

Islamic Political Thought and Chinese Governance: A Comparative Analysis

Jinke Wu*

email: p118586@siswa.ukm.edu.my

*Faculty of Social Sciences & Humanities, National University of Malaysia,
Selangor, Malaysia, 43600*

Russli Kamarudin

email: russli@ukm.edu.my

*Faculty of Social Sciences & Humanities, National University of Malaysia,
Selangor, Malaysia, 43600*

Abstract: This research paper seeks to compare the Islamic political thought and Chinese governance system by highlighting their theoretical background, development over the years, current usage and impact of governance system. Islamic political philosophy derived from the Quran and Hadith propounds the Islamic principles of divine control, justice and Consultation (shura) to qualify any system of governance at both moral as well as ethical level. Chinese governance, therefore, derives from Confucianism, Legalism, and Socialism in that it advocates for strict order, control from the center, and sober-realist policies under the Chinese communist party (CCP). This study has included both the quantitative analysis of social stability, economic performance and perception of public satisfaction; as well as the qualitative assessment of political systems and ideologies to demonstrate the differences and similarities in two systems. Islamic governance enhances religious and moral values in states making its effects diverse. Chinese governance focus on economic growth and political stability, satisfaction with government and economic growth rate is high in China. The paper argues that the comparison of such differences offers useful knowledge on the political regulation principles between various communities and indicates that future studies should investigate the effects of globalization and techno-scientific progress on these systems. By comparing the two cases, this paper provides insights into how specific premises of governance influence the models in the Islamic and Chinese societies.

Keywords: islamic political thought; chinese governance; shura; confucianism; comparative analysis.

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1. Introduction

Political ideas and structures Government systems always play key roles in determining the social, economic, and cultural developments of societies. They are the structural measures that determine policies, authority, economy, and legacy in societies. Out of the vast array of political philosophies, both Islamic political theory and Chinese political approaches provoke interest because they have a long history, contain deep and complex philosophical concepts, as well as remain important for understanding modern politics (Drechsler, 2013). Therefore, this paper seeks to offer a comparison between the two paradigms; analyzing their basic tenets, historical development, current practice in order to compare and contrast their governance ramifications and efficacy.

Islamic political thought can be traced back with the religious tenets of Islam, the Quran, and Hadith. While these texts give the moral direction, they also offer a system of administration in most cases. Some of the underlying concepts of the Islamic political philosophy are justice (Adl), equality of citizens under the law and the sovereignty of the law as prescribed under the Sharia laws. The concept of justice in Islam is not only a question of law but a moral code entails the justice in social, economic and political relations (Akbar, 2020). Consultative decision making or Shura is another principle epitomizing participation in governance as embraced by the Islamic religion (Shavit, 2010). While the caliphate is the ideal of governance in Islamic states, modern Islamic states seeking to implement these principles within modern political systems have brought great pluralism and a variety of models of governance that attempt to reconcile Islam with the realities of the contemporary world.

On the other hand, Chinese governance has its roots in philosophers that include Confucius, Legalists, and with the emergence of a socialist system. Confucianism maintains life hierarchical perspective, ethical values based on self-control, and a government as the guide to order. In this regard, Legalism, with its emphasis on laws and bureaucratic administration, fits well as a counterpart to Confucianism since it offers a way to establish structural order and principal dominance (Ford, 2015). Contemporary governance in China synthesized these philosophies with socialism since the foundation of the People's Republic of China in 1949 resulting in a form of governance with enhanced centralization, meritocracy, and practical AMA 2541193740 economics (Weatherley & Magee, 2018). In this system, the major actor is the Chinese Communist Party (CCP), which is responsible for the unity and coordination of the country's political processes and the strengthening of its socio-economic development.

Analyzing the development of these governance systems in history, one may notice that they are quite flexible, and resistant to the changes. Islamic political thought has progressed from the concepts of caliphate in which political and religious powers are intertwined to modern states exercising different levels of sharia in the legal and political processes (Syukiyaynen, 2016). It remains flexible as shown in a variety of examples of Islamic governance across the world theocracy as in the case of Iran and secularism as in the case of Turkey (Kamali, 2018).

On the other hand, governance in China has evolved over time, especially over the turn of the 20th century. Power relations shifted dramatically when the Chinese dynastic rule transformed into a communism state power. The process of change in the Chinese governance system was again evolving from the top-most authority; Deng Xiaoping in the latter part of the 20th century reformed Chinese governance by embracing market-oriented economic system along with a continued absolute central political authority (Jay, 2003). These reforms have catapulted China to the apex of economic power and influence and have thus led to increased scrutiny of its system of governance.

In the present world, Islamic as well as Chinese governmental structures can work only if they succeed in sustaining stability and growth in an environment of constant change. On the one hand, it reflects the conflict between traditional religious values in Islamic states during the time, and on the other hand, it shows the conflict between the Chinese desire for economic liberalization but maintaining a tightly centralized political power. This comparative analysis aims at understanding these dynamics through analyzing the difference in governance results, social stability, and public

satisfaction in both cases.

Therefore, by identifying and analyzing the philosophical underpinnings of Islamic political thought, the historical evolution and development of Chinese political systems, and strengths and weaknesses of these systems presented today, the aim of this paper is to present a more complex picture of the two. The comparative approach will help to reveal the best ways by which these systems can provide governance and socio-economic development in the context of tradition and the modern world.

2. Literature Review

2.1. Islamic Political Thought

Tampio (2014) opines that Islamic political thought bases itself on Islamic scripture and traditions that include the Quran and the Sunnah and from other Islamic scholars over the years. These are principles that include Shura (consultation), justice, the place of the Caliphate, and Sharia (Islamic law).

2.1.1. Foundational Texts and Principles

The legalistic foundations of Islamic political thought can be traced to the Quran and Hadith. The Quran predicates the principles of governance in general terms such as *adl*, *maslahah*, and *Tawhid* or justice, public interest, and divine oneness respectively (Black, 2011). Additional guidance regarding leadership and governance is provided in the Hadith, which are sayings, and the actions of the Prophet Muhammad. An important concept that has emerged out of these texts is Shura which literally translates to Consultative Decision Making. As said by the Shafiq (1984), that the Shura is in consultation with individuals in the community or refer to specialist in principles of governance and policies. This principle can be considered as a precursor to participatory governance whereby the governed hold an expectation that the ruler will take their views and wellbeing into account.

Justice, or *Adl*, is another of the fundamental concepts. Islamic governance shall ensure equity in the allocation of resources, provide justice as well as defend individual rights. Along the same line of argumentation, Kayacan (2015) noted that the Quran calls for justice time and time again and therefore justice is a fundamental principle of Islamic political philosophy. The Caliphate is a model of Islamic rule where the ruler (Caliph) assumes both political and spiritual role and must adhere to sharia. The Caliphate has the duty of overseeing that the laws and polices support the Islamic precepts and encourage justice and decency.

2.1.2. Contributions of Key Scholars

Some of the most influential figures include Al-Mawardi and Ibn Khaldun who have contributed much to what may be called Islamic political philosophy today. As stated by Qureshi and Zahid (2023) in their article Al-Mawardi's seminal work on "Al-Ahkam al-Sultaniyyah: The Ordinances of Government" details the role and structure of the Caliphate. These include justice, the noble cause of the people, and the need to follow the law. Muqaddimah by Ibn Khaldun has a sociological approach toward administration and political rule. He defines *Asabiyyah* (social cohesion) partly as a social glue and introduces it as one of the variables that determine the rise and fall of

states (Malik, 2016). More specifically, Ibn Khaldun, in taking into account the South Asian experience, has pointed out with historical precedents that the social bonds foster the formation and sustenance of political authority, and its weakening weakens the political organization (Qadir, 1941).

2.1.3. Modern Adaptations and Applications

In today's world, Islamic political thinking has been inclined to modern state systems in many states, including Iran, Saudi Arabia, and Pakistan. As Ayoob (1979) pointed out these adaptations typically entail efforts to incorporate Islamic values into political systems and structures. In Iran, the political thought with Islamic roots was transformed and modified under the influence of *Vilayat-e-Faqih* by Ayatollah Khomeini. This political model incorporates the aspects of the theocracy where the Supreme Leader – religious figure – possesses considerable political influence along with the republican structure comprising of elected bodies (Alrebh, 2017).

Another example is Saudi Arabia where the monarch is inextricably connected with religious institutions. The overall governance structure of the country has been influenced to a large extent by the Wahabbi school of thought which insists on the application of Shariah in the civil as well as in the individual sphere (Al-Atawneh, 2009). Pakistan as Islamic republic follows Islamic shariah law in letter and spirit but also has democracy in it. The constitution states that Islam is the state religion and reinforces the fact that state laws should be Islamic in nature. But to some extent, it also makes provisions for democracy in the form of an elected body of parliament and an independent judiciary (Ziring, 1984).

2.1.4. Recent Scholarship and Debates

The current studies of Islamic political thought concern themselves with the prospects of Islamizing politics and democratizing Islamic politics. Rusydi (2023) present the arguments for and against the sociopolitical and legal integration of sharia with democracy, human rights, and postmodern systems. In this case, there has been discussion as to whether democratisation is possible under Islamic governance systems. Ibrahim (2023) hold the view that principles like Shura and justice are by nature democratic, but there are those who suggest that the stress on the ultimate authority of God and Islamic law goes against the tenets of democracy. The other significant concern is the circumstances that surround the implementation of the Sharia in multi-cultural societies. Some authors, such as Alrefai, Murshed and Ismail (2023), urge for a literal understanding and application of Sharia laws, while others suggest that Sharia laws should be interpreted more liberally and contextually – with regard to the modern world realities and human rights standards.

2.2. Chinese Governance

The institution of governance of China has transformed with time spanning three millennial ago, with the influence of Confucianism, Legalism, and the more modern socialist administration under the PRC (Ford, 2015). The cultural values of Chinese culture are the importance of hierarchy, merit, and collectivism in governing the country.

2.2.1. Historical Evolution and Philosophical Foundations

As far as Chinese style of governance is concerned, it has its origin in the dynastic

forms of ancient China that was under the legalism and confucianism influence. Also, Confucianism, which started with Confucius, is a perspective emphasizing virtues, interpersonal relations, and order. This is the system of government where the rulers set good example, guiding their subjects, with the main interest being their well-being. Legalism, in contrast to Confucianism, focuses on strict adherence to the law and the centralization of power. By the time of Han Feizi legalism flourished and became a strong argument in favor of authoritarian government and discipline. Based on the information provided by Moiseeva and Blinova (2022), this philosophy is similar to Confucianism but offers a more realistic approach to managing society. The combination of these philosophies gave rise to an original system of governance that reflected its autocratic power base and meritocratic bureaucracy and that emphasized order and conformity.

2.2.2. The People's Republic of China

After the onset of the PRC in the year 1949, there was a major shift in the governance system in China. The CPC started implementing socialism that included state control of economy with proposed intentions of eliminating the classes by embracing collective ownership (Walder, 2015). As pointed out by Fu (2015) during the leadership of Mao Zedong, the People's Republic of China (PRC) underwent through social and economic revolutions such as the land reforms, the Great Leap Forward and the Cultural Revolution. These policies intended to eradicate feudal relationships and spread socialist thought processes, though often led to social and economic disruption. After Mao Zedong's death, Deng Xiaoping started a process of liberalisation, opening up the economy to a certain extent but preserving the CPC hegemony. These reforms provided and increased never before dreamt of economic development by turning China into an economic giant.

2.2.3. Contemporary Governance

Current dynamics within Chinese governance under the CPC has also been seen to be transforming with more liberalization economically but with higher political authoritarianism. Ploberger (2017) opined that the CPC keeps strong control over political bodies, press, and non-governmental organisations to guarantee social order. In terms of governance, Chinese prefer meritocracy; the CPC has encouraged the promotion of people based on their performance and support to the CPC. As pointed out by Jones (2020), this approach is evident in the strict vetting and socialization processes for party administrators with focus on good governance. There are provisions on measures of economic development, long-term economic growth, technological development, and globalization (Jones, 2020). The government's long-term objectives as manifested by the Belt and Road Initiative, are to elevate the country's standing and its economic empire.

2.2.4. Governance Outcomes and Social Stability

In general, the Chinese model should be recognized as effective in terms of economic growth, poverty alleviation, and social control outcomes. Industrialization and urbanization processes that have taken place in this country have brought about poverty reduction through employment and economic growth though these create unwanted effects like environmental pollution and social inequality (Bryan et al., 2018). Structural stability on the other hand has become a major policy focus of

the CPC. From the study done by Fan, Fang and Zhang (2019) reveals the reason behind the exercise of power and authority which includes unyielding police authority, surveillance, and social policies to address grievances. Economic performance and patriotic pride are some of the aspects that citizens are relatively satisfied with in the governance of the nation.

2.2.5. Comparative Analysis and Contemporary Issues

The comparative analysis of Islamic political thought and Chinese governance means the recognition of both commonalities and differences between the two political systems. The purpose of both systems is the maintenance of social order, however the tendencies, goals, and strategies in this process are opposite. Sharia law gives priority to religious and ethical values, particularly those related to fairness and the well-being of the community. In its form, it aims at sharing power between religious and spiritual institutions and participatory politics even though the quality of the balance depends heavily on context.

Several forms of governing exist in China due to Confucian and Legalist traditions, which include the focus on hierarchy and order, merit-based system, and pragmatic economic policies. The CPC maintains a strict political structure in order to have a political stability while the economic liberalization factor contributes to the development of the Chinese economy. Some of these issues facing modern governance systems are the difficulties of modernization, globalization, and the advancement in technology. Islamic states are struggling to reconcile religion and state nowadays with regards to modern state organizational principles, whereas China analogously tries to combine the policy of liberalization with political recentralization. Since the subject matter is Islamic political thought and Chinese governance, the literature is vast and has a sounding philosophical, historical and contemporary background. From these differentiated hierarchal modes of governance, scholars and policymakers can complementarily grasp strengths and weaknesses of distinct political regimes. It is in this respect that this comparative analysis been useful in establishing the fact that context, flexibility as well as tradition and modernity factors determine governance models. Future studies should compare these systems and their relationships studying the roles they play in the governance of the world in the 21st century.

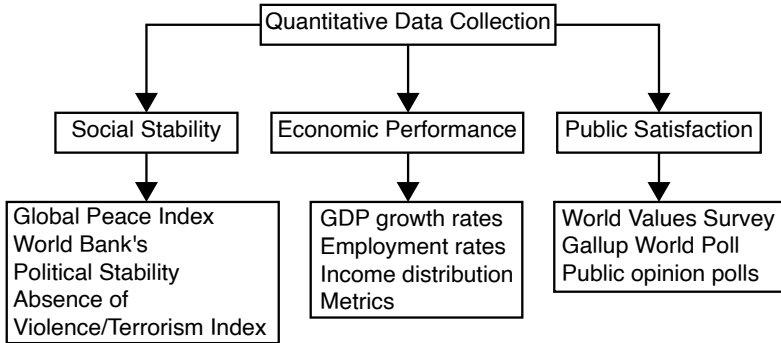
3. Methodology

This is a mixed-methods research design that enables a broad comparative analysis across various Islamic political thoughts and Chinese governance (Lieberman, 2005). This in-depth analysis brings together qualitative assessments of the political ideology with the quantitative analysis of governance outcomes, giving a strong and multifaceted understanding of the subject matter under study.

3.1. Quantitative Analysis

The quantitative dimension of the research involves the measurement and comparison of governance outcomes in an Islamic context and a Chinese context. Some of the major indicators used to test the hypothesis are social stability, economic performance, and public satisfaction. Sources of data for these indicators are derived from different databases and surveys of repute, ensuring reliability and accuracy.

Figure 1: Quantitative Data Collection.



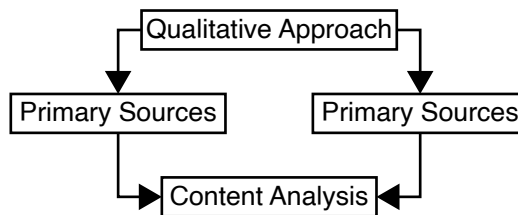
1. **Social Stability:** This would be measured using the crime rate, outbreaks of civil unrest, and political stability indices. Data is derived from the Global Peace Index and the World Bank’s Political Stability and Absence of Violence/Terrorism Index.
2. **Economic Performance:** Economic performance is measured using indicators such as GDP growth rates, employment rates, and income distribution metrics. The data is retrieved from the World Bank, the International Monetary Fund, and country statistical agencies.
3. **Public Satisfaction:** Satisfaction of governance by public comes from survey data related to the World Values Survey, Gallup World Poll, and regional public opinion polls. They provide insight into citizens’ perception of their government’s effectiveness, transparency, and responsiveness.

The quantitative data collected is analyzed with the use of statistical software, which allows for the evaluation of trends, relationships, and significant differences across Islamic and Chinese governance models. Descriptive statistics, correlation analysis, and regression analysis shall be applied to interpret data.

3.2. Qualitative Analysis

The qualitative component would involve a critical review of the foundations, historical development, and contemporary forms pertaining to Islamic political thought and Chinese governance. This involves the review of primary and secondary sources: historical texts, Holy Scriptures, scholarly articles, and government documents.

Figure 2: Qualitative Approach.



1. **Primary Sources:** Some of the central texts would have to include the Quran and

Hadith for Islamic political thought and Confucian, Legalist, and contemporary CCP documents related to Chinese governance. These texts directly give insights into the ideological basis of each form of governance.

2. **Secondary Sources:** In this line of observation, it reviews scholarly articles and books, and research papers that represent interpretation on primary sources. In this review, the works of influential Islamic scholars like Al-Mawardi and Ibn Khaldun, and works that who studies modern Islamic states like Iran, Saudi Arabia, and Pakistan are considered. In Chinese governance, literature related to Confucianism, Legalism, and the evolution in CCP policies are reviewed.
3. **Content Analysis:** Content analysis will, therefore, be used in analyzing the qualitative data to identify recurrent themes, principles, and deviations. This seeks to clarify how both Islamic and Chinese governance systems view and put into reality their general ideological underpinning.

3.3. *Integration of Quantitative and Qualitative Data*

This mixed-method approach can assimilate both quantitative and qualitative data to provide a holistic view of governance outcomes and underlying political thoughts. In view of this, quantitative analysis results contextualized and interpreted through the qualitative insights furnish an all-rounded view of the effectiveness and implications of Islamic political thought and Chinese governance. This framework of methodology will ensure a rigorous and nuanced study, therefore, in the combination of empirical data with theoretical analysis in meaningful ways to make conclusions regarding the comparative governance systems of Islamic states and China.

3.4. *Analysis*

The analysis section of this research paper examines the theoretical frameworks, historical background, today's relevancies and quantitative results of Islamic political thought and Chinese politics. Thus, this comparative discussion underlines interesting peculiarities, advantages, and weaknesses of each system, using statistical data and primary sources.

3.5. *Foundational Principles*

Thus, the Islamic political thought can be framed principally in the idea of Divine sovereignty; the Shariah being the highest legal and moral authority. Islamic governance includes consultations and mutual agreement (shura), justice (Adl), and equality (Shafiq, 1984). "It is part of the Mercy of Allah that thou dost deal gently with them. Wert thou severe or harsh-hearted, they would have broken away from about thee: so pass over (Their faults), and ask for (Allah's) forgiveness for them; and consult them in affairs (of moment). Then, when thou hast Taken a decision put thy trust in Allah. For Allah loves those who put their trust (in Him). (Quran 3:159)"

Quran 3:159 emphasizes the importance of gentleness, forgiveness, and consultation (Shura) in leadership. Allah advises the Prophet Muhammad to consult his followers in important matters, reflecting a key principle in Islamic politics. Shura embodies the spirit of collective decision-making and mutual respect, ensuring leaders consider the community's views. This practice fosters unity, trust, and social harmony, essential for effective governance. By consulting others and placing trust in Allah, leaders demonstrate humility and reliance on divine guidance, reinforcing the ethical and

participatory nature of Islamic political thought.

“He frowned and turned away. Because the blind man came unto him. (Quran 80:1-2)”

The incident involving Abdullah Ibn Maktum, as described in Quran 80:1-2, dealing with some general principles of Islamic jurisprudence, emphasizes on the Noble principles of justice and equality. As Allah scolded the Prophet Muhammad for neglecting the beggar, the audience learns that each person should be treated with respect and should not be left unnoticed no matter his status or physical disability (Elamir, 2016). This also pass the message that leaders should respect justice and equality of citizens in the community. The interaction between the Prophet and Abdullah Ibn Maktum highlights these values, showing that the Prophet is steadfast in confirming that regardless of one’s disability, they are equal to all in the sight of Allah and should be treated justly.

In matters of governance the Quran and Hadith give advice saying that rulers must be quasi as the servants of their people, there has to be consultations with the public, and there should be equal distribution of justice for each person. The idea of Shura is even more valuable as it highlights the aspect of consultative decision-making and responsibility within leadership positions. On the other hand, the Chinese governance can be predicated on Confucianism, Legalism and the socialism. The four principles of Confucianism which stipulates on hierarchy, morality and order as well as the importance of the central government are the foundations of Chinese politics. Legalism works hand in hand with Confucianism in that it supports strict legalistic approaches and strong political authority as a way of maintaining order (Ford, 2015). They have integrated these Philosophical traditions with the modern socialist principle under the Chinese communist party (CCP) that differ from the traditional socialist model and represent the new form and type of governance based on meritocracy with Collectivism and pragmatic economic approach.

3.6. Historical Development

Thus, the experience of the formation and development of the Islamic political systems, as well as China in particular, proves the ability to learn and survive. Significant variations of Islamic political systems can be observed over different periods of time starting from the Rashidun Caliphate that took place in 632-661 AD, the primary model of the Islamic government based on the combination of religious and political actors as well as the Ottoman Empire that spanned from 1299 to 1922 AD and which exemplified the application of Islam political models across a large and a geographically diverse empire (Chen Islamic states of the middle age did change their characteristics in modern age to better suit today’s politics, but fundamental Islamic principles remained the same. For instance, Iran is an Islamic Republic in terms of political structure and governance system, with religious this political system, while the Turkey is generally more secular state that is inspired by Islamic values (Kamali, 2018).

Chinese governance has also been transformed greatly. From the dynastic rule that contained Confucianism and Legalism traditions, China became a communist state after the creation of People’s Republic of China in the year 1949. This shift is was actually a revolution in political governance systems and political philosophies. Deng’s perestroika in the later years of the 20 th century redefined Chinese leadership by embracing market economy and at the same time strengthening political power (Tao, 2021). Putin associates the liberalization of the economy with the concentration of political power in a single person, Xi Jinping in China continues the process.

3.7. Contemporary Applications

To the present day, Islamic political thought is used in different types in different countries. One example is Iran, where the theocratic system is developed as the ruler of the country is the Supreme Leader and all the decision making is rooted in Sharia. Similarly, Saudi Arabia equally follows a strict Sharia law where the royal family's discretion is high (Ayoob, 1979; Drechsler, 2013). On the other hand the political system of Turkey is secular but influenced by Islamic laws, which has not been completely apply sharia law. These diverse applications show that while Islamic political thought has been relatively static, it has been adopted and applied within different political structures.

Chinese governance remains fluid to the present day, with the older philosophical concepts now complemented by the contemporary approaches to the economy. Currently, the CCP holds centralized power over the country thus providing political stability and dominating socio-economic change directions (Jian, 2021). Modern activities like the BRI are good examples of China's calculated emergence and spreading its influence globally without causing internal strife (Tsang & Kolk, 2010). This has led to strong political authority for economic liberalization to foster the Chinese economy to become one of the strongest in the world.

3.8. Quantitative Analysis

As for the quantitative study in this paper, the major variables are governance results that cover social order, economic efficiency, and public receptiveness. It organizes data from reliable databases and surveys, making it possible to compare results across different regions.

3.8.1. Social Stability

One definition of effective governance is social stability. Although this is a feature of both Islamic and Chinese systems of governance, it is attained through different ways. In fact, as measureable evidence, in the Global Peace Index and Political Stability and Absence of Violence/Terrorism Index by the World Bank, China has low rates of crime and high marks for public order in comparison to many Islamic states. The case in point is that, according to the The World Bank (2019), as such, the rate of homicide in China stands at 0.5 per 100,000 persons against the international average of 6.2 per 100,000 persons. This has been so because of the strict law enforcement and surveillance measures that the CCP has put in place.

Islamic states also demonstrate a strong social stability, majorly the states with effective governance frameworks. A country like Saudi Arabia and UAE have low crime rates and high levels of public order, supplemented by strict Sharia-based legal systems as shown by Diwan (2021). However, considering the larger perspective, the degree of stability differs across the Islamic world as some of the states are torn apart by internal conflicts and political instability.

3.8.2. Economic Performance

The other key indicator of the performance of governance is the economic performance. China has a much stronger performance in terms of GDP growth and other economic development indicators compared to the Islamic states. Based on information from the World Bank, the average annual growth rate of China over the period 2013 – 2019 was 6.1 percent; the respective rate for the MENA region was only 3.5 percent (The World

Bank, 2023). The base of this strong economic performance lies on market-oriented reforms, industrialization, and strategic investments in infrastructure and technology.

Different states that fold into the Islamic umma exhibit different economic performance. For example, oil-rich states like Saudi Arabia, the UAE, and Qatar have high GDP per capita earnings and a high level of economic growth due to their rich endowment in natural resources. The other non-oil-producing Islamic states suffer from a low level of economic growth, in addition to high unemployment rates and a host of other problems. For instance, the average rate of GDP growth for Pakistan from the year 2013 through 2019 was around 4.8%. This clearly shows how numerous challenges have been thrown on the economy by a number of factors, including energy shortages and political instability (World Bank, 2023).

3.8.3. Public Satisfaction

To measure global multidimensional public satisfaction with governance, data from the World Values Survey, the Gallup World Poll, and other regional cross-sectional and longitudinal surveys are employed. These surveys give citizens' impressions on their government's efficiency, openness, and ability to respond to their needs. Overall, the level of satisfaction remains rather high in the People's Republic of China, primarily because of high economic performance and the attendant increase in standards of living. The Global Trends 2019 by Edelman Company show that 84% Chinese citizens trust their government, which is among the highest rates worldwide. This high level of trust is attributed to the CCP's effectiveness in regulating societal disorders and promoting development.

Opinions of the general public are diverse in Islamic states. In countries like UAE and Qatar the citizens live a very comfortable life and the governance structure also is good which has resulted in high levels of satisfaction among the public. For instance, a poll conducted in March 2018 by the Arab Barometer revealed that 88% of the UAE's inhabitants were content with the performance of their government. On the other hand, the level of satisfaction tends to be significantly lower in countries which are struggling with economic issues and political crises. For example, in Pakistan, only 33% of the respondents said that they were satisfied with their government in the office in the Gallup Pakistan survey of 2019 (Gallup Pakistan, 2019).

3.8.4. Governance Outcomes

Comparing the results of the governance outcomes in Islamic and Chinese setting there are some similarities and disparities. Thus, the concept of social stability defines both systems, although it is promoted differently within them. Chinese governance fosters stability through authority control and lawful conduct while Islamic governance embraces religious and ethical conduct to enhance orderliness (Jiang, 2020). There are substantial variations in economic performance which is identified as one of the important spheres. The Market Economy Reforms and Strategies for Economic Development effectively enable the Chinese economic transformation to grow rapidly. Thus, it is seen that the economies of the Islamic states have different characteristics and the countries with more natural resources show better performance in this sphere (Liu, Gao, & Huang, 2020).

Satisfaction concerning the levels of governance is also different translating the differences in the political and economic systems of the Islamic states. This paper finds

out that economic performance and social orderliness is the reason why the Chinese public is satisfied. This paper also finds that people's satisfaction in Islamic states depends on factors like governance performance, economic status, and political stability. Islam and China's political systems compared with each other provide understanding of the characteristics, advantages, and challenges. Islam as a political system has its own set of principles of governance which stresses on the concept of divinity, justice, and consultative leadership. Still, its usage differs in the context significantly and, thus, yields different results in terms of governance. Treating Confucianism, Legalism, and socialism as major governance traditions in China, one has to admit this country values centralization of power, meritocracy, and practical economic policies which guarantee stability and high rates.

The combination of complexity of this study's quantitative and qualitative data gives a holistic approach to comparing the governance outcomes and the political democracies of the Islamic and Chinese systems. Through the review of the theoretical concepts, historical background, modern usage, and quantitative results, this study contributes to the understanding of efficiency and trends of the identified types of governance. This study could be extended to indicate how globalisation, technological advancement and cultural interaction affect the future development of Islamic and Chinese systems of governance, respectively. It is also possible that comparative analyses of other political systems and forms of governance could help in gaining a wider understanding of what promotes effective and stable governance.

4. Discussion

In comparing the provided sources on Islamic political thought and Chinese governance, it is acknowledged that the two systems address the issues differently although they both aim at maintaining order in the society. It is imperative to understand that the basis of Islamic governance is religious and moral laws that have been sourced from the Quran and Hadith (Alrefai et al., 2023; Chen, 2023). These principles focus on justice, equality, and consulting others for decision-making (Shura) to realize a society that is based on the Divine law (Sharia). The moral principles of Islamic political system agree on social justice, economic justice and political justice which are part of the plan of society to prevent social revolution.

On the other hand, Chinese governance is based on Confucianism, Legalism, and modern socialism that gives it a pragmatic and economical bent on its governance system. Confucianism, emphasizing both the order of a hierarchy as well as the moral fabric of the nation, supports the CCP's strong central authority while Legalism, stressing compliance through code and punishment, guarantees social structures (Drechsler, 2013). These socialist ideas when combined with traditional Asian philosophies imply a governance structure that has promoted economic growth and political stability (Fan et al., 2019). This mix of openness in economic matters and control of politics has been instrumental in putting China on a path of rapid economic growth and modernization.

The outcomes of these governance models have also been aligned to the underlying principles of the models. Islamic States today exhibit different levels of social cohesion, economic productivity as well as citizens' satisfaction depending on the level of their compliance with the Islamic law as well as the ability to incorporate Islamic values in their current political systems (Ibrahim, 2023). For example, Saudi Arabia and Iran

have implemented puritanical interpretations of Sharia to sustain their stability whereas Turkey and other nations incorporate Islamic principles with a democratic structure to uphold their stability (Al-Atawneh, 2009).

In China, there is a centralized approach which is pragmatic and has promoted high social order, a strong and stable economy as well as reasonably high levels of public satisfaction. From the CCP's perspective, stability and order have been achieved and sustained through investment in economic growth and firm control, although political liberalization has not occurred (Fu, 2015). Thus, Islamic political thought and Chinese governance aims at maintaining order and stability in societies But the reasons for it differ radically Islamic political thought based on religion and moral principles while Chinese governance relies on pragmatic and economical concerns. The findings of this analysis stress the necessity to comprehend the specific circumstances and values as the basis for various forms of governance.

5. Conclusion

Therefore, the comparative study of Islamic political thought and Chinese governance established the differences and the final results of two governance approaches. Islam as a religion, along with its principles of political authority, holds a unique political structure supported by divinity, justice, and shura. This has a positive impact on the concept of social justice and equity though the practice varies from one Islamic state to another depending with the outcomes of the governance system in place. However, Chinese governance under the influence of Confucianism, Legalism, and socialism is characterized by hierarchy, autocratic power and control and concern with wealth and economic prosperity. They have also ensured that people are happy through high economic growth, lack of political freedom and concentrating on developing the economy and ensuring stability. This has over time been a practical and efficient approach in promoting discipline within the society and economic development.

This understanding will give a clear insight into the governance practices and political systems of societies across the globe. The success of governance can therefore be attributed to the role of context and the principles in influencing it. Whereas Islamic governance emphasizes on religious and moral aspects of governance, Chinese one draws upon the practical and economic advantages with pros and cons. Presumably, more studies could investigate the effects of globalization or developments in technology on such political systems. Thus, as globalization progresses and societies become more intertwined, the sustainability of these models of governance will be evident. Comparing how Islamic and Chinese governance adapt to global shifts and use of technologies will offer better understanding of the dynamics of their development and possibilities of sustainable governance in a restless world.

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