

The History of Ethnic Confessions in Malaysia as Examples of Indian and Chinese Communities

Guzal Usmanbekovna Sharipova

Basic doctoral candidate of the International Islamic Academy of Uzbekistan, Tashkent

ABSTRACT: This article discusses a brief history of ethnic denominations in Malaysia, using Indian and Chinese communities as examples. Examples of historical formation of communities and diasporas in the history of Malaysia are given. The influence of Indian and Chinese communities on the ethnic composition of Malaysia is examined.

KEYWORD: diaspora, ethnic groups, immigration, amalgamation, dialect.

Relevance:

Malaysia is a multinational country with a rich historical past. The territory of Malaysia belongs to the earliest areas of human habitation. It is also at the crossroads of the great sea route between India and China.

Merchants from India, the Middle East and China in the early first millennium AD often traded with the small states of the Malacca Archipelago. This demonstrates the introduction of mutually beneficial trade relations in this region. Over time, some of the smaller states of the Malacca archipelago became dependent on the islands of Java and Sumatra. This period is seen as the beginning of the spread of new religious teachings, Hinduism and Buddhism. Even monuments of Indian influence have survived in Malaya [9, p.27]. They testify to the emergence of Hinduism and Buddhism religious cults in Malaysia. This helped to open the way not only for trade, but also for believers of this region, activating immigrants as Chinese, Indians and Indonesians. The latter, in turn, became agents of Islam. As Indian Muslims and Indonesians were active in trade in Indonesia and Malaya. Proof of this is a tombstone found in Malacca dating from 1303 to 1387 [27, p.155], written in Arabic script. This allows one to conclude that during this period there were already Muslims living in Malacca Peninsula.

Methods and degree of knowledge

Some aspects of the given theme were studied in researches of modern scientists and researchers, such as Winstedt R.O., Hall J.E., Island C, Khayrullin R. Z., Vlasova Y. S., Yanov V. V., Kuznetsov A. M., Zolotukhin I. N., but it is appropriate to confirm that, they under different topics and vectors studied several directions through the prism of historical, political and economic point of view.

Results

The model of Malaysian ethnic community, which Malaysia seeks to implement, combines social institutions, political parties established according to internationally recognized democratic models,

243	ISSN 2690-9626 (online), Published by "Global Research Network LLC" under Volume: 3 Issue: 2 in February-2022 https://grnjournals.us/index.php/AJSHR
	Copyright (c) 2022 Author (s). This is an open-access article distributed under the terms of Creative Commons Attribution License (CC BY). To view a copy of this license, visit https://creativecommons.org/licenses/by/4.0/

with the historically established value system inherent in Southeastern civilization. The perspective way of development of the federation of Malaysia is based both on the creative assimilation of accumulated international experience, and on the full consideration of national peculiarities and cultural tradition.

Religious teachings of Hinduism and Buddhism were accepted peacefully and amicably by the Malays. Immigration in this case sent a guide, which allowed to acquaint the local population with a new culture, giving penetration not only to new religious beliefs, moral and ethical principles, but also led to amalgamation*. The spread of Hinduism, Buddhism and Islam proceeded smoothly, as for a long time already had common features both in religious doctrines and in other spheres of life.

By the Middle Ages Malay ethnic groups had formed in the Malay Sultanate. Statehood and culture emerged. Positive impact on the local population, including numerous ethnic groups. It is worth noting that the position of the Indian community also underwent great changes. The vigorous activity of Indian merchants in trade led them to become one of the influential ethnic groups. Thus the Indian community was mainly engaged in trade, usury, and handicrafts, and along the west coast of Malaysia, tracts of land were set aside for plantation farming. As a result, great wealth was concentrated in the hands of Indian merchants, despite the fact that the number of Indian settlers was small until the mid-19th century. The Indian community that was created had great influence.

The position of the community changed with the arrival of the British colonizers in Southeast Asia. In the second half of the 18th century, the Southeast Asian archipelago became the center of a dispute between Britain and France over the dominance of the region. In the years 1756-1763 known as the seven-year war between Britain and France ended in favor of Britain, which in turn opened the way for the British colonizers not only to India but also contributed to the strengthening of its power and dominance in Southeast Asia. In a military clash with Holland, the British military succeeded in subduing the factories* on the west coast of Sumatra. And in 1786 they occupied the island of Pinang, "where they established a naval base and trading post", and 1795-1814 was marked by active policy in Malay Archipelago and British domination of Java [10, p.113-114].

In 1795 the city of Malacca, 1819 Singapore were used as their strongholds to subdue the entire peninsula. In 1826 the British possessions in Malaya were consolidated into a separate, fourth Indian presidency, the Straits Settlements, whose head reported directly to the Governor-General of India (since 1851). This included Pinang, Singapore [17, p.366-376], Malacca, the Province of Wellesley, the territory of the Malacca neighboring principality of Nanning, Labuan Island, the Cocos Islands and Christmas Island [5].

During this period the situation of the natives and other communities changed, so during the English colonial period, the native inhabitants of the occupied territory were actively used, involving the local population in the construction of roads, seaports, administrative and public buildings, work on plantations, and also involved them in other spheres. Over time, the British increasingly increased the influx of Indian immigrants to work on the plantations to grow crops. The colonial policy of relocation (or immigration) contributed to the economic rise of Malacca. It promoted the development of heavy and light industries, where Indian laborers made up the bulk of the workforce.

A turning point was the period from 1905 to 1910, or the time of the "Rubber Boom" (26). As many years before, the reason for the resettlement of the inhabitants of India (Tamils and Kanganis*) was trade, only on a global scale. Many inhabitants moved to Malaysia on a contractual basis for up to five years. Several factors contributed to this circumstance: first, Indians were subjects of the British Empire, which obliged them to comply with the laws and decrees of the colonial policy; second, the difficult living conditions in India (hunger, forced labor, many prohibitions that restricted freedoms)

[25]. As a result of the colonial policy of the British Empire, the population of India actively immigrated to Malacca, where living conditions differed favorably due to the Immigration Act of 1922, which provided for fixed wages and the introduction of benefits.

According to the 1931 census, 250,000 of the 624,000 natives of India were the permanent population of Malaya. In 1921 the number of Indians born there was 12% of the total Indian population, and in 1931 they were about 21%. In 1947 they accounted for 49.8% and in 1957 for 62.1% of all Indians in Malaya [4]. The process of forming permanent Indian population in Malaysia was significantly accelerated after the end of the world crisis of 1929-1933 [27, p.517]. This confirms the above arguments. Active immigration to Malacca continued until the early 50s of the twentieth century.

Political changes in India had a great impact on the situation of immigrants in Malacca. The Indian government chose to return Indian immigrants to their homeland. But despite the chosen course many Indian immigrants did not leave Malacca with a firm conviction that Malacca for them is not only a place of work, residence, but a place of new homeland. To summarize, despite linguistic, cultural, religious and other differences, immigration had a special impact on the future fate and history of Malaysia. It is worthy of note that the immigration of the Indians also influenced the religious situation, so according to the 1931 poll, the Hindus made up 81.6%, the Muslims 9%, and the Christians 5.8% [15]. The situation of the ethnic group of Indians has hardly changed to date. The influence of the Indian diaspora* later spread to political life, with the establishment of the Indian Congress of Malaysia (ICM) political party in 1955.

The ICM political party supports the course of a united nation of Malaysia, representing the interests of the Indian diaspora in it. Which demonstrates the role of the Indian diaspora in the socio-economic and political life of Malaysia.

Another diaspora that plays an important role in the life of Malaysia is the Chinese community. The first mention of Malay is given in the ancient manuscript "*Qian Han shu*" (History of the Early Han Dynasty [12]) in the 1st century AD. By the 3rd century AD, the Malay Peninsula is increasingly mentioned in Chinese chronicles. In the 5th century, contacts were established between China and some states of the Malacca Peninsula. After the development of the sea route to India the Chinese Buddhist pilgrims began to stop on the islands of the Indonesian archipelago, mainly on Java and Sumatra, and maybe in Kedah [13].

During the rule of the Sung dynasty in China (960 - 1279) the area of trade expanded, thanks to the development of shipbuilding strengthened contacts between the Chinese and the countries of the South Seas. According to researchers, the Celestials came to Malaya for trade purposes, as the buying and selling of goods in the area was very developed. In turn, trade relations led to the development of bilateral diplomatic relations. For example, ethnic Chinese (Han Chinese*) came from Fujian and Guangdong to trade in Indochina, Malacca and the Malay Archipelago Islands.

It is especially important to mention the beginning of the 15th century, when the Sumatran prince Parameshwara founded the city of Malacca on the west coast of Malaya and became the center of the principality [19].

In 1409, the Chinese fleet visited Malacca, which had a positive impact on further bilateral cooperation between the two countries [23].

Within a short time, the commercial port of Malacca became the main port in all of Southeast Asia. The active development of trade and bilateral diplomacy, promoted trade and the exchange of cultural treasures.

In the middle of the fifteenth and early sixteenth centuries, Chinese settlements arose in Malacca. Where lived the Chinese involved in trade and handicrafts. The historical events of the Southeast Asian region of that period such as wars, internecine conflicts of local rulers, lack of a centralized power system, economic crisis, social discontent of the population with the policies pursued and lack of stability forced the population to an active search for a lopeless country to live in. It is worth noting that the inhabitants of India, like the Chinese, used reliable existing trade routes to immigrate, as a result of the resettlement of the Chinese population has increased significantly. Not only the number of traders increased, but also their influence in the region.

Thus in the seventeenth century, the Dutch East India Company turned to the Tamils as intermediaries in relations with the people of the Malay Archipelago [1].

Confirming the spread of immigrants involved in the trade, economic, agricultural and plantation activities of Malacca. Malaysian Indian Tamils as well as Han Chinese came to the Malay Archipelago to trade from South India. The flow of traders and immigrants to the Malay Archipelago increased during Malaysia's colonial history.

During the period of British rule in Malacca the situation of the Chinese community not only did not worsen, but on the contrary, it even strengthened. As the colonial policy of the British Empire on the territory of Malacca was aimed at the development of industry. Thus with the discovery of large tin deposits in the states of Perak and Selangor,[14] the role of the Chinese community involved in this field grew.

The rapid development of industry, caused an acute shortage of labor, resulting in a labor shortage that requires a quick solution, the resolution of this issue contributed to the events in China.

In 1860, the Third Opium War peace treaty was signed, which cancelled the unauthorized export of labor from China. This contributed to a massive influx of Chinese immigrants to Malaya. Work in Malacca was, not only for hire, but took many forms. One common form of migration to Malacca was the so-called Chinese recruiters operating in the port cities, where they even set up so-called labor recruitment agencies. Many Chinese who had already worked in Malacca gained experience, enabling them even to act as contractors, recruiting a team under their command.

Since the nineteenth century, a massive influx of Chinese into Malay territory began, with migrant workers (kuli) coexisting with Chinese entrepreneurs in this flow. Initially, most Chinese saw this place more as a temporary refuge, but later many immigrants, living in the diaspora, adopted the territory of Malacca as their new place of residence.

Beginning in 1877, government committees, the so-called Chinese Protectorates, began to be established in the British crown colony of the Straits Settlements to protect the rights of the Chinese population.

[7, p.196].

These events testify to the value of the Chinese labor force, prized for its diligence. The exceptional diligence of the Chinese community in Malacca is particularly noted [8,p.40].

In particular, attention was paid to the transportation of the Chinese, the condition of their local residence, the signing of a contract, the payment of wages, and social protection. Another important factor in improving the situation of the Chinese community was the opening of Chinese consulates in Singapore in early 1881, in Pinang in 1893 and in Kuala Lumpur in 1933 [2].

In the 20th century, the Han community became important in socio-economic terms, second only to the British in the ethnic hierarchy system in Malaya. While initially the Chinese lived isolated from

the locals and Western colonists, not actively participating in social and political life, engaging only in trade, they later became active in other spheres of life.

In 1911 the number of Han Chinese in Malaya reached 269,854, and in 1949 it reached 1 million [3].

And this figure only grew until the world economic crisis, which began in 1929 and lasted until 1933. The world crisis took a heavy toll on the economy of Southeast Asia, including Malacca. Malacca's domestic economy needed support, forcing the authorities to pass a law in 1929 restricting immigration to Malaya. Later, as Malacca's situation improved, the law was replaced by the "Foreigners Act" [21], from 1933, the flow of immigration decreased. Which was also due to the foreign policy of China, more precisely the conflict between Japan and China in 1937. The ensuing crisis, led residents to civil war, all these events contributed to the suspension of bilateral relations between China and Malaya. In this situation, the Chinese immigrant community was divided into two camps.

The first camp included Chinese immigrants to Malaya, who felt discomfort due to their inability to return home as a result of China's internal and external conflicts, while the second camp included Chinese immigrants who decided to stay in Malaya, as many women and children fled from the occupied territories of China, which allowed the Chinese diaspora in Malacca to form family unions.

Statistical studies conducted during this period show a significant increase in the Chinese community due to the military conflict between China and Japan [18].

Another interesting fact cited in many works is that until the 1940s, the growth of the Chinese community in Malacca was associated with political instability in China, but since the 1950s, there has been a natural growth of the Chinese community in Malaysia. The Chinese community, unlike the Indian diaspora, has been very slow to assimilate with the local population, adhering to a more insular form of community.

For example, many people in the Chinese community prefer to send their children to private schools where they are taught Chinese and its dialects along with the state language.

Religiously, the Chinese community practices Buddhism and Taoism. It is actively involved in the political life of society.

In 1955, an alliance of the UMNO, CAM (Chinese Association of Malaysia) and ICM (Indian Congress of Malaysia) parties is formed. All parties are built on the communal principle. With the emergence of this alliance, a political force appeared in the country, which was able to lead a wide segment of the population [11]. This proves the possibility of free expression of the will of the citizens of Malaysia, regardless of nationality, language and other activities.

Summing up the comparison between the Indian and Chinese communities, there are many similar events that led them to immigration. This can be explained not only by the territorial proximity, but also by the colonial policy of the British Empire in the Southeast Asian region, which in this case even brought the neighboring peoples closer in this period.

4. Conclusion

Respect for ethnic diasporas has allowed Malaysia to avoid resentment and to overcome divisions and conflicts in the country, and the state's policy of religious tolerance has promoted cooperation and the creation of a region free of violence, where stability prevails and security, democratic and civil society ideas flourish.

Malaysia's current foreign policy is based on the principles and norms of international law and it has a policy of promoting peace, security, good neighborliness and stability in Southeast Asia.

The relationship between Malaysia and India and China is vital and necessary for both countries because these states are connected not only by geographical proximity, but also by ancient cultural, religious and trade and economic relations.

Historical experience proves that studying the history of religion and its values is a good basis for preserving peace in the country. It also contributes to the further strengthening of religious and cultural statehood and forms the basis for achieving inter-confessional harmony.

REFERENCE

1. Arokiaswamy Celine W. M. Tamil Influences in Malaysia, Indonesia, and the Philippines. Manila, 2000. Pp. 37, 38, 41, 43, 45–49, 51–57.
2. Hara Fujio. Malayan Chinese and China: conversion in identity consciousness, 1945 - 1957. Tokio: IDE, 1997,
3. <https://joshuaproject.net/countries/MY> date - 12.01.2022 r
4. Indians in Malayan Economy. New Delhi, 1950. P. 11–12.
5. Island C. Christmas Island //Cocos (Keeling) Islands, Cook Islands, and Comoros. – 2013. p. 53
6. Purcell V. The Chinese in Malaya. London, 1967, p. 196.
7. Purcell V. The Chinese in Malaya. London, 1967, p. 40.
8. Winstedt R.O. A History of Malaya. London, 1935. P. 27.
9. Babenko O. B. 2010. 01. 023. Novopashina LU Malay Archipelago in the plans and policies of Britain in the late eighteenth-first quarter of the 19th century.-M.: IVI RAS, 2009.-156 p. - bibliography: C. 145-151 //Social and Humanitarian Sciences. National and foreign literature. Ser. 5, History: Informational and analytical journal. - 2010. - №. 1. - C. 113-116 [Babenko O. V. 2010. 01. 023. Novopashina LYu Malayskiy arxipelag v planax i politike Velikobritanii v kontse XVIII-pervoy chetverti XIX V.-M.: IVI RAN, 2009.-156 s.-bibliogr.: C. 145-151 //Sotsial'nie i gumanitarnie nauki. Otechestvennaya i zarubejnaya literatura. Ser. 5, Istoriya: Informatsionno-analiticheskiy jurnal. – 2010. – №. 1. – S. 113-116.].
10. Grishina A. M. The dominant party of Malaysia in the period of regime transformation // Vestnik (Herald) of Perm University. Series: Political Science. - 2015. - №. 1 (29). - C. 84-92 [Grishina A. M. Dominiruyushaya partiya Malayzii v period transformatsii rejima //Vestnik Permskogo universiteta. Seriya: Politologiya. – 2015. – №. 1 (29). – S. 84-92.].
11. Gusakov V. V. Written Chinese sources on ancient Central Asia // Society and State in China. - 2012. - T. 42. - №. 1. – p. 279-281 [Gusakov V. V. Pismennye kitajskie istochniki ob antichnoj Srednej Azii //Obshestvo i gosudarstvo v Kitae. – 2012. – T. 42. – №. 1. – S. 279-281.].
12. Ivankina E. V. History of the formation of the ethno-confessional image of modern Malaysia. - 2002. 35 pp [Ivankina E. V. Istoriya formirovaniya etnokonfessionalnogo oblika sovremennoj Malajzii. – 2002. 35 str].
13. Ivanova I. S. Socio-economic geography of foreign Asia. Southeast Asia //M.: Geography Department of Moscow State University. – 2005 [Ivanova I. S. Socialno-ekonomicheskaya geografiya zarubezhnoj Azii. Yugo-vostochnaya Aziya //M.: Geogr. f-t MGU. – 2005].
14. Koloskov B.T. Malaysia yesterday and today. M., 1984. C. 59 [Koloskov B.T. Malajziya vchera i segodnya. M., 1984. S. 59]
15. Korablin K. K., Lokteva O. A. 9 Colonial policy of European states in China during the first (1840-1842) and second (1856-1860) "Opium Wars" (historical and legal analysis) // Modern

- Science: from theory to practice. - 2020. - C. 111-124 [Korablin K. K., Lokteva O. A. GLAVA 9. Kolonialnaya politika evropejskih gosudarstv v Kitae vo vremya pervoj (1840-1842) i vtoroj (1856-1860) «Opiumnyh vojn» (istoriko-pravovoj analiz) //Sovremennaya nauka: ot teorii k praktike. – 2020. – S. 111-124].
16. Kochetkova E. V. The Indian diaspora in Malaysia, its role in the history, culture, socio-economic and political life of the country // Economic, socio-political, ethno-religious problems of African-Asian countries. - 2020. - №. 3. - C. 366-376 [Kochetkova E. V. Indijskaya diaspora v Malajzii, ee rol v istorii, kulture, socialno-ekonomicheskoy i politicheskoy zhizni strany //Ekonomicheskie, socialno-politicheskie, etnokonfessionalnye problemy afro-aziatskih stran. – 2020. – №. 3. – S. 366-376].
 17. Morozov S. D., Sanyan E. V., Kulikova K. V. National-demographic processes in Asia // Education and Science in the Modern World. Innovations. - 2018. - №. 4. - C. 68-79 [Morozov S. D., Sanyan E. V., Kulikova K. V. Nacionalno-demograficheskie processy v Azii //Obrazovanie i nauka v sovremennom mire. Innovacii. – 2018. – №. 4. – S. 68-79].
 18. Osipova M. G. Singapore at the Crossroads (from the pre-colonial development of the island to Singapore-centered colony Strites Settlements) // Southeast Asia: Current Development Issues. - 2018. - №. 3 (40). - C. 206-212 [Osipova M. G. Singapur na perekrestke dorog (ot dokolonialnogo razvitiya ostrova do Singapura-centra kolonii Strejts settelments) //Yugo-Vostochnaya Aziya: aktualnye problemy razvitiya. – 2018. – №. 3 (40). – S. 206-212].
 19. Simonia N.A. Population of Chinese nationality in the countries of Southeast Asia. Moscow, 1959, p. 28 [Simoniya N.A. Naselenie kitajskoj nacionalnosti v stranah Yugo-Vostochnoj Azii. M., 1959, s. 28].
 20. There are many dialects in the Chinese language, in this case the example of the southern Chinese dialect as Guangdong-Hainan, Guangzhou and Chaozhou, Mingnan-South Fujian and Kejia-Hakka [Sushestvuet mnozhestvo dialektov v kitajskom yazyke, v dannom sluchae privoditsya primer yuzhnogo Kitajskogo dialekta kak guandunskij – hajnanskij, guanchzhouskij i chaochzhouskij, minnanskij- yuzhnofuczyanskij i keczya-hakka].
 21. Urlyapov V. F. Malaysia: relations with China (unconditional priority of national interests) // Southeast Asia: topical problems of development. - 2010. - №. 15. - C. 205-225 [Urlyapov V. F. Malajziya: otnosheniya s Kitaem (bezuslovnyj prioritet nacionalnyh interesov) //Yugo-Vostochnaya Aziya: aktualnye problemy razvitiya. – 2010. – №. 15. – S. 205-225].
 22. Factoria, a trading office and settlement organized by merchants in colonial countries or remote
 23. Fox R. English colonial policy //State sociological edition of the city of Leningrad. - 1934. 30-78 pp [Foks R. Anglijskaya kolonialnaya politika //Gosudarstvennoe sociologicheskoe izdanie gorod Leningrad. – 1934. 30-78str].
 24. Khairullin R. Z., Vlasova Y. S., Yanov V. V. Prospects for the use of alternative types of plant raw materials for the production of natural rubber // Vestnik of Kazan Technological University. - 2014. - T. 17. - №. 13. - C. 205-206 [Hajrullin R. Z., Vlasova Yu. S., Yanov V. V. Perspektivy ispolzovaniya alternativnyh vidov rastitelnogo syrya dlya proizvodstva naturalnogo kauchuka //Vestnik Kazanskogo tehnologicheskogo universiteta. – 2014. – T. 17. – №. 13. – S. 205-206].
 25. Hall J. E. History of Southeast Asia. M., 1958. C. 517 [Holl D.Dzh. E. Istoriya Yugo-Vostochnoj Azii. M., 1958. S. 517].