

**SOCIAL AND RELIGIOUS INTERACTION AND
INTEGRATION OF CHINESE MUSLIM CONVERTS WITH
MALAYS IN KUALA LUMPUR: AN EMPIRICAL STUDY**

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DECLARATION

This work has not previously been accepted in substance for any degree and is not being concurrently submitted in candidature for any degree

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This research is the result of my own investigation, except where otherwise stated. Other sources are acknowledged by footnotes giving explicit references. A bibliography is appended

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ABSTRACT

This research set out to explore the exact levels of the social and religious aspects of interaction and integration between Chinese Muslim converts and their Malay counterparts in Kuala Lumpur. I was sure that interaction and integration in both social and religious aspects are dilemmas which Chinese Muslims face when they convert from their own religion to Islām. It suggests that when these converts begin to practise Islām, their behaviour changes in line with the identity of the Malays. This is because Islām equates to Malay in the Malaysian context. I believed this behaviour contributes to the disintegration of their ethnic structures, and to rejection by their original ethnic group because of the social differences that emerge post-conversion. Whilst they are welcomed by their Malay counterparts, it is nevertheless hypothesized that they may not interact and integrate fully into the Malay socio-religious community. Therefore, I conducted this empirical research directly looking for the precise degree of such interaction and integration, and indirectly exploring in what kinds of Malay practices the converts participate most fully. The research is guided by several theories, methodologies and six hypothesis statements designed to narrow the investigation. Specifically, the research will be divided into many discussions. The introduction will discover the multi-ethnic situation in Malaysia and the objectives, scope and hypothesis statements of the research. The next chapter will give some of the concepts used in this research as well as identifying the problems of the converts. The next chapter will describe the historical background to the ethnic situation in Malaysia, focusing on the situation in Kuala Lumpur, where the research will be conducted. The subsequent chapter will focus on the design of the questionnaire to be presented to 600 selected respondents who are Chinese Muslim converts in Kuala Lumpur. The 600 respondents will represent 10% of the whole convert population. Then, in the next chapter will take place the processing and analysis of the returned questionnaires. The next chapter gives an account of the research findings, considered the backbone of this research, while the last chapter concentrates on the analysis of the research findings and on some suggestions that arise from them.

CONTENTS

	Page
DECLARATION	ii
ACKNOWLEDGEMENT	iii
ABSTRACT	iv
CONTENTS	v
ARABIC TRANSLITERATION SYSTEM	xii
GLOSSARY	xiii
 CHAPTER ONE: INTRODUCTION	
1.1 INTRODUCTION: STATEMENT ON THE FOCUS OF THE RESEARCH	1
1.2 LOCATION AND RATIONALE	5
1.3 LITERATURE REVIEW	7
1.4 THE OBJECTIVES OF THE RESEARCH	12
1.5 RESEARCH METHODOLOGY	17
1. Library Research	17
2. Survey questionnaire	18
1.6 METHODOLOGICAL PROBLEMS OF THE RESEARCH	20
1. Data of Chinese Muslim converts are official secret documents	21
2. Dispersal of Chinese Muslim converts throughout Kuala Lumpur	21

1.7	PROVISIONAL HYPOTHESIS	22
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CHAPTER TWO: CONCEPTS AND THE PROBLEMS OF CHINESE MUSLIM CONVERTS IN MALAYSIA

2.1	INTRODUCTION	24
2.2	CONCEPT OF CONVERSION IN ISLAM: HISTORICAL BACKGROUND	24
2.3	CONCEPT OF CONVERSION IN MALAYSIA: A COMPARISON	32
2.4	MALAYS AND CHINESE IN MALAYSIA	33
	1. Malays in Malaysia	33
	2. Chinese in Malaysia	37
2.5	PROBLEMS OF INTERACTION AND INTEGRATION OF CHINESE MUSLIM CONVERTS	43
	1. General problems	43
	2. The problems of converts living in a non-Muslim society	46
	3. The problems of converts living in Malay Muslim society	48
2.6	ROLE OF JAWI	52

CHAPTER THREE: INTERACTION AND INTEGRATION OF CHINESE MUSLIM CONVERTS IN MALAYSIA: A HISTORICAL BACKGROUND

3.1	INTRODUCTION	56
3.2	HISTORICAL BACKGROUND OF ETHNIC RELATIONSHIPS IN MALAYSIA: AN ETHNIC ENVIRONMENT	56
3.3	HISTORICAL BACKGROUND OF ETHNIC RELATIONSHIPS IN MALAYSIA: A STEREOTYPING OF MUSLIM CONVERTS	60
3.4	'THE 1971 NATIONAL CULTURE POLICY OF MALAYSIA'	71

CHAPTER FOUR: BACKGROUND STUDY AND QUESTIONNAIRE DESIGN

4.1	INTRODUCTION	78
4.2	CHINESE MUSLIM CONVERTS IN KUALA LUMPUR	79
	1. Statistics of Chinese Muslim Converts: A historical background	79
	2. Kuala Lumpur and the surrounding area	84
4.3	FIELD WORK METHODOLOGY	89
	1. Theories and application	89
	2. Survey questionnaire methodology	91
4.4	CRITERIA FOR COLLECTING DATA	94
	1. Age group of Chinese Muslim converts	94
	2. Gender	96

3.	Occupational background	97
4.	Educational background	99
5.	Monthly income	102
6.	Marital status	104
4.4	CRITERIA FOR MEASURING THE LEVEL OF INTERACTION AND INTEGRATION	106
1.	Items for measuring the level of social interaction and integration	108
2.	Items for measuring the level of religious interaction and integration	109
 CHAPTER FIVE: DATA GATHERING AND PROCESSING		
5.1	INTRODUCTION	114
5.2	RESPONDENTS' DEMOGRAPHY	116
5.3	DATA GATHERING ANALYSIS	118
1.	Data gathering analysis: question basis	118
2.	Data gathering analysis: social interaction	120
3.	Data gathering analysis: religious interaction	121
4.	Data gathering analysis: social integration	122
5.	Data gathering analysis: religious integration	123
5.4	DATA PROCESSING	124
1.	Data processing for age group	125
2.	Data processing for gender	130

3.	Data processing for occupational background	132
4.	Data processing for educational background	133
5.	Data processing for monthly income	134
6.	Data processing for marital status	135

CHAPTER SIX: RESEARCH FINDINGS: TESTING AND ANALYSIS

6.1	INTRODUCTION	137
6.2	INSTRUMENT RELIABILITY	138
6.3	LEVEL OF INTERACTION AND INTEGRATION	140
1.	Level of social interaction	142
2.	Level of religious interaction	143
3.	Level of social integration	145
4.	Level of religious integration	146
6.4	THE MOST INTERACTING AND INTEGRATING CRITERIA	147
1.	Social interaction by age	148
2.	Social interaction by gender	149
3.	Social interaction by occupational background	150
4.	Social interaction by educational background	151
5.	Social interaction by monthly income	152
6.	Social interaction by marital status	153
7.	Social integration by age	154

8.	Social integration by gender	155
9.	Social integration by occupational background	156
10.	Social integration by educational background	157
11.	Social integration by monthly income	158
12.	Social integration by marital status	159
13.	Religious interaction by age	160
14.	Religious interaction by gender	161
15.	Religious interaction by occupational background	162
16.	Religious interaction by educational background	163
17.	Religious interaction by monthly income	164
18.	Religious interaction by marital status	166
19.	Religious integration by age	167
20.	Religious integration by gender	168
21.	Religious integration by occupational background	169
22.	Religious integration by educational background	170
23.	Religious integration by monthly income	171
24.	Religious integration by marital status	172
6.5	HYPOTHESIS ANALYSIS	173
1.	Hypothesis 1	176
2.	Hypothesis 2	179
3.	Hypothesis 3	183
4.	Hypothesis 4	186

5.	Hypothesis 5	190
6.	Hypothesis 6	193
CHAPTER SEVEN: RESEARCH FINDING ANALYSIS		
7.1	INTRODUCTION	197
7.2	ANALYZING THE DEGREE OF INTERACTION AND INTEGRATION	198
7.3	ANALYZING THE MOST INTERACTING AND INTEGRATING CRITERIA	205
7.4	ANALYZING THE HYPOTHESES	210
7.5	ADOPTING THE MALAY CULTURE	211
8.6	CONCLUSION AND SUGGESTIONS	216
BIBLIOGRAPHY		219
TABLE AND CHART LISTS		229
APPENDIX 1: QUESTIONNAIRE		242
APPENDIX 2: MAP OF KUALA LUMPUR AS A RESEARCH AREA		253
APPENDIX 3: ARTICLE 11 OF THE CONSTITUTION OF MALAYSIA		254
APPENDIX 4: ARTICLE 152 OF THE CONSTITUTION OF MALAYSIA		254
APPENDIX 5: ARTICLE 153 OF THE CONSTITUTION OF MALAYSIA		255
APPENDIX 6: ARTICLE 160 OF THE CONSTITUTION OF MALAYSIA		256
APPENDIX 7: STATISTICS OF CHINESE MUSLIM CONVERTS		260
APPENDIX 8: TABLE REVIEWS OF CRITERIA FOR COLLECTING DATA		263

APPENDIX 9: TABLE ILLUSTRATIONS OF DATA GATHERING	264
APPENDIX 10: DATA GATHERING CHARTS	278
APPENDIX 11: TABLE ILLUSTRATIONS OF DATA PROCESSING	302

ARABIC TRANSLITERATION SYSTEM

ء	'	ق	q
ا	a	ك	k
ب	b	ل	l
ت	t	م	m
ث	th	ن	n
ج	j	ه	h
ح	ḥ	و	w
خ	kh	ي	y
د	d	أى	ā
ذ	dh	و	ū
ر	r	ي	ī
ز	z	ا	a
س	s	ا	u
ش	sh	ا	i
ص	ṣ	ة	a, at
ض	ḍ	ال	al
ط	ṭ		
ظ	ẓ		
ع	c		
غ	gh		
ف	f		

GLOSSARY

A'bd allah	- Arabic, means 'Slave of God'
ABIM	- Malaysian Islamic Youth Movement or in the Malay language known as 'Angkatan Belia Islām Malaysia'
Adat	-Malay custom
Ahlu al-Fiqh	-Fiqh scholar
Bai Shen	-Mandarin dialect means 'worshipping deities'
Bai Fo	-Mandarin dialect means 'worshipping Buddha' or also known as ' <i>Bodhisattvas</i> '
Bee Hon	- is Chinese food
Bin	-'Son of'
Binti	-'Daughter of'
Bumiputera	-Taken from 'Sanskrit', 'Bhumiputra' means 'son of the soil'
Bunga Telur	- a boiled egg attached to a stick with leaf or floral decorations
Caliph	-Caliph means successor. A caliph is a leader of the Muslim umma. After Prophet Muḥammad died there came after him numerous successors who were called caliphs
Cantonese	- Chinese dialect group
Cheng Ming	-Festival celebrated by Malaysian Chinese by worshipping the dead in the cemetery
Cina Peranakan	- in English translated to <i>Chinese Peranakan</i> . The descendents of the very early Chinese immigrants to the

Straits of Malacca (the Straits of Malacca represent three states in Malaysia which are Malacca, Penang and Singapore)

Da'wa	-Invite people to know and to learn Islām
Dīn	-Religion or sometimes refers to a way of life for Muslims
DAP	-Democratic Action Party
Deepavali	-Indian-Hinduism festival
E'īd festival	-is a celebration just after a month of fasting called <i>Ramaḍān</i> . It was celebrated by all Muslims
Faiḳ	- Acquired without the use of force or struggle
Farḍ al-kifāya	-Arabic, means that only certain groups of the Muslim community perform certain religious obligations and the remainder do not.
Fiqh	-The meaning of the word fiqh is understanding, comprehension, knowledge, and jurisprudence in Islām. A jurist is called a Faqih who is an expert in Islamic legal matters
Al-Futūh	-is an Arabic word with the literal meaning of "openings". When appearing in classical Islamic literature it signifies the early Arab-Muslim conquests which facilitated the spread of Islām and Islamic civilization
Gawai	-Native people's festival in Malaysia
Gerakan	-Refers to the Chinese political Party known as 'Gerakan' Party
Ḥadith Ṣohīh	-In Islām, ḥadith refers to that which is attributed to the Prophet Muhammad as true with regard to words, actions or approvals, physical features and characteristics

Ḥalāl	-Permissible, lawful. Used especially in reference to food
Hainanese	-Chinese dialect group
Ḥaj	-Taken from Arabic. Ḥaj is one of the five pillars of Islām. Muslims need to visit Mecca and Medina at least once. This is the meaning of the action of Ḥaj
Highwa	-Chinese dialect group
Hijra	-Moving from one situation to a better situation or referring to when Prophet Muḥammad s.a.w hijra-moved from Mecca to Medina
Hockchiu	- Chinese dialect group
Hokkien	- Chinese dialect group
īmān	-Belief, faith
Ijma ^c	-Consensus of opinion among the Muslim scholars
ISA	-Internal Security Act
Islamic centre	- Kuala Lumpur Islamic Centre
Javanese	- People who came from Java island, Indonesia
JAWI	-Stands for, in the Malay Language, 'Jabatan Agama Islām Wilayah Persekutuan' or State Religious Department for Kuala Lumpur
Jawi Peranakan	-The descendants of Malays who married Indian immigrants
Jip-huan	-Chinese Hokkien dialect which means 'enter the way of an uncivilized race'
Kāfir	-Polytheist, infidel or sometimes in Arabic also known as Mushrikūn
Kampung Baru	-Malay language referring to 'New Village'

Kuew Tiaw	-is a Chinese food
Latihan Ilmiah	-Malay Language, referring to written exercises for undergraduate students to get a Bachelor of Arts degree, practised in almost all universities in Malaysia
Madrasa	-Taken from Arabic means 'School'
Malaya	-The old name for Malaysia before 1963
Masuk Melayu	-Malay language, means 'becomes Malay in identity'
May 13 Incident	-is the term for the Malay-Chinese riot which was started in Kuala Lumpur on 13 th of May, 1969
MCA	-Malaysian Chinese Association
MCP	-Malayan Communist Party
Mee	- is a Chinese food made from noodle
Melayu jati	-Pure Malay
Merdeka University	- Independence University
Mirik	-One of native tribes in the state of Sarawak, Malaysia
MPAJA	-Malaysian People's Anti-Japanese Army
Muallaf	-Muslim convert or sometimes called as 'New Comer'
Muballigh organization	-Islamic preacher organization
Mushrikūn	-Polytheist, infidel or sometimes in Arabic also known as Kāfirūn
Nasi Lemak	-is a Malay food known as coconut rice
NDP	-National Development Policy which was introduced by the Malaysian government in 1991
NEP	- New Economic Policy or DEB for 'Dasar Ekonomi Baru in Malay language (1971-1990)

Open house	-or known in the Malay language as ' <i>Rumah Terbuka</i> ' is a Malaysian concept, whereby people celebrating various holidays will invite friends from all races for drop by for festive snacks and fellowship
Orang Asli	-Native people in Malaysia
Paddy	-Paddy plantation
Pembantu Rumah	-Malay Language means a housemaid
Penghulus	-a headman of Malays in a village
PERKIM	- Muslim Welfare Organization of Malaysia
Professional worker	- who have and use a degree or equivalent as a qualification to practice a job
Quraish	-was the dominant tribe of Mecca upon the appearance of the religion of Islām. It was the tribe to which the Islamic Prophet Muḥammad belonged and as well as the tribe that led the initial opposition to his message.
Raja	-Taken from 'Sanskrit' means "free to do anything"
Sanad	-The chain of narrators which reaches back to the text
Saudara Kita	-Our Brother
Saudara Baru	-New Brother
s.a.w	- Stand in Arabic for 'Ṣallallahu Aʿlayhi Wa Salam'. This phrase is often added after mentioning the name of Prophet Muḥammad. It is often represented by the acronym (s.a.w) or one of its variants. It means 'Allah's praise and peace be upon him', and it is a means of showing respect
Semi-skilled workers	- who work without certain formal training certificates from College/Institute/Pre University classes

Sinkheh	-Chinese language, also known as 'New guest'
Skilled worker	-a worker with certain formal training certificates
Sultān	-States and Islamic leader in Malaysia
Sūra	-A sūra is a chapter of the Qurān but it is different to what you may understand chapters to be like in normal books. There are 114 sūras in the Qurān and they range from being 3 verses to 286 verses in length
Shumūl	-Comprehensiveness
Sharīa Court	-Islamic Court
Teochew	-Chinese dialect group
Theravada	-Sanskrit language referring to one Buddhist sect
Umma	-Arabic, means Muslim community
Yang Di Pertuan Agong	- Taken from the Malay Language and which means King of Malaysia
Yong Tau Fu	-is a Chinese food
Zakāt	-An obligatory Islamic tax that is 2.5% of the annual (yearly) sum of all the money a Muslim owns. It goes to charity

CHAPTER ONE

INTRODUCTION

1.1 INTRODUCTION: STATEMENT ON THE FOCUS OF THE RESEARCH

Malaysia is a typical multi-racial and multi-religious country. It is a prime example of a multi-racial society. One of the outstanding characteristics of its multi-ethnic population today is its highly variegated ethnic mix. The ethnic groups of Malaysia consist mainly of the Malay community, the Chinese community and the Indian community.¹ Malaysia also has other ethnic groups like the Eurasians and the natives of West Malaysia² and East Malaysia. Because of the multi-racial character of the population, it also has a variety of culture, religion, social norms and values. This makes the country a rich field for studying the interaction and integration of the various ethnic groups.³ It is important to appreciate the recent level of interaction and integration in a multi-racial context such as Malaysia in order to make possible the development of policies that could sustain solidarity within the community. Without this information the country will face a seriously troubled situation, created by the feelings of disaffection between all races.

¹ Malaysian Year book, 1980. Page.15

² West Malaysia which called Peninsular Malaysia which has thirteen states and two special territories considered as a centre of federal Malaysia (referred to as West and East Malaysia) known as Kuala Lumpur and Putrajaya, while East Malaysia or sometimes called Borneo has two states; Sabah and Sarawak.

³ Ibid.

This research set out to measure the level or the degree of social⁴ and religious⁵ interaction and integration⁶ between Chinese Muslim converts and the dominant Malay

⁴ There are several discussions related with the term social. For example, Marx (1968) said that the term refers to 'human behavior'. The behavior will develop gradually based on several reasons such as age, surrounding environment and experience. (Shlomo Avineri. 1968. *The Social and Political Thought of Karl Marx*. Cambridge University Press. Pages: 71-81). In contrast, Weber (2000) declared that social related to human 'way of life'. The way of life determined by race and ethnic, faith (religion) and actual practices within the group (race and ethnic). Then, the behavior will come out. Behaviors itself is not including in the term social, but it is a result in a 'way of life'. (Turner, Stephen. 2000. *The Cambridge Companion to Weber*. Cambridge University Press. Page 12). In this research, the definition from both Marx (1968) and Weber (2000) which are 'human behavior' and 'way of life' will be used together to give a clear sociological definition in relation to both groups, Chinese Muslim converts and Malays. The term social will be used widely in this research and the understanding of the term will gradually increase when the explanation of selected theories of interaction and integration take a part in this chapter.

⁵ The word 'religious' refers to religious belief and usually relates to the existence, nature and worship of a deity or deities or divine involvement in the universe and human life. Alternately, it also relates to values and practices transmitted by a spiritual leader. (This definition is taken from Godfrey-Smith, Peter. 2003. *Theory and Reality: An Introduction to the Philosophy of Science. Science and its Conceptual Foundations*. Chicago: University of Chicago Press. Page: 14). Religious aspect in this research refers to all values, rituals, practices and norms whether on the side of Chinese Muslim converts or Malays which related to the religion of Islam as their faith. In line with the definition given and the usage of religious in this research, the list of values, rituals, practices and norms involved in this study will appear together with the social practices in Chapter Four.

⁶ Interaction always is defined related with social matter. It was described as relation and connection between people (at least two people) through conversation (language) or body language or any method of relation and connection. To give clear definition regarding interaction; Parsons, Talcott, Bales and Robert (1956) defined it in terms of such things as associations, connections or affiliations between two or more in their daily life. It always used the methods of language, body language, eye contact and personal relationships. The main purpose of interaction is to share values and way of life. (Parsons, Talcott, Bales and Robert. 1956. *Family, Socialization and Interaction Process*. London: Routledge and Kegan Paul. Page: 13). Deeper than that; Gerth, H.H and C. Wright Mills (1948) defined interaction as social behavior between individuals (or social actions interaction which is considered as a dynamic, changing sequence of groups) who modify their actions and reactions according to the actions by their interaction partner(s). In other words, they are events in which people attach meaning to a situation, interpret what others are meaning and respond accordingly. (Gerth, H.H and C. Wright Mills. 1948. *From Max Weber: Essays in Sociology*. London: Routledge. Pages: 212-217). Unfortunately, the discussion of interaction on the side of social sciences (like the two definitions above) does not refer to the religious context. It is important to mention here that the interaction between Chinese Muslim converts and the Malays also related to the the religious dimension, whereas both groups are Muslim and they will practice whatever interaction is in line with their faith. As a result, the meaning taken from al-Qurān below, especially the engagement of 'God' in interaction also will be used together with the previous two definitions given in this research: "*Your Sustainer has decreed that you worship none but Him, and that you be kind to parents. Whether one or both of them attain old age in your lifetime, do not say to them a word of contempt nor repel them, but address them in terms of honor. And, out of kindness, lower to them the wing of humility and say: My Sustainer, give to them Your mercy, even as they cherished me in childhood*" (17:23-24). Generally, the phrases above teach Muslims about the involvement of God in all interactions, which means, the interaction must be made in consciousness of the relation with God and should be gentle in action. The selected rituals, practices, values and norms related to the religious side in this research are the best examples to show the 'God' relationship in interaction.

Meanwhile, integration means to incorporate the personal or group values (or in social science called 'culture') into another group which is dominant. Furthermore, Calhoun, Light, Keller and Harper (1994) discuss two types of integration: cultural and functional. Cultural integration refers to the degree to which a culture is a functionally integrated system, so that all parts fit together well. Cultural integration itself is

community. These Chinese Muslims fall into two district groups: the majority group have rejected their previous customs, traditions and 'way of life' in order to embrace Islām⁷; the remaining (smaller) group are 'born into' the Chinese Muslim community, and are therefore not confronted with decisions which divide them from their former ethnic ties. This 'division' is a profound one, since it causes the disintegration of former ethnic boundaries.

As a result, Chinese Muslims confront the dilemma that they are disliked by their own ethnic community because they differ socially from them after 'conversion' to Islām,

founded upon the inter-dependence of customs, beliefs, values and technology. Functional-cultural integration suggests; the elements of culture are functionally integrated with other facts of society, such as structure and power relations. (Calhoun, Light, Keller and Harper. 1994. *The Text Sociology*. Columbia University Press. Page: 62). The definition above (from Calhoun, Light, Keller and Harper) was supported by Organ (1997) when he described 'cultural integration'. Organ (1997) said that cultural integration is functional when it has a positive effect by maintaining and perpetuating unity, balance and progress with the elements of society. Cultural integration is always a matter of degree; one may speculate that the degree is a measurement of the ties between the homogenous segments of a culture (Henry Organ. 1997. *The True Definition of Integration*. New York: McDonald Publisher. Pages: 7-9). Therefore, functional integration is designed as drawing people into the cultural mainstream. On the other hand, from the Islamic point of view, if integration is based on love of God and commitment to the faith, then it will be blessed; however, if it is based on trivial factors, then it is not likely to last. In addition to this, both al-Quran and the Prophetic tradition contain warning against integration with people who may take the believer away from the straight path of truth rather than help him to become a better believer. Prophet Muhammad said, "*individuals follow the same way of life and thinking as their close friends (integrate with someone), therefore let each of you be careful about who he is taking as his close friend (integrate with)*" (took from Hadith Sahih al-Tirmidhi). However, the Islamic point of view and the ḥadīth given will not be used as a theory to investigate especially all the rituals, practices, values and norms both social and religious aspects which are selected to be used in measurement of interaction and integration. Both facts appear only as a supporting idea to the definition given by Calhoun, Light, Keller and Harper (1994) and Organ (1997).

In this research, the term integration will be used widely to show any relation and influence in Malays social and religious aspects related to the Chinese Muslim converts ritual, practice, value or norm. It is important to point out here that researcher will avoid a discussion about 'assimilation' since the term (assimilation) have a different meaning with the term 'interaction' and 'integration'. Assimilation means a process of an ethno-cultural community (such as immigrants or ethnic minorities) are 'absorbed' into another, generally larger community. This implies the loss of the characteristics of the absorbed group, such as language, customs, ethnicity and self-identity (taken from: http://en.wikipedia.org/wiki/Cultural_assimilation. 8th of August 2008). In reality, the Chinese Muslim converts in Malaysia speak their own language (obviously *Cantonese*) together with the Malay Language and English as their second languages, they have a right from the Malaysian Constitution to practise their customs and the most important thing is they are categorized as a 'Chinese' in ethnicity. They never lost anything except they chose to be Muslim on their own.

⁷ The term 'conversion' is used here in this sense.

particularly, in the new 'behavior' needed across specific areas of conduct such as prayer, fasting, observance of ritual, alcohol prohibition, eating only *'ḥalāl'* meat and so on. On the other hand, they need to adapt their social norms and values and religious practices to that of the Malay community since they dominate the social and religious aspects as Muslim.

In effect this new 'behavior' results in a 'loss of ethnic identity', which instead moves closer to that of the Malays themselves. That Islām equates to 'Malay' in Malaysia is deeply influential in this.⁸ However, these socio-religious⁹ pressures to conform to the norms of 'Malay' Islam create considerable confusion for Chinese Muslims. Not only is their previous ethnic identity eroded, but their 'new' identity is uncertain. Should they regard themselves as Chinese, Malay or Muslim? Into which of these groups should they integrate? It also creates a new problem related to their interaction with the Malays. Should they avoid interacting with the Malays in order to avoid the assumption that they are being Malay even if in reality they are Chinese?

⁸ Inevitably this is the case, since 'Malays' are the dominant ethnic group in what is their own country. Specific legislation protects this principle, such as Article 160, in the constitution of Malaysia. See Chapter Two for further discussion related with such article.

⁹ The word 'socio-religious' was used as a combination of social and religious aspects. Each of the aspects has their own meaning, the usual practices or cultures which contain both of those aspects will be referred to as 'socio-religious'. For example, Morris (1987) used this expression when he described religion. He stated: "*Religion is often described as a communal system for the coherence of belief focusing on a system of thought, unseen being, person or object, that is considered to be supernatural, sacred, divine or of the highest truth. Moral codes, practices, values, rituals, institutions, traditions and scriptures are often traditionally associated with the core believe. Then, human social will be influenced with their religions or called socio-religious aspect*" (Brian Morris. 1987. *Anthropological Study of Religion: An Introductory Text*. Cambridge: University Press. Pages: 108-112). The term socio-religious is sometimes used in this research in relation to practices that contain both social and religious elements. For example, Malays always organize '*Kenduri*'- they gathered together to deliver their gratitude to God. The gathering itself is considered a social aspect, while the purpose acknowledged as a religious aspect. However, the researcher tries to avoid such terms in describing selected social and religious rituals, practices, values and norms in the following chapter to avoid misunderstanding of the aspect. The researcher will use 'social aspect' to refer to the rituals, practices, values and norms which have a relation to the definition of social and will use 'religious aspect' when it has relation to the definition of religious discussed before.

The above questions relate directly to the heart of this research, which will focus upon measurement of actual levels of such social and religious interaction and integration. In other words, the 'unclear situation' in which the Chinese Muslim converts find themselves will affect their interaction and integration with the Malays. There is also the motive that discovering their level and degree of interaction and integration can help bring about appropriate policies to help them. This measurement will be informed by a theoretical base drawn from the literature, in the context of the interplay of relationships in Kuala Lumpur, where the fieldwork will take place.

1.2 LOCATION AND RATIONALE

Kuala Lumpur was selected as the specific location for this fieldwork for various reasons. Firstly and most importantly, a large community of Chinese Muslim converts has established itself there, where the total number of those registered with the State Religious Department (Jabatan Agama Islam Wilayah Persekutuan (JAWI)) is 5,277.¹⁰ This figure may now be over 6,000 according to the *Muallaf* Officer from JAWI. The size of the sample ethnic group will thus provide a rich source of data for this research.

A second reason for selecting this specific fieldwork location is the interesting fact that the Chinese ethnic group is actually bigger in number than the Malay community. This means that if a Chinese person has converted to Islām in this precise area, he encounters socio-religious influences from both Chinese and Malay groups; this may increase the likelihood of interaction and integration between them.

¹⁰ Source: JAWI itself through several reports. The numerical description regarding such figures as those based on age and gender will be displayed at Chapter Four and in the thesis' appendix.

A third reason for this choice of location is the learning support extended to the Chinese Muslim converts by JAWI. This state religious department is the only one to provide at least three Muslim Convert learning centres throughout Kuala Lumpur.

JAWI's strategies to promote interaction and integration among Chinese converts and the Malay community take several forms, such as family and sports days that are organized, together with learning conferences and seminars, where widely respected Islamic scholars address the new converts. Teaching sessions also take place twice a week. These have as their purpose instruction in the basic principles of Islamic right conduct in all areas of human activity, and importantly how to practise Islam in such a way as to integrate into the Malay Muslim community.¹¹

It therefore seems to be a part of official JAWI policy that Chinese converts to Islām should adopt the norms and 'behavior' of the Malay Muslim community in order to achieve integration within it. This is a 'message' which is subtly reinforced by the Malay Muslim scholars who address them in teaching conferences arranged by JAWI. All of these factors combine to provide a potentially rich sample population for measurement of the actual levels of interaction and integration. In order to get the exact level of interaction and integration, various theories drawn from the literature review which follows, concerning the interplay of relationships between the Chinese converts and the Malay Muslim community, and other selected theories, will be used as guidance.

¹¹ A financial incentive to attend classes of instruction is also provided by JAWI. The sum of 15 Malaysian Ringgit from the 'Zakāt' fund is presented to each convert after the session.

1.3 LITERATURE REVIEW

The main purpose of the literature review is to uncover the various theories established in publications or other writings in order to establish the significance and the 'niche' of this research. However, it is not to be used as a criterion for collecting data or criteria for measuring the level of interaction and integration (both sets of criteria will be discussed fully in Chapter Four).

The extent to which minority ethnic groups who convert to Islām interact and integrate with the dominant ethnic community is an ongoing debate. Myrdal (1974) declares for example that the interaction and integration of minorities is part of the value creed of the United States. Nevertheless, the creed does not have a strong reciprocal emphasis, and tends to exclude racial minorities. The thrust is that minorities are to give up their differences.¹² On the other hand, Simpson and Yinger (1985) highlight the interaction and integration of the minority groups in Brazil. Thus, in contrast, Brazil has an ideology that looks with favor on the eventual blending of the diverse racial types into a Brazilian stock.¹³

However, the analyses of interaction and integration by Myrdal are on a National but macro basis, whilst on the micro scale, the former attorney general of USA, Ramsay Clark speaks of the disintegration of the Alaskan people and of integrating them into the American main stream: *"The intrusion of ourselves (American society) on the Alaskan*

¹² Myrdal, Gunnar. 1974. *An American Dilemma*. New York: McGraw Hill. Page 33.

¹³ Simpson, G.E and Yinger J.M. 1985. *Racial and Cultural Minorities: An Analysis of Prejudice and Discrimination*. New York: Harper and Low Publisher. Page 16

*natives is inescapable, regardless of who owns title to the land, it is impossible to maintain an isolated culture. We must seek mutual enrichment. They have qualities for self-determination. If Alaska develops now they will develop. If not it passes them by. Our goal is not merely dollars and cents but to give each native the opportunity to join the mainstream of American life on equal terms if that is his wish, or the opportunity to continue the traditional way of life while enjoying the full benefits of modern science if that is his wish"*¹⁴

On the other hand, Emil Notti, President of the Alaskan Federation of Natives argues that the alternatives presented by the development are broader than supposed; they do permit choice between ethnic differentiation and absorption into the mainstream. However, William Van Ness, special counsel for the United States Senate Interior Committee, was more pessimistic than either Clark or Notti about the chance of ethnic survival in the midst of intensive developments, stating that: *"Their culture has been disintegrating for one hundred years. The young native Alaskans are not going back to igloos and trap lines. The white guys are going into their native village with liquor stores and grocery store and become dominant with these placid and unprogressive people. The old culture is already gone"*¹⁵

The debate continues. However, American policy does, on balance, seem to favor 'self-determination or development' as a means to integrate the Alaskan people into the mainstream of American life. There is little research on the unique context which is the focus here, however, aside from, for example, Zainah (1983) as will be discussed. In

¹⁴ Washington Post, September 9, 1997

¹⁵ Ibid.

Malaysia, it is interestingly the State Religious Departments that are responsible for organizing activities for the Muslim converts to interact and integrate with and be brought into the mainstream of Muslim Umma, so that they will not feel excluded or isolated. In Kuala Lumpur JAWI, together with the Islamic Centre of Kuala Lumpur, are responsible for interaction and integration between converts with the Malay Muslims. The *Muallaf* officers in JAWI are especially responsible for coordinating the various activities of the converts. As stated previously, this includes holding religious classes in three places throughout Kuala Lumpur, namely; *Pusat Islam Kuala Lumpur*, *Kampung Baru* and *Setapak*. They also organize games and sports activities during family days so that the converts can interact and integrate with the Malay Muslims and join the main stream of Islamic community. Among these *Muallaf* officers¹⁶ is mentioned one whose function is specifically to coordinate the activities of Chinese Muslim converts in the State and who is a trained Muslim Chinese preacher. The remaining two officers are in charge of Indian and *Orang Asli* (native people) converts respectively and also come from the same ethnic groups which they are coordinating.

However, a crucial part of such integration processes is the actual nature of interaction between the ethnic groups discussed. In the context of Malaysia for example (the context here researched) the Chinese come up against the problem that 'Malay equates to Islam'. Thus, in effect, the minority Chinese group is to 'give up' its differences in order to integrate effectively, in line with Myrdal's view (1974-*Op.Cit*). Here, Zainah (1983), who studied the question of ethnicity in the state of Sarawak in Malaysia, has researched the nature of conversion to Islām and the integration of the 'Mirik' people into the Malay community. According to her, the Mirik people are not originally Malay from the

¹⁶ *Muallaf* Officer is the official taking charge of the affairs of the newly converted Muslims.

perspective of language, religion, culture and history, but nevertheless they embraced Islam 200 years ago. Significantly in the context of this research, the Mirik people now follow the Malay way of life; it would thus be hard for an outsider to differentiate them from the Malays. The Mirik people have, in effect, two parallel nationalities; '*Orang Mirik*' and '*Orang Melayu*'. The fact that they are Muslims qualifies them as Malays. The old Mirik people still retain certain elements of Mirik history but the young people prefer to identify themselves as Malays. They are unwilling to speak any Mirik language as an indicator of 'Mirikness'.

Thus, it seems that Myrdal's analysis of United States' minority groups also applies here. The Mirik people have integrated into (and interact with) the dominant Malay Muslim community. In this process, however, they have 'lost their ethnic identity'. In Myrdal's terms, they have 'given up the differences'. Zainah also goes on to state that religion (Islām) is the most important indicator of 'Malayness'. Apart from recruiting Muslims as Malays in the Malay community, not embracing Islām also equates to being 'non-Malay'. Besides this, she argues that there are two sides to interaction and integration. First, interaction and integration is vital to gain community acceptance and, second, to gain the inward feeling of what one is. The Mirik people have already gained acceptance as Malays by the dominant Malay Muslim community and thus possess the inward feeling of being Malays, aside from the old Mirik people who still retain their sentimental historical link.¹⁷

Other than this major research, there exist a few academic exercises carried out at Bachelors of Arts undergraduate level on the interaction and integration of non-Muslim

¹⁷ Tunku Zainah Ibrahim. 1972. *Malay Ethnicity in Sarawak: A Case Study of People in Miri*. Unpublished Master Thesis. Malaysia: University of Science Malaysia. Page 29.

Chinese and Indian Muslims into the Malay ethnic group in Malaysia. These exercises are treatises known in Malaysia as '*Latihan Ilmiah*'. These are sometimes a partial requirement for an undergraduate degree and frequently involve library research and fieldwork. Several *Latihan Ilmiah* concerning interaction and integration have thus been carried out; Lukman Muda (1977), for example, concluded that there is quite a high degree of interaction and integration between the Chinese ethnic group members and the Malay community in *Tirok Terengganu*,¹⁸ as did Azizah Ismail (1977) in her study of Indian Muslims and the Malay ethnic group in *Kampong Pinang*, Penang.¹⁹ Hanapi Dollah (1979) also found that there are traces of interaction and integration among the Chinese ethnic group into the Malay community in *Tebing Kelantan*.²⁰

It must be pointed out that Zainah Ibrahim, Lukman Muda, Azizah Ismail and Hanapi Dollah also carried out case studies of ethnic interaction and integration in Malaysia. However, these studies are not concerned with the interaction and integration between ethnic Chinese Muslim converts and the Malay Muslims. "*Orang Mirik*", for example, as the focus of Zainah's work are one of the '*Orang Asli*' (native peoples) of Sarawak, while Azizah Ismail's study is related to the case of Indian Muslims in Penang. Similarly, the remaining two case studies concern interaction and integration between non-Muslim Chinese and Malays in *Terengganu* and *Kelantan*.

¹⁸ Lukman Muda. 1977. *Etnik Cina Tirak: Integrasi dan Assimilasi dengan Masyarakat Melayu*. Unpublished *Latihan Ilmiah*. Kuala Lumpur: Universiti Malaya. Page 76.

¹⁹ Azizah Ismail. 1978. *Integrasi dan Assimilasi Dikalangan Masyarakat India Muslim di Kampung Sungai, Pulau Pinang*. *Latihan Ilmiah*. Kuala Lumpur: Universiti Malaya. Page 21.

²⁰ Hanapi Dollah. 1979. *Assimilasi Orang Cina dengan Orang Melayu di Tebing, Kelantan*. *Latihan Ilmiah*. Kuala Lumpur: Universiti Malaya. Page 35.

None of the above mentioned studies are about the measurement or the level of interaction and integration in social and religious aspects especially Chinese Muslim converts with the Malays in Kuala Lumpur. That is the rationale for this study. In addition, the final understanding from Weber (2000)²¹, Godfrey-Smith, Peter (2003)²² and Organ (1997)²³ supported the view that the social and religious aspects of interaction and integration can be measured.

1.4 THE OBJECTIVES OF THE RESEARCH

The general objective of this research is to look into the social and religious interaction and integration of the Chinese Muslim converts with the Malay Muslims in Kuala Lumpur by measuring the level of such interaction and integration. The level here means the statistical results effected from testing and analysis made by the researcher through the Statistical Package for Social Science (SPSS) software. The research objective also covers the change of the social and religious practices of Chinese Muslim converts, readjusted by Malays or for some other reason; after the conversions of the Chinese non-Muslim to Islām, there could be readjustments of the culture, customs and ways of life of the Chinese Muslim converts.

This research task is to evaluate this level in the context of various situations of the Chinese Muslim converts in Kuala Lumpur. Therefore, it is interesting to find out about

²¹ Weber (2000). Op.Cit. Footnote number 4. Defined social as 'way of life', determined by ethnic, faith (religion) and actual practices within the group (ethnic). Ethnic, faith (religion) and actual practices can be seen, documented and measured.

²² Godfrey-Smith, Peter (2003). Op.Cit. Footnote number 5. Defined religious as related to values and practices. These two aspects (value and practice) also can be documented and measured.

²³ Organ (1997). Op.Cit. Footnote number 6. Defined cultural integration as always a matter of degree.

interaction and integration between the Chinese Muslim converts and the Malays. It is interesting to know the exact level of their interaction and integration and who among them interact the most or are the most integrated, based on selected determining criteria. The group of Chinese Muslim converts will be divided according to selected criteria, and also narrowed through the provisional hypothesis at the end of this chapter. Therefore, the general statement of the problem of this research is: if Islām is equated to Malay, based on the Constitution of Malaysia, do the Chinese Muslim converts change their social and religious aspects in line with the identity of Malays. This means, do they interact and integrate with the Malays and what is the exact level or degree of their interaction and integration?

Specifically, the objective of the research is to look into the practices of social aspects such as language, culture, norms and values and also the religious practices of the Malays and to examine and analyze whether Chinese Muslim converts interact and integrate with such things. Therefore, this research focuses on the achievement of three major objectives, which are:

1. Studying the level of social and religious interaction and integration of Chinese Muslim converts with the Malays by using several Malay practices which will be determined in Chapter Four.
2. Examining where the highest level of interaction and integration occurs, based on the six criteria of Chinese Muslim converts namely, on the basis of age, gender, occupational background, educational background, monthly income and marital status.

Further description of such criteria as a tool for collecting data will also be explained in Chapter Four.

3. Analyzing six hypothesis statements based on assumptions made by the States Religious Department in Malaysia after being involved directly in the activities of Chinese Muslim converts. Then, the analysis will resolve whether their supposition has a true or false basis. These three major objectives come with statistical results through a great deal of testing and analysis operated by the software mentioned before. Moreover, the results coming from such a significant amount of testing and analysis of the three major objectives will be a response to the general objective stated at the first paragraph of this sub-heading.

Indirectly, this research also covers whether the Chinese Muslim converts adopt any cultural traits and social norms of the Muslim Malays, for example whether the Chinese Muslim converts eat Malay food, wear traditional Malay clothes, speak the Malay language fluently and other practices listed in Chapter Four. It also involves concluding whether there has been any interaction and integration of the Chinese Muslim converts with religious aspects, following conversion. For example whether they participate in any Malay religious aspects such as '*Kenduri*', '*Bersunat*', '*Khatam al-Qurān*' (all these things will be described in Chapter Three) besides the Islamic festivals. This is the crucial question, as Islam is closely associated with the Malays and a Malay is constitutionally defined as one who speaks the Malay language, follows the Islamic religion and practises Malay customs. Where the Chinese Muslim converts are concerned, they follow Islām, speak Malay and may practise Malay customs.

It is important to mention here that all the objectives above will be guided by the scope of the research which is only dealing with the measurement (level or degree) of interaction and integration in social and religious aspects, and also the consequences resulting from the measurement, especially with the indirect study mentioned above relating only to the social and religious aspects of Chinese Muslim converts. Other consequences which remerge from the measurement, for example, the role of constitution or the dissatisfaction felt by other ethnic groups, will be set aside. The three major objectives will be measured in Chapter Six, while the indirect study, resulting from the three major objectives will be covered in the last chapter, which is Chapter Seven.

As a result, the researcher will deal with the bare framework the result of the level of interaction and integration between Chinese Muslim converts and the Malay community in Kuala Lumpur. After this chapter, the next discussion (Chapter Two) will focus on concepts and problems of Chinese Muslim converts in Malaysia. This chapter will explain various concepts related to the background of the research, such as the concept of the Muslim convert in the Islamic perspective, and the concept used in Malaysia for comparison, followed by the definition of Chinese and Malays that lies at the heart of the research. Furthermore, the chapters will also deal with various general background problems faced by Chinese Muslim converts in Malaysia.

After that, the subsequent chapter (Chapter Three) will talk about the interaction and integration of Chinese Muslim converts in Malaysia from the historical perspective. The history of interaction and integration of Chinese Muslim converts especially with the Malays will be discussed, such as the ethnic relationship in Malaysia, the stereotyping of

Muslim converts, the ethnic situation and the importance of the '1971 National Culture Policy' to the social and religious aspects.

The succeeding chapter (Chapter Four) will cover the background study and the design of the questionnaire. This chapter will include discussions about the statistics of Chinese Muslim converts in Kuala Lumpur (the population statistics) and will introduce Kuala Lumpur as place of fieldwork. Next, this chapter also covers the process of setting up the questionnaire which will be distributed among Chinese Muslim converts in Kuala Lumpur. The determining of criteria for the collection of data, and criteria for measuring the level of interaction and integration, will be explained. The criteria for the collection of data include the level of age, gender, occupation and educational background, monthly income and marital status. Meanwhile, the criteria for measuring the interaction and integration will follow on from what was stated in the '1971 National Culture Policy of Malaysia'. Both criteria have been established from theories and applications used before for measuring other things, excluding interaction and integration. The sources of the theories and application are explained in this chapter.

The data gathered and the process will be reported in the subsequent chapter (Chapter Five). The report will follow the sequence of tools used (like the previous discussion – Chapter Four) so it can be easily followed by anyone concerned with this research. Then, this will be followed by a discussion of data processing. The data will be processed manually by following both criteria determined in Chapter Four.

The findings of the research, including the testing and the analysis of the findings, will be covered in Chapter Six. This chapter will display the results of the measurement of

interaction and integration between Chinese Muslim converts and the Malay community in social and religious aspects, and a statistical analysis of the hypothesis statements (the list of provisional hypotheses are included later – in this chapter).

Finally, Chapter Seven, will deal with the findings of the research analysis and its importance. In particular, the chapter will present an analysis of the indirect study mentioned before, and various suggestions based on data analysis from the previous chapter. The analysis of the research findings, and the suggestions coming from it, will be useful especially to the government agency for religious affairs or the States' religious department as a basis for educational policy designed to support and integrate new Chinese converts in Malaysia. On the other hand, this research will not be complete without knowledge of the research methodology that will be used. This methodology can be considered the 'route'²⁴ of the research. The 'route' will narrow the research until finally achieving the objectives.

1.5 RESEARCH METHODOLOGY

Generally, this research will follow the research methodologies below, which are:

1. Library Research.

Library research is an essential part of this research. The library research will involve gathering data not only from the libraries but also from the various centres for Muslim

²⁴ Some researchers used the word 'route' or sometimes the word 'nest' to refer to research methodology. The main purpose of using this methodology is to easily follow the sequence of contain especially used in science stream research. Recently, it also exercises in social science research to narrow the research.

converts, such as non-government organizations as well as governmental organizations like the JAWI, the Islamic Centre of Kuala Lumpur, and the various State religious departments in Malaysia, PERKIM and ABIM (the summary of each of the non-government organizations' centres for Muslim converts mentioned will be introduced in Chapter Four).

The numbers of conversions to Islām were available from the Muslim preaching organization and governmental departments dealing with Islām. The concepts dealing with ethnic relationships such as ethnic polarization, conflict, identification, characteristics of Malays and Chinese Muslim converts and national culture, will provide a lot of information as a theoretical and conceptual background (cf Chapter Two, Three and part of Chapter Four). Besides that, the impact of history on the races in Malaysia, due the colonists' policy of 'divide and rule' over the various ethnic groups, will provide the background to an analysis of the relationship between the Chinese Muslim converts and Malays. This can only can be known through library research. In conclusion, this type of methodology will be employed in Chapter Two, Chapter Three and part of Chapter Four of this research.

2. Survey questionnaire.

A random sample around 600 out of officially 5277 (based on year 2005 Chinese Muslim converts registration by JAWI²⁵) or unofficially 6000 (figures gave by *Muallaf* officer at JAWI which considered those who are not registered their name with JAWI but registered

²⁵ The number of Chinese Muslim converts in Kuala Lumpur is taken from 2005 statistics because it was considered the latest statistic, since JAWI and other non-government organizations for Muslim converts follow the 'five years planning reports' to get the new statistic. It means that the next report will be revealed in 2010. However, in this research some of the non-government organizations for Muslim converts reported the statistics until 2007 and can be seen in Chapter Four.

with non-government organizations like ABIM and PERKIM) Chinese Muslims will be selected from various places in Kuala Lumpur. Some of the questions will be posted to the Chinese Muslims when they come to learn about Islām in various places, especially in the learning centres. It will also be done at the Islamic Centre of Kuala Lumpur when there were programmes for the converts organized by the JAWI. The questionnaires will be conducted in Malay and English by the researcher and his assistants, especially the officers at the learning centres.

The questionnaire will be divided into three sections. The first is about the personal background which has several questions about such matters as age, gender, education, monthly income and occupation background (further information regarding the questionnaire at Chapter Four). The second section will be focused on interaction in both social and religious aspects, and the last section will ask about integration, also in both social and religious aspects. The further discussion of the methodology used in fieldwork study, including the formats used to design the questions in the questionnaire, and some theories and applications in the questionnaire will be discussed in Chapter Four. Even though this research mentions two methodologies, these two types of methodology should be considered as supporting each other in order to reach the objectives. Actually, the whole approach of this research was drawn from several theories and methodologies. It originated from theories given by Weber (2000), Godfrey-Smith, Peter (2003) and Organ (1997) which delivered the idea that interaction and integration can be measured. After that, Myrdal (1974), Simpson and Yinger (1985) and several '*Latihan Ilmiah*' looked at interaction and integration and focused on the idea of how to measure them.

Later in Chapter Four, on questionnaire design, specifically by using the *Likert* rating scale theory blended with methodologies used by JAWI and Chuah, O. (2001) theory for collecting and measuring data will narrow the technique of measurement. Then, Chapter Five slimming on the analysis of data gathering and processing in sequence with the SPSS software, where will serve a 'way' for measuring the interaction and integration. Next, Chapter Six will concentrate on the several methods of testing and analyzing to get the outcome of the measurement. The methods purposely using Alpha (α) testing adapted from the Joppe (2000) theory to examine the instrument reliability and three types of testing which are Means and Median testing, Cross-tab testing and Chi-square testing to get the findings in line with listed objectives. Finally, Chapter Seven is concerned with the analysis of the research findings in order to reach some conclusions with reference to ideas from Weber (2000), Godfrey-Smith, Peter (2003), Organ (1997), Myrdal (1974) and Simpson and Yinger (1985).

As a result, the drawing methodologies mentioned above finally will bring the research to achieve the three main objectives directly and indirectly to the general objective which is to know the level of interaction and integration between Chinese Muslim converts and the Malays in social and religious aspects. Unfortunately, the researcher assumes that such methodologies face some problems which can be described as follows.

1.6 METHODOLOGICAL PROBLEMS OF THE RESEARCH

The discussion of methodological problems will bring awareness to the researcher. Furthermore, it makes others (who track the research) understand the situation faced by

researcher. In this case of research, the researcher tries to avoid the problems influencing the result of the level of interaction and integration. Some of the problems are listed below:

1. Data of Chinese Muslim converts are official secret documents.

One of the problems of this research is that some of the data on the Chinese Muslim converts are secret documents and are not supposed to be released to the public. In a multi-racial, multi-religious and multi-cultural society, the data of the converts can be manipulated by certain groups for political reasons. For example, the Islamic-based parties may use the data on the converts to accuse the government for not having done enough to convert the non-Muslims or not having done enough to help the Muslim converts. The non-Muslim ethnic political parties however may wish to blame the government for converting the non-Muslims to the Islamic faith. This is especially with data related to the number of Muslim converts who revert to their original religions. This is a very sensitive issue to the Muslims in Malaysia. The State religious departments are probably afraid that the researcher may make use of the data to highlight certain issues to the public.

Besides, the number of conversions being a sensitive issue, there may be inter-religious and inter-ethnic conflict if the data is released to the public. The Christians in Malaysia may not be happy with the number of Christians who had converted to Islām. The Chinese and Indians also may not like their fellow ethnic members converting to Islām.

2. Dispersal of Chinese Muslim converts throughout Kuala Lumpur.

The Chinese Muslim converts are dispersed a good deal and some of their addresses are ambiguous. They do not live in a settlement but are dispersed throughout Kuala Lumpur. This will makes the fieldwork more difficult. This especially in the case of the Chinese Muslim converts in *Cheras* areas (one of the area in Kuala Lumpur) where their homes are not very different compared to the non-Muslim Chinese. Many converts only gave their addresses to the religious department for correspondence purposes. They were afraid that the non-Muslim community might come to know that they have embraced Islām and therefore some addresses were actually postal addresses of their friends, meant only to receive mail. Other problems cannot be discussed at the moment. As mentioned above, the researcher tries to minimize any problem from affecting the result of interaction and integration.

1.7 PROVISIONAL HYPOTHESIS

An hypothesis is a tentative explanation for an observation, phenomenon, or scientific problem that can be tested by further investigation. In other words, it refers to a provisional idea whose merit needs evaluation. For proper evaluation, the frame of a hypothesis needs to define specifics in operational terms. In this research, interaction and integration themselves become a framework, meanwhile the tools and the subjects of evaluation are determined by the researcher to get the result of such interaction and integration (the tools and the subjects of evaluation will be discussed fully in Chapter Four).

Then, the entire hypothesis will be tested to get the findings through SPSS (Statistical Package for Social Science) software. Finally, the exact result related to the interaction and integration of Chinese Muslim converts and Malays will be presented. As

mentioned previously, the hypothesis was based on the States' Religious Department assumption in their several reports such as 'JAWI five year reports (1991-1995)', 'JAWI five year reports (1996-2000)' and 'JAWI five year reports (2001-2005)'. The list of provisional hypotheses of this research is below:

1. Those Chinese Muslim converts between 17 years-old until 24 years-old interact and integrate most fully in comparison with the other age groups.
2. Male Chinese Muslim converts improve more in their interaction and integration with the Malays compared with females.
3. Those Chinese Muslim converts with professional occupations advance in interaction and integration compared to those with other occupational backgrounds.
4. Those Chinese Muslim converts who are graduates from any university improve in their level of interaction and integration.
5. Those Chinese Muslim converts in the upper income group have the highest level of interaction and integration with the Malays.
6. Those Chinese Muslim converts who choose to be single are less advance in interaction and integration compare with those who have a family.

CHAPTER TWO

CONCEPTS AND THE PROBLEMS OF CHINESE MUSLIM CONVERTS IN MALAYSIA

2.1 INTRODUCTION

The main purpose of this chapter is to discuss the concept of conversion in the Islamic view. It also considers the usage of such a concept in Malaysia in comparison with several others in an attempt to discern whether there are any similar or different practices. The discussion will then look at the reasons for similar or dissimilar utilization of the concept. Finally, the problems faced by Chinese Muslim converts in Malaysia will be analyzed, especially in relation to the way the concept is applied and with regard to interaction and integration.

2.2 CONCEPT OF CONVERSION IN ISLAM: HISTORICAL BACKGROUND

The word 'Muslim converts' means those who are changed from their previous religions to Islām and become Muslim. In Islām, they are called '*Muallaf*'. The *Encyclopedia of Islām* explains that the word *Muallaf* comes from the Arabic '*Al-Muallafa Qulūbuhum*' which means "those whose hearts are won over" or "those hearts that need softening"²⁶. The term applied to those former opponents of the Prophet Muhammad s.a.w who are said to have been reconciled to the cause of Islām by gifts of 100 or 50 camels from the Prophet Muḥammad's share of the spoils of the battle of *Hunayn*, after Muḥammad's forces had defeated the *Hawāzin* confederation, and which were divided out at the *Al-Dijrana*. The

²⁶ C.E Bosworth, E. Van Donzel, W.P Heinrichs and C.H Pellat. 1993. *The Encyclopedia of Islām*. New Edition. Volume VII. New York: Leiden. Page: 254

list included the Meccan Leader Abū Sufyān and his sons Muawiyya and Yazīd and various Bedouin chiefs from the tribes of western A‘rabia. On the other hand, the actual phrase is connected with the Qurān in the *Sūra Al-Tauba*: 60, which means:

“Zakāt²⁷ is for: the poor, the destitute, those who collect it, reconciling people’s hearts (Muallaf), frees slaves, spending in the way of Allah, and travellers. It is legal obligation from Allah. Allah is all knowing, all wise”

From the above phrase, *Muallaf* should be given *Zakāt* in order ‘to win’ and ‘to soften’ their hearts to follow Islām as a way of life. To give better understanding about *Muallaf*, especially their categories according to the Islamic view, the word should be discussed together with *Zakāt*. These two things are determined in Islam as being included within the category of *Fiqh*²⁸.

Several discussions among Islamic scholars showed that the term *Muallaf* also includes non-Muslims, but only for the purpose of turning their hearts to Islām – for example, al-Qarādāwī states, where there is a group of infidels being courted in the hope that they will accept Islam, such as the case of Şafwān. During the opening (al-futūh) of Mecca, Şafwān was given a period of four months by the Prophet s.a.w to consider accepting Islām. When the battle of *Hunayn* occurred, he took part in it. The Prophet s.a.w

²⁷ *Zakāt* otherwise known as Islamic religious tax, one of the five basic pillars of Islam. All adult Muslims of sound mind and body with a set level of income and assets are expected to pay *Zakāt*. *Zakāt* will be paid yearly on certain types of property determined by religion (Islām). *Zakāt* is payable, at different rates on basically five items of income and assets which are crops, harvests, herds, gold and silver, and merchandise.

²⁸ *Fiqh* refers to the study of the law in Islam and was defined in terms of jurisprudence as the knowledge of the rights and duties whereby human beings are enabled to observe right conduct in this life and to prepare themselves for the world to come. See more meaning about *fiqh* at: Kamali, Mohammad Hashim. 1991. *Principles of Islamic Jurisprudence*. Cambridge, U.K.: Islamic Texts Society.

then lent Şafwān his sword and gave him a few camels, taken from a valley. Consequently, after that incident, Şafwān became a good Muslim.²⁹ The ḥadīth ṣohīh referring to the event appears in the Sunan al-Tirmīdhī, which means:

“From Şafwān, son of Umayya, who said: “On the day of the Hunayn war, the Prophet had given me something. Truly, he was the person whom I hated most but he always gave me (something) until he really became the person that I love most”

The ḥadīth mentioned above explained that Rasūlullah s.a.w had transformed Şafwān who hated him most at first, but through love, care and material showered on him by Rasūlullah s.a.w, his hatred changed to love. Similarly, there is another ḥadīth ṣohīh collected by Shawkāni and cited by Ahmad with the *sanad* from Anas:³⁰

“Truly, the Prophet never asks something except for the importance of Islām unless he was definitely able to fulfil it. Once, a man come and asked him something, he then was told to take a large part of the Zakāt, (goats) which occupied land between two mountains. So, the men went back to his people and said: My people, all of you should embrace Islām, for Muhammad (loves) gave something as though a person was afraid of hunger”

As a result, almost all of the Islamic scholars agree the non-Muslim as a part of *Muallaf* as a way to persuade them to embrace Islām. Unfortunately, they do not verify the categories clearly. Only al-Qurṭubī mentioned three of them, which are:³¹

²⁹ Understanding from what al-Ḳarādāwī defined about 'infidel'. See more at: Yūsuf al-Qarādāwī. 1986. *Fiqh al-Zakāt*. Volume I & II. Lebanon: Mu'assasat al-Risalah. Page: 595

³⁰ Al-Shawkānī, Muḥammad bin A'li. 1987. *Nayl al-Awṭar* (trns: Ma'ammal Hamidy). Volume III. Kuala Lumpur: Pustaka alAzhar. Pages: 120-121

1. Those who have just embraced Islām. They need support in order to build up their confidence towards Islām. al-Qurṭubī quoted from al-Zuhri, who was of the opinion that those included in this group were the Jews and Christians who had newly accepted Islām, even though they were rich.

2. Leaders and public figures amongst them who had many friends who were non-Muslims. By giving them a part of the *Zakāt*, it was hoped to be able to attract them and their friends and get them to embrace Islām as was in the case when Abū Bakar gave *Zakāt* to Uday bin Ḥatīm and Zabarqan bin Bdr. Both of them were of high social standing in their society.

3. The middle-men who can persuade other non-Muslims to embrace and accept Islam such as an act of war. In this matter, they received a part of the *Zakāt* to become such a middle-man.

After the death of Prophet Muḥammad s.a.w, the companions directed their attention to the rights of the *Muallaf* in receiving *Zakāt*. They do not explain further the meaning of the group, and these were the reasons, categorizing the *Muallaf*. For example, during the time of Prophet Muḥammad s.a.w, Uyayna bin Ḥisn, al-Aqraʿ bin Ḥabīs and Aʿbbas bin Mirdās were each given a guarantee (a letter) from the Prophet and Abū Bakr that they were to be given a portion of the *Zakāt* collection. When the letter was brought to the notice of Uʿmar, he immediately tore up the letter. He said: “*The Prophet s.a.w gave you that portion to entice you to Islām. Now Allah has exalted Islām and there are no*

³¹ al-Qurṭubī. 1954. *Al-Jamiʿ Li Ahkām al-Quran*. Volume 8. Misr: Dar al-Kutub Misriyya. Page: 180

longer any bonds between you and us. If you are still in Islām, then we accept you but if you are not, then our tie is through the sword”³². After that U^cmar read al-Qurān , *Sūra al-Kahf:29*, says: “It is the truth from your lord, so let whoever wishes have īmān and whoever wishes be kāfir”.

They went back to Abū Bakr and told him what had happened and thus asked: “Are you the Caliph or U^cmar?” Abū Bakr answered: “U^cmar, Inshāallah”³³. Abū Bakr did not refute the sayings and actions of U^cmar, nor did the other companions until that matter achieved the consensus of opinion (*ijma^c*) of them all, according to some scholars. There were no comments from U^thman and A^li about that portion hitherto meant for the *Muallaf* being taken away from them. When Abū Bakr was caliph, he continued giving the part to Uday bin Ḥatīm and the people on his area.

After the era of the companions, there are a few differences of opinion among the *Fiqh* Scholars (*Ahlu al-fiqh*), for example, Hanafī *Fiqh* scholars were of the opinion that the portion for *Muallaf* should be abrogated; they thus lost all rights after the death of Prophet Muḥammad s.a.w. They based their opinion on the *ijma^c* of the companions of the Prophet, since Abū Bakr and the other companions did not question the action and sayings of U^cmar.³⁴ However according to al-Qurṭubī, the Malikī scholars had two differences of views on this matter,³⁵ which are that the loss of *Muallaf* rights was due to the strength and

³² Amīr Nuruddin. 1991. *Al-Ijtihād Min U^cmar Ibn al-Khattab*. Jakarta: PN Rajawali Press. Pages: 141-142

³³ Ibid

³⁴ Ibid.

³⁵ Op.Cit, al-Qurṭubī. Page: 181

the expansion of Islām and the rights of the *Muallaf* are permanent as long as they have done their work in persuading other non-Muslims to embrace Islām.

According to Shāfi‘ī, there are two opinions on the problem of giving *Zakāt* to the *Muallaf*:

1. The new converts to Islām could be given part of *Zakāt* because Allah has commanded *Zakāt* taken from Muslims to be given back to Muslims and not to be given to people of other religions.
2. The polytheists (*Mushrikūn*) should not receive any part of the *Zakāt* even to attract them to Islām. Although the Prophet s.a.w had once given part of the *Zakāt* to some polytheists in the *Hunayn* War, it was actually from the property of *‘faik*’ (*‘faik*’ is *‘ghanīma*’ acquired without the use of force or struggle) and more specifically from the Prophet’s s.a.w own property.³⁶

Al-Nawāwī was in complete agreement with Shāfi‘ī’s opinion that in order to attract the hearts of non-believers to Islām, *faik*’s property, or any other, could be used, but not out of the *Zakāt* collection.³⁷

Meanwhile according to al-Qarādāwī, the *Muallaf* includes both infidels (*Kāfirūn*) and Muslims, giving the portion of the *Zakāt* to them would be in order if it could attract

³⁶ Op.Cit, Yūsuf al-Qarādāwī, Page: 567

³⁷ Ibid

the infidels to Islām. The prohibition concerns giving a part of *Zakāt* specifically to them.

New converts, however, should receive their part as prescribed.³⁸

There are two things not really clear from the above discussion. Firstly; the time period during which somebody who has newly embraced Islām can be called *Muallaf*. The second is related to interaction and integration, or in other words, how the *Muallaf* interact and integrate with the Muslims. If the time period referred to the stand of U‘mar in relation to Uyaynah bin Hisn, al-Aqra‘ bin Ḥabīs and A‘bbas bin Mirdās, the period is only two years. This is based on the term which Abū Bakr has been a caliph until the early term of U‘mar. Unfortunately, some subsequent Islamic scholars followed basically what Prophet Muhammad s.a.w did during his life in giving *Zakāt* to *Muallaf* (including those who were non-Muslims) as long as they enhance Islām. That means, they will continued to be called *Muallaf* and will receive the *Zakāt* collection.

The way *Muallaf* interact and integrate with ordinary Muslims probably can be seen best through a consideration Islamic education or sometimes the discussion can be found in the '*da‘wa Islāmīa*'³⁹ section. For example, according to al-Qurṭubī the reason to give attention and guidance to *Muallaf* in the way of Islām is part of *da‘wa* methodology since it is obligatory for Muslims to propagate Islām, to save them from the swords of the

³⁸ Ibid.

³⁹ *Da‘wa* is an Arabic term meaning 'invite' or 'invitation'. It is considered to be an obligation on Muslims to invite others to understand and practice Islām as a way of life. *Da‘wa* is usually referred to as the act of 'preaching Islām'. It can apply to both Muslims and non-Muslims. For example, in the al-Qurān, Sūra AL-Nahl 16:125 states: "Invite (all) to the Way of the Lord with wisdom and beautiful preaching; and argue with them in ways that are best and most gracious: for the Lord know the best, who have strayed from His Path, and who receive guidance". See more at: Hirschkind, Charles. 2004. *Civic Virtue and Religious Reason: An Islamic Counter-Public*. USA: Hall Publication. Pages: 8-30.

Muslims here on earth and the fire in the life after death. After that, al-Qurṭubī gave some emphasis by giving them priority in guidance, briefly as follows:⁴⁰

1. To prevent them from deeds that may spark social unrest.
2. To make them realize the wholesomeness (*Shumūl*) of Islām as their constant guide on the right path.
3. To encourage them to hope for the blessing of Allah, so that their hearts are open to accept the teaching of Islām.
4. To show them how Islām always cares for and loves the *Muallaf* and that the Prophet Muhammad s.a.w is a blessing for all and especially the new convert.

Meanwhile, according to Ibn Hishām the purpose of providing guidance to the *Muallaf* in the basic knowledge of the 'Dīn' (religion) and instilling them with qualities of correct moral behaviour is to encourage them to willingly embrace Islām, and to avoid evil deeds. Ibn Hishām said that the best example of love and guidance can come from 'Hijra'. The companions were ever willing to sacrifice themselves, their nation, home, wealth, friends and families to migrate to Yathrib (Medina). As an example, A'li bin Abī Ṭālib willingly took the place of Prophet Muhammad s.a.w, lying on his bed even though he knew the pagan *Quraysh* had already designed to kill the Prophet s.a.w. Abū Bakr, too, constantly looked ahead to ensure that he had chosen the best way for the Prophet Muḥammad s.a.w, and at the same time looked back to see no danger coming from behind in order to protect the Prophet s.a.w whilst on their journey to Yathrib.⁴¹

⁴⁰ *Op.Cit.* al-Qurṭubī,.

⁴¹ See more at: Ibn Hishām, A'bd al-Mālik al-Ḥimyarī. *Al-Sira al-Nabawiyya*. Beirut: Dar al-Jil. Pages: 98-123.

2.3 CONCEPT OF CONVERSION IN MALAYSIA: A COMPARISON

In Malaysia, the concept of conversion followed from what was discussed as the Islamic view above. This was strongly reflected with the rule of *Zakāt*. However, in certain areas unrelated to the rule of *Zakāt*, there are several different practices concerned with the concept, which can be summarized in two parts:

1. The Malay Muslims call the *Muallaf* 'our brother' (or '*Saudara Kita*' in the Malay language) and 'new brother' (known in the Malay language as '*Saudara Baru*'). The word 'new brother' (*Saudara Baru*), used in the Malay Muslim society in Malaysia, is to indicate and state that someone has embraced Islām. Referring to them as such is a way to enhance Islamic brotherhood's care for and love of the converts. However, this also may alienate the converts and cause them to become separated from the mainstream of the Muslim *umma* as the converts may feel that they are not one of the born Muslims. This can divide Muslims into born Muslims and converts. This is not good for interaction and integration, that is, to encourage them to socialize and mix freely as Muslim brothers.
2. In general, instead of the words '*Saudara Kita*' and '*Saudara Baru*', Malay Muslims categorized all the converts in one category called '*Muallaf*' which referred to those who are not Malay. It happens because, as Malays, they do not know whether the *Muallaf* was born as a Muslim or just embraced Islām. Then, this also invited some problems. For example, the word seems to indicate there are gaps between them, and for sure it will be considered a racism issue (further discussion regarding the problems will be presented later in the sub-heading). On the other hand, the *Muallaf* have prior complex feelings because they assume they are on their own, without any support from their

surroundings. All this makes the interaction and integration between Malays as a majority, and the *Muallaf* as 'new comers' to Islām, get worse. The problem appeared to be not a simple matter, and it was faced not only by *Muallaf* but also by other minorities. The difference was that what was happening to *Muallaf* was considered as being between Muslims, for the others it was between different races.

However, the usage of different concepts in Malaysia, related to the two groups mentioned above, are connected to the definition and the existence of both Malays and Chinese in Malaysia, which will be argued later. In this research, the term 'convert' will be used with the same meaning as *Muallaf*. The term will be utilized to bring several denotations, such as to differentiate between those who are born Chinese Muslim and those who embrace Islām after birth as a non-Muslim. It is also applied in the Constitution of Malaysia⁴² to refer to a person who has changed his religion, and to some regulations especially concerning the *Zakāt* funds by State religious departments in Malaysia who usually refer to such a term.

2.4 MALAYS AND CHINESE IN MALAYSIA

1. Malays in Malaysia.

According to the constitution of Malaysia⁴³ the definition of 'Malay' is a purely cultural one, namely one who is a Muslim, habitually speaks the Malay language⁴⁴, and follows

⁴² The word *Muallaf* was used in the Administration of Islamic Law Enactment of Malaysia, 1992 and the Law Reform (Marriage and Divorce) Act, 1976. It also used in the same meaning of *Muallaf* (those who are embraced Islām and not from Malays) in Article 11 (1) and Article 12 (3) and (4), Federal Constitution of Malaysia.

⁴³ The definition of 'Malay' found in article 160, Constitution of Malaysia. The article stated that a Malay means a person who professes the religion of Islām, habitually speaks the Malay language, conforms to Malay custom and – (a) was before 'Independence Day' (August 31, 1957) born in Malaya (Malaysia) or born of parents one of whom was born in the Malaya (Malaysia), or was on that day domiciled in Malaya

Malay custom or '*adat*'. The term '*adat*' has a variable domain of meaning. It is sometimes understood to cover all aspects of Malay culture and social life, from styles of dress and housing to rules of etiquette and social interaction, but it is most commonly restricted to the major life ceremonies of birth, engagement, marriage, and death. Because of their additional religious significance, these rites of passage are more or less common to all the Muslims of Malaysia. It should be noted, however, that much of the non-Islamic content of Malay '*adat*', including the major ceremonies mentioned, is of Hindu origin, and even today there are many areas of cultural overlap between Indians, both Hindus and Muslims, and the Malays. Particularly striking similarities exist in the ceremonies of marriage, certain rites connected with pregnancy and puberty, the ceremonial marking the completion of a young person's religious studies, and even certain festivals. Most of the peoples of the Indonesian archipelago were similarly open in pre-Islamic times to comparable Hindu cultural influences; consequently Indonesian immigrants to Malaysia have a very similar cultural heritage to that of their new host country. It must be added that virtually 100 percent of all Malays and Indonesians are Muslim, and that the present national language of Indonesia is almost identical to Malay.⁴⁵

By contrast, most of the Arabs who immigrated to Malaysia did not originally share this common Hindu-based '*adat*' tradition. Instead, proud of their country of origin, they prefer to stress the purity of their Islamic religious beliefs and practices and, in some cases, their presumed descent from the Prophet Mohammed s.a.w. Those who claim a

(Malaysia) ; or (b) is the issue of such person. See more at: Wu, Min Aun and Hickling, R.H.. 2003. *Hickling's Malaysian Public Law*. Pertaling Jaya, Malaysia: Pearson Malaysia. Page: 19

⁴⁴ The Malay language or known as 'Bahasa Melayu' is an Austronesian language spoken by the Malay people who reside in the Malaysia, Southern Thailand, the Philippines, Singapore, Indonesia and Brunei. According to Article 152, Federal Constitution of Malaysia 'Bahasa Melayu' is the official language of Malaysia. See more about 'Bahasa Melayu' at: Abdullah, Asma and Pedersen, Paul B.. 2003. *Understanding Multicultural Malaysia*. Malaysia: Pearson.

⁴⁵ Ibid. Page: 41

direct line from the Prophet are privileged to add the title *Sayyid* (for males) and *Sharīfa* (for females) to their names. Although to the Arabs the 'adat' customs of their fellow Muslims debase their religion, some modern Malaysian A'rabs, after three or four generations' residence in the country, have adopted certain 'adat' practices. The Arabs in Malaysia have always been regarded with great reverence and respect and have tended to marry one from within their own groups, particularly among the *Sayyid* and *Sharīfa*. The A'rabs, too, to the exclusion of members of all other ethnic groups, have been permitted to intermarry fairly freely with the families of the reigning sultans and other royalty, as in the states of Kedah and Perlis. They have also frequently been the holders of high office and have thus achieved positions of considerable influence and dominance in the local 'Malay' community⁴⁶.

Meanwhile, in past censuses, or at least until 1921, the A'rabs were always classified as a separate category on the basis of self-definition, although it was recognized by the census-takers that it is extremely doubtful whether those who so describe themselves to the counters have any real claim to be considered members of that race. The census report went on to note that very few of the so-called A'rabs could speak Arabic, or had even one parent born in Arabia. Despite their preference for marriage within their own groups, it is indisputable that in the early days, when Arab immigrants were almost exclusively male traders, much intermarriage took place. Today A'rabs are included with 'others' in the census.⁴⁷

⁴⁶ Ibid. Page: 55

⁴⁷ JAWI, Five Years Report (1991-1995). Kuala Lumpur: JAWI. Page 20-23.

Of the Indian and Pakistani urban population in Malaysia, approximately 18 percent are Muslim, known locally as “*Klings*”. Many of these are engaged in some form of trade and commerce, unlike the Hindus who are more often clerks, office-workers, and labourers. Many *Klings*, too, have a nomadic history of trading along the coasts of India, Indonesia, and Malaysia similar to that of the Arabs. Many Muslim Indians in Malaysia seem to be part of two ethnic worlds, including participation in the institutions and activities of both communities, such as the Malay and Indian Chambers of Commerce for example. With minor variations, Muslim Indians also share the common Hindu-based ‘*adat*’ heritage, and the majority commonly speak the Malay language and wear Malay dress. The Indian question is complicated by the high rate of intra-religious inter-marriage with ‘unambiguous’ Malays, particularly of Indian males with Malay females. In some cases, such marriages were repeated from generation to generation, for example, local-born women taking husbands from Indian immigrant traders, sometimes even paternal cousins selected for them by their fathers. (Both Malays and Indians have a preference for first-cousin marriages.) In most cases, the children of such marriages were raised in the Malay community and learned to speak Malay and practise the full range of ‘*adat*’.⁴⁸

On the other hand, children of such mixed unions were known colloquially as *Jawi Peranakan*. The term *Jawi Peranakan* is reported in Penang as early as 1849 and in the first census of 1881 it is used as a classification separate from that of either Malay or Indian, probably based on the origin of one of the parents. Because the census was administered by Malay *Penghulus* or headmen, this information was almost certainly available. In the census of 1911 the *Jawi Peranakan* are no longer counted separately, although the term still has popular usage and is interchangeable with that of ‘D.K.K’, for

⁴⁸ Op.Cit. Page: 67

“*darah keturunan Kling*” (of *Kling* descent). The existence of the *Peranakans* and *Klings* gave rise to the concept of *Melayu jati* (pure Malay-until now, the word *Melayu jati* is still part of an ongoing debate in Malaysia) which singles out all those who claim pure Malay descent from those who admit they are descended from immigrants . This topic has been bitterly debated for several generations in Malaysia, in schools, in the press, in politics, and in voluntary associations. These debates still continue.⁴⁹

Therefore, in the Constitution of Malaysia most members of the above mentioned groups, Indonesians, Arabs, and Indian Muslims (whether D.K.K. or not), can legitimately claim Malay ethnic status.

2. Chinese in Malaysia

A Malaysian Chinese is an overseas Chinese⁵⁰ who is a citizen or long-term resident of Malaysia. Most are descendants of Chinese who arrived between the fifteenth and the mid-twentieth centuries. Within Malaysia, they are usually simply referred to as ‘Chinese’ in all languages. The term Chinese Malaysian is rarely (if ever) used in Malaysia. Early Chinese settlers (from the fifteenth century in Malacca; eighteenth century in Penang) form a subgroup called ‘*Peranakan*’ or Straits Chinese. In contrast, the newer arrivals (nineteenth century and later) that retained Chinese customs were known as *Sinkheh* (literally ‘new

⁴⁹ Ibid.

⁵⁰ Overseas Chinese are people of Chinese birth or descent who live outside China. China here also includes Taiwan, Hong Kong and Macau since the Republic of China (ROC) declared that such countries and the people are part of ROC. However, in Malaysia, the Chinese referred to the ethnic group who practised the Chinese cultural inheritance from their descendants which came to Malaya (name of Malaysia before the Independence Day in August 31, 1957) in the British colonial era (1824-1957) or before. It is important to point out here that the term 'overseas Chinese' is not widely used in Malaysia. It only used to differentiate the 'Bumiputera' (majority ethnic group declared as 'sons of the soil' in Malaysia including Malays). Obviously they are Malaysian and only have a single citizenship which is Malaysian citizenship. More about Overseas Chinese in Malaysia and Singapore at: Pan, Lynn. 1998. *The Encyclopedia of the Chinese Overseas*. Singapore: Landmark Books.

guests'). The Chinese in Malaysia maintain a distinct community identity and rarely intermarry with native Malays for religious and cultural reasons. This is because most Malays are Muslim. Under Malaysian law, such a marriage requires the non-Muslim party to convert. Most Malaysian Chinese consider their being 'Chinese' to be an ethnic, cultural and political identity.⁵¹

The situation of the 7 million ethnic Chinese in Malaysia is at best uncertain , mainly due to the divided and opposing social roles played by two quite different elements within the Chinese community: the rural-poor and the urban-commercial sector. The urban-commercial sector of the ethnic-Chinese community, in union with foreign (mainly British) interests, completely controlled the country's economy. The ethnic-Malays responded to Chinese economic influence by ensuring Malay dominance in the newly independent (1957) Malayan state.⁵²

Therefore, communal tensions had become marked following the Japanese occupation during World War Two. The Malays at first sided with the Japanese against the British colonial administration but became increasingly unhappy with Japanese dominance. The Chinese, on the other hand, were badly mistreated by the Japanese authorities (and their Malay collaborators) and many joined an armed resistance group, the Malayan People's Anti-Japanese Army (MPAJA). After the Japanese defeat, the MPAJA attempted to establish political control in the Malayan peninsula and engaged in violent

⁵¹ Ibid. New Edition. Volume II. Page 112.

⁵² Ibid.

reprisals against suspected Malay collaborators. Ethnic violence flared throughout the peninsula.⁵³

After that, the returning British authorities sided with the majority Malays in the conflict, supporting the establishment of Malay political dominance to balance the communist ideology of the MPAJA which became the Malayan Communist Party (MCP) in 1948. The rural-poor Chinese have historically supported the MCP and that organization's uprisings against the Malaysian state (especially during the 'Emergency', 1948-1960). Consequently, it has been that social sector which has experienced the highest level of government persecution. This included a huge rural relocation programme initiated in the early 1950s which gathered ethnic-Chinese into 'New Villages' (or in the Malay language, '*Kampung Baru*').⁵⁴ The urban Chinese distanced themselves from the MCP in order to protect their privileged economic position. One major result of this period was the passage of the Internal Security Act (ISA) of 1960.⁵⁵ It granted arbitrary policing powers to the state and it has been invoked from time to time and used against opponents of the regime.

On the other hand, Malay distrust of the Chinese 'foreign element', stirred by the MCP insurgency and made worse by the ethnic tensions displayed during the abandoned attempt to incorporate the Chinese-dominated island of Singapore (1963-1965), broke out into serious communal rioting in the summer of 1969 (this incident is known as May 13th, 1969 and will be explained in the next chapter) following a successful Chinese and Indian

⁵³ Ibid.

⁵⁴ Ibid. Page: 115

⁵⁵ ISA continues be practiced in Malaysia and Singapore until the present time. This act allowed the government to arrest people without any prosecution. Usually, the government of Malaysia will use the act for the prevention of any disorderly situation caused by sensitive issues. The sensitive issues in Malaysia include faith and religion, ethnic relationship and Malay supremacy.

electoral challenge to the Malays' political domination. The legal imposition in 1970 of the New Economic Policy (NEP) (also to be discussed in the next chapter) designed to remedy majority ethnic economic disadvantages, was the important result of the 1969 disturbances. The NEP, however, tended to offer these remedies only to ethnic-Malays. It thereby propped up Malay political and military dominance with economic power, disadvantaging mainly the aboriginal peoples (*Orang Asli*) and Indian groups.

As a result, Chinese politics in Malaysia in the 1980s has been effectively browbeaten by the ISA-NEP 'double-indemnity'. Although no significant episodes of communal conflict have been reported since the 1969 riots, communal tensions and the continuing ethnic divisions have remained major factors determining Malaysian politics. The ethnic-Chinese continue to run their own schools and social, economic, and political organizations. The Malaysian Chinese Association (MCA) is mainly an economic association and is a member of the ruling National Front Coalition. The MCA and the '*Gerakan Rakyat Malaysia*' (Gerakan) Party support the idea 'ethnic accommodation', while the Democratic Action Party (DAP) has taken a more aggressive stance in respect of the policy of ethnic preference of the NEP. Meanwhile, in the religious aspect, Chinese Malaysians refer to their religion in their own languages and dialects as the equivalent to the Mandarin Chinese terms '*Bai Shen*' or '*Bai Fo*'. The former means 'worshipping deity' and is more general, referring to the worship of any kind of deity within the Chinese religious system, including those of Buddhist origin. The latter literally means 'worshipping Buddhas' or '*Bodhisattvas*' but, in practice, when Chinese Malaysians say this, they may be including the worship of all deities, whether they are of Buddhist or Taoist origins. '*Shen*' is the general term for any deity in Chinese language. Since there is no specific

name for their 'popular' religion, Chinese Malaysians and Singaporeans describe it by referring to their religious behaviour of '*Bai Shen*'.⁵⁶

A serious error in classifying Chinese worshipers is to expect them to conform to the stereotype of the three religions that are supposed to make up their culture. An investigator who begins by asking "*What is your religion?*" may be frustrated when an informant answers "*don't know*" or describes Chinese religion in too much detail. The investigator may end up asking, "*So what is your religion, Buddhism, Taoism, or Confucianism?*" at which point the informant usually chooses one⁵⁷. Those who wrongly think that Confucius and his followers introduced ancestor worship and funeral rites may choose the category 'Confucianism' but the majority will choose either 'Taoism' or 'Buddhism' since most Chinese deities and cults today come from these two religious traditions, which were originally independent systems of religion in China.

Those who want to portray the image of 'not superstitious' may prefer the category 'Buddhism', for most shamanistic cults in Chinese religion are of Taoist or other native Chinese origins. Others will simply choose any category merely for the sake of answering. The investigator, who may be a census taker or a student, is then pleased that he can fill in the proper category. The informant, however, knows very well that his religion cannot be accurately described by any one of these categories. The most common mistake in social

⁵⁶ More about the Chinese Deities at: Manchao, Cheng. 1995. *The Origin of Chinese Deities*. Beijing: Foreign Languages Press.

⁵⁷ Ibid. Page: 47

science research on the religions of the Chinese Malaysians is to hint or even tell the informants what categories of religion they belong to.⁵⁸

The 1970 Malaysian census classifies Chinese Malaysians by religion as follows: Muslim 0.2%, Hindu 0.1%, Christian 3.5%, Buddhist 78.9%, No religion 4.9% and others 12.4%.⁵⁹ Those who follow the traditional Chinese religion obviously had to choose either 'Buddhist' or 'Other' which accounts for the rather high percentage of the latter. The category 'No religion' no doubt includes both atheists and agnostics. The category 'Buddhist' includes not only those who follow traditional Chinese religion, but also *Theravadins* (one of the Buddhist sects) and followers of other Buddhist sects.

The categorization in this census could be improved by introducing the category 'traditional Chinese religion' and thus reserving 'Buddhism' for the *Theravadins* and other Buddhists. Overall it can be said that 80-90 percent of the Chinese Malaysians are followers of Chinese religion, since followers of *Theravada* Buddhism and other Buddhist sects form only a small minority. In conclusion, generally, Malaysian Chinese practise three major religions, whether Buddhism, Taoism or Confucianism together with their cultural inheritance or known as 'traditional Chinese religion'.⁶⁰ As mentioned earlier, the concept of conversion, applied with reference to the definition and existence of Malays and Chinese in Malaysia, invited several problems especially related to interaction and integration. Further discussion of such problems now follows.

⁵⁸ Ibid.

⁵⁹ 5th Edition Malaysian Ten Years Plan, Unit of Statistics, Minister's Department, 1990.

⁶⁰ Ibid.

2.5 PROBLEMS OF INTERACTION AND INTEGRATION OF CHINESE MUSLIM CONVERTS

As a 'new comers' in Islām, Chinese Muslim converts faced many problems and difficulties in their life as Muslims. This came from various sources whether from their own life or from their surroundings and can be divided into three major problems; which are:

1. General problems

The Chinese Muslim converts are caught by the polarisation of races, due partly to the 'divide and rule' policy and the education system left by the colonial British. Colonial rule was not good for social integration. It divided the races into Malays, Chinese, Indians and others. For example, the Malaysian education system perpetuated the separation of schools according to race, Malays, Chinese, Indians and others, with different syllabuses, as in the colonial time⁶¹ (this information will be expanded in the next chapter). Since independence there have been great changes, and now there are National Primary and Secondary Schools, where people of all races, Malays, Chinese, Indians and others mix. However, ethnic schools, such as Chinese and Indian, still exist, besides the *Madrassa* which only cater for the Muslim children. Thus, there still exists an ethnic feeling of individual groups; Malays are for Malays, Chinese for Chinese, Indians for Indians and similarly for other races.

⁶¹ Chow Hock Thye. 1979. *Masalah Perpaduan Nasional*. Kuala Lumpur: Dewan Bahasa dan Pustaka. Pages:104-105

Furthermore, this will have made a great impact on someone who is non-Malay when he or she embraced Islām. The non-Malay community is of the opinion that someone who has embraced Islām has become Malay, known in the Malay language as '*Masuk Melayu*' (become Malay in identity). That is, the community takes for granted that the convert has taken up the way of the Malays. This is a disgrace to the non-Muslim race, although the convert denies it. His intention is merely to follow Islām and not the way of the Malays.⁶² However, the non-Muslim community perceives them as betraying their birthrights of origin, lineage, culture and heritage and ancestral worship. Their parents become angry with them because of '*Masuk Melayu*' and of their leaving their previous way of life.⁶³

For those who are non-Muslims, the convert seeks to change his or her identity by changing his or her name (see more about the reason for name changing in Chapter Four), adopting the new religion (Islām) and acquiring new behavioural traits (food, drink, clothing, festivals and many others). Thus, their own races denounce and condemn them as betrayers, and their own family, relatives and race for abandoning the birthrights of origins, religion, civilization, culture and heritage. Because, in terms of marriage, a Muslim has to marry another Muslim, thus, in Malaysia, even a Muslim usually marries someone of his or her own race. There are interracial marriages in Malaysia but their number is very insignificant. Thus, their own families and races cruelly reject the converts in Malaysia. For example, in Kuala Lumpur there are two cases in which a married couple, when one of the partners embraced Islām, gave rise to divorce. Firstly, on May 21st, 1999, Nor Aishah The Abdullah @ The Siew Choo sued Teng Eng Hua for divorce after having

⁶² Ibid. Page: 139

⁶³ Amran Kasimin. 1985. *Saudara Baru Cina di Wilayah Persekutuan*. Kuala Lumpur: Karya Press Sdn. Bhd. Page: 33

embraced Islām. The judge in the session court ruled that the civil marriage with her husband be dissolved according to section 54 (1d) of the law reform of Marriage and Divorce Act of 1976.⁶⁴ Secondly, a policeman embracing Islām had to face the demand of his non-Muslim wife for divorce for more than a year while he persuaded her to embrace Islām. Finally, he had to sign the divorce deed.⁶⁵

In conclusion, Amran Kasimin (1988) a lecturer from National University of Malaysia, stated six general problems faced by Chinese Muslim converts (and other Muslim converts), which are:

1. The families and race of the Chinese Muslim converts reject them. Some converts have to leave their home and stay out of their family's home because of conflicts after conversion.
2. There are Chinese Muslim converts whose employers are non-Muslims who have tried to separate and exclude them from other workers, as they cannot eat with the non-Muslims because of non-*ḥalāl* food. Some employers dismiss them.
3. Some families of the Chinese Muslim converts threaten and assault them, especially those below nineteen years of age and women. They force them to revert to their former religion.
4. Friends and families continuously speak against Islām openly, and they insist and hint to the converts to abandon Islām. They belittle Islam at all times and accuse Islām of being retrogressive.

⁶⁴ Article in New Straits Times Malaysia, Malaysia. Page.8

⁶⁵ Ibid.

5. Many converts, after cutting off contacts with their non-Muslim families, lost the inheritance that should have been theirs if they had not embraced Islām.

6. There is difficulty adjusting to the principles of Islām for the converts, when they learn Islām, because they are from different backgrounds, age, education and social circle and are used to a non-Muslim way of life.⁶⁶

2. The problems of converts living in a non-Muslim society

There a lot of Chinese Muslim converts who still stay in the non-Muslim society after they have embraced Islām. This is just because they have different backgrounds of up-bringing that may cause them difficulties in integrating with the Malay Muslim community. The Chinese Muslim converts who are still living in a non-Muslim society, and whose *imān* is still weak, face also many hardships. Among the problems are:

1. Problem of prohibited food or non-*ḥalāl* food. There some converts who cannot leave the consumption of prohibited food and drink, like pork and alcohol, at the beginning after the conversion.

2. Some of the converts are from the low-income group and they have no time to attend religious classes because:

a. The timetable of learning Islām clashes with their working time and they have to earn a living.

b. The religious classes are far from their home.

⁶⁶ Amran Kasimin. 1988. *Satu Analisa Mengenai Murtad*. Kuala Lumpur: Pustaka al-Mizan. Page.70-79

c. They have problems with the use of language.

3. There are some converts who do not know how to pray, fast, pay *Zakāt*, *Hajj*, recite the Qurān and other Islamic practices because there is no one who can teach them, and practise together with them, since they are afraid that the society will know about them having converted to Islām. They are afraid to face the hostility of the non-Muslim society. The non-Muslim will be biased, prejudiced and discriminating against the converts. They would not agree even to employ a convert and discriminate against him in other matters as well. Because of these things, the converts also do not want their family members to know that they have embraced Islām. Thus, they conceal their conversion, telling no-one.⁶⁷

Because of concealing the conversion, other problems arise when they die. It means that their families may bury them at non-Islamic burial ground without following the Islamic way. According to Islām, when a Muslim passes away, the rites before burial such as bathing and clothing of the dead, and prayer before the burial, have to be followed. If their non-Muslim families organize the burial, there would not be observation of these rites.

On the other hand, the non-Muslim will claim the corpse and naturally want to bury it according to non-Muslim customs. Thus there is conflict between non-Muslims and Muslims about claiming the corpse of a Chinese Muslim convert. It is natural for non-Muslims to want to discharge their duty to bury the corpse, as they do not know the dead relative has embraced Islām. But for Muslims, it is *fard al-kifāya*, and it is the joint responsibility of Muslims to bathe the corpse, to cloth it, pray for it and bury it. A case of this sort of conflict did happen in Kuala Lumpur in early 1978. The non-Muslim deceased's family intended to claim the corpse of a Chinese Muslim convert by force. The

⁶⁷ Ibid.

religious department had no choice but called for the help of the police. Finally, he was buried at the Muslim burial ground.⁶⁸

In 1980, the same thing happened again, when a Chinese Muslim convert passed away and his family buried him at a Christian burial ground. The deceased did not change his Christian name and did not inform his family of his conversion. However later, on the 12th of January 1980, the deceased's body was exhumed and reburied in the Islamic burial ground.⁶⁹

Based on an analysis of reports of the religious state department, between 1976 and 1980, there were 10 cases of these conflicts, which became crises between the families and the JAWI. Cases of these kinds continue to happen now. Sometimes, the non-Muslim can claim the corpse and bury it according to non-Muslim rites because the religious department has lost the record of conversion.

3. The problems of converts living in Malay Muslim society

The problems faced by Chinese Muslim converts living in a Malay Muslim society are different from the problems faced by them if they are living in a non-Muslim society.

Among the problems are:

⁶⁸ Ibid. Page: 80

⁶⁹ Ibid.

1. Self-adjustment of a Chinese Muslim convert concerning his social integration with the Malay Muslim society.⁷⁰ Sometimes, the convert cannot adapt and interact with the Malay community because they have feelings of inferiority. Because of this, they can be isolated in the community. In certain situations, the fault is not one-sided; the attitudes of some Malay individuals also discourage the converts. They have failed to show their love and care for Chinese Muslim converts as was shown by the Prophet Muhammad s.a.w towards people who embraced Islām. The Malays do not project themselves as role models of good Muslims for the *Muallaf*. Sometimes, the attitudes of some Malays have meant that the convert dislikes socializing with them. They also do not like being friends with the *Muallaf*. Moreover, they commit all types of sins and some of them do not care about Islamic attire. Some of this means the *Muallaf* find it difficult to mix with them. Of course, not all Malays belong to this category. Some are good and receptive to the *Muallaf*.

2. The Malay acceptance of Chinese Muslim converts. The attitudes of some Malays have confused the converts, since they assume that embracing Islām means embracing the Malay way or becoming Malay.⁷¹ Sometimes they perceive that the converts must follow Malay customs, which have nothing to do with Islām. They must eat by hand and wear Malay attire. Only then do the Malays regard them as real Muslims. They are also suspicious of their attention to Islām when the Chinese Muslim converts visit their non-Muslim families. They do not know that even the Prophet Muhammad s.a.w always visited his uncle, Abū Ṭalib, who was not Muslim during the time.

3. Intentions in conversion to Islām.⁷² Sometimes, some conversions are in order to gain personal advantage, such as below:

⁷⁰ Amran Kasimin (1988). Op.Cit.

⁷¹ JAWI, Five years report (1996-2000), Op.Cit.

⁷² JAWI, Five years report (1996-2000), Ibid.

- a. Some of them are of the opinion that embracing Islām makes them Malay and thus they are entitled to the special rights given to Malays in accordance with the law.⁷³
- b. To obtain easily the status of Malaysian citizenship.
- c. To change easily their identity card status from the 'public resident card' to the 'Malaysian identity card'.
- d. To escape from criminal cases by changing their names to avoid detection by the police. This cannot be true, as even Malays who commit crime have to face trials under the Malaysian legal system.
- e. To facilitate dealing in business matters with Malays.

If these Chinese Muslim converts have failed to achieve any of their aims mentioned above, that may bring problems to them and to their lives. Most of them, before they became Muslims, lived and grew up among Malays, and some even were born within a Malay society. This could have an influence on their decisions to embrace Islām. Their intimate relations with Malay friends could have made them attracted to Islām. Some of the immediate causes attracting them to Islām mentioned above may not be true, and could be mere imagination and wrong perception on the part of some people. Sometimes the conversion is due the following factors:

- a. The intention to marry Malays.
- b. A broken home environment.

⁷³ Malays have a special right in the name of 'Malay Supremacy' because they are '*Bumiputera*' which means they are 'sons of the soil' - the country of Malaysia.

- c. Understanding the principles and practicability of Islām through reading, thought and research.

Because of these factors Malays sometimes have doubt of their conversion. This is not good. Muslims should have a good opinion of Chinese Muslim converts without questioning their intentions of becoming Muslims because the Prophet once said in a *ḥadīth ṣohīh* from Ṣaḥīḥ Bukhārī: U‘mar bin al-Khattab said at the pulpit: *“I heard the Prophet say: Truly, every action depends on intention, and for every work done, follow what is intended. Anyone whose ‘hijra’ is for Allah and his Prophet s.a.w, one will get Allah and his Prophet s.a.w. One whose ‘hijra’ is for worldly reasons (prizes and possessions) or for wanting to marry a lady, this one will get what he wishes for”*⁷⁴

From the above *ḥadīth*, it is clear that intention for the *hijra* is twofold, either specific or general. Therefore, the intention to do something for the cause of Allah and his Prophet is the general intention. Regardless of the numerous motives for embracing Islām given above, the Chinese Muslim converts have to purify their intention while embracing Islām to be in accordance with the *ḥadīth* quoted.

In conclusion, the various factors mentioned above are usual phenomena not only for Chinese Muslim converts but for the most Muslim converts. The problems listed above, can seem like personal problems, but obviously are part of the process of interaction and integration. The level of such interaction and integration should be measured as a first step, in order to make the rules, regulations or policies related to converts more effective.

⁷⁴ Al-Bukhārī. 1986. *Ṣaḥīḥ al-Bukhārī*. Chapter 14, Kaherah: Dar al-Kutub Misriyyah.

Standing with the above complex problem faced by Chinese Muslim converts, it is significant here to bring into view the role of JAWI, which is a government organization responsible for caring for Muslims as well as converts. This will give surface understanding as to why some of the problems mentioned above occur continually.

2.6 ROLE OF JAWI

It is important to know the role of JAWI as the Kuala Lumpur State Religious Department charged with facilitating the interaction and integration of Chinese Muslim converts with the Malays. This will touch some of the policies governing the converts, and their education into the Malaysian mainstream. The role of JAWI is limited due the problems faced by the Chinese converts mentioned above. This is because JAWI is more focused on providing facilities than concentrating on how the converts can become good Muslim.

The policy of JAWI is to ensure that all Muslim converts understand the basic pillars of Islām. That is why even when the Muslim converts have finished proclaiming the two witnessing sentences of faith in Islām and have become Muslims, they will not be issued with the prominent Islamic conversion cards but only with temporary conversion cards which cannot be used for any official purposes. The Islamic conversion cards will only be issued when the converts have passed a test. Without the official Muslim conversion cards, the converts cannot insert their Islamic names into the identity cards. They also cannot hope to get married. The procedure for marriage for the converts requires them to have official conversion cards, followed by attendance at a marriage course and

finally an interview run by JAWI. This is to ensure that those getting married can understand their responsibilities better.

The issue of the official conversion cards has great impact on the converts; it forces them to learn and know some practices, values and norms of Islām. Otherwise, they will not get their cards and the temporary cards mentioned are not valid for any official purposes. Due to this policy, the converts have to come to JAWI to learn Islām. Besides the head office of the JAWI, there are three more centres conducted by JAWI around Kuala Lumpur. In addition, all the centres have at least three qualified religious teachers for those who are willing to learn Islām and practise daily obligation together, such as prayers five times a day. Furthermore, JAWI also provides temporary qualified teachers to visit the converts at least once a week. This gives a great opportunity, especially for face to face discussion between the converts and those considered experts in Islam. In addition, several seasonal activities like family and sports days also bring the converts into the local community, mostly dominated by Malays.

JAWI also have Sunday gatherings at their offices where the converts converge to listen to religious talks and to have group discussions in order to solve daily problems faced by them collectively. It is through these places that the Chinese Muslim converts establish links with the Malays and other ethnic groups of the Islamic faith. They interact by discussing their problems together as well as learning about Islamic practices, norms and values like prayers and fasting. It is also in such places that Chinese converts slowly learn the Qurān and the words of Prophet Muḥammad s.a.w in Arabic, with a translation, sometimes in one or two Chinese dialects, but mostly in English and the Malay language.

Indirectly, the sense of identity of the Chinese Muslim converts gradually starts to change. For example, the converts begin to respect the Islamic teaching from the Quran and take it as a guide for their life. They also learn the *Jawi* script, which originally old Malay writing adapted from Arabic (this writing will be described further in the next chapter, since the writing became one of the criteria for measuring the level of interaction and integration). Gradually the converts' manner of wearing clothes also changes, in line with what is permitted by Islām, influenced by the Malays' style of dress.

It is normal in such places for some non-Muslims who intend to learn and to know more about Islām to come and join the discussion. So, the Chinese Muslim converts have a 'second opinion' (from the non-Muslims attending the discussion) about Islām and the most important things they need to strengthen their belief in Islām as their new faith. Once a year, JAWI give a souvenir to the converts such as *Baju Melayu*, *Songkok* (these two things are described later because like the *Jawi* script, *Baju Melayu* and *Songkok* are also two of the criteria for measuring the level of interaction and integration), mats for praying and *Telekong*. Occasionally there will be women whose clothes cover their entire body except for their eyes, as is considered appropriate in Islam during prayers.

All kinds of ḥalāl food, essentially Malay food, as well as tea and other drinks are served for free. All these things, from souvenirs and food serving, make the converts understand the many values practised by Islām. Surely, it also encourages the converts to think of the importance of integration among the Muslim, especially with the Malays as

the majority ethnic group. Normally, at least forty to fifty converts came to these places every Sunday. Sometimes the number can reach to thousands of converts when there is a festival, such as during the E^cid celebration.

The inter-faith dialogues organized by JAWI also play a crucial role in strengthening the īmān of the converts. The activity is held at the JAWI head office at least once a year for the purpose of enhancing tolerance among the people in Kuala Lumpur. Several well known religious leaders are invited to give speeches on Hinduism, Christianity and Buddhism during this dialogue with non-Muslims. There is no barrier at all among the participants. They all sit on the floor, then the participants are divided into small groups, around five to ten people a group, without consideration of their background or religion, to discuss all aspects of inter-faith practice in Kuala Lumpur. It is a good place to build the interaction of the Chinese Muslim converts not only with the Malays, since most of the Muslim participants are represented by this ethnic group, but also with other ethnic groups such as Indian, most of whom are Hindu.

In conclusion, as mentioned earlier, JAWI helps the Chinese Muslim converts by providing facilities for learning Islām. There is no particular scheme or pattern of study designed to prepare the convert to become a good Muslim. The JAWI five yearly reports record the teaching and discussion conducted by them regarding the outline of the '1971 National Culture Policy of Malaysia'. The next chapter will discuss how to apply such a policy, to bring the converts into the Malaysian mainstream. It is important to declare here that the reports also mention 'teaching and sharing' as a means of educating the converts. That is why JAWI focuses on applying conversion cards, operating religious classes, organizing seasonal activities, as well as encouraging discussion and inter-faith dialogue.

CHAPTER THREE

INTERACTION AND INTEGRATION OF CHINESE MUSLIM CONVERTS IN MALAYSIA: A HISTORICAL BACKGROUND

3.1 INTRODUCTION

This chapter focuses on the situation regarding the interaction and integration of Chinese Muslim converts with the Malays. It takes up a theme of the previous chapter which discussed the concept of 'convert' as used in Malaysia and which affected both interaction and integration. Looking at the historical background of ethnic relationships under the sub-heading of the ethnic environment, the stereotyping of Muslim converts and the ethnic situation in Malaysia, will afford the best early description of the interaction and integration that existed between these groups. However, this cannot be taken as the real situation until the study has been concluded. This chapter will also concentrate on the '1971 National Culture Policy of Malaysia' which is the only formal policy applied to generate interaction and integration. The content of the policy will be used as a criterion for measuring the level of interaction and integration. (The subject of criteria will be discussed further in Chapter Four).

3.2 HISTORICAL BACKGROUND OF ETHNIC RELATIONSHIPS IN MALAYSIA: AN ETHNIC ENVIRONMENT

Malaysia, due to its geographical position, has long been a strategic meeting place between the East and the West. Since it lies between the sea routes of India and China, it is the

meeting place of the civilizations of India and China.⁷⁵ It is also a place where major religions of the world meet. The development of Malaysia as a multi-racial nation is closely linked to the above situation. People of different nationalities came, and many eventually settled down in the various states in Malaysia⁷⁶ giving rise to the ethnic mosaic of today. The presence of large numbers of Chinese and Indians is due to the colonial policy during the 19th century, when the British needed labour for economic exploitation of the Malay states. There was massive immigration of the Chinese and Indians during this period. This also gave rise to the ethnic problem in Malaysia now.

Before independence, the ethnic relationship of Malaysians fitted well into the attributes of plural societies. The economic condition of the various ethnic groups in Malaysia, under the 'divide and rule' policy (practised by the colonial powers), was for benefit of the colonizer. The colonialist manipulated the ethnic situation such that the various ethnic groups seldom had any opportunity for interaction. They also started stereotyping specific groups in relation to their field of work: Malays as farmers, Chinese as entrepreneurs and Indians as labourers. This was the ethnic situation of the Malays, Chinese and Indians in Malaysia.⁷⁷

The multi-ethnic situation in Malaysia started after the establishment of the Straits Settlements of Penang, Malacca and Singapore and later on the acquisition of the Malay

⁷⁵ The influence of traders from both China and India in Malaysia can be seen at: Pawel, Bozyk. 2006. *New Industrialized Country: Globalization and the Transformation of Foreign Economic Policy*. Ashgate Publishing. Page: 164. Also at: *Census of Population and Housing Malaysia*. 2000. Department of Statistics Malaysia. Page: 2

⁷⁶ The name 'Malaysia' was used officially after an agreement to create Peninsular Malaysia (which has 13 states), Borneo Island (the states of Sabah and Sarawak) and Singapore as a Federal Territory in early 1963. Unfortunately, at the end of that year, Singapore was asked by the first Prime Minister of Malaysia to set up their own government for political reasons. Before that, Malaysia was called 'Malaya' which means 'the land of Malays'.

⁷⁷ See more about the colonial era and the effect of the colonial policy in Malaya or Malaysia at: Abdullah, Asma and Pedersen, Paul, B.. 2003. *Understanding Multicultural Malaysia*. Malaysia: Pearson.

territories. The British brought in many labourers from China and India to work in the Malay territories. The population of the Chinese and others increased drastically. By 1911, the total population of the Malays was 2,339,000 making up 53.6% of the total population of Malaya; the Chinese population was 1,291,686 or 29.6% and others were 733,119 or 16.8% (during that time Indians were included in the word of 'other'). By 1947 (10 years before independence), the population of the Chinese had increased to 38.4%, whereas the Malays were 49.5% and others were 12%.⁷⁸

Furthermore, the colonial policy resulted not only in the increase of the population especially of the Chinese, but also created labour segmentation and occupational specialization according to ethnic groups. The Indians predominated in the estate sector, the Chinese in the mining areas and the towns and the Malays in the '*paddy*' growing sector. The persistence of ethnic identification along the lines of economic specialization not only strengthened ethnic group boundaries and ethnic identities but also restricted multi-ethnic interaction.⁷⁹ Accordingly ethnic divisions were reinforced by economic differences between the ethnic groups. As a result, each ethnic group had misconceptions, prejudices, misunderstandings and stereotypes of its own towards another ethnic group. All these factors appear to have contributed to ethnic problems in Malaysia.

However, today Malaysia does not fit into this picture as there is now more inter-ethnic interaction in all places. There are also now more inter-ethnic social gatherings and more interaction, especially for the young people in the schools, workers in the factories and also in the social clubs. Social interaction now goes beyond the markets and sundry

⁷⁸ Abdullah, Asma and Pedersen Paul. B. 2003. Ibid. Page: 77

⁷⁹ Ibid.

shops. A plural society is not a theory but rather a way to describe the nature of the segregation among the ethnic groups.

Meanwhile, stereotyping of an ethnic group by another persists, even after independence in 1957⁸⁰. Even now many Chinese still regard the Malays as a 'lazy bunch of people' whereas many Malays regard the Chinese as 'unscrupulously rich businessmen'.⁸¹ There is also a myth that the Malays control the politics whereas the Chinese control the economy. Although, the younger generation is beginning to forget these stereotypes, helped along by the government policy of interaction and integration (the policy will be discussed later), as long as the people believe in something, even if it is not true, it will have a social impact.

Obviously, great changes have been taking place since independence and the structure of ethnic division has been breaking down. For example, there are changes in the occupational patterns in Malaysia. All races are given the same opportunities, especially in the high level occupations like medicine, law, engineering and others.⁸² At the same time, there are problems faced by *Muallaf* or Muslim converts with regard to interaction and integration, related to the ethnic background discussed above and other factors, which will be discussed in the next sub-topic.

⁸⁰ The exact date of independence is August 31st, 1957

⁸¹ See more about the term used at: Goh, Cheng Teik. 1994. *Malaysian: Beyond Communal Politics*. Malaysia: Pelanduk Publication. Page: 8

⁸² Ibid.

3.3 HISTORICAL BACKGROUND OF ETHNIC RELATIONSHIPS IN MALAYSIA: A STEREOTYPING OF MUSLIM CONVERTS

Generally, in Malaysia, cultural differences do not prevent the various ethnic groups from interacting and integrating across ethnic boundaries. However, certain religious values do have implications for inter-ethnic interaction and integration. For example, it is hard to find a Muslim who would go to a temple. Similarly most of the Chinese (non-Muslim Chinese) would seldom go to a mosque and participate in its activities, as the Malay value system is different from the Chinese. Islām is monotheistic and exclusive whereas the Chinese religious beliefs are polytheistic and rather tolerant of others. While the Muslims are forbidden to worship idols, the Chinese do not accept this prohibition. The principles and rules stated in al-Qurān are uncompromising with regards to the worshipping of idols. However, the Chinese worship idols and also their ancestors as a way for showing filial piety. Food is another hindrance for social interaction and integration. Pork is forbidden to Muslims and all Muslims adhere to this strongly. Some Muslims also restrict themselves to eating animals slaughtered in the name of Allah.

On the other hand, the Chinese consume pork as a traditional food item. They do not have much restriction on their food except that a small number of them are vegetarians and some do not take beef.⁸³ Because of this, Muslims do not go to the Chinese restaurants where pork is served. This has therefore reduced the frequency of social interaction and integration between the Muslim Malays and non-Muslim Chinese.

⁸³ The culture and practices of Malaysian Chinese can be found at: Asmah Hj. Omar. 2004. *Encyclopedia of Malaysia: Languages and Literature*. Kuala Lumpur: Edition of Didier Millet. Pages: 52-53

Currently, there seems to be greater awareness among the ethnic groups of the need to show sensitivity towards one another. The Chinese understand that pork is not eaten by the Malays. Because of it, most of the organizers of social functions will prepare food which is religiously *ḥalāl* for the Malays. Chinese friends inviting Malays for meals will generally take them to the *ḥalāl* food restaurants. Ten years ago, most of the big hotels in Malaysia served pork as a main item on their menus. Now, as many Malays have become successful corporate figures and the number of Malay professionals residing in the town is quite large, most of the big hotels in Malaysia have ceased to serve pork. It is costly to have two separate cold storage areas for meat, one to cater for the Muslims and another for the non-Muslims. As a result, there are more opportunities for inter-ethnic interaction and integration in the big hotels amongst the wealthy Malays and Chinese.

Moreover, in school, children of the Chinese, Malays, Indians and others have plenty of opportunities to mingle at a young age, except in independent Chinese schools where most of the students are Chinese, and in religious schools where most of the students are Muslims.⁸⁴ In conclusion, interaction and integration between the races in Malaysia has gone up a number of levels. Currently, there are also more invitations exchanged and a wider choice of friends between the ethnic groups.

One aspect of the stereotyping of a Chinese who embraces Islām is known in the Malay language as '*Masuk Melayu*' (discussed in Chapter Two), and in the Chinese language as '*jip huan*' or 'become Malay'. In the Chinese *Hokkien*⁸⁵ dialect, this means to enter the way of 'an uncivilized race'. As something that defines the identity of the Malays

⁸⁴ Ibid.

⁸⁵ Malaysian Chinese use several dialects in their language. *Cantonese* and *Hokkien* are the dialects used by them most widely. Other dialects are *Teochew*, *Hainanese*, *Hockchiu* and *Highwa*. Ibid.

in Islām, inevitably when a convert embraces Islām, he or she will surely learn some of the Islamic norms. Not taking pork or taking pork forms part of the identity of the Malays and Chinese respectively. Circumcision is to the Chinese a Malay identity. This is usually taken as proof of '*masuk Melayu*' by the Chinese⁸⁶. Even though Islām is universal and is present even in China, many Chinese are Muslims, in Malaysia Islām is identified with the Malays. Similarly, the non-Muslim Chinese and Malays have different customs not only regarding food, clothing and the decorations of houses, but also funeral rites. It is a religious obligation on Muslims to wash the corpse, dress it properly, pray to Allah and bury it, usually without a coffin and with the face looking westward. For the Chinese, the corpse is usually kept in the coffin; 'paper money' known as 'heaven money' is usually burnt and the corpse will face the sky.

Thus, it can be seen that in the colonial era and a few years after independence, there was very little interaction and integration among the ethnic groups. As discussed before, the colonial policy was the main factor. At the same time, these differences in religion, food, culture and value systems further separated the Malays and the Chinese. The number of Chinese in Malaya who, before independence, intended to return to China was high. A large number of them had dual citizenship even after independence. The national status of a Chinese living in Malaya was a matter of considerable uncertainty during the colonial period. All persons born in the British territory of Singapore, Penang and Malacca (during the colonial period, Singapore, Penang and Malacca were put directly under colonial government and the people automatically had British citizenship, meanwhile the remaining states were considered as Malaya) held British citizenship. But Chinese born in the Malay States (other than Singapore, Penang and Malacca) were not

⁸⁶ M. Kamal Hassan and Ghazali Basri. 2005. *The Encyclopedia of Malaysia*. Volume 10: Religion and Beliefs. Singapore. Page: 110

British subjects nor were they subjects of the *Sulṭān* (head of the States).⁸⁷ They were treated by the British authorities as British protected persons and were granted passports accordingly. Finally, after independence, the British no longer gave British citizenship to those who are stayed in Singapore, Penang and Malacca.

The same happened in the field of education. The educational system was indefinite. The Chinese generally sent their children to the Chinese schools with their syllabus adopted from mainland China, and this cultivated their nationalism towards China; Malays sent their children to *Madrasa* (religious schools) and Indians to Indian schools.⁸⁸ There was no space for them (Malays, Chinese and Indian) to interact and integrate as a (Malaysian) community.

As a result, to the Malays, the Chinese were foreigners. They came from China and controlled the economy of Malaysia, which the Malays feared greatly. Nowadays, the desire among the Chinese to go back to China has become history. The young Chinese do not have any memories of their fathers and forefathers who harboured the hope to go back to China. None of them would like to return to China, as living is hard there.⁸⁹ However, it is important that racial stereo-typing be considered from the perspective of the ethnic situation because that helps to clarify why it occurred. Malaysia's strategic location has made it the target of cultural contact and influence from countries such as China, India, Indonesia as well as those in the Middle East and in Europe. Malaysia is a 'melting pot' of

⁸⁷ Ibid.

⁸⁸ Asmah Hj. Omar. 2004. Op.Cit.

⁸⁹ M. Kamal Hassan and Ghazali Basri. 2005. Op.Cit.

the cultures of the wide world.⁹⁰ During the pre-colonial era and before the coming of Islām, Malaysia or Malaya as it was known then, was very much under the influence of Indian culture.⁹¹ Still today, Hindu influences are evident in the language, literature and customs of Malaysia. For example a couple who are just married, in nearly all the races, will be called '*Raja*' from the Sanskrit word which means 'free to do anything'.

While Hinduism has had an influence, the most important influence on Malaysian history is Islām. Islām was introduced to the local people by the Indian and Arab merchants. When the Malacca *Ṣultān* became Muslim after 1400, Malacca became the centre of Islām and, from it, the religion spread to other regions. Now, it is obviously a very important religion and is the official religion of all the states of Malaysia and is the religion of all the Malays in Malaysia.⁹² A large numbers of Indians, a few Chinese converts, as well as some native people, are also Muslims. The influence of Islam can be seen in the existence of the mosques throughout the countries, the various customs related to Islām, the form of dress of the Muslims, and the holidays for the Islamic festivals.

Meanwhile, in the colonial era, Christianity was introduced to Malaysia. Missionaries followed the conquest of Malacca by the Portuguese in 1511 and also later when Malacca fell to the Dutch in 1641. The British finally extended full territorial rights to the whole of Malaya.⁹³ Presently, there are churches belonging to both the Catholic and Protestant denominations throughout the country. The influences of Christianity can be

⁹⁰ See more about Malaysia or Malaya as a 'melting pot' at: Shuid, Mahdi and Yunus, Mohd. Fauzi. 2001. *Malaysian Studies*. Kuala Lumpur: Longman. Pages: 29-31

⁹¹ Ibid.

⁹² M. Kamal Hassan and Ghazali Basri. 2005. Op.Cit

⁹³ Ibid.

seen in the various schools, hospitals and orphanages set up by the missionaries. Besides that, Christmas is a national holiday in Malaysia.

Unfortunately, during the British colonial era, the Malays were the most neglected ethnic group in Malaya. The Malays were not given much chance to work and they stayed in the rural areas. The Malays also did not have much chance of a good education as they did not like to go to the Christian missionary schools. Furthermore, the colonial government had no intention of advancing the Malay ethnic group economically. The British exploited the ethnic situation in Malaya. They wanted the natives to remain a backward ethnic group so that they would not think of ruling their own country. The natives were stereotyped as a backward and lazy people and were not given much chance in education or other fields.⁹⁴

Luckily, since independence, Malaysia has undergone rapid change and development in various fields of activities. The policy of the government is to unite all the ethnic groups so that they can make the country their home. It has always been the policy of the government to maintain and strengthen goodwill, understanding and friendship among people of all races so that they ultimately will be able to regard themselves as members of one nation and as one people. This takes time but it must be the unshakeable determination of all in Malaysia to move towards this goal. However, the problem in Malaysia is that it is a melting pot of some of the most important cultural traditions in human history. Here, the culture of China, India, the Middle East, Europe and the indigenous *polynesian* Malay culture have come together.⁹⁵ Thus, the challenge is to

⁹⁴ Ibid. Pages: 200-204

⁹⁵ Shuid, Mahdi and Yunus, Mohd. Fauzi. 2001. Op.Cit.

harmonize the various cultures and this is not an easy task. The three main ethnic groups of Malaysia, Malay, Chinese and Indian, are not only physically different from one another but also differ in a sociological sense. They have differences in customs, language and religion. On the other hand, non-Malays Muslims who conform to Islamic norms are generally accepted as Malays. There is no colour prejudice at all. It appears that the main barrier to inter-ethnic marriage is related to religion and custom.

In the recent past, the implementation of Malay as an official language as well as the medium of instruction in the schools and universities in Malaysia has enabled more young people to speak Malay. Besides, there are now more books published in Malay. The Main Malay newspaper has become the most circulated newspaper as many Chinese also read the Malay paper. The Malay language has indeed become the common language used for inter-ethnic communication.⁹⁶ After the Second World War, there were a few isolated outbreaks of inter-ethnic violence. The racial riot on May 13th, 1969, known as the May 13 incident,⁹⁷ could have easily got out of control. Fortunately, the ethnic leaders had mobilized opinion against violence and ethnic hostility. At the time of the riot, the Chinese were envious of the political position of the Malays while the latter were envious of the economic position of the Chinese. The Chinese firmly believed that their wealth was due to their industriousness, thriftiness and adaptability to modern ways. The Malays believed that they were 'the sons of the soil' and they ought to control the country. They perceived

⁹⁶ See more information related with the implementation of Malay language at: Asmah Hj. Omar. 1989. *The Malay spelling Reform*. Journal of the Simplified Spelling Society. Volume 11. Pages: 9-13

⁹⁷ The 'May 13 Incident' is a term for the Malay-Chinese riots which started in Kuala Lumpur on 13th of May, 1969. The riot also occurred in two other states in Malaysia: Selangor and Perak. Luckily, the remaining States were not involved in the rioting. Local journalists reported that 196 people were killed within one and half month of the riot. Then, the government declared 'National Emergency' and suspended the Parliament from the date of the riot until 1st of January, 1971. See more about this riot at: Hwang, In-Won. 2003. *Personalized Politics: The Malaysian State under Mahathir*. Hong Kong: Institute of Southeast Asian Studies. Pages: 78-100

that the Chinese were brought in by foreign rule and they should not have any political stake or economic power in the country.⁹⁸

However, after independence, new developments took place. The polarisation of the population among the various ethnic groups was fuelled by political and economic competition as well as differences in language, customs and religion, and the demand for the education of the individual ethnic groups, such as in the '*Merdeka University*' (which means 'Independent University') for the Chinese. This led to mistrust among the various ethnic groups. Finally after the 1969 election, another ethnic conflict broke out. Since then, Parliament has passed an act forbidding the people from discussing sensitive issues such as the position of the *Şultān* (the States and Islamic leader in Malaysia), the rights of *Bumiputera*⁹⁹, the official language and the official religion of the country. The government also implemented a new policy called the New Economic Policy (NEP)¹⁰⁰ to bridge the economic gap between the Malays and the Chinese. The two biggest ethnic groups, the Malays and the Chinese, have their own values, norms and practices different from each other.¹⁰¹

⁹⁸ Ibid.

⁹⁹ *Bumiputera* (was taken from *Sanskrit*, 'Bhumiputra'; means 'son of the soil'), is an official definition widely used in Malaysia, embracing ethnic Malays as well as other indigenous ethnic groups such as the *Orang Asli* in Peninsular Malaysia and the tribal peoples in Sabah and Sarawak. Economic policies designed to favour Bumiputeras (including affirmative action in public education) were implemented in the 1970s in order to defuse inter-ethnic tensions following the May 13 incident in 1969. See more about this term in: Hwang, In-Won, Ibid.

¹⁰⁰ NEP stands for 'New Economic Policy' or DEB for 'Dasar Ekonomi Negara' in Malay language, is a socio-economic restructuring programme launched by the Malaysian government in 1971. It was ended in 1990 and changed with the new policy known as NDP (National Development Policy) in 1991. The NEP or DEB and NDP both have a same objective which is to target a 30% share of the economy for the Bumiputera especially for the Malays. See more about both policies at: Goh, Cheng Teik. 1994. Op.Cit. Pages: 64-78

¹⁰¹ Hwang, In-Won. 2003. Op.Cit.

On the other hand, during and after the Japanese occupation (1945-1947), some Chinese joined the Malayan Communist Party (MCP). Although only a small number of Chinese become members of MCP, the Chinese were generally stereotyped as communists by the Malays at that time.¹⁰² Political and economic competition between the Malays and Chinese, the economic differences between the two ethnic groups and differences in the value system, culture, and language, along with the long period of mistrust, developed eventually into major communal conflict (the May 13 incident). After that a new economic policy was introduced to eradicate the poverty of all ethnic groups and then to attempt to give the Malays 30% of the management and share of the economy. The Malay language was made the medium of instruction in all schools and, later, even in the universities. Many States government authorities also encouraged Malays to participate in commercial corporations led by the government.¹⁰³ There were also great structural changes. The public sectors, especially the police, navy and air force, have become staffed mostly by Malays. Most of the academics and the administrative staff of the Universities are also Malays. The number of medical practitioners, lawyers, accountants, engineers and other professional people from the Malay ethnic group has also been increasing rapidly.

As a result, there are also more Malays in the towns than in the past. There has also been more interaction and integration between the Malays and the Chinese in primary schools and secondary schools and universities compared to the colonial era.¹⁰⁴ Besides schools and universities, there have been much more interaction and integration in many other places and sectors and obviously there have also been more visits from one ethnic

¹⁰² Kernial Singh Sandhu. 1964. *The Saga of the 'Squatter' in Malaya*. Journal of South East Asian History. Page: 72

¹⁰³ Goh, Cheng Teik. 1994. Op.Cit.

¹⁰⁴ Shuid, Mahdi, Yunus, Mohd. Fauzi. 2001. Op.Cit.

group to another. Political leaders also take the opportunity to have 'open house'¹⁰⁵, since it encourages social interaction and integration among various ethnic groups.

Finally, because of the introduction of the Malay language as a medium of instruction in schools and universities, the young Chinese can all speak Malay. Thus the Malay language has been successful as a unifying force. With the prolonged impressive economic growth of Malaysia, as well as the very low unemployment rate, the ethnic competition for economic welfare has been much reduced. However, personal interaction among the various ethnic groups in Malaysia is restrained by the different religions of the people. For example, as Islām is a religion with strict rules, the Malay, being Muslim, will not like to enter a house where a dog is present. Many Chinese families unfortunately rear dogs as pets and for security reasons.

On the other hand, some of the food originally belonging to one ethnic group has become neutral in ethnic identity. For example, '*Nasi Lemak*' (Coconut Rice) is a very well-known Malay food but now it is a food commonly taken by all ethnic groups in Malaysia. Similarly, '*Yong Tau Fu*', '*Mee*', '*Bee Hun*' and '*Kuew Tiaw*' are originally Chinese food but are now accepted by all ethnic groups. Furthermore, certain aspects of social behaviour are still a sign of particular ethnic identity. For example, wearing '*Songkok*' (information about this will come later) is a sign of Malay identity and it is unbecoming for the Chinese to wear it. Using chopsticks for taking food may not be acceptable to some Malays.

¹⁰⁵ 'Open house' known in Malay language as '*rumah terbuka*' is a Malaysian concept whereby people celebrating various holidays will invite friends from all races to drop by for festive snacks and fellowship.

Thus, it appears that the two ethnic groups of Malays and Chinese have similar values in certain aspects, but different in others. Their main differences are aspects of the way of life, including religion. For example, in relation to religion, the worshipping of the dead is forbidden in Islām while it is virtue to the Chinese. On the other hand, both the Malays and Chinese visit the graveyard to clear the grass growing around the tomb. The Malays used to read the verses of al-Qurān and offer prayers to Allah for the peace of the dead during the *Ecid* festival¹⁰⁶ while the Chinese used to bring offerings like steamed cake with roasted pork to offer to the dead during the '*Cheng Ming*' festival.¹⁰⁷ During this festival they also burn candles and incense while worshipping the dead in the cemetery. These acts are strictly forbidden by Islām.¹⁰⁸

However, Malays as an ethnic group have great powers of absorption. Even as early as during British period there were some Chinese who had converted to Islām and had integrated into the Malay group. They are called *Chinese 'Peranakan'*¹⁰⁹. Another example is about the Malacca State sultanate that was Hindu initially, but when their descendants embraced Islām they too were integrated into the Malay group and became known as the Malacca Islamic sultanate. The Malays also had absorbed the *Javanese* (people who came from Java island, Indonesia), the Indian Muslims, the Arab Muslims

¹⁰⁶ 'Ecid' festival is a celebration just after a month of fasting called *Ramaḍān*. It is celebrated by all Muslim.

¹⁰⁷ 'Cheng Ming' festival is celebrated by Malaysian Chinese by worshipping the dead in the cemetery.

¹⁰⁸ Shuid, Mahdi and Yunus, Mohd. Fauzi. 2001. Op.Cit.

¹⁰⁹ *Chinese Peranakan* or also known as '*Baba-Nyonya*' Chinese are terms used for the descendants of the very early immigrants to the Straits of Malacca (the Straits of Malacca represent three states in Malaysia which are Malacca, Penang and Singapore. Unfortunately, Singapore was asked by the first Prime Minister of Malaysia to set up own their country because of political reasons in 1963). *Chinese Peranakan* now remains their own religion and belief but they practise mostly the Malay culture in their way of life. They are a good example of 'assimilation' between Chinese and Malays. See more at: Khoo, Joo Ee. 1998. *The Straits Chinese: A Culture History*. Kuala Lumpur: The Pepin Press. Pages: 21-35

and the *Orang Asli* (native) Muslims. All these groups have been integrated into the Malay race.¹¹⁰

The Chinese in Malaysia, being an ethnic group with their own distinctive culture, language, beliefs and value system, should be measured in terms of their interaction and integration into the Malay community. Then, Malaysia will be known as the most harmonious country in the South East Asia region. With an impressive economic growth of an average of 9% per year¹¹¹ and full employment for the past five years, it is less likely an ethnic conflict would occur in Malaysia now.

However, the ethnic relationships outlined in the historical background above brought about the enforcement in 1971 of a policy known as the '1971 National Culture Policy' in Malaysia. Even though there are still disputes and disagreements, the content of the policy has encouraged Malaysians to greater interaction and integration.

3.4 'THE 1971 NATIONAL CULTURE POLICY OF MALAYSIA'

Generally, Malaysian national culture and practice is based on the '1971 National Culture Policy' - which focuses on the three major concepts of Malay culture, the acceptance of suitable elements of other cultures to become part of the national culture and Islām - which is an important component in the moulding of the National Culture.¹¹²

¹¹⁰ Khoo, Joo Ee. 1998. Ibid.

¹¹¹ Ibid.

¹¹² See more about the '1971 National Culture Policy' at: Government of Malaysia. 1973. *Mid-Term Review of the Second Malaysia Plan, 1971-1975*. Kuala Lumpur: Government Press. Also see at: Hamid, Ahmad Sarji Abdul. 1993. *Malaysia's Vision 2020: Understanding the Concept, Implications and Challenges*.

The policy emphasises the values on courtesy, moderation, tolerance, harmony and cordial relations among family members, neighbours and community. As Malaysians respect each other's beliefs and faiths, cultural and religious festivals such as *Hari Raya* (or *Eid* celebration for Muslim), Chinese New Year, *Deepavali* (for Indian-Hinduism), Christmas (for Christian), *Gawai Day* (for native people) and other auspicious occasions, are given due importance. One of the unique features of Malaysia is its multi-racial population which practises various religions such as Islām, Buddhism, Taoism, Hinduism and Christianity. Each ethnic group has its own beliefs. Under the policy, Islām took its place as the official religion of Malaysia, but there is freedom of worship for those who are non-Muslim. This follows the Constitution of Malaysia which states that Islām is the national official religion. The Malay Language is the national language of the country as mentioned earlier. However, the people are free to use their mother tongue and other languages. English as the second language is widely used in business.¹¹³

The policy also reflects different cultural traditions, including those of China, India, the Middle East, Europe, and the entire Malay Archipelago. Early Malay empires absorbed Indian influences (also mentioned before), such as Hindu epics and the Sanskrit language. The kingdom of Malacca, centred in the present-day state of Malacca, developed as an Islamic state, or sultanate, in the 1400s. Later, new cultural influences from Europe and China mixed with Hindu and Islamic traditions. A collective but distinctively Malay cultural pattern has emerged out of all these influences, with artistic expressions in literature, music, dance, and art forms.¹¹⁴

Kuala Lumpur: Pelanduk Publications, and at: Wong, F.H.K. 1977. "History, structure, administration and objectives", *Readings in Malaysian Education*. Kuala Lumpur: Penerbit University of Malaya.

¹¹³ Government of Malaysia. 1973. Ibid.

¹¹⁴ Wong, F.H.K. 1977. Op.Cit.

On the other hand, since the policy was introduced and first practised in 1971, there are some ongoing debates. Obviously, it focussed on discrimination against the cultures of other communities. As a result, the other non-Malay cultures were seldom represented in government official functions, especially in the 70's and 80's when Malaysia started to promote its national culture to the world under the title of 'Visit Malaysia' which was partly to encourage tourism. Since then, the implementation of such a policy has created a lot of controversies, causing ill feeling among the various ethnic communities.

Therefore, in 1983, the major Chinese organisations in Malaysia submitted a 'Joint Memorandum on National Culture' to the Ministry of Culture, Youth and Sports of Malaysia. For them, the cultures of other communities had been gradually sidelined since the implementation of the 'National Culture Policy'. They also proposed the revival of multi-culturalism. This highlighted the fact that Malaysia is a multi-ethnic, multi-religious and multi-cultural society, and that the national culture ought to be based on the Universal Declaration of Human Rights (the declaration was commonly used in Western countries) and the relevant international covenants, the Federal Constitution (referring to the Constitution of Malaysia), ethnic equality and democratic dialogue. Four principles were proposed to develop the national culture: firstly; the fine elements of the culture of each ethnic community must form the foundation of the national culture; secondly, the guidelines to the establishment of a set of common cultural values should be science, democracy, the rule of law and patriotism; thirdly, the common cultural values must be expressed through the multi-ethnic format; and finally, the process of moulding the national culture should be consistent with the principle of the equality of all ethnic groups and the process of democratic consultation.¹¹⁵

¹¹⁵ Hamid, Ahmad Sarji Abdul. 1993. Op.Cit.

The 'Joint Memorandum', supported by suggestions made through the 'working paper' prepared by the Malaysian Chinese Association (MCA) discussed the creation of a standard national culture policy for Malaysia. The 'paper work' narrowed the culture of Malaysia to cultural pluralism¹¹⁶. The suggestion was given that any understanding of a cultural policy in Malaysia must take into account the interplay of the following forces:

1. Religion
2. Race and ethnicity
3. Cultural values
4. Economic power
5. Political power
6. Language transmission or values
7. National Building

Finally, the government of Malaysia responded to all the suggestions made by various groups about the '1971 National Culture Policy of Malaysia' through a declaration at the 'Congress of National Culture'¹¹⁷ which was held at the University of Malaya in

¹¹⁶ 'Cultural Pluralism' has been discussed since the 1940s and refers to the general culture and other sub-culture topics such as education, languages, practises, politics and so on. For example, J. S. Furnivall (1948) defined 'Cultural Pluralism' by saying that it: "...usually develops from the presence in a given society of several ethnic or racial groups with different cultural traditions. Social pluralism is found where the society is structurally divided into analogous and duplicatory but culturally similar groups of institutions and the corporate groups are differentiated on a basis other than culture". Meanwhile, J. K. P. Watson (1980), describes 'Cultural Pluralism' (based on his research in Burma and Java, Indonesia) thus: "In Burma, as in Java, probably the first thing that strikes the visitor is the medley of people-European, Chinese, Indian and native. It is in the strictest sense a medley, for they mix but do not combine. Each group holds to its own religion, its own culture and language, its own ideas and ways. As individuals they meet, but only in the market-place, in buying and selling. There is a plural society, with different sections of the community living side by side, but separately, within the same political unit. Even in the economic sphere, there is a division along racial lines". See more in J.K.P. Watson. 1980. *Education and Cultural Pluralism in South East Asia, with Special Reference to Peninsular Malaysia* at Comparative Education Journal, Vol. 16, No. 2. (Jun., 1980). USA: Taylor & Francis, Ltd. Pages: 139-158

1990. Part of the declaration said: “...It is important to retain and follow the ‘1971 National Culture Policy’ in line with the Constitution of Malaysia, especially in several articles such as Article 11¹¹⁸, Article 152¹¹⁹, Article 153¹²⁰ and Article 160¹²¹...”¹²² (the full text of such articles of the Constitution of Malaysia will be included in Appendix 3, Appendix 4, Appendix 5 and Appendix 6 at the end of this thesis). The declaration gave a clear indication that national culture should be based on the elements of Malay culture, values accepted in other cultures (referring to other races in Malaysia) and Islām as the official religion of Malaysia. The most interesting part of the ‘1971 National Culture Policy of Malaysia’ is where it considers which of various practices relating to food, dress, festivals and celebrations and the arts (decoration, dancing and so on) should be identified as Malaysian in culture. Some of the aspects identified include:

1. *Baju Melayu*.¹²³
2. *Batik*.¹²⁴

¹¹⁷ 'The Congress of National Culture' was held at the University of Malaya on 22nd of February, 1990. It was attended by local scholars and those who were considered experts in the field of culture in Malaysia. They represented various groups such as Malays, Chinese, Indian and native people as well as their organizations in Malaysia.

¹¹⁸ Article 11 provides that every person has the right to profess and practise his own religion. The article also stated that every person has the right to propagate his religion and States and federal law may control or restrict the propagation of any religion, doctrine or belief among persons professing the Muslim religion.

¹¹⁹ Article 152 declared that *Bahasa Melayu* or the Malay Language is the national language. However, the freedom to learn and use other languages in official contexts such as in education, and religious ceremonies and practices are also guaranteed in this article.

¹²⁰ Article 153 states that 'Yang Di Pertuan Agong' or the King of Malaysia is a person who is responsible for safeguarding the rights and privileges of the Malay and other indigenous peoples of Malaysia. They are called 'Bumiputera'. This article also specifies the ways in which one may protect the interest of these groups by establishing 'quotas' for entry to various fields such as the civil service, public scholarships and public education. The 'quota' targeting at least 60% of the entries must be served to the 'Bumiputera'

¹²¹ Article 160 defines the importance of Islām in Malaysia and the relation of Malay with Islām.

¹²² Hamid, Ahmad Sarji Abdul. 1993. Op.Cit.

¹²³ *Baju Melayu* is a national costume of Malaysia worn by Malaysian men. It consists of two main parts, the first being the long sleeved shirt and the second part being the trousers. The two parts are made from the same type of fabric, usually cotton or a mixture of polyester and cotton. A skirt type adornment is also worn, called '*sampeng*'.

3. *Songkok*.¹²⁵
4. The Malay wedding.¹²⁶
5. *Kenduri* (feasts).¹²⁷
6. *Kompang*.¹²⁸
7. *Nasi Lemak*.¹²⁹
8. *Jawi* script.¹³⁰
9. *Salam*.¹³¹

¹²⁴ *Batik* refers to a generic wax resistant dyeing technique used on textile. In Malaysia it is used to decorate clothes. Wearing *Batik* means to wear clothes with locally inspired decoration such as decoration based on the surrounding area.

¹²⁵ *Songkok* is a traditional Malay cap and this headdress is worn with the traditional outfit for Malay men. It is designed in plain black with embroidery and is made from cotton or velvet. It is mostly worn during festival occasions such as *E'cid* celebration and at weddings as well as religious events such as '*Kenduri*' (feasts), prayer and funerals.

¹²⁶ The ceremony is a traditional Malay culture. It starts with the investigation by both families to look for the best partner for their son or daughter, then follows the engagement and finally the wedding ceremony itself.

¹²⁷ *Kenduri* is a customary occasion where people are invited and gather to celebrate something, such as to celebrate a new born baby. *Kenduri* is conducted to thank God and ask His blessings.

¹²⁸ *Kompang* is the most popular Malay traditional instrument which is widely used for all sorts of social occasion such as in the National Day ceremony or in any official functions to signal the arrival of VIPs, or in wedding ceremonies. The *Kompang* is played similarly to a tambourine. It is approximately 40cm in diameter and covered with goat skin on one side. This hand drum is commonly played with various rhythms and usually accompanies choral singing of 'zikir'.

¹²⁹ *Nasi Lemak* is rice cooked with coconut milk and served with anchovies, nuts, cucumbers, a chili paste known as 'Sambal' and a choice of curries.

¹³⁰ *Jawi* script is a traditional Malay writing. It is an adapted Arabic alphabet for writing the Malay language particularly in religious contexts. The *Jawi* alphabet has existed for many centuries in Malaysia and the development of this writing is linked with the arrival of Islām. It consists mostly of Arabic characters along with some extra characters unique to *Jawi*. This writing is commonly used in Malaysia, Indonesia, Brunei and Thailand.

¹³¹ *Salam* used in Malaysia as the equivalent to a handshake. A younger person usually offers the *Salam* by clasping the hand of the elder, followed by a verbal greeting of "Assalamualaikum" (Peace be upon you).

10. *Bersunat*.¹³²

11. *Khatam al-Qurān*.¹³³

12. *E'cid* celebration.¹³⁴

Obviously, each of the things above provides a good criterion for measuring the level of interaction and integration between Chinese Muslim converts into the Malay community. In other words, such things will be used in the questionnaire to investigate the level of interaction and integration (further discussion regarding the questionnaire in relation to the aspects listed can be found in the next chapter). There are two major reasons to choose the '1971 National Culture Policy' and the above matters as criteria of measurement. Firstly; the policy mentioned is the only official policy used in Malaysia to achieve interaction and integration between the various different ethnic cultures. Secondly, the practices given in such a policy are commonly known by all Malaysian and understood as forming an important part of the national culture, taking in both social and religious aspects.

However, the level of interaction and integration cannot be measured without information and data about Chinese Muslim converts in Kuala Lumpur. The discussion on that topic will narrow the research, and facilitate measurement (further discussion on these matters can be found in the next chapter).

¹³² *Bersunat* means circumcision and it occurs once a parent has fixed a date. Invited friends and neighbours have a *Kenduri* (feast) just after the circumcision ceremony.

¹³³ *Khatam al-Qurān* is a ceremony of completion of the reading of the whole holy Quran. Usually, those who are between 12 years-old and 23 years-old will take a part in this ceremony. Upon completion of the reading the participants kisses first the hand of their Quran teacher, their parents and finally the hands of each of the other guests by turn. At the end of this ceremony the guests will receive a gift called '*Bunga Telur*' (a boiled egg attached to a stick with leaf or floral decorations).

¹³⁴ *E'cid* celebration in Malaysia starts when millions of Muslims gather at mosques in the early morning on the first of *Shawāl* (one of the months in the Muslim calendar) for E'cid prayers, wearing traditional Malay dress (*Baju Melayu*). After that, they exchange the specific phrase "*Maaf Zahir Batin*" which means "*forgive me for all wrong doing*". Within 30 days of the celebration, they will organize 'open house' by inviting friends from all races for drop by for festive snacks and fellowship.

CHAPTER FOUR

BACKGROUND STUDY AND QUESTIONNAIRE DESIGN

4.1 INTRODUCTION

This chapter will concentrate on the background study and the development of the questionnaire. However, it follows on from Chapter Two and Chapter Three. Whereas those chapters deal with concepts, problems and the situation of interaction and integration of Chinese Muslim converts in general, this chapter centres on statistics and issues in relation to Kuala Lumpur, where this research will be conducted. The statistics of Chinese Muslim converts, and information about Kuala Lumpur as a research area, are important in helping to design the questionnaire, which will also be discussed.

The discussion of this chapter will be enlarged to determine criteria for collecting the data, such as age, gender, occupational and educational backgrounds, monthly income and marital status, which will provide useful data for the analysis. The various conditions will provide a picture of the different situations of Chinese Muslim converts for comparative purposes. Furthermore, the criteria mentioned above are the 'backbone' of the hypothesis (cf. Chapter One). Following that, criteria for measuring the level of interaction and integration, in relation to social and religious aspects arising from the '1971 National Culture Policy of Malaysia', will also be decided.

4.2 CHINESE MUSLIM CONVERTS IN KUALA LUMPUR

1. Statistics of Chinese Muslim Converts: A historical background

One of the interesting trends in Malaysia during the past twenty years is the increasing number of non-Muslims converting to the Islamic faith especially after 1969. This happened because most states' religious departments in Malaysia were set up in that year, supported by various *Muballigh* organizations¹³⁵ which were demonstrating effective management by the early 1970s and late 1980s, such as PERKIM¹³⁶, Islamic Centre¹³⁷ and ABIM¹³⁸. As was said in the introductory chapter, the fact that data relating to conversions is considered an official secret document may affect the situation of the multi-religious, multi-racial and multi-cultural society in Malaysia. It is a nationally sensitive issue. The data could be manipulated so as to cause the kind of disruptive situation seen during the 13 May incident.

¹³⁵ *Muballigh* is an organization of Islamic preachers

¹³⁶ PERKIM stands for Muslim Welfare Organization of Malaysia or in the Malay language it is called 'Persatuan Kebajikan Islām Malaysia'. It was founded on 19th of August, 1960 by first Prime Minister of Malaysia. PERKIM is a voluntary organization established to undertake welfare services and community development work and to provide care and assistance irrespective of race or religion in line with the teaching of Islām. See more at: *From Play body to Prime Minister of Malaysia*. The New Strait Times Malaysia. 31st of August, 1957. Reprinted on 31st of August, 2007.

¹³⁷ Islamic Centre or sometimes called the Kuala Lumpur Islamic Centre was set up by the Malaysian government in 1985. It is managed by the State religious department (JAWI) since 1990. It is an international Islamic Convention Centre and an organization responsible for organizing various international exhibitions but it also serves as a learning centre for Muslim converts especially from Kuala Lumpur. The objective of the learning centre is to enhance Islamic quality of life through the medium of education. See more at: Ismail Suny. 2000. *The organization of Islamic Conference*. Pustaka Sinar Harapan Publishing.

¹³⁸ ABIM is a Malaysian Islamic Youth Movement or in the Malay language known as 'Angkatan Belia Islām Malaysia' considered the most organized force in Islamic revivalism in Malaysia. Some of its major objectives have included the establishment and propagation of Islamic pillars and principles as enshrined in the Qurān and Sunna and the mobilization of Muslim youth. The group has been highly critical of the Malaysian government over issues relating to alleged corruption and abuse of power. See more at: ABIM. 1996. *Angkatan Belia Islām Malaysia*. ABIM. Kuala Lumpur: ABIM.

However, it is legal to hold data about those who have changed their religion provided it cannot be made use of to condemn another religion. Although Islam is the official religion of Malaysia, the constitution also stipulates that every person has the right to propagate, profess and practise his own religion. Under the constitution, no one may be compelled to pay any tax, the proceeds of which are allocated in whole or part for the purposes of any religion other than his own religion. The followers of any religion also have the right to manage their own religion affairs as well as establish and maintain institutions for religious and charitable purposes.¹³⁹ The collection of data concerning change of religion was included in the above section of the constitution.

As a result, in Kuala Lumpur, the data was collected separately by the state religious department, known as JAWI, PERKIM, ABIM and the Islamic Centre. The exact number of those who converted is available at the religious departments of the various states and JAWI (as a state religious department of Kuala Lumpur) prepared the figures for Kuala Lumpur. For example, the number increased gradually in all states in Malaysia including Kuala Lumpur between 1966 and 1975 (see Table 1-Appendix 7)¹⁴⁰. Within this period Kuala Lumpur had a large number of Muslim converts, namely 2,341. Unfortunately, there is no record of Muslim converts between 1976 and 1979. In this case, JAWI offered the reason that during that time almost all of the states' religious departments focused on the *Sharīa Court*, which is a new unit within all states' religious departments. They needed to focus their attention on that because of demands from the government of Malaysia.¹⁴¹

¹³⁹ Found at Article 160, Constitution of Malaysia.

¹⁴⁰ Refer to page: 260

¹⁴¹ JAWI five years report (1976-1980). Kuala Lumpur: JAWI.

However, the data of Muslim converts showed a rapid increase within the ten years from 1980 until 1990 in all states (refer to Table 2-Appendix 7)¹⁴². Obviously, the *da'wa* was supported by the *Muballigh* organizations which, as has already been indicated, were organizations set up in the early 1970s. The exact number in Kuala Lumpur was 3,304 and remains the largest number compared with other states. Unfortunately, states' religious departments only deal with the number (all Muslim converts need to register their names with the state religious department where they live) without detailed explanations such as their ethnic background, their genders or their ages. This information was gleaned from, firstly, the decision taken by some Muslim converts to keep the name they had before conversion, whereas it is the usual phenomenon in Malaysia for a Muslim always to use the word '*Bin*' (which means 'son of') for male and '*Binti*' (which means 'daughter of'-the reasons for adding both words is explained in the next sub-heading) after their own names, followed by their father's names. As a result, the names of Muslim converts will be based on their own language (Chinese, Indian and so on) and it is difficult to identify their genders. Secondly; as a new Muslim, they are keen to keep all their personal background as a secret to avoid someone trying to persuade them back to their previous religion (usually their own parents, siblings, relatives or others from the same ethnic background)¹⁴³

On the other hand, the Islamic Centre, PERKIM and ABIM are able to give a variety of information related to the ethnic backgrounds, genders and ages of the Muslim converts in Kuala Lumpur, especially the Chinese Muslim converts. They gathered this

¹⁴² Refer to page: 260

¹⁴³ Ibid.

data perhaps because the officers (or rather ‘volunteers’) are Muslim converts themselves and there are no barriers between such volunteers and the ‘new comers’ (the new Muslims).¹⁴⁴ For example PERKIM produced information based on ethnicity for the ten year periods starting in 1950 in Kuala Lumpur (see Table 3-Appendix 7)¹⁴⁵. As seen from the table, the ten years period from 1981 until 1990 sees the largest number of Muslim converts in Kuala Lumpur from all the ethnic backgrounds stated namely, Chinese, Indians, foreigners (those who are not included as Chinese, Indian or *Orang Asli* or native people) and *Orang Asli* (native people). Generally, the table shows that the Chinese Muslim converts are the majority of Muslim converts by ethnicity in Kuala Lumpur. The data from table 3 was supported by the next table (see Table 4- Appendix 7)¹⁴⁶ produced by another source. Table 4 shows that Chinese Muslim converts are the majority not only in Kuala Lumpur but in all states in West Malaysia (not including the states of Sabah and Sarawak as East Malaysia). In Kuala Lumpur itself, from the total 2,341 Muslim converts (from the year 1966 until 1975), 1,438 of them are of Chinese ethnicity, representing 61.48%.

Nevertheless, the figures given previously (from Table 1, Table 2, Table 3 and Table 4- refer to Appendix 7)¹⁴⁷, relate to the years between 1950 and 1991. There are none to represent the years after that (1992 until 2007). The Islamic Centre, PERKIM and ABIM delivered the same answer - that they are not sure about this information because the figures are still subject to on-going examination.¹⁴⁸

¹⁴⁴ Ibid.

¹⁴⁵ Refer to page: 260

¹⁴⁶ Refer to page: 261

¹⁴⁷ Refer to page: 260 and 261

¹⁴⁸ JAWI five years report (2001-2005). Kuala Lumpur: JAWI

However, table 5 (refer to Appendix 7)¹⁴⁹ shows the information about Chinese Muslim converts in Kuala Lumpur by gender from the year 1973 until 2005. Approximately 3,248 from the total 5,277 of them are male and the rest are female. From the 5,277, only 600 of them will be selected as a sample to measure the level of interaction and integration between them and Malay community. It will represent around 10% of them. The criteria and the gender will be determined later on in this chapter. Indirectly, the table also shows the total number of Chinese Muslim converts in the rest of the years after 1991 (it was shown in five year periods, 1991-1995, 1996-2000, 2001-2005). There were 688 new Chinese Muslim converts in the period 1991-1995 followed by 888 in the period 1996-2000 and finally the number rose up to 1068 in the period 2001-2005.

Meanwhile, to compare the total number by ethnicity and gender among the Muslim converts in Kuala Lumpur from the different sources, the next table (see Table 6-Appendix 7)¹⁵⁰ shows that between 1990 and 1993 male and female Chinese Muslim converts are the majority among all Muslim converts. Then, it can be concluded that they are the dominant ethnic group in respect of those who converted to Islām. Finally, Table 7 (refer to Appendix 7)¹⁵¹ shows the age group divisions of Chinese Muslim converts in Kuala Lumpur between 1990 and 1992. The table shows that there are consistent and stable numbers in all age groups. It means, they are consistent from those of teenage to those who are retired (55 years-old and above). The age groups to be included in this research will be decided in this chapter as well. In conclusion, it is clear that it is difficult

¹⁴⁹ Refer to page: 2261

¹⁵⁰ Refer to page: 261

¹⁵¹ Refer to page: 262

to establish a proper record of converts because the sources involved in collecting the data used different collection methods. The effects of this are numerous. For example any researchers who wants to discover the statistics needs to approach at least four different organisations. Furthermore, it is certainly difficult to organize any activities which require all converts to participate. However, the information provided by these superficial statistics is enough for this research, especially the information related to the community of Chinese Muslim converts in Kuala Lumpur, where the level of their interaction and integration will be measured.

The discussion of Chinese Muslim converts in Kuala Lumpur cannot be complete without the knowledge of Kuala Lumpur and the surrounding area of the city. The information of Kuala Lumpur will do much to help the measurement of interaction and integration. Furthermore it will influence the analysis of the data of such measurement.

2. Kuala Lumpur and the surrounding area

Kuala Lumpur is considered one of the states of West Malaysia and also the capital city of Malaysia itself. The population of Kuala Lumpur for the years 1980, 1990 and 2000 was 980,884, 1,426,250 and 2,289,236 respectively (the count was based on ten year periods)¹⁵². The density of the population per *kilometre* for the years 1980, 1990 and 2000 was 123, 179 and 288 respectively. In the year 1991, the total population of Kuala Lumpur for the four main ethnic groups (Malays, Chinese, Indian and others¹⁵³) was 907, 400, 681,200, 332,300 and 92,000 respectively. The percentage of the population according to

¹⁵² Unit of Statistics, Minister's Department of Malaysia.

¹⁵³ The word 'others' is always used by the Unit of Statistics, Minister's Department of Malaysia to those who are not included in three major ethnic groups in Malaysia which are Malays, Chinese and Indian.

the three main ethnic groups was 35.2% for Malay, 47% for Chinese and 17.2% for Indians. (The map of Kuala Lumpur is enclosed in Appendix 2)¹⁵⁴

Kuala Lumpur, one of the richest areas (cities) in Malaysia saw growth in Gross Domestic Product (GDP) from RM4610 ('RM' stands for '*Ringgit Malaysia*' which is the currency used in Malaysia) in 1990 to RM6558 in 2000. As seen in the table below (see Table 1), education and centres of learning (including the universities, college universities that are different from universities in terms of student numbers (less than 10,000), centres of primary, secondary and higher education and so on) gave the highest GDP in Kuala Lumpur and represented 37.5% in 1990 which became 53.6% in the year 2000 of the whole GDP percentages. However, the figures will change in the next ten years (2000 until 2010). Unfortunately, the most recent GDP (for 2007) cannot be released by the Unit of Statistics of the Minister's Department of Malaysia because it is less than ten years. The information will only appear in 2010.

Table 1: GDP by type of industry for the period 1990 to 2000 (Malaysian ten year planning) in Kuala Lumpur (showed in million 'Ringgit Malaysia')

GDP items/year	1990	Percentage	2000	Percentage
Light industry (including support industry, agriculture and forestry	756	11%	301	2.1%

¹⁵⁴ Refer to page: 253

Education and learning centres	2570	37.5%	7855	53.6%
Manufacturing	800	11.7%	1035	7.1%
Construction	457	6.7%	460	3.1%
Utilities	110	1.6%	476	1.2%
Transport and Communication	634	9.3%	1420	9.5%
Wholesale, retail and restaurant	509	7.4%	1419	9.7%
Finance, Insurance and real estate business	339	5.0%	720	4.9%
Government services and other services	670	9.8%	1275	8.7%
Total	6487	100%	14661	100%

Source: 5th Malaysian ten year plan, Unit of Statistics, Minister's Department of Malaysia,

2000

Meanwhile, the quality of education and the literacy rate in Kuala Lumpur have both improved substantially over the years. For example, in 1990, the literacy rate of 14-24 years old compared to 35-44 years old was 94% compared with 78%. The literacy rate of

males is higher than females but the gap has been bridged and narrowed. This shows that education has played a crucial role since Malaysia gained independence (31st August, 1957). In 1985, the Government of Malaysia through the Ministry of Education released a policy for the education system that all pupils should continue their education until at least the secondary level.¹⁵⁵ As a result, in 1990, this helped to increase the literacy rate especially for those between 15 and 24 years old (see Table 2). The table shows the rate (in percentages) of literacy in three major ethnic groups in Kuala Lumpur and clearly those who are aged between 15 and 24 years have the highest percentage.

Table 2: Literacy rate based on age of ethnic groups in Kuala Lumpur (1990)

Ethnic groups/Age	15-24 years old	25-34 years old	35-44 years old	45 years old and above
Malay	74%	23%	45.4%	14%
Chinese	65.5%	31%	32.6%	22.2%
Indian	59.4%	28.7%	20.6%	17.2%
Total	68.7%	22.7%	36.6%	17%

Source: 5th Malaysian ten year plan, Unit of Statistic, Minister's Department, 1990

On the other hand, although Islām is the official religion at Kuala Lumpur, individual zeal for missionary work is confined to only few people who frequently meet one another in the various preaching organizations. Most of the Malays in Kuala Lumpur seem to display no missionary zeal. Apart from praying five times a day, fasting during the month of *Ramadān* and paying *Zakāt* to the religious department, most of the educated and

¹⁵⁵ Unit of Statistics, Minister's Department of Malaysia. Op.Cit.

religious Malay community limit themselves to intellectual discussion of Islamic precepts and *adat* as stimulation and spiritual fulfilment.¹⁵⁶

As a result, the mosques in Kuala Lumpur are always crowded during the Friday sermon and during Islamic celebrations such as *Eid an al-Adha* (celebrated around the Islamic world during the pilgrimage season – one of the Islamic pillars is to make a pilgrimage to Mecca). There is also the practice of praying five times each day. During the celebrations, *Yang Di Pertuan Agong* (the King of Malaysia) and most of the Malay Ministers will have ‘open houses’ in Kuala Lumpur. This is to enable the people to eat, drink and enjoy the festivals, together with those from the other ethnic groups. This concept is a very special feature of multi-ethnic Malaysia. Similarly, all Muslims will invite their friends to their homes to drinks and food during these festivals. During Christmas, Chinese New Year and *Depavali*, non-Muslims also invite the Malays to their homes to share their happiness. The government of Kuala Lumpur seldom makes any attempt to convert others to Islām but it does not discourage non-Muslims from converting. It does not openly support the converts on the basis of Islām. The Kuala Lumpur government often emphasizes ethnic harmony, economic prosperity and development as its aims.¹⁵⁷

Meanwhile, as far as the names of converts on the identity cards is concerned, in Kuala Lumpur it is possible for them to insert their Islamic or Malay names (usually Malay names taken from Arabic language such as *A'bd al-Rahmān*, *A'bd al-Rahīm*, *Sharīfa*,

¹⁵⁶ JAWI, Five Year Report (1996-2000). Kuala Lumpur: JAWI. Pages: 14-17.

¹⁵⁷ Ibid.

Faṭīma and so on). Converts, who intend to change their original names, must accept the patronymic of “*Bin*” (for males, meaning ‘son of’) or “*Binti*” (for females, meaning ‘daughter of’) – as mentioned earlier, and they usually add the word “Aʿbd allah”¹⁵⁸ after the word “*Bin*” or “*Binti*”. In 1970s, it was more common for converts to drop their original names for Malay names with “*Bin*” or “*Binti*”, but recently (in the 2000s), most of the converts have been willing to retain their original names.¹⁵⁹

In conclusion, as converts, they enjoy the same facilities as Malay Muslims in Kuala Lumpur. Furthermore they can get free Islamic lessons from JAWI itself and other *Muballigh* organizations which have centres of leaning in Kuala Lumpur.

4.3 FIELD WORK METHODOLOGY

This sub-heading will focus on the methodology that is applied to the field work research conducted by researchers in Kuala Lumpur and intended to measure the level of interaction and integration of Chinese Muslim converts with the Malay community. The main purpose of this methodology is to narrow the research for this empirical study to get the result base on the objectives and provisional hypotheses¹⁶⁰ listed before in Chapter one.

1. Theories and application

Chuah, O. (2001), used six profiles, which are age group, gender, occupational and educational backgrounds, monthly income group and marital status, as criteria for

¹⁵⁸ The word “Aʿbd allah” from Arabic means “slave of God”. Such words are usually used in Malaysia by converts or those who do not know their parental background. It used to assume that they are like ‘newborn’ and they need to be guided with good values.

¹⁵⁹ JAWI, Op.Cit.

¹⁶⁰ Bryman, A.. 2004. *Social Research Methods*. Oxford: OUP. Page: 11

collecting data in his research related to the measurement of the problems faced by Chinese Muslim after their conversion in the states of Selangor in Malaysia. Moreover, he also used seven criteria taken from the '1971 National Culture Policy of Malaysia', namely *Baju Melayu*, *Nasi Lemak*, *Bersunat*, *Kenduri*, wearing *Songkok*, celebrating *E'cid* and *Salam* as criteria for measuring the level of problems that needed to be solved.¹⁶¹

Although the results of the research of Chuah, O. (2001), which used the *Linkert scale*¹⁶², shows poor levels of problem solving for those in the lower age group (below 17 years-old) and those in the lower groups in terms of occupation, education and monthly income level, nevertheless both the criteria, for collecting data and measuring the levels, are very useful. ABIM and PERKIM for example used his criteria for collecting data, namely age group and gender, to specify Chinese Muslim converts in Kuala Lumpur (see Table 5-Appendix 7 and Table 7-Appendix 7)¹⁶³. JAWI itself, when delivering a statistical report of Muslim converts in Kuala Lumpur, also adapted his theory. As a result, this research into interaction and integration will use the same criteria and formats as used by Chuah, O. (2001), ABIM and PERKIM in their research and statistical report.

Although both the criteria which are used to collect the data and to measure the level of interaction and integration follow on from those used by Chuah. O (2001), ABIM, PERKIM and JAWI, the content of every single question in the questionnaire of this

¹⁶¹ Chuah, O.. 2001. *Chinese Muslim in Malaysia*. Petaling Jaya: International Islamic University of Malaysia.

¹⁶² The *Linkert scale* is psychometric scale commonly used in questionnaires, and is the most widely used scale in survey research. When responding to Linkert questionnaire items, respondents specify their level of agreement to a statement. This is named after Rensis Linkert, who published a report describing its use. See more at: Latham, Garry P.. 2006. *Work Motivation: History, Theory and Practice*. Sage Publication Inc.. Page: 15

¹⁶³ Refer to page: 261 and 262

research, as well as the question format, are different. The differences occur because this research has its own objectives to achieve, as recorded in Chapter One. As a result, the main purpose in following established theories and methodologies is to ensure that this research achieves its goal. Furthermore, it is difficult for the researcher to create a new theory to collect the data and to measure the levels, since a new theory would remain untested and unproved in any research or report. This would affect the validity of the findings of the research.

2. Survey questionnaire methodology

The survey questionnaire is a crucial part of this research to obtain the data and to enable the measurement. Without the correct design, difficulties in measuring the interaction and integration can result. Moreover, the research findings themselves will also be affected by poor design. It is important to mention here that the use of a survey questionnaire was chosen in this research to obtain the data and then to measure the level of interaction and integration, so that all information will be documented and not just verbal. It is more critical when the SPSS needs to be applied. Noticeably, verbal data is difficult to analyze, and very hard to conduct through the system (SPSS). This survey questionnaire will be written in two languages; English and *Bahasa Malaysia* (the Malay language)¹⁶⁴.

Respondents will be asked about all aspects of interaction and integration, both social and religious. The questions are likely to touch their experiences, recent practices, attention and awareness, feelings about and enthusiasm for certain issues related to

¹⁶⁴ A sample of the survey questionnaire, consisting of 2 languages, is in Appendix 1; see page: 242

interaction and integration as well as asking other questions in order to measure the level of their interaction and integration with the Malay community.

The questionnaire will be divided into 3 sections. Section 1 will cover the respondents' responses in relation to the six criteria based on the hypotheses. This is followed by Section 2, which will have questions designed to help measure the level of interaction in both social and religious aspects. All twelve items will be listed by sub-headings (social or religious). Finally Section 3 will deal with questions that include items for measuring the level of integration, also in both social and religious aspects.

Furthermore, the questionnaire uses four different question formats:

1. Open question format. In this type of question, respondents will be asked especially about their ages, educational and occupational backgrounds and their monthly income. The advantage of this format is that it will elicit real answers from the respondents that will be easy to categorize and analyze. However, the research uses this format only in the subjects mentioned above, which are in Section 1 in the questionnaire.
2. Statements with tick box categories. The respondents need to tick the box that best matches their answer. This type of format is suitable for the measurement of general attitudes and is easily understood and quick to complete. The research uses this type of format to get information about the gender and marital status of the respondents in Section 1 of the questionnaire.

3. Rating scales. The respondents will be given questions with a rating scale of 1 to 5. The scales 1 and 2 will indicate their agreement with the question or statement, while scales 4 to 5 indicates their disagreement with the question or statement. In the meantime, scale 3 shows a neutral response to the question or statement mentioned. This sort of format is used in Section 2 and is appropriate for measuring both social and religious interaction. Furthermore, this type of format follows the Likert scale which was produced by Rensis Likert.

4. Frequency rating scales. This type of format will be used in Section 3 is suitable for measuring both social and religious integration. Just as in 'rating scales', respondents will be given some questions with a rating scale 1 to 5, but in this type of format (frequency rating scales), scales 1 and 2 indicate that they strongly practise the activities mentioned, scales 3 and 4 indicate that they rarely practise, while scale 5 shows that they never practise them. This type of format also matches with the Likert scale.

In conclusion, all the aspects mentioned above will be applied to the format of the questionnaire. It is important to mention here that the content of the questions will take account of the background research that was delivered in Chapter Two and Chapter Three. Of course, the correspondents' answers also will be based on their experiences related to the background research mentioned. Thus, all the responses from the respondents will centre on the objectives of this research.

4.4 CRITERIA FOR COLLECTING DATA

As mentioned in Chapter One, 600 questionnaires will be distributed to Chinese Muslim converts to measure the level of their interaction and integration into the Malay community in Kuala Lumpur. This 600 represents 10% of Chinese Muslim converts (from approximately a 6000 strong population in Kuala Lumpur). In addition, ensuring the reliability of data collection, and learning about the community, will not only depend on numbers of respondents but also on background information about them. The discussion below sets out the criteria relating to the backgrounds of the Chinese Muslim converts in Kuala Lumpur determined by the researcher in line with the theory of Chuah, O. (2001).¹⁶⁵

1. Age group of Chinese Muslim converts

Although the number of converted Chinese Muslim shows consistency in all age groups (see Table 7 in Appendix 8), most of them are between the ages of 25 and 30. As more and more Malays migrated from various villages around the country to Kuala Lumpur, there was more interaction and integration between the migrants aged between 25 and 30 with the Malays. Sometimes Chinese and Malays of opposite sexes meet and fall in love. If the Chinese wants to marry the Malay, he or she has no choice but to become a Muslim according to Malaysian law¹⁶⁶. Young Chinese are also subjected to the education system of Malaysia, where Islamic terms are usually used. Malay is a compulsory language in all

¹⁶⁵ This criteria for collecting data was fully applied from the theory of Chuah, O. (2001).

¹⁶⁶ Malaysian Law here refers to the Administration of Islamic Law Enactment of Malaysia, 1992.

schools and is the medium of interaction and instruction at the universities. These young Chinese seem to be more open-minded and ready to accept Islām, at least as part of their life in the educational surrounding.

On the other hand, for the older group, some of whom cannot speak any other language except their ‘mother-tongue’, it is hard for them to communicate with others especially those who came from a Malay ethnic background. Moreover, having already lived the whole their lives as Chinese with Chinese ways and culture, it is of course more difficult for them to accept a new religion (Islām). This may be the reason why the 55 years-old and above age group has the lowest number who have embraced Islām (see Table 7-Appendix 7¹⁶⁷).

The researcher will select 600 respondents from various age groups of Chinese Muslim converts in Kuala Lumpur. They will fill in the questionnaire and the data gathered will represent the community. They will be divided into eight age groups¹⁶⁸, where each group has an expected number of respondents. 100 of them will represent the 15-17 year-olds, 60 will represent the 18-24 year-olds, 100 will represent the 25-30 year-olds, 60 will represent the 31-35 year-olds, 60 will represent the 36-40 year-olds, 100 will represent the 41-45 year-olds, 60 will represent the 46-54 year-olds and 60 will represent those converts from the age of 55 and above. A further table illustrating the respondents’ age groups can be seen at Table 1- Appendix 8¹⁶⁹.

¹⁶⁷ Refer to page 262

¹⁶⁸ The reason for dividing the respondents based on age into eight groups is to follow the same age group allocated by the theory of Chuah, O. (2001) and PERKIM (see Table 7 in Appendix 7). Then, any analysis or ideas offered by the researcher will be easily understood because it is in line with an established framework.

¹⁶⁹ Refer to page: 263

In order to get the expected number for each age group, the researcher will ask directly in the questionnaire about date of birth. These kinds of question are to ensure the exact age of the respondent because some of the respondents may not be in the age group required for balance of the questionnaire. So, it is vital work to analyze the returned questionnaires sequentially to get the exact age groups of the respondents.

2. Gender

Generally, both male and female Chinese Muslim converts in Kuala Lumpur have similar chances to know and embrace Islām. As Asian women they practise the Chinese traditional way of life of a housewife. They will take responsibility for raising their children according to their customs. Then, they have plenty of time to add to their knowledge via various sources such as the mass-media, their daily communication with their local community and through gathering together during certain ceremonies such as weddings. Interaction and integration takes place on a social as well as professional and educational level and there are no social barriers. Meanwhile, their husbands have more opportunities to know the new religion of Islām when in their daily work they communicate with Malays. They are influenced by the Malay way of life.

Furthermore, in recent years, statistics show that females dominate in enrolment to the universities in Malaysia.¹⁷⁰ Half of such universities are situated in Kuala Lumpur. This enables young Chinese females to communicate and integrate with their Malay counterparts because 60% of the universities' population must be from *Bumiputeras* (especially Malays).¹⁷¹ On the other hand, it doesn't mean that males lack chances to know Islām and to communicate and integrate with the Malays. Often, they inherit their father's work as businessmen. They run big or small business, from a corner shop to a big financial company. Of course, their clients are mostly Malays, which means they need to interact and integrate with Malay Muslims.

Based on the situation above, the researcher decided to include similar numbers of both male and female respondents. This will avoid a biased conclusion from the data. Both gender groups will represent 300 respondents. Figures on expected respondent gender can be seen at Table 2-Appendix 8¹⁷².

3. Occupational background

Occupation is an important criterion to show how the Chinese Muslim converts are influenced by the Malays' religion (Islām) and unconsciously communicate and integrate with them daily. Furthermore, some of them work as government servants where Islamic

¹⁷⁰ The census run by the Ministry of Higher Education of Malaysia in the year 2000 showed that the percentages between male and female at the campus were: 40% male and 60% female.

¹⁷¹ The percentages of the university population in Malaysia (60% for *Bumiputeras* and 40% for others) was established by the Ministry of Higher Education of Malaysia to ensure that *Bumiputera* has a right as a "son of the soil"

¹⁷² Refer to page: 263

teaching is used for rules and regulations, both formally and informally. For example they practise the 'government servants' dress code' which was derived from the Islamic dress code. In addition, some of them are involved with the jobs of the Malays, such as being the *Muballigh* or Islamic preachers at Islamic preaching organizations like JAWI itself, ABIM and PERKIM.

As mentioned before, although they run big or small businesses their clients are mostly Malays. They need to know what Malays need as Muslims. For example, when they run a grocery shop, they ensure that *halāl* meats and foods are supplied to them, if not they would lose their Malay clients. Similarly, when they run a financial company, they need to guarantee that they are not involving with *riba*¹⁷³ which is forbidden by Islām. This means that, even though the Chinese are not Muslim, they regularly experience the Islamic way of life through their communication with their Malay clients.

However, it is too early to come to a conclusion about the interaction and integration between them without specific data. Although they know each other through their daily communication, the level of such interaction and integration is unknown. The level will be affected for those Chinese (respondents) whose work is 'Chinese based'. For example, Chinese in Malaysia are commonly known for their herbs and medicine. Chinese herbs and medicine shops have spread out everywhere, especially in a big city like Kuala Lumpur. Those (respondents) who work in this area typically lack knowledge about Islām and they do not obviously communicate with the Malays to the same extent as others may.

¹⁷³ *Riba*' is an Arabic word that refers to some profits (usually shown by a sum of money) without clearly knowledge if where it came from, sometimes called 'interest'. Islām banned the *Riba*' based on 'unclear profit'.

On the other hand, it is too difficult to list all the respondents' occupations because they may be involved with the several different types of employment. Sometimes as businessman they may run more than one type of business and that will affect the data analysis. To solve the problem, and to represent their types of work, the criteria will list employment according to the following: 'general workers' such as all kind of labourers, housewives, and the unemployed 'semi-skilled workers' (who work without certain formal training certificates) such as clerks, salesmen, businessmen, supervisors and so on; 'skilled workers' (who work with certain formal training certificates) such as teachers, policemen, technicians and artists; finally, 'professional workers' (who have and use a degree or equivalent as a qualification to practise their jobs) such as students, executive officers, bank officials, lawyers, doctors, lecturers and others.¹⁷⁴ Each occupation group will have 150 expected respondents as described at Table 3-Appendix 8¹⁷⁵. Furthermore, generalizing the occupational background mentioned above will guarantee the respondents answer the question. This is because some of the respondents may try to hide their work, if the job is not permitted by Islam, such as waiters serving alcohol drinks. They have to continue the job for a temporary period before they find a new suitable job.

4. Educational background

There are two types of schools run in Malaysia, government and private schools. Government school refers to any school which is operated using Malay as the language

¹⁷⁴ The respondents are separated into four categories of employment which are general, semi-skilled, skilled and professional workers because it is well known to all the Malaysian workers. Furthermore, it was used by the Malaysian Ministry of Labour to categorize the workers' monthly salaries in Malaysia. Chuah, O. (2001). Ibid.

¹⁷⁵ Refer to page: 263

medium and fully financially supported by the government.¹⁷⁶ Meanwhile, private schools will use one language medium from three major languages groups represented by ethnic groups: Chinese (usually they use the '*Cantonese*' dialect), Tamil (for Indians)¹⁷⁷ and Arabic (sometimes called *Madrasa* schools, taken from the use of Arabic as the language medium and which are attended by Muslim children especially from Malays)¹⁷⁸. Furthermore, the private schools generate their own money from fees and other sources.

The government enforces the Malay language as a subject in both government schools or 'National schools' and private schools or 'National-type schools' and 'religious schools'. The subject needs to be taught at least 5 hours a week (from 5 school days, Monday to Friday). Furthermore, the government regulation of school periods for the children must be followed. The compulsory periods are 'Primary School', which is 6 years schooling to children from 7 years-old until 12 years-old and 'Secondary School', which is 5 years of schooling to children from 13 years-old until 17 years-old.

After 11 years of schooling, the children have a choice based on their examination results (in such a period mentioned, they will be tested three times, firstly when they reach 12 years of age, secondly when they are 15 years-old and finally at 17 years-old). At 17 years-old, they can leave school or continue their education and enter College, in Malaysia

¹⁷⁶ This type of school is usually known as a 'National School'. The word 'National' according to the Ministry of Education of Malaysia shows that the main purpose of such a school is to achieve solidarity within the multi ethnic situation. There are non-ethnic quotas for enrollees at the school like the enrolment-quota to the universities (60% for *Bumiputera* and 40% for others).

¹⁷⁷ Schools that use Chinese and Tamil as their medium also called 'National-type Schools'. These schools are dominated by Chinese and Indian pupils. According to the Ministry of Education of Malaysia, these schools are attended by other ethnic pupils as well (including Malay pupils) but they only represent 2% of the pupil population.

¹⁷⁸ Or sometimes known as 'Religious Schools'.

sometimes called 'Institutes' or 'Pre-University Classes', for two years more. After that, they will go to universities in Malaysia or abroad for their further studies. Unfortunately, there are some parents who stop their children's schooling after 'Primary School' or 'Secondary School' for reasons such as poverty, or a desire to have children continue their family business.

Based on the discussion above, educational background plays an important role for Chinese Muslim converts in Kuala Lumpur for getting to know Malays and Islām. Although they only learn the Malay language through their schooling, Malays and Islām are synonymous, which means that in Malaysia all Malays are Muslim, those who studied Malay will study Islām as well. Moreover, many words in the Malay language are adopted from Arabic. As Muslim converts in Kuala Lumpur, those Chinese have an opportunity to interact and integrate with the Malays in all periods of education whether in 'Primary' or 'Secondary' school or in 'College/institute/Pre-university Classes' or in university itself. So, the researcher decided to categorize educational background based on such periods of schooling and expected to get the same number of respondents in each category which is, 150 respondents, which can be observed through Table 4-Appendix 8¹⁷⁹.

In conclusion, this type of criterion is not trying to discriminate against the respondents through their educational background. The main purpose is to get their opinion related to their different background in study, since it well known that the different backgrounds create a different way of thinking. Obviously, for this research, the different educational background will affect the level of interaction and integration, because every single background has its own experience.

¹⁷⁹ Refer to page: 263

5. Monthly income

Generally, through monthly income, several circumstances will appear which relate to the interaction and integration between the Chinese Muslim converts and the Malay community, such as:

1. Those that are in the Upper income group¹⁸⁰ have more purchasing power. Therefore, they will spend a lot of money to get everything appropriate to their income status, such as services. Usually, the monthly expenditure will include the service of a '*Pembantu Rumah*' (housemaid) which is a form of employment dominated by Malay women. Some of them keep up to three maids in their house with different roles such as a 'cleaner' or 'nursemaid' and others. Furthermore, they spend a lot of money on education by inviting teachers to give tuition to their children in various subjects like mathematics and statistics, science and the Malay language. Usually, the teachers come from the Malay ethnic group since, based on Malaysian Ministry of Education statistics, 90% of trained teachers are Malays. Therefore, those who are included in this income group have a huge opportunity to interact and integrate with the Malay community.

2. The expenditure of the Middle income group will be based on how much they earn monthly, or in other words they need to budget to meet their daily needs. Although the

¹⁸⁰ The Malaysian Ministry of Labourers divided monthly salaries into three categories, the Upper Income Group (those who received RM 5000.00 or more, monthly), the Middle Income Group (those who received RM 4000.00, RM 3000.00, RM 2000.00 or RM 1000.00 monthly) and the Lower Income Group (those who received RM 900.00, RM 800.00, RM 700.00, RM 600.00, RM 500.00, RM 400.00, RM 300.00 or RM 200.00). However, according to the ministry, RM 2000.00 is the border value between the lower income and the higher income groups in Malaysia based on the basic salary received by graduate workers.

expenditure of this group is not same as the Upper income group, they have similar opportunities for interaction and integration with the Malays because most of this group are government employees. As mentioned before, the situation and condition for all government servants are inherited from Malay customs and have an Islamic basis. On the other hand, even if they are not working as government officers, they will at least be meeting the Malay community as their clients when they work as a businessman, run a shop or provide a service such as salesmen and technicians. According to the Malaysian Ministry of Labour, apart from government servants, skilled and semi-skilled workers such as salesmen and technicians are included in the Middle income group.

3. The lower income group in Malaysia includes those who earn less than RM 1000.00 per-month. Although this group seem not to have have prospects to interact and integrate with the Malays based on their level of income, most of them are villagers. It is a usual phenomenon in modern Malaysia that a village has multi ethnic residents. This means that they are exposed to a variety of traditions, including the Malay and Islamic way of life.

Consequently, the main purpose of evaluating interaction and integration between Chinese Muslim converts and Malays base on monthly income is to establish which groups interact with and integrate most into Malay life and culture. When supported by other criteria, this will help to bring concrete conclusions. In order to get the data, the researcher will divide Chinese Muslim converts income into three categories which are Upper, Middle and Lower income groups with specified earning potential. The expected

respondents will be 600, made up of 200 respondents from each group, which can be seen at Table 5-Appendix 8¹⁸¹.

It is important to say here that the purpose of categorizing the respondents into monthly income group is to know their different experiences of interaction and integration, as mentioned above. The researcher will try to avoid any other purpose, such as releasing the information gathered to a third party, which might use the information for the purpose of fermenting prejudice, especially within the multi-ethnic circumstances of Malaysia.

6. Marital status

The main purpose of including marital status is to know how this status influences how much Chinese Muslim Converts interact and integrate into Malay society.¹⁸² In Chapter One it is hypothesized by the JAWI that married Chinese Muslim converts advance in interaction and integration. This hypothesis was derived from the observation that they usually have children, who will influence their parents through their Malay schooling. On the other hand, there are many factors to consider that could disprove the hypothesis. For example, from the point of view of free time, those who are single in general have more time for such interaction and integration compared with those who are married, who may have less free time because of their family schedules. Moreover, most of the converts involved in 'Malay oriented education' are single (they are between the ages of 18 and 23, or at the beginning of the 'Pre-University Classes' up until the end of their study at universities at home or abroad).

¹⁸¹ Refer to page: 263

¹⁸² Chuah, O. (2001). Op.Cit.

Although, this research cannot deal with all the complex influencing factors, it does attempt to measure these factors objectively.¹⁸³ As a result, the researcher wishes to focus on the married and single status of Chinese Muslim Converts and to examine which group predominantly interacts and integrates with Malays. Thus, in order to get the data, the researcher divided respondents into 'single' and 'married', and expected 300 respondents for each group, as can be seen in Table 6-Appendix 8¹⁸⁴. It is clear that the purpose of dividing the respondents into single and married is to get information relating their status with the level of interaction and integration. It is not to be used to suggest that one status is better than the other. However, the researcher cannot deny his own conclusions after the findings become clear at the end of this research.

In spite of this, it is important to point out here, even though the criteria for collecting the data has been fully clarified by the discussion above, the criteria for measuring the level of interaction and integration needs to be outlined as well. Without these measuring criteria the measurement cannot be completed. In the case of this research, the criteria for choosing the converts to be tools for collecting the data of the measurement considered above point to the tools for measuring the level of interaction and integration. As a result, the next chapter will give concrete evidence of the importance of these two criteria to this research. Obviously, when it comes to the processing of the data, the information gathered from the respondents will be blended into these two types of criteria so that the outcomes of the research may become apparent.

¹⁸³ The factors influencing interaction and integration related to marital status must be regarded as 'subjective matters' because they cannot be counted or measured in any other meaningful way, as the reasons behind the factors will be different from one person to another. They also cannot be measured through the SPSS.

¹⁸⁴ Refer to page 263

4.5 CRITERIA FOR MEASURING THE LEVEL OF INTERACTION AND INTEGRATION

Significantly, this research requires direct information about the level of social and religious interaction and integration. For this research the customs, practices and activities in the '1971 National Culture Policy of Malaysia' were chosen to be the criteria for measuring such levels. The reasons for selecting the policy were given in Chapter Three. Furthermore, several parts of the policy were used effectively by Chuah, O. (2001).¹⁸⁵

In order to select the practices, norms and values appropriate to this research, all the things that are covered in the research need to be accounted for. For example the two main aspects involved are social and religious aspects. The choice of both these aspects has been justified in previous chapters as essential to the research, based upon a study of the historical background of the problems faced by the Chinese Muslim converts. There has also been a clarification of the criteria for collecting the data, including the criteria for the various ways in which the respondents are to be grouped, as well as an analysis of the condition and population of Kuala Lumpur as the place where this research needs to be conducted. All these things provide clarification that helps not only in determining the social and religious practices, but also in how to design the questions.

In order to adopt the important points from the policy, the criteria for measuring the level of social and religious interaction and integration will be based on the twelve

¹⁸⁵ Chuah, O. (2001). Op.Cit.

customs, practices and activities below, which were highlighted in the previous chapter (see the description of each item in Chapter Three):

1. *Baju Melayu.*
2. *Batik.*
3. *Songkok.*
4. The Malay wedding.
5. *Kenduri* (feasts).
6. *Kompang.*
7. *Nasi Lemak.*
8. *Jawi* script.
9. *Salam.*
10. *Bersunat.*
11. *Khatam al-Qurān.*
12. *E'cid* celebration.

It is sometimes difficult to determine which items should be considered as social interaction and integration, and which religious, for the purpose of this research. This is because almost all of the practices above have both social and religious influences. Practically, in order to decide which practices should be considered either social or religious, the researcher will focus on which aspect has more influence on the practices mentioned above, in Chapter Three¹⁸⁶, and in line with the definition of social and religious given earlier in the first chapter. Then, the selected practices will be categorized as either social or religious. The decision will be discussed in the next sub-topic.

¹⁸⁶ See the description of the practices mentioned in the footnotes of that chapter.

1. Items for measuring the level of social interaction and integration

Based on the definition within the scope of this research (given in Chapter One, footnote number 4), nine items were decided to be the tools for measuring the level of social interaction and integration, namely:

1. *Baju Melayu.*
2. *Batik.*
3. *Songkok.*
4. *The Malay wedding.*
5. *Kenduri (feasts).*
6. *Kompang.*
7. *Nasi Lemak.*
8. *Salam.*
9. *Bersunat.*

However, several items can be considered as tools for measuring the religious aspect as well, where the explanation of the items meets the definition of religious within the range of this research. For example, *Songkok*, Malay wedding, *Kenduri (feasts)*, *Kompang* and *Salam*. These points will be used to measure both social and religious aspects.

2. **Items for measuring the level of religious interaction and integration**

When it comes to the decision about which items should be considered religious aspects, the researcher used the above theory, where the definition of 'religious' contained in this research (given in Chapter One, footnote number 5) applied. There are eight items include as aspects for measuring the level of religious interaction and integration, namely:

1. *Songkok.*
2. Malay wedding.
3. *Kenduri* (feasts).
4. *Kompang.*
5. *Salam.*
6. *Jawi* script.
7. *Khatam al-Qurān.*
8. *Ecid* celebration.

Moreover, it is essential to indicate here that several items are measured twice, in both social and religious aspects; this must not bias the data. This will depend on how the questions are asked and how the collected data is analyzed. In conclusion, to give better understanding regarding the use of the questions, and all aspect of the criteria for collecting data and measuring the level of interaction and integration, the following summaries will be helpful.

Obviously, questions 1 to 6 will focus on the respondent personal criteria. It was marked as 'Section 1: Respondent's Criteria'. This section is designed to obtain correct information, intended to be tools for collecting data. Therefore, it is built on the six criteria decided before, asking the respondents about their exact date of birth, gender, highest level of education achieved (aiming to know the respondents' educational background), current jobs (proposing to get the respondents' occupational background), how much money they earn in a month (to get information of the respondents' monthly income) and lastly a question revealing the respondents' marital status. The questions are designed to be straightforward, without any hidden agenda (such as to discover someone's earning status to be used as a basis for doing business with them).

The next section, called 'Section 2: Social and Religious Interaction' related to be the aspects of social interaction and religious interaction. It made up of questions with five alternative answers, and respondents are asked to choose the one that best matches with them. In addition the questions in this section are answered by ticking the appropriate box to make it easier for the respondents to answer ('rating scale' questions). In this research, especially in this section, researchers decided on five rating scales, namely: Strongly agree, Agree, Neutral, Disagree and Strongly disagree.

In Part 1, relating to social integration and interaction, nine questions have been set by the researcher. The questions concentrate on Malay social practices, values and norms in various fields, such as traditional Malay practices, food, music and language. At the same time, it continues to focus on the area of social practices, values and norms outlined

earlier in this chapter. This is apparent in questions 7 to 15. Also, as stated previously, the questionnaire's purpose is to evaluate the exact degree of interaction and integration. Therefore the questions in this part were restricted to those that could use the 'scale rating'. That means that the researcher needed to set questions that allowed the respondents to indicate their level of involvement in certain aspects of social integration. For example, Question 7 offers a straightforward statement relating to '*Baju Melayu*' as a social practice: "*I always wear 'Baju Melayu' on certain formal Malay occasions*". Then, their answer should be the one appropriate to them on the indicated rating scale.

Part 2 of this section attempts to elicit information relating to religious interaction. As in the previous part, both the 'question' and 'rating scale' formats are used. Where the question relates to the same practice or norm used in the earlier 'social' section, the question is posed in a slightly different way. For example, Question 16 in this section is similar to Question 9 in previous section, but relates to wearing '*Songkok*' as part of religious practice. As mentioned above, the approach of the questions are different. Question 9 relates to wearing '*Songkok*' within the Malay community while Question 16 asks about wearing '*Songkok*' during prayer. It was happen because wearing '*Songkok*' has both social and religious values and norms. This part in the questionnaire covers questions 16 to 23, eight questions in total.

The questions continue in the next section. Section 3 is the last section, and is entitled 'Section 3: Social and Religious integration'. In accordance with the title given, those aspects that can be considered as both social and religious come into both parts of the questionnaire, Part one dealing with social integration and Part two with religious integration. Unfortunately, the format of the question is changed in technique from the

previous section, to differentiate between two situations. Section one focusing on interaction while Section two focuses on integration.

In line with the change of focus, the rating scales have been modified, as has the approach taken by the questions, even with regard to the practices, values and norms which are repeated from the previous section. The previous rating scales have been replaced by Always, Frequently, Sometimes, Rarely and Never. On the other hand, the question does once again use the tick box format. Similarly, the researcher needed to consider the focus, approach and format of the questions before they could be presented to the respondents. It is important to say here that this all requires careful handling in order to tighten the questions, since some requirements for measuring the data are the same.

As stated before Part one of this third section will be used to evaluate the social integration. So, the questions which are indicated as 24 to 32, using the rating scale format, address areas of social integration. For example, question number 30 states; "*I made Nasi Lemak for myself or it is always served by my parent at home*". In this question, respondents actually do not have a range of choices except to indicate their daily life experience relating to such food in the multi choice answer (or rating scales) already mentioned. Then, the answers provide figures that can be used to calculate the degree of social integration in the group.

Meanwhile, part two of the same section above deals only with religious integration. Therefore, all the questions from 33 to 40 (8 questions in all), are restricted to the topic of integration. Clearly, it uses the same methods of format and tactics as, before but with questions specifically designed to elicit information on religious integration. For example, Question 40 asks about celebrating *Ecid* together with Malays. As is commonly understood, celebrating the *Ecid* festival means performing some rituals such as prayer, while in Malaysia people gather at the mosque in the early morning and will be led by a Malay religious leader. As usual, the respondents don't have a range of choices; either they celebrate the *Ecid* festival with Malays or they do not celebrating the festival.

However, it is impossible to discuss here the entire questionnaire, especially how the questions touch the meaning of each approach to social and religious interaction and social and religious integration. However, the examples that appear in the above discussion indicate that the entire question was produced with care. Moreover, the earlier description in this chapter of how this thesis collects and measures the data, the lists of practices, values and norms, the theories about application and question format, have given a deeper understanding on the questionnaire design. Further details regarding the questionnaire can be seen at Appendix 1¹⁸⁷.

¹⁸⁷ Refer to page: 242

CHAPTER FIVE

DATA GATHERING AND PROCESSING

5.1 INTRODUCTION

This chapter will first of all discuss the gathering of data from the questionnaire and then later the means of processing the data to provide a way to test and analyze it. The report will be divided into various criteria relating to the demographic background of the respondents. The exact numbers of respondents in each demographic will be compared with the expected numbers which are presented in Chapter Four, and consider the effect this has on the validity of the questionnaire.

After that, every single answer needs to be analyzed, and the numbers and percentages will be reported for every single question of the questionnaire. The purpose of the discussion is to arrive at an overall answer concerning the principal objectives of the research, to achieve an awareness of the nature and level of social interaction and integration analysis, based on the replies of the respondents.

The following sub-topic fully analyzes the data from the perspective of the social interaction of the respondents. Question 7 to 15, which ask about such social interaction, will be examined in terms of both numbers and percentages presented in tabular form.¹⁸⁸ The purpose of this investigation is to identify the total number of respondents' agreements

¹⁸⁸ See Appendix 1: Questionnaire , Page: 242

with the responses available for each question. Then it can be processed simply to reveal (in Chapter 6) the level of social interaction.

The same process as described above has been followed with regard to the matter of religious interaction which is represented by a group of questions from 16 to 23. This is followed by the matter of social integration with questions 24 to 32 and finally in relation religious integration in questions 33 to 40.¹⁸⁹

Meanwhile, the main purpose of data processing is to look deeper into managing the data gathered. Data processing here means a process to confirm the exact figures that represent each respondent's responses, determined in relation to their level of agreement with the full range of responses. The confirmation of the figures will provide a better way to run the test that will reveal the level of interaction and integration. As a result, all the data processed in this chapter will be analyzed using the SPSS software¹⁹⁰ to arrive at the findings of the research. Without the data being keyed in into this software, the test cannot be expected to produce an accurate level of interaction and integration.

Earlier, the questionnaire was distributed to twenty Chinese Muslim students from National University of Malaysia, each of them members of the PERKIM Student Movement (PSM).¹⁹¹ They were responsible for evaluating and giving advice regarding

¹⁸⁹ See Appendix 1: Questionnaire, Page: 242

¹⁹⁰ SPSS software here stands for Statistical Package for Social Science software.

¹⁹¹ PERKIM Student Movement in the National University of Malaysia is one of the most active student clubs at the university. Although they only have around one hundred members among the university students their activities recorded a higher number of participants involved. This student clubs have the same objectives as PERKIM itself which is to enhance welfare especially through the medium of education. In the case of this research, twenty of them were selected because all of them are Chinese converts or born as Chinese Muslims. Generally, they understood the situation of Chinese Muslim converts in Malaysia as they are part of them. Therefore, they can evaluate the questionnaire effectively. They took a week to evaluate the

the selection of the questions on the questionnaire form. As a result, they have agreed that the questions are easy to understand and to answer.

5.2 RESPONDENTS' DEMOGRAPHY

It is important to know the respondents' demographic background because there may be results that are different from what was expected (the discussions of expected responses is explained in Chapter Four) This will help clarify the changes, if any, and the possible effects of the changes. Table 1-Appendix 9¹⁹² shows the report of the respondents' demography in numbers and percentages after a two month period of fieldwork survey, which was effected from 12th of June until 12th of August, 2008, by examining all the returned questionnaires.

As mentioned in an earlier chapter, the respondents' ages are divided into eight levels: 15-17 year-olds, 18-24 year-olds, 25-30 year-olds, 31-35 year-olds, 36-40 year-olds, 41-45 year-olds, 46-54 year-olds and 55 year-olds and above. The examination of the returned questionnaires shows that the number in each age group is 120, 60, 80, 60, 60, 110, 70 and 40. Represented in percentages this is: 20, 10, 13, 10, 10, 18, 12 and 7 (see Table 1-Appendix 9)¹⁹³. In order to have a clear picture of the respondents' age demography see also Chart 1-Appendix 10¹⁹⁴.

questionnaire, from 3rd of June until 9th of June 2008 and gave their responses verbally. Three days after, the questionnaire was distributed to the real respondents in Kuala Lumpur.

¹⁹² Refer to page: 264

¹⁹³ Refer to page: 264

¹⁹⁴ Refer to page: 278

However, there were some changes in the figures for the respondents' age demography from what was expected, especially for the age groups 15-17 year olds, 25-30 year olds, 41-45 year olds, 46-55 year olds and 55 years and above. The expected number in each group was 100, 100, 100, 60 and 60. This happened because within the two months of the survey some of them were absent from the religious classes at which the questionnaire was administered. Furthermore, the period did not coincide with the long term public holiday such as school holiday periods, religious holidays or any long term public holiday such as the workers holiday and the independence day public holiday, except for Saturdays and Sundays. As a result, some of the respondents had particular difficulties. For example, those in the age group 15-17 year-olds were focused on their school schedules. The rest of the age groups faced a problem with their employment, be it difficulty in getting the time off or simply not having free time. On the other hand, this will not affect the process of measurement or the findings as long as the whole group of respondents amount to 600 in total. The most important thing is their answers in the questionnaire, or in other words the level of their agreement in each question, because it is that which has most impact on the measurement process and the findings.

Specifically in relation to the other criteria about the respondents and their background, the figures were exactly in line with what was expected in Chapter Four. The figures and percentages for each of the respondents' criteria and background can be seen at Table 1-Appendix 9¹⁹⁵. The table shows that males and females were of equal numbers and percentages (see also Chart 2-Appendix 10)¹⁹⁶ and similar numbers and percentages were found in the criteria relating to occupational and educational backgrounds, as well as

¹⁹⁵ Refer to page: 264

¹⁹⁶ Refer to page: 278

monthly income and marital status (see also Chart 3-Appendix 10, Chart 4-Appendix 10, Chart 5-Appendix 10 and Chart 6-Appendix 10)¹⁹⁷

In conclusion, even though the numbers in some age groups were slightly different from what are expected, it will not affect the measurement of interaction and integration, as it will not affect the data processing or the findings of the research. As mentioned before, as long as the total number of respondents is 600, which is 10% of the whole group of Chinese Muslim converts, the findings will be representative of them (see Chart 7-Appendix 10 for the representation of the respondents and the whole population)¹⁹⁸. In addition, the most important thing is the level of respondents' agreement in relation to each question in the questionnaire. Therefore, the following sub-topic focuses on this agreement. This respondents' demography is a first step in analyzing the returned questionnaires. Obviously, if the researcher fails to analyze all 600 returned questionnaires, or if there is any misanalysis of the figures, that will affect any subsequent part of the process. So, it is important to the researcher, or anybody who is interested in this research, to look carefully at the returned questionnaires in order to avoid any problems in analysing the data.

5.3 DATA GATHERING ANALYSIS

1. Data gathering analysis: question basis

The main objective of the analysis is to categorize all the data gathered, based on agreements given in the questionnaire, to support the measuring of interaction and integration. It is important to say here that the analysis does not constitute final findings of

¹⁹⁷ Refer to page: 279-280

¹⁹⁸ Refer to page: 281

this research; it is only the beginning of the data processing, before the final stage of this research which involves the running of tests to arrive at the findings. Table 2-Appendix 9¹⁹⁹ at the back, gives the precise numbers and percentages of respondents' answers, based on their agreements in each question in the questionnaire (from question 7 to question 40). On the other hand, see Chart 8-Appendix 10 to Chart 40-Appendix 10. Chart 8-Appendix 10 represents the respondents' agreement in figures and percentages to question 7, the next chart represents the next question number, until the last chart (Chart 40-Appendix 10) which represents the last question (number 40)²⁰⁰.

In general, whilst the style of the answers from the respondents is stable and constant, the responses themselves fluctuate, as is to be expected in any rating scale survey, and even a fluctuation of 0.5 will have an impact on the measurement of the exact level of the interaction and integration. Fortunately, there are no unclear responses within the question, since respondents only need to tick the responses or the scale rating given in the questionnaire. The way they deliver the reactions basically will be based on their experience as Chinese converts.

In conclusion, this analysis is important as a foundation for the further process of analysis, which is to categorize the social and religious aspects of both interaction and integration. The next sub-topic will discuss fully all of these categories, and will start from the analysis of social interaction.

¹⁹⁹ Refer to page: 265

²⁰⁰ Refer to page: 281-297

2. Data gathering analysis: social interaction

This sub-heading will look at the overall collection of data only in relation to social interaction. Next, to get this overall data, the number of answers for each form of agreement (Strongly agree, Agree, Neutral, Disagree, Strongly Disagree) from the gathered data will be added together to create a set of answers relating to social interaction. The group of questions was indicated in the questionnaire, from question 7 question 15. This overall data of social interaction is important for making an analysis based on the respondents' criteria (which will be analyzed in the data processing) before the SPSS plays its role in finding the level of interaction. The summary analysis of this aspect can be seen in Table 3-Appendix 9²⁰¹.

The tabular analysis mentioned above, which can be found at the end of the research, shows the amount of agreement within each category (indicated by 'SA' for Strongly Agree, 'A' for Agree, 'N' for Neutral, 'D' for Disagree, and 'SDA' for Strongly Disagree) in separate columns, followed by each percentage also in a special column. Finally there is the column that indicates the agreement totals (indicated by Tot. Ag.) representing all 600 respondents and a percentage totals column (indicated by Ag.%).

The total of respondent agreements appears in the second last row, and shows that the 'Strongly Agree' agreement amount to 1213, 'Agree' reaches 1259, followed by the amounts for 'Neutral', 'Disagree' and 'Strongly Disagree' which are 1013, 987 and 928 respectively, from the whole total agreement of 5400. The last row shows the percentages (indicated by Ov.%) of every single agreement. At the same time, the changes and

²⁰¹ Refer to page: 275

differences of total respondent agreement, and the overall percentage, can be seen in chart form at Chart 41-Appendix 10 and Chart 42-Appendix 10²⁰².

As a result, data gathering analysis in relation to social interaction clearly shows that the figures for the respondents' demography is valid, where the total of the responses to the questions is the same as was reported in the table of demographics. This data is ready to be analyzed through selected testing and analysis to arrive at the outcomes of the research, defined by the objectives and the six hypothesis statements.

3. Data gathering analysis: religious interaction

Similarly, data gathered about religious interaction is analyzed in line with the social interaction analysis above. However, this involved different questions, namely 16 to 23 in the questionnaire. The review of the analysis from data gathered concerning religious interaction is shown at Table 4-Appendix 9²⁰³. The result of the analysis shows that 'Strongly Agree' has a total of 1034 respondent agreements and this represents 21.5%. Then follows 1036 responses of 'Agree', equivalent to 21.6%. 'Neutral', 'Disagree' and 'Strongly Disagree' have 1032, 877 and 821 respectively, or 21.5%, 18.3% and 17.1%. The figures and percentages of this analysis also can be seen in Chart 43-Appendix 10 and Chart 44-Appendix 10²⁰⁴.

²⁰² Refer to page: 298

²⁰³ Refer to page: 275

²⁰⁴ Refer to page: 299

As with social interaction above, the data for religious interaction also matched with the analysis of the respondents' demography in terms of the total responses for the whole set of questions. The data reported through the table and chart also show that the respondents have given the answers based on their experience, as each of the response differ slightly from each other. It can be judged that these differences came from the different background criteria in relation to the collecting of data. Although some of the differences are tiny, as mentioned before, they will have a great impact on the findings of the research.

4 Data gathering analysis: social integration

The process to arrive at the total respondent agreement, and the overall percentage of each agreement, was also used to get the same measurement for social integration. The outline of the process appears in Table 5-Appendix 9²⁰⁵. On the other hand, it used different agreements which are 'Always', pointed out in the table by 'A', 'Frequently', pointed out by 'F', 'Sometimes', pointed out by 'S', 'Rarely', pointed out by 'R' and 'Never', pointed out by 'N' and it also used a different set of questions. Social integration involved nine questions in the questionnaire sheet, from question 24 to question 32.

The analysis shows that the total of respondents' answers for 'Always' is 1202, followed by 'Frequently' with 1237, 'Sometimes' with 1002, 'Rarely' with 1005 and finally only 954 of respondents answered 'Never' . These amounts represented 22.3%, 29.9%, 18.6%, 18.6% and 17.7% respectively. For further chart illustration see also Chart

²⁰⁵ Refer to page: 276

45-Appendix 10 for the total respondent agreements and Chart 46-Appendix 10 for the overall percentage for social integration²⁰⁶.

The analysis mentioned above found that the totals for each response show large variations in responses. These variations will help in running the selected testing and analyzing and in arriving at the findings. However, it is too early to give a judgement that most probably the Chinese converts have interacted and integrated with the Malays, or not, because the findings of the research will depend on accumulative data. In this research, the findings will be based on accumulated data from social and religious interaction as well as social and religious integration.

5 Data gathering analysis: religious integration

As with social integration, religious integration looked for the same statements of level of agreement namely, 'Always', 'Frequently', 'Sometimes', 'Rarely' and 'Never'. However, it was based on a different set of questions, specified in the questionnaire as questions 33 to question 40. Table 6-Appendix 9²⁰⁷ shows the review of the process. The table explains that the total of 'Always' agreements was 1030, meanwhile, 'Frequently', 'Sometimes', 'Rarely' and 'Never' agreements had 1029, 1024, 882 and 835 responses respectively. In percentages this came 21.5%, 21.4%, 21.3%, 18.4% and 17.4%. See also Chart 47-Appendix 10 and Chart 48-Appendix 10²⁰⁸ for the chart images of the total respondent agreements and overall percentage for religious interaction.

²⁰⁶ Refer to page: 300

²⁰⁷ Refer to page: 276

²⁰⁸ Refer to page: 301

Based on what is reported through the table and chart illustration at the end of this research, and what appears above, although the levels of response are similar to those seen in relation to social integration earlier, there are, nevertheless, differences between them. This allows whatever testing and analyzing method need to be run later to measure the level of interaction and integration. Furthermore, even where there are only a small number of differences or where there are similar total responses, the level still can be measured because, as pointed out throughout this research, it will be based on collective data from both the social and religious aspects. In the case where there are similar total responses in the levels of agreement, clearly it will depend on differences in other aspects of the data.

In conclusion, the analysis for presenting data gathered above is a step by step process and each step is connected with the other. In other words, the result cannot be covered if there is missing data. This process is very important for continuing to the next stage of analysis which is data processing, in order to know the exact number of respondents based on their criteria, before testing the findings to identify the level of interaction and integration. The next discussion will focus on data processing which is based on the respondents' criteria.

5.4 DATA PROCESSING

The following discussion concentrates on data processing, based on the six respondents' criteria, which were decided on for the questionnaire designed for collecting the data. As a result, the data gathering analysis done before has a great impact on how the data will be processed.

1. Data processing for age group

The criteria decided on for the age group of the respondents is 15-17 year-olds, 18-24 year-olds, 25-30 year-olds, 31-35 year-olds, 36-40 year-olds, 41-45 year-olds, 46-54 year-olds and 55 year-olds and above. Next, the criteria will be processed into the aspects of social and religious interaction as well as social and religious integration.

1.1 Social interaction

The data processing on this aspect is summarized in the synopsis table for the analysis of social interaction by age group at Table 1-Appendix 11²⁰⁹. The table shows precise numbers of all respondent responses in age group in the aspect of social interaction, which was specified in the questionnaire from question 7 to question 15. As mentioned before, whatever figure represents each of the respondent agreements need to be matched with the data gathered for the number in each group discussed before, and at the same time equated with the number of respondent agreements, which can be found across at the bottom of each question number and was also revealed during the discussion of data gathering. Finally, the total amount of respondent agreements will be added together and the result indicated as 'total respondent agreements'.

For example, for the age group of 15-17 year-olds the numbers responding 'Strongly Agree', 'Agree', 'Neutral', 'Disagree' and 'Strongly Disagree' were 26, 30, 15, 24 and 25 respectively. These numbers amount to 120, and this is an accurate figure that reflects what was expected from the background criteria for the 15-17 year-olds (see Table

²⁰⁹ Refer to page: 302

1-Appendix 9: Respondents' demography²¹⁰). Vertically, each number that represented each agreement will be added together with all age groups and this becomes the total of respondent agreements. For instance, the figure for 'Strongly Agree' responses for the age group of 15-17 year-olds which is 26, will be combined with the numbers for 18-24 year-olds, 25-30 year-olds, 31-35 year-olds, 36-40 year-olds, 41-45 year-olds, 46-54 year-olds and 55 year-olds and above which are 13, 16, 15, 14, 39, 17 and 10 respectively. This comes to 150 and can be considered the precise total of respondents giving 'Strongly Agree' responses to question 7 (see Table 3-Appendix 9: Accumulate respondents agreement on social interaction (questions 7 to 15))²¹¹. The analysis of the data processing for social interaction follows the same method as the two examples mentioned above.

Meanwhile, the raw data of all the figures for each level of agreement for questions 7 to 15 (the aspect of social interaction) in every age group is enclosed at the end in Table 2-Appendix 11: 15-17 year-olds, Table 3-Appendix 11:18-24 year-olds, Table 4-Appendix 11: 25-30 year-olds, Table 5-Appendix 11: 31-35 year-olds, Table 6-Appendix 11: 36-40 year-olds, Table 7-Appendix 11: 41-45 year-olds, Table 8-Appendix 11: 46-54 year-olds and Table 9-Appendix 11: 55 year-olds and above.²¹²

As a result, the data processing by age group in relation to social interaction can be considered valid, based on the matching total figures in the synopsis table of the data and the raw material data. Unfortunately, it still cannot be used to conclude the research findings since there is another step to be completed to complete what needs to be covered,

²¹⁰ Refer to page: 264

²¹¹ Refer to page: 275

²¹² Refer to page: 303-306

which is specific testing and analysis. This aspect relates to the objectives of the research. So, this testing will be run before considering the findings (see Chapter 6).

Unfortunately this analysis alone, based on social interaction by age group, is not sufficient to proceed immediately to the testing, because the testing also requires the processed data from the processed data for other aspects of interaction and integration, which is discussed below. Then finally the exact level of social and religious interaction and integration can be considered.

1.2 Religious interaction

As with social interaction, religious interaction used the same method to produce the data for the levels of respondent agreement. However, it involved a new set of questions, from 16 to 23 on the questionnaire. The analysis of data processing for this aspect can be seen in the synoptic analysis table for religious interaction by age group in Table 10-Appendix 11²¹³. The table shows that the data gathered produced similar figures to the data gathered on the basis of the background criteria for each age group (see respondents' demography table at the back). At the same time, the figures for respondent agreements and total respondent agreements in this table also show similar numbers to the figures for respondent agreements and total respondent agreement in Table 4-Appendix 9²¹⁴. This allows the conclusion that the figures relating to each agreement are correct.

²¹³ Refer to page: 306

²¹⁴ Refer to page: 275

The raw data of this aspect of age group is attached, in Table 11-Appendix 11: 15-17 year-olds, Table 12-Appendix 11: 18-24 year-olds, Table 13-Appendix 11: 25-30 year-olds, Table 14-Appendix 11: 31-35 year-olds, Table 15-Appendix 11: 36-40 year-olds, Table 16-Appendix 11: 41-45 year-olds, Table 17-Appendix 11: 46-54 year-olds and Table 18-Appendix 11: 55 year-olds and above.²¹⁵

As with social interaction, this processing of data for religious interaction within age groups also shows total agreement between what was covered in the synoptic table and the raw material. That meant that this data was ready for the further step of analysis, which is to run specific tests and analysis to arrive at the findings of the research, within the context of the research objectives.

1.3 Social integration

The approach for the analysis of the two aspects of interaction was also adopted for social integration. Nevertheless, it involved different terms of agreement and different questions on the questionnaire (questions 24-32). The specified terms of agreement were 'Always', 'Frequently', 'Sometimes', 'Rarely' and 'Never'. The figures for each of the agreements coincided perfectly with the figures from data gathering and the figures for respondent agreements and total respondent agreements summarized in Table 5-Appendix 9²¹⁶. The process is shown in Table 19-Appendix 11: the synoptic analysis table for social integration by age group. The raw data of this aspect is included at the end in Table 20-Appendix 11: 15-17 year-olds, Table 21-Appendix 11: 18-24 year-olds, Table 22-

²¹⁵ Refer to page: 308-310

²¹⁶ Refer to page: 276

Appendix 11: 25-30 year-olds, Table 23-Appendix 11: 31-35 year-olds, Table 24-Appendix 11: 36-40 year-olds, Table 25-Appendix 11: 41-45 year-olds, Table 26-Appendix 11: 46-54 year-olds and Table 27-Appendix 11: 55 year-olds and above.²¹⁷

In conclusion, with reference to social integration by age group the total of agreements in the synoptic table and from the raw material data are equivalent to each other. This indicates that the process was a valid method of processing the data. However, the process cannot be considered complete without the final aspect, which is religious integration. The process for this last aspect follows below.

1.4 Religious integration

The analysis of processing data for religious integration used the same terms of agreement as social integration above, but in relation to a different group of questions, and discovered the accurate numbers representing each of the agreements. These conclusions appear in Table 28-Appendix 11: synoptic analysis table for religious integration by age group. On the other hand, the raw data related with this aspect of age group can be found at the end, Table 29-Appendix 11: 15-17 year-olds, Table 30-Appendix 11: 18-24 year-olds, Table 31-Appendix 11: 25-30 year-olds, Table 32-Appendix 11: 31-35 year-olds, Table 33-Appendix 11: 36-40 year-olds, Table 34-Appendix 11: 41-45 year-olds, Table 35-Appendix 11: 46-54 year-olds and Table 36-Appendix 11: 55 year-olds and above.²¹⁸

²¹⁷ Refer to page: 311-315

²¹⁸ Refer to page: 315-319

This last aspect of data processing by age group clearly shows the raw material is in line with the synoptic data in relation to the total levels of agreement. With the data processing by age group complete, it was ready for the testing and analysis which would arrive at the results for the level of interaction and integration. Further selected types of testing and analysis follow, in Chapter Six.

2. Data processing for gender

The criteria determined for the gender of the respondents are simply male and female. In relation to both criteria, the same method of data processing was followed as for age group.

2.1 Social interaction

Briefly, the outline of data processing analysis for social interaction by gender is presented in Table 37-Appendix 11: synoptic analysis table for social interaction by gender²¹⁹. The table definitely proved that the figures representing the agreements in relation to questions 7 to 15 are applicable and can be considered as correct data. The raw data for this aspect of gender can be seen at the end in Table 38-Appendix 11: Male and Table 39-Appendix 11: Female²²⁰.

As in the data processing by age group, the main purpose for processing the data by gender is to serve the further step of analysis, which is to test the data in order to get the

²¹⁹ Refer to page: 319

²²⁰ Refer to page: 320

result. The data already processed in relation to social interaction by gender above identifies that there is similarity between the total agreements in the synoptic table and the raw material, which means that there are no figures missing.

2.2 Religious interaction

The processing of the data for religious interaction by gender also shows the legitimacy of the data, as can be proved through Table 40-Appendix 11: synoptic analysis table for religious interaction by gender. In the meantime, Table 41-Appendix 11: Male and Table 42-Appendix 11: Female are the two tables that show the raw data for this aspect of gender²²¹.

In conclusion, aspect of interaction was also complete and prepared for the next step. The synopsis of the data is in line with the raw material data, without any missing numbers.

2.3 Social integration

Meanwhile, Table 43-Appendix 11, illustrates the data processing for social integration by gender and it confirms the validity of the data. The analysis is supported by Table 44-Appendix 11: Male and Table 45-Appendix 11: Female as raw data²²². It indicates that the figures are complete and as expected and that the data is ready to be tested.

²²¹ Refer to page: 321-322

²²² Refer to page: 322-323

2.4 Religious integration

Data processing for religious integration by gender is shown in Table 46-Appendix 11 and again indicates that the data is valid and supported by the raw data from Table 47-Appendix 11: Male and Table 48-Appendix 11: Female²²³. This completed process relating to religious integration by gender is thus ready for the final stage of testing to discover the results in line with the research objectives.

3. Data processing for occupational background

The criteria decided for the occupational background of the respondents are: General workers, semi-skilled workers, skilled workers and Professional workers. The data will be processed in the same method as before and the data processing for all aspects can be seen at Table 49-Appendix 11, Table 50-Appendix 11, Table 51-Appendix 11 and Table 52-Appendix 11²²⁴. In conclusion, all the figures representing each level of respondent agreement is validated by their consistency with the figures for gathered data, respondent agreements and total respondent agreements.

The raw data for all aspects of occupational background can be checked from Table 53-Appendix 11: General workers, Table 54-Appendix 11: Semi-skilled workers, Table 55-Appendix 11: Skilled workers, Table 56-Appendix 11: Professional workers for the social interaction aspect. Table 57-Appendix 11: General workers, Table 58-Appendix 11: Semi-skilled workers, Table 59-Appendix 11: Skilled workers, Table 60-Appendix 11:

²²³ Refer to page: 324-325

²²⁴ Refer to page: 325-331

Professional workers for the religious interaction aspect. Table 61-Appendix 11: General workers, Table 62-Appendix 11: Semi-skilled workers, Table 63-Appendix 11: Skilled workers, Table 64-Appendix 11: Professional workers for the social integration aspect. Finally, Table 65-Appendix 11: General workers, Table 66-Appendix 11: Semi-skilled workers, Table 67-Appendix 11: Skilled workers and Table 68-Appendix 11: Professional workers for the religious integration aspect²²⁵.

4. Data processing for educational background

In relation to educational background, respondents formed four groups, which are Primary school, Secondary school, College/Institute/Pre-University Classes and University. The data will be processed in the same way as for the three background criteria above in all aspects and the summaries of the data processing can be observed in Table 69-Appendix 11, Table 70-Appendix 11, Table 71-Appendix 11 and Table 72-Appendix 11²²⁶. All the figures representing each level of respondent agreement is validated by their consistency with the figures for gathered data, respondent agreements and total respondent agreements.

The raw data for educational background for all aspects can be found at the end, in Table 73-Appendix 11: Primary school, Table 74-Appendix 11: Secondary school, Table 75-Appendix 11: College/Institute/Pre-University Classes and Table 76-Appendix 11: University for the social interaction aspect. In line with that, Table 77-Appendix 11: Primary school, Table 78-Appendix 11: Secondary school, Table 79-Appendix 11:

²²⁵ Refer to page: 333-338

²²⁶ Refer to page: 338-342

College/Institute/Pre-University Classes and Table 80-Appendix 11: University related with the aspect of religious interaction. The tables continue through Table 81-Appendix 11: Primary school, Table 82-Appendix 11: Secondary school, Table 83: Appendix 11: College/Institute/Pre-University Classes and Table 84-Appendix 11: University for social integration and finally a group of tables from Table 85-Appendix 11: Primary school, Table 86-Appendix 11: Secondary school, Table 87-Appendix 11: College/Institute/Pre-University Classes and Table 88-Appendix 11: University relate to the aspect of religious integration²²⁷.

5. Data processing for monthly income

In relation to monthly income, respondents were divided into Upper, Middle and Lower income group. Data processing of this group in all aspects appears in Table 89-Appendix 11, Table 90-Appendix 11, Table 91-Appendix 11 and Table 92-Appendix 11²²⁸. Once again, all the figures representing each level of respondent agreement is validated by their consistency with the figures for gathered data, respondent agreements and total respondent agreements.

The analysis from the data processing above also can be confirmed by analysing the raw material for monthly income in all aspects at Table 93-Appendix 11: Upper income group, Table 94-Appendix 11: Middle income group and Table 95-Appendix 11: Lower income group in relation to social interaction. Table 96-Appendix 11: Upper

²²⁷ Refer to page: 343-348

²²⁸ Refer to page: 348-351

income group, Table 97-Appendix 11: Middle income group and Table 98-Appendix 11: Lower income group from the point of view of religious interaction. Table 99-Appendix 11: Upper income group, Table 100-Appendix 11: Middle income group and Table 101-Appendix 11: Lower income group for the aspect of social integration. Finally a group of tables describe the aspect of religious integration, which are Table 102-Appendix 11: Upper income group, Table 103-Appendix 11: Middle income group and Table 104-Appendix 11: Lower income group²²⁹.

6. Data processing for marital status

Obviously, there are two background criteria's for the marital status of the respondents which are single and married. The data processing of both backgrounds is showed in Table 105-Appendix 11, Table 106-Appendix 11, Table 107-Appendix 11 and Table 108-Appendix 11²³⁰. In conclusion, all the figures representing each level of respondent agreement is validated by their consistency with the figures for gathered data, respondent agreements and total respondent agreements.

The analysis of data processing of marital status for all four aspects also has a concrete foundation in the raw data identified from Table 109-Appendix 11: Single and Table 110-Appendix 11: Married in respect of social interaction. Table 111-Appendix 11: Single and Table 112-Appendix 11: Married for the aspect of religious interaction. Table 113-Appendix 11: Single and Table 114-Appendix 11: Married from the point of view of

²²⁹ Refer to page: 351-355

²³⁰ Refer to page: 356-358

social integration, while Table 115-Appendix 11: Single and Table 116-Appendix 11: Married outlines religious integration²³¹.

As mentioned throughout this chapter, the next procedure is to select methods of testing and analysis in order to get the findings of the research in the context of the research objectives as well as the six hypothesis statements cited in Chapter One. The appropriate testing also will determine whether this research achieves the objectives listed. Obviously, in selecting the testing, some theories also need to be clarified as a foundation for the testing. This is to ensure that this research uses appropriate and established theories. Without the right theories and testing it is impossible for any reader to follow the flow of this research. As a result, the next chapter focuses on the theories and methods of testing.

²³¹ Refer to page: 359-361

CHAPTER SIX

RESEARCH FINDINGS: TESTING AND ANALYSIS

6.1 INTRODUCTION

This chapter follows on from the previous chapters, especially in light of the finalizing of the questionnaire (Chapter Four), followed by the analyzing and processing of returned questionnaires through a long process of examining of the answers (Chapter Five) in respect of the objectives mentioned in Chapter One. This chapter will focus on several matters that are considered important findings of the research:

1. Determining the reliability of instruments used²³² by running a statistical testing²³³ for each of the questions in the questionnaire. The result of the testing of the instruments is important to validate whatever research findings need to be reviewed. For this research, the research findings will cover the objectives and six hypothesis statements mentioned in the first chapter.
2. Testing and analyzing of the three major objectives covered in Chapter One which are the level of interaction and integration of Chinese Muslim converts, the most interacting and integrating, based on the six criteria for Chinese Muslim converts decided

²³² Refer to Linkert scale with rating scale and frequency rating scale statements listed in Chapter Four.

²³³ By using SPSS software (Statistical Package for the Science Social) version 15

in Chapter Four and hypothesis analysis. Each of the objectives will be examined through statistical testing and analysis.

It is important to mention here that the process to arrive at the findings of this research (testing and analyzing) involves the application of the SPSS software (Statistical Package of the Science Social) version 15.

6.2 INSTRUMENT RELIABILITY

Reliability in this research means consistency, or the degree to which an instrument will give similar results for the same individuals at different times. The best quotation to explain instrument reliability in research is through the definition the term given by Joppe (2000). She defined the reliability as “...*the extent to which results are consistent over time and an accurate representation of the total population under study is referred to as reliability and if the results of a study can be reproduced under a similar methodology, then the research instrument is considered to be reliable*”²³⁴

However, the researcher cannot be sure of unchanging elements in extraneous influences, such as something that might cause an attitude transformation among the respondents. This could lead to a difference in the responses provided. In spite of this, any attitude change that can be considered as unexpected cannot be counted as a cause of an

²³⁴ Joppe, M. 2000. *The Research Process*. Retrieved 9th of October, 2008 from <http://www.ryerson.ca/~mjoppe/rp.htm>. See also: Steve Miller. 1984. *Experimental Design and Statistics*. Second Edition. London and New York: Routledge. Pages: 125-133.

unreliable instrument.²³⁵ Following on what Joppe (2000) illustrated in reliability analysis by using the alpha (α) method, she concluded that an alpha (α) score of 0.6000 and above has a good reliability.²³⁶ The result of reliability testing of this research, after using the same method of testing as Joppe (2000) is shown in the following table. The result shows that each of the instruments (questions) has alpha 0.9000 and above or alpha 0.9990 in percentage. It means the instruments or the questions used in this research are reliable and can be validly applied in the questionnaire.

Table 3: Reliability analysis results

Item/question number	Item/question total correlation	Alpha (α) analysis result
Q7	0.9724	0.9990
Q8	0.9710	0.9990
Q9	0.9640	0.9990
Q10	0.9891	0.9989
Q11	0.9862	0.9990
Q12	0.9909	0.9989
Q13	0.9886	0.9989
Q14	0.9916	0.9989
Q15	0.9913	0.9989
Q16	0.9643	0.9990
Q17	0.9892	0.9989
Q18	0.9891	0.9989
Q19	0.9922	0.9989
Q20	0.9922	0.9990

²³⁵ Uma Sekaran. 2003. *Research Methods for Business, A Skill Building Approach*. Fourth Edition. U.S: John Wiley and Sons Inc.. Pages: 3-11.

²³⁶ Joppe. M. (2000). Op.Cit.

Q21	0.9925	0.9990
Q22	0.9874	0.9991
Q23	0.9897	0.9990
Q24	0.9744	0.9989
Q25	0.9239	0.9989
Q26	0.9642	0.9990
Q27	0.9891	0.9990
Q28	0.9899	0.9989
Q29	0.9917	0.9990
Q30	0.9876	0.9989
Q31	0.9834	0.9989
Q32	0.9886	0.9989
Q33	0.9657	0.9990
Q34	0.9872	0.9990
Q35	0.9921	0.9990
Q36	0.9929	0.9989
Q37	0.9901	0.9998
Q38	0.9936	0.9989
Q39	0.9932	0.9989
Q40	0.9907	0.9989

Source: Reliability analysis through SPSS

6.3 LEVEL OF INTERACTION AND INTEGRATION

The word 'level' in this research can be interpreted as certain numbers within the measurement which allows one to conclude that interaction and integration are at the high or low levels. Apparently, the usual formula used to get the levels is by looking at the 'Median'(Y) value score, comparing it with the 'Mean'(X) value score; if the 'Median'

(Y) value score is higher than the 'Mean' (X) value score ($Y > X$), it means one can come to the conclusion that the level of interaction or integration is at the high level. On the other hand, if the $Y < X$, this means the degree is at the low level.²³⁷

Even though the objectives of this research mention that only one level of interaction and integration should be tested and analyzed, in reality there are four characteristics involved in total, which are the level of social interaction, the level of religious interaction, the level of social integration and the level of religious integration, in line with the scope of this research which involves social and religious interaction and integration. The testing and analysis of the four levels mentioned above is summarized in the following table:

Table 4: Testing and analyzing results of the interaction and integration levels

		Column 1: SOCIAL INTEGRA TION	Column 2: RELIGIOUS INTEGRATI ON	Column 3: SOCIAL INTERACT ION	Column 4: RELIGIOUS INTERACTI ON
Respondents	Valid	600	600	600	600
	Missing	0	0	0	0
Mean (X)		2.8733	2.8883	2.8441	2.8785
Median (Y)		2.6667	2.8750	2.6667	2.8750
Mode		1.00	1.00	1.00	2.88
Std. Deviation		1.3836	1.3739	1.3782	1.3640
Variance		1.9144	1.8876	1.8994	1.8606
Range		4.00	4.00	4.00	4.00
Minimum		1.00	1.00	1.00	1.00
Maximum		5.00	5.00	5.00	5.00
Sum		1724.00	1733.00	1706.44	1727.13
Percentiles	25	1.7778	1.8750	1.6944	1.8750
	50	2.6667	2.8750	2.6667	2.8750
	75	4.0000	4.0000	4.0000	4.0000

Source: Testing and analyzing through SPSS

²³⁷ Joppe, M (2000). Ibid.

1. Level of social interaction

Clearly, derived from column 3, Table 4 above, the (Y) value score less than the (X) value score ($Y (2.6667) < X (2.8883)$). This leads to the conclusion that the level of social interaction of Chinese Muslim converts is at the low level. The exact numbers and percentages relating to this low level can be obtained from the following table of testing and analysis:

Table 5: Testing and analyzing results of the numbers and percentages of social interaction

(Y) value score level	Frequency	Percent	Valid Percent	Cumulative Percent
Valid 1.00	118	19.7	19.7	19.7
1.11	2	.3	.3	20.0
1.44	1	.2	.2	20.2
1.67	29	4.8	4.8	25.0
1.78	10	1.7	1.7	26.7
1.89	23	3.8	3.8	30.5
2.00	52	8.7	8.7	39.2
2.11	5	.8	.8	40.0
2.33	2	.3	.3	40.3
2.44	11	1.8	1.8	42.2
2.56	2	.3	.3	42.5
2.67	56	9.3	9.3	51.8
2.78	22	3.7	3.7	55.5
2.89	29	4.8	4.8	60.3
3.00	1	.2	.2	60.5
3.11	5	.8	.8	61.3
3.22	15	2.5	2.5	63.8
3.33	3	.5	.5	64.3
3.44	1	.2	.2	64.5
3.56	2	.3	.3	64.8
3.67	8	1.3	1.3	66.2
3.78	7	1.2	1.2	67.3
3.89	1	.2	.2	67.5
4.00	76	12.7	12.7	80.2

4.11	3	.5	.5	80.7
4.22	8	1.3	1.3	82.0
4.33	1	.2	.2	82.2
4.44	1	.2	.2	82.3
4.56	11	1.8	1.8	84.2
4.67	1	.2	.2	84.3
4.78	2	.3	.3	84.7
4.89	5	.8	.8	85.5
5.00	87	14.5	14.5	100.0
Total	600	100.0	100.0	

Source: Testing and analyzing through SPSS

Noticeably, the (Y) value score of social interaction of Chinese Muslim converts is 2.6667 and it was close to 2.67 from the (Y) value score level at Table 5. Commonly, the close value from the score level can be used to conclude the precise percentage of the certain level²³⁸ (in this case, the percentage of social interaction of Chinese Muslim converts). Therefore, from the cumulative percentage of the 2.67 (Y) score level is 51.8%. It means, 51.8% of the 600 respondents of Chinese Muslim converts, or 311 of them, are not interacting socially with the Malays.

2. Level of religious interaction

The testing and analysis of this type of interaction can be learned from column 4, Table 4. The result shows that the (Y) value score is 2.8785, while the (X) value score is 2.8750. The difference between the two value scores is thin. It is impossible to reach a decision as to whether the degree of religious interaction of Chinese Muslim converts is at the high or low level without knowing the correct percentages and numbers of such interaction.

²³⁸ Ibid.

Consequently, testing and analysis run by the following table (Table 6) explains that the 2.8785 (Y) value score is close to the 2.88 (Y) value score level. Therefore, the percentage of such value score level is 60.3%, or 362 respondents from the whole 600, interacted in the religious aspects of Malay life. Subsequently, the degree of religious interaction of Chinese Muslim converts is at the high level.

Table 6: Testing and analysis results of the numbers and percentages of the religious interaction

(Y) value score level	Frequency	Percent	Valid Percent	Cumulative Percent
Valid 1.00	115	19.2	19.2	19.2
1.13	3	.5	.5	19.7
1.25	1	.2	.2	19.8
1.38	3	.5	.5	20.3
1.50	1	.2	.2	20.5
1.88	61	10.2	10.2	30.7
2.00	56	9.3	9.3	40.0
2.13	1	.2	.2	40.2
2.25	1	.2	.2	40.3
2.38	1	.2	.2	40.5
2.63	1	.2	.2	40.7
2.88	118	19.7	19.7	60.3
3.00	1	.2	.2	60.5
3.13	8	1.3	1.3	61.8
3.25	21	3.5	3.5	65.3
3.38	1	.2	.2	65.5
3.75	2	.3	.3	65.8
3.88	12	2.0	2.0	67.8
4.00	75	12.5	12.5	80.3
4.13	4	.7	.7	81.0
4.25	6	1.0	1.0	82.0
4.38	7	1.2	1.2	83.2
4.50	5	.8	.8	84.0
4.75	3	.5	.5	84.5
4.88	9	1.5	1.5	86.0
5.00	84	14.0	14.0	100.0
Total	600	100.0	100.0	

Source: Testing and analyzing through SPSS

3. Level of social integration

Meanwhile, in the aspect of social integration, column 1 confirmed the (Y) value score of (2.6667) was less than the (X) value score (2.8733). This means that the degree of social integration of Chinese Muslim converts is at the low level. The literal percentages and numbers established through testing and analysis can be found in the next table (Table 7). The table shows that the (Y) value score of 2.6667 is near to 2.67 the (Y) value score level. This signifies that the percentage of those who are not integrating socially is 51.5%, or 309 of the respondents.

Table 7: Testing and analysis results of the numbers and percentages of social integration

(Y) value score level	Frequency	Percent	Valid Percent	Cumulative Percent
Valid 1.00	117	19.5	19.5	19.5
1.11	2	.3	.3	19.8
1.33	1	.2	.2	20.0
1.44	1	.2	.2	20.2
1.67	28	4.7	4.7	24.8
1.78	8	1.3	1.3	26.2
1.89	14	2.3	2.3	28.5
2.00	54	9.0	9.0	37.5
2.11	4	.7	.7	38.2
2.22	8	1.3	1.3	39.5
2.33	6	1.0	1.0	40.5
2.56	7	1.2	1.2	41.7
2.67	59	9.8	9.8	51.5
2.78	28	4.7	4.7	56.2
2.89	13	2.2	2.2	58.3
3.00	9	1.5	1.5	59.8
3.11	2	.3	.3	60.2
3.22	2	.3	.3	60.5
3.33	11	1.8	1.8	62.3
3.44	13	2.2	2.2	64.5
3.56	4	.7	.7	65.2
3.78	10	1.7	1.7	66.8
3.89	3	.5	.5	67.3

4.00	64	10.7	10.7	78.0
4.11	12	2.0	2.0	80.0
4.22	1	.2	.2	80.2
4.33	2	.3	.3	80.5
4.44	13	2.2	2.2	82.7
4.56	7	1.2	1.2	83.8
4.67	3	.5	.5	84.3
4.78	2	.3	.3	84.7
4.89	3	.5	.5	85.2
5.00	89	14.8	14.8	100.0
Total	600	100.0	100.0	

Source: Testing and analyzing through SPSS

4. Level of religious integration

In the meantime, column 2, Table 4 demonstrates the degree of religious integration. The table shows that the (Y) value score is 2.8750, less than 2.8883 of the (X) value score. This indicates that the degree of religious integration is at the low level. The accurate percentage is revealed in the following table (Table 8) namely 60%, when the (Y) value score of 2.8750 is close to 2.88 of (Y) value score level. It shows that 360 of the respondents are not integrating in the religious aspect.

Table 8: Testing and analysis results of the numbers and percentages of religious integration

(Y) value score level	Frequency	Percent	Valid Percent	Cumulative Percent
Valid 1.00	118	19.7	19.7	19.7
1.13	1	.2	.2	19.8
1.25	1	.2	.2	20.0
1.38	1	.2	.2	20.2
1.63	1	.2	.2	20.3
1.75	5	.8	.8	21.2

1.88	53	8.8	8.8	30.0
2.00	60	10.0	10.0	40.0
2.13	1	.2	.2	40.2
2.25	1	.2	.2	40.3
2.63	1	.2	.2	40.5
2.75	9	1.5	1.5	42.0
2.88	106	17.7	17.7	59.7
3.00	4	.7	.7	60.3
3.13	9	1.5	1.5	61.8
3.25	11	1.8	1.8	63.7
3.38	8	1.3	1.3	65.0
3.50	1	.2	.2	65.2
3.88	14	2.3	2.3	67.5
4.00	77	12.8	12.8	80.3
4.13	3	.5	.5	80.8
4.25	8	1.3	1.3	82.2
4.38	3	.5	.5	82.7
4.63	7	1.2	1.2	83.8
4.75	1	.2	.2	84.0
4.88	2	.3	.3	84.3
5.00	94	15.7	15.7	100.0
Total	600	100.0	100.0	

Source: Testing and analyzing through SPSS

6.4 THE MOST INTERACTING AND INTEGRATING CRITERA

Basically, the statistical method used to get the answer to the above matter is the cross tab statistical method, seeking the percentages and the frequency for each of the criteria over and against the rating answer given in the questionnaire (refer to the description of question formats in Chapter Four). This means that each criterion for collecting data, from the six criteria mentioned in Chapter Four, needs to be tested and analyzed through the statistical method stated above. The results of the testing and analysis are revealed in the following sub-heading.

1. Social interaction by age

The outline result for social interaction by age is shown in Table 9, below. The results clarified that 81 respondents from the 41-45 years-old age group responded “Strongly agree” to the questions and are considered the most interacting age group. The figure represents 66.9%. Meanwhile, of those who are in the 18-24 years-old age group 56 of them (or 52.8%) replied “Strongly disagree” and this is the age group with least social interaction.

Table 9: Cross tab result for the most socially interacting by age

			AGE							55 YEAR S OLD AND ABOV E	Total
			15-17 YEA RS OLD	18-24 YEA RS OLD	25-30 YEA RS OLD	31-35 YEA RS OLD	36-40 YEA RS OLD	41-45 YEA RS OLD	45-54 YEA RS OLD		
SOCIAL INTRA CTION	Strongl y agree	Count % within SOCIAL INTRACTI ON	1 .8%		4 3.3%	5 4.1%		81 66.9%	30 24.8%		121 100.0 %
	Agree	Count % within SOCIAL INTRACTI ON	19 14.4%		47 35.6%		5 3.8%	31 23.5%	30 22.7%		132 100.0 %
	Neutral	Count % within SOCIAL INTRACTI ON	5 3.7%		7 5.2%	55 41.0%	55 41.0%	12 9.0%			134 100.0 %
	Disagre e	Count % within SOCIAL INTRACTI ON	65 60.7%	5 4.7%	3 2.8%		5 4.7%	9 8.4%	10 9.3%	10 9.3%	107 100.0 %
	Strongl y disagre ed	Count % within SOCIAL INTRACTI ON	30 28.3%	56 52.8%	18 17.0%			2 1.9%			106 100.0 %
Total	Count % within	120 20.0%	61 10.2%	79 13.2%	60 10.0%	60 10.0%	109 18.2%	71 11.8%	40 6.7%	600 100.0	

SOCIAL INTRACTI ON										%
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Source: Testing and analyzing through SPSS

2. Social interaction by gender

Clearly, the male gender is the most interacting, based on the testing and analysis laid out in Table 10 below. A total of 93 or 76.9% of them gave the answer “strongly agree”, while 71 or 67% of the females gave the answer “Strongly disagree”, showing that fewer women are involved in social interaction.

Table 10: Cross tab result for the most socially interacting by gender

			GENDER		Total
			MALE	FEMALE	
SOCIAL INTRACTION	Strongly agree	Count	93	28	121
		% within SOCIAL INTRACTION	76.9%	23.1%	100.0%
	Agree	Count	69	63	132
		% within SOCIAL INTRACTION	52.3%	47.7%	100.0%
	Neutral	Count	82	52	134
	% within SOCIAL INTRACTION	61.2%	38.8%	100.0%	
	Disagree	Count	21	86	107
	% within SOCIAL INTRACTION	19.6%	80.4%	100.0%	
	Strongly disagree	Count	35	71	106
	% within SOCIAL INTRACTION	33.0%	67.0%	100.0%	
Total		Count	300	300	600
		% within SOCIAL INTRACTION	50.0%	50.0%	100.0%

Source: Testing and analyzing through SPSS

3. Social interaction by occupational background

The following table, which is Table 11, gives a result of the most interacting by occupational background. The table shows that those respondents involved in professional jobs are the most interacting. The figure for them is 57.9% or 70 in number. Meanwhile, those who are engaged with general work have a lower level of interaction with the Malays, just 52.8% or 56 of them in number.

Table 11: Cross tab result for the most socially interacting by occupational background

			OCCUPATIONAL BACKGROUND				Total
			General workers	Semi-skilled workers	Skilled workers	Professional workers	
SOCIAL INTERACTION	Strongly agree	Count % within SOCIAL INTERACTION		2 1.7%	49 40.5%	70 57.9%	121 100.0%
	Agree	Count % within SOCIAL INTERACTION	10 7.6%	52 39.4%		70 53.0%	132 100.0%
	Neutral	Count % within SOCIAL INTERACTION		37 27.6%	87 64.9%	10 7.5%	134 100.0%
	Disagree	Count % within SOCIAL INTERACTION	84 78.5%	11 10.3%	12 11.2%		107 100.0%
	Strongly Disagree	Count % within SOCIAL INTERACTION	56 52.8%	48 45.3%	2 1.9%		106 100.0%
	Total	Count % within SOCIAL INTERACTION	150 25.0%	150 25.0%	150 25.0%	150 25.0%	600 100.0%

Source: Testing and analyzing through SPSS

4. Social interaction by educational background

The next cross tab testing and analysis which is laid out in Table 12 is to know the most socially interacting group by educational background. The results clearly indicate that respondents which have a university level educational background are the most interacting, based on the analysis given in the table below. The figure for this group is 70 in number, or 57.9%, in the aspect of social interaction. The number and the percentage are based on their responses of “Strongly agree”. Unfortunately, the group of respondents which has a primary school educational background rarely interact with the Malays in their life. This is learnt from the number of their responses of “Strongly disagree”, which for this group is 55 in number or 51.9%.

Table 12: Cross tab result for the most socially interacting by educational background

			EDUCATIONAL BACKGROUND				Total
			Primary school	Secondary school	College/Institute/Pre University Classes	University	
SOCIAL INTERACTION	Strongly agree	Count % within SOCIAL INTERACTION		2 1.7%	49 40.5%	70 57.9%	121 100.0%
	Agree	Count % within SOCIAL INTERACTION	10 7.6%	53 40.2%		69 52.3%	132 100.0%
	Neutral	Count % within SOCIAL INTERACTION		47 35.1%	87 64.9%		134 100.0%
	Disagree	Count % within SOCIAL INTERACTION	85 79.4%		12 11.2%	10 9.3%	107 100.0%
	Strongly disagree	Count % within SOCIAL INTERACTION	55 51.9%	48 45.3%	2 1.9%	1 .9%	106 100.0%
	Total	Count	150	150	150	150	600

% within SOCIAL INTRACTION	25.0%	25.0%	25.0%	25.0%	100.0%
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Source: Testing and analyzing through SPSS

5. Social interaction by monthly income

The testing and analysis in Table 13 below shows the result for the most social interacting group based on monthly income. The Upper income group is the group with the highest number and percentage of ‘Strongly agree’ answers, which is 103 in number and 85.1% and so they can be considered as the most social interacting group based on monthly income. On the other hand, the Lower income group rarely interacts with the Malays. 94 of them or 88.7% responded with the answer “Strongly disagree”.

Table 13: Cross tab result for the most socially interacting by monthly income

			MONTHLY INCOME			Total
			Upper Income group (RM 5,000.00)	Middle income group (RM 1,000.00 until RM 4,000.00)	Lower income group (RM 200.00 until RM 900.00)	
SOCIAL INTRACTION	Strongly agree	Count	103	7	11	121
		% within SOCIAL INTRACTION	85.1%	5.8%	9.1%	100.0%
	Agree	Count	85	47		132
		% within SOCIAL INTRACTION	64.4%	35.6%		100.0%
Neutral	Count	10	124		134	
	% within SOCIAL INTRACTION	7.5%	92.5%		100.0%	
Disagree	Count		12	95	107	
	% within SOCIAL INTRACTION		11.2%	88.8%	100.0%	

Total	Strongly disagree	Count	3	9	94	106
		% within SOCIAL INTRACTION	2.8%	8.5%	88.7%	100.0%
	Count	201	199	200	600	
		% within SOCIAL INTRACTION	33.5%	33.2%	33.3%	100.0%

Source: Testing and analyzing through SPSS

6. Social interaction by marital status

In relation to marital status, Table 14 offers an accurate analysis of which status is the most interacting. The table shows married respondents have the higher figure - 108 of whom replied "Strongly agree", or 89.3%. As usual this high number and percentage gives an indication that they are the most interacting by marital status. In contrast, respondents who choose to be single are less likely to socially interact

Table 14: Cross tab result for the most socially interacting by marital status

			MARITAL STATUS		Total
			Single	Married (including single parent and widow)	
SOCIAL INTRACTION	Strongly agree	Count	13	108	121
		% within SOCIAL INTRACTION	10.7%	89.3%	100.0%
	Agree	Count	52	80	132
		% within SOCIAL INTRACTION	39.4%	60.6%	100.0%
Neutral	Count	47	87	134	
	% within SOCIAL INTRACTION	35.1%	64.9%	100.0%	
Disagree	Count	94	13	107	
	% within SOCIAL INTRACTION	87.9%	12.1%	100.0%	

Total	Strongly disagree	Count	103	3	106
		% within SOCIAL INTRACTION	97.2%	2.8%	100.0%
	Count	309	291	600	
		% within SOCIAL INTRACTION	51.5%	48.5%	100.0%

Source: Testing and analyzing through SPSS

7. Social integration by age

In relation to social integration by age, Table 15 summarizes the analysis which identifies which age group integrates most fully. The result shows that those in the 41-45 year-old group gave the highest number of “Always” answers, about 83 or 68.6% of them. That means they are the most socially integrating compared with the other age groups. On the other hand, the 18-24 year-old group only infrequently integrated with the Malays. Of this group, 56 or 54.4% gave “Never” answers.

Table 15: Cross tab result for the most socially integrating by age

			AGE							Total
			15-17 YEARS OLD	18-24 YEARS OLD	25-30 YEARS OLD	31-35 YEARS OLD	36-40 YEARS OLD	41-45 YEARS OLD	45-54 YEARS OLD	
SOCIAL INTEGRATION	Always	Count % within SOCIAL INTEGRATION	1 .8%		2 1.7%	5 4.1%		83 68.6%	30 24.8%	121 100.0%
	Frequently	Count % within SOCIAL INTEGRATION	19 15.6%		37 30.3%		5 4.1%	31 25.4%	30 24.6%	122 100.0%
	Sometimes	Count % within	5 3.4%		17 11.6%	55 37.4%	55 37.4%	15 10.2%		147 100.0%

		SOCIAL INTEGRA TION								%
Rarely	Count	68	5	3		5	6	10	10	107
	% within SOCIAL INTEGRA TION	63.6%	4.7%	2.8%		4.7%	5.6%	9.3%	9.3%	100.0 %
Never	Count	27	56	20						103
	% within SOCIAL INTEGRA TION	26.2%	54.4%	19.4%						100.0 %
Total	Count	120	61	79	60	60	109	71	40	600
	% within SOCIAL INTEGRA TION	20.0%	10.2%	13.2%	10.0%	10.0%	18.2%	11.8%	6.7%	100.0 %

Source: Testing and analyzing through SPSS

8. Social integration by gender

It appears, through the testing and analysis shown in Table 16 below, that 94 or 77.7% of males gave the answer “Always”, indicating that they are the mostly socially integrating on the basis of gender. On the other hand, females showed low levels of social integration - 72 or 69.9% of them replied with “Never” answers.

Table 16: Cross tab result for the most socially integrating by gender

			GENDER		Total
			MALE	FEMALE	
SOCIAL INTEGRATION	Always	Count	94	27	121
		% within SOCIAL INTEGRATION	77.7%	22.3%	100.0%
	Frequently	Count	69	53	122
		% within SOCIAL INTEGRATION	56.6%	43.4%	100.0%
	Sometimes	Count	84	63	147
		% within SOCIAL INTEGRATION	57.1%	42.9%	100.0%
	Rarely	Count	22	85	107

		% within SOCIAL INTEGRATION	20.6%	79.4%	100.0%
	Never	Count	31	72	103
		% within SOCIAL INTEGRATION	30.1%	69.9%	100.0%
Total		Count	300	300	600
		% within SOCIAL INTEGRATION	50.0%	50.0%	100.0%

Source: Testing and analyzing through SPSS

9. Social integration by occupational background

In respect of the most socially integrating group by occupational background, Table 17 gives a good review of the testing and analysis. The results show higher numbers and percentages among respondents involved in Professional work. 70 in number, or 57.9%, gave the answer “Always” and can be considered the mostly socially integrating. Conversely, General workers among the respondents emerged from the analysis as only slightly integrating. 53 in number, or 51.5 %, gave the response “Never”.

Table 17: Cross tab result for the most socially integrating by occupational background

			OCCUPATIONAL BACKGROUND				Total
			General workers	Semi-skilled workers	Skilled workers	Professional workers	
SOCIAL INTEGRATION	Always	Count			51	70	121
		% within SOCIAL INTEGRATION			42.1%	57.9%	100.0%
	Frequently	Count	10	42		70	122
		% within SOCIAL INTEGRATION	8.2%	34.4%		57.4%	100.0%
	Sometimes	Count		47	90	10	147
		% within SOCIAL INTEGRATION		32.0%	61.2%	6.8%	100.0%

Total	Rarely	Count	87	11	9		107
		% within SOCIAL INTEGRATION	81.3%	10.3%	8.4%		100.0%
	Never	Count	53	50			103
		% within SOCIAL INTEGRATION	51.5%	48.5%			100.0%
		Count	150	150	150	150	600
		% within SOCIAL INTEGRATION	25.0%	25.0%	25.0%	25.0%	100.0%

Source: Testing and analyzing through SPSS

10. Social integration by educational background

The testing and analysis in Table 18 demonstrates that respondents with a university educational background are the most integrating compared with those of other educational backgrounds. 70 or 57.9% of them responded with “Always” to the questions. This mirrors the results based on social interaction, with respondents with a Primary school background having a lower level of integration with the Malays. The analysis in the table below shows that, of that group, 52 in number, 50.5%, replied “Never” to questions relating to social integration – the highest number and percentage.

Table 18: Cross tab result for the most socially integrating by educational background

			EDUCATIONAL BACKGROUND				Total
			Primary school	Secondary school	College/Institute/Pre University Classes	University	
SOCIAL INTEGRATION	Always	Count		3	48	70	121
		% within SOCIAL INTEGRATION		2.5%	39.7%	57.9%	100.0%
	Frequently	Count	10	43		69	122

	Sometimes	% within SOCIAL INTEGRATION Count	8.2%	35.2%		56.6%	100.0%
				57	90		147
	Rarely	% within SOCIAL INTEGRATION Count		38.8%	61.2%		100.0%
			88		9	10	107
	Never	% within SOCIAL INTEGRATION Count	82.2%		8.4%	9.3%	100.0%
			52	47	3	1	103
Total		% within SOCIAL INTEGRATION Count	50.5%	45.6%	2.9%	1.0%	100.0%
			150	150	150	150	600
		% within SOCIAL INTEGRATION	25.0%	25.0%	25.0%	25.0%	100.0%

Source: Testing and analyzing through SPSS

11. Social integration by monthly income

From the point of view of monthly income, Table 19 below shows that the Upper income group is the most social integrating with this income group giving the answer “Always” in large number - 105 in number or 86.8%. In contrast, the Lower income group showed a low level of social integration with 92 or 89.3% of them giving the response “Never”.

Table 19: Cross tab result for the most socially integrating by monthly income

			MONTHLY INCOME			Total
			Upper Income group (RM 5,000.00)	Middle income group (RM 1,000.00 until RM 4,000.00)	Lower income group (RM 200.00 until RM 900.00)	
SOCIAL	Always	Count	105	6	10	121

INTEGRATION	% within SOCIAL INTEGRATION	86.8%	5.0%	8.3%	100.0%
Frequently	Count	85	37		122
	% within SOCIAL INTEGRATION	69.7%	30.3%		100.0%
Sometimes	Count	10	137		147
	% within SOCIAL INTEGRATION	6.8%	93.2%		100.0%
Rarely	Count		9	98	107
	% within SOCIAL INTEGRATION		8.4%	91.6%	100.0%
Never	Count	1	10	92	103
	% within SOCIAL INTEGRATION	1.0%	9.7%	89.3%	100.0%
Total	Count	201	199	200	600
	% within SOCIAL INTEGRATION	33.5%	33.2%	33.3%	100.0%

Source: Testing and analyzing through SPSS

12. Social integration by marital status

In respect of marital status, Table 20 below clearly indicates that married respondents are the most socially integrating. 90.9% or 110 of them offered “Always” answers. Single respondents show the lowest level of social integration. Almost all of them answered “Never” in the questionnaire - 99% or 102 in total.

Table 20: Cross tab result for the most socially integrating by marital status

			MARITAL STATUS		Total
			Single	Married (including single parent and widow)	
SOCIAL INTEGRATION	Always	Count	11	110	121
		% within SOCIAL INTEGRATION	9.1%	90.9%	100.0%
	Frequently	Count	42	80	122
		% within SOCIAL INTEGRATION	34.4%	65.6%	100.0%

	Sometimes	Count	57	90	147
		% within SOCIAL INTEGRATION	38.8%	61.2%	100.0%
	Rarely	Count	97	10	107
		% within SOCIAL INTEGRATION	90.7%	9.3%	100.0%
	Never	Count	102	1	103
		% within SOCIAL INTEGRATION	99.0%	1.0%	100.0%
Total		Count	309	291	600
		% within SOCIAL INTEGRATION	51.5%	48.5%	100.0%

Source: Testing and analyzing through SPSS

13. Religious interaction by age

The results of the most socially interacting and integrating groups, shown in Table 9 to Table 20 above, clearly have a big influence on the nature of respondents' answers in relation to the religious aspect. The results from the testing and analysis of the most interacting and integrating from the religious aspect are shown in the following tables, Table 21 to Table 32. The same method of testing and analyzing used in relation to the social aspect has been adopted.

Table 21 clearly shows that one particular age group interacts the most in religious terms. Among the 41-45 year-olds 79 in number and 72.5% gave "Strongly agree" responses. This age group is the most interacting from a religious point of view, whilst the 18-24 year-olds of age group have the lowest level of religious interaction, with 56 or 91.8% of them giving replies of "Strongly disagree". This result mirrors that for social interaction, as covered in Table 9.

Table 21: Cross tab result for the highest level of religious integration on the basis of age.

			AGE							Total	
			15-17 YEAR S OLD	18-24 YEAR S OLD	25-30 YEAR S OLD	31-35 YEAR S OLD	36-40 YEAR S OLD	41-45 YEAR S OLD	45-54 YEAR S OLD		55 YEAR S OLD AND ABOV E
RELIGIO US INTERA CTION	Strongl y agree	Count % within AGE	1 .8%		6 7.6%	5 8.3%		79 72.5%	31 43.7%	122 20.3%	
	Agree	Count % within AGE	19 15.8%		37 46.8%		5 4.6%	30 42.3%	30 75.0%	121 20.2%	
	Neutral	Count % within AGE	5 4.2%		17 21.5%	55 91.7%	55 91.7%	18 16.5%		150 25.0%	
	Disagre e	Count % within AGE	70 58.3%	5 8.2%	3 3.8%		5 8.3%	3 2.8%	10 14.1%	10 25.0%	106 17.7%
	Strongl y disagre e	Count % within AGE	25 20.8%	56 91.8%	16 20.3%			4 3.7%			101 16.8%
Total	Count % within AGE	120 100.0 %	61 100.0 %	79 100.0 %	60 100.0 %	60 100.0 %	109 100.0 %	71 100.0 %	40 100.0 %	600 100.0 %	

Source: Testing and analyzing through SPSS

14. Religious interaction by gender

Table 22 explains indicates the gender that shows the highest level of religious interaction. The male group gave the higher number of “Strongly agree” responses, in fact 93 or 31% of them. Clearly, this makes them the group that shows the highest level of religious interaction by gender. In contrast, most of the female preferred the response, “Strongly disagree” with 70 or 23.3% of them deciding on such an answer. This gender group has the lower level of interaction with the Malays. Again, this type of result mirrors the result for the most socially interacting by gender (refer to Table 10 above). It is marked that the results relating to the most socially interacting have a great influence on the results for religious interaction.

Table 22: Cross tab result for the highest level of religious integration on the basis of gender

			GENDER		Total
			MALE	FEMALE	
RELIGIOUS INTERACTION	Strongly agree	Count	93	29	122
		% within GENDER	31.0%	9.7%	20.3%
	Agree	Count	68	53	121
		% within GENDER	22.7%	17.7%	20.2%
	Neutral	Count	85	65	150
		% within GENDER	28.3%	21.7%	25.0%
	Disagree	Count	23	83	106
		% within GENDER	7.7%	27.7%	17.7%
Strongly disagree	Count	31	70	101	
	% within GENDER	10.3%	23.3%	16.8%	
Total	Count	300	300	600	
	% within GENDER	100.0%	100.0%	100.0%	

Source: Testing and analyzing through SPSS

15. Religious interaction by occupational background

On the basis of occupational background, Table 23 confirms that Professional workers interact the most from the religious point of view, with 71, or 47.3%, of them agreeing with the response “Strongly agree”. On the other hand, General workers show a lower level of religious interaction with a significant number of “Strongly disagree” responses - 51 or 34%.

Table 23: Cross tab result for the highest level of religious integration on the basis of occupational background

			OCCUPATIONAL BACKGROUND				Total
			General workers	Semi-skilled workers	Skilled workers	Professional workers	
RELIGIOUS	Strongly	Count		4	47	71	122

INTERACTI ON	agree	% within OCCUPATIONAL BACKGROUND		2.7%	31.3%	47.3%	20.3%
	Agree	Count	10	42		69	121
		% within OCCUPATIONAL BACKGROUND	6.7%	28.0%		46.0%	20.2%
	Neutral	Count		47	93	10	150
		% within OCCUPATIONAL BACKGROUND		31.3%	62.0%	6.7%	25.0%
	Disagree	Count	89	11	6		106
		% within OCCUPATIONAL BACKGROUND	59.3%	7.3%	4.0%		17.7%
	Strongly disagree	Count	51	46	4		101
		% within OCCUPATIONAL BACKGROUND	34.0%	30.7%	2.7%		16.8%
	Total	Count	150	150	150	150	600
% within OCCUPATIONAL BACKGROUND		100.0%	100.0%	100.0%	100.0%	100.0%	

Source: Testing and analyzing through SPSS

16. Religious interaction by educational background

Table 24 below deals with the results for the levels of religious interaction, on the basis of educational background. It shows that respondents with a university educational background are the most interacting when compared with those from other educational backgrounds. 71 in number, or 47.3%, of these respondents occupied responded with “Strongly agree” to the relevant questions. These results mirror the results for social interaction on the basis of educational background - those with a primary school educational background interacting the least.

Table 24: Cross tab result for the highest level of religious integration on the basis of educational background

			EDUCATIONAL BACKGROUND				Total
			Primary school	Secondary school	College/Institute/Pre University Classes	University	
RELIGIOUS INTERACTION	Strongly agree	Count		5	46	71	122
		% within EDUCATIONAL BACKGROUND		3.3%	30.7%	47.3%	20.3%
	Agree	Count	10	43		68	121
		% within EDUCATIONAL BACKGROUND	6.7%	28.7%		45.3%	20.2%
	Neutral	Count		57	93		150
		% within EDUCATIONAL BACKGROUND		38.0%	62.0%		25.0%
Disagree	Count	90		6	10	106	
	% within EDUCATIONAL BACKGROUND	60.0%		4.0%	6.7%	17.7%	
Strongly disagree	Count	50	45	5	1	101	
	% within EDUCATIONAL BACKGROUND	33.3%	30.0%	3.3%	.7%	16.8%	
Total	Count	150	150	150	150	600	
	% within EDUCATIONAL BACKGROUND	100.0%	100.0%	100.0%	100.0%	100.0%	

Source: Testing and analyzing through SPSS

17. Religious interaction by monthly income

On the basis of monthly income, Table 25 shows that the Upper income group interacts the most from a religious point of view, with 102 or 50.7% of them giving “Strongly agree” replies. On the other hand, the Lower income group is judged the least interacting, with high number of them giving the response, “Strongly disagree.” 88 of their number or

44% gave this answer. Once again the result reflects that for social interaction on the basis of monthly income.

Table 25: Cross tab result for the highest level of religious integration on the basis of monthly income

			MONTHLY INCOME			Total
			Upper Income group (RM 5,000.00)	Middle income group (RM 1,000.00 until RM 4,000.00)	Lower income group (RM 200.00 until RM 900.00)	
RELIGIOUS INTERACTION	Strongly agree	Count	102	8	12	122
		% within MONTHLY INCOME	50.7%	4.0%	6.0%	20.3%
	Agree	Count	84	37		121
		% within MONTHLY INCOME	41.8%	18.6%		20.2%
	Neutral	Count	10	140		150
		% within MONTHLY INCOME	5.0%	70.4%		25.0%
Disagree	Count		6	100	106	
	% within MONTHLY INCOME		3.0%	50.0%	17.7%	
Strongly disagree	Count	5	8	88	101	
	% within MONTHLY INCOME	2.5%	4.0%	44.0%	16.8%	
Total	Count	201	199	200	600	
	% within MONTHLY INCOME	100.0%	100.0%	100.0%	100.0%	

Source: Testing and analyzing through SPSS

18. Religious interaction by marital status

The cross tab results contained in Table 26 shows that married respondents interact the most from a religious point of view. 108 or 37.1% of them gave “Strongly agree” replies. Meanwhile, single people are in the opposite situation - 97 or 31.4% of them agreed with the “Strongly disagree” response.

Table 26: Cross tab result for the highest level of religious integration on the basis of marital status

			MARITAL STATUS		Total
			Single	Married (including single parent and widow)	
RELIGIOUS INTERACTION	Strongly agree	Count	14	108	122
		% within MARITAL STATUS	4.5%	37.1%	20.3%
	Agree	Count	42	79	121
		% within MARITAL STATUS	13.6%	27.1%	20.2%
	Neutral	Count	60	90	150
		% within MARITAL STATUS	19.4%	30.9%	25.0%
Disagree	Count	96	10	106	
	% within MARITAL STATUS	31.1%	3.4%	17.7%	
Strongly disagree	Count	97	4	101	
	% within MARITAL STATUS	31.4%	1.4%	16.8%	
Total	Count	309	291	600	
	% within MARITAL STATUS	100.0%	100.0%	100.0%	

Source: Testing and analyzing through SPSS

19. Religious integration by age

From the perspective of religious integration, several tests and analyses were run through the SPSS software in order to know those most religiously integrated. The same criteria were as for the prior investigations into the most socially interacting and integrating and most interacting from a religious point of view. On the basis of age, the following table, which is Table 27, shows that 41-45 year-olds are the most integrating from a religious perspective, with 81 or 66.9% choosing to respond “Always”, whilst at the other end, of the 18-24 year-olds, 56 or 53.8% of them chose the response “Never”. The result is in line with that for religious interaction by age group analyzed earlier.

Table 27: Cross tab result for the group showing the highest level of religious integration on the basis of age.

			AGE							Total	
			15-17 YEAR S OLD	18-24 YEAR S OLD	25-30 YEAR S OLD	31-35 YEAR S OLD	36-40 YEAR S OLD	41-45 YEAR S OLD	45-54 YEAR S OLD		55 YEAR S OLD AND ABOV E
RELIGIO US INTEGR ATION	Always	Count % within RELIGIOUS INTEGRATIO N	1 .8%		4 3.3%	5 4.1%		81 66.9%	30 24.8%	121 100.0 %	
	Frequen tly	Count % within RELIGIOUS INTEGRATIO N	19 15.7%		36 29.8%		5 4.1%	31 25.6%	30 24.8%	121 100.0 %	
	Someti mes	Count % within RELIGIOUS INTEGRATIO N	5 3.4%		18 12.2%	55 37.2%	55 37.2%	15 10.1%		148 100.0 %	
	Rarely	Count % within RELIGIOUS INTEGRATIO N	67 63.2%	5 4.7%	3 2.8%		5 4.7%	6 5.7%	10 9.4%	10 9.4%	106 100.0 %
	Never	Count % within RELIGIOUS INTEGRATIO N	28 26.9%	56 53.8%	18 17.3%			2 1.9%			104 100.0 %
Total	Count		120	61	79	60	60	109	71	40	600

% within RELIGIOUS INTEGRATION	20.0%	10.2%	13.2%	10.0%	10.0%	18.2%	11.8%	6.7%	100.0%
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Source: Testing and analyzing through SPSS

20. Religious integration by gender

On the basis of gender, males integrate the most religiously with 76.9%, or 93 in number, answering “Always”. By contrast 71 or 68.3% of females answered “Never”. The analysis was based on Table 28 below.

Table 28: Cross tab result for the group showing the highest level of religious integration on the basis of gender.

			GENDER		Total
			MALE	FEMALE	
RELIGIOUS INTEGRATION	Always	Count	93	28	121
		% within RELIGIOUS INTEGRATION	76.9%	23.1%	100.0%
	Frequently	Count	69	52	121
		% within RELIGIOUS INTEGRATION	57.0%	43.0%	100.0%
	Sometimes	Count	84	64	148
		% within RELIGIOUS INTEGRATION	56.8%	43.2%	100.0%
	Rarely	Count	21	85	106
		% within RELIGIOUS INTEGRATION	19.8%	80.2%	100.0%
	Never	Count	33	71	104
		% within RELIGIOUS INTEGRATION	31.7%	68.3%	100.0%
Total		Count	300	300	600
		% within RELIGIOUS INTEGRATION	50.0%	50.0%	100.0%

Source: Testing and analyzing through SPSS

21. Religious integration by occupational background

Reflecting the results relating to religious interaction on the basis of occupational background, Professional workers are found to be the group showing the highest level of religious integration. 70 of them or 57.9% answered “Always” to this set of questions. At the same time, Table 29 below shows that General workers gave the highest number of “Never” responses - 54 or 51.9% of them in total, making them the group least integrating from the religious point of view.

Table 29: Cross tab result for the group showing the highest level of religious integration on the basis of occupational background.

			OCCUPATIONAL BACKGROUND				Total
			General workers	Semi-skilled workers	Skilled workers	Professional workers	
RELIGIOUS INTEGRATION	Always	Count		2	49	70	121
		% within RELIGIOUS INTEGRATION		1.7%	40.5%	57.9%	100.0%
	Frequently	Count	10	41		70	121
		% within RELIGIOUS INTEGRATION	8.3%	33.9%		57.9%	100.0%
	Sometimes	Count		48	90	10	148
		% within RELIGIOUS INTEGRATION		32.4%	60.8%	6.8%	100.0%
	Rarely	Count	86	11	9		106
		% within RELIGIOUS INTEGRATION	81.1%	10.4%	8.5%		100.0%
	Never	Count	54	48	2		104
		% within RELIGIOUS INTEGRATION	51.9%	46.2%	1.9%		100.0%
	Total	Count	150	150	150	150	600

% within RELIGIOUS INTEGRATION	25.0%	25.0%	25.0%	25.0%	100.0%
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Source: Testing and analyzing through SPSS

22. Religious integration by educational background

Table 30 below shows the result for most integrating from the religious perspective by educational background. As can be seen in the table, respondents with a university educational background show the highest level of religious integration, a result which matches that for religious interaction. Those from this educational background showed 70 or 57.9% of respondents giving “Always” replies. As usual, respondents with a primary school background gave the largest number of “Never” replies, leading to the judgement that they have the lowest level of religious integration.

Table 30: Cross tab result for the group showing the highest level of religious integration on the basis of educational background.

			EDUCATIONAL BACKGROUND				Total
			Primary school	Secondary school	College/Institute/Pre University Classes	University	
RELIGIOUS INTEGRATION	Always	Count		4	47	70	121
		% within RELIGIOUS INTEGRATION		3.3%	38.8%	57.9%	100.0%
	Frequently	Count	10	42		69	121
		% within RELIGIOUS INTEGRATION	8.3%	34.7%		57.0%	100.0%
	Sometimes	Count		58	90		148
		% within RELIGIOUS INTEGRATION					

	Rarely	% within RELIGIOUS INTEGRATION Count	87	39.2%	60.8%	10	106	100.0%
	Never	% within RELIGIOUS INTEGRATION Count	53	82.1%	8.5%	9.4%	104	100.0%
		% within RELIGIOUS INTEGRATION Count	53	44.2%	3.8%	1.0%	104	100.0%
Total		% within RELIGIOUS INTEGRATION Count	150	51.0%	44.2%	3.8%	150	100.0%
		% within RELIGIOUS INTEGRATION Count	150	25.0%	25.0%	25.0%	600	100.0%

Source: Testing and analyzing through SPSS

23 Religious integration by monthly income

Table 31 deals with the cross tab testing result for the levels of religious integration on the basis of monthly income. As has become the norm, the result shows that the Upper income group offers the highest number and percentage answering “Always”. That means that this group shows the highest level of religious integration on the basis of monthly income, whilst the Lower income group continued to give a large number and percentage of “Never” answers, continuing the trend of previous results and showing their low level of religious integration.

Table 31: Cross tab result for the group showing the highest level of religious integration on the basis monthly income.

	MONTHLY INCOME			Total
	Upper Income group (RM 5,000.00)	Middle income group (RM 1,000.00 until RM 4,000.00)	Lower income group (RM 200.00 until RM 900.00)	

RELIGIOUS INTEGRATION	Always	Count	103	7	11	121
		% within RELIGIOUS INTEGRATION	85.1%	5.8%	9.1%	100.0%
	Frequently	Count	85	36		121
		% within RELIGIOUS INTEGRATION	70.2%	29.8%		100.0%
	Sometimes	Count	10	138		148
		% within RELIGIOUS INTEGRATION	6.8%	93.2%		100.0%
	Rarely	Count		9	97	106
		% within RELIGIOUS INTEGRATION		8.5%	91.5%	100.0%
	Never	Count	3	9	92	104
		% within RELIGIOUS INTEGRATION	2.9%	8.7%	88.5%	100.0%
Total		Count	201	199	200	600
		% within RELIGIOUS INTEGRATION	33.5%	33.2%	33.3%	100.0%

Source: Testing and analyzing through SPSS

24. Religious integration by marital status

Lastly, the result from Table 32 reveals the most integrated group from the religious point of view – based on marital status. The table shows that 108 or 89.3% of married respondents agreed with the reply “Always”, showing them to be the most integrated compared with single respondents who gave a high number and percentage of “Never” replies.

Table 32: Cross tab result for the group showing the highest level of religious integration on the basis of marital status.

			MARITAL STATUS		Total
			Single	Married (including single parent and widow)	
RELIGIOUS	Always	Count	13	108	121

INTEGRATION	% within RELIGIOUS INTEGRATION	10.7%	89.3%	100.0%
Frequently	Count	41	80	121
	% within RELIGIOUS INTEGRATION	33.9%	66.1%	100.0%
Sometimes	Count	58	90	148
	% within RELIGIOUS INTEGRATION	39.2%	60.8%	100.0%
Rarely	Count	96	10	106
	% within RELIGIOUS INTEGRATION	90.6%	9.4%	100.0%
Never	Count	101	3	104
	% within RELIGIOUS INTEGRATION	97.1%	2.9%	100.0%
Total	Count	309	291	600
	% within RELIGIOUS INTEGRATION	51.5%	48.5%	100.0%

Source: Testing and analyzing through SPSS

6.5 HYPOTHESIS ANALYSIS

Hypothesis analysis here means doing several statistical tests and analyses, starting with cross-tab testing and analysis followed by Pearson's chi-square testing and analysis²³⁹. Pearson's chi-square testing and analysis is used to validate the outcome of the cross-tab test.²⁴⁰ For example, the result from the cross-tab test done on the most social interacting gender suggests that males interact the most. Pearson's chi-square test is used to validate this finding with a formula. This numerical validation result will be used to prove the hypothesis statement if that turns out to be the case. Obviously, if the hypothesis statement is in sequence with the validation result (coming from Pearson's chi-square test), then the hypothesis declaration is true, if not, the statement is false.

²³⁹ Pearson's chi-square testing and analysis is a statistical procedure to evaluate something especially based on a hypothesis. See more description about this type of test at: Plackett R.L., 1983. *Karl Pearson and the Chi-Squared Test*. Retrieved 1st of November 2008 from JSTOR website: <http://www.jstor.org/pss/1402731>.

²⁴⁰ Ibid.

Clearly, following the research done with the cross-tab testing and analysis in searching for the groups that interact and integrate the most, both socially and from the religious point of view, it is easier for the researcher to go this one step further, using Pearson's chi-square test as the basis for testing these results. It is important to say here that the Pearson's chi-square test is necessary where there are hypothesis statements. As has been mentioned at the end of Chapter One, this research uses six hypothesis statements formed from assumptions made by the States Religious Department of Malaysia through their several five year reports.

Generally, Pearson's chi-square testing and analysis, known as the chi-square test,²⁴¹ will be applied to this research by making a statistical test to investigate *P-value*²⁴² after the results have been identified from the cross-tab testing and analysis²⁴³. Manually, the chi-square test establishes a formula for achieving a result²⁴⁴, which is; $X=(Y-X)/50+(Y-X)/50=1$.²⁴⁵ Accordingly, 'number 1' at the end of the formula is not the result

²⁴¹ This is the name of the testing and analysis since the word 'Pearson' refers to the first investigator of such testing and analysis which is Karl Pearson (1857-1936). More detail about the person mentioned and his contributions at: Poter, Theodore M.. 2004. Karl Pearson: *The Scientific Life in a Statistical Age*. Princeton University Press. Page: 78.

²⁴² *P-value* is the probability (the likelihood or chance that something is the case or will happen) of obtaining a result at least as extreme as the one that was actually observed, given that the null value or null hypothesis (is a plausible hypothesis or scenario which may explain a given set of data) is true. More about this term at: Mark J. Schervish. 1996. *P-Values: What They Are and What They Not*. Retrieved 1st of November 2008 from JSTOR website: <http://www.jstor.org/pss/2684655>.

²⁴³ Cross-tab testing and analysis will not appear in this hypothesis analysis sub-topic because it was done before in the previous sub-topic. The researcher will only put the number of the table referring to the appropriate cross-tab testing and analysis completed.

²⁴⁴ Results in this formula refers to P-value figures.

²⁴⁵ X (representing whole group of respondents-600)=(Y (the exact number representing figures needing to be tested),-or a symbol used for defecting something, X(representing equal number of respondent after being

of the certain chi-square tests. The number is a fixed number representing a null value or hypothesis (cited at footnote number 183).²⁴⁶ Thus, the result is the calculation using the formula²⁴⁷ that comes before the null value or hypothesis. The outcome of the calculation will be used for evaluating the null value or hypothesis. Therefore, if the outcome of the calculation is higher than the null value or hypothesis (or higher than 1), normally that would constitute a rejection of the null value or hypothesis. It means, the hypothesis statements are true; if the outcome is less than the null value or hypothesis then such statements are false.²⁴⁸

Fortunately, the formula can be found within the SPSS software. It makes the test easier when the researcher only needs to key in the proper data or figures and the result will come out automatically. In conclusion, the chi-square test a suitable hypothesis analysis, giving accurate results for deciding whether certain hypotheses are true or false.²⁴⁹ The hypothesis analysis for this research can be found in the sub-topics below:

divided between the criteria) / or a symbol used for dividing something and 50 (representing the exact number of respondents after being divided into two=300), + or a symbol used to add something and (Y(the exact number representing figures need to be compared) minus X(representing equal number of respondents after being divided between the criteria, / or a symbol used for dividing something and 50 (representing the exact number of respondents after being divided into two=300 and the number 1 representing the null value or null hypothesis. See more detail at: Paul R. Kinner and Colin D. Gray. 2008. *SPSS 15 Made Simple*. New York: Psychology Press. Pages: 185-233.

²⁴⁶ Ibid.

²⁴⁷ The outcome calculation through the formula then called P-value.

²⁴⁸ Paul R. Kinner and Paul D. Gray (2008). Ibid.

²⁴⁹ Alan Bryman. 2001. *Social Research Methods*. Oxford University Press. Pages: 369-400.

1. Hypothesis 1

The hypothesis stated: Chinese Muslim converts in the age group 17 to 24 interact and integrate more when compared with the other age groups.

Specifically, the hypothesis above engaged four types of cross-tab testing and analysis, which are the most socially interacting, the most socially integrating, the most interacting from a religious perspective and the most integrating from a religious perspective on the basis of age, because the hypothesis is in the form of a general statement, without any specification of social or religious aspects. Markedly, four types of testing and analysis mentioned above are found in Tables 9, 15, 21 and 27. The result for all the testing shows that the 41-45 year-olds group is the most interacting and integrating in both social and religious aspects.²⁵⁰ Therefore, every single number²⁵¹ signifying the 41-45 year-olds age group, judged as the most interacting and integrating in social and religious aspects, was calculated through the chi-square formula. The results of the calculation can be seen from the tables following:

Table 33: Chi-square test result for the most socially interacting age group

CHI-SQUARE TEST FOR SOCIAL INTERACTION BY AGE	P-Value	difference	asymptotically
Pearson Chi-Square	1116.837 (a)	28	.000
Likelihood Ratio	988.217	28	.000
Linear-by-Linear Association	218.356	1	.000

²⁵⁰ For further results effecting from the cross-tab testing and analyzing see the descriptions in every tables mentioned.

²⁵¹ Number here refer to the number representing 'Always' and 'Strongly agree' response for 41-45 years-old age group.

N of Valid Cases	600		
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Source: Testing and analyzing through SPSS

The above table explains that the P-value of 1116.837 is higher than the null value or hypothesis which was fixed through the chi-square formula at 1. This mean that the above calculation does not reject the null value or hypothesis or, in other words, it has validated that the 41-45 year-olds group age is the most social interacting on the basis of age.

Table 34: Chi-square test result for the most socially integrating age group

CHI-SQUARE TEST FOR SOCIAL INTEGRATION BY AGE	P-Value	difference	asymptotically
Pearson Chi-Square	1102.230 (a)	28	.000
Likelihood Ratio	993.758	28	.000
Linear-by-Linear Association	234.926	1	.000
N of Valid Cases	600		

Source: Testing and analyzing through SPSS

The same validation is found through the chi-square test at Table 34 above, indicating that the 41-45 year-olds age group is the most socially integrating. The P-value from the calculation is 11022.230, higher than the null values or hypothesis.

Table 35: Chi-square test result for the age group with the highest level of religious interaction

CHI-SQUARE TEST FOR RELIGIOUS INTERACTION BY AGE	P-Value	difference	asymptotically
Pearson Chi-Square	1075.104 (a)	28	.000
Likelihood Ratio	958.956	28	.000
Linear-by-Linear Association	218.375	1	.000
N of Valid Cases	600		

Source: Testing and analyzing through SPSS

Similarly, as with the two chi-square tests before, Table 35 also has given an endorsement that the 41-45 year-olds age group has the highest level of religious interaction on the basis of age. As can be seen, the P-value (1075.104) from the evaluation above is superior to the null value or hypothesis.

Table 36: Chi-square test result for the age group with the highest level of religious integration

CHI-SQUARE TEST FOR RELIGIOUS INTEGRATION BY AGE	P-Value	difference	asymptotically
Pearson Chi-Square	1074.379 (a)	28	.000
Likelihood Ratio	963.849	28	.000
Linear-by-Linear Association	226.671	1	.000
N of Valid Cases	600		

Source: Testing and analyzing through SPSS

Finally, Table 36 also shows the calculation of P-value of the 41-45 year-olds age group as higher than the null value or hypothesis. It indicates that this group has the highest level of religious integration. Unfortunately, the statement from the hypothesis

stated that the 17-24 year-olds age group is the most interacting and integrating. Clearly, the several steps of testing and analysis, especially in Tables 32, 33, 34 and 35, disagree with the statement, since they do not support the hypothesis. Based on the chi-square test application theory, the hypothesis statement above marked as 'Hypothesis 1' is false.

2. Hypothesis 2

The hypothesis stated: Male Chinese Muslim converts have greater interaction and integration with the Malays when compared with females.

As with hypothesis marked as 'Number 1' earlier, this hypothesis statement also does not give specific social or religious aspects. Therefore, it requires four kinds of cross-tab testing and analysis, as carried out in the previous sub-topic, which are the testing and analyses indicated through Tables 10 (the most social interacting on the basis of gender), 16 (the most social integrating on the basis of gender), 22 (showing the highest level of religious interaction on the basis of gender by gender) and 28 (showing the highest level of religious integration on the basis of gender). The results from these tables show that males are the most interacting and integrating in both social and religious dimensions. So, after entering all numbers denoting males as the superior in terms of the interaction and integration into chi-square test method, the results can be seen in Tables 37, 38, 39 and 40 below:

Table 37: Chi-square test result for the most socially interacting gender

CHI-SQUARE TEST FOR SOCIAL INTERACTION BY GENDER	P-Value	difference	asymptotically
Pearson Chi-Square	93.619(a)	4	.000
Likelihood Ratio	98.713	4	.000
Linear-by-Linear Association	65.155	1	.000
N of Valid Cases	600		

Source: Testing and analyzing through SPSS

Table 37 above explains that the P-value for the chi-square test result for the most socially interacting gender is 93.619, higher than the null or hypothesis value. This indicates that the P-value was not rejecting the null or hypothesis value. In other words, it confirmed males as the most advanced gender in terms of social interaction. The chi-square result for the most socially integrating gender follows in Table 38.

Table 38: Chi-square test result for the most socially integrating gender

CHI-SQUARE TEST FOR SOCIAL INTEGRATION BY GENDER	P-Value	difference	asymptotically
Pearson Chi-Square	95.611(a)	4	.000
Likelihood Ratio	100.776	4	.000
Linear-by-Linear Association	77.525	1	.000
N of Valid Cases	600		

Source: Testing and analyzing through SPSS

The table presents the P-value from the test as 95.611, more than the null or hypothesis value. It indicates that males are the socially integrating gender since the P-value mentioned does not refute the null or hypothesis value. Next, the chi-square result relating to the cross-tab testing and analysis for the gender that shows the highest level of religious interaction (found at Table 22 above) is made clear in Table 39 below.

Table 39: Chi-square test result for the gender that shows the highest level of religious interaction

CHI-SQUARE TEST FOR RELIGIOUS INTERACTION BY GENDER	P-Value	difference	asymptotically
Pearson Chi-Square	87.122(a)	4	.000
Likelihood Ratio	91.369	4	.000
Linear-by-Linear Association	70.789	1	.000
N of Valid Cases	600		

Source: Testing and analyzing through SPSS

The table above shows the P-value, resulting from chi-square test for the gender showing the highest level of religious interaction is 87.122. The value is more than 1, the null or hypothesis value fixed in the chi-square formula. Of course, the P-value mentioned does not refute the null or hypothesis value therefore it gives validation to the hypothesis that males interact most from the religious point of view. Now, further, the chi-square test is used to evaluate the hypothesis statement about the gender that shows the highest level of religious integration, represented in Table 40 below.

Table 40: Chi-square test result for the gender showing the highest levels of religious integration

CHI-SQUARE TEST FOR RELIGIOUS INTEGRATION BY GENDER	P-Value	difference	asymptotically
Pearson Chi-Square	92.535(a)	4	.000
Likelihood Ratio	97.565	4	.000
Linear-by-Linear Association	73.225	1	.000
N of Valid Cases	600		

Source: Testing and analyzing through SPSS

The result at the top of the table explains that the P-value from chi-square testing on the gender that shows the highest level of religious integration is 92.535, higher than the null or hypothesis value which is 1. It does not refute the null value. As a result, it is correct to say that males show the highest level of religious integration. In conclusion, the chi-square test results from the four tables have given strong support to the conclusion that males are the most interacting and integrating in both the social and religious dimensions. Therefore, the hypothesis statement mentioned is true, since the statement is in line with the chi-square test results completed above.

3. Hypothesis 3

The hypothesis stated: Those Chinese Muslim converts who do professional work are more advanced in interaction and integration compared with those who are in other occupational background groups.

Once again, this hypothesis statement does not specify social or religious aspects. . The cross-tab testing related to the most socially interacting (refer to Table 11), the most socially integrating (refer to Table 17), the highest level of religious interaction (refer to Table 23) and the highest level of religious integration (refer to Table 29). The numbers representing each of these aspects for professional workers, regarded as the most interacting and integrating in both social and religious terms after the cross-tab testing will be calculated using the chi-square formula. Then, the result may confirm professional workers as the most interacting and integrating, or not. The first step of the chi-square test is to validate the results relating to occupational background and social interaction, and the outcome of the test is shown in Table 41.

Table 41: Chi-square test result for the most socially interacting occupational background

CHI-SQUARE TEST FOR SOCIAL INTERACTION BY OCCUPATIONAL BACKGROUND	P-Value	difference	asymptotically
Pearson Chi-Square	623.849(a)	12	.000
Likelihood Ratio	715.731	12	.000
Linear-by-Linear	305.113	1	.000

Association N of Valid Cases	600		
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Source: Testing and analyzing through SPSS

The chi-square test from above table indicates a P-value which, at 623.849, is higher than the 1 null value. Thus the suggestion that professional workers are the most socially interacting is confirmed rather than refuted. Next, in Table 42, are the chi-square test results for the most socially integrating group by occupational background, which according to the cross-tab testing at Table 17, remains the group of professional workers.

Table 42: Chi-square test result for the most socially integrating occupational background

CHI-SQUARE TEST FOR SOCIAL INTEGRATION BY OCCUPATIONAL BACKGROUND	P-Value	difference	asymptotically
Pearson Chi-Square	649.655(a)	12	.000
Likelihood Ratio	758.861	12	.000
Linear-by-Linear Association	320.396	1	.000
N of Valid Cases	600		

Source: Testing and analyzing through SPSS

The table above shows the P-value for the most socially integrating by occupational background as 649.655, more than the 1 null value. It indicates that the P-value is not denying the null value or, in other words, it specifies clearly that this occupational group is indeed the most socially integrating. The following table (Table 43)

seeks to confirm professional workers as the occupational group that interacts at the highest level from a religious perspective.

Table 43: Chi-square test result for the occupational group that interacts at the highest level from the religious perspective

CHI-SQUARE TEST FOR RELIGIOUS INTRERACTION BY OCCUPATIONAL BACKGROUND	P-Value	difference	asymptotically
Pearson Chi-Square	641.727(a)	12	.000
Likelihood Ratio	717.957	12	.000
Linear-by-Linear Association	307.228	1	.000
N of Valid Cases	600		

Source: Testing and analyzing through SPSS

The chi-square result from the table above shows 641.727 is the P-value for professional workers group as the occupational group that interacts in religious terms at the highest level. Clearly it is greater than the null value, and has confirmed them as the most interactive in this regard. Finally, the next table (Table 44) deals with chi-square test to certify the same work group as the most religiously integrated.

Table 44: Chi-square test result for the most religiously integrated occupational group

CHI-SQUARE TEST FOR RELIGIOUS INTEGRATION BY OCCUPATIONAL	P-Value	difference	asymptotically

BACKGROUND			
Pearson Chi-Square	633.879(a)	12	.000
Likelihood Ratio	724.170	12	.000
Linear-by-Linear Association	314.034	1	.000
N of Valid Cases	600		

Source: Testing and analyzing through SPSS

The result from the test above explains the P-value as 633.879 which is greater than the null value. It has validated professional workers as the most religiously integrated occupational group. As a result, all the chi-square tests have authenticated them as the most interacting and integrating in both social and religious terms. Clearly the chi-square tests are in line with the hypothesis statement. This means that the hypothesis is true.

4. Hypothesis 4

The hypothesis stated: Those Chinese Muslim converts who are graduates from any university interact and integrate best.

As usual, the statement of hypothesis 4 includes four cross-tab tests and analyses, namely the most socially interacting, the most socially integrating, the group that displays the highest level of religious interaction and the most religiously integrated, in terms of educational background (which can be found in Tables 12, 18, 24 and 30) even though the hypothesis itself is stated more generally. Each result from the cross-tab tests mentioned

and recorded in these tables, indicates that respondents with a university level educational background are the most interacting and integrating, calculated according to the chi-square formula test. The first task is to seek confirmation that respondents who are university graduates are the most socially interacting, and the results can be found in Table 45.

Table 45: Chi-square test result for the most socially interacting according to educational background

CHI-SQUARE TEST FOR SOCIAL INTERACTION BY EDUCATIONAL BACKGROUND	P-Value	difference	asymptotically
Pearson Chi-Square	646.290(a)	12	.000
Likelihood Ratio	757.963	12	.000
Linear-by-Linear Association	280.678	1	.000
N of Valid Cases	600		

Source: Testing and analyzing through SPSS

In the table above, the 646.290 P-value is greater than the null value, signified by number 1. It has given validation to the hypothesis that respondents with a university background are the most socially interacting. The same test was done for the most socially integrating and the result can be found in Table 46.

Table 46: Chi-square test result for the most socially integrating educational background

CHI-SQUARE TEST FOR SOCIAL INTEGRATION BY EDUCATIONAL BACKGROUND	P-Value	difference	asymptotically
Pearson Chi-Square	649.655(a)	12	.000
Likelihood Ratio	758.861	12	.000
Linear-by-Linear Association	320.396	1	.000
N of Valid Cases	600		

Source: Testing and analyzing through SPSS

Just like the result established in the earlier table, the test above also confirms that university graduates are the group that integrates most fully from a social perspective, indicated by the 649.655 P-value which is higher than the null value. Next, a chi-square test also needs to be done with reference to the conclusion that those with a university level educational background interact most from a religious viewpoint. The result of the test is in Table 47.

Table 47: Chi-square test result for the most religiously interactive group in terms of their educational background

CHI-SQUARE TEST FOR RELIGIOUS INTERACTION BY EDUCATIONAL BACKGROUND	P-Value	difference	asymptotically
Pearson Chi-Square	661.075(a)	12	.000
Likelihood Ratio	755.081	12	.000

Linear-by-Linear Association	278.814	1	.000
N of Valid Cases	600		

Source: Testing and analyzing through SPSS

The result from the above table shows a P-value of 661.075, higher than the null value. It points out that the suggestion that university graduates as the most religiously interacting is valid. The final chi-square test is for validating the proposal that university graduates are the most religiously integrated educational group. The result obtained is in Table 48 below.

Table 48: Chi-square test result for the most religiously integrated educational background

CHI-SQUARE TEST FOR RELIGIOUS INTEGRATION BY EDUCATIONAL BACKGROUND	P-Value	difference	asymptotically
Pearson Chi-Square	646.913(a)	12	.000
Likelihood Ratio	748.473	12	.000
Linear-by-Linear Association	281.824	1	.000
N of Valid Cases	600		

Source: Testing and analyzing through SPSS

The table shows a P-value for university graduates as the most religiously integrated of 646.913, higher than the null value. This value confirms that university graduates are the most religiously integrated in the context of educational background. As

a result, the hypothesis statement is true based on the chi-square results for university graduates.

5. Hypothesis 5

The hypothesis stated: Those Chinese Muslim converts in the Upper income group have the highest level of interaction and integration with the Malays.

Obviously, four types of cross-tab testing need to be engaged in respect of this hypothesis. All the tests found in Tables 13, 19, 25 and 31 in earlier cross-tab testing and analysis and deal with the most interacting and integrating group on the basis of income. The cross-tab test results propose that the Upper income group is the most interacting and integrating group in both social and religious terms. Hence, the numbers indicating this need to be tested through chi-square formula to authenticate the group as the most interacting and integrating. Therefore, the chi-square result for the monthly income group that shows the highest level of social interaction, namely the Upper income group, can be seen in Table 49.

Table 49: Chi-square test result for the most socially interacting group on the basis of monthly income

CHI-SQUARE TEST FOR SOCIAL INTERACTION BY MONTHLY INCOME BASIS	P-Value	difference	Asymptotically
Pearson Chi-Square	737.714(a)	8	.000
Likelihood Ratio	785.980	8	.000

Linear-by-Linear Association	389.828	1	.000
N of Valid Cases	600		

Source: Testing and analyzing through SPSS

The table above gives strong evidence that the Upper income group is the most socially interacting group, as the P-value taken from chi-square test is 737.714 and higher than the null value. Next it is necessary to confirm this group as the most socially integrating. The P-value result can be seen in Table 50 below.

Table 50: Chi-square test result for the most socially integrating group on the basis of monthly income

CHI-SQUARE TEST FOR SOCIAL INTEGRATION BY MONTHLY INCOME BASIS	P-Value	difference	Asymptotically
Pearson Chi-Square	794.007(a)	8	.000
Likelihood Ratio	841.370	8	.000
Linear-by-Linear Association	410.451	1	.000
N of Valid Cases	600		

Source: Testing and analyzing through SPSS

This result confirms that the Upper income group is the most socially integrating group. It is proved by the P-value of 794.007 in Table 50, which is higher than the null value. Table 51 below gives test results on whether the Upper income group also shows the highest level of religious interaction.

Table 51: Chi-square test result for the most religiously interacting group on the basis of monthly income

CHI-SQUARE TEST FOR RELIGIOUS INTERACTION BY MONTHLY INCOME BASIS	P-Value	difference	Asymptotically
Pearson Chi-Square	780.542(a)	8	.000
Likelihood Ratio	819.080	8	.000
Linear-by-Linear Association	376.666	1	.000
N of Valid Cases	600		

Source: Testing and analyzing through SPSS

Specifically, as mentioned before, Table 51 shows the P-value for the Upper income group, which is 780.542, greater than the null value. This P-value indicates that the Upper income group is the most religiously interacting. Finally, Table 52 shows the results of the chi-square test into whether the Upper income group is also the most religiously integrated.

Table 52: Chi-square test result for the most religiously integrated group on the basis of monthly income

CHI-SQUARE TEST FOR RELIGIOUS INTEGRATION BY MONTHLY INCOME BASIS	P-Value	difference	Asymptotically
Pearson Chi-Square	781.821(a)	8	.000
Likelihood Ratio	822.488	8	.000

Linear-by-Linear Association	393.525	1	.000
N of Valid Cases	600		

Source: Testing and analyzing through SPSS

Without any doubt this table confirms that the Upper income group remains the most religiously integrated, with 781.821 as the P-value from the chi-square test, higher than the null value. Resulting from all chi-square tests on the most socially and religiously interacting and integrating group, it can be concluded the hypothesis statement is true.

6. Hypothesis 6

The hypothesis stated: Those Chinese Muslim converts who choose to be single are less advanced in interaction and integration compared with those who have a family.

Once more, this deals with four types of cross-tab testing marked at Tables 14, 20, 26 and 32 which relating to the most interacting and integrating in social and religious terms according to marital status. Through the chi-square tests procedure, the group of married respondents proved to be the most interacting and integrating in social and religious terms. This will be tested through the chi-square formula. Then, the hypothesis statement can be judged accordingly. Therefore, the first chi square test result to be considered relates to social interaction and is shown in Table 53.

Table 53: Chi-square test result for the most social interacting according to marital status

CHI-SQUARE TEST FOR SOCIAL INTERACTION BY MARITAL STATUS	P-Value	difference	Asymptotically
Pearson Chi-Square	247.807(a)	4	.000
Likelihood Ratio	291.578	4	.000
Linear-by-Linear Association	219.323	1	.000
N of Valid Cases	600		

Source: Testing and analyzing through SPSS

As is clearly stated in the table above, the P-value is 247.807 and higher than the 1 null value, fixed through chi-square test procedure. Without doubt, it has proven that married respondents are the most socially interacting. Following that result, the angle of social integration is considered, with the results in Table 54.

Table 54: Chi-square test result for the most socially integrating according to marital status

CHI-SQUARE TEST FOR SOCIAL INTEGRATION BY MARITAL STATUS	P-Value	difference	Asymptotically
Pearson Chi-Square	269.724(a)	4	.000
Likelihood Ratio	326.409	4	.000
Linear-by-Linear Association	247.193	1	.000
N of Valid Cases	600		

Source: Testing and analyzing through SPSS

The result from the above table has also given strong indication that the same marital status group is the more advanced in terms of social integration. It was verified with a 269.724 P-value which is higher than the null value. The next chi-square test in Table 55 is to establish if the same group operates at a higher level of religious interaction.

Table 55: Chi-square test result for the most religiously interacting according to marital status

CHI-SQUARE TEST FOR RELIGIOUS INTERACTION BY MARITAL STATUS	P-Value	difference	Asymptotically
Pearson Chi-Square	244.828(a)	4	.000
Likelihood Ratio	286.229	4	.000
Linear-by-Linear Association	223.172	1	.000
N of Valid Cases	600		

Source: Testing and analyzing through SPSS

The P-value from the above test supports the conclusion that married respondents are the most religiously interacting. The value of 244.828 is greater than the 1 null value. However, the hypothesis statement has not yet been fully confirmed, with one more chi-square test, relating to religious integration, to be considered. The last table (Table 56) below explains the P-value for married respondents in terms of religious integration.

Table 56: Chi-square test result for the most religiously integrated according to marital status

CHI-SQUARE TEST FOR RELIGIOUS INTEGRATION BY MARITAL STATUS	P-Value	difference	Asymptotically
Pearson Chi-Square	255.886(a)	4	.000
Likelihood Ratio	302.113	4	.000
Linear-by-Linear Association	233.682	1	.000
N of Valid Cases	600		

Source: Testing and analyzing through SPSS

Undoubtedly, the P-value from chi-square test above agrees that married respondents constitute the group mostly fully integrated in religious terms, with 255.886 as the P-value, higher than the 1 null value. As a result, all chi-square tests have confirmed married respondents as the most socially and religiously interacting and integrating, confirming that 'hypothesis 6' is correct.

CHAPTER SEVEN

RESEARCH FINDING ANALYSIS

7.1 INTRODUCTION

The main purpose of this last chapter is to analyze the research findings covered in Chapter Six. The appropriate methods of analysis are summarized below:

1. Summarizing all the results established from Chapter Six, we then find a link with previous chapters especially Chapter Two, Three and Four in order to get a concrete rationale relating the mode of the result. It is important to declare here that, even though this research deals with the degree of interaction and integration of Chinese Muslim converts, the study of their background discussed in a number of chapters above can suggest reasons to explain the findings. Be that as it may, the focus of the research is on the level of interaction and integration.

2. Identifying what was mentioned as 'indirect study' in Chapter One, resulting from the research findings. For example, the findings can reveal whether Chinese Muslim converts adopt any cultural or social traits, norms or values of the Malays such as eating Malay food, speaking the Malay language and wearing traditional Malay clothes, as well as, from the religious perspective, whether the Chinese Muslim interacted and integrated with '*Kenduri*', '*Khatam al-Qurān*' and '*Bersunat*'.

3. Recognizing a way link in with the theories discussed at Chapter One such as that theories of Weber (2000), Godfrey-Smith, Peter (2003) and Organ (1997) and, in addition, to the theories established by Myrdal (1974), Simpson and Yinger (1985) and Clark (1997). This part is important to show that this research has been built on strong foundations and with reference to clear theories.

7.2 ANALYZING THE DEGREE OF INTERACTION AND INTEGRATION

Obviously, the title above leads into four types of finding, namely social interaction, social integration, religious interaction and religious integration. Briefly, in relation to social interaction, through Mean (X) and Median (Y) testing and analysis, the range covered is at the low level. It was proved in such testing that the Median (Y) value is smaller than the Mean (X) value which leads to the conclusion mentioned. From information transferred into the document from the questions on the questionnaire it emerges that in total 311 respondents (51.8%) are not interacting with the Malays via social practices, norms and values

It is unfair to draw the conclusion for all Chinese Muslim converts in Kuala Lumpur that they do not interact well socially. However, the 600 respondents selected were a characteristic sample of them. In other words, the findings above have a strong claim to represent such converts. Moreover, the findings resulted from statistical reports and processes covered in Chapter Five and statistical testing and analysis in Chapter Six.

All of this work was undertaken cautiously, to avoid bias in the findings and conclusions. The data is not used to draw general conclusions without sufficient proof. So, it is clear now that 289 or 48.2% of the 600 respondents to this survey of the Chinese Muslim convert community interact with the Malays. Obviously, with less than 50% of the total interacting in this way, this must be considered a low number.

The result covered above is a collective analysis or, in other words, the result derives from two sources of interaction (social and religious) and after a long and thorough process of analysis in relation to the six respondents' criteria (age, gender, occupational and educational background, monthly income and marital status) This means that the result mentioned above has been derived from six sets of data processing of social interaction and another six sets of processing in relation to religious interaction. This result also has added validity in light of the complete sets of responses mentioned by the researcher in Chapter Five, with no gaps in the collected data.

To find out which group of the respondents contributed most to the low levels of social interaction, cross-tab tests on the most social interacting can be used as references. Through the testing, respondents in the 18-24 year-olds group, females, general workers, those with only a primary school background, those in the lower income group and those of single marital status contribute most to the low levels of social interaction of the Chinese Muslim converts. The tests show all the groups mentioned have large numbers (and large percentages) of 'Strongly disagree' responses to the questions given in the questionnaire.

It is interesting that so many of 'Strongly disagree' answers come from those who have low education, are in the 18-24 year-old range of age, general workers, who are educated only with basic or primary education and those who earn under RM 2000.00 (this level of earning is on the border in terms of monthly income between those with graduate university certificates and those below that level, as clarified in Chapter Four above). Regarding this point, this group actually becomes the dominant group among the Chinese Muslim converts, while their opinion should be given great attention by JAWI. In addition, the 'teaching and sharing' approaches producing by JAWI itself in order to bring the Chinese converts into the Malaysian mainstream, by encouraging interaction and integration, is on the right track. This government organization should probably seek to restore this method of approach. It is more effective than when JAWI focuses only on the method of discussion and inter-faith dialogue. However, it is not fair to JAWI to change all their methods of approach to the converts since they have been developed over a long time period and without full knowledge of the reasons why this group are not interested in interacting with the Malays. Almost all of the reasons can be attributed to the historical background and conditions of the converts in Malaysia, such as those cited in Chapter Two and Three.

When it comes to the reasons, it should be remembered that the 18-24 year-olds group was hypothesized as the most advanced group in terms of interaction and integration by the States Religious Department. It was identified as the group that would grow up within the present circumstances and become the dominant group, whether in college or university, as stated in Chapter Four. They begin to appreciate the importance of

what they already have in their background. In relation to that, they socialize more among themselves, among their ethnic group, in order better to understand their background and traditions. It is also the case that females prefer to spend only short periods socialising or taking part in discussion, also mentioned in Chapter Four, and while single people may have plenty of time to spend on social relationships, this group is always busy with their workload, a common reason they choose to be single.

General workers, those of primary school background and those with lower income, face similar reasons for their lack of time, since they need to work more to enhance their quality of life. This was explained indirectly in Chapter Four. The situation was underlined when the JAWI, through the 'Five year report (1996-2005)' identified the group as rarely attending the classes served by JAWI itself.

At the same time, the results relating to social integration indicate 309 of the respondents or 51.5% of them, showing low levels of integration. The same background groups are recognised as those that contributed most to these low numbers and percentages. This is not a great shock, but in line with the nature of the answers to the question on the questionnaire with reference to social interaction, where the same respondents expressing their feelings with the response, 'Strongly disagree'. This form of reply continues in relation to integration, with the same group offering higher levels of the response, 'Never'.

In contrast, in the aspect of religious interaction, most of the respondents offered the response 'Strongly agree'. Thus, the degree of this type of interaction lies at a high level. In fact, 362 of respondents (60.3%) correspond to the 'high level' of interaction. Relating to that, the cross-tab tests suggested that the level was helped by the 41-45 year-olds, males, professional workers, university graduates, the Upper income group and those with married status. In conclusion, these groups mentioned are the opposite of the groups responsible for reducing the level of social interaction and integration. There are several reasons, that can be linked to the discussion in previous chapters, relating to why these groups together raise the level of religious interaction. For example, Chapter Three cited the 'May, 13 Incident' which occurred because of the ethnic stereotyping inherited from the colonizer, and which had a direct impact on those respondents aged 41-45, since almost all of them experienced that incident.

Furthermore, males and those with married status are two groups who would be expected to interact more. As explained in Chapter Four, these are the foremost groups in the family, and in the community in general, because it is common in Malaysian culture for males and those who are married to lead their family and community, giving them enhanced opportunities for interaction. Just like males and those who are married, professional workers, University graduates and the Upper income groups, though rationally they may seem to have equal opportunities with other groups to interact (see Chapter Four), they can be considered as leading groups on account of their recent status.

An important point that can be drawn out from the reasons mentioned above is that the word 'religious' itself is one that encourages enhanced interaction. The practices,

norms and values engaged in this respect can be accepted by the Chinese converts, not in the name of the Malay culture but more in relation to Islamic values. This means that any practices in line with the Islamic point of view are welcomed by them. As a result, it is important for any individual or organization to assign high importance to Islamic values when approaching Chinese converts.

In contrast, the nature of the answers above has no impact on the respondents' responses with respect to religious integration, with the level of integration returning to the low level. Apparently, the respondents' replies to each question in the questionnaire are free of bias as they are not influenced even by the answers they gave in the previous evaluation.²⁵² The result from Chapter Six shows 60% or 360 from the whole group of respondents giving the response 'Never'. As usual, respondents in the 18-24 year-olds group, females, general workers, those with a primary school background, the lower income group and those with single marital status contribute most to the low level of religious integration of the Chinese Muslim converts, just as these groups so strongly influenced the results relating to social interaction and integration.

It was concluded earlier in this chapter that any approach to tackle the Chinese converts should be in line with Islamic values, especially in relation religious interaction. Unfortunately the low level of religious integration has given another important conclusion to be taken into account. The low degree in integration shows that the Chinese converts are not interested in integrating themselves with the Malays.

²⁵² Previous evaluation here means previous evaluation of social interaction and integration as well as religious interaction.

In conclusion, from the above discussion three aspects, social interaction, social integration and religious integration, suggest a 'low level' of interaction and integration, while only one aspect suggests a 'higher level' which is in the aspect of religious interaction. In the intervening time, without a doubt, respondents in the 18-24 year-olds age group, females, general workers, those with primary school level education, the lower income group and those with single marital status are the important groups that should attract attention in all aspects of activities organized not only by State Religious Department but by all organizations concerned with Chinese Muslim converts. They become the principal groups that need to be considered in the aspects of social and religious interaction and integration. That said, attention also has to be paid to the other groups, which can be considered supporting group in attempts to achieve the goal of interaction and integration.

The conclusions above have provided proof that the theories coming from Weber (2000), Godfrey-Smith, Peter (2003) and Organ (1997)²⁵³, that interaction and integration can be measured and documented, are true. The researcher can ultimately come up with numerical results and analysis, both in Chapter Six and here in Chapter Seven, based on the research findings. Unfortunately, it is too early to evaluate other theories coming from Myrdal (1974), Simpson and Yinger (1985) and Clark (1997) which will be discussed at the end of this chapter. At the same time, the 'indirect study' also will have a sub-heading to be described later in this chapter.

²⁵³ Refer to Chapter One, footnote number 21 until 23.

7.3 ANALYZING THE MOST INTERACTING AND INTEGRATING CRITERIA

Continuing from the above sub-heading, this analysis is designed to derive information relating to the most socially interacting and integrating groups as well as the most religiously interacting and integrating. The cross-tab testing and analysis which produced this information also clarified who were the least socially and religiously interacting and integrating. For example, the most socially interacting by age group are those who are in the range of 41-45 year-olds. What is also clear from the tests is that, in both numbers and percentage, the opposite group is the 18-24 year-olds.

The details of cross-tab testing and analysis in Chapter Six discovered that the 41-45 year-olds, males, professional workers, university graduates, the Upper income group and those with married status are the most socially and religiously interacting and integrating. In contrast, the 18-24 year-olds, females, general workers, those with a primary school background, the lower income group and those with single marital status are the least interacting and integrated. The other groups in this category can be judged as 'supporting groups', serving to add to or reduce the numbers and percentages of the levels of interaction and integration.

The word 'supporting group' above was used not to deny their crucial role in improving interaction and integration or to reduce their importance among the converts

that finally will affect the awareness of the JAWI. The word is used only to differentiate between the two groups that are the most and the least interacting and integrating among the Chinese converts. Their role in enhancing and reducing the levels are important, since without their responses no group could be categorized as 'the most' and 'the least'

It is important to point out here that, although the numbers and percentages occur on an individual group basis, the results can also be seen in accumulative terms. The accumulated responses in terms both of numbers and percentages can be compared in order to reveal the differences between the most socially and religiously interacting and integrating and the least. For example, with respect to the most social integrating by occupational background, the 'Always' response from professional workers came from 71 or 57.9%, from the skilled workers it was 51 or 42.1%, while there was no such response from the rest of the groups which are the semi-skilled and general workers.²⁵⁴ The accumulated number from professional and skilled workers is 121 from 600 respondents, or 20.2%. At the same time, the accumulated total of 'Never' responses is 103, represented by 50 for semi-skilled workers and 53 for general workers, while none of the professional and skilled workers offered this response. This resulted in 17.2% 'Never' responses. Through the difference between the 20.2% 'Always' responses and the 17.2% 'Never' responses it can be concluded that the respondents are slightly more inclined towards social integration on the basis of occupational background. Furthermore, this procedure also reveals that these respondents have an overall minus score in terms of social integration by percentage.

²⁵⁴ Refer to appropriate table at Chapter Six.

The accumulated figure in relation to all the criteria for social interaction is the same, that is 121 or 20.2%, responded 'Strongly agree', while the total of 'Strongly disagree' answers is 106 or 17.7%. The differentials between the responses for each component criterion represented by the evaluation will reveal which group is the most socially interacting. For example, by age evaluation; the 15-17 year-olds age group has 1 answer of 'Strongly agree', the 25-30 year-olds have 4 such answers, the 31-35 year-olds have 5 answers, the 41-45 year-olds have 81 answers, 45-54 year-olds have 30 answers and there are no such answers from the rest of the groups. All the answers amount to 121 or 20.2%. The 81 answers from the 41-45 year-olds show that this age group is the most socially interacting. On the other hand, with reference to the 'Strongly disagree' answer, the 15-17 year-olds have such 30 answers, the 18-24 year-olds have 56 answers, the 25-30 year-olds have 18 answers, the 41-45 year-olds have 2 answers, and there are no such answers from the other groups. The accumulated figure is 106 or 17.7%. Without any doubt, the level at which the 18-24 year-olds respond 'Strongly disagree' makes them the opposite of the 41-45 year-olds, and the least socially interacting. There is a slight difference between the accumulated percentage of 20.2% representing 'Strongly agree' and 17.7% for 'Strongly disagree' responses. In conclusion, the differential between these two percentages indicates a slight balance in favour of social interaction among the respondents.

Markedly, with respect to the other aspects, which are the most socially integrating and the most religiously interacting and integrating, the results provide the same answer as for the most socially interacting, though the accumulated percentages procedure, mentioned above, shows tiny differences. For the most socially integrating the percentage comparison is between 20.2% for the response 'Always' and 17.2% responding 'Never'.

For the most religiously interacting the figures are 20.3% for 'Strongly agree' replies and 18.3% for 'Strongly disagree'. Lastly, for the most religiously integrating, the comparison is between 20.2 % answering 'Always' and 17.3% answering 'Never'. In conclusion, although the differences between the levels from the procedure above are slight, it is enough to reveal the most socially and religiously interacting and integrating through the cross-tab tests undertaken in Chapter Six above. Again, this proves that at least some of the theories that indicate that interaction and integration can be measured are correct.

On the other hand, the small differences between the most and the less socially and religiously interacting and integrating can be used to respond to the theories established by Myrdal (1974), Simpson and Yinger (1985) and Clark (1997) which stated that any minority group would need to sacrifice their way of life, including their practices, norms and values in order to interact and integrate with the majority community. In this situation, Chinese Muslim converts have to give up aspects of their identities in order to interact and integrate with the Malays as the majority community. Therefore, the results of the differences above suggest that the respondents' answers, which have been translated into figures, are in line with the theories. Even though the results of such differences do seem to support the theories, in some elements which relate to particular practices, the answers do not support the view that the respondents have turned their backs on their original identities. This is proved by the result above showing just a low level of differential.

On the contrary, the recent ethnic situation in Malaysia mentioned in Chapter One, Two and Three has given strong support for Chinese Muslim converts to have their own

patterns, rather than give up their identities in interaction and integration with the Malays. They are classified as ethnically Chinese; moreover they are descendants of Chinese from overseas and exercised the Chinese way of life before their conversion. In other words, as well as having their own model of interaction and integration with the Malays, the Chinese converts seem to accept the term '*Saudara Baru*' or 'New Brother' and the term '*Saudara Kita*' or 'Our Brother' in their lives, even it has reflected a lot of problems onto them, and the usage of such terms in Malaysia seem to be out of step with Islamic views concerning the period of time a convert should hold the title of 'convert'.

So, it is important to JAWI itself and to the States Religious Department or any non- governmental organization, that in dealing with Chinese converts they should be conscious in all the activities they organize of this 'own pattern' model for interaction and integration. It is a good idea for all the organizations to understand the particular ways in which the Chinese Muslim convert community pursue interaction and integration, otherwise they will fail to help them interact and integrate with the mainstream Malaysian community.

However, the analysis of the findings is not complete without information about the results of the analysis of the hypothesis statements. The discussion follows and then, at the end of that analysis, the research will be completed and final conclusions drawn.

7.4 ANALYZING THE HYPOTHESES

As was explained before, all the hypothesis statements were made by JAWI, based on their daily involvement in activities for the Chinese Muslim converts and not through random observation. The results from the chi-square tests done in the previous chapter on the six hypothesis statements indicated that only one of them, specifically the first hypothesis, or 'Hypothesis 1', is an untrue statement. The rest of the statements, following the chi-square tests, are true statements.

The first hypothesis statement stated that 17-24 year-olds age group are the most interacting and integrating. It is also well known that JAWI based this on their understanding of the current situation in relation to the educational situation in Malaysia. This kind of group was exposed to a lot of opportunities to develop their interaction and integration through school, pre-university and university itself, as mentioned in Chapter Four. These educational centres are characterised by their ethnic blend, with the Malay culture providing the foundation of the syllabus. The hypothesis statement was based upon the idea that they would grasp the opportunity provided at school, pre-university and university to enhance their level of interaction and integration. Unfortunately, the chi-square test shows the opposite to be true. This age group contributed least to the levels of social and religious interaction and integration, their contribution in this area being around 20%-27%.²⁵⁵ This is despite the fact that, in relation to the full range of eight different age groups, it was thought that they would have the highest percentage.

²⁵⁵ Random percentages resulting from cross-tab tests for the most socially and religiously interacting and integrating by age at Chapter Six.

The reasons underpinning this result are interesting and important, especially in light of the fact that JAWI was not aware that this was the case. The reasons will allow JAWI and all the other organization relating to Muslim converts to see this age group and the main target in the task of increasing interaction and integration. The main reason was uncovered during the analysis of the degrees of interaction and integration above – that this age group is starting to develop a strong sense of itself and an appreciation of its ethnic background, which puts it out of step with the older groups within their ethnic community.

Conversely, the rest of the hypothesis statements were judged by the chi-square tests to be true statements. To be precise, the percentages for enhancing social and religious interaction and integration for males reached 77%; for professional workers, 58%; for university graduates, 58%; the Upper income group, 85% and those with married status, 89%.²⁵⁶ These results are in line with the hypothesis statements made by JAWI.

7.5 ADOPTING THE MALAY CULTURE

This sub-heading is to discuss what the researcher called ‘indirect study’ resulting from the research on the degree of interaction and integration of Chinese Muslim converts with the Malays as declared earlier in this chapter, as well as to bring into view what sort of

²⁵⁶ Random percentages resulting from cross-tab tests for the most socially and religiously interacting and integrating by gender, occupational and educational backgrounds, monthly income and marital status

practices, norms and values are most adopted by the Chinese converts as also proclaimed in Chapter One.

The information on these matters can be drawn from the sub-heading in Chapter Five entitled “*Data gathering analysis: question basis*”. Unfortunately, the information is scattered through the questions. As a result, the researcher needs to re-organize the information so that it can be easily followed by any reader. Therefore, the list of practices, norms and values occupied in this research, as mentioned in Chapter Four, in both social and religious aspects should be re-stated. The list separates the social and religious aspects as follows:

In respect of the social aspect:

1. *Baju Melayu.*
2. *Batik.*
3. *Songkok.*
4. *The Malay wedding.*
5. *Kenduri (feasts).*
6. *Kompang.*
7. *Nasi Lemak.*
8. *Salam.*
9. *Bersunat.*

Meanwhile, with respect to the religious aspect:

1. *Songkok.*
2. Malay wedding.
3. *Kenduri* (feasts).
4. *Kompang.*
5. *Salam.*
6. *Jawi* script.
7. *Khatam al-Qurān.*
8. *Eid* celebration.

The justification for the inclusion of several items or practices above in both social and religious aspects was made in Chapter Four. In addition, in order to analyze the practice of the Malay culture by Chinese Muslim converts, the researcher will indicate only united percentages of practices exercised by the Chinese converts in respect of every groups of questions (called 'Sections' in the questionnaire), even though sub-headings also gave the actual figures. An analysis of these percentages will provide accurate information about whether the Chinese converts implemented the Malay culture.

As often repeated, the questionnaire was divided into three sections which are Section 1, comprising 6 questions which cover the respondents' criteria only, for use in collecting the data; Section 2, containing two parts, where part 1 focuses on social interaction and has 9 questions (7 to 15) and part 2 centres on religious interaction with 8 questions (16 to 23). The last section also has two parts, where part 1 of this section concentrates on social integration with 9 questions (24 to 32) and the other part covering religious integration with 8 questions (33 to 40). Resulting from the data gathered, Section 2, part 1, the collective percentage for 'Strongly agree' answers, from the questions about wearing *Baju Melayu*, *Batik* and *Songkok* as daily clothes, attending Malay weddings, *Kenduri* (feasts) and *Bersunat* as social responsibilities and practising *Kompang*, *Nasi Lemak* and *Salam* as social duties is 202.3%, divided by 600 representing the whole population, and finally multiplied by 100 to arrive at the combined percentage, which is 33.7%. In comparison, the same method was adopted for 'Strongly disagree' responses and the shared percentage is 28.8%. The highest percentage, from the practices and values adopted by Chinese Muslim converts, relates to the wearing of *Songkok* as a social responsibility. This value reached 90%, compared with the 33.7% shared percentage. In conclusion, the percentage relating to the implementation of the Malay culture by Chinese Muslim converts, at just 33.7%, must be considered low. Additionally, the difference between the top and bottom answers (referring to the responses 'Strongly agree' and 'Strongly disagree') also show the weakness of such performance, as the difference between 33.7% and 28.8% is only 4.9%.

The same process was also applied to the aspect of religious interaction, from part 2, Section 2 of the questionnaire. It concerns attending and celebrating *Khatam al-Qurān*

and *E'cid*, as well as the previous practices listed in various questions relating to religious interaction. The combined percentage of 'Strongly agree' responses for taking part in the practices is 32.7%, and should be compared with the combined percentage of 'Strongly disagree' answers, which was 25.3%. Wearing *Songkok*, playing *Kompang* and doing *Salam* are the practices most utilized by the converts in relation to religious interaction, where averaging each of the three practices together came to more than 80%, which is compared with the 32.7% overall percentage. Again, this overall 32.7%, and the small differential between the top and bottom answers, leads to the conclusion that there is just a low level of observance of the Malay culture.

The aspect of social integration from Section 3, part 1 of the questionnaire shows the same conclusion as the previous two parts of Section 2, with the overall joint percentages for 'Always' answers at 33% practising the Malay culture and the overall shared percentages for 'Never' responses is 26.7%. The prominent practices in this aspect are wearing *Songkok* and *Batik* clothes as well as attending Malay weddings, with each of the practices also having more than 80% 'Always' responses, compared with the 33% overall. This trend continues in the last part of Section 3, relating to religious integration. The combined percentages for 'Always' responses reached 28.6%, while the 'Never' response achieved 23.2%. As with religious interaction, wearing *Songkok*, playing *Kompang* and doing *Salam* are the practices most adopted by the converts in this aspect of religious integration.

7.6 CONCLUSION AND SUGGESTIONS

Conclusion here means statements derived from the whole research, resulting from various testing and analysis centred on the theories of various scholars, relating to the title of research, its objectives, background study and data processing. After involving a long process of research, three major conclusions can be made here, which are:

1. Chinese Muslim converts do not interact well with the Malay community from the social perspective and, furthermore, they do not integrate well either socially or religiously. Although the percentage relating to religious interaction indicates that they are interacting quite well, this same percentage does not apply to the other three aspects, which are social interaction and integration and religious integration. The figures relating to each aspect of interaction and integration, and the groups that demonstrate the lowest levels of interaction and integration, have been presented in this chapter.

2. Following on from the above conclusion, another conclusion follows, which can be stated here as the importance to the Chinese Muslim converts of their own 'pattern and model' of social and religious interaction and integration. The analysis made in relation to the most interacting and integrating has given strong support to this conclusion, whereas the tiny percentage differences between the most and the least interacting and integrating groups show a close relation between the two groups, such that recent pattern and model are no longer relevant.

3. Chinese Muslim converts have a strong relationship with their ethnic community. It is important to understand such things in order to further their interaction and integration as the theories of some scholars have suggested. In addition, analysis of the hypothesis statements suggests that the value of 'self belonging' should be added into the pattern and model of social and religious interaction and integration.

In line with the conclusions above, there are three major suggestions that may be applicable, namely:

1. To achieve a high level of social and religious interaction and integration of Chinese Muslim converts, the practices involved have to respect values that can be accepted by both converts and Malays. They should be derived from the perspective of Islam.
2. Recent patterns and models of social and religious interaction and integration need to be modified so that that can apply not only to the relationship between Chinese converts and Malays but to the whole population of converts.
3. Higher attention must be paid to the importance of the ethnic context of the converts in order to produce a new pattern and model.

Although there are many other suggestions that can arise from this empirical research, the researcher wishes to offer only these three major suggestions drawn from

the three major conclusions of the research. Finally, as this work draws to a close, the researcher would like to express his gratitude to each individual or organization that gave their help and support.



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TABLE AND CHART LISTS

TABLE LISTS	PAGE
Table 1: GDP by industry of origin of 1990 and 2000 (Malaysian ten years planning) in Kuala Lumpur (showed in million ‘Ringgit Malaysia’)	85
Table 2: Literacy rate based on age of ethnic groups in Kuala Lumpur (1990)	87
Table 3: Reliability analysis results	139
Table 4: Testing and analyzing results of the interaction and integration levels	141
Table 5: Testing and analyzing results of the numbers and percentages of social interaction	142
Table 6: Testing and analysis results of the numbers and percentages of the religious interaction	144
Table 7: Testing and analysis results of the numbers and percentages of social integration	145
Table 8: Testing and analysis results of the numbers and percentages of religious integration	146
Table 9: Cross tab result for the most socially interacting by age	148
Table 10: Cross tab result for the most socially interacting by gender	149
Table 11: Cross tab result for the most socially interacting by occupational background	150
Table 12: Cross tab result for the most socially interacting by educational background	151
Table 13: Cross tab result for the most socially interacting by monthly income	152

Table 14: Cross tab result for the most socially interacting by marital status	153
Table 15: Cross tab result for the most socially integrating by age	154
Table 16: Cross tab result for the most socially integrating by gender	155
Table 17: Cross tab result for the most socially integrating by occupational background	156
Table 18: Cross tab result for the most socially integrating by educational background	157
Table 19: Cross tab result for the most socially integrating by monthly income	158
Table 20: Cross tab result for the most socially integrating by marital status	159
Table 21: Cross tab result for the highest level of religious integration on the basis of age	161
Table 22: Cross tab result for the highest level of religious integration on the basis of gender	162
Table 23: Cross tab result for the highest level of religious integration on the basis of occupational background	162
Table 24: Cross tab result for the highest level of religious integration on the basis of educational background	164
Table 25: Cross tab result for the highest level of religious integration on the basis of monthly income	165
Table 26: Cross tab result for the highest level of religious integration on the basis of marital status	166
Table 27: Cross tab result for the group showing the highest level of religious integration on the basis of age	167
Table 28: Cross tab result for the group showing the highest level	

of religious integration on the basis of gender	168
Table 29: Cross tab result for the group showing the highest level	
of religious integration on the basis of occupational background	169
Table 30: Cross tab result for the group showing the highest level	
of religious integration on the basis of educational background	170
Table 31: Cross tab result for the group showing the highest level	
of religious integration on the basis monthly income	171
Table 32: Cross tab result for the group showing the highest level	
of religious integration on the basis of marital status	172
Table 33: Chi-square test result for the most socially interacting age group	176
Table 34: Chi-square test result for the most socially integrating age group	177
Table 35: Chi-square test result for the age group with the highest level	
of religious interaction	178
Table 36: Chi-square test result for the age group with the highest level	
of religious integration	178
Table 37: Chi-square test result for the most socially interacting gender	180
Table 38: Chi-square test result for the most socially integrating gender	180
Table 39: Chi-square test result for the gender that shows the highest level	
of religious interaction	181
Table 40: Chi-square test result for the gender showing the highest level	
of religious integration	182
Table 41: Chi-square test result for the most socially interacting	
occupational background	183
Table 42: Chi-square test result for the most socially integrating	
occupational background	184
Table 43: Chi-square test result for the occupational group that interacts	
at the highest level from the religious perspective	185

Table 44: Chi-square test result for the most religiously integrated occupational group	185
Table 45: Chi-square test result for the most socially interacting according to educational background	187
Table 46: Chi-square test result for the most socially integrating educational background	188
Table 47: Chi-square test result for the most religiously interactive group in terms of their educational background	188
Table 48: Chi-square test result for the most religiously integrated educational background	189
Table 49: Chi-square test result for the most socially interacting group on the basis of monthly income	190
Table 50: Chi-square test result for the most socially integrating group on the basis of monthly income	191
Table 51: Chi-square test result for the most religiously interacting group on the basis of monthly income	192
Table 52: Chi-square test result for the most religiously integrated group on the basis of monthly income	192
Table 53: Chi-square test result for the most social interacting according to marital status	194
Table 54: Chi-square test result for the most socially integrating according to marital status	194
Table 55: Chi-square test result for the most religiously interacting according to marital status	195
Table 56: Chi-square test result for the most religiously integrated according to marital status	196
Table 1-Appendix 7: The numbers of Muslim converts from the various states	

in Malaysia (1966-1975)	260
Table 2-Appendix 7: Numbers of Muslim converts in Malaysia from (1980-1990)	260
Table 3-Appendix 7: Total number of Muslim converts in Kuala Lumpur (1950-1991)	260
Table 4-Appendix 7: Muslim converts in West Malaysia by ethnicity (1966-1975)	261
Table 5-Appendix 7: Chinese Muslim converts in Kuala Lumpur from 1973-2005 by gender	261
Table 6-Appendix 7: Muslim converts in Kuala Lumpur by ethnicity and gender (1990-1993)	261
Table 7-Appendix 7: Age group divisions of Chinese Muslim converts in Kuala Lumpur (1990-1992)	262
Table 1-Appendix 8: Expected respondent age groups	263
Table 2-Appendix 8: Expected respondent by gender	263
Table 3-Appendix 8: Expected respondent occupations	263
Table 4-Appendix 8: Expected respondent educational backgrounds	263
Table 5-Appendix 8: Expected respondent base on monthly income	263
Table 6-Appendix 8: Expected respondents source on marital status	263
Table 1-Appendix 9: Respondents' demography	264
Table 2-Appendix 9: Respondents' agreement through the questions	260
Table 3-Appendix 9: Accumulate respondents' agreement on social interaction (question number 7 to question number 15)	275
Table 4-Appendix 9: Accumulate respondents' agreement on religious interaction (question number 16 to question number 23)	275

Table 5-Appendix 9: Accumulate respondents' agreement on social integration (question number 24 to question number 32)	276
Table 6-Appendix 9: Accumulate respondents' agreement on religious integration (question number 33 to question number 40)	276
Table 1-Appendix 11: Synoptic analysis table for social interaction by age group	302
Table 2-Appendix 11: 15-17 year-olds	303
Table 3-Appendix 11: 18-24 year-olds	304
Table 4-Appendix 11: 25-30 year-olds	304
Table 5-Appendix 11: 31-35 year-olds	305
Table 6-Appendix 11: 36-40 year-olds	305
Table 7-Appendix 11: 41-45 year-olds	305
Table 8-Appendix 11: 46-54 year-olds	306
Table 9-Appendix 11: 55 year-olds and above	306
Table 10-Appendix 11: synoptic analysis table for religious interaction by age group	306
Table 11-Appendix 11: 15-17 year-olds	308
Table 12-Appendix 11: 18-24 year-olds	308
Table 13-Appendix 11: 25-30 year-olds	309
Table 14-Appendix 11: 31-35 year-olds	309
Table 15-Appendix 11: 36-40 year-olds	309
Table 16-Appendix 11: 41-45 year-olds	310
Table 17-Appendix 11: 46-54 year-olds	310
Table 18-Appendix 11: 55 year-olds and above	310
Table 19-Appendix 11: synoptic analysis table for social integration by age group	311

Table 20-Appendix 11: 15-17 year-olds	312
Table 21-Appendix 11: 18-24 year-olds	313
Table 22-Appendix 11: 25-30 year-olds	313
Table 23-Appendix 11: 31-35 year-olds	313
Table 24-Appendix 11: 36-40 year-olds	314
Table 25-Appendix 11: 41-45 year-olds	314
Table 26-Appendix 11: 46-54 year-olds	314
Table 27-Appendix 11: 55 year-olds and above	315
Table 28-Appendix 11: synoptic analysis table for religious integration by age group	315
Table 29-Appendix 11: 15-17 year-olds	317
Table 30-Appendix 11: 18-24 year-olds	317
Table 31-Appendix 11: 25-30 year-olds	317
Table 32-Appendix 11: 31-35 year-olds	318
Table 33-Appendix 11: 36-40 year-olds	318
Table 34-Appendix 11: 41-45 year-olds	318
Table 35-Appendix 11: 46-54 year-olds	319
Table 36-Appendix 11: 55 year-olds and above	319
Table 37-Appendix 11: synoptic analysis table for social interaction by gender	319
Table 38-Appendix 11: Male	320
Table 39-Appendix 11: Female	320
Table 40-Appendix 11: synoptic analysis table for religious interaction by gender	321
Table 41-Appendix 11: Male	322

Table 42-Appendix 11: Female	322
Table 43-Appendix 11: synoptic analysis table for social integration by gender	322
Table 44-Appendix 11: Male	323
Table 45-Appendix 11: Female	323
Table 46-Appendix 11: synoptic analysis table for religious integration by gender	324
Table 47-Appendix 11: Male	325
Table 48-Appendix 11: Female	325
Table 49-Appendix 11: synoptic analysis table for social interaction by occupational background	325
Table 50-Appendix 11: synoptic analysis table for religious interaction by occupational background	327
Table 51-Appendix 11: synoptic analysis table for social integration by occupational background	329
Table 52-Appendix 11: synoptic analysis table for religious integration by occupational background	331
Table 53-Appendix 11: General workers	333
Table 54-Appendix 11: Semi-skilled workers	333
Table 55-Appendix 11: Skilled workers	333
Table 56-Appendix 11: Professional workers	334
Table 57-Appendix 11: General workers	334
Table 58-Appendix 11: Semi-skilled workers	334
Table 59-Appendix 11: Skilled workers	335
Table 60-Appendix 11: Professional workers	335

Table 61-Appendix 11: General workers	335
Table 62-Appendix 11: Semi-skilled workers	336
Table 63-Appendix 11: Skilled workers	336
Table 64-Appendix 11: Professional workers	336
Table 65-Appendix 11: General workers	337
Table 66-Appendix 11: Semi-skilled workers	337
Table 67-Appendix 11: Skilled workers	337
Table 68-Appendix 11: Professional workers	338
Table 69-Appendix 11: synoptic analysis table for social interaction by educational background	338
Table 70-Appendix 11: synoptic analysis table for religious interaction by educational background	339
Table 71-Appendix 11: synoptic analysis table for social integration by educational background	340
Table 72-Appendix 11: synoptic analysis table for religious integration by educational background	342
Table 73-Appendix 11: Primary school	343
Table 74-Appendix 11: Secondary school	343
Table 75-Appendix 11: College/Institute/Pre-University Classes	343
Table 76-Appendix 11: University	344
Table 77-Appendix 11: Primary school	344
Table 78-Appendix 11: Secondary school	344
Table 79-Appendix 11: College/Institute/Pre-University Classes	345
Table 80-Appendix 11: University	345

Table 81-Appendix 11: Primary school	345
Table 82-Appendix 11: Secondary school	346
Table 83: Appendix 11: College/Institute/Pre-University Classes	346
Table 84-Appendix 11: University	346
Table 85-Appendix 11: Primary school	347
Table 86-Appendix 11: Secondary school	347
Table 87-Appendix 11: College/Institute/Pre-University Classes	347
Table 88-Appendix 11: University	348
Table 89-Appendix 11: synoptic analysis table for social interaction by monthly income	348
Table 90-Appendix 11: synoptic analysis table for religious interaction by monthly income	349
Table 91-Appendix 11: synoptic analysis table for social integration by monthly income	350
Table 92-Appendix 11: synoptic analysis table for religious integration by monthly income	351
Table 93-Appendix 11: Upper income group	351
Table 94-Appendix 11: Middle income group	352
Table 95-Appendix 11: Lower income group	352
Table 96-Appendix 11: Upper income group	352
Table 97-Appendix 11: Middle income group	353
Table 98-Appendix 11: Lower income group	353
Table 99-Appendix 11: Upper income group	353
Table 100-Appendix 11: Middle income group	354

Table 101-Appendix 11: Lower income group	354
Table 102-Appendix 11: Upper income group	355
Table 103-Appendix 11: Middle income group	355
Table 104-Appendix 11: Lower income group	355
Table 105-Appendix 11: synoptic analysis table for social interaction by marital status	356
Table 106-Appendix 11: synoptic analysis table for religious interaction by marital status	356
Table 107-Appendix 11: synoptic analysis table for social integration by marital status	357
Table 108-Appendix 11: synoptic analysis table for religious integration by marital status	358
Table 109-Appendix 11: Single	359
Table 110-Appendix 11: Married	359
Table 111-Appendix 11: Single	360
Table 112-Appendix 11: Married	360
Table 113-Appendix 11: Single	360
Table 114-Appendix 11: Married	361
Table 115-Appendix 11: Single	361
Table 116-Appendix 11: Married	361
 CHART LISTS	
Chart 1-Appendix 10	278
Chart 2-Appendix 10	278

Chart 3-Appendix 10	279
Chart 4-Appendix 10	279
Chart 5-Appendix 10	280
Chart 6-Appendix 10	280
Chart 7-Appendix 10	281
Chart 8-Appendix 10	281
Chart 9-Appendix 10	282
Chart 10-Appendix 10	282
Chart 11-Appendix 10	283
Chart 12-Appendix 10	283
Chart 13-Appendix 10	284
Chart 14-Appendix 10	284
Chart 15-Appendix 10	285
Chart 16-Appendix 10	285
Chart 17-Appendix 10	286
Chart 18-Appendix 10	286
Chart 19-Appendix 10	287
Chart 20-Appendix 10	287
Chart 21-Appendix 10	288
Chart 22-Appendix 10	288
Chart 23-Appendix 10	289
Chart 24-Appendix 10	289
Chart 25-Appendix 10	290

Chart 26-Appendix 10	290
Chart 27-Appendix 10	291
Chart 28-Appendix 10	291
Chart 28-Appendix 10	292
Chart 30-Appendix 10	292
Chart 31-Appendix 10	293
Chart 32-Appendix 10	293
Chart 33-Appendix 10	294
Chart 34-Appendix 10	294
Chart 35-Appendix 10	295
Chart 36-Appendix 10	295
Chart 37-Appendix 10	296
Chart 38-Appendix 10	296
Chart 39-Appendix 10	297
Chart 40-Appendix 10	297
Chart 41-Appendix 10	298
Chart 42-Appendix 10	298
Chart 43-Appendix 10	299
Chart 44-Appendix 10	299
Chart 45-Appendix 10	300
Chart 46-Appendix 10	300
Chart 47-Appendix 10	301
Chart 48-Appendix 10	301

APPENDIX 1: QUESTIONNAIRE

CONFIDENTIAL/KERAHSIAAN

All responses provided in this questionnaire will be kept in the strictest confidence. You are not required to provide your identity except on the basis of the question. Your responses are deeply appreciated/Semua jawapan yang diberikan dalam Borang Soal Selidik ini adalah rahsia. Anda tidak perlu memberikan identiti sebenar anda kecuali hanya yang berdasarkan kehendak soalan. Jawapan dan pandangan yang anda berikan adalah sangat dihargai.

This project is a research to fulfil the requirement for post graduate study at the University of Wales, Lampeter, United Kingdom/Projek ini adalah sebahagian dari kajian bagi memenuhi keperluan pengajian di University of Wales, Lampeter, United Kingdom

SECTION 1: RESPONDENTS' CRITERIA/BAHAGIAN 1: KRITERIA RESPONDENT

Please answer the question or tick the box that best matches your answer/Sila jawab soalan yang diberikan atau tandakan kotak yang mempunyai jawapan yang sesuai dengan anda

1. What is your date of birth/Sila nyatakan tarikh lahir anda:

Day/Hari	Month/Bulan	Year/Tahun

2. Please state your gender/Nyatakan jantina anda:

i. Male/Lelaki	
ii. Female/Perempuan	

3. Please indicate your career/Nyatakan kerjaya anda:

--

4. Please specify your highest level of education achieved/Sila nyatakan pencapaian pendidikan tertinggi yang dicapai:

--

5. Please point out your monthly income (state gross per month)/Berapakah pendapatan bulanan anda (nyatakan dalam anggaran kasar sebulan):

--

6. Please reveal your marital status/Nyatakan taraf perkahwinan anda:

i. Single/Bujang	
ii. Married (including single parent and widow)/Berkahwin (termasuk ibu tunggal dan janda)	

SECTION 2: SOCIAL AND RELIGIOUS INTERACTION/BAHAGIAN 2: INTERAKSI SOSIAL DAN NILAI-NILAI KEAGAMAAN

Please indicate how you feel about the statements given by marking the box indicated by the number 1 to 5 that best matches your opinion. The numbers stand for the specific responses pointed out below/Sila nyatakan respon anda berkaitan kenyataan yang diberikan dengan menandakan kotak yang telah ditandakan nombor 1 hingga 5. Nombor-nombor tersebut mewakili:

1: Strongly agree/Sangat setuju

2: Agree/Setuju

3: Neutral/Neutral

4: Disagree/Tidak setuju

5: Strongly disagree/Sangat tidak setuju

SOCIAL INTERACTION/INTERAKSI SOSIAL

7. I always wear *Baju Melayu* on certain formal Malay occasions/Saya selalu memakai *Baju Melayu* di dalam acara-acara rasmi tertentu orang-orang Melayu:

1	2	3	4	5
Strongly Agree/Sangat Setuju	Agree/Setuju	Neutral/Neutral	Disagree/Tidak Setuju	Strongly Disagree/Sangat tidak setuju

8. Instead of *Baju Melayu*, I wear *Batik* on particular formal Malay occasions or informally/Selain dari *Baju Melayu*, saya juga memakai *Batik* samada di dalam acara-acara rasmi atau tidak rasmi tertentu orang Melayu:

1	2	3	4	5
Strongly Agree/Sangat Setuju	Agree/Setuju	Neutral/Neutral	Disagree/Tidak Setuju	Strongly Disagree/Sangat tidak setuju

9. I also am happy to wear *Songkok* together with my Malay counterparts/Saya juga biasa memakai *Songkok* bersama rakan Melayu:

1	2	3	4	5
Strongly Agree/Sangat Setuju	Agree/Setuju	Neutral/Neutral	Disagree/Tidak Setuju	Strongly Disagree/Sangat tidak setuju

10. I always attend Malay weddings as part of my social responsibility/Saya selalu menerima undangan untuk datang ke Majlis Perkahwinan orang Melayu sebagai sebahagian tanggungjawab social:

1	2	3	4	5
Strongly	Agree/Setuju	Neutral/Neutral	Disagree/Tidak	Strongly

Agree/Sangat Setuju			Setuju	Disagree/Sangat tidak setuju

11. Like Malay weddings, attending *Kenduri* (feasts) organized by the Malays is also a part of my responsibility/Seperti Majlis Perkahwinan orang Melayu, saya juga selalu hadir dalam *Kenduri* yang dianjurkan orang Melayu sebagai salah satu tanggungjawab saya:

1	2	3	4	5
Strongly Agree/Sangat Setuju	Agree/Setuju	Neutral/Neutral	Disagree/Tidak Setuju	Strongly Disagree/Sangat tidak setuju

12. I attend places where the *Kompang* is played as an element of national traditional music/Saya selalu menghadiri diri dimana *Kompang* dimainkan sebagai salah satu muzik kebangsaan:

1	2	3	4	5
Strongly Agree/Sangat Setuju	Agree/Setuju	Neutral/Neutral	Disagree/Tidak Setuju	Strongly Disagree/Sangat tidak setuju

13. I do include *Nasi Lemak* as a menu equally with my traditional menu/Ya, *Nasi Lemak* adalah sebahagian dari menu makanan saya disamping menu tradisional saya:

1	2	3	4	5
Strongly Agree/Sangat Setuju	Agree/Setuju	Neutral/Neutral	Disagree/Tidak Setuju	Strongly Disagree/Sangat tidak setuju

14. I do practise *Salam* when I meet Muslims/Ya, saya mempraktikkan *Salam* bila saya berjumpa orang-orang Islam:

1	2	3	4	5
Strongly Agree/Sangat Setuju	Agree/Setuju	Neutral/Neutral	Disagree/Tidak Setuju	Strongly Disagree/Sangat tidak setuju

15. I exercise *Besunat* as a part of my social accountability/Saya mempraktikkan Bersunat sebagai sebahagian tanggungjawab sosial saya:

1	2	3	4	5
Strongly Agree/Sangat Setuju	Agree/Setuju	Neutral/Neutral	Disagree/Tidak Setuju	Strongly Disagree/Sangat tidak setuju

RELIGIOUS INTERACTION/INTERAKSI NILAI-NILAI AGAMA

16. I always wear *Songkok* when I go to prayer/Saya selalu memakai Songkok bila saya pergi sembahyang:

1	2	3	4	5
Strongly Agree/Sangat Setuju	Agree/Setuju	Neutral/Neutral	Disagree/Tidak Setuju	Strongly Disagree/Sangat tidak setuju

17. I do excercised/may exercise same like Malays wedding on my self as a part of my Muslim task/Ya, saya praktis/akan praktis sama seperti orang-orang Melayu praktis di dalam majlis perkahwinan mereka sebagai tanggungjawab agama:

1	2	3	4	5
Strongly Agree/Sangat Setuju	Agree/Setuju	Neutral/Neutral	Disagree/Tidak Setuju	Strongly Disagree/Sangat tidak setuju

18. I mix with my Malay counterparts when I attend *Kenduri*/Saya bergaul dengan rakan-rakan Melayu bila saya menghadiri *Kenduri*:

1	2	3	4	5
Strongly Agree/Sangat Setuju	Agree/Setuju	Neutral/Neutral	Disagree/Tidak Setuju	Strongly Disagree/Sangat tidak setuju

19. I always sit where *Kompang* is played in Muslim festivals/Saya selalu berada dimana *Kompang* dimainkan dalam perayaan-perayaan orang Islam:

1	2	3	4	5
Strongly Agree/Sangat Setuju	Agree/Setuju	Neutral/Neutral	Disagree/Tidak Setuju	Strongly Disagree/Sangat tidak setuju

20. I do practise *Salam* not only for social reasons but also as an element of the Muslim way of life/Ya, saya praktis *Salam* bukan sahaja sebagai tanggungjawab social tetapi sebagai salah satu cara hidup Muslim:

1	2	3	4	5
Strongly Agree/Sangat Setuju	Agree/Setuju	Neutral/Neutral	Disagree/Tidak Setuju	Strongly Disagree/Sangat tidak setuju

21. I understand the importance of *Jawi* Script and I have learnt such script/Saya faham kepentingan tulisan *Jawi* dan telah belajar tulisan tersebut:

1	2	3	4	5
Strongly Agree/Sangat Setuju	Agree/Setuju	Neutral/Neutral	Disagree/Tidak Setuju	Strongly Disagree/Sangat tidak setuju

22. I am attend *Khatam al-Qurān* which is practised by Malays as part of my religious responsibility/Saya menghadiri diri dalam *Khatam al-Quran* yang dipraktiskan orang Melayu sebagai sebahagian tanggungjawab keagamaan:

1	2	3	4	5
Strongly Agree/Sangat Setuju	Agree/Setuju	Neutral/Neutral	Disagree/Tidak Setuju	Strongly Disagree/Sangat tidak setuju

23. I celebrate *E'cid celebration* in the same way as Malays/Saya meraikan Aidilfitri sama seperti orang Melayu:

1	2	3	4	5
Strongly Agree/Sangat Setuju	Agree/Setuju	Neutral/Neutral	Disagree/Tidak Setuju	Strongly Disagree/Sangat tidak setuju

SECTION 3: SOCIAL AND RELIGIOUS INTEGRATION/INTEGRASI SOSIAL DAN NILAI-NILAI KEAGAMAAN

Please indicate how you feel about the statements given by marking the box indicated by the numbers 1 to 5 that best matches your opinion. The numbers stand for the specific responses pointed out below/ Sila nyatakan respon anda berkaitan kenyataan yang diberikan dengan menandakan kotak yang telah ditandakan nombor 1 hingga 5. Nombor-nombor tersebut mewakili:

1: Always/Selalu

2: Frequently/Sering

3: Sometimes/Kadang-kadang

4: Rarely/Kurang

5: Never/Tidak sama sekali

SOCIAL INTEGRATION/INTEGRASI SOSIAL

24. I do wear *Baju Melayu* as part of my social integration/Ya, saya memakai Baju Melayu sebagai sebahagian integrasi social saya:

1	2	3	4	5
Always/Selalu	Frequently/Sering	Sometimes/Kadang-kadang	Rarely/Kurang	Never/Tidak sama sekali

25. I felt comfortable when I wear *Batik* clothes among the Malays/saya rasa selesa bila saya memakai batik di kalangan orang Melayu:

1	2	3	4	5
Always/Selalu	Frequently/Sering	Sometimes/Kadang-kadang	Rarely/Kurang	Never/Tidak sama sekali

26. Wearing *Songkok* is compulsory for me at many social functions together with the Malays/Memakai songkok adalah perkara wajib bagi diri saya dalam kebanyakan majlis bersama orang Melayu:

1	2	3	4	5
Always/Selalu	Frequently/Sering	Sometimes/Kadang-kadang	Rarely/Kurang	Never/Tidak sama sekali

27. I believe that attending Malay weddings increases integration with the Malaysian culture/Saya percaya dengan menghadiri majlis Perkahwinan orang Melayu akan meninggikan lagi integrasi di kalangan rakyat Malaysia:

1	2	3	4	5
Always/Selalu	Frequently/Sering	Sometimes/Kadang-kadang	Rarely/Kurang	Never/Tidak sama sekali

28. I do pay more attention to attending the *Kenduri* (feasts) organized by Malays/Saya selalu mengingatkan diri saya untuk hadir ke majlis *Kenduri* yang dianjurkan orang Melayu:

1	2	3	4	5
Always/Selalu	Frequently/Sering	Sometimes/Kadang-kadang	Rarely/Kurang	Never/Tidak sama sekali

29. I play *Kompang* to enhance social integration through the music/Saya bermain *Kompang* untuk meninggikan lagi taraf integrasi social melalui muzik:

1	2	3	4	5
Always/Selalu	Frequently/Sering	Sometimes/Kadang-kadang	Rarely/Kurang	Never/Tidak sama sekali

30. I make *Nasi Lemak* by myself or am always served it by my parents at home/Saya selalu menyediakan sendiri *Nasi Lemak* atau selalu disediakan oleh keluarga saya di rumah:

1	2	3	4	5
Always/Selalu	Frequently/Sering	Sometimes/Kadang-kadang	Rarely/Kurang	Never/Tidak sama sekali

31. I never fail to give *Salam* when I meet someone/Saya tidak pernah lupa praktis Salam bila saya berjumpa seseorang:

1	2	3	4	5
Always/Selalu	Frequently/Sering	Sometimes/Kadang-kadang	Rarely/Kurang	Never/Tidak sama sekali

32. Attending the *Bersunat* programme will help fulfil my responsibility for increasing my level of social integration /Dengan menghadiri majlis Bersunat dapat meninggikan lagi kesedaran tanggungjawab integrasi social saya:

1	2	3	4	5
Always/Selalu	Frequently/Sering	Sometimes/Kadang-kadang	Rarely/Kurang	Never/Tidak sama sekali

RELIGIOUS INTEGRATION/INTEGRASI NILAI-ILAI AGAMA

33. I mix and socialize very well with the Malays when I wear *Songkok* at the mosque/Saya dapat bergaul dengan baik dengan orang Melayu bila saya memakai Songkok di Masjid:

1	2	3	4	5
Always/Selalu	Frequently/Sering	Sometimes/Kadang-kadang	Rarely/Kurang	Never/Tidak sama sekali

34. I like what Malays practise in their wedding ceremonies and I have done or may do the same/Saya suka apa yang dipraktiskan oleh orang-orang Melayu dalam majlis Perkahwinan mereka dan saya telah praktis atau akan mempraktiskan perkara yang sama:

1	2	3	4	5
Always/Selalu	Frequently/Sering	Sometimes/Kadang-kadang	Rarely/Kurang	Never/Tidak sama sekali

35. I do the same thing as Malays when organizing *Kenduri* (feasts)/Seperti orang Melayu, saya melakukan perkara yang sama dengan menganjurkan *Kenduri*:

1	2	3	4	5
Always/Selalu	Frequently/Sering	Sometimes/Kadang-kadang	Rarely/Kurang	Never/Tidak sama sekali

36. I always playing *Kompang* at religious ceremonies/Saya selalu bermain *Kompang* dimana-mana majlis keagamaan:

1	2	3	4	5
Always/Selalu	Frequently/Sering	Sometimes/Kadang-kadang	Rarely/Kurang	Never/Tidak sama sekali

37. I give *Salam* to everyone I meet at any religious functions because I believe it can increase brotherhood/Saya praktis *Salam* kepada semua orang yang saya jumpa dalam mana-mana majlis agama kerana saya percaya ia akan meninggikan lagi nilai persaudaraan:

1	2	3	4	5
Always/Selalu	Frequently/Sering	Sometimes/Kadang-kadang	Rarely/Kurang	Never/Tidak sama sekali

38. I can read and write by using *Jawi* Script/saya boleh membaca dan menulis menggunakan tulisan *Jawi*:

1	2	3	4	5
Always/Selalu	Frequently/Sering	Sometimes/Kadang-kadang	Rarely/Kurang	Never/Tidak sama sekali

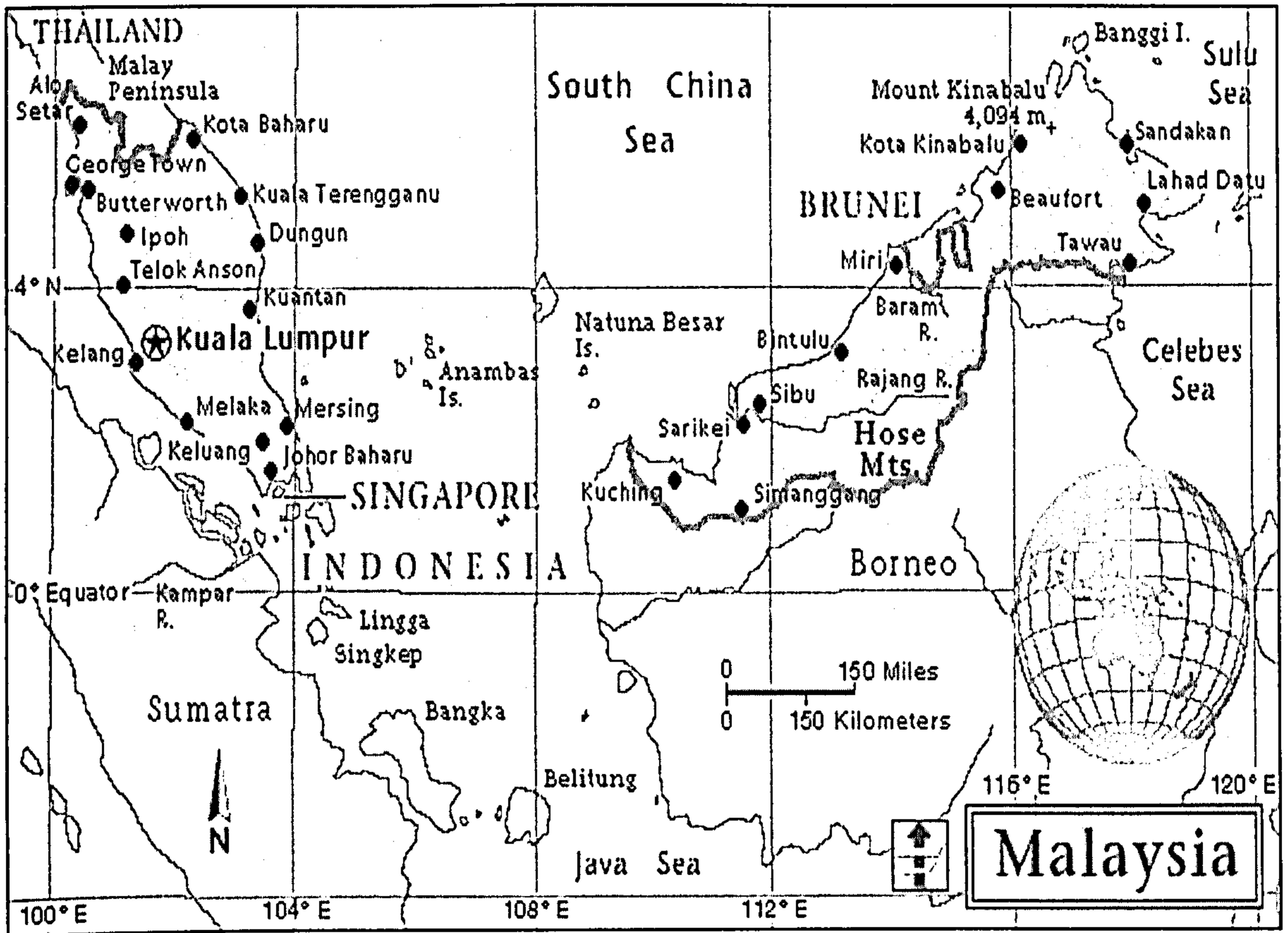
39. I will take a part in any *Khatam al-Qurān* ceremonies/Saya akan mengambil bahagian dalam mana-mana Majlis *Khatam al-Quran*:

1	2	3	4	5
Always/Selalu	Frequently/Sering	Sometimes/Kadang-kadang	Rarely/Kurang	Never/Tidak sama sekali

40. I celebrate *E'cid* celebration together with the Malays/saya merayakan Aidilfitri bersama-sama orang Melayu:

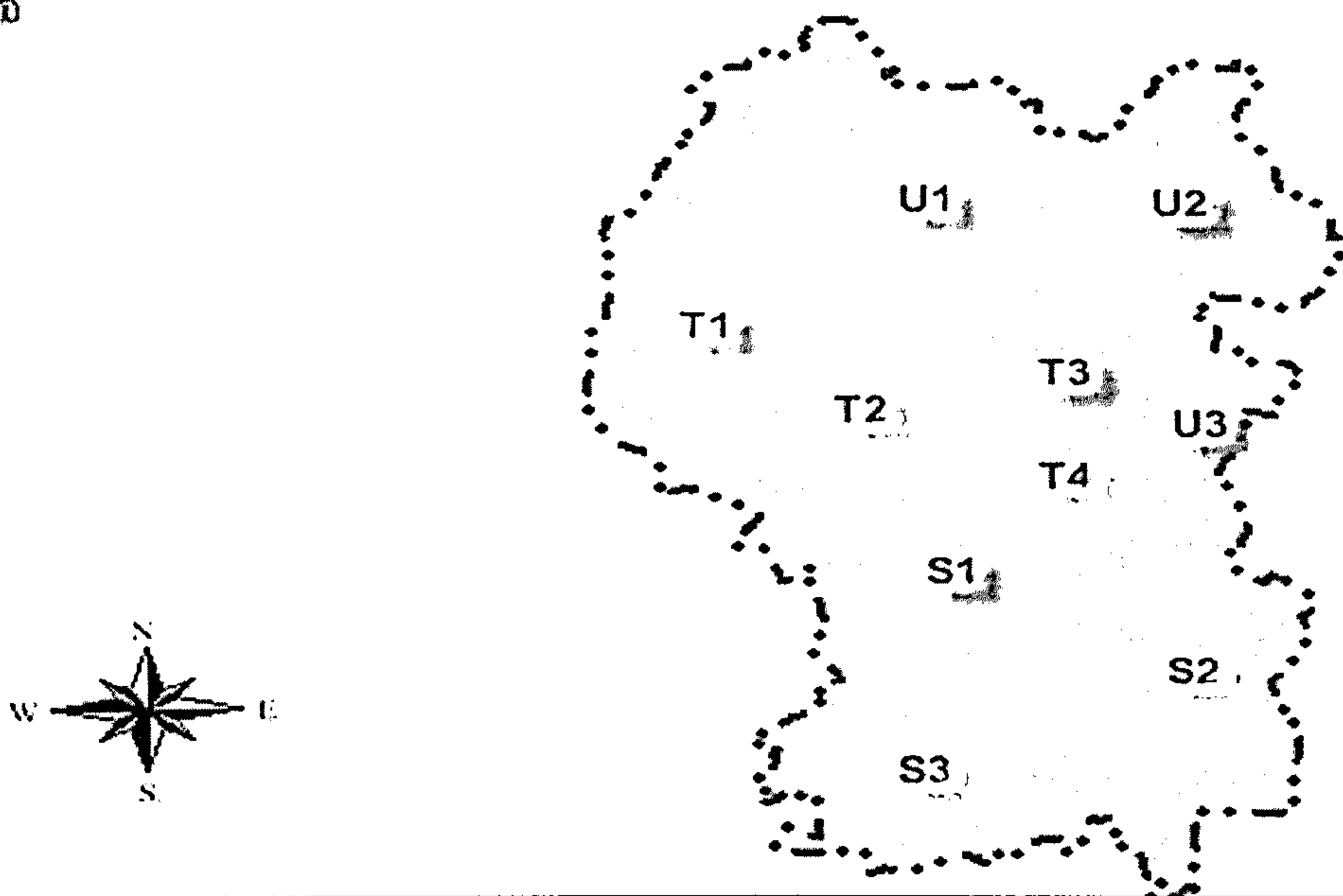
1	2	3	4	5
Always/Selalu	Frequently/Sering	Sometimes/Kadang-kadang	Rarely/Kurang	Never/Tidak sama sekali

APPENDIX 2: MAP OF KUALA LUMPUR AS A RESEARCH AREA



Picture 1: Location of Kuala Lumpur

Zoono 10



Peta Interaktif Dewan Bandaraya Kuala Lumpur 0 2km 0 1mi

Picture 2: Kuala Lumpur map base on area

Indicator: 'U' means in Malay 'Utara' or 'North area' in English, while 'T' means 'Tengah' in Malay or 'Centre area' in English and 'S' stand for 'Selatan' in Malay or 'South area' in English. However, the research area included North, Centre and South areas of Kuala Lumpur.

APPENDIX 3: ARTICLE 11 OF THE CONSTITUTION OF MALAYSIA

1. Every person has the right to profess and practice his religion and, subject to Clause (4), to propagate it.
2. No person shall be compelled to pay any tax the proceeds of which are specially allocated in whole or in part for the purposes of a religion other than his own.
3. Every religious group has the right -
 - (a) to manage its own religious affairs;
 - (b) to establish and maintain institutions for religious or charitable purposes; and
 - (c) to acquire and own property and hold and administer it in accordance with law.
4. State law and in respect of the Federal Territories of Kuala Lumpur and Labuan, federal law may control or restrict the propagation of any religious doctrine or belief among persons professing the religion of Islam.
5. This Article does not authorize any act contrary to any general law relating to public order, public health or morality

Source: http://en.wikisource.org/wiki/Constitution_of_Malaysia#Article_11. 28th of May, 2008.

APPENDIX 4: ARTICLE 152 OF THE CONSTITUTION OF MALAYSIA

1. The national language shall be the Malay language and shall be in such script as Parliament may by law provide: Provided that-
 - (a) no person shall be prohibited or prevented from using (otherwise than for official purposes), or from teaching or learning, any other language; and
 - (b) nothing in this Clause shall prejudice the right of the Federal Government or of any State Government to preserve and sustain the use and study of the language of any other community in the Federation.
2. Notwithstanding the provisions of Clause (1), for a period of ten years after Merdeka Day, and thereafter until Parliament otherwise provides, the English language may be used in both Houses of Parliament, in the Legislative Assembly of every State, and for all other official purposes.
3. Notwithstanding the provisions of Clause (1), for a period of ten years after Merdeka Day, and thereafter until Parliament otherwise provides, the authoritative texts-
 - (a) of all Bills to be introduced or amendments thereto to be moved in either House of Parliament, and
 - (b) of all Acts of Parliament and all subsidiary legislation issued by the Federal Government, shall be in the English language.
4. Notwithstanding the provisions of Clause (1), for a period of ten years after Merdeka Day, and thereafter until Parliament otherwise provides, all proceedings in the Supreme Court or a High Court shall be in the English language: Provided that, if the Court and counsel on both sides agree, evidence taken in language spoken by the witness need not be translated into or recorded in English.
5. Notwithstanding the provisions of Clause (1), until Parliament otherwise provides, all proceedings in subordinate courts, other than the taking of evidence, shall be in the English language.
6. In this Article, "official purpose" means any purpose of the Government, whether Federal or State, and includes any purpose of a public authority.

Source: http://en.wikisource.org/wiki/Constitution_of_Malaysia#Article_152. 28th of May, 2008

APPENDIX 5: ARTICLE 153 OF THE CONSTITUTION OF MALAYSIA

1. It shall be the responsibility of the Yang di-Pertuan Agong to safeguard the special position of the Malays and natives of any of the States of Sabah and Sarawak and the legitimate interests of other communities in accordance with the provisions of this Article.
2. Notwithstanding anything in this Constitution, but subject to the provisions of Article 40 and of this Article, the Yang di-Pertuan Agong shall exercise his functions under this Constitution and federal law in such manner as may be necessary to safeguard the special provision of the Malays and natives of any of the States of Sabah and Sarawak and to ensure the reservation for Malays and natives of any of the States of Sabah and Sarawak of such proportion as he may deem reasonable of positions in the public service (other than the public service of a State) and of scholarships, exhibitions and other similar educational or training privileges or special facilities given or accorded by the Federal Government and, when any permit or licence for the operation of any trade or business is required by federal law, then, subject to the provisions of that law and this Article, of such permits and licences.
3. The Yang di-Pertuan Agong may, in order to ensure in accordance with Clause (2) the reservation to Malays and natives of any of the States of Sabah and Sarawak of positions in the public service and of scholarships, exhibitions and other educational or training privileges or special facilities, give such general directions as may be required for that purpose to any Commission to which Part X applies or to any authority charged with responsibility for the grant of such scholarships, exhibitions or other educational or training privileges or special facilities; and the Commission or authority shall duly comply with the directions.
4. In exercising his functions under this Constitution and federal law in accordance with Clauses (1) to (3) the Yang di-Pertuan Agong shall not deprive any person of any public office held by him or of the continuance of any scholarship, exhibition or other educational or training privileges or special facilities enjoyed by him.
5. This Article does not derogate from the provisions of Article 136.
6. Where by existing federal law a permit or licence is required for the operation of any trade or business the Yang di-Pertuan Agong may exercise his functions under that law in such manner, or give such general directions to any authority charged under that law with the grant of such permits or licences, as may be required to ensure the reservation of such proportion of such permits or licences for Malays and natives of any of the States of Sabah and Sarawak as the Yang di-Pertuan Agong may deem reasonable, and the authority shall duly comply with the directions.
7. Nothing in this Article shall operate to deprive or authorise the deprivation of any person of any right, privilege, permit or licence accrued to or enjoyed or held by him or to authorised a refusal to renew to any person any such permit or licence or a refusal to grant to the heirs, successors or assigns of a person any permit or licence when the renewal or grant might reasonably be expected in the ordinary course of events.
8. Notwithstanding anything in this Constitution, where by any federal law any permit or licence is required for the operation of any trade or business, that law may provide for the reservation of a proportion of such permits or licences for Malays and natives of any of the States of Sabah and Sarawak; but no such law shall for the purpose of ensuring such a reservation-
 - o (a) deprive or authorise the deprivation of any person of any right, privilege, permit or licence accrued to or enjoyed or held by him;
 - o (b) authorise a refusal to renew to any person any such permit or licence or a refusal to grant to the heirs, successors or assigns of any person any permit or licence when the renewal or grant might in accordance with the other provisions of the law reasonably be expected in the ordinary course of events, or prevent any person from transferring together with his business any transferable licence to operate that business; or
 - o (c) where no permit or licence was previously required for the operation of the trade or business, authorise a refusal to grant a permit or licence to any person for the operation of

any trade or business which immediately before the coming into force of the law he had been bona fide carrying on, or authorise a refusal subsequently to renew to any such person any permit or licence, or a refusal to grant to the heirs, successors or assigns of any such person any such permit or licence when the renewal or grant might in accordance with the other provisions of that law reasonably be expected in the ordinary course of events.

4. (8A) Notwithstanding anything in this Constitution, where in any University, College and other educational institution providing education after Malaysian Certificate of Education or its equivalent, the number of places offered by the authority responsible for the management of the University, College or such educational institution to candidates for any course of study is less than the number of candidates qualified for such places, it shall be lawful for the Yang di-Pertuan Agong by virtue of this Article to give such directions to the authority as may be required to ensure the reservation of such proportion of such places for Malays and natives of any of the States of Sabah and Sarawak as the Yang di-Pertuan Agong may deem reasonable, and the authority shall duly comply with the directions.

1. (9) Nothing in this Article shall empower Parliament to restrict business or trade solely for the purpose of reservations for Malays and natives of any of the States of Sabah and Sarawak.

1. (9A) In this Article the expression "natives" in relation to the State of Sabah or Sarawak shall have the meaning assigned to it in Article 161A.

2. The Constitution of the State of any Ruler may make provision corresponding (with the necessary modifications) to the provisions of this Article.

Source: The full text of Article 153 of Constitution of Malaysia above took from: http://en.wikipedia.org/wiki/Article_153_of_the_Constitution_of_Malaysia. 28th of May, 2008.

APPENDIX 6: ARTICLE 160 OF THE CONSTITUTION OF MALAYSIA

1. The Interpretation and General Clauses Ordinance, 1948, as in force immediately before Merdeka Day shall, to the extent specified in the Eleventh Schedule, apply for the interpretation of this Constitution as it applies for the interpretation of any written law within the meaning of that Ordinance, but with the substitution of references to the Yang di-Pertuan Agong for references to the High Commissioner.

2. In this Constitution, unless the context otherwise requires, the following expressions have the meanings hereby respectively assigned to them, that is to say -

- "Aborigine" means an aborigine of the Malay Peninsula;
- "Act of Parliament" means a law made by Parliament;
- "Attorney General" means the Attorney General of the Federation;
- "Borrow" includes the raising of money by the grant of annuities or by entering into any arrangement requiring the payment before the due date of any taxes, rates, royalties, fees or any other payments or by entering into any agreement whereby the Government has to repay or refund any benefits that it has enjoyed under that agreement, and "loan" shall be construed accordingly;
- "Casual vacancy" means a vacancy arising in the House of Representatives or a Legislative Assembly otherwise than by a dissolution of Parliament or of the Assembly;
- "Chief Minister" and "Menteri Besar" both mean the president, by whatever style known, of the Executive Council in a State;
- "Citizen" means a citizen of the Federation;
- "Civil List" means the provision made for the maintenance of the Yang di-Pertuan Agong, his Consort, a Ruler or Yang di-Pertua Negeri out of public funds;

- "Commonwealth country" means any country recognised by the Yang di-Pertuan Agong to be a Commonwealth country; and "part of the Commonwealth" means any Commonwealth country, any colony, protectorate or protected state or any other territory administered by the Government of any Commonwealth country;
- "Concurrent List" means the Third List set out in the Ninth Schedule;
- "Debt" includes any liability in respect of any obligation to repay capital sums by way of annuities and any liability under any guarantee, and "debt charges" shall be construed accordingly;
- "Elector" means a person who is entitled to vote in an election to the House of Representatives or the Legislative Assembly of a State;
- "Enactment", where the expression occurs in the Eighth Schedule, means a law made by the Legislature of a State;
- "Executive Council" means the Cabinet or other body, however called, which in the Government of a State corresponds, whether or not the members of it are Ministers, to the Cabinet of Ministers in the Government of the Federation (and in particular includes the Supreme Council in Sarawak);
- "Existing law" means any law in operation in the Federation or any part thereof immediately before Merdeka Day;
- "Federal law" means -
 - (a) any existing law relating to a matter with respect to which Parliament has power to make laws, being a law continued in operation under Part XIII, and
 - (b) any Act of Parliament;
- "Federal List" means the First list set out in the Ninth Schedule;
- "Federal purposes" includes the purposes of the Federation in connection with matters enumerated in the Concurrent List and with any other matters with respect to which Parliament has power to make laws otherwise than by virtue of Article 76;
- "Foreign country" does not include any part of the Commonwealth or the Republic of Ireland;
- "Governor" (Repealed).
- "Law" includes written law, the common law insofar as it is in operation in the Federation or any part thereof, and any custom or usage having the force of law in the Federation or any part thereof;
- "Legislative Assembly" means the representatives assembly, however called, in the Legislature of a State (and in particular includes the Council Negri in Sarawak), but except in the Eighth Schedule includes also a Legislative Council, however called;
- "Legislative Council" (Repealed);
- "Legislature", in relation to a State, means the authority having power under the Constitution of that State to make laws for the State;
- "Local rates" (Repealed);
- "Malay" means a person who professes the religion of Islam, habitually speaks the Malay language, conforms to Malay custom and -
 - (a) was before Merdeka Day born in the Federation or in Singapore or born of parents one of whom was born in the Federation or in Singapore, or was on that day domiciled in the Federation or in Singapore; or
 - (b) is the issue of such a person;
- "Member of the administration" means, in relation to the Federation, a person holding office as Minister, Deputy Minister, Parliamentary Secretary or Political Secretary and, in relation to a State, a person holding a corresponding office in the State or holding office as member (other than an official member) of the Executive Council;
- "Merdeka Day" means the thirty-first day of August, nineteen hundred and fifty-seven;
- "Office of profit" means any whole time office in any of the public services, and includes -
 - (a) the office of any judge of the Supreme Court or of a High Court; and
 - (b) the office of Auditor General; and

▪ (c) the office of a member of the Election Commission, of a member (other than an ex officio member) of a Commission to which Part X applies, or of a member (other than an ex officio member) of any corresponding Commission established by the Constitution of a State; and

▪ (d) any other office not specified in Clause (3) of Article 132 which may be declared by Act of Parliament to be an office of profit;

○ "Pension rights" includes a superannuation rights and provident fund rights;

○ "Public authority" means the Yang di-Pertuan Agong, the Ruler or Yang di-Pertuan Negeri of a State, the Federal Government, the Government of a State, a local authority, a statutory authority exercising powers vested in it by federal or State law, any court or tribunal other than the Supreme Court and High Courts, or any officer or authority appointed by or acting on behalf of any of those person, courts, tribunals or authorities;

○ "Remuneration" includes salary or wages, allowances, pension rights, free or subsidised housing, free or subsidised transport, and other privileges capable of being valued in money;

○ "Rule Committee" (Repealed);

○ "Ruler" -

▪ (a) in relation to Negeri Sembilan, means the Yang di-Pertuan Besar acting on behalf of himself and the Ruling Chiefs in accordance with the Constitution of that State; and

▪ (b) in the case of any State, includes, except in Article 181 (2) and the Third and Fifth Schedules, any person who in accordance with the Constitution of that State exercises the functions of the Ruler;

○ "State" means a State of the Federation'

○ "State law" means -

▪ (a) any existing law relating to a matter with respect to which the Legislature of a State has power to make law, being a law continued in operation under Part XIII; and

▪ (b) a law made by the Legislature of a State;

○ "State List" means the Second List set out in the Ninth Schedule;

○ "State purposes" includes, in relation to any State, the purposes of the State in connection with matters enumerated in the Concurrent List and with any other matters with respect to which the Legislature of the State has power to make laws;

○ "Tax" includes an impost or a duty but does not include a rate levied for local purposes or a fee for services rendered;

○ "The Federation" means the Federation established under the Federation of Malaya Agreement, 1957;

○ "Written law" includes this Constitution and the Constitution of any State;

○ "Yang di-Pertuan Negeri" means the Head of State in a State not having a Ruler.

3. Unless the context otherwise requires, any reference in this Constitution to a specified Part, Article or Schedule is a reference to that Part or Article of, or that Schedule to, this Constitution, any reference to a specified chapter, clause, section or paragraph is a reference to that chapter of the Part, that clause of the Article, that section of the Schedule, or that paragraph of that clause or section, in which the reference occurs; and any reference to a group of Articles, sections or divisions of Articles or sections shall be construed as including both the first and the last member of the group referred to.

4. Where under this Constitution a person is required to take and subscribe an oath, he shall be permitted, if he so desires, to comply with that requirement by making and subscribing an affirmation.

5. References in this Constitution to the Federation and its States and to the territories of the Federation or any of its States, and to any officer holding office under the Federation or any authority or body in or for the Federation shall be construed -

○ (a) in relation to any time after the coming into operation of the Federation of Malaya Agreement, 1948, and before Merdeka Day, as references to the Federation established under that Agreement, and the States and Settlements comprising it and to the territories of that

Federation or any of the States and Settlements comprising it, and to the corresponding office holding office thereunder or the corresponding authority or body in or for that Federation;

o (b) in relation to any time before the coming into operation of the said Agreement (so far as the context admits) as references to such of the countries, territories, offices, authorities or bodies for the construction of references to which provision was made by Clause 135 (2) of the said Agreement, as may be appropriate.

6. References in this Constitution to any period shall be construed, so far as the context admits, as including references to a period beginning before Merdeka Day.

7. References in this Constitution to the Federation of Malaya Agreement, 1948, shall be construed, except where the context otherwise require, as references to that Agreement as in force immediately before Merdeka Day.

Source: The full text of article 160 of the constitution of Malaysia above took from: http://en.wikipedia.org/wiki/Article_160_of_the_Constitution_of_Malaysia. 28th of May, 2008.

APPENDIX 7: STATISTICS OF CHINESE MUSLIM CONVERTS

Table 1-Appendix 7: The numbers of Muslim converts from the various states in Malaysia (1966-1975)

States/years	1966	1967	1968	1969	1970	1971	1972	1973	1974	1975
Johore	71	85	71	95	132	215	172	208	400	1449
Perak	84	91	131	139	222	312	198	545	363	2085
Malacca	41	31	42	38	41	49	53	59	62	416
N.Sembilan	29	30	23	31	41	82	37	43	62	384
Selangor								494	609	1103
Penang	58	73	85	118	83	193	120	160	164	1054
Kuala Lumpur	193	182	213	246	269	620	269	230	119	2341
Pahang	33	31	75	71	52	55	59	62	69	507
Kedah	28	18	28	27	29	31	26	28	27	242
Perlis	4	2	9	8	5	6	5	15	7	61
Kelantan, Terengganu, Sabah & Sarawak not available										
Total	541	543	667	813	880	1563	939	1844	1980	11570

Sources: JAWI

Table 2-Appendix 7: Numbers of Muslim converts in Malaysia from (1980-1990)

States/years	80	81	82	83	84	85	86	87	88	89	90	Total
Johore	69	215	65	101	7	160	216	174	133	172	250	1562
Perak	153	162	198	287	246	294	197	197	84	219	237	2274
Malacca	82	77	54	34	81	119	127	125	129	95	118	1041
N.Sembilan	74	49	72	14	79	58	90	77	94	117	98	822
Selangor	384	344	311	344	251	262	248	230	230	300	284	2688
Penang	152	170	87	216	127	147	141	140	206	150	180	1536
Kuala Lumpur	212	265	179	301	310	385	336	370	165	384	397	3304
Pahang	99	64	78	52	89	67	164	164	101	109		987
Kedah	98	90	70	92	82	97	89	77	90	65	120	970
Perlis	9	11	14	39	22	10	14	7	10	6	7	149
Kelantan	58	58	84	61	19	98	77	96	33	143	107	834
Terengganu	33	41	46	13	13	38	33	58	82	50	69	476
Sabah	1272	2895	5761	1816	99				646		970	13459
Sarawak	763	870	1373	861	1144	1005	877	802	820	680	1085	10195
Total												40297

Source: JAWI

Table 3-Appendix 7: Total number of Muslim converts in Kuala Lumpur (1950-1991)

Year	Chinese	Indian	Foreigners	Orang Asli (natives people)	Total
1950	4	4	3	-	11
1951-60	50	41	19	1	111
1961-70	633	204	139	8	984
1971-80	1251	736	346	54	2387
1981-90	1900	1000	546	68	3514

1991	119	139	91	12	361
Total	3957	2124	1144	143	7368

Source: PERKIM

Table 4-Appendix 7: Muslim converts in West Malaysia by ethnicity (1966-1975)

State	Chinese	Indian	Others
Johore	842/3279 25.68%	379/3279 11.5%	2085/3279 62%
Perak	637/2085 30%	542/2085 11.5%	906/2085 43%
Malacca	259/416 62%	117/416 28%	40/416 9.6%
Selangor	801/1103 72.68%	160/1103 28%	142/1103 12.8%
N.Sembilan	149/384 38.8%	165/384 42.9%	70/384 18.28%
Penang	469/1054 44.4%	384/1054 33%	237/1084 22.5%
Kuala Lumpur	1438/2341 61.48%	556/2341 23.7%	347/2341 14.8%
Pahang	225/507 49.8%	123/507 24.2%	132/507 26%
Kedah	94/242 38.8%	99/242 40.98%	49/242 20.2%
Perlis	35/61 57.3%	13/61 21.38%	13/61 21.38%
Total	4976/11472 43.3%	2502/11472 21.3%	3994/11472 34.98%

Sources: Islamic Centre

Table 5-Appendix 7: Chinese Muslim converts in Kuala Lumpur from 1973-2005 by gender

Year	Male	Female	Total
1973	125	12	137
1974	184	24	208
1975	226	49	275
1976	166	46	212
1977	95	40	135
1978	55	43	98
1979	70	55	125
1980	197	101	298
1981-1985	278	198	476
1986-1990	375	294	669
1990-1995	399	289	688
1996-2000	489	399	888
2001-2005	589	479	1068
Total	3248	2029	5277

Source: ABIM

Table 6-Appendix 7: Muslim converts in Kuala Lumpur by ethnicity and gender (1990-1993)

Ethnic Group	C		I		P		SE		S		SA		O		OT	
	m	F	m	f	m	f	m	f	m	f	M	F	m	f	m	F
Year																

90	71	101	67	33	4	2	4	4	3	2	6	9	2	2	27	23
91	112	60	22	25	6	5	5	4	7	13	3	1	3	1	32	33
92	90	82	81	29	4	2	5	5	9	3	14	8	0	3	38	44
93	94	78	76	34	11	8	5	3	9	3	17	17	3	4	59	31

Source: PERKIM

C=Chinese I=Indian P=Punjabis SE=Serani S=Sabahan SA=Sarawakian O=Orang Asli OT=European m=Male f=Female

Table 7-Appendix 7: Age group divisions of Chinese Muslim converts in Kuala Lumpur (1990-1992)

Age	<17		18-24		25-30		31-35		36-40		41-45		46-54		>55	
Year	m	f	m	F	M	f	m	f	m	f	M	f	m	f	M	f
1990	7	7	17	24	20	33	9	9	14	7	4	1	11	4	4	1
1991	2	4	20	24	28	16	18	16	11	8	11	1	5	5	1	2
1992	23	14	16	14	6	8	5	3	9	3	7	7	3	4	19	31

Source: PERKIM

APPENDIX 8: TABLE REVIEWS OF CRITERIA FOR COLLECTING DATA

Table 1-Appendix 8: Expected respondent by age groups

Age	15-17	18-24	25-30	31-35	36-40	41-45	46-54	>55	Total
Expected numbers of respondents from each age group	100	60	100	60	60	100	60	60	600

Table 2-Appendix 8: Expected respondent by gender

Gender	Male	Female	Total
Expected respondents	300	300	600

Table 3-Appendix 8: Expected respondent occupations

Occupation	General workers	Semi-skilled workers	Skilled workers	Professional workers	Total
Expected respondents	150	150	150	150	600

Table 4-Appendix 8: Expected respondent educational backgrounds

Education background	Primary school	Secondary school	College/Institute/Pre-University Classes	University	Total
Expected respondents	150	150	150	150	600

Table 5-Appendix 8: Expected respondent based on monthly income

Income group	Values	Expecting respondents
1. Upper income group	RM 5,000.00 and above	200
2. Middle income group	From RM 1,000.00 to RM 4,000.00	200
3. Lower income group	From RM 200.00 to RM 900.00	200

Table 6-Appendix 8: Expected respondents based on marital status

Marital status	Single	Married	Total
Expected respondents	300	300	600

APPENDIX 9: TABLE ILLUSTRATIONS OF DATA GATHERING

Table 1-Appendix 9: Respondents' demography

Data gath. Resp. Cri	Criteria background	Number of data gathered	Percentage
1. Age	15-17 years-old	120	20
	18-24 years-old	60	10
	25-30 years-old	80	13
	31-35 years-old	60	10
	36-40 years-old	60	10
	41-45 years-old	110	18
	46-54 years-old	70	12
	55 years-old and above	40	7
Total		600	100
2. Gender	Male	300	50
	Female	300	50
Total		600	100
3. Occupational background	General workers	150	25
	Semi-skilled workers	150	25
	Skilled workers	150	25
	Professional workers	150	25
Total		600	100
4. Educational background	Primary school	150	25
	Secondary school	150	25
	College/Institute/Pre-University Classes	150	25
	University	150	25
Total		600	100
5. Monthly income	Upper income group (RM 5,000.00 and above)	200	Approximately 33.3
	Middle income group (From RM 1, 000.00 to RM 4,000.00)	200	Approximately 33.3
	Lower income group (RM 200.00 to RM 900.00)	200	Approximately 33.3
Total		600	100
6. Marital status	Single	300	50
	Married (including single parent and widow)	300	50
Total		600	100

Source: returned questionnaires

Indication: Data gath: Data gathered, Resp.Cri: Respondent's Criteria

Table 2-Appendix 9: Respondents' agreement through the questions

7. I always wear *Baju Melayu* on certain formal Malay occasion:

Number	Agreement	Respondent answers, number	Percentage
1	Strongly agree	150	25
2	Agree	161	26.8
3	Neutral	93	15.5
4	Disagree	100	16.7
5	Strongly disagree	96	16
Total		600	100

8. Instead of *Baju Melayu*, I wear *Batik* on particular formal Malay occasions, or informally:

Number	Agreement	Respondent answers number	Percentage
1	Strongly agree	160	26.7
2	Agree	173	28.8
3	Neutral	50	8.3
4	Disagree	109	18.2
5	Strongly disagree	108	18
Total		600	100

9. I am also happy to wear *Songkok* together with my Malay counterparts:

Number	Agreement	Respondent answers number	Percentage
1	Strongly agree	183	30.5
2	Agree	180	30
3	Neutral	44	7.3
4	Disagree	99	16.5
5	Strongly disagree	94	15.7
Total		600	100

10. I always attend Malay weddings as part of my social responsibility:

Number	Agreement	Respondent answers number	Percentage
1	Strongly agree	121	20.2
2	Agree	121	20.2
3	Neutral	120	20
4	Disagree	119	19.8
5	Strongly disagree	119	19.8
Total		600	100

11. Like Malay weddings, attending *Kenduri* (feasts) organized by Malays is also a part of my responsibility:

Number	Agreement	Respondent answers number	Percentage
1	Strongly agree	120	20
2	Agree	120	20
3	Neutral	155	25.8
4	Disagree	118	19.7
5	Strongly disagree	87	14.5
Total		600	100

12. I attend places where the *Kompang* is played as an element of national traditional music:

Number	Agreement	Respondent answers number	Percentage
1	Strongly agree	120	20
2	Agree	120	20
3	Neutral	153	25.5
4	Disagree	112	18.7
5	Strongly disagree	95	15.8
Total		600	100

13. I do include *Nasi Lemak* as a menu equally with my traditional menu:

Number	Agreement	Respondent answers number	Percentage
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1	Strongly agree	118	19.7
2	Agree	117	19.5
3	Neutral	133	22.2
4	Disagree	116	19.3
5	Strongly disagree	116	19.3
Total		600	100

14. I do practise *Salam* when I meet Muslims:

Number	Agreement	Respondent answers number	Percentage
1	Strongly agree	120	20
2	Agree	133	22.2
3	Neutral	133	22.2
4	Disagree	107	17.8
5	Strongly disagree	107	17.8
Total		600	100

15. I exercise *Besunat* as a part of my social accountability:

Number	Agreement	Respondent answers number	Percentage
1	Strongly agree	121	20.2
2	Agree	134	22.3
3	Neutral	132	22
4	Disagree	107	17.8
5	Strongly disagree	106	17.7
Total		600	100

16. I always wear *Songkok* when I go to prayer:

Number	Agreement	Respondent answers number	Percentage
1	Strongly agree	184	30.7
2	Agree	178	29.7
3	Neutral	45	7.5

4	Disagree	98	16.3
5	Strongly disagree	95	15.8
Total		600	100

17. I do/may celebrate weddings like the Malays as a part of my Muslim responsibility :

Number	Agreement	Respondent answers number	Percentage
1	Strongly agree	122	20.3
2	Agree	122	20.3
3	Neutral	119	19.8
4	Disagree	119	19.8
5	Strongly disagree	118	19.7
Total		600	100

18. I mix with my Malays counterparts when I attend *Kenduri*:

Number	Agreement	Respondent answers number	Percentage
1	Strongly agree	118	19.7
2	Agree	122	20.3
3	Neutral	155	25.8
4	Disagree	115	19.2
5	Strongly disagree	90	15
Total		600	100

19. I always sit where *Kompang* is played in Muslim festivals:

Number	Agreement	Respondent answers number	Percentage
1	Strongly agree	123	20.5
2	Agree	120	20
3	Neutral	150	25
4	Disagree	111	18.5
5	Strongly disagree	96	16
Total		600	100

20. I do practise *Salam* not only for social reasons but also as an element of the Muslim way of life:

Number	Agreement	Respondent answers number	Percentage
1	Strongly agree	123	20.5
2	Agree	120	20
3	Neutral	150	25
4	Disagree	111	18.5
5	Strongly disagree	96	16
Total		600	100

21. I understand the importance of *Jawi* Script and I have learnt such script:

Number	Agreement	Respondent answers number	Percentage
1	Strongly agree	123	20.5
2	Agree	121	20.2
3	Neutral	149	24.8
4	Disagree	106	17.7
5	Strongly disagree	101	16.8
Total		600	100

22. I attend *Khatam al-Quran* which is practised by Malays as part of my religious responsibility:

Number	Agreement	Respondent answers number	Percentage
1	Strongly agree	119	19.8
2	Agree	123	20.5
3	Neutral	152	25.3
4	Disagree	104	17.3
5	Strongly disagree	102	17
Total		600	100

23. I celebrate the *Eid celebration* in the same way as Malays:

Number	Agreement	Respondent answers number	Percentage
1	Strongly agree	115	19.2
2	Agree	126	21
3	Neutral	130	21.7
4	Disagree	115	19.2
5	Strongly disagree	114	19
Total		600	100

24. I do wear *Baju Melayu* as part of my social integration:

Number	Agreement	Respondent answers number	Percentage
1	Always	149	24.8
2	Frequently	160	26.7
3	Sometimes	95	15.8
4	Rarely	99	16.5
5	Never	97	16.2
Total		600	100

25. I feel comfortable when I wear *Batik* clothes among the Malays:

Number	Agreement	Respondent answers number	Percentage
1	Always	157	26.2
2	Frequently	170	28.3
3	Sometimes	54	9
4	Rarely	109	18.2
5	Never	110	18.3
Total		600	100

26. Wearing *Songkok* is compulsory for me at many social functions together with the Malays:

Number	Agreement	Respondent answers number	Percentage
--------	-----------	---------------------------	------------

1	Always	179	29.8
2	Frequently	179	29.8
3	Sometimes	43	7.2
4	Rarely	103	17.2
5	Never	96	16
Total		600	100

27. I believe attending Malay weddings increases integration with the Malaysian culture:

Number	Agreement	Respondent answers number	Percentage
1	Always	121	20.2
2	Frequently	122	20.3
3	Sometimes	119	19.8
4	Rarely	119	19.8
5	Never	119	19.8
Total		600	100

28. I do pay higher attention to attending the *Kenduri* (feasts) organized by Malays:

Number	Agreement	Respondent answers number	Percentage
1	Always	119	19.8
2	Frequently	119	19.8
3	Sometimes	153	25.5
4	Rarely	118	19.7
5	Never	91	15.2
Total		600	100

29. I play *Kompang* to enhance social integration through the music:

Number	Agreement	Respondent answers number	Percentage
1	Always	119	19.8
2	Frequently	119	19.8
3	Sometimes	153	25.5
4	Rarely	113	18.8

5	Never	96	16
Total		600	100

30. I make *Nasi Lemak* myself or am always served it by my parent at home:

Number	Agreement	Respondent answers number	Percentage
1	Always	117	19.5
2	Frequently	117	19.5
3	Sometimes	133	22.2
4	Rarely	116	19.3
5	Never	117	19.5
Total		600	100

31. I never fail to give *Salam* when I meet someone:

Number	Agreement	Respondent answers number	Percentage
1	Always	120	20
2	Frequently	130	21.6
3	Sometimes	133	22.2
4	Rarely	109	18.2
5	Never	108	18
Total		600	100

32. Attending the *Bersunat* programme will help fulfil my responsibility for increasing my level of social integration :

Number	Agreement	Respondent answers number	Percentage
1	Always	121	20.2
2	Frequently	121	20.2
3	Sometimes	119	19.8
4	Rarely	119	19.8
5	Never	120	20
Total		600	100

33. I mix and socialize very well with the Malays when I wear *Songkok* at the mosque:

Number	Agreement	Respondent answers number	Percentage
1	Always	181	30.2
2	Frequently	177	29.5
3	Sometimes	47	7.8
4	Rarely	99	16.5
5	Never	96	16
Total		600	100

34. I like what Malays practise in their wedding ceremonies and I have done or may do the same :

Number	Agreement	Respondent answers number	Percentage
1	Always	121	20.2
2	Frequently	121	20.2
3	Sometimes	120	20
4	Rarely	120	20
5	Never	118	19.7
Total		600	100

35. I do the same thing as Malays when organizing *Kenduri* (feasts):

Number	Agreement	Respondent answers number	Percentage
1	Always	119	19.8
2	Frequently	122	20.3
3	Sometimes	150	25
4	Rarely	115	19.2
5	Never	94	15.7
Total		600	100

36. I always playing *Kompang* at religious ceremonies:

Number	Agreement	Respondent answers number	Percentage
1	Always	122	20.3
2	Frequently	121	20.2
3	Sometimes	148	24.7
4	Rarely	112	18.7
5	Never	97	16.2
Total		600	100

37. I give *Salam* to everyone I meet at any religious functions because I believe it can increase brotherhood:

Number	Agreement	Respondent answers number	Percentage
1	Always	128	21.3
2	Frequently	124	20.7
3	Sometimes	130	21.7
4	Rarely	111	18.5
5	Never	107	17.8
Total		600	100

38. I can read and write by using *Jawi* Script:

Number	Agreement	Respondent answers number	Percentage
1	Always	121	20.2
2	Frequently	121	20.2
3	Sometimes	148	24.7
4	Rarely	106	17.7
5	Never	104	17.3
Total		600	100

39. I will take a part in any *Khatam al-Quran* ceremonies:

Number	Agreement	Respondent answers number	Percentage
1	Always	120	20

2	Frequently	120	20
3	Sometimes	151	25.7
4	Rarely	105	17.5
5	Never	104	17.3
Total		600	100

40. I celebrate *Eid* celebration together with the Malays:

Number	Agreement	Respondent answers number	Percentage
1	Always	118	19.7
2	Frequently	123	20.5
3	Sometimes	130	21.7
4	Rarely	114	19
5	Never	115	19.2
Total		600	100

Source: returned questionnaires

Table 3-Appendix 9: Accumulate respondents' agreement on social interaction (question number 7 to question number 15)

Ag.	SA	%	A	%	N	%	D	%	SDA	%	Tot. Ag.	Ag.%
Q.N												
7	150	25	161	26.8	93	15.5	100	16.7	96	16	600	100
8	160	26.7	173	28.8	50	8.3	109	18.2	108	18	600	100
9	183	30.5	180	30	44	7.3	99	16.5	94	15.7	600	100
10	121	20.2	121	20.2	120	20	119	19.8	119	19.8	600	100
11	120	20	120	20	155	25.8	118	19.7	87	14.5	600	100
12	120	20	120	20	153	25.5	112	18.7	95	15.8	600	100
13	118	19.7	117	19.5	133	22.2	116	19.3	116	19.3	600	100
14	120	20	133	22.2	133	22.2	107	17.8	107	17.8	600	100
15	121	20.2	134	22.3	132	22	107	17.8	106	17.7	600	100
Total	1213		1259		1013		987		928		5400	
Ov.%		22.5		23.3		18.7		18.3		17.2		100

Source: analysis made from returned questionnaires

Indication: Ag; Agreement, Q.N: Question Number (refer to the questionnaire), SA: Strongly Agree, %: Percentage, A: Agree, N: Neutral, D: Disagree, SDA: Strongly Disagree, Tot. Ag.: Total of agreement, Ag.%: Percentage of agreement Ov.%: Overall Percentage.

Table 4-Appendix 9: Accumulate respondents' agreement on religious interaction (question number 16 to question number 23)

Ag.	SA	%	A	%	N	%	D	%	SDA	%	Tot.	Ag.%
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Q.N											Ag.	
16	184	30.7	178	29.7	45	7.5	98	16.3	95	15.8	600	100
17	122	20.3	122	20.3	119	19.8	119	19.8	118	19.7	600	100
18	118	19.7	122	20.3	155	25.8	115	19.2	90	15	600	100
19	123	20.5	120	20	150	25	111	18.5	96	16	600	100
20	130	21.7	124	20.7	132	22	109	18.2	105	17.5	600	100
21	123	20.5	121	20.2	149	24.8	106	17.7	101	16.8	600	100
22	119	19.8	123	20.5	152	25.3	104	17.3	102	17	600	100
23	115	19.2	126	21	130	21.7	115	19.2	114	19	600	100
Total	1034		1036		1032		877		821		4800	
Ov.%		21.5		21.6		21.5		18.3		17.1		100

Source: analysis made from returned questionnaires

Indication: Ag; Agreement, Q.N: Question Number (refer to the questionnaire), SA: Strongly Agree, %: Percentage, A: Agree, N: Neutral, D: Disagree, SDA: Strongly Disagree, Tot. Ag.: Total of agreement, Ag. %: Percentage of agreement Ov. %: Overall Percentage

Table 5-Appendix 9: Accumulate respondents' agreement on social integration (question number 24 to question number 32)

Ag.	A	%	F	%	S	%	R	%	N	%	Tot. Ag.	Ag. %
Q.N												
24	149	24.8	160	26.7	95	15.8	99	16.5	97	16.2	600	100
25	157	26.2	170	28.3	54	9	109	18.2	110	18.3	600	100
26	179	29.8	179	29.8	43	7.2	103	17.2	96	16	600	100
27	121	20.2	122	20.3	119	19.8	119	19.8	119	19.8	600	100
28	119	19.8	119	19.8	153	25.5	118	19.7	91	15.2	600	100
29	119	19.8	119	19.8	153	25.5	113	18.8	96	16	600	100
30	117	19.5	117	19.5	133	22.2	116	19.3	117	19.5	600	100
31	120	20	130	21.6	133	22.2	109	18.2	108	18	600	100
32	121	20.2	121	20.2	119	19.8	119	19.8	120	20	600	100
Total	1202		1237		1002		1005		954		5400	
Ov.%		22.3		22.9		18.6		18.6		17.7		100

Source: analysis made from returned questionnaires

Indication: Ag; Agreement, Q.N: Question Number (refer to the questionnaire), A: Always, F: Frequently, S: Sometimes, R: Rarely, N: Never, Tot. Ag.: Total of agreement, Ag. %: Percentage of agreement Ov. %: Overall Percentage

Table 6-Appendix 9: Accumulate respondents' agreement on religious integration (question number 33 to question number 40)

Ag.	A	%	F	%	S	%	R	%	N	%	Tot. Ag.	Ag. %
Q.N												
33	181	30.2	177	29.5	47	7.8	99	16.5	96	16	600	100
34	121	20.2	121	20.2	120	20	120	20	118	19.7	600	100
35	119	19.8	122	20.3	150	25	115	19.2	94	15.7	600	100
36	122	20.3	121	20.2	148	24.7	112	18.7	97	16.2	600	100
37	128	21.3	124	20.7	130	21.7	111	18.5	107	17.8	600	100
38	121	20.2	121	20.2	148	24.7	106	17.7	104	17.3	600	100

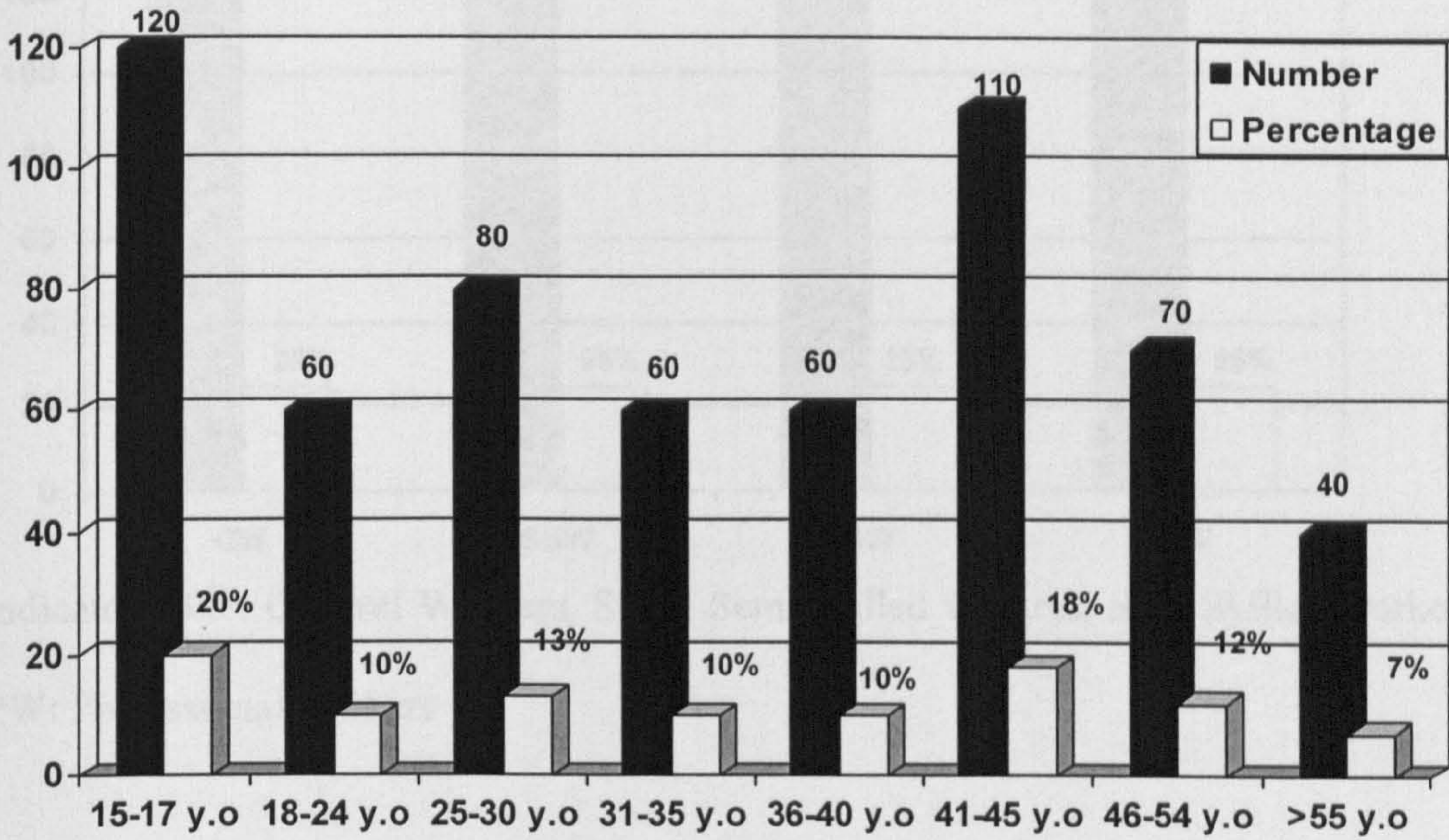
39	120	20	120	20	151	25.7	105	17.5	104	17.3	600	100
40	118	19.7	123	20.5	130	21.7	114	19	115	19.2	600	100
Total	1030		1029		1024		882		835		4800	
Ov.%		21.5		21.4		21.3		18.4		17.4		100

Source: analysis made from returned questionnaires

Indication: Ag; Agreement, Q.N: Question Number (refer to the questionnaire), A: Always, F: Frequently, S: Sometimes, R: Rarely, N: Never, Tot. Ag.: Total of agreement, Ag. %: Percentage of agreement Ov. %: Overall Percentage

APPENDIX 10: DATA GATHERING CHARTS

Chart 1-Appendix 10



Indicator: y.o: years-old

Chart 2- Appendix 10

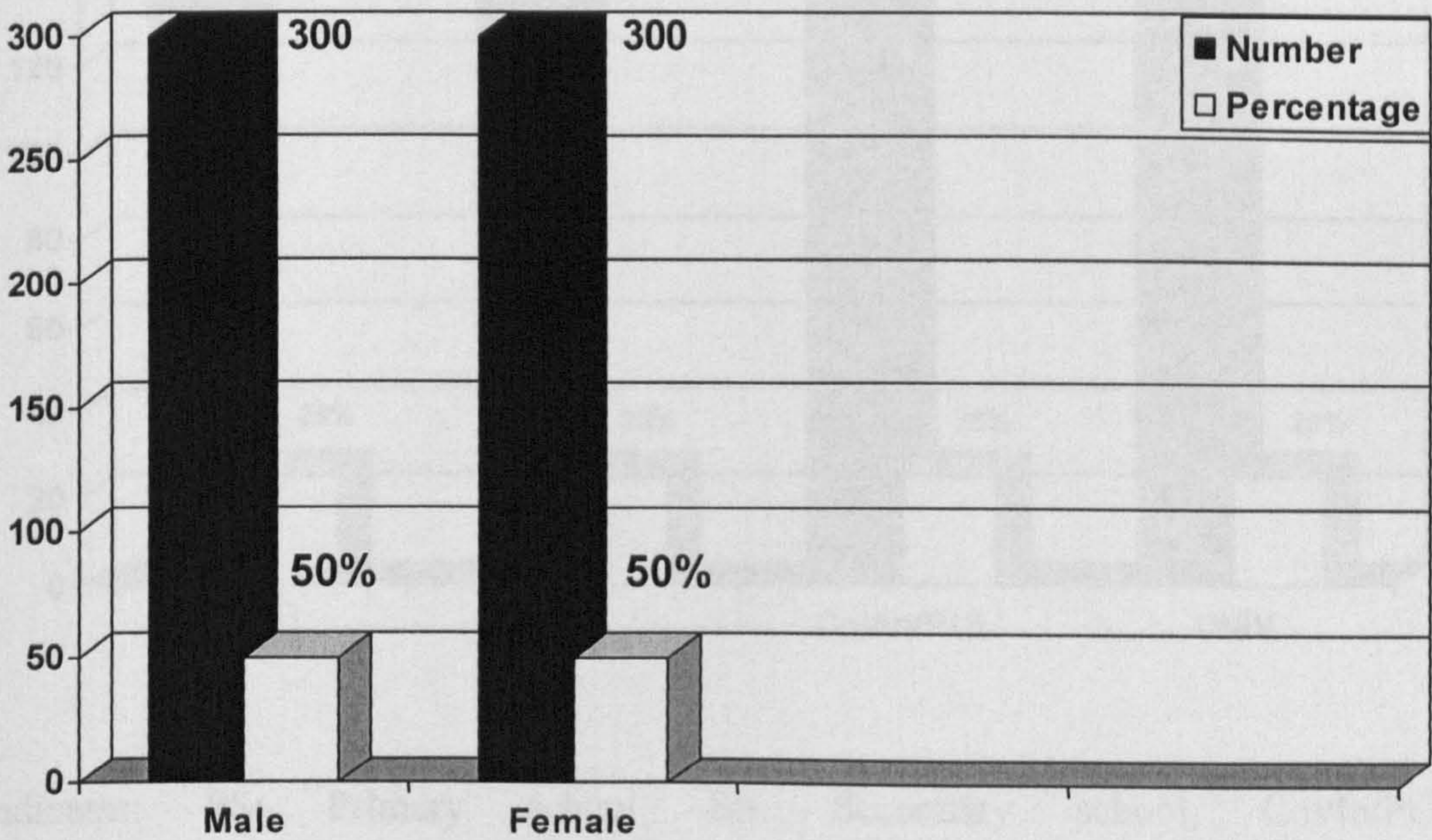
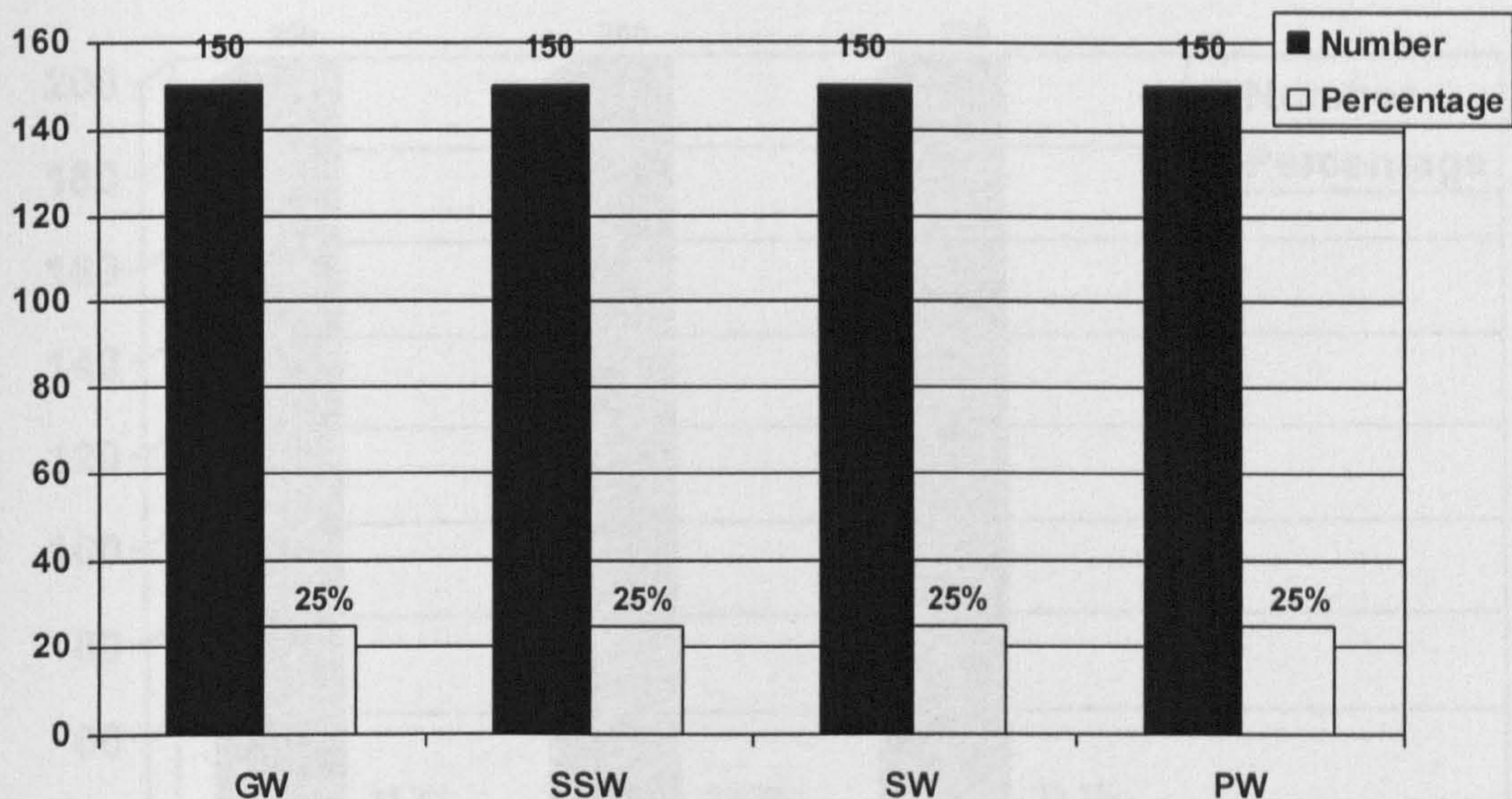
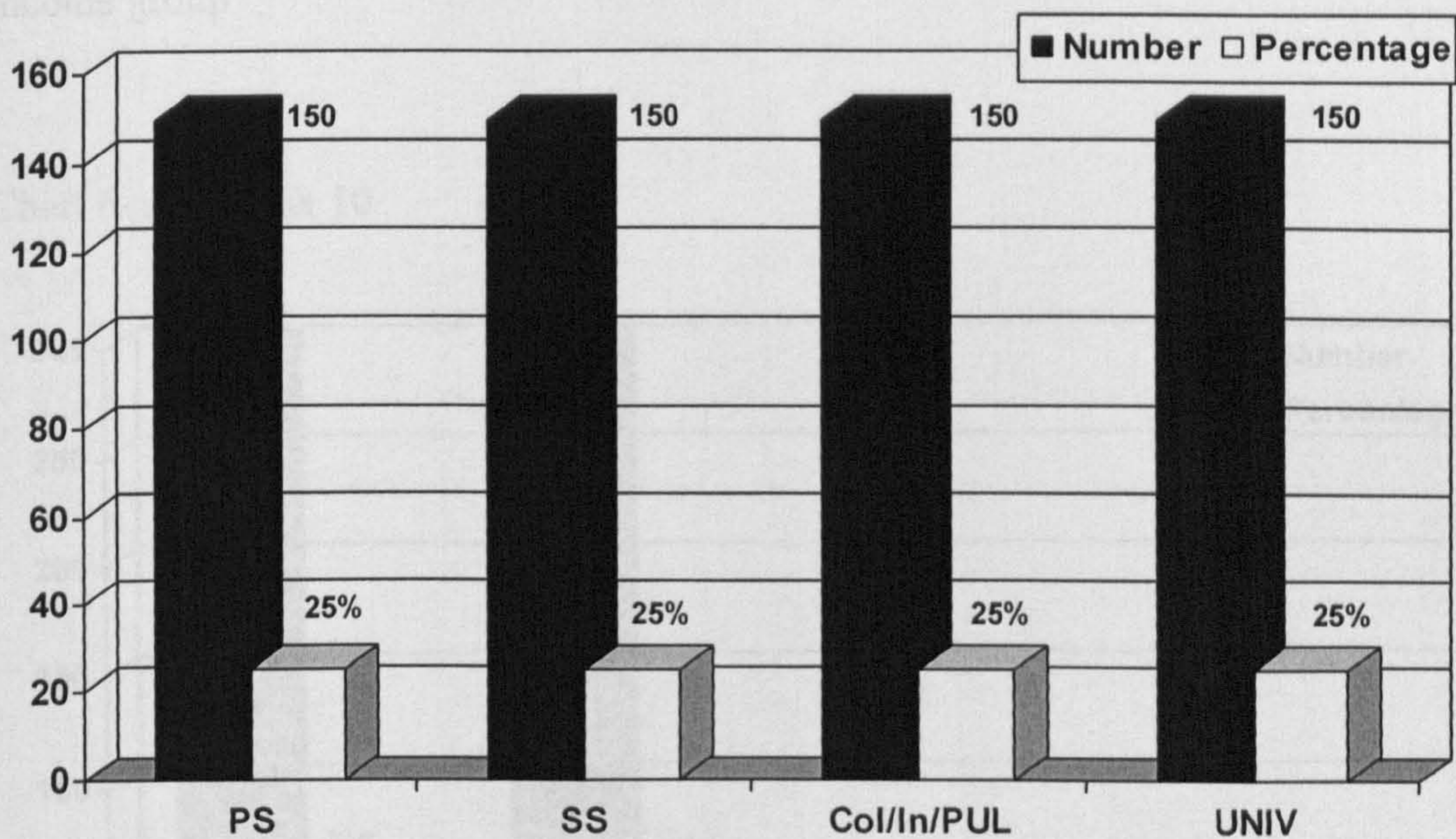


Chart 3- Appendix 10



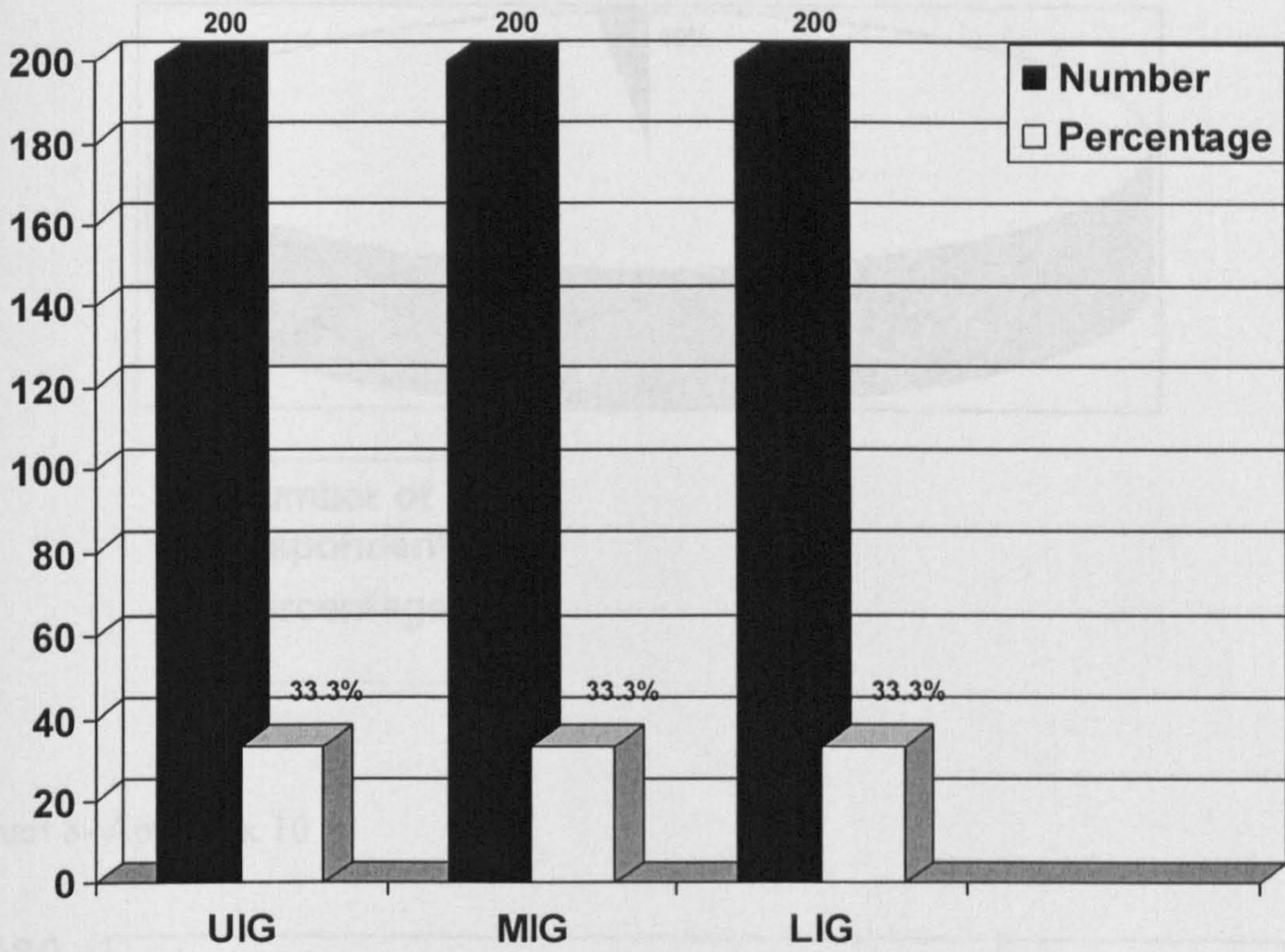
Indicator: GW: General Workers, SSW: Semi-skilled workers, SW: Skilled workers, PW: Professional workers

Chart 4- Appendix 10



Indicator: PS: Primary school, SS: Secondary school, Col/In/PUL: College/Institute/Pre-University Lesson, UNIV: University

Chart 5- Appendix 10



Indicator: UIG: Upper income group, MIG: Middle income Group, LIG: Lower income group

Chart 6- Appendix 10

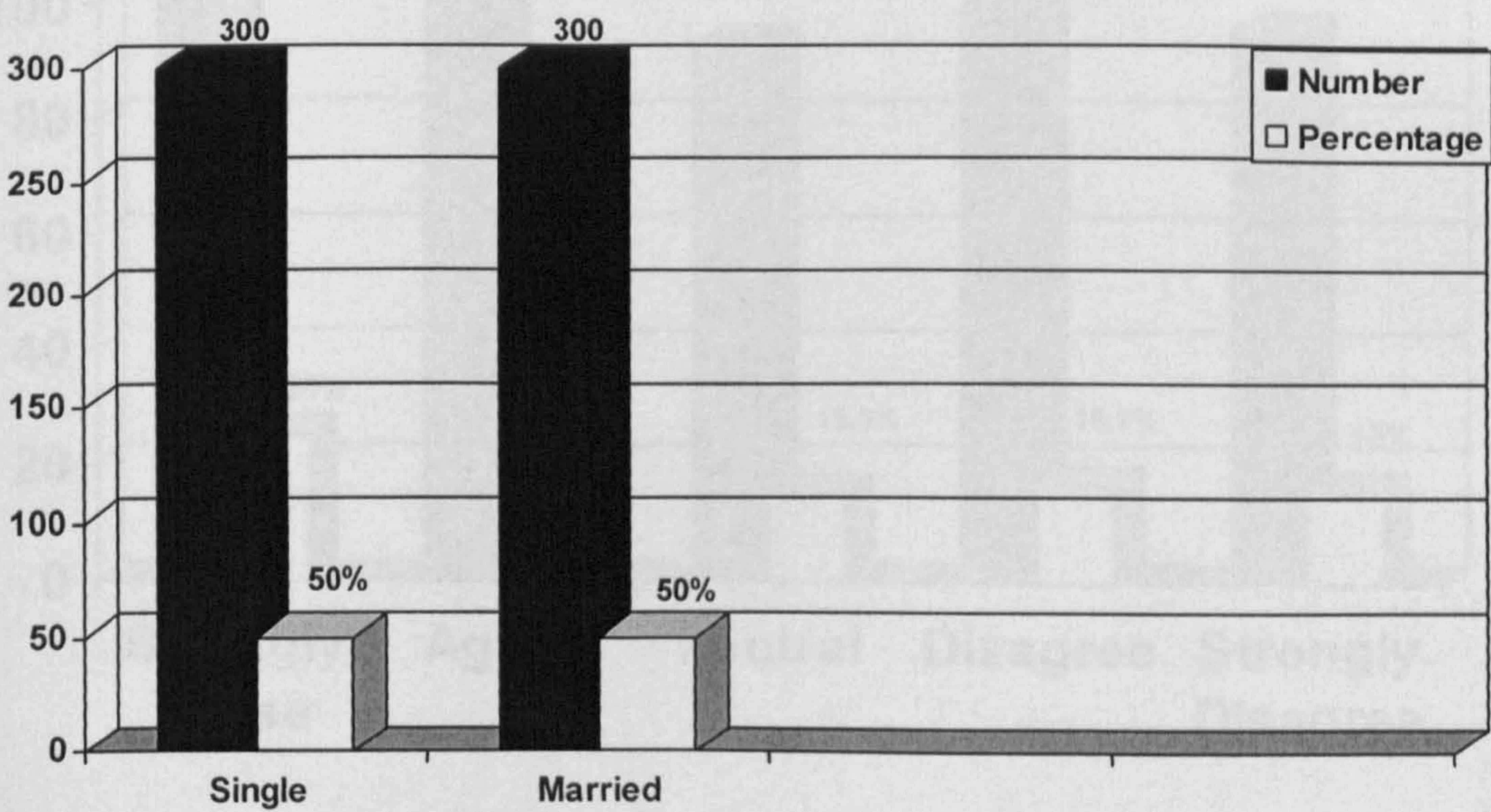


Chart 7- Appendix 10:

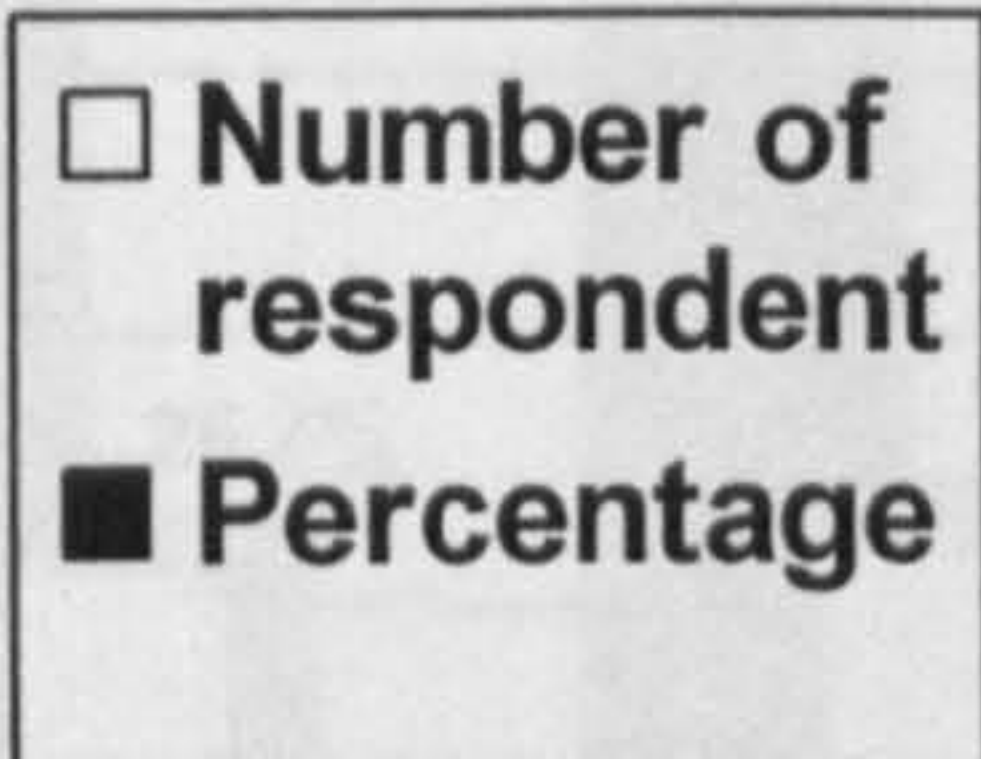
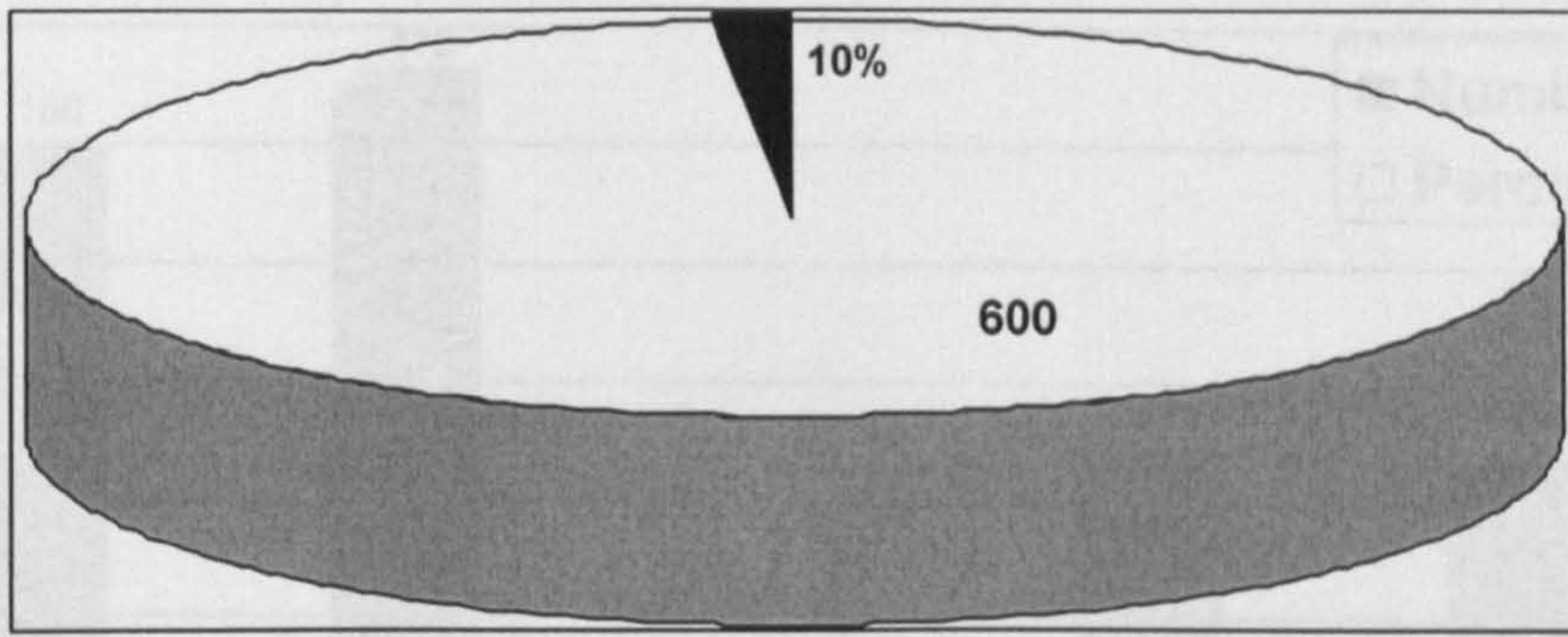


Chart 8- Appendix 10

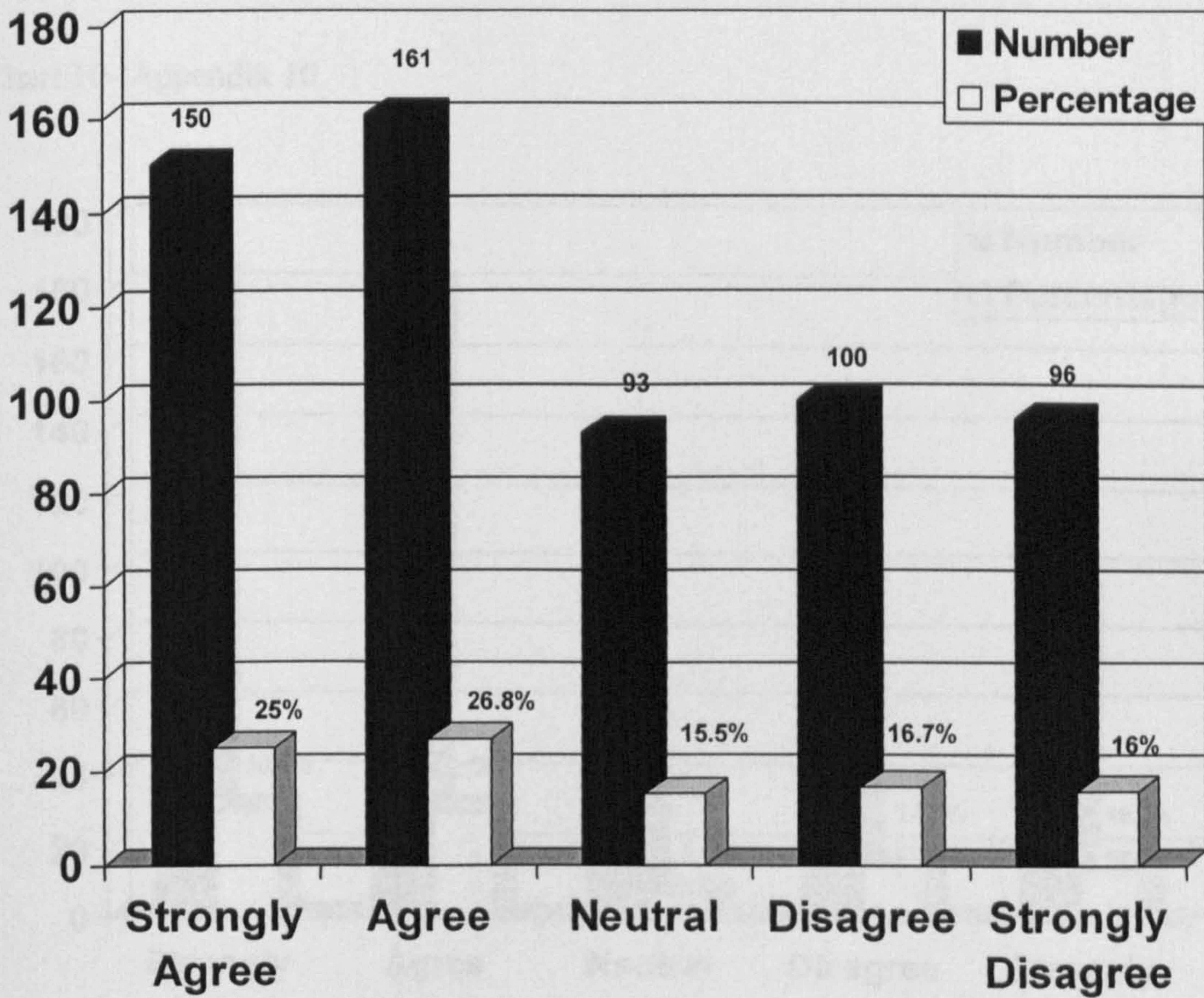


Chart 9- Appendix 10

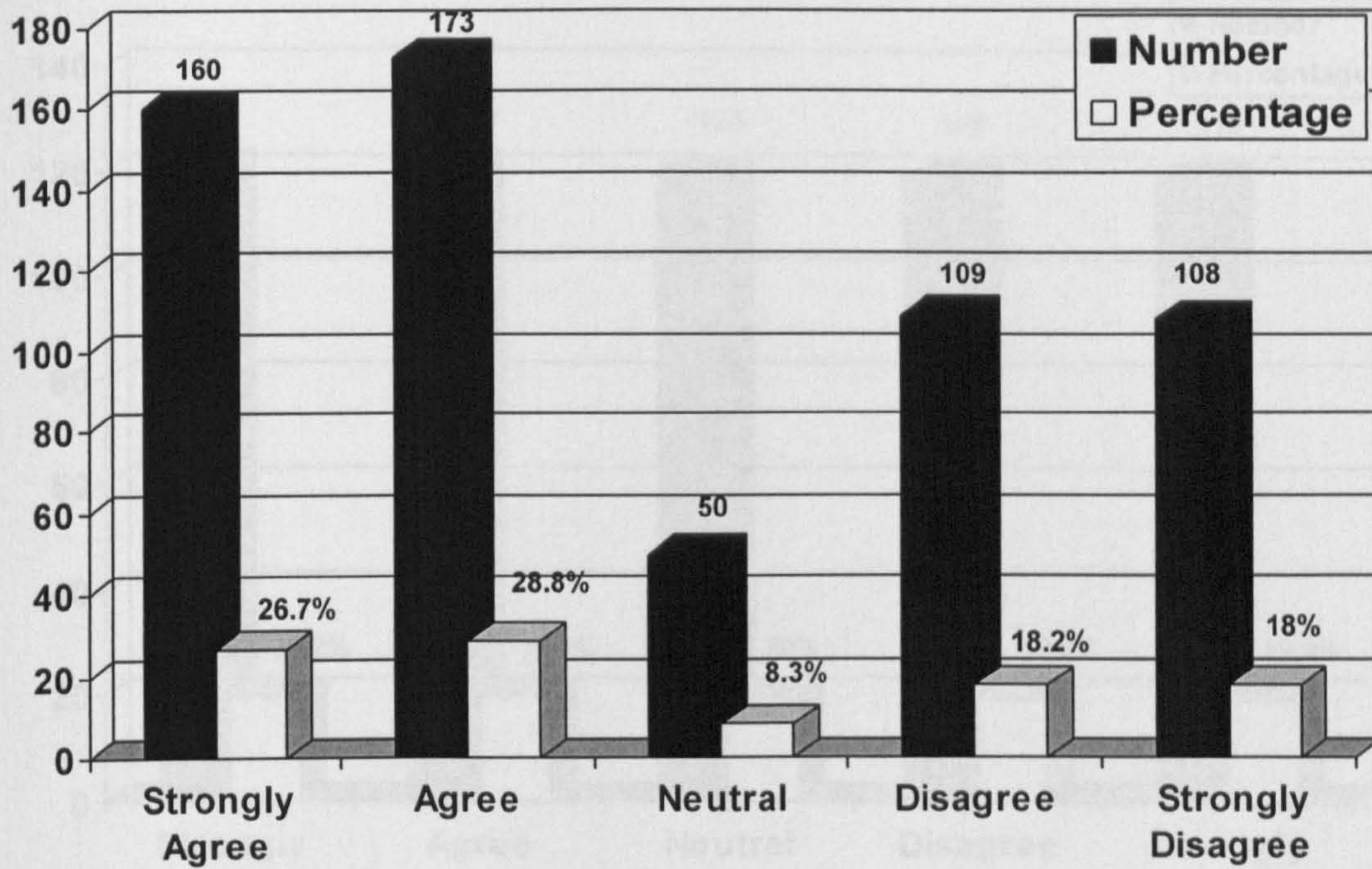


Chart 10- Appendix 10

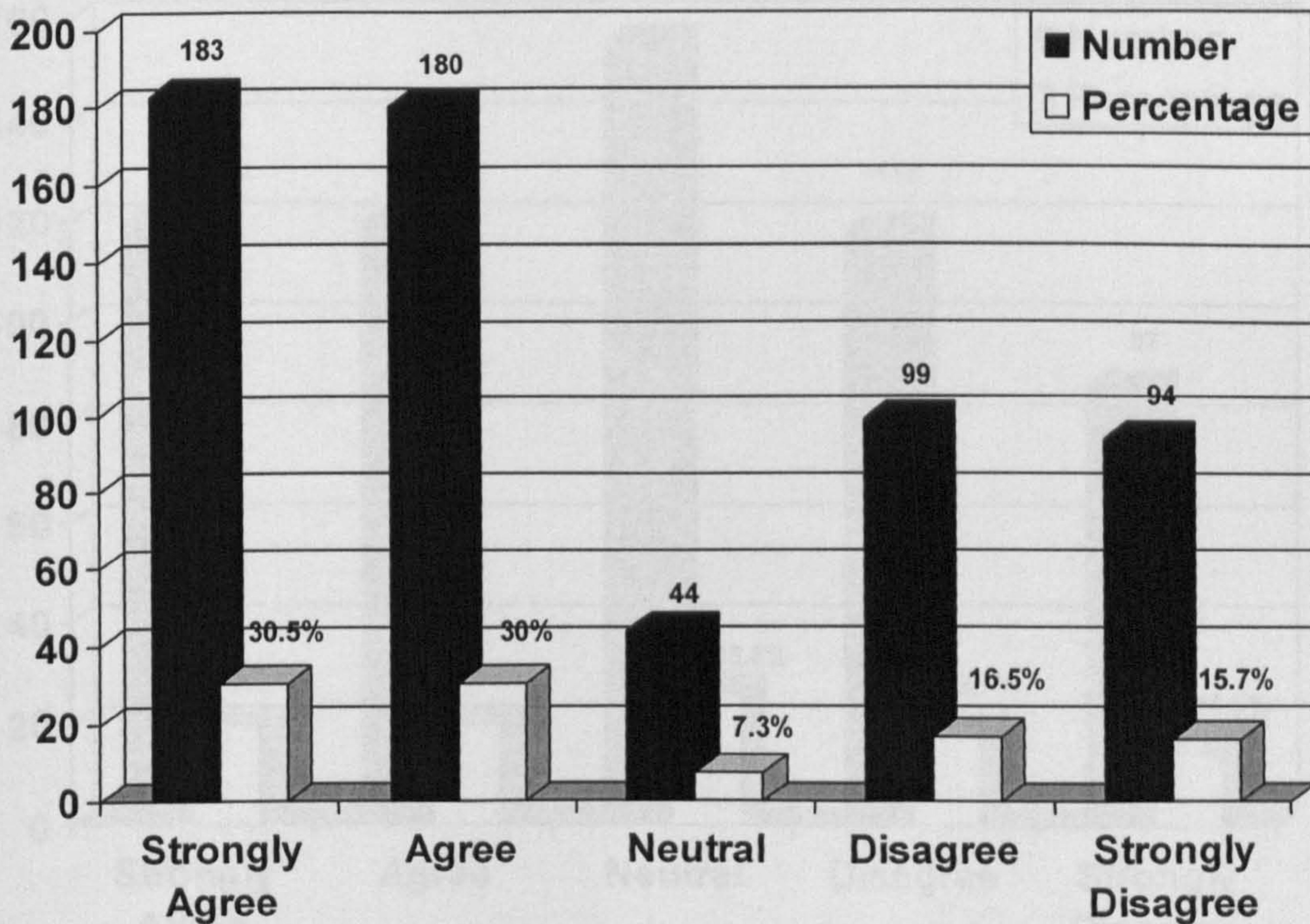


Chart 11- Appendix 10

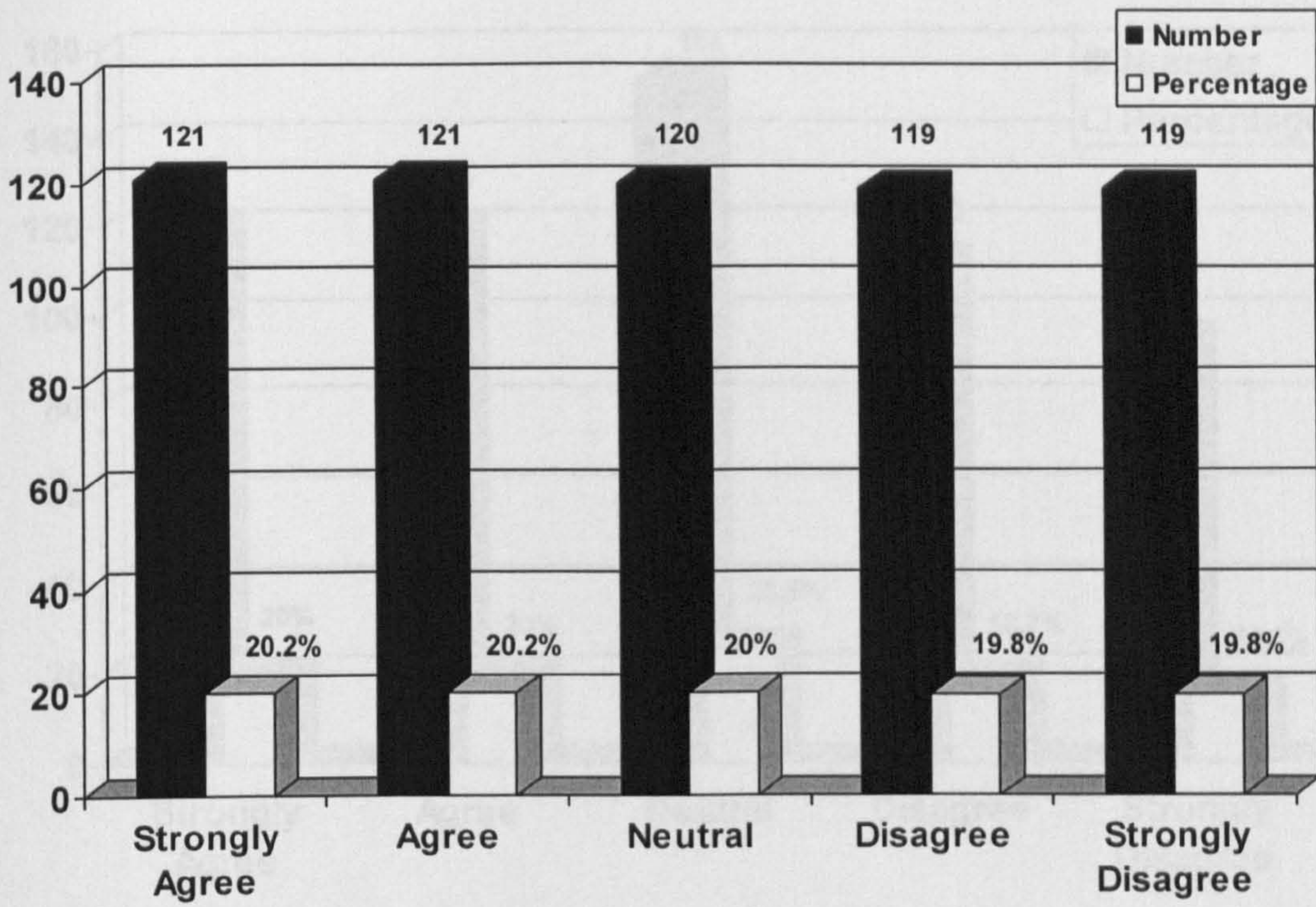


Chart 12- Appendix 10

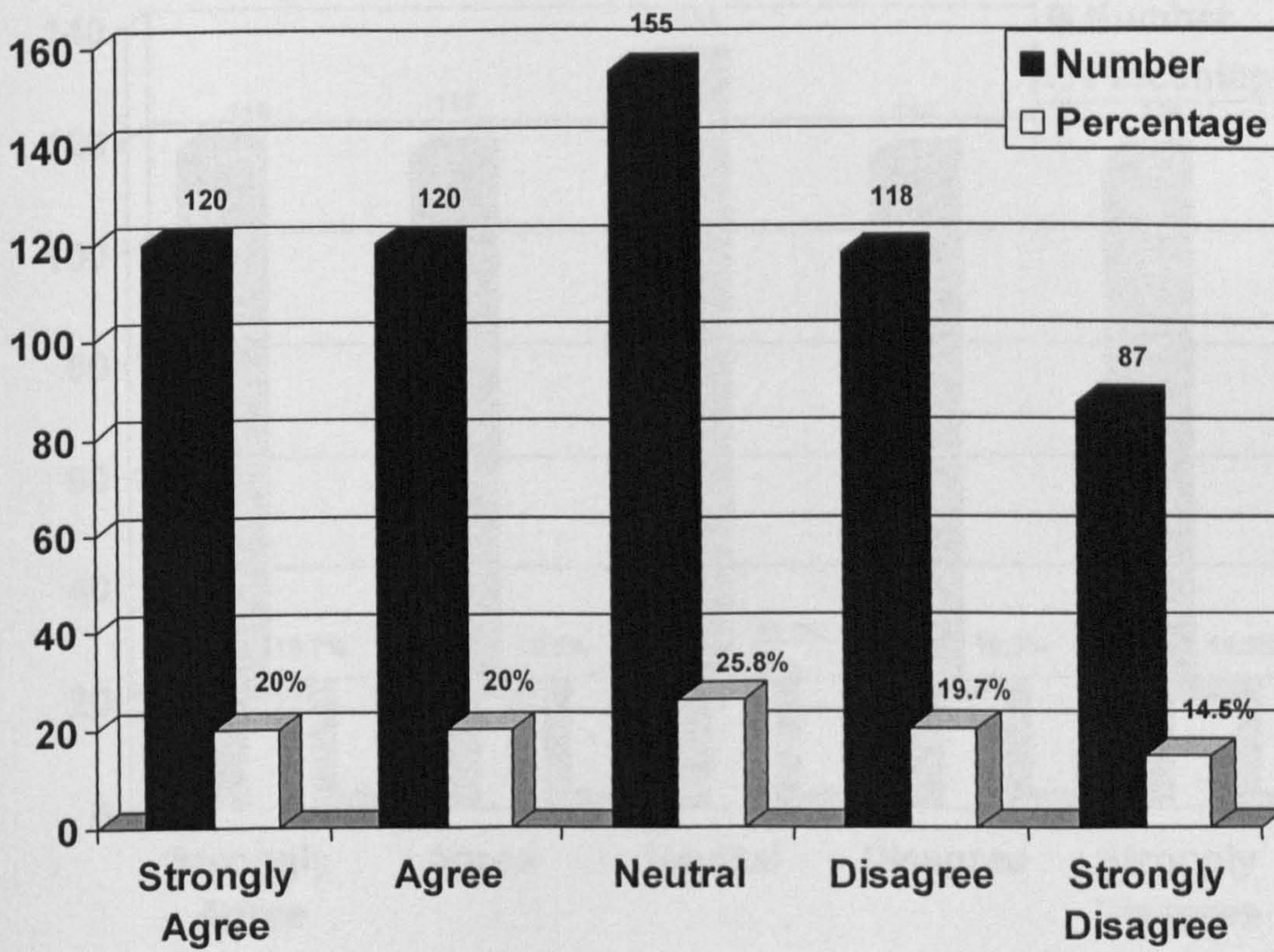


Chart 13- Appendix 10

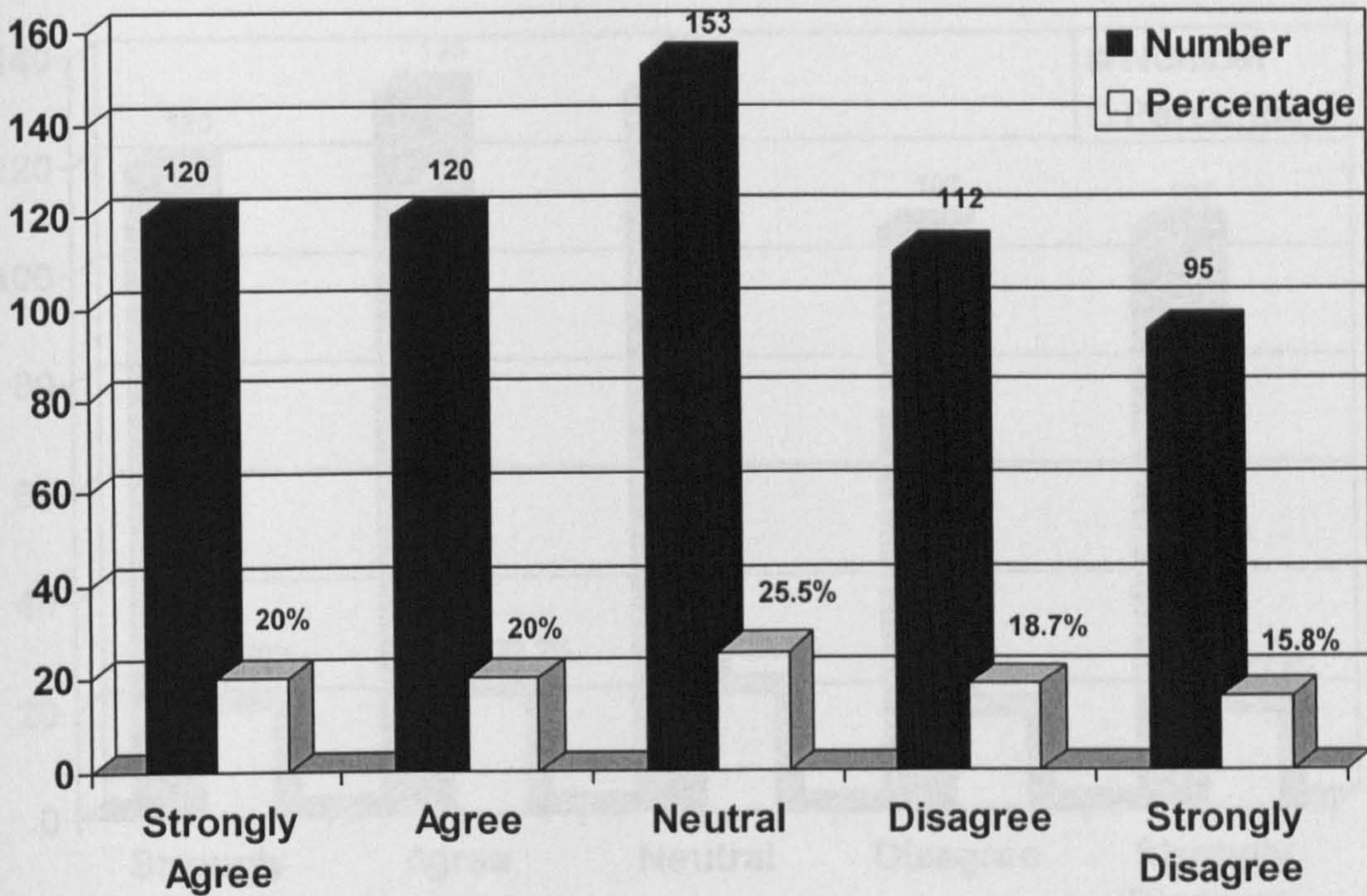


Chart 14- Appendix 10

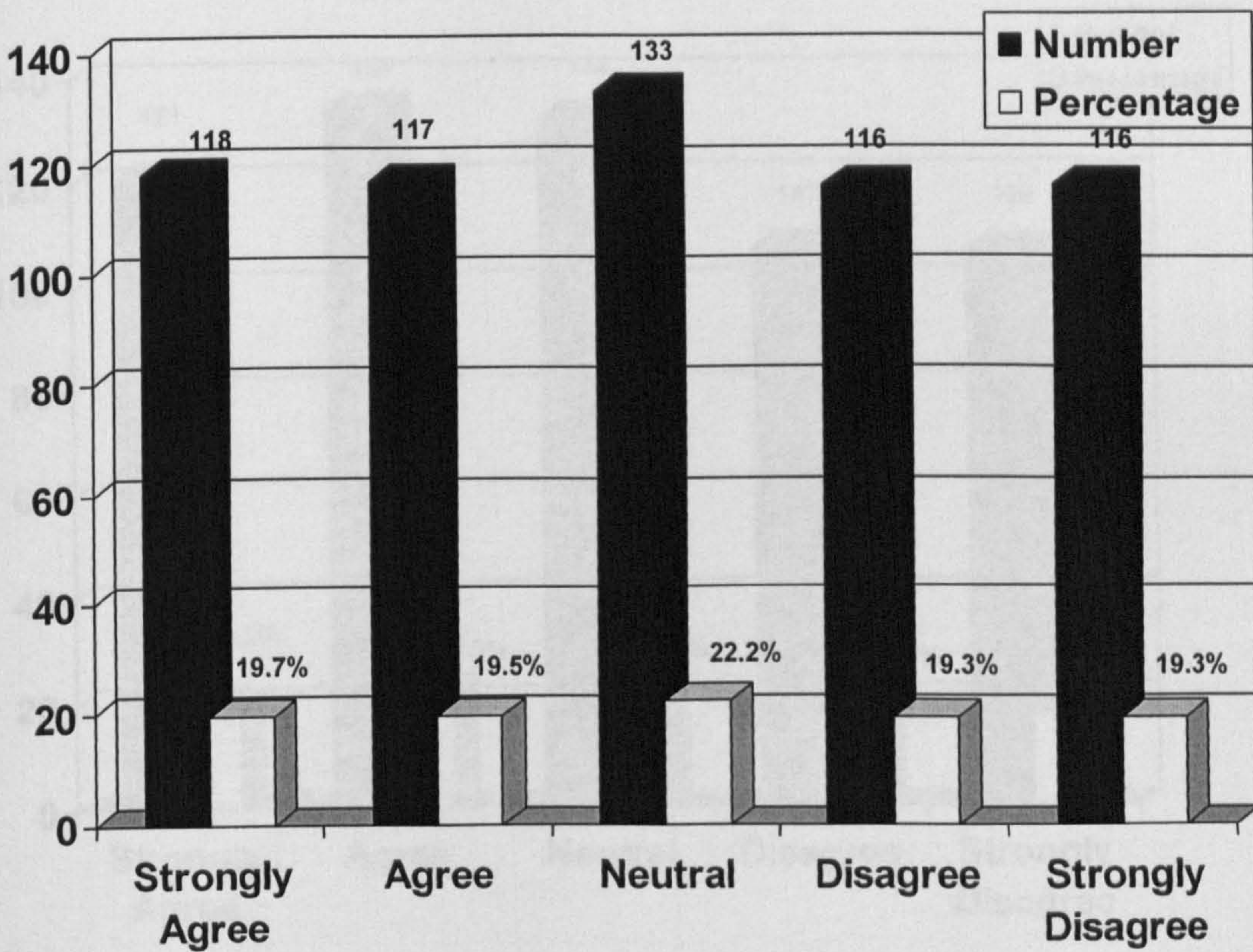


Chart 15- Appendix 10

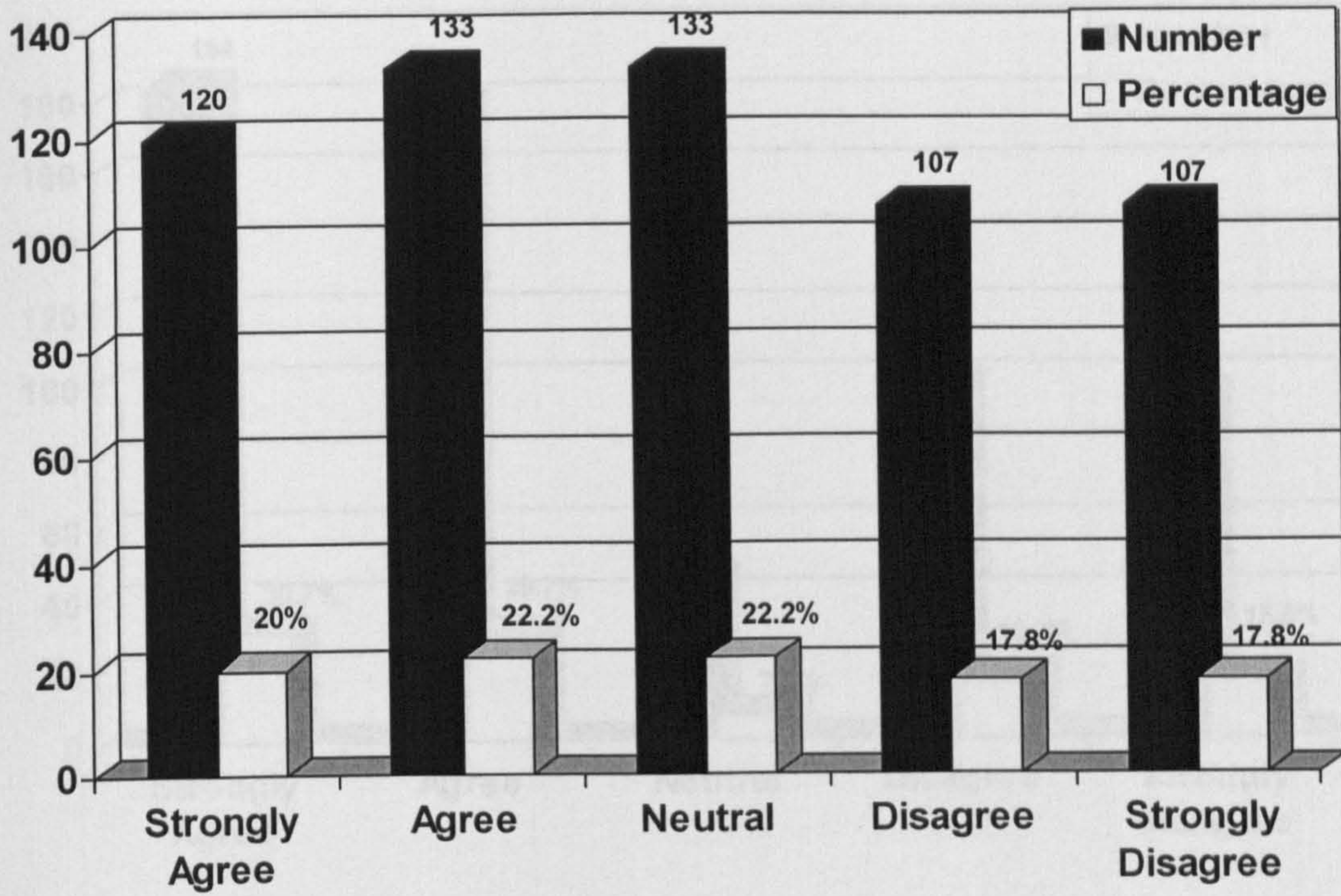


Chart 16- Appendix 10

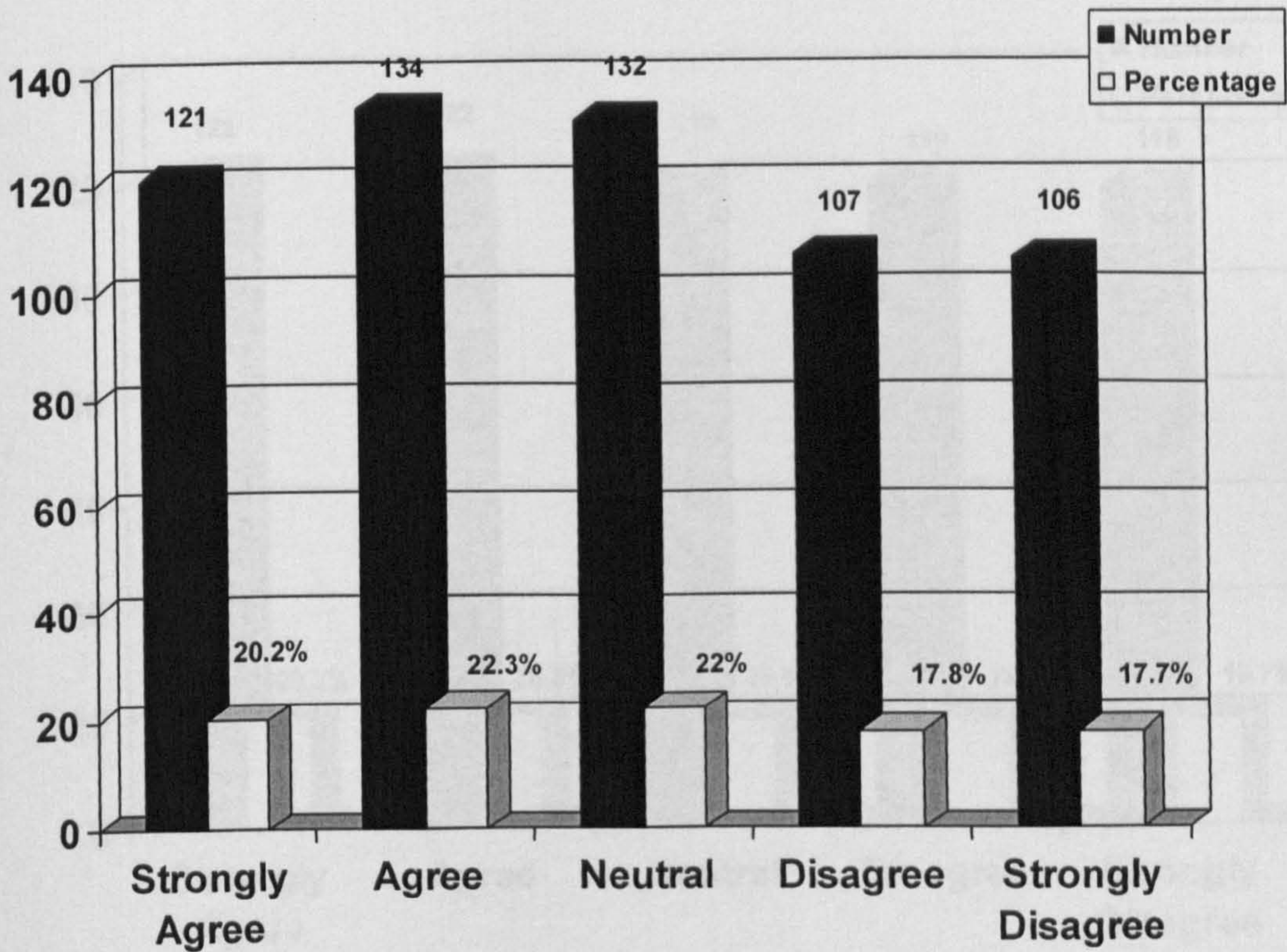


Chart 17- Appendix 10

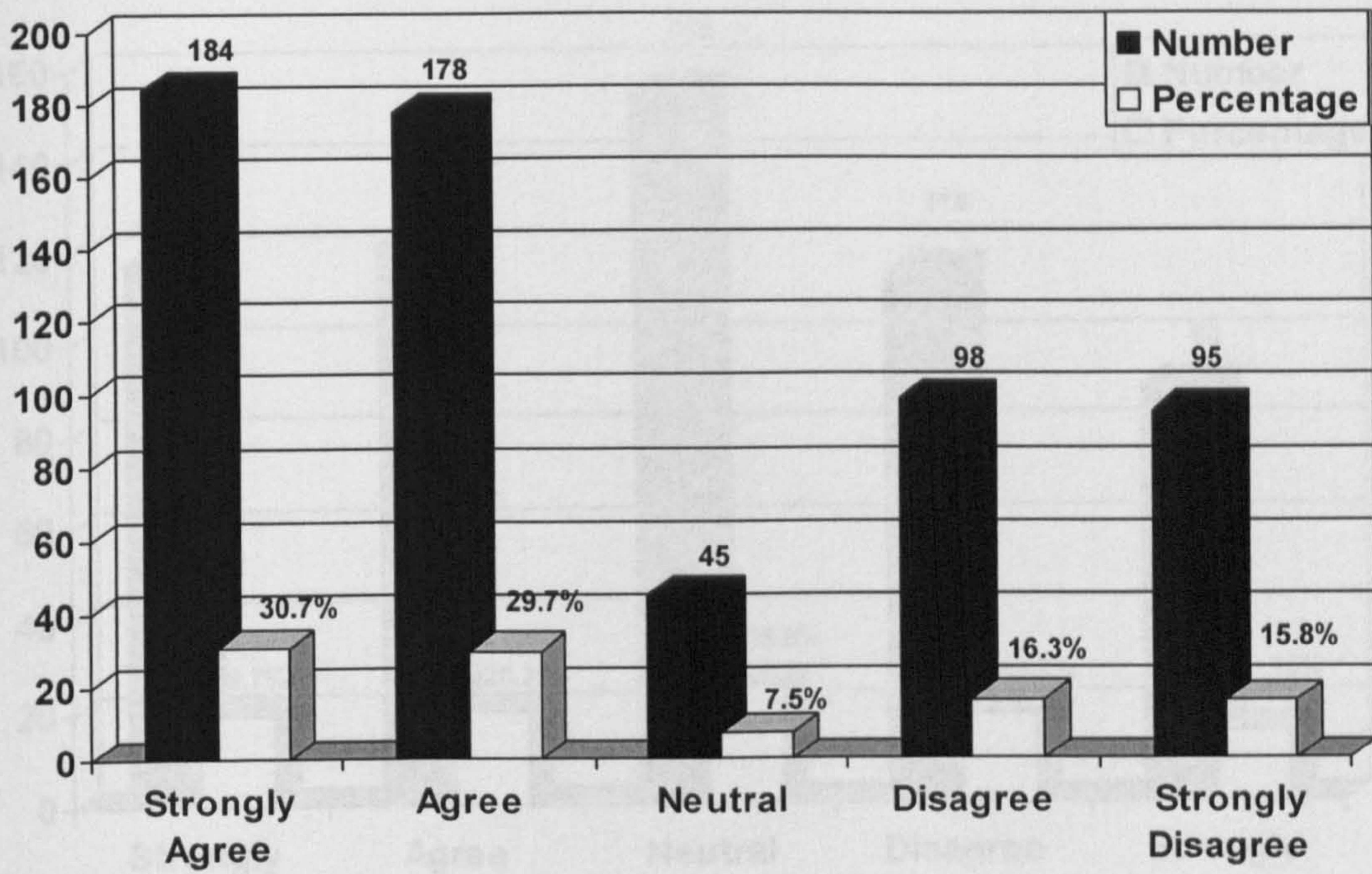


Chart 18- Appendix 10

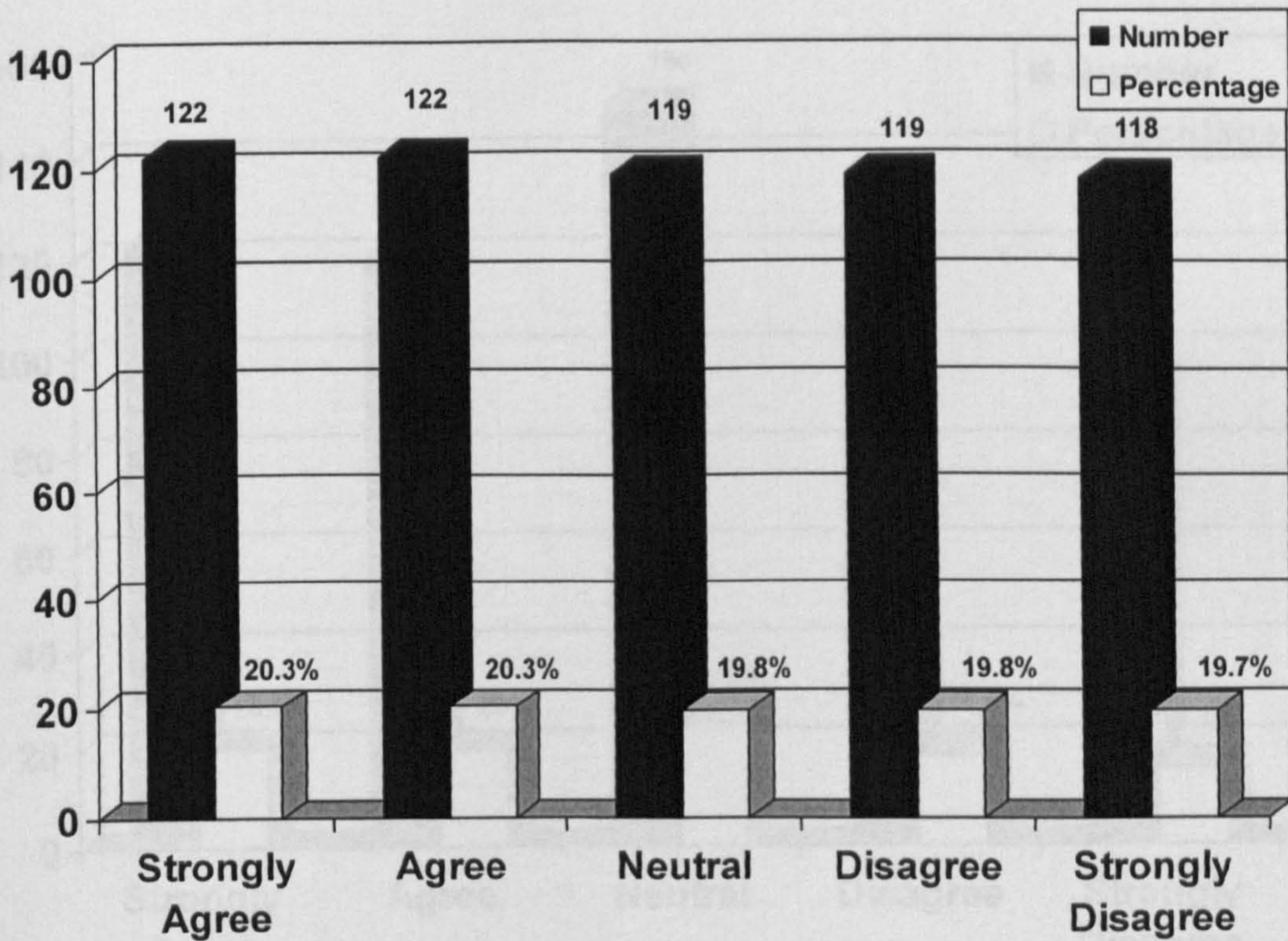


Chart 19- Appendix 10

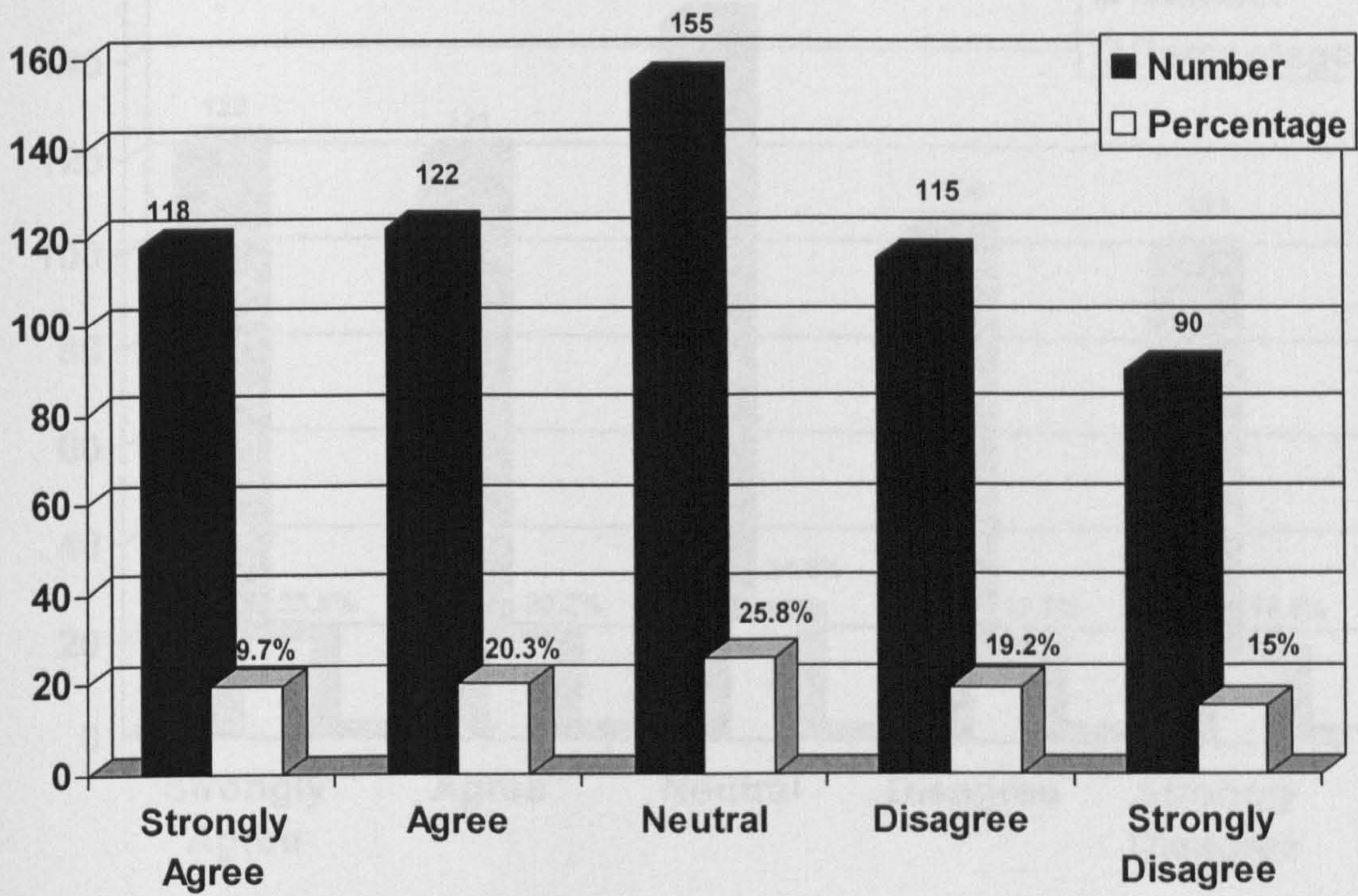


Chart 20- Appendix 10

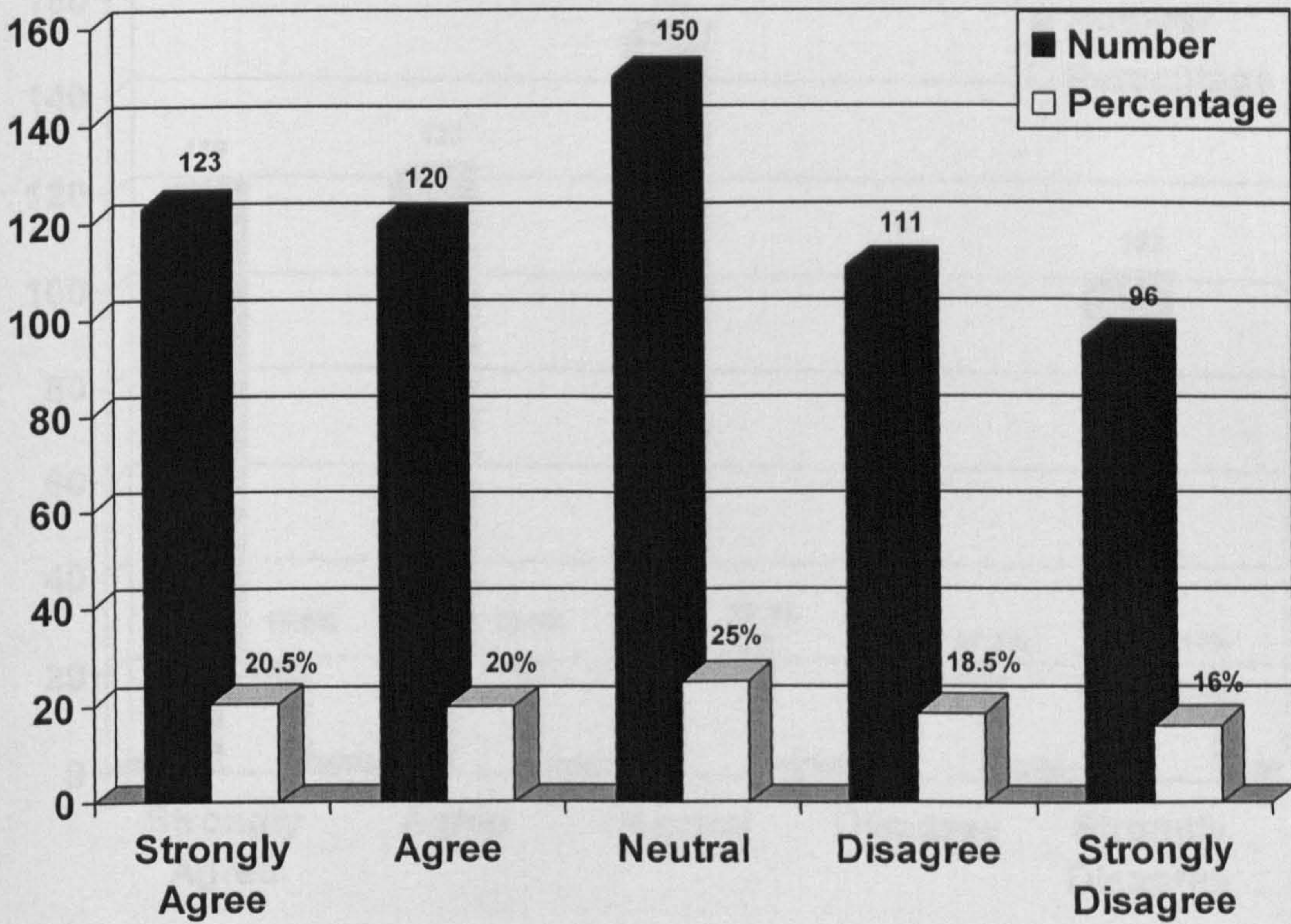


Chart 21- Appendix 10

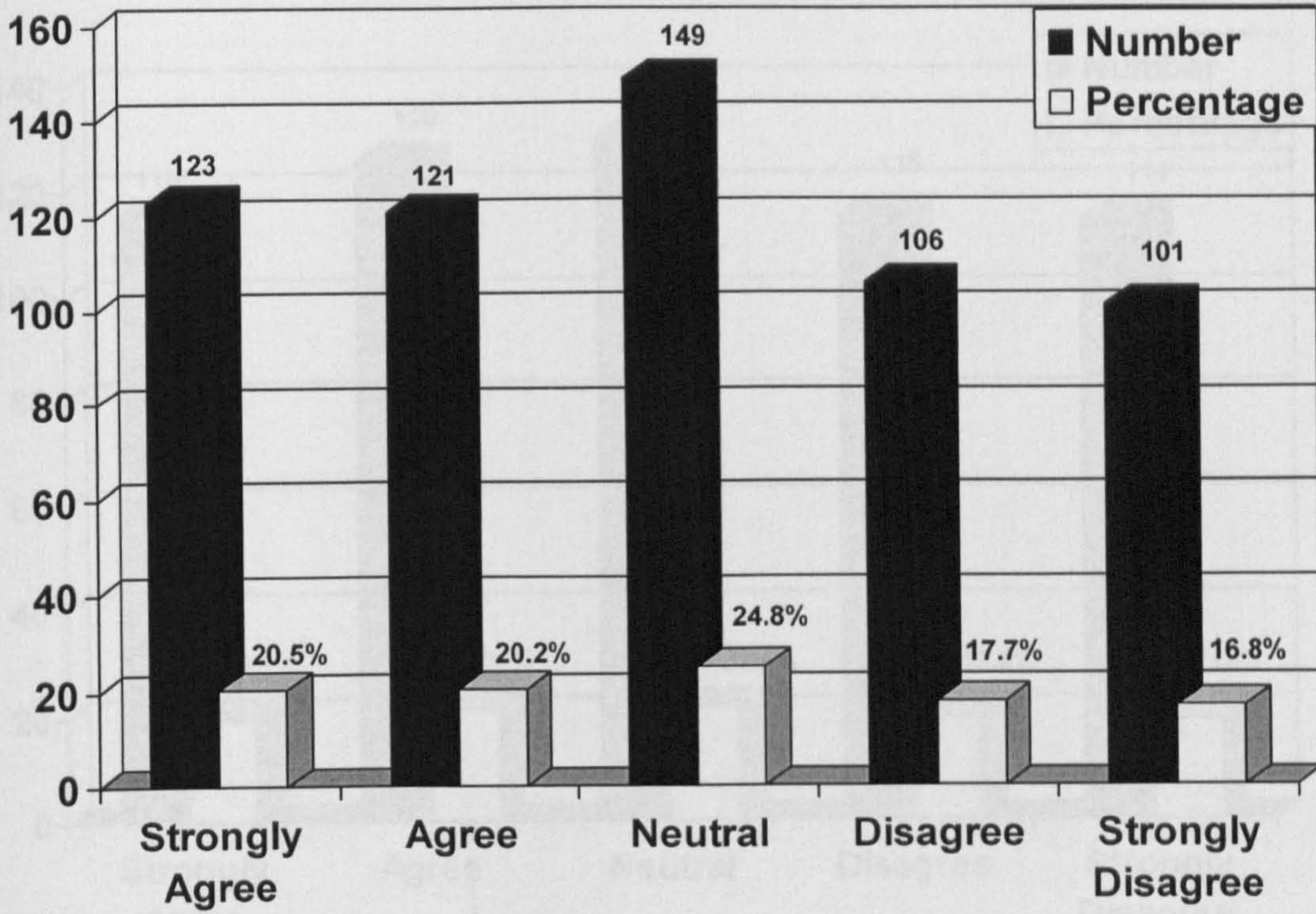


Chart 22- Appendix 10

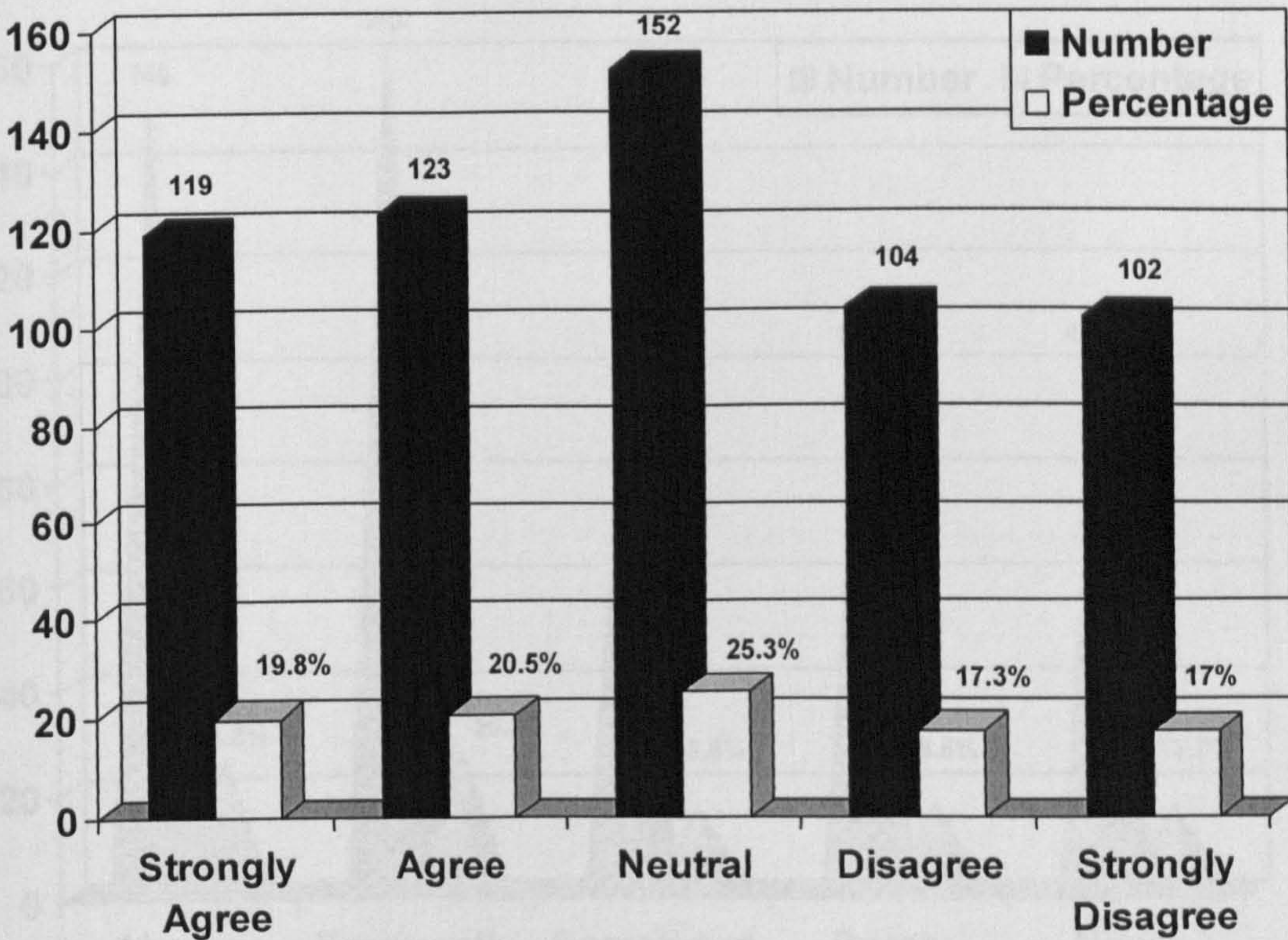


Chart 23- Appendix 10

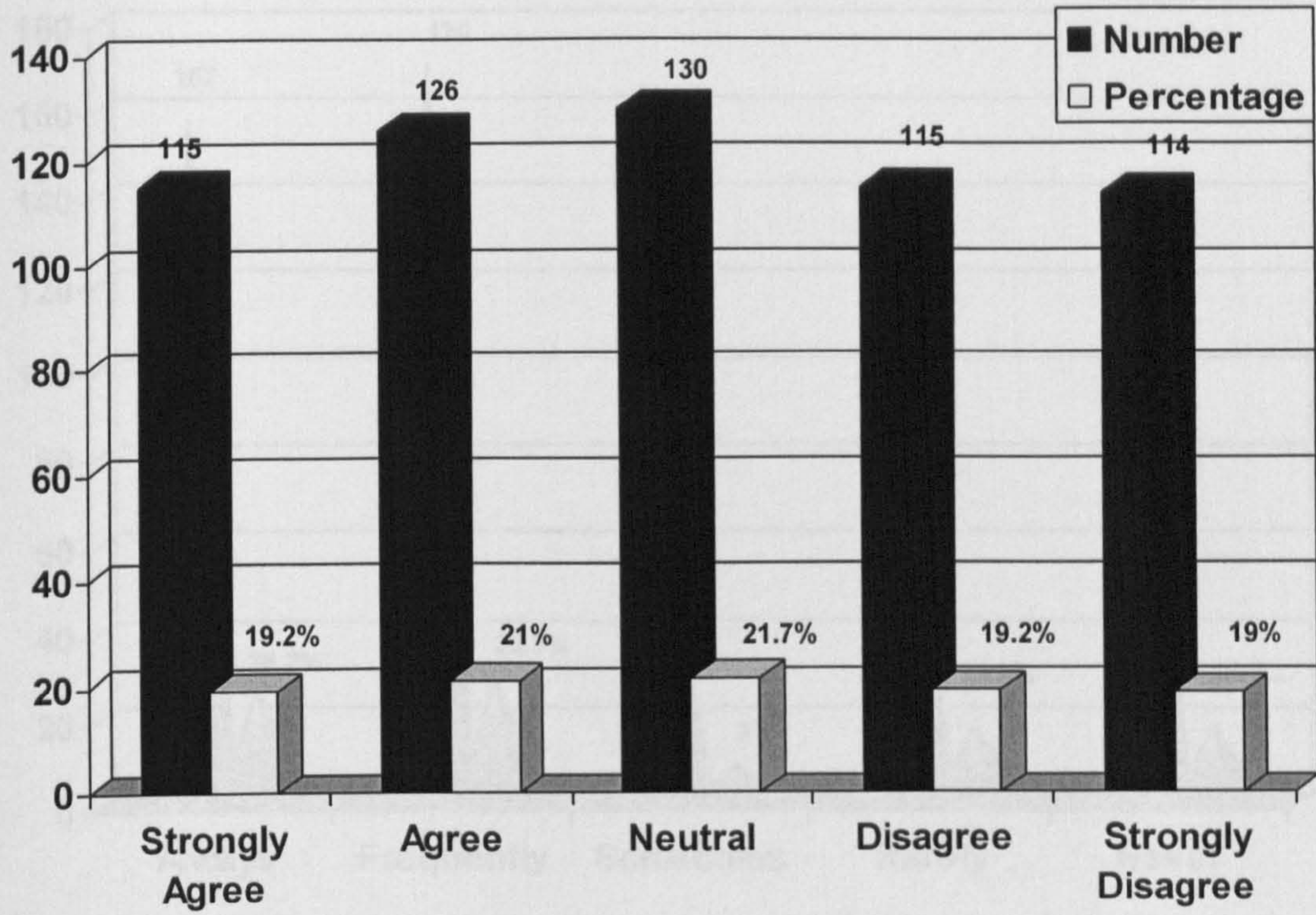


Chart 24- Appendix 10

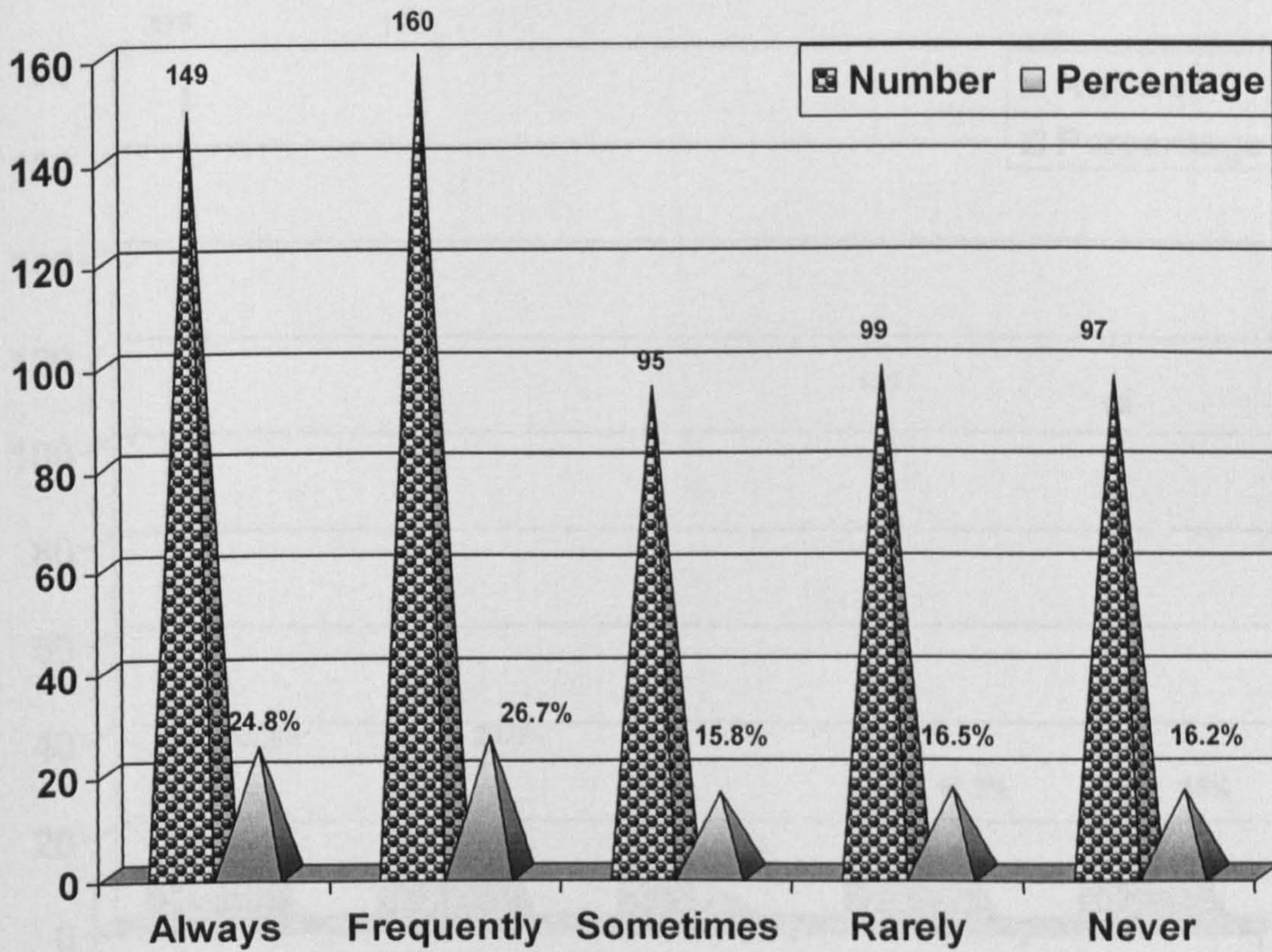


Chart 25- Appendix 10

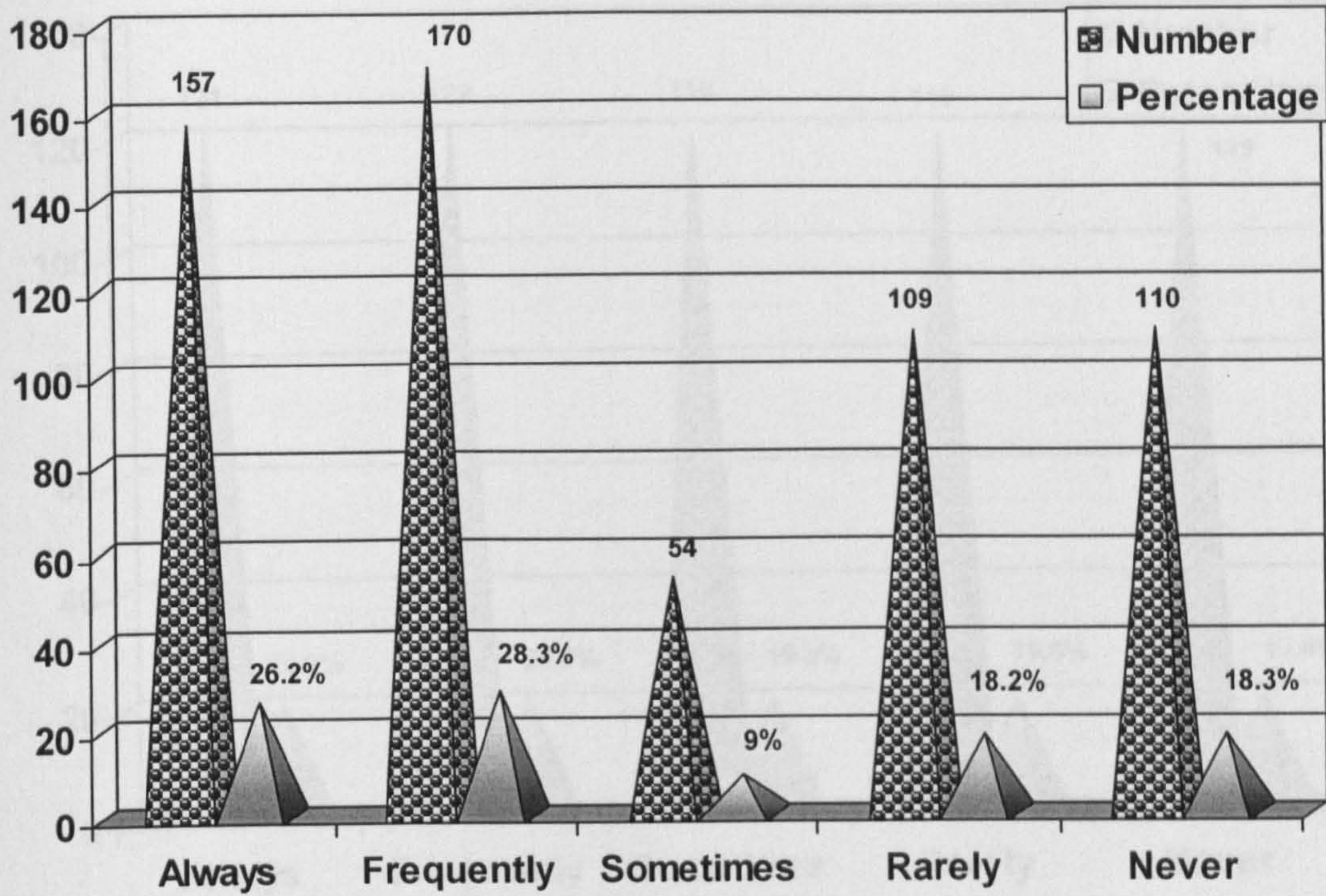


Chart 26- Appendix 10

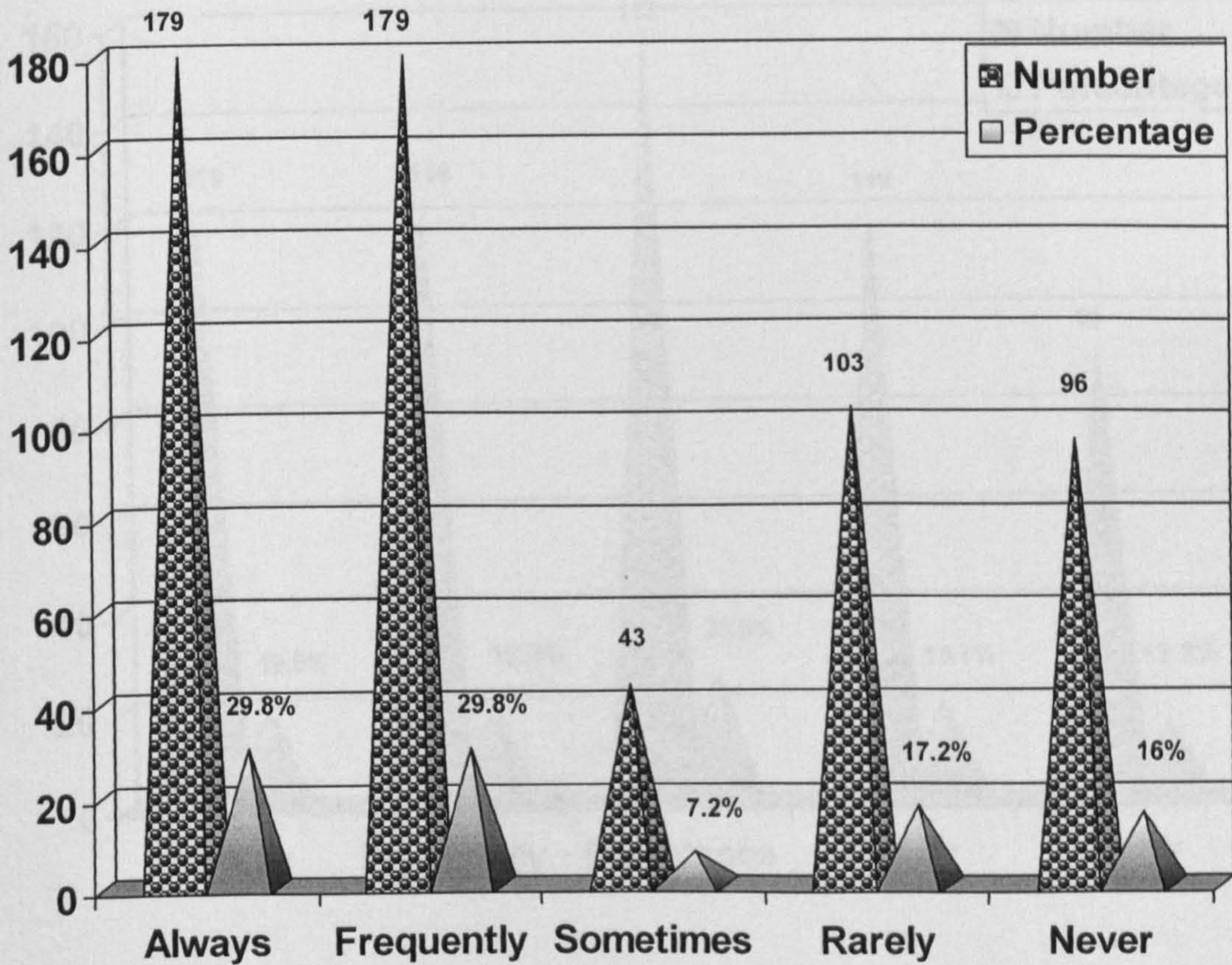


Chart 27- Appendix 10

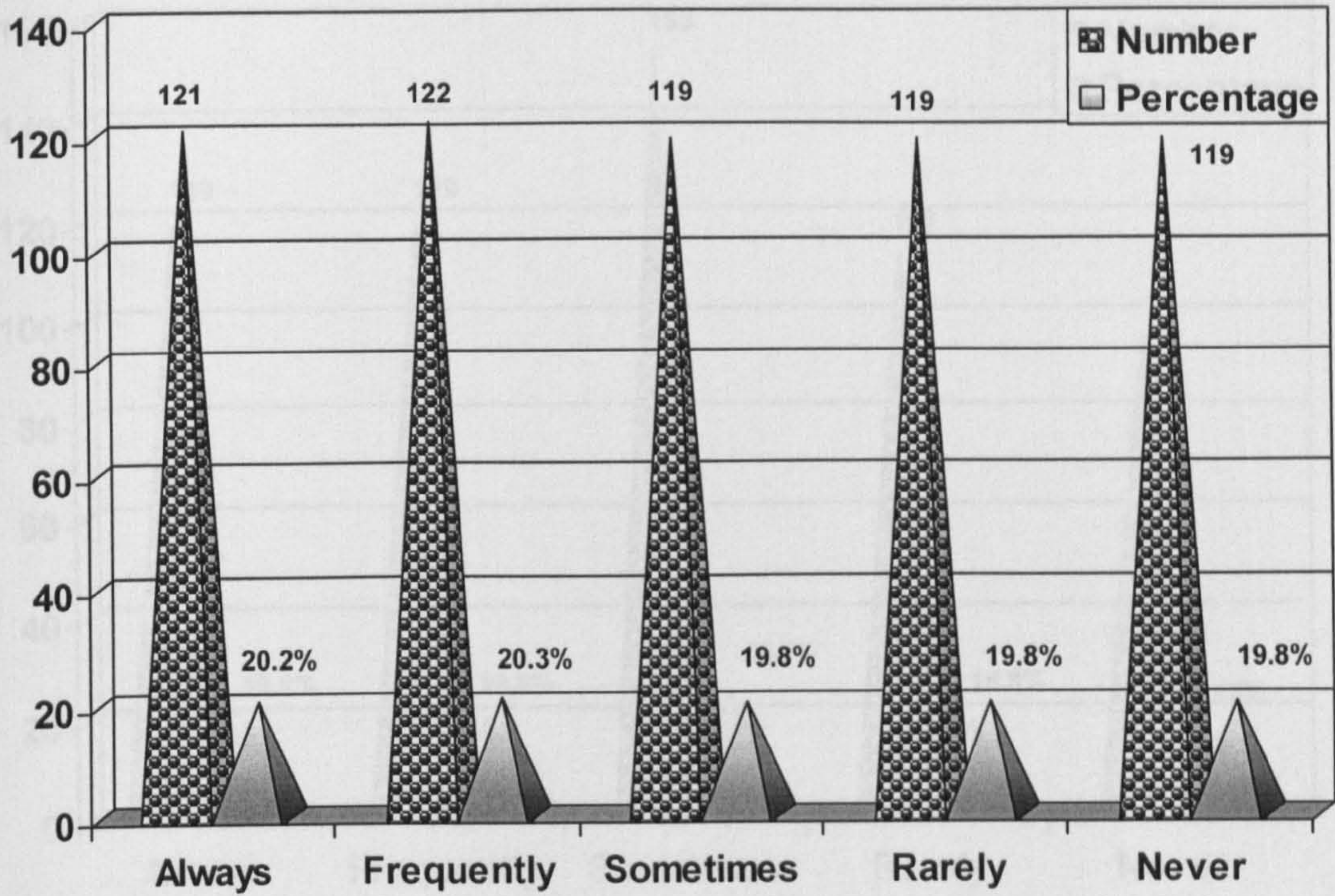


Chart 28- Appendix 10

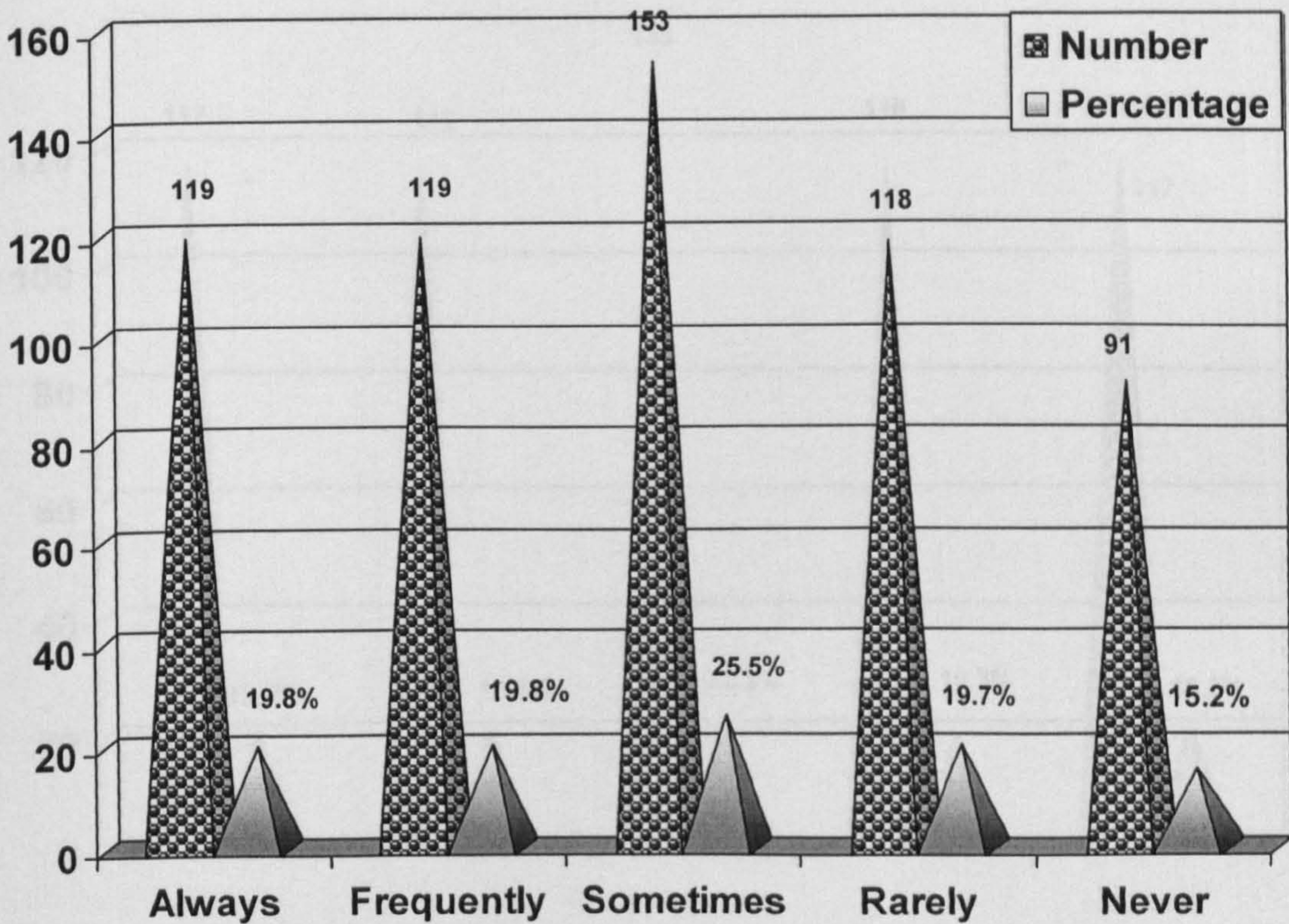


Chart 29- Appendix 10

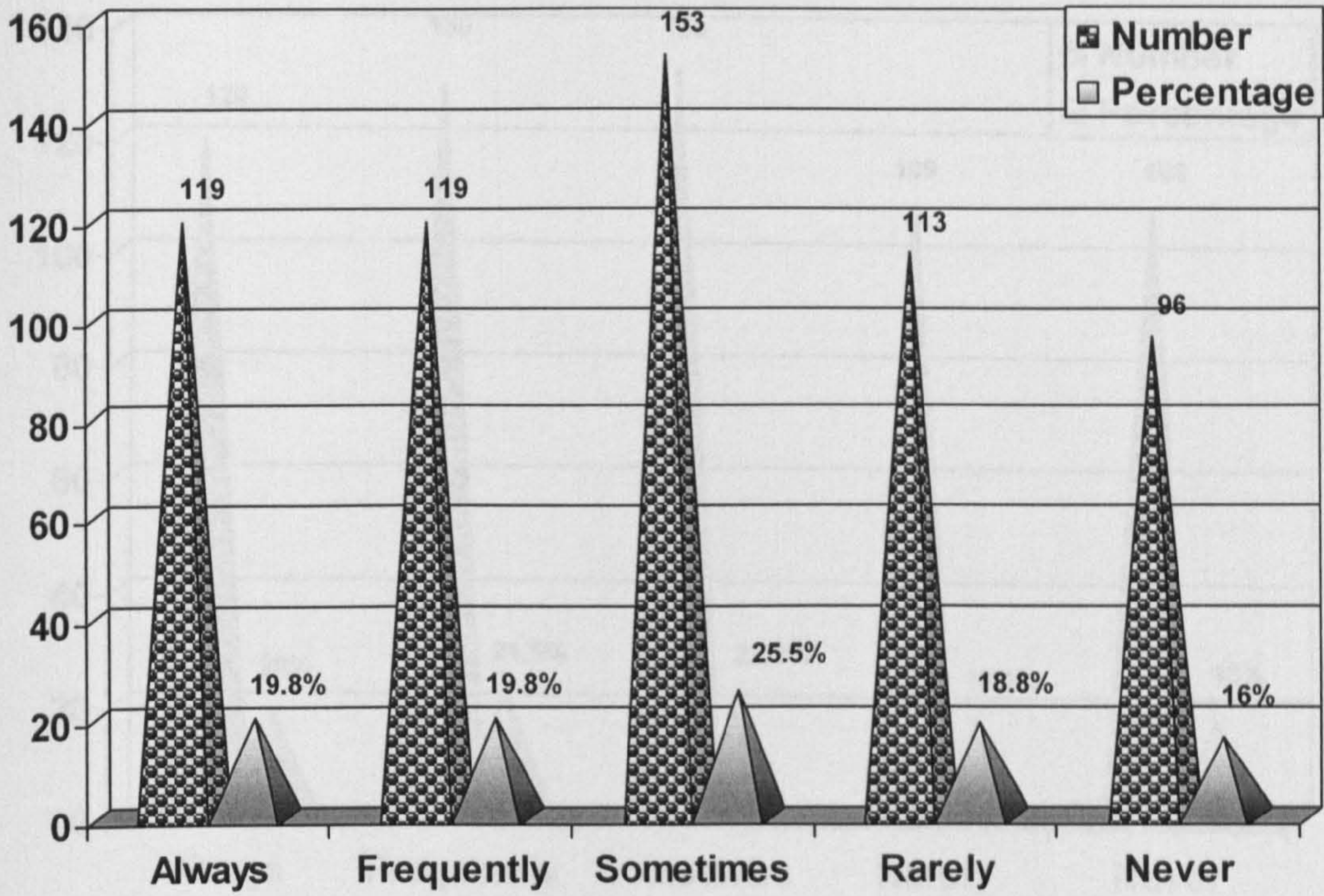


Chart 30- Appendix 10

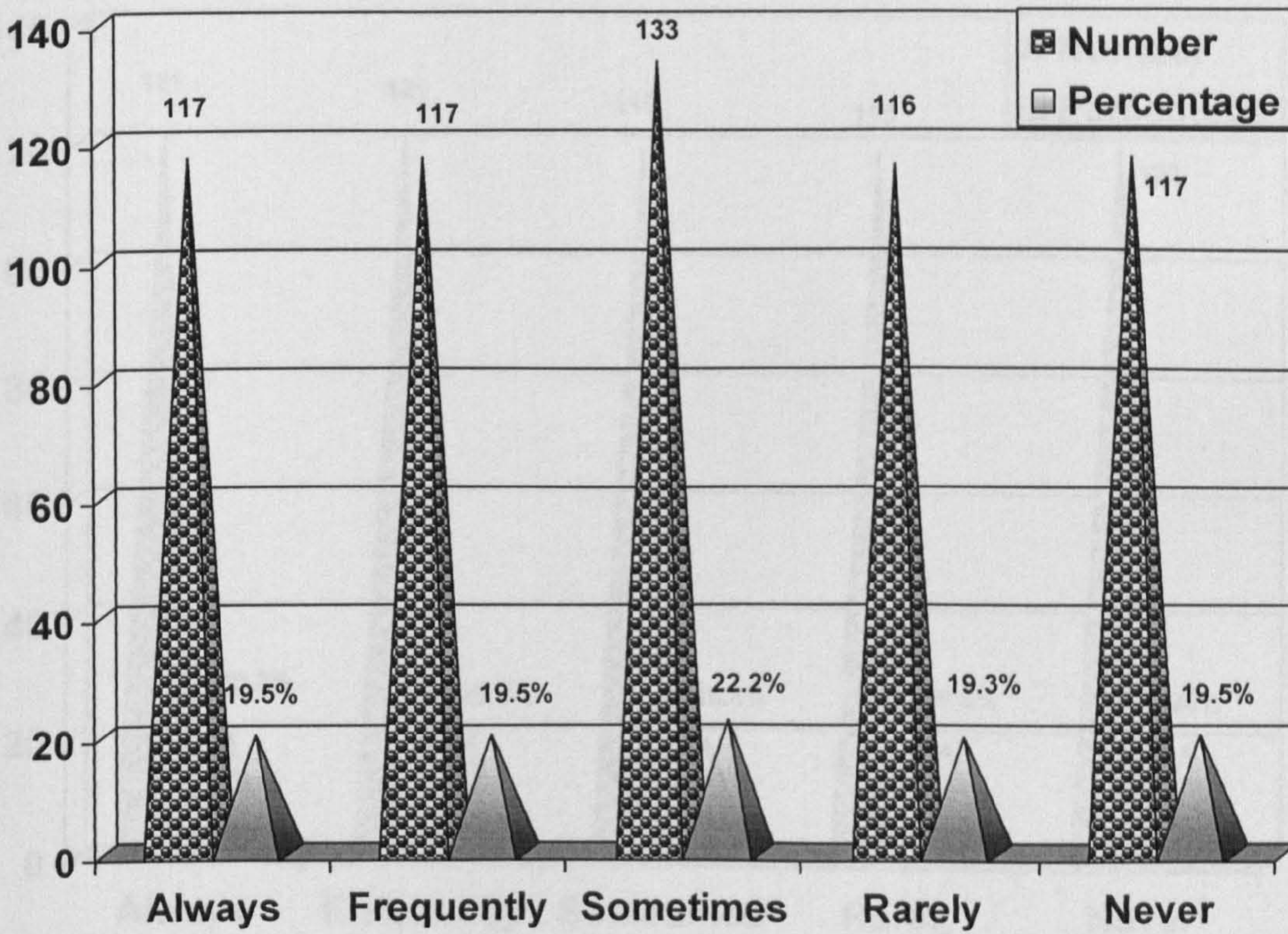


Chart 31- Appendix 10

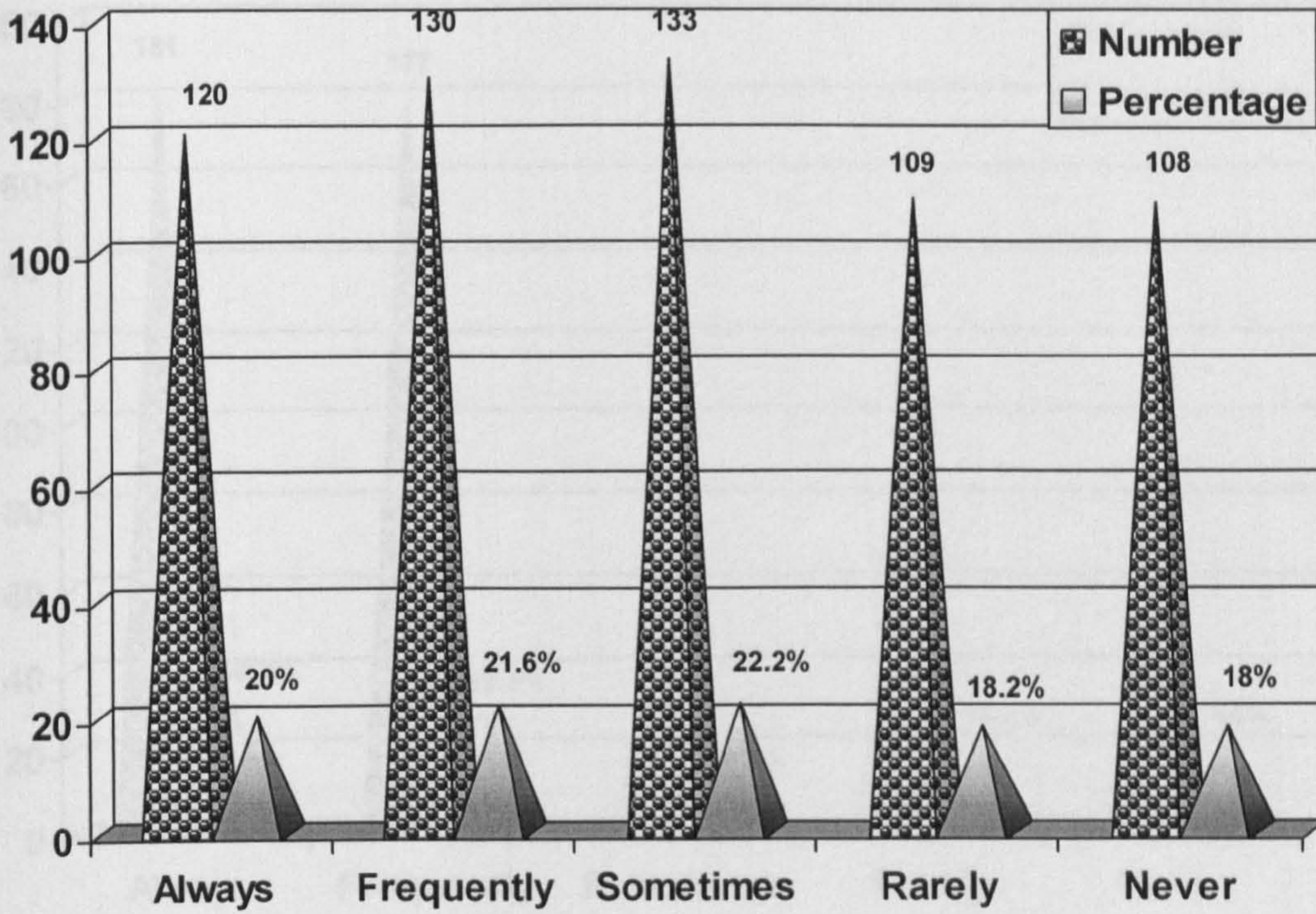


Chart 32- Appendix 10

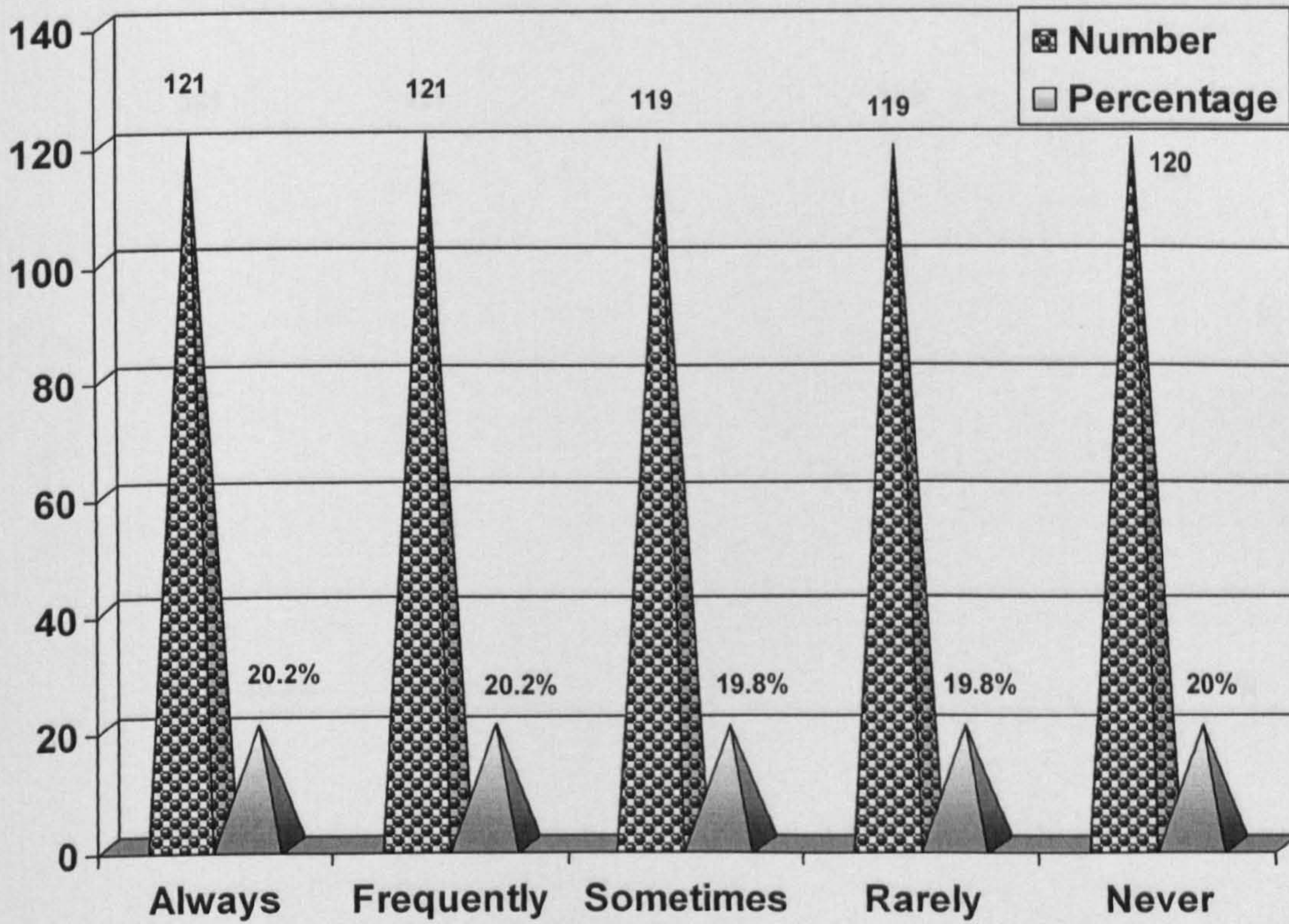


Chart 33- Appendix 10

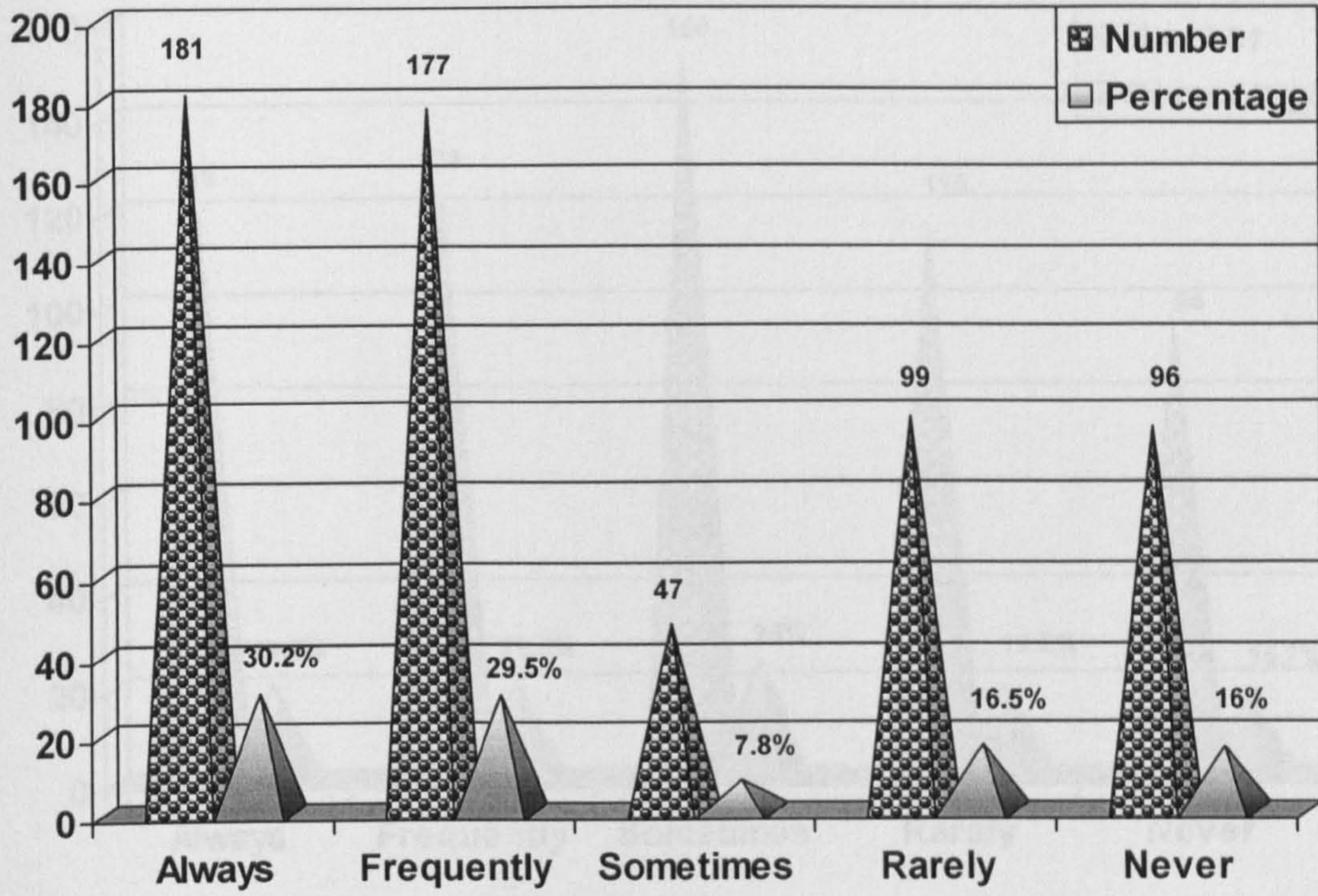


Chart 34- Appendix 10

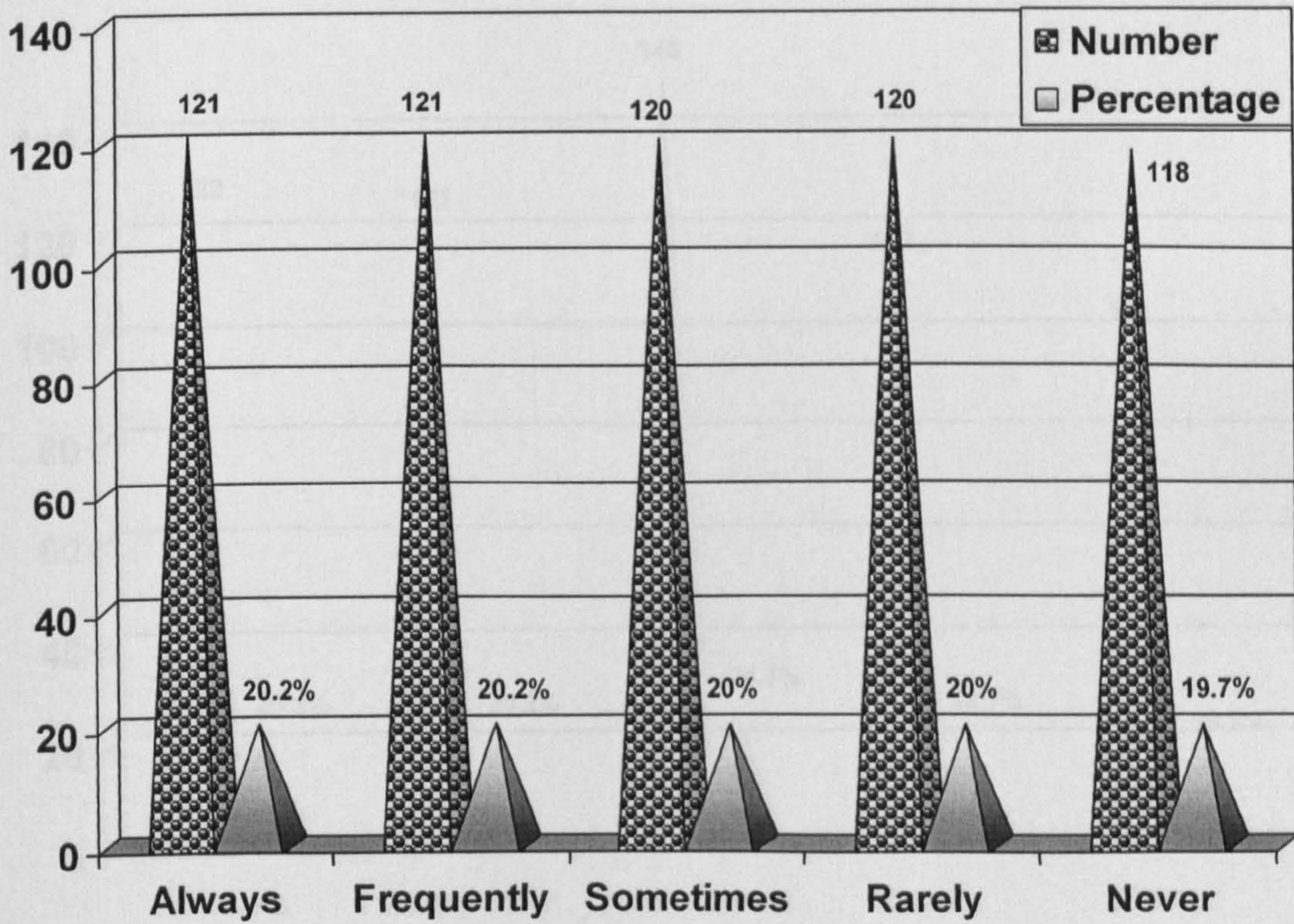


Chart 35- Appendix 10

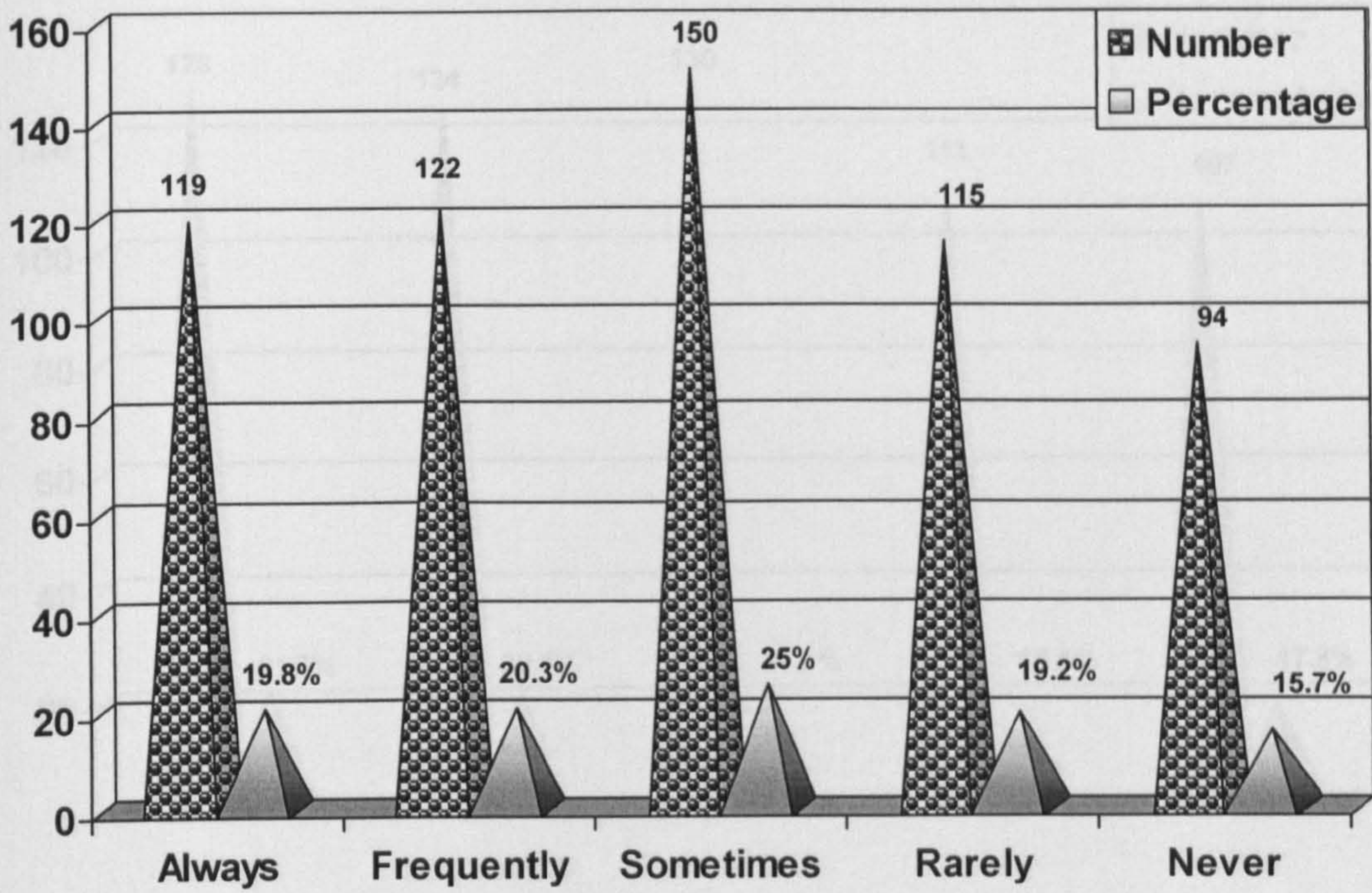


Chart 36- Appendix 10

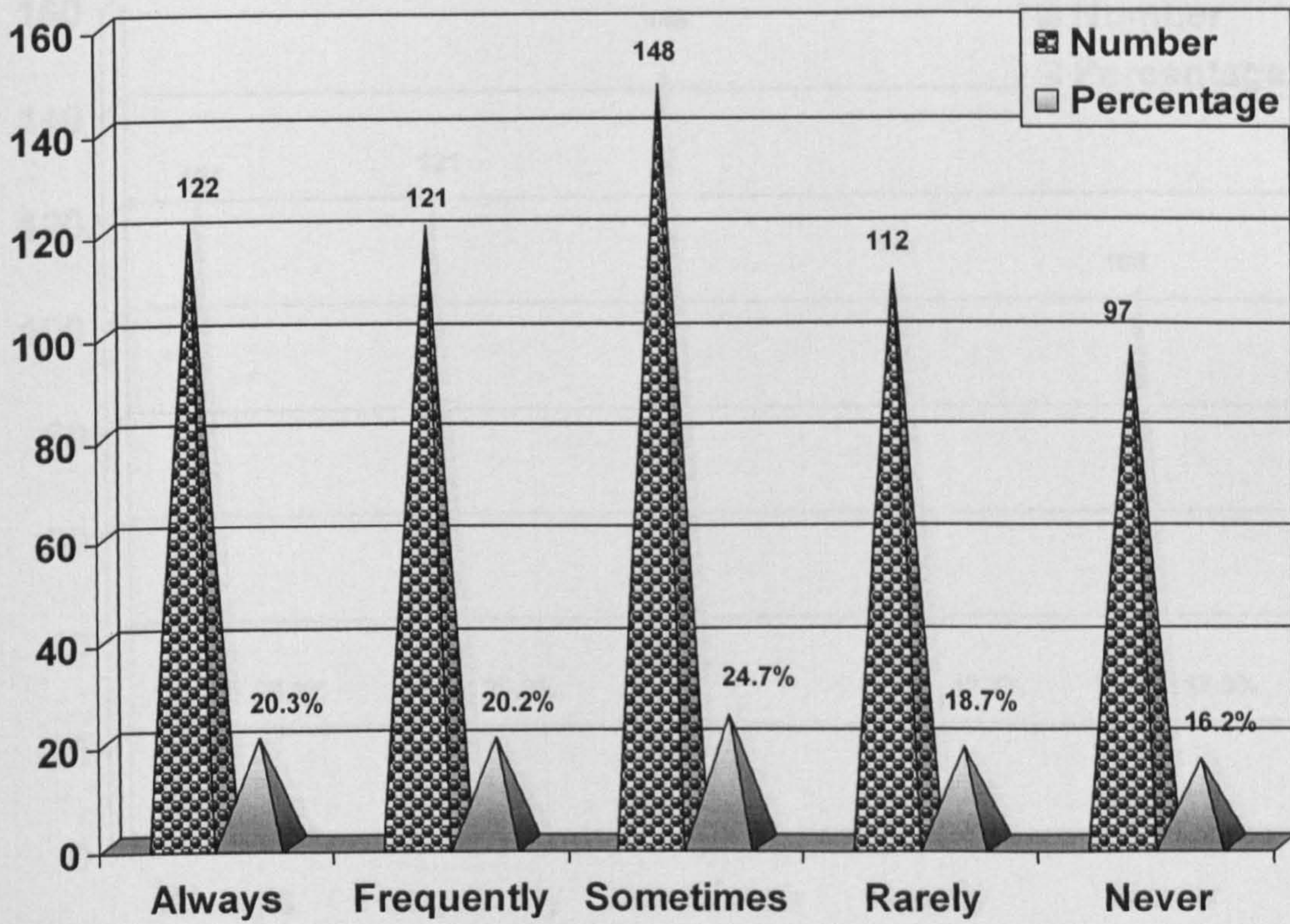


Chart 37- Appendix 10

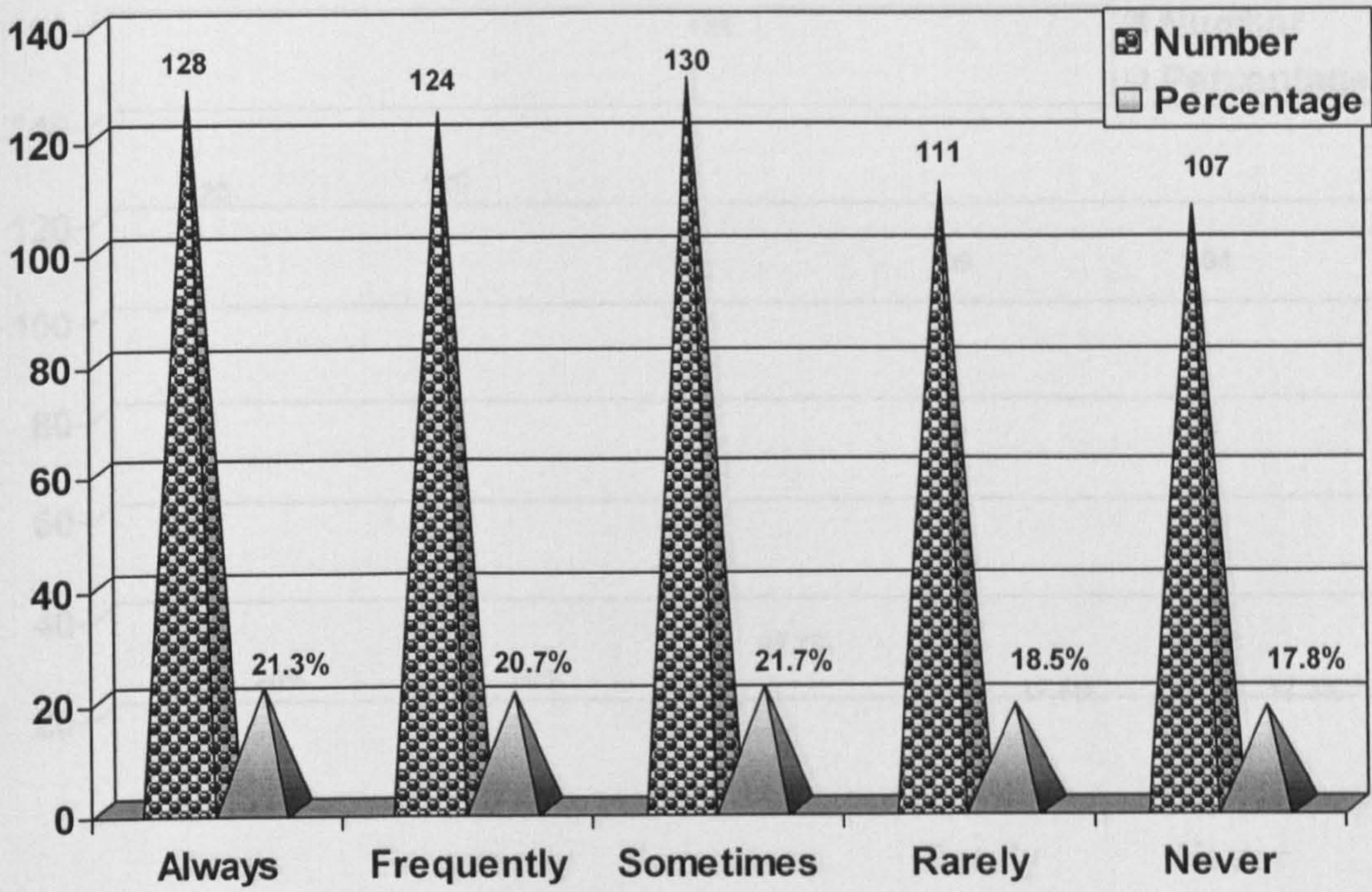


Chart 38- Appendix 10

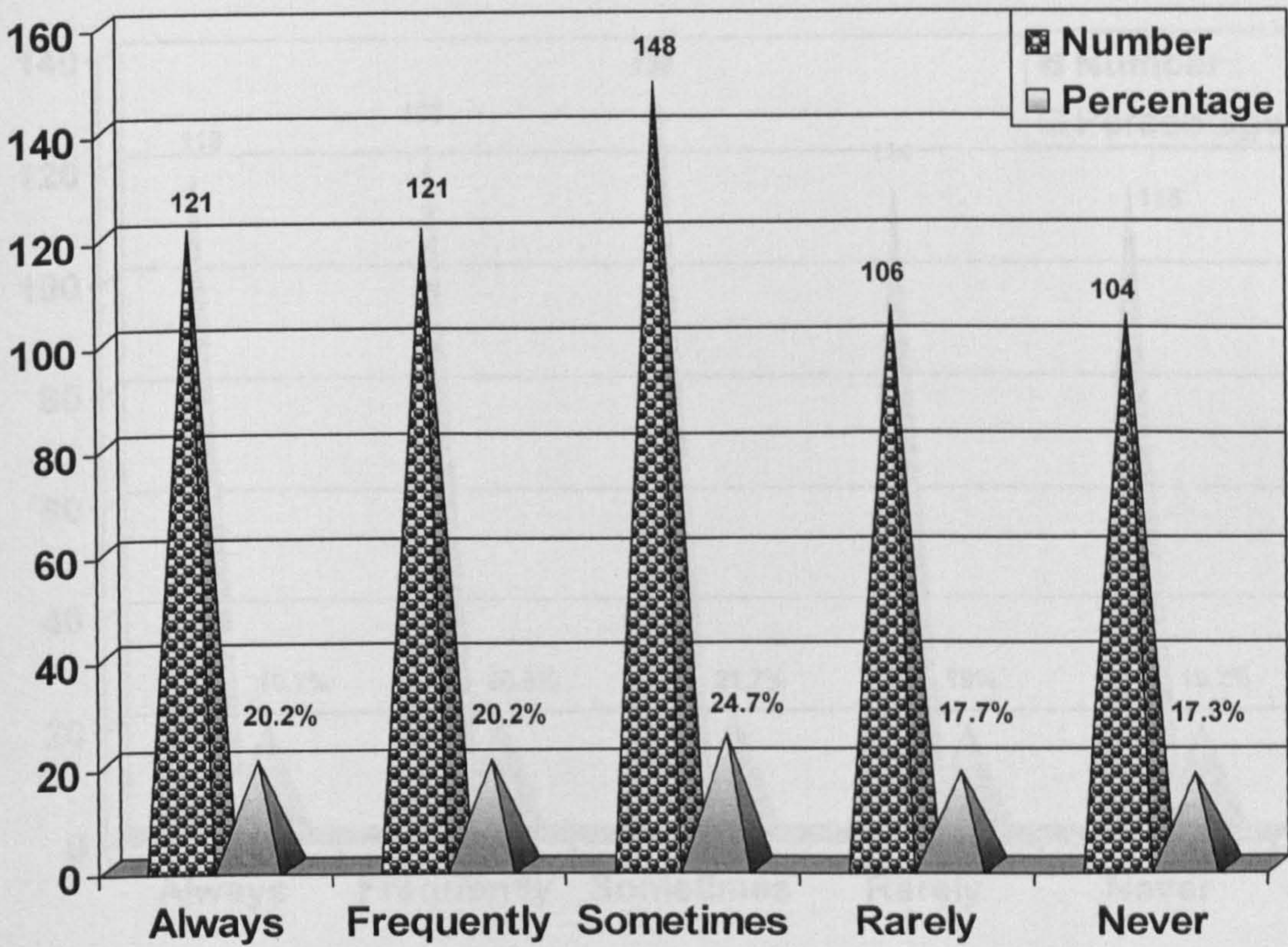


Chart 39- Appendix 10

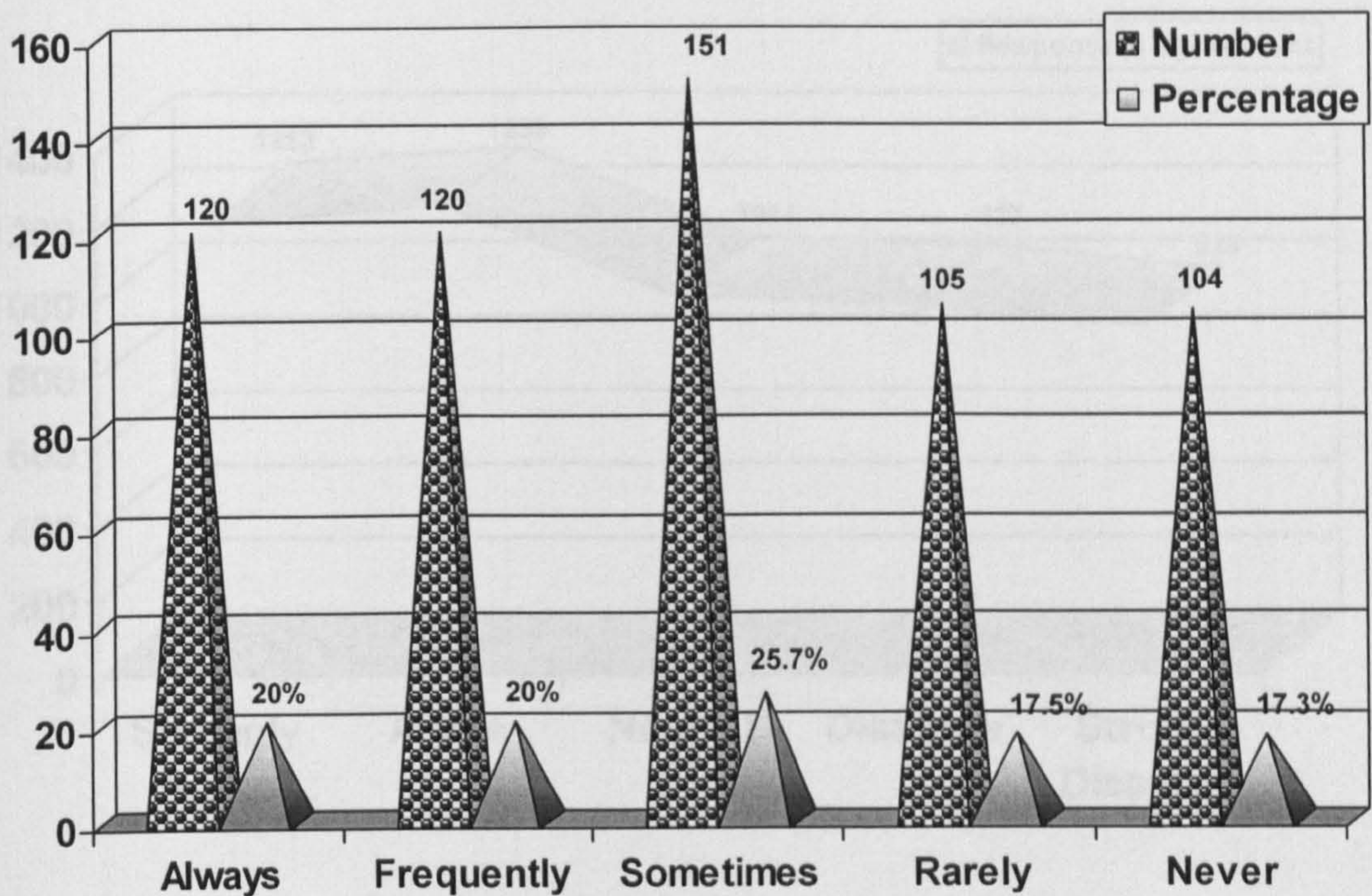


Chart 40- Appendix 10

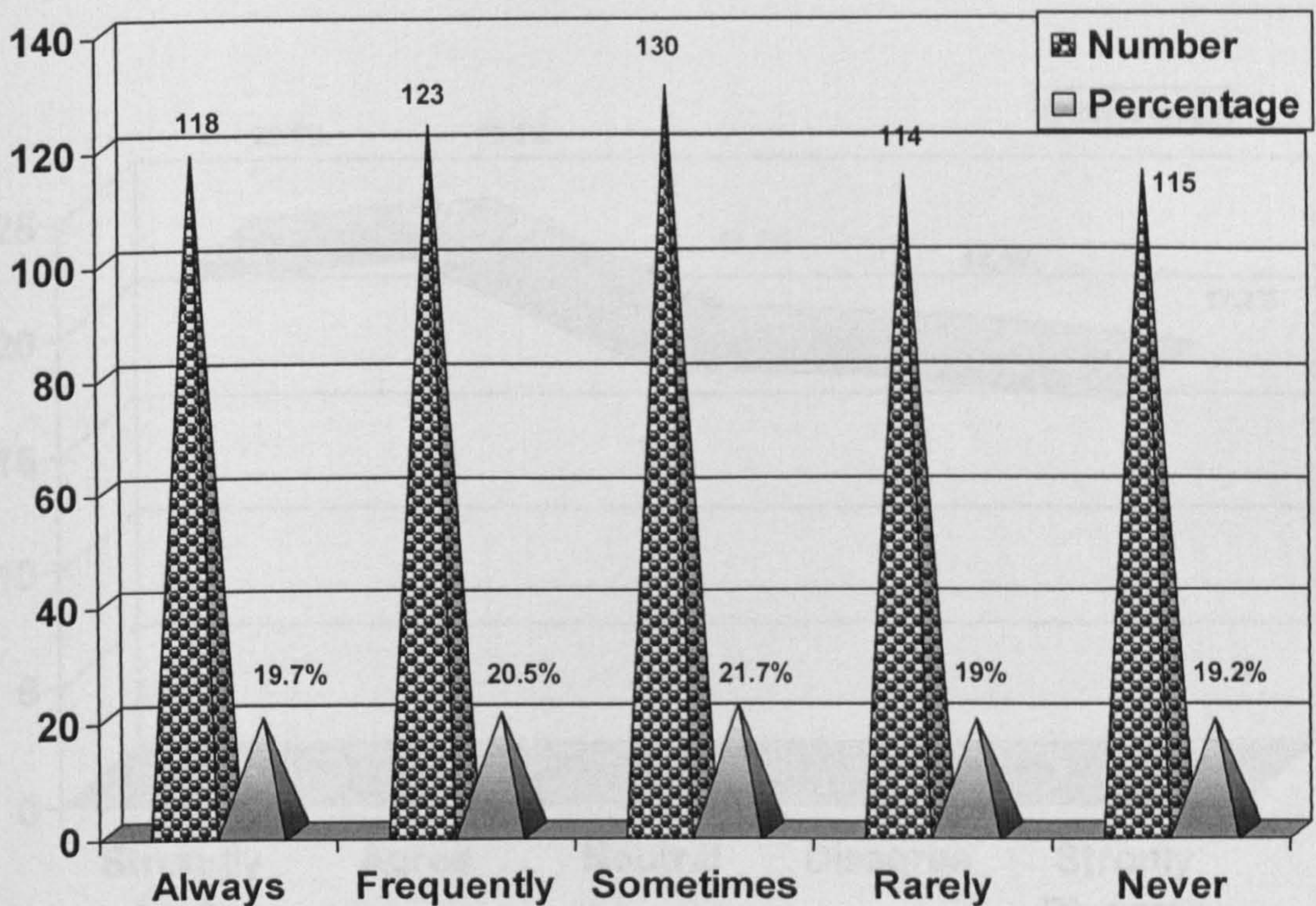


Chart 41- Appendix 10

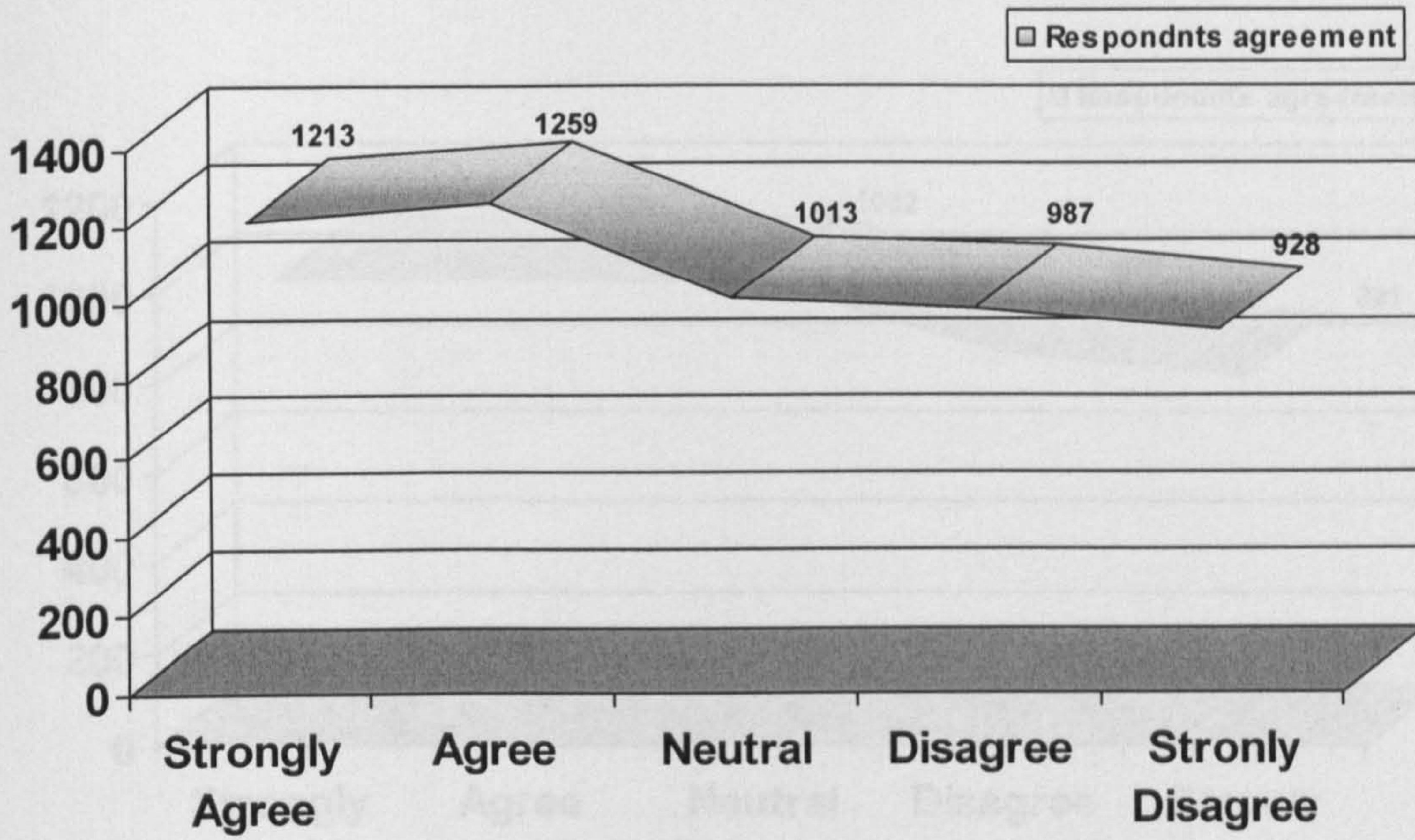


Chart 42- Appendix 10

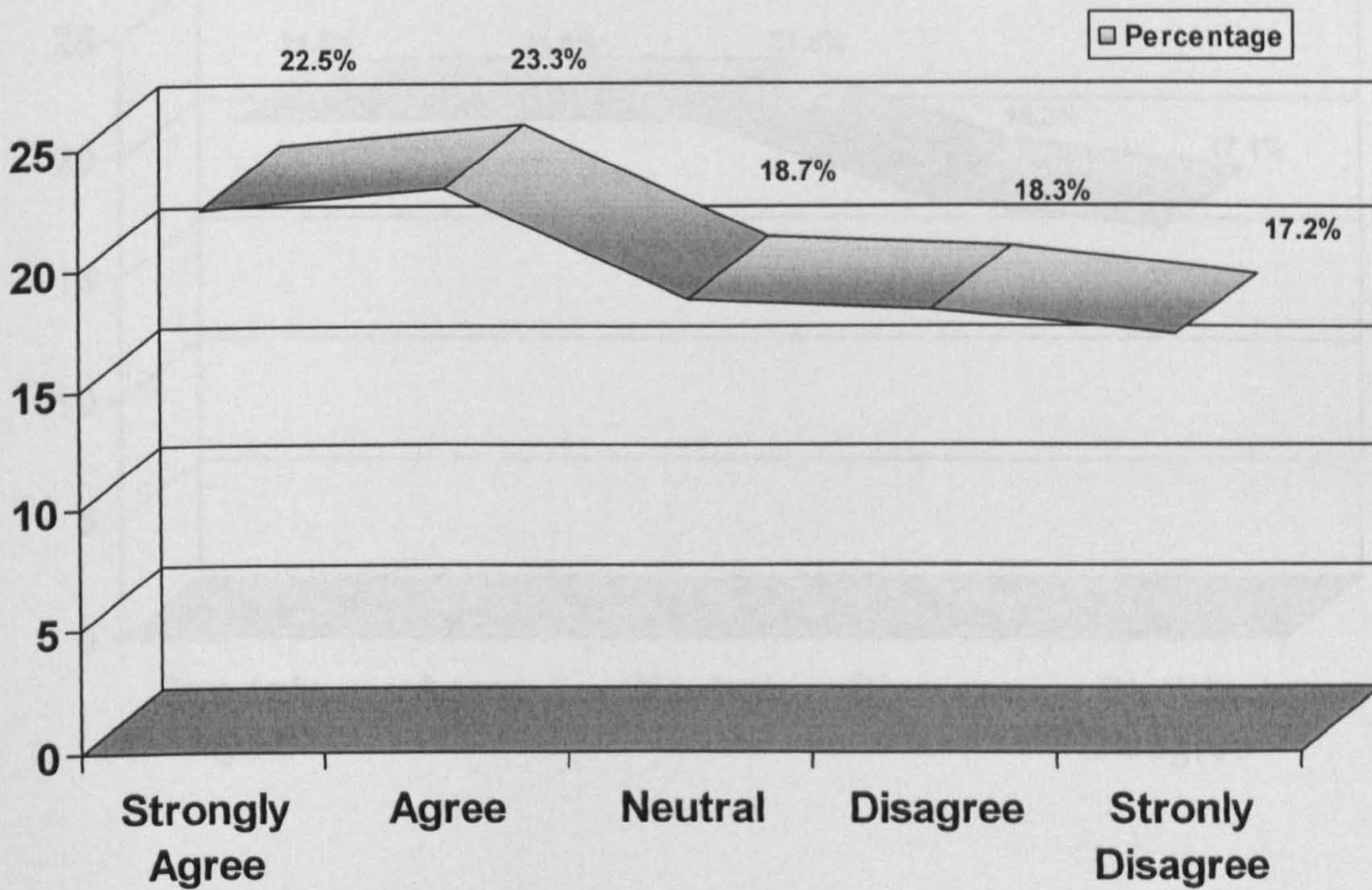


Chart 43- Appendix 10

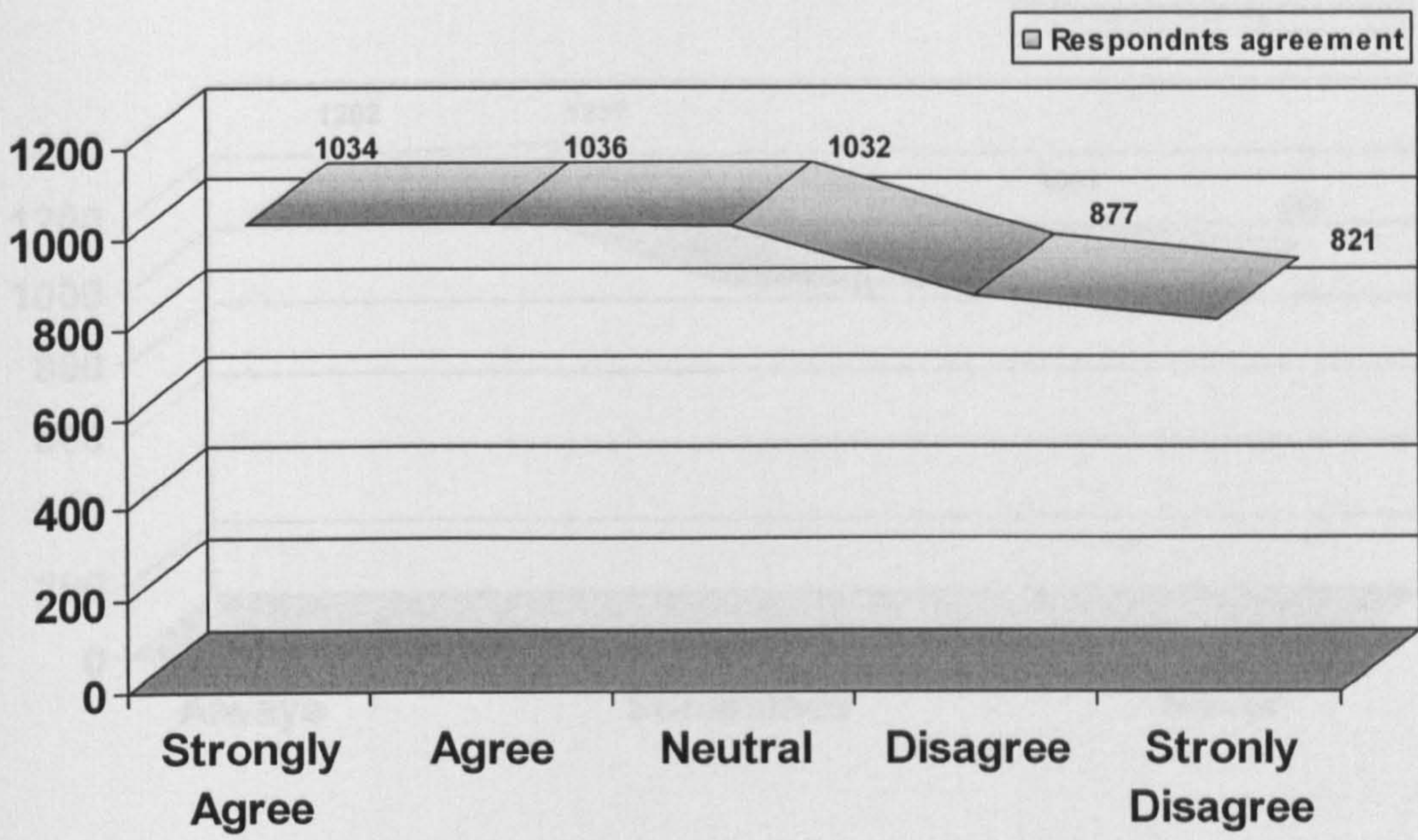


Chart 44- Appendix 10

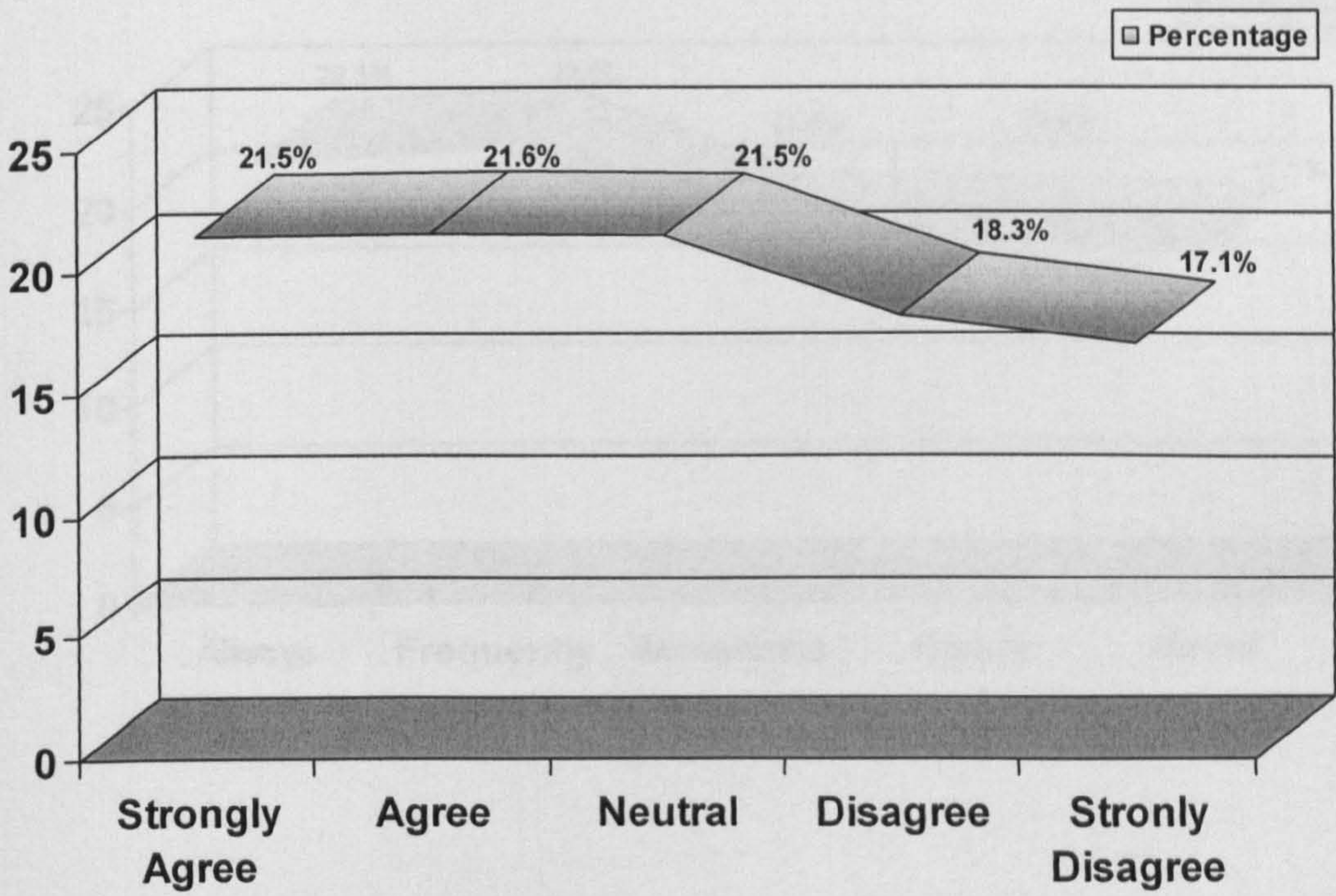


Chart 45- Appendix 10

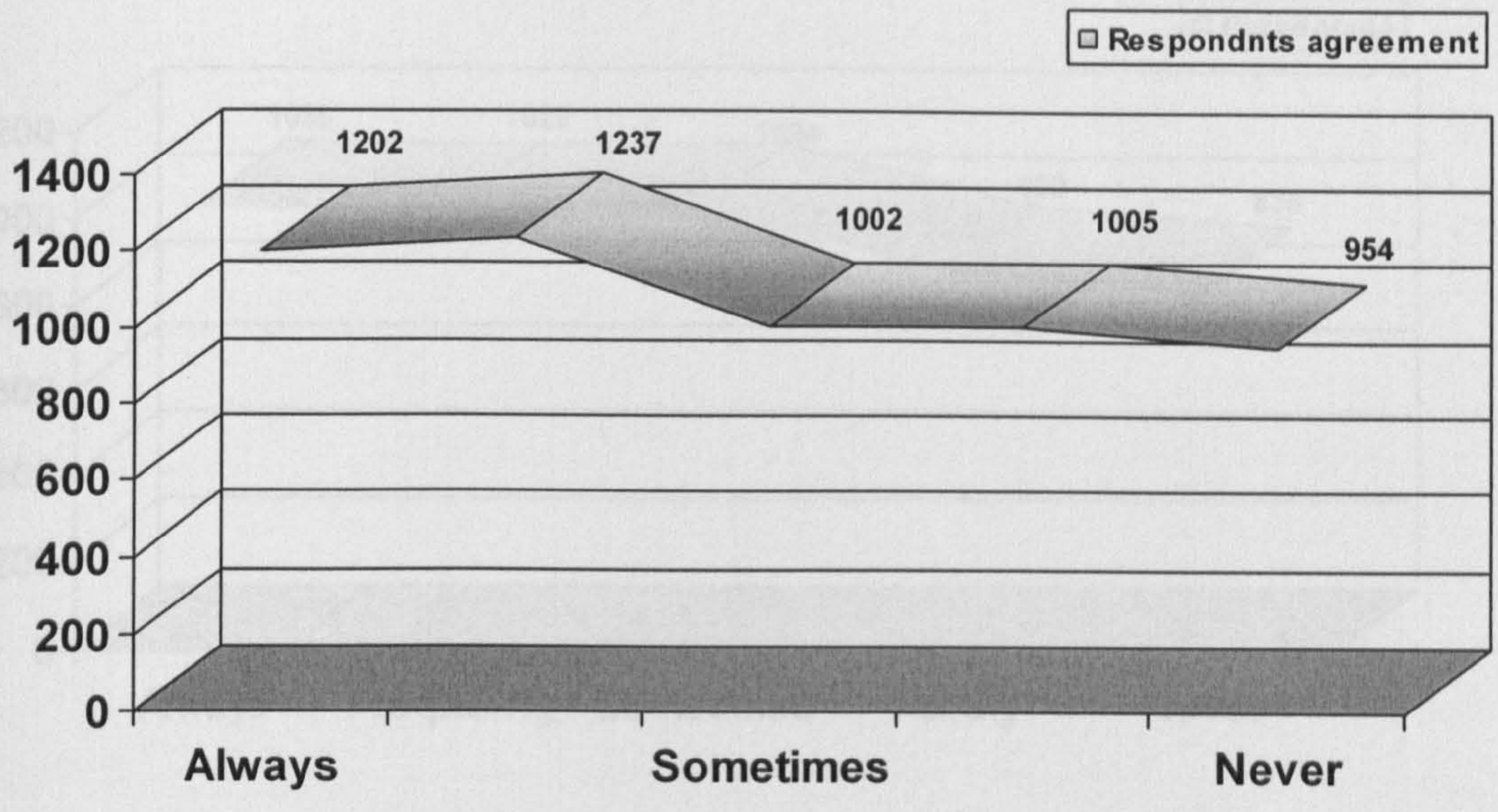


Chart 46- Appendix 10

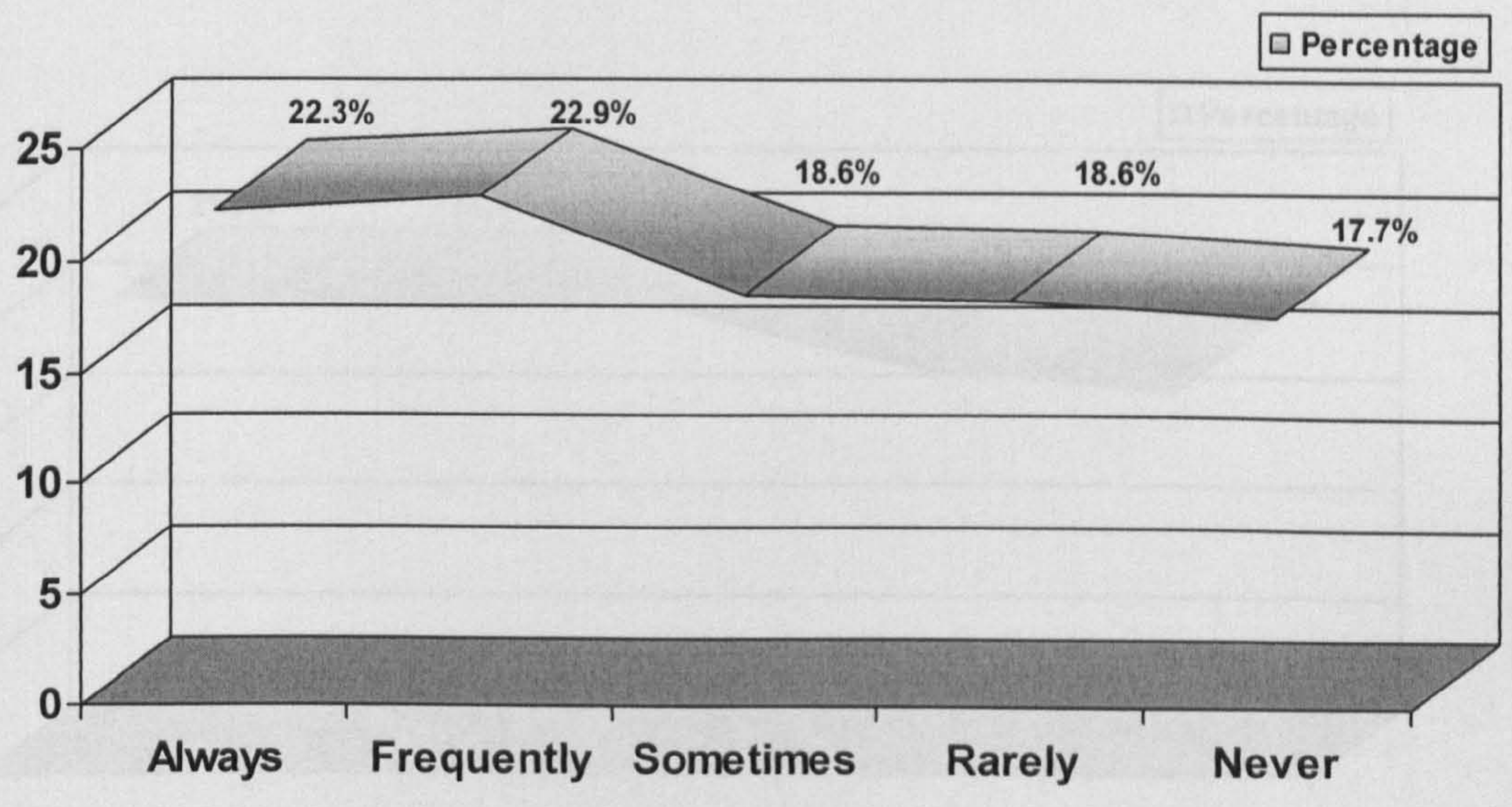


Chart 47- Appendix 10

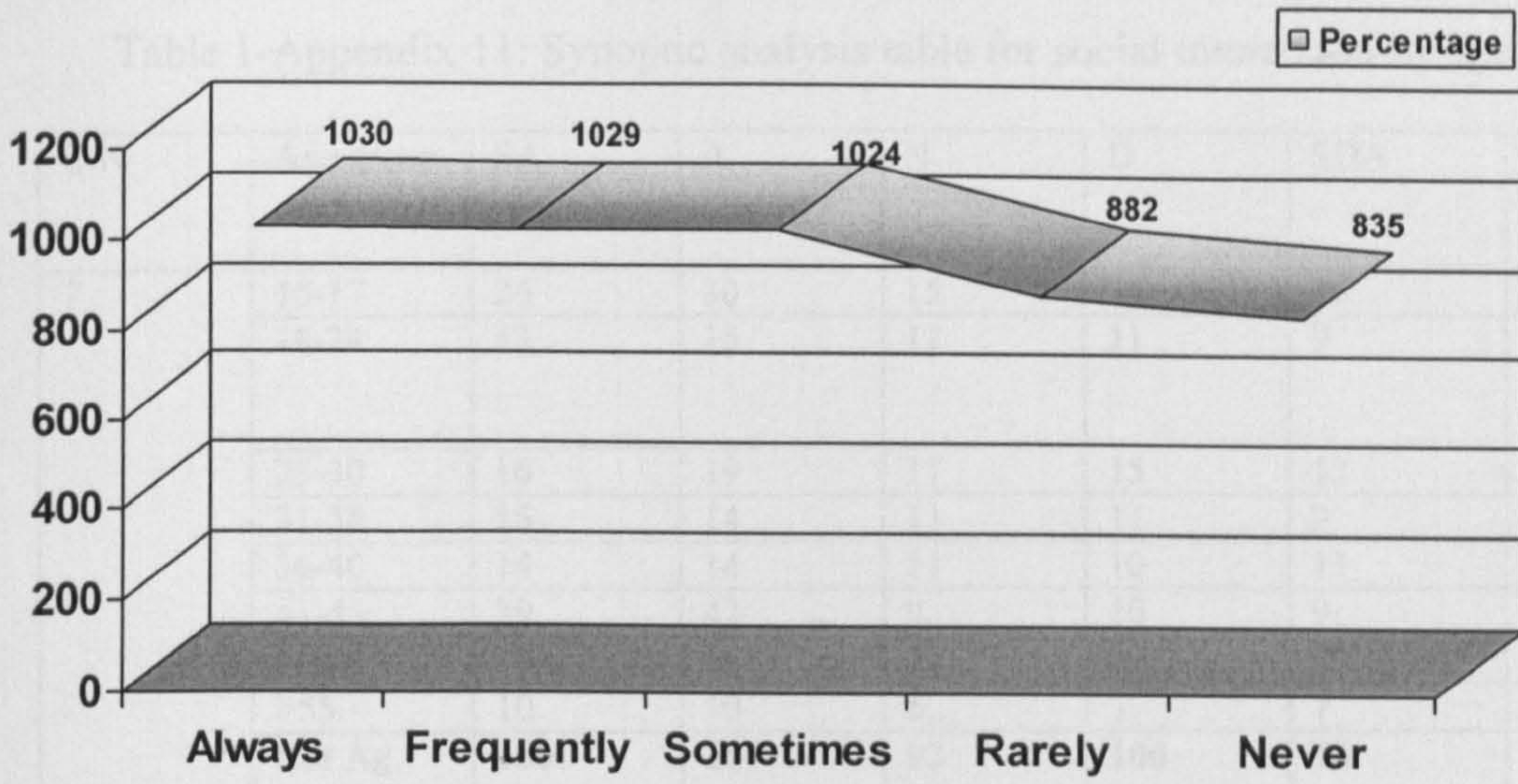
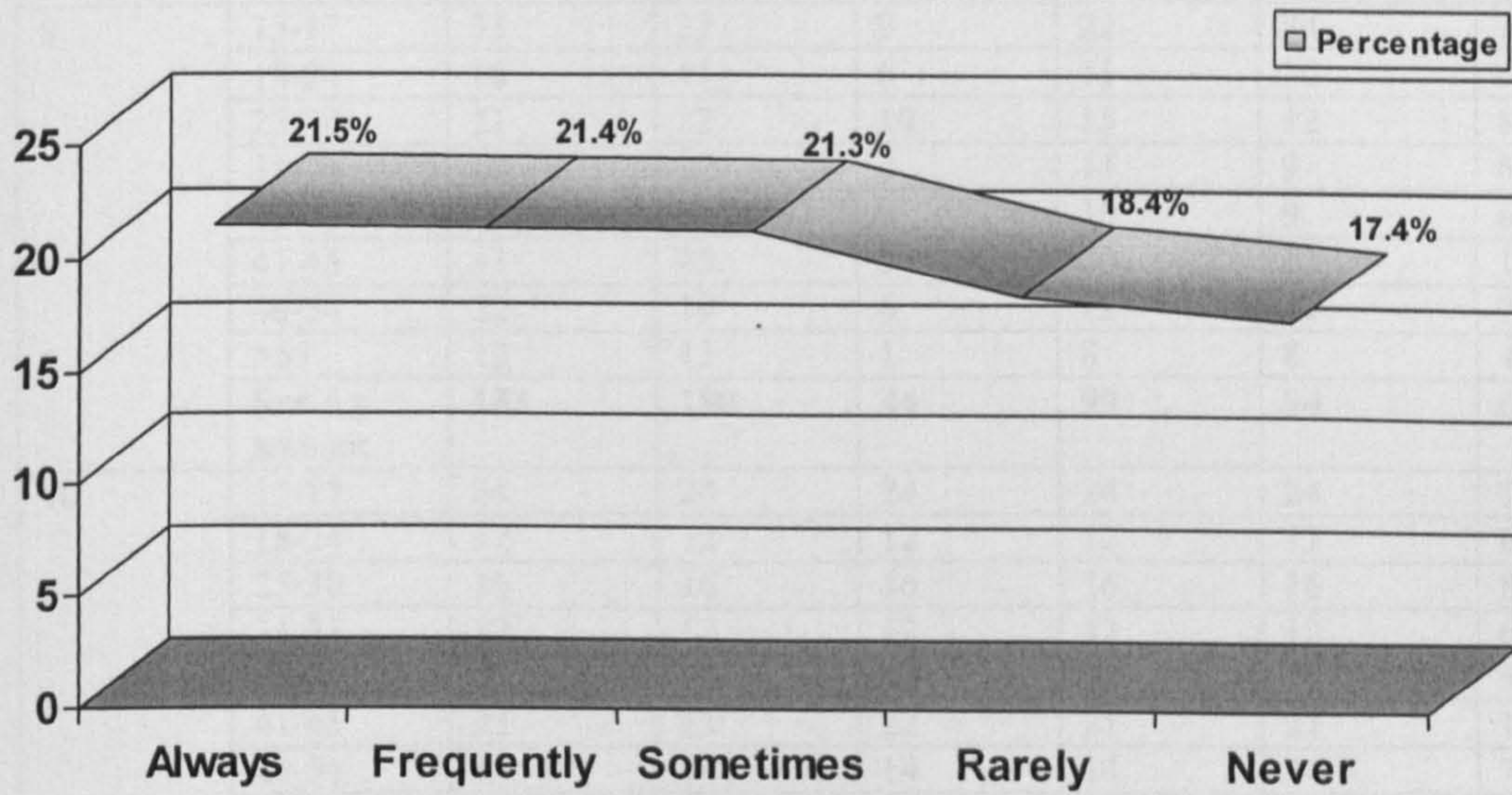


Chart 48- Appendix 10



APPENDIX 11: TABLE ILLUSTRATIONS OF DATA PROCESSING

Table 1-Appendix 11: Synoptic analysis table for social interaction by age group

Q.N	Age group	SA	A	N	D	SDA	Data gathered number
7	15-17	26	30	15	24	25	120
	18-24	13	15	12	11	9	60
	25-30	16	19	17	15	13	80
	31-35	15	14	11	11	9	60
	36-40	14	14	11	10	11	60
	41-45	39	43	9	10	9	110
	46-54	17	16	12	12	13	70
	>55	10	10	6	7	7	40
	Res.Ag. amount	150	161	93	100	96	600
8	15-17	28	32	9	25	26	120
	18-24	14	16	7	12	11	60
	25-30	18	21	11	16	14	80
	31-35	16	16	5	12	11	60
	36-40	15	16	6	11	12	60
	41-45	40	44	4	11	11	110
	46-54	19	17	7	13	14	70
	>55	10	11	1	9	9	40
	Res.Ag. amount	160	173	50	109	108	600
9	15-17	33	32	9	22	24	120
	18-24	16	17	6	11	10	60
	25-30	21	22	10	15	12	80
	31-35	19	17	4	11	9	60
	36-40	19	17	5	10	9	60
	41-45	41	45	3	10	11	110
	46-54	22	19	6	12	11	70
	>55	12	11	1	8	8	40
	Res.Ag. amount	183	180	44	99	94	600
10	15-17	24	24	24	24	24	120
	18-24	12	12	12	12	12	60
	25-30	16	16	16	16	16	80
	31-35	12	12	12	12	12	60
	36-40	12	12	12	12	12	60
	41-45	23	23	22	21	21	110
	46-54	14	14	14	14	14	70
	>55	8	8	8	8	8	40
	Res.Ag. amount	121	121	120	119	119	600
11	15-17	24	23	27	23	23	120
	18-24	12	12	14	12	10	60
	25-30	16	16	18	16	14	80
	31-35	12	12	14	12	10	60
	36-40	12	12	14	12	10	60
	41-45	22	23	42	21	2	110
	46-54	14	14	16	14	12	70

	>55	8	8	10	8	6	40
	Res.Ag. amount	120	120	155	118	87	600
12	15-17	24	23	27	22	24	120
	18-24	12	12	14	11	11	60
	25-30	16	16	18	15	15	80
	31-35	12	12	14	11	11	60
	36-40	12	12	14	11	11	60
	41-45	22	23	42	20	3	110
	46-54	14	14	15	14	13	70
	>55	8	8	9	8	7	40
	Res.Ag. amount	120	120	153	112	95	600
13	15-17	24	23	26	23	24	120
	18-24	12	11	14	11	12	60
	25-30	16	16	16	16	16	80
	31-35	12	12	12	12	12	60
	36-40	11	12	14	11	12	60
	41-45	22	21	26	21	20	110
	46-54	13	14	16	14	13	70
	>55	8	8	9	8	7	40
	Res.Ag. amount	118	117	133	116	116	600
14	15-17	24	25	26	22	23	120
	18-24	12	13	14	10	11	60
	25-30	16	18	16	15	15	80
	31-35	12	14	12	11	11	60
	36-40	11	13	14	10	12	60
	41-45	24	26	26	19	15	110
	46-54	13	15	16	13	13	70
	>55	8	9	9	7	7	40
	Res.Ag. amount	120	133	133	107	107	600
15	15-17	24	25	26	22	23	120
	18-24	12	13	14	10	11	60
	25-30	16	18	16	15	15	80
	31-35	12	14	12	11	11	60
	36-40	11	13	14	10	12	60
	41-45	24	26	26	19	15	110
	46-54	13	15	16	13	13	70
	>55	9	10	8	7	6	40
	Res.Ag. amount	121	134	132	107	106	600
Total Res.Ag.		1213	1259	1013	987	928	5400

Source: analysis made from returned questionnaires

Indication: Q.N: Question Number (refer to the questionnaire), SA: Strongly Agree, A: Agree, N: Neutral, D: Disagree, SDA: Strongly Disagree, Res.Ag.: Respondent agreements

Table 2-Appendix 11: 15-17 year-olds

Ag. / Q.N	SA	A	N	D	SDA	Tot. data gathered
7	26	30	15	24	25	120

8	28	32	9	25	26	120
9	33	32	9	22	24	120
10	24	24	24	24	24	120
11	24	23	27	23	23	120
12	24	23	27	22	24	120
13	24	23	26	23	24	120
14	24	25	26	22	23	120
15	24	25	26	22	23	120

Source: analysis made from returned questionnaires

Indication: Ag.: Agreement, Q.N: Question Number (refer to the questionnaire), SA: Strongly Agree, A: Agree, N: Neutral, D: Disagree, SDA: Strongly Disagree, Tot.: Total

Table 3-Appendix 11:18-24 year-olds

Ag. / Q.N	SA	A	N	D	SDA	Tot. data gathered
7	13	15	12	11	9	60
8	14	16	7	12	11	60
9	16	17	6	11	10	60
10	12	12	12	12	12	60
11	12	12	14	12	10	60
12	12	12	14	11	11	60
13	12	11	14	11	12	60
14	12	13	14	10	11	60
15	12	13	14	10	11	60

Source: analysis made from returned questionnaires

Indication: Ag.: Agreement, Q.N: Question Number (refer to the questionnaire), SA: Strongly Agree, A: Agree, N: Neutral, D: Disagree, SDA: Strongly Disagree, Tot.: Total

Table 4-Appendix 11: 25-30 year-olds

Ag. / Q.N	SA	A	N	D	SDA	Tot. data gathered
7	16	19	17	15	13	80
8	18	21	11	16	14	80
9	21	22	10	15	12	80
10	16	16	16	16	16	80
11	16	16	18	16	14	80
12	16	16	18	15	15	80
13	16	16	16	16	16	80
14	16	18	16	15	15	80
15	16	18	16	15	15	80

Source: analysis made from returned questionnaires

Indication: Ag.: Agreement, Q.N: Question Number (refer to the questionnaire), SA: Strongly Agree, A: Agree, N: Neutral, D: Disagree, SDA: Strongly Disagree, Tot.: Total

Table 5-Appendix 11: 31-35 year-olds

Ag. / Q.N	SA	A	N	D	SDA	Tot. data gathered
7	15	14	11	11	9	60
8	16	16	5	12	11	60
9	19	17	4	11	9	60
10	12	12	12	12	12	60
11	12	12	14	12	10	60
12	12	12	14	11	11	60
13	12	12	12	12	12	60
14	12	14	12	11	11	60
15	12	14	12	11	11	60

Source: analysis made from returned questionnaires

Indication: Ag.: Agreement, Q.N: Question Number (refer to the questionnaire), SA: Strongly Agree, A: Agree, N: Neutral, D: Disagree, SDA: Strongly Disagree, Tot.: Total

Table 6-Appendix 11: 36-40 year-olds

Ag. / Q.N	SA	A	N	D	SDA	Tot. data gathered
7	14	14	11	10	11	60
8	15	16	6	11	12	60
9	19	17	5	10	9	60
10	12	12	12	12	12	60
11	12	12	14	12	10	60
12	12	12	14	11	11	60
13	11	12	14	11	12	60
14	11	13	14	10	12	60
15	11	13	14	10	12	60

Source: analysis made from returned questionnaires

Indication: Ag.: Agreement, Q.N: Question Number (refer to the questionnaire), SA: Strongly Agree, A: Agree, N: Neutral, D: Disagree, SDA: Strongly Disagree, Tot.: Total

Table 7-Appendix 11: 41-45 year-olds

Ag. / Q.N	SA	A	N	D	SDA	Tot. data gathered
7	39	43	9	10	9	110
8	40	44	4	11	11	110
9	41	45	3	10	11	110
10	23	23	22	21	21	110
11	22	23	42	21	2	110
12	22	23	42	20	3	110
13	22	21	26	21	20	110
14	24	26	26	19	15	110
15	24	26	26	19	15	110

Source: analysis made from returned questionnaires

Indication: Ag.: Agreement, Q.N: Question Number (refer to the questionnaire), SA: Strongly Agree, A: Agree, N: Neutral, D: Disagree, SDA: Strongly Disagree, Tot.: Total

Table 8-Appendix 11: 46-54 year-olds

Ag. Q.N	SA	A	N	D	SDA	Tot. data gathered
7	17	16	12	12	13	70
8	19	17	7	13	14	70
9	22	19	6	12	11	70
10	14	14	14	14	14	70
11	14	14	16	14	12	70
12	14	14	15	14	13	70
13	13	14	16	14	13	70
14	13	15	16	13	13	70
15	13	15	16	13	13	70

Source: analysis made from returned questionnaires

Indication: Ag.: Agreement, Q.N: Question Number (refer to the questionnaire), SA: Strongly Agree, A: Agree, N: Neutral, D: Disagree, SDA: Strongly Disagree, Tot.: Total

Table 9-Appendix 11: 55 year-olds and above

Ag. Q.N	SA	A	N	D	SDA	Tot. data gathered
7	10	10	6	7	7	40
8	10	11	1	9	9	40
9	12	11	1	8	8	40
10	8	8	8	8	8	40
11	8	8	10	8	6	40
12	8	8	9	8	7	40
13	8	8	9	8	7	40
14	8	9	9	7	7	40
15	9	10	8	7	6	40

Source: analysis made from returned questionnaires

Indication: Ag.: Agreement, Q.N: Question Number (refer to the questionnaire), SA: Strongly Agree, A: Agree, N: Neutral, D: Disagree, SDA: Strongly Disagree, Tot.: Total

Table 10-Appendix 11: synoptic analysis table for religious interaction by age group

Q.N	Age group	SA	A	N	D	SDA	Data gathered number
16	15-17	31	33	6	26	24	120
	18-24	18	18	2	13	9	60
	25-30	21	22	8	16	13	80
	31-35	19	14	9	9	9	60
	36-40	18	16	7	8	11	60
	41-45	45	45	4	7	9	110
	46-54	22	18	7	10	13	70
	>55	10	12	2	9	7	40
	Res.Ag. amount	184	178	45	98	95	600
17	15-17	24	24	24	24	24	120
	18-24	12	12	12	12	12	60

	25-30	16	16	16	16	16	80
	31-35	12	12	12	12	12	60
	36-40	12	12	12	12	12	60
	41-45	24	24	21	21	20	110
	46-54	14	14	14	14	14	70
	>55	8	8	8	8	8	40
	Res.Ag. amount	122	122	119	119	118	600
18	15-17	24	23	28	22	23	120
	18-24	11	13	15	11	10	60
	25-30	15	17	18	16	14	80
	31-35	12	12	14	12	10	60
	36-40	12	12	14	12	10	60
	41-45	22	23	42	20	3	110
	46-54	14	14	15	14	13	70
	>55	8	8	9	8	7	40
	Res.Ag. amount	118	122	155	115	90	600
19	15-17	24	23	27	22	24	120
	18-24	11	13	14	11	11	60
	25-30	15	17	18	15	15	80
	31-35	12	12	14	11	11	60
	36-40	13	11	14	11	11	60
	41-45	25	23	39	19	4	110
	46-54	14	14	15	14	13	70
	>55	9	7	9	8	7	40
	Res.Ag. amount	123	120	150	111	96	600
20	15-17	26	23	26	22	23	120
	18-24	13	12	14	10	11	60
	25-30	17	17	16	15	15	80
	31-35	13	13	12	11	11	60
	36-40	12	12	14	10	12	60
	41-45	26	25	25	19	15	110
	46-54	14	14	16	14	12	70
	>55	9	8	9	8	6	40
	Res.Ag. amount	130	124	132	109	105	600
21	15-17	25	23	26	21	25	120
	18-24	13	12	13	10	12	60
	25-30	17	16	17	14	16	80
	31-35	12	12	14	11	11	60
	36-40	12	12	14	10	12	60
	41-45	22	23	42	19	4	110
	46-54	14	14	15	13	14	70
	>55	8	9	8	8	7	40
	Res.Ag. amount	123	121	149	106	101	600
22	15-17	24	23	28	20	25	120
	18-24	11	13	15	9	12	60
	25-30	15	17	18	14	16	80
	31-35	12	12	13	11	12	60
	36-40	12	13	13	11	11	60
	41-45	23	23	41	19	4	110
	46-54	14	14	15	13	14	70
	>55	8	8	9	7	8	40
	Res.Ag. amount	119	123	152	104	102	600

23	15-17	24	24	25	24	23	120
	18-24	11	13	13	12	11	60
	25-30	15	17	17	16	15	80
	31-35	11	13	13	12	11	60
	36-40	11	13	13	11	12	60
	41-45	23	24	23	20	20	110
	46-54	13	14	16	13	14	70
	>55	7	8	10	7	8	40
Res.Ag. amount	115	126	130	115	114	600	
Total Res.Ag.		1034	1036	1032	877	821	4800

Source: analysis made from returned questionnaires

Indication: Q.N: Question Number (refer to the questionnaire), SA: Strongly Agree, A: Agree, N: Neutral, D: Disagree, SDA: Strongly Disagree, Res.Ag.: Respondent agreements

Table 11-Appendix 11: 15-17 year-olds

Ag. Q.N	SA	A	N	D	SDA	Tot. data gathered
16	31	33	6	26	24	120
17	24	24	24	24	24	120
18	24	23	27	22	24	120
19	24	23	27	22	24	120
20	26	23	26	22	23	120
21	25	23	26	21	25	120
22	24	23	28	20	25	120
23	24	24	25	24	23	120

Source: analysis made from returned questionnaires

Indication: Ag.: Agreement, Q.N: Question Number (refer to the questionnaire), SA: Strongly Agree, A: Agree, N: Neutral, D: Disagree, SDA: Strongly Disagree, Tot.: Total

Table 12-Appendix 11: 18-24 year-olds

Ag. Q.N	SA	A	N	D	SDA	Tot. data gathered
16	18	18	2	13	9	60
17	12	12	12	12	12	60
18	11	13	15	11	10	60
19	11	13	14	11	11	60
20	13	12	14	10	11	60
21	13	12	13	10	12	60
22	11	13	15	9	12	60
23	11	13	13	12	11	60

Source: analysis made from returned questionnaires

Indication: Ag.: Agreement, Q.N: Question Number (refer to the questionnaire), SA: Strongly Agree, A: Agree, N: Neutral, D: Disagree, SDA: Strongly Disagree, Tot.: Total

Table 13-Appendix 11: 25-30 year-olds

Ag. / Q.N	SA	A	N	D	SDA	Tot. data gathered
16	21	22	8	16	13	80
17	16	16	16	16	16	80
18	15	17	18	16	14	80
19	15	17	18	15	15	80
20	17	17	16	15	15	80
21	17	16	17	14	16	80
22	15	17	18	14	16	80
23	15	17	17	16	15	80

Source: analysis made from returned questionnaires

Indication: Ag.: Agreement, Q.N: Question Number (refer to the questionnaire), SA: Strongly Agree, A: Agree, N: Neutral, D: Disagree, SDA: Strongly Disagree, Tot.: Total

Table 14-Appendix 11: 31-35 year-olds

Ag. / Q.N	SA	A	N	D	SDA	Tot. data gathered
16	19	14	9	9	9	60
17	12	12	12	12	12	60
18	12	12	14	12	10	60
19	12	12	14	11	11	60
20	13	13	12	11	11	60
21	12	12	14	11	11	60
22	12	12	13	11	12	60
23	11	13	13	12	11	60

Source: analysis made from returned questionnaires

Indication: Ag.: Agreement, Q.N: Question Number (refer to the questionnaire), SA: Strongly Agree, A: Agree, N: Neutral, D: Disagree, SDA: Strongly Disagree, Tot.: Total

Table 15-Appendix 11: 36-40 year-olds

Ag. / Q.N	SA	A	N	D	SDA	Tot. data gathered
16	18	16	7	8	11	60
17	12	12	12	12	12	60
18	12	12	14	12	10	60
19	13	11	14	11	11	60
20	12	12	14	10	12	60
21	12	12	14	10	12	60
22	12	13	13	11	11	60
23	11	13	13	11	12	60

Source: analysis made from returned questionnaires

Indication: Ag.: Agreement, Q.N: Question Number (refer to the questionnaire), SA: Strongly Agree, A: Agree, N: Neutral, D: Disagree, SDA: Strongly Disagree, Tot.: Total

Table 16-Appendix 11: 41-45 year-olds

Ag. Q.N	SA	A	N	D	SDA	Tot. data gathered
16	45	45	4	7	9	110
17	24	24	21	21	20	110
18	22	23	42	20	3	110
19	25	23	39	19	4	110
20	26	25	25	19	15	110
21	22	23	42	19	4	110
22	23	23	41	19	4	110
23	23	24	23	20	20	110

Source: analysis made from returned questionnaires

Indication: Ag.: Agreement, Q.N: Question Number (refer to the questionnaire), SA: Strongly Agree, A: Agree, N: Neutral, D: Disagree, SDA: Strongly Disagree, Tot.: Total

Table 17-Appendix 11: 46-54 year-olds

Ag. Q.N	SA	A	N	D	SDA	Tot. data gathered
16	22	18	7	10	13	70
17	14	14	14	14	14	70
18	14	14	15	14	13	70
19	14	14	15	14	13	70
20	14	14	16	14	12	70
21	14	14	15	13	14	70
22	14	14	15	13	14	70
23	13	14	16	13	14	70

Source: analysis made from returned questionnaires

Indication: Ag.: Agreement, Q.N: Question Number (refer to the questionnaire), SA: Strongly Agree, A: Agree, N: Neutral, D: Disagree, SDA: Strongly Disagree, Tot.: Total

Table 18-Appendix 11: 55 year-olds and above

Ag. Q.N	SA	A	N	D	SDA	Tot. data gathered
16	10	12	2	9	7	40
17	8	8	8	8	8	40
18	9	7	9	8	7	40
19	9	7	9	8	7	40
20	9	8	9	8	6	40
21	8	9	8	8	7	40
22	8	8	9	7	8	40
23	7	8	10	7	8	40

Source: analysis made from returned questionnaires

Indication: Ag.: Agreement, Q.N: Question Number (refer to the questionnaire), SA: Strongly Agree, A: Agree, N: Neutral, D: Disagree, SDA: Strongly Disagree, Tot.: Total

Table 19-Appendix 11: synoptic analysis table for social integration by age group

Q.N	Age group	A	F	S	R	N	Data gathered number
24	15-17	26	30	15	24	25	120
	18-24	13	15	12	11	9	60
	25-30	16	19	17	15	13	80
	31-35	15	14	11	11	9	60
	36-40	13	14	12	10	11	60
	41-45	39	43	9	10	9	110
	46-54	17	15	13	12	13	70
	>55	10	10	6	6	8	40
	Res.Ag. amount	149	160	95	99	97	600
25	15-17	28	32	9	25	26	120
	18-24	14	16	7	12	11	60
	25-30	17	21	12	16	14	80
	31-35	15	16	6	12	11	60
	36-40	14	16	7	11	12	60
	41-45	40	43	5	11	11	110
	46-54	19	16	7	13	15	70
	>55	10	10	1	9	10	40
	Res.Ag. amount	157	170	54	109	110	600
26	15-17	33	32	9	22	24	120
	18-24	16	17	5	11	11	60
	25-30	21	22	10	15	12	80
	31-35	19	16	4	11	10	60
	36-40	18	17	5	11	9	60
	41-45	40	45	3	11	11	110
	46-54	21	19	6	13	11	70
	>55	11	11	1	9	8	40
	Res.Ag. amount	179	179	43	103	96	600
27	15-17	24	24	24	24	24	120
	18-24	12	12	12	12	12	60
	25-30	16	16	16	16	16	80
	31-35	12	12	12	12	12	60
	36-40	12	12	12	12	12	60
	41-45	23	24	21	21	21	110
	46-54	14	14	14	14	14	70
	>55	8	8	8	8	8	40
	Res.Ag. amount	121	122	119	119	119	600
28	15-17	24	23	27	23	23	120
	18-24	12	12	14	12	10	60
	25-30	16	16	18	16	14	80
	31-35	11	12	14	12	11	60
	36-40	12	11	14	12	11	60
	41-45	22	23	42	21	2	110
	46-54	14	14	15	14	13	70
	>55	8	8	9	8	7	40
	Res.Ag. amount	119	119	153	118	91	600
29	15-17	24	23	27	22	24	120

	18-24	11	12	14	12	11	60
	25-30	16	16	18	15	15	80
	31-35	12	12	14	11	11	60
	36-40	12	12	14	11	11	60
	41-45	22	22	42	20	4	110
	46-54	14	14	15	14	13	70
	>55	8	8	9	8	7	40
	Res.Ag. amount	119	119	153	113	96	600
30	15-17	24	23	26	23	24	120
	18-24	12	11	14	11	12	60
	25-30	16	16	16	16	16	80
	31-35	12	12	12	12	12	60
	36-40	11	12	14	11	12	60
	41-45	22	21	26	21	20	110
	46-54	13	14	16	14	13	70
	>55	7	8	9	8	8	40
	Res.Ag. amount	117	117	133	116	117	600
31	15-17	24	24	26	23	23	120
	18-24	12	13	14	10	11	60
	25-30	16	17	16	16	15	80
	31-35	12	14	12	11	11	60
	36-40	11	13	14	10	12	60
	41-45	24	26	26	19	15	110
	46-54	13	15	16	13	13	70
	>55	8	8	9	7	8	40
	Res.Ag. amount	120	130	133	109	108	600
32	15-17	24	24	24	24	24	120
	18-24	12	12	12	12	12	60
	25-30	16	16	16	16	16	80
	31-35	12	12	12	12	12	60
	36-40	12	12	12	12	12	60
	41-45	23	23	21	21	22	110
	46-54	14	14	14	14	14	70
	>55	8	8	8	8	8	40
	Res.Ag. amount	121	121	119	119	120	600
Total Res.Ag.		1202	1237	1002	1005	954	5400

Source: analysis made from returned questionnaires

Indication: Q.N: Question Number (refer to the questionnaire), A: Always, F: Frequently, S: Sometimes, R: Rarely, N: Never, Res.Ag.: Respondent agreements

Table 20-Appendix 11: 15-17 year-olds

Ag. Q.N	A	F	S	R	N	Tot. data gathered
24	26	30	15	24	25	120
25	28	32	9	25	26	120
26	33	32	9	22	24	120
27	24	24	24	24	24	120
28	24	23	27	23	23	120
29	24	23	27	22	24	120
30	24	23	26	23	24	120

31	24	24	26	23	23	120
32	24	24	24	24	24	120

Source: analysis made from returned questionnaires

Indication: Ag.: Agreement, Q.N: Question Number (refer to the questionnaire), A: Always, F: Frequently, S: Sometimes, R: Rarely, N: Never, Tot.: Total

Table 21-Appendix 11: 18-24 year-olds

Ag. / Q.N	A	F	S	R	N	Tot. data gathered
24	13	15	12	11	9	60
25	14	16	7	12	11	60
26	16	17	5	11	11	60
27	12	12	12	12	12	60
28	12	12	14	12	10	60
29	11	12	14	12	11	60
30	12	11	14	11	12	60
31	12	13	14	10	11	60
32	12	12	12	12	12	60

Source: analysis made from returned questionnaires

Indication: Ag.: Agreement, Q.N: Question Number (refer to the questionnaire), A: Always, F: Frequently, S: Sometimes, R: Rarely, N: Never, Tot.: Total

Table 22-Appendix 11: 25-30 year-olds

Ag. / Q.N	A	F	S	R	N	Tot. data gathered
24	16	19	17	15	13	80
25	17	21	12	16	14	80
26	21	22	10	15	12	80
27	16	16	16	16	16	80
28	16	16	18	16	14	80
29	16	16	18	15	15	80
30	16	16	16	16	16	80
31	16	17	16	16	15	80
32	16	16	16	16	16	80

Source: analysis made from returned questionnaires

Indication: Ag.: Agreement, Q.N: Question Number (refer to the questionnaire), A: Always, F: Frequently, S: Sometimes, R: Rarely, N: Never, Tot.: Total

Table 23-Appendix 11: 31-35 year-olds

Ag. / Q.N	A	F	S	R	N	Tot. data gathered
24	15	14	11	11	9	60
25	15	16	6	12	11	60
26	19	16	4	11	10	60
27	12	12	12	12	12	60
28	11	12	14	12	11	60
29	12	12	14	11	11	60

30	12	12	12	12	12	60
31	12	14	12	11	11	60
32	12	12	12	12	12	60

Source: analysis made from returned questionnaires

Indication: Ag.: Agreement, Q.N: Question Number (refer to the questionnaire), A: Always, F: Frequently, S: Sometimes, R: Rarely, N: Never, Tot.: Total

Table 24-Appendix 11: 36-40 year-olds

Ag. / Q.N	A	F	S	R	N	Tot. data gathered
24	13	14	12	10	11	60
25	14	16	7	11	12	60
26	18	17	5	11	9	60
27	12	12	12	12	12	60
28	12	11	14	12	11	60
29	12	12	14	11	11	60
30	11	12	14	11	12	60
31	11	13	14	10	12	60
32	12	12	12	12	12	60

Source: analysis made from returned questionnaires

Indication: Ag.: Agreement, Q.N: Question Number (refer to the questionnaire), A: Always, F: Frequently, S: Sometimes, R: Rarely, N: Never, Tot.: Total

Table 25-Appendix 11: 41-45 year-olds

Ag. / Q.N	A	F	S	R	N	Tot. data gathered
24	39	43	9	10	9	110
25	40	43	5	11	11	110
26	40	45	3	11	11	110
27	23	24	21	21	21	110
28	22	23	42	21	2	110
29	22	22	42	20	4	110
30	22	21	26	21	20	110
31	24	26	26	19	15	110
32	23	23	21	21	22	110

Source: analysis made from returned questionnaires

Indication: Ag.: Agreement, Q.N: Question Number (refer to the questionnaire), A: Always, F: Frequently, S: Sometimes, R: Rarely, N: Never, Tot.: Total

Table 26-Appendix 11: 46-54 year-olds

Ag. / Q.N	A	F	S	R	N	Tot. data gathered
24	17	15	13	12	13	70
25	19	16	7	13	15	70
26	21	19	6	13	11	70
27	14	14	14	14	14	70
28	14	14	15	14	13	70
29	14	14	15	14	13	70

30	13	14	16	14	13	70
31	13	15	16	13	13	70
32	14	14	14	14	14	70

Source: analysis made from returned questionnaires

Indication: Ag.: Agreement, Q.N: Question Number (refer to the questionnaire), A: Always, F: Frequently, S: Sometimes, R: Rarely, N: Never, Tot.: Total

Table 27-Appendix 11: 55 year-olds and above

Ag. / Q.N	A	F	S	R	N	Tot. data gathered
24	10	10	6	6	8	40
25	10	10	1	9	10	40
26	11	11	1	9	8	40
27	8	8	8	8	8	40
28	8	8	9	8	7	40
29	8	8	9	8	7	40
30	7	8	9	8	8	40
31	8	8	9	7	8	40
32	8	8	8	8	8	40

Source: analysis made from returned questionnaires

Indication: Ag.: Agreement, Q.N: Question Number (refer to the questionnaire), A: Always, F: Frequently, S: Sometimes, R: Rarely, N: Never, Tot.: Total

Table 28-Appendix 11: synoptic analysis table for religious integration by age group

Q.N	Age group	A	F	S	R	N	Data gathered number
33	15-17	32	32	9	22	25	120
	18-24	15	17	6	11	11	60
	25-30	21	22	10	15	12	80
	31-35	19	17	4	11	9	60
	36-40	19	17	5	10	9	60
	41-45	41	44	4	10	11	110
	46-54	22	18	7	12	11	70
	>55	12	12	2	8	8	40
	Res.Ag. amount	181	177	47	99	96	600
34	15-17	24	24	24	24	24	120
	18-24	12	12	12	12	12	60
	25-30	16	16	16	16	16	80
	31-35	12	12	12	12	12	60
	36-40	12	12	12	12	12	60
	41-45	23	23	22	22	20	110
	46-54	14	14	14	14	14	70
	>55	8	8	8	8	8	40
	Res.Ag. amount	121	121	120	120	118	600
35	15-17	24	23	27	23	23	120
	18-24	11	13	13	12	11	60
	25-30	16	16	17	16	15	80

	31-35	12	12	13	12	11	60
	36-40	12	13	12	12	11	60
	41-45	22	23	42	20	3	110
	46-54	14	14	16	13	13	70
	>55	8	8	10	7	7	40
	Res.Ag. amount	119	122	150	115	94	600
36	15-17	24	23	27	23	23	120
	18-24	11	13	13	12	11	60
	25-30	17	15	17	16	15	80
	31-35	13	12	12	12	11	60
	36-40	13	13	11	12	11	60
	41-45	22	23	42	19	4	110
	46-54	14	14	16	12	14	70
	>55	8	8	10	6	8	40
	Res.Ag. amount	122	121	148	112	97	600
37	15-17	25	23	25	23	24	120
	18-24	12	13	11	12	12	60
	25-30	18	15	15	16	16	80
	31-35	14	12	10	12	12	60
	36-40	14	13	8	12	13	60
	41-45	23	24	38	19	6	110
	46-54	14	15	14	12	15	70
	>55	8	9	9	5	9	40
	Res.Ag. amount	128	124	130	111	107	600
38	15-17	24	23	27	23	23	120
	18-24	11	13	13	11	12	60
	25-30	17	15	17	15	16	80
	31-35	13	12	12	11	12	60
	36-40	13	13	11	11	12	60
	41-45	21	23	42	17	7	110
	46-54	14	14	16	12	14	70
	>55	8	8	10	6	8	40
	Res.Ag. amount	121	121	148	106	104	600
39	15-17	24	23	27	23	23	120
	18-24	11	13	13	11	12	60
	25-30	17	15	17	15	16	80
	31-35	13	11	13	11	12	60
	36-40	13	13	11	11	12	60
	41-45	21	23	42	17	7	110
	46-54	14	14	16	12	14	70
	>55	7	8	12	5	8	40
	Res.Ag. amount	120	120	151	105	104	600
40	15-17	24	23	27	23	23	120
	18-24	11	13	13	12	11	60
	25-30	16	16	17	16	15	80
	31-35	12	12	13	12	11	60
	36-40	12	13	11	12	12	60
	41-45	22	23	24	20	21	110
	46-54	14	14	15	13	14	70
	>55	7	9	10	6	8	40
	Res.Ag. amount	118	123	130	114	115	600
Total		1030	1029	1024	882	835	4800

Res.Ag.							
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Source: analysis made from returned questionnaires

Indication: Q.N: Question Number (refer to the questionnaire), A: Always, F: Frequently, S: Sometimes, R: Rarely, N: Never, Res.Ag.: Respondent agreements

Table 29-Appendix 11: 15-17 year-olds

Ag. / Q.N	A	F	S	R	N	Tot. data gathered
33	32	32	9	22	25	120
34	24	24	24	24	24	120
35	24	23	27	23	23	120
36	24	23	27	23	23	120
37	25	23	25	23	24	120
38	24	23	27	23	23	120
39	24	23	27	23	23	120
40	24	23	27	23	23	120

Source: analysis made from returned questionnaires

Indication: Ag.: Agreement, Q.N: Question Number (refer to the questionnaire), A: Always, F: Frequently, S: Sometimes, R: Rarely, N: Never, Tot.: Total

Table 30-Appendix 11: 18-24 year-olds

Ag. / Q.N	A	F	S	R	N	Tot. data gathered
33	15	17	6	11	11	60
34	12	12	12	12	12	60
35	11	13	13	12	11	60
36	11	13	13	12	11	60
37	12	13	11	12	12	60
38	11	13	13	11	12	60
39	11	13	13	11	12	60
40	11	13	13	12	11	60

Source: analysis made from returned questionnaires

Indication: Ag.: Agreement, Q.N: Question Number (refer to the questionnaire), A: Always, F: Frequently, S: Sometimes, R: Rarely, N: Never, Tot.: Total

Table 31-Appendix 11: 25-30 year-olds

Ag. / Q.N	A	F	S	R	N	Tot. data gathered
33	21	22	10	15	12	80
34	16	16	16	16	16	80
35	16	16	17	16	15	80
36	17	15	17	16	15	80
37	18	15	15	16	16	80
38	17	15	17	15	16	80
39	17	15	17	15	16	80
40	16	16	17	16	15	80

Source: analysis made from returned questionnaires

Indication: Ag.: Agreement, Q.N: Question Number (refer to the questionnaire), A: Always, F: Frequently, S: Sometimes, R: Rarely, N: Never, Tot.: Total

Table 32-Appendix 11: 31-35 year-olds

Ag. / Q.N	A	F	S	R	N	Tot. data gathered
33	19	17	4	11	9	60
34	12	12	12	12	12	60
35	12	12	13	12	11	60
36	13	12	12	12	11	60
37	14	12	10	12	12	60
38	13	12	12	11	12	60
39	13	11	13	11	12	60
40	12	12	13	12	11	60

Source: analysis made from returned questionnaires

Indication: Ag.: Agreement, Q.N: Question Number (refer to the questionnaire), A: Always, F: Frequently, S: Sometimes, R: Rarely, N: Never, Tot.: Total

Table 33-Appendix 11: 36-40 year-olds

Ag. / Q.N	A	F	S	R	N	Tot. data gathered
33	19	17	5	10	9	60
34	12	12	12	12	12	60
35	12	13	12	12	11	60
36	13	13	11	12	11	60
37	14	13	8	12	13	60
38	13	13	11	11	12	60
39	13	13	11	11	12	60
40	12	13	11	12	12	60

Source: analysis made from returned questionnaires

Indication: Ag.: Agreement, Q.N: Question Number (refer to the questionnaire), A: Always, F: Frequently, S: Sometimes, R: Rarely, N: Never, Tot.: Total

Table 34-Appendix 11: 41-45 year-olds

Ag. / Q.N	A	F	S	R	N	Tot. data gathered
33	41	44	4	10	11	110
34	23	23	22	22	20	110
35	22	23	42	20	3	110
36	22	23	42	19	4	110
37	23	24	38	19	6	110
38	21	23	42	17	7	110
39	21	23	42	17	7	110
40	22	23	24	20	21	110

Source: analysis made from returned questionnaires

Indication: Ag.: Agreement, Q.N: Question Number (refer to the questionnaire), A: Always, F: Frequently, S: Sometimes, R: Rarely, N: Never, Tot.: Total

Table 35-Appendix 11: 46-54 year-olds

Ag. Q.N	A	F	S	R	N	Tot. data gathered
33	22	18	7	12	11	70
34	14	14	14	14	14	70
35	14	14	16	13	13	70
36	14	14	16	12	14	70
37	14	15	14	12	15	70
38	14	14	16	12	14	70
39	14	14	16	12	14	70
40	14	14	15	13	14	70

Source: analysis made from returned questionnaires

Indication: Ag.: Agreement, Q.N: Question Number (refer to the questionnaire), A: Always, F: Frequently, S: Sometimes, R: Rarely, N: Never, Tot.: Total

Table 36-Appendix 11: 55 year-olds and above

Ag. Q.N	A	F	S	R	N	Tot. data gathered
33	12	12	2	8	8	40
34	8	8	8	8	8	40
35	8	8	10	7	7	40
36	8	8	10	6	8	40
37	8	9	9	5	9	40
38	8	8	10	6	8	40
39	7	8	12	5	8	40
40	7	9	10	6	8	40

Source: analysis made from returned questionnaires

Indication: Ag.: Agreement, Q.N: Question Number (refer to the questionnaire), A: Always, F: Frequently, S: Sometimes, R: Rarely, N: Never, Tot.: Total

Table 37-Appendix 11: synoptic analysis table for social interaction by gender

Q.N	Gender	SA	A	N	D	SDA	Data gathered number
7	Male	78	82	46	46	48	300
	Female	72	79	47	54	48	300
	Res.Ag. amount	150	161	93	100	96	600
8	Male	86	87	25	50	52	300
	Female	74	86	25	59	56	300
	Res.Ag. amount	160	173	50	109	108	600
9	Male	102	87	21	45	45	300
	Female	81	93	23	54	49	300
	Res.Ag. amount	183	180	44	99	94	600

10	Male	61	61	60	59	59	300
	Female	60	60	60	60	60	300
	Res.Ag. amount	121	121	120	119	119	600
11	Male	60	60	81	58	41	300
	Female	60	60	74	60	46	300
	Res.Ag. amount	120	120	155	118	87	600
12	Male	61	61	80	49	49	300
	Female	59	59	73	63	46	300
	Res.Ag. amount	120	120	153	112	95	600
13	Male	60	59	70	58	59	300
	Female	58	58	63	58	57	300
	Res.Ag. amount	118	117	133	116	116	600
14	Male	60	68	66	53	53	300
	Female	60	65	67	54	54	300
	Res.Ag. amount	120	133	133	107	107	600
15	Male	61	69	66	53	51	300
	Female	60	65	66	54	55	300
	Res.Ag. amount	121	134	132	107	106	600
Total Res.Ag		1213	1259	1013	987	928	5400

Source: analysis made from returned questionnaires

Indication: Q.N: Question Number (refer to the questionnaire), SA: Strongly Agree, A: Agree, N: Neutral, D: Disagree, SDA: Strongly Disagree, Res.Ag.: Respondent agreements

Table 38-Appendix 11: Male

Ag. / Q.N	SA	A	N	D	SDA	Tot. data gathered
7	78	82	46	46	48	300
8	86	87	25	50	52	300
9	102	87	21	45	45	300
10	61	61	60	59	59	300
11	60	60	81	58	41	300
12	61	61	80	49	49	300
13	60	59	70	58	59	300
14	60	68	66	53	53	300
15	61	69	66	53	51	300

Source: analysis made from returned questionnaires

Indication: Ag.: Agreement, Q.N: Question Number (refer to the questionnaire), SA: Strongly Agree, A: Agree, N: Neutral, D: Disagree, SDA: Strongly Disagree, Tot.: Total

Table 39-Appendix 11: Female

Ag. / Q.N	SA	A	N	D	SDA	Tot. data gathered
7	72	79	47	54	48	300
8	74	86	25	59	56	300
9	81	93	23	54	49	300

10	60	60	60	60	60	300
11	60	60	74	60	46	300
12	59	59	73	63	46	300
13	58	58	63	58	57	300
14	60	65	67	54	54	300
15	60	65	66	54	55	300

Source: analysis made from returned questionnaires

Indication: Ag.: Agreement, Q.N: Question Number (refer to the questionnaire), SA: Strongly Agree, A: Agree, N: Neutral, D: Disagree, SDA: Strongly Disagree, Tot.: Total

Table 40-Appendix 11: synoptic analysis table for religious interaction by gender

Q.N	Gender	SA	A	N	D	SDA	Data gathered number
16	Male	103	86	21	45	45	300
	Female	81	92	24	53	50	300
	Res.Ag. amount	184	178	45	98	95	600
17	Male	61	62	60	59	58	300
	Female	60	61	59	60	60	300
	Res.Ag. amount	122	122	119	119	118	600
18	Male	60	62	81	51	46	300
	Female	58	60	74	64	44	300
	Res.Ag. amount	118	122	155	115	90	600
19	Male	62	62	78	50	48	300
	Female	61	58	72	61	48	300
	Res.Ag. amount	123	120	150	111	96	600
20	Male	66	64	66	53	51	300
	Female	64	60	66	56	54	300
	Res.Ag. amount	130	124	132	109	105	600
21	Male	62	63	77	48	50	300
	Female	61	58	72	58	51	300
	Res.Ag. amount	123	121	149	106	101	600
22	Male	62	63	78	47	50	300
	Female	57	60	74	57	52	300
	Res.Ag. amount	119	123	152	104	102	600
23	Male	58	64	65	57	56	300
	Female	57	62	65	58	58	300
	Res.Ag. amount	115	126	130	115	114	600
Total Res.Ag.		1034	1036	1032	877	821	4800

Source: analysis made from returned questionnaires

Indication: Q.N: Question Number (refer to the questionnaire), SA: Strongly Agree, A: Agree, N: Neutral, D: Disagree, SDA: Strongly Disagree, Res.Ag.: Respondent agreements

Table 41-Appendix 11: Male

Ag. Q.N	SA	A	N	D	SDA	Tot. data gathered
16	103	86	21	45	45	300
17	61	62	60	59	58	300
18	60	62	81	51	46	300
19	62	62	78	50	48	300
20	66	64	66	53	51	300
21	62	63	77	48	50	300
22	62	63	78	47	50	300
23	58	64	65	57	56	300

Source: analysis made from returned questionnaires

Indication: Ag.: Agreement, Q.N: Question Number (refer to the questionnaire), SA: Strongly Agree, A: Agree, N: Neutral, D: Disagree, SDA: Strongly Disagree, Tot.: Total

Table 42-Appendix 11: Female

Ag. Q.N	SA	A	N	D	SDA	Tot. data gathered
16	81	92	24	53	50	300
17	60	61	59	60	60	300
18	58	60	74	64	44	300
19	61	58	72	61	48	300
20	64	60	66	56	54	300
21	61	58	72	58	51	300
22	57	60	74	57	52	300
23	57	62	65	58	58	300

Source: analysis made from returned questionnaires

Indication: Ag.: Agreement, Q.N: Question Number (refer to the questionnaire), SA: Strongly Agree, A: Agree, N: Neutral, D: Disagree, SDA: Strongly Disagree, Tot.: Total

Table 43-Appendix 11: synoptic analysis table for social integration by gender

Q.N	Gender	A	F	S	R	N	Data gathered number
24	Male	75	81	43	50	51	300
	Female	74	79	52	49	46	300
	Res.Ag. amount	149	160	95	99	97	600
25	Male	84	87	23	53	53	300
	Female	73	83	31	56	57	300
	Res.Ag. amount	157	170	54	109	110	600
26	Male	92	91	18	51	48	300
	Female	87	88	25	52	48	300
	Res.Ag.	179	179	43	103	96	600

	amount						
27	Male	61	62	57	61	59	300
	Female	60	60	62	58	60	300
	Res.Ag. amount	121	122	119	119	119	600
28	Male	61	60	80	60	39	300
	Female	58	59	73	58	52	300
	Res.Ag. amount	119	119	153	118	91	600
29	Male	62	61	79	57	41	300
	Female	57	58	74	56	55	300
	Res.Ag. amount	119	119	153	113	96	600
30	Male	59	59	65	58	59	300
	Female	58	58	68	58	58	300
	Res.Ag. amount	117	117	133	116	117	600
31	Male	61	66	65	54	54	300
	Female	59	64	68	55	54	300
	Res.Ag. amount	120	130	133	109	108	600
32	Male	60	60	62	58	60	300
	Female	61	61	57	61	60	300
	Res.Ag. amount	121	121	119	119	120	600
Total Res.Ag.		1202	1237	1002	1005	954	5400

Source: analysis made from returned questionnaires

Indication: Q.N: Question Number (refer to the questionnaire), A: Always, F: Frequently, S: Sometimes, R: Rarely, N: Never, Res.Ag.: Respondent agreements

Table 44-Appendix 11: Male

Ag. / Q.N	A	F	S	R	N	Tot. data gathered
24	75	81	43	50	51	300
25	84	87	23	53	53	300
26	92	91	18	51	48	300
27	61	62	57	61	59	300
28	61	60	80	60	39	300
29	62	61	79	57	41	300
30	59	59	65	58	59	300
31	61	66	65	54	54	300
32	60	60	62	58	60	300

Source: analysis made from returned questionnaires

Indication: Ag.: Agreement, Q.N: Question Number (refer to the questionnaire), A: Always, F: Frequently, S: Sometimes, R: Rarely, N: Never, Tot.: Total

Table 45-Appendix 11: Female

Ag. / Q.N	A	F	S	R	N	Tot. data gathered
24	74	79	52	49	46	300
25	73	83	31	56	57	300

26	87	88	25	52	48	300
27	60	60	62	58	60	300
28	58	59	73	58	52	300
29	57	58	74	56	55	300
30	58	58	68	58	58	300
31	59	64	68	55	54	300
32	61	61	57	61	60	300

Source: analysis made from returned questionnaires

Indication: Ag.: Agreement, Q.N: Question Number (refer to the questionnaire), A: Always, F: Frequently, S: Sometimes, R: Rarely, N: Never, Tot.: Total

Table 46-Appendix 11: synoptic analysis table for religious integration by gender

Q.N	Gender	A	F	S	R	N	Data gathered number
33	Male	101	85	22	46	46	300
	Female	80	92	25	53	50	300
	Res.Ag. amount	181	177	47	99	96	600
34	Male	60	60	63	59	58	300
	Female	61	61	57	61	60	300
	Res.Ag. amount	121	121	120	120	118	600
35	Male	62	63	77	58	40	300
	Female	57	59	73	57	54	300
	Res.Ag. amount	119	122	150	115	94	600
36	Male	64	63	75	56	42	300
	Female	58	58	73	56	55	300
	Res.Ag. amount	122	121	148	112	97	600
37	Male	65	64	65	54	52	300
	Female	63	60	65	57	55	300
	Res.Ag. amount	128	124	130	111	107	600
38	Male	61	63	77	48	51	300
	Female	60	58	71	58	53	300
	Res.Ag. amount	121	121	148	106	104	600
39	Male	61	62	79	47	51	300
	Female	59	58	72	58	53	300
	Res.Ag. amount	120	120	151	105	104	600
40	Male	60	62	63	57	58	300
	Female	58	61	67	57	57	300
	Res.Ag. amount	118	123	130	114	115	600
Total Res.Ag.		1030	1029	1024	882	835	4800

Source: analysis made from returned questionnaires

Indication: Q.N: Question Number (refer to the questionnaire), A: Always, F: Frequently, S: Sometimes, R: Rarely, N: Never, Tot.: Total, Res.Ag.: Respondent agreements

Table 47-Appendix 11: Male

Ag. Q.N	A	F	S	R	N	Tot. data gathered
33	101	85	22	46	46	300
34	60	60	63	59	58	300
35	62	63	77	58	40	300
36	64	63	75	56	42	300
37	65	64	65	54	52	300
38	61	63	77	48	51	300
39	61	62	79	47	51	300
40	60	62	63	57	58	300

Source: analysis made from returned questionnaires

Indication: Ag.: Agreement, Q.N: Question Number (refer to the questionnaire), A: Always, F: Frequently, S: Sometimes, R: Rarely, N: Never, Tot.: Total

Table 48-Appendix 11: Female

Ag. Q.N	A	F	S	R	N	Tot. data gathered
33	80	92	25	53	50	300
34	61	61	57	61	60	300
35	57	59	73	57	54	300
36	58	58	73	56	55	300
37	63	60	65	57	55	300
38	60	58	71	58	53	300
39	59	58	72	58	53	300
40	58	61	67	57	57	300

Source: analysis made from returned questionnaires

Indication: Ag.: Agreement, Q.N: Question Number (refer to the questionnaire), A: Always, F: Frequently, S: Sometimes, R: Rarely, N: Never, Tot.: Total

Table 49-Appendix 11: synoptic analysis table for social interaction by occupational background

Q.N	Occupational background	SA	A	N	D	SDA	Data gathered number
7	General workers	36	40	22	26	26	150
	Semi-skilled workers	36	40	23	26	25	150
	Skilled workers	38	40	24	25	23	150
	Professional workers	40	41	24	23	22	150
	Res.Ag. amount	150	161	93	100	96	600
8	General workers	38	43	11	29	29	150

	Semi-skilled workers	38	43	13	28	28	150
	Skilled workers	40	43	14	27	26	150
	Professional workers	44	44	12	25	25	150
	Res.Ag. amount	160	173	50	109	108	600
9	General workers	43	44	10	27	26	150
	Semi-skilled workers	43	44	12	26	25	150
	Skilled workers	46	46	12	24	22	150
	Professional workers	51	46	10	22	21	150
	Res.Ag. amount	183	180	44	99	94	600
10	General workers	30	30	29	30	31	150
	Semi-skilled workers	30	30	30	30	30	150
	Skilled workers	30	30	31	30	29	150
	Professional workers	31	31	30	29	29	150
	Res.Ag. amount	121	121	120	119	119	600
11	General workers	29	30	38	30	23	150
	Semi-skilled workers	30	29	39	30	22	150
	Skilled workers	30	30	40	29	21	150
	Professional workers	31	31	38	29	21	150
	Res.Ag. amount	120	120	155	118	87	600
12	General workers	29	30	38	28	25	150
	Semi-skilled workers	30	29	39	28	24	150
	Skilled workers	30	30	38	29	23	150
	Professional workers	31	31	38	27	23	150
	Res.Ag. amount	120	120	153	112	95	600
13	General workers	30	29	32	30	29	150
	Semi-skilled workers	29	29	34	29	29	150
	Skilled workers	29	30	33	28	30	150

	Professional workers	30	29	34	29	28	150
	Res.Ag. amount	118	117	133	116	116	600
14	General workers	30	32	32	29	27	150
	Semi-skilled workers	29	33	34	27	27	150
	Skilled workers	30	34	33	25	28	150
	Professional workers	31	34	34	26	25	150
	Res.Ag. amount	120	133	133	107	107	600
15	General workers	30	32	32	29	27	150
	Semi-skilled workers	29	33	34	27	27	150
	Skilled workers	31	34	32	25	28	150
	Professional workers	31	35	34	26	24	150
	Res.Ag. amount	121	134	132	107	106	600
Total Res.Ag.		1213	1259	1013	987	928	5400

Source: analysis made from returned questionnaires

Indication: Q.N: Question Number (refer to the questionnaire), SA: Strongly Agree, A: Agree, N: Neutral, D: Disagree, SDA: Strongly Disagree, Res.Ag.: Respondent agreements

Table 50-Appendix 11: synoptic analysis table for religious interaction by occupational background

Q.N	Occupational background	SA	A	N	D	SDA	Data gathered number
16	General workers	43	44	10	26	27	150
	Semi-skilled workers	43	43	13	26	25	150
	Skilled workers	46	46	12	24	22	150
	Professional workers	52	45	10	22	21	150
	Res.Ag. amount	184	178	45	98	95	600
17	General workers	30	31	28	30	31	150
	Semi-skilled workers	30	30	30	30	30	150

	Skilled workers	30	30	31	30	29	150
	Professional workers	32	31	30	29	28	150
	Res.Ag. amount	122	122	119	119	118	600
18	General workers	29	30	38	29	24	150
	Semi-skilled workers	29	30	39	29	23	150
	Skilled workers	29	31	40	28	22	150
	Professional workers	31	31	38	29	21	150
	Res.Ag. amount	118	122	155	115	90	600
19	General workers	29	30	38	27	26	150
	Semi-skilled workers	31	29	38	28	24	150
	Skilled workers	31	30	37	29	23	150
	Professional workers	32	31	37	27	23	150
	Res.Ag. amount	123	120	150	111	96	600
20	General workers	32	29	32	30	27	150
	Semi-skilled workers	31	31	34	27	27	150
	Skilled workers	33	32	32	25	28	150
	Professional workers	34	32	34	27	23	150
	Res.Ag. amount	130	124	132	109	105	600
21	General workers	29	30	38	26	27	150
	Semi-skilled workers	31	29	38	27	25	150
	Skilled workers	31	30	37	29	25	150
	Professional workers	32	32	36	26	24	150
	Res.Ag. amount	123	121	149	106	101	600
22	General workers	28	31	38	26	27	150
	Semi-skilled workers	30	29	39	26	26	150
	Skilled workers	30	31	37	27	25	150
	Professional workers	31	32	38	25	24	150

	Res.Ag. amount	119	123	152	104	102	600
23	General workers	30	30	31	30	29	150
	Semi-skilled workers	28	31	34	29	28	150
	Skilled workers	28	32	33	27	30	150
	Professional workers	29	33	32	29	27	150
	Res.Ag. amount	115-2	126	130	115+2	114	600
Total Res.Ag.		1034	1036	1032	877	821	4800

Source: analysis made from returned questionnaires

Indication: Q.N: Question Number (refer to the questionnaire), SA: Strongly Agree, A: Agree, N: Neutral, D: Disagree, SDA: Strongly Disagree, Res.Ag.: Respondent agreements

Table 51-Appendix 11: synoptic analysis table for social integration by occupational background

Q.N	Occupational background	A	F	S	R	N	Data gathered number
24	General workers	36	40	22	26	26	150
	Semi-skilled workers	36	40	23	26	25	150
	Skilled workers	37	40	25	24	24	150
	Professional workers	40	40	25	23	22	150
	Res.Ag. amount	149	160	95	99	97	600
25	General workers	37	42	12	29	30	150
	Semi-skilled workers	37	42	14	28	29	150
	Skilled workers	39	43	15	27	26	150
	Professional workers	44	43	13	25	25	150
	Res.Ag. amount	157	170	54	109	110	600
26	General workers	42	44	9	28	27	150
	Semi-skilled workers	42	43	12	27	26	150
	Skilled workers	45	46	12	25	22	150

	Professional workers	50	46	10	23	21	150
	Res.Ag. amount	179	179	43	103	96	600
27	General workers	30	30	29	30	31	150
	Semi-skilled workers	30	30	30	30	30	150
	Skilled workers	30	30	31	30	29	150
	Professional workers	31	32	29	29	29	150
	Res.Ag. amount	121	122	119	119	119	600
28	General workers	28	30	38	30	24	150
	Semi-skilled workers	30	28	39	30	23	150
	Skilled workers	30	30	39	29	22	150
	Professional workers	31	31	37	29	22	150
	Res.Ag. amount	119	119	153	118	91	600
29	General workers	29	29	39	29	24	150
	Semi-skilled workers	29	30	38	28	25	150
	Skilled workers	30	29	38	29	24	150
	Professional workers	31	31	38	27	23	150
	Res.Ag. amount	119	119	153	113	96	600
30	General workers	29	29	32	30	30	150
	Semi-skilled workers	29	29	34	29	29	150
	Skilled workers	29	30	33	28	30	150
	Professional workers	30	29	34	29	28	150
	Res.Ag. amount	117	117	133	116	117	600
31	General workers	30	31	32	30	27	150
	Semi-skilled workers	29	33	34	27	27	150
	Skilled workers	30	33	33	26	28	150
	Professional workers	31	33	34	26	26	150
	Res.Ag.	120	130	133	109	108	600

	amount						
32	General workers	28	32	30	28	32	150
	Semi-skilled workers	31	30	28	31	30	150
	Skilled workers	31	29	31	31	28	150
	Professional workers	31	30	30	29	30	150
	Res.Ag. amount	121	121	119	119	120	600
Total Res.Ag.		1202	1237	1002	1005	954	5400

Source: analysis made from returned questionnaires

Indication: Q.N: Question Number (refer to the questionnaire), A: Always, F: Frequently, S: Sometimes, R: Rarely, N: Never, Res.Ag.: Respondent agreements

Table 52-Appendix 11: synoptic analysis table for religious integration by occupational background

Q.N	Occupational background	A	F	S	R	N	Data gathered number
33	General workers	43	43	10	26	28	150
	Semi-skilled workers	42	43	13	27	25	150
	Skilled workers	45	46	13	24	22	150
	Professional workers	51	45	11	22	21	150
	Res.Ag. amount	181	177	47	99	96	600
34	General workers	30	31	28	30	31	150
	Semi-skilled workers	30	30	30	30	30	150
	Skilled workers	30	29	32	30	29	150
	Professional workers	31	31	30	30	28	150
	Res.Ag. amount	121	121	120	120	118	600
35	General workers	29	30	37	29	25	150
	Semi-skilled workers	29	30	38	29	24	150
	Skilled workers	29	31	39	28	23	150
	Professional workers	32	31	36	29	22	150
	Res.Ag.	119	122	150	115	94	600

	amount						
36	General workers	28	30	38	27	27	150
	Semi-skilled workers	31	29	37	29	24	150
	Skilled workers	31	30	37	29	23	150
	Professional workers	32	32	36	27	23	150
	Res.Ag. amount	122	121	148	112	97	600
37	General workers	31	29	32	30	28	150
	Semi-skilled workers	30	31	34	27	28	150
	Skilled workers	33	32	31	26	28	150
	Professional workers	34	32	33	28	23	150
	Res.Ag. amount	128	124	130	111	107	600
38	General workers	28	30	38	26	28	150
	Semi-skilled workers	30	29	38	27	26	150
	Skilled workers	31	30	36	29	26	150
	Professional workers	32	32	36	26	24	150
	Res.Ag. amount	121	121	148	106	104	600
39	General workers	28	30	38	26	28	150
	Semi-skilled workers	30	28	39	26	27	150
	Skilled workers	30	30	37	28	25	150
	Professional workers	32	32	37	25	24	150
	Res.Ag. amount	120	120	151	105	104	600
40	General workers	30	30	31	30	29	150
	Semi-skilled workers	29	30	34	28	29	150
	Skilled workers	29	31	33	27	30	150
	Professional workers	30	32	32	29	27	150
	Res.Ag. amount	118	123	130	114	115	600
Total Res.Ag.		1034	1036	1032	877	821	4800

Source: analysis made from returned questionnaires

Indication: Q.N: Question Number (refer to the questionnaire), A: Always, F: Frequently, S: Sometimes, R: Rarely, N: Never, Res.Ag.: Respondent agreements

Table 53-Appendix 11: General workers

Ag. Q.N	SA	A	N	D	SDA	Tot. data gathered
7	36	40	22	26	26	150
8	38	43	11	29	29	150
9	43	44	10	27	26	150
10	30	30	29	30	31	150
11	29	30	38	30	23	150
12	29	30	38	28	25	150
13	30	29	32	30	29	150
14	30	32	32	29	27	150
15	30	32	32	29	27	150

Source: analysis made from returned questionnaires

Indication: Ag.: Agreement, Q.N: Question Number (refer to the questionnaire), SA: Strongly Agree, A: Agree, N: Neutral, D: Disagree, SDA: Strongly Disagree, Tot.: Total

Table 54-Appendix 11: Semi-skilled workers

Ag. Q.N	SA	A	N	D	SDA	Tot. data gathered
7	36	40	23	26	25	150
8	38	43	13	28	28	150
9	43	44	12	26	25	150
10	30	30	30	30	30	150
11	30	29	39	30	22	150
12	30	29	39	28	24	150
13	29	29	34	29	29	150
14	29	33	34	27	27	150
15	29	33	34	27	27	150

Source: analysis made from returned questionnaires

Indication: Ag.: Agreement, Q.N: Question Number (refer to the questionnaire), SA: Strongly Agree, A: Agree, N: Neutral, D: Disagree, SDA: Strongly Disagree, Tot.: Total

Table 55-Appendix 11: Skilled workers

Ag. Q.N	SA	A	N	D	SDA	Tot. data gathered
7	38	40	24	25	23	150
8	40	43	14	27	26	150
9	46	46	12	24	22	150
10	30	30	31	30	29	150
11	30	30	40	29	21	150
12	30	30	38	29	23	150
13	29	30	33	28	30	150
14	30	34	33	25	28	150
15	31	34	32	25	28	150

Source: analysis made from returned questionnaires

Indication: Ag.: Agreement, Q.N: Question Number (refer to the questionnaire), SA: Strongly Agree, A: Agree, N: Neutral, D: Disagree, SDA: Strongly Disagree, Tot.: Total

Table 56-Appendix 11: Professional workers

Ag. Q.N	SA	A	N	D	SDA	Tot. data gathered
7	40	41	24	23	22	150
8	44	44	12	25	25	150
9	51	46	10	22	21	150
10	31	31	30	29	29	150
11	31	31	38	29	21	150
12	31	31	38	27	23	150
13	30	29	34	29	28	150
14	31	34	34	26	25	150
15	31	35	34	26	24	150

Source: analysis made from returned questionnaires

Indication: Ag.: Agreement, Q.N: Question Number (refer to the questionnaire), SA: Strongly Agree, A: Agree, N: Neutral, D: Disagree, SDA: Strongly Disagree, Tot.: Total

Table 57-Appendix 11: General workers

Ag. Q.N	SA	A	N	D	SDA	Tot. data gathered
16	43	44	10	26	27	150
17	30	31	28	30	31	150
18	29	30	38	29	24	150
19	29	30	38	27	26	150
20	32	29	32	30	27	150
21	29	30	38	26	27	150
22	28	31	38	26	27	150
23	30	30	31	30	29	150

Source: analysis made from returned questionnaires

Indication: Ag.: Agreement, Q.N: Question Number (refer to the questionnaire), SA: Strongly Agree, A: Agree, N: Neutral, D: Disagree, SDA: Strongly Disagree, Tot.: Total

Table 58-Appendix 11: Semi-skilled workers

Ag. Q.N	SA	A	N	D	SDA	Tot. data gathered
16	43	43	13	26	25	150
17	30	30	30	30	30	150
18	29	30	39	29	23	150
19	31	29	38	28	24	150
20	31	31	34	27	27	150
21	31	29	38	27	25	150
22	30	29	39	26	26	150
23	28	31	34	29	28	150

Source: analysis made from returned questionnaires

Indication: Ag.: Agreement, Q.N: Question Number (refer to the questionnaire), SA: Strongly Agree, A: Agree, N: Neutral, D: Disagree, SDA: Strongly Disagree, Tot.: Total

Table 59-Appendix 11: Skilled workers

Ag. Q.N	SA	A	N	D	SDA	Tot. data gathered
16	46	46	12	24	22	150
17	30	30	31	30	29	150
18	29	31	40	28	22	150
19	31	30	37	29	23	150
20	33	32	32	25	28	150
21	31	30	37	29	25	150
22	30	31	37	27	25	150
23	28	32	33	27	30	150

Source: analysis made from returned questionnaires

Indication: Ag.: Agreement, Q.N: Question Number (refer to the questionnaire), SA: Strongly Agree, A: Agree, N: Neutral, D: Disagree, SDA: Strongly Disagree, Tot.: Total

Table 60-Appendix 11: Professional workers

Ag. Q.N	SA	A	N	D	SDA	Tot. data gathered
16	52	45	10	22	21	150
17	32	31	30	29	28	150
18	31	31	38	29	21	150
19	32	31	37	27	23	150
20	34	32	34	27	23	150
21	32	32	36	26	24	150
22	31	32	38	25	24	150
23	29	33	32	29	27	150

Source: analysis made from returned questionnaires

Indication: Ag.: Agreement, Q.N: Question Number (refer to the questionnaire), SA: Strongly Agree, A: Agree, N: Neutral, D: Disagree, SDA: Strongly Disagree, Tot.: Total

Table 61-Appendix 11: General workers

Ag. Q.N	A	F	S	R	N	Tot. data gathered
24	36	40	22	26	26	150
25	37	42	12	29	30	150
26	42	44	9	28	27	150
27	30	30	29	30	31	150
28	28	30	38	30	24	150
29	29	29	39	29	24	150
30	29	29	32	30	30	150
31	30	31	32	30	27	150
32	28	32	30	28	32	150

Source: analysis made from returned questionnaires

Indication: Ag.: Agreement, Q.N: Question Number (refer to the questionnaire), A: Always, F: Frequently, S: Sometimes, R: Rarely, N: Never, Tot.: Total

Table 62-Appendix 11: Semi-skilled workers

Ag. Q.N	A	F	S	R	N	Tot. data gathered
24	36	40	23	26	25	150
25	37	42	14	28	29	150
26	42	43	12	27	26	150
27	30	30	30	30	30	150
28	30	28	39	30	23	150
29	29	30	38	28	25	150
30	29	29	34	29	29	150
31	29	33	34	27	27	150
32	31	30	28	31	30	150

Source: analysis made from returned questionnaires

Indication: Ag.: Agreement, Q.N: Question Number (refer to the questionnaire), A: Always, F: Frequently, S: Sometimes, R: Rarely, N: Never, Tot.: Total

Table 63-Appendix 11: Skilled workers

Ag. Q.N	A	F	S	R	N	Tot. data gathered
24	37	40	25	24	24	150
25	39	43	15	27	26	150
26	45	46	12	25	22	150
27	30	30	31	30	29	150
28	30	30	39	29	22	150
29	30	29	38	29	24	150
30	29	30	33	28	30	150
31	30	33	33	26	28	150
32	31	29	31	31	28	150

Source: analysis made from returned questionnaires

Indication: Ag.: Agreement, Q.N: Question Number (refer to the questionnaire), A: Always, F: Frequently, S: Sometimes, R: Rarely, N: Never, Tot.: Total

Table 64-Appendix 11: Professional workers

Ag. Q.N	A	F	S	R	N	Tot. data gathered
24	40	40	25	23	22	150
25	44	43	13	25	25	150
26	50	46	10	23	21	150
27	31	32	29	29	29	150
28	31	31	37	29	22	150
29	31	31	38	27	23	150
30	30	29	34	29	28	150
31	31	33	34	26	26	150
32	31	30	30	29	30	150

Source: analysis made from returned questionnaires

Indication: Ag.: Agreement, Q.N: Question Number (refer to the questionnaire), A: Always, F: Frequently, S: Sometimes, R: Rarely, N: Never, Tot.: Total

Table 65-Appendix 11: General workers

Ag. Q.N	A	F	S	R	N	Tot. data gathered
33	43	43	10	26	28	150
34	30	31	28	30	31	150
35	29	30	37	29	25	150
36	28	30	38	27	27	150
37	31	29	32	30	28	150
38	28	30	38	26	28	150
39	28	30	38	26	28	150
40	30	30	31	30	29	150

Source: analysis made from returned questionnaires

Indication: Ag.: Agreement, Q.N: Question Number (refer to the questionnaire), A: Always, F: Frequently, S: Sometimes, R: Rarely, N: Never, Tot.: Total

Table 66-Appendix 11: Semi-skilled workers

Ag. Q.N	A	F	S	R	N	Tot. data gathered
33	42	43	13	27	25	150
34	30	30	30	30	30	150
35	29	30	38	29	24	150
36	31	29	37	29	24	150
37	30	31	34	27	28	150
38	30	29	38	27	26	150
39	30	28	39	26	27	150
40	29	30	34	28	29	150

Source: analysis made from returned questionnaires

Indication: Ag.: Agreement, Q.N: Question Number (refer to the questionnaire), A: Always, F: Frequently, S: Sometimes, R: Rarely, N: Never, Tot.: Total

Table 67-Appendix 11: Skilled workers

Ag. Q.N	A	F	S	R	N	Tot. data gathered
33	45	46	13	24	22	150
34	30	29	32	30	29	150
35	29	31	39	28	23	150
36	31	30	37	29	23	150
37	33	32	31	26	28	150
38	31	30	36	29	26	150
39	30	30	37	28	25	150
40	29	31	33	27	30	150

Source: analysis made from returned questionnaires

Indication: Ag.: Agreement, Q.N: Question Number (refer to the questionnaire), A: Always, F: Frequently, S: Sometimes, R: Rarely, N: Never, Tot.: Total

Table 68-Appendix 11: Professional workers

Ag. Q.N	A	F	S	R	N	Tot. data gathered
33	51	45	11	22	21	150
34	31	31	30	30	28	150
35	32	31	36	29	22	150
36	32	32	36	27	23	150
37	34	32	33	28	23	150
38	32	32	36	26	24	150
39	32	32	37	25	24	150
40	30	32	32	29	27	150

Source: analysis made from returned questionnaires

Indication: Ag.: Agreement, Q.N: Question Number (refer to the questionnaire), A: Always, F: Frequently, S: Sometimes, R: Rarely, N: Never, Tot.: Total

Table 69-Appendix 11: synoptic analysis table for social interaction by educational background

Q.N	Educational background	SA	A	N	D	SDA	Data gathered number
7	Primary school	36	38	24	26	26	150
	Secondary school	36	39	24	26	25	150
	College/Institute/Pre-University Classes	38	39	25	25	23	150
	University	40	45	20	23	22	150
	Res.Ag. amount	150	161	93	100	96	600
8	Primary school	35	42	13	30	30	150
	Secondary school	36	42	14	29	29	150
	College/Institute/Pre-University Classes	41	42	12	28	27	150
	University	48	47	11	22	22	150
	Res.Ag. amount	160	173	50	109	108	600
9	Primary school	42	43	12	26	27	150
	Secondary school	42	43	14	25	26	150
	College/Institute/Pre-University Classes	44	45	15	25	21	150
	University	55	49	3	23	20	150
	Res.Ag. amount	183	180	44	99	94	600
10	Primary school	31	30	28	30	31	150
	Secondary school	30	30	30	30	30	150
	College/Institute/Pre-University Classes	30	30	31	30	29	150
	University	30	31	31	29	29	150
	Res.Ag. amount	121	121	120	119	119	600
11	Primary school	30	29	37	30	24	150
	Secondary school	30	29	38	30	23	150
	College/Institute/Pre-University Classes	30	30	39	29	22	150
	University	30	32	41	29	18	150
	Res.Ag. amount	120	120	155	118	87	600

12	Primary school	30	32	31	30	27	150
	Secondary school	30	29	38	29	24	150
	College/Institute/Pre-University Classes	30	30	38	29	23	150
	University	30	29	46	24	21	150
	Res.Ag. amount	120	120	153	112	95	600
13	Primary school	30	29	32	30	29	150
	Secondary school	29	29	34	29	29	150
	College/Institute/Pre-University Classes	28	30	34	28	30	150
	University	31	29	33	29	28	150
	Res.Ag. amount	118	117	133	116	116	600
14	Primary school	30	31	32	29	28	150
	Secondary school	29	32	34	27	28	150
	College/Institute/Pre-University Classes	30	33	34	25	28	150
	University	31	37	33	26	23	150
	Res.Ag. amount	120	133	133	107	107	600
15	Primary school	30	31	32	30	27	150
	Secondary school	28	32	36	27	27	150
	College/Institute/Pre-University Classes	29	33	34	26	28	150
	University	34	38	30	24	24	150
	Res.Ag. amount	121	134	132	107	106	600
Total Res.Ag.		1213	1259	1013	987	928	5400

Source: analysis made from returned questionnaires

Indication: Q.N: Question Number (refer to the questionnaire), SA: Strongly Agree, A: Agree, N: Neutral, D: Disagree, SDA: Strongly Disagree, Res.Ag.: Respondent agreements

Table 70-Appendix 11: synoptic analysis table for religious interaction by educational background

Q.N	Educational background	SA	A	N	D	SDA	Data gathered number
16	Primary school	42	43	12	27	26	150
	Secondary school	42	42	15	25	26	150
	College/Institute/Pre-University Classes	45	45	14	22	24	150
	University	55	48	4	21	22	150
	Res.Ag. amount	184	178	45	98	95	600
17	Primary school	30	31	28	30	31	150
	Secondary school	30	30	30	30	30	150
	College/Institute/Pre-University Classes	30	30	30	30	30	150
	University	32	31	31	29	27	150
	Res.Ag. amount	122	122	119	119	118	600
18	Primary school	29	29	39	29	24	150
	Secondary school	29	30	39	29	23	150
	College/Institute/Pre-University Classes	30	31	38	27	24	150
	University	30	32	39	30	19	150

	Res.Ag. amount	118	122	155	115	90	600
19	Primary school	28	30	39	26	27	150
	Secondary school	30	29	39	24	28	150
	College/Institute/Pre-University Classes	30	30	38	23	29	150
	University	35	31	34	23	27	150
	Res.Ag. amount	123	120	150	111	96	600
20	Primary school	29	32	32	27	30	150
	Secondary school	31	31	34	27	27	150
	College/Institute/Pre-University Classes	32	33	32	28	25	150
	University	32	34	34	23	27	150
	Res.Ag. amount	130	124	132	109	105	600
21	Primary school	30	29	36	27	28	150
	Secondary school	31	29	35	28	27	150
	College/Institute/Pre-University Classes	32	30	36	29	25	150
	University	30	33	42	24	21	150
	Res.Ag. amount	123	121	149	106	101	600
22	Primary school	29	29	39	27	26	150
	Secondary school	28	29	41	26	26	150
	College/Institute/Pre-University Classes	30	31	37	27	25	150
	University	32	34	35	24	25	150
	Res.Ag. amount	119	123	152	104	102	600
23	Primary school	30	30	31	30	29	150
	Secondary school	27	32	34	27	30	150
	College/Institute/Pre-University Classes	29	31	33	29	28	150
	University	29	33	32	29	27	150
	Res.Ag. amount	115	126	130	115	114	600
Total Res.Ag.		1034	1036	1032	877	821	4800

Source: analysis made from returned questionnaires

Indication: Q.N: Question Number (refer to the questionnaire), SA: Strongly Agree, A: Agree, N: Neutral, D: Disagree, SDA: Strongly Disagree, Res.Ag.: Respondent agreements

Table 71-Appendix 11: synoptic analysis table for social integration by educational background

Q.N	Educational background	A	F	S	R	N	Data gathered number
24	Primary school	36	38	25	25	26	150
	Secondary school	36	39	25	25	25	150
	College/Institute/Pre-University Classes	37	39	27	23	24	150
	University	40	44	18	26	22	150
	Res.Ag. amount	149	160	95	99	97	600
25	Primary school	38	41	12	29	30	150
	Secondary school	38	41	15	27	29	150
	College/Institute/Pre-University Classes	40	42	14	27	27	150

	University	41	46	13	26	24	150
	Res.Ag. amount	157	170	54	109	110	600
26	Primary school	44	42	10	28	26	150
	Secondary school	43	42	13	27	25	150
	College/Institute/Pre-University Classes	46	45	12	25	22	150
	University	46	50	8	23	23	150
	Res.Ag. amount	179	179	43	103	96	600
27	Primary school	30	30	30	30	30	150
	Secondary school	30	30	30	30	30	150
	College/Institute/Pre-University Classes	30	30	31	30	29	150
	University	31	32	30	29	28	150
	Res.Ag. amount	121	122	119	119	119	600
28	Primary school	30	28	37	30	25	150
	Secondary school	28	30	38	30	24	150
	College/Institute/Pre-University Classes	30	30	38	29	23	150
	University	31	31	40	29	19	150
	Res.Ag. amount	119	119	153	118	91	600
29	Primary school	29	29	38	29	25	150
	Secondary school	30	29	37	28	26	150
	College/Institute/Pre-University Classes	29	30	37	29	25	150
	University	31	31	41	27	20	150
	Res.Ag. amount	119	119	153	113	96	600
30	Primary school	29	29	34	29	29	150
	Secondary school	29	29	34	29	29	150
	College/Institute/Pre-University Classes	30	30	30	30	30	150
	University	29	29	35	28	29	150
	Res.Ag. amount	117	117	133	116	117	600
31	Primary school	30	30	34	29	27	150
	Secondary school	29	32	35	27	27	150
	College/Institute/Pre-University Classes	30	33	33	26	28	150
	University	31	35	31	27	26	150
	Res.Ag. amount	120	130	133	109	108	600
32	Primary school	32	30	26	30	32	150
	Secondary school	30	30	30	30	30	150
	College/Institute/Pre-University Classes	29	31	31	31	28	150
	University	30	30	32	28	30	150
	Res.Ag. amount	121	121	119	119	120	600
Total Res.Ag.		1202	1237	1002	1005	954	5400

Source: analysis made from returned questionnaires

Indication: Ag.: Agreement, Q.N: Question Number (refer to the questionnaire), A: Always, F: Frequently, S: Sometimes, R: Rarely, N: Never, Res.Ag.: Respondent agreements

Table 72-Appendix 11: synoptic analysis table for religious integration by educational background

Q.N	Educational background	A	F	S	R	N	Data gathered number
33	Primary school	43	42	10	27	28	150
	Secondary school	42	42	13	28	25	150
	College/Institute/Pre-University Classes	45	46	12	25	22	150
	University	51	47	16	19	21	150
	Res.Ag. amount	181	177	47	99	96	600
34	Primary school	31	30	28	30	31	150
	Secondary school	30	30	30	30	30	150
	College/Institute/Pre-University Classes	29	30	33	29	29	150
	University	31	31	29	31	28	150
	Res.Ag. amount	121	121	120	120	118	600
35	Primary school	30	30	36	29	25	150
	Secondary school	30	30	37	29	24	150
	College/Institute/Pre-University Classes	29	31	38	28	24	150
	University	30	31	39	29	21	150
	Res.Ag. amount	119	122	150	115	94	600
36	Primary school	29	30	36	27	28	150
	Secondary school	32	29	35	29	25	150
	College/Institute/Pre-University Classes	31	30	36	29	24	150
	University	30	32	41	27	20	150
	Res.Ag. amount	122	121	148	112	97	600
37	Primary school	31	30	30	30	29	150
	Secondary school	30	32	32	27	29	150
	College/Institute/Pre-University Classes	33	33	29	26	29	150
	University	34	29	39	28	20	150
	Res.Ag. amount	128	124	130	111	107	600
38	Primary school	28	30	37	27	28	150
	Secondary school	30	29	37	28	26	150
	College/Institute/Pre-University Classes	31	30	35	30	26	150
	University	32	32	39	23	24	150
	Res.Ag. amount	121	121	148	106	104	600
39	Primary school	29	30	36	26	29	150
	Secondary school	30	28	38	26	28	150
	College/Institute/Pre-University Classes	30	30	36	28	26	150
	University	31	32	41	25	21	150
	Res.Ag. amount	120	120	151	105	104	600
40	Primary school	30	30	31	30	29	150
	Secondary school	29	30	34	28	29	150
	College/Institute/Pre-University Classes	30	31	31	28	30	150
	University	29	32	34	28	27	150
	Res.Ag. amount	118	123	130	114	115	600
Total Res.Ag.		1034	1036	1032	877	821	4800

Source: analysis made from returned questionnaires

Indication: Q.N: Question Number (refer to the questionnaire), A: Always, F: Frequently, S: Sometimes, R: Rarely, N: Never, Res.Ag.: Respondent agreements

Table 73-Appendix 11: Primary school

Ag. Q.N	SA	A	N	D	SDA	Tot. data gathered
7	36	38	24	26	26	150
8	35	42	13	30	30	150
9	42	43	12	26	27	150
10	31	30	28	30	31	150
11	30	29	37	30	24	150
12	30	32	31	30	27	150
13	30	29	32	30	29	150
14	30	31	32	29	28	150
15	30	31	32	30	27	150

Source: analysis made from returned questionnaires

Indication: Ag.: Agreement, Q.N: Question Number (refer to the questionnaire), SA: Strongly Agree, A: Agree, N: Neutral, D: Disagree, SDA: Strongly Disagree, Tot.: Total

Table 74-Appendix 11: Secondary school

Ag. Q.N	SA	A	N	D	SDA	Tot. data gathered
7	36	39	24	26	25	150
8	36	42	14	29	29	150
9	42	43	14	25	26	150
10	30	30	30	30	30	150
11	30	29	38	30	23	150
12	30	29	38	29	24	150
13	29	29	34	29	29	150
14	29	32	34	27	28	150
15	28	32	36	27	27	150

Source: analysis made from returned questionnaires

Indication: Ag.: Agreement, Q.N: Question Number (refer to the questionnaire), SA: Strongly Agree, A: Agree, N: Neutral, D: Disagree, SDA: Strongly Disagree, Tot.: Total

Table 75-Appendix 11: College/Institute/Pre-University Classes

Ag. Q.N	SA	A	N	D	SDA	Tot. data gathered
7	38	39	25	25	23	150
8	41	42	12	28	27	150
9	44	45	15	25	21	150
10	30	30	31	30	29	150
11	30	30	39	29	22	150
12	30	30	38	29	23	150
13	28	30	34	28	30	150
14	30	33	34	25	28	150
15	29	33	34	26	28	150

Source: analysis made from returned questionnaires

Indication: Ag.: Agreement, Q.N: Question Number (refer to the questionnaire), SA: Strongly Agree, A: Agree, N: Neutral, D: Disagree, SDA: Strongly Disagree, Tot.: Total

Table 76-Appendix 11: University

Ag. Q.N	SA	A	N	D	SDA	Tot. data gathered
7	40	45	20	23	22	150
8	48	47	11	22	22	150
9	55	49	3	23	20	150
10	30	31	31	29	29	150
11	30	32	41	29	18	150
12	30	29	46	24	21	150
13	31	29	33	29	28	150
14	31	37	33	26	23	150
15	34	38	30	24	24	150

Source: analysis made from returned questionnaires

Indication: Ag.: Agreement, Q.N: Question Number (refer to the questionnaire), SA: Strongly Agree, A: Agree, N: Neutral, D: Disagree, SDA: Strongly Disagree, Tot.: Total

Table 77-Appendix 11: Primary school

Ag. Q.N	SA	A	N	D	SDA	Tot. data gathered
16	42	43	12	27	26	150
17	30	31	28	30	31	150
18	29	29	39	29	24	150
19	28	30	39	26	27	150
20	29	32	32	27	30	150
21	30	29	36	27	28	150
22	29	29	39	27	26	150
23	30	30	31	30	29	150

Source: analysis made from returned questionnaires

Indication: Ag.: Agreement, Q.N: Question Number (refer to the questionnaire), SA: Strongly Agree, A: Agree, N: Neutral, D: Disagree, SDA: Strongly Disagree, Tot.: Total

Table 78-Appendix 11: Secondary school

Ag. Q.N	SA	A	N	D	SDA	Tot. data gathered
16	42	42	15	25	26	150
17	30	30	30	30	30	150
18	29	30	39	29	23	150
19	30	29	39	24	28	150
20	31	31	34	27	27	150
21	31	29	35	28	27	150
22	28	29	41	26	26	150
23	27	32	34	27	30	150

Source: analysis made from returned questionnaires

Indication: Ag.: Agreement, Q.N: Question Number (refer to the questionnaire), SA: Strongly Agree, A: Agree, N: Neutral, D: Disagree, SDA: Strongly Disagree, Tot.: Total

Table 79-Appendix 11: College/Institute/Pre-University Classes

Ag. Q.N	SA	A	N	D	SDA	Tot. data gathered
16	45	45	14	22	24	150
17	30	30	30	30	30	150
18	30	31	38	27	24	150
19	30	30	38	23	29	150
20	32	33	32	28	25	150
21	32	30	36	29	25	150
22	30	31	37	27	25	150
23	29	31	33	29	28	150

Source: analysis made from returned questionnaires

Indication: Ag.: Agreement, Q.N: Question Number (refer to the questionnaire), SA: Strongly Agree, A: Agree, N: Neutral, D: Disagree, SDA: Strongly Disagree, Tot.: Total

Table 80-Appendix 11: University

Ag. Q.N	SA	A	N	D	SDA	Tot. data gathered
16	55	48	4	21	22	150
17	32	31	31	29	27	150
18	30	32	39	30	19	150
19	35	31	34	23	27	150
20	32	34	34	23	27	150
21	30	33	42	24	21	150
22	32	34	35	24	25	150
23	29	33	32	29	27	150

Source: analysis made from returned questionnaires

Indication: Ag.: Agreement, Q.N: Question Number (refer to the questionnaire), SA: Strongly Agree, A: Agree, N: Neutral, D: Disagree, SDA: Strongly Disagree, Tot.: Total

Table 81-Appendix 11: Primary school

Ag. Q.N	A	F	S	R	N	Tot. data gathered
24	36	38	25	25	26	150
25	38	41	12	29	30	150
26	44	42	10	28	26	150
27	30	30	30	30	30	150
28	30	28	37	30	25	150
29	29	29	38	29	25	150
30	29	29	34	29	29	150
31	30	30	34	29	27	150
32	32	30	26	30	32	150

Source: analysis made from returned questionnaires

Indication: Ag.: Agreement, Q.N: Question Number (refer to the questionnaire), A: Always, F: Frequently, S: Sometimes, R: Rarely, N: Never, Tot.: Total

Table 82-Appendix 11: Secondary school

Ag. Q.N	A	F	S	R	N	Tot. data gathered
24	36	39	25	25	25	150
25	38	41	15	27	29	150
26	43	42	13	27	25	150
27	30	30	30	30	30	150
28	28	30	38	30	24	150
29	30	29	37	28	26	150
30	29	29	34	29	29	150
31	29	32	35	27	27	150
32	30	30	30	30	30	150

Source: analysis made from returned questionnaires

Indication: Ag.: Agreement, Q.N: Question Number (refer to the questionnaire), A: Always, F: Frequently, S: Sometimes, R: Rarely, N: Never, Tot.: Total

Table 83: Appendix 11: College/Institute/Pre-University Classes

Ag. Q.N	A	F	S	R	N	Tot. data gathered
24	37	39	27	23	24	150
25	40	42	14	27	27	150
26	46	45	12	25	22	150
27	30	30	31	30	29	150
28	30	30	38	29	23	150
29	29	30	37	29	25	150
30	30	30	30	30	30	150
31	30	33	33	26	28	150
32	29	31	31	31	28	150

Source: analysis made from returned questionnaires

Indication: Ag.: Agreement, Q.N: Question Number (refer to the questionnaire), A: Always, F: Frequently, S: Sometimes, R: Rarely, N: Never, Tot.: Total

Table 84-Appendix 11: University

Ag. Q.N	A	F	S	R	N	Tot. data gathered
24	40	44	18	26	22	150
25	41	46	13	26	24	150
26	46	50	8	23	23	150
27	31	32	30	29	28	150
28	31	31	40	29	19	150
29	31	31	41	27	20	150
30	29	29	35	28	29	150
31	31	35	31	27	26	150
32	30	30	32	28	30	150

Source: analysis made from returned questionnaires

Indication: Ag.: Agreement, Q.N: Question Number (refer to the questionnaire), A: Always, F: Frequently, S: Sometimes, R: Rarely, N: Never, Tot.: Total

Table 85-Appendix 11: Primary school

Ag. Q.N	A	F	S	R	N	Tot. data gathered
33	43	42	10	27	28	150
34	31	30	28	30	31	150
35	30	30	36	29	25	150
36	29	30	36	27	28	150
37	31	30	30	30	29	150
38	28	30	37	27	28	150
39	29	30	36	26	29	150
40	30	30	31	30	29	150

Source: analysis made from returned questionnaires

Indication: Ag.: Agreement, Q.N: Question Number (refer to the questionnaire), A: Always, F: Frequently, S: Sometimes, R: Rarely, N: Never, Tot.: Total

Table 86-Appendix 11: Secondary school

Ag. Q.N	A	F	S	R	N	Tot. data gathered
33	42	42	13	28	25	150
34	30	30	30	30	30	150
35	30	30	37	29	24	150
36	32	29	35	29	25	150
37	30	32	32	27	29	150
38	30	29	37	28	26	150
39	30	28	38	26	28	150
40	29	30	34	28	29	150

Source: analysis made from returned questionnaires

Indication: Ag.: Agreement, Q.N: Question Number (refer to the questionnaire), A: Always, F: Frequently, S: Sometimes, R: Rarely, N: Never, Tot.: Total

Table 87-Appendix 11: College/Institute/Pre-University Classes

Ag. Q.N	A	F	S	R	N	Tot. data gathered
33	45	46	12	25	22	150
34	29	30	33	29	29	150
35	29	31	38	28	24	150
36	31	30	36	29	24	150
37	33	33	29	26	29	150
38	31	30	35	30	26	150
39	30	30	36	28	26	150
40	30	31	31	28	30	150

Source: analysis made from returned questionnaires

Indication: Ag.: Agreement, Q.N: Question Number (refer to the questionnaire), A: Always, F: Frequently, S: Sometimes, R: Rarely, N: Never, Tot.: Total

Table 88-Appendix 11: University

Ag. Q.N	A	F	S	R	N	Tot. data gathered
33	51	47	16	19	21	150
34	31	31	29	31	28	150
35	30	31	39	29	21	150
36	30	32	41	27	20	150
37	34	29	39	28	20	150
38	32	32	39	23	24	150
39	31	32	41	25	21	150
40	29	32	34	28	27	150

Source: analysis made from returned questionnaires

Indication: Ag.: Agreement, Q.N: Question Number (refer to the questionnaire), A: Always, F: Frequently, S: Sometimes, R: Rarely, N: Never, Tot.: Total

Table 89-Appendix 11: synoptic analysis table for social interaction by monthly income

Q.N	Monthly income	SA	A	N	D	SDA	Data gathered number
7	Upper income group	52	54	31	33	30	200
	Middle income group	49	54	31	34	32	200
	Lower income group	49	53	31	33	34	200
	Res.Ag. amount	150	161	93	100	96	600
8	Upper income group	57	57	16	35	35	200
	Middle income group	52	58	17	37	36	200
	Lower income group	51	58	17	37	37	200
	Res.Ag. amount	160	173	50	109	108	600
9	Upper income group	63	61	16	33	27	200
	Middle income group	60	60	15	32	33	200
	Lower income group	60	59	13	34	34	200
	Res.Ag. amount	183	180	44	99	94	600
10	Upper income group	40	41	41	40	38	200
	Middle income group	40	40	41	39	40	200
	Lower income group	41	40	38	40	41	200
	Res.Ag. amount	121	121	120	119	119	600
11	Upper income group	40	41	52	39	28	200
	Middle income group	40	40	52	40	28	200
	Lower income group	40	39	51	39	31	200
	Res.Ag. amount	120	120	155	118	87	600
12	Upper income group	40	40	53	37	30	200
	Middle income group	40	39	53	37	31	200
	Lower income group	40	41	47	38	34	200
	Res.Ag. amount	120	120	153	112	95	600
13	Upper income group	39	39	45	38	39	200
	Middle income group	39	39	45	39	38	200
	Lower income group	40	39	43	39	39	200
	Res.Ag. amount	118	117	133	116	116	600
14	Upper income group	41	45	45	34	35	200
	Middle income group	39	45	45	35	36	200

	Lower income group	40	43	43	38	36	200
	Res.Ag. amount	120	133	133	107	107	600
15	Upper income group	41	45	44	34	36	200
	Middle income group	39	45	46	35	35	200
	Lower income group	41	44	42	38	35	200
	Res.Ag. amount	121	134	132	107	106	600
Total Res.Ag.		1213	1259	1013	987	928	5400

Source: analysis made from returned questionnaires

Indication: Q.N: Question Number (refer to the questionnaire), SA: Strongly Agree, A: Agree, N: Neutral, D: Disagree, SDA: Strongly Disagree, Res.Ag.: Respondent agreements

Table 90-Appendix 11: synoptic analysis table for religious interaction by monthly income

Q.N	Monthly income	SA	A	N	D	SDA	Data gathered number
16	Upper income group	64	61	15	30	30	200
	Middle income group	60	58	17	33	32	200
	Lower income group	60	59	13	35	33	200
	Res.Ag. amount	184	178	45	98	95	600
17	Upper income group	41	40	41	39	39	200
	Middle income group	41	40	40	40	39	200
	Lower income group	40	42	38	40	40	200
	Res.Ag. amount	122	122	119	119	118	600
18	Upper income group	40	42	51	37	30	200
	Middle income group	39	41	52	39	29	200
	Lower income group	39	39	52	39	31	200
	Res.Ag. amount	118	122	155	115	90	600
19	Upper income group	42	40	50	38	30	200
	Middle income group	42	39	50	37	32	200
	Lower income group	39	41	50	36	34	200
	Res.Ag. amount	123	120	150	111	96	600
20	Upper income group	44	43	44	34	35	200
	Middle income group	42	42	45	36	35	200
	Lower income group	44	39	43	39	35	200
	Res.Ag. amount	130	124	132	109	105	600
21	Upper income group	42	41	50	35	32	200
	Middle income group	41	40	49	36	34	200
	Lower income group	40	40	50	35	35	200
	Res.Ag. amount	123	121	149	106	101	600
22	Upper income group	41	42	49	35	33	200
	Middle income group	39	40	53	34	34	200
	Lower income group	39	41	50	35	35	200
	Res.Ag. amount	119	123	152	104	102	600
23	Upper income group	39	42	44	38	37	200
	Middle income group	37	43	44	37	39	200
	Lower income group	39	41	42	40	38	200
	Res.Ag. amount	115	126	130	115	114	600
Total Res.Ag.		1034	1036	1032	877	821	4800

Source: analysis made from returned questionnaires

Indication: Q.N: Question Number (refer to the questionnaire), SA: Strongly Agree, A: Agree, N: Neutral, D: Disagree, SDA: Strongly Disagree, Res.Ag.: Respondent agreements

Table 91-Appendix 11: synoptic analysis table for social integration by monthly income

Q.N	Monthly income	A	F	S	R	N	Data gathered number
24	Upper income group	51	53	33	32	31	200
	Middle income group	49	54	31	34	32	200
	Lower income group	49	53	31	33	34	200
	Res.Ag. amount	149	160	95	99	97	600
25	Upper income group	54	57	19	35	35	200
	Middle income group	52	56	19	36	37	200
	Lower income group	51	57	16	38	38	200
	Res.Ag. amount	157	170	54	109	110	600
26	Upper income group	62	61	15	33	29	200
	Middle income group	58	59	16	34	33	200
	Lower income group	59	59	12	36	34	200
	Res.Ag. amount	179	179	43	103	96	600
27	Upper income group	41	40	41	40	38	200
	Middle income group	40	41	40	40	39	200
	Lower income group	40	41	38	39	42	200
	Res.Ag. amount	121	122	119	119	119	600
28	Upper income group	41	40	51	39	29	200
	Middle income group	38	41	51	40	30	200
	Lower income group	40	38	51	39	32	200
	Res.Ag. amount	119	119	153	118	91	600
29	Upper income group	40	40	51	38	31	200
	Middle income group	40	40	50	37	33	200
	Lower income group	39	39	52	38	32	200
	Res.Ag. amount	119	119	153	113	96	600
30	Upper income group	40	40	41	39	40	200
	Middle income group	39	38	46	38	39	200
	Lower income group	38	39	46	39	38	200
	Res.Ag. amount	117	117	133	116	117	600
31	Upper income group	41	44	44	35	36	200
	Middle income group	39	44	45	36	36	200
	Lower income group	40	42	44	38	36	200
	Res.Ag. amount	120	130	133	109	108	600
32	Upper income group	39	41	42	40	38	200
	Middle income group	40	40	41	39	40	200
	Lower income group	42	40	36	40	42	200
	Res.Ag. amount	121	121	119	119	120	600
Total Res.Ag.		1202	1237	1002	1005	954	5400

Source: analysis made from returned questionnaires

Indication: Q.N: Question Number (refer to the questionnaire), A: Always, F: Frequently, S: Sometimes, R: Rarely, N: Never, Res.Ag.: Respondent agreements

Table 92-Appendix 11: synoptic analysis table for religious integration by monthly income

Q.N	Monthly income	A	F	S	R	N	Data gathered number
33	Upper income group	62	62	15	32	29	200
	Middle income group	59	58	17	34	32	200
	Lower income group	60	57	15	33	35	200
	Res.Ag. amount	181	177	47	99	96	600
34	Upper income group	40	40	43	39	38	200
	Middle income group	40	41	39	41	39	200
	Lower income group	41	40	38	40	41	200
	Res.Ag. amount	121	121	120	120	118	600
35	Upper income group	39	42	51	37	31	200
	Middle income group	40	40	50	39	31	200
	Lower income group	40	40	49	39	32	200
	Res.Ag. amount	119	122	150	115	94	600
36	Upper income group	41	41	50	38	30	200
	Middle income group	42	40	48	38	32	200
	Lower income group	39	40	50	36	35	200
	Res.Ag. amount	122	121	148	112	97	600
37	Upper income group	45	42	42	36	35	200
	Middle income group	41	42	45	36	36	200
	Lower income group	42	40	43	39	36	200
	Res.Ag. amount	128	124	130	111	107	600
38	Upper income group	42	41	48	35	34	200
	Middle income group	41	39	50	36	34	200
	Lower income group	38	41	50	35	36	200
	Res.Ag. amount	121	121	148	106	104	600
39	Upper income group	41	40	50	36	33	200
	Middle income group	40	39	52	34	35	200
	Lower income group	39	41	49	35	36	200
	Res.Ag. amount	120	120	151	105	104	600
40	Upper income group	40	42	42	37	39	200
	Middle income group	39	40	46	37	38	200
	Lower income group	39	41	42	40	38	200
	Res.Ag. amount	118	123	130	114	115	600
Total Res.Ag.		1034	1036	1032	877	821	4800

Source: analysis made from returned questionnaires

Indication: Q.N: Question Number (refer to the questionnaire), A: Always, F: Frequently, S: Sometimes, R: Rarely, N: Never, Res.Ag.: Respondent agreements

Table 93-Appendix 11: Upper income group

Ag. / Q.N	SA	A	N	D	SDA	Tot. data gathered
7	52	54	31	33	30	200
8	57	57	16	35	35	200
9	63	61	16	33	27	200
10	40	41	41	40	38	200
11	40	41	52	39	28	200

12	40	40	53	37	30	200
13	39	39	45	38	39	200
14	41	45	45	34	35	200
15	41	45	44	34	36	200

Source: analysis made from returned questionnaires

Indication: Ag.: Agreement, Q.N: Question Number (refer to the questionnaire), SA: Strongly Agree, A: Agree, N: Neutral, D: Disagree, SDA: Strongly Disagree, Tot.: Total, Tot. Ag.: Total Agreement

Table 94-Appendix 11: Middle income group

Ag. Q.N	SA	A	N	D	SDA	Tot. data gathered
7	49	54	31	34	32	200
8	52	58	17	37	36	200
9	60	60	15	32	33	200
10	40	40	41	39	40	200
11	40	40	52	40	28	200
12	40	39	53	37	31	200
13	39	39	45	39	38	200
14	39	45	45	35	36	200
15	39	45	46	35	35	200

Source: analysis made from returned questionnaires

Indication: Ag.: Agreement, Q.N: Question Number (refer to the questionnaire), SA: Strongly Agree, A: Agree, N: Neutral, D: Disagree, SDA: Strongly Disagree, Tot.: Total, Tot. Ag.: Total Agreement

Table 95-Appendix 11: Lower income group

Ag. Q.N	SA	A	N	D	SDA	Tot. data gathered
7	49	53	31	33	34	200
8	51	58	17	37	37	200
9	60	59	13	34	34	200
10	41	40	38	40	41	200
11	40	39	51	39	31	200
12	40	41	47	38	34	200
13	40	39	43	39	39	200
14	40	43	43	38	36	200
15	41	44	42	38	35	200

Source: analysis made from returned questionnaires

Indication: Ag.: Agreement, Q.N: Question Number (refer to the questionnaire), SA: Strongly Agree, A: Agree, N: Neutral, D: Disagree, SDA: Strongly Disagree, Tot.: Total, Tot. Ag.: Total Agreement

Table 96-Appendix 11: Upper income group

Ag. Q.N	SA	A	N	D	SDA	Tot. data gathered
16	64	61	15	30	30	200

17	41	40	41	39	39	200
18	40	42	51	37	30	200
19	42	40	50	38	30	200
20	44	43	44	34	35	200
21	42	41	50	35	32	200
22	41	42	49	35	33	200
23	39	42	44	38	37	200

Source: analysis made from returned questionnaires

Indication: Ag.: Agreement, Q.N: Question Number (refer to the questionnaire), SA: Strongly Agree, A: Agree, N: Neutral, D: Disagree, SDA: Strongly Disagree, Tot.: Total, Tot. Ag.: Total Agreement

Table 97-Appendix 11: Middle income group

Ag. Q.N	SA	A	N	D	SDA	Tot. data gathered
16	60	58	17	33	32	200
17	41	40	40	40	39	200
18	39	41	52	39	29	200
19	42	39	50	37	32	200
20	42	42	45	36	35	200
21	41	40	49	36	34	200
22	39	40	53	34	34	200
23	37	43	44	37	39	200

Source: analysis made from returned questionnaires

Indication: Ag.: Agreement, Q.N: Question Number (refer to the questionnaire), SA: Strongly Agree, A: Agree, N: Neutral, D: Disagree, SDA: Strongly Disagree, Tot.: Total, Tot. Ag.: Total Agreement

Table 98-Appendix 11: Lower income group

Ag. Q.N	SA	A	N	D	SDA	Tot. data gathered
16	60	59	13	35	33	200
17	40	42	38	40	40	200
18	39	39	52	39	31	200
19	39	41	50	36	34	200
20	44	39	43	39	35	200
21	40	40	50	35	35	200
22	39	41	50	35	35	200
23	39	41	42	40	38	200

Source: analysis made from returned questionnaires

Indication: Ag.: Agreement, Q.N: Question Number (refer to the questionnaire), SA: Strongly Agree, A: Agree, N: Neutral, D: Disagree, SDA: Strongly Disagree, Tot.: Total, Tot. Ag.: Total Agreement

Table 99-Appendix 11: Upper income group

Ag. Q.N	A	F	S	R	N	Tot. data gathered
24	51	53	33	32	31	200

25	54	57	19	35	35	200
26	62	61	15	33	29	200
27	41	40	41	40	38	200
28	41	40	51	39	29	200
29	40	40	51	38	31	200
30	40	40	41	39	40	200
31	41	44	44	35	36	200
32	39	41	42	40	38	200

Source: analysis made from returned questionnaires

Indication: Ag.: Agreement, Q.N: Question Number (refer to the questionnaire), A: Always, F: Frequently, S: Sometimes, R: Rarely, N: Never, Tot.: Total, Tot.: Total, Tot. Ag.: Total Agreement

Table 100-Appendix 11: Middle income group

Ag. Q.N	A	F	S	R	N	Tot. data gathered
24	49	54	31	34	32	200
25	52	56	19	36	37	200
26	58	59	16	34	33	200
27	40	41	40	40	39	200
28	38	41	51	40	30	200
29	40	40	50	37	33	200
30	39	38	46	38	39	200
31	39	44	45	36	36	200
32	40	40	41	39	40	200

Source: analysis made from returned questionnaires

Indication: Ag.: Agreement, Q.N: Question Number (refer to the questionnaire), A: Always, F: Frequently, S: Sometimes, R: Rarely, N: Never, Tot.: Total, Tot.: Total, Tot. Ag.: Total Agreement

Table 101-Appendix 11: Lower income group

Ag. Q.N	A	F	S	R	N	Tot. data gathered
24	49	53	31	33	34	200
25	51	57	16	38	38	200
26	59	59	12	36	34	200
27	40	41	38	39	42	200
28	40	38	51	39	32	200
29	39	39	52	38	32	200
30	38	39	46	39	38	200
31	40	42	44	38	36	200
32	42	40	36	40	42	200

Source: analysis made from returned questionnaires

Indication: Ag.: Agreement, Q.N: Question Number (refer to the questionnaire), A: Always, F: Frequently, S: Sometimes, R: Rarely, N: Never, Tot.: Total, Tot.: Total, Tot. Ag.: Total Agreement

Table 102-Appendix 11: Upper income group

Ag. Q.N	A	F	S	R	N	Tot. data gathered
33	62	62	15	32	29	200
34	40	40	43	39	38	200
35	39	42	51	37	31	200
36	41	41	50	38	30	200
37	45	42	42	36	35	200
38	42	41	48	35	34	200
39	41	40	50	36	33	200
40	40	42	42	37	39	200

Source: analysis made from returned questionnaires

Indication: Ag.: Agreement, Q.N: Question Number (refer to the questionnaire), A: Always, F: Frequently, S: Sometimes, R: Rarely, N: Never, Tot.: Total, Tot.: Total, Tot. Ag.: Total Agreement

Table 103-Appendix 11: Middle income group

Ag. Q.N	A	F	S	R	N	Tot. data gathered
33	59	58	17	34	32	200
34	40	41	39	41	39	200
35	40	40	50	39	31	200
36	42	40	48	38	32	200
37	41	42	45	36	36	200
38	41	39	50	36	34	200
39	40	39	52	34	35	200
40	39	40	46	37	38	200

Source: analysis made from returned questionnaires

Indication: Ag.: Agreement, Q.N: Question Number (refer to the questionnaire), A: Always, F: Frequently, S: Sometimes, R: Rarely, N: Never, Tot.: Total, Tot.: Total, Tot. Ag.: Total Agreement

Table 104-Appendix 11: Lower income group

Ag. Q.N	A	F	S	R	N	Tot. data gathered
33	60	57	15	33	35	200
34	41	40	38	40	41	200
35	40	40	49	39	32	200
36	39	40	50	36	35	200
37	42	40	43	39	36	200
38	38	41	50	35	36	200
39	39	41	49	35	36	200
40	39	41	42	40	38	200

Source: analysis made from returned questionnaires

Indication: Ag.: Agreement, Q.N: Question Number (refer to the questionnaire), A: Always, F: Frequently, S: Sometimes, R: Rarely, N: Never, Tot.: Total, Tot.: Total, Tot. Ag.: Total Agreement

Table 105-Appendix 11: synoptic analysis table for social interaction by marital status

Q.N	Marital status	SA	A	N	D	SDA	Data gathered number
7	Single	70	81	47	52	50	300
	Married	80	80	46	48	46	300
	Res.Ag. amount	150	161	93	100	96	600
8	Single	73	87	26	58	56	300
	Married	87	86	24	51	52	300
	Res.Ag. amount	160	173	50	109	108	600
9	Single	83	91	24	54	48	300
	Married	100	89	20	45	46	300
	Res.Ag. amount	183	180	44	99	94	600
10	Single	59	61	60	59	61	300
	Married	62	60	60	60	58	300
	Res.Ag. amount	121	121	120	119	119	600
11	Single	59	61	76	58	46	300
	Married	61	59	79	60	41	300
	Res.Ag. amount	120	120	155	118	87	600
12	Single	59	58	74	61	48	300
	Married	61	62	79	51	47	300
	Res.Ag. amount	120	120	153	112	95	600
13	Single	57	59	69	57	58	300
	Married	61	58	64	59	58	300
	Res.Ag. amount	118	117	133	116	116	600
14	Single	60	64	68	53	55	300
	Married	60	69	65	54	52	300
	Res.Ag. amount	120	133	133	107	107	600
15	Single	59	65	67	55	54	300
	Married	62	69	65	52	52	300
	Res.Ag. amount	121	134	132	107	106	600
Total Res.Ag.		1213	1259	1013	987	928	5400

Source: analysis made from returned questionnaires

Indication: Q.N: Question Number (refer to the questionnaire), SA: Strongly Agree, A: Agree, N: Neutral, D: Disagree, SDA: Strongly Disagree, Res.Ag.: Respondent agreements

Table 106-Appendix 11: synoptic analysis table for religious interaction by marital status

Q.N	Marital status	SA	A	N	D	SDA	Data gathered number
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16	Single	83	90	25	52	50	300
	Married	101	88	20	46	45	300
	Res.Ag. amount	184	178	45	98	95	600
17	Single	60	60	60	61	59	300
	Married	61	63	59	58	59	300
	Res.Ag. amount	122	122	119	119	118	600
18	Single	56	60	76	62	46	300
	Married	62	62	79	53	44	300
	Res.Ag. amount	118	122	155	115	90	600
19	Single	60	59	72	62	47	300
	Married	63	61	78	49	49	300
	Res.Ag. amount	123	120	150	111	96	600
20	Single	63	61	66	57	53	300
	Married	67	63	66	52	52	300
	Res.Ag. amount	130	124	132	109	105	600
21	Single	60	59	73	58	50	300
	Married	63	62	76	48	51	300
	Res.Ag. amount	123	121	149	106	101	600
22	Single	55	62	76	55	52	300
	Married	64	61	76	49	50	300
	Res.Ag. amount	119	123	152	104	102	600
23	Single	57	61	66	59	57	300
	Married	58	65	64	56	57	300
	Res.Ag. amount	115	126	130	115	114	600
Total Res.Ag.		1034	1036	1032	877	821	4800

Source: analysis made from returned questionnaires

Indication: Q.N: Question Number (refer to the questionnaire), SA: Strongly Agree, A: Agree, N: Neutral, D: Disagree, SDA: Strongly Disagree, Res.Ag.: Respondent agreements

Table 107-Appendix 11: synoptic analysis table for social integration by marital status

Q.N	Marital status	A	F	S	R	N	Data gathered number
24	Single	74	80	51	50	45	300
	Married	75	80	42	49	50	300
	Res.Ag. amount	149	160	95	99	97	600
25	Single	71	83	33	58	55	300
	Married	86	87	21	51	55	300
	Res.Ag. amount	157	170	54	109	110	600

26	Single	85	90	25	53	47	300
	Married	94	89	18	50	49	300
	Res.Ag. amount	179	179	43	103	96	600
27	Single	58	62	61	58	60	300
	Married	63	60	58	61	59	300
	Res.Ag. amount	121	122	119	119	119	600
28	Single	58	59	75	58	50	300
	Married	61	60	78	60	41	300
	Res.Ag. amount	119	119	153	118	91	600
29	Single	57	58	75	56	54	300
	Married	62	61	78	57	42	300
	Res.Ag. amount	119	119	153	113	96	600
30	Single	57	59	67	58	59	300
	Married	60	58	66	58	58	300
	Res.Ag. amount	117	117	133	116	117	600
31	Single	59	63	69	54	55	300
	Married	61	67	64	55	53	300
	Res.Ag. amount	120	130	133	109	108	600
32	Single	60	61	59	60	60	300
	Married	61	60	60	59	60	300
	Res.Ag. amount	121	121	119	119	120	600
Total Res.Ag.		1202	1237	1002	1005	954	5400

Source: analysis made from returned questionnaires

Indication: Q.N: Question Number (refer to the questionnaire number), A: Always, F: Frequently, S: Sometimes, R: Rarely, N: Never, Res.Ag.: Respondent agreements

Table 108-Appendix 11: synoptic analysis table for religious integration by marital status

Q.N	Age group	A	F	S	R	N	Data gathered number
33	Single	83	89	23	58	47	300
	Married	98	88	24	41	49	300
	Res.Ag. amount	181	177	47	99	96	600
34	Single	61	61	57	60	61	61
	Married	60	60	63	58	59	60
	Res.Ag. amount	121	121	120	120	118	600
35	Single	57	59	76	57	51	300
	Married	62	63	74	58	43	300
	Res.Ag. amount	119	122	150	115	94	600
36	Single	59	57	72	57	55	300
	Married	63	64	76	55	42	300
	Res.Ag.	122	121	148	112	97	600

	amount						
37	Single	65	60	63	59	53	300
	Married	63	64	67	52	54	300
	Res.Ag. amount	128	124	130	111	107	600
38	Single	61	57	73	57	52	300
	Married	60	64	75	49	52	300
	Res.Ag. amount	121	121	148	106	104	600
39	Single	57	60	72	57	54	300
	Married	63	60	79	48	50	300
	Res.Ag. amount	120	120	151	105	104	600
40	Single	58	62	66	58	56	300
	Married	60	61	64	56	59	300
	Res.Ag. amount	118	123	130	114	115	600
Total Res.Ag.		1030	1029	1024	882	835	4800

Source: analysis made from returned questionnaires

Indication: Q.N: Question Number (refer to the questionnaire number), A: Always, F: Frequently, S: Sometimes, R: Rarely, N: Never, Re.Ag.: Respondent agreements

Table 109-Appendix 11: Single

Ag. / Q.N	SA	A	N	D	SDA	Tot. data gathered
7	70	81	47	52	50	300
8	73	87	26	58	56	300
9	83	91	24	54	48	300
10	59	61	60	59	61	300
11	59	61	76	58	46	300
12	59	58	74	61	48	300
13	57	59	69	57	58	300
14	60	64	68	53	55	300
15	59	65	67	55	54	300

Source: analysis made from returned questionnaires

Indication: Ag.: Agreement, Q.N: Question Number (refer to the questionnaire), SA: Strongly Agree, A: Agree, N: Neutral, D: Disagree, SDA: Strongly Disagree, Tot.: Total, Tot. Ag.: Total Agreement

Table 110-Appendix 11: Married

Ag. / Q.N	SA	A	N	D	SDA	Tot. data gathered
7	80	80	46	48	46	300
8	87	86	24	51	52	300
9	100	89	20	45	46	300
10	59	61	60	59	61	300
11	59	61	76	58	46	300
12	59	58	74	61	48	300
13	61	58	64	59	58	300
14	60	69	65	54	52	300
15	62	69	65	52	52	300

Source: analysis made from returned questionnaires

Indication: Ag.: Agreement, Q.N: Question Number (refer to the questionnaire), SA: Strongly Agree, A: Agree, N: Neutral, D: Disagree, SDA: Strongly Disagree, Tot.: Total, Tot. Ag.: Total Agreement

Table 111-Appendix 11: Single

Ag. Q.N	SA	A	N	D	SDA	Tot. data gathered
16	83	90	25	52	50	300
17	60	60	60	61	59	300
18	56	60	76	62	46	300
19	60	59	72	62	47	300
20	63	61	66	57	53	300
21	60	59	73	58	50	300
22	55	62	76	55	52	300
23	57	61	66	59	57	300

Source: analysis made from returned questionnaires

Indication: Ag.: Agreement, Q.N: Question Number (refer to the questionnaire), SA: Strongly Agree, A: Agree, N: Neutral, D: Disagree, SDA: Strongly Disagree, Tot.: Total, Tot. Ag.: Total Agreement

Table 112-Appendix 11: Married

Ag. Q.N	SA	A	N	D	SDA	Tot. data gathered
16	101	88	20	46	45	300
17	61	63	59	58	59	300
18	62	62	79	53	44	300
19	63	61	78	49	49	300
20	67	63	66	52	52	300
21	63	62	76	48	51	300
22	64	61	76	49	50	300
23	58	65	64	56	57	300

Source: analysis made from returned questionnaires

Indication: Ag.: Agreement, Q.N: Question Number (refer to the questionnaire), SA: Strongly Agree, A: Agree, N: Neutral, D: Disagree, SDA: Strongly Disagree, Tot.: Total, Tot. Ag.: Total Agreement

Table 113-Appendix 11: Single

Ag. Q.N	A	F	S	R	N	Tot. data gathered
24	74	80	51	50	45	300
25	71	83	33	58	55	300
26	85	90	25	53	47	300
27	58	62	61	58	60	300
28	58	59	75	58	50	300
29	57	58	75	56	54	300
30	57	59	67	58	59	300
31	59	63	69	54	55	300

32	60	61	59	60	60	300
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Source: analysis made from returned questionnaires

Indication: Ag.: Agreement, Q.N: Question Number (refer to the questionnaire), A: Always, F: Frequently, S: Sometimes, R: Rarely, N: Never, Tot.: Total, Tot.: Total, Tot. Ag.: Total Agreement

Table 114-Appendix 11: Married

Ag. Q.N	A	F	S	R	N	Tot. data gathered
24	75	80	42	49	50	300
25	86	87	21	51	55	300
26	94	89	18	50	49	300
27	63	60	58	61	59	300
28	61	60	78	60	41	300
29	57	58	75	56	54	300
30	57	59	67	58	59	300
31	59	63	69	54	55	300
32	61	60	60	59	60	300

Source: analysis made from returned questionnaires

Indication: Ag.: Agreement, Q.N: Question Number (refer to the questionnaire), A: Always, F: Frequently, S: Sometimes, R: Rarely, N: Never, Tot.: Total, Tot.: Total, Tot. Ag.: Total Agreement

Table 115-Appendix 11: Single

Ag. Q.N	A	F	S	R	N	Tot. data gathered
33	83	89	23	58	47	300
34	61	61	57	60	61	61
35	57	59	76	57	51	300
36	59	57	72	57	55	300
37	65	60	63	59	53	300
38	61	57	73	57	52	300
39	57	60	72	57	54	300
40	58	62	66	58	56	300

Source: analysis made from returned questionnaires

Indication: Ag.: Agreement, Q.N: Question Number (refer to the questionnaire), A: Always, F: Frequently, S: Sometimes, R: Rarely, N: Never, Tot.: Total, Tot.: Total, Tot. Ag.: Total Agreement

Table 116-Appendix 11: Married

Ag. Q.N	A	F	S	R	N	Tot. data gathered
33	98	88	24	41	49	300
34	60	60	63	58	59	60
35	62	63	74	58	43	300
36	63	64	76	55	42	300
37	63	64	67	52	54	300
38	60	64	75	49	52	300

39	63	60	79	48	50	300
40	60	61	64	56	59	300

Source: analysis made from returned questionnaires

Indication: Ag.: Agreement, Q.N: Question Number (refer to the questionnaire), A: Always, F: Frequently, S: Sometimes, R: Rarely, N: Never, Tot.: Total, Tot.: Total, Tot. Ag.: Total Agreement