Assimilation Level of Indian Muslim in Malaysia

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Abstract: This research set outs to explore the exact level of the social aspect of assimilation between Indian Muslim and their Malay counterparts in Malaysia. It was sure that assimilation in social aspect is dilemma which Indian Muslim face when they convert from their own religion to Islam. It suggests that when these converts begin to practise Islam, their behaviour changes in line with the identity of the Malays. This is because Islam equates to Malay in the Malaysian context. Whilst they are welcomed by their Malay counterparts, it is nevertheless hypothesised that they may not assimilate fully into the Malay community.

Key words: Assimilation, Indian Muslim, social, Malays, Malaysia

INTRODUCTION

Malaysia is a melting point for many races and religions. Muslims of Indian origin represent a minority group within the major Indian racial group and a minority group within the major Malay Muslim group. Muslims of Indian origin who was mostly traders and merchants migrated to Malaya in the 1400s during the Sultanate, of Malacca in search of wealth and to propagate Islam. Indian Muslims played a key role in Malacca Sultanate as key court officials and later assimilated into the Malay community. Indian Muslims in larger number began to arrive in the 1800 as a merchant class and prospered in many trades such pharmacy, sundry shops and food business. They helped to build mosques and Islamic school all over the country and set up religious and social associations now numbering some fifty over to cater to the needs of the Muslims.

This minority group now numbering about 500,000 has produced many famous sons and daughters who played a pivotal role and are credited for the economic and spiritual progress achieved in the country. They fought the colonialists along with other races for the independence but failed to organise themselves as a strong political entity to secure on behalf of the community equitable sharing of opportunities in education and economic fields. This divided minority community lags behind other racial groups in many fields and has no political voice. In the 1970s, the minority Indian Muslims feeling the need for stronger voice successfully brought some 40 social/religious associations under one umbrella now called Federation of Malaysian Indian Muslim Associations (PERMIM) to protect this group's interest.

Indian Muslim in Malaysia faced an identity dilemma relating with their ethnicity belonging and their faith as a Muslim, especially when being a Muslim means to be Malay in Malaysian context. For example, an individual born in a Malay family living in Malaysia would accept herself/himself as 'Malay'. An individual born in an Indian family with Islam as its religion, living in Malaysia contributing to the economic development of the country might want to be known as Malays to benefit from being a bumiputera is a Malay term widely used in Malaysia, embracing indigenous people of the Malay Archipelago. The term comes from the Sanskrit word bhumiputera which can be translated literally as "son of soil". The term usually referred to Malays or would like to be known as Indian to conform to the family roots or would just like to be known as Indian Muslim for what they are or labeled to be. Pressure from the society and environment to be accepted by a common factor in a community could strongly trigger ethnic switching or identity dilemma. Nevertheless, individual's economic contribution to a country is elicited to the acceptance of the common factor in a community.

Many ethnic minorities not only develop their own ethnicity but also assimilate to the ethnicity of the majority ethnic group in the country. The recognition that there are some similarities or shared characteristics with the majority ethnic group led to some overlapping forms of social identity. This was confirmed by a study by Gleason (1981) where he found that the ethnic minority residents of the US not only develop ethnic identities but also assume some form of American identity as well. Phinney (1990) further elaborated that those members of ethnic groups who perceive themselves as different from

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the average American are more likely to develop a greater sense of ethnic identity because of their feelings of being a member of an out-group. Those individuals who are members of an ethnic group perceive their status as separate from the larger, dominant culture and as a result, spend time exploring and developing their ethnic identities. Phinney and Devich-Navarro (1997) found that the ethnic minority individuals develop multiple identities; one representing their own ethnic cultures and the other dominant, national/ethnic ones, being Americans. Weisskirch (2005) found that Asian Americans and Latinos have the highest levels of ethnic identity and see themselves as not being typical Americans more than other ethnic groups. However, Latinos who report not being typical Americans have higher levels of ethnic identity. For Asian Americans, perception of being a typical American made no difference in levels of ethnic identity.

FIELD WORK METHODOLOGY

Theories and application: Chuah (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 Eid celebration and Salam as a criteria for measuring the level of problems solving (Chuah, 2001). Although, the result of Chuah (2001) research which was used 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 (Latham, 2006) 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. As a result, for this research will use the same criteria's and formats like what Chuah (2001) used in his research and statistics report.

Although, the both criteria's which are to collect the data and to measure the participating of Indian Muslim on Muslim culture followed on what was used by Chuah (2001) but the content of every single question in the questionnaire of this research, as well as the question format is 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 participating, 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.

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 participating 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 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 covers up three question formats, which are:

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.

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.

Rating scales statement: The respondents will be given questions with a rating scale of 1-5. The scales 1 and 2 will indicate their convenient and agreement with the question or statement while scale 4-5 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.

CRITERIA FOR COLLECTING DATA

For this research, 600 questionnaires will be distributed to Indian Muslim to measure their view and participating on Muslim culture. 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 Indian Muslim determined by the researcher in line with the Chuah (2001) theory. This criterion's for collecting data was fully applied from Chuah (2001) theory.

Age group of Indian muslim: Although, the number of Indian Muslim shows consistently in all age groups, most of them are between the ages of 25-30. Young Indian Muslim are 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. This young Indian Muslim seems to be more opening minded and ready to accept Muslim culture at least as part of their life in education surrounding.

On the other hand for the older group, some of whom cannot speak any other language except their mother-tongue. It is hard for them to communicate with others, especially those who came from Malay ethnic. Moreover, having already lived whole their life as Indian with Indian ways and culture, it is of course more difficult for them to accept a new culture (Muslim culture). This may be the reason why the 55 years old and above age group has the lowest number compared with the other age groups who have practiced Muslim culture.

The researcher will select 600 respondents from various levels of age groups of Indian Muslim. They will fill in the questionnaire and data gathered will represent the community. They will be divided into 8 age groups. The reason of dividing the respondents based on age into 8 groups is to follow the same age group separated by Chuah (2001) theory. Then, any analysis or ideas make by researcher after this will easily understood because it in row with establish framework where each group has an expected number of respondents. About 100 of them will represent the age of 15-17 years old, 60 will represent 18-24 years old, 100 will represent 25-30 years old, 60 will represent 31-35 years old, 60 will represent 36-40 years

old, 100 will represent 41-45 years old, 60 will represent 46-54 years old and 60 will represent those Indian Muslim 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 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 research to analyse return questionnaire sequentially to get exact age group of the respondents.

Gender: Generally, both male and female Indian Muslim has similar chances to know and practice Muslim culture. As Asian women they practice the Indian 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 Muslim culture 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 (the census run by Ministry of Higher Education of Malaysia in the year 2011 showed that the percentages between male and female at the campus are; 40% male and 60% female). This enables young Indian Muslim females to communicate and integrate with their Malay counterpart because 60% of the universities population must be from bumiputeras (especially Malays), 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"). On the other hand, it does not means that males lack chances to know Muslim culture and to communicate and integrate with the Malays. Often, they inherit their father's research 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.

Occupational background: Occupation is an important criterion to show that the Indian Muslim are

influenced by the Muslim culture and unconsciously communicate and integrate with Malays 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 and Malays 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.

As mentioned before, although they run big or small businesses their clients are mostly Malays. They need to know what Malays need as Muslims. For example, when they run a grocery shop, they ensure that halal meats and foods are supplied to them, if not they would lose their Malay clients. Similarly, when they run a financial company, they need to guarantee that they are not involving with riba (riba is arabic word referred to some profits (usually shown by sum of money) without clearly known where it came from or sometimes called 'interest'. Islam was banned the Riba based on unclear profit which is forbidden by Islam.

However, it is too early to come to conclusion about Muslim culture participating without specific data. Although, Indian Muslim and Malays know each other through their daily communication, the level of Indian Muslim participating in Muslim culture is unknown. The level will be affected for those Indian Muslim (respondents) whose work is 'Indian based'. For example, Indian in Malaysia is commonly known for their herbs and curry shops. Indian herbs and curry' shops have spread out everywhere, especially in big city in Malaysia. Those (respondent) who work in this area typically lack knowledge about Muslim culture 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 >1 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. 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 (Chuah, 2001). Each occupation group will have 150 expected respondents. Furthermore, by generalise the occupational 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.

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. 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% forbumiputera and 40% for others). Meanwhile, private schools will use one language medium from three major languages groups represented by ethnic groups which are Tamil (for Indians). Schools that used Tamil and Chinese as their medium also called national-type school. This schools dominated by Indian and Chinese 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. Chinese (usually they use the Cantonese dialect for the Chinese) 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 or sometimes known as religious school). Furthermore, the private schools generate their own money from fees and other sources.

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

After 11 years of schooling, the children have a choice based on their examination results (in such a period mentioned, they will be tested three times, firstly when they reach 12 years old, secondly when they are 15 years old and finally at 17 years old). At 17 years old, they can leave school or continue their education and enter college or in Malaysia sometimes called institute or pre-university classes for 2 years more. After that they will go to universities in Malaysia or abroad for their further studies. Unfortunately, there are some parents who stop their children's schooling after primary school or secondary school for reasons such as poverty or a desire to have children continue their family business (especially those who have family businesses).

Based on the discussion above, educational background plays an important role to Indian Muslim to know Muslim culture. Although, they only learn the Malay language through their schooling, Malays and Islam are synonymous which means in Malaysia all Malays are Muslim, those who studied Malay will study Islam as well and indirectly they studied Muslim culture. Moreover, many words in the Malay language are adopted from arabic. So, Indian Muslim have an opportunity to interact and integrate with the Malays in all periods of education whether in primary or secondary school or in college/institute/pre-university classes or in university itself. Starting from that point, 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.

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

Those that are in the upper income group (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, 3000.00, 2000.00 or 1000.00 monthly) and lower income group (those who received RM 900.00, 800.00, 700.00, 600.00, 500.00, 400.00, 300.00 or 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) 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. Usually, the teachers come from the Malay ethnic group since, based on Malaysian Ministry of Education statistics, 90% of trained teachers are Malays. Therefore, those who are included in this income group have a huge opportunity to know muslim culture.

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 are inherited from Malay customs and have an Islamic basis. On the other hand, even if they are not working as government officers, they will at least be meeting the Malay community as their clients when they work as a businessman, run a shop or provide a service such as salesmen and technicians. According to the Malaysian Ministry of Labourers other than government servants, skilled and semi-skilled workers such as salesmen and technicians are including in the Middle income group.

Lower income group in Malaysia includes those who earn <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 Indian Muslim 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 will divide Indian Muslim 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.

It is important to be voiced here, the purpose to categorise the respondents into monthly income basis is to know their different experiences. Researcher try to avoid any other purposes such as to used the information gathering to be released to other party and finally will reveal the information for the purpose of prejudice especially among the multi-ethnic condition in Malaysia.

Marital status: Marital status was included in this measurement based on hypothesis derived from the observation that Indian 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 to interact with Malays who practiced Muslim culture compared with those who are married who may have less free time because of their family schedules. Moreover, most of the Indian Muslim 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 Indian Muslim and examine which group predominantly participating in Muslim culture. Thus in order to get the data, the researcher divided respondents into single and married status and expected 300 respondents for each status.

RESPONDENTS, DEMOGRAPHY, INSTRUMENT RELIABILITY AND RESEARCH FINDING

Obviously, the data of respondents' demography can be reviewed at Table 1. Meanwhile, reliability in this research means consistency or the degree to which an instrument will give similar results for the same individuals at different times. The best quotation to explain instrument reliability in research is through the definition the term given by Joppe (2000). She defined the reliability as:

> The extent to which results are consistent over time and an accurate representation of the total population under study is referred to as reliability and if the results of a study can be reproduced under a similar methodology, then the research instrument is considered to be reliable (Joppe, 2000; Miller, 1984)

However, the researcher cannot be sure of unchanging elements in extraneous influences, such as

Table 1: Respondents' demography

Respondent's criteria	No. of data gathered	Percentage
Age (years)		
15-17	120	20
18-24	60	10
25-30	80	13
31-35	60	10
36-40	60	10
41-45	110	18
46-54	70	12
55 and above	40	7
Total	600	100
Gender		
Male	300	50
Female	300	50
Total	600	100
Occupational background		
General workers	150	25
Semi-skilled workers	150	25
Skilled workers	150	25
Professional workers	150	25
Total	600	100
Educational background		
Primary school	150	25
Secondary school	150	25
College/institute/ pre-university classes	150	25
University	150	25
Total	600	100
Monthly income		
Upper income group (RM 5,000.00 and above)	200	Approx. 33.3
Middle income group (from RM 1,000.00 to 4,000.00)	200	Approx. 33.3
Lower income group (RM 200.00-900.00)	200	Approx. 33.3
Total	600	100
Marital status		
Single	300	50
Married (including single parent and widow)	300	50
Total	600	100

something that might cause an attitude transformation among the respondents. This could lead to a difference in the responses provided. In spite of this, any attitude change that can be considered as unexpected cannot be counted as a cause of an unreliable instrument (Sekaran, 2003). Following on what Joppe (2000) illustrated in reliability analysis by using the alpha (α) method, she concluded that an alpha (α) score of 0.6000 and above has a good reliability. The result of reliability testing of this research, after using the same method of testing as Joppe (2000) is shown in Table 2. The result shows that each of the instruments (questions) has alpha 0.9000 and above or alpha 0.9990 in percentage. It means the instruments or the questions used in this research are reliable and can be validly applied in the questionnaire.

The word 'level' in this research can be interpreted as certain numbers within the measurement which allows one to conclude that assimilation is at the high or low levels.

Table 2: Reliability analysis results

Item/question No.	Item/question total correlation	Alpha (α) analysis result
Q7	0.9724	0.9990
Q8	0.9710	0.9990
Q9	0.9640	0.9990
Q10	0.9891	0.9989
Q11	0.9862	0.9990
Q12	0.9909	0.9989
Q13	0.9886	0.9989
Q14	0.9916	0.9989
Q15	0.9913	0.9989
Q16	0.9643	0.9990
Q17	0.9892	0.9989
Q18	0.9891	0.9989
Q19	0.9922	0.9989
Q20	0.9922	0.9990
Q21	0.9925	0.9990
Q22	0.9874	0.9991
Q23	0.9897	0.9990
Q24	0.9744	0.9989
Q25	0.9239	0.9989
Q26	0.9642	0.9990
Q27	0.9891	0.9990
Q28	0.9899	0.9989
Q29	0.9917	0.9990
Q30	0.9876	0.9989
Q31	0.9834	0.9989
Q32	0.9886	0.9989
Q33	0.9657	0.9990
Q34	0.9872	0.9990
Q35	0.9921	0.9990
Q36	0.9929	0.9989
Q37	0.9901	0.9998
Q38	0.9936	0.9989
Q39	0.9932	0.9989
Q40	0.9907	0.9989

Reliability analysis through SPSS

Apparently, the usual formula used to get the levels is by looking at the 'median' (Y) value score, comparing it with the 'mean' (X) value score; if the 'median' (Y) value score is higher than the 'mean' (X) value score (Y>X), it means one can come to the conclusion that the level of assimilation at the high level. On the other hand, if the Y<X, this means the degree is at the low level (Joppe, 2000). The testing and analysis of the level is summarised through Table 3. Clearly derived from Table 3 above, the (Y) value score less than the (X) value score (Y (2.6667)<X (2.8883)). This leads to the conclusion that the level of social assimilation of Indian Muslim is at the low level. The exact numbers and percentages relating to this low level can be obtained from Table 4.

Noticeably, the (Y) value score of social assimilation of Indian Muslim is 2.6667 and it was close to 2.67 from the (Y) value score level at Table 3. Commonly, the close value from the score level can be used to conclude the precise percentage of the certain level (Ibid) (in this case, the percentage of social assimilation of Indian Muslim). Therefore, from the cumulative percentage of the 2.67 (Y) score level is 51.8%. It means, 51.8% of the 600 respondents of Indian Muslim or 311 of them are not assimilating socially with the Malays.

Table 3: Testing and analysing results of the assimilation level

Respondents	Social interaction
Valid	600.0000
Missing	0.0000
Mean (X)	2.8441
Median (Y)	2.6667
Mode	1.0000
S.D	1.3782
Variance	1.8994
Range	4.0000
Minimum	1.0000
Maximum	5.0000
Sum	1706.4400
Percentiles	
25	1.6944
50	2.6667
75	4.0000

Table 4: Testing and analysing results of the numbers and percentages of social assimilation

Y values score level	Frequency	Percent	Valid percent	Cumulative percent
1.00	118	19.7	19.7	19.7
1.11	2	0.3	0.3	20.0
1.44	1	0.2	0.2	20.2
1.67	29	4.8	4.8	25.0
1.78	10	1.7	1.7	26.7
1.89	23	3.8	3.8	30.5
2.00	52	8.7	8.7	39.2
2.11	5	0.8	0.8	40.0
2.33	2	0.3	0.3	40.3
2.44	11	1.8	1.8	42.2
2.56	2	0.3	0.3	42.5
2.67	56	9.3	9.3	51.8
2.78	22	3.7	3.7	55.5
2.89	29	4.8	4.8	60.3
3.00	1	0.2	0.2	60.5
3.11	5	0.8	0.8	61.3
3.22	15	2.5	2.5	63.8
3.33	3	0.5	0.5	64.3
3.44	1	0.2	0.2	64.5
3.56	2	0.3	0.3	64.8
3.67	8	1.3	1.3	66.2
3.78	7	1.2	1.2	67.3
3.89	1	0.2	0.2	67.5
4.00	76	12.7	12.7	80.2
4.11	3	0.5	0.5	80.7
4.22	8	1.3	1.3	82.0
4.33	1	0.2	0.2	82.2
4.44	1	0.2	0.2	82.3
4.56	11	1.8	1.8	84.2
4.67	1	0.2	0.2	84.3
4.78	2	0.3	0.3	84.7
4.89	5	0.8	0.8	85.5
5.00	87	14.5	14.5	100.0
Total	600	100.0	100.0	

Testing and analysing through SPSS

CONCLUSION

In this study, the main reason on why Indian Muslim are not assimilating socially with the Malays related to the words Islam, Muslim and Malay in Malaysia. That Islam equates to 'Malay' in Malaysia is deeply influential in this. However, these social pressures to conform to the norms of Malay Islam create considerable confusion for

Indian Muslim. Not only is their previous ethnic identity eroded but their new identity is uncertain. Should they regard themselves as Indian, Malay or Muslim? It also creates a new problem related to their assimilation with the Malays. Should they avoid assimilating with the Malays in order to avoid the assumption that they are being Malay even if in reality they are Indian?

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