

CHAPTER 4

FINDINGS AND DISCUSSION

4.1 Introduction

This section explains the findings and discussion of this research according to the research objectives. The findings and discussion of this research consist of demography, result of findings and the discussions that answer all research objectives.

Table 4.1: Respondents' Demographic

Demographical Background		Frequency	Percentage (%)
Religion	Islam	288	69.2
	Buddhism	50	12.0
	Hinduism	37	8.9
	Christianity	24	5.8
	Sikhism	5	1.2
	Others	12	2.9
Ethnicity	Malay	279	67.1
	Chinese	84	20.2
	Indian	53	12.7
Age	18-20	82	19.7
	21-23	112	26.9
	24-26	73	17.5
	27-30	149	35.8
Gender	Male	226	54.3
	Female	190	45.7
Level of Education	Secondary education	23	5.5
	College/Institute	79	19.0
	University education	314	75.5
Background of primary school	National school	311	74.8
	National type school	74	17.8
	Religious school	17	4.1
	Private school	14	3.4
	National school	278	66.8

Background of secondary school	National type school	34	8.2
	Religious school	80	19.2
	Private school	16	3.8
	International school	6	1.4
	Informal religious school	2	0.5
Exposed to the subjects of nation-building, ethnic relations, history, Malaysian nationality	Yes	392	94.2
	No	24	5.8
Place of raised up	Urban/Town	329	79.1
	Rural/Village	87	20.9
Involvement in multiethnic group organization	Yes	329	79.1
	No	87	20.9
Types of ethnic in the residential area	Own ethnic group only	77	18.5
	Mix ethnic group	314	75.5
	Another ethnic group as the majority	25	6.0
Number of friends from other ethnic groups	None	30	7.2
	A few (1-10)	203	48.2
	Many (11-50)	132	31.7
	So many (50 and above)	51	12.3
Frequency of contacting friends of other ethnic groups in a month	Never	60	14.4
	Sometimes	184	44.2
	Often	99	23.8
	Very often	73	17.5
Level of love for the country	1	3	0.7
	3	2	0.5
	4	2	0.5
	5	6	1.4
	6	6	1.4
	7	25	6.0
	8	42	10.1
	9	37	8.9
	10	293	70.4
Level of religious practices	High	148	35.6
	Moderate	238	57.2
	Low	30	7.2

Table 4.1 shows the demographic profile of respondents that consist of various backgrounds. A total of 433 respondents 18 until 30 years old have been collected to

answer the questionnaire. However, after removing the outlier and exclusion criterion, only 416 respondents fully completed the inclusion criterion as the research sample.

Most of the research sample is 279 Malay respondents (67.1%), followed by 84 Chinese (20.2%) and 53 Indian (12.7%). The percentage of ethnicity is almost near to the ratio of the respondent according to ethnicity in Malaysia, which is 60% Malays, 30% Chinese, and 10% Indian. Muslim respondents cover 69.2%, Buddhism respondents cover 12.0%, Hinduism respondents cover 8.9%, and Christianity covers 5.8%. The percentage of Chinese and Buddhism is not the same because some Chinese are Christian or Muslim believers. According to Tan (1988), the Chinese ethnics who are the beginning are Buddhism do not practice seriously in that religion, and switching religions was not an important matter for them. The percentage of Indian people and Hinduism is also not the same because some Indians are Muslim, Christians, and Sikh.

The majority of the respondents are aged between 18 to 30 years old. Most of the respondents are male (54.3% - 226 respondents), and female respondents only cover 45.7%, which are 190. Based on age, 35.8% of respondents come from the aged between 27 to 30, 26.9% of respondents are the aged between 21 to 23, 19.7% of respondents are the aged 18 to 20, and 17.5% of respondents are the aged between 24 to 26 years old. In addition, the majority of the respondents have a university education (75.5% - 314 respondents), 79 respondents have a college or institute level of education (19%), and only 23 respondents have a secondary level of education (5.5%).

Most of the respondents have been raised in an urban or town (79.1%), lived in mixed ethnic groups (75.5%) in their housing area, and involve in a multi-ethnic

organization (79.1%). The majority of the respondents also sometimes contact their friends from other ethnics (44.2%), are more exposed to the subjects of nation-building, ethnic relations, history, and Malaysian nationality (94.2%), have a moderate level of religious practices 57.2%) and have a high level of love towards Malaysia (70.4%). All of these show that respondents of this research interact with various ethnicities and religions and love their country so much.

4.2 Objective 1: Level of Knowledge, Attitude, and Practices (KAP) on The Traditional Elements in The Malaysian Federal Constitution Among Multi-Ethnic Youths in Klang Valley

This part analyses and discusses the data collected to determine the level of knowledge, attitude, and practices (KAP) of multi-ethnic youths toward the traditional elements of the Malaysian Federal Constitution. The data analysis is as follows:

Table 4.2: Total Mean Score of Knowledge, Attitude, and Practices (KAP) on Traditional Elements

Parts	Total Mean Score	SD	Level
Part A (Knowledge)	0.87	0.13	High
Part B (Attitude)	4.33	0.63	High
Part C (Practice)	4.41	0.64	High

Based on the results in Table 4.2 above, the level of KAP on traditional elements is high based on the total mean score of every part. The level of KAP towards traditional elements is measured based on the three constructs, which are knowledge, attitude, and practices. Total of mean score of Part A (Knowledge) is 0.87 (the mean score for a high

level is between 0.67 and 1.00). Then, the total mean score of Part B (Attitude) is 4.33, and Part C (Practices) is 4.41 (the mean score for a high level is between 3.67 and 5.00).

Table 4.3: Level of Knowledge, Attitude, and Practice (KAP) on Traditional Elements

Categories	Frequency	Percentage
Knowledge		
Low (0 to 6)	2	0.5
Medium (7 to 12)	38	9.1
High (13 to 18)	376	90.4
Attitude		
Low (17 to 39)	3	0.7
Medium (40 to 62)	68	16.3
High (63 to 85)	345	82.9
Practices		
Low (10 to 23)	2	0.5
Medium (24 to 37)	64	15.4
High (38 to 50)	350	84.1

Results in Table 4.3 shows the level of KAP of multi-ethnic youths on traditional elements in the Federal Constitution of Malaysia is overall high. A total of 376 multi-ethnic youths (90.4%) have a high level of knowledge, 38 multi-ethnic youths (9.1%) have a moderate level of knowledge, and 2 multi-ethnic youths have a low level of knowledge of traditional elements. Related to their level of attitude towards traditional elements, more than half of the multi-ethnic youths, which are 345 respondents (82.9%), have a high level, followed by 68 multi-ethnic youths (16.3%) have a moderate level, and 3 multi-ethnic youths (0.7%) are at the lower level. Then, more than half of multi-ethnic youths (84.1) also have a high level of practices, followed by 64 multi-ethnic youths (15.4%) with have moderate level, and only two multi-ethnic youths are at the lowest level of practices on traditional elements in the Malaysian Federal Constitution.

The results above show that the level of knowledge has the highest high percentage level (90.4%), followed by the level of practices (84.1%) and attitude (82.1%). Even though the results show that the level of knowledge of traditional elements among multi-ethnic youths in Klang Valley is high, however, their attitude and practices are not as high as their knowledge. The questions in the questionnaire are basic questions and should be known by all Malaysians, especially university or graduated students because most of the respondents have a university level of study background. Among the questions asked were regarding monarchy systems, Malay language as the national language, Islam as Federal religion, and special rights of Malay. Therefore, the level of KAP among multi-ethnic youths should be 95% and above. In addition, several multi-ethnic youths have a moderate and low level of KAP on traditional elements because they are not 100% know and understand the traditional elements in the Malaysian Federal Constitution.

4.2.1 Level of Knowledge on Traditional Elements among Multi-Ethnic Youths in Klang Valley

This part analyses and discusses the data that show the mean value of every item in part A to determine the level of knowledge of multi-ethnic youths toward the traditional elements in the Malaysian Federal Constitution. The data analysis is as follows:

Table 4.4: Level of Knowledge of Traditional Elements in Every Item

Items	F (%)			Mean	Level
	True	False	Not Know		
1) The tradition element in Federal Constitution consist of Malay Language, Islam, special position of the Malays and the institution of monarchy.	366 (88.0)	16 (3.8)	34 (8.2)	0.88	High
2) The Malay language is the national language in the Federal Constitution.	408 (98.1)	6 (1.4)	2 (0.5)	0.98	High
3) The Malay language is used as the medium in all official government matters.	386 (92.8)	19 (4.6)	11 (2.6)	0.93	High
4) Languages other than English can be learned by anyone.	400 (96.2)	14 (3.4)	2 (0.5)	0.96	High
5) The Chinese and Indian ethnicities can use their mother tongue in their daily affairs.	380 (91.3)	22 (5.3)	14 (3.4)	0.91	High
6) Islam is the religion of the Federation in the Federal Constitution.	401 (96.4)	8 (1.9)	7 (1.7)	0.96	High
7) Other religions can be practised in Malaysia.	410 (98.6)	2 (0.5)	4 (1.0)	0.99	High
8) According to the Federal Constitution, believers of other religions other than Islam cannot spread their religion to Muslim believers	308 (74.0)	42 (10.1)	66 (15.9)	0.74	High
9) Believers of other religions can manage their own religious affairs without restriction.	373 (89.7)	22 (5.3)	21 (5.0)	0.90	High
10) The special position of the Malays is constituted in the Federal Constitution.	402 (96.6)	6 (1.4)	8 (1.9)	0.97	High

11) The Yang di-Pertuan Agong is responsible for protecting the special position of the Malays and the legitimate interests of other ethnic groups.	390 (93.8)	14 (3.4)	12 (2.9)	0.94	High
12) The admission of the Malays to public higher education institutions, issuing of permits or licenses and appointments in the public service posts are the special position of the Malays.	314 (75.5)	62 (14.9)	40 (9.6)	0.75	High
13) The legitimate interests of the Chinese and Indians in public higher education institutions, permits or licenses and public services cannot be taken away.	268 (64.4)	43 (10.3)	105 (25.5)	0.64	Medium
14) The Yang di-Pertuan Agong is the Supreme Head of Malaysia.	395 (95.0)	10 (2.4)	11 (2.6)	0.95	High
15) The Yang di-Pertuan Agong can act at his discretion to appoint the Prime Minister.	350 (84.1)	44 (10.6)	22 (5.3)	0.84	High
16) The Yang di-Pertuan Agong can act at his discretion to withhold the consent to a request for the dissolution of parliament.	357 (85.8)	26 (6.3)	33 (7.9)	0.86	High
17) The provisions of Islam, the Malay language and the institution of monarchy cannot be amended, even in the state of Emergency.	309 (74.3)	48 (11.5)	59 (14.2)	0.74	High
18) Any amendment to the provisions of the special position of the Malays, Islam, the Malay language and the institution of monarchy, requires a 2/3 majority in Parliament and the consent of the Conference of Rulers.	298 (71.6)	35 (8.4)	83 (20.0)	0.72	High

Based on the result (see Table 4.4), it may be seen that the majority level of knowledge of all items is high (the mean score of high level is 0.67 to 1.00). The item that achieves the highest mean is A7 regarding the provision of practices on other religions in Malaysia, with the mean value of 0.99. On the other hand, item A13 regarding the rights of non-Malay ethnics in Malaysia has the lowest mean value, which is 0.64, located at a moderate level (mean score of medium level is 0.34 until 0.66). These results show that multi-ethnic youths in Klang Valley have the highest knowledge regarding the right of other religious practices in Malaysia.

However, some of the mean values are still below 0.9. This means that some respondents answered wrong and do not know the questions about the provisions regarding traditional elements in Federal Constitution. This can be seen in the mean values of items A8, A12, A17, and A18, which do not exceed 0.8. These show that some of them have lack information and understanding towards provisions regarding Article 11(4) (prohibition on spreading other religious beliefs towards Muslims), Article 153 (matters related to special positions of the Malays), and Article 159 (amendment of provisions regarding traditional elements in the Federal Constitution). The respondents also have a moderate level of knowledge regarding the rights of legitimate interests of the non-Malay ethnics (Chinese and Indians) in public higher education institutions, permits or licenses, and public servants. This is likely due to the education system, which has failed to apply the youths' understanding of the traditional elements and makes them difficult to comprehend, making it difficult to accept what is enshrined in the constitution (Nazri, 2015).

4.2.2 Level of Attitude on Traditional Elements among Multi-Ethnic Youths in Klang Valley

This part analyses and discusses the data that shows the mean value and frequency in every scale of every item in part B to determine the level of attitude of multi-ethnic youths toward the traditional elements in the Federal Constitution of Malaysia. The data analysis is as follows:

Table 4.5: Level of Attitude of Traditional Elements in Every Item

Items	F (%)					Mean	Level
	Strongly disagree	Disagree	Neutral	Agree	Strongly agree		
1) I accept the use of the Malay language in official government matters.	2 (0.5)	6 (1.4)	28 (6.7)	62 (14.9)	318 (76.4)	4.65	High
2) I am ashamed to speak the Malay language because it seems backward.	312 (75.0)	64 (15.2)	26 (6.3)	8 (1.9)	6 (1.4)	4.61 (Recoded)	High
3) I am proud of the Malay language as the national language.	5 (1.2)	10 (2.4)	45 (10.8)	41 (9.9)	315 (75.5)	4.56	High
4) I feel comfortable using the Malay language in everyday life.	9 (2.2)	13 (3.1)	31 (7.5)	48 (11.5)	315 (75.7)	4.56	High
5) I can accept if other ethnicities use their respective languages in their daily lives.	10 (2.4)	16 (3.8)	68 (16.3)	77 (18.5)	245 (58.9)	4.28	High

6) I accept Islam as the religion of the Federation in Malaysia.	15 (3.6)	10 (2.4)	29 (7.0)	35 (8.4)	327 (78.6)	4.56	High
7) The propagation of other religions to Muslims is not allowed.	50 (12.0)	31 (7.5)	76 (18.3)	33 (7.9)	226 (54.3)	3.85	High
8) Believers of other religions should be given the freedom to practise their respective religions.	1 (0.2)	4 (1.0)	28 (6.7)	76 (18.3)	307 (73.8)	4.64	High
9) Believers of other religions should manage their own religious affairs without restriction.	4 (1.0)	20 (4.8)	54 (13.0)	83 (20.0)	255 (61.3)	4.36	High
10) I accept the special position of the Malays with regard to the issuing of permits or licenses.	51 (12.3)	39 (9.4)	47 (11.3)	56 (13.5)	223 (53.6)	3.87	High
11) I accept the special position of the Malays with regard to the appointments in public service posts.	56 (13.5)	37 (8.9)	57 (13.7)	48 (11.5)	218 (52.4)	3.81	High
12) I accept that there are special provisions for the Malays in the admission to public higher education in Malaysia.	57 (13.7)	39 (9.4)	36 (8.7)	62 (14.9)	222 (53.4)	3.85	High
13) I am proud that the Yang di-Pertuan Agong is the supreme head of Malaysia.	8 (1.9)	2 (0.5)	39 (9.4)	48 (11.5)	319 (76.6)	4.61	High
14) I accept that the Yang di-Pertuan Agong has the authority in Islamic religious affairs.	8 (1.9)	4 (1.0)	20 (4.8)	46 (11.1)	338 (81.3)	4.69	High
15) I agree that Yang di-Pertuan Agong has the power in matters related to the special position of the Malays.	9 (2.2)	6 (1.4)	30 (7.2)	42 (10.1)	329 (79.1)	4.62	High
16) I accept that the provisions of Islam, the Malay language, and the institution of monarchy cannot be amended, even in a state of Emergency.	38 (9.1)	22 (5.3)	48 (11.5)	41 (9.9)	267 (64.2)	4.15	High
17) Any amendment to the provisions of the special position of the Malays, Islam, the Malay language and the institution of monarchy, requires a 2/3 majority in Parliament and the consent of the Conference of Rulers.	42 (10.1)	15 (3.6)	63 (15.1)	66 (15.9)	230 (55.3)	4.03	High

Based on the result (see Table 4.5), it may be seen that the mean scores of all items in the attitude part are high (the mean score for the high level is between 3.67 and 5.00). The item that achieves the highest mean is B14 regarding the acceptance of Yang Di-Pertuan Agong's power in Islamic religious affairs with a mean value of 4.69, and item B11, which is related to the special rights of Malays in public service posts, has the lowest mean value which is 3.81. However, the overall results show that the level of attitude among multi-ethnic youths toward traditional elements in Klang Valley is high.

However, several items have mean values below 4.0, which are related to the acceptance of multi-ethnic youths towards the prohibition of propagation of other religious beliefs towards the Muslims (B7) and the special positions or privileges of the Malay on permits or licenses, appointments in public service posts and admission to public higher education in Malaysia (B10, B11, and B12). The mean values of these items show that some of the multi-ethnic youths in Klang valley do not fully agree with and accept the provision of 11(4). This can be seen in the total percentage of the disagree and strongly disagree multi-ethnic youths is 19.5%. Moreover, some of the respondents may not agree to prohibit the propagation of other religions to the Muslims (Article 11(4)) even though they have the freedom to practice their religious beliefs in their daily life (Article 11(1)). This is due to the improper attitude to threatening the position of Islam and religious tolerance in the country (Khadijah Mohd Khambali @ Hambali & Mohd Herzali Mohd Haled, 2008).

The total percentage of disagreement on items B10 (19.7%), B11 (22.4%), and B12 (23.1%) are regarding provisions 153 in the Malaysian Federal Constitution. This disagreement is due to the issue regarding the suggestion to eliminate all racial discrimination during International Convention on the Elimination of all Forms of Racial Discrimination (ICERD) in 2018 and 2019 (Syed Umar et al., 2018; Wan Ahmad Fauzi, 2021). However, this suggestion cannot be implemented as it is contradicted the Federal Constitution of Malaysia and also could threaten the position of the Malays as the native ethnic in Malaysia.

4.2.3 Level of Practices on Traditional Elements among Multi-Ethnic Youths in Klang Valley

This part analyses and discusses the data that shows the mean value and frequency in every scale of every item in part C to determine the level of practices of multi-ethnic youths toward the traditional elements in the Federal Constitution. The data analysis is as follows:

Table 4.6: Level of Practices of Traditional Elements in Every Item

Items	F (%)					Mean	Level
	Never	Once	Sometimes	Often	Very often		
1) I openly accept the traditional element (Malay Language, Islam, special position of the Malays and the institution of monarchy) stated in the Federal Constitution of Malaysia.	15 (3.6)	13 (3.1)	63 (15.1)	75 (18.0)	250 (60.1)	4.28	High
2) I use the Malay language in all official government matters.	5 (1.2)	4 (1.0)	37 (8.9)	96 (23.1)	274 (65.9)	4.51	High
3) I use my mother tongue in my daily affairs.	6 (1.4)	6 (1.4)	41 (9.9)	61 (14.7)	302 (72.6)	4.56	High
4) I express anger over the noise disturbance that resulted from religious activities (for example: the call to prayer (<i>azan</i>), church or temple bells, and others).	300 (72.1)	49 (11.8)	49 (11.8)	9 (2.2)	9 (2.2)	4.50 (Recoded)	High
5) I express dissatisfaction with some of the other ethnicities' religious activities.	278 (66.8)	64 (15.4)	65 (15.6)	5 (1.2)	4 (1.0)	4.46 (Recoded)	High
6) I obey the command of the Yang di-Pertuan Agong.	15 (3.6)	5 (1.2)	22 (5.3)	80 (19.2)	294 (70.7)	4.52	High
7) I express my dissatisfaction with the Yang di-Pertuan Agong.	346 (83.2)	19 (4.6)	45 (10.8)	5 (1.2)	1 (0.2)	4.69 (Recoded)	High
8) I object to the provisions of the Malays' admission to the public higher education.	276 (66.3)	19 (4.6)	56 (13.3)	32 (7.3)	33 (7.9)	4.14 (Recoded)	High
9) I object to the issuing of permits or licenses to the Malays.	291 (70.0)	19 (4.6)	55 (13.2)	23 (5.5)	28 (6.7)	4.25 (Recoded)	High

10) I object to the provisions of the Malays' appointment in the public service posts.	278 (66.8)	22 (5.3)	65 (15.6)	19 (4.6)	32 (7.7)	4.19 (Recoded)	High
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Table 4.6 shows the level of practices on traditional elements in every item based on the mean value. The mean scores of all items in the practices part are high, which are between 4.14 and 4.69 (the mean score for the high level is between 3.67 and 5.00). The item regarding expression towards Yang Di-Pertuan Agong (C7) achieves the highest mean value, which is 4.69, and item C8, which is related to the provision of Malays on admission to the public higher education, has the lowest mean value is with the mean value of 4.14. These results show that the level of practices on traditional elements among youths in Klang Valley is high.

However, there are still 138 multi-ethnic youths (once, sometimes, often, very often) (33.2%) who still express dissatisfaction with some of the religious practices of other ethnic even though Malaysia allows freedom of religion as stated in Article 11 (4) in the Federal Constitution. In addition, there are 15 multi-ethnic youths (3.6%) who never obey the command of the Yang di-Pertuan Agong (C6) even though he is the Supreme Head of Malaysia. Therefore, the youths as the country's future leaders should be more respectful, compliant, and show loyalty towards the Yang di-Pertuan Agong as enshrined in the second Pillars of the Country and the Malaysian Federal Constitution, 1963.

4.3 Objective 2: The Differences Between Demographical Background (Religion, Ethnicity and Level of Education) With the Knowledge, Attitude, and Practices of the Traditional Elements in The Malaysian Federal Constitution Among Multi-Ethnic Youths in Klang Valley

This part analyses and discusses the findings of the differences between the level of KAP on traditional elements among youths based on their demographical backgrounds using the Kruskal-Wallis's test. The chosen demographic background are religion, ethnicity, and level of education.

4.3.1 The Differences Between Level of Knowledge on Traditional Elements based on Demographical Background (Religion, Ethnicity, and Level of Education)

This part analyses and discusses the findings of the differences between the level of KAP on traditional elements among youths based on their demographical backgrounds using the Kruskal-Wallis's test. The chosen demographic background are religion, ethnicity, and level of education.

Table 4.7: The Differences Between the Level of Knowledge of the Traditional Element Based on the Demographical Background (Religion, Ethnicity, and Level of Education)

Demographical Background	Categories	Mean	X ²	df	Sig. (P)
Religion	Islam	218.59	14.112	5	0.15
	Buddhism	119.77			
	Hinduism	192.62			
	Christianity	140.33			
	Sikhism	269.10			
	Others	162.67			
Ethnicity	Malay	215.32	2.823	2	0.24
	Chinese	193.91			
	Indian	195.72			
Level of Education	Secondary education	197.65	0.859	2	0.65
	College/Institute	199.51			
	University education	211.56			

The table above shows the results of the Kruskal-Wallis's test on the level of knowledge and demographical backgrounds of youths, such as religion, ethnicity, and level of education.

H₀₁: There is no significant difference between religion and knowledge of the traditional elements in the Malaysian Federal Constitution 1963 among multi-ethnic youths in Klang Valley.

Based on the result of the Kruskal-Wallis's test (see Table 4.7) above, it was concluded that the hypothesis H₀₁ is accepted because the significant value (p) is 0.15, larger than 0.05 [$x^2 = 14.112$, $p > 0.05$]. So, this research cannot reject the null hypothesis. Furthermore, this research shows that there is no significant difference between the level of knowledge of traditional elements and religion in the Federal Constitution of Malaysia among multi-ethnic youths in Klang Valley. Therefore, the

differences in the type of religion do not affect the level of knowledge among youths on traditional elements in the Federal Constitution of Malaysia.

H₀₂: There is no significant difference between ethnicity and knowledge of the traditional elements in the Malaysian Federal Constitution 1963 among multi-ethnic youth in Klang Valley.

Table 4.7 also shows the results of differences between the level of knowledge with ethnicity, whereas the significant value (p) is 0.24, larger than 0.05 [$\chi^2 = 2.823$, $p > 0.05$]. Therefore, it was concluded that hypothesis H₀₂ is accepted. This research is unable to reject the null hypothesis because the results show that there is no significant difference between ethnicity and knowledge of the traditional elements in the Federal Constitution of Malaysia among multi-ethnic youths in Klang Valley. So, the differences in the type of ethnicity of youths in Klang Valley, which are Malay, Chinese and Indian, do not affect their level of knowledge of traditional elements in the Federal Constitution of Malaysia.

H₀₃: There is no significant difference between the level of education and knowledge of the traditional elements in the Malaysian Federal Constitution 1963 among multi-ethnic youths in Klang Valley.

Table 4.7 reveals the results of differences between the level of knowledge and the level of education, whereas the significant value (p) is 0.65, larger than 0.05 [$\chi^2 = 2.823$, $p > 0.05$]. Therefore, based on the p-value, this research is unable to reject the H₀₃ and shows that there is no significant difference between the level of education and level

of knowledge of the traditional elements in the Federal Constitution of Malaysia among multi-ethnic youths in Klang Valley. Therefore, the differences in the level of education among youths, whether at the secondary level or college level, or university level, do not have an impact on their level of knowledge of traditional elements in the Federal Constitution of Malaysia.

To conclude, based on the overall analyses, this study accepts the three null hypotheses above and shows that multi-religion, multi-ethnic youths, and different types of education levels do not have an impact on the level of knowledge of traditional elements among the youths in Klang Valley. Their knowledge of traditional elements is basically based on their studying of history subject in school and ethnic relation subjects in university as most of them, which is 94.2% (see Table 4.1), have learned those subjects before.

4.3.2 The Differences Between Level of Attitude on Traditional Elements based on Demographical Background (Religion, Ethnicity, and Level of Education)

This part analyses and discusses the findings of the differences between the level of attitude toward traditional elements among multi-ethnic youths in Klang Valley based on their demographical backgrounds.

Table 4.8: The Differences Between the Level of Attitude Toward Traditional Elements Based on the Demographical Background (Religion, Ethnicity, And Level of Education)

Demographical Background	Categories	Mean	X ²	df	Sig. (P)
Religion	Islam	258.13	175.031	5	0.00
	Buddhism	74.58			
	Hinduism	133.07			
	Christianity	72.50			
	Sikhism	249.40			
	Others	62.96			
Ethnicity	Malay	257.02	142.176	2	0.00
	Chinese	93.77			
	Indian	134.92			
Level of Education	Secondary education	206.28	16.714	2	0.00
	College/Institute	159.28			
	University education	221.05			

Table 4.8 shows the results of the Kruskal-Wallis's test on the level of attitude and demographical background as stated below.

H₀4: There is no significant difference between religion and attitude toward the traditional elements in the Malaysian Federal Constitution 1963 among multi-ethnic youths in Klang Valley.

Based on the result of the Kruskal-Wallis's test in Table 4.8 above, it was concluded that the hypothesis H₀ is rejected because the significance value (p) is 0.00, less than 0.05 [$x^2 = 175.031$, $p < 0.05$]. So, this research rejects the null hypothesis and shows that there is a significant difference between religion and the level of attitude toward traditional elements in the Federal Constitution among multi-ethnic youths in Klang Valley. The differences in the type of religion affect the level of attitude among youths on traditional elements in the Federal Constitution. Muslim youths have the

highest level of attitude ($M = 258.13$) towards traditional elements, followed by Sikhism youths ($M = 249.40$), Hinduism ($M = 133.07$), Buddhism ($M = 74.58$), Christianity ($M = 72.50$) and lastly other religion believer ($M = 62.96$).

This shows that the attitudes of Muslim youths are more receptive to the provisions related to traditional elements in the Malaysian Federal Constitution than non-Muslim youths because there are many provisions related to Islam in the Malaysian Federal Constitution compared to other religions. The position of Islam as federal religion is preserved according to Article 3 (1) in the Malaysian Federal Constitution. In addition, according to Article 12, the federal and state governments, through the annual Supply Act and Enactment, are empowered to allocate the expenditure of money for the administration of Islam and its laws (Nazri Muslim et al., 2017). The government is also not obliged to provide financial assistance to other religions for teaching activities (Mohd Salleh, 2015). Besides, Article 11 (4) also prohibits spreading propaganda of other religions to Muslims. These provisions show the privileges given to the believers and institutions of Islam over other religions.

H₀₅: There is no significant difference between ethnicity and attitude toward the traditional elements in the Malaysian Federal Constitution 1963 among multi-ethnic youths in Klang Valley.

Regarding ethnicity, the result in Table 4.8 concluded that the hypothesis H_0 is rejected because the significance value (p) is 0.00, less than 0.05 [$\chi^2 = 142.176$, $p < 0.05$]. So, this research rejects the null hypothesis and shows that there is a significant difference between ethnicity and level of attitude toward traditional elements in the

Federal Constitution of Malaysia among multi-ethnic youths in Klang Valley. The differences in the type of ethnicity affect the level of attitude among youths on traditional elements in the Federal Constitution of Malaysia. Malay youths have the highest level of attitude ($M = 257.02$) towards traditional elements, followed by Indian youths ($M = 134.92$) and Chinese youths ($M = 93.77$).

This shows that Malay youths are more receptive to the provisions related to traditional elements in the Malaysian Federal Constitution than the Indian and Chinese youths because matters related to Islam, monarchical institutions, and the Malay language are closely related to Malay social culture (Muslim, 2015). This significant gap is due to several non-Malays who do not fully accept the provisions related to the special position of the Malays, such as items B10, B11, and B12, as shown in Table 4.5 in Subtopic 4.2.2. The mean values of these items indicate that these provisions are less acceptable than other provisions.

A previous study by Nazri et al. (2013) also stated that although article 153 has changed the position of the Malays, the achievements in terms of economy and education still need to be reviewed. A study by S.M. Huang-Thio (1964) clarified that Article 153 failed to achieve its goal and recommended emulating a more 'neutral' Indian Constitution. The constitution gives privileges to the more backward groups or groups based on poverty criteria and not ethnic criteria. This can prevent the issuance of permits or licenses and scholarships from being given to the wealthy or elite (Nazri, Jamsari, et al., 2013).

However, the mean value of practices among Indian youths towards traditional elements is a bit high ($M = 134.92$) than Chinese youths. According to M. Rajantheran and Manimaran Subramaniam (2012), Indian ethnicity has a higher sense of identity and sense of belonging. They obey their husband, wife, country, race, language and so on. Therefore, these attitudes probably made them respect their country as well as Malaysian Federal Constitution, the highest code of laws in Malaysia (Siti Nor Azhani, 2016).

Chinese youths have the least level of attitude on traditional elements ($M = 93.77$) than Malay and Indian youths. According to Wang (1998) and Tu (1994), the Chinese people was emphasized on the concept of 'being Chinese' and 'becoming un-Chinese'. This concept referred to how the Chinese emphasized themselves on their knowledge systems, culture, geopolitics and history of China. Their Chinese identity are more affected by their origin country (Lee Yok Fee, 2004). These kind of ethnocentric attitude probably make them had least respect towards the provisions of Malay king, Islam, Malay language and special position of Malays.

H₀₆: There is no significant difference between the level of education and attitude toward the traditional elements in the Malaysian Federal Constitution 1963 among multi-ethnic youths in Klang Valley.

In the aspect of education level, results in Table 4.8 reveals that the hypothesis H_0 is rejected because the significance value (p) is 0.00, less than 0.05 [$\chi^2 = 16.714$, $p < 0.05$]. So, this research rejects the null hypothesis and shows that there is a significant difference between the level of education and level of attitude toward traditional

elements in the Malaysian Federal Constitution among multi-ethnic youths in Klang Valley. Furthermore, the differences in the type of education level affect the level of attitude among youths on traditional elements in the Federal Constitution. Youths at the university level has the highest level of attitude ($M = 221.05$) towards traditional elements, followed by secondary education level youths ($M = 206.28$) and college or institute level youths ($M = 159.28$).

These results show youths at the university level (IPTA or IPTS) are more receptive to the provisions related to traditional elements in the federal constitution than youths at secondary education and college level. University youths learned two nation-building subjects, which are *Hubungan Etnik* (HE) and *Tamadun Islam dan Tamadun Asia* (TITAS). These two subjects are compulsory university subjects at the university level (Rohana; et al., 2020). Definition, concept, history of amendment of Federal Constitution, and four traditional elements are described in Chapter four of *Hubungan Etnik* (HE) module two (Shamsul Amri, 2012).

In addition, youths at the university level also learned history subject during their secondary school. Thus, their learning history regarding nation buildings subjects makes them understand and more acceptable towards the provisions regarding traditional elements in the Federal Constitution of Malaysia which could impact their attitude towards these elements. In contrast, youths in secondary education only learned history subject while youths at college level learned history subject, and not compulsory to learn HE and TITAS subjects. Thus, youths at these two levels are not fully comprehend the provisions of the Malay King system, Islam, the Malay language, and

the special position of the Malay. Then, this situation makes them have a bit low attitude towards these provisions rather than the youths at the university level.

4.3.3 The Differences Between Level of Practices on Traditional Elements based on Demographical Background (Religion, Ethnicity, and Level of Education)

This part analyses and discusses the findings of the differences between the level of practices on traditional elements among multi-ethnic youths in Klang Valley based on their demographical backgrounds, as stated in Table 4.9 below.

Table 4.9: The Differences Between the Level of Practices on the Traditional Elements Based on the Demographical Background (Religion, Ethnicity, and Level of Education)

Demographical Background	Categories	Mean	χ^2	df	Sig. (P)
Religion	Islam	256.35	158.772	5	0.00
	Buddhism	97.60			
	Hinduism	135.65			
	Christianity	68.44			
	Sikhism	164.30			
	Others	68.44			
Ethnicity	Malay	254.74	128.124	2	0.00
	Chinese	104.52			
	Indian	129.88			
Level of Education	Secondary education	240.96	23.046	2	0.00
	College/Institute	151.16			
	University education	220.55			

Table 4.9 shows the results of the Kruskal-Wallis test on the level of practices and demographical backgrounds, as stated in the subtopic below.

H₀7: There is no significant difference between religion and practices of the traditional elements in the Malaysian Federal Constitution 1963 among multi-ethnic youths in Klang Valley.

Table 4.9 shows that the hypothesis H₀ is rejected because the significance value (p) is 0.00, less than 0.05 [$\chi^2 = 158.772$, $p < 0.05$]. So, this research rejects the null hypothesis and shows that there is a significant difference between religion and level of practices on traditional elements in the Malaysian Federal Constitution among multi-ethnic youths in Klang Valley. The differences in the type of religion affect the level of practices among youths on traditional elements in the Malaysian Federal Constitution. Muslim youths have the highest level of practices (M = 256.35) towards traditional elements, followed by Sikhism youths (M = 164.30), Hinduism youths (M = 133.07), Buddhism youths (M = 97.60), Christianity youths (M = 68.44) and lastly other religion believers (M = 68.44).

The Hinduism and Sikhism youths have a slight high level of acceptance on traditional elements rather than Buddhism youths because Hinduism practice the teaching of *yama* (self-control). Yama is the fundamental practice on reorientation of the believer's personality away from selfishness. One of them is by practicing *ahimsa*, which means non-violence or not hurting living beings (Molloy, 2010). So, some of the youths respect the teachings of other religions, rights of every ethnic and also avoid misunderstanding and sensitivities of every religion.

The differences in the level of practices of Muslim and non-Muslim youths coincide with a study by Mohd Anuar Ramli et al. (2018). They explained that there were conflicts between Muslims and non-Muslims on issues such as disputes over Islam as a Federal religion, challenging the position of the Malay language and Malay privileges such as Majlis Amanah Rakyat (MARA) aid and scholarships, as well as questioning the position of monarchical institutions.

Meanwhile, one of the issues that arose in the studies by Nazri in 2015, as well as with his colleagues in 2011, 2012, and 2013 is related to the lack of awareness and perception of some non-Malays, the majority of whom are non-Muslims, who still consider that agreement on these four elements of the tradition is tied to citizenship refers to agreements with previous generations of immigrants. Some consider the agreement no longer relevant today. Although the results of his study showed a moderate level of knowledge, understanding, and acceptance, the issues that occurred caused significant differences between the level of practices of multi-religious youths in the Klang Valley against the traditional elements in the Federal Constitution of Malaysia.

Similar to this study, although the overall result of the analysis shows that the level of practices among multi-ethnic youths is high, but has significant differences in religious factors. This means that differences in one's beliefs and religious activities influence the level of youths practices in the Klang Valley on the provisions of traditional elements in the Federal Constitution.

H₀₈: There is no significant difference between ethnicity and practices of the traditional elements in the Malaysian Federal Constitution 1963 among multi-ethnic youths in Klang Valley.

In the aspect of ethnicity, the result in Table 4.9 concluded that the null hypothesis is rejected because [$\chi^2 = 128.124, p < 0.05$]. So, this research rejects the null hypothesis and shows that there is a significant difference between ethnicity and level of practices on traditional elements in the Malaysian Federal Constitution among multi-ethnic youths in Klang Valley. The differences in the type of ethnicity affect the level of practices among youths on traditional elements in the Malaysian Federal Constitution. Malay youths has the highest level of practices ($M = 254.74$) towards traditional elements, followed by Indian youths ($M = 129.88$) and Chinese youths ($M = 104.52$).

Based on the results above, the non-Malay youths lack practices in the provisions related to Islam, the Malay language, the special position of the Malays, and respect for the monarchical system in their lives. For example, there were also several cases of insult to the Sultan involving the non-Malays (Fabli & Mohd Sufiean, 2020; Nor Azizah, 2022; Wan Amizah & Muhammad Adnan, 2017). Furthermore, in matters related to religion, there are cases of accusations by several non-Malay individuals who are accused of insulting Islam and Hinduism (Suryati, 2014). Regarding item 153, which relates to the position of the Malays, the study by Nazri et al. (2013) dan Wan Ahmad Fauzi (2019) explained that Article 153 was less agreed upon by non-Malays because of the injustice in the distribution of financial aid to the Malay aristocrats and not to the poor in need. This is crucial to bridge the poverty gap between the rich and

the poor. In fact, it is the main objective of the implementation of provision 153 in the Malaysian Federal Constitution.

However, the mean value of practices among Indian youths towards traditional elements is a bit high than Chinese youths. According to M. Rajantheran and Manimaran Subramaniam (2012), in *Thirukkural*, the Tamil masterpiece instills the value of friendship faithful. Indians also have taboos that prohibit or hinder good deeds (one of the major sins-*perumpaavam*), and must not be disobedient to country (his sins are unforgivable and irredeemable), which is seen as among the cultivation of the values of the Tamil community that can contribute to a high sense of belonging in them (Siti Nor Azhani, 2016).

Chinese youths have the least level of practices on traditional elements ($M = 104.52$) than Malay and Indian youths. A previous study by Mansor (2010) explained that ethnic Chinese are more individualistic. They also prioritize Chinese language and culture. They also ensured that the influence on the Chinese language, culture and way of life grew stronger by developing educational institutions, associations and Chinese newspapers. Therefore, this may cause the level of Chinese youth's practices on these traditional elements to be relatively weak compared to Indians who prioritize the spirit of belonging to the country.

The issues outlined in the previous studies above illustrate the reasons for the significant differences among ethnic Malays and non-Malays on the level of their practices in matters relating to elements of tradition in this study.

Ho9: There is no significant difference between the level of education and practices on the traditional elements in the Malaysian Federal Constitution 1963 among multi-ethnic youths in Klang Valley.

In the aspect of education level, results in Table 4.9 show that the hypothesis H_0 is rejected because the significance value (p) is 0.00, less than 0.05 [$\chi^2 = 23.046$, $p < 0.05$]. So, this research rejects the null hypothesis and shows that there is a significant difference between the level of education and level of practices on traditional elements in the Malaysian Federal Constitution among multi-ethnic youths in Klang Valley. Furthermore, the differences in the type of education level affect the level of practices among youths on traditional elements in the Federal Constitution. Youths at the secondary education level have the highest level of practices ($M = 240.96$) towards traditional elements, followed by university-level youths ($M = 220.55$), and lastly, youths at the college or institute level ($M = 151.16$).

This shows that youths in secondary education in this study are mostly studied at National High School based on Table 4.1 in Subtopic 4.1. So, they intend to follow the rights in the Malaysian Federal Constitution. Youths at university and college levels have a bit low in their level of practices on traditional elements because their style of thinking is a bit open. With the vast technologies, the youth absorb all virtual information without borders (Kartini et al., 2018). So, researcher think the vast information affected the way of their thinking. For example, the university youths have their own opinion and act according to the national human rights rather than accept the positive discrimination such as practices only Malay language and also accept the special provision of Malays and Bumiputeras. However, studied by Nazri (2015) shows

that the level of acceptance of university students towards the elements of tradition is not so much dependent on the approval for admission to the university. It is more dependent on the isolation of the school flow system such as National schools, National type schools, or religious schools.

4.4 Objective 3: The Relationship Between the Level of Knowledge, Attitude, and Practices on The Traditional Elements in The Malaysian Federal Constitution Among Multi-Ethnic Youths in Klang Valley

This part analyses and discusses the findings of the correlation between the level of KAP on traditional elements in the Federal Constitution of Malaysia among youths in Klang Valley.

Table 4.10: The Relationship Between the Level of Knowledge, Attitude, and Practices of Traditional Elements Among Multi-Ethnic Youths in Klang Valley

		Knowledge	Attitude	Practices
Knowledge	Spearman's rho	1.000	0.376**	0.216**
	Sig. (2-tailed)		0.000	0.000
Attitude	Spearman's rho	0.376**	1.000	0.714**
	Sig. (2-tailed)	0.000		0.000
Practices	Spearman's rho	0.216**	0.714**	1.000
	Sig. (2-tailed)	0.000	0.000	
*p<0.05; N=416				

Table 4.11: Spearman's Correlation Coefficient Interpretation.

Correlation Coefficient	Interpretation of Coefficient
0.01 – 0.19	No or negligible Relationship
0.20 – 0.29	Low Relationship
0.30 – 0.39	Moderate Relationship
0.40 – 0.69	High Relationship
> 0.70	Very High Relationship

Source: Adapted from Dancey and Reidy (2004)

H₀10: There is no significant relationship between the level of knowledge, attitude, and practices of the traditional elements in the Federal Constitution among multi-ethnic youths in Klang Valley.

Spearman's correlation analysis was done on the relationship between the level of KAP of traditional elements in the Federal Constitution among multi-ethnic youths in Klang Valley. The findings in Table 4.10 show a p-value ($p < 0.05$), which shows there are significant relationships between the level of KAP of traditional elements among multi-ethnic youths in Klang Valley. So, this research rejects the null hypothesis and shows that there is a significant relationship between the level of knowledge, attitude, and practices of the traditional elements in the Federal Constitution among multi-ethnic youths in Klang Valley. However, the correlation coefficient (r) between the level of knowledge and attitude is 0.376, showing that there is moderate strength of the relationship between both levels on traditional elements (refer to Table 4.11) even though there is a significant relationship between them. Then, the correlation coefficient between the level of knowledge and practices is 0.216, showing a low relationship between both levels. Finally, the correlation coefficient between the level of attitude and practices is 0.714, showing a very high relationship strength between both levels.

To conclude, if the level of knowledge among multi-ethnic youths on traditional elements is high, their level of attitude also high. If the level of knowledge of traditional elements among multi-ethnic youths is high, their level of practices also high. Then, if the level of attitude among multi-ethnic youths toward traditional elements is high, their level of practices also high. Previous studies by Nor Kalsum (2016) also show that there is a relationship between the level of knowledge, attitude, and behavior of Universiti Pendidikan Sultan Idris (UPSI) students towards the principles of a sustainable campus. High knowledge clearly influences students' attitudes towards the importance of campus sustainability practices. The study by Wan Rohaya Wan Mohammed & Zuroni Md Jusoh (2013) related to the consumption of organic food also showed that there is a significant relationship between the level of knowledge and consumer attitudes. However, the level of knowledge of organic food consumption practices did not show any relationship. However, the level of attitudes toward consumer practices towards organic food consumption did show a significant correlation between both levels. All hypotheses results are being summarize as Table 4.12 below:

Table 4.12: Summary of Research Hypotheses Result

	Hypotheses Statement	Results
H ₀₁	There is no significant difference between religion and knowledge of the traditional elements in the Federal Constitution among multi-ethnic youths in Klang Valley.	Accepted
H ₀₂	There is no significant difference between ethnicity and knowledge of the traditional elements in the Federal Constitution among multi-ethnic youths in Klang Valley.	Accepted
H ₀₃	There is no significant difference between the level of education and knowledge of the traditional elements in the Federal Constitution among multi-ethnic youths in Klang Valley.	Accepted

H ₀₄	There is no significant difference between religion and attitude toward the traditional elements in the Federal Constitution among multi-ethnic youths in Klang Valley.	Rejected
H ₀₅	There is no significant difference between ethnicity and attitude toward the traditional elements in the Federal Constitution among multi-ethnic youths in Klang Valley.	Rejected
H ₀₆	There is no significant difference between the level of education and attitude toward the traditional elements in the Federal Constitution among multi-ethnic youths in Klang Valley.	Rejected
H ₀₇	There is no significant difference between religion and practices of the traditional elements in the Federal Constitution among multi-ethnic youths in Klang Valley.	Rejected
H ₀₈	There is no significant difference between ethnicity and practices of the traditional elements in the Federal Constitution among multi-ethnic youths in Klang Valley.	Rejected
H ₀₉	There is no significant difference between the level of education and practices on the traditional elements in the Federal Constitution among multi-ethnic youths in Klang Valley.	Rejected
H ₀₁₀	There is no significant relationship between the level of knowledge, attitude, and practices of the traditional elements in the Federal Constitution among multi-ethnic youths in Klang Valley.	Rejected

4.5 Conclusion

In conclusion, this chapter has discussed the results of analyses on the demographic of respondents, Objectives 1, 2, and 3. First, the KAP level on traditional elements in the Malaysian Federal Constitution among multi-ethnic youths is overall high based on the total mean score of every part. Items that have a small mean value in every part are regarding the special position of Malays and the rights of non-Malay ethnics. Then, the findings of objective two show that there is no significant difference

between the background of respondents (religions, ethnicity, and level of education) and the level of knowledge of traditional elements among multi-ethnic youths in Klang Valley. However, there is a significant difference between the chosen background of respondents with their level of attitude and practices. Lastly, the findings of Objective 3 three show that there is a significant relationship between the level of KAP of traditional elements among multi-ethnic youths in Klang Valley. However, there are differences in the correlation coefficient between the variables.