

## **Ethnic Tolerance among Students of Public Higher Learning Institutions in Malaysia**

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**Abstract:** This study seeks to examine ethnic tolerance among the students of Public Higher Learning Institutes (IPTA) in Malaysia. It involved 6,580 respondents selected by ten Institutes. The study data was obtained through the questionnaires analysed using the SPSS software. The descriptive statistics like the frequency, Percentage, mean and cross-tabulation had been adopted to explain about the respondents' background and the perceptions of the students on ethnic tolerance in Malaysia. The findings demonstrate that the tolerance level among the students has been very good. All the five dimensions built have demonstrated that the answers supplied by the respondents were very satisfactory. They were found to have admitted and acknowledged the diversity of languages, cultures and religions that they were comfortable with the differences, that they have been able to accept and share the differences and are proud with these diversities. There are several statements that have been found to strengthen the relationships and integrations of the ethnic groups on campus. The Muslims, especially the Malay and the Bumiputera were rather sensitive with some religious considerations especially in terms of food, clothing, symbols and mixed marriage. The students from the group of Other Bumiputera, Chinese and Indian were also pressured by the privileges of the Malay and Bumiputera and the government policies. Next, some suggestions and conclusions are offered, as yielded from the findings obtained.

**Key words:** Tolerance • Ethnic • Students • IPTA

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### **INTRODUCTION**

A good management of ethnic tolerance is very much crucial in a society where various ethnic groups have been graced with social differences like language, culture, religion and family ties. In fact, no territory has been reported with its original inhabitants staying put, not moving anywhere due to the fact that there is a constant movement of people, who migrate and travel across the boundaries of their countries so much so that the reality prevalent in the local scenario and the politics have become more complex. In Britain, the United States of America, German, Holland, France, Austria and Australia, anti-migration and racism has emerged and street demonstrations and violence against foreigners have become common occurrences. Political parties that have promoted the issues of anti-migration are popular in France, Italy, Holland, Australia and Denmark up to

France. Cultural and ethnic diversity have made ethnic relations in Bosnia, Rwanda, Indonesia, India, China right to Fiji always chaotic and even end in racial riots.

Tolerant spirit and attitude are very important when there are social and racial differences in a country, because, when confronting various social elements, our capacity to accept others is going to be put to the test. Tolerance enables social differences to be accepted and the latter demands for the creation of tolerance among the people in the society. The experiences of other countries and especially for us in Malaysia, have demonstrated that the desire to mitigate any suspicions and biasness in our actions when communicating and dealing with individuals from other groups does not occur limitlessly [1]. In this restriction, the solidification of our understanding on ethnic tolerance and acceptance must be made the main research aim in terms of the theories, policy formulation and management programmes. In our country,

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the government has invested hundred thousands of Ringgit to enhance the level of acceptance of the cultural and racial differences so that cultural and ethnic biasness are able to be eliminated. It is hoped that good tolerant behaviour and attitude gets to be enhanced so that we become more responsible to act in a more tolerant manner and to defend on tolerant behaviour in the community.

**The World as a Global Village:** No one country in this world today that can be so boastful to say that their countries are made up of a nation with the same language, culture, religion, physical appearance, skin colour and family ties. The world today has simply become a global village.

People move about to seek for knowledge, work, make investment, find companion and stay in a country which is not his own and of which he is not the citizen. If they do not move about, people from other countries would come and occupy the country in return. The least one can have is the explosion of information through the cyber world and globalization that can make their way into one's life perspective, culture, religion and the traditional and local language. A process of equating the value and life principals among human beings all over the world is taking place [2].

**Social Difference and Conflict:** Behind this progress, the world of various zones- Western, Easter, Northern and Southern- is still plagued by misunderstanding, tension and conflict among the groups, where they take the form of ethnicity, tribes, race, religion, culture and others [3]. Nonetheless, this conflict is more about fighting for the community's material resources that have been greatly politicized and various dimensions of these social differences have become the parameters that need to be manipulated for the sake of defending their rights and interests [4].

It is undeniable that social differences can provoke a lot of misunderstandings in individual relationships from various social categories and can even fuel conflicts, but if tolerance across these groups can be investigated, of course it will help the policy makers of the National Unity to understand the problems that arise and find the solutions.

**Understanding Social Categories, Ethnic and Tolerance:** In talking about the ethnic tolerance concept, three major keywords on social categories, ethnic and tolerance need to be elaborated. Among the various interpretations,

we need to remember that human is a social creature [5]. In building social relationships with other individuals, human adopt social categories like ethnicity, religion, social status and others to build the identity and group in managing and in facing the trials and tribulations in their lives.

Every individual does not only have one social dimension, but more often, they have two or even multiple dimensions. These social dimensions are dynamic by nature, ever-changing and hierarchical according to the circumstances and interests. There are times when the religious dimension is placed on top of the list and others become secondary but in other situations, the dimensions of class, ethnicity, country and others would be the main priorities. This indicates that group identity and dimensions are impermanent. Identity boundaries can keep changing and move from being thick, thinner and gradually going for extinction. Same goes with ethnic tolerance that keeps changing among ethnocentrism and high prejudice right to the ultimate pride and celebrative of these social variations [6].

The concept of ethnicity is among one of the many dimensions of social category used to become a symbol and has the role for the individual and his group to connect with other individuals. Ethnic group is defined as based on the ownership of language, culture, religion and family bonding. In this same reality, this concept is also made synonymous with the social status, physical look and skin colour. Notwithstanding, contrary to the racial concept, ethnicity is never linked with blood [7]. This ethnicity concept is more sociological than biological.

In generality, tolerance means how far we would go in confronting the issues that have been questionable and rejected, but without employing power or coercion to change them, when dealing with individuals who have different characteristics from us. It has been in our experiences that we tend to punish others who disagree with us [8]. However, our capability to suppress the desire to punish them would be interpreted as tolerance. This means that we have been successful at building our respect by the suppression towards the different views held by these different others.

**Tolerance Level:** In understanding the concept and the level of tolerance towards ethnicity or other social dimensions, we need to remember that the concept of tolerance is a very vague and complex concept, other than the fact that it is open to various interpretations.

The first level is when tolerance is connected with being generous, or being patient without feeling to need to intervene in managing the social differences [9]. Tolerance happens when an individual calms himself or herself from the things he or she disfavours, fearful of and that involve negative feelings. This kind of tolerance happens when we can admit that others also have their own opinions and practices but this does not mean that we should accept and support the differences.

In this situation, the individual will not react intolerably, but he or she will still possess biased attitude, disagreement and punishing the people or groups with the differences. He or she is already tolerant towards others, but not capable of releasing himself or herself from having prejudice towards others. As an example, a lecturer can have a prejudice attitude on his or her students from various ethnic groups but will act tolerably to ensure that his own position at the university is secured [10].

This kind of generosity admitted that they have differences but the differences are regarded as worthless and having wrong moral values if compared to what we, as a group, have. This will evoke the feeling that we are more superior or better than others [11]. No one actually wants the differences of skin colour, culture, gender or religion are tolerated by students from other groups in the campus.

The second level comes in the form of good perceptions on what is not favoured towards those who practise, or possess race, citizenry and others that are different from us. This demonstrates that we have come to a point when the things that we feel are different have become lesser and lesser, although we are yet to give our full agreement to it.

The third level would be tolerance involving an awareness to reject the attitude, principals and suspicious reactions towards others and groups that are different from us. This means that our self-negative stereotypes that have been identified, measured based on knowledge, value system and weaknesses are rejected. If one succeeds in identifying and rejecting this inbuilt prejudice, this implies that he has already progressed from one of narrow-mindedness one capable of demonstrating the conscience to project tolerance in his or her evaluation and behaviour [12].

The fourth level refers to the best tolerance, whereby when one fully accepts the differences that other people have. This involves holding grudges over biasness and prejudice and giving appreciation to others despite their skin colour and principal [13]. The acceptance of these

differences also indicates that these people are able to lend support to the differences with additional determination.

Debates over the above tolerance levels demonstrate that tolerance can move along the continuum from negative to positive. The tolerance spirit and reactions towards the individuals and their groups are therefore, dynamics and impermanent [14].

As it is, there are very few researches done to prove the extent to which this definition of tolerance is able to explain the ethnic tolerance phenomenon in our society.

**The Conceptualisation of Tolerance:** Is tolerance a universal structure or more influenced by its surroundings? Studies have demonstrated that the expressions of tolerance keep on changing according to space and various contexts. Tolerance and intolerance can exist in integration in all stages of age, children, youth and adults even the elderly [15]. Everyone finds themselves choosing who, over what and in which situation that they will demonstrate tolerance. This implies that it is rather impossible for us to build a universal understanding on the structure of tolerance as it is multi-faceted, multi-aspects, multi-dimensional and susceptible against some given contexts [16].

**The Theoretical Framework of Ethnic Tolerance:** Ethnic tolerance principals, attitude and actions which are dynamic and multi-dimensional must be understood in inter-individual relationships that cross group boundaries. What kind of group dimension that has been chosen and formed in the social category in the local community in our local community functions to ensure that their collective action will ascertain the resource distribution of the community and social status so that it will lean more on their side [17]. Sometimes, knowledge limitations and social understanding about the community will worsen the sense of competitiveness of the group, where the end-result is to act inclusively among the group members themselves and exclusively with members of other groups; to think about our own interests and the interests of our members and not of others.

The type and intensity of the competitiveness need to be identified and handled if the ethnic tolerance and harmonious relationships among the groups and stability in the community are to be safeguarded. The concentration on the economic and political dimensions needs to be prioritized for analysing the form and intensity of the group's competitiveness. In fact, the

managing of social dimensions like social classes and status and balanced with the ethnic and religious dimensions in managing and overcoming the sense of competitiveness are important if equality and justice need to be upheld [18].

**Study Methodology:** This study is descriptive in nature, concerning the perceptions among the students in Public Higher Learning Institutes. According to Wiersma [19] this approach is regarded as the best if it seeks to measure or evaluate the behaviour, perception and achievement of a programme. The descriptive form is also used in line with the requirements of the study which is to observe the phenomenon that is happening [20]. Therefore, a set of questionnaires has been prepared for this self-built aim, as to achieve the objectives of the study.

The sample selection was done through the collective sampling approach. Collective sampling can be adopted by determining the number of groups by state, district or area. This type of sampling would be appropriate if the population is big and spread to different areas. The total number of respondents is 6,580 respondents from ten IPTAs.

The study instrument used is the questionnaire set. According to Oppenheim [21], questionnaires and interviews serve as two forms of effective instruments to obtain information from the respondents other than doing observations. All questions are positive and respondents were required to state their perceptions based on the Likert Scale. The questionnaire is divided into two sections, namely Part A, B and C. Part A is related to the respondents' demography, B is about ethnic differences acknowledgement and Part C on the comfortability with the differences, Part D on accepting the differences, Part E on the sharing of differences and Part F concerns with the feeling of pride with the ethnic differences that exist among themselves on campus.

Reliability refers to the stability and consistency in the instrument in measuring a concept. The most popular test that is often used in measuring consistency would be the Alpha Cronbach. The reliability value of the Alpha Cronbach is between 0.0 and 1.0. According to Mohd Majid [22], the value of the Alpha Cronbach that exceeds 0.60 is often used as the reliability index in a research. A pioneer study is done as to identify the weaknesses and the advantages obtained in the questionnaire provided. The outcome demonstrates that 50 students did not have any problems understanding the questions

where they did not have to ask for the requirement of the questions. It is found that the Alpha Cronbach value obtained for all the items is more than 0.6.

Data obtained were analysed using the *Statistical Package for the Social Science* (SPSS) programme version 16 via the mean, standard deviation, *Chi square* and *cross-tabulation*. The descriptive statistics like frequency, percentage, score average or mean, cross-tabulation and *correlation coefficient* had been used to explain the respondents' backgrounds and analyse the implication for Islam-related and Malay-related provisions in the Federal Constitution, from the perspective of the students.

#### **Study Objectives:**

- To identify students' perception on ethnic differences.
- To identify students' perception on their comfortability with ethnic differences.
- To identify students' perception on acceptance over ethnic differences.
- To identify students' perception on the sharing of ethnic differences
- To identify students' perception on being proud about the ethnic differences.

#### **Data Analysis and Study Discussions**

**Respondents' Backgrounds:** From the total number of respondents, 69 Percent comprised of women and the rest by men, 31 Percent. The distribution by ethnic groups, shows that the Malay being investigated was 60 Percent, Bumiputera Sabah Muslim 6 Percent, Bumiputera Sabahan- Others 4 Percent, Bumiputera Sarawak Muslim 2 Percent, Bumiputera Sarawakian- Others 2 Percent, Chinese 23 Percent, dan Indian 4 Percent.

**Acknowledging the Ethnic Differences:** This particular dimension will be measured based on questions related to different economic and education levels, the sharing of political power and the sharing of business among the Ethnic.

**Different Economic Level:** Table 1 above demonstrates the percentage of students who admitted that they had different economic levels from one another. Data demonstrate that all the ethnic groups admitted the existence of the different economic status among the ethnic groups in this country (70 Percent).

Table 1: Different Economic Level (Percent)

|                   | Malay (%) | Bumi-Sabah Muslim (%) | Bumi-Sarawak Muslim (%) | Bumi -Sabahan Others (%) | Bumi -Sarawakian Others (%) | Chinese (%) | Indian (%) |
|-------------------|-----------|-----------------------|-------------------------|--------------------------|-----------------------------|-------------|------------|
| Agree             | 67        | 72                    | 71                      | 72                       | 75                          | 70          | 69         |
| Slightly disagree | 21        | 21                    | 22                      | 21                       | 16                          | 21          | 14         |
| Disagree          | 12        | 7                     | 7                       | 7                        | 9                           | 9           | 17         |
| Total             | 100       | 100                   | 100                     | 100                      | 100                         | 100         | 100        |

Table 2: Different Education Level (Percent)

|                   | Malay (%) | Bumi-Sabah Muslim (%) | Bumi-Sarawak Muslim (%) | Bumi -Sabahan Others (%) | Bumi -Sarawakian Others (%) | Chinese (%) | Indian (%) |
|-------------------|-----------|-----------------------|-------------------------|--------------------------|-----------------------------|-------------|------------|
| Agree             | 60        | 65                    | 60                      | 68                       | 66                          | 65          | 66         |
| Slightly disagree | 23        | 24                    | 27                      | 20                       | 21                          | 23          | 13         |
| Disagree          | 17        | 11                    | 13                      | 12                       | 13                          | 12          | 21         |
| Total             | 100       | 100                   | 100                     | 100                      | 100                         | 100         | 100        |

Table 3: Different Political Positions (Percent)

|                   | Malay (%) | Bumi-Sabah Muslim (%) | Bumi-Sarawak Muslim (%) | Bumi -Sabahan Others (%) | Bumi -Sarawakian Others (%) | Chinese (%) | Indian (%) |
|-------------------|-----------|-----------------------|-------------------------|--------------------------|-----------------------------|-------------|------------|
| Agree             | 62        | 66                    | 64                      | 63                       | 63                          | 53          | 60         |
| Slightly disagree | 24        | 23                    | 23                      | 23                       | 24                          | 27          | 22         |
| Disagree          | 14        | 11                    | 13                      | 14                       | 13                          | 20          | 18         |
| Total             | 100       | 100                   | 100                     | 100                      | 100                         | 100         | 100        |

Table 4: Political power-sharing (Percent)

|                   | Malay (%) | Bumi-Sabah Muslim (%) | Bumi-Sarawak Muslim (%) | Bumi -Sabahan Others (%) | Bumi -Sarawakian Others (%) | Chinese (%) | Indian (%) |
|-------------------|-----------|-----------------------|-------------------------|--------------------------|-----------------------------|-------------|------------|
| Agree             | 64        | 74                    | 71                      | 86                       | 87                          | 84          | 87         |
| Slightly disagree | 23        | 16                    | 17                      | 10                       | 10                          | 13          | 10         |
| Disagree          | 13        | 10                    | 12                      | 4                        | 3                           | 3           | 3          |
| Total             | 100       | 100                   | 100                     | 100                      | 100                         | 100         | 100        |

Table 5: Business Sharing (Percent)

|                   | Malay (%) | Bumi-Sabah Muslim (%) | Bumi-Sarawak Muslim (%) | Bumi -Sabahan Others (%) | Bumi -Sarawakian Others (%) | Chinese (%) | Indian (%) |
|-------------------|-----------|-----------------------|-------------------------|--------------------------|-----------------------------|-------------|------------|
| Agree             | 73        | 78                    | 75                      | 83                       | 81                          | 67          | 82         |
| Slightly disagree | 19        | 15                    | 17                      | 15                       | 13                          | 26          | 13         |
| Disagree          | 8         | 7                     | 8                       | 2                        | 6                           | 7           | 5          |
| Total             | 100       | 100                   | 100                     | 100                      | 100                         | 100         | 100        |

**Different Education Level:** Table 2 below refers to the different education levels among the students. As a whole, all the ethnic groups admitted the existence of these variations of education levels among ethnic groups (65 Percent).

**Different Political Positions:** Table 3 demonstrates the percentage of students who admitted to the different political positions that they had. All in all, all ethnic groups admitted that there are differences in political positions among the groups (60 Percent) with the lowest percentage of agreement shown by the Chinese with only 53 Percent.

**Political Power-Sharing:** Table 4 demonstrates the percentage of students who agreed to share the political power in this country. Study data discover that the Sarawakian Bumiputera (Others), Sabahan others and

Indian demonstrate the highest percentage (87 dan 86 Percent) for agreeing to this statement. Meanwhile, Chinese constituted 84 percent. Malay, Muslim Sabahan Bumiputera and Muslim Sarawakian Bumiputera took an average 70 percent. Generally speaking, all the students have very much advocated the power-sharing in Malaysia as a very good political practice.

**Business Sharing:** Table 5 above refers to the Percentage of students giving opinion on the sharing of business across ethnic groups. This study finds out that Bumiputera Others and Indians had had the highest percentage which is around 80 Percent of agreement. This is followed by Bumiputera Sabah Muslim (78 Percent), Bumiputera Sarawak Muslim (75 Percent), Malay (73 Percent) also Chinese (67 Percent). Once again business sharing is concluded to be the best alternative that can be implemented for this country.

Table 6: Students of other Ethnic Around Me (Percent)

|                   | Malay (%) | Bumi-Sabah Muslim (%) | Bumi-Sarawak Muslim (%) | Bumi -Sabahan Others (%) | Bumi -Sarawakian Others (%) | Chinese (%) | Indian (%) |
|-------------------|-----------|-----------------------|-------------------------|--------------------------|-----------------------------|-------------|------------|
| Agree             | 76        | 84                    | 79                      | 87                       | 88                          | 74          | 90         |
| Slightly disagree | 16        | 12                    | 20                      | 9                        | 10                          | 21          | 8          |
| Disagree          | 8         | 4                     | 1                       | 4                        | 2                           | 5           | 2          |
| Total             | 100       | 100                   | 100                     | 100                      | 100                         | 100         | 100        |

Table 7: Wearing the Costume of Other Ethnic (Percent)

|                   | Malay (%) | Bumi-Sabah Muslim (%) | Bumi-Sarawak Muslim (%) | Bumi -Sabahan Others (%) | Bumi -Sarawakian Others (%) | Chinese (%) | Indian (%) |
|-------------------|-----------|-----------------------|-------------------------|--------------------------|-----------------------------|-------------|------------|
| Agree             | 47        | 60                    | 52                      | 78                       | 80                          | 66          | 79         |
| Slightly disagree | 27        | 25                    | 30                      | 16                       | 10                          | 23          | 17         |
| Disagree          | 26        | 15                    | 18                      | 6                        | 10                          | 11          | 4          |
| Total             | 100       | 100                   | 100                     | 100                      | 100                         | 100         | 100        |

Table 8: Sharing Room With Other Race (Percent)

|                   | Malay (%) | Bumi-Sabah Muslim (%) | Bumi-Sarawak Muslim (%) | Bumi -Sabahan Others (%) | Bumi -Sarawakian Others (%) | Chinese (%) | Indian (%) |
|-------------------|-----------|-----------------------|-------------------------|--------------------------|-----------------------------|-------------|------------|
| Agree             | 36        | 71                    | 66                      | 86                       | 82                          | 40          | 65         |
| Slightly disagree | 34        | 20                    | 22                      | 12                       | 10                          | 33          | 23         |
| Disagree          | 30        | 9                     | 12                      | 2                        | 8                           | 26          | 12         |
| Total             | 100       | 100                   | 100                     | 100                      | 100                         | 100         | 100        |

Table 9: Visiting the Homes of Other Ethnic (Percent)

|                   | Malay (%) | Bumi-Sabah Muslim (%) | Bumi-Sarawak Muslim (%) | Bumi -Sabahan Others (%) | Bumi -Sarawakian Others (%) | Chinese (%) | Indian (%) |
|-------------------|-----------|-----------------------|-------------------------|--------------------------|-----------------------------|-------------|------------|
| Agree             | 66        | 78                    | 80                      | 93                       | 93                          | 73          | 88         |
| Slightly disagree | 23        | 17                    | 13                      | 6                        | 6                           | 16          | 10         |
| Disagree          | 11        | 5                     | 7                       | 2                        | 1                           | 11          | 2          |
| Total             | 100       | 100                   | 100                     | 100                      | 100                         | 100         | 100        |

This study further reveals that the majority of the students felt that there are differences in terms of politics, education level and economy in this country. The existence of all these differences had been admitted by these multiple Ethnic. In fact, they shared the opinion that these differences must be bound with power-sharing and also business-sharing.

**Comfortable With Ethnic Differences:** In this section, the first dimension of comfort is measured with other variables- students of other Ethnic around me, wearing the costumes of other Ethnic, sharing a room with someone of a different race and eating at the canteen owned by other Ethnic.

**Students of other Ethnic Around Me:** Table 6 demonstrates the percentage of students who are comfortable having people of other Ethnic around them. Study data point to the Indians giving the highest percentage (90 Percent) followed by Sarawakian Bumiputera (Others) (88 Percent), Bumiputera Sabahan (Others) (87 Percent), Muslim Sabahan Bumiputera (84 Percent), Muslim Sarawakian Bumiputera (79 Percent), Malay (76 Percent) and Chinese (74 Percent).

**Wearing the costumes of Other Ethnic:** Table 7 above demonstrates the percentage who agreed to wear other Ethnic' costumes. The study finds out that the Percentage of Sarawakian Bumiputera (Others), Chinese also Bumiputera Sabahan (Others) record the highest percentage (80 Percent, 79 Percent and 78 Percent). Meanwhile there is the reduction of percentage from the Chinese (66 Percent), Bumiputera Sabah Muslim (60 Percent), Bumiputera Sarawak Muslim (52 Percent) and the lowest, from the Malay (47 Percent).

**Sharing Room With Other Race:** Table 8 demonstrates the percentage of students sharing a room with other Ethnic. Data demonstrate that the Malay had the lowest percentage (36 Percent) and the Chinese(40 Percent). Meanwhile for Bumiputera Others, they demonstrate the most remarkable percentage (average of 80 Percent), then Bumiputera Sabah Muslim (71 Percent), Bumiputera Sarawak Muslim (66 Percent) and Indian (65 Percent).

**Visiting the Homes of Other Ethnic:** Table 9 above demonstrates the percentage of students who often visited students of other Ethnic at their hostels. The highest percentage is Bumiputera Others (93 Percent),

Table 10: Eating at the Canteen Owned by Other Ethnic (Percent)

|                   | Malay (%) | Bumi-Sabah Muslim (%) | Bumi-Sarawak Muslim (%) | Bumi -Sabahan Others (%) | Bumi -Sarawakian Others (%) | Chinese (%) | Indian (%) |
|-------------------|-----------|-----------------------|-------------------------|--------------------------|-----------------------------|-------------|------------|
| Agree             | 19        | 31                    | 31                      | 94                       | 93                          | 84          | 85         |
| Slightly disagree | 24        | 36                    | 67                      | 4                        | 3                           | 12          | 10         |
| Disagree          | 57        | 33                    | 2                       | 2                        | 4                           | 4           | 5          |
| Total             | 100       | 100                   | 100                     | 100                      | 100                         | 100         | 100        |

Table 11: Exchanging Clothes With Other Ethnic (Percent)

|                   | Malay (%) | Bumi-Sabah Muslim (%) | Bumi-Sarawak Muslim (%) | Bumi -Sabahan Others (%) | Bumi -Sarawakian Others (%) | Chinese (%) | Indian (%) |
|-------------------|-----------|-----------------------|-------------------------|--------------------------|-----------------------------|-------------|------------|
| Agree             | 25        | 42                    | 36                      | 62                       | 70                          | 52          | 70         |
| Slightly disagree | 29        | 25                    | 25                      | 26                       | 14                          | 26          | 22         |
| Disagree          | 51        | 33                    | 39                      | 12                       | 16                          | 22          | 8          |
| Total             | 100       | 100                   | 100                     | 100                      | 100                         | 100         | 100        |

Table 12: Eating Food Prepared by Other Ethnic (Percent)

|                   | Malay (%) | Bumi-Sabah Muslim (%) | Bumi-Sarawak Muslim (%) | Bumi -Sabahan Others (%) | Bumi -Sarawakian Others (%) | Chinese (%) | Indian (%) |
|-------------------|-----------|-----------------------|-------------------------|--------------------------|-----------------------------|-------------|------------|
| Agree             | 25        | 35                    | 37                      | 92                       | 88                          | 84          | 83         |
| Slightly disagree | 32        | 38                    | 61                      | 6                        | 10                          | 13          | 10         |
| Disagree          | 43        | 27                    | 2                       | 2                        | 2                           | 3           | 7          |
| Total             | 100       | 100                   | 100                     | 100                      | 100                         | 100         | 100        |

Indian (88 Percent), Bumiputera Sarawak Muslim (80 Percent), Bumiputera Sabah Muslim (78 Percent), Chinese(73 Percent) and also Malay (66 Percent).

**Eating at the Canteen Owned by Other Ethnic:** Table 10 above demonstrates the Percentage of students dining at the canteen owned by people of other Ethnic. In order, Bumiputera Sabahan (Others), Sarawakian Bumiputera (Others), Chinese and Indians do not mind having food prepared by other Ethnic. Meanwhile, the majority of the Malays were less than comfortable for this; only the Bumiputera Sarawak Muslim and Bumiputera Sabah Muslim (31 Percent) and a small percentage of Malay (19 Percent) did not really mind having their food prepared by people of other Ethnic.

**Exchanging Clothes With Other Ethnic:** Table 11 demonstrates the percentage of students who did not mind swapping clothes with their friends from other Ethnic. In sequence, Sarawakian Bumiputera (Others) and Indian (70 Percent), Bumiputera Sabahan (Others) (62 Percent), Chinese (52 Percent) were found to have been comfortable enough about this but this was not shared by Bumiputera Sabah Muslim (42 Percent), Bumiputera Sarawak Muslim (36 Percent) and Malay (25 Percent).

**Eating Food Prepared by Other Ethnic:** Table 12 above demonstrates the percentage of students who were able to eat food prepared by other Ethnic. The highest

percentage is demonstrated by Bumiputera Sabahan (Others) which is 92 Percent, followed by Sarawakian Bumiputera (Others) (88 Percent), Chinese (84 Percent) and Indian (83 Percent). Meanwhile, Bumiputera Sarawak Muslim (37 Percent), Bumiputera Sabah Muslim (35 Percent) and Malay 25 Percent.

As a whole, Students have demonstrated that they are comfortable mingling, wearing clothes and exchanging clothes with people of other Ethnic. Malay and Muslim Bumiputera are very sensitive with the food prepared by other Ethnic and exchanging clothes with other Ethnic. This demonstrates that the religious parameter is very thick that determines the Muslim students' actions.

**Accepting Ethnic Differences:** In this section, the second dimension of accepting, is measured through questions that relate with the concept of sharing religious ceremonies and their respective religious beliefs.

**The Concept of Sharing Festival:** Table 13 demonstrates the percentage of students who accepted the idea of sharing Muslim Festival. It demonstrates that Bumiputera Sabahan (Others) (92 Percent) constituted the highest percentage of acceptance. This is followed by Sarawakian Bumiputera (Others) (88 Percent), Bumiputera Sarawak Muslim (86 Percent), Bumiputera Sabah Muslim (85 Percent), Chinese(80 Percent), Malay (73 Percent) and Indian (67 Percent).

Table 13: The Concept of Sharing Muslim Festival (Percent)

|                   | Malay (%) | Bumi-Sabah Muslim (%) | Bumi-Sarawak Muslim (%) | Bumi -Sabahan Others (%) | Bumi -Sarawakian Others (%) | Chinese (%) | Indian (%) |
|-------------------|-----------|-----------------------|-------------------------|--------------------------|-----------------------------|-------------|------------|
| Agree             | 73        | 85                    | 86                      | 92                       | 88                          | 80          | 67         |
| Slightly disagree | 15        | 9                     | 11                      | 4                        | 7                           | 15          | 28         |
| Disagree          | 12        | 6                     | 3                       | 4                        | 5                           | 5           | 5          |
| Total             | 100       | 100                   | 100                     | 100                      | 100                         | 100         | 100        |

Table 14: The Concept of Hindu Festival (Percent)

|                   | Malay (%) | Bumi-Sabah Muslim (%) | Bumi-Sarawak Muslim (%) | Bumi -Sabahan Others (%) | Bumi -Sarawakian Others (%) | Chinese (%) | Indian (%) |
|-------------------|-----------|-----------------------|-------------------------|--------------------------|-----------------------------|-------------|------------|
| Agree             | 73        | 84                    | 85                      | 94                       | 88                          | 82          | 91         |
| Slightly disagree | 15        | 10                    | 11                      | 3                        | 6                           | 15          | 0          |
| Disagree          | 12        | 6                     | 4                       | 3                        | 6                           | 3           | 9          |
| Total             | 100       | 100                   | 100                     | 100                      | 100                         | 100         | 100        |

Table 15: Gawai Festival Day (Percent)

|                   | Malay (%) | Bumi-Sabah Muslim (%) | Bumi-Sarawak Muslim (%) | Bumi -Sabahan Others (%) | Bumi -Sarawakian Others (%) | Chinese (%) | Indian (%) |
|-------------------|-----------|-----------------------|-------------------------|--------------------------|-----------------------------|-------------|------------|
| Agree             | 78        | 86                    | 83                      | 96                       | 100                         | 88          | 91         |
| Slightly disagree | 16        | 11                    | 12                      | 3                        | 0                           | 10          | 7          |
| Disagree          | 7         | 3                     | 5                       | 1                        | 0                           | 2           | 2          |
| Total             | 100       | 100                   | 100                     | 100                      | 100                         | 100         | 100        |

Table 16: The Symbol of other Religion in My Room (Percent)

|                   | Malay (%) | Bumi-Sabah Muslim (%) | Bumi-Sarawak Muslim (%) | Bumi -Sabahan Others (%) | Bumi -Sarawakian Others (%) | Chinese (%) | Indian (%) |
|-------------------|-----------|-----------------------|-------------------------|--------------------------|-----------------------------|-------------|------------|
| Agree             | 17        | 35                    | 35                      | 76                       | 70                          | 48          | 68         |
| Slightly disagree | 23        | 55                    | 31                      | 13                       | 0                           | 41          | 11         |
| Disagree          | 60        | 10                    | 34                      | 11                       | 30                          | 11          | 21         |
| Total             | 100       | 100                   | 100                     | 100                      | 100                         | 100         | 100        |

**The Concept of Hindu Festival:** Table 14 below refers to the Percentage of students who agreed with the concept of Hindu Festival. This study finds out that the majority of the students agreed with the concept of Hindu Festival which is from 80 Percent to 90 Percent. Bumiputera Sabahan (Others) show the highest Percentage then Sarawakian Bumiputera (Others), Bumiputera Sarawak Muslim, Bumiputera Sabahan (Others) and Malay, being the lowest percentage with 73 Percent.

**Gawai Festival Day:** Table 15 above refers to the Percentage of students who agreed with the concept of the Gawai Festival Day. The majority of them are found to be able to accept the concept of the Gawai Festival Day. Bumiputra Sarawakian Others demonstrate 100 Percent of agreement, then Bumiputera Sabahan (Others) (96 Percent) and Indian (91 Percent). Muslim Bumiputera dan Chinese made up around 80 Percent and Malay with 78 Percent.

**The Symbol of other Religion in My Room:** Table 16 below demonstrates the percentage of students who did not mind with the symbol of other religion being in his or

her room. The majority of the non-Muslim Ethnic were ready for this, unlike the majority of Muslim students. In order, Bumiputera Sabahan (Others), Sarawakian Bumiputera (Others), Indian and Chinese were ready to accept although the percentage of acceptance is low, with Bumiputera Sabah Muslim, Bumiputera Sarawak Muslim (respectively 35 Percent) and Malay (17 Percent).

**The Existence of Different Beliefs:** Table 17 above demonstrates the percentage of students who were able to accept the existence of varying sets of beliefs across the Ethnic. The study finds out that the vast majority could 80 Percent.

**The Existence of Different Cultural Practices:** Table 18 below demonstrates the percentage of students who could tolerate the different cultural practices. The majority of the students were able to accept this among ethnic groups (80 Percent).

**Stressed With the Position of the Bumiputera:** Table 19 above demonstrates the percentage of students who were pressurised by the privileges granted to the Malay and

Table 17: The Existence of Different Beliefs (Percent)

|                   | Malay (%) | Bumi-Sabah Muslim (%) | Bumi-Sarawak Muslim (%) | Bumi -Sabahan Others (%) | Bumi -Sarawakian Others (%) | Chinese (%) | Indian (%) |
|-------------------|-----------|-----------------------|-------------------------|--------------------------|-----------------------------|-------------|------------|
| Agree             | 87        | 90                    | 81                      | 96                       | 96                          | 88          | 92         |
| Slightly disagree | 8         | 7                     | 13                      | 0                        | 3                           | 8           | 5          |
| Disagree          | 5         | 3                     | 6                       | 4                        | 1                           | 4           | 3          |
| Total             | 100       | 100                   | 100                     | 100                      | 100                         | 100         | 100        |

Table 18: The Existence of Different Cultural Practices (Percent)

|                   | Malay (%) | Bumi-Sabah Muslim (%) | Bumi-Sarawak Muslim (%) | Bumi -Sabahan Others (%) | Bumi -Sarawakian Others (%) | Chinese (%) | Indian (%) |
|-------------------|-----------|-----------------------|-------------------------|--------------------------|-----------------------------|-------------|------------|
| Agree             | 89        | 90                    | 85                      | 96                       | 94                          | 88          | 93         |
| Slightly disagree | 8         | 7                     | 13                      | 3                        | 4                           | 9           | 4          |
| Disagree          | 3         | 3                     | 2                       | 1                        | 2                           | 3           | 3          |
| Total             | 100       | 100                   | 100                     | 100                      | 100                         | 100         | 100        |

Table 19: Stressed With the Position of the Bumiputera (Percent)

|                   | Malay (%) | Bumi-Sabah Muslim (%) | Bumi-Sarawak Muslim (%) | Bumi -Sabahan Others (%) | Bumi -Sarawakian Others (%) | Chinese (%) | Indian (%) |
|-------------------|-----------|-----------------------|-------------------------|--------------------------|-----------------------------|-------------|------------|
| Agree             | 21        | 18                    | 24                      | 45                       | 51                          | 57          | 52         |
| Slightly disagree | 21        | 27                    | 22                      | 31                       | 29                          | 28          | 25         |
| Disagree          | 58        | 55                    | 54                      | 24                       | 20                          | 15          | 23         |
| Total             | 100       | 100                   | 100                     | 100                      | 100                         | 100         | 100        |

Table 20: Prayer Calling recited at the Mosque (Percent)

|                   | Malay (%) | Bumi-Sabah Muslim (%) | Bumi-Sarawak Muslim (%) | Bumi -Sabahan Others (%) | Bumi -Sarawakian Others (%) | Chinese (%) | Indian (%) |
|-------------------|-----------|-----------------------|-------------------------|--------------------------|-----------------------------|-------------|------------|
| Agree             | 95        | 97                    | 90                      | 78                       | 70                          | 46          | 70         |
| Slightly disagree | 3         | 2                     | 3                       | 11                       | 19                          | 31          | 16         |
| Disagree          | 2         | 1                     | 7                       | 11                       | 11                          | 23          | 14         |
| Total             | 100       | 100                   | 100                     | 100                      | 100                         | 100         | 100        |

Table 21: Islam As the Official Religion (Percent)

|                   | Malay (%) | Bumi-Sabah Muslim (%) | Bumi-Sarawak Muslim (%) | Bumi -Sabahan Others (%) | Bumi -Sarawakian Others (%) | Chinese (%) | Indian (%) |
|-------------------|-----------|-----------------------|-------------------------|--------------------------|-----------------------------|-------------|------------|
| Agree             | 95        | 94                    | 93                      | 83                       | 85                          | 70          | 75         |
| Slightly disagree | 3         | 5                     | 5                       | 12                       | 13                          | 19          | 16         |
| Disagree          | 2         | 1                     | 2                       | 5                        | 8                           | 11          | 9          |
| Total             | 100       | 100                   | 100                     | 100                      | 100                         | 100         | 100        |

Bumiputera. In sequence, Chinese (57 Percent), Indian (52 Percent) and Sarawakian Bumiputera (Others) (51 Percent) had felt pressurised for this fact. Yet, Bumiputera Sabahan (Others) (45 Percent) and especially Muslim Sarawakian Bumiputera (24 Percent), Malay (21 Percent) and Muslim Sabahan Bumiputera (18 Percent) did not feel stressed with this provision.

**Prayer Calling recited at the Mosque:** Table 20 below demonstrates the percentage of students who could accept the azan being recited at the mosque. The majority had been able to accept this, where Bumiputera Sabah Muslim, Malay, Muslim Sarawakian Bumiputera, Bumiputera Sabahan (Others), Indian and Sarawakian Bumiputera (Others) had give positive responses but not the Chinese (only 46 Percent had accepted this).

**Islam As The Official Religion of The Country:**

Table 21 demonstrates the percentage of students who were able to accept Islam as the official religion. The majority, including Chinese and Indians could well accept this with the relative percentage reduced if compared with other Ethnic (70 Percent and 75 Percent).

**Considering The Dos and don'ts of Other Religions:**

Table 22 below demonstrates the percentage of students who take into account the rules and regulations of other religions. By majority, all ethnic groups have taken into account all the dos and don'ts of the religions when preparing food. The average of percentage nears 90 Percent for every ethnic group.

Table 22: Considering The Dos and don'ts of Other Religions (Percent)

|                   | Malay (%) | Bumi-Sabah Muslim (%) | Bumi-Sarawak Muslim (%) | Bumi -Sabahan Others (%) | Bumi -Sarawakian Others (%) | Chinese (%) | Indian (%) |
|-------------------|-----------|-----------------------|-------------------------|--------------------------|-----------------------------|-------------|------------|
| Agree             | 80        | 86                    | 84                      | 92                       | 90                          | 84          | 87         |
| Slightly disagree | 13        | 9                     | 10                      | 5                        | 6                           | 12          | 9          |
| Disagree          | 7         | 5                     | 6                       | 3                        | 4                           | 4           | 4          |
| Total             | 100       | 100                   | 100                     | 100                      | 100                         | 100         | 100        |

Table 23: No problem In Mixed Marriages (Percent)

|                   | Malay (%) | Bumi-Sabah Muslim (%) | Bumi-Sarawak Muslim (%) | Bumi -Sabahan Others (%) | Bumi -Sarawakian Others (%) | Chinese (%) | Indian (%) |
|-------------------|-----------|-----------------------|-------------------------|--------------------------|-----------------------------|-------------|------------|
| Agree             | 46        | 67                    | 73                      | 72                       | 66                          | 17          | 39         |
| Slightly disagree | 27        | 25                    | 16                      | 10                       | 20                          | 30          | 20         |
| Disagree          | 27        | 8                     | 11                      | 18                       | 14                          | 53          | 41         |
| Total             | 100       | 100                   | 100                     | 100                      | 100                         | 100         | 100        |

Table 24: Participating in the Cultural Events of Other Ethnic (Percent)

|                   | Malay (%) | Bumi-Sabah Muslim (%) | Bumi-Sarawak Muslim (%) | Bumi -Sabahan Others (%) | Bumi -Sarawakian Others (%) | Chinese (%) | Indian (%) |
|-------------------|-----------|-----------------------|-------------------------|--------------------------|-----------------------------|-------------|------------|
| Agree             | 60        | 71                    | 62                      | 82                       | 76                          | 62          | 82         |
| Slightly disagree | 26        | 21                    | 25                      | 9                        | 19                          | 29          | 13         |
| Disagree          | 14        | 8                     | 13                      | 9                        | 5                           | 9           | 5          |
| Total             | 100       | 100                   | 100                     | 100                      | 100                         | 100         | 100        |

Table 25: Using Bahasa Malaysia (Percent)

|                   | Malay (%) | Bumi-Sabah Muslim (%) | Bumi-Sarawak Muslim (%) | Bumi -Sabahan Others (%) | Bumi -Sarawakian Others (%) | Chinese (%) | Indian (%) |
|-------------------|-----------|-----------------------|-------------------------|--------------------------|-----------------------------|-------------|------------|
| Agree             | 93        | 94                    | 86                      | 84                       | 77                          | 39          | 66         |
| Slightly disagree | 5         | 5                     | 13                      | 12                       | 16                          | 38          | 24         |
| Disagree          | 2         | 1                     | 1                       | 4                        | 7                           | 23          | 10         |
| Total             | 100       | 100                   | 100                     | 100                      | 100                         | 100         | 100        |

**No problem In Mixed Marriages:** Table 23 above demonstrates the percentage of students who are able to accept the idea of mixed marriages. Study finds out that students originating from Sabah dan Sarawak are more open about mixed marriages as compared to the Malay (46 Percent), Indian (39 Percent) and the lowest Chinese (17 Percent).

All in all, this study reveals that the dimension of acceptance of all the students is still open to accepting the cultural, religious differences, accepting that Islam is the official religion, the idea of commonalities and safeguarding the dos and don'ts of other religions, with regards to food. Nonetheless, Malay and Muslim Bumiputera students are very sensitive to various religious issues such as the symbols of religion displayed by their roommates, or the notion of mixed marriages. The Chinese students admitted that they felt disturbed by the *azan* at the mosque. Meanwhile, for Bumiputera who are not Muslim, Chinese and Indian, they felt pressured by the privileges that have been granted to the Malays and the Bumiputera.

**The Common Sharing of Ethnic Differences:** In this part of this paper, the dimension of common sharing is measured through issues like taking part in other Ethnic' cultural events, the use of Bahasa Malaysia and questions related to the economy.

**Participating in the Cultural Events of Other Ethnic:** Table 24 demonstrates the Percentage of students who had taken part in the cultural activities with other Ethnic. As a whole, the study reveals that the Bumiputera Sabahan (Others) and Indian have the highest percentage which is 82 Percent where this is concerned. This is followed by students of other Ethnic namely, Sarawakian Bumiputera (Others) (76 Percent), Bumiputera Sabahan (Others) (71 Percent), Bumiputera Sarawak Muslim and Chinese(62 Percent) also Malay (60 Percent).

**Using Bahasa Malaysia:** Table 25 below demonstrates the Percentage of students who agreed to use this national language of Bahasa Malaysia. It is discovered here that Sabahan Muslim Bumiputera and Malay show the highest

Table 26: Watching the performance of other cultures (Percent)

|                   | Malay (%) | Bumi-Sabah Muslim (%) | Bumi-Sarawak Muslim (%) | Bumi -Sabahan Others (%) | Bumi -Sarawakian Others (%) | Chinese (%) | Indian (%) |
|-------------------|-----------|-----------------------|-------------------------|--------------------------|-----------------------------|-------------|------------|
| Agree             | 82        | 85                    | 82                      | 94                       | 90                          | 76          | 85         |
| Slightly disagree | 13        | 12                    | 14                      | 6                        | 7                           | 17          | 10         |
| Disagree          | 5         | 3                     | 4                       | 0                        | 3                           | 7           | 5          |
| Total             | 100       | 100                   | 100                     | 100                      | 100                         | 100         | 100        |

Table 27: Wanting to work in private companies (Percent)

|                   | Malay (%) | Bumi-Sabah Muslim (%) | Bumi-Sarawak Muslim (%) | Bumi -Sabahan Others (%) | Bumi -Sarawakian Others (%) | Chinese (%) | Indian (%) |
|-------------------|-----------|-----------------------|-------------------------|--------------------------|-----------------------------|-------------|------------|
| Agree             | 50        | 53                    | 37                      | 47                       | 52                          | 71          | 54         |
| Slightly disagree | 32        | 38                    | 49                      | 6                        | 35                          | 25          | 30         |
| Disagree          | 18        | 9                     | 14                      | 17                       | 13                          | 4           | 16         |
| Total             | 100       | 100                   | 100                     | 100                      | 100                         | 100         | 100        |

Table 28: The Multi-Racial Citizens (Percent)

|                   | Malay (%) | Bumi-Sabah Muslim (%) | Bumi-Sarawak Muslim (%) | Bumi -Sabahan Others (%) | Bumi -Sarawakian Others (%) | Chinese (%) | Indian (%) |
|-------------------|-----------|-----------------------|-------------------------|--------------------------|-----------------------------|-------------|------------|
| Agree             | 92        | 93                    | 94                      | 96                       | 95                          | 88          | 92         |
| Slightly disagree | 6         | 5                     | 4                       | 3                        | 3                           | 9           | 6          |
| Disagree          | 2         | 2                     | 2                       | 1                        | 2                           | 3           | 2          |
| Total             | 100       | 100                   | 100                     | 100                      | 100                         | 100         | 100        |

percentage which are 94 and 93 Percent, respectively. Muslim Sarawakian Bumiputera (86 Percent) comes next and then Bumiputera Sabahan (Others) (84 Percent), Sarawakian Bumiputera (Others) (77 Percent), Indian (66 Percent) dan Chinese with 39 Percent.

**Watching the Performance of Other Cultures:** Table 26 above demonstrates the percentage of students who tend to watch other cultural performances. Data demonstrate that all ethnic groups agreed to watch the performance of other cultures (85 Percent). The Chinese demonstrate the lowest percentage which is 76 Percent although it is very positive.

**Willing to Work in a Private Company:** Table 27 below demonstrates the percentage of students who want to work in private companies. Data demonstrate the Chinese making the highest percentage (71 Percent) compared to students of other Ethnic, followed by the Indians (54 Percent), Sabahan Muslim Bumiputera (53 Percent), Sarawakian Bumiputera (Others) (52 Percent), Malay (50 Percent), Bumiputera Sabahan (Others) (47 Percent) also Bumiputera Sarawak Muslim (37 Percent).

As a whole, the Chinese, Indians and the non-Muslim Bumiputera often demonstrate their disagreement with the government policy if compared with the Malays and Muslim Bumiputera. Despite this, in terms of taking part

in in and watching the cultural performance of other Ethnic, using Bahasa Malaysia and working in private companies it is found that they can come to a collective acceptance in these matters.

**Proud Of Ethnic Differences:** In this dimension, students' taking pride in the multiple Ethnic, the success of Malaysian giant companies in the international scene, the existence of primary schools of various mediums of instructions and cultural performances in government's official events and ceremonies will be measured.

**The Multi-Racial Citizens:** Table 28 above refers to the Percentage of students who are proud of the fact that the Malaysian citizens comprise of people of various Ethnic. As a whole, this study reveals that the vast majority of the students irregardless of ethnicity have reached 90 Percent, except for the Chinese who constituted 88 Percent only.

**Malaysian Giant Companies:** Table 29 above demonstrates the fact that the students are proud with the giant companies in Malaysia which have carved their names internationally. The majority of them are happy with these companies' accomplishments. The Sabahan Bumiputera carry the highest percentage (94 Percent), followed by the Sarawakian Bumiputera Others and Indian (92 Percent), Malay dan Sarawakian Muslim Bumiputera (89 Percent) and Chinese(87 Percent).

Table 29: Malaysian Giant Companies (Percent)

|                   | Malay (%) | Bumi-Sabah Muslim (%) | Bumi-Sarawak Muslim (%) | Bumi -Sabahan Others (%) | Bumi -Sarawakian Others (%) | Chinese (%) | Indian (%) |
|-------------------|-----------|-----------------------|-------------------------|--------------------------|-----------------------------|-------------|------------|
| Agree             | 89        | 94                    | 89                      | 94                       | 92                          | 87          | 92         |
| Slightly disagree | 8         | 4                     | 87                      | 4                        | 6                           | 10          | 7          |
| Disagree          | 3         | 1                     | 2                       | 2                        | 2                           | 3           | 1          |
| Total             | 100       | 100                   | 100                     | 100                      | 100                         | 100         | 100        |

Table 30: National Schools Teaching Ethnic Language (Percent)

|                   | Malay (%) | Bumi-Sabah Muslim (%) | Bumi-Sarawak Muslim (%) | Bumi -Sabahan Others (%) | Bumi -Sarawakian Others (%) | Chinese (%) | Indian (%) |
|-------------------|-----------|-----------------------|-------------------------|--------------------------|-----------------------------|-------------|------------|
| Agree             | 62        | 57                    | 64                      | 80                       | 73                          | 82          | 89         |
| Slightly disagree | 25        | 27                    | 28                      | 15                       | 19                          | 22          | 8          |
| Disagree          | 13        | 16                    | 8                       | 5                        | 8                           | 4           | 3          |
| Total             | 100       | 100                   | 100                     | 100                      | 100                         | 100         | 100        |

Table 31: Official Ceremonies Filled With Various Cultures (Percent)

|                   | Malay (%) | Bumi-Sabah Muslim (%) | Bumi-Sarawak Muslim (%) | Bumi -Sabahan Others (%) | Bumi -Sarawakian Others (%) | Chinese (%) | Indian (%) |
|-------------------|-----------|-----------------------|-------------------------|--------------------------|-----------------------------|-------------|------------|
| Agree             | 88        | 87                    | 85                      | 91                       | 92                          | 84          | 90         |
| Slightly disagree | 9         | 11                    | 9                       | 8                        | 6                           | 12          | 6          |
| Disagree          | 3         | 2                     | 6                       | 1                        | 2                           | 4           | 4          |
| Total             | 100       | 100                   | 100                     | 100                      | 100                         | 100         | 100        |

**National Schools Teaching Ethnic Language:** Table 30 above refers to the fact that the national schools must implement teaching in other mother tongues. The study suggests that students from the Indian, Chinese and Sabahan Bumiputera Others descents have the highest percentage as compared to other Ethnic which is 89 Percent, 82 Percent and 80 Percent. Next, there are Sarawakian Bumiputera Others (73 Percent), Sarawakian Muslim Bumiputera (64 Percent), Malay (62 Percent) dan Sabahan Muslim Bumiputera (57 Percent).

**Official Ceremonies Filled With Various Cultures:** Table 31 above demonstrates the percentage of students who agreed that official ceremonies should be filled with the performances of various cultures. Studies find that Sarawakian Bumiputera Others (92 Percent), Sabahan Bumiputera Others (91 Percent) also Indian (90 Percent) have the highest percentage. In the meantime, the percentage of Malay students are 88 Percent, Sabahan Muslim Bumiputera (87 Percent), Sarawakian Muslim Bumiputera (85 Percent) and Chinese (84 Percent). All have been found to be very proud of this trend although in formal situations, such as government's official events.

To this end, irrespective of ethnicities, students have been found to be proud of the existence of citizens with various languages, cultures and religions, with the success of the countries' giant companies internationally,

the establishment of schools streamed with various mother tongues and the performances of various cultures in government official agenda.

### CONCLUSIONS AND RECOMMENDATIONS

The tolerance level among the students has been very good. All five dimensions which measurement has been constructed demonstrate that the answers given by the respondents are very satisfactory. They are found to have been able to acknowledge the pluralistic languages, cultures and religions, that they are comfortable enough despite the differences, also that they come with acceptance and do not mind the idea of sharing and they are happy and proud with these diversities. There are several statements that have solidified the ethnic relationship and integration on campus. The Muslim students, especially the Malay and Bumiputera are quite sensitive about some religious considerations, especially in light of food, clothing, symbols and mixed marriage. Other Bumiputera, Chinese as well as Indian students have also felt pressurized by the special rights of the Malays and Bumiputera and the government policies.

In managing ethnic tolerance, two things have to be given serious attention. The first rests in the fact that the individuals involved in ethnic relations need to be supplied with a profound social understanding and second of all, the failure in managing development and

country's administration that there is a noticeable gap in the social aspects of the community if ethnic tolerance is cast aside. This current study further demonstrates that the key to the management of ethnic tolerance would come in the form of justice, equality and empathy perspective and reflective way of thinking. What should be emphasized here is that ethnic tolerance is correlated with high level of reasoning and moral understanding on an individual. One needs to acknowledge the repercussions that can be imposed on him or herself or others if this issue is to be addressed seriously.

The principal-oriented perspective and empathy also need to choose as the approaches that can serve well in the building of successful interactions with others and in building quick reactions to others in need. Having been widely acknowledged, empathy serves as a motivator to the pro-social and altruistic behaviours. Empathy and principal perspective are also linked with one's development of morality.

Thinking reflectively and reasonably is also found to be able to build upon good behaviour and tolerant measures. In fact, the capability to think critically and weighing one's principals and actions are key to understanding tolerance; they are of utmost importance to place some moral boundaries to the tolerance level accordingly. Without thinking in a critical manner and contemplating on our principals and actions will render us tolerant over certain practices and ways of life, without so much of debating any actions that can keep the ethnocentrism by individuals or other groups that we are supposed to reject in the first place.

This study also points to the intolerant behaviour and attitude that can arise out of the risks felt by the member of the group. It should be a reminder, however, that tolerance is more influenced by the environment and therefore, building a construct globally would lead to more complexities. Therefore, the distribution of the building outcome and administration need to be focused on, or otherwise the social imbalance can be a factor behind a growing intolerance that needs to be hindered. Studies done on students at the public higher learning institutions have demonstrated that the ethnic tolerance in Malaysia should well be applauded. Notwithstanding, some of the ethnic groups have been found to be sensitive to certain dimensions proposed. They need to be identified and managed, but never questioned. Some would have thought that problems can emerge as there are, indeed some differences of ethnic features among them and the way to solve this is to educate and lead the

citizens to accept all these differences. Sometimes, the issues are permeated with some ethnic slur, but it all stems from an imbalanced development and national management. Justice and equality need to be upheld if good tolerance and ethnic relations are to be maintained in Malaysia.

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