



The Application of Aspects of Islamic Family Law to the Muslim Minority in Singapore: A Literature Review

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Abstract

This article will discuss the position and application of Islamic family law in countries with Muslim minority populations, particularly in Singapore. In every Muslim community in the world, no one denies the existence of Islamic law with its universal character of application. The universality of the application of Islamic law requires the submission of all Muslims to the teachings of Islam, will not see the time and place not to implement its provisions, and also requires the existence of universal values contained in branch laws that may differ from one place to another. That is why Muslims in Islamic countries and countries where the majority of the population is Muslim have relatively no problems with the application of Islamic law in everyday life because Islam upholds religious tolerance. The above reality will undoubtedly be different if Islamic law develops among Muslims, who are a minority in secular countries, namely countries with a government system that separates religion as a private matter.

Keywords: Islamic Family Law, Muslim Minority, Singapore.

1. Introduction

In the 20th century, a significant phenomenon emerged involving efforts to reform family law in Muslim-populated countries.¹ These measures were taken in response to various issues affecting society during that time. Three main reasons underlie the push to update family law in Islam, namely the efforts towards legal unification, the elevation of women's status, and the demands of contemporary development.² This expansion resulted from an understanding that traditional fiqh concepts often failed to provide adequate solutions to the diverse problems arising within society.

In more detail, efforts towards legal unification aim to create a uniform legal framework for family law, reducing diversity in the interpretation and implementation of laws across different countries. Furthermore, the elevation of women's status becomes a crucial focus to ensure equal protection and rights within the family context.³ Additionally, the push to align family law with contemporary development emphasizes the need for adaptation to the evolving social, economic, and cultural realities. All of these efforts demonstrate a commitment to finding relevant solutions in line with the dynamics of society at that time.⁴

Generally, family law reforms in various Muslim countries encompass three key aspects: marriage, divorce, and inheritance. Marriage, in particular, is the primary focus of reform, with steps taken to establish clearer and standardized regulations regarding the marriage process.⁵ One notable reform is the implementation of marriage registration, which significantly impacts the structure of marital order in society.⁶

¹ Lia Noviana, "Status Wanita Di Negara Muslim Modern: Studi Terhadap Hukum Keluarga Di Tunisia Dan Indonesia," *Kodifikasi: Jurnal Penelitian Islam* 13, no. 2 (2019).

² Fathul Mu'in et al., "Pembaruan Hukum Keluarga Islam Di Indonesia Dalam Peningkatan Status Perempuan," *Legal Studies Journal* 2, no. 1 (2022).

³ Dede Kania, "Hak Asasi Perempuan Dalam Peraturan Perundang-Undangan Di Indonesia," *Jurnal Konstitusi* 12, no. 4 (2015).

⁴ Muhammad Atho Mudzhar and Khairuddin Nasution, *Family Law in the Modern Islamic World, Comparative Study of Modern Law from Fiqh Books* (Jakarta: Ciputat Press, 2003), 10-11.

⁵ Abu Yazid Adnan Quthny, Ahmad Muzakki, and Zainuddin, "Pencatatan Pernikahan Perspektif Hukum Islam Dan Undang-Undang Nomor 1 Tahun 1974," *Asy-Syari'ah: Jurnal Hukum Islam* 8, no. 1 (2022).

⁶ Jumain Azizi and Muzawir, "Reformasi Hukum Perkawinan: 'Pencatatan Perkawinan Di Berbagai Negara Muslim,'" *Jurnal Darussalam: Pemikiran Hukum Tata Negara Dan Perbandingan Hukum* 3, no. 2 (2023).

Marriage registration is not merely a formal administration but also carries deep social and legal implications. This step not only helps officially document the marital bond but also plays a crucial role in preserving the sanctity of marriage and providing protection for the parties involved, especially women, in the dynamics of household relationships.⁷ Marriage registration establishes a strong legal foundation for the rights and responsibilities of married couples and serves as an effective tool in addressing issues related to divorce and inheritance, positively impacting the structure and harmony of families in society.⁸

Singapore stands out as an interesting case in the discourse on Islamic family law in Southeast Asia. The uniqueness of Singapore as a Muslim minority in the population creates its dynamics in handling family law.⁹ The minority Muslim population in Singapore provides an opportunity to examine how the country successfully accommodates the legal needs of this community while facing the challenges of being a minority in a majority context.¹⁰ In addition to its relatively small Muslim population, Singapore grapples with the often-overlooked early history of Islam. In the study of Islamic family law, a profound understanding of this historical context is necessary to evaluate its influence on the formation of current family law policies. The early history of Islam in Singapore, influenced by various historical and social factors, can be a key element in detailing how Islamic family law has evolved and adapted amidst diverse social realities.¹¹

One country that must be considered in the context of Islamic family law in the Southeast Asia region is Singapore. Apart from its Muslim minority, this country also has problems with the early history of Islam which received little attention. Based on this background, in this paper the researcher will discuss more broadly the “Existence of Malay IPR among Muslim Minorities in Singapore”. Through this research, it is hoped to reveal how Singapore, as

⁷ Rachmadi Usman, “Makna Pencatatan Perkawinan Dalam Peraturan Perundang-Undangan Perkawinan Di Indonesia,” *Jurnal Legislasi Indonesia* 14, no. 03 (2017).

⁸ Imam Faishol, “Pencatatan Perkawinan Dalam Hukum Kekeluargaan Di Indonesia,” *Jurnal Ulumul Syar’i* 8, no. 2 (2019).

⁹ Helmiati, “Dinamika Islam Singapura: Menelusik Pengalaman Minoritas Muslim Di Negara Singapura Yang Sekular & Multikultural,” *Toleransi* 5, no. 3 (2013).

¹⁰ Ahmad Khoirul Anam, “Penerapan Hukum Keluarga Muslim Di Asia Tenggara: Sebuah Perbandingan,” *Jurnal Bimas Islam* 10, no. 1 (2017).

¹¹ Asep Saefullah, “Tumasik: Sejarah Awal Islam Di Singapura (1200-1511 M),” *Jurnal Lektur Keagamaan* 14, no. 2 (2016).

an example of a country with unique Islamic dynamics, manages its family law to achieve a balance between tradition, religion and the demands of modern times. A deeper understanding of this context can provide insights into the role of Islamic family law in responding to social and cultural changes in Muslim minority societies.

2. Result and Discussion

A. The Development of Islam in Singapore

History shows that Singapore is one of the islands that was once Majapahit's territory. Singapore is the local ruler (*vassal*) which was under the Kingdom of Siam and Pahang. However, regardless of how it was discovered, experts have agreed that after Singapore became part of the British colony, this country experienced very rapid development.¹²

Singapore is a country that has a variety of ethnicities and religions.¹³ The main ethnicities in Singapore are Chinese, Indian, and Malay.¹⁴ In local society, the religion adhered to by Singaporean citizens varies by ethnicity. The Malay community embraces Islam, the Chinese embrace Taoism and Buddhism and the Indian community embraces Hinduism. History has recorded that the original population of Singapore was a Malay community with a Muslim majority. But as time goes by the Chinese population is increasing in Singapore.¹⁵ So that Malay Muslims have become a minority in Singapore, where Islam in Singapore itself has become a sensitive issue after the tragedy of 9 September 2011. However, Islam in Singapore has provided a significant increase in their religious observance such as the development of madrasas and institutions that protect Singaporean Muslims. On the other hand, the position of Malay Muslims in Singapore society looks unfavorable, where the government has implemented a secularism policy that can interfere with the obligations of Malay Muslims, such as wearing the hijab and society's negative view of Malay Muslims in Singapore.

¹² Hussein Alatas, Khoo Syed, and Kwa Kay Kim, *Malays/Muslims and the History of Singapore* (Singapore: NUS Press, 1998), 211.

¹³ Saifuddin Amin, "Islam Dan Keharmonian Kaum Di Singapura," *Ri'ayah* 3, no. 1 (2018).

¹⁴ Syahrul Rahmat, Ris'an Rusli, and Amilda Sani, "Etnografi Masyarakat Melayu Di Singapura Pada Abad Ke-19 Sampai 20 Masehi," *Al Ma'arief: Jurnal Pendidikan Sosial Dan Budaya* 5, no. 1 (2023).

¹⁵ Sugeng Riyanto et al., "Islam Dalam Politik Luar Negeri Singapura," *Jurnal Hubungan Internasional* 7, no. 2 (2018).

The five pillars of Islam were observed by only a few Muslims in the 1960s.¹⁶ However, in the 1990s the five pillars of Islam began to be implemented by more than half of Muslims in Singapore. In addition, Muslims are very concerned about the halal food they eat and they even refuse to eat at the same table as non-Muslims who eat non-halal food. This caused Muslims to ask MUIS to address this problem by providing certificates to eating places that sell halal food. The majority of Muslim women in the 1960s wore shawls. However, in the 1990s, many Muslim women in Singapore began to wear the hijab. Muslims are also increasingly interested in Islamic investments. In the past, mosques were only a means of worship, but now more and more Muslims are attending classes held by mosques. Muslim organizations in Singapore have also developed internationally, such as establishing relationships with Muslim organizations in neighbouring and international countries, joining as part of large-scale Muslim organizations and forums such as WAMY (*World Assembly of Muslim Youths*), as well as being involved in international events such as refusing the visit of Chaim Herzog as President of Israel in 1987, and Singapore was also involved in the Gulf war as part of the coalition led by the United States against Iraq.¹⁷

Islam entering Singapore cannot be separated from the process of Islam entering Southeast Asia in general. Geographically, Singapore is part of a small island located on the Malay Peninsula. At the beginning of its emergence, the Islam that was introduced to the people of Southeast Asia was thicker with nuances of Sufism. Therefore, the spread of Islam in this country cannot be separated from the style of Sufism.¹⁸

B. Position of Malay Muslims in Singapore as a Minority

Southeast Asia began to increase their vigilance and security, especially Singapore after the tragedy of September 2001. It is undeniable that this had a big impact on Malay Muslims in Singapore, coupled with the presence of *Islam Phobia*.¹⁹ Singapore is known as a country in East Asia that has an authoritarian

¹⁶ Helmiati, "Dinamika Islam Singapura: Menelusik Pengalaman Minoritas Muslim Di Negara Singapura Yang Sekular & Multikultural."

¹⁷ Mohamed Nawab Mohamed Osman, "The Religio-Political Activism of Ulama in Singapore," *Indonesia and the Malay World* 40, no. 116 (2012): 1–19.

¹⁸ M Hitami, "Islamic History of Southeast Asia," *Pekanbaru: Alaf Riau*, 2006, 32.

¹⁹ Fabian Fadhly, "Pemahaman Keagamaan Islam Di Asia Tenggara Abad XIII-XX," *Millah: Jurnal Studi Agama* 18, no. 1 (2018).

political system. Singapore has also implemented separate aspects of religion and politics to maintain 'religious harmony'. This lack of clarity in 'religious harmony' actually raises fears for religious communities and society at large, one of which is secularism towards the Muslim community which is applied inversely to the principles of Tauhid and Ad-Din in Islam which state that Islam covers all aspects of life.²⁰ The theoretical events on September 11 2001 have triggered various reactions among the Muslim community, including increasing their devotion to religion and emphasis on Muslim identity. As shown by Muslim students who wear the hijab at school, which results in the students being suspended from their public schools.²¹

The Malay community is known as the native population in Singapore, where they settled in Singapore first. But in 1965, after separating from Malaysia, the Chinese population increased and became the majority population in Singapore. Then this inevitably affects people's daily lives, where the Chinese community has controlled all aspects of people's lives and they have higher authority than other minority communities. Directly, the Malay community, which is then referred to as the Malay Muslim community because it represents the majority of Muslims in Singapore, is marginalized and only has a small opportunity to have a big influence on existing policies, this is because the Malay Muslim community is classified as a minority.²²

Singapore has implemented secularism and authoritarian leadership in supporting its national policies. These principles held by Singapore caused contradictions within the Malay Muslim community. Among them is that although the Malay community prioritizes their race, in the end, it cannot be denied that their identity as a Muslim majority will be linked to policy making. Apart from that, Islam as a guide to life for Muslims cannot be ignored. The secularism implemented in Singapore is inversely proportional to the principles of Muslims, namely "*Islam as the way of life*", where there is no supreme authority and power above Allah.

²⁰ Lily Zubaidah Rahim, "Governing Islam and Regulating Muslims in Singapore's Secular Authoritarian State," 2009, 2.

²¹ Kamaludeen Mohamed Nasir, Alexius Pereira, and Bryan S Turner, *Muslims in Singapore: Piety, Politics and Policies* (Routledge, 2009), 48-9.

²² Kamaludeen bin Mohamed Nasir, "The Muslim Power Elites in Singapore: The Burden of a Community," 2007, 34-5.

C. Malay IPR in Singapore

1) Property Ownership and Management in the Context of Muslim Minorities in Singapore

The assets commonly found in Malay countries are in the form of inheritance or inherited assets. These inheritance assets may not be spent except in certain circumstances, such as transferring ownership, but they are still managed according to applicable customs. Inheritance is found in various areas that practice maternal lineage on the Malay peninsula and Sumatra. In the Singapore context, there is no such thing as inherited property being transferred, even though there is inherited property. In 1949-1950, in particular, Djamor (1979) provided an overview of the forms of property owned by Muslim families in Singapore. In general, these assets consist of land, houses, household furniture, work equipment, and jewelry. Most men in Singapore obtain property from their hard work, while women receive parcels from their husbands.

At the start of the marriage, most couples in Singapore only have possessions in the form of clothes, while women are also equipped with one or two types of jewelry such as rings and a pair of valuable bracelets. After building your own house and equipping it with all forms of household furniture, the assets in the house become joint property. If a woman has her income, for example from sales or skills, and does not receive help from her husband, then the husband has no right to the results of his wife's work. As for men, all work equipment, such as iron tools or tools for catching fish for fishermen, will be their own. If there are assets given to the wife, such as jewelry purchased using her own money, they will belong to the wife. Children do not have rights to their father's and mother's property, just as there is no story of a man who deliberately adds to his wealth so that it can be passed on to his children and grandchildren or his widow when he dies.

In Islamic law, if a man dies without a will, his property will be given to the heirs, the man gets two shares, while the woman gets one share. However, in the context of the Singaporean Malay community, in practice inheritance will be distributed in accordance with applicable customary provisions. The reason is the small size of Malay plantations and the low value that can be traded so that it can be managed by someone else officially, so that inheritance of land is rare in Singapore. A daughter will inherit her mother's jewellery, household furniture

and clothes, while a son will inherit his father's clothes and work tools. In more detail, Djamor includes several points regarding the distribution of assets:

- 1) If both parents own a large enough plantation land, then each child will have the same rights to the land.
- 2) If both parents own a house, then the house will belong to all the children, and for unmarried children, they will continue to live in the house. Meanwhile, if all the children are married and have their own place to live, then if all the children are married and have their own house, then they can make an agreement so that one of them will live in their parents' house.
- 3) If there are parties who do not agree, or the condition of the house is bad, or does not provide convenience for the heirs, then the house can be sold and the money from the sale will be distributed equally. However, it is rare to find cases of couples who are old and live alone, because usually their youngest daughter is married and lives with them. After both of them die, usually the daughter still chooses to live in her parents' house with the consent of her siblings without being charged rent. However, he still had to spend money to repair the damage to the house.²³
- 4) If the deceased is one of the spouses, for example the husband, then the house and all its contents that were built and acquired during marriage will become the property of the surviving wife. If the children are adults and do not provide assistance to their mother, then the house can be sold, but cases like this are rare.
- 5) If the house was owned by the husband before his marriage to the wife, then when the husband dies, the wife has more rights than her children to occupy the house and she cannot spend all of the property left by the husband, because the property is joint property belonging to the mother and her children. same with the case of the house owned by the wife before marriage, if she dies, then her husband will manage the division of property for his children.
- 6) If the wife dies, the husband will continue to own the house he built before or during the marriage and he can use it if he wants.

²³ Judith Djamour, *Malay Kinship and Marriage in Singapore* (Routledge, 2021), 50.

- 7) If the husband remarries, then the new wife and new children have no rights to the house and the goods in it that were acquired with his old wife. They only have the right to use and not to own.
- 8) Adopted children who are cared for from a young age will have the same rights over their inheritance as the rights of their own biological children. Although in the provisions of Islam, an adopted child has no rights unless he has a blood relationship.
- 9) If a person dies without a will, then his property will be managed officially, and adopted children will not get property. But in practice, most Malays do not take advantage of this rule to get rid of long-established customs.²⁴

2) Legal Regulations Relating to Singapore Muslim Property

- 1) Regulation of ownership and transfer of assets based on the Islamic Law Law (AMLA)

AMLA provides a number of basic rules that regulate all affairs of the Islamic community along with the legal basis for their application in Singapore. This law was formed to make it easier for Islamic communities to continue to practice religious teachings regardless of being under a secular government. Apart from regulating marriage and divorce matters, AMLA also regulates assets. In section 7, several paragraphs are specifically explained which provide provisions for managing assets, such as:

(110)...a Muslim can of his own free will distribute his property; (111)...a Muslim may not distribute wealth according to his wishes, except in accordance with the provisions of the madhhab he adheres to; (112)... assets distributed according to Islamic law can in certain cases be changed in accordance with the provisions of Malay custom. This rule applies to part of the property as well as all of it; (113)... all applications for letters of validation and letters of administration must be adjusted to the school of thought chosen by the property owner; (114)... several agreed reference lists that can be used as consultation material for the Civil Court to be in line with the provisions of Islamic law.

²⁴ Djamour, 51.

2) Asset Management According to the Religious Council

In particular, MUIS was held to replace MAB's role in managing funds donated by the Singapore Islamic community. In section 4 of the AMLA there are regulations regarding financial procurement from Muslim groups, such as *wakaf*, *nazar*, *norzakat* which is managed directly by MUIS. Chapter 57 provides rules that MUIS has the authority to collect, manage, sell, convert it into cash following the transition process. This provision applies to all forms of donations, both waqf and special, vows and other forms. This provision also confirms that the contribution of the Singaporean Muslim community given abroad is not included in the authority of MUIS. In this case, Baitul Mal (BM) has a role in the procedure, because BM will receive a number of properties both movable and immovable that are not claimed by the heirs. Funds collected will be handed over to MUIS. Also authorized to appoint or replace trustees (*mutawalli*) to protect the existence of property *waqf* from mismanagement.

3) Settlement of property transfer cases through the Religious Courts (SYC)

SYC is not like Religious Courts in general, its existence in Singapore is exclusively held to help the Muslim community resolve special family law issues related to marriage and divorce issues.

3) Development of Waqf Law in Singapore

Singapore is a country in Southeast Asia with a Muslim minority population. However, in the context of waqf development, Singapore is no less productive even though the Muslim population in Singapore is only around 14% and is dominated by Malays. It was recorded that since 1819, waqf began to develop in Singapore following the founding of the country. Immigrants from Hadramaut (Yemen) played a major role in developing Waqf. Among the earliest to come to Singapore were two merchants from Palembang, Sumatra, namely Syed Mohammed bin Harun Aljunied and his nephew, Syed Omar bin Ali Aljunied.

Since 1966, the transformation of waqf in Singapore has begun. This is demonstrated by the issuance of a law by the Singapore Government which states that all waqf assets that existed both before and after the law was made must be registered by the Islamic Religious Council of Singapore (MUIS). Singapore gives the authority to manage waqf to MUIS. MUIS acts as a regulator who has

the authority to administer waqf wealth and assets in Singapore and ensure that all assets get maximum results. In implementing waqf governance in Singapore, MUIS is guided by AMLA (Islamic Law Administration Law). The law requires every *waqif*, to register their waqf assets at MUIS, to ensure the existence of waqf assets in Singapore.

Waqf experienced a significant increase after the AMLA amendments were introduced. In 2001 it was born *Waqf Real Estate Singapura (Warees)* through AMLA. This. Then, through Warees Investment Pte Ltd, MUIS attempted to separate its functions. While Warees Investment Pte Ltd focuses on managing the commercial function of waqf assets, MUIS can more freely carry out regulatory roles, distribute waqf proceeds, and improve waqf management. There are two types of waqf in Singapore. First, *Waqf experts/family Waqf* whose waqf beneficiaries are only reserved for the waqf giver's family. The Second, *Charitable Waqf/Public*, that is *Waqf* whose waqf beneficiaries are the general public. Warees only manage public waqf. In this case, Warees tries to achieve two things, to get the maximum financial benefits which are then distributed back to the community and the environment.

Warees is a company that operates in the contractor sector as well as management and business consultants in maximizing waqf assets. Warees has a vision of becoming a company *real estate* at the forefront with a social spirit. This institution has a mission to provide services *real estate* which has added value. In practice, Warees not only build physical waqf assets, but also become management and business consultants to develop these waqf assets. These assets take various forms, such as: mosques, schools, cemeteries.²⁵

Warees' quite impressive achievements cannot be separated from the synergy of waqf law, giving rise to professionalism, innovation in financing, the initiation of cash waqf and the release of the *istibdal waqf fatwa*. Regarding *istibdal*, of course there is a lot of controversy. However, citing a statement from the Secretary General *Accounting and Auditing Organization for Islamic Financial Institutions (AAOIFI)*. To formulate a *fatwa* in Islamic finance is not possible only *strict* on one *madhhab*, but also studies from all *madhhabs*, even those outside *Sunni*.

²⁵ Shamsiah Abdul Karim, "Contemporary Shari'a Compliance Structuring for the Development and Management of Waqf Assets in Singapore," *Kyoto Bulletin of Islamic Area Studies* 3, no. 2 (2010): 143–64.

4) Marriage Registry Agency (*The Registry of Muslim Marriages/ROMM*)

Based on the 1957 Ordinance, Singapore has implemented marriage registration regulations. Marriage registration in this country does not affect whether a marriage is valid or annulled because this provision is only based on the rules of Islamic law.²⁶

In 1978, together with MUIS, AMLA also regulated the Muslim Marriage Registration Agency or "*The Registry of Muslim Marriages/ROMM*". This institution took part in clarifying the position and role of the kadi which had previously been regulated in MMO 1880. Even though the marriage had been officiated by a kadi, with the ROMM all Muslim marriages still had to be registered. ROMM is managed by employees appointed directly by the President of Singapore. ROMM focuses its work on the administrative aspects of Muslim families to register all Islamic marriages in Singapore. All marriages that take place must be registered within seven days at ROMM, this is by AMLA provisions. In the 2008 Amendment, without realizing it, there was an article that was deleted regarding inter-religious marriage registrars, such as: *biblical* or scribes. So currently ROMM only has the authority to register marriages where both the bride and groom are Muslim, while the Singapore Marriage Registration Agency (*The Registry of Marriage/ROM*) has the authority to register all marriage practices in Singapore. Then marriages involving non-Muslim brides and grooms can only be carried out by the 1960 Women's Charter, while AMLA provisions do not apply.

Islamic Da'wah in Family Law

Islamic da'wah in the context of family law refers to efforts to convey Islamic teachings and religious values to individuals and society, especially related to family law issues. This da'wah not only covers aspects of ritual and worship, but also provides a deeper understanding of the principles of Islamic law related to marriage, divorce, family rights, and other aspects.

The following are some of the ways Islamic da'wah can occur in family law: Education and Awareness: Da'wah can be done through education and awareness related to Islamic teachings about marriage, divorce, the rights and obligations of husband and wife, child custody, and other family law issues. This may involve lectures, seminars, classes, or other educational programs.

²⁶ Tahir Mahmood, *Personal Law in Islamic Countries: (History, Text and Comparative Analysis)*. (Academy of Law and Religion, 1987), 201.

Dissemination of Islamic Literature: Distributing literature such as books, pamphlets, and brochures explaining the principles of Islamic family law can be a form of da'wah. These materials can provide practical guidance for Muslim individuals in living their family lives by Islamic teachings.

Islamic Counselling: Da'wah can also occur through Islamic counseling services. Islamic counselors can provide guidance and advice based on religious values in dealing with family problems. This includes conflict resolution, pre-marital preparation, and post-divorce support.

Social Media and Technology: The use of social media and modern technology can be an effective means of spreading the message of Islamic family law. Videos, podcasts and social media platforms can be used to provide information and advice regarding family law matters.

Community Involvement: Da'wah can occur through community activities that support Islamic family values. Islamic organizations and institutions can play an active role in providing support and assistance to individuals or families facing family law problems.

Implementation of the Principles of Islamic Law in Society: In the context of family law, da'wah can also be carried out by promoting the implementation of the principles of Islamic law in society. This includes ensuring that legal institutions accommodate and respect the principles of Islamic family law for those who choose it. Islamic Da'wah in family law is not only about providing conceptual understanding, but also includes the practical implementation of these principles in everyday life. The goal is to help individuals and communities integrate religious values in the context of their family life.

3. Conclusion

Based on the above, it can be concluded that Singapore has a minority Muslim community. The Malay community is the indigenous population of Singapore and has previously settled in Singapore. However, in 1965, after the separation from Malaysia, the Chinese population increased and became the majority population in Singapore. In Islamic law, when a man dies, his property will be given to his heirs. Where men get two shares and women get one share. However, in the Malay community in Singapore, the inheritance is divided according to local customary provisions. Then, in managing waqf, Singapore gives authority to the Singapore Islamic Ugama Council.

In addition, marriage registration in Singapore does not affect the validity or cancellation of a marriage because it is regulated under the provisions of Islamic law. However, all Muslim marriages must still be registered with the Registry of Muslim Marriages. With this paper, the author hopes that we can pay more attention to Islamic Family Law in countries with Muslim minorities, especially Singapore. In addition, the author also expects criticism and suggestions from readers to make this paper better.

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