Singapore: Cultural Plurality to Tourism Management in Religious Resources

[1] **Nunthanat Atsadonsak**
[2] **Lampong Klomkul**
[1] [2] Mahachulalongkornrajavidyalaya University, Thailand
E-mail: research.mcu@gmail.com

ABSTRACT

This article aimed to study Singapore in the dimension of cultural plurality towards tourism management in religious resources. Qualitative research was used for the study from research papers, interviews and participatory observation in Singapore.The study found that Singapore consists of diverse ethnic groups, including China, India and Malay, as well as other ethnic groups such as Thailand, Vietnam, Philippines, Indonesia and Western countries. That comes into business today in which the three main ethnic groups are unity diversity and different religions including Buddhism, Christianity, Islam, as well as the creation of religious buildings during the colonial period. When the situation changed, Singapore became a successfully managed country leading the country towards development in various fields including tourism and there are religious cultural differences by using religious resources as a presentation in both Buddhist temples both in the Mahayana and Theravada divisions, such as Wat Phra That Khiao Kaew Presentation of Indian Sikh Indian Community and Hindus, and organized religious tourism in those places including the Malay community and the presentation of resources in the Malay community and religion, places of worship in Islam, etc., which is a unity of tourism management that reflects the diversity of cultural and religious dimensions as it appears in Singapore today.

Keywords
Singapore, Cultural Plurality, Religious Resources, Tourism Management

I. INTRODUCTION

Singapore is a country that does not have an official capital city. Located at the end of the Malay Peninsula with an area of only 697 square kilometers with a population of more than 5 million, Singapore is a country with few resources. But there are various resources management for maximum benefit As a result, Singapore has progressed as an economic center. Southeast Asia finance and investment. The most modern airport and domestic transportation system in the region. The population has a good quality of life, high income, and a tourist attraction that attracts people from all over the world. Singapore is also Center for education in Asia, etc. In the tourism sector, Singapore is a country designed for tourism. Organize tourism in limited resources but systematically managed and designed Which is classified as a hub for tourism and connects to tourism in various countries in Asia as well from the experience that the author has traveled to Singapore many times, for example in the role of a researcher in Trends of Educational Management for Unity and Peace of Countries in ASEAN Community, interviewed to collect data with Singaporean scholar Dr. David Huang Junsong at Nunyang University or to transfer to Indonesia, Philippines, Brunei and have been invited. As a Keynote Speaker giving a special lecture on “Educational Development in ASEAN Countries: Reflection of Research Results” and submitting articles on “Natural Resource Management using Participatory Process of Youth Volunteer in Community” (2020) to participate in the presentation of the 8th International Conference on Recent Challenges in Engineering and Technology (https://www.icrcet.org/) held from 30-31 January 2020 in Singapore. Therefore, each journey will see a continuous physical change. Until becoming an impressive image of the management and development of a country that is a small island but has another high management potential of the country which will be recorded and shared**.**

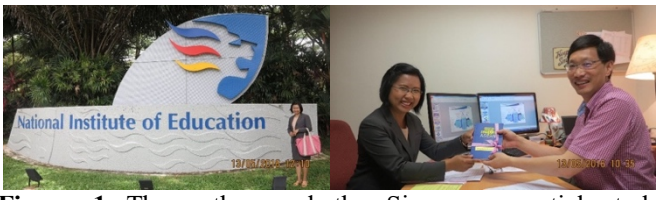

Figure 1 The author and the Singapore spatial study experience. Collecting research data on "The trend of education in the ASEAN country" interview with Dr. David Huang Junsong, Dr. David Huang [Reseach Scientist, Assistant Dean,Research Strategy, Office of Education Research (OER),] National Institute of Education, Singpapore (author's photo 13-14 May 2016).

On that trip, there were members attending the seminar, including Assoc. Prof. Dr. Wassana Kaewla of Surin Rajabhat University. Participated in a research presentation entitled “Process of the Community Economy Development based on Social and Cultural Capitals of Northeastern Regions’ Communities” Phra Palad Weerasak Teerongkuro, Secretary of the Faculty of Social Sciences.

Mahachulalongkornrajavidyalaya University and Mae Chee Nantanat Panyamanee (Asdonasak) submitted a joint article entitled "Vipassana Innovation from Beginning to Practicing Technics and Enlightenment Process for Suffering Releasing", all of whom were academic companions traveling together. The nun is a research student 2 years ago, she gave a special lecture on a research course while the nun was studying for a master's degree at Pali Suksa Phutthakot College, Nakhon Pathom Province, and had previously facilitated the author when he went to Keng Tung with his group between 19-23 March 2019, when he had to pay homage to the Dharma Practice Office, Nguy Tao Oo. Tachilek (Meditation Center in Thakhilek), opposite the border of Chiang Rai which the nuns are interested in practicing dharma in the network of dharma practice offices of Pali Sueksa Buddhakos College there as for the trip to present an academic work this time. The nuns also participated in the event and presented their academic works in the international conference. Its purpose is to spread Buddhism and practices in Buddhism. In addition, there were 2 other members joining the trip including Ms. Kanokkaknang Khongsathaporn (financial and investment advisor, consultant and export business expert Human Resources and Potential Development Trainer) Ph.D. Buddhist psychology course Faculty of Humanities, MMU joins the International Academic Skills Program with the Center for ASEAN Studies By participating as a MC and conducting the meeting professionally in the international academic seminar at that time.

Figure 2 Faculty participating in International Academic Seminar in Singapore 8th International Conference on Recent Challenges in Engineering and Technology 30th – 31st January 2020, Singapore Click https://www.icrcet.org/ (author photo 31 January 2020)

From the experience of traveling to Singapore many times at different times. Singapore is one area that is familiar as a country that shares similar characteristics with Thailand. together in ASEAN and has developed in history, politics, and economy for a long time since Singapore was founded in 1965. When the author travels as a researcher, he will see the diversity of the country's overall way of life, which has been regarded as a country that is known as a leader in various aspects of Asia, including political, economic, social and cultural systems. Another noteworthy standout of Singapore is its religious, belief and cultural origins. From many of the major religions, there are differences in ethnic and religious diversity. But there is a definite charm from that difference. Makes that when traveling should be collected and shared to reflect the experience of the journey seen on the management of tourism in a unique but different religious way based on religion including Singapore is another country that has income from tourism management. Some of them are based on ethnic culture and religion as well.

II. ETHIC PLURALISM, LANGUAGE, RELIGION AND CULTURE

Singapore is another country of diverse ethnicities, languages, and religions. It is said that Singapore has four official languages: English, Malay, Mandarin, and Tamil. English is used in business and education. Mandarin Chinese It is the language most commonly used in social communication. As the population consists of more than half of the Chinese nationality, it is easy to notice that when touching Singapore, you will see at least 3-4 languages that are the primary language and spoken in public areas such as English, Chinese, Bahasa Malay including Tamil characters with indigenous from southern India, while the religion is Buddhism 33%, Christianity 18.3%, Islam 14.7%, Taoism 10.9%, Hinduism 5.1%, other religions 0.7%, and no religion 17%. Just born in the year 1965, mixed with a variety of as Singapore was previously a British colony, ethnic groups from British colonial territories such as China and India have also been brought in as migrant workers in Singapore. when mixed with the natives and the Siamese diaspora and indigenous Malays causing diversity, as in the case of Baba, Panarakan, a term referring to ethnic groups with a combination of Chinese, Malay, Chinese, Indian, etc. combinations of lifestyles in a single area of Singapore. On the one hand, mixed with the other, still holding on to his identity. As for religion, different ethnic groups all have their own religions population from India Hindu, Sikh or Islam, but in the Malay part of the former landowner is Islam. The Chinese may be both Christians and Mahayana Buddhism and Theravada. On the other hand, cultural-based tourism, meaning China, India, and Malay, has become the cultural and religious foundation of Singaporeans in tourism management, with ethnic religious sites as tourism resources in Singapore. As appears Wat Phra That Tooth Relic Temple (Buddha Tooth Relic Temple) of the Chinese group in Mahayana Buddhism. Tourism to the Chinese market or the Chinese community. A Chinese shrine in China Town has become a memory of many visitors to Singapore including tourism to the Hindu religion In an Indian neighborhood

known as Little India, or indigenous identity and Islam, the Kampong Glam Masjid is an old Muslim residential area in Singapore. All of them have become recognizable and merged with Singapore's tourism as it appears today.

Singapore is made up of the majority of the Chinese population followed by native Malays, Indians, and later settlers such as Thais, Filipinos, and Indonesians, but all have languages. Different religions and beliefs, for example, the Chinese believe in Buddhism and Christianity. Malay believes in Islam. The Indians practice Hinduism and Sikhs, including Islam. All of them created religious buildings as a center of belief and faith, which later became architecture tourism in conjunction with other tourism. In Singapore, for example, when we go to China Town, we will find that we can travel to all the religious sites of Buddhism, Christianity, Islam, Hinduism, Sikh, reflecting the diversity of religions, beliefs and ethnicities that blend in Singapore. There was also a research study titled “Politics of Historic Districts in Singapore” [1] on the subject. Urban cultural heritage management is an important issue in the study of the development of conservation historic areas and the sociological characteristics of conservation projects [2] reflecting the study data that “...Singapore is a country that places great emphasis on the development of historical and ethnic neighborhoods. To put it more broadly, it is an area that showcases the cultural identity of Singapore's urban development. The process has a tangible effect on the improvement and reinforcement of the area's physical characteristics to reflect cultural identity: Chinese, Indian, Arab, Malay…” Even in the latter, new ethnic groups that have migrated include Thailand, the Philippines, Indonesia, China who entered as business owners, entrepreneurs, workers until becoming part of Singapore Ready to settle and be part of Sanghapo society, as in the case of Thai Town, or a Thai community that can create a unique identity. As shown in the work of Ananya Kannasutra and Worawan Onggarudaraksa [3] in the study on sensory perception towards Thai restaurants by Singapore consumers. and their relationship to background factors” or in Nanrawee Kitiarsa's work [4] Making Singapore Home: A Study of Isan Migrants in Singapore and their Food, Pattaya Ruenkaew [5] in the theme "Thai people and the formation of Thai communities in Asia,” in which the research looked at Thai communities in Taiwan, Hong Kong, Japan and Vietnam, and also in Singapore. Therefore, the identity of the Thai way of life due to religion also relates to the religious way in Singapore. The case of a Thai temple that is over a hundred years old. The location comes with a territory that has been influenced by Thailand. It is also the center of activities of Thai Buddhists, and Buddhists in Singapore, as in the case of Wat Anthametayaram, Wat Pa Lelai or Wat Kanchanasing, Wat Uttamaram (Wat Luang Pho Khon Sang) or many other temples that were established in the form of a foundation or association and doing Buddhist activities with monks from Thailand doing the activities It has been widely accepted as well. Thus, from these data reflects ethnic to religious and religious trajectories, they have become another tourist resource due to religious trajectories appearing in Singapore.

III. TOURISM RESOURCE MANAGEMENT IN SINGAPORE

Singapore is one country that uses management to make tourism in limited resources. Through tourism management we will see that natural resources do not have. Singapore by the state has managed to have Therefore, we see many elements of tourism such as shopping centers, integrated entertainment venues in modern style as well as maintaining ethnic identity to appear as a common element of modernity or modernity. As when studying specifically on Singapore tourism which has the work of Chanchai Chit Lao Arporn [6] studied in the article "Roles of State and Singapore's Development Strategy" in the study found that “Singapore is a country that adheres to a capitalist economy that emphasizes investment and free trade which is considered the basic economic ideology of the country. The doctrine of state-controlled capitalism, also known as Semi-Capitalist Economy, which is an economic norm state-led model through state mechanism until becoming an important engine for economic and social development that contributes to the progress of Singapore", including in the work of Atiyot Sankaburanurak Sasinat Sankaburanurak [7] on Peranakan: Baba-Yaya, cultural heritage, Malay-Chinese hybrid bloodline reflecting the diversity and cultural dimensions that blend in Singapore.

> *The Peranakan is a hybrid of Malay and Chinese blood. Settled in the Malay and coastal areas of Java and Sumatra in the early 15th century. During the 19th century, Peranakans migrated to the port districts of Penang and Singapore. which was during the expansion of the British colony The Peranakans succeeded as merchants and later became professional traders. The Peranakan community is known as Straits Chinese, or Baba Yaya, a term used to refer to a Malay-Chinese hybrid who originated and lived in the Malay-Indonesian Peninsula, including Malacca, Penang, Malaysia. Singapore and the Java Islands, Indonesia. The word baa is a Malay word borrowed from Persian meaning honoring ancestors and was used to refer to the male half-blood Chinese, and the word Yaya was used to refer to Chinese people. female mixed blood This is a Javanese word borrowed from Italian meaning a married foreign woman. Or it may come from a Portuguese word meaning lady. This article presents its history. lifestyle and blend Peranakan's multicultural pedigree between Malay and Chinese.*

The data cited in relation to the study results of Tatiyaporn Jarumaneerat [8] in the study on ASEAN: Integrating Cross-Cultural Learning through the Curriculum of Tourism in Groups. economic community Singapore case study that reflects the information that “Government and education sectors in Singapore Realized the importance of human resource development by focusing on improving the quality of human resources as well as accelerating the preparation of people to become a global citizen (Global Citizen). Research has shown that the program is widely popular in Singapore. The highlight of the course Emphasis is placed on blending classroom learning with hands-on experience. However, the integration of intercultural communication knowledge is a key weakness of the curriculum. And should add content about ASEAN culture in

the curriculum, such as the language used in ASEAN countries. Accelerate cooperation between educational institutions in the ASEAN region Encourage collaboration across all parties, such as internship programs with attractive rewards…" as well as Kaewkamol Pitakdumrongkit [9] research study Governing Medical Tourism: The Roles of Singaporean Government. which presented the results of the study as the idea that "What explains the country's medical tourism," the study's authors propose, highlighting the role the federal government plays in shaping the industry's direction. In particular, balancing the pros and cons of seeking medical tourism is unchecked. The researcher has tried to fill that cognitive gap by examining the role of the Singapore government that will affect the country's medical tourism. It proposes to government agencies to formulate rules and regulations to promote the sector and to simultaneously cope with the impact the industry brings to the country, with the aim of promoting health-focused medical tourism and promoting tourism.

Therefore, from the overview of tourism management in Singapore, it is a combination of the new and the old, the new and the modern. Emphasis on systematic presentation and modern management Antiques continue to have a distinctly seductive and magical intensity as well. From this overall condition, Singapore has designed the country as a tourism hub in relation to modernity. great management It can be seen that Singapore has flights which are an important factor of tourism. as well as designing tourist attractions to be in line with and in line with tourism by promoting economic driving as an important Including tourism design that blends old and new things perfectly and is unique in Singapore style.

IV.RELIGIOUS RESOURCES AND TOURISM MANAGEMENT

Bringing religious resources with history and historical development to design together with tourism As appeared in the Chinese community with religious places of faith, including the Mahayana Chinese Temple An ancient Chinese settlement with preserved colonial architecture. Related to the way of life, food and goods, the shrine is the center of belief in the traditional Chinese community. Mixed with the Hindu community of Indians, there are temples that are the main center for religious activities. But when tourism is organized, such places become complementary to each other to that traditional community. As shown in the research paper titled A model of promoting and treating religion in Thailand and Singapore [10] that reflects the fact that Singapore is a state that supports religious equality and at the same time a modern state that uses the concept of "Secular State". Religious organizations or religious units are an important part of society under religious individualism. Therefore, religious equality is more in line with the mechanism of society as a whole… Singapore states that every person or person in the country has the constitutional right to practice and propagate their religion by There are religious activities that do not violate other laws. related to public policy or the morals of the people in the nation. It does not specify which religion is the main religion or the state religion. It promotes liberty within the framework of the constitution, equality within the framework of the modern state. [11] Religious groups are governed by the state by legal process. There is a systematic review It is legally registered under the Associations Act and may be revoked if it violates the laws of Singapore. The Singapore government attaches great importance to ethnicity. However, it still supports people of different religions both in the policy and budget according to the ratio of the number of religious leaders through associations or groups of organizations for each religion Sounds good under the concept of a modern state of freedom. But there are boundaries and conditions under which the main goal is Singaporeanness. or the country must come first According to the research data, it is evident that religion and the state coexist in harmony under the unity of the nation-state. Therefore, when specific to religious attractions that blends with modern state buildings Under a mixed religious way, including China, India, Malay, reflecting in Buddhism, Christianity, Islam, Sikh, which can be classified into religions:

Figure 3 St Andrew's Cathedral, a Christian tourism resource.

(1) Christian tourism resources St Andrew's Cathedral "Saint Andrew's Cathedral Singapore" from traveling and exploring many places in Singapore with the percentage of Christians being the second in the country's population as well as commonly seen in many churches built in the early days with British colonial rule [12] and later constructions such as St Andrew's Cathedral is the oldest and largest Anglican church in Singapore with a history that Sir Singapore's founder, Sir Stamford Raffles, commissioned Lieutenant Philip Jackson as the well-known urban planning designer of Singapore. Named Jackson Plan in 1823, the church was located in the heart of the city near the Esplanade in a Palladian Style designed by Mr. C.D. Coleman began construction in the year 1835 and completed in 1837, but the church was struck by lightning twice, forcing it to close for safety in 1835, 1852 until on March 4, 1856, a new church was built in the English Gothic style, designed by Colonel Ronald MacPherson. Funded primarily for its construction by the Scottish Trade Group, St Andrew's Cathedral was named after the patron saint and protector of Scotland, St Andrew's Cathedral, very beautiful old church centrally located next to City Hall Station, it is Singapore's largest Anglican church

and Singapore's oldest and most beautiful English Gothic style church. The white church is located in the middle of the green lawn. It is a building with beautiful construction details such as pictures and patterns on glass. Built by a Scottish merchant with the labor of Indian prisoners since 1838, it is open to the public at any time during the day except for important events.

(2) Buddhist tourism resources Buddhist tourism resources in the Chinese ethnic group and the beliefs of Chinese and Thai groups, with temples and temples as important channels for. From traveling in Singapore, it is found that the tourism resources in Singapore are many, and among them can be classified as tourism in ethnic Chinese Buddhists. As we travel to China Town, we will find Chinese religious sites such as the Buddha Tooth Relic Temple, a religious site that was built and has become a major tourist attraction for those traveling to China. Singapore or going on a trip to many Chinese temples related to Mahayana Buddhism such as Kong Men San Phor Kark See Monastery, the largest Mahayana temple in Singapore including as an associate university Network of Mahachulalongkornrajavidyalaya University Phra Nakhon Si Ayutthaya Province. In the temple that is a temple of Theravada Buddhism such as Wat Uttamayaram Ananda Metayaram Temple, Pa Lelai Temple, etc., which contains information about Thai temples in Buddhism under the rule of the Thai Sangha Council, there are more than 50 temples at present [13] that still retain the uniqueness of Thai architecture and many. The temple has a history of construction before the creation of Singapore and has become part of the building of the nation of Singapore since the past. As shown in the research by Panya Thepsing [14] in the story "Factors Causing Diversities in the Arts of Thai Buddhist Temples in Singapore" that studied Thai temples that still retain their architectural integrity, such as Wat Anantametayaram, Wat Pa Lelai, Wat Kanchanaram, which still has outstanding architectural features that are unique in Thai style which the study found "...the artistic diversity of Thai temples is influenced by many factors, including the fact that Thai temples were located in places where other religious sites were before, making the temples a sacred area for all ethnic groups satisfying the desire for fortune as a deposition of art objects Giving Thai temples as a source of preservation of artifacts bringing together differences in beliefs. The presence of a temple board and trustees are of Chinese descent and the desire for new things for the temple. These factors include mechanisms arising from the local conditions, services, and management for the existence of Thai temples. There are controllable and uncontrollable factors among the majority of people with different cultures and in the power of foreigners..."

In the study of Pawarut Thitipongsirikul [15] who studied in the subject Prosperity of Thai Buddhist Temples in Overseas studied through Thai temples by Thai monks from the Hong Kong Special Administrative Region. People's Republic of China and Singapore, especially going to Thai temples abroad, are prospering for three reasons according to normative theory Second, the object according to business administration theory and the last one is the adaptation aspect according to the theory of organizational adaptation. However, when reflecting on the status of a tourist attraction or a place of worship in Singapore That's why temples in Theravada Buddhism are traditional temples that were built over a hundred years ago or even newly built as a base for providing facilities to Buddhist groups of Thailand, China, Singapore, etc. The Theravada Buddhist Temple is a group of Buddhists participating, and on the other hand, it is a religious tourist attraction in Singapore as well.

Figure 4 The author and his travels to the Buddha Tooth Relic Temple, a Buddhist temple in Singapore (author's photo, October 15, 2016).

From pictures 4 the author and his team have a field trip to Wat Phra That Kew Kaew which is a religious place of Mahayana Buddhism That makes me believe that such tourism is an important part of tourism in a religious way or to study the patterns of architecture, beliefs and beliefs that appear in Singapore as well.

Figure 5 The author and the excursion from the religious sites in Theravada Buddhism, Pa Lelai Temple Thai temple in Singapore (author photo October 15, 2016)

From the fifth picture, the author went to a religious place or Thai Theravada temple. The abbot is from Buriram. Managed as a charitable association is Wat Pa Lelai with a history of building more than 100 years that shows that Thai temples in Singapore other than being a religious way It is also a religious place to support tourism or as a tourist resource which has many more that the author has traveled It shows that the religious way has identity and identity to promote tourism. From the picture, it can be seen that the religious sites in Buddhism, consisting of Mahayana Buddhism and Theravada, were organized and designed as a religious tourist attraction in Singapore that connects Thai Buddhists Singapore together to have activities to work on religious activities together. It is also designed to be an important tourist destination in the Buddhist way of Singapore.

Figure 6 Mahayana Buddhist Monastery Buddha Tooth Relic Temple and Chinese Ethnic Shrine, an important religious attraction in Singapore (photo online https://photos.com/featured/buddha-tooth-relic-temple-singapore-tomml. .html)

(3) Tourism resources in Islam, Malay ethnic groups

During the colonial era, Malay Islam was the same population as present day Malaysia. It is centered on Kampong Glam, an old Muslim residential area in Singapore. Its beginnings date back to the 1800s as a fishing village. Later, the area grew into a bustling trading hub for Malay and Arab traders who settled in the area. The Malay word "Kampong" means village and "Kalam" is its name of the same white (or Glam in Malay), which is based in this area. Important places that are often associated with this area are Sultan Mosque The spiritual hub of the Muslim community in Singapore The mosque dates back to 1824 and was dedicated to Sultan Hussein Shah, Singapore's first Sultan. This mosque, which was declared a national monument in 1975, is now a famous symbol of the country with its enormous golden dome and majestic chapel which can hold up to 5,000 people, the mosque will allow tourists to dress appropriately. This means wearing long pants, long sleeves and women must wear a headscarf. There is also The Malay Heritage Center is located a short distance from the Sultan Mosque. The center houses a former palace built in the 1840s by Sultan Ali Iskandar Shah on the site of the Sultan's former wooden buildings. Hussein the father The Malay Heritage Center was restored in 2004, bringing together a wide range of representations of Malay history and culture. Many of the items on display are donated by the Malay community.

The surrounding area of Kampong Glam, for example Bussorah Street, is a terminal for Islamic trade such as Indonesian batik, Arabic perfume and handicrafts inspired by Asian and Muslim cultures, the nearby Haji Lane has transformed itself into Singapore's hipster district and is famous for being a shopping hub coffee and quirky stalls dotted along Singapore's narrowest streets. An online survey found that the Sultan's neighborhood has well-maintained boutique hotels. There are ten units of shophouse-style rooms, designed in classic colonial style with old-world charm. Its white columns and grid windows look impressive. By being the center of Islamic tourism in Singapore is not wrong.

Figure 7 Masjid Sultan Monastery, Kampong Glam and Abdul Gafoor Mosque, an important ethnic Malay tourism resource in Singapore (image online https://www.muis.gov.sg/mosque/Our-Mosques/Mosque-Directory/). Abdul-Gafoor)

(4) Indian ethnic tourism resources

The concept of being specific to Indian groups which would classify. There are three religious peculiarities: Hinduism, Sikhism, and Islamic India. It was a group that came along with the British and settled in Singapore today as well by observing the skin color and face shape which will be related to language that appears in public places such as bus stops, train stations, hospitals, airports, etc. As there is a study on ethnic Indians. As shown in the work of Shantakumar, G. [16] study the Indian Population of Singapore some implications for development, published in the book Indian Communities in Southeast Asia (First Reprint), editor by Singh Sandhu, Kernial / Mani, A. [17] or in the work Imperfective in Singapore's Indian Community by Jokob R.E. Leimgruber, Lavanya Sankaram [18] of the University of Freiburg and Kings College London appearing in The Indian Diaspora [19], where Marianne Hundt, Devyani Sharma is the editor. It reflects the connection of Indian ethnic groups with religion who have settled and lived in Singapore, and among those religions it has also become the religion of the Indians in Singapore. when specifically in regards to tourist attractions or religions thus creating a tourist attraction due to ethnicity and religion Either the Indian community in Little India or the Chinatown community. There is a religious place for Indians that is a Hindu or Sikh church, etc.

When specifically going to religious places or places related to tourism, there will be a lot of them, easy to see through the architectural style or buildings inside and outside That reflects the Indian style, such as Sri Mariaman Temple, Singapore, located in China Town or Sri Veeramakaliamman Temple, is the oldest Hindu temple one of Singapore which is located in the center of the Indian community (Little India), etc. The overall picture can be observed from the outside, it can be classified and touched that India, Hinduism, with the nature of building architecture when the author walks in, he sees a form of ritual that is associated with a Hindu temple. There are people to light candles to worship. The smoke, the chanting and the way of dressing Indians in Hindu style. It is a unique and interesting one.

Figure 8 Sri Mariamman Temple Hindu Religious Sites or places of ethnic groups from India, etc. (image online https://www.touronthai.com/travelguide/placeinfo.php?id=123492)

Table 1 Classification of religious sites and religious tourism resources in Singapore

Mahayana Buddhism	Theravada Buddhism	**Christ**	Islam	Hindu- *Sikh*
(1) Kong Men San Phor Kark See Monastery (2) Buddha Tooth Relic Temple, Temple of the Tooth Relic (3) Lian Shan Shuang Lin Monastery (4) Wat Ananda Metyaram Thai Buddhist Temple (5) Sakya Muni Buddha Gaya Temple (6) Maha Sasani Ramsi (7) Foo Hai Ch'an Monastery (8) Hai Inn Temple (9) Thian Hock Keng Temple Thian Hock Keng Temple (10) Jin Long Si Temple (11) Kwan Im Thong Hood Cho Temple, etc.	1. Ananda Metayaram Temple 2. Buddha Santitham Temple 3. Buddha Temple 4. Wat Buddhachakratnaram 5. Wat Chaimongkol 6. Uttamayanamuni Temple 7. Wat Tham Hin Naram 8. Wat Thammachakratnaram 9. Watdhammakhunaram 10. Pa Lelai Temple 1 1. Watsattha Puchaniyaram 12. Kanchanaram Temple 13. Wat Sri Suwan 14. Wat Phra Dhammakaya, Singapore	Church of Christ (1) St Andrew's Cathedral (2) St. Andrew's Cathedral (3) St Joseph's Church (4) Church of St Teresa (5) Church of the Nativity of the Blessed Virgin Mary (6) Cathedral of the Good Shepherd (7) Church of St. Alphonsus Our Lady of Lourdes (8) Church of the Sacred Heart The Armenian (9) Church of St Gregory the Illuminator (10) Church of the Holy Family	Religious Sites in Islam (1) Masjid Sultan, (2). Abdul Gafoor Mosque, (3). An-Nahdah Mosque (4).Al-Iman Mosque (5). Malabar Muslim Jama'ath Mosque, (6). Hajjah Fatimah Mosque, (7). Jamae Mosque, **(8) Masjid Al-Abrar**	(1) Sri Mariamman Temple Sri Mariaman Temple, (2) Sri Veeramakaliamman Temple is one of the oldest Hindu temples in Singapore. which is located in the center of Little India (3) Sri Senpaga Vinayagar Temple (4) Sri Vadapathira Kaliamman Temple (5) Sri Srinivasa Perumal Temple Sri (6) Veeramakaliamman Temple (7) Sri Sivan Temple (8) Sri Siva Durga Temple (9) Sri Mariamman Temple (10) Sri Ruthra Kaliamman Temple (11) Sri Krishnan Bagawan Temple
Remark: Religion Proportion - Buddhism 33%, Christianity 18.3%, Islam 14.7%, Taoism 10.9%, Hinduism 5.1%, other religions 0.7%, population in Singapore. They are ethnic Chinese (74.2%), Malay (13.3%), Indian (9.2%), and others (3.3%).				

CONCLUSION

Different ethnic groups including Chinese, Indians, Malays, and other ethnicities live in Singapore cause connection and coexist under various differences is a religious multicultural and religious differences. In other words, it's a difference. In other words, it is forged until it becomes identity and identity, and it trains them to learn between each other. Creating religious tolerance, both adapting and developing oneself under the new mechanism as can be seen today. Therefore, Singapore is a country that has a clear pattern, guidelines and identity in regards to ethnicity and religion. In which each religion and each ethnicity has created a driving force and life as a whole, resulting in acceptance and development in the holistic way to be and to occur. According to the development guidelines, it is an important part of tourism management and results in a holistic tourism as well. In the author's journey that Thailand have religious resources which means many temples, ancient sites and religious sites in Buddhism as well as other religions, which can be developed into a unique tourism resource cultural identity and way of life. Both will have sentimental value as a religion. There is a value as income from tourism that can be added to the tourism industry as a whole as well.

REFERENCES

[1] Chivasit Boonyakiat. (2014). Politics about “Historic District” in Singapore. Gable Journal. 11,131-151. Retrieved September 12, 2021, from https://www.tci-thaijo.org/index.php/NAJUA/article/view/27537

[2] Tong, C. K. (2002). The making of Singapore sociology: Society and state. Journal of Southeast Asian Studies, 36(2), 241-256.

[3] Ananya Kannasutra and Worawan Ong Garudaraksa. (2013). A study on sensory perception towards Thai restaurants of Singapore consumers. and its relationship with background factors. Journal of Public Relations and Advertising. 6 (1),65-82.

[4] Nanrawee Kitiarsa. (2018). Making Singapore Home: A Study of Isan Migrants in Singapore and their Food. Journal of Development Studies: Thai Outside of Thailand. 1 (2),1-7.

[5] Pattaya Ruankaew. (2018). “Thai people and the formation of Thai communities in Asia”. Journal of Development Studies: Thai Outside of Thailand. 1 (2),92-136.

[6] Chanchai Chitlao Arporn. (2014). The Role of the State and Singapore's Development Strategy. Burapha Journal of Political Economy. 2 (2), 17-40.

[7] Atiyat Sankhaburanurak, Sasinat Sankhaburanurak. (2018). Peranakan : Baba-Yaya cultural heritage of Malay-Chinese hybrids. Journal of Humanities, Social Sciences and Arts, Thai edition. 11 (3), 2740-2755.

[8] Tatiyaporn Jarumaneerat. (2012). ASEAN : Integrating cross-cultural learning through group tourism courses economic community Singapore case study. Journal of Hospitality and Tourism. 1 (2), 69-85.

[9] Kaewkamol Pitakdumrongkit. (2020). Governing Medical Tourism: The Roles of Singaporean Government. Thailand and the World Economy. 38 (1),29-53.

[10] Phra Mahakriengsak Intapanyo et al. (2020). A Model of Promotion and Treatment of Religion in Thailand and Singapore . Journal of Peace Studies Review. Mahachulalongkornrajavidyalaya University. 8 (6),2068-2081.

[11] Tamney, J. B. (1996). The struggle over Singapore's soul. Western modernization and Asian culture, (No.70), 57-86.

[12] Goh, D.P. (2010). State and social Christianity in post-colonial Singapore. Sojourn Journal of Social Issues in Southeast Asia, 25(1), 54-89.

[13] Royal Thai Embassy,Singapore. (2561). List of Thai temples under the jurisdiction of the primate of Singapore and in the Thai Assembly in Singapore. Retrieved 15 September 2021. From https://www.thaiembassy.sg.
[14] Panya Thepsingh. (2017). Theravada Buddhism. Factors affecting the artistic diversity of Thai temples. in Singapore. Fine Arts Journal Khon Kaen University. 9 (1),190-213. Retrieved September 12, 2021. From https://www.tci-thaijo.org/index.php/fakku/article/view/93319/73102.
[15] Pawarut Thitipongsirikul. (2019). Prosperity of Thai Buddhist Temples in Overseas. Journal of the Yanasangvara Research Institute. 10 (1),105-119.
[16] Shantakumar, G. (2006) .The Indian Population of Singapore Some Implications for Development ISEAS PUBLISHING.
[17] Singh Sandhu, Kernial / Mani, A. (2006). Indian Communities in Southeast Asia (First Reprint). Retrieved 15 September 2020, from https://bookshop.iseas.edu.sg/publication/331.
[18] Jokob R.E. Leimgruber, Lavanya Sankaram. (2014). Imperfective in Singapore's Indian Community. University of Freiburg & Kings College London.
[19] Marianne Hundt,Devyani Sharma, Editor, (2014) The Indian Diaspora. John Benjamins Publishing Campany. Retired 15 September 2021. from https://www.researchgate.net/publication/287699209_Imperfectives_in_Singapore's_Indian_community