

# **RELIGIOUS DISCRIMINATION AMONG WORKING WOMEN IN MALAYSIA**

## ***Diskriminasi Agama dalam Kalangan Wanita Bekerja di Malaysia***

**Rafidah Hanim Mokhtar\* & Noor Fadzilah Zulkifli**  
Faculty of Medicine and Health Sciences  
Universiti Sains Islam Malaysia (USIM).

**Azizi Ayob**  
International Medical University (IMU)

**Asral Widad Ahmad Asnawi**  
Pusat Kecemerlangan Ummah (PACU)

**Amira Ismail**  
Centre for Software Technology and Management  
Universiti Kebangsaan Malaysia (UKM)

**Nur Hazlin Hazrin Chong**  
School of Biosciences and Biotechnology  
Universiti Kebangsaan Malaysia (UKM)

**Mohd Eqwan Mohd Roslan**  
Department of Mechanical Engineering College of Engineering  
Universiti Tenaga National (UNITEN)

**Azizah Che Awang, Siti Farhana Fathy & Norzila Baharin**  
Women's Wing of Malaysian Muslim Solidarity (Wanita ISMA)

**Muhammad Farid Sulaiman**  
Malaysian Muslim Youth Organization (PEMBINA)

**Hanan Othman & Siti Aishyah Sulaiman**  
International Women's Alliance for Family Institution and Quality Education  
(WAFIQ)

**Maliya Suofeiya**  
Management and Science University (MSU)

---

\* Corresponding author (rafidahhanim@gmail.com),

## Abstract

Religious discrimination refers to beliefs, attitudes, and acts that denigrate or deny equal treatment to individuals or groups based on one's religious identity. There have been reports on increasing religious discrimination occurring in the workplace. Among others were the banning of the hijab, a head scarf for Muslim women, and the prohibition of performing prayer. This situation is despite Malaysia being a majority Muslim country. A study was conducted to measure the prevalence of religious discrimination, the profiling of employers, and workplace condition. Data was collected using a self-administered questionnaire involving 402 working females aged 18 to 59 from peninsular Malaysia. Results showed that as many as 12.5% of respondents reported difficulty finding time to pray at work. Hijab prohibition in the workplace occurred among 5.7% of Muslim women. Within this percentage, 60.9% were from the private sector, 36.4% were in the education field, and 27.3% were in hotel management and hospitality. In addition, 14.5% of respondents believed they were denied a promotion at the workplace due to religious identity. Finally, as many as 7.5% of respondents reported that their religious identity had negatively influenced their relationship with their employer. Interestingly, proper facilities were not provided at the workplaces for performing religious duties in 32.9% of respondents who shared the same religion with their employers as opposed to only 30.9% of respondents whose employers have different faith facing the problem. There is a pressing need for legal recourse in addressing religious discrimination against women in Malaysia. Islam is the religion of the Federation. Therefore, workplaces must accommodate the employees' needs to fulfil their pastoral responsibilities.

**Keywords:** Religious discrimination, workplace, working women, hijab ban, prayer

## Introduction

In Malaysia, women workers occupy a significant amount of the labour force. In early 2018 alone, 5.92 million Malaysian women between the ages of 15 and 64 were employed, compared to 9.27 million employed Malaysian men of the same age range. It is also evident that labour force participation among women continues to rise, as there has been a 0.11 million increase in employed women from the last quarter of 2017 to the first quarter of 2018 (Principal Statistics of Labour Force, 2019).

With an increase in women's labour force participation, the well-being of working women is of critical importance. Unfortunately, women are frequently disadvantaged at work due to their gender, rendering them to have lower status

and lower paid positions. Also, their feminine and vulnerable characteristics could invite exploitation and violation of women workers (Kulik & Olekalns, 2011).

Islam is the most widely professed religion in Malaysia, with 61.3% of the population practicing Islam (Principal statistics of the labour force, Malaysia, Fourth Quarter (Q4) 2018). However, the media has reported that religious discrimination toward the Muslim population still exists in this country (Hazaha et al., 2020).

Religious discrimination may appear in four types: (1) disparate treatment, (2) religious harassment, (3) failure to reasonably accommodate religious beliefs, and (4) retaliation against an applicant or employee who alleges religious discrimination (Ghumman et al., 2013).

Ghumman et al. (2013) also stated that disparate treatment in employment occurs when an individual receives a difference in treatment concerning recruitment, hiring, promotion, discipline, compensation, and other related terms due to his or her religious belief. An employer may make decisions based on preference toward a particular religious' belief, thus bringing negative consequences to individual(s) with a different religious belief. For example, there were reports that the time taken for Muslims to pray during office hours was deducted from their total working hours, thus deducting their wages (Astro Awani, 2018).

Religious harassment occurs when employees are coerced, or required, to participate (or not participate) in religious practices as a condition of employment. Harassment occurs when the employer pressures the employee to conform to another's beliefs or to give up his/her religious belief or practice. Religious harassment can also occur when employees are subjected to a hostile or offensive work environment due to their religion (Ghumman et al., 2013).

For instance, in a company occupied by a majority of non-Muslims, a Muslim was repeatedly questioned and interrupted by supervisors when he went for prayer during working hours. Eventually, he had to quit his job because no action was taken despite his appeal to be allowed time for prayer to the human resource department at his workplace (Lokman & Atikah, 2018). Also, a supervisor from a well-known sports fashion retailer shop in Kuala Lumpur recently threatened his Muslim employees to resign if they wanted to pray at their workplace (Menara, 2018).

Failure to reasonably accommodate religious beliefs refers to any adjustment to the work environment (e.g., work schedule, dress, grooming, religious expression, or practice at work) that an employer refuses to make that will allow the employee to comply with his or her religious beliefs (Ghumman et al., 2013). For example, in one supermarket, Muslim workers were not provided with a proper prayer room. Workers were treated with violence when they prayed in their office or store room. As a result, some workers resigned, and a police report was lodged regarding the case (Sinar Harian, 2015).

A more commonly encountered issue in failure to accommodate religious beliefs is the anti-hijab policy in some hotels. Hijab is a head scarf worn by Muslim women to comply with religious tenets. In 2018, it was discovered that as many as 13 hotels in Malaysia prohibited their Muslim women staff from wearing the hijab because the anti-hijab policy was part of the standard grooming protocol being practiced worldwide (Rosli, 2018).

Retaliation occurs when an employer takes adverse action (e.g., firing, discriminating) against an employee for requesting religious accommodation, filing or threatening to file a charge, complaining of or alleging discrimination, or assisting someone else in opposing discrimination (Ghumman et al., 2013).

For example, in 2015 alone, the Muslim Consumers Association of Malaysia (PPIM) received 20 complaints from women workers who were fired because they requested uniforms with long sleeves as a part of Muslim women's dress code. Between 2017 to 2018, The International Woman's Alliance for Family Institution and Quality Education (WAFIQ), a non-governmental organization, also received similar complaints from employees of hotel industries that they were not allowed to wear a hijab while those applying to do an internship in hotels were told that they would only be accepted if they agree to remove hijab (Ishak, 2019).

Media reports on religious discrimination against Muslim working women have been ubiquitous in Malaysia. However, in Malaysia, the prevalence and magnitude of the problem remain unclear. Recently, the government of Malaysia has made amendments to the Employment Act 1955, which empowers Labour Department Director-General to investigate employer-employee disputes on discrimination. However, the bill did not define gender, religion, race, or disability as discriminatory practices. Therefore, this study aims to investigate the prevalence of religious discrimination among Malaysian Muslim working women in Peninsular Malaysia and to explore the magnitude of the issue. It is hoped that this study's

result could draw policymakers' attention to protect the rights of Muslim working women in this country.

## Method

A cross-sectional survey at the national level lasting six months was carried out among working women in Peninsular Malaysia. This survey was a part of a more extensive survey that studied the welfare and experience of women in the workplace in Malaysia. This paper focuses on the topic of religious discrimination.

## Subjects

For inclusion criteria, subjects eligible to participate in the survey were: (1) Women between the age 18 to 65, (ii) Able to read in Bahasa Malaysia or English, (iii) Employee in a structured organization/business entities, and (iv) Citizens of Malaysia bearing Malaysian ID card (I.C.) Meanwhile, the exclusion criteria were: (i) Those who work from home, (ii) Those who work in areas that are difficult to reach (e.g., in remote areas), and (iii) Those whose employer does not approve the study to be carried out in their organization. The subjects were from government and non-government subdivisions of the society (otherwise known as sectors). These include entrepreneurship, finance, higher education, healthcare, media/communication, and uniformed bodies/defence. An open space in the questionnaire was provided for the subjects to fill up if their field of occupation was not listed in the option.

## Instrument and measurement

This study was a part of a more extensive study on working women's welfare and experience in their workplace. The questionnaire was taken, with permission, from a similar study by Padella et al. (2016). It was initially designed and validated in the English language. Answers to each question in the questionnaire were designed using a Likert scale. The questionnaire was then compiled, modified, and translated into Bahasa Malaysia. All researchers in this study carried out face validation for the translated questionnaires. A pilot study was carried out among 30 subjects, and these 30 subjects were then excluded from the study.

The survey discussed in this paper would consist of two parts: (1) Socio-demography profile, and (ii) Religious discrimination. Religious discrimination against women in other religions, such as Christianity and Hinduism, was not assessed in this study because the researchers were unfamiliar with other religions'

cultures and discriminatory practices. IBM SPSS version 25 was used to store and analyse the data.

## **Study Protocol**

The survey was carried out in Peninsular Malaysia. The number of questionnaires distributed in each state was calculated based on the percentage of working women in each state (The Office of Chief Statistician, 2015). Enumerators were appointed in each state of peninsular Malaysia. Manuals or guidelines with clear instructions were prepared for the enumerators to distribute the questionnaires and collect data in their respective states.

A convenient sampling method was used to identify the institutions and subjects. Request for approval (in the form of letters) were sent to organizations whenever needed. However, the organizations will be informed that it is not possible to trace back the answered questionnaires or data due to the subjects' anonymity.

The sample size was calculated using the online software OpenEpi (version 3.01). Taking the population of women of working age (69.5% of 15.3 million) in Malaysia and the percentage of working women (54.1%) in Malaysia, a sample size of 382 was obtained. However, 500 questionnaires were distributed considering possible low return rates and missing data.

During the data collection process, to ensure the confidentiality of the respondents, the enumerators or researchers were informed not to guide the respondents face-to-face. However, the respondents were encouraged to contact the enumerators or researchers if they need guidance or clarification.

Written consent was obtained from the respondents. Anonymity and confidentiality were promised to all respondents. To ensure anonymity, no name was recorded in the questionnaires. Therefore, the answered questionnaires will not be able to trace back to locate the respondents. The names will only be used in written consent and respondent information sheets.

Each questionnaire will be given a code only to facilitate the researchers in managing the data analysis process. Each subject who participated in the study was given an envelope. After the survey had been answered, it was placed into the envelope and sealed before it was returned to the enumerators or posted back to the researchers for data analysis. The companies or organizations the respondents

came from could not access the questionnaire or data since it was impossible to trace the respondents' information back to the questionnaires.

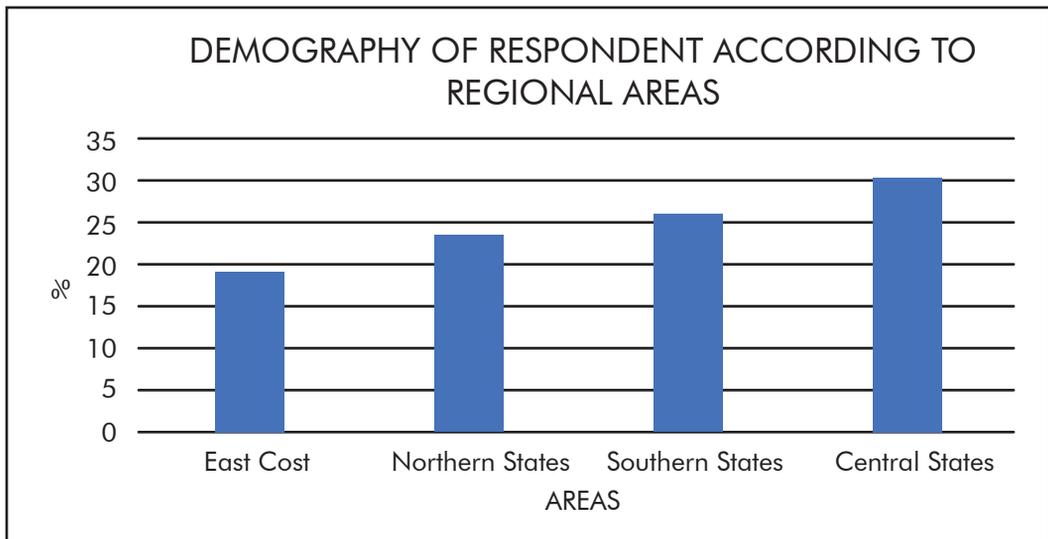
Then, the questionnaires were posted back to the researchers for data analysis. After data analysis, the questionnaires were stored in sealed boxes and placed in the Faculty of Medicine and Health Sciences in Universiti Sains Islam Malaysia for two years before being shredded for destruction.

## Result

### Socio-demography

Three hundred and ninety-three (393) Muslim women respondents gave full consent and participated in the study. The respondents were between 18 to 59 of age, with a mean of 31.0 years (SD = 8.16). Less than half (46.1 per cent, n = 181) of the respondents were single, 52.7 per cent (n = 207) were married. Peninsular Malaysia in this study was divided into four regions to describe the locations of the respondents, where 19.1 per cent (n = 75) were from the East Coast, 23.7 per cent (n = 93) were from North Malaysia, 26.2 per cent (n = 103) were from South Malaysia, while 122 (n = 31.0 per cent) were from the central urban areas of Kuala Lumpur and Selangor states (Figure 1).

Figure 1. Evolution of civilian nurse uniform at the MOD



Almost half of the respondents completed Bachelor's degree (49.7 per cent, n = 195), 17.3 per cent (n = 68) completed diploma, and 15.3 per cent (n = 60) completed Master's degree. On average, they have worked for 6.4 years

(SD = 6.44), while some senior respondents have worked for as much as 32 years. Almost half of the respondents (48.5 per cent,  $n = 188$ ) reported earning between RM1,000 to RM3,000. About one-tenth of the respondents (9.8 per cent,  $n = 38$ ) earned less than RM1,000 per month. The types of occupations are presented in Table 1. The majority were in the educational field (37.0 per cent). On the other hand, only 2.4 per cent of our respondents worked in hotel management and hospitality.

Table 1. Types of Occupation of Respondents

<b>Types of Occupation</b>	<b>n</b>	<b>% (out of 393)</b>
<b>Education field (schools)</b>	140	36
<b>Health care</b>	48	12.1
<b>Higher education institution</b>	40	10.1
<b>Finance and banking</b>	24	6.1
<b>Business field</b>	42	10.6
<b>Hotel management and hospitality</b>	9	2.3
<b>Media and communication</b>	6	1.5
<b>Others</b>	84	21.3

### **Religious environment of the respondents**

A majority (83.4 per cent,  $n = 326$ ) of the respondents shared the same religion with their employers. For those who did not share the same religion with their employers (i.e., their employers were non-Muslims), they usually came from business and entrepreneur (25.0 per cent) and hotel management and hospitality (11.7 per cent).

Most respondents (93.3 per cent,  $n = 364$ ) shared the same religion with their colleagues. Of those who did not work with Muslims, 20.0 per cent came from business and entrepreneurship, 16.0 per cent were from education, 12.0 per

cent were from higher education, and 4.0 per cent were from hotel management and hospitality.

As for the respondents, 97.4 per cent (n = 382) felt that religion was critical to them. In addition, more than 92.0 per cent of the respondents completed all five prayers daily and always kept Ramadan fasting.

### Prevalence of religious discrimination

In this section, the answers to the questions were in the form of Likert scale frequency. For the convenience of demonstrating and discussing the results, Likert scale frequency answers were collapsed from “never-rarely-sometimes-often-always” to “no-yes.”

Table 2. Experiences of Religious Discrimination

Item	Yes n (%)	No n (%)
Experienced religious discrimination at previous workplace	84 (21.8%)	302 (78.2%)
Experienced religious discrimination at current workplace	47 (12.0%)	344 (88.0%)
Reported concerns about religious discrimination to an employer or professional body	23 (5.9%)	368 (94.1%)
Left a job due to discrimination at workplace	41 (7.2%)	359 (92.8%)
Was placed under greater scrutiny because of religious identity	42 (10.7%)	349 (89.3%)
Faced struggles to find time for prayer at work	50 (12.8%)	341 (87.2%)
Religious identity negatively influenced relationship with colleagues	28 (7.2%)	362 (92.8%)
Religious identity negatively influenced relationship with employers	30 (7.7%)	361 (92.3%)
Agree that workplace accommodates the respondents’ religious identity	282 (72.1%)	109 (27.9%)

Prohibited from wearing the hijab in workplace	21 (5.3%)	372 (94.7%)
Promotion in workplace was denied due to religious identity	116 (30.3%)	267 (69.7%)

As seen in Table 2, religious discrimination is not uncommon among Muslim women in the workplace. About one-fifth (21.8 per cent, n=84) experienced religious discrimination in the previous workplace, and 12.0 per cent were still experiencing religious discrimination in their current workplace. Twenty-one respondents reported that they were prohibited from wearing the hijab or Muslim head scarf at work. Moreover, 30.3 per cent (n = 116) were denied promotion in the workplace due to their religious identity. Among those prohibited from wearing the hijab, 61.9 per cent came from the private sector, 35.0 per cent were from the education field, 30.0 per cent were from hotel management and hospitality, and 10.0 per cent came from finance and banking.

## Discussion

### Religious requirements of a Muslim employee

Many female Muslim workers would like to adhere to the Islamic dress code that promotes modesty and seeks to minimise vice and immorality in society. They obey the fact that Islam sets the standards of decency for both men and women. The Muslim male must always be covered in loose and unrevealing clothing from at least his navel to his knee, and for the women, hijab or covering of hair is part of the dress code. It is as mentioned in the Holy Quran, Chapter 24 (An-Nur), verse 31 (the translated version by Sahih International), below:

*“And tell the believing women to reduce [some] of their vision and guard their private parts and not expose their adornment except that which [necessarily] appears thereof and to wrap [a portion of] their head covers over their chests and not expose their adornment except to their husbands, their fathers, their husbands' fathers, their sons, their husbands' sons, their brothers, their brothers' sons, their sisters' sons, their women, that which their right hands possess, or those male attendants having no physical desire, or children who are not yet aware of the private aspects of women. And let them not stamp their feet to make known what they conceal of their adornment. And turn to Allah in repentance, all of you, O believers, that you might*

*succeed.”and for prayer rituals, believing has therapeutic and antiseptic properties.*

Our findings confirmed that religious discrimination exists even in a country where Islam is the official religion. Pew Research Centre (2017) has listed as many as 42 countries in 2017 with an official religion, defined as a country that confers official status on a particular religion in their constitution or fundamental law. Article 3(1) of the Malaysian Federal Constitution states the freedom of professing religion given that Islam is recognised as the official religion of Malaysia and other religions can be peacefully practiced in any territory of the Federation. Article 11(1) adds to the freedom to practice a religion: ' every person has the right to profess and practice his religion (Husin & Ibrahim, 2016).

One-fifth of our respondents had experienced this discrimination at their former workplaces, which forced some of them to change jobs. In addition, as many as 5.3% are denied their right to wear a hijab. This problem is not unique to Malaysia. In Nigeria, Muslim female medical practitioners encountered several challenges, such as prohibition from donning the hijab and performing daily prayers (solah) (Kareem & Adeogun, 2020).

Similar problems with hijab banning are reported in Singapore, the southern neighbour of Malaysia with similar ethnic compositions but the Malay Muslims are only 14 per cent of the whole population (Zainal & Wong, 2017). In employment discrimination and hate crime, the headscarf acts as a trigger because it is a visible marker of Muslim and woman identity.

### **Experience being denied job and promotion due to religious identity**

As many as 30.6 per cent of our respondents reported being denied promotions due to their religious identity. In the study involving medical practitioners in Nigeria, 17.1 per cent agreed that their workplace discriminated in the employment process based on religion (Kareem & Adeogun, 2020). Globally, according to the report “Forgotten women: The impact of Islamophobia on Muslim women,” which is based on eight national reports by researchers commissioned by the European Network Against Racism (ENAR) in Belgium, Denmark, France, Germany, Italy, the Netherlands, Sweden, and the United Kingdom, it was concluded that Muslim women are subject to three types of penalties in employment: gender ‘penalties,’ ethnic ‘penalties,’ and religious ‘penalties.’ Their report, among others, highlighted discrimination in employment

which occurred both in access to vocational training and employment and in the workplace (Georgina, 2022).

In many instances, these problems of hijab banning are due to the lack of compatibility between some expressions of Islam with western values, i.e., fundamental rights, the rule of law, and women's rights in particular. This is especially true in places where Muslims are a minority. Muslim women are perceived to represent a group that supports terrorism, gender inequality, and traditional gender roles. The negative attention to women creates a fertile ground for discriminatory practices and violence on the ground.

However, in the country where Muslims are the majority, this discrimination still occurs, especially in private sectors where big corporates are from foreign investors, which we believe is the reason for this negative perception of Muslim female employees. Among those prohibited from wearing the hijab in our study, 61.9 per cent came from the private sector, 35.0 per cent were from the education field, 30.0 per cent were from hotel management and hospitality, and 10.0 per cent came from finance and banking.

### **Lack of facilities accommodating faith requirements**

Harmonising *solah*, or Muslim prayer, with the workday presents cultural and logistic challenges to employers unfamiliar with Islam. It is interesting to note that in our study, when it comes to facilities, whether or not the employers shared the same religion as the respondents, both groups of respondents (32.9 per cent and 30.9 per cent, respectively) reported that proper facilities were not provided at their workplaces for performing religious duties.

In this respect, the employers need to understand that for Muslim women, the prayer facilities need to be in a closed room and not shared with men's praying room as they need to change to praying attire. These issues were also reported elsewhere, although these reports included Muslim men (Padela et al., 2015; Ghumman et al., 2013).

So far, The Human Resources Ministry and Islamic Religious Authority of Malaysia have drawn up some guidelines on the performance of prayer by Muslims in the workplace. The guideline also advises the employer to provide a clean, covered space close to or within the office premises for the performance of *solah*.

In addition, separate spaces are to be provided for male and female employees. However, our study confirmed that many employers failed to observe these guidelines. Therefore, the government is urged to amend the existing legislation (Employment Act 1955) to have firm measures against discrimination in the workplace on the grounds of religion. This will ensure that employers, especially in the private sector, are more aware and cautious in implementing rules and practices that may amount to discrimination in the workplace.

### **Policy Implication and Conclusion**

Malaysia had acceded to the United Nations Convention on the Elimination of All Forms of Discrimination against Women (CEDAW) back in 1995. It legally binds all state parties, including the companies established under the law of the state (CEDAW, 1995). This international human rights treaty protects women and girls from any form of bigotry and partiality. Article 7 of the Universal Declaration of Human Rights (UDHR) assures that everyone is entitled without any discrimination to equal protection of the law (Universal Declaration of Human Rights, 2022).

International employment policy demands companies to comply with published corporate social responsibility standards to account for their social, economic, and environmental impact locally and to ensure transparency and fair treatment for the employees. The International Labour Organisation Governing Body had in 2003 adopted the Global Employment Agenda, which sets forth ten core elements for developing a global strategy to boost employment. These include social protection, occupational safety, health, equality, and collective bargaining (International Labour Standards on Employment Policy, 2022).

In 2008, ILO adopted The Declaration on Social Justice for a Fair Globalization. This Declaration is a powerful reaffirmation of ILO values and ILO's key role in helping to achieve progress and social justice in the context of globalisation. The Declaration promotes decent work through a coordinated approach to achieving four strategic objectives: employment, social protection, social dialogue, and fundamental principles and rights at work (ILO Declaration on Social Justice for a Fair Globalization 2008).

Furthermore, the Discrimination (Employment and Occupation) Convention, 1958 (No. 111) of ILO has prohibited any acts that nullify equality of opportunity or treatment in employment or occupation (C111 - discrimination (employment and occupation) Convention, 1958 (no. 111) 2022).

It is a fact that Muslims make up the majority of Malaysian citizens. Hence, it will be irrational to ban its women from legal employment based on their religious preference or simply as an act of faith towards God. Muslim women who wear hijab find it harsh for local and private companies to continue outlawing them as it infringes their right as free women in this free country.

With only 55.2 per cent of women's participation in the national workforce recorded in 2018, the nation must rethink its commitment to more excellent women's participation and representation in our country's capital and wealth distribution. Frequently, private employers have practiced a preference for job-seekers who are not donning hijab over those who opt to do so. These discriminatory trends are not only an effective discriminatory practice toward female job-seekers but, more importantly, are a disservice to the nation's aspiration to achieve high-income status.

The findings of this study hopefully will expedite the comprehensive amendment of our Employment Act 1955 (Act 265) by the Government following the international employment policies described earlier to ensure that women are neither discriminated against because of their religious beliefs nor for their ethnicity. The Malaysian Government must boldly declare its commitment to inclusivity, but this means nothing if women's rights in Malaysia are still seen as a mere frill.

## **Acknowledgement**

The authors of this study would like to thank Centre for Human Rights Research & Advocacy (CENTHRA) for providing the research grant, Universiti Sains Islam Malaysia for approving the research protocol (grant code: USIM/CENTHRA/FPSK/052002/42417; ethical approval code: USIM/REC/2017-36).

## **References**

Aasim I. Padela, Huda Adam, Maha Ahmad, Zahra Hosseinian & Farr Curlin. (2016). Religious identity and workplace discrimination: A national survey of American Muslim physicians, *AJOB Empirical Bioethics*, 7:3, 149-159, DOI: 10.1080/23294515.2015.1111271.

Astro Awani. (2018). Pekerja dakwa gaji ditolak jika solat Jumaat. <https://www.astroawani.com/berita-malaysia/pekerja-dakwa-gaji-ditolak-jika-solat-jumaat-188353>

C111 - Discrimination (Employment and Occupation) Convention, 1958 (No. 111). (n.d.).

Retrieved August 10, 2022, from

[https://www.ilo.org/dyn/normlex/en/f?p=NORMLEXPUB%3A12100%3A0%3A%3ANO%3A%3AP12100\\_ILO\\_CODE%3AC111](https://www.ilo.org/dyn/normlex/en/f?p=NORMLEXPUB%3A12100%3A0%3A%3ANO%3A%3AP12100_ILO_CODE%3AC111)

CEDAW. (1995). Convention on the elimination of all forms of discrimination against women. United Nations. Retrieved August 10, 2022, from <https://www.un.org/womenwatch/daw/cedaw/>

Department of Statistics Malaysia Official Portal. (2011). Retrieved August 10, 2022, from [https://www.statistics.gov.my/v1\\_/](https://www.statistics.gov.my/v1_/)

Georgina. (2022, March 16). Forgotten women: The impact of islamophobia on Muslim women. European Network Against Racism. Retrieved August 10, 2022, from <https://www.enar-eu.org/forgotten-women-the-impact-of-islamophobia-on-muslim-women/>

Ghumman, S., Ryan, A. M., Barclay, L. A., & Markel, K. S. (2013). Religious Discrimination in the Workplace: A Review and Examination of Current and Future Trends. *Journal of Business and Psychology*, 28(4), 439–454. doi:10.1007/s10869-013-9290-0

Hazaha, M. F., Abdull Rahman, R. H., & Abdull Rahman, N. L. (2020). Religious discrimination among Muslim employees/ Diskriminasi Agama Dalam Kalangan Pekerja Muslim. *Sains Humanika*, 12(3). <https://doi.org/10.11113/sh.v12n3.1730>

Husin, W. N., & Ibrahim, H. (2016). Religious freedom, the Malaysian Constitution and Islam: A critical analysis. *Procedia - Social and Behavioral Sciences*, 217, 1216–1224. <https://doi.org/10.1016/j.sbspro.2016.02.152>

ILO Declaration on Social Justice for a Fair Globalization. (2008, August 13). Retrieved August 10, 2022, from [https://www.ilo.org/global/about-the-ilo/mission-and-objectives/WCMS\\_099766/lang--en/index.htm](https://www.ilo.org/global/about-the-ilo/mission-and-objectives/WCMS_099766/lang--en/index.htm)

International Labour Standards on Employment Policy. International Labour Standards on Employment policy. (n.d.). Retrieved August 10, 2022, from

<https://www.ilo.org/global/standards/subjects-covered-by-international-labour-standards/employment-policy/lang--en/index.htm>

Ishak, N.A., Wafiq terima banyak aduan pekerja dilarang berhijab, in *Sinar Harian*. 2019, *Sinar Harian*: Malaysia.

Kareem, M. K., & Adeogun, J. A. (2020). Challenges facing female Muslim Medical Practitioners (FMMP) in the University College Hospital (UCH), Ibadan, Nigeria. *ICR Journal*, 11(1), 126–146. <https://doi.org/10.52282/icr.v11i1.27>

Kulik, C. T., & Olekalns, M. (2011). Negotiating the gender divide. *Journal of Management*, 38(4), 1387–1415. <https://doi.org/10.1177/0149206311431307>

Lokman, T. and Q. Atikah, Workplace woes: Workplace discrimination is common in Malaysia, in *New Straight Times*. 2018, *New Straight Times*: Malaysia.

Menara. (2018). *Kedai Pakaian Sukan Pavilion Larang Pekerja Solat*. Malaysia.

Padela, A. I., Adam, H., Ahmad, M., Hosseinian, Z., & Curlin, F. (2015). Religious identity and workplace discrimination: A national survey of American Muslim physicians. *AJOB Empirical Bioethics*, 7(3), 149–159. <https://doi.org/10.1080/23294515.2015.1111271>

Pew Research Centre. Official religions most common in Middle East-North Africa. 2017. [https://www.pewresearch.org/religion/2017/10/03/many-countries-favor-specific-religions-officially-or-unofficially/pf\\_10-04-17\\_statereligions-01/](https://www.pewresearch.org/religion/2017/10/03/many-countries-favor-specific-religions-officially-or-unofficially/pf_10-04-17_statereligions-01/)

Principal statistics of labour force, Malaysia, Fourth Quarter (Q4)