

**ETHNIC AND RELIGION IDENTITIES OF MALAY-MUSLIM
COMMUNITY REPRESENTED IN THE BOOK
*NEGOTIATING MALAY IDENTITIES IN SINGAPORE***

THESIS

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REPRESENTED IN THE BOOK
NEGOTIATING MALAY IDENTITIES IN SINGAPORE

THESIS

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APPROVAL SHEET

This is to certify that the thesis of Sarah Diena Ismail, entitled "Ethnic and Religion Identities of Malay-Muslim Community Represented in the Book *Negotiating Malay Identities in Singapore*" has been approved by the thesis advisor for further approval by the Board of Examiners as one of the requirements for the degree of *Sarjana Sastra* (S.S.) in English Letters Department.

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STATEMENT OF THESIS AUTHORSHIP

I, Sarah Diena Ismail, hereby declare that the thesis I accomplished entitled “Ethnic and Religion Identities of Malay-Muslim Community Represented in the Book *Negotiating Malay Identities in Singapore*” is genuinely my original and authentic work and did not incorporate any materials previously written or published by another author except those indicated in the quotations and references. As a result of this fact, I am the only person who is responsible for the thesis if there is any objection or claim from others.

Malang, June 24th, 2018



Sarah Diena Ismail

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MOTTO

It is not our diversity which divides us. It is not our ethnic, or religion, or culture that divides us.

Since we have achieved our freedom, there can only be one division amongst us:

between those who cherish democracy and those who do not.

-Nelson Mandela-



DEDICATION

I proudly dedicate this thesis to my first teacher in every life's aspect, my advice-giver in every step I take, my best supporter in every decision I make, my heart's first home, my everything:

Fadhilah, M.Pd.

Mother, there is no word beyond thank you for your endless love and support.



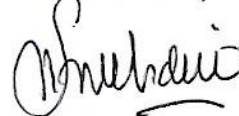
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Malang, June 24th, 2018

The Researcher,



Sarah Diena Ismail

ABSTRACT

Ismail, Sarah Diena. 2018. *Ethnic and Religion Identities of Malay-Muslim Community Represented in the Book "Negotiating Malay Identities in Singapore."* Thesis. English Letters Department, Faculty of Humanities, Universitas Islam Negeri Maulana Malik Ibrahim Malang.

Advisor : Dr. Meinarni Susilowati.

Keywords : *Ethnic identity, identity, Malay-Muslim Community in Singapore, religion identity*

This research aimed at investigating the ethnic and religion identities of Malay-Muslim Community represented in the book *Negotiating Malay Identities in Singapore*. Identity is constantly interactively constructed on a multi-aspect of life which involves individuals from distinct angles of life. This linguistic unit has had a great impact on much research in applied linguistics, yet, is rarely to be discussed. Malay-Muslim residents in Singapore is completely a unique community since they still maintain the Malay ethnic attitudes and traditional religious practices in the modernized state. Singapore was selected as the area to collect the data since this country is a multiethnic and multicultural country that consists of various ethnics.

This research employed a Sociolinguistics approach. The data were obtained from the book which was written by Rizwana Abdul Azeez in 2016 entitled *Negotiating Malay Identities in Singapore*. This book is distinctive in that it is one of the few that address the limitations of the Singapore government's capacity to micromanage and socially engineer Singapore society, picturing specifically on the state's setbacks in imposing its vision of Islamic modernity on Malays. There were six chapters from this book that were potentially qualified to be analyzed. I specifically selected five data from each chapter which concluded that there were thirty data investigated. I selected John Edwards' (2009) concepts of 'ethnicity' and 'religiosity' from the book *Language and Identity* to select the appropriate data. Further, I put the focus on the phenomenon of identity representation through the stages of Omoniyi and White (2006) from the book *Sociolinguistics of Identity* which presents the methodologies to investigate the data. They have successfully defined the interconnection between language, ethnicity, and religiosity.

The findings reported the power of a particular discourse in representing and projecting the real phenomena and condition of a community. Different context or situation also influences the way particular subjects positioned and constructed themselves or are positioned and constructed by the others. The findings also presented that the ethnic and religion identities were commonly appeared in the context of modernism and traditionalism. It showed that the government built its leadership identity since Malay-Muslim Community powerfully maintained its ethnic and religion identity by conducting traditional Islamic practices and defending the 'Malay' traditional attitude in the modern state. The author has transferred the idea of Malay-Muslim residents and discovered different insights and perspectives of 'modernization' from the government and community through the book *Negotiating Malay Identities in Singapore*.

Since this research investigated identity representation in terms of the 'ethnicity' and the 'religiosity' on Malay-Muslim Community in Singapore through a selected book, it is highly recommended for those who are interested in discovering the identity projection to follow up the findings of this research by analyzing the political identity representation on the Singapore's government. Additionally, investigating another potential 'unique' community is also really worth doing. Analyzing the cultural identity representation on Chinese Community in Singapore is also interesting since this research found that Chinese Community, which acts as a migrant community at the very first time, is the highest-developed in terms of cultural practices, education system, financial management, and others. The findings of these two researches later on can be connected to produce a specific comparative study between Malay and Chinese Communities in terms of the way these communities represent their cultural identity in the multiethnic nation.

ABSTRAK

Ismail, Sarah Diena. 2018. *Identitas Etnis dan Agama pada Komunitas Melayu-Muslim di Singapura pada Buku "Negotiating Malay Identities in Singapore."* Skripsi. Jurusan Sastra Inggris, Fakultas Humaniora, Universitas Islam Negeri Maulana Malik Ibrahim Malang.

Pembimbing : Dr. Meinarni Susilowati.

Kata kunci : *Identitas, identitas agama, identitas etnis, Komunitas Melayu-Muslim di Singapura*

Penelitian ini bertujuan untuk menyelidiki identitas etnis dan agama pada Komunitas Melayu-Muslim di Singapura yang diproyeksikan melalui buku berjudul *Negotiating Malay Identities in Singapore*. Identitas secara interaktif dibangun melalui multi-aspek kehidupan yang melibatkan individu dari sudut kehidupan yang berbeda. Identitas merupakan salah satu unit linguistik yang memiliki dampak besar pada penelitian linguistik terapan, namun masih jarang dibahas. Identitas umumnya diakui sebagai konsep yang tidak tetap dan fleksibel. Penduduk Melayu-Muslim di Singapura dipilih menjadi objek penelitian karena mereka masih mempertahankan identitas etnis Melayu dan praktik keagamaan tradisional di negara maju dan modern, yakni Singapura.

Penelitian ini menggunakan pendekatan Sosiolinguistik. Data diperoleh dari buku yang ditulis oleh Rizwana Abdul Azeez pada tahun 2016 dengan judul *Negotiating Malay Identities in Singapore*. Buku ini membahas keterbatasan kapasitas pemerintah Singapura untuk mengatur sistem negara dan secara sosial merancang masyarakat Singapura dan menggambarkan secara khusus tentang kemunduran negara dalam memaksakan visinya tentang modernitas Islam pada orang-orang Melayu. Selain itu, terdapat enam bab dalam buku ini yang berpotensi untuk diselidiki. Peneliti secara khusus memilih lima data dari setiap bab sehingga dapat disimpulkan terdapat tiga puluh data yang diinvestigasi melalui buku ini. Konsep Edwards (2009) tentang 'etnis' dan 'keagamaan' dari buku *Language and Identity* digunakan untuk memilih data dari setiap bab yang sangat terkait dengan tujuan penelitian ini. Untuk menganalisa representasi identitas, peneliti mengikuti tahapan Omoniyi dan White (2006) melalui buku *Sociolinguistics of Identity*.

Temuan dan diskusi melaporkan adanya kekuatan wacana tertentu dalam mewakili dan memproyeksikan fenomena nyata dan kondisi komunitas. Konteks atau situasi yang berbeda juga mempengaruhi cara subyek tertentu memposisikan dan membangun identitas diri mereka sendiri atau diposisikan dan dikonstruksi identitasnya oleh pihak lain. Temuan ini juga menunjukkan bahwa identitas etnis dan agama biasanya muncul dalam konteks modernisme dan tradisionalisme. Penelitian ini juga menunjukkan bahwa pemerintah membangun identitas kepemimpinannya dalam menanggapi identitas Komunitas Melayu-Muslim yang dengan kuat mempertahankan identitas etnis dan agama mereka dengan tetap melakukan praktik-praktik tradisional Islam dan mempertahankan kebiasaan tradisional 'Melayu' di negara modern ini.

Penelitian ini menyelidiki representasi identitas dalam hal 'etnis' dan 'keagamaan' pada Komunitas Melayu-Muslim di Singapura, maka sangat disarankan bagi mereka yang tertarik dalam menemukan proyeksi identitas untuk menindaklanjuti temuan dari penelitian ini. Peneliti menyarankan untuk menindaklanjuti analisa representasi identitas politik pada pemerintahan Singapura. Selain itu, menyelidiki komunitas-komunitas etnis lainnya di Singapura juga sangat layak untuk dilakukan. Menganalisa representasi identitas budaya pada Komunitas Tionghoa di Singapura juga menarik karena penelitian ini menemukan bahwa Komunitas Tionghoa, yang bertindak sebagai komunitas migran, berkembang secara pesat dalam hal praktik budaya, sistem pendidikan, manajemen keuangan, dan lain-lain. Temuan-temuan dari penelitian tersebut nantinya dapat dihubungkan untuk menghasilkan studi perbandingan antara Komunitas Melayu dan Cina dalam hal bagaimana komunitas tersebut merepresentasikan identitas budaya mereka di negara multietnis.

الملخص

إسماعيل ، سارة دينا. 2018. الهوية العرقية والدين في المجتمعات الماليتين المسلمة في سنغافورة حول كتاب .
Negotiating Malay Identities in Singapore البحث الجامعي. قسم الأدب الإنجليزي ، كلية العلوم الإنسانية ، جامعة
 الإسلامية الحكومية مولانا مالك إبراهيم مالانج.
 المشرف : الدكتور مينارني سوسيلواتي.
 الكلمات الرئيسية: الهوية ، الهوية الدينية ، الهوية العرقية ، المجتمع الملايو المسلم في سنغافورة

بنيت الهوية التفاعلية من خلال جوانب متعددة من الحياة التي تنطوي على الأفراد من زوايا مختلفة من الحياة. الهوية هي واحدة من الوحدات اللغوية التي كان لها تأثير كبير على الدراسات في اللغويات التطبيقية ، ومع ذلك ، نادرا ما تتم مناقشتها. الهوية معترف بها عموما كمفهوم غير منظم ومرونة. تم اختيار السكان المسلمين الماليتين في سنغافورة كموضوع للبحث لأنهم ما زالوا يحتفظون بموقف الملايو العرقي والممارسات الدينية التقليدية في بلد حديث ، سنغافورة. تهدف هذه الدراسة إلى التحقق من الهوية العرقية والدينية في الجالية الماليتين المسلمة في سنغافورة ، والتي تم تصورها من خلال كتاب يسمى "هويات الملايو التفاوضية في سنغافورة".

تم الحصول على البيانات من الكتب التي كتبها ريزوانا عبد العزيز في عام 2016 بعنوان "التفاوض على الهوية الماليتين" في سنغافورة. هذا الكتاب هو أحد الكتب القليلة التي تناقش قدرة الحكومة السنغافورية المحدودة على تنظيم نظام البلاد وتصميم السنغافوريين اجتماعيًا ، وتحديدًا وصف انخفاض الدولة في فرض رؤيتها للحدثة الإسلامية في ماليتين. بالإضافة إلى ذلك ، هناك ستة فصول في هذا الكتاب من المحتمل أن تكون مؤهلة للتحليل. اختار الباحث على وجه التحديد خمسة بيانات من كل فصل بحيث يمكن استنتاج أن هناك ثلاثين بيانات تم بحثها من خلال هذا الكتاب. يستخدم تعريف إدواردز (2009) "الإثنية" و "الدين" من كتاب اللغة والهوية لتحديد البيانات من كل فصل والتي تفي بالمتطلبات المراد التحليل فيها وهي مرتبطة بشكل وثيق بالغرض من هذه الدراسة. لتحليل تمثيل الهوية ، اتبع الباحثون مراحل Omoniyi و White (2006) من خلال كتاب Sociolinguistics of Identity.

ذكرت النتائج والنقاش وجود بعض صلاحيات الخطاب في تمثيل وإظهار الظواهر الحقيقية وظروف المجتمع. كما تؤثر السياقات أو المواقف المختلفة على الطريقة التي تضع بها مواضيع معينة وتبني هوياتها أو مواقعها الخاصة وتقيم هوياتها من قبل الآخرين. تظهر هذه النتيجة أيضا أن الهوية العرقية والدينية عادة ما تظهر في سياق الحدثة والتقليدية. ويظهر هذا البحث أيضًا أن الحكومة بنت هويتها القيادية كحزب "عاجز" لأن الجماعة المالوية-الإسلامية حافظت بقوة على هويتها العرقية والدينية بينما كانت لا تزال تمارس الممارسات الإسلامية التقليدية وتحافظ على عادات "الملايو" التقليدية في هذا البلد الحديث.

لأن هذه الدراسة تبحث في تمثيل الهوية من حيث "الإثنية" و "الدينية" في المجتمع الماليو المسلم في سنغافورة ، فإنه يوصى بشدة للمهتمين بإيجاد إسقاطات الهوية لمتابعة نتائج هذه الدراسة. يقترح الباحث متابعة تحليل تمثيل الهوية السياسية في حكومة سنغافورة. إن تحليل تمثيل الهوية الثقافية في المجتمع الصيني في سنغافورة مثير للاهتمام أيضًا لأن هذه الدراسة وجدت أن الجماعة الصينية ، التي تعمل كمجتمع مهاجرين ، تطورت مؤخرًا بسرعة من حيث الممارسات الثقافية وأنظمة التعليم والإدارة المالية وغيرها. يمكن لاحقًا ربط نتائج الدراستين بإنتاج دراسات مقارنة بين الملايو والمجتمعات الصينية من حيث كيفية تمثيل هذه المجتمعات للهويات الثقافية في الدول متعددة الأعراق .

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LISTS OF ABBREVIATION



AMLA	: Administration of Muslim Law Act
CCDC	: Chinese Community Development Council
CMIO	: Chinese-Malay-Indian-Others
HOTA	: Human Organ Transplant Act
IRO	: Inter-Religious Organization of Singapore
MCSD	: Ministry of Community Development and Sports
MTERA	: Medical (Therapy, Education, and Research) Act
MUIS	: Majlis Ugama Islam Singapura
Sinda	: Singapore Indian Development Council
SMCE	: Singapore Muslim of Excellence
SMI	: Singapore Muslim Identity

CHAPTER I

INTRODUCTION

This chapter presents the background of the research, research question, research objective, scope and limitation, the significance of the research, and definition of key terms. This chapter also discusses the research method employed in conducting the research.

1.1. Background of the Research

This research investigated the identity representation of Malay-Muslims in Singapore on the book written by Rizwana Abdul Azeez, who is a Malay-Muslim and also the author of a monograph and various articles on Singapore Malays and Muslims. Mainly, this book talks about Singapore Malays which subscribe to mostly traditional rather than modern interpretations of Islam. This book discusses important points such as the modernizing Singapore Malays, the State's gaze on Malays, and dialectical co-existence on Malays in Singapore. Moreover, it also discusses about the Singapore's modernity and Islam that clearly leads us to the discussion of the projection of religion as the identity on Malay-Muslim Community in Singapore. This research explored the ethnic and religion identities of Malay-Muslim Community in Singapore through a selected book. Edwards (2009) argued that ethnicity is allegiance to a group – large or small, socially dominant or subordinate – with which one has ancestral links. There is no necessity for a continuation, over generations, of the same socialization or cultural patterns, but some sense of a group boundary must persist. This can be sustained by

shared objective characteristics such as language and religion or by more subjective contributions to a sense of ‘groupness’, or by some combination of both. Furthermore, Norton (2013) suggests that identity is influenced by practices common to institutions such as homes, schools and workplaces, as well as available resources, whether they are symbolic or material. Therefore, it is clear that identity, practices, and resources are mutually constitutive to its practices in religiosity terms.

There are at least three communities in Singapore regardless of their religion; Chinese, Malay, and Indian. However, this research concentrated in exploring the community of Malay-Muslim in Singapore since this community services both of Malays and Muslims groups regardless of their ethnicity; Malay, Chinese, or Indians. Malay-Muslim Community comprising approximately 13% of Singapore’s population nowadays and is an integral part of Singapore since this community has contributed significantly to Singapore’s progress for the past 50 years (Rasheed, 2016). Nevertheless, there is a derivation of some aspects that are referred from this community. For instance, the educational aspect which influenced the dwelling problems, the class level, the religious issues, and even its connection with the ethnicity. Singapore was selected to be the area to collect the data since this country is a diverse society. It is a multi-cultural and multi-ethnic nation. Malay-Muslim residents in Singapore is completely a unique community since they still maintain the Malay ethnic attitudes and traditional religious practices in the modernized state.

Identity is interactively constructed on a multi-aspect of life which involves distinct individuals. This linguistic unit has had a great impact on much research in applied linguistics, yet, is rarely to be discussed. Identity is commonly acknowledged

as a material which is fluid and flexible (Susilowati, 2013). There are many aspects to be considered if ones are talking about identity, for instance the identity of language, religion, ethnic, culture, politics, economics, and others. Norton (2013) pointed out as well that identity is constituted in and through language. By extension, every time language learners speak, read or write the target language, they are not only exchanging information with members of the target language community, they are also organizing and reorganizing a sense of who they are and how they relate to the social world. As such, they are engaged in identity construction and negotiation. Edwards' (2009) concepts of 'ethnicity' and 'religiosity' were employed to select the related data appropriately from the book before the data were investigated by using Omoniyi's (2006) stages. The stages of Omoniyi and White (2006) were used as the methodology to analyze the identity since I imputed and interpreted the problems yet not only claimed subjectively and evaluatively.

This research was conducted in order to analyze the way particular discourse projecting the identity in terms of linguistics field and reveal the sociolinguistics phenomenon in the social world. This research, moreover, attempted to investigate the representation of identity on Malay-Muslim Community in Singapore which was reflected through a specific book written by a Malay-Muslim. I selected the book as the research subject due to several criteria such as the connectivity, the prosperity, and the relevance. The connectivity, the prosperity, and the relevance are basically how this particular book is highly related to this research's objective in order to analyze one community in terms of the ethnicity and religiosity concepts.

There are several studies that have been done related to this area. Firstly, Tan (2012) found out that the dynamic relationships between Islamic symbols and the changing social, cultural, economic, and political circumstances in Singapore from its colonial era through to the present time. This study has exposed the experiences of Malay-Muslim Community particularly on the scope of religious context. However, there are no investigations on the identity representation in the religion context. Secondly, Marranci (2011) discovered from his study that the experience of young Muslims in Singapore and the UK as far as integration is concerned. This paper suggested that one of the main issues faced by young Muslims, in both countries, is how they are represented and understood. This study is closely related on how Muslims construct themselves and are constructed by the others. However, there are no stages in investigating problems using the theory of identity in terms of ethnicity and religiosity which makes this study different from this research. Thirdly, Ismail and Shawin (2006) specifically discussed about Malay-Muslim Community in Singapore in a particular insight, yet, there is no a specific discussion on how the identities constructed. Therefore, there are no investigations on specific discourse using a certain theory and no specific methodology used in order to analyze the issue. Even the findings of those empirical studies are almost similar in terms of the subject of this research, yet, there is an area which is not yet investigated. Investigating the ethnic and religion identities on Malay-Muslim Community in Singapore through a book selected is definitely a rare and specific issue which is interested to be discussed. Identity representation of this unique community has never been investigated previously. In brief, there are no yet empirical findings on how identities are

constructed on Malay-Muslim Communities in Singapore through a book which established this research as a crucial research to be conducted and a really worth doing.

1.2. Research Question

In line with the background of the research above, this research was conducted to answer this following question:

How are the ethnic and religion identities on Malay-Muslim Community in Singapore projected through the book entitled *Negotiating Malay Identities in Singapore*?

1.3. Research Objective

In accordance with the question stated above, this research was aimed to investigate the ethnic and religion identities on Malay-Muslim Community in Singapore projected through the book entitled *Negotiating Malay Identities in Singapore*.

1.4. Scope and Limitation

I put the focus on the phenomenon of identity representation through the stages of Omoniyi and White (2006) who pictured the methodologies to investigate the data. In selecting the appropriate data, I select Edwards' (2009) concepts of 'ethnicity' and 'religiosity' from the book *Language and Identity*. In identifying this issue, I selected a book which is explored to lead the discussion to a very deep investigation and gives the proper and appropriate data to be analyzed. This research was limited on exploring how Malay-Muslim Community represents its identity through the book entitled *Negotiating Malay Identities in Singapore* written by Rizwana Abdul Azeez. The data

were obtained from Chapter 1 until Chapter 6 of this book. There were 5 data selected from each chapter to be explored on Findings and Discussion. Furthermore, this research was also limited to the 30 data since the data selected must consist of ethnicity and religiosity based on the concepts of Edwards (2009) before they were investigated using Omoniyi and White (2006) stages in order to analyze the identity representation from Sociolinguistics perspective.

1.5. Significance of the Research

This research provided both theoretical and practical contributions. Theoretically, this research explored identity in order to contribute to the development of identity theory within Sociolinguistics perspective as well. The findings of this research, moreover, were expected to lead to the results of identity projection on particular area in terms of religion and ethnic identities.

Practically, this research was intended to give a contribution to the researchers and learners on how to explore a particular community's identity projected on a book. This was expected to be useful for the next researchers to have further researches related to this area. It can be one of the empirical data to the next similar researches as well. This research might also be very useful for two countries; Singapore and Malaysia since this is discussing about how Malay communities maintain their traditional 'Malay' attitude in this modernization era and how this book represented the identities of the Malay-Muslim community.

The main point is basically to reveal perfectly the power of language in order to investigate the projection of identities through the book. It explored the projection

of identities in terms of ethnic and religion behind. It revealed the power relations between the book and the social context and its connection with the historical processes as well. For the Indonesian students, especially, the findings of this research were expected to give them more knowledge and insight about language and the identity representation reflected through the book and how powerful discourse is in affecting and connecting ones' ideologies in a social world through Sociolinguistics perspectives.

1.6. Definition of Key Terms

In order to avoid misunderstandings, the terms are defined as follows:

1. Identity Representation

The way Malay-Muslim Community's members and the Singapore's government position and construct themselves or are positioned and constructed by the others from the Sociolinguistics perspective on the book *Negotiating Malay Identities in Singapore*.

2. Ethnicity Identity

The way particular ethnic, in this case Malay Community, position and construct their communities and institutions or are positioned and constructed by the other communities from the Sociolinguistics perspective on the book *Negotiating Malay Identities in Singapore*.

3. Religion Identity

The way particular religion, in this case Muslims, position and construct their religion or are positioned and constructed by the other religions from the

Sociolinguistics perspective on the book *Negotiating Malay Identities in Singapore*.

4. Malay-Muslim Community in Singapore

A minority community in Singapore and is an integral part of Singapore since this community has contributed significantly to Singapore's progress for the past 50 years. Malay-Muslim Community that is projected into the book is specifically a community with Malays ethnic who declare themselves as Muslims in Singapore as the members of the community.

1.7. Research Method

In order to reach the best comprehension and to ease the analysis stages, I applied a specific research method. There are five parts that were discussed below; research design, research subjects, research instrument, data source, and data collection and analysis.

1.7.1 Research Design

This research belongs to the Constructivism Paradigm since it aimed to construct the social and historical terms which in this point are the identity on Malay-Muslim Community. As Creswell (2014) stated that, "the goal of the research is to rely as much as possible on the participants' views of the situation being studied. The questions become broad and general so that the participants can construct the meaning of a situation, typically forged in discussions or interactions with other persons." It is obvious that the goal of this research is to construct people's ideas and comprehension

about the ethnic and religion identities on Malay-Muslim Community through the book.

Critical-qualitative research was also used in order to know the linguistics unit called the projection of identity on Malay-Muslim Community in Singapore. Creswell (2009, p.4) pointed that qualitative research is a means for exploring and understanding the meaning individuals or groups describe to a social or human problem. Critical-qualitative research is aimed to create a safe space where people take risks and move back and forth critically. This paradigm is firmly rooted in a human rights agenda. (Mertens, Holmes, & Harris, 2009, p. 89).

This research employed a Sociolinguistics approach. Susilowati (2014) stated that Sociolinguistic approach provides sensitivity in capturing identity representation within its cultural bound settings. This also signifies the importance of different social classes as the pool of data collection. Sociolinguistics has made variety of ways investigating identity, specifically by taking into account the different social identities. The characteristic of this research, moreover, is theory generation since I had to focus on collecting and analyzing the data by using a specific theory, yet, is not producing. This research used soft data which was represented as words and I provided rich analysis related to the research.

1.7.2 Research Subject

The subject of this research included the book entitled *Negotiating Malay Identities in Singapore* which was written by Rizwana Abdul Azeez in 2016. This book was selected since it is a new and fresh discourses which discusses the

phenomena among Malay-Muslim Community in Singapore particularly. This research did not conduct a comparative study among countries of Malays.

1.7.3 Research Instrument

I was the instrument of the research in order to collect and analyze the data. I did intensive-reading and note-taking; I read the selected book comprehensively and intensively. Note-taking, moreover, was used in order to signify some important points related to this research. Note-taking was also employed to signify which sentences from the book on each chapter that are qualified to be investigated based on Edwards' (2009) concepts of 'ethnicity' and 'religiosity.' The theory to analyze the ethnic and religion identities was proposed by Omoniyi and White (2006) that lead me to explore and analyze the problems clearly, correctly, and deeply.

1.7.4 Data Source

The data were taken from the book which was written by Rizwana Abdul Azeez in 2016 entitled *Negotiating Malay Identities in Singapore*. This book is distinctive in that it is one of the few that addresses more realistic projection of Malay-Muslim Community by the Singapore government's capacity to micromanage and socially engineer Singapore society, picturing specifically on the state's setbacks in imposing its vision of Islamic modernity on Malays. It also presents attention to the management of the Singapore state with religious communities and its adoption of religion as a tool of governance and how does the government attempt to build its identity and position the Malay-Muslims in Singapore. This book was selected since it discussed the phenomena among Malay-Muslim Community in Singapore specifically since this

research does not conduct a comparative study among countries of Malays and importantly, it uses English as the language used. Due to its significance, I selected a book entitled *Negotiating Malay Identities in Singapore* that was written by Rizwana Abdul Azeez in 2016. There are six chapters in this book that were potentially qualified to be investigated; (1) *Modernising Singapore Malays*, (2) *The State's Gaze on Malays*, (3) *The State and Its Management of Religion*, (4) *Implementing Modernity: Omissions and Ambivalences*, (5) *The Administration of Muslim Law Act and MUIS: Bureaucratized Places and Personal Spaces*, and (6) *Time: Logically Coherent versus Socially Coherent Approaches*.

1.7.5 Data Collection and Analysis

There were several steps applied in collecting the data. Firstly, I found and selected the research subject due to some criteria that have provided. In this case, I found the book in the central library of National University of Singapore. Secondly, to select the data from each chapter that were qualified to be investigated and were highly connected with the objective of this research, the definitions from Edwards (2009) about 'ethnicity' and 'religiosity' from the book *Language and Identity* were employed to select relevant utterances. According to Edwards (2009), there are many factors caused the existence of 'ethnicity.' First, an equation is frequently made between ethnic group and minority group. This is particularly likely when immigrant populations are under discussion, accounting for the tendency of many authors to write about ethnic groups as social sub-groups. In this regard, however, as in many others, the politics of power and dominance can turn convention into reality. A second factor

in any discussion of ethnic identity is the amount of importance to be accorded to group boundaries or group content. The reasoning here is that the cultures enclosed within boundaries may change – indeed, we should stress that they do change, since all groups are dynamic – but the continuation of boundaries themselves is more longstanding. This emphasis has the attraction of illuminating group maintenance across generations. A third major feature of ethnic identity has to do with objective versus subjective indicators of group membership. Religion was the second aspect of identity that was exposed through the research subject. Religion has been delineated in many and various ways according to a number of scholars. However, it seems that there is no generally accepted definition of religion taken into account the nature of the discipline, diversity of religions, diversity of religious experiences, and diversity of religious origins, among others. There are many theologians, philosophers, psychologists, sociologists and scholars in general have defined religion from varying viewpoints and conceptualizations. (Edwards, 2009).

In order to analyze the identity representation, furthermore, I followed the Omoniyi and White's stages (2006). They have successfully defined the interconnection between language and ethnicity and also language and religiosity. Omoniyi (2006) proposed substantially practical ways of exploring identity from sociolinguistic perspectives. Firstly, counting and setting out the numerical order in which several identities are foregrounded in the course of actions. Then, determine the identity in the section of written texts. All these identities are coded and presented in the entire situation but the section where identities were grounded needs illustration. Secondly, dividing action up on a timescale on to which identities are mapped to know

what identities were foregrounded as well as which ones remain last longer periods. It is measured using a scale which starts from zero and is graded for the duration of talk delivery with marking to indicate where a particular identity is first foregrounded, what is displaced, and what is backgrounded to give prominence to another. The last stage is showing by shading when two identities occupy the same moment. Based on the above steps, Omoniyi and White (2006) explored practical applications of the whole stages on different types of data, both written or oral communication. Furthermore, according to Susilowati (2014), the stages of detecting identity tend to roughly capture a 'bigger' picture which can only portray within particular setting of Sociolinguistics. It is less sensitive in terms of catching particular linguistic features which may be attached by identity. Finally, the conclusion was made in order to summarize the findings and discussion of the research.

CHAPTER II

REVIEW OF RELATED LITERATURE

This chapter presents the theoretical frameworks that are related to this research such as the discussion about language and power relations, identity, ethnicity and religiosity, sociolinguistics approach in identity representation, ideology, society, and culture in Singapore, Malay-Muslim community, *Negotiating Malay Identities in Singapore*, and previous studies.

2.1. Identity

The term identity can be defined through several aspects of Linguistics. This occurs since identity has been a crucial way to construct in studies of various social units. From Sociolinguistics perspective, identity can be referred to a belonging and locating oneself in a social world. There are some aspects which may project an identity such as language, culture, discourse feature, and others. Hall stated in Susilowati (2013) that identity is relational as it is shaped through social relation and symbolically marked. Susilowati (2010) provided an example related to this definition. If someone does not keep something which is considered taboo as a taboo, that will have a real effect to this particular person because s/he can be excluded from a member of a group and lose any characteristics which attach to the community. She also pointed out that one's identity is fluid and flexible. This statement can be defined as someone from any member group or society may have distinct types of identity based

on one's roles, position, situation, and condition. For instance, as a mother, a student, a teacher, a seller, an artist, and a president will have different roles which later on will construct one's own identity. Therefore, it is clear that identity is not seen as singular, fixed, and intrinsic to the individual. Rather, it is viewed as socially constituted, a reflexive, dynamic product of the social, historical and political contexts of an individual's lived experiences. In line with this, Norton (2013) also stated that the concept of identity as a site of struggle is a logical extension of the position that identity is multiple and contradictory. If identity were unitary, fixed and immutable, it could not be subject to change over time and space, nor subject to contestation. Thus, identity is not only representing and projecting without influencing other's identity.

2.2. Sociolinguistics Approach in Identity Representation

This research attempted to view identity representation through Sociolinguistics perspectives. Rahardjo (2006) stated that Sociolinguistics is often defined as a study of the social aspects of language. As it turns out, this simple understanding actually offers a region and, of course, a constantly evolving study approach. The underlying logic of this statement is quite simple: that because the social aspects are always dynamic, the language phenomenon moves dynamically. He also presented that a person's language praxis or a group of people, including dialects, registers, jargon and so on, is constituted by positions in social structures such as nativity, mother tongue, residence, education, occupation, social class and sex, the formalities and informality of the conversation and its audience, and the linguistic production process, which ultimately determines its interactional output. All of that, as it appears, is also influenced by situational constraints and involvement. Therefore, once again, context

and situation are definitely important to view the identity representation on a particular community.

This research aimed to investigate the identity representation by using Omoniyi and White's (2006) theory which investigates directly the assertion of identity on Malay-Muslim Community. From the book *The Sociolinguistics of Identity*, we may comprehend deeply that the sociolinguistics of identity, specifically, focuses on the ways in which people position or construct themselves and are positioned or constructed by others in socio-cultural situations through the instrumentality of language and with reference to all of those variables that are identity markers for each society in the speech of its members (Omoniyi and White, 2006, p. 1). Identity from Sociolinguistics perspective has several characteristics. Omoniyi and White (2006) argued that identity is not fixed. It is constructed within established contexts and may vary from one context to another. This is why context is needed to investigate the identity. The contexts are moderated and defined by intervening social variables and expressed through language. In addition, identity is a salient factor in every communicative context whether given prominence or not. It also informs social relationships and therefore also informs the communicative exchanges that characterize them. Finally, more than one identity may be articulated in a given context in which case there will be a dynamic of identities management. Omoniyi stated in Susilowati (2014) there are practical ways of exploring identity from sociolinguistic perspectives. First of all, counting and setting out the numerical order in which several identities are foregrounded in the course of actions. Then, determine the identity in the

section of spoken or written texts. All these identities are coded and presented in the entire situation but the section where identities were grounded needs illustration. These texts may suggest more than identity, depending on the function of different interpretive cultures. This can create a cluster of identities which requires a further deliberate explanation. Secondly, dividing action up on a timescale on to which identities are mapped to know what identities were foregrounded as well as which ones remain last longer periods. It is measured using a scale which starts from zero and is graded for the duration of talk delivery with marking to indicate where a particular identity is first foregrounded, what is removed, or backgrounded to give prominence to another. There could be a cluster of identities to a stretch of time on the scale. The last stage is showing by shading when two identities occupy the same moment (Susilowati, 2014).

2.3. Ethnicity and Religiosity

Specifically, there are two kinds of identity that are discussed through selected textbook; ethnic and religion identities. Basically, language is used as one of the main aspects of this research since language use and identity are conceptualised rather differently in a socio-cultural perspective on human action. Therefore, this is used as the medium to analyze the data. Here, identity is not seen as singular, fixed, and intrinsic to the individual. Rather, it is viewed as socially constituted, a reflexive, dynamic product of the social, historical and political contexts of an individual's lived experiences. This view has helped to set innovative directions for research in applied linguistics. According to Norris (2007), identity is constantly interactively constructed

on a microlevel, where an individual's identity is claimed, contested and reconstructed in interaction and in relation to the other participants. Therefore, we might investigate ones' identity through the language used while they are interacting one another whether spoken or written. However, before investigating the identity representation, we may firstly comprehend the term 'ethnicity' and 'religiosity' through linguistics perspective.

2.3.1. Ethnicity

Ethnic as identity can also be understood through difference, where ancestral histories are changed by recent history and a constant dynamic of becoming. The term ethnicity from the linguistics point of view is used to imply all factors of difference such as national culture, language, skin color, class, and others. Sloodman (2018) argued that ethnic as identity is viewed as something that is not necessarily static over time and over situations but is 'done' in situations in which people concretely act and interact with each other. An individual may strongly identify psychologically with an ethnic group, however, the strength and authenticity of the identity is contingent on the acceptance and acknowledgment of "ingroup" and "outgroup" members. Thus, ethnicity is one of the important aspects to be mentioned if it comes to the discussion of identity in a particular community. Moreover, it is obvious that language not only expresses identities but also constructs them (Omoniyi, 2006). Starting from that point, language and identity examines the interrelationships between language and identities including ethnic identity. It finds that they are so closely interwoven, that words themselves are inscribed with ideological meanings. Words and language constitute meanings within discourses and discourses vary in power. The powerful ones

reproduce more powerful meanings, colonize other discourses and marginalize or silence the least powerful languages and cultures.

According to Edwards (2009), there are many factors caused the existence of 'ethnicity.' First, an equation is frequently made between ethnic group and minority group. This is particularly likely when immigrant populations are under discussion, accounting for the tendency of many authors to write about ethnic groups as social sub-groups. In this regard, however, as in many others, the politics of power and dominance can turn convention into reality. A second factor in any discussion of ethnic identity is the amount of importance to be accorded to group boundaries or group content. The reasoning here is that the cultures enclosed within boundaries may change – indeed, we should stress that they do change, since all groups are dynamic – but the continuation of boundaries themselves is more longstanding. This emphasis has the attraction of illuminating group maintenance across generations. A third major feature of ethnic identity has to do with objective versus subjective indicators of group membership. On the one hand, there are many definitions of ethnicity that stress objective characteristics (linguistic, racial, geographical, religious, ancestral, and so on). To this point, we could understand ethnic-group membership as an involuntary phenomenon in which all are participants, in which members share common cultural characteristics, and in which a continuing 'us-and-them' differentiation means that a sense of membership boundaries can long outlast any particular social manifestation or practice within them (Edwards, 2009).

2.3.2. Religiosity

Religion was the second aspect of identity that was exposed through the research subject. Religion has been delineated in many and various ways according to a number of scholars. However, it seems that there is no generally accepted definition of religion taken into account the nature of the discipline, diversity of religions, diversity of religious experiences, and diversity of religious origins, among others. Religion like music is a hard concept to define. However, many theologians, philosophers, psychologists, sociologists and scholars in general have defined religion from varying viewpoints and conceptualizations (Edwards, 2009). He noted as well that religion is the feeling of man's absolute dependence. This absolute dependence was encouraged by man's sense of inadequate protection, provision, sustenance, and supremacy as such he has to depend on the divine for all those things he cannot provide for himself. It can also be concluded that the role of religions in different societies and epochs vary. 'Religiosity' might be a powerful force in one society, less powerful in another and in some societies might have a negligible influence. The differential role of religion in different societies and epochs arguably does not eliminate in its entirety the influence of religion on identity development and evolution over time. Briefly, religion seems to be instrumental in the formation of identity.

2.4. Language and Power Relations

Language has been one of the most powerful tools to communicate and negotiate. The power of language shows itself not only, and not primarily, in the language of power, of overpowering and repression, but also in its emancipatory potential, in the

opening of other and new possibilities of speaking, and so also of thinking and acting (Foucault, 1982). Fairclough (1983) stated that orders of discourse reflect the power structure of society that is determined by the conflict between the dominant and dominated classes of modern capitalist society over ownership of the means of production. Discourse is described as the social practice by which texts are produced and interpreted by means of cognitive and cultural schematic knowledge. Therefore, I may conclude that language and power is about how language works to maintain and change power relations in contemporary society, and how these processes can enable people to resist and change them. The discourses, apparently, are definitely powerful to picture the phenomenon happen on a particular society and to construct ones' identity.

2.5. Ideology, Society, and Culture in Singapore

In order to comprehend this research specifically, we must first understand the big umbrella of the problems discussed. The main theoretical framework of this research lies on the ideas of Clammer (1985) from his book entitled *Singapore: Ideology, Society, Culture*. He completely explored the idea of approaches and perspectives through the Singapore experiment. Firstly, people must focus on the first chapter about an overview of Culture, Values, and Modernization in Singapore. He discussed about the idea of Asian values as the basis of Singapore's culture. Another crucial statement is the idea of the fundamental opposition between Asian and Western values. Finally, he also mentioned that Western values are culturally polluting, whereas Eastern values are not. He also argued that the problem is seen in Singapore

as essentially one of how to acquire western technology without accepting western values along with in (Clammer, 1985).

The first chapter of the book discusses comprehensively about the possibilities of Singapore's modernization without having western values. This chapter talks about the globalization and modernization occurred in the multiculturalism country and its impact to its ideology, society, and culture. Another chapters also discuss specifically about problems of race and ethnicity, the dimensions of change, and even the ideology in Singapore (Clammer, 1985). Briefly, it is important to put Clammer's idea about the phenomena of ideology, society, and culture in Singapore as one of theoretical frameworks of this research.

2.6. Malay-Muslim Community

The object focus of this research is Malay-Muslim Community. Said in Rasheed and Saat (2016) pointed out that Malay identity is a constructed one. It will be clearly defined that the identity whether it is personal, social, religion, and even gender identity has been projected and constructed. It may also infer that Malay identity regardless the type of the identity itself provides individuals certain aspects of identity. In line with this, Zubir in Rasheed and Saat (2016) also stated that although the Malays are not homogenous society, there will definitely be some basic elements that bind the identity of the Malays. This research, furthermore, focused on the Malay-Muslim community which is currently living in Singapore as the subject of the research. It was mentioned above that there are at least three communities in Singapore regardless their religion; Chinese, Malay, and Indian. However, this research

concentrated particularly in investigating the Malay-Muslim Community in Singapore. The term Malay-Muslim or Malays-Muslims are definitely presenting particular value to the societies.

According to Rasheed and Saat (2016), the phrase Malay-Muslim or Malays-Muslims are being used to reflect the choice taken by the community to be inclusive that is to include the Malay and also the Non-Malay Muslims which contain Arabs, Indians, and others. They also stated that whenever the term Malay-Muslim is being used it is a specific reference to Malays who are large by Muslims. In line with this, Rasheed and Saat (2016) also provided other communities in Singapore to be exercised such as Chinese and Indian communities. Chinese Community Development Council (CCDC) and Singapore Indian Development Council (Sinda) will kindly take care of and service Chinese and Indians ethnic specifically. Nevertheless, the Council of the Development of the Malay-Muslim Community or as known as Yayasan Mendaki, will service both of Malays and Muslims groups regardless their ethnics. This research investigated the ethnic and religion identities on Malay-Muslim Community in Singapore. Singapore was selected as the area to collect the data of this research since this country is a multiethnic society. Singapore has commonly become more socially diverse in recent years beyond its traditional differences of race, ethnic, religion, and, language.

2.7. “Negotiating Malay Identities in Singapore”

For the purpose of this research, the book entitled *Negotiating Malay Identities in Singapore* which was written by Rizwana Abdul Azeez in 2016 was selected. This

book discusses important points such as the modernizing Singapore Malays, the State's gaze on Malays, and dialectical co-existence on Malays in Singapore. This book mainly discusses about the Singapore's modernity and Islam that clearly lead us to the discussion of the projection of religion as the identity on Malay-Muslim Community in Singapore. This book was selected as the subject of the research since it provides more complete contexts than a direct interactions. In order to investigate the book deeply, I provided a brief review from this book. Mainly, this book talks about Singapore Malays which subscribe to mostly traditional rather than modern interpretations of Islam. Singapore state officials, however, wish to curb the challenges such interpretations bring to the country's political, social, educational and economic domains. Thus, these officials launched a program to socially engineer modern Muslim identities amongst Singapore Malays in 2003, which is ongoing. *Negotiating Muslim Identities* documents a variety of ethnographic encounters that point to the power struggles surrounding two basic and very different ways of living. While the Singapore state has gained some successes for its project, it has also faced significant and multiple setbacks. Amongst them, state officials have had to contend with traditional Islamic authority that Malay elders carry and who cannot be ignored because these elders are time-entrenched authority figures in their community.

One of the book's significant contributions is that it documents how Singapore, an avowedly secular state, has now turned to Islam as a tool for governance. Just as significant are the insights the study provides on another aspect of Singapore state governance, one usually described as 'authoritarian'. The book demonstrates that even

‘authoritarian’ states can face serious obstacles in the face of religion's influence over its followers. The academic literature on Singapore Malays is sparse: this work not only fills gaps in the existing academic literature but provides new and original research data. Its data-rich ethnographic and anthropological approach show the complexities of Malay and Muslim social contexts, and complements other works that examine Southeast Asian states’ management of Islam, which has attracted much scholarship given the global interest in Islam-based politics and social organization. This extraordinary book was written by Rizwana Abdul Azeez, who obtained her Ph.D. from Flinders University, Australia in 2012. She was Visiting Research Fellow at Singapore’s Institute of Southeast Asian Studies up to 2014 and has taught Sociology and Islamic cultures in Southeast Asian societies. She is the author of a monograph and various articles on Singapore Malays and Muslims. It is clear that her experiences are so many in investigating Malay community in Singapore (Sussex Academic, 2016).

From the whole book, I have summarized each chapter one by one. Chapter 1 discusses how Malay-Muslim in Singapore are involved in the development of the country and the modernization as well. This book presents a critical account of the state’s attempts to radiate its power at Singapore Malays and to have its vision of modernity accepted by this minority population. I have stated previously that there are at least two communities in Singapore regardless their religion; Chinese, Malay, and Indian. The term Malay-Muslim or Malays-Muslims are definitely presenting particular value to the societies. This chapter also focuses on the concept of ‘modernity’ and describes the fundamental characteristics of the modernity of

Singapore. This modernity has provided the framework in which all Singaporeans, including Malays, are supposed to function as cooperative citizens of society. In brief, the author tends to explain the significance of this work, an aspect of which is to demonstrate that despite appearances of all embracing power, there are significant limitations to the Singapore state's ability to execute power in its dealings with the Malay Community.

Furthermore, the first chapter of this book discusses the modern western capitalism and progressivism, Singapore as a sovereign but "fragile" state, and about multiracialism, secularism, and multireligiosity. However, the main point of the whole chapter discussed is actually about modernity and religion. The author has added some additional important things to be discussed in order to strengthen the arguments with the facts that Singapore is a secularism country at the end. She gives a theoretical perspective and concepts about traditionalism and modernity which lies on this chapter. On the other hand, the most important point is that this book explains that the examination of the use of religion to socially engineer Malay-Muslim. It is obvious through this book that the other religious communities in Singapore are not similarly micromanaged, even though all faith communities are under the state's gaze. Islam was used as a tool to foster modern attitudes amongst the Malays, which began happening as early as the late 1960s with the creation of MUIS as a statutory board, these were piecemeal efforts that saw a limited role for Islam in state governance.

Chapter 2, moreover, provides an ethnographic portrayal of Singapore Malays, showing how the state's readings of "progress", Malays' predominantly traditional

interpretations of Islam and what are seen as state-challenging readings of the religion have earned them the status of being a ‘problematic’ community. The author also shows her interest in this aspect since it is implicitly explained that she defends the use of power as an analytical construct, and introduce other important aspects and concepts as such as authority, resistance, and negotiation. In this chapter, the broad ethnographic sketch of Singapore Malays is explained which followed by the explanation of theoretical framework on ‘power’ adopted in this book to illuminate state-Malays relations.

There is also another important point in Chapter 2 about Malays’ affinity to traditionalism and modernity by first examining their indigeny-exogeny status. However, even majority are categorized as the exogeneous, the state agents has defined Singapore Malays regardless their religion as problematic issues for several reasons. These include state agents favoring generalizations when discussing Malays, applying ethnicity-based comparisons and adopting selective statistics, which carry modern ideas of progress and success that are narrow. That kind of generalizations also appear due to their progress in education and economic domains. This chapter also mentions the distinctions between “then” Singapore Malays and Islam and “now” Singapore Malays and Islam. Briefly, there are some internal problems faced by the Malay-Muslims when this modernity has come to their community. There are particular historical elements in the Singapore Malay practice of Islam that mitigate against a modern outlook and others that lend themselves to modern orientations. There are also explanations about the Sufism history in Singapore which has had a

presence in the Southeast Asian region for centuries. This concept acts primarily as a force for traditional, pre modern mindsets because it places logic or rule-based doctrine in the backseat.

Chapter 3, mainly, argues that Singapore is not a fully secular state despite the ubiquitous use and convenience of this descriptor. This argument is presented through an analysis of Singapore's various understandings and uses of the term 'secularism' from the British colonial period up to the immediate years following Singapore's independence in 1965; during the late 1980s; and during the period from 2001 to the present. This is followed by a description of the politicization of Islam since 2003 through the SMI project. There are several theoretical definition of 'politics' echoes how Singapore courts have defined the concept. This chapter examines that the word 'politicization' is not adopted as a normative or value laden concept. Consequently, the practice of politicization is neither inherently desirable nor undesirable. Singapore's officials do not welcome the intermingling of religion and politics. This is why we need to always relate everything with the contexts. People cannot judge one community by not doing research before about the situation occurred, context happened, and history itself. This is in line with the issue that is discussed right now. The negative reading of politicizing of religion can be understood partly with reference to historical contingencies surrounding Singapore's past. Briefly, Singapore's experiences with religion and race-related riots in 1950 and 1964 along with race riots in Malaysia in 1969 apparently have shaped state discourses such that religion is projected as a potentially subversive force that needs careful management and control.

This is in line with Fairclough (1983) who stated that orders of discourse reflect the power structure of society that is determined by the conflict between the dominant and dominated classes of modern capitalist society over ownership of the means of production. In this context, religion has come to be projected firstly through the prism of religious differences, with these differences, having caused deep social divides and conflicts elsewhere and thus to be avoided in Singapore.

Singapore is not a clear-cut secular state. Its colonial history, and varied practical and political contingencies have prompted and allowed state officials to adopt multiple understandings and applications of 'secularism'. From this chapter we know that these diverse concepts of secularism have allowed state officials to politicize religion to strengthen the state. Islam in particular has become highly politicized by the state since the turn of the twenty-first century. The state's multiple understandings of secularism have allowed it to easily turn to Islam as an important means to bring about the transformation of the Malays into a community that conforms as much as possible to its specific visions of modernity. This chapter has laid the backdrop to comprehending the politicization of religion in Singapore, with particular reference to Islam.

Furthermore, Chapter 4 assess the outcomes of the state's dissemination of its SMI project. The theme of this chapter is readings of the Qur'an. MUIS officials have not implemented key requirements of modernity necessary for desired outcomes, hence introducing risks to the very project they wish to implement successfully. They have faced setbacks at the very basic level revolving around what 'modernity' as a concept and as a program entails. In one instance, MUIS officials failed to manufacture

consensus between themselves and their constituents to raise the number of organ pledgers because they used the inappropriate language strategy of Standard Malay. Consequently, MUIS officials put their modernity project at risk by crafting SMI tenets that downplayed or ignored Islam's traditional aspects. Islam mandates its followers to accept not just modern attitudes and practices, but to balance these with traditional beliefs. Furthermore, in order to protect their Islamic credentials, MUIS officials have been forced to co-exist with Islamic traditionalism on numerous occasions.

This chapter also argues that moderns attempt to eschew risks within their society, propelling them to eradicate challenges confronting them as they build a society they envision, yet, MUIS officials have introduced challenges to their attempts to shape Malays into moderns. In their stance of ambivalence arising out of the tension between their Islamic beliefs and their need to uphold their readings of modernity, they have additionally had to co-exist with traditional, charismatic authority. This is slightly related with Chapter 1 which talks about Islamic modernization in Singapore.

Chapter 5 focuses on the theme of place, and it shows how MUIS officials have faced difficulties in modernizing Malays' approach to Islam because they do not follow sufficiently adequate tools of governance. The critical piece of legislation—the AMLA—does not contain comprehensive provisions allowing officials to control places. The Act has conferred legal-bureaucratic power on MUIS officers, allowing them to administer mosques successfully to a degree through the creation and application of modern concepts. However, the AMLA has failed in allocating MUIS

officials with powers to monitor spaces where traditional practices such as animism continue with impunity.

At last, Chapter 6 is based on the theme of time, and it examines the challenges confronting MUIS officials arising from their styles of linguistics engagement with their targets of social engineering. Whereas officials have earned a measure of success through a modern, straight-forward style of thinking and writing with regard to determining the Islamic calendar, this success at upholding a modern practice has not been replicated somewhere. Therefore, recently, Malay adopt traditional, metaphorical styles of speech.

2.8. Previous Studies

Projecting social-relational system through a particular community in society is increasingly widespread phenomenon which revolves humans of all aspects since years ago. Community powerfully represented a mighty tool shaping identity. There have been several empirical studies related to this field, yet were investigated and analyzed through different perspective. This research aimed in investigating the identity representation on Malay-Muslim Community in Singapore.

There are several early researches related to the topic of this research such as the article entitled *Functionalizing Islam: The Schooling Experiences of Malay Muslims in Singapore* which was analyzed by Tan (2012). This research revealed the dynamic relationships between Islamic symbols and the changing social, cultural, economic, and political circumstances in Singapore from its colonial era through to the present time. The contents discussed are basically similar, yet, the way to analyze the data are completely different. This research has exposed the experiences of Malay-

Muslim Community particularly on the scope of religious context. Furthermore, there are no investigations on the identity representation in the religion context.

There is another empirical evidence entitled *Integration, Minorities and the Rhetoric of Civilization: The Case of British Pakistani Muslims in the UK and Malay Muslims in Singapore* which was written by Gabriele Marranci (2011). This article discusses the experience of young Muslims in Singapore and the UK as far as integration is concerned. The paper suggests that one of the main issues faced by young Muslims, in both countries, is how they are represented and understood. This study is closely related on how Muslims construct themselves and are constructed by the others. Indeed, British South Asian Muslims as well as Malay-Muslim Singaporeans are still living in a dynamic of post colonialism. He suggested that the heritage of British colonialism still, although latently, works through the creation of categories and classifications of how identity should be defined. In both the cases of British South Asian Muslims and Singaporean Malay Muslims, there is often an unspoken request for the imagined ethnic minority to mimic the 'achiever' majority. However, there are no stages in investigating problems using the theory of identity which makes this study different from this research.

The last empirical evidence is an article entitled *Singapore's Malay-Muslim minority: Social identification in a post- '9/11' world* which was written by Rahil Ismail & Brian J. Shawin in 2006. As we know that Singapore Malay-Muslims face unprecedented challenges in dealing with the global impact of the interpretation, perception, manipulation and reaction towards their faith. In all this, Singapore Malay-Muslims are also highly conscious that ultimately they have to define their identity

within the context of a Singapore multiracial environment that has carefully mandated spaces and boundaries for both secularism and religiosity: encapsulated in the belief of a democratic society based on justice and equality so as to achieve happiness, prosperity and progress for this nation. This article specifically discussed about Malay-Muslim Community in Singapore in a particular insight yet, there is no a specific discussion on how the identities constructed. This article speaks about its relation with the religion. However, there are no investigations on specific discourse using a certain theory and no specific methodology used in order to analyze the issue.

Despite the findings of those empirical studies are almost similar in term of topic and subject of this research, yet, there is an area which is not yet investigated. Investigating the ethnicity and religion identities on Malay-Muslim Community in Singapore is definitely a rare and specific issue which is interested to be discussed. Briefly, there are no yet empirical findings on how identities are represented and constructed on Malay-Muslim Communities in Singapore from the book which established this research as a crucial study to be conducted and a really worth doing.

CHAPTER III

FINDINGS AND DISCUSSION

This chapter explains the findings and discussion. Firstly, the findings consist of the data presentation and the analysis of the selected data to answer the research question. The result of the analysis, moreover, will be discussed in the next part.

3.1. Findings

This research aimed to investigate the ethnic and religion identities of the Malay-Muslim Community in Singapore projected through the book entitled *Negotiating Malay Identities in Singapore*. The main purpose of this research was definitely to reveal critically the representation of identities through a particular book from Sociolinguistics perspective. There were six chapters from this book and five data were selected from each chapter. Therefore, there were 30 data selected from this book and were placed based on its sequence by page. In order to make it clear, I provided the information at the end of each datum selected about the page number and line (when there was more than a datum appeared in the exact page). The information about the page numbers and lines were abbreviated as ‘p’ and ‘l’ to shorten the words.

I provided five selected data from **Chapter 1** that were investigated below:

Datum 1.1.

Goh Chok Tong as the Singapore’s then prime minister stated his plans to guide the religious practices of Muslims during his National Day Rally speech in 2002. In 2003, furthermore, the government supported Majelis Ugama Islam Indonesia

(MUIS) unveiled its Singapore Muslim Identity (SMI) project to build a Singapore Muslim of Excellence (SMCE).

Singapore's prime minister in 2002 revealed his government's plan to guide the religious attitudes and practices of Singapore Muslim community (p.7, l. 2).

Based on the datum above, there are some explicit words written which suggest the discussion of the 'religiosity.' It can be seen from the phrase *government's plan to guide the religious attitudes and practices of Singapore Muslim community*. Basically, there are two distinct points from this sentence; government's plan and community's issue. However, these two points represent the same religion identity. The power actually lies on the main subject of the sentence, which is the Singapore's prime minister. This situation explains that at the very first place, there can be some meanings defined by the readers. The phrase *to guide the religious attitudes and practices of Singapore Muslim community* defines that previously, the Singapore Muslim community was not socially correct and courteous. The prime minister, who acts as a powerful subject in this case, was emphasized that there are some values that need to be behaved and corrected. There is a requirement made by him to guide the Muslim's attitude and practices in Singapore.

Therefore, at the very first place, he built the community's identity through his speech. In order to convince the Singapore Muslim Community about his statement, he supported Majelis Ugama Islam Indonesia (MUIS) unveiled its Singapore Muslim Identity (SMI) project to build a Singapore Muslim of Excellence (SMCE). This better development is constructed by the government as Muslim community has no progress

nor advancement without the rapid movement from the government. Therefore, it is clear that there is a religion identities lies on this datum which supported by the statement that the situation of the Singapore Muslim was not yet behaved. The prime minister also emphasizes that the existence of himself as the leader of all communities in a multicultural country all of which are needed in order for such a speech to fulfil the appropriate felicity conditions to carry the illocutionary force intended. However, this is not specifically conveyed to Malay-Muslim Community in Singapore. He wanted to be positioned as a controlling and accepting leader but then at the same time he represented Singapore Muslim's identity from the 'government's' perspective. It has demonstrated Omoniyi's (2006) statement that poststructuralist approach to identity frames identity as socially constructed, a self-conscious, ongoing narrative an individual performs, interprets and projects in dress, bodily movements, actions and language.

Datum 1.2.

The country's significant Malay community constitutes nearly 84% of all Singaporean Muslims, making them the primary target of the Singapore Muslim Identity (SMI) initiative. The ongoing project aims to shape the Singapore Muslim community's understanding and practice of Islam to align them with the state's brand of modern values. The SMI program is actually the state's first endeavor to use religion in an elaborate way to modernize the Malay's orientation by taking into context the community's minority status within a secular, multicultural, and multireligious Singapore.

The allegedly 'problematic' Malay community has been the subject of a variety of other state modernization attempts (p.7, l. 12).

The purportedly Malay community as a 'problematic' community has been an issue for years. It occurs since Chinese and Indian have been developed rapidly in many aspects such as education and economics. This phrase *the allegedly 'problematic' Malay community has been the subject of a variety of other state modernization attempts* definitely contains 'ethnicity' issues. The readers may feel its psychological attachment to an ethnic group or heritage, in this case Malay Community. Thus, centers the construct in the domain of self-perception. Despite of the ethnic identity, the readers may also comprehend that through this book, Malay community, regardless its members' religion, is formed as an under-developed community in Singapore compared by other two communities. This statement has explicitly located Malay community differently from Chinese and Indian Communities.

Social action may also be an instance of reflective engagement when people are confronted by situations of which they seek to make sense. Furthermore, people need to understand utterly that Malay Community is positioned as a 'problematic' community by the state due to some reasons. In this case, Singapore's government is modernizing the country on some big deals such as cultural practices, educational systems, dwelling level, and also political managements. Malay Community, in fact, is categorized as under-developed on those aspects whereas we know that 84% of Muslims in Singapore are Malay and they do not want to modernize all life's aspects.

This chapter presents a critical account of the state's attempts to radiate its power at Singapore Malays and to have its vision of modernity accepted by this minority population. From Datum 1.2., it can be seen totally that this state needs Malay Community to complete the whole development processes. The minister constructed its identity as that 'helpful' and 'cooperative organization' and Malay Community which need to be helped and developed as the adversarial or under-developed community. It has proved that the identity category which is perceived from, or projected through, language behavior is the consequence of moment-by-moment factor-driven decisions about appropriateness and position of that category in a hierarchy of identities. In other words, the configuration of factors may change from one moment to another, consequently leading to different decisions being made and altering the structure of the hierarchy.

Datum 1.3.

Singapore's state attempts to modernize Malays have face limitations. Malay is the default medium of discourse in a range of religious domains and that Malay has been the medium of instruction in Islamic education in Singapore for a long time. From the academic point of view, even where Singapore Malays share religious fundamentals with other Singapore Muslims, the Malays form a coherent and valid sociological unit of investigation separate from other Muslim because of historical, cultural, and political differences that help to set them apart from these other Muslim Communities.

The state has not been able to persuade significant segments of the Malay Community to readily accept its readings of Islamic modernity and so the project has faced important limitations thus far (p.8, l. 13).

There are some aspects which create Singapore's state attempts to modernize Malays have face limitations. This is despite the Malay community's internal diversity, which manifests itself in a range of traditional-to-modern Islamic orientations. The sentence starts by mentioning that *the state has not been able to persuade significant segments of the Malay Community*. "The state" here is basically represents the government more than it represents the country. It continues by saying that *it has not been able to persuade significant segments of the Malay Community*. This phrase shows the government's inability to modernize Malay-Muslim Community. The word 'persuade' is used to define that they convince this community to replace its traditional values into modern ones. Rather than saying *it has not been able to 'command' significant segments of the Malay Community*, the government chose the word 'persuade' to build a positive politeness as a leader among the citizens. The government also built Malay-Muslim Community by declaring this statement *to readily accept its readings of Islamic modernity and so the project has faced important limitations thus far*.

The phrase *to readily accept its readings of Islamic modernity* is definitely constructed the Singapore's government identity which in this case declared a concept of 'Islamic modernity' as a non-anti-religion leader in a multicultural state. 'Islamic modernity' is used to define the modernization system to show that the Singapore's government will not replace the Islamic values completely even when they have

modernized the community. Furthermore, when this statement occurs, *the project has faced important limitations thus far*, it shows the identity from two parties. From the Singaporean leaders, they are positioned as an unsuccessful government since their strategy to modernize Malay-Muslim is not working out. On the other hand, the Malay-Muslim Community is constructed as a 'withstanding' community in maintaining their traditional values even the government has stated that it will not replace the whole practices, yet, to replace the previous system into 'Islamic modernity.' In this case, it can be seen obviously the way Malay-Muslim Community maintaining its religion identity.

Datum 1.4.

Singapore Muslim Identity (SMI) is one of the projects created by Majlis Ugama Islam Singapura (MUIS) in order to help the Singapore's government to modernize Muslims Communities in Singapore. The SMI modernity project has generated a wide variety of power relationships between government representatives and leading and ordinary members of the Malay Community. The resultant power outcomes highlight the challenges and complexities confronting the state in its attempts to modernize Singapore Malays' multiple readings of Islam.

Officials have had to make compromises to their modernity project because they have not been able to overcome the power of the traditional Malay norm of showing deference to significant actors, such as elders (p. 8, l. 39).

In specific instances, the state has indeed been able to successfully dominate or win over sections of the Malay Community. The primary point lies on this chapter is actually the government's attempts to modernizing Singapore Malays. This datum

presents that basically, Malay-Muslim Community does not want to modernize its practical systems as the government does not concerns on respecting Malay values. It can be seen from this book that Malay-Muslim Community in Singapore is definitely being more 'Malay' than 'Singaporean' from the way they build and project their identity. The datum above shows that officials have had to make compromises to their modernity project because they have not been able to overcome the power of the traditional Malay. 'Their modernity project' refers to SMI projects which in this case support the government to modernize the Singaporean Malays.

Further, it is also stated that 'they have not been able to overcome the power of the traditional Malay norm' which means the government, by using SMI project as its 'tool' to modernize Malay-Muslims, has failed again to conduct its mission. On the other hand, through the datum above, Malay-Muslims have constructed their ethnic identity by maintaining the 'Malay' traditional attitude. They have attached to their ethnic and also the other traditional practices of 'Malay.' Yuet Cheung (1993) defines ethnicity as the psychological attachment to an ethnic group or heritage and thus centers the construct in the domain of self-perception. It is also obvious that ethnic as identity can also be understood through difference, where ancestral histories are changed by recent history and a constant dynamic of becoming. The term ethnicity from the linguistics point of view is used to imply all factors of difference such as national culture, language, skin color, class, and others. Therefore, in this case, Malay-Muslims has successfully maintained their fixed ethnic identity in this modern state, Singapore.

Datum 1.5.

The globalization and modernization occurred in the multiculturalism country and its impact to its ideology, society, and culture are something that must be discussed if ones are talking about Singapore. The problems of race and ethnicity, the dimensions of change, and even the ideology in Singapore are specific issues happened in this multinationals society. Nonetheless, the idea of race is a founding myth of the Singapore's state, a British inheritance that has been institutionalized as a primary variables for ordering Singapore society to create an efficient state. In the census reports of the latter part of the nineteenth century and onwards, 'Malay races' referred to various ethnic groups such as the Acehnese, Balinese, Banjarese, Malays, Filipino, and others. Today, 'race' appears as a key feature in the state's administrative, political, housing, and education policies (Clammer, 1985).

Singapore has centralized and standardized its system of multiracialism through what is commonly referred to as the Chinese-Malay-Indian-Others (CMIO) model (p. 13).

According to CMIO officials, the government has presented three major 'races' including Chinese, Malays, and Indians to build a new concept called CMIO. Those who do not fall into any of these major categories are participated into the 'others.' The language constructed above shows that the Singapore's government attempted to position that the leaders are highly concerned with the 'racial problems' among three ethnics and tried to unite them through a CMIO concept. Edwards (2009) stated that language and identity examines the interrelationships between language and identities including ethnic identity. It finds that they are so closely interwoven, that

words themselves are inscribed with ideological meanings. Words and language constitute meanings within discourses and discourses vary in power. This statement *Singapore has centralized and standardized its system of multiracialism through what is commonly referred to as the Chinese-Malay-Indian-Others (CMIO) model* has shown us the ‘ethnicity’ matter in Singapore since an equation is frequently made between ethnic group and minority group.

Further, we can see the way Singapore’s leaders build and project their identity through this new model and surely, involve Malay Communities to cooperate. Based on the context, Singapore has stated that Malay is the only ‘problematic’ ethnic in Singapore due to several reasons. The government even involves one of the highest Islamic organizations in Singapore to work cooperatively in order to replace the traditional Islamic values into modern ones. However, there are no positive responses from the Malay Communities about the state’s vision. It can be seen clearly the distinction between Datum 1.2. and 1.5. on how the Singapore’s government—which in this context acts as the main subject—position and construct the ethnic identity of Malay-Muslim Community as the ‘problematic’ race in Singapore. It can be concluded that the contexts are moderated and defined by intervening social variables and expressed through language. Omoniyi and White (2006) also argued that identity is not fixed. It is constructed within established contexts and may vary from one context to another.

I provided five selected data from **Chapter 2** that were investigated below:

Datum 2.1.

The government paid attention to Malays since they constitute 13,4% of Singapore's total resident population, numbering over 500.000 persons. This community is classified as the country's indigenous people and has a number of its interests safeguarded in the Singapore Constitution.

One of the reasons the state has paid attention to Malays is that they constitute a significant minority population that can potentially derail economic and nation –building efforts (p. 25).

Different from the data investigated in previous chapter which subject lies more on the Singapore's government, this chapter focuses on making Malay Community as a powerful topic. The identity occurs is ethnic identity since an equation of 'ethnicity' is frequently made between ethnic group and minority group. This is particularly likely when particular populations are under discussion, accounting for the tendency of many authors to write about ethnic groups as social sub-groups. This book suggests that Malay Community, regardless its problematic issue, has proved that the Singapore's government cannot develop the systems without Malay-Muslims being supportive due to the fact that this community is the biggest majority Muslim Community in Singapore. This is true that identification is not exclusive to conventional interactions, but that on the contrary the process may be contained within a monologue or include a moment of reflective activity such as an individual's encounter with a sign of which they try to make sense.

From the datum above, the state has its full interests to Malay-Muslim Community. It says that *they constitute a significant minority population that can*

potentially derail economic and nation –building. The use of the word ‘derail’ has concluded that without Malays being cooperative in modernizing the country, this community will deviate the economic system even the nation-building. It shows how the state acknowledges Malay-Muslim Community as one of the most important factors in developing the system in the country and build its powerful ethnic identity.

Datum 2.2.

From the late 1990s onwards, the government started paying particular attention to Malays’ brands of Islam. Hence, Malays’ affinity to traditionalism and modernity is also examined from this ethnic group’s predominant orientation towards Islam. Given these aspects of the Malays’ social and religious lives, the government is attempting to shape the ethnic group’s consciousness, with a view to shapping broader mores, aspects of which have been influenced by patterns of domicile and migration.

Segments of the Malay population practicing Islam in ways that have not always coincided with what officials want for Muslims living in a modern and secular state (p. 26).

I have discussed previously about modernizing Singapore Malays. This chapter, furthermore, is actually still cannot move on to the other discussion but modernizing this ‘problematic’ community. There is a ‘religiosity’ matter occurs in the datum since there is an absolute dependence which was encouraged by man’s sense of inadequate protection, provision, sustenance, and supremacy as such he has to depend on the divine for all those things he cannot provide for himself. This issue might be a powerful force in one society, less powerful in another and in some societies might have a negligible influence. In this case, Singapore state views Malay society as

a challenge. Malays have been described as a marginalized community and on the fringe of mainstream Singapore.

From the datum above, we can see that the Singapore's government projected Malays' identity as a 'problematic' community, by bringing the words 'Islam and Muslim' to take part as well. This suggests that, actually, a negative religion identity about Malay Community has been generalized over Singapore's state that was represented by the Singapore's government. A critique that has been tempered somewhat in more recent times with references to their progress in the education and economic domains. In this case, Malay Muslim population is positioned as a resisting community in supporting the development of the country in a modern and a secular state. On the other hand, however, the officials have become the victims of the adversarial Malay-Muslim Community.

Datum 2.3.

This insistence regarding all Malays as being the same disallows any consideration of fine-grained socioeconomic distinctions between Malays on the basis of indigenous and exogenous backgrounds. It has facilitated government officials treating all Malays as needing state monitoring and intervention. The state's CMIO multiculturalism model has also facilitated comparisons of 'successes' between ethnic groups and subsequent views that Malays as a whole are lagging behind. For instance, the late Lee Kuan Yew observed Singapore Malays as 'not as hardworking and capable as the other races'.

In particular, Singapore's leaders have portrayed Confucian ethics as modernity-supporting, and in the process they have validated Singapore's

Chinese community as being successfully modern and as standards bearers in the past (p. 28, l. 3).

There is an ‘ethnicity’ issue lies on the statement above. Confucian defines as one who follows the teaching of Confucius which is a western name of Kong Qiu, an influential Chinese philosopher who lived in 551 - 479. The powerful subject in this context is the Singapore’s government who defends the existence of Chinese and proofs that Chinese is the most developed ethnic in Singapore. This is clearly stated in *Singapore’s leaders have portrayed Confucian ethics as modernity-supporting*. The leaders have pictured the identity of this ethnic obviously as a strong, independent, and high-developed ethnic.

However, another crucial information is found in the next part which says *and in the process they have validated Singapore’s Chinese community as being successfully modern and as standards bearers in the past*. The words ‘successfully modern’ are definitely referring to the subject ‘Singapore’s Chinese community’. The government has clearly stated these arguments without considering the existence of Malay and Indian Communities. From this discourse, we can see the distinctions on how the Singapore’s Government builds the ethnic identity of a particular community positively and disfigures other communities’ identity at the same time.

Datum 2.4.

When comparisons between Singapore’s ethnic groups are made, these are often based on selectively chosen statistics, such as those derived from census reports. Such applications of notions of “success” and “progress” are based on narrow conceptions of their meaning and are consequently unenlightening. Based on the book,

other possible factors that can be used to understand the achievements of any community, such as the level of support rendered to the needy or aged or extended family members, voluntary participation in civic organizations, or satisfaction felt towards life in general, are rarely used.

The assessment of Malay development is defined most prominently in terms of educational attainment, income and dwelling type (p. 28, l. 20).

The ethnicity issue remains exist in this statement since the amount of importance to be accorded to group boundaries or group content. The census in 2010 showed that Malay residents having relatively lower educational achievements and lower average monthly household income attainments in comparisons with ethnic Chinese and Indian residents. This fact emerges due to the pretension of the Singapore's state in order to establish the ethnic differences in terms of education and economic. This situation also triggered by the fact that amongst the non-student Malay population, there are only 16,7% having diploma, professional, or university qualification. This is very pathetic when compared to two other communities which stated that 38,1% for Chinese and 49,1% for Indian Community. As for the monthly income averagely, it reportedly stood at \$4.575 for Malay, \$7.326 for Chinese and \$7.664 for Indian resident households.

In this situation, the government provided those percentage in order to prove that the communities who have been modernized by the systems, also have much better quality in education and average monthly household income. There are no doubts that in this case, Malay Community is not really supportive and cooperative in modernizing the community's systems. However, Malay population has lots of things to be

considered and it maintains the ethnic identity. They cannot just simply modernize the systems without considering the values inside it. As we know that this population is the Islam majority community in Singapore. There are many different values from Chinese and Indian. It can be seen from the discourse and facts that basically they focus primarily on their own mind, feelings, and affairs. These insecure identities are appeared since the data census prove that they are backward in any way in terms of educational attainment, income, and dwelling type.

Datum 2.5.

Overall, the book describes contemporary Singapore Muslim's orientations towards Islam as traditional. This statement was created to relate the Muslim situation in Singapore. One reason for this assessment is the orientation of Singapore Malays towards Sufism, an esoteric reading of Islam that cuts across the Sunni and Shi'a worlds, the two branches of Islam. In fact, Sufism has had a presence in the Southeast Asian region for centuries, where Sunni Islam predominates. Sufism acts primarily as a force for traditional, pre modern mindsets because it places logic or rule-based doctrine in the backseat; it is centered on mystical experiences and the personality cult of a saint, whether the saint is living or dead. According to this book, the Sufis have played a major part in propagating Islam in the Malay Peninsula and Singapore. Pilgrims returning from Mecca, together with Arab or Indian missionaries, introduced Sufi orders into Malaya. Between the fifteenth and sixteenth centuries, Sufism was already well-established in Sumatera.

There are particular historical elements in the Singapore Malay practice of Islam that mitigate against a modern outlook and others that lend themselves to modern orientations (p. 29).

This segment is apparently very complicated to be discussed since there are two partly ideology and desire which is in line with the datum analyzed previously. Malay residents build and project their community's ethnic identity by maintaining their traditional practices. These 'practices' are indeed highly related with their beliefs and faiths. In other words, the other important element of the relationship between Malayness and modernity is definitely Islam. In this case, there are two identities occur from the side of Singapore's government and Malay Muslim Community. The government, who was indirectly insulting a particular community by calling it as a 'problematic' community, has built its identity as a 'helpful' leaders to foster comparisons that serve to represent an uncritical acceptance of a homogeneous and whatsoever called as a 'problematic' community at the end.

On the other hand, it is obvious that Malay Muslim residents respond the pressure by not following the government's directions. However, instead of opposing the government openly, this community prefers to be quiet, do their activities traditionally without changing one single values to be modern, and maintaining their identity as a traditional Malay-Muslim resident. Furthermore, another complicated discussion is when it comes to the analysis of Islam in Singapore. As mentioned above, there are Sufism, Sunni, and Shi'a that have had presence in Singapore years ago. In Singapore, large numbers of people were initially attracted to Islam since they saw continuity between their superstitious and animistic beliefs and Sufi approaches to Islam. Singaporean Malay Muslim people tend to follow the teachings of Sunni and Sufi instead of others.

Sufism exerts a strong force on Singapore Malays despite the city having been a center for modern, reformist Islam, a brand of Islam that contemporary Malay state agents would prefer more Malays to be committed to. On the other hand, those who declare themselves as followers of Sunni, are also divided into four major Sunni schools of thought; Shafi'i, Hanafi, Maliki, and Hanbali. Most of the Malays who follow Sunni, practice Islam following the Shafi'i school of thought. Therefore, it is obvious that Malay-Muslim Community has powerful Islamic teachings and cannot just simply follow the directions from the Singapore's leaders to change nor replace the systems into modern Islamic community and focus more on maintaining their Islamic identity.

In the above developments, Singapore Malays found themselves in a situation that lent itself more to the development of a modern outlook than that facing their fellow Malays in the Malay Peninsula, partly because they did not have a Sultan. In this context, a Sultan might be the main traditional ruler. In fact, however, Singapore's state was not a Sultanate and the people owed no allegiance to a traditional ruler. Briefly, although Singapore Malays are more open to a modern outlook than most of the Southeast Asia's Muslim Community, the reality nonetheless points to large segments of Singapore's Malay population continuing to adhere strongly their religion identity to pre-modern or traditional Islamic practices. I have mentioned previously as well that Singaporean Malays are more like 'Malay' rather than 'Singaporean' in the matter of the 'ethnicity' practices. I have proved Omoniyi's theory (2006) that through this analysis, these texts may suggest more than identity which these two identities

occupy the same moment depending on the function of different interpretive cultures; ethnic and religion identities.

I provided five selected data from **Chapter 3** that were investigated below:

Datum 3.1.

The 1989 White Paper, Maintenance of Religious Harmony, noted that in ‘recent years, there has been a definite increase in religious fervor, missionary zeal, and assertiveness among the Christians, Muslims, Buddhists, and other religious groups in Singapore.’ The report also stated that there is more intense competition for converts. More Singaporeans are also adopting exclusivist stances in contrast to more ‘tolerant’ approaches. The White Paper noted that increased religiosity amongst Singaporeans was in part an expression of a world-wide religious revivalism (Singapore Parliament 1989).

The significance of religion in Singapore society in increasing, which is evident from the many signs that Singaporeans are becoming more religious (p. 41).

There is clearly stated about the ‘religiosity’ matter from the datum above. What makes this statement different from others is actually this phrase do not specifically mention a particular religion. The concern about increased religious fervor has prompted government officials to introduce legislative measures designed to reduce the dangers, perceived or otherwise, associated with religion, which discussed in this chapter as well. Nevertheless, we need to view from the religious landscape in Singapore. According to the fact, most of Singapore’s religious adherents are Buddhists, who constitute 33,3% of the resident population. Christian follows with

18,3% and Muslims form the next largest group, at 14,7%. There are no clear discussions about which religion has increased their religious beliefs.

Therefore, this sentence *the significance of religion in Singapore society is increasing, which is evident from the many signs that Singaporeans are becoming more religious* is generalized by the state. In this situation, the government points out that the Singaporeans are becoming more religious in many ways. Indirectly, the leaders prove that all of the religions in Singapore—Christian, Buddhist, Islam, and others—are increasing their religious values. All religions except Islam are following the Singapore's government to replace their traditional life by the modern one which covers lots of aspects. They prove to the mass media that modernizing the life does not mean decreasing religious values. In fact, they show that by replacing the old-fashioned life style including educational system and others, they are becoming more and more religious. In this case, the government is trying to project their religion identity as the leaders by showing that they are not being liberal in any case. Conversely, they show that there is a particular community in this state which refuse to follow the orders with reasons to maintain religious values. From this problem, we can comprehend the identities represented by two sides.

Datum 3.2.

The Singapore Constitution does not provide a list of philosophies and religions the state recognizes in the same way that there is a list of national and official languages. In contrast, the Federation of Malaysia, of which Singapore was a part from 1963 to 1965, and which has similar constitutional clauses with Singapore in selected instances, adopts Islam as the 'religion of the Federation'.

Singapore's status as a secular state is not explicitly enshrined in the Constitution but from its early days of independence, officials have affirmed and reinforced its secular nature (p. 42).

As we know that a secular state is an idea pertaining to secularism, whereby a state is or purports to be officially neutral in matters of religion, supporting neither religion nor irreligion. In this situation, we need to understand the context first. It has stated above that The Singapore Constitution does not provide a list of philosophies and religions the state recognizes in the same way that there is a list of national and official languages. This is because given the principle of secularism and state neutrality towards religions, government officials rejected the inclusion of 'Belief in God' as a shared value. Implicitly, there is a religion identity lies on the argument. At the very first place, the government has stated that the Singapore's state is very secular. This country is a peaceful secular state. However, the term secularism is a position that religious belief should not influence public and governmental decisions. In fact, there are some political rules which at the end created on behalf of the religions.

This secularism identity was built by the leaders to create their images as professional workers without emphasizing the religious issues. Additionally, when some Malays asked for a definition of the word 'Malay' to reflect an adherence to Islam, the government rejected this request as being 'neither prudent nor appropriate' in the matter of standing as a candidate for general elections. Therefore, it is clear that they build the identities of state leadership in front of million citizens. On the other hand, Malay community has had a projection as well about its own identity.

Datum 3.3.

In 1949, there is an organization Inter-Religious Organization of Singapore (IRO) which is the only formal inter-religious group that has some religious moral standing in Singapore. This organization is a private individuals and not an institution that officially represents the different religions or religious institutions found in Singapore. What makes this organization different from the other religious institution is that because IRO was set up and supported by the religious leaders, religious institutions, and the colonial government. Amongst the IRO's purposes is to build bridges of friendship amongst the leaders and followers of different religions for mankind's good.

The Singapore government's stance on secularism as not anti-religion (p. 43).

Based on the context above, the Singapore's state does not accept what is called by 'perspectival secularism', whereby the state opposes religions that embrace a belief in God and the afterlife, changing such norms with the ideologies it finds appropriate. From the statement above, we can see on how the government tries to represent their religion identity as a 'supportive' secular state. However, responding to this case, one of Malay representatives starts talking. Zainal Abidin Rasheed, the writer of *Majulah! 50 Years of Malay-Muslim Community in Singapore* described Singapore's secularism as being 'unique'. In this case, he tries to convey the opinion politely by saying 'unique' rather than 'strange'. He also delivers the fact that Singapore is one of the 'secularism with a soul'. He adds that this is characterized by the 'unique' role of MUIS in 'secular Singapore', with MUIS being a statutory board that appears in the 'care and budget' of the Ministry of Community Development and Sports (MCSD).

This information has lead us to the conclusion that in this case, Malay residents who were called as ‘problematic’ community at the very first place was being used by the government to develop the state’s system. This community is surprisingly proving its identity as a sticking to the principle. It occurs since at the beginning of this chapter, the government was clearly defined this state as a secular state. Then, at this part, the Prime Minister Goh Chok Tong underscored this point when he noted that ‘it was not really possible to separate the two halves but we must try.’ What he meant ‘by to separate the two halves’ is actually the religion and politics. This difficulty in keeping the two domains separate is clearly apparent in the state’s multiple readings of ‘secularism’ which illustrate the government overlaying religious values, norms, practices, or organizations with political visions. Therefore, it can be seen the religion identities follow with its political values from the Singapore’s government as like ‘swaying with the wind’ which follows whatever the condition and situation is dominant. This capricious identity is indeed, created questions from all of the ethnics in this state whether they must follow their government’s missions to modernize the country or just focus more on the political strategies used by the leaders.

Datum 3.4.

Singapore laws addressing religion date back to the period before the country’s independence. Articles 12, 15, and 16 of Singapore’s Constitution are the basic rights of the faithful and of society. These three Articles address the existence of religion in society and the proper conduct related to living a religious life.

According to these Articles, individuals are free to profess, practice, and propagate their religion (p. 44).

Religious groups, according to the Articles above, have the right to manage their religious affairs and set up religious institutions. Citizens are protected from religious-based discrimination in any law, in public employment, and in public educational institutions. As a 'secularism' state, Singapore show its capability in controlling and managing the systems and religion issues at the same time without disturbing a particular religion. In fact, however, the Singapore's government interfering the Malay-Muslim Community by commanding to replace its traditional values into modern one and to follow the modern practices. This part is basically discussing about the rights of the faithful and of society based on the Constitution of the Republic of Singapore which was created in 1957. From the situation happened, it is clear that this multiculturalism nation unable to provide the freedom of conducting particular practices traditionally. In this case, the government has not been constructed and positioned by the Malay-Muslim Community as a respectful government who leads the multiethnic nation.

Datum 3.5.

From 2001 onwards, the government's understanding of 'secularism' and its accompanying politicization of religion took a turn away from legislative means towards attempts centered around the construction of new, government-sponsored social networks. At the same time that state officials were instituting a new reading of 'secularism' by targeting Singapore's entire society to form a security network, they were beginning to focus intense state scrutiny on Malays and Muslims more generally. According to this book, this scrutiny culminated in 2003 with state officials,

particularly those from MUIS. ‘Secularism’ came to mean politicization of Islam in very specific ways, over and above the politicization of the religion.

There were Malays challenging the state and its values and needed to be pointed towards the “right” Islam to embrace, in this case, a modern Singaporean Islam (p. 53).

Evidently, the datum above is enclosing religion identity of the Malays. Malays predisposed towards modernity have been attempting to modernize less modern Malays, a task facilitated by the institutional infrastructure already in place for controlling and managing Islam in Singapore. From the datum above, there is no picture of the Singapore’s leader’s identity. However, the Malays’ ‘religiosity’ issue was projected since at the beginning of the development of the country.

The datum above states that there were Malays challenging the state and its values and needed to be pointed towards the “right” Islam to embrace, in this case, a modern Singaporean Islam. ‘Religiosity’ might be a powerful force in one society, less powerful in another and in some societies might have a negligible influence. The differential role of religion in different societies and epochs arguably does not eliminate in its entirety the influence of religion on identity development and evolution over time. In this case, Malay-Muslim Community powerfully position and construct its religion identity since it bravely challenges the state and the state’s modern values.

I provided five selected data from **Chapter 4** that were investigated below:

Datum 4.1.

In just five years, between 2008 and 2012, there were over 320 kidneys and over 110 livers derived from dead and living donors and transplanted into patients.

This chapter is discussing about implementing modernity in Singapore and the human organ transplant act is one of the examples provided from this book.

Muslims, most of whom are Malays, have generally objected to organ donation on a variety of religious grounds (p. 63).

As stated previously that religion has been delineated in many and various ways according to a number of scholars. However, it seems that there is no generally accepted definition of religion taken into account the nature of the discipline, diversity of religions, diversity of religious experiences, and diversity of religious origins, among others. In this case, Malay-Muslim Community in Singapore is picturing its religion identities by objecting the human organ transplant act. The Singapore's government introduced this activity since 1972, by creating the organization named MTERA Medical (Therapy, Education, and Research) Act. This institution was apparently did not have enough donor kidneys to be used in transplants to save lives. This program is one of the missions to modernize the medical system in Singapore. People all around the world will fly away to this small country when they think they cannot find the best solution in terms of medical system in their countries.

This program exemplifies modern goals since it is designed to minimize risks. The leaders claim temporary ownership over suitable categories of dead persons to assess if selected organs can be harvested to be transplanted into patients. However, the Malays represent their religion identity powerfully by objecting this health's program innovation which according to them against the teachings of Islamic religion. These include the belief that one's body belongs only to God, countering the modern perspective that views the body as a piece of property that can be subjected to freedom

of action and therefore donated or even sold. Some Malays also pointed out that there are no parts from the human body that can be donated since there would be a delay in funeral rites due to organ harvesting. Apparently, the Singapore's government is trying to modernize the whole systems in this state. They project their identity as a professional law enforcer and work it thoroughly. It is very difficult for this Islamic community to accept all of the leaders' necessity. Their religion identity is threatened due to the modernization. However, they also attempt to show their assertive identity. Islamic rulings alone have not been sufficient to instil modern attitudes in Malays. In the absence of continually manufactured consensus, traditional values are unlikely to be replaced into modern ones.

Datum 4.2.

Unsurprisingly, the Singapore's government failed to comprehend and implement modernity in its aspect of consensus-building and in the ensuing lapse, they highlighted the limits of MUIS's modernity project.

A MUIS "fatwa" may be official but it has no legal status in "secular" Singapore (p. 66).

The datum above is implicitly concluding that state and state-related officials have turned to the Qur'an's authority to reach out to the Malays, reading the book in modern ways to support the modern project of organ donation, and ultimately, the SMI initiative. Firstly, we need to comprehend what it means by *fatwa* on this context. The datum above stated that a MUIS "*fatwa*" may be official but it has no legal status in "secular" Singapore. A MUIS "*fatwa*" defines a legal opinion, decree, or ruling issued by MUIS or *Majlis Ugama Islam Singapore*. The *fatwa* which declared in 1973 stated

that Muslims cannot donate their kidneys. Since this committee is the most crucial organization for Muslim in Singapore, their *fatwas* will be categorized as the matter opinions from Muslims' figures. This is actually just the same when Indonesian will wait the decisions from MUI or *Majelis Ulama Indonesia* to celebrate *Eid Al-Fitr*. Furthermore, there is no single government's identity represented from this part.

The datum represent Malays' identity by attaching MUIS as the subject of this phrase. From Sociolinguistics perspective, we can see that this is definitely showing the power of Malays as one of solid communities in Singapore which has its own law enforcer called MUIS. This community would like to show the state they are protected by one of the highest institution in Singapore. Another fact is that the phrase *a MUIS "fatwa"* is also picturing the religion identity from the word *fatwa* which came from the Arabic word meaning "decision."

In representing the Islamic identity to the country from which the language derive, furthermore, the readers constructed themselves as people who perceive the Arabic language as coterminous with Islamic identity. In this context, Malay-Muslim Community is showing their powerful religion identity just from a subject called MUIS and an Arabic word, *fatwa*. This is basically a representative utterance for analysis to present how, following single-stranded social relations and articulated language usages, MUIS tried to exert over Singaporeans power in the sense of domination. This is in line when Fairclough (1983) stated that orders of discourse reflect the power structure of society that is determined by the conflict between the dominant and dominated classes of modern capitalist society over ownership of the means of production.

Datum 4.3.

HOTA (Human Organ Transplant Act) provided an opt-out organ donation system that allows for the removal of kidneys, livers, hearts, and corneas from Singapore citizens and permanent residents who have died, for the sole purpose of transplantation. As I stated previously that there were an organization named MTERA. However, this organization proved insufficient to meet the transplant needs of patients suffering kidney failure, because of the lack of donors. After the ‘failure’ of this innovation, the Minister for Health in Singapore created another organization named Human Organ Transplant Act (HOTA) in 1987. At the very first time, based on Datum 4.2., Muslim residents are being excluded from the voluntary donations’ lists. There was because a *fatwa* from MUIS which forbid them to do that. Surprisingly, twenty years later, in 2007, MUIS issues a *fatwa* which allowing Muslims to come under the Human Organ Transplant Act.

In 2008, the government moved with the explicit endorsement of MUIS and revised the HOTA to include, for the first time, Muslim Singaporeans and Permanent Residents as potential donors (p. 72).

This replacement was not made in a very short journey, yet, it takes twenty years so the Singapore’s government might include Malay-Muslim Community in developing the medical system. It was yet another domination strategy showing the resolve of moderns, in this case Singapore moderns, in order to achieve their goals quickly and in a hierarchical manner without considering the effectiveness and wisdom of their actions.

The datum above stated that *in 2008, the government moved with the explicit endorsement of MUIS and revised the HOTA to include, for the first time, Muslim*

Singaporeans and Permanent Residents as potential donors. From the sentence, we may comprehend that the main subject is the government. Slightly, it can be interpreted that Muslim Singaporeans cannot maintain their religion identity to follow the *fatwa* declared by MUIS years ago about human organ transplant act. As a matter of fact, MUIS issues a *fatwa* which allowing Muslims to come under the Human Organ Transplant Act. Surprisingly, the Malay-Muslim Community follow the new *fatwa* with pleasure. One of the reasons is due to amongst MUIS officials there are some famous Islamic figures who cannot be ignored because these elders are time-entrenched authority figures in their community. It shows that a particular community will follow the directions easily from institutions or figures that are from the same ideology and belief.

Obviously, it was not because *the government moved with the explicit endorsement of MUIS and revised the HOTA to include*, yet, they just follow the new *fatwa* stated by MUIS. In this case, the government tried to build its identity as a mighty leader who dominate the Muslim Community and modernize their ideologies. According to MUIS, persons who had not pledged their organs and needed one had to wait an average of 10-15 years each but the inclusion of some 300.000 Muslims in the HOTA, it could shorten the waiting period to between five and seven years only.

It can be seen from the fact how powerful Muslim Community in Singapore. However, the big question is actually why did MUIS replace the *fatwa*? This is since the automatic inclusion of Muslims in the HOTA as arising from the ‘spirit of enquiry has facilitated this community to adapt to changing circumstances.’ The religion identity from this Muslim Community is actually appeared when people perceive the

fact that they are very faithful and loyal to their *Ulama*. They project their obedient identity as they are willing to comply with the orders and instructions from MUIS to include Muslims in the HOTA.

Datum 4.4.

This statement appeared on the discussion of Modernity and Islam: Misrepresentations and Ambivalences. Malay-Muslim cannot be completely modern in the sense that MUIS wants them to be. Therefore, it was stated that MUIS officials have not always honored Islam's middle-way, which is not surprisingly given their current goals. MUIS officials cannot possibly uphold completely the modern underpinnings of their SMI program for Singapore Malays because of their position as Muslims.

MUIS officials have not always honored Islam's middle-way, which is not surprisingly given their current goals (p. 78).

This part will slightly different from previous ones since the terms misrepresentations and ambivalences are definitely happening. At the very first time, this book shows us how powerful MUIS is in maintaining the traditional values on Muslim residents as they act as the highest Islamic institution in Singapore. However, this part on Chapter 4 presents a surprising fact that MUIS has attempted to be modern completely. Responding to this, Malay-Muslim residents attempted to build their convinced religion identity on traditional values. In this situation, MUIS officials have had to show ambivalences and co-exist with Malays taking part in traditional practices, such as using Qur'an to heal those who are sick, and other traditional things.

One of their many modern goals is to offer a way out of Malay backwardness, which is measured in terms of this-worldly, some indicators such as household income and others. In this case, there are misinterpretations prejudices come along with the replacement from the traditional into modern values of Islam. MUIS tried to build its modern identity by replacing some traditional Islamic teachings when Malay-Muslim residents tries to maintain their traditional religion values entirely. By investigating this part, we can finally understand completely why MUIS changed its fatwa about human organ transplant act. It is because MUIS have preferred to build a modern identity on Malay-Muslim Community quickly and based on superficialities such as impressive figures—Ulama—believing that modern attitudes can be legislated into existence.

Datum 4.5.

This situation occurred in the discussion of co-existence of the modern with the traditional: the magical use of Al-Fateha. As we know that Qur'an based healing can reflect traditionalism. Using Qur'anic verses as a form of healing is a common method to cure ailments amongst Malays and Muslims regardless their ethnic. It basically comes with the approval of Prophet Muhammad, who is known to have used Qur'anic verses to cure people. Singapore Malays still continue to use this traditional methods to cure people when they cannot find a medical options. In Singapore, there is popular private Islamic organization called As-Siddiq Al-Jawziyyah. This organization has used the book entitled *Medicine of the Prophet* written by Ibn Qayyim Al-Jawziyyah for its program called 'Prophetic Healing Course'.

MUIS officials have not only undermined themselves by taking ambivalent positions, but they have ever gone further in dissipating their power by actually providing legitimacy to their rivals (p. 85).

A powerful religion identity lies in the discussion of Malay-Muslim Community which maintain their traditional values in order to follow the Islamic teachings for centuries. It was supported by MUIS, as the highest Islamic organization in Singapore. This organization was at the very first place defending Singaporeans Muslim not to follow the government's directions including human organ transplant act. However, sadly, twenty years later MUIS has declared a new *fatwa* which allow Muslims to donate their kidneys. MUIS, frankly speaking, is becoming an ally with its senile rivals. It has mentioned above that Qur'an based healing can reflect traditionalism. Using Qur'anic verses as a form of healing is a common method to cure ailments amongst Malays and Muslims regardless their ethnic. It basically comes with the approval of Prophet Muhammad, who is known to have used Qur'anic verses to cure people. For instance, based on this book, there is an *Imam* in one of the mosques in Singapore who applied this kind of medicinal treatment using Al-Fateha. Magically, people who go there are cured. This is actually one of the traditional beliefs in Singaporean Muslims' society which still happen recently.

Malay-Muslim Community in Singapore is apparently still defending their traditional values as their religion identity. On the other hand, there are multiple identities built by MUIS officials. In some cases, they present their modern religion identity and is on the side of the government. This is because they have stated previously that MUIS holds no opinion except to emphasize that such practices must

not be in contradiction to the teachings and principles of Islam and they also stressed the point that as Muslims we may not lead to the worship of anything else but Allah.

In other cases, however, they project their traditional religion identities and is defending Malay-Muslim Community. Therefore, the capacities of the MUIS officials wishing to promote modernity can be questioned. This is actually in line with Omoniyi's (2006) opinion that identity is fluid and flexible. Goffman (1959) also pointed out that this breaking up of identity into contexts, acts and moments facilitates the conceptualization and articulation of multiple roles and identities that may not have equal salience. It is defined that the individual is able to move in and out of identity categories by varying their acts in response to demands and needs within particular moments of identification.

I provided five selected data from **Chapter 5** that were investigated below:

Datum 5.1.

AMLA is derived from Administration of Muslim Law Act. This act was introduced by the Singapore's government in 1966 to control the legal and other management matters relating to Muslim religious entities. MUIS was introduced by AMLA as one of three keys Muslim's institutions in Singapore. AMLA, furthermore, gave MUIS a very big part in advising the Singapore's president on all issues related to Singaporean Muslims. AMLA also commands MUIS to control all of Muslim residents regardless their ethnics in accordance with the rules of principles and traditions of Islam as enshrined in the Qur'an and *Sunnah*.

MUIS officials have used the legislative mandate they receive through the AMLA to administer mosques to implement various facets of their SMI model although these are not the only locales they have to control (p. 92).

It is obvious that MUIS has a very big role in controlling Muslim society in Singapore. The datum above stated that MUIS officials have used the 'legislative mandate' they receive through the AMLA. The lexical choice is also one of crucial points in analyzing the identity through Sociolinguistics point of view. The phrase *MUIS officials have used the legislative mandate* meaning that the mandate is not officially given by the AMLA to the MUIS officials. MUIS has employed its position improperly to control *administer mosques to implement various facets of their SMI model*. It has been discussed from the previous chapter on how MUIS officials is suddenly co-existing with the Singapore's leaders cooperatively to control the Muslim residents and later on change their life values to be modern and better than before in all life's aspects.

The Singapore's government apparently use this 'opportunity' to modernize Muslim community in Singapore, especially the Malays. They voice their own identity through MUIS's orders and commands. They do not want to construct their leadership identity as a constrainable leaders. They incorporate the modern religion teachings through MUIS as one of the keys Muslim's institutions in Singapore. Responding to this, Malay-Muslim Community picture their Islamic identity and argue that state officials have used MUIS through AMLA's legislative powers to successfully implement some aspects of their projects.

The reason that makes the Malay-Muslim residents strongly force this project is because MUIS still face significant resistance from mosque communities. These procedures have facilitated MUIS officials' efforts to shape mosques into youth development agencies and have made their modernity-based SMI project more viable.

This is in fact, illustrating that although the AMLA gives MUIS the power to administer all mosques, AMLA delivers MUIS officials only partial power over the mosques they control in the country which is in line with the datum above *to implement various facets of their SMI model although these are not the only locales they have to control.*

Datum 5.2.

There is a particular project called SMI (Singapore Muslim Identity). This project was developed under MUIS officials. They create ten visions which one of the visions they have is to be progressive, practices Islam beyond forms/rituals and rides the modernization wave. SMI projects have been very crucial for AMLA and MUIS and need to be applied as soon as capable to be conducted.

In focusing on the 'right things', MUIS instructed mosque officials to put in place a standard bureaucratic program structure, seen here through specific programs for Malay youths to nurture modern identities (p. 96).

Youths are a target for change because of the alleged issue of problematic Malay youths, which is a part of the larger national discourse of the Singapore state viewing Malays as presenting challenges to its nation-building and economic development programs. From the datum above, it can be seen obviously the way Singapore's government position Malay-Muslims' identity as one of the most crucial population in Singapore. Malay youths form a large proportion of the entire Singapore Malay population. It is because the fact that those below the age of 35 constitute about 55% of all Singapore Malay residents. MUIS showed its identity as a powerless organization without Malay youths in following the SMI's projects.

Firstly, the phrase *in focusing on the 'right things'* represents that MUIS consider the maintaining of mosques in Singapore as a big deal. Secondly, the phrase *MUIS instructed mosque officials to put in place a standard bureaucratic program structure* also indicates MUIS's dependence on *Ulama* or *Imam Masjid*. Specifically, there is kind of impoliteness in the statement *MUIS instructed mosque officials*. From the linguistics features, the word 'instructed' is definitely rare to be used when it comes to the definition 'to command the religion figures.'

MUIS attempted to build their leadership identity as the highest Islamic organization in Singapore as they gave a strict 'command' to the *Ulama* or *Imam Masjid* who act as mosque officials. In this case, MUIS projected their powerful leadership identity. The third is the phrase *seen here through specific programs for 'Malay youths to nurture modern identities.'* The allegedly Malays as 'problematic' residents is definitely still dispersed in Singapore's state. One of the reasons they are called that way is because they maintain their traditional values rather than follow the government's instruction to modernize the life's values. However, the word 'nurture' is unexpected to be appeared. Basically, the Malay-Muslim Community never modernize the way they live the life. At the very first place, they never follow the government's order to modernize the values. However, the state selected the word 'nurture' rather than 'build' to represent that MUIS is definitely being the highest respected Islamic organization which successfully invite the Malay-Muslims resident to represent their modern identities.

Datum 5.3.

As mentioned above that AMLA gave MUIS a very big part in advising the Singapore's president on all issues related to Singaporean Muslims. AMLA also commands MUIS to control all of Muslim residents regardless their ethnics in accordance with the rules of principles and traditions of Islam as enshrined in the Qur'an and *Sunnah*. It means MUIS needs to control and manage the religious places such as mosque.

However, it is not easy to control the whole systems of each mosque in Singapore. This is because in every mosque has its own mosque officials or as known as *Imam Masjid*. In implementing this, MUIS officials faced challenges from both mosque officials and an influential private-sector religious scholar because of their differing understandings. This part points out the important things that is administering mosques is not just an exercise in legal bureaucratic power; mosques are loci of religious power, and dissenters can draw very effectively upon religious power to challenge legal bureaucratic might.

The AMLA, even when it empowers MUIS to administer all mosques in Singapore, cannot and has not guaranteed that all aspects of mosque-related SMI project goals are implemented effectively (p. 100).

The Malays are minority within Singapore's total population but form the largest ethnic Muslim group in the society. This fact has already its clear religion identity. Based on the datum, the AMLA, even when it empowers MUIS to administer all mosques in Singapore, cannot and has not guaranteed that all aspects of mosque-related SMI project goals are implemented effectively. In this case, the subject is the Administration of Muslim Law Act which was introduced by the Singapore's

government in 1966 to control the legal and other management matters relating to Muslim religious entities. It can be seen that this act empowers MUIS to administer all mosques in Singapore.

The most powerful Islamic organization in this case lies on AMLA instead of MUIS. However, from the statement above, we can see that AMLA does not guarantee that MUIS will handle the management of the mosques completely. It was said that AMLA cannot and has not guaranteed that all aspects of mosque-related SMI project goals are implemented effectively. This is because SMI project is based upon a ten-point manifesto that promotes Singapore's brand of modernity. MUIS and SMI project cannot be separated one another in modernizing Malay-Muslim Community in Singapore. However, once again, AMLA has built its distinct identity in maintaining hundreds of mosques in Singapore. In this situation, it can be seen that the government has wrongly argued that by recruiting MUIS to be their companions in modernizing Muslims will influence AMLA's ideology as well to leave Islamic traditional values in Singapore.

Datum 5.4.

The AMLA is seriously inadequate for the task of using control over significant sites where Malay-Muslims continue to practice traditional activities, even those inimical to Islam. This is happening since these areas are beyond the reach of AMLA. This part will analyze the identity of important Islamic acts in Singapore; AMLA and MUIS. There is also the relation between Malay-Muslim Community, AMLA, MUIS, and animism.

The AMLA has not provided MUIS with adequate tools to control places, creating sites of resistance to its modernization program even where MUIS officials have jurisdiction under the law (p. 108).

Based on the datum above, it can be interpreted AMLA's weakness as a tool for supporting MUIS officials in their efforts in order to control and monitor the spaces associated with animism. Animism has been an important issue in Singaporeans Malay Muslim. The government shows its bewilderment to control this matter. Animism in this context means a belief that spirits inhabit some or all classes of natural objects or phenomena. Animism, furthermore, is a very complicated issue to be discussed. There are still some Muslims in Singapore who believe with the theory of animism. Therefore, animists are completely being a challenge to MUIS' power and the SMI project's goals since animists' beliefs and practices are not modern. This believe is definitely being incompatible with SMI projects which attempted to modernize Islamic teachings and eradicate traditional Islamic teachings on this modern state.

As we know that things such as healing illness by using Qur'an and animism are far from the definition of 'modernism.' We can finally comprehend the real identity of Malay-Muslim Community as a 'traditionalism' population when the Malay-Muslim animists violate the SMI principle of a modern Singapore Muslim. Malay-Muslim Community strongly build their religion identity by keep maintaining their traditional values such as the belief in the healing using Qur'an verses, the belief in animism, and others. MUIS then responded to this argument that Malay-Muslims are still having an Islamic orthodoxy when it issued a fatwa against what it referred to as deviant teachings of Islam. In fact, many Malay-Muslim Community belief in animism as it may find a cure from spirit possession, to inflict opponents with malevolent spirits

or to attend to other needs. The datum above shows how animists constructed their identity on social relations and relied on condensed language to construct identities of power for themselves. There are also the situation where they are rejecting other identities on offer, including modern ones such as those MUIS officials.

Datum 5.5.

MUIS officials have failed in administering some well-known Islamic groups. Ultimately, with spaces which the animists turn to being also personal locales, locating them presents a stiff challenge. Animists strengthen their skills and continue nurturing the value of traditionalism, both in themselves and in their clients. The AMLA has failed particularly in allocating MUIS officials with powers to monitor spaces where traditional practices, such as animism, continue with impunity.

This only strengthens the Muslims' perception of MUIS as an organization unable to claim to be the leading Muslim organization in Singapore (p. 116).

The final part of Chapter 5 is arguing whether MUIS is capable to control and manage the Islamic issues as they stated before or not. MUIS has faltered in countering animism because of provisions lacking in the AMLA. In this case, we can see the weaknesses on AMLA and MUIS in controlling Islamic issues and Muslim Communities. In fact, the government still cannot modernize Malay-Muslim Community which they believe as 'problematic' community in Singapore through the help of AMLA and MUIS. From the datum above, it can be seen the Malays' identity from the lexical choice employed. Firstly, the phrase *this only strengthens the Muslims' perception* is in fact representing the whole Muslims in Singapore. There was no specific ethnic mentioned such as Malay-Muslim or Indian-Muslim. Therefore,

from this perspective, AMLA and MUIS are positioned by the Singaporean Muslims as their ‘failure’ project in controlling the Islamic issues.

Secondly, this statement *MUIS as an organization unable to claim to be the leading Muslim organization in Singapore* is definitely picturing a specific organization called MUIS. In this context, AMLA does not include as an organization unable to claim to be the leading Muslim organization in Singapore. However, implicitly, whenever it comes to the discussion of modernization and MUIS, surely AMLA is also one of the ideas behind it. This can be seen completely the religion identities on the Singaporean Malays in strongly defend and maintain their traditional values and defeat the state’s eagerness in replacing their values into modern ones and eliminate the traditional values which one of them is animism.

I provided five selected data from **Chapter 6** that were investigated below:

Datum 6.1.

Logically coherent ideas have reinforced the state power and MUIS’s modernity project. However, they do not sit comfortably with traditional Malay approaches. State officials have been constrained in their efforts to modernize Malays to the extent they want because state officials prefer to speak and write using a network of logically coherent ideas built upon referential and verifiable facts, including abstract mathematical facts. Malays who tend to espouse traditional ideas of time, have not always submitted to the power of logically coherent ideas but have instead seen value in turning to socially coherent ideas which are built upon social norms and are subjective.

There is a disconnection between two very different styles: state officials' factual (or concrete), logically coherent ways versus some of their constituents' norm based, socially coherent approaches (p. 124).

There was an idea of the primacy of referential facts over social norms in modernity where moderns have to submit to facts and observable reality whereas in traditional approaches, what is more crucial is to show loyalty to social and cultural conventions. The identity represented on the datum above is more ethnicity than religion on how the state position a particular community's identity. This is because the sentence is implicitly explained about the Singapore state's attempts to modernize Malays according to its vision. There is no single religious values contained in this statement. From the sentence *there is a disconnection between two very different styles: state officials' factual (or concrete), logically coherent ways versus some of their constituents' norm based, socially coherent approaches*, we can see that actually the big pictures are the terms of logical coherent and social coherent.

Datum 6.2.

One socially coherent cultural norm that MUIS officials have been working to change as a part of their SMI strategy is the belief some Malays hold that Muslims are morally superior to non-Muslims. MUIS officials have at times found it easy to exert control over others through modernity-supporting logically coherent knowledge. This is because such knowledge is exacting in its demands and it is the person who controls it who can easily override opposition that is not equally competent in such knowledge.

MUIS officials' logically coherent understanding of the world has been ineffective in transforming networks of socially coherent ideas into a form that reflects modernity (p. 134).

Indirectly, there is a religion identities constructed on Malay-Muslim Community from the sentence *MUIS officials' logically coherent understanding of the world has been ineffective in transforming networks of socially coherent ideas into a form that reflects modernity*. This is basically referred again to the very primary chapter of the book which discussed about how the Singapore's government tried to make a replacement to all issues including to modernize the way Singaporean's Muslims live.

The religion identity positioned through this book when it says *ineffective in transforming networks of socially coherent ideas into a form that reflects modernity*. Networks of socially coherent ideas are interlink ages of personal and communal norms, which constitute a moral system. These ideas are definitely leading back to the arguments of traditionalism. There are the difficulties MUIS officials faced when using fact-based logically coherent ideas to eliminate traditional ones. This is because there are no red-strings to unite between logically coherent with the Islamic traditional practices.

Datum 6.3.

There are MUIS's limits ability to apply the power of referential ideas over anti-modern beliefs amongst the Malays. MUIS officials have faced difficulties because of several things. Based on this book, there are three characteristics, they are: the very presence of metaphors, which have led MUIS officials to ignore the traditional attitudes they wish to change because metaphors carry meanings in implicit, the creativity that networks of social coherence display, and social coherence's power to subvert arguments based on empirical facts. There are apparently several words that

have created difficulties for MUIS officials wanting to transform some Malays' idea of Muslim superiority.

When MUIS officials referred to 'zaman' in (modern) referential ways, their literal mode of thinking facilitated them to bypass, or ignore, how Malays with anti-modern views were, in fact, using the word: metaphorically, to construct a socially coherent network of norms (p. 137).

Metaphors are one of the examples of the language used in traditional condensed ways since the modern alternative of having separate concepts for each of the things or thoughts in question is missing. They do not reveal the significant meanings they carry in straightforward ways. In this situation, MUIS officials have had failed to bridle traditional modes of thinking and beliefs. There is metaphorical word used by the Malay such as *zaman*. For Malays espousing traditionalism, *zaman* used metaphorically offered a cover for their socially coherent views. There are also some words such as *adat* and *masa* employed by the traditionalists.

The lexical choices are very important to determine ones' identities. Omoniyi (2006) in his book also pointed out that switch from Language A to B for haggling in multilingual contexts which excludes the customer but includes a third party from whom the trader seeks advice or an opinion; switch to a shared indigenous language from a shared official ex-colonial language. This is just in line with social coherence that was discussed previously. In this case, Malay-Muslim Community constructs its religion identity by not replacing the traditional practices, traditional behaviors, even traditional dictions to present its resistance on modernizing the systems.

Datum 6.4.

Logically coherent ways of using language cannot always displace opposition. Where social coherence exists, the commitment to referential facts do not constitute a single unified system. There is a referential framework of argument to try to change ideas about Muslims' superiority over non-Muslims.

MUIS officials' logically coherent ways of using language distracts them from another characteristic of socially coherent networks of ideas—cultural norms' ability to subvert observable facts—which has made it all the more difficult for them to delegitimize traditional ideas inimical to the SMI goals (p. 143).

The main point of SMI projects is actually to modernize Muslims residents in Singapore throughout its ten visions. MUIS has clearly build its identity as a very modern Islamic constitution which tries to modernize Islamic practices in Singapore in a better way. The officials believe that in order to following the development of the state, ones must replace their 'traditional' values into the modern ones so that they will not back warded. Not to mention this allegedly 'problematic' community who is completely left behind from educational systems and dwelling issues.

Malay-Muslim Community, however, has a powerful trust on its traditional values. Malay-Muslims attempt to maintain their religion identities in the state full of modernity. Therefore, it is not very surprising when this statement appeared: *MUIS officials' logically coherent ways of using language distracts them from another characteristic of socially coherent networks of ideas—cultural norms' ability to subvert observable facts—which has made it all the more difficult for them to delegitimize traditional ideas inimical to the SMI goals.* There is another concern faced

by the government that in this case do not picture its identity. The Singapore's leaders tried to change ideas about Muslims' superiority over non-Muslims.

MUIS is once again trying to represent its identity by giving the statement that Muslims should not be referring *kafir* to non-Muslims. It emphasized that Muslims have a responsibility to extend friendship and explain non-Muslims what Islam really means through the good deeds. In this context, MUIS has tried to position itself as a well-being of officials. Malay-Muslim Community, on the other hand, has gone too far in maintaining its traditional values by disfiguring non-Muslims as *kafir* and discriminate the existence of other creatures with distinct beliefs.

Datum 6.5.

Communication is not just a matter of stating one's idea but ensuring that these ideas at least intersect with the audience's worldviews and assign to the detractors a basic level of legitimacy. MUIS has attempted several ways to convince Malay-Muslim Community modernizing its attitudes and practices, however, the target audience do not follow its lead to replace their traditionalism values into modern ones.

Consequently, social engineers such as MUIS officials face roadblocks in convincing their target audience to change their traditional attitudes and practices (p. 148).

The last part of this chapter suggests how powerful Malay-Muslim Community, a minority ethnic in Singapore, in maintaining their religion identities. It begins years ago when the President tried to develop the state by modernizing the whole system and called this community as a problematic one because of their weaknesses in academic context, financial situation, dwelling issue, and cultural practices. Religion was historically more often the bedrock of identity, and that its

replacement by language is a more contemporary phenomenon: ‘religion had the upper hand until the Renaissance, and language from then until the present’ (Safran, 2008).

In many parts of the world at many different times, furthermore, powerful and consequential connections have existed between particular languages and particular religions. There is a strong bound between how Malays still use their traditional language to maintain their religion identities such as *zaman*, *adat*, *masa*, and others which was called by the attempting of social coherence practice by MUIS. The Singapore’s state wanted to modernize Malay-Muslim Community in every aspect including language usage. However, the trial was not really successfully conducted. Briefly, the statement *MUIS officials face roadblocks in convincing their target audience to change their traditional attitudes and practices* has proved that Malay-Muslim Community successfully represented their religion identity in the state full of modernism.

3.2. Discussion

I exposed that ‘religiosity’ issues were more often to be discussed than the ‘ethnicity’ matters. This book presents a critical account of the state’s attempts to radiate its power at Singapore Malays and to have its vision of modernity accepted by this minority population. There was a crucial point that appeared from the findings, that is “modernization.” The Singapore’s government attempted to apply its plan in order to replace the religious attitudes and practices of Singaporean Muslims into modern ones. It occurred since the state demands the rapid development on the education systems, economic stabilities, politic management, dwelling condition,

financial problems, and culture practices. This research talked about Singapore Malays which subscribe to mostly traditional rather than modern interpretations of Islam. Singapore's government urge to control the challenges such as political, social, educational and economic domains. Thus, these officials launched a program to socially engineer modern Muslim identities amongst Singapore Malays in 2003, which is ongoing. The findings showed two different concepts of 'modernization' from the book *Negotiating Malay Identities in Singapore*. The author suggested that Singapore's state attempts to modernize Malay-Muslim Community since this minority community highly attached to its traditional Islamic practices and attitudes and yet does not proceed significantly. Contrarily, this Muslim Community does not follow the government's direction to modernize the system. The author suggests that Malay-Muslim Community has been rapidly developed on its own ways without replacing the Islamic traditional practices into modern lifestyles. Further, when it comes to the 'ethnicity' issues, Malay-Muslim Community is more 'Malay' rather than 'Singaporean'.

The findings showed the way this community preserves its ethnic values, traditional practices, and 'Malay' values as well. This is basically what makes the Singaporean Malays distinct from any other Malay Communities. As we know this developed nation has three ethnics that are commanded to be 'modern' ethnics in order to develop the state's system. The ethnicity issues of the Malay-Muslim Community appear since Chinese and Indian Communities have been advanced rapidly in many aspects such as education and economic system, not to mention their monthly income.. The book outlines that the government once stated Malay ethnic in Singapore is a

‘problematic’ community due to its under-developed systems from all life’s aspects. It also discovered that the Singapore’s government projected Malays’ identity as a ‘problematic’ community by bringing the words ‘Islam and Muslim’ to take part as well. It showed that, actually, a negative religion identity about Malay Community has been represented generally over the Singapore’s state that was represented directly by the Singapore’s government. However, from the findings above, Malay-Muslim Community still maintains its ‘Malay’ ethnic identity and attempts to develop the system through some institutions and acts rather than being more ‘Singaporean’ in this modern state. The book suggests that Malay-Muslim Community has done a wonderful job in maintaining Islamic practices traditionally based on the Islamic rules rather than following the state to be modern and leaving Islamic values.

The findings also showed that the Singapore state has faced some challenges in its project to use Islam as a tool to modernize the religious and cultural beliefs. The religion identity is more visible since almost all chapters were basically discussed about replacing Malay-Muslim Community’s traditional systems into ‘Islamic modernity.’ This concept has been resisted by the community due to it defends the traditional practices of Islam and the traditional attitudes of ‘Malay.’ The issues discussed were slightly complex since it involves the Singapore’s government ideas, Islamic institutions’ missions, Islamic figures’ purposes, and the community’s identity itself. The highest Islamic institutions such as AMLA and MUIS were involved as well when it came to the analysis of ‘religiosity.’ MUIS unveiled its Singapore Muslim Identity (SMI) project to cooperatively coordinate with the Singapore’s government in modernizing Malay-Muslim Community. At the end, the government built its

‘powerless’ leadership identity since this minority community still powerfully maintains its religion identity and conducts traditional Islamic practices in this modern state. This does not mean that Singapore Malays do not already display modern orientations and practices. However, it showed that in the practice of Islam, there are significant layers of the Malay-Muslim Community that completely hold on to the traditional systems. The book discovers that the state still positioned and constructed Malay-Muslim Community’s identity as an ‘anti-modern’ values and has not fully embraced Singapore’s brand of modernity since Malay-Muslim Community strongly maintains their traditional values by still conducting Islamic traditional practices, employing Islamic vocabulary as their metaphorical meanings of resistance, and others.

Theoretically, Omoniyi and White (2006) suggested that more than one identity might be articulated in a given context in which case there is a dynamic of identities management. This situation found in Datum 2.5. which analyzed that Malay residents build and project their community’s ethnic identity by maintaining their traditional practices. These ‘practices’ are indeed highly related with their beliefs and faiths. In other words, another important element of the relationship between ‘Malayness’ and modernity is definitely Islam. In this case, there are two identities occurred from the side of Singapore’s government and Malay Muslim Community based on the book. The government, who was indirectly insulting a particular community by calling it as a ‘problematic’ and under-developed community, has built its identity as a ‘supportive’ leader to foster comparisons that serve to represent an uncritical acceptance of a homogeneous and a ‘problematic’ community at the end.

On the other hand, it is obvious that Malay Muslim residents respond the pressure by not following the government's directions. However, instead of opposing the government openly, this community prefers to be undisturbed by the situation, do their activities traditionally without changing one single values to be modern, and maintaining their identity as a traditional Malay-Muslim resident. These two identities occurred simultaneously since the context happens to presents the ethnic and religion issues of this minority community at the same moment.



CHAPTER IV

CONCLUSION AND SUGGESTION

This chapter covers the concluding remark and suggestion of the research. I provided conclusion and the implication for future researches regarding the topics for the next researchers on the identity representation area.

4.1. Conclusion

With regard of aforementioned rationale, through all of the investigated data, I emphasized that the identities' theory proposed by Omoniyi and White (2006) was successfully applied on the written context as writing is part of interaction as well and is possibly analyzed through the notions of ethnic and religion point of view. I analyzed the selected data based on the context and situation through the book chosen. It is concluded as well the power of a particular discourse in representing and projecting the real phenomena and condition of a community. Different context or situation also influences the way particular subjects positioned and constructed themselves or were positioned and constructed by the others. From the findings and discussion, we can see that the ethnic and religion identities are commonly appeared in the context of modernism and traditionalism.

Finally, this research showed that the government built its 'powerless' leadership identity since Malay-Muslim Community powerfully maintained its ethnic and religion identity by conducting traditional Islamic practices and defending the 'Malay' traditional attitude in this modern state. This does not mean that Singapore

Malays do not already display modern orientations and practices. Moreover, in the practice of Islam, there are significant layers of the Malay-Muslim Community that completely hold on to the traditional systems. At last, it showed the ideology of the author of *Negotiating Malay Identities in Singapore*, Rizwana Abdul Azeez. She has successfully transferred the idea of Malay-Muslim residents through her powerful words and discovered different insights and perspectives of ‘modernization’ from the government and community through the book.

4.2. Suggestion

Since this research investigated identity representation in terms of the ‘ethnicity’ and the ‘religiosity’ on Malay-Muslim Community in Singapore through selected book, it is highly recommended for those who are interested in discovering the identity projection to follow up the findings of this research by analyzing the political identity representation on the Singapore’s government. This is going to be interesting since recently, Halimah binti Yacob, the first female President of Singapore has lead the governmental system since 2017. She is also the first Malay President in 47 years since the death of Yusof bin Ishak as the first Singapore’s President who was also a Malay-Muslim. Investigating the politic identity projected through discourses will be significant since the main subject is going to be one of Malay-Muslim Community’s members who positions herself as the President of this ‘modern’ state.

Additionally, investigating another potential ‘unique’ community is also really worth doing. Analyzing the cultural identity representation on Chinese Community in Singapore is also interesting since this research found that Chinese Community, which

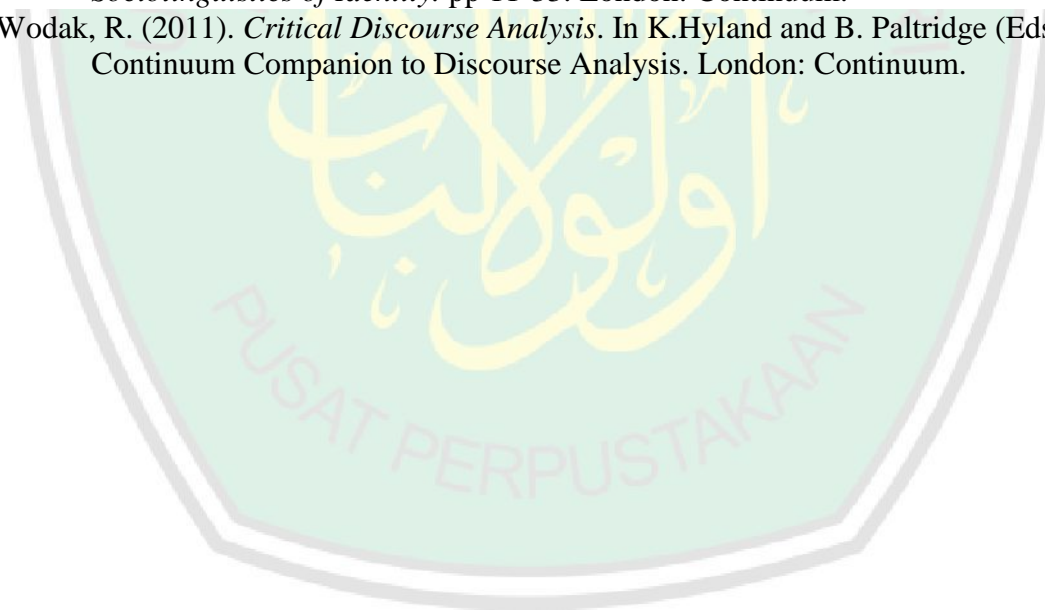
acts as a migrant community at the very first time, is recently the highest-developed in terms of cultural practices, education system, financial management, and others. The findings of these two researches later on can be connected to produce a specific comparative study between Malay and Chinese Communities in terms of the way these communities represent their cultural identity in the multiethnic nation.



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APPENDIX

Number of Datum	Chapter, Page.	Datum	Identity
1.1.	Chapter 1, page 7, line 2.	Singapore's prime minister in 2002 revealed his government's plan to guide the religious attitudes and practices of Singapore Muslim community.	Religion
1.2.	Chapter 1, page 7, line 12.	The allegedly 'problematic' Malay community has been the subject of a variety of other state modernization attempts.	Ethnic
1.3.	Chapter 1, page 8, line 13.	The state has not been able to persuade significant segments of the Malay Community to readily accept its readings of Islamic modernity and so the project has faced important limitations thus far.	Religion
1.4.	Chapter 1, page 8, line 39.	Officials have had to make compromises to their modernity project because they have not been able to overcome the power of the traditional Malay norm of showing deference to significant actors, such as elders.	Ethnic
1.5.	Chapter 1, page 13.	Singapore has centralized and standardized its system of multiracialism through what is commonly referred to as the Chinese-Malay-Indian-Others (CMIO) model.	Ethnic
2.1.	Chapter 2, page 25.	One of the reasons the state has paid attention to Malays is that they constitute a significant minority population that can potentially derail economic and nation –building efforts.	Ethnic
2.2.	Chapter 2, page 26.	Segments of the Malay population practicing Islam in ways that have not always coincided with what officials want for Muslims living in a modern and secular state.	Religion
2.3.	Chapter 2, page 28, line 3.	In particular, Singapore's leaders have portrayed Confucian ethics as modernity-supporting, and in the process they have validated Singapore's Chinese community as being successfully modern and as standards bearers in the past.	Ethnic

2.4.	Chapter 2, page 28, line 20.	The assessment of Malay development is defined most prominently in terms of educational attainment, income and dwelling type.	Ethnic
2.5.	Chapter 2, page 29.	There are particular historical elements in the Singapore Malay practice of Islam that mitigate against a modern outlook and others that lend themselves to modern orientations.	Ethnic and Religion
3.1.	Chapter 3, page 41.	The significance of religion in Singapore society in increasing, which is evident from the many signs that Singaporeans are becoming more religious.	Religion
3.2.	Chapter 3, page 42.	Singapore's status as a secular state is not explicitly enshrined in the Constitution but from its early days of independence, officials have affirmed and reinforced its secular nature.	Religion
3.3.	Chapter 3, page 43.	The Singapore government's stance on secularism as not anti-religion.	Religion
3.4.	Chapter 3, page 44.	According to these Articles, individuals are free to profess, practice, and propagate their religion.	Religion
3.5.	Chapter 3, page 53.	There were Malays challenging the state and its values and needed to be pointed towards the "right" Islam to embrace, in this case, a modern Singaporean Islam.	Religion
4.1.	Chapter 4, page 63.	Muslims, most of whom are Malays, have generally objected to organ donation on a variety of religious grounds.	Religion
4.2.	Chapter 4, page 66.	A MUIS "fatwa" may be official but it has no legal status in "secular" Singapore.	Religion
4.3.	Chapter 4, page 72.	In 2008, the government moved with the explicit endorsement of MUIS and revised the HOTA to include, for the first time, Muslim Singaporeans and Permanent Residents as potential donors.	Religion
4.4.	Chapter 4, page 78.	MUIS officials have not always honored Islam's middle-way, which is not surprisingly given their current goals.	Religion
4.5.	Chapter 4, page 85.	MUIS officials have not only undermined themselves by taking ambivalent positions, but they have ever gone further in dissipating their power by actually providing legitimacy to their rivals.	Religion

5.1.	Chapter 5, page 92.	MUIS officials have used the legislative mandate they receive through the AMLA to administer mosques to implement various facets of their SMI model although these are not the only locales they have to control.	Religion
5.2.	Chapter 5, page 96.	In focusing on the ‘right things’, MUIS instructed mosque officials to put in place a standard bureaucratic program structure, seen here through specific programs for Malay youths to nurture modern identities.	Religion
5.3.	Chapter 5, page 100.	The AMLA, even when it empowers MUIS to administer all mosques in Singapore, cannot and has not guaranteed that all aspects of mosque-related SMI project goals are implemented effectively.	Religion
5.4.	Chapter 5, page 108.	The AMLA has not provided MUIS with adequate tools to control places, creating sites of resistance to its modernization program even where MUIS officials have jurisdiction under the law.	Religion
5.5.	Chapter 5, page 116.	This only strengthens the Muslims’ perception of MUIS as an organization unable to claim to be the leading Muslim organization in Singapore.	Ethnic
6.1.	Chapter 6, page 124.	There is a disconnection between two very different styles: state officials’ factual (or concrete), logically coherent ways versus some of their constituents’ norm based, socially coherent approaches.	Religion
6.2.	Chapter 6, page 134.	MUIS officials’ logically coherent understanding of the world has been ineffective in transforming networks of socially coherent ideas into a form that reflects.	Religion
6.3.	Chapter 6, page 137.	When MUIS officials referred to ‘zaman’ in (modern) referential ways, their literal mode of thinking facilitated them to bypass, or ignore, how Malays with anti-modern views were, in fact, using the word: metaphorically, to construct a socially coherent network of norms.	Religion
6.4.	Chapter 6, page 143.	MUIS officials’ logically coherent ways of using language distracts them from another characteristic of socially coherent networks of ideas—cultural norms’ ability to subvert observable facts—which has made it all the more difficult for them to delegitimize traditional ideas inimical to the SMI goals.	Religion

6.5.	Chapter 6, page 148.	Consequently, social engineers such as MUIS officials face roadblocks in convincing their target audience to change their traditional attitudes and practices.	Religion
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