

# CHAPTER 1

## INTRODUCTION

### 1.1 Background of the Study

Malaysia is a multi-ethnic, multi-religious and multi-cultural country. These diversities arouse differences in its culture, beliefs, and daily practices. Based on the population distribution report (Department of Statistics, 2019), Malay (65%), Chinese (25%), and Indian (10%) were among the major ethnicities in Peninsular Malaysia. Generally, these multi-ethnic communities are synonymous with their religion. Predominantly Muslims are Malays, and the Chinese are mainly Buddhists. The Indians are generally Hindus. In addition, there are Chinese and Indians who are Muslims and Christians. This is evidenced by the population distribution report (Department of Statistics Malaysia, 2011) that the Muslim community in Malaysia is 61.3%, Buddhist 19.8%, Christian 9.2%, and Hindu 6.3%.

Because of the diversity of religions and ethnicities, there must be a set of laws that bind the unity of the people in the country. In Malaysia, the highest constitution is the Federal Constitution, which is the highest set of laws for Malaysia. This constitution was introduced and adopted after Malaya's independence in 1957. The constitution contains 183 Articles, 153 Parts, and 13 Tables. Note that the Federal Constitution serves to bind the community to common law. In addition, this constitution is also important as it guarantees political stability and a system of state administration. In fact, the constitution is also designed to protect the interests of all races with the guarantee of social justice among the people (Mohd Salleh, 2015; Abdul Aziz, 2008).

In the constitution, there are four traditional elements that have been agreed upon by all multiracial societies. Among them are the monarchy system, Islam, the Malay language, and the special position of the Malays and Bumiputera (Mohd Salleh, 2015). Traditional elements are also named as social contracts (Nazri Muslim, 2012). The term social contract is widely used and it was popularized in the 1980s by a politician named Abdullah Ahmad. He is a member of parliament for Kok Lanas (Head Topics Malaysia, 2010). Then this term was popularized by media, politicians and used in school and universities syllabus.

Malay Scholars, such as Shamrahayu A. Aziz and Mohd Rizal (2014), as well as Abdul Manaf (2009), use the term social contract instead of traditional elements to describe ethnic negotiations and agreement. The social contract concept in Malaysia means the agreement achieved between the leaders of Parti Perikatan, which are the United Malays National Organization (UMNO), Malaysian Chinese Association (MCA), and Malaysian Indian Congress (MIC). This consensus represents the three major races in Malaya, namely the Malays, Chinese, and Indians, in the negotiations for independence and the constitution drafting process in Malaya. Although this consensus was reached by the party's representatives, it was an agreement of the multiracial community as a whole and was not limited to the party leaders. Parti Perikatan has gained great support from the community, and one of the great achievements of the Parti Perikatan was in the 1955 General Election (Abdul Manaf, 2009).

This study focuses on all traditional elements and their related issues. Therefore, this study investigates the knowledge, attitude, and practices (KAP) of the traditional

elements in the Malaysian Federal Constitution, 1963 among multi-ethnic youths in Klang Valley.

## 1.2 Problem Statement

During the previous post-independence era, although Malaysia practised religious tolerance and ethnic tolerance, there were still some from the multi-ethnic community, especially the youths who used the technology to trigger a provocative atmosphere on sensitive issues regarding Islam, the Malay language, the institution of monarchy, and the special position of the Malays through social media such as Facebook, Twitter, and YouTube (Mohd Ridzuan, 2020; Mohamed Farid, 2020; Bernama, 2019; Malaysian Communication and Multimedia Commission, 2019; Bernama, 2020; Tentera Troll Kebangsaan Malaysia, 2019 & Utusan Borneo Online, 2019).

First of all, the issue of insultation to Islam still happens even though Islam is recognised as a Federal religion in Malaysia according to Article 3 (1) in Federal Constitution. A total of 431 complaints of insults against Islam on social media were received by the Insult of Religion Monitoring Unit, Jabatan Kemajuan Islam Malaysia (JAKIM) (Mohd Ridzuan, 2020). This unit was established to monitor writings or provocations that insult the Prophet Muhammad SAW and the religion of Islam. In addition, JAKIM also identified 83 links that insult Islam on social media (Mohd Ridzuan, 2020). For example, the issue of Allah's word, insult Allah SWT, insult Prophet Muhammad SAW and his wife, Aisyah RA, the issue of pig, insult Al-Qur'an,

insult the Aidiladha Festival and Qurbān (Mohamed Farid, 2020; Bernama, 2019; Malaysian Communication and Multimedia Commission, 2019; Bernama, 2020; Tentera Troll Kebangsaan Malaysia, 2019 & Utusan Borneo Online, 2019). Then, issue of apostasy. A former group of G25 civil servants who criticised apostasy says that an individual's decision to quit his religion was between them and their God based on Article 11 (1), which assures everyone in Malaysia, including Muslims and non-Muslims, have three different rights, namely, the right to profess, practices and propagate their religion (Abdul Rahman & Shapiee, 2018).

Then, issues regarding the institution of monarchy, for example, the issue of contempt for the King, Sultans, and his relatives, such as the Perak Sultan, His Majesty Sultan Azlan Shah, which involved six people in a dream book portal who insulted the Perak Sultan (Wan Amizah & Muhammad Adnan, 2017). A second case is of a Facebook user, known as *Cucu Nabi* that uploaded Sultan Zainal Abidin, Sultan of Terengganu's picture with insulting comments and criticism because of their anger towards the blackout during the counting of votes in the 13th General Election (Wan Amizah & Muhammad Adnan, 2017). Mohammad Nizar, former Chief Minister of Perak, also gave comments of insult towards Sultan Ibrahim Almarhum Sultan Iskandar, the Johor Sultan, regarding the issue of bidding the plate number WW1 amounting to RM 550,000 through his Twitter page (Wan Amizah & Muhammad Adnan, 2017). There is also another case that insults Johor Sultan with bad words, such as fat stomach as a pig on Facebook (Syahira & Wan Amizah, 2017). Lastly, the case regarding the insulation towards the credibility of Yang di-Pertuan Agong, Sultan Abdullah Ri'ayatuddin Al-Mustafa Billah Shah Sultan Ahmad Shah (Amin Ridzuan & Roselan,

2019). It also has been recorded that there are a total of 209 cases by Polis Diraja Malaysia (PDRM) regarding this issue in 2019 (Asrol, 2019).

Next, the issue related to the Malay language. For instance, the cases regarding the Mandarin language on signboards at Bagan Sekinchan and Shah Alam in Selangor (Mohd Izzatul Izuan, 2019; Faliq, 2018). Even the Selangor Sultan ordered the Chinese language signboards at any place in Selangor to be removed and replaced with the Malay Language signboards to respect Malay Language Policy, but there are still some of them in Shah Alam (Bernama, 2018). Then, there is also an issue regarding the recognition of the Malaysian Unified Examination Certificate (UEC) case that do not follow the National Education Policy in the universities. This claim was initially made on 13 February 2016 by the Chief Minister of Sarawak, the late Tan Sri Adenan Satem, at the time to prevent the Chinese professionals from migrating to other countries (Mohd Azrone, 2018). This claim was supported by the Chief Minister of Melaka, Adly Zahari, on 2 July 2018. It became one of the manifestos of Pakatan Harapan (PH) in the 14th General Alliance (Fairuz, 2018). However, this claim was objected to by some of the 30 Non-Governmental Organisations (NGOs), including Tun Dr. Mathathir Mohamad Prof and Datuk Dr. Teo Kok Seong (Haika, 2019; Nor Afzan, 2018). This is because the recognition of UEC is contrary to the National Education Policy (NEP). It shakes contradict with the position of the Malay Language as the National language, and this system originates from Taiwan, which is still unclear in its textbook syllabus and curriculum (Nor Afzan, 2018).

Lastly, the issue related to the special position of the Malays and Bumiputeras of Sabah and Sarawak is the International Convention on the Elimination of All Forms

of Racial Discrimination (ICERD). Tan Sri Razali Ismail, the chairman of the Human Rights Commission of Malaysia (SUHAKAM) group, agreed to the implementation of ICERD to avoid racial discrimination (Syed Umar et al., 2018). The ICERD gives equal rights to all ethnicities in Malaysia. Consequently, the special position of Malays and Bumiputera becomes threatened because ICERD opposes Article 153 regarding the special rights of Malays and Bumiputera in the Federal Constitution of Malaysia (Mohd Iskandar & Ahmad Suhael, 2018; Hafidzul Hilmi, 2018).

Therefore, all these issues and polemics show that Malaysians have low knowledge and understanding regarding traditional elements (Awang, 2008) Therefore, this study aims to determine the level of KAP of multi-ethnic youths in Klang Valley regarding the traditional elements with an individual background of demography such as ethnicity, religion, and level of education based on past studies by previous researchers (Nazri et al., 2011; Nazri et al., 2013). In a study, Nazri et al. (2011; 2013) state that the demographic background such as ethnicity, religion, and level of education also affects the level of KAP of the multi-ethnic toward traditional elements in Malaysia. However, both studies do not use the KAP model, and it also does not measure all traditional elements in the Federal Constitution of Malaysia. Therefore, this study is conducted to study and know the level of KAP on the traditional elements as there are no other past studies that are exactly the same as this current study.

### 1.3 Research Questions

Based on the problem statement that has been addressed before, there are three questions that will be answered in this study are as follows:

- i. What is the level of knowledge, attitude, and practices (KAP) on the traditional elements in the Malaysian Federal Constitution 1963 among multi-ethnic youths in Klang Valley?
- ii. What are the differences between demographical background (religion, ethnicity, and level of education) and knowledge, attitude, and practices (KAP) of the traditional elements in the Malaysian Federal Constitution 1963 among multi-ethnic youths in Klang Valley?
- iii. Is there a relationship between the level of knowledge, attitude, and practices (KAP) of the traditional elements in the Malaysian Federal Constitution 1963 among multi-ethnic youths in Klang Valley?

### 1.4 Research Objectives

The researcher has outlined several objectives in this study;

- i. To identify the level of knowledge, attitude, and practices (KAP) of the traditional elements in the Malaysian Federal Constitution 1963 among multi-ethnic youths in Klang Valley.
- ii. To determine the differences between demographical background (religion, ethnicity, and level of education) with the level of knowledge, attitude, and

practices (KAP) of the traditional elements in the Malaysian Federal Constitution 1963 among multi-ethnic youths in Klang Valley.

- iii. To analyse the relationship between the level of knowledge, attitude, and practices (KAP) on the traditional elements in the Malaysian Federal Constitution 1963 among multi-ethnic youths in Klang Valley.

### 1.5 Research Hypotheses

- i. Ho1: There is no significant difference between religion and level of knowledge of the traditional elements in the Malaysian Federal Constitution 1963 among multi-ethnic youths in Klang Valley.
- ii. Ho2: There is no significant difference between ethnicity and level of knowledge of the traditional elements in the Malaysian Federal Constitution 1963 among multi-ethnic youths in Klang Valley.
- iii. Ho3: There is no significant difference between the level of education and level of knowledge of the traditional elements in the Malaysian Federal Constitution 1963 among multi-ethnic youths in Klang Valley.
- iv. Ho4: There is no significant difference between religion and level of attitude toward the traditional elements in the Malaysian Federal Constitution 1963 among multi-ethnic youths in Klang Valley.
- v. Ho5: There is no significant difference between ethnicity and level of attitude toward the traditional elements in the Malaysian Federal Constitution 1963 among multi-ethnic youths in Klang Valley.

- vi. H<sub>06</sub>: There is no significant difference between the level of education and level of attitude toward the traditional elements in the Malaysian Federal Constitution 1963 among multi-ethnic youths in Klang Valley.
- vii. H<sub>07</sub>: There is no significant difference between religion and level of practices of the traditional elements in the Federal Constitution among multi-ethnic youths in Klang Valley.
- viii. H<sub>08</sub>: There is no significant difference between ethnicity and level of practices of the traditional elements in the Federal Constitution among multi-ethnic youths in Klang Valley.
- ix. H<sub>09</sub>: There is no significant difference between the level of education and level of practices on the traditional elements in the Federal Constitution among multi-ethnic youths in Klang Valley.
- x. H<sub>010</sub>: 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.

#### **1.6 Significance of the Study**

The KAP of multi-ethnic youths on traditional elements in Malaysia needs to be further studied by societies and researchers in the field of social science. Therefore, in line with the main objectives of the study, the significances of this study are as follows:

### **1.6.1 Importance Towards Youths**

This study is important to measure the level of KAP of youths towards the traditional elements in Malaysia. This is essential as youths are the next generation of leaders and the future of nations (Bernama, 2012; Jamilah et al., 2015). Youths also has achieved maturity and can make their own decision in their life. Thus, the KAP of youths on traditional elements in the Malaysian Federal Constitution 1963 needs to be studied to bind the unity, as well as understand and protect all rights of multi-ethnic youths in Malaysia. Then, the harmony of the community also can be preserved.

### **1.6.2 Importance Towards Future Researchers**

Finally, the results of this study can be used by future researchers as a reference to improve the gaps and deficiencies and they may do research to measure KAP on traditional elements towards all Malaysian people. In addition, the findings of this study can also be used by many parties as empirical evidence of the level of KAP of multi-ethnic youths in Malaysia on the traditional elements in the Malaysian Federal Constitution 1963 of Malaysia.

### **1.6.3 Importance Towards Government Policy**

The findings of this study are important to the government policy as an action plan so that they can alert the issues and misunderstandings of the community regarding traditional elements and make improvements to the law or make a program or campaign to spread awareness regarding the importance of unity and harmony in Malaysia.

## **1.7 Definitions of Terms**

Among the important terms used in this study are knowledge, attitude, practices, traditional elements, and youths.

### **1.7.1 Knowledge**

Knowledge involves recalling specifics and universals, methods and processes, or the recall of a pattern, structure, or setting in the human mind (Bloom, 1956). Knowledge also means a cognitive factor, whereas knowledge is a basic to form a block of memory in human thinking structure (Fishbein and Ajzen, 1975 & Mohd Hilmi Mahmud dan Kamalian Hj. Siarap, 2013). This research pursues the knowledge of traditional elements in the Malaysian Federal Constitution 1963 among multi-ethnic youths in Klang Valley. The four traditional elements are the monarchy system (Article 32 (1)) involves three items, Islam (Article 3 (1)) involves four items, Malay Language

(Article 152) involves five items, and the special rights of Malays (Article 153) involve four items.

### **1.7.2 Attitude**

Human attitude can be defined as a form of the tendency for humans to act consistently on an object or situation (Fishbein and Ajzen, 1975). Attitude also means a consequence of human action from paying attention to some situations (Opotow and Clayton, 1994). This study seeks to measure the attitude of multi-ethnic youths in Klang Valley towards the traditional elements and issues related based on Articles 3 (1), 32 (1), 152, and 153 in the 1963 Federal Constitution of Malaysia. Attitudes to the monarchy system involve three items. Islam consists of four items. The Malay Language involves five items, special rights of Malays consist of three items, and questions regarding all elements have one item only.

### **1.7.3 Practice**

Practice means "the application of rules and knowledge that leads to action" (Badran, 1995). Practice also means the knowledge and regulations that perform together and produce actions (Chien-Yun et al., 2011). Practice in this study refers to the continuous actions of multi-ethnic youths towards traditional elements in the Malaysian Federal Constitution, 1963. The traditional elements are Islam (Article 3 (1)) consists of two items, the monarchy system (Article 32 (1)) has two items, the Malay

Language (Article 152) involves two items, and the special rights of Malays (Article 153) consist of three items.

#### **1.7.4 Traditional Elements**

Generally, tradition means something that is inherited from one generation to the next. This is because traditions show the culture and history of the community in the country. In the Federal Constitution, traditional elements refer to the system that existed before the modern era (Abdul Aziz, 2002; Nazri, 2012). In this research, traditional elements refer to the position of the monarchy system, Islam, the Malay language, and the special position of Malays. These traditional elements were accepted by the representatives of Parti Perikatan (UMNO, MCA, and MIC) during the ethnic's agreement during the formation of the Federal Constitution in 1948. The general items regarding traditional elements in this study are: knowledge has 3 items; attitude has 2 items and practice has one item only.

#### **1.7.5 Youths**

According to the Youth Organization and Youth Development (Amendment) 2019, youths are individuals that range in age from not less than 15 years old and not more than 30 years old. In contrast, the United Nations state that the age of youths is between 15 to 24 years old. In this study, the age range of youths is between 18 years

old to 30 years old because all of them had learnt history or ethnic relations subjects in school or university.

## **1.8 Scope and Limitation of the Research**

The scope of this study is towards the multi-ethnic youths, which is Malays, Chinese, and Indians only, as they are the major ethnicities in Malaya before Independence Day. Furthermore, based on the Malaysian Youth Council (MYC) and Ministry of Youth and Sports (MYS), in 2020, the age of youths will be between 15 to 30 years old. However, this study chooses the age of youths to be between 18 to 30 years old. Furthermore, the locations of the respondents are only in the Klang Valley regions, which are Kuala Lumpur, Petaling, Selangor and Putrajaya. This is because, in the Klang Valley regions, there is population density and interaction among ethnicities. For example, in Selangor, there are 60.92% of Malays, 26.65% of Chinese, and 12.43% of Indians. Then, in Kuala Lumpur, Malays cover 47.06%, Chinese cover 42.97%, and Indians cover 9.97% of the ethnic population. Lastly, in Putrajaya, Malays have the highest population percentage, which is 95.88%, Chinese cover 2.43%, and the Indians cover the least, which is 1.68%. Thus, this research measures the level of KAP of multi-ethnic youths in Klang Valley toward traditional elements in the 1963 Federal Constitution of Malaysia.

### 1.8.1 Background of Klang Valley

Since the beginning, the Klang Valley has been the focus of the population because there are various industrial, social and political opportunities (Katiman, 2010; Ooi Keat Gin, 2010). Initially, the area around Ampang was opened as the main tin production center in the country, then followed by the development of Kuala Lumpur and the surrounding area at the end of the 19th century (Oong Hak Ching, 1995; Katiman, 2010; Ooi Keat Gin, 2017). When the country gained independence in 1957, the density of population increased as many industrial and service companies around the city (Katiman, 2010). In the beginning, Klang Valley only consist of Kuala Lumpur as the center city and extending to Rawang (Northwest), Semenyih (Southeast), Klang and Port Klang which formerly known as Port Swettenham in Southwest (Ooi Keat Gin, 2010). In the late 18<sup>th</sup> and early 19<sup>th</sup> century, Klang Valley included Bernam, Lukut, Kuala Selangor and Langat (Ooi Keat Gin, 2010).

Now, the Klang Valley merges with the Langat Valley to form the large city of the Klang-Langat Extended Metropolitan Region (WML). Klang-Langat Valley Extended Metropolitan Region refers to the entire Kuala Lumpur metropolitan area and its affiliated cities and other settlements located in the Basin Klang River and Langat River. This region covers the City of Kuala Lumpur (Federal Territory of Kuala Lumpur) as the core zone, then the area of Petaling Jaya, Subang Jaya, Ampang Jaya, Selayang and other nearby cities especially Shah Alam, Kajang and Klang as internal zones. While the area in the districts of Hulu Selangor, Kuala Selangor, Sepang and Kuala Langat are categorized as an external zone (Katiman, 2006; Katiman, 2010).

In 2000, the population of Klang-Langat Valley Extended Metropolitan Region was about 3.5 million people. The total population continues to increase in 2010 and is estimated at 5.5 million people (Katiman, 2006; Katiman, 2010) That amount is almost 20% of the entire population of the country. The growth and density of the population in the region is differ from other regions. This is due to the dynamic characteristics of the population in the region (Katiman, 2010). Among the dynamic characteristics are the distribution and racial composition, growth, and migration (Katiman, 2010).

The population distribution in this area is constantly changing from time to time. Since the last decade, there have been significant changes due to the rapid economic growth that is taking place in the West Central region of peninsular Malaysia (Katiman, 2010). The changes that occur are in terms of population density and racial composition living in urban areas (Katiman, 2010). After independence and until 1970, the distribution of the population was concentrated in the developed areas, especially around Kuala Lumpur, Petaling, Klang, Gombak and Kuala Selangor (Katiman, 2010). More than 80% of the population lives in the area. Other areas that are relatively remote such as Sepang and Ulu Selangor have the least population (Katiman, 2010).

After Kuala Lumpur become Federal Territory, most of the population of the Klang-Langat Metropolitan Region is concentrated in the capital area. In the 1980 census, there were two new districts created in the area, which are Gombak and Petaling. In 1980, the population density in the two districts was 744 and 542 people per square kilometer. In 1991, the composition increased to 1,308 and 542 people per square kilometer. However, the concentration of population around the federal territory became more significant in 2000. In addition to the Federal Territory of Kuala Lumpur

and the Petaling District, the Klang and Ulu Langat Districts each recorded a density of over 1,000 people per square kilometer. At this time, the population in this district increased rapidly (Katiman, 2010).

Since the middle of the 19th century, this area was inhabited by Chinese who worked as Tin miners and traders (Katiman, 2010). However, during the emergency, the Chinese moved to agricultural areas for security purposes. Then, the *Kampung Baru* were built at the forest edge areas, which are at Kepong, Ampang, Jinjang, Jenjarum, Salak Selatan, Tanjung Sepat, Sungai Chua, Dengkil, Balakong, and Sungai Pelek whereas these areas now turned into cities (Katiman, 2010). Therefore, the Chinese people were the majority ethnics at the Klang Valley region at that time.

In 1970, the non-Malay people which are Chinese and Indians were the majority ethnics in Klang Valley. But, the ethnics' composition changed in 1980. The composition of Malays almost equal to the Chinese ethnics. Then, in 1991, the majority ethnic were Malay people (44.5%), followed by Chinese (39.09%) and Indians (15.47%) (Katiman, 2010). However, in 2000, the majority of the Malays increased to 68.78%, followed by a decrease in the Chinese ethnic composition to 26.36% and a decrease in the Indian ethnic percentage to 10.85%. This is due to the factors of the natural mixing rate of the Malay ethnic group which is slightly higher than the Chinese and Indian ethnic groups and also their migration to some urban areas in the Klang Valley (Katiman, 2010).

Then, in 2020, the population of Malays, Chinese, and Indians in Klang Valley is very complex and do not further changed from ethnic composition in 2000. In

Selangor, there are 60.92% of Malays, 26.65% of Chinese, and 12.43% of Indians. Then, in Kuala Lumpur, Malays cover 47.06%, Chinese cover 42.97%, and Indians cover 9.97% of the ethnic population. Lastly, in Putrajaya, Malays have the highest population percentage, which is 95.88%, the Chinese cover 2.43%, and the Indians cover the least, which is 1.68% (Department of Statistics, 2020). This research uses the ethnics population data based on year 2020.

## 1.9 Organization of the Thesis

The thesis is organized as follows:

**Chapter One** is an introduction, which includes background of the study, followed by problem statement, research questions, research objectives, research hypotheses, significance for carrying out this research, definitions of terms used in this study and also the scope and limitation of this research.

**Chapter Two** provides detailed review of the literatures on social contact in West and Malaysia, the historical development of Malaysia Federal Constitution, traditional elements in the Malaysian Federal Constitution and its issues, knowledge, attitude and practices model, brief history of Klang Valley and the framework of this study.

**Chapter Three** reveals the design of this research, highlights the methodology used for data collection and analysis. This chapter also addressed sampling procedure

and techniques, as well as development of instrument. This chapter is concluded by highlighting techniques applied in data analysis.

**Chapter Four** presents the findings or results of this research and a comprehensive discussion of the results.

**Chapter Five** provides the conclusion and summary of the main findings, as well as the implications and recommendations.

### **1.10 Conclusion**

In conclusion, this chapter explains issues regarding traditional elements in Malaysia. Traditional elements are an important issue, which is the basis of the Malaysian Federal Constitution and national harmony. Therefore, it is essential to measure the level of KAP of multi-ethnic youths in Peninsular Malaysia as youths are the next generation leaders and are also individuals that can continue the sustainability of harmony in Malaysia. Thus, this study aims to measure the level of KAP of multi-ethnic youths in Peninsular Malaysia based on the differences in the demographic background (religion, ethnicity, and level of education), correlations between independent variables, and demographical background as the antecedent variable between independent and dependent variables measuring the level of knowledge, attitude and practices towards traditional elements in the Federal Constitution.

Therefore, this study is important as it can be used by future researchers as a reference to improve the gaps and deficiencies.

