

**TRADITIONAL ELEMENTS IN THE MALAYSIAN
FEDERAL CONSTITUTION, 1963:
THE RELATIONSHIP BETWEEN KNOWLEDGE,
ATTITUDE AND PRACTICES (KAP) AMONG
MULTI-ETHNIC YOUTHS IN KLANG VALLEY**

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UNIVERSITI SAINS ISLAM MALAYSIA

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CONSTITUTION, 1963: THE RELATIONSHIP BETWEEN
KNOWLEDGE, ATTITUDE AND PRACTICES (KAP) AMONG
MULTI-ETHNIC YOUTHS IN KLANG VALLEY**

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AUTHOR DECLARATION

I hereby declare that the work in this thesis is my own except for quotations and summaries which have been duly acknowledged

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ABSTRAK

Unsur-unsur tradisi dalam Perlembagaan Persekutuan merujuk kepada peruntukan-peruntukan berkaitan sistem beraja, agama Islam, bahasa Melayu, dan kedudukan istimewa orang Melayu. Unsur-unsur tradisi ini merupakan persetujuan bersama wakil-wakil dalam Parti Perikatan (UMNO, MCA dan MIC) semasa penggubalan Perjanjian Persekutuan Tanah Melayu 1957. Namun, terdapat segelintir masyarakat Malaysia yang menimbulkan ketegangan dan isu seperti penghinaan ke atas Agong, Sultan dan kaum kerabatnya, pertikaian ke atas undang-undang Islam, isu pemartabatan bahasa yang semakin terhakis, serta pertikaian terhadap kedudukan istimewa orang Melayu. Kesemua isu ini menimbulkan provokasi dan ketegangan yang menggugat perpaduan antara kaum-kaum di Malaysia. Belia pelbagai kaum dipilih sebagai fokus kajian kerana golongan ini merupakan bakal pemimpin negara pada masa akan datang. Belia juga telah mempelajari hal-hal berkaitan unsur-unsur tradisi dalam mata pelajaran sejarah, hubungan etnik dan pembinaan bangsa di sekolah menengah, kolej atau universiti. Justeru, kajian ini dijalankan bagi i) mengenal pasti tahap pengetahuan, sikap dan amalan belia terhadap unsur tradisi dalam Perlembagaan Persekutuan, ii) menentukan perbezaan antara etnik, agama dan tahap pendidikan dengan tahap pengetahuan, sikap dan amalan belia terhadap unsur tradisi dalam Perlembagaan Persekutuan dan, iii) menganalisis hubungan antara tahap pengetahuan, sikap dan amalan belia terhadap unsur tradisi dalam Perlembagaan Persekutuan. Kajian ini adalah kajian korelasi dengan menggunakan pendekatan kuantitatif secara keratan rentas melalui soal selidik kepada 416 responden melalui persampelan mudah yang merupakan belia warganegara Malaysia berumur 18 sehingga 30 tahun. Responden ini melibatkan kaum Melayu, Cina dan India yang menetap di Lembah Klang. Hasil kajian mendapati bahawa tahap pengetahuan, sikap dan amalan belia pelbagai kaum terhadap unsur tradisi secara keseluruhannya adalah tinggi. Namun masih terdapat responden yang mempunyai tahap yang lemah dari sudut pengetahuan, sikap dan amalannya terhadap unsur-unsur tradisi. Terdapat juga perbezaan yang signifikan antara tahap sikap dan amalan belia terhadap unsur tradisi mengikut faktor demografi seperti agama, etnik dan tahap pendidikan tertinggi. Kemudian, kajian mendapati bahawa terdapat hubungan yang signifikan antara tahap pengetahuan, sikap dan amalan belia pelbagai kaum di Lembah Klang terhadap unsur tradisi dalam Perlembagaan Persekutuan walaupun berbeza kekuatan hubungannya. Oleh itu, faktor-faktor latar belakang dan hubungan yang signifikan dalam hasil kajian ini penting dalam mewarnai hubungan etnik di Malaysia kerana ia membangkitkan orientasi, nilai, sikap dan sosiologi budaya dalam sesuatu kumpulan etnik. Perbezaan ketara faktor tersebut menjadikan hubungan etnik dalam golongan belia sebagai agenda yang harus diutamakan.

ABSTRACT

The traditional elements in the Federal Constitution refer to the provisions relating to the monarchical system, Islam, the Malay language, and the special position of the Malays. These elements of tradition are a mutual agreement between representatives of Parti Perikatan (UMNO, MCA and MIC) during the drafting of the Federal Constitution of Malaya in 1957. However, several Malaysians raise tensions and issues such as insults to the Agong, Sultan, and his relatives, criticism of the laws of Islam, the issue of language dignity that is increasingly eroded, and criticism towards the Malay's privileges. All these issues cause provocation and tension that threatens the unity between the races in Malaysia. Multi-ethnic youths are selected as the focus of the study because they are the future leaders of the country. Youths also have learned things related to traditional elements in the subjects of history, ethnic relations, and nation-building in high school, college, or university. Thus, this study was conducted to i) identify the level of knowledge and attitudes towards traditional elements in the Federal Constitution, ii) determine the differences between ethnicity, religion, and level of education with the level of knowledge, attitudes and practices towards the traditional elements in the Federal Constitution, and iii) analyse the relationship between the level of knowledge, attitudes and practices towards the elements of tradition in the Federal Constitution. Finally, this study is a correlation design that uses a quantitative approach by cross-section through a questionnaire distributed to 416 respondents through convenience sampling of Malaysian youths aged 18 to 30 years old. These respondents represent the Malays, Chinese, and Indians who live in the Klang Valley. The results of the study found that the level of knowledge, attitudes, and practices of multi-ethnic youths towards the elements of tradition as a whole is high. But there are still respondents who have a weak level in terms of their knowledge, attitudes and practices towards traditional elements. However, there are significant differences between the level of attitudes and practices of youths towards the traditional elements according to demographic factors such as ethnicity and the highest level of education. The study found that there is a significant relationship between the level of knowledge, attitudes, and practices of the youths of various races in the Klang Valley to the traditional elements in the Federal Constitution despite the different strengths of the relationship. Therefore, the background factors and significant relationships in the results of this study are important in coloring ethnic relations in Malaysia because they evoke orientation, values, attitudes and cultural sociology in an ethnic group. The significant difference in these factors makes ethnic relations among the youth as an agenda that should be prioritized.

الملخص البحث

تشير عناصر التقاليد في الدستور الفيدرالي إلى الأحكام المتعلقة بالنظام الملكي والإسلام واللغة الملايوية والمكانة الخاصة للملايو. كانت هذه عناصر التقاليد هي الاتفاق بين ممثلو حزب التحالف (UMNO، MCA، و MIC) المتبادل أثناء صياغة دستور الفيدرالي لمالاي عام 1957. ومع ذلك، هناك عدد قليل من الماليزيين الذين يثيرون التوترات والقضايا مثل إهانات أغونج والسلطان وأقاربه والخلافات حول الشريعة الإسلامية وقضايا كرامة اللغة التي تتآكل بشكل متزايد وكذلك الخلافات حول المكانة الخاصة للملايو. كل هذه القضايا تثير الاستفزازات والتوترات التي تهدد الوحدة بين الأعراق في ماليزيا. تم اختيار الشباب من متعدد الأعراق كمحور الدراسة لأن هذه المجموعة هي قادة المستقبل للبلاد. لقد تعلم الشباب أيضاً أشياء تتعلق بعناصر التقاليد في مواضيع التاريخ والعلاقات العرقية وبناء الأمة في المدرسة الثانوية أو الكلية أو الجامعة. لذلك، أجرت هذه الدراسة لـ: (1) تحديد مستوى معرفة الشباب وسلوكهم وممارساتهم تجاه عناصر التقاليد في الدستور الفيدرالي، (2) تحديد الاختلافات بين العرق والدين ومستوى التعليم مع مستوى معرفة وسلوك وممارسات الشباب نحو عناصر التقاليد في الدستور الفيدرالي، (3) وتحليل العلاقة بين مستوى المعرفة والسلوك والممارسات للشباب تجاه عناصر التقاليد في الدستور الفيدرالي. هذه الدراسة هي دراسة الارتباط التي تستخدم المنهج الكمي مستعرضة من خلال استبيان إلى 416 مستجيباً من خلال العينات الملائمة التي تشتمل على الشباب الماليزيين الذين تتراوح أعمارهم بين 18 و 30 عاماً. شارك هؤلاء المستجيبون هم الماليزيون والصينيون والهنود الذين يعيشون في وادي كلانج. ووجدت نتائج الدراسة أن مستوى معرفة وسلوك وممارسات الشباب من مختلف الأعراق تجاه عناصر التقاليد ككل مرتفع. ومع ذلك، لا يزال هناك مستجيبون لديهم مستوى ضعيف من حيث معرفتهم وسلوكهم وممارساتهم تجاه عناصر التقاليد. كما توجد الاختلافات الهامة بين مستوى سلوك وممارسات الشباب تجاه عناصر التقاليد حسب العوامل الديموغرافية مثل الدين والعرق وأعلى مستوى التعليم. ثم، وجدت الدراسة أن هناك العلاقة الهامة بين مستوى المعرفة والسلوك والممارسات للشباب من متعدد الأعراق في وادي كلانج تجاه عناصر التقاليد في الدستور الفيدرالي على الرغم من اختلاف قوة علاقتها. لذلك، فإن عوامل الخلفية والعلاقات المهمة في نتائج هذه الدراسة مهمة في تلوين العلاقات العرقية في ماليزيا لأنها تثير التوجه والقيم والمواقف وعلم الاجتماع الثقافي في مجموعة عرقية. الاختلاف الكبير في هذه العوامل يجعل العلاقات الإثنية بين الشباب أجندة يجب أن تعطى الأولوية.

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GLOSSARY

Allah	: The Arabic Word for one True God
<i>Al-Arqam</i>	: A group of deviant teaching pioneered by Asaari bin Muhammad
Al-Qur'an	: The Book of Allah sent to the Prophet Muhammad through the Angle Gabriel
<i>Ilmu Hakikat</i>	: A group of deviant teaching that emerged around the 1980s pioneered by Haji Laksamana bin Haji Omar who was famous in his writing which is <i>Ilmu Hakikat</i>
Federal Constitution	: The highest set of law in Malaysia
G25	: A group of influential Malays, and a civil society organization
Liberal	: A state of human freedom in their action, thinking and belief
Muslim	: A believer of Islam
Religious Pluralism	: The diversity of religious beliefs, practices, and traditions that exist both in the contemporary world and throughout history
<i>Shī'ah</i>	: A sect of Muslim which believing in Ali and the Imams as the only rightful successor of Prophet Muhammad SAW and in the concealment and messianic returned of the last recognized Imam
Traditional Elements	: The position of the monarchy system, Islam, Malay Language, and special position of Malays
Qurbān	: Slaughter of livestock animals to approach oneself to Allah on the Feast of Hajj and the three days of Tasyri

TRANSLITERATIONS

Arabic	Latin	Example	Transliteration
ء	'	فئر	fa'r
ب	b	برد	burd
ت	t	تَل	tall
ث	th	ثوب	thawb
ج	j	جدار	jidār
ح	h	حليب	halib
خ	kh	جادم	khādim
د	d	ديك	dik
ذ	dh	ذهب	dhahab
ر	r	رفيق	rafiq
ز	z	زميل	zamil
س	s	سلام	salām
ش	sh	شعب	sha'b
ص	ṣ	سخو	ṣakhr
ض	ḍ	ضيق	ḍayq
ط	ṭ	طلب	ṭālib
ظ	ẓ	ظالم	ẓālim
ع	ʿ	عين	ʿaql
غ	gh	غلام	ghulām
ف	f	فيل	fil
ق	q	قلب	qalb
ك	k	كلام	kalām
ل	l	لب	hubb
م	m	مال	mal
ن	n	نجم	najm
ه	h	هول	hawl
و	w	ورق	waraq
ي	y	يَم	yamm

2) SHORT VOWEL

Arabic	Latin	Example	Transliteration
اَ	a	كتب	kataba
اِ	i	علم	ʿalima
اُ	u	غلب	ghuliba

3) LONG VOWEL

Arabic	Latin	Example	Transliteration
ي، اَ	ā	عالم، فتى	ʿālim, fatā
ي	ī	عليم، داعي	ʿālim, dāʿi
و	ū	علوم، أدعو	ʿulūm, Adʿū

4) DIPHTHONG

Arabic	Latin	Example	Transliteration
و	aw	نوم	nawn
ي	ay	ليل	Layn
يَّ	iyy	شافعي	shāfiyy (ending)
وَّ	uww	علو	‘uluww (ending)

5) EXAMPTIONS

- a) Arabic letter ء (hamzah) found at the beginning of a word is transliterated to the letter " a " and not to ' .
Example: اكبر transliterated to: akbar (not 'akbar)
- b) Arabic letter ة (ta' marbutah) found in a word without ال (al) which is coupled with another word that consist ال (al) at the beginning of it is transliterated to the latter " t " .
Example: مكتبة الإمام transliterated to: maktabah al-imām
However, if the Arabic letter ة (ta' marbutah) found in a word with ال (al), in a single word or in the last word in a sentence, it is transliterated to the letter " h " .
Example: المكتبة الأهلية transliterated to: al-maktabah al ahliyyah
- | | |
|---------|------------|
| قلعة | qal'ah |
| دار وهب | dar wahbah |

LIST OF ABBREVIATION

df	Degree of freedom
HE	<i>Hubungan Etnik</i>
ISA	Internal Security Act
JAKIM	Jabatan Kemajuan Islam Malaysia
ICERD	International Convention on the Elimination of All Forms of Racial Discrimination
KAP	Knowledge, Attitude and Practices
M	Mean
MARA	Majlis Amanah Rakyat
MCA	Malaysian Chinese Association
MIC	Malaysian Indian Congress
MYC	Malaysian Youth Council
MYS	Ministry of Youth and Sports
NEP	National Education Policy
NGO	Non-Governmental Organisations
p./pp.	Page/pages
PDRM	Polis Diraja Malaysia
PH	Pakatan Harapan
SD	Standard Deviation
SUHAKAM	Human Rights Commission of Malaysia
TITAS	<i>Tamadun Islam Tamadun Asia</i>
UEC	Unified Examination Certificate
UMNO	United Malays National Organization
WML	Extended Metropolitan Region