Interaction among, Malay, Chinese and Indian civilization

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ABSTRACT

Interaction process could occur via various means for instance, trade, war, exploration, settlement, colonist, media or entertainment. It can be observed through assimilation process resulting from the clashes of religion, language, customs, food or clothing or other elements. Indirectly, we can witness huge and prominent civilizations dominateless prominent ones. Generally, there are four types of interaction switch can best describe the occurrence among civilization; physical interaction, theological or religious interaction, science and technology interaction and cultural interaction(Zulkifli Dahlan:2009).

Introduction

According to *Kamus Dewan* the word interaction can be defined as an action or active relation among one another reaction between 2 or few panties. In the school civilization, interaction is a social process resulting from collision of culture and civilization themselves or the collision can occurs without the bearers. Interaction is active relation that reacts upon or influencing one another. Religion, values, language, culture, custom and social system, influence various, cultures interaction(Ahmad Zaki Abdul Latiff:2009).

T There are several determinant factors leading to assistance or hindrance to interaction process. Interaction factors such similar political ideology and diplomatic affairs, neighbouring geographical location, social interaction of mix marriage and dissemination of religion, the serene residence and environment, economic activities and intellectual activities. Factors hindering the interaction are such different political ideology, war, distant geographical location, different language of communication, and other relevant factors. Nevertheless, these factors merely complicate the interaction process not impeding the process. The geographical boundary is not the hindrance for interaction process among civilization in the information technology era.

Types of interaction

Interaction between civilizations can be classified into two major categories which are interaction within similar cultural and racial circle. And interaction which leads to changes(Ahmad Zaki Abdul Latiff:2009).

Interaction within similar cultural and racial borders indicates not merely commonalities of all aspects, small variants for geographical differences, intelligibility of interaction with minimal amount of alteration instead, with occurrence of positive enrichment and negative enclosure, recognizable deviants that are decidedly unacceptable due to the preservation of borders. This can be observed in theorism and deviant teaching; where obsessive world leaders intent to dominate and conquer the whole nation and ignites chaos and war, shallow

nationalism spirit (ultranasioanlism) for instance of what the Japanese had reinforced for centralized Japanese administration patronage (hakko-ichui) which had also led to her involvement in the World War 2, competition to monopolize other countries economic resources to fulfill the demand of capitalism economy for countries in the Western region which had colonialized almost the whole world with their 3G mission(Ahmad Zaki Abdul Latiff:2009).

On the contrary, interaction which results to changes are interaction within the similar race and culture, interaction among various civilization, interaction among dominant and non-dominant civilization, and lastly interaction among comparatively abstemious (Ahmad Zaki Abdul Latiff:2009).

Impeding Factors of Interaction

Several factors that impede interaction among civilization are geographical location or region which limits interaction among the civilizations. Other impeding determinant factor is unilateral nationalism spirit, thus denotes that fondness and responsibility towards the nation and race ought to be present in the selves as it is a positive value that is highly encouraged by Islam. Furthermore, Islam has outlined several guidelines in pursuing the patriotism objectives. According to Islamic perspective, serving the country and nation is highly demanded.

Another factor is the absence of tolerant between migrant and non-migrant community. This had grounded the community to live on individualistic basis, without cooperativeness and unity among one another. Besides, language usage has also results to ineffective communication and the closeness fail to cultivate due to the language usage of respective races (national, international and ethnic). Theology; the different beliefs of either Muslim or non-Muslim is the prominent factor impeding the inter-civilization interaction from taking place. These communities whom value beliefs and upholding their faith have existed for centuries.

Among other factors is economy. Economic dominance of non-Bumiputera which is a majority compared to the Bumiputera which holds only minor dominance while the

political dominance is dominated by majority Bumiputera and minority of non-Bumiputere. There are also other aspects and field which are not dominated by any of the group but are in equal state of acquirementwith none of the two are more superior in expertise, thus it cannot be an exemplar to others.

The thoughts of the colonialist; the foreign ideology which are influenced by western education, western social status, lack technology proficiency acquirement, conflicts and riot among ethnics, war and unsecured safety and the vast difference of modern and traditional life styles practitioners and lastly the society's understanding of nation's, culture's and civilization's definition and concept is also a factor that impedes interaction among civilizations (Ahmad Zaki Abdul Latiff: 2009).

Examples of Interaction Negative Impact (Ahmad Zaki Abdul Latiff: 2009)
a. Crusade War between Christians and Muslims
b.Massacre of Jews by the European Christians in the 8th,9th and 20th century
c. Murders of Gandhi, Faruqi and Hasan Al-Bana
d. Murders of Muslims and destruction mosques by the Hindu in Ayudhya, India
e. May 13, 1963 incident and Kampung Medan incident
f. The killing of Muslims in TakBai, Pattani
g. September 11, 2001 incident
h. Ehtnic Cleansing in Bosnia and some other incidents

Examples of Interaction in Malaysian Context (Ahmad Zaki Abdul Latiff:2009)
Interaction with Indian Civilization
Language
The language mixing between Sanskrit and Malay, Tamil such as *amma, pancaindera, maharaja, mahahguru*(Indo-European; pura, mantra, kaca, cinta)
Arts
The interaction marks the birth of Indian based architectural arts such as Indian mosque where all the dome thrust upward indicating the supremacy of one God.
Literary Arts
Wayang Kulit, Seri Rama Epic, Pendawa Lima Epic and others
Interaction with Chinese civilization
a.   Cultural Values
Baba-Nyonya Culture
b. Art
Chinese architectural arts in the construction of mosque foe example; Tanjung Kling Mosque, Tengkera Mosque, calligraphy arts and oil-paint drawing
Literature
Language relation between Chinese and Malay language such as tauke, the, bihun, tauhu and mee.
Interaction with Arabic Civilization
Literature which is the birth *jawi* (Arabic letters used to write the Malay language),book, Arab's literature, Arabic names, food, Bukhara rice, the film and other.
Interaction with the Aborigins
The relation between the Aborigins language with Malay from traditional healing method.
The Process and Mechanism of Interaction
Interaction Process
As social creature, human being is undoubtedly incapable of surviving alone. It has been the rule of the nature for its creature to live interdependently with exclusive inclusion of human. As the creature which has been entrusted to prosper the land, human could not resist interaction. The history of civilization that was built by human since Prophet Adam exhibits continuous

interaction. The glory of Islamic civilization has became manifestation of effective effect of interaction as Islam is the Din which has successfully mould social being through the process of nurture, education and expanding into becoming human colony that fulfill the demand of colonial interaction (Zulkiflee Haron:2010).

It is also relevant into the process of establishing a country and civilization. Human always create interaction in their relationship to ascertain the continuity of it development. Even if the interaction is built on conciliation process, the harmony could be benefitted by all. The interaction is also vulnerable to blodbath tragedy conflicts, war, invasion or even colonization (Zulkiflee Haron: 2010).

Each and every civilization possesses its own invaluable assets. It is often observable that a civilization is open for changes/alteration. On this basis, history has proven that interaction and relation among civilization did existed either in value sharing, thought, human capitals institutions throughout civilization. This has also produced positive impact even it also indirectly has some negative impacts. The openness value probably results to the development of thought and culture which prevents stagnancy and encapsulation that could probably lead to declination or deterioration of a civilization.

It is provable, with the language aspect (new lexical is borrowed and contextualized in accordance to the borrowing foreign language till it occurs too frequent and uncontrollable), physical aspect involving intermarriage to the extend the originality of one race, religion and entertainment is difficult to be identified. The permeation process of foreign elements has been assimilated and adapted with the intellectuals of locals has been the catalyst for a civilization to strive forward to higher stance. Modern Western civilization has permeated scientific knowledge tradition from Islam and through Islamicthoughts; they had revived classic Roman-Yunani civilization till it catalysed the rise of Renaissance and Enlightment in the West. Malay civilization has also permeated Islamic elements and traditions to the establishment of world level Islam-Malay civilization centre in Malacca (15th century) and Acheh (16th, 17th century) (Zulkiflee Haron:2010).

Interaction Mechanism among Malay, Chinese and Indian Civilization
Malay Civilization
Besides Islam and Malay language, governmental factor or Malay sultanate is vital in proving the existence of Malay civilization. Nine Malay states including Malaysia is the continuation of Funan government, Champa, langkasuka, Srivijaya, Kutai, Kertanegara, Majapahit, Melaka, Johor-Riau-Lingga, Patani, Ligor, Singgora, Acheh, Rokan, Aru, Siak, Jambi, Pontianak, Brunai, Sulu, Makasar and several other governments that existed in the early Anno Domini (A.D) century. Malay civilization is built based on civilization concept that is produced by the locals in Malay-Indonesia archipelago which practice Malay culture and converse in Malay(Zulkiflee Haron:2010).

Malay civilization has existed in Malay World before the arrival of Islam. Other civilization have also existed in the archipelago before Islam arrived for instance Funan, Angkor and later other Malay maritime governments such as Langkasuka (Patani),at 2-14M, Srivijaya (Palembang) at 670-1025M, LembahBujang (Kedah) in 7th century, Kuala Selinsing (Perak) and Majapahit in 1292M had also existed. These governments became pioneers to other city-country that later developed Malay-Islam civilization(Zulkiflee Haron:2010).

Generally, Malay civilization was built and developed via economic strength or trade and religious factor.Religion and economy is the core for Malay civilization development like Srivijaya Empire which existed beginning in the 7th until 13th century. Malay-Buddhist Empireexhibits strength in economic and religious aspects. According to E-Shing notes, the Easteners (TimurJauh) in Ceylon region and India have to stop at its *serambi;* Srivijaya to learn Buddhism(Zulkiflee Haron:2010).

Chinese Civilization

Chinese and Indian Civilization are on local based where they evolve within the same region. Compared to Islam civilization which is more universal as it has been spreading broadly throughout the world. Chinese civilization began at Huanghe in Northern China and Yangzijian in the Southern Region at 7000 years ago due to fertile soil for agricultural activities. Civilization in Huanghe is also known as Yangshao civilization as the town is one oldest civilization as Mesopotamia, Egypt. Indus valley and greek. Huanghe valley also marked dense residential capacity which results to the existence or establishment of social organization and administration system that is more efficient and effective(Zulkiflee Haron:2010).

The society in the Huanghe valley which is also known as the Han has possessed a social system: the king and the bloodline, the aristocrats , the peasants, artiste, merchants or the armies. At present time, China has 54 ethnic minority and the Han is the majority group which has shaped and designed the civilization of the country. Some prominent characteristics are openness, dynamic. Integrative, values, high value upon arts appreciation and philosophy and the broad land and the outnumbered people(Zulkiflee Haron:2010).

Indian Civilization

India is a country which inherits the oldest historical legacy in the world. Most of the legacies are discovered by archeologist in the year 1920s at several locations at Indus River. Among the locations, there are only two famous legacies;Mahenjo-Dato and Harappa. The discovery suggests that Indian civilization had existed since B.C and ended in around 1500 B.C.India is a large country with numerous ethnics, beliefs, customs and economy that those are difficult to integrate. Nonetheless, via the very similar process that all civilization possesses, India was able to be integrated as one nation even from different civilization.

Majority of Indians are Hindu and with education system and Hindu indoctrination, the people were united in one nation and civilization. Moreover, when the nation is flourished with various different belief systems, the leaders integrated and assimilate the beliefs in producing one belief system or religion as such Sikh, Jaina, Din Ilahi or Buddha(Zulkiflee Haron:2010).

The presence of Islamic civilization in India began when the Hindu Kings were defeated by the Turks and later Moghul. Several Islamic governments were built and established for example Ghaznawi, Ghori, Mamluk, Khilji and Moghul. The impact of the interaction between India and Islam civilization resulted into the dissemination of Islam extensively throughout the continent. The extensive dissemination marked other several interactions like education besides, literature and architecture that developed rapidly(Zulkiflee Haron:2010).

Transition to the modern era which began from 1750A.D until presentindicates the arrival of European power when Portugal in 1948 under the lead of Vasco Da Gama whom initially initiated trade relation with India, invade and colonize Goa in 1510M. Due to this invasion, the dissemination of Christianity had also begun with the effort of St. Francis Xavier and Robert De Nobili in year 1560M. After Plassey war in 1756, British had expanded their influence thus allowing the Christian missionaries to preach Chrisitanity and encouraging English education policy after 1835, promoting social reformation and other reformations(Zulkiflee Haron:2010).

Interaction between Civilizations

Interaction between civilizations could be observed through several aspects in examples of

Leadership

Leadership the utmost important factor that influence inter civilization interaction in Asia. The relevance is; tolerant and just leader will lead to peaceful and harmonious interaction. The opposite phenomenon will occur if the leaders are tyrants and intolerant to the people. History has proven that the different attitudes of leaders such as Prophet Muhammad whom did not prohibit the Jews and Christians in Madinah administration, instead their rights are protected by law(Fairuzah Basri:2008).

It is also similar to Islam Ghaznawi Empire, Delhi and Moghul in India that tolerates to Hindu believers and appointed them into becoming officers in the Islamic government administration. There are also examples of leaders who are intolerant like Sultan Shamsuddin Altamish who imposed harsh punishment towards Hindu believers. Han Wu Tin from Han dynasty had also implement new ground/policy favouring Confucianism than Buddhist Sami(Fairuzah Basri:2008).

Attitude of the Pious or Religious Scholars

This factor is the core basis to the harmonious interdependency. The religious group exists in all community in Asia. The religious people in Islam are rooted by the Islamic scholars. India civilization that upholds Hinduism is lead by minor caste Brahmin. The religious people of Buddha are lead by monks while Christian believers are led by the priest. All these groups of people are in effort into creating harmony. For example, decent attitude portrayed by the scholars ease the interaction and Islamization. They succeed in providing Islamic perspective (tasawwur) to the people of Malay world. They had also developed formal education by establishing educational institutions such as pondok, pesantren, madrasah and dayah(Acheh). This results to birth of Muslim scholars in the region in example Hamzah Fansuri, Abd Rauf al-Singkeli, Wali Songo and many others(Fairuzah Basri:2008).

However, there some religious people who caused conflicts but the tragedy did not even smear the religion pride in the Asian community thoughts. Religion and the upholders remain in the utmost highest level.One of the incidents which cause conflict was by Paus Urban II whom organized a mega assembly for Christian believers in France in 1095M. He preached for the Christians to oppose and fight against Muslim who had been claimed to act violently towards the Christians. Another example can be seen in the case of leader in Han dynasty who seize and jailed numbers of Buddha believers and monks. These two incidents had created conflicts in community(Fairuzah Basri:2008).

Trade

Trading is also a factor leading to inter-civilization interaction like trading between Arab and China via land and sea route. This liaison has existed since 3rd century and becoming more rancak in the 8th century. Arab and Persian traders opened up settlement in Kwang Cho (Canton), Chang Chow and Chuan Chow. They had also built mosques in Ghuanzhou and Ghuangzhou. This situation proves that islamization indeed occurs in this region(Fairuzah Basri:2008).

Other example is in the interaction between Malay civilization in Southeast Asia and the Arabian countries. This relation indirectly constructed when the traders form Arab who head towards China had to drop by at Malay world waiting for the wind to change direction for them to continue heading to China or returning to Arab. This visited has created new interaction to the Malay world region. A more benefitting account is the Islamization that occurred in the port as what had been noted in Marco Polo journal regarding the islamization of Perlak in 1292C. The traders had succeeded in attracting the interest of Perlak residence to embrace Islam and finally lead them to conversion of the new religion. Besides that, interaction between Malay and India civilization also existed since the first century. The impact of this civilization, results to Southeast Asian region names to be noted in Ramayana sacred book like Suvarnadvipa which means Golden Chersonese and Golden Land(Fairuzah Basri:2008).

Geographical Location

Geographical location involves the landscape and facilities in the relation of a civilized nation. History proved that geographical location plays vital as the mould of interaction inter civilization. An example of this geographical function is:

China: Interaction between civilizations occurs rapidly due to the Silk Road which uses land and sea route. This trade route has brought China to be capable of establishing interaction with Arabian countries since year third year A.D. The silk road connects China with Khurasan, Samarqand, Xinjiang extending to Peking. The sea route on the other hand crosses the Arab sea to Small Continent India, Malay Archipelagoes to Canton in southeast China. The route enable both countries to interact and trade. There is a note affirming that Chinese ships had been in the Persian Gulf and trade in Siraf harbor since year 5 A.D (Fairuzah Basri:2008).

Malacca: Strategic geographical location of Malacca harbor and protection from monsoon made the harbor as the centre of persinggahan for traders. During their time at the harbor, the traders trade with local people at the harbor(Fairuzah Basri:2008).

Marriage

Marriage has also played crucial role in inter civilization interaction. Some examples can be observed from the Malay annals and historical pieces. The locals have been interacting with the Arabian traders and some of the traders decided to marry the locals maiden since they have resided at Malay world while waiting for the monsoon .Indirectly, the marriage has led to Islamization due to the fact that local maidens have to convert into Muslim before tying the wedding knot.

History also note thatmarriage doesn't not only require embracement of Islam by the local maiden but the whole family members. Marriage also occurs to the aristocrat and the rulers. An example is the marriage of MegatIskandar Shah with Pasai Princess. The marriage had also led to embracement of Islam by both the bride and groom's relatives(Fairuzah Basri:2008).

Political Mission

Political mission factor also encourage interaction in a harmonious manner as what we can observe in the relation between Malay and China. According to historical notes, diplomatic relationship between Malay and China began since 1404A.D. In the latter years Malacca received and welcomed several China emissaries and they later also send their emissaries to China. The prevalent reason of Malacca sending emissaries to China is seek protection from Siam threat. The agreement from China is approved by the arrival of Cheng Hong admiral whom

had embraced Islam to Malacca. China protection policy towards Malay sates in AlamMelayu region is politically based but it indirectly encouragesIslamization in the region. The protection had also given impact to other states in Malay Archipelago like Kedah, Johor, Kampar, and others(Fairuzah Basri:2008)..

Commonalities and Differences Among Civilization

Civilizations that were built in the world have their own individual background. Thus, there are various differences among all the civilization but there are also some similarities that are shared by these civilizations. Similarities and differences characteristics among civilization could be observed especially in theology and ethical aspects. In example, the theological issues on monotheism Islam is far different from metaphysics Buddhism that do not accept the concept of God as Creator. Hinduism on the other hand accepted the idea of monotheism but manifest monotheism differently from Islam. Christian, Islam and Jew are monotheistic religion but their beliefs are varied.

Theological issues regularly rise clashes of opinion where it does not necessarily occurs at inter level but intra- civilization level; within the civilization itself, possibly within religion too. Compared to theological issues, ethical issues causes less controversy. This fact explains that civilization dialogue could happen in harmonious manner if the focal attention is on the ethical consideration. In context of differences among civilization, seven following ethical questions is presented (Chandra Muzaffar, Che Wan Jasimah Wan Mohd Radzi, Hashim Musa, Mohd Zuhdi Marsuki:2002).

Environment

Living harmoniously with the nature is a principle that is well accepted by all religion. Based on several religions, the nature is viewed as the God gift and the human is responsible as the caliph to guard and conserve the nature. In Islam, Buddhism and other several teaching of Christian, conserving the nature means utilizing the God gift responsibly. However, in certain civilization, conserving the nature is given passive definition to the extent the nature is worshipped and regarded as Divine Power. Even with the vast difference, the civilizations generally do not destruct the nature. Some parties believe this is resulting from low technology expertise during the age. Nonetheless, it should be fully acknowledged that the invention of technology and its usage it highly influenced by universal perspectives and cultural practitioner(Sazelin Arif:2007)

Family

Principles which place family as the basic fundamental to society construction are well applied by traditional civilization. Family that is referred into this issue is commonly extended. In a family; there is a hierarchical power which defines the status of man and women. The practice has been a legacy in a traditional family. According to Confucianism, loyalty and close bondage is the most crucial familial concept of a family. Negligence upon this familial concept denotes denial of one's right and it is also a contradiction of justice. Familial concept in Islamic teaching places high importance in love and respect. Based on the fact, it is not the status of man and woman in the family that is valued most but each and every one of them have to fulfill their responsibilities within the boundary of love and respect(Sazelin Arif:2007).

Community

Community is a one crucial question in all traditional civilization. It is undeniable that community is indeed very influential in determining personality and identity of a person.

Community could also ensure the decent values and norms in the community are respected. Apart from that, community could provide moral, material and psychological support towards the members. One dichotomy and community rarely exist in traditional community.

Both parties uphold certain moral values which commonly sourced on religion or respective power. Nonetheless, this phenomenon does not indicate that one do not posses own identity in traditional community(Sazelin Arif:2007).

Government

Traditional civilization philosophy emphasized moral issues as the basis for a government. Roles and responsibilities of the government could be explained through roles and responsibilities of the king. The king's attributes which is fair and just is the primary theme for ancient civilization. In Chinese civilization, the writings of Mo-Tze, Lao-Tze, Kung Fu Tze, MengTze and several others strongly emphasized this matter. Similarly to Hindu civilization which discusses leadership traits that is fair and just for example al-Farabi, al-Mawardi, al-Ghazali and Ibn Khaldun in Islam which also focuses on the question of loyalty to the king and protection that is given by the king to the people is an important dimension for a traditional civilization. Even so, loyalty that is given by the people is also based on the moral values as if a king break the virtues of justice, then the people can expostulate with purpose to correct the mistake(Sazelin Arif:2007).

Economic Activities

In the traditional civilization, economic activities occurs in the context of universal moral and with the reason, the concept of living rights of the Buddhism teaching as in the eight fold path is built. In Islamic teaching, principles on lawful (*halal*) and not allowed (*haram*) has close relation with the values of moral. This fact explains that there is an economic activities which could enhance the human values as there is also economic activities which could destruct human morals. Money, rewards, markets and others is highly influenced by moral considerations. However, this fact does not indicate that bribery, swindle and others in the modern economic activities do not occur. The element that distinguishes the modern and traditional civilization economy is the key measurement(Sazelin Arif:2007).

Education

One prominent objective of education in traditional civilization is character building. The teaching process has strong relation with the objective. Inner being dimension is utterly crucial in Islamic, Christian, Hindu and other religion educational concept. Human beings are not encouraged to master external environment with knowledge about the environment without internal changes that could possibly be accomplished with self knowledge.The manner of how the transformation occurs differs for one tradition to the other. In Islamic teaching, *tauhid* plays vital role in transforming attitudes which is via self discovery(Sazelin Arif:2007).

Health

Health concept in traditional civilization could not be separated from universal view of a religion. The important health concept of traditional civilization is the perspectives and holistic approach. Holistic means an opinion that claims one health state is influenced by the surrounding environment that is broader and more holistic. Holistic concept postulates idea that all existing things are interrelated. Healing diseases denotes resuming one's balance and this process could heal the harmony in the patient's body and later the balance of his life(Sazelin Arif:2007).

Based on observation on various societies' lives, it is significant that the core of life concepts and pursuit of lives objectives in traditional civilizations share some similarities. However, there are also differences in certain issues specifically theology. Comprehending the similarities and differences among civilizations ought to encourage us to be more tolerant towards building universal harmony. Thus, understanding issues relating to civilization opens more opportunities to the human widespread to positively interact towards more just and harmonious lives.

The Impact of Interaction
Positive Impact

The impact could be observed among Islamic civilization and Jew civilization. In Medina Constitution, the rights of the Christians and Jews including other beliefs' followers are retained and they are granted with protection and specifically granted for them to practice their beliefs without any disruption form the Prophet and the Muslims. Similarly to the Umaiyah and Abbasiyahempire where the rulers grants protection, peace and prosperity to all disregarding their religion, race sand culture.

The same impact could also be seen in Islam and Malay civilization where Islam was spread widely to the Malay Archipelago through trade activities from the Arab, Persia, India and China. Interaction between China and Malay civilization involves material and technology development but it never changes the thoughts of religion. Trade goods such as silk, sugar, pottery, and metal originate from China. Diplomatic relation with China develops especially during Yuan Dynasty and Malay Malaccan Sultanate(Ahmad Zaki Abd.Latiff:2009).

For China and Japan civilization, the valuable China contribution is the Chinese calligraphy which became fundamental basis for the creation of Japanese writing; Higarama and Katakana. The relation between Japan and China civilization had brought positive impact where China had helped the Japanese in the aspects of philosophy, religion, literature, agriculture and metal utilization(Ahmad Zaki Abd.Latiff:2009).

Correspondingly, Buddhism teaching has been assimilated to the original Japanese teaching; Shinto. Interaction between India and China civilization possibly enable the spreading of Buddha, self-defense arts, sugar production techniques from sugar canes, astronomy, literary devices to be disseminated to China. On the contrary, paper production process, explosive and the use of compass from China civilization could be learnt by India civilization(Ahmad Zaki Abd.Latiff:2009).

Positive impact could also be seen between Muslim and Buddhism community in Southeast Asia before colonization era. In the context of social relation, Muslim community interacts with Buddhist community in Thailand, Cambodia, Indonesia (Jawa) and Malaysia. Even significant distinction from theology, metaphysics and societal rights aspect of Buddhist community to practice their religion is well respected by the Muslims who are the majority community in the country. The existence of temples such as Borobodur in Jawa Island which majority residence are Muslims is the proof to this statement(Zulkiflee Haron:2010).

Interaction among Arab-Persian traders with China had developed and expanded the economy and trade. Moreover, huge number of Arab merchants settled in China and married to local women. In the era of Tang, Sung, Yuan and Ming Dynasty, several Muslim leaders were born during the Chinese ruling era. This possibly enables Islam to be spread widely and the existence of Muslim community in the country. This positive impact contributes to reinforcement of a civilization interaction which is capable to enrich a civilization preventing it from

becoming stagnant of development and encapsulated. Civilization that assimilates foreign influence would expand and construct important revolution(Zulkiflee Haron:2010).

Negative Impact

Undoubtedly, numerous positive impacts could be seen as results for collision among civilization, yet it is inaccurate to claim that it did not yield any negative impact. Negative impact that could be seen as results of interaction between these civilization is for instance the brawl of Jews and Christian that results to Jews massacre in the 9th and 18th century. The determinant factors for the incident were theological, economic, politic and social factors. The European Christian people murdered the Jews beramai2 in the 9th and 18th century during the World War I which is caused by religion, philosophy and imbalance economy and social factors.

There are also other series of attacks of Christians on Muslims in Crusade War in Middle East which caused abundant lives to die(Zulkiflee Haron:2010). Between Muslim and Hindu, Muslims were murdered and mosques were destructed by the Indian King and vice versa. This negative impact frequently creates conflicts between communities with different civilization. Similar situation also occurred before the arrival of Islam to India where there were incidents of Buddhist destructing Hindu's temples as how the Hindus destructing Buddhist temples. Often this conflict in influenced by theology, economy, social and political factors. Theology factor often is the primary reason as all communities tried to defend their religious practices which are all sacred. The relation between India and China relationship is also problematic where initially the development of Buddha teaching is strongly opposed by the Confucius followers. The Buddha monks were seizedand imprisoned and the temples were all destroyed). (Ahmad Zaki Abd.Latiff:2009).

The relationship between Islam and China civilization is also problematic. As evidence, in 751A.D, Admiral Ziyad bin Saleh attacked China even at that time; there is good relationship between Abbasiyah Empire and Tang Dynasty. Envy upon the prosperity of Muslims in China during Han Dynasty and religious differences had led to the rebel and caused Muslims in China to migrate to Southeast(Ahmad Zaki Abd.Latiff:2009).

Every civilization in human history experienced their fall. According to IbnKhaldun, the fall of a civilization is due to historical circle. Initially, it is well established for practicing morals and values but after achieving success, the values deteriorate due to wealth and misusages. Instead, some scholars believe that the falling of a civilization is not caused by historical law and it could be avoided if they learn from the history and preserving the positive values.

Based on history, a civilization could collapse due to significant economic stratification between the rich and poor. Besides that, oppression and tyranny excessively disregard human rights is also another reason besides the destruction of morality especially among the rulers. These people who are encapsulated, refusing changes in science and technology, political structures and social aspects specifically. The encapsulation hinders development of creativity and further lead to underdevelopment for example, UthmaniyahEmpire whom refuse to accept social technology changes. Apart from that, natural catastrophe also caused colossal damage. These natural determinants are beyond human capabilities for prevention. However, political instability is also regarded as a weakness which lead to falling of a civilization for instance Mesopotamian civilization which is not equipped with natural defense like

Egypt and Malacca empire which fall due to rules authority obsession, lack of unity and Portugal attack in 1511(Ahmad Zaki Abd.Latiff:2009).

Strategy to Overcme Interaction and Differences

Islam as universal religion never denies the existence of other civilization but strongly emphasizes interaction and highlights several strategies that ought to be followed by Muslims and non-Muslims.

Abiding Freedom of Religion Principle

This principle should be the key measurement in tolerance between civilizations. Religion becomes the fundamental belief for a community to developing a civilization. In this matter, Islam itself holds to freedom of religion principle.

Both verses clearly explains respect that is highly demanded by Islam upon all other religion believers without coercing them embracing into Islam. Indirectly, it portrays Muslim rights to freely practice the do's and don'ts in its religion without interference and hindrance from the non-Muslims. With this mutual understanding, peace, harmony and prosperity are established among communities as what had been practice d by Prophet Muhammad when he established the Muslim country; Medina before.

Avoiding 3 Negative Influences: Extremism, Chauvinism, Fanatism.

In preserving the civilization interaction, Islam encourages human being to avoid obsession and fanatism. Extremism originates from Latin lexical extremus which could be defined as outer, at the maximum level, locating at the farthest from central, going beyond normal situation and excessiveness. In Arabic, is denotes similar meaning to 'tasyaddud' and 'ghuluw' which also denotes excessiveness, and going beyond boundaries. Terminologically, extremism could be defined as a thought or action that exaggerates and crossing the boundaries permitted until it derailed from healthy mind and religion.

Chauvinism or excessive fondness means possessing excessive stance or spirit in fighting for their race or certain group of people. The chauvinist believes only his personal opinion or his people are indeed true while others thought or ideas are all irrelevant and incorrect.

Fanatic is excessiveness in believing into a stance especially religion; professing ridiculous loyalty disregarding others. These three phenomena is directing towards excessive element in encountering a matter. If it is assisted/ ignited by overemphasis upon others' stance, coercion, and militant could lead to conflict, arguments and bloody incident. Thus, in the context of civilization integration, these phenomena must be avoided in achieving universal peace.

Intellectual Dialogue

In building a civilization, there must be several clashes which could interfere with the development. As mentioned earlier, faith and political aspects are aspects that mark huge difference among civilization. Therefore, in overcoming this situation, the effort to seek similarity, a dialogue among civilization should be organized with integrity and openness. Debate should be based on knowledge, respecting the different view that results from different religious background, culture, nation or even ethnic. Without neglecting politeness, decency and respecting manners of debate as preached by Allah SWT.

The Importance and Need of In Interaction

Among the importance of interaction among civilization is the continuous development of each civilization. Civilization that does not interact will become stagnant while those who

interact will continue to develop into becoming more advanced, endurable and survivable. Among aspects that could be maintained in the interaction process is universal values in each civilization. Similarly, the development aspects of civilization such as politic, economic, social, technological techniques and others could be learnt and transferred from a more advanced civilization to a less advanced ones.

Through interaction also, misunderstanding could be hindered and be replaced with understanding of one another. For example, Islam civilization as al-Din (the way of life) that caters to all aspects of human lives is frequently misinterpreted by majority of people in the present days. Islam is not merely routine of worship or rhetoric but is a religion that caters to the principle of faith and belief (the six pillars) and specific worship (the five pillars), moral values, sincerity and compassion, transactional business, social communication which involves educational aspect, economy, politics, administration, defense, legislation, management, security, diplomacy, recreation or international affairs is subjected to the laws produced by Allah, cultural elements, customs and norms, values, thoughts, philosophy, literature and arts, kindred (*munakahat*) which involves marital, familial, brotherhood even legacy and crime (a deed that harm and destroy a community, individual and properties)

Therefore, all forms of actions committed by Muslims in all aspects of lives is controlled and monitored by Allah SWT are infallible and cannot be criticize or questioned by other religion what more of being opposed by non Muslim community as it is regarded to be opposition towards religion which is highly dangerous and could lead to religion conflict. Islam has long defined interaction in multiracial community through cultural tolerance, the community of the religion as written in the history of first Islamgeneration in Medina or during the caliphs' era and the latter ruling era.

Conclusion

Interaction indeed plays vital role in the construction of civilization, nation and race. Without positive interaction and changes, a civilization would become stagnant, encapsulated and under develop which later heading towards destruction. Realizing the fact that integration among civilization is the contributor to continuity of excellence development for a civilization nation, hence it has to be preserved the ensure the facets will be inherited by upcoming generation. This would as encourage more platform of debate to be opened with open mindedness and full of wise. Indirectly, it also eradicates prejudice of other races toward Islam that is embraced by Malay in Malaysia. Suffice to say that it is significant that live pillars or concepts in a civilization and live objectives pursuit in different traditional civilization share common features. However, there is also some issues especially theology-velated, where there are several distinctions that should be well-comprehended. Comprehending commonalities and distinctive features among civilization will encourage us to be more tolerant is achieving universal harmony. This indirectly, providing more opportunity for human nation to interact positively towards a more just and harmonious lives.

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