

Religious Moderation in Singapura

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Abstract

This Paper aims to find out on the response of Singapore as a multi-racial country and religion towards the Muslims and its role in taking care of its racial harmony in Singapore. This mix of methods of qualitative and quantitative through the approach of direct observation has found that the government of Singapore gave a good attention for Islam. This happens in such ways that the law named AMLA and muslims in Singapore take part in keeping the racial harmony in many ways such as involving in IRO organization, choosing An-Nadhah mosques as a racial harmony centre, encouraging the dialogues between religion and the muslims. Most important role in MUIS is as official instituion to have such harmony by having seminars and khutbah as well as application of downloaded information in curriculum development based on racial harmony. As the result, it is hopeful to let this be as a research for other countries that has a different system that is similar to Singapore for the sake of a better harmony.

Keywords: Islam; Muslim; Singapore; Harmony

Introduction

Singapore is an archipelagic country and southeast Asian city-state located at the end of Peninsular Malaysia, bordering Johor (Malaysia) and the Riau archipelago of Batam (Indonesia). It is located 137 kilometers from the Equator.

The area of Singapore is 682 km² with a population of 3,771,700 according to the population census held in 2010 (singstat.gov.sg). Singapore became independent on August 9, 1965, after separating from Malaysia. In its history, Singapore has played an important role in the spread of Islam in Southeast Asia. The strategic position that Singapore had at that time was that Singapore became a transit point for trade from various regions in the world. On the other hand, this strategic location is also very strategic to make Singapore a center for information and communication of Islamic proselytizing, both in the Sultanate of Malacca before the arrival of the European colonial commission, until the 20th century.

Currently, Singapore has transformed into one of the strongest economic sectors in Southeast Asia. In fact, according to a report issued by the *Worldwide Cost of living survey* in April 2017, it states that Singapore is not only a country with calculated economic strength in the world, even has become the most expensive city in the world, shifting Hong Kong, which has been holding the record.

Singaporean Muslims – politically – belong to a minority living in a plural and

multi-cultural society (Suzaina Kadir, 2004). Since the colonialization of the British, ethnic, cultural, and religious diversity has become increasingly apparent in the country as a consequence of the pace of migration flows mainly from ethnic Chinese (Hefner, 2001). In addition, the rapid flow of modernization and development and the modern global economy taking place in the country requires a reliable and professional workforce in the field. This is one of the factors causing the rapid flow of labor migration from various parts of the world to the country, thus further adding to the ethnic, cultural and religious diversity (plurality and multi-cultural) of Singaporeans.

Singapore's great achievement cannot be separated from the role of a multi-ethnic and religious society in realizing the harmony of people among the people who play a role in realizing the ideals of his government. This is one of the factors of this progress, namely the realization of harmony between peoples and religions in Singaporean society

The Singapore government realizes that Every society in fostering civilization definitely needs to focus on the harmony of the people. This is a major factor in fostering civilization in society. In this regard, we can see that in this modern age, the government will continue to ensure that harmony is ranked nationally and even internationally and ensure that the harmony of the people will be preserved.

Even in today's age of globalization, we can no longer live separately or alienated in our respective countries. In fact, the whole world today seems to be a vast village, interconnected with each other interacting without borders. Then the condition of stability of a country may also depend on the situation of other countries around the country. This is where the harmony of the people has a very central role in realizing the progress of a country, because only with the stability of a country can the progress of the country.

In this paper we will try to describe the role of Islam in Singapore in maintaining the harmony of people in a country of several peoples and nations called Singapore.

Research methods

The methodology used in this study is a qualitative approach based on literature review

Background of the problem and the purpose of the study

To focus on the review of this paper, there are two things that we will examine, namely:

1. What is the state of Islam in Singapore as a multicultural country?
2. How is religious moderation implemented in Singapore?

The purpose of writing this paper is to analyze the state of Islam in Singapore as a multicultural country and describe the implementation of religious moderation in Singapore.

Islam in Singapore

Based on the population census issued by the Singapore statistical office, Islam is a minority religion among Singaporeans, this can be seen in the following table:

Table 1: Percentage of religious believers in Singapore based on the 2010 population census

No	Religious Believers	Percentage	
		2010	2020
1	Christian	18,3	18,9
2	Buddhist	33,3	31,1
3	Daoist	10,9	8,8
4	Islam	14,9	15,6
5	Hindu	5,1	5,0
6	No religion	17,0	20,0
7	Miscellaneous	0,7	0,6

Source : Department of Statistics, Ministry of Trade & Industry, Republic of Singapore, 2010, *Census of Population 2020 Statistical Release 1 Demographic Characteristics, Education, Language and Religion*, Singapore, p 11

Table 2: Percentage of Singaporeans by ethnicity

No	Ethnic	Total population of Singapore			Percentage		
		1990	2000	2010	2000	2010	2020
1	Chinese	2.127.900	2.513.800	2.794.000	76,8	74,1	74,3
2	Malay	384.300	455.200	503.900	13,9	13,4	13,5
3	India	190.000	257.900	348.100	7,9	9,2	9,0
4	Miscellaneous	29.600	46.400	125.800	1,4	3,3	3,2

Source : Department of Statistics, Ministry of Trade & Industry, Republic of Singapore, 2010, *Census of Population 20 20 Statistical Release 1 Demographic Characteristics, Education, Language and Religion*, Singapore

From the statistics above, we can conclude that Islam in Singapore is only about 15.6% and Malays are the ethnicity that most convert to Islam, so it is very identical to the slogan that states Malay is Islam, and the rest are from other ethnicities.

As a minority in a developed country and adhering to a secular system both in government and in the education system, the secular system is generally a system that usually separates religion from other affairs, but Singaporean Muslims still try to maintain their identity as a Muslim and also as a Malay. Singaporean Muslims, however, faced a huge reluctance when many of the events that occurred gave a negative impression on Islam, and Muslims, especially after the events of September 11. This left an impression, where the Singapore government noticed the development of Islam in Singapore more intensely and vigilantly. According to Husin Mutalib in his book *Malay Singapore* stated that the greater alert attitude of the government towards Malays became heavier with the form of different positions or views between the government and Singaporean Muslims on several growing issues.

For example, Singaporean Muslims strongly condemned the United States' attack on Afghanistan in 2001 and also the attack on Iraq in 2003. (Husin Mutalib, 2015 :109).

The secular system that has been embraced by Singapore does have real implications for the practice of religion. For example, the call to prayer, which serves as a reminder and caller for Muslims to set up prayers, should not be echoed through a voice enlarger. The reason is so that non-Muslims who are the majority are not disturbed. Another example can be shown from the ban on wearing the hijab for Muslim students in government schools. As confirmed by, the PM, Lee Hsien Loong, to the Muslims; "*Hijab was not part of the school uniforms and effectively banned in institutions of learning*. When interviewed by The Daily News, Malay Newspaper, Lee Kuan Yew's son reiterated that the hijab ban was intended to maintain social integration and harmony. The hijab is seen as a symbol of a particular religion. Allowing Muslim women to wear the hijab in schools would disrupt national integration, as it would create problems among other students. The same ban was once imposed on Muslim women employees when they worked in government agencies such as hospitals, clinics and so on. Helmiati, 2013 : 88). And the prohibition on religious symbols is not only specific to Islam, but it also applies to other religions.

In the field of education, although Singapore adheres to the Secular system, which does not allow religious learning in public schools, the madrasa system is the hallmark of education Islam still exists in Singapore today. At least six madrasas recognized by the Singapore government plus several higher education institutions play a huge role in providing religious and moral education for participants. educated. And at the same time, the Singapore government continues to provide ample space to teach religion in madrassas held in mosques and Islamic unity in Singapore.

The six madrasas are Madrasah Al- Irshad Al-Islamiah, Madrasah Al-Maarif Al-Islamiah, Madrasah Alsagoff Al-Islamiah, Madrasah Aljunied Al-Islamiah, Madrasah Al-Arabiah Al-Islamiah, and Madrasah Wak Tanjong Al-Islamiah.

The restriction on the number of madrasas in Singapore is due to the Singapore Government arguing that the six madrasas are sufficient to maintain and prepare Singapore's Muslim cadres. For the rest, Muslim students should join other students in government-owned public schools. In 2007 efforts to "limit" the number of madrasas were carried out again by the government (through MUIS as the Supervisor of Islamic education) (Majlis Ugama Islam Singapura: 2015) by creating a *Joint Madrasah System* (JMS) program which in the early stages involved three madrasahs, namely Madrasah Aljunied, Madrasah Al-'Arabiah, and Madrasah al-Irsyad. Through this program, the authority of the three madrasahs in providing education is increasingly limited (Joint Madrasah System: 2009).

Aljunied and Al-'Arabiah madrasahs are restricted to middle-level madrasahs, while Al-Irshad Madrasahs specialize in organizing low-level madrasahs. With this division, since the 2009 academic year, Al-Junied and Al-'Arabiah Madrasahs no longer accept low-level prospective students and only accept middle-level candidates. Likewise with Madrasah Al-Irshad, starting the same year only accepting low-level prospective students. With this policy, the number of madrasah education levels is reduced, of course, this has an impact on reducing the opportunity for Muslim children in Singapore to attend madrasah education.

The limited number of madrasahs and prospective students who were accepted resulted in many Muslim students being forced to go to public schools. In fact, the interest of Singapore's Muslim community to include their children in madrasahs is getting higher as the level of religiosity in society increases. This, for example, can be seen from the number of applicants to the Aljunied Madrasah which reached 800 students in 2000 and increased to 1000 in 2004. Whereas Madrasah Aljunied will only accept 200 students annually. (Mohamad Yusof Bin Saad, 2016 : 5)

In addition to the six madrasahs, there are also higher recitation institutions or Islamic universities as a continuation for students to get higher religious education. Among the Islamic colleges in Singapore today are Muhammadiyah Islamic College, Az- Zuhri, Andalus and Pergas.

With the above challenges, it does not necessarily make Singapore a country that is not friendly to Islam. Much of the uniqueness is found in relation to the government's

relationship with Islam as a minority religion in the country. So it is not an exaggeration that the author borrowed Husin Mutalib's term in a seminar in Kuala Lumpur that Singapore's Muslim minority is the happiest minority.

Beginning with the establishment of the AMLA (*Administration Of Muslim Law Act*) in 1966, which serves as a law governing the Islamic community in Singapore, the Islamic legal system in Singapore can be directed and guided. In this case, AMLA as a law has a limited role and has a role in three areas:

1. Management of Islamic religious matters such as the field of power of the Majelis Ugama Islam Singapore (MUIS), the management of mosques and schools agama (Madrasah) in Singapore, the management of financial resources (Management of Zakat money, treasures and hartanah Waqaf, Nazar and Wills) sijil halal and hajj management, and the matter of registration of Islamic Enter.

2. Islamic family matters such as the power of the Sharia Court, marriage and marriage, and justice.

3. Miscellaneous cases contained in this deed such as the position of the Registrant, Kadi and Naib Kadi as government employees, witnesses in the conversation, evidence in the conversation, regulations put forward by the Singapore Government and penalties for wrongdoing under this deed. (*Administration of Muslim Law Act Cap. 3*)

To facilitate the implementation of the law, a body was formed that ensures the implementation of the

law. The three bodies are the Singapore Islamic Ugama Majlis (MUIS), the Registry of Muslim Marriages (ROMM) and the Sharia Court. These bodies are determined by their own areas of power in the implementation of Islamic law in Singapore.

MUIS has a very large role in the implementation of hukum Islam in Singapore. Among the tasks that are muis' field of work are:

1. Advising the president of Singapore on matters relating to Islam in Singapore.

2. Dealing with issues related to Islam and Muslims in Singapore, including hajj and halal certification

3. Managing waqf and Muslim funds based on laws and mandates

4. Manage the collection of zakat, infak, and almsgiving, to support and broadcast the Islamic religion or for the benefit of Muslims

5. Manage all mosques and madrasas in Singapore

6. To carry out other functions and duties assigned to the Majelis under the Act or any other written law. (*Administration of Muslim Law Act Cap. 3 part II*)

7. Issuing Fatwas (www.muis.gov.sg)

Another unique thing is that there is a special Ministry that deals with the problems of Singapore's Islamic community, which is not found in other religions. Currently the ministry is headed by Dr Yacob Ibrahim. And also the existence of a Mufti who is elected through the approval of the President of Singapore and is also inaugurated by the President of Singapore. The fatwa

issued by the mufti's office will be a legal product that Singapore's Islamic community must abide by.

Many achievements have been achieved by MUIS as one of the government agencies tasked with the Islamic community of Singapore. One obvious example in this regard is the excellent management of mosques where mosques have a planned program fostered. Tidak as understood so far, that mosques are only limited to places of worship. In Singapore, mosques truly function as they did during the time of the Prophet, namely as centers of Islamic activities directed not only to worship activities such as prayers, recitation of the Qur'an, and wirid recitation, but also serve as the center of education and social development of the people. Mosques in Singapore generally do not only have prayer rooms, but are equipped with various facilities for congregational purposes. On the right and left of each mosque there are classrooms for studying religion and skills courses. In addition, there are also other facilities such as administrative office rooms or mosque management secretariats, courtrooms, function rooms or auditoriums, classrooms for studying, libraries, morgues and rooms for activities and social development programs of the people (Mohamed Ali Atan, 2005: 2; MUIS, 1986)

In the management of zakat, MUIS itself as the highest government institution for Islamic religious affairs is responsible and directly involved in the management of Zakat, Infaq and Shadaqoh, along with waqf , so that MUIS can know its management. Currently, zakat management is carried out online through the existing banking system in Singapore.

In fact, MUIS has received approval from the government to withdraw mandatory donations from all Muslim workers every month, for the construction of mosques and madrasas called the *Mosque and Madrasah Building Fund* . With this large fund management, mosques in Singapore can be managed properly with modern management.

Religious Moderation in Singapore

Diversity in religion and social strata is a sunnatullah that we cannot avoid in this life. The basis of his philosophy is that man is created in social differences and beings. Humans are born as creatures that are unique with all the differences that exist. Every child born in a family must have their own differences, even if they come from the same two people – father and mother – but later when growing up the child will have different characteristics, either with his father and mother or his siblings. More broadly, when out of the family similarity factor, there will be noticeable differences. There will never be anyone capable of homogenizing human beings in this world, in any case. Difference is god-handed mercy, which will color the life of the world to be interesting. What happens when God just creates this man uniform, all the same, all black, all white, God created one color. No doubt the aesthetic value of a difference will not appear, the colors of the rainbow are not as beautiful as we see, the life of the world is so monotonous.

Likewise in social life. Diversity in society is a necessity that must be accepted as a gift from Allah SWT. This is what needs to be the basis for

thinking in realizing the harmony of people and religion in a society.

Prime Minister Lee Hsien Loong in his remarks on the Day of Harmony of Peoples which falls on every July 21 stated that One of the basic principles for Singapore is harmony between different peoples and religions. Therefore, Singaporeans should embrace diversity within the country and respect each other's customs and cultures. (Daily News, Media Corp, *PM Lee: Harmony of Various Peoples, Religion Is the Principle of S'pura*, dated July 21, 2017)

It is undeniable that these differences – including religious differences – become one of the barriers between citizens in social life. As a simple example, Muslims for example will not eat in Chinese restaurants that are non-Muslims because they are worried about being contaminated by pork and other substances that are haram in the Islamic view.

However, in the context of Singapore, Muslims who live in the midst of a secular and multicultural society, to some extent, seem to be able to adapt and integrate with all walks of life. One interesting example is the attitude of Muslims at banquets with their non-Muslim colleagues. Given that Muslims make up only 15% of the total population, a joint banquet with their non-Muslim counterparts is hard to circumvent. (Helmiati : 93).

Vice versa, when the month of Ramadan comes, as well as Eid al-Fitr, many of us see followers of other religions together with the Muslims carrying out iftar together and even mutual friendship with one another, even though they are of different religions and races.

Although sometimes banquets with non-Muslim friends sometimes leave problems and put a Muslim in a difficult situation. Given that Islam regulates halal and haram foods to be consumed such as khamar, dogs, pigs, blood, and carcasses that are forbidden because of their substances, there are also foods that are forbidden for a reason that is not related to their substances such as the meat of animals that are slaughtered without mentioning the name of Allah. So under such conditions, the question is whether Muslims will avoid such intercultural banquets, and what attitude do they take under such conditions? or do they strategize so that they can adapt to the situations and conditions in which they are located without violating religious teachings?

But all of that does not make Singaporean Muslims unable to make a real contribution in maintaining the harmony of the people which is one of the privileges that can be found in the country.

However, Muslims in Singapore have provided an invaluable lesson in how one keeps one's faith and teachings without hurting the feelings of others. This is indicated by attitudes and thoughts that give place to the presence of other nations and religions in public relations, the existence of a tolerant attitude, mutual respect, mutual help, and the ability to cooperate with others.

In other instances where azan is not allowed to use loudspeakers for example, their attitude is to accept the policy and as a solution the call to prayer is heard over the radio. This kind of acceptance is a tangible manifestation of a tolerant attitude considering that there are people from

other nations and religions who are disturbed because of the call to prayer. In addition, the tolerant and respectful attitude of Muslims is also evident in their acceptance of the government's policy of moving Muslim communities—who used to live in one village—allowing them to practice the religion in congregations to flats that are integrated and assimilated with non-Muslims.

This is what is interesting to see and research, about the participation of Muslims in Singapore with a secular system in realizing the harmony of people in Singapore.

There have been several efforts made by Singapore's Muslims in participating in the realization of religious moderation in the country. Among the efforts are:

1. Directly involved in the body authorized by the Singapore government in realizing such harmony. The agency is called IRO or (*Inter-Religious Organisation*). It is actually a long-standing body in Singapore, as it was founded in 1949, but the name change to IRO occurred in 1961. On its official website it is stated that the establishment of this body was proposed by a Muslim cleric of Indian descent named Maulana Abdul Aleem Siddiqui to the British colonial government and finally manifested in a body or organization. With the passage of time IRO organized more activities according to its objectives and participated in local and international forums to promote religious harmony in the region. And also collaborates with international organizations such as The World Conference of Religions for Peace (WCRP) and

the Asian Conference of Religions for Peace (ACRP). IRO also continuously conducts joint prayers in various state events and several other social activities. (iro.sg)

2. Appointed an- Nahdhah mosque to be used as a harmony center (Harmony center) which aims to maintain the welfare and harmony of people and religions in Singapore. It can also indirectly reflect to Singaporeans the generally inclusive nature of Islamic society. This is clearly evident from the objectives of establishing the Harmony Center as follows:

- a) To increase understanding of the true teachings and face of Islam and Muslims

- b) To promote dialogue and relationship between religious leaders at every rank at the level of leaders, communities, students and students through seminars, workshops, visits while studying and others

- c) To strengthen social relations among multicultural and religious societies to foster a more united and resilient society and be able to handle various crises more rationally and maturely. As Mohamed Ali bin Atan, Head of the An-Nahdhah Mosque Harmony Center, said, "If anyone wants to know about Islam in Singapore, they come to this mosque. Many visitors to the Harmony Center claim to learn enough about Islam in 45 minutes,". Since its establishment in 2006, the number of visitors to the Harmony Center has reached at least 24,533 people and 92 percent of them are non-

Muslims. Among the non-Muslim visitors was a Christian from Kampong Kapor named Rev. Gabriel Liew. He, who visited the Harmony Center on August 28, 2011, wrote his positive impressions about the existence of this Harmony Center in the mosque's guest book. "We are deeply inspired by your inclusivity and progressivity to belief and commitment to creating a harmonious life among adherents of diverse religions, (www.harmonycentre.sg)

3. Promote interfaith dialogue as well as between Muslims. One of the efforts promoted in order to maintain the harmony of the people in Singapore is to hold a dialogue that seeks to introduce religious teachings that always invite peace and harmony of the people. In fact, this is also encouraged among Muslims specifically which aims to unite two different understandings among Muslims, especially those related to the harmony of the people. This dialogue was held in many Islamic unions such as Pergas, Muhammadiyah Association, Jamiyah, and several other Islamic unions. One of the interfaith dialogues that was held was in 2015 which was attended by several religious chairmen in Singapore. In the dialogue, Mr Sam Tan, Minister of State, Prime Minister's Office & Ministry of Culture, Community, And Youth, was also present, which was held at the *Singapore Islamic Hub*. (www.mccy.gov.sg)

4. The role of MUIS in ensuring the harmony of the

people is always maintained. We can see this in several efforts that have been carried out by MUIS including:

a. Conducting seminars that aim to provide understanding to Muslims about the life of Prophet Muhammad SAW which is very tolerant and respects the differences that existed in the time of Prophet Muhammad SAW. Among the seminars was a seminar on the harmony of the people that presented 10 religious leaders at MUIS, and as a speaker in the forum was the Grand Mufti of Singapore Mohamed Fatris Bakaram. The seminar was held at the Singapore Islamic Hub on Jalan Braddel Singapore. In the same year, MUIS presented a Muslim scholar from the United States Associate Professor in *Islamic Studies* Dr. Irfam Omar with the theme "*imperative Of Interfaith Dialogue: A Muslim Perspective*". This seminar was held in January 2013 at the An-Nahdhah Mosque as a center of harmony of the people. In 2014, MUIS Academy held the same seminar by inviting the Grand Mufti of Bosnia Herzegovina, Sheikh Dr Mustafa Ceric, with the title "*Ethic and Diversity: Contribution Of Islamic Religious Leadership to the Modern World*". Seminars like this are held every year with the aim of introducing harmony among Singaporean Muslims. (MUIS Academy.)

b. Introducing Islam as a religion of Rahmatan lil'alamin and tolerance of Muslims towards others through Friday sermons. Friday sermons in Singapore are

events directly controlled by MUIS. And in this case, MUIS uses Friday's Sermon as a means to disseminate religious treatises, one of which is about tolerance and harmony of the people.

c. Development of a curriculum based on the diversity of people in madrasahs in Singapore. Majlis Ugama Islam Singapore (Muis) has put in place several educational programs aimed at providing comprehensive religious education to Muslim youth in Singapore. Messages, relating to appreciating the diversity that exists between people, also color the curriculum. The program is called the a.LIVE (Living Islamic Values Everyday) program which provides to teenagers aged 20 and under. (MUIS)

d. MUIS through the Android application or the App Store has introduced an application with the name *Office Of the Mufti*. In the application, several proclamations relating to various kinds of activities related to the Mufti and also fatwas and sermons on Fridays in three languages, Malay, English and Tamil. This is done to make it easier to know things related to Muslims in Singapore.

Conclusion

Based on the results of the above study, the researcher reached the following:

1. The purpose of implementing suscatin in KUA Pallangga has been realized because it has synchronized the objectives of the government, namely the regulation of the Director

General of Islamic Community Guidance on the Prospective Bride Course, with the purpose of implementing suscatin in KUA Pallangga, which is to increase understanding and knowledge about domestic or family life in realizing sakinah, mawaddah, warahmah families and reduce the number of disputes, divorce, and childlessness.

2. The process of implementing suscatin in KUA Pallangga has not reached the expected time target of at least 24 hours of lessons, while its realization ranges only around 1 hour per face-to-face with catin. The process of implementing suscatin in KUA Pallangga has not run as it should have been set by the Director General of Bimas in 2013. Religious knowledge such as Fiqh Munakahat, The purpose of marriage, Compulsory bathing procedures, Rights and obligations of husband and wife, and Do'a prior to ablution comprise the core presentation of suscatin material.

Suscatin at KUA Pallangga is supported by functional personnel who are professionals and subject matter experts, the emancipation of suscatin participants in following guidance, sarana and adequate infrastructure, and a conducive environment. Obstacle factor is the brides-to-be's, particularly men's, commitment to their work, which prevents them from following Suscatin's advice. Only have a professional extension worker in their field. The person who is a resource for

suscatin is less professional in conducting suscatin guidance.

Conclusion

From the presentation of the role of Muslims in the context of the implementation of harmony of the people in Singapore, we can conclude several conclusions, namely:

1. As a minority in a secular country, Singapore's Muslims face a wide variety of challenges, both in the fields of economy, education and also practicing their religious sharia. However, the Singapore government still pays attention to Islam as one of the religions adopted by the majority of Malays who are indigenous people in Singapore. One of the manifestations of the government's attention is the form of a law that specifically regulates the Islamic ummah in Singapore called AMLA, from which three laws were born. institutions that regulate the Islamic community of Singapore, namely: MUIS, ROMM, and also sharia courts.

2. Some forms of implementation of religious moderation in Singapore are: Directly involved in the body authorized by the Singapore government in realizing the harmony called IRO or (*Inter-Religious Organisation*), Appointing an- Nahdhah mosque to be used as a harmony center (harmony center) which aims to maintain welfare and harmonyian people and religions in Singapore, Promoting interfaith dialogue and also between Muslims, through MUIS in the form of Friday Sermons, dialogues and seminars, as well as developing

curricula in madrasas based on harmony of the people.

Hopefully, the role of Muslims in Singapore in order to maintain the harmony of the people can be an example for Muslims in other places, so that the harmony of the people can always be maintained.

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