department (1968-1994), <https://www.lib.uchicago.edu/e/scr/c/findingaids/view.php?eadid=ICU.SPCL.NASHM>; Manning Nash, "Tradition in Tension in Kelantan," *Journal of Asian and African Studies* (1967), 310-14; "The Market Arena for Change in Kelantan, Malaya," *American Anthropologist* 70: 5, (1968). 944; "Ethnicity, Centrality and Education in Pasir Mas." Kelantan, *Comparative Education Review* 16 (1) (1972), 4-15; "Ethnology: Kelantan: Religion, Society and Politics in a Malay State," William R. Roff, (ed), *Peasant Citizens: Politics, Religion, and Modernization in Kelantan, Malaysia* (Kuala Lumpur: Oxford University Press, 1974); *Peasant Citizens: Politics, Religion, and Modernization in Kelantan, Malaysia*, Papers in International Studies, Southeast Asia Series, 31. (Athens: Ohio University Center for International Studies, Southeast Asia Program, 1974); "Islamic Resurgence in Malaysia and Indonesia," Chap. In *Fundamentalisms Observed*, eds. R. Scott Appleby and Martin E. Marty. (Chicago & London: The University of Chicago Press, 1973), 700-730.

² William Roff (1929-2013) was emeritus professor of Islamic and Southeast Asian history at Columbia University, in New York. He retired to the East Neuk of Fife, Scotland, in the early 1990s and was an honorary professorial fellow in Edinburgh University's Islamic and Middle Eastern department. [https://www.theguardian.com/education/2013/jun/03/william-roff-
obituary#:~:text=William%20Roff%20was%20an%20expert,Columbia%20University%2C%20in%20New%20York](https://www.theguardian.com/education/2013/jun/03/william-roff-obituary#:~:text=William%20Roff%20was%20an%20expert,Columbia%20University%2C%20in%20New%20York); William R. Roff, (ed.), *Kelantan: Religion, Society and Politics in a Malay State* (Kuala Lumpur: Oxford University Press, 1974); *Studies on Islam and Society in Southeast Asia* (Singapore: National University of Singapore Press, 2009).

³ Abdullah Taib was an academician from the Department of Anthropology and Sociology, National University of Malaysia, see Abdullah Taib, "Modernization in a Malay Peasant Society," *Akademika* 3 (1973), 15-24.

⁴ Ishak Shari, *Keadaan Ekonomi dan Struktur Masyarakat Melayu Kelantan pada Abad ke 19* (Kuala Lumpur: Dewan Bahasa dan Pustaka, 1991).

⁵ David J. Banks is Professor Emeritus Department of Anthropology of SUNY, University at Buffalo, <http://guide.americananthro.org/8840/David-Banks>; see David J. Banks, "Ethnology," *American Anthropologist* 78 (1976), 407-409.

<https://anthrosource.onlinelibrary.wiley.com/doi/pdf/10.1525/aa.1976.78.2.02a00850>

Chinese ethnicity and their relationship with the local community in Kelantan, and these include the study of M. W. F. Tweedie (1953),¹ Robert L. Winzeler (1983, 1985)² and Malaysian scholars such as Hanafi Dollah (1986),³ Kok Seong Teo (1993, 2003, 2008),⁴ Wee Khoon Hock (2002),⁵ Ngeow Yeok Meng (2011),⁶ Mala Rajo Sathian & Yeok Meng Ngeow (2014)⁷ and Mohd Shahrul Imran, Lim Abdullah & Reevany

¹ M. W. F. Tweedie is an authority on Malayan natural history and zoology, worked as curator and later director of the Raffles Museum at Singapore, see <https://www.gohd.com.sg/shop/common-malayan-birds-m-w-f-tweedie-1st-ed/>; M. W. F. Tweedie, "An Early Chinese Account of Kelantan," *JMBRAS*, Vol. XXVI, Pt. I. (161) (1953), 216-19.

https://www.jstor.org/stable/41502919?seq=2#metadata_info_tab_contents.

² Robert L. Winzeler is a Professor of Anthropology at the University of Nevada, who obtained his PhD. from the University of Chicago, is specialized in the cultural anthropology of Southeast Asia, see R. Winzeler, "The Study of Malay Magic," in Bijdragen tot de Taal-, Land-en Volkenkunde 139, no: 4, Leiden, 1983), 435-458; Robert L. Winzeler, "The Ethnic Status of the Rural Chinese of the Kelantan Plain," in Peter Gosling and Linda Lim (eds), *The Chinese in Southeast Asia*, vol. 2, (Singapore: Maruzen Asia, 1983), 34-55; Robert L. Winzeler, *Ethnic Relations in Kelantan: A Study of the Chinese and Thai as Ethnic Minorities in a Malay State* (Singapore: Oxford University Press, 1985).

³ Hanafi Dollah, *Asimilasi Budaya: Kajian Kes komuniti Cina di Kelantan* (Bangi: Penerbit Universiti Kebangsaan Malaysia, 1986).

⁴ Dato' Dr. Teo Kok Seong (1953-) is an Emeritus Professor of National University of Malaysia and Principal Research fellow at the Institute of Ethnic Studies (KITA), see <https://www.ukm.my/kita/academic/teo-kok-seong/>; Kok Seong Teo, "A Sociolinguistic Description of the Peranakan Chinese Kelantan, Malaysia," Thesis PhD (Berkeley: University of California at Berkeley, 1993); Kok Seong Teo, *The Peranakan Chinese of Kelantan: A Study of the Culture, Language and Communication of an Assimilated Group in Malaysia* (London: ASEAN Academic Press, 2003); Teo Kok Seong, "Chinese-Malay-Thai Interactions and the Making of Kelantan Peranakan Chinese Ethnicity," in Michael J. Montesano and Patrick Jory (ed.), *Thai South and Malay North Ethnic Interactions on a Plural Peninsula* (Singapore: NUS, 2008).

⁵ Wee Khoon Hock, *Kelantan and the Chinese Kelantenese. Kelantan Zaman Awal: Kajian Kajian Arkeologi dan Sejarah* (Kota Bharu: Perbadanan Muzium Negeri Kelantan, 2002).

⁶ Ngeow Yeok Meng is an Assistant Professor at the University of Tun Razak (UTAR), see <https://scholar.google.com/citations?user=RfbYNycAAAAJ&hl=en>; Ngeow Yeok Meng, "Islamisation and Ethnic Identity of the Chinese Minority in Malaysia,"; see also YM Ngeow, *Minority in an 'Islamic State': Response of the Chinese Towards Islamisation Policies in Kelantan* (Kuala Lumpur: University of Malaya, Institute of Postgraduate Studies, 2006)

⁷ Mala Rajo Sathian, & Yeok Meng Ngeow, "Essentialising Ethnic and State, Identities: Strategic Adaptations of Ethnic Chinese in Kelantan, Malaysia," *Asian Studies Review* 38: 3 (2014), 385-402, DOI: 10.1080/10357823.2014.936361, <http://digitalkelantancollection.umk.edu.my/koleksikelantan/files/original/3cab2ebe5b583ec28d80386b56d318d0.pdf>

Bustami (2015)¹ have added more information on the Chinese community in Kelantan. They are divided into two types, namely “village Chinese,” who are considered the acculturated type, and “town Chinese” who perceive themselves as possessing a ‘purer’ model of Chinese culture. The so-called village Chinese show more Malay and Thai influences in their Chinese culture.²

Out of the above studies on the Chinese community in Kelantan Ngeow Yeok Meng has touched on the issue of Islamization of the Chinese community and their identity. According to Ngeow Yeok Meng, Chinese ethnicity in Kelantan had four factors in determining the characteristics of ethnic identification based on political factors, religion, ethnic-centrism, and social integration. He saw the total Chinese population in 2002 as 49,067 people belonging to ethnic minorities. This study explains the position of the Chinese in Kelantan on Islam and Islamization.³

In the field of Islamic Da'wah, Prof. Emeritus Tan Sri Dr. Kamal Hassan (1981; 2009)⁴ is among the academic and da'wah figures who are aware of the need for da'wah to non-Muslims. For him the image of Islam is tarnished among non-Muslims. According to him, those from non-Muslims could not take positively with the slogan "Islam as a solution." This is because there are prejudices, misunderstandings and bad images of Islam that are obstacles in realizing the mission of Islam to non-Muslims. The solution is to clean up the bad image of Islam. Islamic da'wah must be simple and rational. Images that Islam only for the Malays need to be handled well.

Moreover, Ghazali Darussalam (1996) has touched on Islamic Da'wah in Malaysia from the perspective of early Islamic history to the present, *da'wah* groups, da'wah challenges, measures to overcome them and the impact of da'wah itself on individuals, children and society and finally the proposal to develop Islamic Da'wah. According to Ghazali

¹ Mohd Shahrul Imran, Lim Abdullah & Reevany Bustami, “Evolution and Identity of the Kelantan Peranakan Chinese: Issues and Challenges,” *International Journal of Multicultural and Multireligious Understanding* 2 (1) (2015), 1-7.

² Mohd Shahrul Imran, Lim Abdullah & Reevany Bustami, “Evolution and Identity of the Kelantan Peranakan Chinese, 2

³ Ngeow Yeok Meng, “Islamisation and Ethnic Identity of the Chinese Minority,”

⁴ Mohd. Kamal Hassan, “Da'wah in Malaysia: Some Personal Observations and Interpretations Regarding Obstacles and Future Strategy.” Paper presented at *International Conference of the 15th Century Hijrah*, organized by Prime Minister's Department, Kuala Lumpur, 24 Nov - 4 Dec 1981; republished as “Da'wah in Malaysia: Some Personal Observations and Interpretations Regarding Obstacles and Future Strategy,” In Mohd Yusof Hussain (ed.), *Readings in Islamic Da'wah* (Kuala Lumpur: IIUM Press, 2009), 223-45.

Darussalam, there are two main *da'wah* targets in Malaysia, namely to (1) invite non-Muslims to embrace Islam. This includes the religious, non-religious and non-religious, and (2) calling or mobilizing to do good and develop society.¹

Additionally, Abdul Ghafar Haji Don, Burhanuddin Abdullah & Zulkifle Abd. Ghani (1998) have edited 15 articles from various contributors in presenting the theme of *da'wah* to non-Muslims from the aspect of concept, philosophy and practical study in several selected locations including in Kelantan.² More importantly in the same book, the article of Ibrahim Che Noh (1998) on Islamic Da'wah has explored the development of Islam among the Chinese in Kelantan and its importance to the community unity. This study looks at the extent to which the Chinese can accept Islam. According to 1987 data, there were 913 Chinese converts to Islam compared to 222 Indians, 227 Siamese, and 182 Aboriginal people. Despite being ahead of other races, the number is considered small compared to the total number of Kelantan Chinese of 47,811 people. What is interesting is the positive attitude of the Kelantan Chinese who is grateful for having a good life in Kelantan compared to the situation in China at that time, life was so difficult. Only the Chinese community in Kelantan is more toward increasing incomes, material wealth and possession. Thus, the Muslim community needs to be more advanced and successful in all including business and politics in order to attract them to Islam.³

Furthermore, Ahmad F. Yousif (1998)⁴ has generally studied the Malaysian experience related to the relationship between religious freedom, minorities and Islam. Malaysia managed to incorporate these challenging aspects without going through the process of secularization, by separating religion from the State. On this other hand, Habeeb

¹ Ghazali Darussalam, *Dinamika Ilmu Dakwah Islamiah* (Kuala Lumpur: Utusan Publications & Distributors Sdn. Bhd. 1996).

² Abdul Ghafar Haji Don, Burhanuddin Abdullah & Zulkifle Abd. Ghani (ed.), *Dakwah kepada Non-Muslim di Malaysia: Konsep, Metode dan Pengalaman* (Bangi: Jabatan Pengajian Dakwah dan Kepimpinan, Fakulti Pengajian Islam, Universiti Kebangsaan Malaysia, 1998)

³ Ibrahim Haji Che Noh, "Perkembangan Islam di Kalangan Orang Cina di Kelantan dan Kepentingannya kepada Perpaduan Masyarakat," in Abdul Ghafar Haji Don, Burhanuddin Abdullah & Zulkifle Abd. Ghani (ed.), *Dakwah kepada Non-Muslim di Malaysia: Konsep, Metode dan Pengalaman* (Bangi: Jabatan Pengajian Dakwah dan Kepimpinan, Fakulti Pengajian Islam, Universiti Kebangsaan Malaysia, 1998), 161-69

⁴ Ahmad F. Yousif, *Religious Freedom, Minorities and Islam: An Inquiry into the Malaysian Experience* (Batu Caves, Selangor: Thinker's Library, 1998).

Rahman Ibramsa (2003, reprint 2020)¹ has considered at the contribution of Tun Abdul Rahman al-Haj (1903-1990), the first Prime Minister of Malaysia to Islam with the establishment of PERKIM in Malaysia and RISEAP in Southeast Asia. PERKIM was established to look after the welfare of 'new brothers' who embrace Islam. What is important is that PERKIM has also involved in the Islamization of the non-Muslim community in Malaysia by using a more dynamic and positive approach. The focus is on Chinese and Indians who do not follow a particular religion and Aborigines who are not religious.

Equally, Nor Akmal Hayati Bt Abdullah (2004)² has studied at the role of JAHEAIK in the field of Islamic preaching from 1979-1998. The focus of JAHEAIK is da'wah among the community including the field of law enforcement, curbing heresy and preventing extremism and extremism. When PAS ruled, there was a Hudud Day celebration in Kelantan under the supervision of JAHEAIK. In general, the focus on non-Muslims, even if it happens, still needs to be intensified.

It is worth highlighting that Osman Abdullah Chuah's (2005, 2009)³ study of non-Muslim Chinese is among the earlier study in Malaysia. In his study, Osman had included some of the respondents are from Kelantan. According to Osman, there is a lot of confusion among the Chinese in understanding Islam. This is compounded by the fact that the Muslim community implements the teachings of Islam entirely on their own in their lives thus adding to the confusion of non-Muslims. In addition, there is a divide and rule policy of the colonial implemented so that explains the relationship between the races in Malaysia especially among the Malays and Chinese. Political factors add to the confusion, especially about non-Muslims. This is compounded by the lack of knowledge of the preachers. This illustrates the lack of knowledge between the two parties, especially the Islamic faith. The government does not have a policy for non-Muslims to be given information on Islam from time to time. Pressure is also given to any individual who converts to Islam until he is removed from the family. Osman Abdullah

¹ Habeeb Rahman Ibramsa, "Tunku Abdul Rahman's Contribution to Islam," in Mohamad @ Md. Som Sujimon (ed.), *Monograph on Selected Malay Intellectuals* (Kuala Lumpur: IIUM Press, 2003, reprint 2020).

² Nor Akmal Hayati Bt Abdullah, "Jabatan Hal Ehwal Agama Islam Kelantan (JAHEAIK): It's Contributions to the Growth of Da'wah in Kelantan," Academic Exercise, (Nilai: USIM, 2004) <http://ddms.usim.edu.my/xmlui/handle/123456789/5216>

³ Osman Abdullah Chuah, *Preaching to the Non-Muslim Chinese in Malaysia* (Kuala Lumpur: Research Centre, International Islamic University Malaysia, 2005)

Chuah (2009)¹ has further studied da'wah to non-Muslims including Chinese and Indians in general. He looked at it from the point of view of ethnic relations and analysis of non-Muslim rejection of Islam in Malaysia, including the reasons for misunderstandings of Islamic teachings and aspects related to economics and property ownership. He also gave suggestions on the role that should be played by current Islamic preachers and the methodology of da'wah that should be taken. Among them by taking the study of Chinese Muslims on the Chinese religions including Confucianism and so on.

More importantly, Ab Aziz Mohd Zin, Nur Raudah Hj Siren, Yusmini Md Yusoff, Faridah Mohd Sairi & Mohd Anwarullah Sulaiman (2006)² have studied the development of Islamic da'wah in Malaysia including da'wah activities and institutions involved. The study has also analyzed the feedback of the programmes conducted and the problems of the institution in organizing the activities. An interesting detail is the study of Malaysian society and beliefs, religious and cultural differences among themselves starting with the Malays, Chinese, Indians and Orang Asli. Therefore, *da'wah* needs to look at these aspects in society, especially non-Muslims.

Mohd Sabri bin Ismail (2009)³ in his PhD study has discussed the effectiveness of the *dakwah* program for newly Muslim converts (Malay, *saudara baru*) in PERKIM, Kelantan branch. M. Kamal Hassan (2011)⁴ in another study has observed the importance of religion in the new era of the world in need of spiritual strength. He sees the existing religions need to unite to bring happiness together without any suspicion of each other.

¹ Osman Abdullah Chuah, "Da'wah to Muslim Chinese in Malaysia: Some Preliminary Thought," in Mohd Yusof Hussain (ed.), *Readings in Islamic Da'wah* (Kuala Lumpur: IIUM Press, 2009), 247-68.

² Ab Aziz Mohd Zin, Nur Raudah Hj Siren, Yusmini Md Yusoff, Faridah Mohd Sairi, Mohd Anwarulhaq Sulaiman (ed.), *Dakwah Islam di Malaysia* (Kuala Lumpur: Penerbit Universiti Malaya, 2006)

³ Mohd Sabri bin Ismail, "Metodologi Dakwah Kepada Saudara Baru di PERKIM Kelantan: Kajian Mengenai Keberkesanan," unpublished PhD thesis (Jabatan Pengajian Dakwah dan Pembangunan Insan, Akademi Pengajian Islam, Universiti Malaya: Kuala Lumpur, 2009)

http://eprints.uthm.edu.my/id/eprint/1446/1/24_Pages_from_METODOLOGI_DAKWAH KEPADA SAUDARA BARU DI PERKIM KELANTAN_KAJIAN_MENGENAI_KEBERKESANA.pdf

⁴ M. Kamal Hassan, *Voice of Islamic Moderation from the Malay World* (Ipoh, Perak: Emerging Markets Innovative Research (M) Sdn. Bhd., 2011).

What is more Maziah Mustapha (2011)¹ has conducted a study on the perception of non-Muslim minority communities towards Islam and Muslims in Kelantan. This study proves that the harmony of life in the city of Kota Bharu is highly dependent on the positive views and good acceptance of non-Muslims towards some basic Islamic teachings. The skills of non-Muslims to use the Kelantan dialect as well as the easy attitude to adapt to the lifestyle of Muslims, and their attitude of survival through active participation in any daily activities are among the main contributors to peace in the state. Yet there are a handful of non-Muslims who are aware of the existence of a threat to this wellbeing when there are some current issues that have been politicized.

Also, Abdul Ghafar bin Don and Badlihisam Mohd Nasir (2012)² have observed internal challenges in solving the problems of Muslims cause "the reach of da'wah out, that is to non-Muslims is quite limited" although PERKIM and JAKIM Da'wah and Non-Muslim Division and Da'wah Division of Religious Departments State Islam has tried a little, but the focus is still on Muslims.

Furthermore, Badlihisam Mohd Nasir (2015)³ has also discussed the contribution of the ABIM and PAS movements in developing Islamic da'wah in Malaysia through politics, economics and education with the presence of da'wah figures such as Siddiq Fadhil, Yusof Rawa and Anwar Ibrahim. According to Badlihisam, both da'wah movements guarantee unity and justice to non-Muslims in Malaysia. PAS put forward the basis of unity to create the CCC (Chinese Consultative Council) in the face of the 1986 election, forging relations with the DAP party. However, there are obstacles in making Islam the basis of unity, including harsh criticism of the Kelantan Syariah Criminal Code II by MCCNCHS (Malaysian Consultative Council of Buddhists, Christians, Hindus and Sikhs) to PAS.

Moreover, Khairul Meerangani, Muhammad Asyraf Ahmad Termimi and Rushdi Bin Ramli (2019)⁴ have opined less focus on

¹ Maziah Mustapha, "Non-Muslims Perception on Islam and Muslims: A Case Study in Kelantan," unpublished research, Endowment Type A, (Gombak: International Islamic University Malaysia, 2011).

² Abdul Ghafar bin Don & Badlihisam Mohd. Nasir, "Cabaran Dakwah di Malaysia Sebelum dan Selepas Merdeka," *Jurnal al-Hikmah* 4 (2012), 15-22.
<http://journalarticle.ukm.my/6753/1/15-66-2-PB.pdf>

³ Badlihisam Mohd Nasir, *ABIM dan PAS dalam Gerakan Dakwah Islam di Malaysia* (Kuala Lumpur: Dewan Bahasa dan Pustaka, 2015).

⁴ Khairul Meerangani, Muhammad Asyraf Ahmad Termimi, Rushdi Bin Ramli, "Dakwah terhadap Bukan Muslim di Malaysia: Realiti dan Cabaran," *Seminar*

da'wah to non-Muslims compared to the Muslim community in Malaysia from the study of academic writings and the development of current da'wah activities. In addition, there are many challenges in preaching to non-Muslims, between ethnic and religious perceptions, neglect of cultural elements of society, the influence of mass media, mastery of knowledge tools, and standardization of da'wah organizations.

In addition, Mek Wok Mahmud, Mahmood Zuhdi Ab Majid & Raudlotul Firdaus Fatah Yasin (2020)¹ have edited various contributing articles on Chinese Muslims in Malaysia including Islamic beliefs, culture and identity. In their observation most Chinese Muslim had integrated into the community even though there is a wish to preserve their identity as Muslims.

Last but not least Abdul Salam Muhamad Shukri and Osman Chuah Abdullah (2020)² provides a conceptual analysis of how a real understanding of the relationship between ethnicity and religion in creating a harmonious and happy life between the Chinese and Malays in Malaysia.

Partial Scenario on Islamic Da'wah to Non-Muslim Chinese in Kelantan

The State of Kelantan is known as 'the Veranda of Mecca' with a majority Muslim population consisting of Muslims among the Malay community. In Kelantan, there are also minorities who practice religions other than Islam, namely the Kelantan Chinese community who are Buddhists. Based on statistics, only a small number of Kelantanese Chinese embrace Islam, which is only 3% of their total. With the introduction of the policy of "Developing with Islam," the state wishes that non-Muslim Chinese will attract to Islam indirectly.

The current state of Islamic da'wah studies has identified some obstacles in preaching Islam to the non-Muslim Chinese community in Kelantan. Among some issues highlighted include (1) the possibility that Islam is less attractive to the Chinese community because they are already

Antarabangsa Dakwah dan Pembangunan Insan 2013, Akademi Pengajian Islam Universiti Malaya November 2013.

https://www.researchgate.net/publication/322883508_Dakwah_terhadap_Bukan_Muslim_di_Malaysia_Realiti_dan_Cabaran

¹ Mek Wok Mahmud, Mahmood Zuhdi Ab Majid & Raudlotul Firdaus Fatah Yasin (ed.), *Chinese Muslims in Malaysia: Islam, Culture and Identity* (Kuala Lumpur: Pustaka Yamien Sdn Bhd, 2020)

² Abdul Salam Muhamad Shukri & Osman Abdullah Chuah, "Confucianism and Islam in Malaysia: Towards Interracial and Interreligious Understanding of Malaysian Chinese and Malays," in Mek Wok Mahmud, Mahmood Zuhdi Ab Majid & Raudlotul Firdaus Fatah Yasin (ed.), *Chinese Muslims in Malaysia*, 34-50.

Buddhists, (2) there are other issues including factors of different religions, races, languages, and cultures hinder them from converting to Islam, (3) it may involve sensitive issues of power and politics, and last but not least (4) it is possible that the Kelantanese Malay Muslim community just let non-Muslim Chinese alone because they believe in freedom of religion. Moreover, it may be a worst scenario that if the Malay community neglect to understand the demands of preaching to the path of Allah.

Indeed, the current state of Islamic Da'wah studies shows there is insufficient Islamic Da'wah activities among non-Muslims in Kelantan except Islamic da'wah to the Orang Asli community in Kelantan. Thus, more studies are needed to enhance Islamic Da'wah activities in Kelantan, especially among the non-Muslim Chinese community.

Conclusion

In conclusion this preliminary study on writing on Islam and Islamic Da'wah in Kelantan has identified various issues and challenges in preaching to the non-Muslim Chinese community in Kelantan. The current state of studies on Islamic Da'wah also presents several solutions so that Islamic Da'wah can be designed and implemented properly in the State of Kelantan.

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