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IN THE PERSPECTIVE OF CULTURAL INTEGRATION: THE
DEVELOPMENT STATUS AND REASONS OF DIVERSE
CULTURE IN MALAYSIA
— TAKE MAHUA CULTURE AS AN EXAMPLE

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Abstract:

After the end of the Second World War, the multicultural policies of developed Western countries have generally adopted a policy of cross-fertilization of assimilation, pluralism and integration in response to their respective national conditions. Based on the study of the development of multicultural integration in developed Western countries, this paper examines the current situation of multicultural development in Malaysia and explores the reasons for it from the perspective of cultural integration. As one of the Southeast Asian countries, Malaysia has had close exchanges with China since ancient times, and the Chinese are also an important force in the modernization of their country. Therefore, this paper applies the literature research method to explore the manifestation of multicultural integration in Malaysia by taking the phenomenon of Malaysian localization of the Malaysian-Chinese culture as an example, and further explores the historical reasons for the formation of the phenomenon of multicultural integration in Malaysia, and discusses the history of the exchanges of the two ethnic groups, the Malaysian-Chinese, from the ancient times to the modern times, and from the trade to the emigration.

Keywords:

Multiculturalism, Cultural Integration, Mahua Culture, Localization, History

Introduction

After the Second World War, the developed multi-ethnic countries of the West, in response to the situation of internal migration, adopted a policy of multiculturalism or cultural integration, with a view to establishing more harmonious social relations. Examples include countries in Western Europe, Canada, etc. (Tian Ye, 2023). This paper takes the development path of cultural integration in multi-ethnic countries as a perspective on Malaysia, an Asian multi-ethnic country (Wu Yun, 2014; Peng Lihong, Yang Bo, 2016; Li Qirong, 2010; Duan Ying, 2017; Xu Hongyan, 2015; Luo Li, 2002) of the state of multicultural development is studied and the reasons for its formation are further explored. As a typical immigrant country in Asia (Wu Yun, 2014), Malaysia is at the crossroads of the ancient Maritime Silk Route. (Tiamchai & Yue, 2016; Su Yingying, 2015) And has had profound intersections with major civilizations (Hong Caizhen, 2008; Huang Xiaojuan, 2006; Huang Weini & He Qicai, 2021), and also had exchanges with ancient China in the form of commerce-mediated civilizations (Liao Guoyi; Bai, Aiping, 2012), and intermixed with migrants from the southeastern coastal region of modern China (Su Yingying, 2015), multiculturalism came into being. In this paper, we take the most populous ethnic minority in Malaysia-Chinese (Duan Ying, 2017) as a case study, through the study of the developmental changes and characteristics of Malaysian Chinese cultural expressions, it is concluded that with historical changes, Malaysian Chinese cultural expressions (e.g., linguistic expressions, literature, religion, etc.), have reflected the common characteristic of Malaysian localization, and the characteristic of Malaysian Chinese cultural localization is the embodiment of the mutual integration of Malaysian multiculturalism (Hong Lifen, 2007; Wang Xiaofeng, 2020; Wang Zhaoyuan, 2022; Huang Xiaojuan, 2006). This kind of cultural form that maintains the characteristics of Chinese culture and embodies the indigenous Malay characteristics is known as the Mahua Culture (Li Qirong, 2010; Wang Runhua, 2021; Huang Weini and He Qicai, 2021). The term Mahua-"MCA" generally refers to Malaysian Chinese. The existence and development of Mahua culture indicates that Malaysia has made significant achievements in the development of multicultural integration. This paper still takes Mahua culture as a perspective, and further explores the reasons for the formation of the phenomenon of multicultural integration in Malaysia, and discusses the process of exchanges and interactions between China and Malaysia from ancient times to modern times, and from the form of trade to the form of migration. (Guangfu Overseas Chinese Culture Zhaoqing Chapter Research Group, 2015; Zhang Yinglong, 2009; Wang Runhua, 2021; Su Yingying, 2015), to explore the historical reasons for the formation of MCA culture from the source and root, which is also one of the important reasons for the formation of the phenomenon of multicultural integration in Malaysia. This paper mainly utilizes the literature research method to sort out and discuss the literature on the multiculturalism policy of western multinational countries, the development status and causes of multicultural integration in Malaysia from the perspective of the Mahua culture.

Literature Review

Changes In The Development Of Multicultural Policies In Western Developed Countries

Nong Yuqing (2023) studied the cultural policies of typical developed immigrant countries around the globe - the United States, Canada and Singapore - and concluded that the countries generally chose to use a cross-section of assimilation, multiculturalism and integration cultural policies. Among them, the United States is assimilation in

integration, Canada is a multicultural option after the failure of assimilation, and Singapore is a cultural integration policy. Whichever multiethnic cultural policy is adopted, it is a choice based on the characteristics of one's own culture and the basic conditions of one's country.

By sorting out the immigration policies of developed countries in Western Europe, Tian Ye (2023) found that since the end of the Second World War, developed countries in Western Europe have generally gone through the process of transforming from multiculturalism policies to cultural integration policies. After the end of the Second World War, in order to protect minority immigrants, Western European countries generally adopted multiculturalism policies. However, because Western European countries generally have a long history of nation-states and their cultures belong to strong cultures; coupled with the fact that the refugee crisis around the time of the twenty-first century has created an even more serious multi-ethnic situation in Western European countries, the multiculturalism policy in Western Europe has instead led to ethnic alienation and conflict, prompting Western European countries to begin to seek an immigration policy that promotes ethnic integration.

The Development of Multiculturalism in Malaysia from the Perspective of Malay-Chinese Culture

Due to geographic location and other reasons, there exists a historical background of multicultural exchanges between Southeast Asian countries and China (Liao Guoyi, Bai Aiping, 2012). In their article, Liao and Bai (2012) pointed out that Guangzhou and Quanzhou were important ports for foreign trade during the Tang Dynasty of ancient China, and that the advanced civilization of ancient China spread to Southeast Asian countries in the form of goods and tools. In Malaysia, "the exchange of ancient Chinese and Malaysian coins began in the Song Dynasty and flourished until the sixth year of Zhengde (1511) of the Ming Dynasty, when ancient Chinese coins flowed into the Malay Peninsula and circulated as the main coinage through official 'tribute trade' and private trade for more than 500 years." (P.105), and in Kota Tinggi, Johor, Malaysia, Chinese porcelain pieces from the Tang Dynasty, among others, have been discovered. Since the 19th century, there has been another large-scale migration of Chinese to Malaysia (Li Qirong, 2010; Su Yingying, 2015; Xu Hongyan, 2015), and evolved into a member of Malaysia's multi-ethnicity with the founding of the country. Even today, the number of Chinese in Malaysia exceeds one-fifth of its national population, making it the most populous ethnic minority in Malaysia (Ying Duan, 2017; Ying Ying Su, 2015).

As early as the 1950s and 1960s, many Chinese sages in the Singapore-Malaysia region embodied the value of multicultural integration in their thoughts and practices. For example, Mr. Li Guangqian, a Chinese industrialist, as pointed out by Hong Caizhen (2008), had the idea and practice of "multicultural coexistence". As a descendant of Chinese immigrants, Mr. Li Guangqian was deeply influenced by the value of multiculturalism. He treated Chinese, Malays, Indians and Arabs in New Malaysia equally. The schools he sponsored included Chinese schools, Indian Tamil schools and Muslim schools. Another example is Lu Baiye, a descendant of Chinese immigrants. Malaysian scholars Huang Weini and He Qicai(2021) point out that Lu Baiye's literary works are filled with cultural identification with his father's homeland, and that he has written extensively about the pioneering history of the Chinese in Malaysia, extolling the industriousness and bravery of his father's generation. At the same time, as a Malaysian citizen, Lu Baiye also writes a lot about Malay history and culture, thinking on the multiculturalism of Malaya, reflecting his multicultural outlook of openness, tolerance and integration.

In her article, Duan Ying (2017) points out that with the passage of time, the Malaysian Chinese's sentiments towards their ancestral homeland have become a distant imagination, Malaysia is the home where they live, and the national identity of the Malaysian Chinese has become very clear. However, they still have expectations for the development of multiculturalism in Malaysia. For example, in 1981, when the Malaysian government asked all ethnic groups to review the national culture, the Chinese community drafted a Memorandum on National Culture in 1983, which proposed that the basic characteristics of Malaysian national culture be " pluralistic cultural forms, common values and local colors " (P.66).

Scholars such as Wu Yun (2014) further point out that former Malaysian Prime Minister Mahathir also put forward the New Development Policy in 1991, which emphasized the co-development of all Malaysian nationalities. In his Vision 2020, Mahathir introduced the concept of a "Malaysian nation" with a view to "building a united Malaysia with a common purpose " (p. 46).

Based on the above literature, it is inferred that through years of development and evolution, Malaysian multiculturalism has continued to move towards openness, inclusiveness and modernization as an exploration and outlook on the contemporary global concept of cultural pluralism and cultural integration. This exploration of multicultural fusion is corroborated in the formation of Mahua culture. This paper is to explore the development of multicultural integration in Malaysia and its historical reasons through the lens of MCA culture.

Findings

The Performance of Multicultural Integration Development in Malaysia from the Perspective of Marwah Culture

In the process of multicultural integration and development in Malaysia, the cultural identity of Chinese Malaysians is undergoing changes (Luo Li, 2002). In her article, Luo Li (2002) borrowed the viewpoints of Stuart Hall, a renowned expert on cultural identity and a British scholar, pointed out that "cultural identity" is a representation of a shared culture, a reflection of shared historical experiences and shared cultural symbols, which provides us with a stable and uninterrupted framework of meaning. As Malaysian Chinese have been living in Malaysia for generations and for a long time, their feelings towards Malaysia have become deeper and deeper from generation to generation. They are constantly exploring the localization of Chinese culture in Malaysia (Wang, Zhaoyuan, 2022; Huang, Xiaojuan, 2006; Huang Weini, He, Qicai, 2021). The Chinese culture in Malaysia has evolved into a distinctive Mahua Culture in the process of fusion with the local Malaysian culture (mainly Malay culture). Mahua Culture refers to the cultural phenomenon resulting from the collision and fusion of Chinese culture and local Malaysian culture (mainly Malay culture) in the multiculturalism of contemporary Malaysia, which is embodied in the linguistic habits of Malaysian Chinese, Mahua literature (Wang Xiaofeng, 2020) and Mahua religion.

In terms of the Malaysian-Chinese language, Malaysian scholar Hong Lifan (2007) studied the linguistic expression characteristics of Malaysian Chinese through questionnaires and interviews, and she discussed in her article that in Malaysian society, there are multiple languages, and the phenomenon of "linguistic mosaic" (i.e., multilingualism) is very common among the Malaysian Chinese, who are able to switch between several languages in a short period of time without thinking or pausing. She further pointed out that with the

generational changes, the habits of Chinese Malaysians and Malaysians in using languages are becoming more and more consistent, for example, both of them like to mix Malay with English and English with Malay, together with the degradation of the Chinese's ability to use dialects, which shows that the language habits of Chinese Malaysians are characterized by Malaysian localization and reflection of the multicultural integration in Malaysia.

In terms of Mahua literature, scholars such as Wang Xiaofeng (2020) and Huang Xiaojuan (2006) have discussed the developmental changes and characteristics of Malaysian-Chinese literature. Wang Xiaofeng (2020) pointed out that after the history of Japanese invasion, British re-colonization and Malaysian statehood, Mahua literature (Li Qirong, 2010) had a dispute between "expatriate literature" and "MCA literature" in 1948, and it experienced a change from "expatriate literature" to "MCA literature". Malaysian Chinese writers' search for their "roots" has changed from the first generation immigrants' awareness of their "roots" in China to the descendants of Chinese immigrants' awareness of their "roots" in Malaysia. Huang Xiaojuan (2006) discusses the changes in the content of Malaysian Chinese women writers' writing, which once again demonstrates the process of the development of the localization of Malaysian Chinese literature. The content of Malaysian Chinese women writers is not only gradually rooted in Malaysian social life, but also has a reflection on the fate of the Chinese race and cultural integration.

In terms of the Mahua religion, when the Chinese sailed the oceans, they hoped that the gods would bless them with a smooth and peaceful journey, and they also hoped for a smooth life when they went to the faraway place of relocation, thus the phenomenon of synchronizing emigration and migration to the gods occurred. (Wang Guanghai, Gao Hong, 2008; Wang Zhaoyuan, 2022) The phenomenon of localization of Chinese religions in the relocated areas has gradually emerged (Wang, Zhaoyuan, 2022). For example, Wang Zhaoyuan (2022) points out that in Malaysia, a new image of the land god, Datuk Gong, has emerged in Chinese folk beliefs. This Datuk Gong is a product of the mutual integration of Chinese and Malay cultures, and is a creation of Chinese folk beliefs in Malaysia. First of all, the name "Datuk Gong" is a product of the combination of Malay and Chinese, "Datuk" is Malay and "Gong" is Chinese, both of which have the meaning of honoring a holy person or a natural object. Again, the idol of Datuk Gong is basically Malay, but the rituals of worship follow the traditions of the Chinese religion. The appearance of the object of worship-the Datuk Gong, is a clear manifestation of the Malaysian localization of the Malay-Chinese religion.

Of course, Malaysia's multicultural development is also manifested in many other ways, such as the preservation of Malaysia's streetscape architecture (Tiamchai & Yue, 2016; Luo Li, 2002). In the core area of George Town, Penang, which was selected as a World Heritage Site by the United Nations Educational, Scientific and Cultural Organization (UNESCO) in 2008: the area of Ben Tau Kung Lane-Ta Shi Street (Tiamchai & Yue, 2016), the famous Chinese Qiu's and Xie's companies, ancestral halls, and temples, as well as the headquarters of Chinese congregations and associations of different ancestries stand there along with Muslim mosques and street-front rooftops from various periods, and the narrow alleys and courtyards and streets record the history of this multicultural city. As Luo Li (2002) admired in her article, "In every town in Malaysia, one can see Malays, Chinese, and Indians of different skin colors and clothing living together, while solemn Malay mosques, carved Chinese temples and halls, and

splendid Indian churches are interspersed with the colonial British Christian churches, and Holland Street, revealing a strong Western flavor." (P.20)

In conclusion, the path of multicultural development in Malaysia, a typical immigrant country in Asia, has achieved certain successes in this process of multicultural integration, both in terms of its uniqueness based on its own national conditions and in response to the global trend of multicultural integration. It can be said that it is the openness, tolerance and diversity of culture that gives Malaysian cities their unique appeal. The rich and colorful multicultural resources are valuable assets for Malaysia's cultural development.

Reasons for the Development of Multicultural Integration in Malaysia from the Perspective of Mahua Culture

Peaceful and Friendly Exchanges between Ancient China and the Ancient Malay States

On the basis of sorting out the manifestations of multicultural integration in Malaysia from the perspective of Malay-Chinese culture and further exploring the historical causes of multicultural integration in Malaysia, it is found that ancient Chinese texts record about 2,000 years of ancient times from the Han Dynasty (206-220 B.C.E.) to the early Qing Dynasty (1644-1840) history of interaction between China and the ancient Malay states. (The Qing Dynasty period refers to 1644-1911, while the Pre-Qing Dynasty refers to the period before 1840, and the period after the Sino-British Opium War of 1840 is referred to as modern history in China.)

Among them, some of the records of interactions from the Han Dynasty to the Sui Dynasty are listed below:

Table 1: Records Of The Part Exchanges Form Han Dynasty To Sui Dynasty Between Ancient China And Ancient Malay Countries

The Chinese dynasty	Specific year	The name of ancient country	Today's address	Communicate deeds
Han Dynasty (206BC–220BC)	The 2nd century BC	Pi Zong	North Malay Peninsula	The Chinese envoys made their way to India Sent envoys to China seven times, and the Chinese emperor conferred their envoy the title of "General"
The Southern and Northern Dynasties (420–589 years)	442–466 years	Po Huang	Said it is in the Pahang area	
The Southern and Northern Dynasties (420–589 years)	515 years	Lang Ya Xiu	It is located about from Kedta to Nakhon	Send the envoy Asado to visit China

The Southern and Northern Dynasties (420–589 years)	517, 522 years	Po Li	Srithamarat, Thailand The northern part of Borneo, including Sarawak and Sabah	Send envoys to visit China
Sui Dynasty (581–618 years)	607 years	Chi Tu	It is located from Kedah to Songkhla, Pattani, Thailand, or from Kelantan to Pahang	Emperor Yang Guang sent Chang Jun and Wang Junzheng to visit the country.

Source: This Table Is Made With Reference To Zhang Yinglong's Article (2009).

As shown in the table, the Han Book of Geography records the journey of Chinese emissaries from southern China to India around the second century BC. Since the route from China to India required passage through Malaysia, some scholars believe that the "Pizong" in this source is located in the northern part of the Malay Peninsula. Emperor Yang Guang of the Sui Dynasty sent an envoy to the then great Southeast Asian state of Chi Tu (as mentioned by Liao Guoyi and Bai Aiping in their 2012 article), which was the first time that China had sent an envoy to visit Malaysia.

By the Tang Dynasty period (618-907), China's trade and tribute activities with neighboring countries became closer. There were also a number of monks who traveled to India to obtain scriptures, such as the monk Yi Jing, who passed through Malaya on his way to India to obtain scriptures, and resided in the country of Jie Tu (generally believed to be in the area from Kitta to Glass City). (Zhang Yinglong, 2009)

During the Song Dynasty (960-1279) and Yuan Dynasty (1279-1368), China's political and trade relations with Malaysia further developed, especially with the Bo Ni state located in the East Malaysian region. The "History of Song" and the "History of Yuan" also record the exchange history between the ancient China and the other ancient Malay countries shown in the table below. (Zhang Yinglong, 2009)

Table 2: The History Of Song Dynasty And Yuan Dynasty Records The Exchanges Between The Ancient China And Ancient Malay Countries

Time	The name of ancient country	Today's address	Communicate deeds
In 1001,	Dan Mei Liu	It is in the northern part of the Malay Peninsula	Send envoys to visit China
In 1286,	Ding He Er	Terengganu	Send envoys to China
In 1286,	Ji Lan Yi Xun	Kelantan	Send envoys to China

In 1320,	Long Ya Men	One refers to Singapore	The Yuan Dynasty sent envoys to visit the country
In 1325,	Long Ya Men	One refers to Singapore	The country sent envoys to visit the Yuan Dynasty

Source: This Table Is Made With Reference To Zhang Yinglong's Article (2009).

In short, the Maritime Silk Road, which has been opened since the 2nd century B.C., continues to extend to the West (Liao Guoyi, Bai Aiping, 2012). The Malay Peninsula, with its favorable geographic location, became the meeting point of this maritime trade route (Wang Runhua, 2021). (Su Yingying, 2015). Friendly relations between China and the ancient Malay states also developed with the westward extension of the Maritime Silk Road (Liao Guoyi, and Bai Aiping, 2012) which eventually reached its peak in the 15th century (during the Ming Dynasty of China) (Su Yingying, 2015). During the Ming Dynasty (1368-1644), Zheng He led the world's largest "invincible fleet" on seven voyages to the West, and landed on Malacca five times. (Wang Runhua, 2021; Su Yingying, 2015).

According to Chinese ancient records, Man Ci Jia (Malacca) was originally a vassal state of Siam (Thailand) and had to pay 40 taels of tribute to Siam every year, but in 1405 Man Ci Jia sent an envoy to visit China, and the Ming Emperor "enthroned" Beremy Sular as the king of Man Ci Jia, which was then free from Siamese control. (Zhang Yinglong, 2005)

There are also documents stating that in 1409, Zheng He was ordered to bring an imperial edict to give the King of Man Ci Jia a silver seal of Shuangtai, acrown and sash, and robes, and to build a monument to seal the city, naming it the "Kingdom of Man Ci Jia ". Zheng He's navy helped the Malays defeat the invasion of the Javanese and Siamese, and assisted the political rule of the Malacca Dynasty. (Wang Runhua, 2021; Su Yingying, 2015)

According to Chinese historical records, the kingdom of Man Ci Jia and the Bo Ni state interacted frequently with the Ming Dynasty. The Ming Dynasty sent people to escort the visiting missions from the Man Ci Jia dynasty and Bo Ni kingdom for many times (Wang Runhua, 2021), and even some Chinese envoys were buried at sea on the way. (Zhang Yinglong, 2009).

The Kingdom of Man Ci Jia has also had three generations of grandchildren visit China in turn, the specific dates and circumstances of the visits are shown in the following table (Su Yingying, 2015).

Table 3: Visit To China By Three Generations Of Malacca Dynasties

The name of the monarch (Man Ci Jia)	Time	Communicate deeds
The founding monarch Beremy Sular	In 1411,	Led his concubines, sons, attendants, and more than 540 people to visit China
The second generation of monarch Iskandar Shaand	In 1424,	Led a delegation to visit China
Three generations of monarchs Muhammad Sha-Sultan	In 1433,	Led a delegation to visit China (Note: Muhammad Shah, namely Sri Maharaja, China translate as “Xilimahacizhe”, was the first king of Malacca dynasty to use the title of “Sultan”)

Source: This Table Is Made By Su Yingying’s Article (2015).

Malacca dynasty had friendly relations with China, Zheng He's fleet used Malacca as an important transit point, and set up a merchant house in Malacca to store merchandise, goods, etc. (Zhang Yinglong, 2009; Wang Runhua, 2021). The Zheng He's activities in Malacca not only helped the Malacca dynasty to expel foreign enemies, but also spread advanced production methods to Malacca, helped it to imitate the casting of Chinese-style copper coins with tin, and recommended Chinese to serve as harbor masters (Wang Runhua, 2021).

The Chinese were allowed to live permanently in Malay localities and formed settlements such as Bukit China. The Malay monarchs gave the Chinese political and commercial rights, and the Chinese gradually integrated into the local society, intermarried with the Malays, and formed the Baba Nyonya ethnic group and the Baba Chinese culture. (Su Yingying, 2015) In conclusion, according to historical records, the relationship between ancient China and Malay countries has been very friendly and peaceful, and this relationship belongs to the ancient Asian "tribute" trade system centered on China (Liao Guoyi, Bai Aiping, 2012). This relationship reached its peak during the Ming Dynasty. (Zhang Yinglong, 2009). This is the historical basis for the friendly exchanges between China and Malaysia, and is also an important historical factor for the multicultural integration of Malaysia.

Characteristics Of Commerce And Trade Activities In The Ancient Malay States

The ancient Malay states that were at the focal point of the Maritime Silk Road placed great emphasis on trade and commerce. For example, during the Northern and Southern Dynasties in China, Don Xun (said to be located in the northern part of the Malay Peninsula) was one of the centers of maritime trade on the Malay Peninsula. During the Tang Dynasty in China, the Luo Yue State (in the area of Johor) was "a hub of trade and commerce", with merchant ships traveling to Guangzhou, China, every year to conduct trade activities. According to the Song Dynasty's "Zhu Fan Zhi", the king of the Bo Ni State was personally in charge of foreign trade affairs, and trading activities were allowed only with the king's permission. The merchants were only punished but not killed even if they committed capital offenses. Wang Dayuan's "Island Yi Zhi Luo" also mentions that the Bo Ni Kingdom chose one person to be in charge of collecting taxes, without the slightest difference. (Zhang Yinglong, 2005)

The ancient Malay state's emphasis on trade and commerce activities led to a rich variety of commodities in Malaysia at that time, and the commodities shipped from abroad included rice, salt, sugar, wine, as well as cloth, porcelain, iron bars, gold and silver, and so on (Zhang Yinglong, 2005). Ancient Malaysia, on the other hand, produced a variety of spices, native products, timber (Su Ying Ying, 2015), sea salt and tin, etc. (Zhang Yinglong, 2009), and even ivory and rhinoceros horn were also available (Su Yingying, 2015). In the ancient Chinese records, the Malacca dynasty was a jewel of the South Seas (Su Yingying, 2015), where merchant ships from Arabia, India, China, Siam, Java and other places gathered with a wide range of goods (Wang Runhua, 2021). It can be seen that the ancient Malay kingdom was an important center of commercial and trade activities in ancient Asia and even the world (Zhang Yinglong, 2009). The importance of trade and commerce activities in the ancient Malay states was an important reason why they could accept various cultures and develop the phenomenon of multicultural integration (Tiamchai & Yue, 2016; Huang Weini, He Qicai, 2021).

Multicultural Characteristics of the Ancient Malay States

The ancient Malay States embraced foreign cultures, giving Malay culture an open and tolerant cultural tradition. For example, in terms of religion, according to Chinese ancient records, Hinduism (Brahmanism) and Buddhism were commonly practiced in the ancient Malay states before the Ming Dynasty; Islam was practiced in Malacca during the Ming Dynasty and beyond, and Buddhism was also practiced in other ancient states (Zhang Yinglong, 2005).

Another example is the Baba Nyonya culture formed by the Chinese going south to the ancient Malay country and intermarrying with the Malays, which is a high degree of fusion of Chinese and Malay cultures (Wang Runhua, 2021). Since most of the ancient Chinese immigrants to Malay countries were men, they married native Malay women. The "Baba Chinese" is the name of a group of people descended from a combination of Chinese and Malays, where Baba refers to the males and the females are called Nyonya. (Wang Runhua, 2021; Su Yingying, 2015) The Baba Chinese are mainly located in Malacca, Penang and Singapore (Su Yingying, 2015). Baba Chinese culture is a new cultural phenomenon resulting from the landing of Chinese culture in Malaysia and its localization (Wang Runhua, 2021). The cultural integration of the Chinese in Baba is characterized by: 1. speaking Malay mixed with the dialect of Southern Fujian; 2. combining Malay and Chinese diets and inventing Nyonya dishes and pastries; 3. the wearing of Nyonya clothing (a type of Malay women's clothing) by Baba Chinese women; 4. inheriting the Chinese culture of ancestor worship and Buddhist and Taoist religious culture, and strictly adhering to the customs of the Chinese (Wang Runhua, 2021).

During the British colonization of Malaysia, the Baba Chinese became the intermediary between the European traders and the locals because of their early business relationship with the local Malays, their proficiency in Malay, their familiarity with the culture and society of the Malay Peninsula, and their education in English. The Baba traders gradually developed into the richest Chinese capitalists and officials of the colonial government agencies. For example, Chen Zhenlu (founder of the Malaysian Malay-Chinese political party) is atypical representative of this Baba Chinese. The Baba Chinese also translated in Baba Malay almost all of the classical Chinese popular novels (Su Yingying, 2015); additionally, the Malay ballad-"Bandon" in Baba literature is Malay poetry that rhymes as if it were Chinese poetry. (Duan Ying, 2017; Wang Runhua, 2021)

Ratzel, a representative of German cultural communicationism, suggested that cultural elements tend to spread out along with the migration of ethnic groups, and that ethnic and cultural differences will be weakened or even eliminated with the communication and exchanges of each ethnic group. The emergence of Baba Chinese culture can be seen as an example of how the two Chinese and Malaysian ethnic groups have gradually weakened their cultural differences through more than a century of communication and exchanges until complete integration. (Su Ying Ying, 2015)

The close interaction between ancient China and the ancient Malay states was related to the prosperity and strength of ancient China (Zhang Yinglong, 2009) and the position of the ancient Malay states as a center of commerce and trade in the Maritime Silk Road (Su Yingying, 2015) Related. The interaction between ancient China and the ancient Malay states has been peaceful and friendly (Zhang Yinglong, 2009), which is the historical basis for the formation of Malay-Chinese culture and one of the important historical backgrounds for the formation of multiculturalism in Malaysia. However, while China, as a great civilized country in the East, was immersing itself in the dream of being a "heavenly kingdom", the Western world quietly changed during the same period of time. In the 15th century, the initial development of Western capitalism and the need for foreign trade drove the great voyages of various countries, and eventually, the Portuguese wiped out the 106-year-old Malacca dynasty in 1511 and occupied the country (Yinglong Zhang, 2009). After that, with the maritime rivalry among the western countries, the Dutch colonizers occupied Malacca in 1641, and after 1824, the British gradually realized the colonial rule over Malacca and Sarawak and Sabah in the Malay Peninsula and northern Borneo. Throughout this period, the historical pattern of interaction between China and Malaysia was greatly disrupted (Zhang Yinglong, 2009). At the same time, Malacca became more of a meeting place for the world's diverse cultures (Wang Runhua, 2021).

The History and Causes of Population Migration from the Southeast Coast of Modern China to Malaysia

In the 19th century, Malaysia, under British colonial rule, needed a large number of laborers. The Chinese began to migrate to Malaysia on a large scale in the second half of the 19th century (Wang Runhua, 2021). (Su Yingying, 2015; Xu Hongyan, 2015). According to statistics, in the 32 years between 1895 and 1927, more than 6 million Chinese migrated to the Malayan states (Su Yingying, 2015). The reason for this is as follows.

In Modern China's Declining Population

During the Qing Dynasty, China's population increased rapidly, and by 1833, there were about 400 million people. The population continued to increase, but the area of arable land was insufficient, and in the mountainous and hilly region of southern China, the contradiction between people and land was even more prominent. In addition, production technology was backward, productivity was low, and socio-economic development was very slow. The vast majority of arable land was owned by feudal landlords, and the peasants lived in great hardship. 1840, Britain launched the Sino-British "Opium War", and the Qing government was defeated and forced to sign the first unequal treaty with Britain - the Treaty of Nan Jing - in modern China. After that, the Qing government signed a series of unequal treaties with Western countries. The Qing government passed on the huge war reparations stipulated in the treaty to the common people through the imposition of exorbitant taxes, which made the people's lives even more difficult; at the same time, Guangzhou, Xiamen and other

coastal cities were opened as ports of entry for trade, and the Western capitalist countries dumped their commodities and plundered the resources of China, and China's self-sustaining natural economy was gradually disintegrated. The Taiping Rebellion Movement in the mid-to-late 19th century began in southern China, and in 1911, the Xinhai Revolution overthrew the Qing Dynasty. However, under the Beiyang government, China was still divided by warlords. During the Republic of China (R.O.C.) period, the old and new warlords continued to fight each other and the situation was volatile. Continued social unrest, coupled with the inability to control natural disasters in the face of political corruption, led to the abandonment of fields, the withering of industries, and the tragic displacement of people. With the continuous peasant movements in Guangdong, South China was at the forefront of the revolutionary movement. (Guangfu Overseas Chinese Culture Zhaoqing Chapter Subject Group, 2015)

Modern China's Immigration Policy and British Colonial Exploitation of Malaysia

In 1860, China was defeated in the Second Opium War between Britain and China, and the Qing government signed the Treaty of Beijing with Britain, France and other countries, which stipulated that "Chinese are permitted to enter into a contract with the British to go to British and French dependencies or to 'foreign places' to do labor." (Guangfu Overseas Chinese Culture Zhaoqing Chapter Subject Group, 2015, 75) Later, in the late nineteenth century, the Qing government established consuls dedicated to protecting the interests of overseas Chinese, and Chinese were free to emigrate overseas. The Beiyang government followed the immigration policies of the late Qing, and in 1927, the Republican government set up an Overseas Chinese Affairs Bureau to protect the political and economic rights of overseas Chinese and to encourage them to return to their home countries to set up industries and public welfare endeavors. It can be seen that the open immigration policy of modern China was initially embodied in the unequal treaties signed with the Western countries, entirely due to the demand for labor in its colonies by Britain and France, as in the case of Britain's development in Malaysia. Britain had already brought the Malay Peninsula and Sarawak and Sabah in northern Borneo under its colonial rule in 1914. Malaysia under British colonial rule became its raw material supply, and large-scale reclamation, mining and port construction activities required a large number of laborers. As a result, the British colonizers recruited a large number of Chinese from the southeastern coast of China to settle and mine. (Guangfu Overseas Chinese Culture Zhaoqing Chapter Subject Group, 2015) At the same time, Malaysia and South China water transportation is convenient; Malaysia has abundant rainfall throughout the year, the climate conditions are very suitable for agricultural production, and there are no earthquakes, typhoons and other natural disasters; moreover, Malaysia is sparsely populated and rich in mineral resources. Malaysia's living environment is obviously better than that of South China. (Guangfu Overseas Chinese Culture Zhaoqing Chapter Subject Group, 2015)

To summarize, it was the combination of the poor living environment in China at that time and the support of the policies of the Chinese and British governments, as well as the development needs of Malaysia, which resulted in the large-scale migration of people from South China to Malaysia beginning in the mid-to-late 19th century.

The migration of the Chinese population to Malaysia in recent times is an important objective factor in the multicultural integration of contemporary Malaysia. Of course, an inquiry into the reasons for the formation of Malaysia's multicultural pattern and the phenomenon of cultural integration, as well as the reasons for the Malaysian government's policy

of preserving the languages and cultures of other ethnic groups after the founding of the country and the promotion of Chinese education, need to be further sorted out in future research.

Conclusion

After the Second World War, the developed countries of the West made different choices among cultural policies of assimilation, pluralism and integration in the light of their own cultural characteristics and basic national conditions. In the twenty-first century, Western European countries have generally shifted from a policy of multiculturalism to a policy of promoting national integration.

For Malaysia, a representative of the multicultural countries in Southeast Asia, as early as the 1950s and 1960s, many Chinese sages in the Singapore and Malaysia region embodied the values of multicultural integration in their thoughts and practices. Although the Malaysian Chinese have been very clear about Malaysia's national identity, they still have expectations about the development of multiculturalism in Malaysia. However, through years of development and evolution, Malaysian multiculturalism has also continued to move towards openness, inclusiveness, and modernization as an exploration and outlook on the concepts of cultural pluralism and cultural integration in the contemporary global context, and this quest for multicultural fusion is corroborated in the formation of Mahua culture. Multicultural integration in Malaysia from the perspective of MCA culture is manifested in the linguistic practices of Chinese Malaysians, MCA literature and MCA religion. All these cultural manifestations reflect the tendency and result of localization (Malaysian indigenization). For example, the linguistic habits of Malaysian Chinese have moved closer to those of Malays; Malaysian Chinese literature mainly writes about local Malaysian life, and the values embodied in the works contain the colors of pluralism and localization; and the Malaysian Chinese religion has also witnessed the innovation of localization. In conclusion, Malaysia's path of multicultural development has been both unique to its own national situation and responsive to the global trend of multicultural integration, and has made certain achievements in this process of multicultural integration.

Reflections on the causes of multicultural integration in Malaysia from the perspective of Malay-Chinese culture, which has both historical reasons and national policies (Wu Yun, 2014; Li Qirong, 2010; Hong Lifen, 2007) and the efforts of Chinese education (Guangfu Overseas Chinese Culture Zhaoqing Chapter Research Group, 2015; Li Qirong, 2010; Hong Caizhen, 2008; Su Yingying, 2015; Xu Hongyan, 2015) and other reasons. However, when explored from the historical roots, it includes the factors of peaceful and friendly interaction between ancient China and ancient Malay countries and the history of modern Chinese immigration to Malaysia. According to historical records, the close, friendly and peaceful relationship between ancient China and the ancient Malay states is an important historical basis for the multicultural integration in Malaysia. In ancient times, the ancient Malay state's emphasis on trade and commerce activities was also an important reason why it could accept various cultures and form the phenomenon of multicultural integration. The acceptance of foreign cultures by the ancient Malay state has given Malay culture an open and tolerant cultural tradition. In ancient times, the phenomenon of multicultural integration had already appeared in the ancient Malay state, which is the cultural foundation of the phenomenon of multicultural integration in modern Malaysia. In recent times, as a result of China's increasing decline and the British colonizers' massive recruitment of Chinese from the southeastern coast of China to settle and mine in Malaysia, the Chinese began to migrate to Malaysia on a large scale in the second half

of the 19th century, and this period of history is one of the direct reasons for the formation of Malaysia's multicultural development pattern, and an important basis for the formation of the contemporary Malay-Chinese culture. In conclusion, from the peaceful exchanges between ancient China and Malay countries to the modern Chinese population migration to Malaysia, it must be said that the Chinese culture is an important objective factor in the multicultural integration of Malaysia, and the Mahua culture is a contemporary reflection of the multicultural integration of the Chinese culture and the Malay culture.

Methodology

The main approach taken in this paper is qualitative research method. Using the documentary research method, the development of multiculturalism in Malaysia is sorted out through the historical lineage from the perspective of Malaysian Chinese culture and the reasons are analyzed using history as a variable as shown in the table below.

Table 4: An Exploration Of The Form And Formation Causes Of Malaysian Chinese Culture Based On A Timeline

Timing	Status of relations	State of cultural integration	Concrete expression	Reason	
Peaceful and Friendly Exchange between Ancient China and the Ancient Malay States	China before the Ming dynasty (1368-1644)	From the Han Dynasty to the Yuan Dynasty, Chinese ancient records of interaction and exchanges with ancient Malay states include Pi Zong, PoHuang, LangYaXiu, PoLi, ChiTu, JieTu, BoNi, DanMayLiu, DingHer, JiLanYiXu, LongYaMen, etc. The earliest record is that a Chinese envoy visited "Pi Zong" in the northern part of the Malay Peninsula during his mission to India around the second century BC. During the Sui Dynasty, China sent its first envoy to visit the ancient Malay kingdom of ChiTu. During the Tang, Song and Yuan Dynasties, the exchanges between China and the ancient Malay states became closer and closer. During the Tang Dynasty,	The Chinese have integrated into the Malay community and intermarried with the Malays form to the "Baba Nyonya" community and the "Baba Chinese" culture. Baba Nyonya culture is a new cultural phenomenon resulting from the localization of Chinese	The Baba Chinese speak Malay with a mixture of Minnan dialect; in terms of food, they have invented Nyonya dishes and pastries by combining Malay and Chinese diets; women wear Nyonya dresses; they have inherited Chinese ancestor worship, and strictly	The prosperity strength of ancient China and the Malay ancient country's position as a center of commerce and trade in the Maritime Silk Road; The interaction Between ancient China and the ancient Malay states had been peaceful friendly; The ancient

	a number of monks passed through Malaya when they went to India to obtain scriptures; during the Song and Yuan Dynasties, China was especially close to the BoNi state located in the East Malaysia, and so on.	culture in Malaysia.	Observe Chinese Customs and traditions. In addition, the Baba Chinese have translated classical Chinese Popular novels into Baba Malay and composed Malay ballads such as "BanDon", which rhymes with Chinese poetry.	Malay countries attached great importance to trade and commerce activities, acceptance of foreign cultures, and the Malay culture has an open and tolerant cultural tradition.
The Ming dynasty (1368-1644)	The Kingdom of Malacca and BoNi had frequent interactions with the Ming Dynasty. The Kingdom of Malacca also traveled to China in succession from one generation to the next. Zheng He's seven voyages to the West, landing in Malacca five times, are well known. The Ming Emperor "enthroned" King Malacca, Zheng He was ordered to build a monument to seal the city, naming it the "Kingdom of Malacca ". Zheng He assisted the Malacca dynasty in expelling foreign enemies, spreading advanced Production methods, and using Malacca as an important transit point for goods.			
Ming Dynasty after 1511 and early Qing Dynasty	The historical pattern of Chinese-Malaysian relations: "tribute" trade relations, has been greatly undermined.			The Western colonized Malaysia. At the same time, however, Baba Chinese culture

continued to develop as they became intermediaries in the trade between European merchants and local Malays, and developed wealthy Capitalists and Officials of colonial government.

History of Modern Chinese Immigration to Malaysia

Since the mid to late 19th century, there has been a massive migration of people from South China to Malaysia. With the establishment of the independent Malaysian state, the Chinese in Malaysia evolved into one of the country's many ethnic groups. Today, the number of Chinese in Malaysia still exceeds one-fifth of the country's total population, making it the most populous ethnic minority group in Malaysia.

Malaysia's path of multicultural development has been characterized by its uniqueness in the light of its own national situation, as well as its response to the global trend of multicultural integration, and it has achieved certain successes in the process of multicultural

Malay-Chinese culture is embodied in the linguistic Practices of Chinese Malaysians, Mahua literature and Mahua religion. All these manifestations reflect the characteristics of Malaysian localization.

Historical roots; government's policy preserving languages and cultures of other ethnic groups; the promotion of Chinese education. when examined from the historical roots, it is mainly due to immigration. The reason of immigration is the people's

<p>al integration. This has manifested in the emergence of contempora ry Mahua culture.</p>	<p>lives were in turmoil and distress under the rule of the Qing governmen t and a large number of Southeaste rn coastal areas Chinese were recruited to go to Malaysia to settle and mine, as well as water transportati on was convenient , the living environme nt was better than southern China.</p>
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Source: This Table Is Self-Made.

As this paper mainly explores the exchanges and blending of Malay and Chinese cultures from a historical perspective, coupled with the difficulties in accessing historical documents and the incompleteness of historical records, it is more difficult to carry out qualitative research and data collection. In terms of the specific manifestations of Malay-Chinese culture, the author, as a Chinese scholar, has mainly adopted the method of literature review due to the difficulty of conducting data research. Therefore, this paper mainly uses the documentary research method in qualitative research.

Deficiencies

In terms of the content of the study, the reasons for the formation of Malaysia's multicultural pattern and the phenomenon of cultural integration from the perspective of the Malaysian-Chinese culture are explored in terms of historical interactions and immigration. The reasons for the Malaysian government's retention policy towards other ethnic languages and cultures after the founding of the country and the promotion of Chinese education, which are not discussed in this article and need to be further investigated in the future research.

The lack of qualitative research and data analysis in terms of research methodology also requires further breakthroughs in future studies.

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