



C CONTEMPORARY ISLAM IN SOUTHEAST ASIA DEVELOPMENT AND CHALLENGE

当代东南亚伊斯兰 发展与挑战

◎ 许利平 等著

- ◎ 东南亚伊斯兰的历史与传统
- ◎ 东南亚各国政府对伊斯兰教的政策
- ◎ 当代东南亚伊斯兰非政府组织与市民社会
- ◎ 当代东南亚伊斯兰发展的困境
- ◎ 当代东南亚伊斯兰与现代化
- ◎ 国际热点与当代东南亚伊斯兰世界

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**Contemporary Islam in Southeast Asia:
Development and Challenge**

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前 言

人类进入 21 世纪，特别是“9·11”事件以来，西方的学术界、政界和媒体等开始热衷于所谓的“文明冲突论”。而“文明冲突论”的重要论据之一就是“伊斯兰威胁论”。其实，“自从伊朗伊斯兰革命以来，美国和西方政界就不断警告人们，要防范潜在的‘伊斯兰威胁’，苏联解体后有人甚至宣称，‘绿色威胁’将代替‘红色威胁’，成为西方主要的敌人。”^①从此，以中东为中心的伊斯兰世界时常受到西方媒体的误解和诟病，并被加以“妖魔化”。

与此相反，西方媒体则认为，东南亚伊斯兰地处全球伊斯兰世界的边缘地带，那里的穆斯林不同于中东穆斯林，相对比较温和，对西方价值观没有太明显的抵触情绪。比如：印尼已成功进行了民主转型，成为世界上最大的伊斯兰民主国家，而马来西亚则被西方媒体誉为伊斯兰世界中现代化最成功的国家。但是，印尼两次“巴厘岛爆炸案”和一次“万豪酒店爆炸案”等似乎推翻了上述判断。那么，如何全面了解和认识东南亚伊斯兰问题，特别是当代东南亚伊斯兰问题就成为一项紧迫的课题。

东南亚伊斯兰问题，不仅涉及到宗教，而且还涉及到政治、民族和历史等其他学科，是一项多学科综合性的研究，具有一定的挑战性。本课题将以

^① 吴云贵：《当代伊斯兰文明的趋势与特点》，载 http://www.cass.net.cn/cass/show_News.asp?id=84363。



东南亚伊斯兰发展为线索，从历史、宗教、政治等角度对当代东南亚伊斯兰的发展及其未来趋势做一番分析，试图揭示出东南亚伊斯兰发展的一般规律。

本课题将涉及两个基本概念，即“伊斯兰”与“伊斯兰教”。这两个概念往往在国内外学术界引起一些歧义，在这里有必要向大家解释一下。

伊斯兰，阿拉伯语的音译，系阿拉伯语“伊斯俩目”的谐音。本意是归顺、服从、安宁与和平，即顺从真主，和平爱人。换言之，就是通过顺从真主的旨意，恪守真主的戒律，从而获得内心的安宁和社会的和平。《古兰经》说：“今天，我已为你们成全你们的宗教，我已为完成我所赐予你们的恩典，我已选择伊斯兰作为你们的宗教。”^①由此可见，“伊斯兰”最早并没有宗教的含义，只是它在作为一种“恩典”赐予穆斯林后，人们在表达“伊斯兰”为一种信仰时，才被称为伊斯兰教，即伊斯兰宗教。因此，伊斯兰实际上指的是一种文化体系。

而伊斯兰教从狭义的角度讲，就是它的信仰、礼仪、戒律和伦理等。在中国，伊斯兰教开始被称为“大食法”、“大食法度”、“净教”、“真教”、“清真教”、“天方古教”、“正教”、“天方教”。后来回回民族信奉伊斯兰教，又称其为“回教”。20世纪50年代改称为伊斯兰教。在当代中国，信仰伊斯兰教的有回族、维吾尔族、东乡族、撒拉族、哈萨克族、乌孜别克族、柯尔克孜族、塔吉克族、保安族、塔塔尔族等10个少数民族。目前东南亚地区的华人称伊斯兰教为回教，显然不符合当前伊斯兰教的实际情况，但是它是东南亚华人对伊斯兰教的一种俗称。而现在学术界大都把它外延扩展开为一种意识形态、一种哲学、一种政治制度、一种经济制度和一种文化体系等，赋予它无所不包的含义。“其实伊斯兰教就是指它作为宗教本身。上述扩大的外延并不是指伊斯兰教本身，而是指伊斯兰。”^②因此在本课题中，伊斯兰指的是以宗教为核心的文化体系。

《当代东南亚伊斯兰：发展与挑战》是中国社会科学院资助的亚太所重

① 《古兰经》第五章第三节。

② 金宜久、吴云贵：《伊斯兰与国际热点》，东方出版社，2001年版，第9页。

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点研究课题，2006 年立项，历时 2 年，于 2008 年完成，本书是该课题的最终研究成果。本课题框架设计和整体统筹等由本人负责，涉及到的缅甸、泰国部分由云南大学东南亚研究所所长李晨阳教授撰写，同时云南大学国际关系学院的古龙驹博士生也协助了该部分的创作，涉及到的越南、老挝、柬埔寨部分则由现代国际关系研究院何胜副研究员撰写，其他部分一律由本人撰写。本课题资料的一部分来自于本人到东南亚海岛地区实地考察的成果，另外一部分则来自于李晨阳教授和何胜副研究员所收集的缅甸文、越南文等文献资料。该课题中的一些阶段性成果已经公开发表。

本课题在论证、立项和研究过程中，曾得到中国社科院亚太所前任所长张蕴岭研究员、现任所长张宇燕研究员、社会文化室主任刘建研究员等的指点和帮助，在此表示感谢。

同时，我还要感谢社科院日本研究所的林昶先生、时事出版社编辑部苏绣芳主任、马燕冰编辑、雷明薇编辑和好友杨健、张敏在本书的编辑、出版过程中所提供的帮助。

诚然，当代东南亚伊斯兰的研究是一项时代性、理论性和实践性都很强的研究，本课题的研究在国内外学术界研究领域尚属于一项开拓性、前沿性课题。因此本课题的研究难免存在许多不足。在此，作为本课题的主要作者，我将对本课题出现的任何错误负主要责任。

许利平

2008 年 2 月于北京草桥寓所

Preface

After human beings entered the 21th century, especially since the event of 911, Western academia, political circles and media have been interested in so-called “clash of civilizations”, one important evidence of which is “Islamic threat”. In fact “since the Islamic revolution in Iran, political circles in America and Western countries have kept warning people to keep a lookout on potential ‘Islamic threat’. After the collapse of the Soviet Union, it was even declared that ‘green threat’ will take the place of ‘red threat’ and become the major enemy to Western countries.” Islamic world, with the Middle East as its center, has ever since been misunderstood, denounced and even “demonized” by the Western media.

In contrast, the Western media believe that Islam in Southeast Asia, located on the edge of Islamic world, is different from that in the Middle East. They are comparatively mild and have no obvious resentment to Western values. For example, Indonesia has successfully undergone the democratic transformation and become the largest democratic Islamic country in the world while Malaysia has been cited by the Western media as the most successful Islamic country in the process of modernization. However two explosions in Bali Island and one explosion in Marriott Hotel seemed to overthrow the above judgment. So it has been an urgent subject as how to fully under-



stand Islam in Southeast Asia, particularly the contemporary Southeast Asian Islam.

The problem of Southeast Asian Islam is involved with not only religion, but also other disciplines like politics, nation and history. It is a comprehensive multi-discipline research with certain challenge. This program, with the Islamic development in Southeast as its thread, analyzes the development and trend of contemporary Southeast Asian Islam from the perspective of history, religion and politics, and tries to reveal a general rule of the Islamic development in Southeast Asia.

This program will cover two basic concepts: Islam and Islamism, which always cause different interpretations in academia home and abroad, and demand an explanation here.

Islam is the transliteration of Yisliangmu in Arabic language, which means allegiance, obedience, tranquillity and peace, i. e. being obedient to Allah, being peaceful and loving. In other words, it means obeying Allah's orders and abiding by Allah's commandments so as to obtain inner tranquillity and social peace. It is said in the Koran that "This day have I perfected for you your religion and completed My favor on you and chosen for you Islam as a religion". Therefore it is clear that "Islam" originally had no religious connotation. Only after it was granted to the Muslim as a "favor" and when it is expressed as a belief is it called Islamism i. e. the Islamic religion. So Islam in truth refers to a cultural system.

In a narrow sense Islamism contains its belief, proprieties, commandments and ethics. It was originally called "Da Shi Fa" in China. Later on it was called "Hui Jiao" as the Hui nationality believed in Islamism. The term of "Islamism" was adopted in 1950s. In modern China, believers in Islamism include 10 minority nationalities such as the Hui, the Uygur, Dong Xiang, Sha La, the Kazak, the Ozbek, the Kirgiz, the Tajik, Bao An, the Tatar.

Preface

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The Southeast Asian Chinese call Islamism as Hui Jiao. Although such a term obviously does not conform to current reality of Islamism, it is a popular name of Islamism among the Southeast Asian Chinese. The present academia extend Islamism into an ideology, a philosophy, a political system, an economic system and a cultural system. It is bestowed with an all-embracing meaning. "In fact Islamism only refers to a religion. The above extensions do not mean Islamism itself, but Islam." For this reason, Islam, in this program, refers to a cultural system centering around religion.

Contemporary Islam in Southeast Asia : Development and Challenge is a key research program of Institute of Asia-Pacific Studies sponsored by the Chinese Academy of Social Sciences. It started in 2006 and was finished in 2008, with this book as its final research achievement. I was in charge of the program design and overall planning. Chapters about Myanmar and Thailand were written by Professor Chenyang Li, director of Institute of Southeast, Yunnan University, with the assistance from Mr. Longjv Gu, a PhD student from School of International Relations, Yunnan University. Chapters about Vietnam, Laos and Cambodia were written by Associate Professor Sheng He from Academy of China Contemporary International Relations. I wrote the other parts of this book. Part of the materials is the research achievements of my field study in Southeast Asian island regions. Professor Chenyang Li and Associate Professor Sheng He collected some literatures in Burmese and Vietnamese. Some research achievements of this program have been published.

I would like extend my gratitude to Professor Yunling Zhang (former director of Institute of Asia-Pacific Studies, the Chinese Academy of Social Sciences), Professor Yuyan Zhang (current director of Institute of Asia-Pacific Studies, the Chinese Academy of Social Sciences) and Professor Jian Liu (dean of Social Cultural Section, Institute of Asia-Pacific Studies, the



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Chinese Academy of Social Sciences) for their advice and help during the argumentation, initiation and researching process of this program.

I feel grateful to Mr. Chang Lin (from Institute of Japanese Studies, the Chinese Academy of Social Sciences), Ms. Mingwei Lei, Ms. Xiufang Su, Yangbing Ma (an editor from Shishi Press) and Mr. Jian Yang and Ms. Min Zhang (my good friends) for their assistance in the editing and publishing of this book.

Of course, the research of contemporary Islam in Southeast Asia is quiet current, theoretical and practical. The research of this program is frontier and advancing. As a result, it is inevitable that there may exist some limitations in this research. Hereby, I, as the chief author, will take the main responsibility for any mistake occurring in this program.

Liping Xu

Feb. 2008 in Caoqiao, Beijing



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第一章

东南亚伊斯兰的历史与传统

东南亚 11 国现有人口 5.4 亿，穆斯林人口 2.2 亿，约占整个东南亚人口的 40%。其中印尼、马来西亚和文莱穆斯林占所在国总人口的比重最大，分别为 88%、60% 和 67%（见表 1—1）。3 国穆斯林均为马来人，在全国人口中占绝大多数，并且这 3 个国家都参加了“伊斯兰国家会议组织”（OIC），因此被泛称为伊斯兰国家。其次在泰国南部、菲律宾南部、新加坡和东帝汶，信奉伊斯兰教者也多为马来人。东南亚学术界亦把上述 7 国信奉伊斯兰教者称为马来世界。而在越南、柬埔寨、老挝和缅甸，伊斯兰教信奉者为当地原住民，主要是占族和印度裔泰米尔族，为非马来人，因此笔者把他们称为非马来世界。但是二者之间并非没有必然的联系，在历史交往过程中，占族和马来族二者拥有一定的血缘、宗族关系。

表 1—1

东南亚 11 国穆斯林人口分布图

国家	总人口	穆斯林人口	穆斯林占 该国人口比例	各国穆斯林占整个东南亚 穆斯林人口比例
印度尼西亚	214995000	189195000	88%	88.26%
马来西亚	23953000	14371000	60%	6.7%
文莱	365000	245000	67.12%	0.11%
新加坡	4426000	663900	15%	0.31%
柬埔寨	13607000	700000	5.14%	0.33%
菲律宾	87857000	4393000	5%	2.05%
泰国	65444000	3010000	4.6%	1.4%
缅甸	42909000	1716000	4%	0.8%
越南	83536000	65000	0.08%	0.03%
老挝	6217000	400	0.01%	0.0002%
东帝汶	920000	15640	1.7%	0.02%
东南亚	543309000	214359300	39.45%	100%

资料来源：Compiled and Edited by Greg Fealy and Virginia Hooker, *Voices of Islam In Southeast Asia*, Institute of Southeast Asian Studies, Singapore, 2006, p. 7; 印尼中央统计局。

第一节 东南亚伊斯兰的 几个历史问题

研究东南亚伊斯兰问题，必须了解其中的一些历史疑点。分析这些疑点有助于我们更进一步地研究与东南亚伊斯兰相关的一些问题，对东南亚伊斯兰的发展有一个基本的认识。