

SUPERDIVERSITY SOCIETY: CHALLENGES IN EMPOWERING SOCIAL COHESION IN MALAYSIAN SOCIETY

Ahmad Adib Syahmi Bin Ahmad Zunaini¹
Muhammad Syafiq Bin Jantan²
Wan Muhamad Adam Aniq Bin Wan Md Yani³
Sukhairu bin Sulaiman⁴

¹Fakulti Pengajian Quran dan Sunnah, Universiti Sains Islam Malaysia (USIM), Malaysia,
(E-mail: adib_asaz10@raudah.usim.edu.my)

²Fakulti Pengajian Quran dan Sunnah, Universiti Sains Islam Malaysia (USIM), Malaysia,
(E-mail: syafiqjantan21@raudah.usim.edu.my)

³Fakulti Pengajian Quran dan Sunnah, Universiti Sains Islam Malaysia (USIM), Malaysia,
(E-mail: adamaniq@raudah.usim.edu.my)

⁴Darul Quran JAKIM, Malaysia, (E-mail: sukhairu@islam.gov.my)

ABSTRACT

Malaysia is today a superdiversity society with a wide range of languages, cultures, faiths, and customs. As a result, the Malaysian community has a struggle to strengthen the social cohesiveness that has been accomplished thus far. Managing a superdiversity society is difficult since it necessitates a range of ways and strategies in order for society to embrace and create cooperative connections. The government makes various attempts to monitor community relations in order to avoid disputes and tensions. Politics and education go hand in hand. To overcome these difficulties and sustain social cohesion, all parties must take a strategic approach and work together. Social cohesiveness is an important component of a society that maintains peace and harmony. Most countries in a plural society encounter conflict as a result of disparities in background, leading to war, discrimination, oppression, and so on. The sought unity is frequently the term of Malaysian society, particularly the country's leaders, the final aim that must go through the process of social cohesiveness that has existed in today's society. This is qualitative research, and the library technique was used to gather the data. The collected data is then analysed using content analysis techniques. The aim of this research is to identify the obstacles to enhancing social cohesiveness within Malaysia's superdiversity community. The difficulties encountered by Malaysia's superdiversity society are examined from the perspectives of ethnicity, religion, culture, socioeconomic status, politics, and education. The findings found challenges in strengthening superdiversity societies covering ethnic, religious, cultural, socioeconomic, political and educational aspects. A thoughtful approach and cooperation from all parties is needed to meet these challenges and maintain social cohesion.

Keywords: Superdiversity, Social Cohesion, Challenges.

Introduction

Social cohesion is an important element in ensuring that a community is in peace and harmony. It includes harmonious and mutually understanding relationships between different walks of life, regardless of ethnic, cultural, religious, or economic status. In an increasingly complex global context, the need to understand and strengthen social cohesion is becoming increasingly

important for shared prosperity. Most countries where the country is a plural society experience conflict due to differences in background to war, discrimination, oppression and so on. The coveted unity is often a reference among the Malaysian community, especially the leaders of the country, which is the end goal that needs to go through the process of social cohesion that has existed in the daily lives of today's society (Shamsul Amri Baharuddin, 2011). The social cohesion formed in racial diversity is intertwined through daily life that has been incorporated for a long time. Social integrity also involves cultural elements. This aspect became the main component of the concept of ethnicity and ethnicity introduced in place of the concept in this century. Now, diversity is not only happening in the United States but other countries as a result of rapid globalization and transmission. As a result, many societies were formerly said to be homogeneous such as in Japan and Korea. Meanwhile, a society that has achieved such diversity in the United Kingdom is said to be becoming more complex or better known as 'superdiversity' (Vertovec, 2007).

Malaysia, with its multicultural uniqueness, now faces challenges in defending and strengthening its social cohesion in the era of superdiversity society. This phenomenon involves an increasingly complex multi-ethnic, cultural, language, and religious presence, requiring a thoughtful approach to addressing the challenges of social cohesion. In this context, several major challenges emerged, hindering efforts to strengthen harmonious relations among the Malaysian community (Shaharuddin, n.d.). One of the main challenges is the risk of the emergence of an imbalance of power among ethnic groups. In a superdiversity society, each ethnicity carries its own influence and significance. The existence of economic disparities, education, and access to opportunities opens up space for social injustice. Addressing this imbalance becomes essential to maintaining social cohesion.

Social cohesion has become a continuous process in the country, the result of interaction between different ethnic communities. The government has played a role in fostering social cohesion through the creation of national symbols and implementing short-term and long-term plans. Achieving social cohesion requires collective action and involves all members of society working together to promote understanding, address inequality, and uphold justice and equality. Social cohesion is essential for building a thriving and sustainable society, laying the foundation for a brighter future.

Research Objective

The writing of this article is aimed at:

- Knowing the Concept of Superdiversity Society.
- Knowing the Concept of Social Cohesion and the Importance of practicing it.
- Learn about the Challenges of Empowering Social Cohesion in a Superdiversity Society.

Research Methodology

The methodology of this study is a qualitative study through the design of library studies and data collection methods. The scope of the study is about the challenges in strengthening social cohesion in the superdiversity society in Malaysia. The method of data collection in this study is through documents that can provide relevant information to the study problems. Data are obtained from secondary sources such as books, articles, proceedings of authority, newspapers and webs related to the issues discussed. The data analysis method involves the process of observing, recording, collecting, selecting, isolating data and understanding when it will be used. The documents analyzed involved articles, books, newspaper reports and web-webs to achieve the objectives of the study which has been set which focuses on the challenges in strengthening social cohesion in the superdiversity society in Malaysia.

The Concept of Superdiversity Society

The concept of super-diversity has captured the imagination of social scientists who study contemporary immigration and ethnic diversity, especially in Western Europe. The term was coined, and the concept put forward, a decade ago in an Ethnic and Racial Studies article, “Super-diver-sity and its Implications” (Vertovec, 2007), which has turned out to be the most highly cited article in the journal’s forty-year history. Over the past ten years, super-diver-sity has become a buzzword among scholars, policymakers, urban planners and social workers, at least in Western Europe, and has begun to have some impact on migration studies on the other side of the Atlantic, as well. Indeed, Western European scholars and social policy analysts concerned with immigration, integration, and ethnic diversity who fail to explicitly take into account the notion of super-diversity run the risk of being reproached for neglecting the “new multicultural condition of the twenty-first century” (Meissner & Steven, 2015).

The basic argument advanced for coining the term and developing the concept is that it describes changing patterns of global migration flows of the post-World War II decades that have entailed the movement of people from more varied national, ethnic, linguistic, and religious backgrounds, who occupy more varied legal statuses, and who bring a wide range of human capital (education, work skills, and experience). Super-diversity puts it, is a lens to describe “an exceptional demographic situation characterized by the multiplication of social categories within specific localities” (Wessendorf, 2014). The notion of super-diversity has been presented as challenging dominant approaches in “conventional migration studies” by moving beyond an “ethno-focal lens or groupism” (Brubaker, 2004, and calling for greater attention to other bases of differentiation—such as gender, social class, sexual orientation, age, legal status, and language—within each ethnic or national origin group to better understand the dynamics of their inclusion or exclusion (Vertovec, 2007).

Human migration from all locations and corners of the world is currently having an enormous influence on the superdiversity civilization. Most people believe that variety creates challenges to Malaysian unity and nation-building. The challenges of fostering harmony, peace, and constructive intercultural, religious, and cultural internationalism necessitate a cautious and considerate approach. This is because Islam preaches the value of recognising and appreciating individual diversity. Religion, ethnicity, language, culture, and so on are all unique

to humans. This is because it can cause respect for each other's fellow human beings and help each other. This is also in line with the saying of Allah SWT:

﴿يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۗ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتَقْوَىٰ ۗ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ﴾

عَلِيمٌ خَبِيرٌ

“O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted” (Surah Al-Hujurat Verse 13).

This verse speaks of the commandments that God gives to mankind, which are viewed as a guide to social interaction. The verse emphasizes the importance of getting to know each other and recognizes that devotion to God is what really sets people apart. It discourages individuals from considering themselves higher based on their ancestry or nationality. On the other hand, it encourages people to maintain positive relationships with others, even those with different religious beliefs. Tafsir Munir's book provides a further explanation of the behaviors that believers should avoid when interacting with one another such as mocking or complaining. Finally, the verse promotes equality among people, emphasizing that everyone is fundamentally equal and that differences in piety, kindness, and morality should not lead to conflict or isolation. In fact, accepting diversity can lead to positive interactions, cooperation and mutually beneficial relationships (Fathi Osman, 1997).

The Concept of Social Cohesiveness

When a society is cohesive, its members get along and work together in a peaceful manner. This is crucial because it maintains social order and prevents conflict. Nations that have included social cohesiveness into their policies include the United States, Canada, the United Kingdom, France, and Australia. These nations all contend that social cohesion is crucial. Social cohesion has long been discussed, dating back to the days of sociologist Emile Durkheim. Shamsul Amri Baharuddin has also discussed social cohesion and its role in managing diversity in Malaysian society (Shamsul Amri Baharuddin, 2008).

There are disagreements among Judith Maxwell, Talcott Parsons, and Max Weber over the definition of social coherence. According to Max Weber, it is about individuals exchanging beliefs and ideals that are significant to society. According to Talcott Parsons, it has to do with a well-functioning society where all members adhere to a same set of principles. According to Judith Maxwell, a society's economic performance and the degree to which its members feel like they belong to and are a part of a community are key factors in social cohesiveness. All of these theories concur that social cohesiveness depends on feeling like a member of a group (Maxwell, 1996).

A prominent economic organization, the Organisation for Economic Co-operation and Development (OECD), highlighted the value of social cohesion in the context of globalization in 1996. As to the Organization for Economic Cooperation and Development (OECD),

universal principles that continuously promote and maintain social cohesion are necessary for maintaining stability and general well-being in society (OECD, 1996).

In the words of Lockwood, social cohesion can be defined as the integration and connectivity of robust social networks, including family relationships and community-based voluntary organizations, at the local level. Lockwood provides a comprehensive framework for understanding social cohesion, highlighting that these conceptual indicators include qualities such as trust and willingness to lend a helping hand to others (Lockwood, 1999).

Bollen and Hoyle (2001) introduced two different dimensions when studying social cohesion: **objective** and **impact**. The objective perspective focuses on the overall contribution of the individual to the collective group, while the impact perspective emphasizes the impact of social cohesion on relationships and intimacy among the group members. Basically, social cohesion is seen as the perception and understanding that exists between individuals in the group. By considering both the objectives and the effects of social cohesion, the researcher can gain a thorough understanding of its importance in group dynamics. According to him, there are two things that are clear in social cohesion, namely:

1. The feeling of 'individual', that is, the nature of the sense of belonging to the group and;
2. Feelings in the form of 'spirit' (i.e. emotional response) associated with membership and group.

The concept of having a sense of belonging plays an important role in the foundation and sustenance of a group, as it fosters a strong sense of connection and unity among its members. In addition, the notion of 'spirit' in the group has a profound influence on the impulses and determination shown by its individual. As a result, these two elements, a sense of belonging and the presence of 'spirit', are considered as essential components to promote social cohesion in a community.

The Importance of Social Cohesion in Malaysian Society

As we already discussed above, social cohesion must be emphasized. This is because it fosters universal values in the lives of the people in Malaysia. This Universal Value is the subject of the study of ethics, morality and philosophy. This value is broad and openly for interpretation, it can also be worked, learned and developed through education. There are many interests of social cohesion in the life of the Society that can be elaborated, and among them are:

1- Nurturing Respect in Society

The country needs to make serious and constructive efforts to manage its multiracial society, especially on issues such as introducing *Jawi* writing and celebrating different cultures. Navigating a diverse population is challenging for many countries, but it is necessary for the country to maintain its developed status and create a better future. This involves addressing human rights concerns and potential crises in social, political and economic aspects. If this challenge is not addressed wisely and effectively, it will hinder efforts to promote peace and unity among the population.

Unity among people is fostered by accepting and respecting various races and religions. It is important to prioritize the development of acceptance attitudes and manners in society. Harmony and well-being in community relations can only be achieved if individuals understand their role and apply good values in everyday association. The peace and stability of the country should not be threatened by a personal or group agenda. It is important to show compassion to those who seek peace and security. We have to learn from the chaos and conflict in foreign countries. In conclusion, everyone has a responsibility in promoting national unity, especially leaders who need to prioritize this agenda. Understanding among leaders is important in harmonizing relations between communities of different races and cultures, which is the responsibility of everyone (Enizahura, 2020).

2- Cultivate the nature of honesty.

In today's society, there is a lack of honesty and integrity. Many individuals put their own interests above everything and engage in deceptive and deceptive behaviour. This decline in noble qualities such as honesty, trust and responsibility are alarming.

The importance of honesty and integrity is formed from an early age and should be taught by parents and guardians. It is important for the country's education system to reassess its role in teaching these values. If honesty is applied systematically, it can lead to a society with strong social cohesion and beliefs between different races and religions

Religious Diversity Challenge

There are many different religions in the world, and they all have teachings from God and teachings based on people's experiences. They all teach people to be good and not do bad things. In Malaysia, there are religions such as Islam, Buddhism, Christianity, Hinduism, and others. It is important for people of different religions to get along and unite, even if they have different beliefs. When people are of different religions, sometimes it can cause problems to get along (Halina, 2019). Currently, Malaysia is facing some problems because people say bad things about Islam, which is the religion that many people in Malaysia believe in. To solve this problem, it is important for everyone to act like adults and be willing to accept and respect each other's beliefs. This will help everyone feel united and happy.

In Malaysia, people are allowed to believe and practice their own religion, as long as they follow certain rules. This is written in a special document called the Constitution. However, this rule is different for people who follow Islam compared to people who follow other religions. This is because Malaysia wants to ensure that Islam, which is the country's main religion, is preserved. According to the constitution, individuals who claim to be Muslims or belong to other religious groups are given the basic right to freely embrace and adhere to the conditions and principles of their respective religions. However, an important ruling exists, which prevents them from engaging in any activity that involves spreading teachings that are contrary to the Islamic faith. The riots in the Sri Maha Mariamman Temple area in Subang Jaya, Selangor, in 2018 are very worrying if not managed well and effectively. In another example, the non-Muslim community may express dissatisfaction with the call to prayer that echoes from mosques and suraus, leading to the development of extreme perceptions. This call

to prayer, which is considered by some to be a source of noise pollution, is seen to disturb the peace and harmony of residential areas where Muslims and non-Muslims live.

Conflict may occur if the community does not understand the symbolic importance of the culture and customs of a religion. Although the community may have some knowledge, they do not try to deeply understand the practices of every religion in Malaysia. In general, religion has an important role in the daily existence of every individual in Malaysia. This is because it includes various beliefs and practices that greatly influence the overall lifestyle of the individual. In addition, religion acts as a driving force, inspiring people to engage in good deeds and contribute positively to society (Norafifahm 2014).

Ethnic Diversity Challenge

Harmonious ethnic relations are essential for the multi-ethnic and multi-cultural society in Malaysia. The method of managing ethnic relations in this diverse society can be implemented through various activities, such as sports, arts and culture activities, celebrations, community social activities, and so on. Ethnicity means a group of people who share the same history, culture, language, and customs. It can also mean a group of people who share the same beliefs, language, customs, and values. In Malaysia, there are various ethnic groups, such as Malays, Chinese, and Indians. There are also other groups such as Orang Asli, Iban, Bidayuh, Kadazan, Dusun, and other tribes in Sabah and Sarawak. Although it seems that there are only three main ethnic groups, there are actually more than 200 tribes in Malaysia (Jusoh & Embong, 2021).

One of the forms of resistance towards racial unity in Malaysia is social media (Shamsul Amri Baharuddin, 2012). Social media is a tool that helps people from different ethnic backgrounds come together and socialize. But sometimes, it can also cause problems. Some people use social media to spread hate and lies, which can cause people to fight with each other. In our country, people from different ethnic groups use social media, but instead of having a good conversation, they often argue and fight. This happens because people don't always understand the issue or don't know how to talk about it politely. Therefore, it is important for everyone to be careful and kind when using social media. People who don't know much about politics and history and who don't have all the facts tend to have discussions on social media that are more personal and say nasty things to each other. Some people also try to change the facts to suit their own interests, such as their religion or political beliefs. These actions make people angry and hate each other and can cause problems between different ethnic groups. There are also people on social media who do not understand how important it is to respect other people's beliefs and cultures and then post things that insult different ethnic groups.

To ensure that social media can help people from different ethnic backgrounds get along, everyone, especially the government, needs to take action against any form of abuse on social media. This means enforcing rules and laws that govern social media and blocking websites that can cause problems between different races. The government should also create a safe place for people to share their opinions and complaints. People using social media should be smart about what they believe and aware of sensitive topics and different cultures. It is important for everyone in society to be aware, responsible, and obey the rules. If someone sees something on social media that they think is wrong and could affect someone's reputation, they

should tell the authorities so they can take action. Doing this will help reduce the problem of social media abuse in Malaysia

Cultural diversity Challenge

Malaysia is the best example of how different cultures can unite and live in peace. They believe that everyone should be able to practice their own traditions and way of life. When a country is being formed, it is important to respect and recognise the different cultures of the people who live there. This includes things like the food they eat, how they spend time with their family, their religious beliefs, and the groups they form to protect their interests. In Malaysia, there are various cultures that make up the country. These cultures live together peacefully and work together to ensure peace and stability in politics, money, and society. Culture can be divided into two types: things we can touch and see, like clothes and food, and things we can't touch, like beliefs and traditions (Shamsul Amri Baharuddin, 2007). E.B. Tylor explained that culture is a whole complex that contains knowledge, beliefs, arts, morals, laws, customs and any form of custom. While L.A. White shows that culture is an organization of phenomena, actions, behavior patterns, tools, ideas, sentiments, values that depend on symbols (Syed Ismail & Ahmad Subki, 2010).

In Malaysia, there are many cultures and races. Sometimes, these differences can lead to fights and bad things happening, like people getting hurt. In the past, there was a big event on May 13, 1969, where this happened. It made the Malaysian government realise that they needed to work hard to ensure that it did not happen again. If something like that happens again, maybe people from other countries will have a bad opinion about Malaysia and say the people there are not of the same mind. That is why it is important for Malaysia to preserve their culture, because it shows who they are to the rest of the world. Sometimes, people in Malaysia find it difficult to get along with each other because they focus too much on their own culture. They do not always understand or accept the practices and beliefs of other races. This makes it difficult for everyone to cooperate and accept the changes that the government wants to make. They feel like they have to give up some things from their own culture in order to accept things from other cultures.

In some schools, students are divided into different groups based on the language they speak and where they come from. This can make it difficult for them to recognise and understand other students who are different from them. It is not good for Malaysia because it can make people only spend time with other people who are the same as them. This means they may not want to learn another language or understand another culture.

Socioeconomic Challenge

Since the 1970s, Malaysia has had a plan called the New Economic Policy (NEP). It has two main goals: to help the poor and to make Malaysia fairer for everyone. DEB wants to give more opportunities to Malays to work in business and industry. This will ensure that people from various races have equal job opportunities in Malaysia (Khairul Azhar & Rushdi Ranli, 2016).

There is a difference in the amount of income earned by the lower and upper groups due to the way they live in Malaysia. This is much clearer now than it was 15 years ago, although it is now more difficult to find specific information about income differences between different races. The government has tried to improve the economy for everyone, regardless of their social status, but this approach cannot solve all the economic problems faced by the Bumiputera community. Since the 1970s, Malaysia has worked towards two main goals: helping the poor and making society more equitable. The government has been working to create more job opportunities, especially in industry, and is also working to develop rural areas. They also focus on education and training programmes to help people succeed. The idea is to involve more Malays in business and industry so that eventually there will be equal employment opportunities for all races in Malaysia (Khoo, 1984).

Educational Challenge

In order to meet the demands of education in the 21st century, a significant shift and new approach are necessary due to the diverse cultures and complex challenges that need to be faced. The advent of globalisation, or open skies, has given teenagers unlimited opportunities to be influenced, either positively or negatively. In this era, the information boom has pushed Malaysia to experience extraordinary progress in various aspects of life. It is important to create a positive and conducive environment for students where they can absorb information, perspectives, and ideas through a more effective teaching and learning process. Cultural diversity poses several challenges, one of which is the issue of Islamophobia and prejudice against Muslims, especially noticeable after the events of September 11, 2001. Muslims have been unfairly labelled as terrorists, and this prejudice is not only to individuals but also to individuals. Islam itself. This bias arises because of the lack of clear explanations regarding the true teachings of Islam, both in the Western world and in Malaysia. Western media sources and channels often portray Muslims and the Islamic religion in a negative and biased light.

Furthermore, there is a tense dynamic between Muslim and non-Muslim students (Mior Khairul Azrin, 2011), resulting in a lack of social interaction between the two groups, especially outside of school hours. This lack of interaction stems from a lack of knowledge and deep understanding of each other's culture, practices, and customs. The cause of this strained relationship may stem from a lack of understanding among students about the concept of socialising in Islam. As educators responsible for implementing the curriculum, teachers should take the initiative to familiarise themselves with the cultural background of each student and have a comprehensive understanding of their students to improve the effectiveness of their teaching. This is in line with research that examines diversity in student and school populations, as evidenced by a case study conducted in the state of Pahang, which reveals that students still maintain a simplistic and unsatisfactory perspective on the notion of cultural diversity in educational institutions. This is mainly due to schools and teachers lacking exposure and failing to actively encourage the acceptance of diversity among students. Therefore, when conducting 21st century learning, it is important to address various important issues related to the culture of society, especially in multi-ethnic and religious societies (Syed Ali, 1979).

Educators face the challenge of bridging the gap between teachers and students in teaching and learning. Globalisation and a borderless world have greatly impacted Malaysia's

education system. Excessive use of social media and internet negatively affects the moral values of students especially among Muslims. The amount of screen time and social media exposure correlated with adolescent psychosocial development. Malaysia has among the highest rates of social media usage in the world, which is expected to increase. Convenient availability and affordability of the internet and mobile devices contribute to the widespread use of social networks. Effective learning should provide students with support from teachers inside and outside the classroom.

Conclusion

Malaysia is a special country because it has a wide variety of people of different backgrounds. They have different religions, cultures, and ways of life. It is important for each person to respect and value each other's values, not just one group of people. Every country should build a strong cooperation mechanism for every community to ensure that the universal value system is nurtured and preserved. It should be emphasized that the main foundation of a community is the various types of cooperation in the environment and ecosystem of the community. Understanding and appreciating the basic nature of human nature will help the understanding between races, religions and cultures that will determine the well-being of the nation. This is very important because it helps us to move forward and stay strong as a nation. But it is not easy to bring everyone together and also society will face the formation and construction of communities through social and economic changes especially with the development of technology and the discovery of the internet, it creates various forms of community in the community itself. In-depth research should be done to look at the impact of community forms on social cohesion. This situation is clearly visible when diverse forms of community have influenced social cohesion in society. Therefore, this problem will require a lot of effort from everyone in Malaysia, no matter who they are or what they believe in. The most important thing is that everyone be honest and sincere.

References

- Ab. Halim Tamuri dan Zarin Ismail. 2009. *"Hubungan antara pegangan nilai moral dengan media masa: Tinjauan ke atas remaja Melayu luar bandar"*. SARI. 27(1): 199-212.
- Ainun, Nur Afidiah, 2018. *Know aqidah and Islamic morals*. Float: CV. IQRO.
- Bollen, K. A. & Hoyle, R. H. (2001). *Perceived cohesion: A conceptual and empirical examination*. Social Forces, 69: hlm. 479–504.
- Brubaker, Rogers. 2004. *Ethnicity Without Groups*. Cambridge: Harvard University Press.
- Budi Anto Mohd Tamring, Mohd Sohaimi Esa & Mohd Azri Ibrahim (2020). *Hubungan Kaum dalam Kawasan Rukun Tetangga (KRT) di Pantai Barat Sabah*. Malaysian Journal of Social Sciences and Humanities (MJSSH), 5(11), 147-158.

Challenges and hopes. *Malaysian Journal of Youth Studies. Special Edition of Youth & IMalaysia.*

Dayu Sansalu, Mohd Sohaimi Esa, Budi Anto Mohd Tamring & Yusten Karulus. (2015). *Eksplorasi Hubungan Etnik*, Petaling Jaya: SASBADI Sdn. Bhd.

Dr. Syed Ali Ashraf. (Nelson Thornes Ltd,1979) *Crisis in Muslim.*

Enizahura Abdul Aziz. 31 Januari 2020. *Harmonikan hubungan masyarakat pelbagai kaum.* <https://www.bharian.com.my/rencana/komentar/2020/01/651403/harmonikan-hubunganmasyarakat-pelbagai-kaum>. Dirujuk pada 15 April 2023.

Fathi Osman (1997). *Concepts of The Quran: A Topical Reading*. Kuala Lumpur: Angkatan Belia Islam Malaysia

Hamka, 2015. *Tafsir Al-Azhar*, jilid 8. Jakarta: Gema Insani.

Irma Wani, O., Mohd Kamal, M. S., Muhammad Safuan, Y., Norazah, M. S., Hasbullah, A., dan Herlina, J. (2017). *Pengantarabangsaan Pendidikan Tinggi: Amalan dan Cabaran*. *Labuan e-Journal of Muamalat and Society*. 11(2017):98-108.

Jusoh, L. M., & Embong, Z. (2021). *Cabaran Memperkukuh Kesepaduan Sosial dalam Masyarakat Superdiversity di Malaysia*. *International Online Journal of Language, Communication, and Humanities*, 109-120.

Khairul Azhar Meerangani & Rusldi Ramli. (2016). *Hak asasi non-muslim di Malaysia menurut perlembagaan persekutuan dan prinsip Islam*. *Jurnal Kemanusiaan*, 14 (3), 18–29.

Khoo, Kay Kim (1984) *Sejarah Masyarakat Melayu Moden* / edited by Khoo Kay Kim. Persatuan Muzium Malaysia, Kuala Lumpur. ISBN 9679940055

Lockwood, D. (1999). *Civic integration and social cohesion*. Dlm. Gough, I. & Olofsson, G. (Pnyt.). *Capitalism and social cohesion: Essays on exclusion and integration*, hlm. 63–84. Basingstoke: Macmillan.

Maxwell, J. (1996). *Social dimension of economic growth*. http://www.cprn.org/documents/28965_en.pdf pada 13 April 2013

Mior Khairul Azrin bin Mior. (2011). “*Sistem Pendidikan di Malaysia: Dasar, Cabaran, dan Pelaksanaan ke Arah Perpaduan Nasional*” *Jurnal Pendidikan Sains Sosial dan Kemanusiaan*, Vol.4, No.1 [Mei], pp.33-48.

Norafifah, A. H. (2014). *Prinsip Islam Dan Nilai-Nilai Kemanusiaan*. In Mohd Faizal P. Rameli (ed.). *Islam & Hubungan Etnik: Sorotan Sejarah & Isu Kontemporari Di Malaysia*. Melaka: Academy Of Contemporary Islamic Studies, UiTM Melaka, (pp. 245-268).

Organisation for Economic and Development (OECD). (1996). *The knowledge-based economy*. Paris: Organisation for economic co-operation and development.

Shaharuddin Badaruddin, Azman Ayob & Mazlan Che Soh (t.t). *Youth and IMalaysia: Between*

Shamsul Amri Baharuddin. (2008). *Modul hubungan etnik*. Shah Alam: Pusat Penerbitan Universiti Institut Teknologi Mara.

Siti Noor Atikah Mohd Shamsuddin, Ahmad Sunawari Long & Yusri Mohamad Ramli (2021). *Wacana Isu-isu Keadilan Sosial dalam Masyarakat Majmuk di Malaysia*. BITARA International Journal of Civilizational Studies and Human Sciences, 4(2), 151-161

Syed Ismail Syed Mustafa, Ahmad Subki Miskon, (2010) *Guru dan cabaran semasa*, Penerbitan Multimedia, Selangor,2010

Utusan Borneo. 17 November 2018. *Tanamkan sikap toleransi yang tinggi untuk keharmonian hidup*. <https://www.utusanborneo.com.my/2018/11/17/tanamkan-sikap-toleransi-yang-tinggi-untukkeharmonian-hidup>. Dirujuk pada 14 April 2023.

Utusan Borneo. 2 September 2020. *Amalkan sikap toleransi untuk mengekalkan perpaduan kaum*. <https://www.utusanborneo.com.my/2020/09/02/amalkan-sikap-toleransi-untuk-mengekalkanperpaduan-kaum>. Dirujuk pada 14 April 2023.

Vertovec, Steven. 2007. "*Super-diversity and Its Implications*." *Ethnic and Racial Studies*30: 1024–1054.

Wan Norhasniah Wan Husin. 2015. *Peradaban dan Perkauman di Malaysia: Hubungan Etnik MelayuCina*. Kuala Lumpur: Penerbit Universiti Malaya.

Wessendorf, Susanne. 2014. *Commonplace Diversity: Social Relations in a Super-diverseContext*. Basingstoke: Palgrave Macmillan