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Discrimination among Ethnic Minorities Groups in Singapore

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Abstract

This article analyzed the state of Singapore as a multiracial country and how Singapore issued regulations to harmonize life between different ethnicities in its society. This research used Systematic Literature Review (SLR) that allowed collecting relevant evidence on the given topic that fits the pre-specified eligibility criteria and have an answer for the formulated research questions. Data search was performed by searching the internet using databases such as Google Scholar, J store, Research Gate, Sage Journal, and Scientific Electronic Library Online (SciELO). The data source used in this research was the publication of the last 10 years. Some of the articles reviewed included minorities against Muslims, against ethnic minorities who were left behind in education and economics, and against people who failed to carry out the culture in the country of Singapore. These findings are largely consistent with the Singapore constitution, meaning that the Singaporean government provides equal treatment to all citizens. Article 152 of the Constitution of the Republic of Singapore guarantees the rights of minority communities to their religious belief and practice. However, in everyday life, there is discrimination against minorities, especially in terms of religion, culture, and social education. This research suggests enriching future research by obtaining interviews or direct questionnaires to minorities who live in Singapore.

Introduction

Singapore is a multi-racial, multi-ethnic, and multi-religious country in which people do not have to look very hard to find Singaporeans' active engagement with religion. Numerous churches, mosques, and temples operate in the country as well as religiously linked charitable and other civil society organizations. While the government of Singapore is formally religiously uncommitted, they do not promote atheism and there is no formal separation between state and religion. Indeed, references to the diverse religious commitments of the

peoples of Singapore are made in public speeches and debates, including in Parliament, and, for example, by the recognition of public holidays linked to Hindu, Muslim, Buddhist, and Christian traditions. The special status of the Malay Muslim community in Singapore is also recognized in the Constitution of Singapore and in legislation that establishes Sharia Court (Atmosudirjo, Soekanto, Ranawijaya, & Wahjono, 1986; Lian, 2019; Othman & Yusof, 2016). Singapore is, however, concerned about maintaining religious harmony and there are frequent, and recent references to the need not to take racial and religious harmony for granted. As such, the state has equipped itself with strong legislative powers to manage religious harmony. While these powers are not frequently exercised, they make it clear that the state can step in to secure religious harmony whenever necessary (Jamal, 2016; Neo, 2019; Thio, 2019)

According to Mathews and Hong (2016), the regulations of religion within Singapore consider how fundamental principles of the rule of law, religious liberty, and legal pluralism operate within the constitutional order predicated on communitarianism and accommodative secularism. While the rule of law seeks to vindicate a range of values that require equality and satisfy claims for inclusion, it limits through exemptions and accommodative measures that multiculturalism and pluralism may prescribe and protect differences and satisfy claims to be left alone, outside the sphere of state governance. Drawing from Singapore case law, legislation, and executive policy, it interrogates the question of whether a policy of multicultural and legal pluralism protective of religious freedom can be reconciled with the rule of law, which in this context is closely associated with the quasi-constitutional objective of preserving racial and religious harmony.

Social harmony has been the bedrock of Singapore's prosperity and success since the city-state gained independence in 1965. There is a political impetus to ensure that Singaporeans have opportunities to interact with people from other racial or socio-economic backgrounds. This is crucial to promote cultural empathy and understanding, and consequently greater social resilience. For the policymakers, a key platform to achieve this objective is via its residential policy, intending to avert the formation of ethnic enclaves, which are well-known to be common fault lines of social tensions. The Ethnic Integration Policy (EIP) was introduced in 1989 to ensure each block of public housing has a mixture of all races. While the EIP has served its intended purpose, a study has revealed that some neighborhoods continue to show a higher concentration of selected ethnic communities, which may, in the long run, impact social cohesion, and hence, some new approaches for urban planning and intercultural engagement are needed (Leong, Teng, & Ko, 2020; Neubronner, 2017)

Furthermore, the Singapore government has constructed a story of harmony. Stories of peoplehood, including constitutive, economic, and political power stories, play a central role in the political project of people-making which involves defining the nature of membership in a political community and promoting a collective political identity. Singapore is also a nation-state with a strong Confucian tradition that chooses to address the educational goal of living together through the promotion of values such as social cohesion and community relationships within a story of harmony. Also, Singaporean political leaders construct a narrow and limited discourse of harmony within the curricula (mainly through social studies and character and citizenship education) and use it to legitimize policies that privilege particular groups, limit political freedoms, marginalize groups with less power or status, and circumscribe the kinds of actions a citizen can legitimately take (Ho, 2017).

The government has succeeded in realizing and maintaining the harmony of the people in Singapore. The government gives good attention to Islam and helped establish an Islamic legal institution called AMLA. Muslims in Singapore took part in maintaining communal harmony in many ways such as being involved in IRO organizations, choosing

the An-Nadhah mosque as a centre for community harmonization, and encouraging dialogue between different religions and Islam. There is also MUIS (Majlis Ugama Islam Singapore) in which its most important role as an official institution is to bring and keep such harmony by holding seminars and sermons and applying information that can be taken on the website as a complement to curriculum development based on harmonization (Astafieva, 2020; Wan Ali & Ismail, 2017)

However, while racial and religious management in Singapore has been successful in establishing base levels of interreligious harmony, challenges and threats to interreligious harmony are constantly emerging. One of these challenges is religious extremism. Given the current proliferation of religious extremism amongst Southeast Asian countries such as Indonesia, Thailand, Myanmar, and Malaysia, it is feared that religious extremism could potentially become a divisive force in Singapore (W. J. Abdullah, 2017, 2018; Hartati, 2019). This is especially so with extremist ideologies which are generated in other societies but easily accessible to Singaporeans through the internet. Online channels such as Telegram, which can be encrypted, pose greater challenges for state regulation and action. The ubiquitous nature of online platforms with its enabling of rapid information exchanges may undermine interreligious harmony if employed as tools to spread religious extremism.

Augustin et al. (2020)concerns of discrimination against minority racial groups, such as Malays and Indians, have been raised with regards to companies' employing procedures. However, there have been very little studies done on this issue. We have included relevant studies that support and do not support the claim of presence of racism in Singapore. In addition, we intend to replicate a previous study conducted by Marianne Bertrand and Sendhil Mullainathan (2004 examine racism in Singapore. His research cites further studies in industrial hiring practices and an examination of the relationship between their decisions and the capabilities of the work group in Singapore. These findings will provide alternative reasons for the problem supporting racial inequality in employment. With these results, it is possible to prove and provide substantial evidence to support the theory that a person affects their employability for a particular job. If this is not the case, intervention against all kinds of bigotry must be carried out to prevent national potential. The purpose of this study is to discuss the literature on minorities in Singapore through literature studies

Method

This paper presents a method to conduct a systematic literature review (SLR). SLR is a process that allowed to collect relevant evidence on a given topic that fits the pre-specified eligibility criteria and to have an answer for the formulated research questions (Hartinah, 2014; Mengist, Soromessa, & Legese, 2020; Pellas, Kazanidis, & Palaigeorgiou, 2020). According to Nakano and Muniz Jr. (2018) the SLR is a form of research that reviews, critiques, and synthesizes representative literature on a topic in an integrated way, generating new frameworks and perspectives, using a much larger paper set than a critical analysis. It also departs from research questions and requires a great deal of skill and insight, it is not just an aggregation of all existing evidence on a research question; it intends to provide evidence-based guidelines for researchers and practitioners. To SLR is a literature survey with defined research questions, a clear search and data extraction process, and its presentation. The data source used is in the form of reference books and scientific articles. Research is also a series of activities related to collecting library data, reading literature studies, and taking notes, then processing the information as needed to answer the formulation of problems to be resolved.

The procedures used in this literature research include: 1) exploring general ideas about research, 2) looking for information that supports the research topic, 3) emphasizing the focus of research and compiling appropriate material, 4) Searching for and finding data

sources in the form of main library sources, namely books and scientific journal articles, 5) rearranging materials and summary notes obtained from data sources, 6) reviewing information that has been analyzed and suitable for discussing and answering research problem formulations, 7) enriching data sources to strengthen data analysis and 8) compile research results. To conduct a comparative study of minorities in Singapore, the generalizing approach will be used, which studies the relationship between people in a community group. In this study, several previous research literature studies will be studied and an analysis of the results of these studies will be made.

Results and Discussions

Several literature studies write about Singaporean minorities: history and population, discrimination among the minority, and discrimination among the Muslim, from different approaches, the results of the literature review are as follows:

History and Population

Tumasik or Temasek is the former name for Singapore. This city is also known as the Sea Town and was part of Nusantara (the Archipelago) in the past. Between the 12th and 14th century, Tumasik and Kedah were important ports on the Malay Peninsula because they were the international trade networks. This makes Tumasik strategic and tempting to control. The kingdoms that once controlled Tumasik were Sriwijaya until the end of the 13th century and Majapahit until the 14th century. In the 15th century AD, Tumasik was under the rule of Ayutthaya-Thailand. Subsequently, it was controlled by the Malacca Sultanate until the Portuguese occupation in 1511. The process of Islam entering Tumasik coincided with the entry of Muslim traders, both from Arab and Persian between the 8th and 14th century. Coastal cities around the Port of Tumasik and the Malay Peninsula become settlements for Muslim traders. Some of them live and have families there. Until the beginning of the 16th century, Tumasik remained a Muslim settlement, along with other traders, from Europe, India and China, and at the same time became an important port under the rule of the Malacca Sultanate, until this sultanate was conquered by the Portuguese in 1511 (Y. P. Ng, 2017; Saefullah, 2016)

Starting in 1511, Tumasek became a colony of colonizers from Europe, due to the weakness of the Johor and Tumasek sultanates. The peak of the weakness of this sultanate was when Sultan Mahmud Syah died in 1812. There was a power struggle between the two sons of the Sultan, namely Sultan Husein and Sultan Abdul Rahman. Based on royal regulations, Sultan Husein was more entitled to become sultan because of him being the eldest son, but the Sultan's officials appointed Sultan Abdul Rahman and received Dutch support. Knowing this dispute, the British supported Sultan Husein and appointed him as the ruler of Singapore in 1819, while Sultan Abdul Rahman was appointed Datuk Tumenggung based in Lingga. In this situation, the Dutch must recognize the British authority in Malacca due to the Vienna agreement in 1815 and the London Convention in 1814. It only took 5 months for Raffles from England to build the island of Singapore; the population reached 5,000 residents from previously only 150, then in 1820, it grew to 10,000 residents. Raffles on behalf of the British colonial government provided compensation to Husein in the amount of 5,000 Spanish Ringgit per year, and Sultan Abdul Rahman 3,000 Spanish Ringgit per year (Dahlan, 2014).

During the reign of the two sultans, they benefited the British more. Hence, they were referred to as puppets of England. In 1826, Singapore became part of the British Straits Settlements and later became its capital in 1836. By 1869, due to migration from Malaysia and other parts of Asia, Singapore's population reached 100,000 residents. Chinese

and Indian immigrants came to Singapore to work, and it was their descendants who later increased the population of Singapore. Between 1880 and 1930, Singapore attracted tens of thousands of Chinese immigrant labourers to serve its rapidly growing economy(Turnbull, 2020). In 1911, the census in Singapore showed the population of Chinese reached 72.4%, Malays 13.8%, Indians 9.2% and other ethnicities such as Eurasians were as much as 4.7%. At the same time, in Malaysia, the population of Malays was 58.6%, 29.6 Chinese, 10.2% Indian, and 1.6% others (Teoh, 2017).

On 31 August 1963, Singapore proclaimed its independence from Britain and joined Malaya, Sabah and Sarawak to form the Federation of Malaysia as a result of the Unification Referendum in 1962. For Singapore's leaders, the reasons for joining were three-folds. Firstly, as a small country, they did not believe that the British would find it viable for Singapore to become independent by itself. Secondly, they also did not believe that Singapore could survive on its own, due to scarcity of land, water, markets and natural resources. And lastly, the Singapore government wanted the help of the Malaysian government to flush out the Communists.

Nevertheless, there were a/occasional disputes during the two years of Singapore being part of Malaysia. The Malaysians are very pro-Malay, and as Bumiputera (Indigenous People), they get special privileges. Meanwhile, irrespective of race, Singaporeans want to have equal citizenship. Furthermore, owing to the blocking of some of its funding by Malaysia, Singapore's economy has also experienced a setback. There were protests and cultural differences between the two states as a consequence. Finally, by referendum, the Malaysian Parliament voted in 1965 to evict Singapore from Malaysia. The vote resulted in 100%, 126 to 0, committing to the change. Finally, to become the Republic of Singapore, Singapore gained its independence, but remained a Commonwealth member on 9 August 1965, with Yusof bin Ishak as its president and Lee Kuan Yew as prime minister (Hack, 2012; Seen, 2019).

Singapore's population data is updated annually, from 1950 to 2019 with a growth rate of 1.2%. In June 2019, the population of Singapore reached 5,700,000. This number has increased compared to the previous year which stood at 5,600,000. This increase was the highest record (O. T. Ng et al., 2019).

Some of the Singapore residents are not permanent citizens. Just 4.03 million of the estimated 5.7 million population in 2019 are permanent residents. Singapore is multi-racial with Chinese (76.2%) as the main ethnic country, followed by Malays (15%), then Indians (7.4%). As the original culture of Singapore, the Malays are remembered. Since independence, under the CMIO (Chinese-Malay-India-Other) categorization scheme, Singapore's demographics have been well structured. Malays (1.85 percent), led by Indians (1 percent), then Chinese (0.98 percent), have the highest fertility rate. 43.2 percent of the population is Buddhist or Taoist in terms of faith, 18.8 percent are Christian, 14.7 percent are Muslim, 5.0 percent are Hindu, 0.7 percent are other religions, and the remaining 18.5 percent profess to have no religion. Within each faith strand, there is also great variation, with varying religions, traditions and identitas (Fan, Yang, & Shen, 2019).

Discrimination among the Minority and PAP

The race has a dominant role in Singapore in the national policies of the city-state. Its multiracialist political philosophy proclaims racial equality and freedom from racial discrimination for minority groups. However, some academics have suggested that structural bias persists in Singapore, amid official propaganda and strategies aimed at handling and incorporating the numerous ethnic groups. Although it is general knowledge, racial provocations and experiences of bigotry are not publicly addressed, with a few exceptions.

In recent years, the rise of social media has also made it possible for Singaporeans to express racially offensive remarks inadvertently. This has proven that bigotry is far more profoundly ingrained (Frost, 2020; Velayutham, 2017).

Cultural inequality in the country remains a worldwide problem. In contemporary Singapore, the basis for racial discrimination is anchored in the role of ethnic identity and how it frames the formulation of policies related to education, work, housing, immigration and politics, according to the UN Rapporteur on racism in Singapore in April 2010. The People's Action Party (PAP) government, which has been in office for over 50 years, has devised and introduced these policies. The PAP government maintains that it practices a liberal stance towards various races when faced with its racially-based policies and that it supports the notion of multiculturalism and meritocracy as a racial equalizer. In Singapore, however, ethnic minorities argue that they are being discriminated against regularly depending on their ethnicity or faith. They contend that their viewpoints are frequently not broadcast through the mainstream local media and are further prohibited from publicly debating these topics because of laws limiting freedom of speech and assembly on these issues (Gomez, 2012; Gomez & D'cruz, 2020; Teo, 2019).

According to the International Convention on the Elimination of All Forms of Racial Discrimination that held by UN in 2009:

> "The term 'racial discrimination' means any distinction, exclusion, restriction or preference based on race, colour, descent, or national or ethnic origin which has the purpose or effect of nullifying or impairing the recognition, enjoyment or exercise, on an equal footing, of human rights and fundamental freedoms in the political, economic, social, cultural or any other field of public life" (United Nation, 2009)

This balance is only for the Singapore government to determine because only the Singapore government bears the responsibility should things go wrong. The UN bears no such responsibility and we see no reason to take risks for the sake of an abstract principle (Ministry of Foreign Affairs of Singapore, 2010). So, policy changes in Singapore can only take place as a result of politically challenging the PAP government.

Balachandran & Yeung (2020) examining Social Mobility amongst Remarried Ethnic Minority Women in Singapore. Remarriage can reduce the material and emotional vulnerability of low-income women. Low-income women bearing the burden of cultural or moral stigma from the act of divorce is coherent with the rhetorical validation of deficits that attribute failure to individuals and their cultures. Lina's experience when labelled "widow" resonates with other working-class ethnic minority women who are considered responsible and even culturally damaged by members of the extended family and wider ethnic community due to the entry and exit of marriages. The significant incidence of remarriage in Singaporean society points to the fact that it still offers a socially viable means of regaining moral status and independence.

Tam (2019)it analyzes whether racial minority members of parliament (MPs carried out studies and concluded that parliamentary members of the racial minority (MPs) are more likely to represent the needs of racial minorities in Parliament than Chinese MPs. The findings indicate that racial minority MPs were slightly more likely (21.79 times) than Chinese MPs to raise questions relating to racial minorities by performing content analysis of parliamentary questions during the plenary sessions of the 10th-12th Parliament of Singapore (2002-2015), where 6,678 questions were asked. The lack of representation of ethnic minority interests in the Parliament of Singapore is also proven by Tam (2019)it analyzes whether racial minority members of parliament (MPs. Just 1.2% concentrated on ethnic minorities in the overall number of legislative questions. In addition to the ethnicity of MPs, Tam's analysis found that

party membership has greatly affected MPs' chance of serving the needs of racial minorities. In influencing the representational actions of MPs, political parties have played an important role. Opposition MPs is slightly more likely to ask concerns relating to ethnic minorities than the People's Action Party (PAP) MPs. One potential reason may be that legislative questions were used by opposition MPs as an effective instrument to challenge and condemn the policy of the ruling party on ethnic minorities. Another reason may be that the first allegiance of PAP racial minority MPs would be to the party and government rather than their co-ethnics because they are responsible to party elites for their positions.

In everyday life, in Singapore, discrimination against minorities is particularly common in the workplace. As reported by Hirschmann in the Statista site (2019), 62.8% of Chinese respondents said that in the workplace or at work they never feel discriminated against. Just 40.4 percent of Malay respondents, by contrast, said they never feel discriminated against at work. Singapore is a multi-racial and multi-religious community of residents, known as CMIO: Chinese, Malay, Indian, and Others, divided into four major ethnic groups. Those listed under 'Others' include, among others, Eurasians, Caucasians, Arabs, and Filipinos. Many of an ethnic Chinese heritage make up the bulk of Singapore's population (Abidin, 2019; Augustin et al., 2020; Teo, 2019)concerns of discrimination against minority racial groups, such as Malays and Indians, have been raised with regards to companies' employing procedures. However, there have been very little studies done on this issue. We have included relevant studies that support and do not support the claim of presence of racism in Singapore. In addition, we intend to replicate a previous study conducted by Marianne Bertrand and Sendhil Mullainathan (2004.

A similar opinion was brought by Mathews (2016). His interviews with Singaporean polytechnic youth indicate that while meritocracy is widely seen as a positive value, it is seen as working unevenly among communities, especially within private sector employment practices, and in less ideal ways for ethnic minorities. Furthermore, the subscription to meritocracy is not necessarily combined with an unquestionable conviction that meritocracy occurs in reality to guarantee systemic justice. Constraints expressed by interviewees convey a deep understanding of ethnic discrimination, particularly among ethnic minorities. However, 53 percent suggested that prejudice is not an important issue in contemporary Singapore, based on a poll of 2,000 Singaporeans. This study reveals that bias is not seen as a significant issue by the majority of Singaporeans. This makes sense because the Chinese are the bulk of Singaporeans and are in an advantageous role.

Discrimination to minority also occurred on access to find jobs and education (K. Abdullah, 2015; Cahya Kartika Nugraha & Laksmi Danyathi, 2015). Syed (2019) said that when applying for jobs or promotions and seeking new college, more Singaporeans say they face racial prejudice. The study showed, compared with five years earlier, that marginally more people from minority communities reported receiving unfair treatment at work. This, considering the "general opinion" of respondents that talent should trump all work-related choices, rather than considerations such as race. 73 per cent of Malays, 68 per cent of Indians, and 49 per cent of others, including Eurasians, claim they have faced unfair treatment when it comes to applying for jobs here. Nevertheless, only one in three (38%) Chinese say they have thought the same way. Of the statistics, 22 percent of Malaysians and 21 percent of Indian job seekers state they face prejudice "often / very often." These are also small improvements from the 2013 results of the Institute of Policy Studies (IPS) and OnePeople. SG. A drop in such encounters was recorded by Chinese and those from other races: only 3% of Chinese and 13% of others "often / very often" experience prejudice. In the field of work promotions, a related pattern appears: 70% of Malays, 66% of Indians and 48% of others felt racially discriminated against when applying for development. Again, a

similar bias has been encountered by only one in three (39%) Chinese. The study showed that during the process, 20% of Indians, 18% of Malays and 11% of others frequently felt discriminated against, while only 3% of Chinese feel the same. The three IPS researchers also asked respondents what qualities are important when hiring someone to work for them. "The researchers wrote," There was universal agreement that capacity, rather than factors such as race, were critical in hiring decisions.

"More than half said ability was always important and a third said it was important most of the time, far higher proportions than for any other factor. "However, a substantial proportion of respondents still perceived other attributes such as education, language and race of the job applicant as important. For instance, over four in 10 said the language was either always important, or important most of the time."

Analyzing the results by respondents' race, they found that the applicant's race was slightly more important to Chinese respondents than others: Chinese 78%, Malays 62%, Indians 55%, Others 61%.

However, more recent research has found that racial discrimination exists in Singapore is at least one key aspect jobs . A 2019 study, led by Dr Peter Chew, Senior Lecturer in Psychology at James Cook University in Singapore, explored the impact of race in a hypothetical hiring decision challenge on hiring decisions. A total of 171 Chinese undergraduates from Singapore were randomly allocated to one of nine classes and asked to review a work applicant's resume. The resumes ranged in both academic (strong, moderate, or weak) and ethnic (White, Chinese, or Malay) credentials. The role of the participants was to assess the warmth, expertise and skills of the applicants provided in the resumes, and then to suggest a monthly wage to the applicant for jobs. The study noted that Malay applicants were viewed by Chinese participants as less skilled, less suited for the job, and suggested lower salaries than similarly eligible Chinese applicants. This influence was observed irrespective of the strength of academic credentials. At the same time, white candidates were viewed as equally skilled by Chinese participants, more suited for the role, and proposed higher wages than equally eligible Chinese applicants. These findings suggest that Chinese participants discriminated against Malay candidates, which can be clarified by (i.e. less competent) Chinese participants acting on their biased assumptions of Malays. On the other hand, because of the positive assumptions associated with them, such as being young, interesting, socially refined, and intellectual, they discriminated in favour of White candidates, reflecting Pinkerton syndrome, defined as the preference for Whites. Two causes are likely to cause Pinkerton syndrome: first, colonial mentality-a type of internalized colonialism, marked by a sense of racial or cultural inferiority owing to a history of Western colonization; second, the colourism-the mechanism that favours the lighter-skinned over the darker-skinned individuals within a colour group (Chew, 2018; Chew, Young, & Tan, 2019; Peter Chew, 2020).

Although the majority of Singaporeans do not consider the problem of discrimination as a major problem, for the minority, especially for Malays and Indians, it is a problem that must be resolved. Especially in the aspect of working in the office, access to find jobs, and education where the minority of the population is predominantly Muslim. Then what about the situation that has to do with Islam which is the religion for the majority of Malays?

Discrimination among the Muslim
According to Mutalib (2011) and Hartati (2019), The Malay citizens of Singapore constitute about 14 percent of the total population and are recognised in the Constitution of the Republic as indigenous people. Since independence in 1965, however, they have had to travel a challenging path in the multiracial state. While the modernizing drive and

general growth of Singapore have benefited all Singaporeans, including Malays, official socio-economic indicators and other documentary evidence indicate that the Malays have lagged comparatively behind other ethnic groups, particularly in critical areas of the New Economy such as education and the economy (especially in occupational performance). This is exacerbated by other emerging Malay health and social diseases, such as high rates of diabetes and cancer and high rates of divorce and opioid use, as well as the feeling that their religious expectations have not been properly met. State-Malay relations have oscillated over the years, from smooth and cordial when the Malays' appeals for greater accommodation of their aspirations were attended to, to strained when those calls fell on the government's deaf ears. The Malays have not stood idly by, amid the odds, but have been characteristically vigilant in openly articulating their problem, as manifested in the many seminars and conferences they have launched over the decades. On the one hand, these public meetings point to the current Malay programs beyond the official dialogue to express their plight. The continuity of their activities, on the other hand, validates the state's similarly adamant opposition to such public coercion, which it finds to be inimical to the national interest.

Othmana and Yusof (2016) said, Singapore was colonized by the British for 165 years and has a conception of knowledge and education that separates religion from education. His research expects Muslims to investigate, rediscover, and experience their authoritative traditions as well as know their great heritage and civilization to effectively resist and deconstruct the colonial frame of mind. This will ultimately equip Muslims with the ability and confidence to face challenges that mount and influence forces in the past and present. To reconstruct an educational framework based on a proper Islamic worldview. The Muslim community must raise suspicions about the government's unpleasant plans to revoke and remove madrasa education. Meanwhile, Muslims here must also be realistic in terms of expecting and continuing the many requests and demands of the government to improve madrasa education. As a Muslim, he should learn to be independent and take the initiative to increase Islamic education and prove himself successful without government support. The success of Muslims in Singapore to a certain extent, such as building waqf assets, managing zakāt, hajj, and mosques, among others, with minimal intercession and government support. This will demonstrate and provide clarity that policies relating to indigenous Muslim minority populations can be well-positioned, reasonable, and can be emulated by others.

Muslims in Singapore have been accommodated in the constitution by establishing their institution in the form of MUIS, but daily life is still a separate issue. Some of these problems are hijab and halal certificates. Zainal and Wong (2017) suggests that by building on the lived experiences of Singaporean Malay-Muslim women whose daily lives are fraught with a relentless bargain between their status as veiled women and the institutionalized restrictions that obstruct their social mobility and public voices, the hijab is still an issue in Singapore. A decade-old national discussion on the hijab is highlighted by these struggles. Her study demonstrates how their intersectional subjectivities mirror these women's myths, which unravel dominant state discourses on multiracialism that argue the hijab's incompatibility with secularism. It is argued that in resolving the political inertia that continues to haunt the hijab problem in Singapore, a re-positioning of the current discourse beyond its prevailing connection with race is key.

In addition to the hijab, the halal certification has not yet received a place from the government because of the lack of socialization. In Singapore, halal logos are gradually appearing on products, licenses, websites, as well as in restaurants, supermarkets, and advertising worldwide, Fischer (2019) said. However, as components of visual schemes, or to their consequences, no scientific consideration has been paid to these religious logos. It addresses this void. He argued that technically, conceptually, or empirically, religious logos

are not well known and that they represent a new step of logo creation marked by modes of religious legislation, validation, and global standardization.

The question is where is the role of MUIS to distribute the aspiration of the Muslim community in Singapore? According to Pasuni (2018), to be accomplished by state-linked religious actors, negotiating religious demands in a secular authoritarian state is very weak. There is a prevailing perception that the department lacks certain religious actors to control state decisions. Pasuni does not aim to contest this proposal, but rather to qualify it by specifying its authority's reach and extent. Taking the state as an independent actor, through the prism of 'policy input' in Singapore, he analyzed fatwas or official religious edicts, exploring how the bureaucratization of religious institutions created new legal and bureaucratic mechanisms that form state policies.

What is the role of fatwas in influencing the understanding of faith by statists? Pasuni replied to this by looking at the historical history of Singapore's religious bureaucracy, including the fatwa organization, and examining the role of fatwas in state policy. He argued that religious bureaucratization not only controls religious demands but provides a juncture by political input for religious institutions to educate and question the statistical version of Islam, a term that has so far been only partly extended to economic issues. Policy input illustrates how at the bureaucratic level religious demands are negotiated and are particularly instructive in clarifying the dialogue between the state and the fatwa institutions, which underlines that the independent state's strategies and programs may be impacted by the very demands of religious bureaucracy. Statist Islam is an original idea with which the convergence of statistical and religious interests can be conceptualized and how the informal jurisdiction of fatwas continues to exist outside the legal and institutional limits imposed by the state (Nasir, 2018; Pasuni, 2018).

From all papers, it can be explained that Singapore is a diverse country in terms of religion, one of which is the religion of Islam, although Islam is not too many or can be said to be a minority, Singaporean Muslims get a decent life and at least the life of a Muslim minority in Singapore achieve positive things and live a good life. Singapore Muslims can also make succeed in the field of religion such as building waqf assets, managing zakat, hajj, and mosques even without the support and intervention of the government. And Since Singapore's independence in 1965, the Malay ethnic minority who makeup about 14% of the population and designated as "indigenous peoples" in the Republic's Constitution have had to travel long distances in this multiracial country. Despite many obstacles, the Malays lagged behind other ethnic groups, especially in critical areas of the New Economy, namely, education and the economy. This is exacerbated by the social and health ailments of new Malay people such as diabetes, high rates of cancer, divorce rates, and drug addiction, as well as the perception that not enough is being done to accommodate their aspirations. Despite many obstacles, the Malays did not remain silent but they publicly articulated their dilemma between the persistence of Malay and the resistance of the state. And Low-income women bearing the burden of cultural or moral stigma from the act of divorce is coherent with the rhetorical validation of deficits that attribute failure to individuals and their cultures. Lina's experience when labelled "widow" resonates with other working-class ethnic minority women who are considered responsible and even culturally corrupted by members of the extended family and wider ethnic community. The significant incidence of remarriage in Singaporean society points to the fact that it still offers a socially viable means of regaining moral status and independence. And industry hiring practices and looking at the relationship between their decisions that may affect the employability of certain racial groups in Singapore. The results of these data will provide alternative explanations for the problems underlying racial disparities in employment. These findings, can prove and provide

substantial evidence to answer the hypothesis that a person's race may or may not affect their employability for a particular job.

Conclusion

Singapore is a country that has a society with a diverse life both religions, races, and cultures. Singaporeans have the opportunity to interact with these people from any backgrounds, for cultural understanding. Singapore is also a nation-state with a strong Confucian tradition that chooses to fulfil the educational goals of living together through the promotion of values namely social cohesion and community relations in a story of harmony. Singaporean Muslims get a decent life and the daily lives of Muslim minorities in Singapore which has a good life. The Malay ethnic minority is left behind from other ethnic groups, especially in terms of education and economy, however, they can still convey their aspirations. Low-income women bear the burden of cultural or moral stigma from divorce, this is associated with failure in individuals and cultures. The significant incidence of remarriage in Singaporean society points to the fact that it still offers a socially viable means of regaining moral status and independence. Contributions in this writing are about some minorities that occur in Singapore and provide insight into minority communities so that they become a harmonious society. This research suggests enriching future research by obtaining interviews or direct questionnaires to minorities who live in Singapore.

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