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Resilience of Muslim Identity in Singapore: Muslims under the Challenges and Impacts of Globalization in Post-Independence Singapore 1965-2017

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Abstract

This research probes the ramifications of globalization on Muslim identity in Singapore since its independence in 1965, concentrating on the four economic development phases pivotal to the nation's growth. It concurrently traces the post-independence evolution of Muslim life, specifically in religious practices and social norms. Singapore's globalization-driven economic ascent, its status as a developed nation, and its competitive business environment stand as evident outcomes. However, the Muslim communities grapple with the challenge of adapting to global shifts while preserving their Islamic identity. The study emphasizes the imperative of comprehending the intricate interplay between globalization and Muslim identity in Singapore. Employing the historical method comprising heuristics, criticism, interpretation, and historiography, the research analyzes historical records and relics. Findings underscore the instrumental role of technology and social media in shaping Muslim identity, facilitating the dissemination of religious information and fostering global connectivity within Muslim communities. While the Singapore government's multiculturalism policy aims for interfaith harmony and recognizes the Muslim community's integral role, restrictions on public expressions of religious identity reflect the state's secular stance. This research offers a profound understanding of the complex dynamics between globalization and Muslim identity in Singapore, shedding light on the challenges and opportunities encountered by Muslim communities in safeguarding their cultural and religious diversity amidst the ever-evolving global landscape.

Keywords: Singaporean Muslim; Globalization on Muslim Identity; Multiculturalism Policy.

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Introduction

Formerly a British colony, Singapore left the British Commonwealth in 1963 and joined the Federation of Malaysia. However, its involvement in the federation lasted only two years, and in 1965, Singapore declared its independence from Britain. At the same time,



Singapore officially broke away from the Federation of Malaysia. Therefore, August 9, 1965 was immortalized as Singapore's independence day, marking the moment when the country gained sovereignty and officially became an independent nation after severing ties with the previous federation (Tohari, 2022).

Singapore, which achieved independence in 1965, has achieved significant economic growth. Singapore has taken steps to promote innovation, encourage entrepreneurship, train its workforce, and attract foreign talent. These measures aim to increase Singapore's productivity, so that the country remains competitive and ready to face global economic challenges. Singapore has also been successful in attracting foreign investment and developing strong economic partnerships, including with Indonesia, which have provided economic benefits to both countries. With its strategic location, Singapore has become a financial and high-tech centre in the region, which has contributed to its economic growth after independence (Anwar & Yuangga, 2019).

Singapore after its independence implemented four phases of development to stimulate its economic growth. In the initial phase, the Singapore Government adopted an export industrialization strategy by attracting foreign investment as the main driver. In the next phase, Singapore embarked on industrial restructuring from a labor-intensive model to a capital-intensive and skill-intensive model. Subsequently, in the third phase after experiencing a significant recession in the mid-1980s, Singapore directed its restructuring efforts towards the services sector, enabling it to build its economic base through the development of the services sector. The fourth phase began in the late 1990s, with Singapore initiating reforms in knowledge-based services, high-tech sectors, and developing an entrepreneurial domestic economy (Anwar & Yuangga, 2019)

After Singapore gained its independence in 1965, there was a significant change in the dynamics of Muslim life in the country. The religious practices and social norms within Singapore's Muslim community were influenced by the teachings of teachers and imams. In the early period of Islam's spread in Singapore, the predominant school of thought was the Shafi'i school (Helmiati, 2014), with an Ash'ari theological foundation, similar to the theological majority found in other parts of Southeast Asia (Duhri & Jakfar, 2020). Post-independence, the Islamic Religious Council of Singapore (MUIS) was established as the highest government authority responsible for Islamic religious affairs (Muslim Family Law Symposium, 2019). In order to maintain social harmony amidst diverse ethnicities and religions, the Muslim community in Singapore, politically, forms a minority group within the framework of a plural society. Although Singapore is known as a country that adopts the principle of secularism, the Muslim community continues to improve and adapt to changes. Nonetheless, they are still able to carry out their religious practices, and religious diversity is respected as an integral part of Singapore's multicultural life (Helmiati, 2013).

Through the synergistic impact of globalization and rapid economic growth, Singapore has firmly established itself among the world's foremost first-world economic powers. This status is a result of the nation's strategic adoption of free trade, open markets, and economic liberalization, propelling it into a position of prominence on the global economic stage. The city-state's journey signifies adaptability, proactive governance, and a commitment to progress, attracting multinational corporations and fostering a dynamic economic ecosystem. As Singapore continues to navigate the complexities of the global economy, its success stands as a testament to the transformative power of strategic policies in the face of evolving global dynamics. (EDB Singapore, 2012).

The robust and rapidly growing economy, expansive trade networks, and formidable military, defense, and intelligence forces that have flourished in Singapore are achievements that have garnered global recognition, including acknowledgment from esteemed institutions

such as the World Bank. The city-state's economic prosperity, characterized by sustained growth, innovation, and a strategic approach to international trade, has positioned it as a standout player in the global economic arena. Simultaneously, its military and defense capabilities, marked by technological advancements and strategic investments, underscore Singapore's commitment to regional security and stability. The recognition by the World Bank serves as a testament to Singapore's multifaceted success, encompassing economic prowess and a robust defense infrastructure, reinforcing its status as a key player on the world stage, and making Singapore now is the most competitive business environment. The country is renowned as one of Asia's best quality of life for its people, and has one of the highest per capita incomes in the world, rivaling the wealthy countries of Western Europe (Rahim, 2009).

The huge impact of globalization in terms of economic, cultural, social and others that occur in Singapore forces the Muslim community to adapt and exist in the context of Singapore. Nonetheless, they still maintain their Islamic identity without losing their distinctive features, despite being exposed to significant outside influences, especially from foreign investors who were encouraged by the Singapore government to invest after the country's independence in 1965 which marked the separation from Malaysia (Safira, 2010). Therefore, the author feels it is very important to consider the identity and existence of Muslims when facing the impact of globalization and its influence in Singapore.

In the era of growing globalization in Singapore, it is seen that Singapore is unique as a secular, multicultural country and a global trade route, making it home to various ethnic and religious groups. The dynamics of Islam in Singapore are the subject of researchers' attention, as illustrated in works such as those produced by Helmiati (2013), Kosim (2001), Safira (2010), Sayuti (2023), Yanti (2022). Through an understanding of the Muslim minority experience, Islamic education, political history, and identity politics, these author's research opens up a space to further explore the lives of Muslims in Singapore. Therefore, this research will try to detail and fill in the gaps of unexplored knowledge, especially related to the complex interaction between globalization and Muslim identity in Singapore.

The chosen timeframe of 1965 to 2017 is significant because 1965 marks Singapore's independence, a key moment when the government began to establish policies promoting religious harmony and recognizing the Muslim community's role in a secular, multicultural society. The period culminates in 2017, when the Islamic Religious Council of Singapore Act was enacted, reinforcing the institutional framework for managing Islamic affairs in the country. This act further solidified the position of Muslims in Singapore, making the timeframe ideal for examining the resilience of Muslim identity amid the challenges of globalization (MUIS, 2017).

Based on the description above, there are several reasons that make this research important to conduct. *First*, Singapore's uniqueness as a secular and multicultural nation. This study allows us to understand how the Muslim community maintains their religious identity within a society that values diversity yet is grounded in secular principles. By studying this dynamic, we can gain insights into how the Muslim community preserves Islamic identity within a framework of social integration that emphasizes tolerance. *Second*, this research seeks to examine the impact of globalization on Muslim identity, which presents significant challenges for the Muslim community in Singapore, particularly in maintaining religious values amid Western cultural influences and modern lifestyles. This is essential to understanding how religious identity is preserved amid the pressures of modernity and rapid social change.

Third, this study aims to analyze the role of the Islamic Religious Council of Singapore (MUIS) and other Islamic organizations, as well as government policies, which play a

central role in supporting the Muslim community within the context of state secularism. This research will explore how MUIS assists Singaporean Muslims in sustaining religious resilience, adapting to public policies, and balancing Islamic identity with social harmony.

Method

The research under consideration employs a historical approach as its primary methodological framework, a choice dictated by the imperative need for data derived from the past. The historical method, an intricate process involving the critical examination of records and artifacts from bygone eras (Gottschalk, 1975). unfolds through four sequential steps: heuristics, source criticism, data interpretation, and historiography (Abdurrahman, 2007). The initial step, heuristics, represents the author's dedicated efforts to explore and amass information about Muslim in Singapore. This phase relies on historical sources, which are categorized into primary sources, contemporaneous with events, and secondary sources, indirectly derived through historical actors (Abdurrahman, 2007). Primary sources include economic reports from Singapore's institutions, such as EDB Singapore, and annual reports from MUIS religion in Singapore titled "Muslim Family Law Symposium," along with other relevant documents directly tied to the study's focus on Muslims in Singapore.

Moving to the second step. The author rigorously evaluates the collected data through a dual lens-external criticism, verifying source authenticity, and internal criticism, assessing validity. (Daliman, 2012). The third stage involves data interpretation, a pivotal phase where information gathered from both the field and literature undergoes meticulous analysis. This process focuses on establishing causation and categorizing data based on the studied object's source (Sjamsuddin, 2020). The historical method culminates in historiography, where a meticulously crafted narrative emerges from data sourced in the previous three phases (Abdurrahman, 2007). By drawing on a range of scholarly works, including historical analyses and primary documents, historiography forms a robust foundation for understanding the history of the Muslim community in Singapore.

Delving into the intricacies of the historical method, each stage plays a pivotal role in ensuring the robustness and reliability of the research. Heuristics lays the foundation by meticulously gathering diverse sources that provide a panoramic view of the Sultanate of Muslims in Singapore. Source criticism acts as a meticulous filter, sieving out inaccuracies and fortifying the authenticity of the research. Data interpretation serves as the crucible where raw information is refined and transformed into meaningful insights. Causation, a focal point of this stage, enables a deeper understanding of the factors influencing the historical narrative. Finally, historiography encapsulates the essence of the research process, presenting a coherent narrative that not only outlines the journey but also draws informed conclusions, contributing to the broader discourse on Muslims in Singapore.

Results and Discussions

Globalization and the Evolution of Muslim Identity in Singapore

The rapid penetration of globalization, modernization, and development in Singapore, combined with the dynamics of the modern global economy, has created an urgent need for a high-quality and professional workforce across various sectors. This need has driven an increase in labor migration from all over the world to Singapore, injecting a sense of ethnic, cultural, and religious diversity into Singaporean life (Helmiati, 2013). In this context, globalization poses significant challenges for the resilience of Muslim identity in Singapore. The pervasive influence of global interconnectedness is reshaping how individuals in the Muslim community perceive and express their religious identity. In Singapore's diverse cultural landscape, the influx of global ideas and cultural influences has fueled a dynamic

interplay between traditional Islamic values and the broader globalized youth culture. The younger generation, being more connected and exposed to diverse perspectives, is navigating a delicate balance between their religious identity and the influences of global popular culture. Additionally, globalization has fostered increased connectivity between Singaporean Muslims and the global Muslim diaspora, promoting an exchange of religious practices and ideas on a global scale. As a result, the Muslim identity in Singapore is evolving, adapting, and responding to the dynamic currents of a globalized world (Aiyub & Huwaida, 2015), Muslim identity in the era of globalization is no longer tied to one culture or tradition, but is formed through interaction. In addition, Singapore also faces socio-economic problems and shortages of natural resources and land (Zulfajri, 2023).

Singapore's diverse population, which includes multiracial, multireligious and multilingual backgrounds, encounters increased vulnerability. This diversity creates a dynamic stage where competition can grow into a potential threat to Singaporean Muslims. Within this framework, Muslims face the challenge of maintaining harmony amidst social complexity, to ensure sustainability and security in the face of potential competition that may arise in the future (Pribadi, 2019). The rapid penetration of the globalization of modernization and development in Singapore, along with the dynamics of the modern global economy, has created an urgent need for a high-quality and professional workforce in various sectors. This has been the main trigger for increased labor migration from all over the world to Singapore, injecting a sense of ethnic, cultural, and religious diversity into Singaporean life (Helmiati, 2013).

Singapore's diverse population, which includes multiracial, multireligious and multilingual backgrounds, encounters increased vulnerability. This diversity creates a dynamic stage where competition can grow into a potential threat to Singaporean Muslims. Within this framework, Muslims face the challenge of maintaining harmony amidst social complexity, to ensure sustainability and security in the face of potential competition that may arise in the future (Pribadi, 2019).

Since independence in 1965, economic globalization has been a key driver for Singapore's development. Through progressive economic policies and its position as a global trading hub, Singapore has managed to attract investment and accelerate economic growth. This success has also created a vibrant and cosmopolitan society, where global influences form the foundation for the country's economic progress and social change (Ariwibowo, 2021), and it has had a significant impact on the lives of Muslim communities in various aspects, especially in the economic sector and Islamic education. One of the prominent impacts is the progress in various economic sectors, which also includes the Islamic education sector. Islamic education foundations in Singapore, realizing the importance of meeting the worldly and spiritual needs of Muslim children in a balanced manner, have actively established a number of public schools for *santriwan* and *santriwati* (Aiyub & Huwaida, 2015). However, not only the economic sector is affected, but the process of globalization also brings changes in the culture and traditions of the Muslim community in Singapore. There is a development of Malay culture and a deepening influence of Islam in daily life, including traditions and norms that become a part of life in society (Puspita, 2023).

Adaptation and innovation in education is very important so that the Muslim community can better face the changing times. This is because globalization and enlightenment in Islamic education in Singapore also create significant changes in educational methods and policies implemented. Islamic Education Institutions are faced with various obstacles and challenges of the globalization era, such as systemic underdevelopment in developing the quality of education based on enlightenment (Zulfajri, 2023). The good impact of globalization is also reflected in the overall progress of the economic life of the Muslim community in Singapore.

However, the Muslim community in Singapore is also faced with various challenges and problems due to the impact of globalization. Therefore, it is important for them to navigate these changes wisely, taking sustainable measures to maintain the balance and progress of their community (Aiyub & Huwaida, 2015).

In this context, a thoughtful and strategic attitude towards the phenomenon of globalization is key to forging a balance between economic progress, cultural development and Islamic education in Singapore. Awareness of these changes and efforts to combine traditional values with global dynamics can be the foundation for building a better future for the Muslim community in Singapore in the ever-evolving era of globalization. Globalization is closely related to Technology and connectivity which globally plays a central role in changing the communication patterns and social interactions of Muslim communities in Singapore. With technology, Muslims in Singapore are able to communicate with individuals from different countries and cultures, allowing them to broaden their horizons and knowledge of Islam and other cultures. This ability to access information easily through technology also allows them to deepen their understanding of Islam and other cultures (Zulfajri, 2023).

Communication is not the only benefit but technology and global connectivity also open up new opportunities for Muslim communities in Singapore to interact widely. They can expand their social networks, deepen their understanding of Islam and other cultures, and even seek employment opportunities abroad. With global connectivity, Muslims in Singapore can improve their skills and expand their work experience, creating new opportunities in an increasingly globally connected world of work (Puspita, 2023).

Thus, technology and global connectivity not only change the way of communication and social interaction, but also have a significant impact on other aspects of life, such as employment opportunities and cross-cultural knowledge. As a result, Muslim communities in Singapore have become more open to change, enriching their horizons and helping them adapt to the evolving global dynamics. Culture is also experiencing a shifting impact due to globalization, in the Muslim community in Singapore it is very evident in changes in lifestyle, values, and religious traditions. One of the most striking impacts is in lifestyle, where globalization promotes cultural diversity and traditions. Muslim communities in Singapore, especially through the Islamic education system, can develop and adapt themselves to various cultures and traditions derived from globalization (Syafri et al., 2022). However, this change also brings its own challenges, because in the process of globalization, Muslim communities in Singapore are faced with the task of integrating values that are different from other cultures, creating complexities in maintaining cultural and religious identity (Puspita, 2023).

Religious traditions are also not spared from the influence of globalization, where the promotion of various traditions and cultures through this global phenomenon allows Muslim communities in Singapore to develop and adapt their religious traditions in accordance with global currents (Fadhly, 2018). Overall, cultural globalization in Singapore has had a significant impact on various aspects of Muslim life. Despite the complexity of the challenges faced, globalization opens up opportunities for development and adaptation that help Muslim communities in Singapore expand their understanding of cultural diversity and traditions, while maintaining their religious identity in the face of ever-changing global currents (Syafri et al., 2022).

Islamic Education and Muslim Identity in Singapore

Muslim identity serves as a forum for the formation of religious and cultural values. The Singapore government pays significant attention to Islam by establishing an Islamic legal institution known as AMLA (Administration of Muslim Law Act). AMLA in 1968 (Nasir et

al., 2010), has the task of regulating various aspects of the life of the Islamic community in Singapore, including the management of mosques and religious schools, such as madrasah (Amin, 2010). Madrasahs in Singapore developed with a focus on an Islamic education curriculum designed to shape religious life and motivate Singaporean Muslim identity (Warosari, 2022). In addition, these Islamic educational institutions also organize general subjects such as geography, history, mathematics, and English, creating opportunities for Muslim students to gain holistic knowledge (Kosim, 2001).

Faced with globalization, the education system in Singapore has undergone significant changes. Globalization not only brings positive influences, but also challenges the values and norms of the Muslim community. The challenges faced by the Muslim community in Singapore in adapting values that are different from other cultures are evident. In this context, Islamic educational institutions in Singapore have the responsibility to overcome various obstacles and challenges of the globalization era, including systemic underdevelopment in the development of educational quality (Puspita, 2023).

The main challenge for the Muslim community in Singapore, particularly in education, lies in balancing the preservation of Islamic identity while adapting to global changes. Globalization has brought significant influence, often challenging traditional values and norms. While Islamic education institutions in Singapore focus on preserving religious values, they face the pressure of integrating with the wider globalized world, especially with the dominance of Western culture and values. The shift toward English as a compulsory language in schools and the growing emphasis on a globalized curriculum presents obstacles in maintaining a strong connection to Islamic teachings and the Arabic language. However, efforts to modernize madrasahs, as seen in Singapore's 20th-century educational reforms, show that it is possible to harmonize traditional Islamic education with the demands of the globalized world.

The Islamic Education System in Singapore is not only a mirror of Muslim identity, but also a major determinant in shaping the character and values of Muslim society amid the dynamics of globalization. The Singapore government with its AMLA and Islamic education institutions plays a role in ensuring that education not only provides religious understanding but also prepares the Muslim generation to face challenges and opportunities in the ever-changing era of globalization (Kosim, 2001).

Access to education has opened up opportunities and influenced the self-perception of the Muslim community in Singapore. The Singapore government has established Majelis Ugama Islam Singapura (MUIS) in 1968 to manage Islam in Singapore, and all Islamic educational institutions must obtain an operational license from MUIS (Kadir, 2004). Perdaus, an Islamic educational institution, has obtained a license from MUIS and has successfully implemented Islamic character education, which has benefited not only the Muslim community in Singapore but also other countries such as Indonesia, Cambodia, and Palestine. The Muslim community in Singapore, which is a minority, has faced challenges in preserving their Islamic heritage and Malay culture, but they have been able to reconcile their unique situation and foster religious enthusiasm through education and the efforts of Islamic institutions (Helmiati, 2013).

Islamic schools in Singapore in the 20th century belonged to the Islamic Education System of Religious Schools (Madrasahs). Madrasahs are religious schools in Singapore established by clerics for the purpose of Islamic education (Siren et al., 2014) causing the pole inequality relations between men and women. Therefore, in this study wanted to dismantle the detail view of some theories, both social and feminist about gender relations in the family. Each of these theories (structural functional, conflict and feminist. The history of Islamic development in Singapore dates back to the 19th century, and in 1980, English

became a compulsory language in Singapore schools. Therefore, madrassas or Islamic religious schools have been present in Malaysia as well as Singapore since the 19th century and continued to thrive into the 20th century (Latiff et al., 2018).

The strengthening of Singaporean Muslim identity in the field of education is also strengthened by the development of the Islamic education curriculum in Singapore in the 20th century which covers various aspects, including improving the quality of education, modernization, and development of the Islamic education system. Here are some important points related to the development of the Islamic education curriculum in Singapore: first, improving the quality of education. Islamic schools in Singapore have improved the quality of education, which includes Islamic training, modelling, guidance, nurturing and supervision (Kosim, 2001).

This reflects a better commitment in developing the Islamic education system in Singapore. Second, the modernization of madrasas. In the largest Muslim country in the world, the Muslim reformist movement also modernized madrasas in the early 20th century, precisely in 1909, marked by the establishment of Madrasah Al-Juneid Al-Islamiyyah in Singapore (Kosim, 2001). This modernization involved adopting more interactive and innovative teaching methods and increasing student involvement in learning. Third, the development of the Islamic education system, Majlis Ugama Islam Singapura (MUIS) ensures the continuity of the Islamic education system in Singapore (Junid, 1995). MUIS plays an important role in ensuring opportunities for Singaporean Malay Islamic students to continue their studies in madrassas and advancing the self-economy. Fourth, the sustainability of NGOs. NGOs such as the Islamic Non-Governmental Organizations (NGOs) join forces for the benefit of the advancement of non-governmental organizations (NGOs) in the development of Islamic education in Singapore (Siren et al., 2014) causing the pole inequality relations between men and women.

Therefore, in this study wanted to dismantle the detail view of some theories, both social and feminist about gender relations in the family. Each of these theories (structural functional, conflict and feminist. NGOs are the support and continuity in Islamic religious schools, such as Darul Arqam, which offers specialized Islamic education programs for people who want to convert to Islam. And finally, there are student opportunities outside Singapore. Some Islamic schools in Singapore, such as Madrasah Al-Juneid Al-Islamiyyah, offer student opportunities for female students outside Singapore (Junid, 1995). This demonstrates a commitment to networking and improving the quality of Islamic education in Singapore for adapting Globalization. Overall, the development of the Islamic education curriculum in Singapore in the twentieth century involved improving the quality of education, modernizing madrasas, developing the Islamic education system, NGO continuity, and student opportunities outside Singapore.

Social Media and the Shaping of Muslim Identity in Singapore

Social media has a very important role in shaping the identity of Muslims in Singapore, especially in the context of religious actors who actively use this platform to convey and promote the religion of Islam. By disseminating interesting ageing and religious content, such as stories about prophets, hadith, and studies of Islamic life, social media has become an effective tool in enriching the religious and cultural understanding of Muslim communities in Singapore. Muslims in Singapore utilize social media as a channel to maintain and develop Muslim identity, while providing religious information to the Muslim community in this country (Helmiati, 2013).

Social media allows users to uncover and share content, including content related to religion and Islamic life (Masykuroh, 2020). Singaporean Muslims utilize social media as

well, which in turn provides them with a space for discussion and consultation on issues of religion and Islamic life, creating a platform where ideas and views can be exchanged quickly and widely (Helmiati, 2013). This helps in disseminating information about religion to the Muslim community in Singapore and building networks between the Muslim community in Singapore and in various other countries. In addition to being a platform for disseminating religious information, social media is also a platform that plays a significant role in conveying policies and politics related to religion and Islamic life, including identity politics involving Muslim communities (Triantoro, 2019).

Social media can be said to be an effective tool in shaping Muslim identity in Singapore by providing religious information, presenting religious content, spreading ideas, and providing space for discussion and consultation on religious issues and Islamic life. The use of social media by the Muslim community in Singapore reflects a proactive role in facing the growing and complex digital era (Yanti, 2022). Muslims in Singapore face several challenges in maintaining their identity amidst the growing influence of social media. While social media provides a platform to disseminate religious content, share Islamic teachings, and foster community discussions, it also carries the risk of misinformation and polarization. The ease with which diverse perspectives are shared online can lead to a shift in traditional values, challenging religious conservatism and altering worship practices. Additionally, the Muslim community in Singapore is exposed to negative portrayals and external criticisms that can harm their image both locally and internationally. Despite these challenges, social media also offers opportunities for Muslims to strengthen their identity, connect with global networks, and engage in religious discourse. However, these benefits come with the responsibility to navigate the digital landscape wisely, ensuring that the positive aspects of social media are maximized while mitigating its potential negative impacts on religious unity and identity.

Social media has both positive and negative impacts on the image of the Muslim community in Singapore in both domestic and foreign media (Helmiati, 2013). Positive impacts include the ability to disseminate religious information, strengthen social networks, and as a means of proselytizing. However, social media can also have negative impacts such as causing misuse of information, triggering polarization, and disrupting the balance between virtual and real life. In the context of Muslim religiosity, social media can affect religious behavior, moderation, and religious identity. Online media exposure can change religious conservatism, affect the activeness of worship, and even affect religious identity as part of nationalism (Ibdalsyah et al., 2019). Therefore, the use of social media needs to be done wisely and critically to maximize its positive impact and minimize its negative impact (Nisa, 2021).

Some of the negative news about the Muslim community in Singapore includes reports of a 65-year-old man who allegedly teaches heretical Islam and is under investigation. In addition, there are also reports of Muslim community organizations in Singapore criticizing a number of figures and policies, including criticism of a cleric and China's decisions regarding human rights (*Ormas Muslim Singapura Kritik UAS Sampai China Ogah Didikte Soal HAM*, 2022).

Balancing Religious Identity and Multiculturalism and Government Policies

Singapore's approach to multiculturalism influences the way Muslims see themselves as part of a larger society. Singapore is a multicultural country inhabited by various ethnic and religious groups, including Muslim communities. The Singapore government has adopted a strong multiculturalism approach to promote harmony between these groups. This approach has influenced the way Muslim societies view themselves as part of a larger society. The

Muslim community in Singapore feels valued and recognized as an integral part of the larger multicultural society. They also feel a responsibility to promote harmony and tolerance between ethnic and religious groups in Singapore. Therefore, the multiculturalism approach in Singapore has helped the Muslim community feel more involved and connected to the larger society (Amin, 2010).

Inter-ethnic and religious relations play an important role in shaping Muslim identity in Singapore's multicultural environment. As a multicultural country, Singapore has a variety of ethnic and religious groups, including Muslim communities. The harmonious relationship between these groups allows Muslim societies to feel valued and recognized as an integral part of a larger multicultural society. However, there are also challenges in maintaining harmonious relations between these groups, such as polarization and tensions between ethnic and religious groups (Mubit, 2016). Muslims in Singapore face unique challenges in maintaining their religious identity due to the country's multicultural and secular policies. While the government promotes a multicultural approach that integrates Muslims into the broader society, the challenge lies in balancing religious expression with the demands of a secular, multi-ethnic environment. The prohibition of loudspeakers for the call to prayer, for instance, highlights the limitations on religious expression in public spaces. This restriction reflects the government's commitment to ensuring that religious practices do not disrupt social harmony, yet it also places Muslims in a position where they must navigate the expression of their faith within boundaries set by secular policies. Additionally, while the Singaporean government provides a sense of recognition to Muslims through its policies, such as creating platforms for interfaith dialogue and supporting Muslim educational and legal institutions, Muslims still face the challenge of maintaining their distinct religious identity in a highly regulated, secularized society. The pressure to conform to the broader social expectations, while also preserving Islamic values, creates a complex dynamic for Muslims who must balance their religious obligations with the demands of living in a multicultural society that values secular governance and interfaith harmony.

Singapore government policies play a central role in promoting and influencing Muslim identity on many levels. In an effort to accommodate Muslim aspirations, the Singapore government implemented policies covering education, access to courts, and religious handling (Sayuti, 2023). These measures involved the construction of an Islamic legal institution called AMLA, which not only served as a seat to maintain community harmony but also became a center of harmonization at the An-Nadhah mosque, which was chosen to facilitate dialogue between religion and Muslims (Amin, 2010).

Singapore's adoption of the secular system had a significant impact on religious expression, especially in the context of the adhan. Although the call to prayer remains a call to prayer, the use of loudspeakers to voice the call to prayer is banned, reflecting the secular approach taken by the state (Amin, 2010). Nonetheless, the Singapore government also values and patronizes the Muslim community by introducing social and political networks between ethnic and religious groups. The move aims to provide a sense of appreciation and recognition to the Muslim community as an integral part of a larger multicultural society (Helmiati, 2013). The Singapore government continues to monitor the development of Islam in Singapore with intense and high vigilance. This includes safeguarding the safety and well-being of Muslim communities and respecting their development (Amin, 2010). As such, these policies collectively reflect the Singapore government's efforts in safeguarding and advancing Muslim identity, while maintaining a balance with the secular approach adopted by the country. In this context, the government plays a key role in shaping the dynamics of Muslim identity in Singapore through diverse and proactive policies.

There are also specific policies affecting the expression of religious identity in public spaces in Singapore. One example is the ban on loudspeakers for the call to prayer for Singaporean Muslims, reflecting a cautious approach to the expression of religious identity in the public sphere, in line with the government's efforts to maintain interfaith harmony in the country. In addition, the Singapore government has also enacted policies that support multiculturalism and promote interfaith harmony. However, there are also restrictions put in place to ensure that the expression of religious identity does not disturb interfaith harmony and tolerance in Singapore (Sayuti, 2023; Yanti, 2022).

Globalization, Muslim Identity, and Social Dynamics in Singapore

The significant change in values and norms of Muslim societies can also be attributed to the impact brought about by the globalization taking place in Singapore. Globalization allows Muslims in Singapore to interact more closely with other cultures and social norms, possibly influencing the way they view themselves, understand religious teachings, and interact with the wider community. Globalization allows Muslims in Singapore to use advanced technology to access information and cultures from around the world, which may influence how they understand and apply religious teachings. Generations experiencing globalization will evolve and change in religious behavior, norms, and identity. This may affect how Singapore's Muslim community shapes religious identity and maintains traditional values (Sa'ad, 2014). The Muslim community in Singapore faces several challenges in maintaining their religious identity amidst the pressures of globalization. The exposure to global cultures and social norms through advanced technology and increased access to information influences how Muslims in Singapore perceive themselves, understand Islamic teachings, and engage with the wider community. As a result, the Muslim community experiences shift in religious behavior, norms, and identity, which often reflect broader global trends. These changes, while offering opportunities for growth, particularly in areas such as politics, business, and education, also challenge the preservation of traditional religious values.

The history of Islam in Southeast Asia, including Singapore, shows developments in the appreciation of Islamic teachings, and changes in inter-group relations. In the early 20th century, the Muslim community in Singapore became open to the introduction of new understandings of Islam. This was reflected in the rejection of certain traditional practices and practices, and the emergence of new perceptions in the understanding of Islamic teachings (Lee, 2022) a customary practise in the Malay States, is exercise by non-saiyyids (Malay and Pro- Irshadi.

Furthermore, changes in inter-group relations experienced by the Singapore Muslim community, social history shows changes in inter-group relations, especially between the Malay community and the Arab Hadhrami and Indian Muslim groups. These developments reflect changes in social dynamics and inter-ethnic relations in Singapore (Lee, 2022) a customary practise in the Malay States, is exercise by non-saiyyids (Malay and Pro- Irshadi. Additionally, the evolving relationships between different ethnic and religious groups in Singapore, such as the Malay, Arab Hadhrami, and Indian Muslim communities, further highlight the complexities of maintaining a cohesive Muslim identity in a multicultural society. While these social dynamics contribute to inclusivity, they also create tensions that Muslims must navigate in balancing their cultural and religious heritage with the demands of a diverse society.

It can be seen, then, that the new values or norms that emerged in Singapore's Muslim community in the twentieth century included changes in the appreciation of Islamic teachings, the modernization of madrassas, and changes in inter-group relations, all of which were part of the dynamic development of Singapore's Muslim community. The Singapore government

also has an important role to play, they value and patronize Muslim communities, introduce social and political networks between ethnic and religious groups, and help Muslim communities feel valued and recognized as an integral part of a larger multicultural society (Helmiati, 2013). Globalization has also enabled the Muslim community in Singapore to develop and become leadership in various fields, such as politics, business, and society (Sayuti, 2023). The Singapore government has played a central role in responding to these challenges by introducing policies that respect and patronize the Muslim community. These policies aim to integrate Muslims into the broader society while maintaining their distinct religious identity, though the secular nature of the state complicates the full expression of religious practices in public spaces. For instance, the ban on loudspeakers for the call to prayer reflects the government's efforts to maintain public harmony, but also limits the way Muslims express their faith publicly.

Changes in globalization have had a significant impact on social and cultural relations among Singapore's Muslim community. They are exposed to various views and practices from the wider community (Masykuroh, 2020). The Singapore government responded to this change by respecting and patronizing the Muslim community. Such efforts involve the introduction of social and political networks between ethnic and religious groups, aiming to provide a sense of appreciation and recognition to Muslim communities as an integral part of a larger multicultural society (Helmiati, 2013). Overall, globalization has not only affected the cultural and social landscape of Singapore's Muslim community but has also stimulated the government's response and created a new dynamic in Islamic religious education. How the Muslim community in Singapore manages and integrates these changes is an important challenge in maintaining identity and seizing the opportunities gained from this phenomenon of globalization.

In addition, globalization also provides opportunities for the Muslim community in Singapore to develop and achieve leadership in various fields, such as politics, business, and society. Islamic religious education is an important pillar in shaping strong morals and ethics in the Muslim community in Singapore. However, there are challenges faced in Islamic religious education, including changes in social values and norms, technological advances, and the dynamics of generational change (Sa'ad, 2014). Overall, globalization has not only affected the cultural and social landscape of Singapore's Muslim community but has also stimulated the government's response and created a new dynamic in Islamic religious education. How the Muslim community in Singapore manages and integrates these changes is an important challenge in maintaining identity and seizing the opportunities gained from this phenomenon of globalization.

The Muslim community in Singapore responds to a range of global challenges, including climate change, international conflict, and humanitarian issues, with measures that reflect their commitment to religious harmony and identity. In response to international attacks such as those carried out by the United States in Afghanistan and Iraq, Muslims in Singapore strongly condemned such actions. Furthermore, they are involved in maintaining community harmony by choosing mosques as centers of harmonization and encouraging dialogue between religion and Muslims (Nasir et al., 2010).

The proactive taking of steps by the Muslim community in Singapore is also evident through their participation in the establishment of Islamic legal institutions, such as AMLA, which have the main objective of maintaining community harmony in various aspects. The Muslim community in Singapore strives to maintain their religious identity, despite living in the context of a secular state. Singapore's adoption of the secular system, for example, influenced several aspects of Muslim life, such as the use of the call to prayer which should

not be chanted through loudspeakers (Amin, 2010). The response of the Muslim community in Singapore to global challenges reflects their efforts to maintain religious values and their positive contribution to community harmony amidst changing global conditions. These measures include active participation in Islamic institutions and interfaith dialogue, showing a willingness to engage in global issues in the spirit of peace and harmony (Amin, 2010; Nasir et al., 2010).

Muslim Generation and Identity Alignment with National Values

The Muslim community in Singapore has a rich ethnic diversity, which includes groups such as ethnic Malays, Indians and Hadhrami Arabs. The largest ethnic group practicing Islam in Singapore is the Malays, contributing significantly to the cultural diversity and diversity of beliefs in the country. About 21.28% of Singapore's ethnic Indian population also practices Islam, creating an additional layer of religious diversity. Meanwhile, the Hadhrami Arabs in Singapore uniquely declare 100% of their population as practicing Muslims. This ethnic diversity creates a dynamic and respectful social framework, where different traditions, customs and languages come together in harmony, creating a balance between historical heritage and modernity.

It is important to remember that this diversity is not only reflected in the daily lives of the Muslim community, but also in the architecture, art and cuisine that reflect the rich heritage of each ethnicity. Singapore is thus living proof that ethnic diversity can be a source of wealth and strength for a society, forming a strong foundation for cohesion and co-operation amidst differences (Nasir et al., 2010). The Muslim community in Singapore faces several significant challenges in maintaining their religious identity while navigating the pressures of globalization and the secular nature of the state. One of the most prominent challenges is the ethnic diversity within the Muslim community itself, which includes Malays, Indians, and Hadhrami Arabs, each with distinct cultural practices and religious interpretations. While this diversity enriches the community, it also requires careful negotiation of differences to maintain a unified Muslim identity. The generational divide further complicates this, as younger Muslims, influenced by globalization, often adopt more modern or secular lifestyles, which may differ from the traditional religious practices upheld by older generations. This evolving identity, influenced by global changes and external ideologies, requires Muslims in Singapore to adapt while preserving the core tenets of their faith.

There are differences in Muslim identity between different generations, especially seeing global changes over time. Muslims experience identity dynamics influenced by global changes, including the influence of globalization, the challenges of 21st century human life, and identity attacks from outside ideologies. In addition, the role of Islamic religious education plays an important role in shaping a strong, inclusive, and adaptive Muslim identity in a global context. This shows that Muslim identity in Singapore, as in many other countries, is not static, but rather constantly changing along with global changes and related social dynamics (Helmiati, 2013; Yani et al., 2018). Another challenge is the secular framework of Singapore, which demands that Muslims maintain their religious identity without compromising national unity. As a minority group in a predominantly secular society, Muslims are tasked with balancing their religious obligations with broader national values. While the government supports Islamic practices through institutions like MUIS and Islamic schools, policies aimed at maintaining public harmony, such as restrictions on the use of loudspeakers for calls to prayer, highlight the tension between religious freedom and societal cohesion. The Muslim community must navigate these challenges, ensuring that their religious practices are respected while contributing to the multicultural fabric of Singapore. Ultimately, the challenge lies in preserving a strong, inclusive Muslim identity in

the face of global changes, generational shifts, and the state's secular orientation.

Muslim societies are recognized and represented within the framework of national identity. Muslim identity in Singapore is known to be aligned with national values and aspirations, Muslims in Singapore are a minority group within the country that adheres to secular beliefs, which influences how they maintain their religious identity while being responsible for maintaining community harmony (Helmiati, 2013). The Muslim community in Singapore has the means provided by the state to establish Islamic schools, such as MUIS, which shows how much Singapore supports the existence of Islam (Siren et al., 2014) causing the pole inequality relations between men and women. Therefore, in this study wanted to dismantle the detail view of some theories, both social and feminist about gender relations in the family. Each of these theories (structural functional, conflict and feminist).

Singapore is politically accommodating to Indonesia's wishes, especially in the context of Islam, which shows how the country seeks a balance between Islamic interests and relations with other secular countries. The Singapore government values and patronizes Muslim communities, introduces social and political networks between ethnic and religious groups, and helps Muslim communities feel valued and recognized as an integral part of a larger multicultural society (Helmiati, 2013).

Conclusion

There are several important points from the study of Muslim Identity in Singapore. Firstly, the pervasive impact of globalization resonates across the lives of Muslim individuals, notably influencing economic and educational domains. Globalization introduces shifts in culture, lifestyle, and traditional values. Despite these changes, Muslim societies adeptly preserve their Islamic identity, showcasing resilience and adaptability. The swift economic progress within the Islamic education sector, although encountering challenges inherent in the globalized era, is instrumental in shaping Muslim identity. The education system, inclusive of madrassas and other Islamic institutions, not only reflects but also significantly molds the character and values of the Muslim community in Singapore. The imperative for adaptation and innovation in education is underscored, with the Singapore government, particularly through the Islamic Uqama Council of Singapore (MUIS), actively engaged in managing Islam in the country.

Furthermore, social media emerges as a potent force in shaping Muslim identity, providing a platform for the dissemination of religious information, social network strengthening, and the communication of policies and politics related to religion. Despite its positive impact, the use of social media carries risks such as information misuse and potential polarization, necessitating a judicious and critical approach. Multiculturalism, a cornerstone of Singapore's ethos, profoundly influences how Muslim societies perceive themselves within the broader societal framework. The government's multicultural approach fosters inter-ethnic and religious harmony, instilling a sense of respect and responsibility within the Muslim community to promote tolerance. The government's role in shaping Muslim identity is pivotal, evident in policies like the ban on loudspeakers for the call to prayer, reflecting a careful approach to religious expression in public spaces to maintain interfaith harmony. Actively monitoring and administering Islam through institutions such as AMLA and MUIS, the government plays a vital role in the intricate interplay of factors influencing Muslim identity in Singapore. This study provides profound insights into the complexities of globalization, education, social media, multiculturalism, and government's role in shaping Muslim identity, emphasizing the need to balance traditional values and progress for the sustainability and progress of Muslim societies amidst evolving changes.

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