

## Relationship Of Islam, China and Indonesia: The Study of Socio-Historical Perspective

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### **Abstract**

*The global community lacks awareness of the association between Muslims and Chinese society, although numerous historical records disclose the bond between them, as evidenced by the propagation of Islam in China and Indonesia. This research holds significance in unlocking the socio-historical aspects. In particular, the hierarchy of Islamic and Chinese societies and their potential for cooperation in various political, economic, and cultural missions are explored in this research. This research adopted a literature review approach with an integrative type of literature to identify the characteristics, social interactions, and political dynamics of Islam and China. The findings of this research deviate from prior studies, which uncovered various factors contributing to the diffusion of Islam in China and the emergence of Chinese Muslims in other countries. Our analysis result highlights parallels between Chinese culture and Muslim beliefs, specifically in their emphases on inclusivity, egalitarianism, and adaptability. Further, cultural assimilation plays a role in the collaboration between China and Islam.*

**Keywords:** Globalization, Socio-Historical, Islam, China, Indonesia

### **INTRODUCTION**

Islam and China have a documented historical relationship dating back to classical civilizations (Armijo, 2008). Over the centuries, both cultures underwent cultural assimilation, including in Indonesia. In particular, it occurs in Tanjungbalai City, Indonesia, where the Chinese population, known as Ethnic Chinese, represents 9.3% of the total population. The assimilation of Chinese culture with Indonesian Muslims began when they arrived in Tanjungbalai towards the end of the 19th century. Following the assimilation process, these Chinese people have communicated in Indonesian and dressed in traditional Indonesian clothing, with Tauco positioned as a mandatory Javanese specialty dish in ceremonial events such as weddings (Kodiran, 2016).

Many scholars argue that cultural assimilation is a potential source of conflict, according to Huntington. Further, Huntington also describes that assimilation creates a new civilization constructed by individuals and groups, which includes culture. Although this cultural expression of a civilization promotes social cohesion, it also gives rise to new conflicts, along with prolonged disintegration (Huntington, 1996). The conclusion has been established subsequent to the research conducted on nine civilizations, including China, the West, Latin America, Hinduism, Japan, Africa, Islam, Orthodox Christianity, and Buddhism (Fitria, 2009).

Furthermore, (Huntington, 1996) explored the potential power of civilizations, particularly that of Islamic and Chinese civilizations, to merge, forming a unified force against Western civilization. This collaboration between Islamic nations and China represents Eastern power, serving as the main competition to Western civilization due to their assimilation processes. In essence, Islam and China differ culturally, but they still influence each other as minority populations in all countries worldwide. This lack of Muslim and Chinese populations has been proven by the low their low numbers in various countries worldwide (Nasrullah, 2017).

It is evident that the relationship between Islam and China is closely intertwined, posing a potential threat to Western civilization. However, in a geopolitical forum in Jakarta, Robert W. Hefner of Boston University refuted Huntington's argument, suggesting the potential conflicts that may arise due to this relationship. He posits that the conflicts in the globalization era are not because of differences in ideology or economy but rather due to the disparities in civilization (Huntington, 1996). Thus, it complicates the process of cultural

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assimilation. However, Hefner views Indonesia's cultural diversity and tolerance as an inspirational means for collaboration among ethnicities, religions, and civilizations, though refuting Huntington's stance (Hefner, 2021).

There are three reasons for Hefner's disagreement with Huntington's view on the clash of civilizations. Firstly, as a Muslim-majority nation, Indonesia can furnish proof for the interplay between religions and the government through the concept of pluralism and *kebhinekaan* (diversity) (Hefner, 2020). Besides, the role of religion in Indonesia enhances and advances the quality of its democracy, which differs from the United States, which upholds the concept of secularism in both religion and government for the success of its democracy (Hefner, 2021).

Secondly, the Indonesians demonstrate effective collaboration for the betterment of society and the world, including collaboration among Islamic religious leaders, educators, government officials, and the common civilians. Religious, societal, and governmental entities cooperate in alignment with the bonds of Pancasila (philosophy of Indonesia) and *Kebhinakaan* (diversity). Thirdly, the Indonesian community continues to prioritize the importance of unity and diversity in their collaboration efforts. Besides, the Indonesian military played a positive role in restoring the democratic system of the country (Hefner, 2021) by implementing principles of deliberation, consensus, and *gotong royong* (communal collaboration) (Anggara, 2013). Further, the military expediency has also been observed from their commitment to electoral reformation. In comparison, during the Arab Spring in 2010, including in Egypt, the military forces were reported as a factor in the failure of the democratic system of the country (Samir & Basyar, 2022). Indonesia, as a country with a substantial Muslim population, serves as a pertinent example. During the 1966 New Order period, Soeharto's military leadership supported a democratic system, although they presented a closer relationship with the Catholic Chinese community in Indonesia (Anggara, 2013).

In addition, the relationship between Islam and China can be traced back to the time of the Prophet Muhammad. However, it is not widely known that the Muslim population in China has a rich history of survival, which has been facilitated by their ability to assimilate with the outside cultures (Armijo, 2008). This opinion is reinforced by Quraish Shihab, who suggests that Muslims had close ties with China through the visits of Prophet Muhammad Saw's companions, Sa'ad bin Abi Waqqas, to China. However, this contention remains disputed. Aside from his companions, the Prophet's half-brother Halimatussa'diyah also visited China under the leadership of Umar bin Khattab (Shihab, 2022).

Apart from the aforementioned discussion, Quraish Shihab described the relationship between Islam and China was established as a result of the spread of Islam in China during a time when there were already Muslims in Indonesia due to humanitarian relations (Shihab, 2022). Presidential Instruction (Inpres) number 26 of 1998 was issued by the third president of Indonesia, BJ Habibie, acknowledging and appreciating the affinity between Islam and ethnic Chinese in Indonesia. Elimination of the use of the terms Pribumi and Nonpribumi is necessary to show respect for the Chinese community. Additionally, Presidential Instruction Number 4 of 1999 addressed the implementation of proof of citizenship in Article 1, Paragraph 4. In particular, the presidential instruction abolished the Proof of Citizenship of the Republic of Indonesia (SKBRI), which was previously obligated for the Chinese community in Indonesia. (Habibie, 2019) described that the religion of Islam is regarded as the greatest gift of the Chinese nation.

Following the above discussion, it is crucial to examine the hierarchical relationship between Islam and China, as well as their respective conceptions of civilization. Essentially, the Muslims and China maintain a close relationship and fraternal cooperation through *hablumminannas* (humanitarian and religious relations). As in Indonesia, Islamization was initiated by Admiral Cheng Ho in 1407 in Palembang and further spread through the Demak kingdom in Java, led by Raden Patah, who descended from Prabu Brawijaya V. In 1455, Raden Patah was brought up in a Chinese Muslim community in Palembang (Muljana, 2012). Additionally, Walisongo, recognized as the individuals who popularized Islam in Java, are descendants of ethnic Chinese from the *Campa* or Peranakan communities. Therefore, a comprehensive and more detailed investigation of the relationship between Islam and China from historical, sociological, and cultural perspectives is crucial.

## **METHOD**

This study employed a descriptive qualitative methodology to investigate and analyze data (Creswell, 2013). Meanwhile, data was garnered from a range of academic sources, including written and non-written materials. Thus, this study was categorized as a literature review, aiming to establish a precise foundation for promoting knowledge and encouraging theory development (Webster & Watson, 2002). The process of research incorporated the viewpoints and discoveries provided by empirical data. Literature reviews have been reported as helpful in answering research questions based on the exclusive strengths distinct from other researchers (Snyder, 2019). Specifically, this study used an integrative literature review model (Baumeister & Leary, 1997) as it facilitates the discovery of a perspective of creating a new theoretical model based on the relevance across articles.

### **Philosophy Of Muslim and Chinese Society**

Philosophically, Islam promotes the values of national commitment, tolerance, nonviolence, and accommodation of local culture (Kemenag RI, 2019). Further, these four values serve as the basic foundation in the life of the Muslim. Islamic teachings are also highly committed to defending the sovereignty of the state. It is practiced following the principle of humanity by implementing tolerance in the diversity of ideas and cultures without violence in solving problems that befall a nation. Therefore, these practices are national harmonization built on the basis of a commitment to unity and humanity (Mohd Khalli et al., 2022).

Linear to those principles, Chinese society philosophically values harmony, tolerance, and humanity. They also constantly avoid conflict in formulating solutions to problems. The aforementioned Chinese philosophy of life is similar to the teaching of Islam. The relationship between humans, humans and nature, and humans and heaven are the central teachings of Chinese society (Seeger, 1951). These teachings have similarities with the basic teachings of Islam, particularly the *hablumminallah* (relationship with God), *hablumminannas* (human relationship with humans), *hablumminalalam* (human relationship with nature). In essence, Islam and China are concerned with people, nature, and the afterlife world in order to obtain a glorious life in heaven. Additionally, the state of China promotes peace and is pluralistic towards diversity. Pluralism has grown and developed since the 7th century, as suggested by the spread of Islam in China with the support of the government and society. As illustrated in the opinion of the Vice President of the China Islamic Institute:

The diffusion of Islam in China since the 7th century occurred peacefully. Ancient dynasties' central administrations implemented policies of tolerance towards Islam. Subsequently, Islam took a new turn following the establishment of the People's Republic of China on October 1, 1949. The Muslim minority tribes in China gained equal rights in the political arena and the right to practice their religion freely. Therefore, it has greatly stimulated the desire for patriotism and religious devotion among Muslims (Zhanfu, 2008).

The data suggests that Chinese and Islamic civilizations share a common goal to spread the concept of tolerance globally. Both civilizations aim to showcase that tolerance can be enforced and implemented with global support. This ideal global community can be realized through government and community policies that promote tolerance. The concept of a global society can bring cross-individuals or groups with similarities in attitudes, thoughts, and behaviors together without accentuating their personal identity (Srinivasan, 2017). In alignment with the Fourth Industrial Revolution's advancements in utilizing information technology to form a global society, this text objectively observes the manifestation of the global community with respect to Islam and China. Specifically, it focuses on the Chinese Muslim minority's gaining equal rights for political participation and religious freedom (Zhanfu, 2008).

In historical periodization, Islam and China are classified into distinct time frames. The Islamic civilization is divided into the classical period (650-1250 AD), the medieval period (1250-1800 AD), and the modern period (1800 AD-present). During the classical period, Islamic teachings were introduced and expanded to China. The spread of Islam to China is historically recorded in the 7th century when it first came to China. Additionally, the integration of science and its culmination reached the point of progress in various fields of economics, politics, and science, as evidenced by the birth of various prominent figures in the scientific fields, such as

Imam Hanafi in the Fiqh science, Imam Ghazali in philosophy and Sufism, al Farabi in philosophy, and so on (Ismail, 2017).

In historical periodization, Islam and China have periodic groupings with time frames based on the mission and dynamics of their social movements. The periodization of Islamic civilization consists of the classical period (650–1250 AD), the medieval period (1250–1800 AD), and the modern period (1800 AD–now). In the classical period, Islamic civilization expanded its teachings, including to China. The spread of Islam to China was recorded in the 7th century, when Islam entered China. Apart from that, the integration of science and its peak reached a point of progress in various fields, including economics, politics, and science, with the birth of cross-disciplinary figures such as Imam Hanafi, Islamic jurisprudence, Imam Ghazali, philosophy and Sufism, Al Farabi philosophy, and so on (Ismail, 2017).

The middle period was a phase of decline in Islamic civilization with the strengthening of Sunni and Shiite differences, which had an impact on the split and formation of Arab and Persian civilizations. The center of Arab civilization was in Egypt, which consisted of Iraq, Syria, North Africa, and Palestine. Meanwhile, the Persian civilization centered in Iran consisted of followers from the Balkans, Asia Minor, and Central Asia. The differences in the sects adopted had an impact on the decline of Islamic civilization when it reached the peak of progress in the classical period. The civilization of the medieval period contributed to the birth of three small and influential kingdoms. The three of them were able to maintain the credibility of Islamic teachings with the establishment of the Ottoman Dynasty in Turkey, the Mughal Dynasty in India, and the Syafavid Dynasty in Persia (Ismail, 2017). The contribution of small dynasties had an influence on opening the doors to Islamic and modern Chinese civilization until now. This is a form of global Islamic revival. The ability of modern Islam to adapt to methodological aspects, not only philosophical ones, and to carry out updates in contextual textual studies, integrating Islam, science, and technology according to generational needs

In addition, the periodization of Chinese civilization in philosophy is divided into four phases: the classical period (600-200BC), the Neo-Taoism and Buddhism period (200 BC -1000 AD), the Neo-Confucianism period (1000-1900 AD), and the modern period (1900 AD - present). The classical period consists of Taoism (metaphysical teachings), Confucianism (ethical teachings), Yin-Yang (harmony, harmony, and balance), Moism (universal love), Ming Chia (dialectical school), Fa Chia (law school). The period of Neo-Taoism and Buddhism is the period of foreign cultural influx in China in the form of Indian Buddhism mixed with Chinese Taoism. The term neo-Taoism emerged as a renewal of metaphysical teachings based on Indian Buddhism in China. Its essence lies in a philosophy of the middle way that urges adherents to meditate or reflect on the connection between individual reason and nature (Fung, 2018).

The Neo-Confucian era brought about a novel ethical, moral, and belief paradigm while still honoring the spirit of the preceding era. The fusion of Neo-Confucian and Buddhist ideologies established a calming approach to ethics that caters to the changing times. Neo-Confucianism aims to blur the line between the divine and the human, elevating humanity to divinity. Living peacefully is achieved by one's actions. Habits that refer to the concept of goodness in Neo-Confucianism have played a significant role in the modern period of Chinese revival and progress. This progress has been influenced by Western philosophy and the strengthening of indigenous identity. The dominance of thinkers such as Karl Marx, Lenin, and Mao Zedong has placed China in a position of glory again. Many draw an analogy between modern Chinese civilization and the *renaissance* in Europe (Fung, 2018).

There is a periodic relationship between Islamic and Chinese civilizations in the dynamics of leadership movements in developing civilizations; the only difference is that Chinese civilization is longer than Islamic civilization. In the classical period between Islamic civilization and Chinese philosophy, the essence was about the mission of building morality and the rapid development of science. Meanwhile, the medieval period of Islam, the period of neo-Taoism and Buddhism, as well as the neo-Confucianism of Chinese philosophy, were testing phases for each idea. There are phenomena that influence each other and encourage changes in an order that have an impact on events of decline and revival. Furthermore, in the modern period, Islamic and Chinese civilizations have the same goal of achieving glory by rising and adapting to global civilization.

Chinese society is known for its adaptive nature toward its surrounding environment (Asmanidar, 2015). This

aligns with the teachings of Islam in Indonesia, specifically the concept of *Islam rahmatan lil alamin*, which seeks to establish peace and ensure safety for all of its adherents and prioritize compassion for all humans (Arobi, 2018). Further, it establishes inclusive Islam that is characterized by its openness and acceptance of other religions without contradicting them. This concept was first proposed by KH. Hasyim Asya'ari dan KH. Ahmad Dahlan (Hasan, 2023). Inclusive Islam emerged from the efforts of neo-modernist Muslim intellectuals in Indonesia, including Nur Cholis Madjid and Abdurrahman Wahid, who aimed to enhance interfaith dialogue. This gave rise to Gus Dur's pluralism concept and Cak Nur's comprehensive Islamic theology framework, both of which promote inclusivity (Tasman, 2017).

In addition, the Chinese people are recognized for their inclusive and adaptable demeanor towards others (Asmanidar, 2015). These characteristics are aligned with the teachings of Islam, which emphasizes open, flexible, egalitarian, democratic, humane, harmonious, and peaceful values in accordance with the Qur'an as its fundamental basis (Rafi Riyawi & Febriansyah, 2023). These personalities have been exhibited by the Prophet Muhammad when leading the construction of Medina after conducting the hijrah. He recognized the heterogeneity of Medina's inhabitants, comprising Jews, Christians, and polytheists (Nasrullah, 2017). Accordingly, he initiated the construction of the city of Medina based on the values of pluralism and togetherness. This effort culminated in the creation of the Medina Charter, which promotes inclusivity within the nation, sharing similarities with the characteristics of Chinese society.

The Chinese culture values family as a significant factor that shapes an individual's character and morality. Thus, it is common for the Chinese to prioritize maintaining an impeccable family image and reputation (Asmanidar, 2015). Similarly, maintaining family honor and dignity is highly recommended in Islam, as specified in Surah al Tahrim verse 6 of the Qur'an. The verse commands individuals to protect themselves and their families from the fire of hell, which is made of humans and stones. Besides, family serves as the primary source of education in an individual's life (Syam, 2022). In the end, there is a similar concept shared by China and Islam that emphasizes the role of the family in molding a child's character.

### **The Hierarchy of The Spread Of Islam In China From a Historical Point of View**

The entry of Islam into China has led to differences of opinion among historians. First, the entry of Islam through the Prophet Muhammad The relationship between Islam and China actually existed during the time of the Prophet Muhammad, based on the words of the Prophet *utblubul 'ilma wa-lau bil-shini* (seek knowledge even in China). These words were conveyed during the apostolic period of the Prophet Muhammad Saw. 610–632 AD. Through these words, the Apostle encouraged his followers to study science in China based on the good relations that existed between Arabia and Islam in the 5th century before the presence of Islam as written in official Chinese records (Hattaway, 2022).

If Islam entered China in the 5th century (Broomhall, 1966), there was a connection with the Sui Dynasty empire, 605–618 AD, before the Tang Dynasty. The delivery of the Prophet's words about studying in China is proof of the greatness of the Chinese state and is a reflection of Islamic society during the Sui Dynasty empire (Asmanidar, 2015). Apart from that, the Apostle's words became a medium to strengthen diplomatic relations for the spread of Islam in China in 618 AD through the preaching of Sa'ad Ibn Lubaid's friend, whose initial plan was to go to Ethiopia, who changed the voyage to China because it was less compatible with the life patterns of the Ethiopian people and was anchored at the international port of Canton (Iqbal, 2018). The Prophet's words serve as a guide by positioning China as a mecca for knowledge based on the capabilities and progress of its people in various aspects, especially the economy. Apart from that, China has become a partner by making a big contribution to Arab progress.

Second, the entry of Islam into China was through the friend of the Apostle Uthman bin Affan at the beginning of the Tang Dynasty (618–907 AD) (Haji, 1999). In the 2nd year of Emperor Yong Hui's reign, precisely in 651 AD, Uthman bin Affan, under his leadership, first sent a delegation of envoys to China named Saad Ibn Abi Waqqas as an ambassador to the caliphate to meet Emperor Yong Hui. His arrival was greeted and received respectfully with a rousing welcome in Sianfu City (Broomhall, 1966). The purpose of sending a delegation was none other than to carry out diplomacy so as not to get involved in Islamic and Persian problems (Ibrahim,

2016). Since that visit, the arrival of Islamic ambassadors from time to time to visit the Chinese empire has continuously been carried out to increase friendship.

Third, relations between Islam and China were established through trade as the entry point for Islamic teachings (Broomhall, 1966). The presence of Chinese naval fleets laden with goods can often be seen sailing to the Persian Gulf, the mouth of the Euphrates River, and the Tigris. These goods were Chinese products that were sent to Arabia to be accommodated and traded by the Arab community some time before they converted to Islam (Asmanidar, 2015). Before Islam arrived on the mainland of China, the Arab and Persian trading communities and nations had lived for a long time in the world's international trading port, namely the Canton trading port. Arab society established relations with China in the economic field by involving Persia (Iqbal, 2018). Arabs and Persians dominated trade during the Tang Dynasty (617–709 AD), the Sung Dynasty (960–1279 AD), the Yuan Dynasty (1260–1368 AD), and the last period of the Ming Dynasty (1368–1644 AD).

It complements the previous opinion that the spread of Islam in China was through cultural assimilation with two events, namely trade and marriage by Arab merchants. The routes used to carry out both ways of spreading Islam were via land and sea (Haji, 1999). Before the spread of Islam during the Tang Dynasty, the name China was popular, especially among Arab communities, in cultural and economic aspects because it had been in contact for a long time (Ibrahim, 2016). The spread of Islam in China through trade can be proven by the establishment of old mosques and tombstones with Arabic inscriptions in Guangzhou, in the South Sea region (Asmanidar, 2015). This route was once used by Admiral Cheng Ho to spread Islam to other countries.

Fourth, the spread of Islam in China through marriage cannot be doubted. Because quite a few Chinese, especially descendants of kings, choose to marry Arabs. Establishing a marital relationship is an effective medium for accelerating the acceptance and development of Islamic da'wah. As in Indonesia, the majority of Walisongo figures have blood ties to the Chinese people. There is a sense of pride for the Chinese people in embracing Islam. It has been proven to date that Chinese Muslims are able to maintain the values of Islamic teachings even though they live under a semi-monarchical democratic government system. Chinese Muslims feel proud by displaying religious attributes such as caps and robes (Asmanidar, 2015). Apart from that, the use of Islamic and Chinese collaboration names such as Ma Ho (Muhammad Ho) and Sulaiman Ding (short for Salahuddin) Some Chinese Muslim communities even make Arabic their mother tongue in daily conversations.

### **Relations of Muslim In Indonesia and China Form Sociology Perspective**

In 1984, two publications were released with the aim of supplying critical material to the historiography of the Eastern Islamic world between the fourteenth and sixteenth centuries, focusing on archaeological and paleographic evidence. The source materials were gathered from port cities on the north and south coasts, such as Quanzhou (Olive) on the coast of China, as well as Semarang and Cirebon on the north coast of Java. These cities, alongside numerous other kingdoms, both old and new, were integrated into a large and prosperous network of maritime exchanges encompassing trade, religion, and civilization. However, the development of this network faced threats and was ultimately halted by the opposition of conservative inland states in Java and China, as well as the animosity of European maritime powers, resulting in significant impacts up to recently.

The two reviewed works handle different pieces of evidence in contrasting approaches. Chen Dasheng's *Islamic Inscriptions of Quanzhou* presents a clear, organized, and non-controversial account of the archaeological and paleographic legacy of the Muslim community in Quanzhou, including vivid pictures of tombstones and other remains, as well as the transcriptions of the inscriptions. Meanwhile, H.J. de Graaf and Theodore G. Th. Pigeaud provided a textual study of an elusive and controversial text purported to provide evidence that Chinese Muslims were the ones responsible for introducing Islam to the north coast of Java.

However, neither of the sources has a well-developed historical or historiographical context, making it challenging for readers (especially the second work) to accurately evaluate the significance of the material. Therefore, to provide a better understanding, this review aims to establish a historical context for Chen's volume and three contexts for de Graaf and Pigeaud, which correlate with each other. In detail, the investigation was carried out concerning the history of the sources (including its earlier ghost text), the historiographical context of the broadly defined subject of China and Islam in Jawa, and the political context that is warmed by

conflicting attitudes towards ethnic and religious issues.

In recent times, there have been rumors of strained relations between Indonesians and Chinese. Objective evaluation warrants attention to news and avoids sweeping generalizations. Despite the long history of Islam in Indonesia, current reports contradict the peaceful coexistence. Racism against ethnic Chinese in Indonesia seems to be primarily driven by economic inequality (Musa et al., 2022). Additionally, Chinese Indonesians often have different religious and cultural backgrounds compared to the majority of Indonesian society. Despite having lived in Indonesia for an extended period of time, discriminatory practices towards Chinese Indonesians persist. For generations, many groups have resisted assimilation and maintained their cultural identity.

The Chinese community in Indonesia comprises a minority in terms of population but constitutes the majority economically. Certain Indonesians perceive these differences as challenging barriers. Consequently, there are occasions when the Chinese community must contend with such obstacles. They are occasionally seen as a potential threat, but conversely, individuals of Chinese descent sometimes view Muslims as being unsympathetic to their beliefs. In fact, Islam remains a largely unfamiliar faith to the majority of the Chinese population. However, this does not signify their complete isolation from the religion. As per a report by (Clydesdale, t.t.), there are significant Muslim communities in the country. China has a substantial Muslim population of approximately 20 million individuals despite constituting only 1.5% of the country's total population. Chinese migrants have been arriving in Indonesia since before the emergence of Islam, albeit in limited numbers. Nonetheless, the number of Chinese immigrants has increased tremendously in recent years, with the increasing number being first recorded in the 8th century (Muljana, 2012).

Due to political turmoil in their home countries, Chinese individuals traveled to the Indonesian archipelago for trade, emigration, and settlement. Some of the Chinese in this area have embraced Islam since their ancestors converted, while others converted to the religion after moving to new homes due to the influence of fellow Muslim immigrants who frequently visited the location (Kong, 2008).

In the early 15th century, the Ming Dynasty dispatched its fleet to Southeast Asia and other regions for diplomatic and commercial objectives. Leading this expedition was Cheng Ho, a Muslim hailing from Yunnan, China. He was aided by numerous translators, among them Ma Huan, also a Muslim from China. Ma Huan later recorded his journey in *Yingyai Sheng-Lan*. The voyages covered various destinations, such as Java, Palembang, Samudera Pasai, Melaka, Sri Lanka, Aden, and Makkah. During his trip to Java, Ma Huan objectively noted three distinct groups within the Javanese population. Firstly, Muslims who migrated from the Western Kingdom to Jawa. Secondly, Chinese individuals from Guangdong fled to Jawa. The last group was the indigenous inhabitants of Java.

The information is presented in a clear and structured manner, highlighting the causal connections between the different groups. Further, Ma Huan highlighted that the majority of Chinese individuals embraced Islam by performing penance and choosing to fast (Mils, 1970). Further, contemporary sources suggested that the Javanese inhabitants of the Chinese community predominantly adopted Islam (Lombard & Salmon, 1993). In addition, Cheng Ho's 15th-century voyage provided the opportunity for Islam to come into Indonesia, simultaneous to the decline of the Majapahit kingdom, thereby facilitating extensive Islamization in Java. Chinese serves as historical evidence of Indonesia's process of Islamization. Moreover, the Ming Dynasty's favorable diplomatic relations paved the way for these developments. Further, the kingdoms in the archipelago, such as Malacca, had a significant impact on the politics and economy of the Nusantara kingdom, while the Nusantara kingdom's economy gradually eroded the influence of the Majapahit kingdom (Wade, 2007). In the late 15th and early 16th centuries, there was a fading of the Majapahit kingdom and the emergence of the Islamic kingdom along the north coast of Jawa (Muljana, 2012).

The relationship between Tiogkong and the followers of Islam in Indonesia is greatly significant. Historians assert that the origin of Islam in the archipelago, via the island of Java, mainly stems from China instead of Arabia, India, or Persia. This assertion is based on Lieutenant Colonel Ir's MO Parлиндungan opinion in his book, which discusses two Chinese-language manuscripts discovered in 1928 by Resident Poortman at Sam Po Kong Temple in Semarang and Talang Temple in Cirebon (Parлиндungan, 2007). Both manuscripts serve as an explanatory source for the process of Islamization in Jawa (Muljana, 2012).

## CONCLUSION

The philosophy of Islamic and Chinese civilization is inclusive and adaptive, containing the values of harmony, tolerance, and humanity. The principles of Islamic and Chinese civilization have similarities in that they contain three teachings, namely building human relationships with others, nature, and heaven. The only difference is that in Islamic teachings, heaven is achieved through establishing a relationship with God. Philosophically, Chinese civilization is synonymous with anthropocentrism, which views human power as the center of the universe. Meanwhile, Islamic civilization is synonymous with monotheism, emphasizing the power of one God to determine humans and the universe. The essence of the spread of Islam in China was achieved through four methods, including the Prophet Muhammad, by making China a mecca for science. Second, Friends of Uthman bin Affan diplomacy and bilateral cooperation Third, trade improves the economy. Fourth, marriage will accelerate the acceptance and development of da'wah. Indonesia's Islamic relations with China have encouraged an increase in the spread of Islam and politics through control of a region by destroying the Hindu Buddhist kingdom, increasing the welfare of society in the economic field.

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