



THE PECULIARITIES OF MALAYSIAN SOCIETY MODERNIZATION AND THE ISLAMIC FACTOR IN IT

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Annotation: It is known that many of the modern-day societies are considered as backward countries by a number of factors, such as poverty, authoritarianism, gender inequality and low economic growth.

Keywords: Islamic factor, modernization, Malaysian, Muslim countries.

From the point of view of the modernization paradigm, this attitude toward Muslim countries, on the one hand, is the result of ideological propaganda that is based on orientalism, on the other hand, the same view is in line with the reality. In the late 19th and early 20th centuries, prominent educators and reformist movements in the East, especially in Muslim countries, have also voiced ideas about how to eradicate the region. Among such thinkers are Muhammad Endo, Jaloliddin Afghani, Abdurakhmon Badawi, Zaki Najib Mahmud, as well as Mahmudhoja Bexbudiy, Munavvarqori Abdurashidxonov, Abdurauf Fitrat, Abdulla Avloniy, Abdulla Qodiriy and others of Central Asian educators and cadres. The lack of progress in science and education in the region reflects the views of these thinkers as the major cause of the retardation in Muslim countries. The problem that has been taking place about a century and a half ago is well-known today, as well as the following opinion of the President of the Republic of Uzbekistan Sh.Mirziyoev at the conference "Science, Technology, Innovation and Modernization of the Islamic World", which took place in Kazakhstan on September 8-10, 2017. "At the moment, many Muslim countries have to admit that they are far behind the developed countries in the field of science and technology. For example, only 11 of the member states are ranked among the top 500 best universities in the world. Or, in 2015, there are only ten to nine per cent of the total number of applications for patent applications worldwide. In the member states, about 80 percent of the scientific articles published in 2016 accounted for 7 countries. Regrettably, many Muslim countries do not have the rich natural resources and great financial potential, but can not be active in introducing innovation ideas and technologies into the economy. I believe that the development of fundamental sciences and the establishment of cooperation for finding scientific solutions to pressing problems of the time will provide a solid foundation for the scientific and technological potential of the Islamic world.¹

¹<http://president.uz/uz/lists/view/1018>

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But it does not mean that the educational and reformist actions, theoretically and ideological basis of the processes of modernization in the Muslim countries, which began in the second half of the 19th century and in the first half of the 20th century, have not historically proved innocent. The modernization processes in Malaysia are a clear demonstration of the ideas of Islamic reform and enlightenment. The important thing is that the Malaysian model of modernization has taken an important place in the development of modernization theories, including the modernization processes in Malaysia, as well as modernization processes in many Eastern and South Eastern Asian countries such as China, the Republic of Korea, Japan, Singapore, modernization theories, proving that the geometry of universality, linearity, gradualism is not compatible with real historical reality the beginning of the critical empirical era, and also the formation of multi-faceted, partial modernization models.

In the successful implementation of the modernization processes in Malaysia, the model of exertion was the subject of "the chief reformer" and the principle of "the important role of a political leader". Because the history of modernization processes in Malaysia relates to the name of Mahatkhir bin Muhammad, a well-known statesman and thinker. The following opinion of Mahatshir bin Mohammad can be regarded as the main idea of his reformist views on Islamic ideas. "The Koran is not an obsession with protection against evil forces. God supports those who perfect their minds. The misunderstanding and misinterpretation of the true and fundamental meanings of the verses of the Qur'an have given Muslims many distresses. Without limiting our understanding of contemporary science, we have limited ourselves to the Islamic study of religious literature, and we have lost our way in the world."².

Malaysia's modernization strategy, based on the views of Mahathir bin Mohamad, has proven that Islamic ideas are not in conflict with the principles of democracy and free market economy. In this regard, Malaysia's experience in the modernization of the experimental historical fact, Mahathir bin Mohamad, has shown that Islamic civilization, in particular its tolerance, multiculturalism, is not an obstacle to modernization, but its success, as well as the most important element in the country's achievement of high economic growth. . The truth is that the ideas of reformist and educational activities in the Islamic world formed in the second half of the 19th century and in the first half of the 20th century are not just theoretical, but are real strategic development programs. Malaysia, which gained its independence in 1957, unites itself in the Hindi-Malaysia Peninsula and the Sabah and Sarawak regions of Borne Island. Today, Malaysia is home to almost 31 million people, of which 60% are bumiputra (most Muslim Muslim population),

²Dr Mahathir bin Mohamad. The Way Forward. Wiedenfeld & Nicolson, London, UK, 1998.P-14.
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24% - Chinese, 8% - Indian, and 10% - other nationalities. Despite the fact that more than half of the country's population is Muslim, its constitution states that Islam is the only state religion. This, in theory, means that Malaysia is a Muslim state, not a secular state. In this sense, the Islamic political project is the leader in the country's political system. By 1970, the government took immediate action to eliminate pervasive and racial conflicts in the country. Despite the fact that Islam is the only official religion, and the Malay language is a state language, the country's constitution also includes a collective agreement. According to him, although the rights of non-alien populations are partly limited, bumiputra's representatives respect the interests of the non-Malay population in the workplace. This measure is aimed at eliminating the economic deficit among the main races, which aims to create a favorable environment for achieving economic development based on racial equality, which promotes the political stability of the government and the harmonious coexistence of different ethnic groups. Former PM Prime Minister Mahathir Mohamad has been instrumental in shaping multimedia managing society that emerged as a result of these timely measures. One of the major political reforms carried out by Mahathir Mohamad was that according to him, Malaysian, Chinese, Hindu ethnic groups, which form the basis of the Malaysian population, united in a certain period of time, not before the elections. This, in its turn, is seen as a peculiar feature of a stable functioning of the parliamentary system of Malaysia. Thus, the parties that have entered into the coalition agree on the cooperation, with the support of each other during the election. By joining the Kaolithic Party, the parties will be able to obtain the electorate's voice from different ethnic groups. This leads to the support of the ruling coalition by large numbers of people in the country. Separate ethnic groups are part of the government based on their quantitative ratios. As you know, there is a council created in the history of Islam and accountable to the entire society. The issues that affect the life of the community are settled by the council. The Malaysian Council of Churches is based on the same foundation, and all ideas raised by individual ethnic groups are widely discussed. This means that the principle of power loss in the coalition is followed.

The high economic growth in Malaysia has caused not only a broad public debate, but also theoretically controversial debate. Especially when it was an undercover Islamic colony, short-term achievement of such great economic achievements was not only a surprising phenomenon, but also a serious revision of the theories of modernization based on the modernization principle. Of course, as a result of the successful modernization of Asian countries such as Japan, the Republic of Korea, the modernization paradigm has undergone a certain transformation. However, the successful implementation of modernization processes in Malaysia's socio-cultural environment, which is dominated by the



Islamic factor and does not have adequate conditions for modernization, has demonstrated the need to seriously review the theoretical models to explain it. In this sense, the Malaysian society needs to consider socio-ideological or ideological factors that contribute to the successful modernization of the economy.

Due to the "corporate nationality" principle laid down by Mahathir Mohamad, Malaysia has become a highly developed country with its fuel and agricultural raw material. The essence of the principle of corporate nationality involves the establishment of corporations in the fields of high technologies. At this stage, it was aimed not only to profit from corporations, but also to promote the welfare of the population and the development of society. At this stage, the Malaysian government has acted as their equal partner, not the owner of such corporations. During Mahathir Mohamad (1988-1997), the growth rate in the economy was 10% annually, and the standard of living was 20 times higher, and poverty eradicated in the country. Malaysia's 1997 Asian Financial Crisis, without any external assistance, shows how far Malaysian economy has been in this period.

As it is known, many countries of the Asian Tigers zone can be synthesized in the modernization model with the elements of western and national traditions. Dr. Mahathir Mohamad, the initiator of Malaysian modernization, strives to reform the mentality, first of all, to change the attitude of the people to trade and quality education in his modernization project. Dr. Mahathir Mohamad's development project includes the following priority areas:

- elimination of poverty among the population irrespective of race;
- liquidation of racial monopolies in certain types of economic activities (for many years Chinese monopoly in the field of trade, where agents engaged in agriculture);
- Cultural transformation, which envisages the acquisition of skills in trade and technology;
- the acquisition of new approaches and new values³.

Mahathir Mohamad, the NIS, which forms the basis of Malaysia's economic reform, has envisaged equitable distribution of wealth among the population. In this sense, improving the education and training of personnel is an important element of these reforms. In the early stages of its development, the EAE implied the development of export-oriented sectors of the economy. For this reason, there was a need for external insecurity in the country. Taking this into consideration, the government took all measures to create a favorable investment climate in Malaysia. As a result, in the 80's of the 20th century, Malaysia accounted for about a quarter of electronic products in the world market. The sharp decline in the level of corruption in the country, the removal of bureaucratic obstacles to the economy,

³Dr Mahathir bin Mohamad. The Way Forward. Wiedenfeld & Nicolson, London, UK, 1998. P-27.
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and the creation of favorable investment climate have led to such a high rate of development in the Malaysian economy.

Thus, as a result of the modernization of Islamic reformist ideas Mahathir Mohammad, Malaysia has become a highly developed country from the agrarian country, exporting agricultural raw materials.

Mahathir Mohamad began his reforms with a clear definition of boundaries between religion and politics. It began with the process of separation of religion from the state or the process of secularisation from the consciousness of the mind. This is evident from his words: "If I want to pray, I will go to Mecca, and if I want to study, I will go to Japan"⁴. This, despite the extensive economic modernization in Malaysia, has resulted in the country's population being able to maintain their religious traditions and cultural foundations and sustainable economic growth.

In one of his interviews, Mahathir Mohamad asked, "Why did the Arab peoples fail to achieve such a high level of economic development? How can we develop on the basis of the fame of one of our ancestors? The Egyptian and Persian Gulf countries are the oldest civilizational centers. These countries are amazed by their achievements. Unfortunately, the generations failed to keep their ancestors' work. Will they develop in this case?"⁵ Here is a living example. This is Malaysia experience. The situation at the moment when I took over my government mission was no different from the situation in Arab countries "⁶

Critically approaching the "Declaration of Human Rights", Mahathir Mohamad states that in developing countries, human rights should be pursued in a realistic economic development, not merely declarative. According to Mahathir Mohamad, it is natural that societies in the strictly diversified societies are exploited by the poorest layers of the population. This, in turn, leads to the escalation of confrontation, instability, and even the intensification of violence. Such a situation slows down the rate of economic development, does not allow poverty reduction and national development.

Mahathir Mohamad who pointed out that Malay-Islamic Culture is the cornerstone of the system of values of the Asian nations in the Malaysian version, is based on the system of values in its simultaneous reforms during 1981-2003. In the process of reforms, it is necessary to preserve the Asian values from the values of the values and cultures that might come from the West. At the opening ceremony of the X session of the Organization of the Islamic Conference in 2002, ideas voiced by Mahathir Mohamad have attracted world attention. The most important and actual idea of this speech can be a great call for unity, belief, the multifaceted development of the Muslim world, the denial of the Islamic caliphate and the

⁴Dr Mahathir bin Mohamad. The Way Forward. Wiedenfeld&Nicolson, London, UK, 1998. P-48.

⁵Бу □а□да □аранг. А.Фитрат. Мунозара. Б-121.

⁶Dr Mahathir bin Mohamad. The Way Forward. Wiedenfeld& Nicolson, London, UK, 1998. P-91.

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denial of the terrorist sect that has been formed over thousands of years. Speaking about the need for economic and scientific development of the Muslim world, Dr. Mahathir Mohamad said: "We are told to read. The first Muslims converted this theory into their lives by translating and studying the works of ancient Greek and other nations before Islam. And thanks to their research, these scholars have made a great contribution to the treasury of science. They were far ahead of their time in all areas of knowledge. At the time when the European peoples of the Middle Ages were bidden and retreating, the educated Muslims created great Islamic civilization, which was strong and respectful, stronger than the rest of the world and able to protect its people from foreign threats. The intellectual crisis in the Muslim world began. Mahathir Mohamad states that in many Asian countries the intellectual crisis has begun. In his opinion, the achievements of many Asian countries have not been accompanied by intellectual renaissance. Instead, they have been discussing virtually any questions, such as wearing tight trousers and caps to Islam, whether it is right to authorize typewriters, or whether they can be used to power mosques. Therefore, the period of industrial revolution was waged by the Muslim world. We need to strengthen our power not only in the arms but also in all areas. Our countries need to be stable, strong, as well as industrially developed, technologically advanced countries in economic, financial relations."⁷ Mahathir's vision is also evident in his reformed agenda. He was convinced in the minds of his subjects that "Malaysians are like the Europeans, and we can do what they can, and we'll do better."⁸

In October 2003, former Malaysian Prime Minister Abdulla Ahmad Badawi came to power. Instead of Mahathir Mohammad, Abdullah Badawi, who was elected to the post of prime minister, continued his reformist movements and modernization processes, initiated by the previous government, with new ideas and initiatives. Of course, during the rule of Abdullah Badawi, the US-Malaysian relationships in the foreign affairs tensions slightly exacerbated. However, foreign policy of the country in the economic sphere Mahathir Mohamad managed to maintain the character of sustainable development during his leadership. During the years when the Malaysian government ruled the country, a favorable investment climate developed in the country, and the mutual exchange of goods with China increased. Of course, Malaysia has achieved great success in the time of Abdullah Badawi, who continued the modernization process that Mahathir Mohammad started. During Malaysian history, Abdullah Badawi was in power with the country's economic relations with foreign investors.

⁷Dr Mahathir bin Mohamad. *The Way Forward*. Wiedenfeld & Nicolson, London, UK, 1998. P-17.

⁸Dr Mahathir bin Mohamad. *The Way Forward*. Wiedenfeld & Nicolson, London, UK, 1998. P-68.

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In order to achieve such enormous economic successes, first of all, there was a need for a new social policy, namely the development of a new strategic development project and its ideological foundations, which would mobilize the population in modernization processes.

The basis of the modernization program implemented by Abdulla Ahmad Badawi was the concept of Islam Hadari (Modernization of Islam based on Islam). In particular, Abdulla Ahmad Badawi widely used the concept of Islam in his modernization program to attract a wide audience.

The essence of the concept of "Islamic Wonder" is the idea of the "Koran" and its wide application in the process of restoration and modernization of the Sunn, which is the fundamental basis of Islamic civilization. Abdullah Badawi describes the essence of this concept in a speech delivered at the 2004 United Nations National Organization (UMNO) at the United Nations General Assembly: "The Islamic Landscape is a comprehensive and comprehensive concept ... The great heritage left by Islamic civilization and all its aspects should be used as a source of inspiration by the Malaysian people and serve for its prosperity"⁹

The concept of "Islamic Hades" by Abdullah Badawi was a logical continuation of the Malaysian Islamic project, ideologically based by Mahathir Mohammad. In the concept of "Islamic Hadriy" by Abdullah Badawi, Mahakir Mohammad founded the Islamic project, founded on the principles of cekulisation and multicultural Islamic principles. The principle of cekulisation, which constitutes the ideological basis of the modernization model of Malaysia, is slightly different from the principle of cekulisation in the model of modernization of the modernization. The principle of cekulisation in a linguistic model of modernization, or rather, orientalism, is not just a religion of devotion, but a great barrier to the transformation of religion into a contemporary society. The principle of masculinization in the modernization model of Malaysia, in contrast to the orientalist navigational model, reflects the principle of cekulisation on the basis of tolerance and multiculturalism. In particular, the principle of cekulisation in the modernization model of Malaysia implies equality of all religious and national traditions. Moreover, it has historically demonstrated that religion, in particular, is an essential element of the Islamic factor in the process of modernization. This is especially evident in the concept of "Islamic Hadith" by Abdullah Badawi. According to him, ideologically fundamental ideologies have been laid down in the sociopolitical environment of Islam, which encourages the study of Islamic knowledge in order to develop knowledge-based economy and industry.

⁹Dr. Mohamed Sharif Bashir Islam Hadhari: Concept and Prospect. Islam online net - March, 03, 2005.
Available at <https://pen2print.org/journals/index.php/IJR/issue/archive>

The essence of Abdulla Badâwî's concept of "Islamic Hadîr" is reflected in ten principles:

1. Faith in God and devotion to him;
2. Fair and adequate trust to the government;
3. Independence and freedom of people;
4. Modern knowledge acquisition;
5. Balanced and multinational economy;
6. Creating an appropriate lifestyle for all;
7. Deficiencies and the protection of women's rights;
8. Ethical and Cultural Rise;
9. Environmental Protection;
10. Effective defense policy¹⁰.

The concept of Islam is translated as "civilized Islam". The concept of "Islamic gift" envisages the achievement of high scientific and technological and economic achievements, or on the basis of the principles of racial harmony and religious tolerance in multinational societies. According to Abdullah Badawi: "Islam is a new civilization"¹¹. According to him, the level and quality of life will improve on the basis of a person who has mastered modern science and technology¹². This concept was successfully implemented by Mahathir Mohamad in the light of Islamic tolerance principles formed in social consciousness. Due to the Islamic tolerance principle formed in the social consciousness, Abdulla Badâwî's "Islamic Hadîri" had a great impact not only on the whole of Malaysia, but also in neighboring Indonesia. Azumardi Azra, the Rector of the Islamic University of Western Sumatra, draws a profound analysis of the concept of Islam, pointing out that this modernization project is not only a transformation of the Malaysian society into modern society, but also an effective way to eliminate stereotypes that define Islam and terror¹³.

In the Muslim countries of the world, there were attempts to implement Islam-based modernization. But most of them did not succeed. This, in turn, shaped the wrong view of the Islamic socio-cultural environment, based on Islamic tradition, that the country could not be modernized. But at first, Mahathir Mohammad, the Islamic project of Malaysia, was transformed into a modern society on the basis of the Islamic Hadith concepts, which became a logical continuation of the Islamic economy, and proved to be the economic leaders of the world's economic outsiders.

¹⁰Terence. *The Emerging Politics of Islam Hadhari*.— Recent Trends and Challenges. Edited by Saw Swee Hock and K. Kesavapany. Singapore: Institute of South-East Asian Studies, 2006, P-57

¹¹Ahmad Badawi. *Islam Hadhari: a Model Approach for Development and Progress*.— Kuala Lumpur, 2006. P-37.

¹²Ahmad Badawi. *Islam Hadhari: a Model Approach for Development and Progress*.— Kuala Lumpur, 2006. P-37.

¹³Azra. *Islam and Democracy — the Indonesian Experience*// Paper presented at Public Lecture, the Embassy of Republic of Indonesia. — Athens, Greece, 24.1.2006. P-56.



Overall, the analysis of modernization processes in Malaysia, based on Islamic tradition, shows that:

1. Reforming projects of Mahathir Mohamad and Abdullah Badawi became a logical continuation and practical expression of the Arab-Muslim intellectual and reformist movements that emerged in the late 19th and early 20th centuries.
2. Mahathir Mohamad's Malaysian Islamic Project and Abdullah Badawi's Islamic Hadith concepts show that Islamic countries can apply modern science and technology in a harmonious way with Islamic societal traditions and traditions.
3. Malaysia's modernization model has proven that Islam is not a barrier to the transformation of a traditional society into modern society, but is a necessary factor in accelerating the rate of modernization and its successful implementation.
4. Most importantly, the Malaysian modernization model also played an important role in revising the theories of modernization. In particular, the successful modernization processes in the countries of the East and South East Asia region, in particular, in Malaysia, have shown that the Orientalistic views, based on principles such as the universality of universalism and its gradualism in the paradigm of modernization.