

Minority in Singapore

(Study of Islamic Development in Singapore)

Anna Yulia Hartati

Faculty of Social and Political Sciences, Department of International Relations

Wahid Hasyim University

Semarang, Indonesia

annayuliahartati@gmail.com

Abstract—This article describes the Minorities in Singapore by taking a focus on the study of Islamic development in Singapore. As a secular state Singapore does not prohibit any religion including Islam to carry out its religious activities. Proven in Singapore there are many mosques and the presence of madrassas and Islamic institutions as regulators of religious life in Singapore outside the government and include some Muslims to sit in parliament. In addition to the modern development of Singapore in the welfare of the people of Singapore, Muslim Singapore is given a flats to live in a decent manner. This at least proves that the Muslim minority in Singapore still gets a pretty good life even though it is still far from the normal limits of other citizens. The author uses qualitative research methods, where the authors make descriptions, pictures or paintings systematically, factually, accurately about the facts, properties and relationships between phenomena investigated.

Keywords—*Minority in Singapore; Development of Islam; secular state.*

I. INTRODUCTION

As a country that stood after World War II Singapore is the most developed country in Southeast Asia. Singapore has a highly developed market economy, which has historically revolved around entrepot trade. Together with Hong Kong, South Korea and Taiwan. Singapore is one of the Four Asian Tigers. However, amid the progress of Singapore as a country that became central to Southeast Asian trade and has a long journey about the encounter with Islam.

Singapore is a country with a Muslim minority. With a population of about 5,535.Juta soul is only about 14.9% who embrace Islam. And became the second largest religion after Buddha 42.9% followed by Ateis 4.8%, Christian 14.6%, Taouisme 8% and Hinduism 4% and other religion 0.6%. [1]

Islamization in Singapore is estimated to be no different from that of Islamization pioses occurring in other regions. The Islam that flourished in Singapore is the same as the developing Islam, especially in Malacca, which has a Shafii school. Adhering to the theory of madhhab, possibly, the growing Islam in Singapore is derived from Coromandel and Malabar Beaches, or from Hadramaut.

But seeing the dominant position of Hadramaut traders in Singapore is possible also in the second wave, at the beginning of the nineteenth century, the Islam that flourished in Singapore originated from Hadramaut. Being about its carrier, since Singapore is better known after it was opened by Raffles and became a trading port since 1819, then the role here is the traders. As for the entry of Islam, the data is that before the

traders Hadramaut entered Singapore, that is in 1824, has built a mosque that was estimated to be made in 1820. And the mosque is a mosque. Medium in the previous period. between the 14th and 18th centuries, many inhabited by pirates and pirates. From the 12th to the 16th centuries the Islamization process in the archipelago experienced an acceleration process. This is very visible with the emergence of Islamic empires, both in Sumatra, Java, Kalimantan and the Eastern archipelago. [2] At the same time the Islamization process has also strengthened in the Malay Peninsula by converting to Prameswara Islam which later changed its name to Megat Iskandar Syah. Until the 15th century, even though Malacca, as a neighbor of Singapore, has become an important center of Islamic political power, it has not seen its influence in Singapore. Even Singapore remained uninterrupted until later Stamford Raifles established Singapore as an option to become a British trading post in the eastern hemisphere. An agreement was signed with the ruler of Johor, Teungku Hussein, who oversaw the territory of Singapore and England controlled him on 30 January 1819.

This if in history, the existence of Islam in Singapore can not be separated from the presence of ethnic Malays who inhabit the island. Coupled with other classes categorized as Muslim Migrants. They are primarily Arab migrants, as main donors in the construction of mosques, educational institutions and Islamic organizations.[3] Singapore's culture is very diverse, this is due to the Muslim community that consists of Muslim Singapore, but also there are Muslim communities of immigrants (China, Arab, India and Java) so as to make the occurrence of collision or cultural assimilation generally through marriage. Why do minorities of Muslims live comfortably?

II. RESEARCH METHODS

A. Type of Research

The research is descriptive as an attempt to describe what really happened by describing the facts and providing accurate and precise data. This is done to illustrate the Minority in Singapore that is the development of Islam in the secular state of Singapore.

B. Data Analysis Technique

This study uses secondary data collected from literature studies, internet sites, institutional publications, journals, articles from newspapers and magazines, working papers, and

speeches and presentations. In releasing, the collected data is processed by qualitative method without quantitative measurement or statistical test. Rare logic that can be taken is a combination of deductive and inductive logic step, which starts from the general proposition to the special, and vice versa.

III. RESULT AND DISCUSSION

Islam entry into Singapore can not be separated from the process of entry of Islam to Southeast Asia in general, because geographically Singapore is just one small island that is found in the land of the Malay peninsula.[4] Initially Singapore was an island located at the tip of the peninsula of Tanah Melayu, originally named "Pulau Ujung" (Pu-Lo-Chung), "Salahi" or strait and the next Temasek "Tumasik" (Java), "Tam-ma-sik" (China). The term Singapore itself appeared in 1299 when Prince Sang Nila Uma stopped by on this island and found a lion, so the island was called Lion City (Lion City). Another version says that in the 14th century the island became a haven for Majapahit merchants so Singapore means "city" (temple) "stopover" (stopover). [5]

Minority groups are always a problem in each country. In the eyes of the United Nations, the rights of groups belonging to the category of minority rights include: First, the right to exist as a minority, including the right to preserve and preserve cultural, linguistic, religious, ethnic and other identities. Second, the right to the promotion and protection of their identity as a minority. Third, the right to equality and not discrimination (non-discrimination). Fourth, the right to participate effectively and meaningfully in various aspects of public life, such as bureaucracy, politics, economics, social and culture.[6] In order to regulate these minority rights, the UN General Assembly in 1992 adopted the UN Declaration on Minority Rights. It is this declaration that becomes the main reference in the regulation of minority rights.

Singapore as a secular state, has already granted the rights of minority groups, the Muslim group. The Muslim community is in a multi-ethnic society. multi-religious, and western-oriented societies. in which the paternalistic government structure is guided by the principles of a secular State which places a responsible emphasis on economic aspects and the need to prevent ethnic controversy and insurgent movements. [7]

All Muslim affairs are under the responsibility of the government-affiliated Muslim organization MUIS (Majlis Ugama Islam Singapura) which was formed in 1968 and played a role in the Islamic problem in Singapore [8]. MUIS became the center of all religious affairs starting from the collection of zakat which was originally managed by local mosque, administrative waqf, marriage affairs as well as, halal product certification sold in Singapore. MUIS Also responsible for the fatwa committee and Hajj affairs. With centralization MUIS has brought Muslim affairs in Singapore under control. One aim is to control the activities of different Islamic organizations, sects or groups to prevent sudden Muslim extremism.

IV. CONCLUSIONS

Singapore is an area located in the Southern Peninsula of Malaya region. In the golden age of Malacca, this place became one of the Airports to transit ships before proceeding to the destination. The lively trading activity provided traders the opportunity to inhabit this area and create a settlement. Because many traders who came from Arabia also probably the largest is from Hadramaut area, then began to emerge as a religion Islam. Then when the beginning of colonialism in Malaya by the British Singapore became a place for the collection of British troops. Gradually when Malaya was dominated by the British then Singapore into the territory of Malaya.

As a secular state Singapore does not prohibit any religion including Islam to carry out its religious activities. Proven in Singapore there are many mosques and madrassas and Islamic institutions as regulators of religious life in Singapore outside the government and include some Muslims to sit in parliament. At the time of Singapore's modern development in the field of Singaporean people's welfare, Singaporean Muslims are awarded a stratified ranks for decent living. This at least proves that the Muslim minority in Singapore still gets a pretty good life even though it is still far from the normal limits of other citizens.

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