

CHAPTER 5

CONCLUSION, IMPLICATION AND RECOMMENDATIONS

5.1 Introduction

This chapter explains the summary of the study, recommendations for future researchers, and the conclusion of this study. Subsequently, this chapter proceeds to summarize the overall findings of this study.

5.2 Summary

Traditional elements in Federal Constitution are the main focus of this study. Traditional elements in the Federal Constitution refer to the provisions regarding monarchy institution, Islam as Federal religion, Malay language as the national language, and special rights of Malay. This study has three objectives, and the results have been obtained from 416 respondents. This study focuses on multi-ethnic youths in Klang Valley who are between 18 to 30 years old. The effects on 416 respondents found that there were 279 Malay respondents, 84 Chinese respondents, and 53 Indian respondents according to the ratio of the ethnic population (60:30:10). All information and data regarding respondents are collected by a self-administered questionnaire which is distributed through social media such as Facebook Advertisements, Twitter, WhatsApp, Telegram group, and e-mail. The actual study has been done after experts' validation. Then, two times pilot tests were done on 126 and 136 respondents to measure

the validity and reliability of the questionnaire. This research uses convenience sampling because people are selected as they are readily available. All data collected have been analyzed using SPSS version 22.

Three variables have been measured in the questionnaire, which are knowledge, attitude, and practices (KAP) towards traditional elements and the demographic of respondents. The analysis results show that the level of KAP on traditional elements in the Federal Constitution of Malaysia among multi-ethnic youths is overall high. However, there are significantly different between the level of attitude and practices based on religion, ethnicity, and level of education. Malay and Muslim youths have the highest level of attitude and practices on traditional elements in the Federal Constitution of Malaysia. College or institute education youths have the highest level of attitude on traditional elements, followed by secondary education and university education youths. University education youths have the highest level of practices on traditional elements, followed by secondary education and college or institute education youths. Results also found that there is no significant difference between the level of knowledge with ethnicity, religion, and level of education. Overall, the results of objective three show that there is a significant relationship between the level of KAP of traditional elements in the Federal Constitution of Malaysia among multi-ethnic youths in Klang Valley, even though the strength of the relationships are different. The strength of the relationship between the level of knowledge and attitude toward traditional elements is moderate. The strength of the relationship between the level of knowledge and practices on traditional elements is low. While the strength of the relationship between the level of attitude and practices is very high.

Based on the findings, this study summarizes that if the level of knowledge of traditional elements among multi-ethnic youths' increase, the level of attitude and practices also increases. This is seen based on the number of youths who have learned or been exposed to the history subject and ethnic relation subjects, which contains information regarding the history of the formation of the Federal Constitution of Malaysia. The provisions in Federal Constitution of Malaysia are based on the four traditional elements that have been agreed upon by the representatives of *Parti Perikatan*, which represent the three major ethnicities (Malay, Chinese, and Indian) in Malaya before the Independent Day. Consequently, the high level of attitude and practices of traditional elements among multi-ethnic youths is also caused by their involvement in the multiethnic groups' organization as most of them live in mixed ethnic groups in the residential area. Most of them also studied at a national school rather than a national-type school. These results show that there is an interaction between the three major groups of youths in Malaysia.

5.3 Implication of the Study

For a sovereign country, the constitution is the highest legal source of a country and every individual must obey its supremacy. Its existence is as a guide to organize and coordinate the government of a country. In addition, the constitution also acts as a guide for the formation of laws. The Malaysian Federal Constitutions consists of provisions related to monarchy or Malay King system, position of Islam and other

religions, Malay language and other languages, and special position of Malays and other ethnics.

From the findings of this study, there are several implications for youths regarding the knowledge, attitude and practices on traditional elements in the Malaysian Federal Constitution, 1963 and ethnic relations in Malaysia.

5.3.1 Implication Towards Knowledge, Attitude and Practices of Youths

Overall findings of this study show that level of KAP of youths is high (see Table 4.2). Knowledge on matters related to all provisions regarding traditional elements is very fundamental among youths in Malaysia. In Islam, acquire good knowledge is fundamental to all human being. Allah SWT says in Surah al-Mujāhidah, verse 11, *“And when you are told, ‘Arise’, then arise; Allah will raise those who have believed among you and those who were given knowledge, by degrees. And Allah is Acquainted with what you do.”*

In addition, knowledge solely is not enough for human. Good attitude and practice (*akhlāq al-mahmūdah*) such as accept and respect every rights of human being is a crucial thing especially for Malaysia, which had multiracial and multi-religion people who lived in it. Al-Quran (4: 86) also urged all people, *“And when you are greeted with a greeting, greet (in return) with one better than it or (at least) return it (in a like manner). Indeed, Allah is ever, over all things, an Accountant.”* Therefore,

good level of knowledge on traditional elements results in good attitude and practices of youths on traditional elements because they respect all rights of multiracial people in the Malaysian Federal Constitution and also in their community life.

Next, the significant difference between level of knowledge with type of ethnicity, religions and education level shows that the chosen demographic background give impact on their level of knowledge on the traditional elements (see Table 4.7). This will give good impact in their daily life without negative issues, and respect ethnic sensitivity.

Then, the findings of the study show the factors of ethnicity, religion and education level greatly influences the KAP of youth on the constitution. Previous studies by Nazri et al. (2011), Nazri (2012), Nazri et al. (2012), Nazri, Wan Zulkifli, et al. (2013) also showed that the factors of ethnicity, religion and flow of education give significant difference on traditional elements among university students. To add more, Muslim (2015) also stated the factors of ethnicity, religion and flow of primary and secondary school gave significant difference on their understanding and acceptance among youth. So, these factors are very significant in coloring ethnic relations in Malaysia because it evokes orientation, values, attitudes and cultural sociology in an ethnic group. The significant difference of these factors make ethnic relations in the youth group as an agenda that should be given priority.

5.4 Recommendations

Based on the findings of this study, there are several recommendations for youths, government policy and future researchers who have an interest in doing research regarding the traditional elements of the Federal Constitution and ethnic relations in Malaysia.

5.4.1 Recommendations for the Youths

The youths are the future leaders who would lead the country. Therefore, the knowledge, attitude and practices on traditional elements in the Malaysian Federal Constitution, 1963 must be strong. Al-Attas (2019) also viewed that the principles of morality in human life include i) the understanding of freedom and duties and responsibilities; ii) the understanding of knowledge; iii) the understanding of courtesy; iv) the noble and perfect character; v) the understanding of *ukhuwwah*; vi) the brotherhood of the Muslim self; vii) the understanding of the role, attitude and character of a person and the community; viii) the power of character that helps each other to form a unity in the social life of a country. Therefore, all of the principle of morality or attitude must be apply by all Malaysian. One of them is by following the rules and respects all rights or matters related to provisions in the Malaysian Federal Constitution, 1963 because this constitution served to bind the unity of all Malaysian people. This is also can produce visionary and wise leaders to unite all the people of various races under one Malaysian family.

5.4.2 Recommendations for the Government Policy

Previous quantitative studies by Nazri et al. (2011), Nazri (2012), Nazri et al. (2012), showed that overall level of knowledge, comprehension and acceptance on provisions of Malays, Malay language and Islam among university students is high. However, there are significant difference according to their ethnicity, education flow, and religion. Matters related to religion and ethnicity also still become sensitive issues among the students. Then, findings of research by Nazri, Wan Zulkifli, et al. (2013) stated the public's perception of Islam in the constitution in Klang Valley is well received such as the position of Islam is better than other religions, the position of Islam does not affect unity and is not in the form of discrimination and patterning of ethnic relations in Malaysia. However, there are relatively small differences when viewed from the demographics of ethnicity and religion. In 2015, study by Nazri regarding level of knowledge, comprehension and acceptance on Malaysian Federal Constitution among youths is well received and more than 65% are at a moderate level. Next, based on the study by Ramlah and Noormaizatul Akmar (2013), all ethnic in Perlis and Kedah have high hopes for the king as their authoritative leader.

Traditional elements are among the basic and important provisions in Federal Constitution. However, the overall findings of this study shows the level of KAP among multi-ethnic youths on traditional elements is high even though there is significant difference according to demographic factors such as ethnicity and the highest level of education. Therefore, the findings of this study can be the measurements of the level of unity and acceptance of the traditional elements and government policy to maintain the harmony of ethnic's relations in Malaysia. The government, such as Jabatan Perpaduan

dan Intergrasi Nasional (JPNIN), Majlis Belia Malaysia (MBM) Global Peace Foundation (GPF), must be alert regarding the issues and misunderstanding of multi-ethnic youths, which can threaten the unity and inter-racial relations in Malaysia.

Next, they need to provide clear information to all ethnic regarding the meaning of traditional elements in the Federal Constitution, the process of ethnic cooperation while seeking independence, and the significance and rationality of each provision, especially the four basic elements in the Federal Constitution of Malaysia. Then, they need to design suitable programs for the youths of various religions in the country and make improvements to the law. For instance, they can frequently do inter-racial dialogues, inter-religious dialogues, or campaigns to spread awareness regarding the importance of abiding by and upholding the supreme law, which is the pillar of ethnic's relations in Malaysia. For example, they need to further strengthen the campaign on social media regarding the understanding and appreciation of the Five *Rukun Negara*: i) belief in God; ii) loyalty to King and country; iii) supremacy of the Constitution; iv) the rule of law and v) courtesy and morality among Malaysians, especially the youths. This is because the Five *Rukun Negara* are also derived from some of the traditional elements in the Federal Constitution.

5.4.3 Recommendations for the Future Researchers

Future researchers interested in embarking on and investigating the knowledge and perceptions of multi-ethnics in Malaysia must deepen the issues regarding this topic. This study only focuses on the multi-ethnic youths with age between 18-30 years

old. Therefore, future research may investigate the KAP of the Malaysian people without an age gap. Moreover, the probability sampling type may be employed because this study uses convenience sampling, which is a non-probability sampling type by distributing the questionnaire online, thus making the findings unable to be generalized. To add more, future researchers may also widen the study location to the whole of Malaysia or other suitable places having a greater portion of mixed ethnic population. Lastly, future researcher may also deepen their investigation regarding to ethnicity unity, nation buildings and social cohesion.

5.5 Conclusion

As discussed in this chapter, all research questions in the present study have answered the research objectives that were stated in the first chapter. However, as indicated in the literature of the present study, several gaps emerged in the part framework of the studies. Past studies by (Nazri et al., 2011; Nazri & Abdul Latif, 2012; Nazri et al., 2013) do not investigate the acceptance of monarchy institutions and also do not use the KAP model as the measurement variables.

Thus, this study has contributed to the youths' community and this nation by measuring the level of KAP on all traditional elements. The findings show that the overall level of KAP of traditional elements among multi-ethnic youths is high even though there is a significant difference between the level of attitude and practices based on their type of religion, ethnicity, and level of education. The aspect of religion, ethnicity and level of education do not give impact towards their level of knowledge on

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

Findings of this study also show that there is a significant relationship between level of KAP on traditional elements in the Federal Constitution among multi-ethnic youths in Klang Valley although there are differences in the strength of the relationship. The findings of this research are important to all parties especially the future researchers, the government and non-government organization in order to improve the KAP of multi-ethnic youths in Klang Valley and throughout Malaysia regarding the four traditional elements, which are also the provisions in Malaysian Federal Constitution because the elements are the basic provisions and must be accepted and abide by all Malaysians. Admittedly, this is to ensure the unity and harmony of the people and the country continue to be guaranteed as well as to avoid bad history to be repeated again. As George Santayana said: *“Those who do not learn history are doomed to repeat it.”*