



# Cross-ethnic Relations Through Association Participation Among Youth in Pasir Gudang, Johor

Aizathul Hani Abd Hamid<sup>1</sup>, Khairol Anuar Kamri<sup>1\*</sup>, Muhaymin Hakim Abdullah<sup>1</sup>, Afriva Khaidir<sup>2</sup>, Chang Peng Kee<sup>3</sup>

<sup>1</sup>Jabatan Sains Sosial, Pusat Pengajian Umum dan Kokurikulum, Universiti Tun Hussein Onn Malaysia, Parit Raja, Batu Pahat, Johor, 86400, MALAYSIA

<sup>2</sup>Universitas Negeri Padang  
Jalan Prof. Dr. Hamka, Air Tawar Padang, Sumatera Barat, INDONESIA

<sup>3</sup>Taylor's University  
Subang jaya, Selangor, 47500, MALAYSIA

\*Corresponding Author

DOI: <https://doi.org/10.30880/jts.2022.14.02.005>

Received 01 September 2022; Accepted 15 November 2022; Available online 15 December 2022

**Abstract:** The youth are in a phase of identity fragility which causes them to often engage in behavior that touches on issues of ethnic sensitivity. Therefore, cross-ethnic social relations among the youth need to be constantly monitored because they are the future heirs of the country. Cross-ethnic social relations in this study are examined through the pattern of cross-ethnic associations among youth. This study involved 362 youth (60% Malay, 25% Chinese and 15% Indian). Data were obtained from the distribution of questionnaires which were analyzed using SPSS version 23 and SMART-PLS 3.0 software. The findings of the pattern show that Malay youth have more cross-ethnic social relationships through associational activities compared to Chinese and Indian youth. Contributions and suggestions for further research are included in the conclusion section of the study.

**Keyword:** youth, cross ethnic relationship, association, civic society

## 1. Introduction

This article is about cross-ethnic social relations among youth in Pasir Gudang, Johor. Positive social relationships can indeed build unity and ensure the success of a country (Lee, 2018). Cross-ethnic social relations are able to increase familiarity and reduce prejudice in multi-ethnic societies (Molina & Wittig, 2006; Nier et al, 2001). Meanwhile, Butler (2019) has emphasized the importance of cross-ethnic social relationships among youth. This importance is linked to the situation of youth who have to compete with various ethnicities to obtain limited resources in the complex and challenging era of globalization. Furthermore, the youth are in a phase of identity fragility which causes them to often be involved in actions that can trigger ethnic tension (Olsson, 2011). In Malaysia, cases of ethnic tension involving youth occur because they do not take care of ethnic sensitivity (Rais, 2006). Therefore, cross-ethnic social relations among the youth need to be constantly monitored.

The concept of cross-ethnic social relations is based on a study by Varshney (2002) who has looked at the relationship between Hindu and Muslim groups in India through three important elements, namely social relations whether inter-

ethnic or intra-ethnic, united life in society and also successful governance. state affairs in managing a diverse society. The main findings of Varshney's (2002) study that need to be emphasized are:

- i. Inter-ethnic social relations in society or referred to as cross-ethnic social relations can guarantee the harmony of various ethnic relations in society.
- ii. Living together in society whether inter-ethnic or intra-ethnic will be able to maintain harmony in one region.
- iii. Relationships with institutions that affect the form of cross-ethnic social relationships in society.

The existence of good cross-ethnic social relations in the community will be able to guarantee a peaceful life in the future. Varshney (2002) found that groups that have relationships based on the elements mentioned have the ability to be used as a shield to face ethnic provocations by politicians and also thwart efforts to divide the multi-ethnic community. This is also agreed by Mansor (2012, 2017) who admits that when individuals in a society build relationships in social life with other individuals of different ethnicities, whether through daily contact or associations, then there has been a good social bond in that society which can thin ethnic boundaries.

However, the position and situation related to the social relationships of today's youth are often a question mark. What is often seen is the fading of the spirit of unity and integration in today's youth in today's increasingly challenging plural society. The weakening of the spirit of unity and integration will create a gap in cross-ethnic social relations among the youth. There are many incidents that show that the youth now lack the spirit of unity and integration which can be seen through their less sensitive attitude towards other ethnic groups (Rais Yatim, 2006).

Among the cases reported by local newspapers involving insulting and satirizing ethnic and religious sensitivities occurred in 2007 (Namawee) and 2013 (Alvin Tan and Vivian Lee). Namawee or the real name 24-year-old Wee Meng Chee has been reported to upload on YouTube the rap song *Negaraku* in a mixture of Malaysian and Mandarin containing sensitive and provocative lyrics (Daily News, 2007). Alvin Tan and Vivian Lee have been reported to jointly publish a provocative publication on their Facebook page by posting a picture with the caption 'Happy Breaking the Fast with Bak Kut Teh' and containing the Halal logo (Mstar, 2016). In fact, recently there was an issue of insulting the Prophet Muhammad S.A.W and Saidatina Aisyah on social media which sparked the anger of the Muslim community in Malaysia (Metro Daily, 2019). If seen in the comment section, youth groups of various ethnicities in particular often stab each other's tongues by using words that ignore religious and racial sensitivities and are mixed with incitement.

Furthermore, studies by Halipah, 2016; Harmiza, 2015; Suzana, 2013; Badariah, 2011 also found that the level of contact between students of various ethnicities has not yet reached a satisfactory level. The findings of this study are of course troubling because students who are potential leaders of the country in the future are less exposed to other ethnicities, making them less understanding of the needs and wants of a pluralistic society like Malaysia.

Next, the severe economic recession, the sluggish economic environment and the slow recovery and the relatively low increase in employment caused the youth to be among the most affected groups. This situation causes unemployment among the youth to become the main problem in the country in recent times (Dian & Zaidi, 2016). Unemployment among youth has serious long-term negative effects, especially on income (Dian & Zaidi, 2016). If the youth are left to face this problem, it is feared that they will feel threatened and may create a feeling of ethnic dissatisfaction which may cause a situation like May 13 that happened in Malaysia which is caused by economic problems.

Thus, this study will identify cross-ethnic social relations through the pattern of cross-ethnic associations among youth in the Pasir Gudang area, Johor. The area of Pasir Gudang, Johor was chosen as the study area because Pasir Gudang has met the criteria of an area that has a risk of ethnic conflict based on the criteria stated by Varshney (2010). According to Varshney (2010), there are three criteria that need to be taken into account in determining the risk of ethnic conflict in a region or area. These three criteria have also been identified by Varshney (2010) in his study in India and in Indonesia. The criteria are:

- 1.3.1 History of ethnic conflict or ethnic tension
- 1.3.2 Socioeconomic instability
- 1.3.3 Instability of regional development

The Pasir Gudang area was once reported to have an ethnic conflict involving youth. On 27 August 2007, news was spread through a short message (SMS) stating that there was a fight between Malay youth and Indian youth resulting in death and serious injuries. The short message also suggested that the residents of Pasir Gudang, especially the Malays, should be vigilant and stay at home. The residents of Pasir Gudang, especially the Malays, were told that there was a group of Indians who would attack them, which would cause a large-scale ethnic fight (Malaysiakini, 2007). This situation has caused ethnic Malays and ethnic Indians to feel suspicious when meeting each other. This commotion received the attention of the Prime Minister of Malaysia at that time, Tun Sri Abdullah Ahmad Badawi through his speech broadcast on the Main Bulletin, TV3.

As a result of the commotion that happened in Pasir Gudang at that time, the police and the army set up roadblocks on the main roads in the Pasir Gudang area. Politicians and the police chief in Pasir Gudang also held a briefing to control

the panic situation that occurred among the residents of Pasir Gudang. The briefing was attended by nearly 500 people, mainly Pasir Gudang residents ethnic Malays and Indians. The briefing has given an explanation of the real situation that happened. The police chief did not deny that there was a case of a fight between an Indian youth and a Malay youth. The fight stemmed from a criminal case involving a group of gangsters in Pasir Gudang in early August 2007. It stemmed from a case of robbery, kidnapping and rape in Pasir Gudang Circuit on 5 August 2007 involving a group of teenagers aged 12 to 19 years (Daily News, 2007). But those cases were isolated and did not cause large-scale fights like those spread through text messages. Individuals who spread the news to the point of causing tension among the population have already been successfully detained for further investigation (Malaysiakini, 2007). Although the ethnic fighting did not happen on a large scale as it spread, Pasir Gudang still experienced a tense situation among the various ethnic communities in the area.

Furthermore, Pasir Gudang is an area that is rapidly developing as an industrial center so it becomes the focus of various ethnicities to find job opportunities. Rapid industrial development has changed the landscape of the Pasir Gudang area from a small and medium industrial area to a heavy industrial area. This makes Pasir Gudang hit by the tide of globalization and transformation and modernization of lifestyle. The population density also exceeds 300,000 thousand people so it is reported in an effort to be upgraded as the third city in the state of Johor (Sinar Harian, 2019). Although Pasir Gudang is said to be ready to be upgraded as a third city, the lowest income group (B40) populates as much as 50 percent of the population in Pasir Gudang. This shows that the pace of development in Pasir Gudang is not in line with the economic development of the community in Pasir Gudang.

Furthermore, Pasir Gudang has been faced with the issue of unsustainable development instability until the occurrence of river and air pollution in early 2019. The river and air pollution has caused the federal government to admit that Pasir Gudang is in a serious situation (Sinar Harian, 2019). The emergency and disaster emergency motions that were debated at that time showed that the situation in Pasir Gudang was really tense (Sinar Harian, 2019). This situation has proven that Pasir Gudang is faced with the issue of instability in development governance due to the issue of air pollution due to unsustainable development (Yin, 2019).

Therefore, the Pasir Gudang area is significant to study because it has met the criteria emphasized by Varsnhey (2010). Varshney's (2010) research on the countries of India, Indonesia and Malaysia argues that a region that has had incidents of ethnic conflict, has socioeconomic instability and experiences instability in development governance will have an impact on the social relations of various ethnic groups in the region. In addition, the youth are at risk of engaging in behavior that can trigger ethnic tension. So, the question arises do the youth in Pasir Gudang currently have problems in their cross-ethnic social relations? Therefore, this study was conducted in Pasir Gudang, Johor to see how cross-ethnic social relations among the youth there are. This study will focus on cross-ethnic social relations through associational patterns.

## 2. Research Methodology

This study uses a quantitative method by applying a survey design through the distribution of questionnaires to obtain primary data. The target population in this study is the youth group in Pasir Gudang, Johor. This study has heterogeneous elements. This study requires sampling from the ethnic subgroups of the Malay, Chinese and Indian ethnic groups in the Pasir Gudang area, Johor. Due to the large study area, a complete list of youth in Pasir Gudang could not be obtained. In order to conduct the selection of respondents, this study used cluster sampling based on Neighborly Neighborhood (KRT) in Pasir Gudang. A total of 53 KRTs have been listed. The KRT selection was chosen randomly because the KRT selection was made during the Jom Ronda program at the Pasir Gudang stage in August 2019. The KRT selection was based on the KRT chairman who was present at the program. During the day of the program, a total of 45 chairpersons attended making a total of 45 KRT involved in this study. The total sample size required is divided equally into the selected KRT area. The elements that form the sampling frame of this study are Malay, Chinese and Indian youth who live in the Pasir Gudang area, Johor. Aged between 15 and 30 years.

Quantitative research requires an accurate sample size so that sampling error can be reduced. Calculation of sample size depends on the type of study, type of population, expenditure and scale of measurement (Chua, 2011). There is an application that determines the sample size of a study through the amount of variables used in the study, which is the G Power application (Hair et al, 2017). The number of latent variables used in the instrument is entered in the G-Power Analysis software and the minimum number of samples required will be automatically generated. The sample size suggested by the G Power application for this study is a minimum of 100 youth. Nevertheless, based on Locido et al (2006), survey research design requires a sample size of no less than 200 people. So discussions with supervisors have agreed to distribute 600 sets of questionnaires to youth in the Pasir Gudang area. However, only 446 answered forms were returned. The screening process of questionnaires has found only 362 questionnaires that are eligible for analysis. Therefore, the sample size in this study is 362 youth respondents of various ethnicities in Pasir Gudang.

The quantitative data collected in the field study was analyzed through descriptive tests. The first to fourth research questions were analyzed based on cross tabulation using the Statistical Package for the Social Science software version 23. The pattern focused on frequency values in the form of percentages. The categorization of percentage values in this

study is adapted from the study of Khairol (2014) and Nazri & Mansor (2014). The pattern categorization is as in table 1.

**Table 1 - Categorization of percentage values**

Social contact	Percentage
Develop	50-100
Undevelop	1-49

Based on the results of the data, in terms of gender, 49.2% of the actual study respondents were male while the remaining 50.8% were female. In terms of ethnicity, 59.4% of the respondents are Malay, 24.6% are Chinese and 16% are Indian. Age statistics show that 84.5% of youth in this actual study are between 15 and 18 years old, 3.6% of youth are between 25 and 30 years old and the remaining 11.9% are between 19 and 24 years old. In terms of the religion of respondents, 59.1% of respondents are Muslim, 20.7% are Buddhist, 14.6% are Hindu and 5% are Christian.

### 3. Findings

The findings of this study show the level of associational relationships among youth in Pasir Gudang, Johor. Association participation is measured in terms of youth membership in associations and also youth membership in special interest groups.

#### 3.1 Participation in Associations Registered by Ethnicity

Research data shows that the involvement of Malay youth in associations registered with is built as much as 71 percent. While the involvement of Chinese and Indian youth in registered associations is not developed with a value of 48 percent for Indian youth and 31 percent for Chinese youth. The findings of the study of participation in associations registered according to ethnicity are based on table 2.

**Table 2 - Pattern of participation in registered associations by ethnicity**

Participation	Malay	Chinese	Indian	Total (Percentage)
Involved	71	31	48	49
Not Involved	29	69	52	51

In conclusion, the overall average of Malay, Chinese and Indian youth involved in associations is 49 percent. This shows that youth membership as a whole in registered associations is not built. But if viewed based on ethnicity, Malay youth relatively have involvement with established registered associations. Meanwhile, the Chinese and Indian youths have not developed their involvement with registered associations.

**Table 3 - Percentage pattern of participation in associations**

Participation	Malay	Chinese	Indian	Average
Same ethnicity	15	1	19	11
Various ethnicities	43	3	19	21
Same ethnicity and different ethnicities	13	27	10	17
Not involved with associations	29	69	52	51

Table 3 shows that youth are more likely to participate in associations that are members of various ethnicities (21%) followed by participation in both associations of the same ethnicity and various ethnicities (17%) and participation that is only of the same ethnicity (11%). For participation in fellow ethnic associations, Indian youth are higher (19 %) followed by Malay youth (14 %) and Chinese youth (1 %). For participation in multi-ethnic associations, Malay youth is the highest (42 %) followed by Indian youth (19 %) and Chinese youth (3 %). As for participation in same-ethnic and different-ethnic associations, Chinese youth (27%) followed by Malay youth (13%) and Indian youth (10%).

#### 3.2 Participation in Special Interest Groups by Ethnicity

Research data shows that the involvement of Malay youth in special interest groups is built with a value of 59 percent. While the involvement of Chinese and Indian youth in special interest groups is not built with a value of 45 percent for Chinese youth 21 percent for Indian youth and. The findings of the study of membership in associations according to ethnicity are based on table 4.

**Table 4 - Percentage of membership patterns in special interest groups by ethnicity**

<b>Membership</b>	<b>Malay</b>	<b>Chinese</b>	<b>Indian</b>	<b>Total</b>
<b>Involved</b>	59	33	21	38
<b>Not involved</b>	41	67	79	62

In conclusion, the overall average of Malay, Chinese and Indian youth who are involved in special interest groups is only 38 percent. This shows that youth membership in special interest groups is not at a built-in level. But in terms of ethnicity, Malay youth relatively have participation in special interest groups that are built compared to the participation patterns of Chinese and Indian youth that are not built.

**Table 5 - Percentage of participation patterns in special interest groups**

<b>Participation</b>	<b>Malay</b>	<b>Chinese</b>	<b>Indian</b>	<b>Average</b>
<b>Same ethnicity</b>	21	6	15	14
<b>Various ethnicities</b>	25	25	5	18
<b>Same ethnicity and different ethnicities</b>	13	2	1	5
<b>Not involved</b>	41	67	79	62

Table 5 shows that youth are more likely to participate in special interest groups that are members of various ethnic groups (18 %) followed by participation of only fellow ethnic groups (14 %) and participating in both fellow ethnic and multi-ethnic associations (5 %). For participation in special interest groups among ethnic groups, Malay youth are higher (21 %) followed by Indian youth (15 %) and Chinese youth (6 %). For participation in multi-ethnic associations, Malay and Chinese youth are the highest (25 %) followed by Indian youth (5 %). As for participation in fellow ethnic and multi-ethnic associations, Malay youth (13 %) followed by Chinese youth (2 %) and Indian youth (1 %).

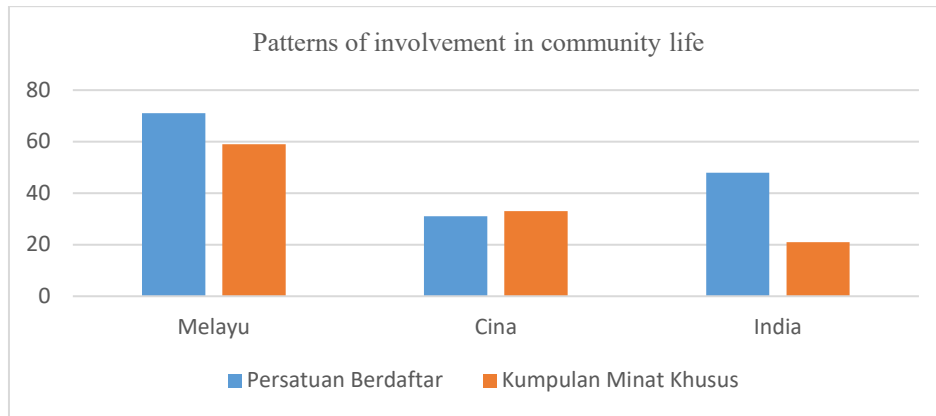
**Table 6 - Percentage pattern of participation in associations and special interest groups**

<b>Participation</b>	<b>Malay</b>	<b>Chinese</b>	<b>Indian</b>	<b>Total</b>
<b>Registered association</b>	71	31	45	49
<b>Special interest groups</b>	59	33	21	38

Overall, Malay, Chinese and Indian youth in Pasir Gudang do not have an associational relationship that is built either through participation in registered associations (49%) or participation in special interest groups (38%). However, if it is based on ethnicity, the Malay youth have a well-established associational relationship compared to other ethnicities that are not well-established. Relatively speaking, Malay youth participation in registered associations is more developed (71 %) followed by participation in special interest groups (59 %). Indian and Chinese youth have not built their associational relationship. However, Indian youth are more likely to join registered associations (45 %) followed by special interest groups (21 %). Chinese youth are more likely to join special interest groups (33%) followed by registered associations (31%).

#### **4. Discussion and Conclusion**

Association participation in this study was measured based on participation in registered associations and participation in special interest groups. Registered associations are associations registered with government institutions or non-governmental organizations (NGOs). This association can be joined in schools, educational institutions and also employment organizations such as police cadet associations in schools, student club associations in universities and professional associations in employment organizations. Special interest groups are groups developed on the basis of hobbies and interests that are not registered with any party such as fishing groups, mountain climbing groups and motorcycle groups.

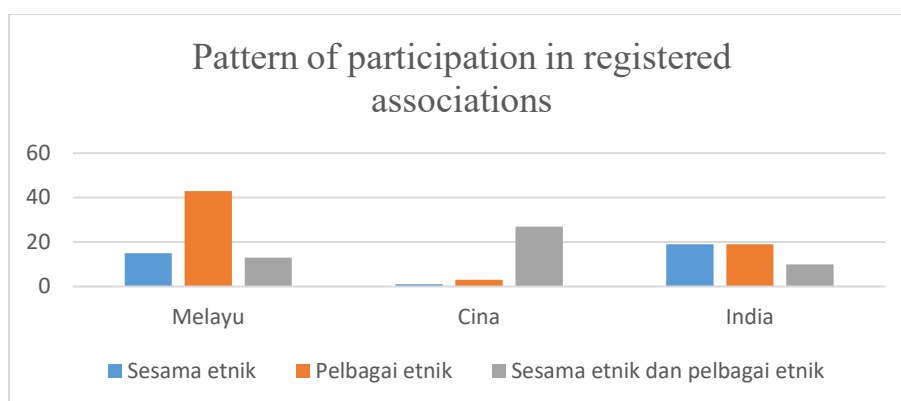


**Fig. 1 - Chart of involvement in associational life**

Based on the findings shown, this study found that only Malay youth have built-in participation in associations and special interest groups, while Chinese and Indian youth do not have positive associations in associations and special interest groups. Overall, associational life among the youth in Pasir Gudang is only on a small scale. This finding is in line with the findings of Laitinen (2018) who found that the involvement of today's youth with associational life is decreasing. This is due to the fact that today's youth are more interested in participating in programs that are carried out in a specific and limited time than making a commitment as a member who is more bound to the association.

Furthermore, youth in Malaysia in general also show a pattern of association involvement that is less encouraging. This can be proven by the government's call for the youth to empower the youth association through their involvement in the association's programs. The government has found that the involvement of youth who are not formed in associations has a relationship with unhealthy youth activities and social problems (Kelvin, 2014). Therefore, the youth group is recommended to get involved with association groups in order to form a positive personality through new experiences and interactions with other group members.

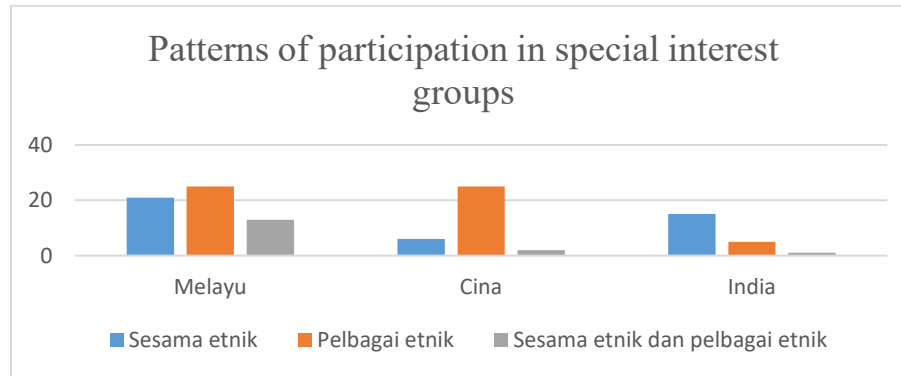
Although the discussions of scholars state that the involvement of associations in the youth group is not a determining factor of cross-ethnic social relations in particular, the benefits obtained from the involvement of youth in associations should not be underestimated. This is in line with the efforts of the Ministry of Tourism, Arts, Culture, Youth and Sports which has approved an allocation of RM3.1 million to organize the Sarawak Youth Tour program. The program is carried out with the aim of increasing the involvement of youth in the association by participating in organized activities. It aims to foster a fighting spirit toward youth who are fit, responsible, led, united, career-minded and have a high spirit of patriotism. This shows that the government is earnest in its efforts to suggest youth involvement in associations as one of the proactive steps to produce youth with high-quality human capital (Aini, 2020).



**Fig. 2 - Chart of participation in registered associations**

In terms of whether the association or group is made up of either fellow ethnics or various ethnicities, Malay youth are more likely to join associations and special interest groups that are made up of various ethnicities. While Chinese and Indian youth are more likely to join two or more associations that are members of either the same ethnic group or various ethnic groups at one time. For special interest groups, Chinese youth are more members of groups that have members of various ethnic groups. Unlike Indian youth, they prefer to join special interest groups that are made up of ethnic Indians only. This is because the special interest groups that Indian youth join are related to Indian ethnic culture such as Indian

dance groups and Tamil language clubs. Because of that, the pattern of Indian youth involvement is more focused on associations or special interest groups that are made up of ethnic Indians only.



**Fig. 3 - Chart of participation in special interest groups**

Based on this finding, it can be concluded that the youth in Pasir Gudang as a whole do not have a well-constructed associational life. But if viewed based on ethnicity, Malay youth are more structured in their participation in registered associations and also special interest groups. However, Indian and Chinese youth do not have built-in participation in either form of associational participation. This causes anxiety because Varshney (2002) has stated that a united life that is not built in a region can cause ethnic conflicts and the peace of the region to be threatened. So, if there is a conflict or rumors about ethnic conflict, ethnic fights among the youth are likely to happen.

However, this does not mean that ethnic fights among the youth in Pasir Gudang will definitely happen because even though they do not have a built-up associational relationship, cross-ethnic social relationship patterns based on daily relationships also need to be examined and taken into account. Relationships between youth of various ethnicities can be built and stabilized through daily social activities such as eating together, economic activities and cross-cultural programs.

## 5. Conclusion

In conclusion, Malay youth are better able to build cross-ethnic social relationships through living together. Association life is divided into two forms which are registered associations and also special interest groups. Through registered associations, Malay youth have been able to build cross-ethnic social relationships through associations registered under educational institutions and schools such as pandu puteri associations, student representative associations and other co-curricular associations. Meanwhile, through special interest groups, Malay youth have been able to build cross-ethnic social relationships through the group's leisure activities such as hiking groups, motorcycle groups, fishing groups and game groups in smartphone applications.

Malay youth are also better able to build cross-ethnic social relationships through involvement in associational life. Therefore, the framework for improving cross-ethnic social relations among Malay youth needs to be implemented based on activities in associations involving individuals of various ethnicities. This can be used as one of the initiatives for educational institutions or community committees to encourage Malay youth to get involved with multi-ethnic associations by giving incentives or certain benefits to them. As a simple example, if a student association in an educational institution is joined by students of various ethnicities as a committee of the association, then the institution will provide benefits in the form of monetary incentives to the association. Although at the beginning they seem to be forced to engage with multi-ethnic associations to obtain certain benefits, but the action will have a positive effect on improving cross-ethnic social relations through the association's work activities. Therefore, the program to improve cross-ethnic social relations among the youth needs to be implemented in accordance with the tendency of cross-ethnic social relations based on their respective ethnicities.

## Appreciation

This study was funded by the Ministry of Higher Education Malaysia (KPT) through the Fundamental Research Grant Scheme (FRGS/1/2021/SS0/UTHM/02/2) and Universiti Tun Hussein Onn Malaysia through REGG (vot H882).

## References

- Aini, Z. (2020). Belia perlu tingkatan budaya berpersatuan. [www.suarasarawak.my](http://www.suarasarawak.my). Atas Talian 1 Ogos 2020.
- Butler, R. (2019). Young people's rural multicultures: researching social relationships among youth in rural contexts.

*Journal of Youth Studies*, 0(0), 1–17. <https://doi.org/10.1080/13676261.2019.1657564>

- Badariah, S. (2011). *Tahap Integrasi Dalam Kalangan Pemimpin Pelajar Di Universiti Kebangsaan Malaysia*. Tesis Master, Fakulti Pendidikan. Universiti Kebangsaan Malaysia.
- Berita Harian. (2007). Kanak-kanak 12 tahun dituduh rogol, culik. Atas Talian 15 Julai 2020
- Chua, Y. P. (2006). *Research method*. Shah Alam: McGraw-Hill Education.
- Chua, Y. P. (2011). *Kaedah dan statistik penyelidikan: kaedah penyelidikan*. Mcgraw- Hill Education.
- Dian Hikmah & Mohd Zaidi Mahyuddin. (2016). *Rencana: Pengangguran Belia Di Malaysia*. [http://www.bnm.gov.my/files/publication/ar/bm/2016/cp04\\_003\\_rencana](http://www.bnm.gov.my/files/publication/ar/bm/2016/cp04_003_rencana).
- Hair, J. F., Anderson, R. E., Babin, B. J., & Black, W. C. (2010). *Multivariate data analysis: A global perspective* (Vol. 7).
- Halipah Hamzah. (2016). Kajian Hubungan Etnik Dalam Kalangan Remaja Muslim.
- Harian Metro. (2019). Tiga didakwa Hina Nabi Muhammad. Atas Talian 12 Oktober 2019.
- Harmiza Maula Mokhtar. (2015). Persepsi Antara Etnik dan Impaknya Terhadap Hubungan Etnik Dalam Kalangan Belia Melayu dan Cina Di Semenanjung Malaysia. *Tesis Sarjana*. Universiti Putra Malaysia.
- Kelvin, L. (2014). Perkasa peranan belia dalam persatuan. Utusanborneo.com. AtasTalian 1 Ogos 2020
- Khairol Anuar Kamri. (2014). Impak Etnisiti, Tadbir urus dan Etika Kerja Terhadap Kesepaduan Sosial Polis Diraja Malaysia. *Tesis Doktor Falsafah*. Universiti Kebangsaan Malaysia. Bangi
- Laitin, D. D. (2001). Are ethnic groups biological “species” to the human brain? Essentialism in our cognition of some social categories. *Current anthropology*, 42(4), 515-553.
- Laitinen, H. (2018). Empowering New Agents of Civil Society or Fostering Good Citizens? Framing Youth Participation in Finnish Youth Organizations. *Journal of Civil Society*, 14(4), 328–345. <https://doi.org/10.1080/17448689.2018.1518770>
- Lee, C. C. (Ed.). (2018). *Counseling for social justice*. John Wiley & Sons.
- Lin, N. (2017). Building a network theory of social capital. In *Social capital* (pp. 3-28). Routledge.
- Locido, M.G, Spauling, D.T & Voegtler, K.H. (2006). *Methods in Educational Research: From Theory to Practise*. USA: John Wiley & Sons, Inc
- Malaysiakini, (2007). Negaraku: Namewee Tuduh Laporan Akhbar Melayu Punca Kontroversi. Retrieved from: <https://www.malaysiakini.com/news/71070>.
- Mansor, M. N. , Rahman, A. A. & Ainuddin, I. L. (2006). *Hubungan Etnik di Malaysia*. Petaling Jaya: Prentice Hall Pearson Malaysia Sdn. Bhd.
- Mansor, N. (2010). Hubungan Melayu dan Cina di Malaysia Masa Kini: Buta dengan Perubahan Realiti Sosial Negara. *Jurnal Demokrasi*, 9(2), 185–207.
- Mansor, M. N. (2012). *Kerencanaan Sosial dan Penipisan Batas Etnik: Kepelbagaian Etnik dan Perkongsian Hidup Bersama di Malaysia. Siri Syarahan Umum Perdana*. Bangi: Penerbit Universiti Kebangsaan Malaysia.
- Mansor, M.N, Khairol A.K, Sarjit, S.A & Ummi, M.S. (2017). Dialog Mengurus Identiti Dan Hubungan Etnik Dan Agama : Kajian Kes Di Universiti dan Kawasan Rukun Tetangga. *Jurnal Perpaduan*, 5-30
- Olsson, E. (2011). *Social relations in youth: determinants and consequences of relations to parents, teachers, and peers* (Doctoral dissertation, The Swedish Institute for Social Research (SOFI), Stockholm University).



Rais, Y. (2006). *Unsur-Unsur Dan Cabaran Perpaduan Ke Arah Membina Negara*

Varshney, A. (2002). *Ethnic Conflict and Civic Life: Hindus and Muslims in India*. New Haven: Yale University Press.

Varshney, A. (Ed.). (2010). *Collective violence in Indonesia*. Boulder, CO: Lynne Rienner Publishers.