

**THE COMPARATIVE OF ISLAMIC DA'WAH AND CHRISTIAN
MISSIONARY IN MALAYSIA**

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AUTHOR DECLARATION

بسم الله الرحمن الرحيم

I hereby declare that the work in this academic project is my own except for quotations and summaries which have been duly acknowledged.

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Bismillahirrahmanirrahim

In the name of Allah the merciful

Alhamdulillah, all praise to Allah because with His will and the writer's efforts and commitment from all parties, the writer is able to finish this academic writing project. Salawat dan salam to the Messenger of the world, our Prophet Muhammad (SAW).

In this opportunity, the writer would like to convey his thanks and appreciation to Associate Profesor Syamsul Bahri Andi Galigo as the supervisor to this academic project paper. Due to this advice and teachings, this academic project paper can be produced successfully. In the text إحياء علوم الدين (Al-Ghazali), it states that “ if one does not know about something, he must ask those who do.”

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The writer would also wish to convey his thanks and appreciation to his father, Saidi bin Abdul Rahman among his life, and his is giving the best for the writer. For his beloved mother, Siti Hasnah binti Yaacob, her love, encouragement, sacrifices and prayers will be appreciated forever.

Finally, the writer hoped that this book will become a reference and guide for the readers and will achieve success in the present world and the Hereafter. Hopefully, this writing will be of benefit to all.

Thank you.

ABSTRAK

Kajian ini dilakukan untuk mengkaji methodologi dakwah Islam dan gerakan Kristian. Penyelidikan ini ditumpukan kepada permasalahan yang dihadapi oleh orang Islam dan juga Kristian dalam menyebarkan agama masing-masing. Kekuatan dan kelemahan di antara methodologi dakwah Islam dan gerakan Kristian adalah salah satu faktor utama dalam kajian ini. Untuk mencapai matlamat ini, penulis menggunakan kajian perpustakaan dan kajian lapangan. Berpandukan kedua-dua penyelidikan ini maka, ia memberi pro dan contra kepada penulis dalam membuat analisis tentang kedua-dua agama ini. Selain itu, dalam kajian ini juga penulis cuba menonjolkan misi dan visi agama kristian dalam memperolehi pengaruhnya.

ABSTRACT

This study of da'wah methodology and Christian movement. This study is scoped to the conflict faced by Muslims and Christian in spreading their religion. The strength and weaknesses between their two methodologies are the main factor of this study. In effort to achieve the objective, author used field and library studies. Based on the both studies, it has pros and contras besides that, author also try to expose the mission and vision of Christian in effort to expand its influences.

ملخص البحث

يتحدث هذا البحث عن مناهج الدعوة الإسلامية والنصرانية . وهو يتركز على المسائل التي واجهها المسلمون والنصارى فى نشر دينهم وكذلك على الايجابيات والسلبيات الموجودة فى مناهج المسلمين والنصارى و للحصول على هذه الغاية , يستخدم الباحث طريق البحث المكتبي والميدان . بالنظر إلى هاتين الطريقتين تعطيان للباحث العناصر الإيجابية والسلبية فى البيان والمقارنة بينهما . والباحث يقوم أيضا يبحث الأهداف والغايات التي تهدف إليها النصرانية لانتشارها فى العالم.

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ARABIC WORDS TRANSLITERATION SYSTEM

TRANSLITERATION TABLE

1. ALPHABET

<u>Arabic</u>	<u>Latin</u>	<u>Example</u>	<u>Transliteration</u>
أ	,	فأر	fa'r
ب	b	برد	burd
ت	t	تال	tall
ث	th	ثوب	thawb
ج	j	جدار	jidar
ح	h	حليب	halib
خ	kh	خادم	khadim
د	d	ديك	dik
ذ	dh	ذهب	dhahab
ر	r	رفيق	rafiq
ز	z	زميل	zamil
س	s	سلام	salam
ش	sh	شعب	sha'b
ص	s	صخر	sakhr
ض	d	ضيق	dayq
ط	t	طالب	talib
ظ	z	ظالم	zalim
ع	°	عقل	°aql
غ	gh	غلام	ghulam
ف	f	فيل	fil
ق	q	قلب	qalb
ك	k	كلام	kalam
ل	l	لب	lubb
م	m	مال	mal
ن	n	نجم	najm
ه	h	هول	hawl
و	w	ورق	waraq
ي	y	يم	yam

2. Short Vowel

<u>Arabic</u>	<u>Latin</u>	<u>Example</u>	<u>Transliteration</u>
_____	a	كتب	kataba
_____	i	علم	°alima
_____	u	غلب	ghuliba

3. Long Vowel

<u>Arabic</u>	<u>Latin</u>	<u>Example</u>	<u>Transliteration</u>
ا , ي	a	عالم , فتى	^ˆ alim, fata
ي	i	عليم , داعي	^ˆ alim, da ^ˆ i
و	u	علوم , أدعو	^ˆ ulum, ad ^ˆ u

4. Diphthong

<u>Arabic</u>	<u>Latin</u>	<u>Example</u>	<u>Transliteration</u>
و	aw	نوم	nawm
ي	ay	ليل	layl
ي	iyy	شافعي	shafi ^ˆ iyy (ending)
و	uww	علو	^ˆ uluww (ending)

5. Exemptions

5.1 Arabic letter ء (hamzah) found at the beginning of a word is transliterated to the letter “a” and not to’.

Example: أكبر transliterated to: akbar (not ‘akbar)

5.2 Arabic letter ة (ta’ marbutah) found in a word without ال (al) which is coupled with another word that contains ال (al) at the beginning of it is transliterated to the letter “t”.

Example: مكتبة الإمام transliterated to: maktabat al-imam

However if the Arabic letter ة (ta’ marbutah) found in a word with ال (al), in a single word or in the last word in a sentence, it is transliterated to the letter “h”.

Example: المكتبة الأهلية transliterated to: al-maktabah al-ahliyyah
قلعة qal^ˆah
دار وهبة dar wahbah

ABBREVIATIONS

n.a.	no author/no artist
n.pl.	no place
n.d.	no date/no year
n.pb.	no publisher
p.	page
vol.	Volume
SAW	salla Allah [°] alayh wa sallam
SWT	subhanahu wa ta [°] ala
LCMS	Lutheran Churchs Of Malaysia and Singapore
CARE	Christian Assosiation For Relief
YMCA	Young Men Christian Assosiation
YWCA	Young Women Christian Assosiation
MCC	Malayan Christian Council
CCMS	Christian of Churches of Malaya and Singapore
CCM	Council Churches of Malaysia
CFM	Christian Federation of Malaysia
CLMC	Christian Literature For Muslim Committee
NCEC	National Catholic Education Council
INDAH	Institute Of Da [°] wah
YADIM	Yayasan Da [°] wah Islamiah Malaysia
ABIM	Angkatan Belia Islam Malaysia
PERKIM	Pertubuhan Kebajikan Islam Malaysia
MCCBCHS	Malaysia Consultative Council For Buddhism, Christianity,Hinduism and Sikhism

LMS London Missionary Society

SPG Society For The Propagation Of The Gospel



CHAPTER ONE

CHAPTER I

Introduction

1.1 Background

The Muslims face many challenges nowadays, be it in the politics, economy, social, aqidah (faith) and others. From the aspect of aqidah challenges faced by the Muslims, is the Christianization movement. Challenges from the Christianization movement around us, especially in Malaysia and the neighboring countries, forced us to arrange effective, comprehensive and strong da'wah strategies to face the current needs from da'wah challenge that are more challenging in this new era.

1.2 Problem statement

Physically, nowadays Islamic da'wah organized by the da'wah bodies in Malaysia is in effective in its effort to influence more Non- Muslims to be interested with Islam and further, concert to Islam if compared to the Christian Missionary Movement that proves to be more successful in influencing the society to become Christians. In other words, why Islamic da'wah is less successful than the Christian Missionaries. This is the problem statement.

1.3 Aim Of Research.

This research aims to find the cause of da'wah Islamiah weakness besides studying why the Christian Missionary movement is more successful. This research also aims to deter and hinder Christian Missionary activities from over- shadowing the Muslims.

Muslims must make enough preparation by giving enough religious education to the individual-self, family and society. Besides that, organization and da'wah mechanism Must prepare a more effective approach and strategy in order to prevent the Christian movement's activities.

1.4 Research Objectives.

1. To study the history of the arrival / emergence of Islamic and Christian religion in Malaysia and its development
2. To study and understand the methodology of Christian missionaries and comparing it with the methodology of Islamic da'wah
3. To ensure the strength in Islamic religion and Christian missionary, and to ensure of the weakness of Islamic da'wah and to make improvement.

1.5 Research Scope

This research focuses on the main aspect. The research scope will show the ways of Islamic da'ies and Christian Missionary in spreading their da'wah. Therefore, the writer can analyze the importance and the differences of the method / techniques of spreading religion between the Islamic da'ies and Christian Missionary. These differences will cover the physical and spiritual aspects.

CHAPTER TWO

CHAPTER II

Literature Review

Based on the observation made by the writer to previous researches, there are no similar researches have been made. However, the writer only found one research that is almost similar to the titles of the research that will be conducted. This research was made in 1989 by Mat Hamdan bin Mat Amin, entitled: “Metod da‘wah Islamiah dan Missionari kristian: Satu Persoalan Perbandinagan”

Although generally, research conducted by the seems to be almost the same as the previous writer, the focus of this research are different from the previous one. The previous research focused on the interpretations and concepts in Christian religion and discussed about the organization and methodology of Christian Missionary. This previous research also discussed on Orientals, Colonialism and Secularism, Modernism, Church institutions and half – Church institutions. Whereas in discussing about da‘wah Islamiah, he focused on the methodologies of da‘wah Islamiah from the aspect of Islamiah education system, formation of the society, economy system and politics.

The main focus of the writer in this research is why the Malaysian society nowadays, especially the Chinese’s, Indians, Orang Asli, and the natives of Sabah and Sarawak are more interested in becoming a Christian instead of Islam. Further, the writer will try to expose the secrets of the success of Christian Missionary and to find the weaknesses that exist in Islamic da‘wah organizations by comparing between Islamic Da‘wah Methodology and Christian Missionary.

As the previous research did not focus on the above issues and it has been conducted in 1989, in which the methodology of Islamic da'wah and Christian Missionary have gone through changes nowadays, the writer feel that it is high time for a new research to be conducted.

CHAPTER THREE

CHAPTER THREE

CHAPTER III

Research Methodology

In conducting this research, the writer use to research methodologies which are:

1. Library research

Library research conducted by the writer includes book and magazine references and previous theses.

2. Fieldwork

Fieldwork is also a main source of the writer's information. The fieldwork is conducted by finding latest in formations and issues that can be used in this research. The combination of both methodologies above enable the writer to get data and information needed for this research

CHAPTER FOUR

CHAPTER IV

MISSIONARY CHRISTIAN

4.0 Introductions

The fall of Malacca into the hands of the Portuguese in 1511 AD has been the main factor of development of Christian in Malaysia until today. With this defeat, Malacca not only become the administrative and military center for the Portuguese in the East, but more importantly, in this discussion, as the earliest centre for the Christianity movement and the spreading of Christian in the Malay States at that time. Because majority of the Portuguese are Christians from the Catholic Sect, thus, the Catholic were the first to set foot in Malacca. Later, after Malacca faced a series of colonization since Portuguese, which includes the Dutch and the British, Malacca became one of the centre for the dissemination of Catholic Christian in the East. This is also true for the colonization of Sarawak and North Borneo (Sabah) by the British, which directly help the dissemination of Christianity to the Borneo Islands.

It is clear that arrival of the Christian Mission into Malaysia; especially the Catholics have a close connection with the European colonist, especially the British to this county. During the colonization era route to develop amongst the Malaysian community, including Sabah and Sarawak. Beside the strong effort of the Christian missionaries to develop Christianity among the public, the attitude of the British colonist and the Brooke family who colonize Sarawak, and the English Company that colonize Sabah towards the Christian mission were positive. These are the factors that contributes and helped the Christian churches especially those from the Catholics and Protestant Sect, developed fast in Malaysia until today. In the context today, the development of Christianity in Malaysia, from the Christian missionary movement spreading among the Chinese, Indians and the Orang Asli. Only Malays are harder to

be Christianized openly and in great number as in Indonesia. Although the percentages of Christian worshipers are small, around 2.14 percent, but in term of role, the Christians are more influenced than other religions in Malaysia. This is proven from the role played in the formation of the Religions Discussion Council in 1983 and their voicing and criticizing the Islamization policy of the government (Ghazali 199: 12).

The activities of the missionary, although can be admitted as not successful in getting the attention and interest of the Muslims to become a Christiana and its activities are not valid under the Federal Constitution, the activities still goes on indirectly. Based on the background, this discussion tries to ponder upon the history of the emergence and development of Christian into Malaysia, the organizational structure of the churches' sect, methodology of the Christian Missionary movement and Christian society's reaction towards the Islamization policy introduced by the government of Malaysia

4.1 History of the Emergence of Christianity in Malaysia

The success of the Portuguese in conquering Malacca in 1511 AD has been celebrated in Portugal as a success in defeating the Islamic power in the East (hive 1978: 31). Portuguese army under the leadership of Alfonso D'Albuquerque has played an important role in bringing in Christianity to Malacca in the early 16th century.

In the Portuguese army that attacked Malacca itself, were eight chaplains, among there are Fr. Domingo's de Souza from the Domination group (general congress or of the fleet) and Fr. Alvavo Mergulaho, and six others were Francism. They remained behind to minister to the Portuguese garrison founded there. (Felic 1963: 35-36).

After the Portuguese get a strong influence in Malacca, the Catholic Christian started to get some attention from the local society. There is one positive development in the Catholic Churches in Malacca. Malacca finally becomes a province administrated by a bishop in Goa and Alfonso Martinez were appointed as the Vicar – General. With those positive developments, Malacca was evaluated into an archdiocese of the Catholics, which is an area under the supervision of a new priest in the East with the appointment of a bishop to handle the administration of the Catholic churches. Besides that, other churches in other areas have been included in the administration of Malacca diocese. This includes Burma, Siam and entire Malay Archipelago including Salor, East Ambonia, Moro and Molukus (Muda 1998: 9-10).

During the colonization of the Dutch in Malacca in the early 17th century, the Catholic churches with vast development in the Portuguese era, received pressure. The Dutch Lutherans treated the Catholic harshly. Many Catholic churches were destroyed and the Catholic was evicted from Malacca. When British conquered Malaya in the end 18th century, the Catholic churches, once blocked by the Dutch's of its development, started to be active again. An officer from the East India Company is more tolerant and sympathizes with the Catholic churches compared to the Dutch. The Catholic priest were given permission to build the Cathedral of the Assumption in Penang when Francis Light took over the Penang administration from the Sultan of Kedah in 1786 (Muda. 2000:11)

In general, the emergence of the colonial power from the west is based on the 3 G slogan, “ Gospel, Gold and Glory”. These clearly show that they are very desirous in disseminating Christianity in the Malay world. It cannot be denied that their existence is the continuation of the fight between Islam and Christian in the West during the crucifix war era in the 11th –13th centuries. The formation of the London Missionary Society (LMS) in 1785 is based on the Biblical verse:

“ Go, therefore, and make disciples of all nations baptizing them in the name of the father, and of the son, and the Holy Spirit” (Matthew 28: 19).

This Biblical verse has become the basic encouragement to the dissemination of Christianity to the whole world.

Because Malacca was the earliest place for the emergence of Christianity in Malaysia, therefore the missionary Christian movements also converge to Malacca. The London Missionary Society has sent Dr. William Milne to start Christian missionary work of the Anglican Church into Malacca to the Chinese in 1815. During the British colonization, translation work of the Bible to Chinese and Malay language started. Abdullah bin Abdul Kadir Musyi has the role of translating the Bible into the Malay language. The next development was in the area of education health services. Anglo-Chinese has been built in Malacca with the role of exerting Christian missionary activities. Another active missionary body is the society for the propagation of the Gospel (SPG), which sent Christian missionary to the Straits Settlements to disseminate evangelism to the Chinese and Indians, especially those working in the tin-mines (Ghazali 1999: 12-13).

Whereas in Sabah, the Christian Missionary movement started with the formation of the Borneo Evangelical Mission in 1928. Then, a local body known as “ Borneo Bible Council” (Sidang Injil Borneo-SIB) was established. Meanwhile, in Sarawak the first Christian Missionary Movement started from the James Brooke’s era. Brooke wanted to establish a Christian Missionary Movement to provide education and to “tame” the Dayaks. An English church body, the Borneo church Mission was also formed (Ghazali: 1999: 13)

The propagation of Christianity faced a vast development when Malaya was under the emergency situation between 1948-1960. With the incensement of new Chinese villages, raised the opportunity for some of the Christian missionary movement to execute their activities. It was reported that not less than 50 000 Chinese were involved in the re-location and they are the ones exposed to the Christian Missionary Movement organized by a central body, the Malaysian Christian Council, some of the churches bodies that are involved includes Methodist, Anglican, Presbyterian, Lutheran, Southern Baptist, Chinese National Evangelical Crusade, Roman Catholic and American United Lutheran Mission. (Ghazali 1999: 13-14)

The next developments are closely related to the political development of Malaysia. Emergency ends at 1960 and the formation of Malaysia in 1963 which includes Sabah and Sarawak and Singapore has increased the total percentage of Christian followers, and this call for a change in policy and strategy of Christian missionary activities / work. Later, when Singapore exits from Malaysia, in 1965, forced the Catholic Church to form a research centre in Kuala Lumpur, without depending on Singapore anymore. The change of the government policy following the 13th May tragedy, such as the National Education Policy, Malay Language as the official language and language to be used in schools, has changed the method and style of the Christian missionary movement in Malaysia. This also include the latest development which is the Islamization policy of government, which also influence the Christianization movement in Malaysia (Ghazali: 1999:14)

4.2 The Development of Christian Missionary Movement Malaysia.

The existing phenomena in the Christian churches clearly show that the Chinese and Indians are the highest in number in embracing Christianity. Before independence, Foreign missionaries such as Britain, United States of America, Canada, France and Holland came to Malaya to lead certain churches, including training local recruits to take over the leadership of those churches later on. After independence until today, the local people administrate almost all the operational Christian churches in Peninsula

Malaysia. Most of them are Chinese or Indians who have good academic background and committed to their evangelical duties. They are the ones that enhance the influence of Christianity in Peninsula Malaysia (Muda. 1998:125-126)

Christian cannot be disseminated to the Malays because of the Islamic factor that are strongly instilled in them. The slogan that Malay is Islam and Islam is Malay is enough to prove how close the relationship between Islam and the Malays in Malaysia. It is true that the country's law prohibits the propagation of Christianity to Malays but this factor is not as strong as the factor of the suitability of the Malays with Islam, as one of the reasons that prevents the development of Christianity among the Malays. During the colonial era, before the existence of the prohibition to propagate Christian to the Malays, history had proven that Malays are reluctant and rejected Christianity even though the Christian church are the ones that provides health services and medication to them. Only the churches influenced the Chinese and Indians. Therefore, it can be concluded that the rules and regulations that prohibits propagation of Christianity nowadays is not the absolute reason of why Malays do not accept Christianity. (Muda. 1998:126-127)

The suitability of the Malays with Islam is a unique phenomenon that is rarely seen in other ethnic groups in this country such as the Chinese, Indian and other Malays ethnics such as Iban, Bidayuh, Kadazan and others. Christian churches can develop and more in Peninsula Malaysia because of the support of the Chinese and Indian. Even during the colonial era until today, these ethnic groups are the ones that go on supporting the Christian churches and become the leaders of those churches (Muda. 1998: 130).

Looking at the increasement and development of the amount of Christian followers and Peninsula Malaysia, in 1970, it is estimated that Christian total up 561 827 people or 5.4 percent of the total amount of Malaysian. In 1980s, this number increased to

861 800 or 6.2 percent and until the year 2000, Christians living in Peninsula Malaysia is estimated to increase until 1 649 000 or 7.5 percent (Ghazali. 1990: 15-16)

From the efforts made, it can be said that the efforts of the Christians are more dedicated and hardworking even though they have no facilities from the aspect of bureaucracy and administration, like what Islam have in its da'wah activities. The existence of training centres such as the Sengoi Training Centre in kampar and recruiting programmers organized from time to time helped the process of Christian propagation between the Orang Asli to be more effective and thus, its role cannot be denied and the future of Christianity is bright.

In Sabah, the magazine ' Catholic Asian News' states that until 1990 there are 170 000 Catholic followers from the total amount of 1.3 million people in Sabah. Therefore, Sabah is the states with the highest number of Christian followers in Malaysia. Even from years before, Christian priests in Sabah has mixed around and lived among the locals in their villages. The Catholics priests built churches and learned the custom and language of the local such as Kadazan, Bajau, Suluh, Idahan, Ilanum, and others. Al though in the earlier stages, these catholic priests are all Europeans, they know ewhat the locas like and dislike. They also can live among them and are successful in converting many of them into Christian, especially the Kadazan (Muda.2000: 81)

The success of Parti Bersatu Sabah, a party regarded as dominated by Christians, forming a government in that state in 1986, opens the opportunity widely to the Catholic Church to expand their influence comfortably. Undoubtedly, certain leaders of the Catholic and protestant churches had helped Parti Bersatu Sabah to maintain their power. This is because, as long as Parti Bersatu Sabah riles Sabah, the status of the catholic and Protestant churches will get even stronger (Muda. 2000:85).

Christian is the largest religion in Sarawak, which is 28.5 percent or 351 361 from the total amount of its people. The division according to the ethnic group that are Christian followers: natives – 262 595 (74.74 percent), Chinese- 84 121 (23.94 percent) and other groups- 4 648 (1.32 percent). The majority of Christian followers are natives and according to ethnic groups, the largest is from the Iban group, followed by the Bidayuh. Islam is the second largest religion, which is 26.33 percent 324,575 from the total amount of the people living in Sarawak. Majority of Islam followers are Malays, which are 247 929 people. From the percentage this means that 76.40 percent of the Malays are Islam, followed by the Melanau- 53 689 (16.54 percent) and non- natives only 2.51 percent, Iban- 0.64 percent and –0.23 percent (Ghazali. 1999: 86).

Sarawak is the fertile area for the development of Christianity beside Sabah, especially among the natives. The amount of Christian followers is more than Islam followers from the total amount of people in Sarawak as explained above. And are successful in converting many of them into Christian, especially the Kadazan (Muda.2000: 81)

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Christian is the largest religion in Sarawak, which is 28.5 percent or 351 361 from the total amount of its people. The division according to the ethnic group that are Christian followers: natives – 262 595 (74.74 percent), Chinese- 84 121 (23.94 percent) and other groups- 4 648 (1.32 percent). The majority of Christian followers are natives and according to ethnic groups, the largest is from the Iban group,

followed by the Bidayuh. Islam is the second largest religion, which is 26.33 percent 324,575 from the total amount of the people living in Sarawak. Majority of Islam followers are Malays, which are 247 929 people. From the percentage this means that 76.40 percent of the Malays are Islam, followed by the Melanau- 53 689 (16.54 percent) and non- natives only 2.51 percent, Iban- 0.64 percent and –0.23 percent (Ghazali. 1999: 86).

Sarawak is the fertile area for the development of Christianity beside Sabah, especially among the natives. The amount of Christian followers is more than Islam followers from the total amount of people in Sarawak as explained above. papers, magazine such as Catholic Asian News is effective media in voicing their protest toward Islamization policy.

The placement of Sabah and Sarawak are very strategies in the aspect of developing Christianity. The percentage of the followers are high, the factor of its natives and geographical factor, nearby Philippines and Indonesia, surely gives as good hope towards the future of Christianity.

From the information above, shows that Christian movement in Malaysia have a good prospect and this situation becomes better with formation of Evangelization big target groups which is almost 50 percent of the Malaysians who are non- Malays, are exposed to the Christian missionary activities. It is not farfetched to say that even among the Malays there are signs of success to the Christian missionary efforts to influence them towards the religion. This is not impossible as there are changes in the Malays socioeconomic and politics in the 70s to 90s that may allow this to happen. It is not impossible for the Malays to be influence with Christianity due to the materialistic lifestyles, unemployment problems, and decrease in political powers until affecting the Malay ruling power. it is also important to mention that christianization movement in Malaysia is not separated from the world Christianization movement

such as the World Council of Churches, and the Christian conference of Asia including some other similar bodies.

4.3 Types of Churches Mainstreams and its Characteristics

To get the know more about Christian methodology; below are the types of churches mainstreams and its characteristics. This is because, churches also plays an active role in executing Christian Missionary Movement:

4.3.1 Roman Catholic

In the Peninsula Malaysia nowadays, there are five zones and two zones in the East Malaysia (one in Sabah and another in Sarawak). A bishop heads every zone. Among the Bishop, an Archbishop is appointed and given the highest authority in the church. In this matter, the Bishop in the middle zone. Each zone is divided into diocese, administrated by a father.

4.3.2 Methodist

There are five conferences in the Methodist church:

1. Tamil Annual Conference
2. Chinese Annual Conference
3. Sarawak Chinese Annual Conference
4. Trinity (for English Speaking) Annual Conference
5. Sengoi Annual Conferences

4.3.3 Anglican Church

The administrative system of Anglican Church is put under a Bishop for each zone. For now, there are three zones in Malaysia- West Malaysia, Sabah and Sarawak. Each zones comprised of certain areas. A pastor, also known as deacon, leads each area.

4.3.4 Presbyterian

Presbyterian church is also known as Scotland church unrelated to any form of organization. Each group is free to make its own movement; policies and deciding their own form of administrative according to its members.

4.3.5 Lutheran

Lutheran church is divided into to part- the Evangelical Lutheran and Lutheran Churches of Malaysia and Singapore (LCMS). Evangelical Lutheran is popular among the Indians while Lutheran Churches of Malaysia and Singapore is more popular among the Chinese.

4.3.6 Half Churches

Includes voluntary associations, welfare associations and others similar. Example is such as Christian Associations for relief (CARE), young Men Christian Association (YMCA), and Young women Christian Association (YWCA), Ecumenical College, Salvation Army, Campus Crusade and others (Ghazali. 1999: 17).

4.3.7 National Churches Association

The earliest association is the Malayan Christian Council (MCC). It was formed in 1948 in Singapore. Later, this body changed to Council of Churches of Malaya and Singapore (CCMS). After 1965, the name changed to Council Churches of Malaysia (CCM). At that time, the member of CCM includes eight churches and half- churches, not including the Roman Catholic and Evangelical. On April 1986, Christian Federation of Malaysia was formed. CFM succeeded in combining and uniting almost all churches mainstreams in Malaysia. CFM's membership includes CCM, Roman Catholic and Evangelical. The only mainstreams that refuse to join are the Pentecostal and the Gospel Assembly (Ghazali. 1999: 16).

4.4 Christian Missionary Movement's Methodology

Christian is a religion that gives priority and attention to the missionary process and evangelistic. Christianity always has the desire to increase the amount of its followers. In the Malaysian society context, with multi- racial and different religions including the government's policy of putting Islam as the state's religion, thus, every missionary process must happen in a controlled situation and is advisable to be done indirectly.

In order to achieve their ambition, many efforts and ways have been used. Christian preachers arranged their movement silently but systematically, their planning so proper from the upper level until the lower level. Whatever ways or method used, the aim of its propagation are always similar, one that is called "joyous news", that is the freeing of man from the sins inherited from the sacrifice of the crucifixion of Jesus- A logical and systematic approach is given to explain the concept of: joyous news". It starts with the concept of the love of God to man, God, having his own plan, to free man from forever doing sin. Due to the existence of a wall of sins led man to be separated from God and not knowing he fact of God's love. In order to break this wall, there is no other way but to accept that Jesus is the saviour and as God.

The acceptance of Jesus by the Christians only happen when they believe or have faith that Jesus is the saviour and as God. This is the basic content of Christian teachings, no matter whatever mainstream that spread the religion. Below re methods generally used in Christian missionary efforts to propagate its teaching:

4.4.1 Evangelism

Evangel means gospel or joyous news, therefore the verb ‘ evangelize’ means spreading the knowledge on joyous news. Evangelism is regarded as the manifestation of completing one’s responsibility towards the call of God, in order to change a society to accept the news of being joyous when receiving the call of God and to build Christian Society. It needs strong commitment, physical, mental and spiritual preparation including a correct approach in its implementation and maintenance. Even more so in facing target groups who already have a religion, especially the Muslims. In this evangelism mission, at least there are three approaches in its effort of getting closer to the Muslims target:

4.4.2 Direct Biblication

This approach needs a missionary with a personality and character complete with knowledge, maturity and communication skills, also the skill of adapting to the local environment. Usually, this direct approach is done openly in churches or halls, and according to their experiences, the product is very low because Muslims only come when they are doing it secretly. Therefore, biblication is done carefully. Some of the rules that have to be followed to avoid conflicts or a situation that may hurt the Muslim’s feelings. On this matter, a specific body focused on the publication of reading materials.

For Muslims targets, known as the Christian Literature for Muslim Committee (CLMC). This body has met in 1955 and took the decision that any medium putting a bad image on the character of the Prophet Muhammad (SAW) for the Muslims are to be stopped. If a dialogue between the Muslims and the Christians wants to be executed, a personal friendship must be built first, and then, the joyous news on gospel was to be told. With care and wisdom. (Peters, 1978: 393)

4.4.3 Comprehensive Approach

Congregationalists groups such as the Presbyterian and Lutheran usually practice this approach. This approach consists of four-focused aspect that are firstly, declaration in employment area, secondly, in the education area; thirdly in the employment area, fourthly in the welfare area such as orphanage, elder people and people with disabilities.

The most widely used strategy in the effort of developing and spreading Christianity by the missionaries is the inter Church Aid for Mission and Services Program. This program by using welfare and help activities to those who are less lucky are very interesting and received encouraging response from the public. (Muda, 1998: 160)

4.4.4 Indirect Approach

In its effort to spread Christianity to the Muslims and other race not yet Christian the Christian preaches use indirect approach by publication. This area is important in influencing one's mind. In Malaysia Catholic Church, on body given the responsibility to manage matter regarding publications, video, films and books. Sisters of St. Paul. This is a wing to Malaysian Catholic Movement especially in the publication area. (Muda- 1998: 160)

This indirect approach basically is the dissemination of reading materials such as books, cassettes, articles and others about Christianity, especially the translation of the Holy Bible into Arabic language. Besides reading materials, other effort has been made to control the electronic mass media, especially the radio and by postal courses.

Articles and writings with Christian teaching also disseminate Christianity and there are also materials for the purpose of confusing the Muslims. For example, the allegation that Islam is the creation of the Prophet Muhammad (SAW) was printed in book in books and marketed freely to those who want to buy, including the Muslims. (Ibrahim. 1988: 213)

Besides that, there are also free articles and brochures distributed freely. For example, an article entitled “ikutlah, marilah, belajarlal” (come and follow, listen and learn), besides that, a series of article “menunggu Jiwa” (waiting for Heart) also is distributed to the public. As it the articles and brochures are not enough, they also use advertisements such as “I found it”. This advertisement is blue in colour and made in many language versions, including the Malay language. At a glance, it does not symbolize (Christianity. This advertisement is actually one of the efforts made by a Christian movement sponsored by a group of churches in this country.

4.4.5 Contextualization

The term contextualization can be interpreted as a process or an effort to suit all the practices of Christian teaching with the local environment, in brief, as a process of combining Christian into the local environment this process will finally produce a form of belief and the Christian practices will truly designated to suit the local aspect and there will never exist among its followers the feeling that Christian is of foreign origin.

Another term usually used to refer to the effectiveness of the biblication process is “salt and leaven”. Literally, it means salt and leaven. The process of salting and leaven is usually used to picture how responsive and rooted the Christianity teaching is among the new followers, that development silently and effectively. Same as salt absorbing into food such as meat to be cooked or years making the process of fermentation, it is also true with doctrine of Christianity and its belief spread wholly, then accepted and understood silently. The methods of salt and leave have a relationship with indirect biblication discussed earlier.

Basically, what is given importance by the Christian is the acceptance of the target to the Jesus as the Saviour faith. It does not matter in whatever form, as long as the faith is accepted. In short, if the acceptor is originally a Muslims, he will not be asked to change his name, clothing, way of life and even his way of praying to God. If changes happen and this is realized by his society, problem of elimination and boycotting will arise. Therefore, the leaven approach is most suitable and better. The common name for the person Undergoing this process is “ anonymous believer”. This name or way of calling may not be needed anymore when the times come, that is when their amount increased or the situation permits.

They are of the opinion that this kind of approach does not need a Muslim to leave the societal relationship system but he can still live in his community. Nevertheless, leaven still exists in its tough form. The spreading of Christianity will show in its spiritual form, not organizational. This approach is very advantage able because it does not need one to become a new member of Christianity alone and separated form its original community but, it gives a pathway to the spirit and Jesus teaching, same as they way of fermentation process by the leaven to the whole mass and the whole Christian teaching and its spirit will act produce revolution an d change. (Ghazali, 1999:32-33)

In the contextualization also, the worship practices of the Christianity in certain place will be renovated according the religious practices of the majority of people at that place. In Malaysia, there is already a proposal to change the ringing of the church bells five times a day as the call for prayers (adzan) of the Muslims. Fasting like the Muslim when they celebrate Eucharist performing hajj to Jerusalem like the hajj of the Muslims to Mecca and organizing competition to remember verses of the Holy Qur'an by the Malaysian Muslims. This is to show that there is no difference between Islam and Christianity. Besides that, there are also efforts to introduce and popularize Islamic terms such as Allah, revelations, Messengers and others in their teachings. (Ghazali. 1999: 41)

Clearly from what has been explained above, we can understand that what is hoped to happen to the new follower, originally a Muslims is the change in the aspect of faith and not religious ritual because stress on rituals may lead the new follower to social pressure of the Muslim society around him.

4.4.6 Education

Looking at the importance of education, starting from a child, the Christian missionary grabs the opportunity to start their activities by opening kindergartens. By using the children care centre and kindergartens, the Muslims children will be exposed to the Christian way of living directly or indirectly. Because most of the time of the child is spend there and it is not impossible for those children to be influenced by Christianity. This is because at this level, children can accept any teaching given to them without knowing whether it is good or bad.

There are also Christian missionary efforts among the secondary school students. Their main targets are the Muslims students who are problematic and less religious background. This focus is not only for the student but also problematic and less

religious background teachers. This is because these groups are most vulnerable and easy to be influenced compared to those with religious faith.

4.4.7 Theology

From the theological aspect, Christian missionaries work hard to negate the presumption of the Muslims on the Trinity concept in Christianity. They stressed on the aspect of the oneness of God, explaining about the three matters and one Unison in various ways. It is also stressed about the disgrace of one who sins before God to raise awareness among the Muslims about the importance and necessary of redeeming the sins. Another aspect highlighted is to compare the nature of Christian's God with the Muslims God. God for the Christian is pictured as caring and loving. Stories such as feeling sorry for the Muslims who died though not knowing they will enter Heaven or not is commonly related. They try to convince the Muslims that Christianity guarantees Heaven because God loves his servants. The usage of the term ' Moslem Christians' popularized shows the method of biblication in secret among the Muslims. (Batumulai, 1986: 90)

4.4.8 Raising Negative Views on Islam

Another method used by the Christian missionaries is to give the view that Islam is difficult in executing its teachings. They also raise the issue of why must we work hard if the same God gives a guarantee to Heaven. Some example that shows Islam is difficult is to perform wudu' before prayers, wearing veils for the women and unlawful food.

Because the effort to influence the Muslims are more difficult than other society, the Christian missionary tries to confuse the Muslims faith by raising issue that commonly understood by the Muslims. For example, the view of Islam on Isa (Jesus) and his mother, maryam (mary) by highlighting the fact that he was borne without a father

and the fact that he will be coming back and the issue on the loving nature of God and His willingness to forgive the sins of man. (Ghazali, 1999: 42)

Below, are negative views on Islam listed (source: The Department of Religious Affairs):

1. Islam is an important religion, the religion of the Arab people.
2. Islam is spread by force, using sword.
3. Islam is back- dated, orthodox, fanatic and no tolerance.
4. Islam is not an absolute religion, full of lies and unsuitable with the modern era. The proof is that development countries are not Muslim countries.
5. Islam does not guarantee the peace of the world. The proof being Muslims usually have conflicts and bloodshed among themselves.
6. Islamic teaching is very narrow. There are many unlawful matters and this deters development.
7. Islam is not a modern religion because when praying (solat), the language, ways of doing it and the place is only one. The Holy Qur'an also cannot be copied freely as other relations and the Prophet (SAW) cannot be described through pictures, what more of his Go
8. The truth of Islam is doubtful; the Prophet himself is not guaranteed of his safety. The proof being that the Muslims always pray (do'a) for the Prophet's safety and well being with recitations of selawat and salam.
9. There are some matters that cannot be accepted by the mind and illogical such as Isra' Mikraj, Allah is in the west and the East (Al-Rahman) and solat must be indeed bi salam and those who hear it must answer.

10. The Islamic punishment is cruel because those who become a thief his hands must be cut- off.
11. Islam teaches polygamy just to satisfy men's desires and lust.
12. The status of women are very low and limited, not as free as the Western women, cannot decide who will be her own husband, and her inheritances rights are only $\frac{1}{2}$ than the men's. Women also cannot be leaders.
13. The limitation of polygamous marriage are only four but why does the Prophet Muhammad marries more than what is provided.
14. If the Prophet Muhammad (SAW) is really God's lover, why does not Allah protect the grandson of the Prophet, Hassan and Hussain, form being murdered.
15. Fasting is futile and decreases the energy for production.
16. Hajj is the idea of Muhammad in His effort to find income from his race that live in the poor and barren area. (Abdul Wahab & Che Yusoff. 1998: 93-94)

There negative views area challenge to the Muslims faith. If they are easily influence and doubtful, with out enough religious knowledge, therefore, they will easily be influenced by these lies. If they have strong iman, Insyah- Allah, those views will not be able to weaken their iman.

4.4.9 Intellectual Aspect

Under the intellectual aspect, Christian theologies tries to explain to the Muslims that Christianity can take the place of Islam. There are also efforts that show Christianity