Unify Religious and Ethnic Identity: Can it be New Approaches for Community Development in Contemporary Muslim China?

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ABSTRACT

Nowadays, religion has continuously been a supposition that separated from the role of development. However, the harmonious co-existence between Islam and Confucianism has been a new trend for sustainable development. Through harmonious dialogue among ethnicity and cultural society, community development issues encouraged all stakeholders to build a balanced life. This study aims to deliberate interpretation of the historical experience of co-existence between Islam and Confucianism amidst common heritage as a new instrument of national development in China. This study uses a historical approach and qualitative methods, in which the article answered scepticism that religions only could produce hatred, conflict, apartheid, and inclusivism. The result shows that made Islam an indispensable part of Chinese civilization. There could contribute to the contemporary global dialogue that is resolving the conflict among religions and nationalists. Instead, there makes strengthen for sustainable community development affected economic stability. The paper concludes that escalating the harmonious co-existence and religious dialogue should be rising in the public sphere as a new trend for sustain and prosperous people with minority groups in contemporary China.

Introduction

Community development based on religions is a notable trend in China that influences growing economic development and mobilizing social interactions. Most studies have focused on community development across different geographic spaces: urban, suburban, and rural (Dai, 2016; Ding, 2020; Finley, 2007; Lo, 2020; Sher & Wu, 2018; Xu, 2007). However, a balanced religious perspective as an empowerment model has generally been absent specifically from the discussion. According to Lu, community empowerment to build sustainable development needs the role of religions as an instrumental of dialogue within ethnic and multicultural society in China (Lu, 2020, p. 145). Government agencies and the association of Islam in China recognize the need to foster religious dialogue as an existing civilization to sustainable development efforts. These initiatives attempt to promote the resident local to increase the economy, market, and access to a public sphere that confronts today. It is encouraged Islam as a minority ethnic in the Chinese (Finnegan, 2020; Hyer, 2006). As a minority, after the Republic of China was built in 1949, Muslim Chinese has contributed to the public sphere, economic system, and rising of the race for reconsolidation to developing nations and harmonious life (Coco, 2020; Yun, 2013).

Nonetheless, the Chinese model of economic development has inspirited sustainable livelihoods around the globe. Many foreign observers have felt that talk of a new 'Beijing Consensus' has recently reached a fever pitch in many quarters (Hurst, 2009, p. 15). There are influences to gain the economic perspective to promote harmonious life; it is as stability and equality within spoken religions and social sustainability.

This research aims to a deliberate interpretation of the historical experience of harmonious coexisting of Islam and Confucianism in China after a brief introduction to Islam in China and common

heritages. The second part concludes that the historical experience of dialogue between Islam and Confucianism lies in harmony instead of hatred, co-existence instead of apartheid, and inclusiveness instead of exclusiveness. Therefore, the historical experience could contribute to the contemporary global dialogue among different civilizations and resolve conflicts among religions and ethnic groups. In this paper, the researcher explores both these responses in reference to community development.

Community Development: A Note on Religious Contribution?

Community development can be defined as a cooperative process among the resident and stakeholders to increase physical, social, and economic activities (Lindsey et al., 2001). The concept has four aspects that should be a new model in growing community empowerment programs, especially collective and collaborative action within citizens to solve their problems. Consequently, this program's result is holistically to establish the purposes of a community development project. The fundamental of these orientation initiatives to build functional collectively accepted the aim of the community development program (Purnomo et al., 2020; Theodori & Robinson, 2019). Furthermore, empowerment is a process of social mobilization through cooperation and collaboration to establish people based on social changes progress. These have goal setting to equality that strengthens individual competency or social capacity.

Nonetheless, community empowerment is an idea to change the social conditions of a community. Although the term community often focuses on the dominant geographical aspect, the community must share interests or social characteristics such as ethnicity, sexual orientation, occupation, social environment status, and others in building trust to track the program. From this social perspective, communities have concerns and share the quality of life according to

their experiences (Almén & Burell, 2018; Lee, 2020).

The community development program is also an effort to build a community in realizing the democratization process. Fundamentally, this premise expects that society will provide equal opportunities to solve its problems. They can find solutions to the issues they face. Changes in the community consider the surrounding social environment to overcome difficulties. It aims to develop empowerment programs in an initiative, sustainable manner and create a growth process with relationships with other communities to build and maintain cooperatively in a harmonious relationship. Also, it considers the notion of the meaning of citizenship. This concept actively conceptualizes citizens who shape human rights and obligations through social participation. The idea of active citizens in a modern secular state has built a legacy of awareness to realize democratization. The active involvement of the community places the practice of human rights in safeguarding democracy (Kenny et al., 2013; Roseland, 2000).

A brief on fieldwork from international literature, religion has contributed to the process of community development. Most studies employing the concept of religious participation commonly assess it with an activity to indicate how often they attend spiritual prayer, ministerial meetings, or religious service (Leibold, 2020; Mahfud, 2018; Xu, 2007). The area of religious studies conducted during the People's Republic of China founded 1949 on interreligious dialogue—how to get the world's religions to stop hiding from or fighting with one another and recognize to learn of its conference. So it should not come as a big surprise that the central claim of this study is community workers, to do their job in a culture in which religion is growing in intensity and diversity, have to engage in some form of religious dialogue (Fawaid, 2017; Knitter, 2010).

Based on literature reviews, the community development process has played a significant role through harmonious dialogue between race, ethnic, and cultural resident differences. For instance, the researcher shows that religion is used to understand norms and values in people's lives. What is the faith to be contributed to share of community belief that implements in the daily activities? While religion improved to relate a norm of a human being to the best practice, attitudes, behavior, and actions will process as ethical pluralism.

Methods

This study used a historical approach of qualitative methods. Reflecting on the purposes of ways, it needs fundamental sources to application the fieldwork; according to Snyder says that the technique has three keys point to elaborate: no past events are beyond the understanding of history or beyond the reach of historical investigation, reflection on possible choices of past events, and acceptance of the reality of fundamental choices from problems that arise (Snyder, 2010, p. xviii). This article follows a principal method: the historical approach has adopted notions of international literature, choosing a main alternative topic in the research process, time to time, and comparative methods. This principle explores global literature views about harmonious co-existence between Islam and Confucianism as a sustainable model to build the people with the value of plurality and diversity in community development projects (Zhang et al., 2021).

The research uses an analysis of recorded history and relics of the past critically. This method has been chosen to conduct by 5 (five) steps: central topic, heuristic, critics, interpretation, and historiography (Buckley, 2016). First, the researcher has selected the main topic to consider of social pathology element that can be

analogous to the dynamic of harmonious co-existence between Islam and Confucianism in China. Second, the researcher collected data used a heuristic approach. Third, verification is the process of seeking the authenticity of data sources internally and externally. Inherent criticism functions to seek the authenticity of the source content, and external criticism functions to seek the authenticity of the source form. Fourth, interpretation is the process of interpreting the facts that have previously been selected and critiqued the sources of the available data. Lastly, historiography is the process of writing history according to the context of the research objectives.

The data sources of this research were selected based on fact-finding and social phenomena. This data source refers to the literature search based on the library research method (Denzin & Lincoln, 2009; Gorard, 2003; Moris, 2006). The researcher collected data sources from the primary literature on Islam and Confucianism in China, the structure of Chinese society, and the history of the existence of Islam in China. This literature source search activity was carried out for three months (July-September 2020) at the University of Minzu library, China.

Result

This article presents two significant results: a brief introduction to Islam in China and shared heritage and the contemporary global dialogue among different civilizations.

A Brief Introduction to Islam in China and Common Heritages

China is a multi-ethnic, multi-religious and multicultural society with a history and legacy of pluralism and tolerance. Friendly political, economic, and cultural relationships between China and Islamic Arabia could be traced back to 651 C.E when the first Arabian

ambassador was sent to China by the third Caliph Uthman (r. 644-656). Arabian and Persian ambassadors and merchants peacefully introduced Islam into China through the ancient Silk Road and the Spice Route (Wain, 2016). First, Silk Road extended from the Eastern Mediterranean across Central Asia to Bukhara and Samarkand. Second, Spice Route entered Islam to China from the Persian Gulf and southern tip of the Arabian peninsula (Frankel, 2016; Pillsbury, 1981).

After the People's Republic of China was founded in 1949, Muslims of different ethnic backgrounds participated in the country's political, economic, and cultural construction. They enjoyed preferential treatment as an ethnic minority regarding education, the promotion of office, and birth-control policies. The Chinese Islamic Association was established in 1953, and the Chinese Islamic Education Institute was set up in 1955 to train Islamic talents from different ethnic groups. There are 56 Chinese ethnic groups; ten of these groups include the Hui, Uighur, Kazak, Dongxiang, Kirghiz, Salar, Tajik, Uzbek, Baoan, and Tatar, have a Muslim majority. Muslims represent only 1.6 percent of the total population in China. The majority of Han and other non-Muslim ethnic groups such as Man, Zhuang, Tibetan, Mongolian, Yi do not contain high numbers of Muslims. Chinese Islam has 1360 years long history, a large number of more than 23 million Muslims, and over 76 percent of Muslims are based in the northwestern region of China.

The Chinese Islamic Association has influenced religious people with primary tasks, such as observing Islamic principles, educating Muslims for social development, training Islamic teachers, identifying and organizing the historical-cultural heritage of Islam. Also, the other main tasks are promoting Islamic associations and mosques around the country in community service, charity, and self-improvement, and carrying out friendly exchanges to foster

international cooperation. All in all, the association affected religious harmony in the majority of Confucianism people.

Since reform and opening began in 1978, freedom of religious beliefs has resumed, leading to the further development of Islam. Chinese Muslims have achieved considerable growth in all aspects. In fact, Islam is practiced in personal life, families, and within Muslim communities. The five pillars named *Shahadah*, *Salat*, fasting during Ramadan, paying *Zakat*, and performance of the Hajj find their place within the Muslim community. In the public sphere, most Muslims are integrated into the Chinese social and economic system. They adopt Chinese names, wear Chinese clothes, speak Chinese, learn Chinese characters, are educated in public schools, and participate in the Chinese social life like the Han majority ethnic group in China.

Muslims in China respect cultural diversity and religious pluralism and harmoniously coexist with other religious communities, such as Buddhism, Taoism, Christianity, Catholicism, and pay more respect to Confucianism, the mainstream of Chinese traditional culture. Muslims either actively or zealously convert non-Muslims to Islam. Both do they use ideological and religious differences in disputes and arguments. They regard Islam as a spiritual, sacred path, a way of life, and disassociate themselves from Islam as a political system. Islam is still a positive source of harmony and stability in contemporary Chinese society.

The Contemporary Global Dialogue among Different Civilizations

As a country with a large population globally, the Chinese have three values to a common heritage. First, it is peace and harmony that China has attracted considerable attention from the outside world for economic development, stable and peaceful socio-political orders. Hundreds of years' trade promoted cultural exchanges and cooperation between Ancient China and the Muslim World. Their

people knew each other and established close friendships on the Maritime Silk Route hundreds of years ago (Frankel, 2016). Peaceful commercial and diplomatic relations bring significant benefits to China and the Muslim World. Zheng He's remarkable expedition to the western seas, a large-scale diplomatic affair extended by the Ming emperor, is a typical example of friendship between the two countries during the Ming Dynasty. Hui Muslim Zheng brought products such as silk and porcelain led on his fleet and visited dozens of countries and areas in Southeast Asia, South Asia, West Asia, and Africa. People deeply cherish the memory of Zheng He in China and Malaysia (Ding, 2020). We will be fulfilling our dreams of co-prosperity by the New Maritime Silk Route in the future.

Second, diversity and tolerance, in which ethnic and religious pluralism has been related to others, manifest political stability, economic development, interreligious peace, and inter-ethnic equality in contemporary China and the Muslim World. Chinese Muslims follow the ethical-legal teachings of the Hanafi school of thought and are guided by the teachings of the al-Maturidiyyah School of Sunni theology. Chinese Islam shows intro-Islamic pluralism. Traditional Tafsir, Hadith, Kalam, Philosophy, and Sufism developed in different independent and closely related institutions to Chinese Muslim communities. Tafsir, Hadith, and Sharia (religious, not social) inherited from generation to generation in Mosque Education. Sufism spread and was practiced through dozens of Menhuan Orders in Northwest China since the Ming Dynasty. Kalam, Philosophy, and Sufi Teachings were expounded in Confucian terms. Mosque education and Sufi orders mainly within the Muslim community. Han-Kitab introduced to the whole Chinese society. Muslim Confucians (Hui Ru) acquainted with Four Teachings (Islam, Confucianism, Buddhism and Taoism) had developed a systematic and sophisticated Islamic religious philosophy within hundreds of Han Kitab, with a

combination and harmonization of Confucianism and Islam. They provided rich intellectual productions for Chinese people, especially literati and officials, to better understand Islam (Yingsheng, 2001).

The relationship Islam and Confucianism has been closely interwoven with and influenced by the ethnic relationship in China and the Muslim World. The harmony between Islam and Confucianism is primarily based on the peaceful ethnic relationship. Harmonious co-existence between Islam and Confucianism and mutual respect between Muslims and Non-Muslims is mainstream in China and the Muslim World. Disharmony and conflict among various ethnic groups manifested intolerance and oppression should be abandoned (Finley, 2007).

Third, it is moderation and reason. In an age of modernization, the traditional, influential position of Islam in society has changed rapidly. The tradition of moderation and reason cherished by Islam can help us forge a united front against extremists and confront challenges in the American-dominated globalization. Since its presence, Islam has accommodated a new social and cultural climate in China, and Hui Muslims integrated Islam successfully through trade and marriage across ethnic, religious, and cultural barriers to better understand Muslims and non-Muslims. They speak Han-Chinese while keeping Islamic tradition. Moderate Islam and reason are in a separated part of the common social will in contemporary society. According to Beekun & Badawi's Civilized Islam include faith and piety in Allah; A just and trustworthy government; A free and independent people; Mastery of knowledge; Balanced and comprehensive development; A good quality of life; Protection of the rights of minority groups, and women; Cultural and moral integrity; Protection of the environment; and Strong defenses. Civilianized Islam can "promotes tolerance and understanding, moderation and peace, certainly enlightenment" and help in preventing the rise of

extremists as well (Beekun & Badawi, 2005).

Furthermore, China has experienced to harmonious coexisting between Islam and Confucianism. Islam is different from Confucianism in terms of thoughts, scripture, institutions, and rituals. The essential difference between Islam and Confucianism is that Islam centers upon Religion (Tian Dao), while Confucianism upon Ethic orientation (Ren Dao). The former are beliefs about the Divine-human relationship, the latter concerns human relations. What Islam emphasizes is the ultimate moral responsibility and accountability of Muslims. Based on Allah's supernatural existence and omnipotence, the relationship between Allah and his believers is essential. As created beings, Muslims believe in Allah, submit to Allah, and fulfill Allah's five obligatory (fard) duties.

Confucianism is instead focused upon ethics based on agricultural civilization and kinship-based societal organization. It stresses the importance of human relations, individual responsibilities to family, kin, society, and the hierarchical ideology. This ideology refers to the three main-stays and five virtues in traditional Chinese culture, namely obeying ethical relations in terms of benevolence, justice, politeness, wisdom, and faith in five sets of considerations: that between Emperor and Minister, father and son, husband and wife, younger and older brothers, and between friends.

In an Islamic context, spiritually and worldly, both mundane life and the transcendence of the dash are stressed, whereas Chinese culture focuses on life in this world. What Islam emphasizes is transcendence, notably the limitation and imperfection of human beings and human society. Islam also pursues the ideal state of limitlessness, eternity and sheer perfection takes life in the other world and resurrection as core beliefs. Confucianism is instead focused on life in this world and the close relationship between heaven and human beings, life and death, human and ghost, ancestor

and offspring. This approach is based on a humanistic system. Confucianism does not deny religion; it emphasizes the sentiment and function of faith but avoids those arguments related to ghosts and gods.

Islam and other religions such as Confucianism are complementary rather than contradictory in many aspects, such as with common divine sources and emphasize religion and ethics. Islam is focused on belief, but it does not exclude ethics. Confucianism ethics is the primary focus. Crucially, neither denies religions and the idea of one transcendent God. Muslims recognize social obligations toward one another while emphasizing five obligatory duties. Islam and Confucianism emphasize public and private morality, a perfect balance between individual rights and responsibilities, and those at a community or social level. Chinese Muslims recognize both Muhammad (peace be upon him) and Confucius as prophets.

Chinese Muslims understand Islam in the Chinese social and cultural context differently from Muslims in the broad Islamic world. Acknowledge nature, human beings, and societies are based on Chinese social structure, political model, and life. Interpreted the original religious sources and sought unity in diversity; harmonized the relation between Islam and other traditions in China; unify religious and ethnic identity with political stand. More than two hundred years before Ricci's *True Meaning of the Lord of the Heaven* was published in 1642, dozens of inscriptions in Mosques written by both non-Muslim and Muslim officials, literati in Guangzhou, Quanzhou, Jinan, Beijing, Xi'an, and Xuanhua used Chinese language and Confucian terms to deliberate Islam (Menegon, 2017; Ricci, 2016).

Muslims interpreted Islamic doctrines, Sharia, Philosophy, and Sufism within Chinese social and cultural context to establish their own Kalam and promoted mutual understanding between Islam and Confucianism. They suggest that loyalty and fidelity are as crucial as

Faith (Iman), integrated Confucian ethics conceptions with Sharia, and interpreted the Islamic five pillars with Confucian five constant virtues: Shahadah manifested Righteousness; Salat manifested Benevolence; Fast manifested Propriety; Zakat manifested wisdom); Pilgrimage manifested Trustfulness. Chinese Muslims state that human beings and other creatures combine Yin and Yang, Li and Qi, Taiji and Wuji, instead of the combination of form and matter. True One (Haqq) is eternal existence. Everything else in existence, including Yin, Yang, Li, Qi, Wu Ji, and Tai Ji has been brought into existence by True One (Allah). Muslims absorbed Chinese cultural elements in mosques constructions and decorations. Mosques were constructed with peculiar shapes and decorations like those of other Chinese architecture with diverse functions.

The Muslim community is based on language and shared beliefs beyond blood ties and ethnicity. From its very inception, Umma came to embody both the religious and political community. The idea of Umma poses a challenge to Chinese views of kinship-based institutions. Indeed, in China, the Muslim community is just an ethnic-religious institution, a close-knit community; sometimes, it is integrated into and embedded within the Chinese kinship system. Unlike the Umma community, in China, sometimes, when several Muslim families are descended from the same ancestor (real or imagined), they tend to form a localized lineage and ancestry of members who lived in their village with their own mosque and cemetery. The historical experience of Islam lies in harmony instead of hatred, co-existence instead of apartheid, and inclusiveness instead of exclusiveness. This kind of historical experience could contribute to the contemporary global dialogue among different civilizations and resolve conflicts among religions and nationalities.

Relieve the tension between Islam and Confucianism. There is an excellent tension between Muslim monotheism and Han Chinese

polytheism. In Islam, strict monotheism is a core concern: a single God without peer and or partner. So, Islam prohibits the worship of gods and idols, for Islam, there is no God but God. In Chinese culture, various gods and goddesses are worshipped in folk beliefs, including worshipping heaven and the ancestors. The interpretation of Tawhid, Prophet, Revelation, Kitab, Predetermination, Resurrection (*Ma'ad*), last judge, heaven and hell in Confucian terms and concepts so that they can be better understood and realized that Islam is cosmopolitan. Unify elite's religious, ethnic identity with political stand and relieve the tension between religious identity and political philosophy. Han-Kitab suggests that worship and ssion to Allahare consistent with a political identity that a good Muslim should be a loyal minister and filial piety. Relieve the tension between Shari'a and Chinese Civil Law and suggest obeying civil law in the public sphere while implementing Sharia in religious rituals and personal life.

It made Islam an indispensable part of Chinese civilization. Islam, originally an external religion, has been accepted by Chinese culture and become an integral part of it. Coexisting with Confucianism, Buddhism and Taoism, Islam at that time had been considered by Chinese people as a native religion, and Islamic science (astronomy, calendar, mathematics), technology (pharmacy, canons, porcelain making), medical, literature and arts, had become an inseparable part of Chinese civilization. Muslims successfully integrated into China's mainstream society without losing their cultural and religious identity. They enriched Confucianism with Islam and made significant contributions to Chinese civilization. The successful integration is due to Muslims Immigrants' identity to Chinese society and culture voluntary, and the central government implemented a fully inclusive and open policy.

Confront today's challenges with the historical heritage. We believe that the historical experience of harmonious co-existence

of Islam and Confucianism could contribute to the contemporary global dialogue among different civilizations and resolve conflicts among religions and nationalities. On the other hand, the harmonious co-existence makes strengthen for socially sustainable community development. The religious dialogue is a social capital to increase mobilizing community to the response of sustainable development. Of course, it is the co-existence of spiritual harmony that makes bridging to implement of the program of social welfare for prosperous people.

Discussion

In this article, the researcher presents the correlation between the harmonious dialogue between Islam and Confucianism in China by looking at the potential, ethnic atmosphere, and cultural heritage. The researcher recognized two implications of the research findings. First, the dialogue between Islam and Confucianism in China can implement these dialogical values in community development. It can be seen in the social-political aspects, equal opportunity in the economic sphere, and cultural relations between the two religions in China. For this reason, the harmonious co-existence between religions must be an inspiration in development practice. Second, the implications of the dialogue between Islam and Confucianism can be a source of inspiration for carrying out a religion-based social development plan. For example, Campbell and Hunt discuss community development activities with a harmonious co-existence unit from substantive religious differences that positively respond to the prosperity approach. Especially Chinese Muslim associations have had the existence to authorize Chinese Muslims and other believers of religions (Campbell & Hunt, 2013).

Meanwhile, Cameron et al. described that collecting information about community initiatives is essential to build the basis for emerging

policies and programs that create opportunities for empowerment practices such as patience, flexibility, and negotiation. It is a critical example of building a bottom-up approach to development communication (Cameron et al., 2016). In other words, the awareness to construct a dialogue between Islam and Confucianism is a step to carry out cross-sectoral religious empowerment practices.

In another perspective, Muslims as a minority tend to experience persecution and violence both physically, psychologically, and virtually. It is a global phenomenon because there is a capitalist surveillance instrument (Çaksu, 2020). This instrument has the meaning of commodifying personal information that monetizes data obtained through online monitoring of community behavior. Seeing this fact, the Chinese government's policy towards the Muslim community can be referred to as the world campaigning for social coercion since the Cultural Revolution. According to Zenz, the war against acts of terror is a euphemism to reduce ethnic and cultural assimilation that tends to be forced (Zenz, 2019). This condition causes conflict tension to increase in religious relations.

For this reason, interfaith dialogue is an instrument that can be a solution to solve existing problems. Through an intercultural and interreligious approach, it becomes one of the considerations to suppress the occurrence of social conflict (Kusuma & Susilo, 2020). Therefore, religious relations become a solution in community empowerment for marginalized communities such as Chinese Muslims.

Based on the analysis above, religion and development have emerged as a new academic sub-discipline since 21 century. Development studies have long been raised as a new term of the specific area for debating on religious beliefs. In practice, recent scholars suggest that development influences providing an analytical insight (Bompani, 2019). An interesting debate in religious science pertains

to the relationship between religion and economy, particularly the areas of economic development. Moreover, the relationship between religion and economy emerged since Weber's comparative notion on religious studies, known as the ethic and the spirit capitalism. It is an animated debate whether the cultural and symbolic ingredients present to this theory of Weber's (O'Callaghan, 2017; Sedmak, 2019; Srivastava, 2016). Of course, in this case, contemporary Muslim China has related with the insight that extended a new space of harmonious co-existence between Islam and Confucianism.

In conclusion, the study presents a new debate space to academic sub-discipline that offers one of the primary resources in the development approach. Case by case, harmonious co-existence between Islam and Confucianism in China has long been driven, which formulates to implement on the community development practice, particularly in the minority group such as Muslim Chinese. Cultural heritage, tolerance, harmonious life, and others give new hope for increasing the stability of economic and sustainable development in China; however, there are communist parties. On the other hand, the notion in this study emerged a stable economy and actualizing prosperity by improving the relations of different religions in China.

Conclusion

The results of this study denote that religious harmony in contemporary Muslim Chinese is an appropriate reference for the best practice of community development. As a minority group, Muslim Chinese has contributed to the growing economy, friendly politics, open-mindedness, and tolerance. It applied a comprehensive approach through modified harmonious co-existence between Islam and Confucianism. In addition, they also performed common heritage by historical approach since Islam popular in China. These approaches were taken based on the view shared concerning cultural

diversity, religious pluralism, and harmoniously coexist with other religious communities, such as Buddhism, Taoism, Christianity, and Catholicism, and pay more respect to Confucianism Chinese traditional culture. This point delineates a transformation of the religious mainstream in contemporary China. Before common heritage between Islam and Confucianism tended to apply the social change in growing economic stability and build the best practice of development needs transforming policies from the stakeholders.

This study serves as valuable input for policymakers in formulating a comprehensive strategy in dealing with the harmonious co-existence between Islam and Confucianism. Efforts to implement empowerment of people shall adhere to technical, procedural, and strategy development and embrace the harmonious co-existence as a value adopted in society. It is essential to apply this value to avoid community resistance in policymaking. This way is expected to urge the community development project through efforts in the religious dialogue.

Nevertheless, this study has two limitations: firstly, it only examines the harmonious co-existence between Islam and Confucianism in contemporary China. Secondly, it excludes surrounding residents as a case for the best empowerment practice. Thus, it is expected that further research will consider examining some of the sites as an implement of community development based on religious dialogue. This way is projected to generate a more reliable picture as an approach to formulate the community development of the harmonious co-existence between Islam and Confucianism in contemporary China. Therefore, the researcher hopes to study the insight further in the local site and residents in modern China.

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Author's Declaration

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