

CHAPTER I

INTRODUCTION

1.1 Background of Study

The veil worn by some Muslim women has assumed recognizable proportions around the world (Hochel, 2013, p.1). It symbolizes piety to some; oppression to others. For some it currently exists a rejection of Western tradition, while for others it currently exists a rejection of modernity. In some it currently exists a religious declaration that object over there supports Islam just as a way of life; in others it currently exists a political declaration in favor of violence against Islamist (Hochel, 2013, p.3). Such diverse characteristics illustrate the strength of nonverbal communication to the degree that words and objects do not possess any intrinsic meaning.

While there are various scientific researchers interested in veiling, most of them appear to "ascribe importance to Muslim women rather than explain its meaning" (Droogsma, 2007, p. 295). All of them call for additional studies that allow Muslim women to speak for each others (Read and Bartowski 2000, Marshalls 2005 and Droogsma 2007). I agree with and believe that the importance of veiling is important in many places because practices differ according to cultures and contexts. The individual stories of Islamic women in Middle East, for example, Al Munajjed, 1997; El Guindi, 2000; in the United States and Canada (e.g. Read & Bartkowski, 2000; Bullock, 2002) are based on numerous studies published in English.

Lane (1984) states that the word hijab has many meanings: *'something that prevents...; something that veils... And covers because it prevents representation.* The hijab is indeed a section "(Lane 1984, quoted in Ruby 2006, 55). The words veil and hijab are commonly used interchangeably, but the hijab does have an Islāmic meaning that makes it distinct from the veil (Ruby, 2006). The veil, often used as a head cover in the West, does not expose the intricacies of the art.

There are no references to the word 'veil.' Muslim women have a wide range of practices across different countries and ethnic groups (El-Solh & Mabro, 1994; Roald, 2001). For instance, the veil may be a plain headscarf or a cloth that covers most of the head, hair and throat, or a part of a larger wardrobe with mesh over the eyes that protects the entire body and face. The veil type typically indicates ethnic or national origin and often the degree of wearer conservatism (Benhabib, 2002). In certain parts of the world, two words are used to describe two styles of veils. Niqab is an Arabian term for the veils which, with the exception of the eyes, cover the entire head, arms, shoulders and face. The Arabic word "hijab" refers to the many different styles of headscarves, covering all hair, neck and ears, thus leaving the whole face uncovered. The Islamic hijab covers most of the Muslim women (Lazreg, 2009) and in Malaysia this is also the case (Frisk, 2009). The hijab is called tudung in Malaysia and jilbab in Indonesia; the words veil, headscarf, jilbab and *tudung* will be used interchangeably in this article.

Most Western feminists believe the hijab (headscarf/veil) is not taken by invitation, but by compulsion because they conclude that Islam is a patriarchal, oppressive religion (Latifoglu,2016). That claim is not only unintentional but also quite limited in the view of true Islamic feminism; one of Islam's core values is equality and security for women, although that belief in non-Islamic societies is not generally accepted. The women in religion, particularly Muslim women, should be accepted by the Feminist Movement as it seeks global acceptance and change (Saadat, 2013). Not only does the aforementioned belief lack foresight, but that it indicates the limitation of their interpretation pertaining Islamic Feminism, which is not embraced, especially by non-Islamic cultures. Feminism, as a tradition of enlightenment, is similarly "indispensable and inadequate in helping us to think through the various life practices that constitute political and historical" in the discourse of women in Islam. Muslim women who resist the label of 'Islamic feminist' also resist the genealogical heritage of Europe and challenge us to work across intellectual, cultural and geographical spaces in a way that recognizes differences without trying to erase them (Saadat, 2013, p.2). In addition to expressing Islamic feminism as Islamist feminism, other methods are used to resist

feminist political hegemony and others still take Islam as a matter of course with or without the promotion of a historic Muslim awareness, and fighting to achieve sexual equality.

The majority of Muslim identities have been examined in the context of ethnic minorities and in western contexts where their identity may be challenged by a dominant group, but less in multicultural contexts where Muslims are an unthreatened minority group (Hopkins & Kahani-Hopkins, 2004). One of the core values of Islam is empowering and protecting women. Western women obsess about Muslim women's rights and laws without taking account of their own values or views, but prefer to be Eurocentric and believe that they have to wear hijab (Madadi, 2016, p.1).

Discourses on Muslim culture and the tradition of veiling have dominated scholars, researchers and politicians (Chaudhury & Miller, 2008). The veil has become a subject of compulsive publicity and wide interpretation (Davary, 2009). Muslim woman's clothes render as much controversy in western cultures as the *Muslim woman's veil (headscarf), hijab, chadur, or burqa (head-to-toe coverage) and, most recently, the niqab (face covering)* (Shirazi, Faegheh & Mishra, Smeeta, 2010). The debates on various aspects of Islamic veiling in different Western countries, whether in the United States, France or the United Kingdom, are informed by the diverse immigrant experiences of Muslims and by the radically different immigration regimes and discourses on multiculturalism and inclusion existing in each region. The acculturation and adaptation of immigrants and ethno-cultural minorities is shaped by social and cultural factors. In addition, the process is facilitated or hindered by host countries in the understanding and implementation of policies on multiculturalism (Fine & Sirin, 2007). Thus, any generalizations on the Muslim's subject may be inaccurate and discussions on the veil must be situated within the historical and socio-political context of the host country (Ajrouch, 2007). The influence to the minor and majority group will impact the policy and paradigm to the society involved.

This is also seen from the policies or perceptions of academics in Singapore on the hijab through scientific reports published in the reputed/ indexed international journal articles.

At the same time its constitution also stipulates that the state also responsible to address the concerns of Muslims in the country (Abdullah,2016). This is due to the nation's 'survival strategy,' i.e. being a Chinese-majority country in the Malay region can be perceived as part of its attempt to placate its larger neighbors by demonstrating that it will take care of its Malay-Muslim minority. However, at the same time, the state is unwilling to recognize some of the demands of the Muslim community, as the debate on the hijab issue will show (Abdullah,2016 ; Aisha, 2014; Ab-Razak, 2019). The common other problems related to the state involvement to the recognition of the community demand are known to bring the perception itself according to the space around the community. The religious obligation to wear hijab is not a matter of contention among the religious elites in Singapore, as mentioned by Mufti Dr Fatris Bakaram – the country's highest authority on Islamic jurisprudence – in his widely circulated Facebook post (Tan K,2003). The government's strategy disallows hijab to be part of school uniforms, and also the donning prohibition also applies in certain government institutions that require uniforms to be worn, such as nursing, the police and the army. Muslims have been calling for a review of the policy since 1977, but the issue only received national attention on two occasions, from 2002 and from late 2013 to early 2014 (Abdullah, 2013). In 2002, the parents of four children singled out Zulfikar Shariff,a social activist who was heavily critical of the state's no-hijab stance, as the mastermind behind the entire saga, and began vilifying him in public. Instead of engaging the Muslim community on what was palpably a genuine concern, the state chose to view the incident as a direct challenge to its hitherto unbridled power. Islamic Religious Council of Singapore (MUIS) issued a statement via the mufti Dr Fatris Bakaram, who said that 'education is more important'. *Mufti* is a professional jurist who interprets Muslim law (Webster, 2020). The statement was not unanticipated as the Mufti's government-linked position probably forced his hand. Despite the Mufti's call, the Muslim community

continued to push the agenda, mostly by expressing online discontentment towards the state, organising public forums to discuss the matter and via a few public statements by some Muslim organisations (Zubaidah, 2009, p.38).

In 2013, a number of Muslim launched online petitions to support pressure to rethink the policy. These were achieved without a particular entity or person leading the way. More than 20,000 'lovers' had appeared on one Facebook account, namely the Singapore Hijab campaign (Abdullah, 2016, p.8). There were strong sentiments as shown by the vitriolic aspect of some online comments. In this environment where policy conflict was made possible, the proliferation of social media and the internet that significantly eroded state control on information through traditional media because of unhappiness over perceived public shortcomings in general, such as excessive traffic congestion and increasing income inequality. This purely virtual campaign received a response from the government, with Deputy Prime Minister Teo Chee Hean issuing an ambiguous statement affirming that there is no adherence to the hijab policies in Singapore to preserve 'social peace' (R. Chan 2013). In this sense, a case of unsupported use of the hijab in Singapore and the local government also shows an indication of disagreeing with the use of the hijab.

Similar cases also occurred in Indonesia, especially during the Soeharto era. For example, during his repressive dictatorship, style choices, such as long hair for boys and hijab for women, were considered as the symbols of rebellion, were banned. This indicates that Islam in the New Order had been reduced to the performance of rituals, as researchers at Gadjah Mada University Achmad Munjid suggested (Sarahtika,2018).

Aquino Hayunta (in Sarahtika,2018), an activist, recorded in a recent discussion of hijab organized in Jakarta by the JFDG and Koalisi Seni Indonesia (Indonesia Coalition for the Culture of Art) that a number of Indonesian Muslim women who began hijabing, were influenced by the Iranian Revolution in the early 1980s. Islamic organizations were often perceived as a potential threat to the government as they refused to comply with Pancasila's State philosophy.

In addition to from this object over here, the authors will look at it from the point of view of academics through the journal articles they write in addition to the use of the words they choose to voice the opinions in addition to alignments of experts.

The creation of authorial voices in academic texts is considered essential (Hyland & Sancho-Guinda, 2012), but given its apparent clear meaning, voice is a ambiguous term to be described. Generally, the voice could be defined as a simplification of one's point of view (Hyland & Sancho-Guinda, 2012) or as a negotiation of one's discursive identity or academic visibility, based on Western rhetorical tradition (Ramanathan & Atkinson, 1999). Constructing authorial voice in article journal is often a problematic issue (John, 2012; Matsuda & Tardy, 2007), notably among writers who like to use English as an additional language (Flowerdew, 2001; Hirvela & Belcher, 2001). A recognizable voice is a common feature of English academic texts (Groom, 2000), although perspectives on the exact meaning of the voice may be as disparate as the voices themselves (Peng, 2019).

Within these perspectives of citation activities (Hyland, 2002; Petric, 2012; Swales, 1990, 2014), this study focuses on exploring how authorial voices regarding the politic of veil and women domestication in Singapore are constructed in Islamophobia Studies Journal, published by Indonesia and The Malay World Journal (2016) and Journal of Muslim Minority Affairs, 2014 Vol. 34, No. 1 . They are “*Managing Minorities in Competitive Authoritarian States: Multiracialism and The Hijab Issue in Singapore*” by Walid Jumblatt Abdullah (2016) and “*Convention on the Elimination of Discrimination Against Women and the Prospect of Development of Muslim Personal Law in Singapore*” by Noor Aisha Binte Abdul Rahman (2014). The study uses the two journal articles because the articles describe two issues for Muslim women in Singapore, namely Veil and Marriage Law. These two articles were chosen for their decent international reputation.

Managing Minorities in Competitive Authoritarian States: Multiracialism and The Hijab Issue in Singapore” by Walid Jumblatt Abdullah (2016) examined Singapore position towards the Muslim minority. Singapore has been termed an

'illiberal democracy' due to its authoritarian. Some scholars have pointed out that this type of regime decides the treatment of minorities within the political sphere. This article examine how the ruling class sees diversity in this authoritarian regime is a crucial factor in determining what concessions were made to its minorities. This ideological predisposition is primarily shaped by the personal-historical experience and geo-political conditions of the elites and the nation. Singapore banned hijab from the uniform attire; schools, nurse, police, etc. Several efforts have been conducted to question the state's stance towards the issue, asserting the need to maintain harmony without making commitment on the hijab policy. The state's approach is then perceived consistent with its outlook on race and religion as the state at all times pay extra careful to let differences emerge.

“Convention on the Elimination of Discrimination Against Women and the Prospect of Development of Muslim Personal Law in Singapore” by Noor Aisha Binte Abdul Rahman (2014) examined the issue of ratification of Articles 2 and 16 of CEDAW (The International Bill of Rights for Women) not the nature or incompatibility of the Muslim law as such with the Convention on Human Rights. The problem lies rather in the importance of conservatism as the dominant mode of law thinking. This has reinforced anachronism and incongruity in significant aspects between the law and the actual circumstances of modern Muslim families. The presence of rigid ways of thinking has reduced this perspective, although CEDAW offers strong potential for reassessing and reforming Muslim legislation. As a result, the tendency to remove the application of Muslim law and vaguely worded reservations to CEDAW persist. The reservation has actually reinforced the situation where selective decisions, which undermine gender equality, are forgiven while adversely reducing the possibility of revising the rule of law and providing opportunities for much-needed development. This article also states that progressive legal guidelines founded on Islamic traditions as well as philosophy and modern knowledge that have historically paved the way for legal development must be strengthened in order to respond to contemporary Muslim families. Given the type of religious education which proliferated in the Muslim world, this is certainly no simple task. As Mahmood points out in his address to the problem of

law reform in India, "Persons who are trained and have spent their life studies and adhering to this particular system, tradition and social order always do not tolerate any alternative system regardless of its merits." However, if the legislation is to be improved more inroads can be done the need for continuous engagement with rational means (not emotional and political brandishing). Sensibilisation to the problems of the law that operates on the lives of people involved must continue to make it easier to comprehensible and tackle existing gender equilibrium, social injustice and contemporary conditions through legal reform. The reverse seat of failure to ratify CEDAW has not helped alleviate the problem aspects of Muslim women's legislation. It is also revealed that although the policy of partial reserve based on the rights of minorities is generally considered positive in the abstract, its actual implications may be harmful to the interests of the community as a whole. The state has unwillingly made matters worse by relying on dominant actors who have a predisposition to conservatism with adverse effects on women in the recognition of the minority's right to determine and practice its own individual rights.

Based on Weiyu Zhang and Yin Ling Cheung's research, this research explores voice from the point of view of assessment theory. this thesis explores how published research writers allocate tools for the attitude and graduation field analysis. This analysis is based on a corpus of literary reviews (LRs) from 204 journal papers (CNC) and second language (SLW) Study results indicate that authors show strong preference for expressing their opinion through appreciation. The study also shows a strong preference (Zhang & Cheung, 2018). Based on J.W. Scott's research, it showed that the French government instituted a ban on the wearing of "conspicuous signs" of religious affiliation in public schools in. Joan Wallach Scott argues that the law is symptomatic of France's failure to integrate its former colonial subjects as full citizens. Scott: The law, far from reconciling religious and ethnic differences, only exacerbates them. She calls for a new vision of community where common ground is found amid differences (Scott, 2009).

Based on Milly Williamson and Gholam Khiabany, this study examines that the veil has become an image of otherness, of a refusal to integrate and an example

of the 'failings' of multiculturalism. It is important to situate this 'debate' about the veil in the broader context of racism, immigration and imperialism, and neoliberal economic and political transformations (Williamson and Khiabany,2010).

This research will focus on the rhetorical language used by the two journal articles in conveying the arguments and positions of the author and the voices of other researchers used to back up the claims made by the writer on the politic of veil and women domestication's issues in the use of the hijab and marriage law. This research analyzes two journal articles on the issue of hijab and marriage in Singapore using Michael Halliday's Systemic Functional Transitivity (SFL) System for inspection ideational metafunction, and Assessment Theory, as studies derived from SFL, for examine the interpersonal metafunction, specifically to find out how the researchers conveyed the argument and position of the author and the voices of other researchers used to back up the claims made by the author on Muslim women's political issues regarding hijab and marriage. Transitivity system and three fields of Appraisal - attitude, involvement and graduation as a method in textual analysis. In this case, journal articles can be considered as a social semiostructure that has a choice of words and structures. The author assumes that the journal's two author(s) react to Muslim women's political problems in Singapore.

1.2 Research Question

1. How do the articles represent politic of veil and women domestication?
2. How do the authors of the articles as well as the analysts of the articles journal cited orient their positions towards the politic of veil and women domestication of Singaporean cases?

1.3 Purpose of The Study

This study aims to analyze:

1. The articles journal represent politic of veil and women domestication in Singaporean's cases.
2. The way of the articles's authors represent the politic of veil and women domestication of Singaporean's cases as well as the analysts cited orient their position.

1.3 Scope of The Study

This study focuses on two articles published in Indonesia and Malay Journal 2016 and Journal of Muslim Minority Affairs reputed international journals (scopus-indexed, Q3). The journals used are distinctive because it is noticeable in two ways: hijab, and Muslim women's marriage in Singapore. The first article discusses how the hijab is regulated by the government and the second article defines Muslim women's rights and responsibilities in marriage, which are seen in the sense of Singaporean's problems.

The journal articles are as shown below:

1. *Managing Minorities in Competitive Authoritarian States: Multiracialism and The Hijab Issue in Singapore* by Walid Jumblatt Abdullah (2016). Published by Indonesia and The Malay, 2016.
2. *“Convention on the Elimination of Discrimination Against Women and the Prospect of Development of Muslim Personal Law in Singapore”* by Noor Aisha Binte Abdul Rahman (2014). Published by Journal of Muslim Minority Affairs.

1.4 Significances of The Study

A number of studies on the depiction of veil and women domestication's cases have been carried out, but the author's orient of showing their position about the politic of veil and women domestication discourse have not yet conducted, thus practically, this study contributes an authenticity of the analysis. At the same time, this research is also expected to increase the awareness of readers that the authorial voices are not necessarily neutral but also shows their orientation towards the issue of veiling and women domestication's cases.

