

The Issue of Islam and Christianity in the State of Terengganu and its Relationship with the Right to Freedom of Religion

Aman Daima Md. Zain, Engku Ahmad Zaki Engku Alwi,
Muhammad Rashidi Wahab, Mohd A'Tarahim Mohd Razali,
Akila Mamat

Fakulti Pengajian Kontemporari Islam, Universiti Sultan Zainal Abidin
Email: amandaima@unisza.edu.my

To Link this Article: <http://dx.doi.org/10.6007/IJARBSS/v13-i12/20009> DOI:10.6007/IJARBSS/v13-i12/20009

Published Date: 16 December 2023

Abstract

The issue of religion is a highly sensitive topic, especially in diverse societies like Malaysia. In the context of Terengganu, which has a predominantly Malay-Muslim population today, the relationship between Islam and other religions, especially Christianity, is generally not seen as causing significant religious issues compared to what has occurred in Selangor and Kuala Lumpur. Based on four primary sources of reference, namely Terengganu's history, the Terengganu State Constitution (*Itqan al-Muluk bi Ta'dil al-Suluk*), the Official Statements of the Terengganu State Legislative Assembly (1994-2014), and Enactment A37: Non-Islamic Religions Control and Restriction Enactment, this article attempts to discuss the position of the Islam-Christianity issue in Terengganu and its relationship with the rights of religious freedom and tolerance. By using a content analysis approach on these four sources, the article finds that the relationship between Islam and Christianity in Terengganu, as well as the Christianization movement, has its own historical context dating back to the time of Sultan Zainal Abidin III. This movement is still present within the Malay-Muslim community in Terengganu and is documented in the Official Statements of the Terengganu State Legislative Assembly. Although religious freedom rights were granted to non-Muslim communities in Terengganu through the amendment of Article 51 of the *Itqan al-Muluk bi Ta'dil al-Suluk* in 1948, they are still bound by Article 11(4) of the Federal Constitution and Enactment A37: Non-Islamic Religions Control and Restriction Enactment, which was enacted at the state level in Terengganu in 1980. Therefore, it is the presence of religious freedom rights and religious tolerance within the Malay-Muslim community that has enabled Christians to establish 19 churches in Terengganu.

Keywords: Demography, Christianity, *Itqan Al-Muluk Bi Ta'dil Al-Suluk*, Religious Freedom Rights.

Introduction

Terengganu is a state where the majority of its population (97.6%) consists of Malay Bumiputeras who adhere to the Islamic faith. The remaining population includes Chinese (2.1%), Indians (0.2%), and others (0.2%). In terms of religion, Islam represents 97.3%, with the remaining comprising Buddhists (2%), Christians (0.3%), and Hindus (0.2%). With such a dominant composition of Malay Muslims in terms of ethnicity and religion, it may seem challenging to assume the existence of any ethnic or religious issues within Terengganu's society. However, when viewed from a historical perspective and considering the Terengganu State Constitution (*Itqan al-Muluk bi Ta'dil al-Suluk*), the Official Statements of the Terengganu State Legislative Assembly (1994-2014), and Enactment A37: Non-Islamic Religions Control and Restriction Enactment, it becomes evident that Terengganu has faced issues involving Islam and Christianity dating back to the British colonial era and the reign of Sultan Zainal Abidin III. Therefore, this article aims to discuss the issues surrounding Christianity and Islam, as well as their relationship with religious freedom rights in the state of Terengganu, as outlined in Article 11 of the Federal Constitution of Malaysia.

Religious Demographics in Terengganu

According to the 2020 census conducted by the Malaysian Department of Statistics, the population of Terengganu continues to be predominantly Muslim, with a total of 1,118,764 adherents. This is followed by Buddhists at 23,382, Christians at 2,928, Hindus at 2,803, and other religions, including Sikhism, Taoism, Confucianism, Bahá'í Faith, and others, totaling 421 individuals. In the context of Christians in Terengganu, the 2020 census data shows an increase of 287 individuals compared to the 2010 census, which recorded 2,641 Christians. However, overall, Terengganu still remains one of the states with the fewest Christian adherents compared to other states.

As for the number of places of worship, such as mosques, churches, temples, and shrines, there is no precise source available, except for the number of mosques, which has official records. According to the Terengganu Department of Islamic Affairs (JHEAT) website, there are a total of 508 mosques across Terengganu, with Kuala Terengganu district having the highest number of mosques, totaling 91. Regarding the number of churches in Terengganu, it is not officially stated in the 2020 Malaysian Department of Statistics census report. However, based on online searches, there are a total of 19 churches in Terengganu, with 6 in Kuala Terengganu, 6 in Kemaman, 5 in Dungun, 1 in Jertih, and 1 in Marang. Meanwhile, there is no official source available regarding the number of temples and shrines for Buddhism and Hinduism in Terengganu.

According to Azarudin et al (2021), in the context of the issue of building Buddhist temples, the Terengganu Buddhist Association faces several main challenges. First, they encounter government policies that do not allow the construction of Buddhist temples in areas with insufficient membership, in this case, 2000 people. This can be seen as an administrative constraint affecting the development of Buddhist temples in Terengganu. Second, the Terengganu Buddhist Association also faces challenges in attracting the interest of the Chinese community to embrace Buddhism. The Chinese community in Terengganu may be more interested in Taoist temples that have existed for centuries and are managed by local Chinese ethnic associations. This may be because these Taoist temples have deeper cultural

roots and have become part of the history and tradition of the Chinese community in Terengganu.

This study will address two important questions in the context of Christianity in Terengganu. First, it will investigate whether the existence of 19 churches in Terengganu reflects the acceptance of the concept of religious freedom by the Malay-Muslim community in Terengganu. Second, the study will examine whether religious freedom in Terengganu has existed since the independence of Malaya or whether it developed after the reign of Sultan Zainal Abidin III. Thus, this study will provide profound insights into the relationship between Christianity, religious freedom, and the historical context in Terengganu.

History of The Development of Islam in Terengganu

According to historical records, the arrival of Islam in Terengganu dates back to the 14th century, through the activities of traders from Arabia, India, and China. This historical account is further supported by the discovery of an inscribed stone in Malay written in Jawi script by Saiyed Husin bin Ghulam Al-Bukhari in 1902 in the village of Kampung Buloh, Kuala Berang, Ulu Terengganu. This inscription serves as evidence of the presence and development of Islam in the surrounding area (Shaharuddin, Farhah & Ramli, 2017). This historical development is plausible as, in 876 AD, there was a rebellion in Canton, China, leading many Muslims there to flee to Southeast Asia. Terengganu's geographical location, facing south from China, allowed these refugees to stop and settle in Terengganu, spreading the Islamic faith (Zahirwan et.al., 2012).

However, a more specific discussion of the development of Islam in Terengganu cannot be separated from the roles played by the Sultanate of Terengganu and religious scholars (ulama'). In this article, the discussion on this matter is focused on three sultans: Sultan Zainal Abidin I (1708-1733), Sultan Omar (1839-1876), and Sultan Zainal Abidin III (1881-1918). During the reign of Sultan Zainal Abidin I (1708-1733), he made efforts to ensure that criminal activities were eradicated in accordance with Islamic Sharia. Similarly, during the era of Sultan Omar, he continued the policies implemented by Sultan Zainal Abidin I, including the enforcement of punishments such as amputation for theft, hanging for murderers, and fines for offenders.

In terms of administration, Sultan Zainal Abidin I established the positions of Mufti and Qadi, which were given to learned scholars (ulama') as his references before making decisions on matters of governance in the state. From this point onwards, the collaboration between ulama' and umara' (rulers) in the administration of Terengganu began. Among the prominent ulama' of Terengganu who had close ties with the Sultanate of Terengganu were Abdullah (1650-1736), known as Tok Pulau Manis. He was a scholar with expertise in various fields of Islamic knowledge and was appointed as the Mufti and palace scholar. Another notable ulama' was Al-Idrus (1795-1878), known as Tok Ku Tuan Besar. He was appointed by Sultan Omar to lead the Council of Ulama with the title Syeikhul Islam. The third ulama' was Sheikh Abdul Kadir Bukit Bayas, also appointed by Sultan Omar to advise him on Islamic matters in the administration of the state.

When Sultan Zainal Abidin III ascended to the throne, he strengthened this collaboration to the extent that it became a prime example of ensuring the practice of faith and Islam within society. Various policies were established for the benefit and justice of Islam. One of his most

outstanding contributions was making Islam the official religion of the state of Terengganu and incorporating it into the state constitution known as *Itqan al-Muluk bi Ta'dil al-Suluk*. In this regard, he was assisted by Abdul Rahman al-Idrus (1817-1911), also known as Tok Ku Paloh, who served as an advisor and was given the title (Ulama & Safri, 2011).

According to Rahimin, et.al (2016), during the British colonial period in Malaya, this collaboration between ulama' and umara' worked to present solutions to the issues in the administration of Terengganu. They aimed to prevent British interference in Terengganu at that time. Furthermore, the term "Terengganu as a Malay-Islamic state" recorded in the *Itqan al-Muluk bi Ta'dil al-Suluk* demonstrates the success of the collaboration between ulama' and umara' in fostering national and religious awareness in Terengganu. To this day, the collaboration between ulama' and umara' (rulers) in the administration of Terengganu continues to exist to ensure the practice of Islam in the governance of the state of Terengganu.

The History of the Development of The Christian Religion in Terengganu

The history of the spread of Christianity in Terengganu is recorded to have begun in 1828 when a Christian missionary named W. Medhurst started spreading the Christian faith among the Chinese community in Kuala Terengganu. Medhurst, who could speak Chinese, used this ability to engage in religious discussions with the Chinese community and even with Syah (1826-1831). During these discussions, Medhurst is known to have produced a translation of the Bible into Malay, which he obtained from Singapore (Syafie, 1984). This marked the starting point for the establishment of Christianity in the state of Terengganu, primarily through conversions within the Chinese population in the town (Azarudin et al., 2021).

The growth of Christianity began to gain success when Christian followers were able to establish ten places of worship in Kuala Terengganu by renting shop houses to bring Christianity closer to the Chinese community. These places of worship were not referred to as churches but were called Parishes. Based on the researcher's findings on these Christian places of worship on the internet, it is evident that most of these places of worship are still located in shop houses. The only church in Kuala Terengganu is the Kuala Terengganu Presbyterian Church located on Jalan Air Jernih, which was built in 1963. With the presence of these places of worship and the church, the Chinese Christian community was able to conduct their religious, educational, career, and academic activities. Even though they embraced Christianity, the Chinese community still maintained their identity as ethnic Chinese in terms of lifestyle, customs, and culture, making it difficult to distinguish their lives before and after converting to Christianity (Azman et al., 2022; Azarudin & Khadijah, 2016).

In the context of Terengganu's predominantly Malay Muslim society, questions of identity are undoubtedly important for Christian believers. Identity serves as a distinguishing characteristic that sets an individual apart from others. In this case, the concept of identity can be seen from two different perspectives. On one hand, identity can be something rigid with its own symbols that identify a particular group in society. On the other hand, identity can also be fluid and subject to change in response to social changes and external factors (Daima, 2017).

To strengthen the identity of the Christian community and differentiate it from the cultural customs of the ethnic Chinese, the Christian Association of Kuala Terengganu has played a role by establishing childcare centers, organizing religious classes held every Thursday and Sunday, and offering children ministry and student ministry classes. Among the Chinese Christian community in Terengganu, there are those who adhere to the Protestant denomination as well as the Catholic denomination. For those of the Protestant faith, their identity can be recognized through the cross symbol worn or hung at the main entrance of their homes. On the other hand, followers of the Catholic faith often use portraits or statues of Jesus at the main entrance of their residences to signify their identity (Azman et al., 2022).

In a society that is predominantly Malay and Muslim, the Christian community in Terengganu indeed faces various challenges. According to Azarudin et al (2021), the challenges encountered by Christian associations in the state of Terengganu include government leadership that does not allow the display of cross symbols, restrictions on the use of church signs, and difficulties in obtaining land for the construction of churches. These circumstances are seen as slowing down the spread of Christianity in Terengganu, even though the religion has had a presence in the state for more than 80 years. Nevertheless, the construction of Christian places of worship in Terengganu's urban areas demonstrates that Christian missionaries are trying to attract the interest of the Chinese community residing in those areas to convert to Christianity.

Religious Freedom and The Issue of Christianity in Terengganu

The issue of religious freedom is clearly outlined in the Quran, the sayings of Prophet Muhammad (peace be upon him), and in the history of Islam itself. Quranic verse 6 of Surah al-Kafirun is an example of a verse that grants humans the freedom to choose the religion they prefer. Throughout the history of Islam, during times of warfare, Muslim armies were taught the etiquettes of war, including the prohibition of destroying places of worship of other religions and not killing enemies who sought refuge in those places of worship. Additionally, the attitude exhibited by Umar al-Khattab toward the priests in Jerusalem, as well as during the times of the Rightly Guided Caliphs, Umayyad, Abbasid, and Ottoman empires, all illustrate that Islam recognizes the existence of various religions and highlights the Islamic principle of tolerance toward other religions (Daima, 2017).

In the history of the state of Terengganu, the relationship between Christianity and Islam has indeed existed among the people of Terengganu, and this can be confirmed through four sources: history, *Itqan al-Muluk bi Ta'dil al-Suluk*, the Terengganu State Legislative Assembly Statements (1994-2014), and Enakmen A37: Enakmen Kawalan dan Sekatan Pengembangan Agama Bukan Islam (Control and Restriction of the Development of Non-Islamic Religions Enactment).

a) Historical Aspect

From a historical perspective, the relationship between Christianity and Islam or the Christianization movement in Terengganu dates back to 1828. This movement involved the Chinese community in Kuala Terengganu and was carried out by a Christian missionary named W. Medhurst. During the British colonial period in Malaya, the British and Foreign Bible Society sought permission from Sultan Zainal Abidin III, who was the eleventh Sultan of Terengganu (1881-1918), to distribute the Bible in Jawi script in Terengganu (Allen, 1972).

While there is no record indicating that he prohibited Christian missionary activities, he did enforce provisions in the state constitution to restrain the spread of Christianity in the state. Similarly, when Haji Ngah Mohamed bin Yusof (Datuk Seri Amar Di Raja Terengganu) was appointed as the Chief Minister in 1924, the British authorities requested his permission several times to build a church in Terengganu. However, he did not grant permission because he believed that building a church in an Islamic state was contrary to Islamic law (Zakaria, 1976).

This historical account shows that the Christian community's requests to build a church since 1924 were initially unsuccessful and were rejected by the Terengganu government at the time. However, in the 99-year period from 1924 to 2023, their efforts succeeded as they were able to build 19 churches in the state of Terengganu. According to Safri (2011), this happened when the British intervened in the state's administration. Furthermore, the Terengganu State Constitution was replaced with the Terengganu State Constitution Act, which was promulgated after the establishment of the Federation in 1948. In this regard, although the new constitution gave the Sultan the authority to control or restrict the spread of beliefs different from Islam among the Muslim community, the Federal Constitution granted the freedom for followers of other religions, including Christianity, to practice their religion and build places of worship. Therefore, it is not surprising that Christian followers were able to build many churches in Terengganu, even though their numbers are relatively small compared to Muslims.

History also records that Christianity developed in Terengganu through the educational aspect, especially during British administration in Terengganu since the 1920s. The establishment of English-medium education in Terengganu paved the way for the learning of the English language among the people of Terengganu. This learning of the English language was closely associated with Christianity. Therefore, the Grammar School in Kuala Terengganu, which was the only private English-medium school established in 1932, did not receive enthusiastic support from the people of Terengganu. This was because the community still harbored suspicions about sending their children to the school, fearing that they would be taught Christianity and values contrary to Malay values (Syafie, 1984; Nazir, 1984). Thus, these historical records of Terengganu underscore the complex interplay of religion, education, and society in the region. Indeed, the historical records of Terengganu do demonstrate that Christianity has its own unique history of development, leading to the existence of Christian churches in Terengganu today.

b) *Itqan Al-Muluk Bi Ta'dil Al-Suluk*

The discussion on the history of Christian development and the issues involving Islamic Christianity in the state of Terengganu should be linked to *Itqan al-Muluk bi Ta'dil al-Suluk*. *Itqan al-Muluk*, formulated in 1911 by Abidin III (1881-1918), is the Constitution for the State of Terengganu related to administrative law and civil law based on Islamic Shariah. It can be considered a modern constitution that integrates Islamic laws and customary laws as guidelines for the administration and management of Terengganu. *Itqan al-Muluk bi Ta'dil al-Suluk* was signed on 11 Zulqaedah 1329, equivalent to November 2, 1911, during the growing influence of the British in Malaya. With the desire to safeguard the sovereignty of the State of Terengganu, Sultan Zainal Abidin III took the initiative to formulate *Itqan al-Muluk bi Ta'dil al-Suluk* through negotiations and discussions with the Council of Ministers and the Council

of Meetings to ensure the continuity of Malay Islamic royal sovereignty and governance in the State of Terengganu (Hajar & Zulkanain, 2013).

Although the law was enacted after the state of Terengganu received the arrival of British representatives, and its contents have a modern character, it also portrays the state of governance before British intervention in Terengganu (Shamrahayu, 2018; Tuan Ruhani, 1984). Overall, the *Itqan al-Muluk bi Ta'dil al-Suluk* comprises 53 chapters, with most chapters focusing on the welfare of the King, Sultan, nobility, and state officials. However, Chapters 37 to 45 clearly outline the state's administration in managing all matters related to the welfare of the people (Hajar & Zulkanain, 2013).

In the context of the relationship between Islam and other religions in Terengganu, there is a chapter in the *Itqan al-Muluk bi Ta'dil al-Suluk*, namely Chapter 51, titled "Religion of the State and Other Religions." This chapter states that "The government of Terengganu is an Islamic government, Malay in character, and is considered the religion and government of the state. Therefore, no other religion can be made or referred to as the religion of the state, even though people of various races and religions are safeguarded and allowed to live peacefully within the state and its territories" (*Itqan al-Muluk bi Ta'dil al-Suluk*, 1911). In this regard, *Itqan al-Muluk* clearly establishes the position of Islam as the "Official Religion of the State," and Terengganu is designated as an "Islamic State." Furthermore, it is stipulated that the Sultan and members of the State Council must be Muslims, but members of the State Assembly are not necessarily required to be Muslims. With the recognition of Islam as the state religion, it is evident that the influence of Islam permeated the constitution and governance structure of Terengganu at that time. Moreover, Islam was safeguarded against any potential external influences and threats (Ruhani, 1984).

However, this chapter underwent an amendment in the Terengganu Agreement of 1948. This amendment was made to align Chapter 51 of the 1911 Government of Terengganu Act with Article 11 of the Federal Constitution concerning the freedom of religion. The Federal Constitution is a written legal document that was formed based on two earlier documents, namely the Federation of Malaya Agreement 1948 and the Independence Constitution 1957. Thus, the amended Chapter 51 reads as follows: "The religion of this state shall be Islam which has been upheld and practiced in the state for a long time. Provided that all other religions may be practiced peacefully and completely by the people who hold those religions in any part of the state." With this amendment, followers of other religions in Terengganu, including Christianity, were granted freedom of religion, just like in other states. However, during the 37-year period (1911-1948) before this amendment, the freedom of religion was not explicitly stated in the *Itqan al-Muluk bi Ta'dil al-Suluk*.

c) Official Statements of the Terengganu State Legislative Assembly (1994-2014)

Based on research into the Official Statements of the Terengganu State Legislative Assembly from 1994 to 2014, there were eight Official Statements that discussed the issue of Christianity in general. These Official Statements were dated December 19, 1994, April 2, 1997, May 13, 1998, September 12, 2000, April 21, 2003, April 17, 2006, August 14, 2007, and May 12, 2011. Among these eight statements, only the Official Statement dated August 14, 2007, specifically discussed the issue of the Christian movement aiming to convert the people

of Terengganu, centered in Kuala Terengganu. This issue was discussed by the representative from Manir, Dato' Haji Harun bin Taib.

In the discussion, the representative from Manir did not delve into the issue of Christianity in great detail because it was not the main focus of the discussion. This issue served as supplementary information to bolster the representative's argument regarding the apostasy issue in Terengganu, which needed to be addressed and taken seriously by the government. Although it was an additional issue, the fact that the Christian movement issue was discussed in the Terengganu State Legislative Assembly and included in the Official Statements of the Terengganu State Legislative Assembly clearly indicates that the issue of Christianization still exists in Terengganu and poses a threat to the Muslim community in Terengganu.

d) Enactment A37: Non-Islamic Religious Control and Restriction Enactment

In an effort to control the spread of non-Islamic religions among Muslims, Article 11(4) of the Federal Constitution allows states to enact state-level laws for this purpose. This is outlined in the Federal Constitution under "Part II, Chapter II, Freedom of Religion," which states: "(4) State law and, in respect of the Federal Territories of Kuala Lumpur, Labuan and Putrajaya, federal law may control or restrict the propagation of any religious doctrine or belief among persons professing the religion of Islam" (Safri, 2011). According to NurHafilah (2007), the purpose of Article 11(4) being included in the Federal Constitution is to protect Malay Muslims from international forces conducting activities to spread non-Islamic religions in Malaysia, which have had roots since the British colonial administration. Additionally, given Malaysia's multi-ethnic and multi-religious nature, the dissemination of religions other than Islam among the Muslim community is an inevitable issue that needs to be addressed.

In this regard, Terengganu was the earliest state to have its own enactment for the control of the propagation of non-Islamic religions. This enactment is known as Enactment A37, the Non-Islamic Religious Control and Restriction Enactment, which was promulgated on August 28, 1980, and enforced on April 1, 1986. The early enforcement of this enactment compared to other states in Malaysia demonstrates Terengganu's commitment to safeguarding the sanctity of Islam as the official religion and the Malay Islamic state, as recorded in the *Itqan al-Muluk bi Ta'dil al-Suluk*. Additionally, it serves as a measure to control the spread and threat of other religions, including Christianity, among the Muslim community in Terengganu.

In general, this enactment consists of 14 sections related to definitions, offenses, penalties, investigatory powers, witnesses, and related matters. Then, in 2013, amendments were made to this enactment, and it was promulgated on July 3, 2014, involving 8 sections. All of these amendments are related to offenses and penalties imposed on individuals who commit offenses related to spreading non-Islamic religions among Muslims. Therefore, the government of Terengganu has taken steps to control the spread of Christianity and other religions among Muslims through the enactment of this law, while not denying the freedom of religion for non-Muslims as enshrined in the Federal Constitution.

To cultivate a society that is tolerant in religious diversity, the management of religious differences must be given attention and handled effectively. Therefore, a tolerant attitude towards other religions is crucial to be instilled at every age level to prevent conflicts between religions. The application of a tolerant attitude in practicing religion should be instilled in

individuals from a young age, starting from early education or within the family (Khadijah Muda et al. 2019).

Conclusion

Based on the discussion above, it is clear that a relationship between Islam and Christianity has existed in Terengganu. The early roots of this relationship have been identified since as early as 1828 and continued through the reign of Sultan Zainal Abidin III. This is closely related to the role of the British at that time in spreading Christianity among the predominantly Muslim population of Terengganu. However, the role of the Sultanate of Terengganu, especially Sultan Zainal Abidin III, in preserving Terengganu's status as an Islamic state, was instrumental in curbing the threat and spread of Christianity in Terengganu. Islam's position as the official religion recorded in the *Itqan al-Muluk bi Ta'dil al-Suluk* provided an advantage to him in safeguarding the purity of Islam.

Although initially, the construction of churches was not allowed in Terengganu, amendments to the *Itqan al-Muluk bi Ta'dil al-Suluk* in 1948 granted religious freedom to Christians to build churches. This was in consideration of the right to freedom of religion enshrined in Article 11 of the Federal Constitution. In conclusion, the presence of followers of Christianity, Buddhism, Hinduism, and other religions in Terengganu today demonstrates that they are not hindered from practicing their faith and building places of worship. At the same time, it also indicates that the people of Terengganu have good religious tolerance.

Acknowledgments

This project was supported by Universiti Sultan Zainal Abidin (UniSZA) under Dana Penyelidikan Universiti 1.0 (UniSZA/2023/DPU1.0/04).

References

- Ghazali, A. Z. (1976). Haji Ngah Mohamed bin Yusof-Datuk Seri Amar Di Raja Terengganu. *Jurnal Sejarah 1975/76*. Kuala Lumpur: Jabatan Sejarah, Universiti Malaya.
- Shamrahayu, A. A. (2018). *Evolusi Perlembagaan Negeri: Perbandingan antara Itqan al-Muluk bi Ta'dil al-Suluk dan Perlembagaan Persekutuan. Working Paper*. Shah Alam: Pejabat Kirm.
- Allen, J. de V. (1972). Sultan Zainal Abidin III, Yang Dipertuan Negeri Terengganu dan Segala Jajahan Takluknya. *Malaysia Dari Segi Sejarah*, 7(12): 3-21.
- Zain, A. D. M. (2017). Kefahaman dan Praktik Ajaran Sikh Dalam Kalangan Khalsa di Malaysia. Tesis Phd. Universiti Kebangsaan Malaysia.
- Awang, A., Shahrman, W., & Ramly, A.F. (2021). Peranan Kuala Terengganu Sebagai Pusat Kegiatan Agama Komuniti Cina. *Al-'Abqari*. 24(1): 137-154.
- Awang, A., Khambali@Hambali, K. (2016). Perkaitan Akulturasi Budaya Dan Hubungan Antara Agama: Kajian Terhadap Komuniti Cina Pra Konversi Di Negeri Terengganu. *Jurnal Hadhari* 8(1): 85-102.
- Mat, A. C., Awang, A., Ghani, R. A. (2022). Universiti Teknologi Mara. Sejarah Kedatangan Komuniti Cina Ke Terengganu Abad 14m-18m: Diaspora Dan Penukaran Agama. *Jebat: Malaysian Journal of History, Politics & Strategic Studies*. 49(1): 1-22.
- Muda, K., Mastor, K. A., Idris, F., & Tohar, S. A. (2019). Faktor Demografi dalam Toleransi Beragama dalam kalangan Belia di Malaysia, *Sains Insani*. 4(2): 76-81.

- Khairuldin, W. M. K. F. W., Anas, W. N. I. W. N., Umar, R., Kamarudin, M. K. A., & Embong, A. H. (2022). Ethical issues in academic authorship: A study on group writing. *Academic Journal of Interdisciplinary Studies*, 11(1), 226-231. doi:10.36941/ajis-2022-0020
- Abidin, M. Z., Zulkipli, S. N., Yaacob, H. R. M., Yusof @ Salleh, M. Y., Hassan, P. (2012). History Of The Arrival Of Islam In Malaysia: An Analysis Of Early Islamic Occupation In Malaysia. *Proceeding Simposium Nusantara*, 11-12 Disember 2012, Perak. 731-738.
- Zainal, M. N. (1984). Perkembangan Sekolah Swasta Di Kuala Terengganu. Dlm. *Terengganu Dahulu dan Sekarang*, Editor: Abdullah Zakaria Ghazali. Persatuan Muzium Malaysia. 154-172.
- Ali, M. S. (2011). Isu-isu Akidah di Terengganu : Kajian Penyata Rasmi DUN Terengganu Dari Tahun 1986-1996. Tesis PhD. Jabatan Akidah dan Pemikiran Islam, Akademi Pengajian Islam, Universiti Malaya.
- Musa, N. (2007). Undang-Undang Kawalan Penyebaran Agama Bukan Islam Kepada Orang Islam : Satu Penilaian Selepas 50 Tahun Perlembagaan Persekutuan, *Persidangan Tuanku Jaafar*. 21 & 22 Ogos.
- Rahim, R. A. A., Rahim, A. B. A., Ahmad, R., & Rosele, M. I. (2016). Perlembagaan Itqan Muluk dan Nasionalisme Melayu-Islam. *International Journal of the Malay World and Civilisation (Iman)* 4(2): 57 – 72.
- Bakar, S. A. (1984). Latar Belakang Keagamaan Di Terengganu, Dlm. *Terengganu Dahulu dan Sekarang*, Editor: Abdullah Zakaria Ghazali. Persatuan Muzium Malaysia. 1-16.
- Pangilun, S., Zaidar, F., & Ramli, M. (2017). Penyebaran Dan Perkembangan Islam Di Alam Melayu. *Persidangan Antarabangsa Pengajian Islamiyyat Kali Ke-3*. KUIS.
- Shuhari, M. H., Hamat, M. F., Basri, M. N. H., Khairuldin, W. M. K. F., Wahab, M. R., Alwi, E. A. Z. E., & Mamat, A. (2019). Concept of al-amanah (trustworthiness) and al-mas' uliyyah (responsibility) for human's character from ethical Islamic perspective. *J. Legal Ethical & Regul. Issues*, 22, 1.
- Daud, N., Ali, Z., Ismail, H., Jamani, N. A., Arifin, S. R. M., & Hamid, S. A. K. S. A. (2020). The implementation of shariah compliant human milk bank for premature infants in malaysia. *Journal of Critical Reviews*, 7(16), 1007-1012. doi:10.31838/jcr.07.16.129
- Nordin, N., Embong, R., Daud, N., Ismail, S. K., Salleh, S. F., & Ahmad, A. A. (2019). The islamic ethical principles in commodity derivatives contracts. *Journal of Legal, Ethical and Regulatory Issues*, 22(Special Issue 1), 1-5.
- Mohamad, M. Z., Mujani, W. K., Rozali, E. A., Omar, S. H. S., Othman, M. S., Syed Ab. Rahman, S. M. A., . . . Hashim, J. (2014). The negative impact of religious pluralism on the islamic society in malaysia. *Social Sciences (Pakistan)*, 9(3), 153-156. doi:10.3923/sscience.2014.153.156
- Embong, R., Hashim, R., Wan Yusoff, W. M., & Mohamad, M. Z. (2015). Holistic integrated curriculum and its theoretical framework: Implications for contemporary educational system. *Social Sciences (Pakistan)*, 10(1), 31-40. doi:10.3923/sscience.2015.31.40
- Khairuldin, W. M. K. F. W., Embong, A. H., Anas, W. N. I. W. N., Mohd, H., & Ismail, D. (2018). The application of technology in the dissemination of fatwas: A study on religious institutions in Malaysia. *International Journal of Civil Engineering and Technology*, 9(7), 2018.
- Hassan, S. A., & Khairuldin, W. M. K. F. W. (2020). Research Design Based on Fatwa Making Process: An Exploratory Study. *International Journal of Higher Education*, 9(6), 241-246.

Bakar, S. H. A., & Rahman, Z. A. (2013). Kebajikan Sosial Masyarakat Melayu-Islam Terengganu Berdasarkan Naskhah Itqan Al-Muluk Bi Ta'dil Al-Suluk, 1881-1918. *Sejarah : Jurnal Jabatan Sejarah Universiti Malaya*. 22(2): 77-98.

Shariff, T. R. T. (1984). Pentadbiran Agama Islam Di Terengganu Dari Tahun 1911 Hingga 1930-an. *Jebat: Malaysian Journal of History, Politics and Strategic Studies* 13: 119-148.