MUSLIM CULTURE EXERCISING BY CHINESE MUSLIM CONVERTS (MUALLAF) IN KUALA LUMPUR: AN EMPIRICAL STUDY

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Abstract. This research set outs to measure Muslim culture participating by Chinese Muslim (Muallaf) through six hypothesis statements in Kuala Lumpur. It was sure that their Muslim culture applying becomes dilemma when they convert from their own religion to Islām. It suggests that when these converts begin to practice Islām, their behavior changes in line with the identity of the Malays. This is because Islām equates to Malay in the Malaysian context. Whilst they are welcomed by their Malay counterparts, it is nevertheless hypothesised that they may not exercise fully into the Muslim culture.

Keywords: Muslim culture; Chinese Muslim converts; empirical study

Abstrak.   Tujuan artikel ini adalah untuk mengukur praktis kebudayaan Islam oleh orang-orang Cina yang memeluk Islam (Muallaf) melalui enam pernyataan hipotesis di Kuala Lumpur. Sesuatu yang pasti, perlaksanaan kebudayaan Islam menjadi satu dilema kepada golongan Muallaf selepas mereka memeluk Islam kerana terpaksa menukar cara hidup mereka bersesuaian dengan cara hidup orang-orang Melayu. Ini kerana kebudayaan Islam itu adalah kebudayaan Melayu dari konteks Malaysia. Walaupun mereka dialau-alukan oleh orang-orang Melayu kerana memeluk Islam tetapi hipotesis yang memungkinkan mereka tidak mempraktiskan kebudayaan Melayu tetap wujud.

Kata kunci: Kebudayaan Islam; Muallaf; kajian empirikal

1.0   STATISTICS OF CHINESE MUSLIM CONVERTS IN KUALA LUMPUR: 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

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after 1969[1]. This was due to the fact that most states religious departments in Malaysia were formed on that year and supported by various *Muballigh* organisations[2] which manifested good management by early 1970s and late 1980s such as PERKIM[3], Islamic Centre[4] and ABIM[5]. The data of conversion is consider as official secret document since it may affect the situation of multi-religious, multi-racial and multi-cultural society in Malaysia. It is a national sensitive issue while the data can be manipulated and might cause turmoil among races.

However, the data of those who converted to Muslim are legal as long as they are not used to condemn another religion. Besides, Islam is the official religion of Malaysia, the constitution also stipulates that every person has the right to propagate, profess and practice 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. (Article 160, Constitution of Malaysia, 1970:25)

As a result, in Kuala Lumpur, the data was collected separately by state religious department known as JAWI, PERKIM, ABIM and Islamic Centre. The

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[1] Chuah, O. 2001. *Chinese Muslim in Malaysia*. Petaling Jaya: International Islamic University of Malaysia. p.12.

[2] *Muballigh* organisation means Islamic preacher organisation.

[3] PERKIM stand for Muslim Welfare Organization of Malaysia or in Malay language called 'Persatuan Kebajikan Islām Malaysia' was founded on 19th of August, 1960 by first Prime Minister of Malaysia. PERKIM is a voluntary organisation 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.

[4] Islamic Centre or sometimes called as Kuala Lumpur Islamic Centre was set up by Malaysian government in 1985. It finally manages by state religious department (JAWI) in 1990. Although, it is an international Islamic Convention Centre and a organisation that responsible to organise various international exhibitions but served lesson centre for Muslim converts especially from Kuala Lumpur. The objective of the lesson centre is to enhance Islamic quality as a way of life through a medium of education.

[5] ABIM is a Malaysian Islamic Youth Movement or in Malay language known as 'Angkatan Belia Islām Malaysia' considered the most organised force in Islamic revivalism in Malaysia. Some of its major objectives have included establishment and propagation of Islamic pillars and principles as enshrined in the Qurān and Sunna and mobilisation of Muslim youth. The group has been highly critical of the Malaysian government over issues relating to alleged corruption and abuse of power.

exact number of those who converted is available at religious departments of the various states and JAWI (as a state religious department of Kuala Lumpur) prepared such number in the Kuala Lumpur. For example, the number was increased gradually in all states in Malaysia including Kuala Lumpur from year 1966 until year 1975. Within this period Kuala Lumpur has a big number of Muslim converts which are 2,341. Unfortunately, there is no record of Muslim converts between years 1976 until 1979. In this case, JAWI gave a reason that during that time almost of state religious department put their focusing on *Sharīa Court* which is a new unit in all states religious departments. They need to put their attention on that because the demand from government of Malaysia. (JAWI five years report (1976-1980))

However, the data of Muslim converts showed a rapid rise within ten years started from 1980 until 1990 in all states. Obviously, the *da'wa* was supported by *Muballigh* organisations. The exact number in Kuala Lumpur is 3,304 and remains the biggest number compare with other states. Unfortunately, states religious departments only deal with the number (all Muslim converts need to be registered their name with state religious department where they live) without detail explanations such as their ethnic background, their genders and their ages. These was effect from, firstly; the usage of names from Muslim converts that willing to keep on their own name before conversion whereas it is usual phenomenon in Malaysia as a Muslim always used the word *'Bin'* (means 'son of') for male and *'Binti'* (means 'daughter of') after their own names than follow by father names. As a result, the names of Muslim convert will base on their own language (Chinese, Indian and so on) and it is difficult to identify their genders. Secondly; as a new Muslim, they willing to keep all their personal background as a secret to ovoid something can be persuaded them to their previous religion (usually came from their own parents, siblings, relatives even their own ethnics). (JAWI five years report (1976-1980))

On the other hand, Islamic Centre, PERKIM and ABIM are able to give various information's related with the ethnic backgrounds, genders and ages of the Muslim converts in Kuala Lumpur especially Chinese Muslim converts. They got the data, might be because of the officers or the right word is 'volunteers' are from the Muslim converts as well and there are no barrier between such volunteers and the 'new comers' (new Muslim). For example PERKIM came out with information based on ethnics in ten years period started in 1950 in Kuala Lumpur. The ten years period from 1981 until 1990 has a biggest number of Muslim

converts in Kuala Lumpur in all ethnics stated which are Chinese, Indians, foreigners (those who are not included as Chinese, Indian and *Orang Asli* or native people) and *Orang Asli* (native people). Generally, it shows that the Chinese Muslim converts are the majority of Muslim converts by ethnicity in Kuala Lumpur. 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 year 1966 until 1975), 1,438 of them are from Chinese ethnic and it was represented 61.48%. In the side of gender of Chinese Muslim converts in Kuala Lumpur from year 1973 until 2005, approximately 3,248 from the total 5,277 of them are male and the rest are female. From 5,277, only 600 of them will be selected as a sample to measure their view about Muslim culture. It will represent around 10% of them. ((JAWI five years report (1976-1980))

Meanwhile, to compare the total number by ethnicity and gender among the Muslim converts in Kuala Lumpur from 1990 until 1993, male and female Chinese Muslim converts are the majority among other Muslim converts. Then, it can be concluded that they are the dominant ethnic in the side of those who are converted to Islām. In conclusion, the statistics show that there are no well manage to keep the converts in the proper record while the sources in collecting data of the converts used separately their own way to get the data. This will affect many things such as any researchers willing to know the statistics need to approach at least four different organisations. Furthermore, for sure, it is difficult to organise any activities where all the converts' population need to take a part. However, it is enough for this research with the surface statistics information especially the information related with the whole population of Chinese Muslim converts in Kuala Lumpur where their view about Muslim culture will be measured.

2.0   FIELD WORK METHODOLOGY

2.1   Theories and Application

Chuah, O. (2001), was used six profiles which are age group, gender, occupational and educational backgrounds, monthly income group and marital status as a criterion for collecting data in his research related with the measurement of problems solving level faced by Chinese Muslim after the conversion in the states

of Selangor in Malaysia. Moreover, he also used seven criteria's taken from '1971 National Culture Policy of Malaysia' which are *Baju Melayu, Nasi Lemak, Bersunat, Kenduri*, wearing *Songkok*, celebrating *E'id* celebration and *Salam* as a criteria for measuring the level of problems solving. (Chuah, O. 2001: 57-59) Although the result of Chuah, O. (2001) research which was used *Likert scale*[6] shows weakly minds of problems solving for those in the low age (below 17 years-old) and those who have low occupational, educational and monthly income level but the both criteria's for collecting data and measuring the level are very useful. ABIM and PERKIM for examples used Chuah, O. (2001) criteria's for collecting data which are age group and gender to indicate Chinese Muslim converts in Kuala Lumpur and JAWI itself when delivering a statistical report of Muslim converts in Kuala Lumpur also adapted from Chuah. O (2001) theory. As a result, for this research will use the same criteria's and formats like what Chuah, O. (2001), ABIM and PERKIM used in their research and statistics report.

Although the both criteria's which are to collect the data and to measure the exercising of Chinese Muslim on Muslim culture followed on what was used by Chuah. O (2001), ABIM, PERKIM and JAWI, but the content of every single question in the questionnaire of this research as well as the question format are different. The differences happen because this research has own objectives to be achieved. As a result, the main purpose in following established theories and methodologies is to ensure this research in achieving the goal. Furthermore, it is difficult for researcher to create a new theory to collect the data and to measure the exercising, since a new theory is not being proved yet in any research or report. Then, it will affect the finding of the research in the side of validation.

2.2   Survey Questionnaire Methodology

The survey questionnaire is a crucial part in this research to obtain the data and to enable the measurement. Without the correct design, difficulties in measuring the exercising can result. Moreover, the research finding also will be affected by poor design. It is important to voice here that the survey questionnaire was chosen in

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[6] *Likert scale* is psychometric scale commonly used in questionnaires, and is the most widely used scale in survey research. When responding to a Likert questionnaire items, respondents specify their level of agreement to a statement. This is named after Rensis Likert, who published a report describing its use.

this research to obtain the data and finally to measure the views, because all information will be documented and not just verbal. It is more critical when the usage of SPSS (Statistical Package for the Science Social) need to be applied. Noticeably, verbal data are difficult to analyse and very hard to conduct through the system (SPSS). This survey questionnaire will written in two languages; English and *Bahasa Malaysia* (the Malay language)

Respondents will be asked in all aspects of Muslim culture especially practiced by Malays. Possibly, the questions will touch their experiences, recent practices, attention and awareness, feeling and willingness on certain issues related with Muslim culture and other questions in order to measure their view on such things. The questionnaire will be divided into 2 sections; section 1 covering the criteria for collecting data which are respondents' criteria where includes six criteria based on the hypothesis. This is followed by section 2, which deal with questions includes items for measuring the view on Muslim culture.

Furthermore, the questionnaire covers up three question formats, which are:

(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 to get the genuine answer from the respondents and then it will easily to categorise and analyse their answers. However, researcher uses this format only in section 1 in the questionnaire.

(2)   Statements with tick box categories. The respondents need to tick the box that best matches with the answer. This type of format is suitable for general attitude measurement and is easily understood and yet quick to complete. The researcher use this type of format to get the information's about gender and marital status of the respondents in section 1 of the questionnaire.

(3)   Rating scales statement. The respondents will be given questions with a rating scale of 1 to 5. The scales 1 and 2 will indicate their convenient and agreement with the question or statement while scale 4 to 5 indicates their inconvenient and 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 sections 2 and appropriate to measure respondents view on Muslim culture. Furthermore, this type of format followed the Likert scale which produced by Rensis Likert.

2.3   Provisional Hypothesis

Hypothesis is a tentative explanation for an observation, phenomenon, or scientific problem that can be tested by further investigation. On the other word, it refers to a provisional idea whose merit needs evaluation. For proper evaluation, the framer of a hypothesis needs to define specifics in operational terms. In this research, Muslim culture itself becomes a frame, meanwhile the tools and the subjects of evaluation determine by researcher to get the result of such Muslim culture.

Then, the entire hypothesis will be tested to get the finding through SPSS software. Finally, the exact result related with the research frame will be appeared. The hypothesis was based on the States Religious Department assumption in their several reports such as 'JAWI five years reports (1991-1995)', 'JAWI five years reports (1996-2000)' and 'JAWI five years reports (2001-2005)'. The list of provisional hypothesis of this research is below:

(1)   Those Chinese Muslim converts in the level age 17 years-old until 24 years-old mostly practiced Muslim culture compare with the other group of age.

(2)   The male Chinese Muslim converts improve in exercising Muslim culture with the Malays compare with the female.

(3)   Those Chinese Muslim converts have a professional work advance in Muslim culture compare to those who are in other occupational background group.

(4)   Those Chinese Muslim converts who are graduates from any university change for the better way in Muslim culture.

(5)   Those Chinese Muslim converts in Upper income group have a highest participating in Muslim culture.

(6)   Those Chinese Muslim converts choose to be single is less advance in Muslim culture compare with those who have family.

3.0   CRITERIA FOR COLLECTING DATA

As mentioned before, 600 questionnaires distributed to Chinese Muslim converts to measure their view about Muslim culture in Kuala Lumpur. This 600 represents 10% of Chinese Muslim Converts (from approximately a 6000 strong

population in Kuala Lumpur). In addition, to ensure the reliability of data collection and to learn 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 of the backgrounds of the Chinese Muslim Converts in Kuala Lumpur determined by the researcher in line with the Chuah, O. (2001) theory.[7]

3.1   Age Group of Chinese Muslim Converts

Although the number of converted Chinese Muslim shows consistently in all age groups, most of them are between the ages of 25-30. As more and more Malays migrated from various villages around the country to Kuala Lumpur, there was more interaction and integration between the migrants age from 25-30 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 law[8]. Young Chinese are also subjected to the education system of Malaysia, where Islamic terms are usually used Malay is a compulsory language in all schools and is the medium of interaction and instruction including at the universities. These young Chinese seems to be more opening minded and ready to accept Islām at least as part of their life in education surrounding.

The 600 respondents were selected from various levels of age groups of Chinese Muslim converts in Kuala Lumpur. They filled in the questionnaire and data gathered represent the community. They were divided into eight age groups[9], where each group has an expected number of respondents. 100 of them represented the age of 15-17 years-old, 60 represented 18-24 years-old, 100 represented 25-30 years-old, 60 represented 31-35 years-old, 60 represented 36-40 years-old, 100 represented 41-45 years-old, 60 represented 46-54 years-old and 60 represented those converts from the age of 55 and above. In order to get the expected number of the age group, researcher will directly ask in the questionnaire

[7] This criterion's for collecting data was fully applied from Chuah, O. (2001) theory.

[8] Malaysian Law here refers to Administration of Islamic Law Enactment of Malaysia, 1992.

[9] The reason of dividing the respondents based on age into eight groups is to follow the same age group separated by Chuah, O. (2001) theory and PERKIM. Then, any analysis or ideas make by researcher after this will easily understood because it in row with establish framework.

about date of birth. These kinds of question are to ensure the exact age of the respondent, because most probably some of the respondents not yet reach into certain age during they answering the question. So, it is vital work to analyse return questionnaire sequentially to get exact age group of the respondents.

3.2   Gender

Generally, both male and female Chinese Muslim converts in Kuala Lumpur have similar chances to know and practice Muslim culture. As Asian women they practice the Chinese traditional way of life as a housewife. They will take responsibility to raise their children according to their customs. Then, they have plenty of time to add their knowledge via various sources such as mass-media, through their daily communication with their local community and through their gathering 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 year, statistics show that females dominate in enrolment to the universities in Malaysia.[10] Half of such universities are situated in Kuala Lumpur. This enables young Chinese females to communicate and integrate with their Malay counterpart because 60% of the universities' population must be from *Bumiputeras* (especially Malays).[11] On the other hand, it does not means 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, researcher decided to include similar amounts of both male and female respondents. This will avoid a biased conclusion from the data. Both of them will represent 300 respondents.

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[10] The census run by Ministry of Higher Education of Malaysia in the year 2000 showed that the percentages between male and female at the campus are; 40% male and 60% female.

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

3.3 Occupational Background

Occupation is an important criterion to show that 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 teaching is used for rules and regulations formally or informally. For example they practice 'government servant dress code' where the code was derived from Islamic dress code. In addition, some of them are involved with the jobs of the Malays, such as being the *Muballigh* or Islamic preacher at Islamic preaching organisations like JAWI itself, ABIM and PERKIM. However, it is too early to come to 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 big city like Kuala Lumpur. Those (respondent) 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.

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, businessman, supervisors and so on. 'skilled workers' (who work with certain formal training certificates) such as teachers, policemen, technicians and artists and finally, 'professional workers' (who have and used a degree or equivalent as a qualification to practice jobs) such as students, executive officers, bank officers, lawyers, doctors, lecturers and others.[12] Each occupation group will have 150 expected respondents. Furthermore, by generalise the occupational

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[12] The respondents separated into four categories of employment which are general, semi-skilled, skilled and professional workers because it was well known by all the Malaysian workers. Furthermore, it was used by Malaysian Ministry of Labourers to categorise the worker monthly salaries in Malaysia.

background mentioned above will guarantee the respondents to answer the question. This is because some of the respondents may try to hide their working; since the job probably is not permitted by Islam like waiters serving an alcohol drinks. They have to continue the job for temporary period before they find a new suitable job.

3.4   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 medium and fully financially supported by the government.[13] Meanwhile, private schools will use one language medium from three major languages groups represented by ethnic groups which are Chinese (usually they use the *'Cantonese'* dialect for the Chinese), Tamil (for Indians)[14] and Arabic (sometimes called *Madrasa* school taken from the use of Arabic as language medium and this type of school is attended by Muslim children especially from Malays)[15]. Furthermore, the private schools generate their own money from fees and other sources.

Based on the discussion above, educational background plays an important role to Chinese Muslim converts in Kuala Lumpur to know Muslim culture Although they only learn the Malay language through their schooling, Malays and Islām are synonymous, which means in Malaysia all Malays are Muslim, those who studied Malay will study Islām as well and indirectly they studied Muslim culture. 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

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[13] This type of school usually known as 'National School'. The word 'National' according to Ministry of Education of Malaysia shows that the main purpose of such school is to gain the solidarity among the multi ethnic situation. There are non-ethnic quota to enrolee the school like enrolment-quota to the universities (60% for *Bumiputera* and 40% for others).

[14] Schools that used Chinese and Tamil as their medium also called 'National-type School'. This schools dominated by Chinese and Indian pupils. According to Ministry of Education of Malaysia, this school attended by other ethnic pupils as well (including Malay pupils) but they only represent 2% of the pupil's population.

[15] Or sometimes known as 'Religious School'.

university itself. So, the researcher decided to categorise educational background based on such periods of schooling and expected to get the same amount of respondents in all categories which is, 150 respondents. In conclusion, this type of criteria is not trying to discriminate the respondent through the educational background. The main purpose is to get their opinion with different background of study, since it well known the different background has a different way of thinking.

3.5   Monthly Income

Generally, through the monthly income several circumstances will appear to relate with the view of Chinese Muslim about Muslim culture, such as:

(1)   Those that are in the Upper income group[16] have more purchasing power. Therefore, they will spend a lot of money to get everything appropriate to their status of income, such as services. Usually, the monthly expenditure will include the service of *'Pembantu Rumah'* (housemaid) which is a group of employees dominated by Malay women. Some of them keep up to three maids in their house with different role such as a 'cleaner' or as 'nursemaid' and others. Furthermore, they spend a lot of money on education by inviting teachers to give some tuition to their children in several subjects like mathematics and statistics, science and Malay language.

(2)   The expenditure of the Middle income group basically will be based on how much they earn monthly or in other words they need to budget to meet their daily need. Although the expenditure of this group not same as the Upper income group, they have similar opportunities to know Muslim culture because most of this group are government employees. As mentioned before, the situation and condition for all government servants

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[16] Malaysian Ministry of Labourers divided monthly salaries basis into three categories, Upper Income Group (those who received RM 5000.00 or upper than that value, monthly), Middle Income Group (those who received RM 4000.00, RM 3000.00, RM 2000.00 or RM 1000.00 monthly) and 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 lower earn income and higher earn income in Malaysia based on the basic salary received by graduate worker.

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.

(3)   Lower income group in Malaysia includes those who earn less than RM 1000.00 per-month. Although this group seem as if they do not have a prospect to interact and integrate with the Malays which obviously practice Muslim culture, 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. It means that they are exposed to a verity of traditions as well as the Malay and Islamic way of life. Consequently, the main purpose of evaluating view of Chinese Muslim converts on Muslim culture base on monthly income is to get the best result which group source are mostly participating on the culture. Then, it will be supported to other criteria's to bring the concrete conclusion. In order to get the data, the researcher divided Chinese Muslim converts income into three categories which are Upper, Middle and Lower income groups with certain values of earning. The expected respondents are 600 made up of 200 respondents from each group.

3.6   Marital Status

Marital status was included in this measurement based on hypothesis derived from the observation that Chinese Muslim usually has children who will influence them through their Malay schooling. On the other hand, there are a lot of factors to consider which could disprove the hypothesis. For example, from the point of view of free, 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 years-old or at the beginning of the 'Pre-University Classes' period until they finish their study at certain universities at home or abroad). Although, this research cannot deal with all the complex factors influencing, it does attempt to objectively measure these factors or in other words it finally involve with subjective matters.

As a result, researcher wishes focus on married and single status of Chinese Muslim converts and examine which group predominantly interacts and integrates into Malays. Thus, in order to get the data, the researcher divided respondents into 'single' and 'married' status and expected 300 respondents for each status.

4.0   CRITERIA FOR MEASURING DATA

Significantly, this research requires direct information about Muslim culture. For this research the items or customs practices and activities in '1971 National Culture Policy of Malaysia' was chosen to be the criteria for measuring. Several items on the policy were used effectively by Chuah, O. (2001). In turn to take out important point from the policy, the criteria for measuring the view on Muslim culture will root on twelve customs practices and activities below:

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.   *Eid* celebration.

5.0   HYPOTHESIS ANALYSIS

Hypothesis analysis here means doing several statistical testing and analysing which starting from cross-tab testing and analysing than follow by Pearson's chi-square testing and analysing[17] (http://www.jstor.org/pss/1402731). It means, the Pearson's

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[17] Pearson's chi-square testing and analysing is statistical procedures to evaluate something especially base on the hypothesis.

chi-square testing and analysing is to validate the outcome of cross-tab test. Generally, Pearson's chi-square testing and analysing or known as chi-square test referring on this research is by making a statistical test to investigate *P value*[18] (http://www.jstor.org/pss/2684655) after result identifying from the cross-tab testing and analysing[19]. Manually, chi-square test establishing a formula for getting a result, which is; $X=(Y-X)/50+(Y-X)/50=1$.[20] (Paul R. Kinner and Colin D. Gray 2008: 185-233) Accordingly, 'number 1' at the end of the formula is not the result of the certain chi-square tests. The number is a fix number representing null value or hypothesis. Thus, the result is the calculation using the formula[21] before the null value or hypothesis. The outcome of the calculation will be used for evaluating null value or hypothesis. Therefore, if the outcome of the calculation higher than null value or hypothesis (or higher than 1), normally would not reject the null value or hypothesis. It means, the certain hypothesis statements are true; if the outcome is less than null value or hypothesis than such statements are false.

5.1   Hypothesis 1

The hypothesis stated: Those Chinese Muslim converts in the level age 17 years-old until 24 years-old mostly practiced Muslim culture compare with the other group of age.

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[18] *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.

[19]   Cross-tab testing and analysing is will not be appeared in this hypothesis analysis sub-topic because it only a step to know the most dominant criteria's for collecting data. The analysis only shows the result from *Chi Squared* testing and analysing.

[20] X (representing whole respondents-600)=(Y (the exact number representing figures need to be tested),-or a symbol used for defecting something, X(representing equal number of respondent after divided between the criteria's) / or a symbol used for dividing something and 50 (representing the exact number of respondent after divided into two=300), + or a symbol used to adding something and (Y(the exact number representing figures need to be compared) minus X(representing equal number of respondent after divided between the criteria's, / or a symbol used for dividing something and 50 (representing the exact number of respondent after divided into two=300 and the number 1 representing null value or null hypothesis.

[21] The outcome calculation through the formula than called P-value.

The result from cross-tab testing tested earlier show, the 41-45 years-old group is the most practicing Muslim culture. Therefore, the number signifying the 41-45 years-old age group, judged as the most practicing Muslim culture was calculated through the chi-square formula. The results of the calculation derived from the tables follow:

Table 1   Chi-square test result for the most age group Muslim culture practicing

CHI-SQUARE TEST FOR MUSLIM CULTURE PRACTICING BY AGE (41-45 years-old)	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
N of Valid Cases	600		

The above table explains, the P-value which is 1116.837 higher than null value or hypothesis which was fixed through the chi-square formula is 1. It means, above calculation not rejecting the null value or hypothesis or in other words, it was validated 41-45 years-old group age as the most Muslim culture practicing by age basis. Unfortunately, the statement from the hypothesis stated the 17-24 years-old age group is the most practicing. Clearly, through the cross-tab and chi-square testing, disagree with the statement since the testing are not supporting. Base on the chi-square test application theory the hypothesis statement above marked by 'Hypothesis 1' is false.

5.2   Hypothesis 2

The hypothesis stated: The male Chinese Muslim converts improve in exercising Muslim culture with the Malays compare with the female.

The cross-tab testing earlier result show that male is the most exercising. So, after entering all numbers denoted male as the superior of the Muslim culture into chi-square test method, the result expose underneath:

Table 2 Chi-square test result for the most gender Muslim culture exercising

CHI-SQUARE TEST FOR MUSLIM CULTURE EXERCISING BY GENDER (Male)	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		

Throughout Table 2 on the top explains, the P-value for chi-square test result for the most gender Muslim culture exercising is 93.619, higher than the null or hypothesis value. It giving an indication the P-value was not rejecting such null or hypothesis value. In other meaning, it was confirmed male as advance gender in exercising Muslim culture. In conclusion, the chi-square test result from above table had given strong supported male is the most exercising Muslim culture. Therefore, the hypothesis statement mentioned is true since the statement in line with chi-square test results done above.

5.3   Hypothesis 3

The hypothesis stated: Those Chinese Muslim converts have a professional work advance in Muslim culture compare to those who are in other occupational background group.

The numbers representing each of professional work regard as the most advancing Muslim culture through the cross-tab testing will be calculated in the chi-square formula. Then, the result may authorise professional work as a group of the most advancing or not. The result can be summarise as below:

Table 3   Chi-square test result for the most occupational background Muslim culture advancing

CHI-SQUARE TEST FOR MUSLIM CULTURE ADVANCING BY OCCUPATIONAL BACKGROUND (Professional workers)	P-Value	difference	asymptotically
Pearson Chi-Square	623.849(a)	12	.000
Likelihood Ratio	715.731	12	.000
Linear-by-Linear Association	305.113	1	.000
N of Valid Cases	600		

The chi-square test from above table indicates P-value which is 623.849 higher than 1 null value. It had given a suggestion, not refusing the null value or in other meaning agreed with the cross-tab testing, the professional workers group is the most Muslim culture advancing. Clearly the chi-square tests in sequence with the hypothesis statement. It means the hypothesis is true.

5.4   Hypothesis 4

The hypothesis stated: Those Chinese Muslim converts who are graduates from any university change for the better way in Muslim culture.

The cross-tab testing shows that respondents have university of educational background are the most applying Muslim culture will be calculated in chi-square formula test. The test as below:

Table 4   Chi-square test result for the most educational background Muslim culture applying

CHI-SQUARE TEST FOR MUSLIM CULTURE APPLYING BY EDUCATIONAL BACKGROUND (University graduates)	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		

Throughout the table above, 646.290 of P-value is not eliminating the null value signed by number 1. It was given a validation those respondents has university background is the most Muslim culture applying. As a result, the hypothesis statement is true based on the chi-square applicable on university graduates.

5.5   Hypothesis 5

The hypothesis stated: Those Chinese Muslim converts in Upper income group have a highest participating in Muslim culture.

Through cross-tab testing covered the Upper income group is the most participating Muslim culture. Hence, the numbers characterising them need to be tested through chi-square formula to authenticate the group mostly participating. Therefore, the chi-square result for the most monthly income Muslim culture participating which refer to the Upper income group come into view at Table 5.

Table 5   Chi-square test result for the most monthly income Muslim culture participating

CHI-SQUARE TEST FOR MUSLIM CULTURE PARTICIPATINGBY MONTHLY INCOME BASIS (Upper income group)	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		

The table above had given strongly evident, the Upper income group is the most Muslim culture participating group when the P-value taken from chi-square test is 737.714 advanced than null value. Then, the chi-square continues to confirm this group as the most participating. Resulting from that, it can be concluded the hypothesis statement is true.

5.6   Hypothesis 6

The hypothesis stated: Those Chinese Muslim converts choose to be single is less advance in Muslim culture compare with those who have family.

Through chi-square tests procedure, each numbers representing married respondents group proved as the most Muslim culture advancing will be tested in chi-square formula. Then, the hypothesis statement can be judged accordingly. The chi-square test can be summarized as below:

Table 6   Chi-square test result for the most marital status Muslim culture advancing

CHI-SQUARE TEST FOR MUSLIM CULTURE ADVANCING BY MARITAL STATUS (married group)	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		

Clearly, stated on the table above, P-value is 247.807 higher than 1 null value fixed through chi-square test procedure. Without any query, it had proven married respondents as the most Muslim culture advancing. As a result, it bring into a conclusion the 'hypothesis 6' is correct.

6.0   CONCLUSION

Briefly, in the side of exercising Muslim culture by Chinese Muslim converts, through Chi-square testing and analysing, enclosed the P-value of male, professional workers, graduates, upper income groups and those who are singles higher than null value. It was proved that mentioned group of Chinese Muslim converts were exercised Muslim culture.

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