

Acceptance of Multicultural Society on the *Hudud Bill* Implementation in Malaysia

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ABSTRACT

Recently, the *Hudud Bill* implementation in Kelantan has generated tension among the multicultural society in Malaysia. A countless number of populace has given different points of view regarding on this matter. The Islamic law issue has continued to create a major gap between the ruling and opposition parties as they struggle to accept the *Hudud Bill* practice in Malaysia which was proposed by the Pan-Malaysian Islamic Party. Indeed, Malaysia is a developing Islamic country and mostly inhabited by the Malay race. However, the issue has also flourished among the

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Malaysian society as it has divided the legal system between the Muslim and non-Muslim in the Kelantan region. Thus, this research seeks to study the acceptance of multicultural society in Malaysia towards the implementation of the *Hudud Bill*. The main objectives of this research are to identify the acceptance factors that enlighten the multicultural society on the implementation of the *Hudud Bill* and provide recommendation related to the implementation of *Hudud Bill* to relevant parties that enhance awareness within the multicultural society. Therefore, the study will employ quantitative methods in order to reach the objectives of the research. The research is using survey methods and examinations were carried out within different groups in Kuching, Sarawak. 500 questionnaires had been distributed around the target area by the researcher. Consequently, through the findings it produced the outcomes that indicated on how the *Hudud Bill* implementation affects the acceptance factors within the multicultural society. The results of this research will become as an instruction to the any relevant parties in developing a future solution in regards to the acceptance of multicultural society in Malaysia, as well as a guideline for further research.

Keywords: *Hudud Bill, Multicultural society, Acceptance Factors, Islamic Law, Survey.*

1.0 INTRODUCTION

Historically, Islamic law system was introduced by the Prophet Muhammad S.A.W during the constitution of the Islamic state, Medina. The Islamic law was entirely based on the Koran and Hadiths. A senior lecturer of University of Calabar, Dr. Etim E. (2014) emphasized that Islam differs from other beliefs and robust beliefs that embrace devotion, ethos, commandments and social systems. Other than that, Islam proffers the community with morality and justness. Therefore, wrongdoings and delinquencies are not permitted in the production of an ideal *Ummah* since negative attitudes are against Allah S.W.T commands. Hence, stricter punishments are necessary to make the community feel regret on his or

her faults. This paper investigates the acceptance of multicultural society towards the implementation of the *Hudud Bill* in Malaysia. Whilst it is realistic to sentence the criminals and violators who are against God's laws, but ever since the Muslim nations have developed into modern society, the Islamic law has sometimes been perceived as extraneous and inappropriate in the international world order.

To illustrate the point, he further proclaimed that protecting *Ummah* from activity that transgresses morality or integrity is the main objective in the Islamic law system. The community should avoid themselves from the dangers of criminality. Thus, the state will create a harmonious ambience and secure the nation from vulnerabilities. Even though the global community may look at the Islamic law system as cruel and brutal, however the system is intended to diminish crime activities. Islam teaches the community to restrain themselves from committing sins that are forbidden in the Koran and Hadith (Etim, 2014).

Consequently, the punishments mandated in the Sharia law are to acknowledge Muslim citizens about the painful experience that they will get after commit crimes. Due to the revolution of the Western world order, Faye Walker (2009) has argued that the rule of law in Islam is not reasonable to be practiced in the 21st century. For that reason, Islam fundamentalists have opposed the statements made by Western powers about the barbaric penal system as it is a part of Islam teachings to protect *Ummah* from making any wrongdoings. Western scholars do not understand the fundamentals of Islam and claim that the great religion of Islam should not live backwards as the world has turned to be modern in many aspects. To be a developing society, the Muslim citizens must follow the new world order as a resolution to end the isolation of Islam in the global community. Then again, Islam could stand on its own without integrating or adopting the Western values into the Islamic teaching since the religion of Islam is based wholly on the sacred Koran and Hadith. Even in the Koran, it is stated about science and technology that has occurred in the world in these days. The most arguable Islamic criminal jurisprudence was Hudud punishments. Hudud sins are offenses that

contrast with God's commands whose sentence is evidently restricted in the Koran and the Hadith (Etim, 2014).

Offences and sentences in Islam are classified into secure and flexible. As pointed out by Ashgar Ali Ali Mohamed (2012), previously Islamic law was executed progressively in the Malay Peninsula, before being colonized by the European powers. After the presence of Islamic law, the first law of Malacca was written and also known as "Hukum Kanun Melaka", it covered all matters that were prohibited in Islam including family issues and the power of the Sultan. This law was assumed to be written in 1444 century.

However because the Malay Peninsula area was rich with spice and natural resources, the British colonials came to the location to expand their power for the sake of their own interests. This started when Captain Francis Light took over Penang in 1786. As a result, the Western law and the rules of equality were applied into the Federation of Malaya. Thus, the Sharia law becomes less important where it only covered minor crimes and was restricted to the Muslim communities. Even the power of the Sultan was condensed during the colonial era and has remained affected up until now (Ashgar Ali Ali Mohamed, 2012).

1.1 Hudud in Malaysia

Malaysia is a federation of several states including Sabah and Sarawak. According to Tun Abdul Hamid Mohamad (2014) he stated that, the federal government rested under the power of State government. Therefore, the State Penal law is the dominant law of the country and any acts that are against the law will be null and unacceptable. It must be stressed here that the state law must be applied to all Muslims and non-Muslims equally as it is illegitimate law and not crimes relating to the principles of Islam as delivered in the Ninth Schedule of the Federal Constitution. *Hudud* is part of the Islamic law, so the PAS party wanted to introduce the bill into the constitution.

This issue has become the most recent controversial issue for several months; therefore, it inspired the researcher to study about the acceptance

of *Hudud* law implementation towards the Malaysian society. Some Islamic countries across the globe have integrated *Hudud* law into their federal constitution. Malaysia is no exception to this law as one of the states in the country [Kelantan] has introduced and applied the *Hudud* laws. A billion populace from a massive range of cultures, ethnic groups and nationalities around the world are connected in their Islamic beliefs (Hajah Nik Noriani Dato Nik Badli Shah, 2014).

Nevertheless, even though the Muslim population is the main population that inhabits Malaysia, the federal constitution should not discount or marginalize other races for the sake of Muslim beliefs. Recently, Malaysian state has received great resistance from the public as the Kelantan state refused to follow the supreme law of the federation that has been applied to all states in Malaysia. Therefore, the Kelantan State Government has taken the approach and stands their ground that the law, as it is based on the Koran and Hadith, which should not be questioned by the authorities or publics. The opposition party's (PAS) ambitions to enforce *Hudud* law into Syariah criminal law has been accepted in the Kelantan state presently.

In the last 20 years, Hajah Nik Noriani bte Dato Nik Badli Shah has claimed in her journal on *Hudud* Laws and Its Implications on Women, the Kelantan State Government has introduced *Hudud Bill* into Syariah Criminal Enactment (II) 1993 which has focused more critically on the impacts for Muslim women and the relations with basic Islamic law. Nevertheless, *Hudud* law has been suspended indeterminately as these laws are varying and impracticable with the Federal Constitution law. To further explain the point, it is highly difficult to inject a religious law into civil law tradition, as it could not be accepted and the society itself are not well-informed of the *Hudud* law by the authority.

2.0 PROBLEM STATEMENT

Subsequently, Malaysia is a multiracial country and even though Islam is the main religion in the state, the constitutional law should be flexible and reasonably practicable within culture variation in the country. In this study, the core of the problem lies in the acceptance of multicultural society

towards *Hudud* implementation in Malaysia. Consequently, different people have different judgments about the *Hudud Bill*, while some of the Muslim society could not distinguish any problem if Malaysia state government wanted to implement the law into the system.

In addition, Malaysia's former prime minister Tun Mahathir Mohamad has advised the ruling party UMNO not to support the implementation of *Hudud* enactments in Kelantan, asserting that the Islamic enactment introduced by PAS was for political purposes. He also claimed that these laws were unfair to the Muslim communities in Kelantan because they will be punished under the *Hudud* law while the non-Muslim would get lighter punishments based on the civil laws. He insistently explained that PAS's *Hudud* laws that have been proposed in the state legislative assembly cannot be taken as a part of Islamic law). On the other hand, some of the government ministers have openly supported the Islamic enactment laws which have created more tension to the Federal Constitutions. However, the Sultan of Kelantan has given positive response on *Hudud* laws implementation and these laws have passed in Parliament (Asrul Hadi Abdullah Sani, 2015).

To illustrate the points, Professor Madya Dr. Shamrahayu has also supported the argument made by Tun Mahathir as she did some observations about PAS political strategies by using the *Hudud* Bill idea to win support within the society of Kelantan. She further explained that the idea of *Hudud* implementation was used by the opposition party, which is PAS, to propagate and propose the notion in order to increase voter turnout and as a ticket for the politician in the election. In addition, it was one of the ways to endorse their ideologies through political campaign.

According to Ustaz Bakri Aminuddin from the Centre for Islamic Thought and Understanding (CITU) UiTM, he stated that the problem with the *Hudud Bill* implementation was whether the Malaysian community accepted the law being practiced or not. Islamic intellectuals support the *Hudud Bill* implementation as long as it is based on the Koran and Hadith. He stated that the acceptance of the *Hudud Bill* received popular support

from Muslim citizens in Malaysia, however, non-Muslims felt threatened with the imposition of the *Hudud Bill* as they did not fully understand about the Islamic teachings and felt the punishments were against the modern human rights in the world. He further explained that the Islamic authorities do not have any problems to introduce the law into the Sharia law since it was part of the foundation of Islamic law. But the problem with the *Hudud Bill* was that the punishment required several processes including a reliable eyewitness being permitted to testify against the wrongdoing and the way of religious experts in delivering the context of the *Hudud Bill* within the society. Meanwhile the argument between non-Muslim DAP and PAS party became the main topic in March, 2015 as the leader of DAP refused to accept the implementation of *Hudud* law. He further argued that PAS will not one-sidedly lobby for the implementation of *Hudud* without the agreement of all Pakatan Rakyat members (Malaysian Insider, 2014).

The representative of Sabah and Sarawak Church originally opposed the implementation of the *Hudud Bill* since the original foundation of Constitution agreement where Sabah and Sarawak had joined into a Federation with Malaya has been fragmented in a very ultimate approach. Joe Fernandez (2015) further argued that the people of Sabah and Sarawak did not accept the implementation of *Hudud Bill* because if the *Hudud Bill* is being imposed into the Sharia law, the freedom of religion will no longer be valuable in the federation system. All the states in Malaysia will become an Islamic state and people no longer have the right to freedom of religion (Professor Madya Dr. Shamrahayu also added that, Islam is the federal religion but Sabah and Sarawak did not want the religion as the official religion in the state level. As for this reason, the studies has been developed by researcher in order to determine whether there is a relationship between *Hudud* implementation and acceptance of Multicultural society in Malaysia. From some problems that the researcher found within Malaysia context, it has been shown that the idea of implementing the *Hudud Bill* has become a main concern by our multicultural society and government that must be resolved in order to increase awareness on accepting the *Hudud Bill* so that crime can be decreased in Malaysia. Thus, the intention of this

study is to determine about the acceptance of multicultural society towards *Hudud* implementation in Malaysia and how to increase awareness about the *Hudud Bill*, otherwise the communities will be unable to understand and adopt the law.

3.0 SCOPE AND LIMITATIONS

The thesis focuses on the acceptance of multicultural society towards the implementation of the *Hudud Bill* in Malaysia. The researcher will study about the *Hudud* law issue that is currently debated in Malaysian cyberspace environments. Factually, Malaysia is a multicultural society, inhabited by Malay, Chinese, Indian and ethnic tribes. However, the issue on *Hudud* law implementation in Kelantan has produced havoc among the society as they believe the Islamic law should not have to be practiced by both Muslims and non-Muslims.

This research thesis depends on sources of secondary data to attain information on the *Hudud* law implementation and literature reviews such as journals and articles will be attained via several network pages in order to describe and explain the information regarding this matter more efficiently. The researcher is applying quantitative methods in the research as it could provide a better outcome for the findings. Quantitative research is a technique that is conducted on gathering numerical figures and statistics. This technique is being applied to attain results or outcomes that are related to the research problem. Questionnaire surveys will be structured in order to collect data that identifies reliable and valid data for this research. Thus, the statistics will be designated quantitatively by using effective tools such as surveys and questionnaires. The surveys will be done amongst the multicultural society of Malaysia particularly in Kuching districts in order to know their acceptance on the *Hudud Bill* implementation.

In order to gather quantifiable information that can be used for statistical inference, the researcher has targeted the three largest ethnic groups of Sarawak which are Chinese, Iban and Melanau or also known as the Melayu Sarawak community. According to Tan Chee Beng (1997),

the main ethnic groups of Sarawak are Iban, Chinese and Melanau. In fact, Kadazan and Iban are the superior groups in East Malaysia. This research is predicted to produce effective measures to identify the acceptances of multicultural society in Malaysia on the *Hudud Bill* implementation. The researcher will focus on one significant age group between the 18 to 35 years in order to understand the acceptance of adolescent and adults in Sarawak.

The researcher could achieve the objectives; however, there are a few obstacles that might happen during the research. The researcher might find it is challenging to study about this issue as there is a limited material or academic papers in Malaysia that could be referred to whilst doing the research. It is truly significant for the researcher to gain as much information from secondary data in order to get a better understanding and interpretation of the *Hudud law* implementation. Nevertheless, the previous research papers could assist the researcher as it will wisely develop the research and contribute to attaining reliable information that will be added as proof in the thesis. Time constraints could be the main issue in order to achieve the objective of this research. Furthermore, the study involves a large number of participants in the Kuching area in order to get the validity, reliability and accuracy of data information. Therefore, the research may have disadvantages in terms of time and funds aspects.

4.0 LITERATURE REVIEW

This part is structured into six parts. The first analyzed on the concept of Islamic law then follow by explaining the designation of *Hudud Bill*. The third part looks into Hudud law in other countries and continuing enlighten on *Hudud Bill* in Malaysia. The challenges of *Hudud Bill* is also described in this section, in order to clarify on some of the difficulties that the government faced in implementing the bill. The six part of this section is the political propaganda created by the opponent Party in Malaysia which is PAS to use the idea of *Hudud Bill* to win the support from the voters. After that, it's also focused on Malaysia multicultural society as it is the key points to study this research. Lastly, choosing the right theory to

travel deeper on the next stage of the research is a vital component towards achieving the objectives of the research.

i. The Concept of Islamic Law

Each Muslim country in every part of the world is applying an Islamic system which is better recognized as Sharia Law. Sharia law is being implemented not only in Muslim countries but also any other states such as America but there is no specific understanding on what Sharia law is all about. Subsequently, most of the institutions do not teach deeply on Sharia law in accordance to the Holy Book of Islam. According to Bill Warner (2010), Sharia is an Arabic word which means the perfect way of Islam based on the orthodox Islamic foundation. He further stated that Sharia law is an Islamic law that is the foundation teaching for every Muslim across the world. A scholar from the Institute for the Study of Civil Society London claimed that Islamic law touches every aspect of Muslim life. In fact, it is absolutely different with the law of Jewish life (*Halakhah*) in one main element; which is Islamic law provides restrictions to perform punishment to the offenders, society and even the global system law.

Neil Addison (2009) proclaimed that the Western power assumed that the Islamic law is a brutal law that consists of stoning the adulterer, cutting off the hands of the lawbreaker and even declaring a Jihad war against others. Consequently, the prominent incidents of the World Trade Center attacks had also impacted the Islamic law and generated a surge of Islamophobia since the tribulations were caused by Muslim radical movements. However, Islam is not as cruel or complicated as stated by the Western scholars. The problem was that they did not even understand deeply about Islam which led to the clash of civilizations between the West and Islam civilizations. Muslims believed that the Western world publicize Sharia law by concentrating on executions in Saudi Arabia and other dreadful punishments (Neil, 2009).

Shaykh Muhammad Hisham Kabbani (2015) explained that the Sharia law is derived from the Koran and Hadith which Muslims consider as the pure word of Allah S.W.T in teaching the Muslim societies the right way of

life. The Islamic law [Sharia] was founded since the governance of Prophet Muhammad, despite that Islamic law is being applied for the rule of law in Islam. Thus, the law is advocated and implemented in the courts which expect the Muslim believers to follow it without any excuses. Islamic law should not be argued and questioned publicly by the Muslim believers as it is a law from God that is based on the teaching of Koran and Hadith. Sharia judgments have been established to assist Muslims understand how they should lead every part of their lives bestowing to God's wishes.

Furthermore, Shaykh asserted that Muslim societies must obey Sharia law. For instance, if Muslims committed a fault which violates their religious beliefs, he or she will be judged in accordance to the Sharia law. Conversely, the non-Muslims will be refereed based on their own faith of law. The world has mistakenly described that the Islamic countries would impose the Sharia Law to the Muslims. But, the truth is that the religion of Islam would never downgrade other believers as long as they obey to the legislation respectfully. Even in the Ottoman Caliphs, every Jew and Christian openly practiced their own beliefs and any criminality would be discussed in the Millet system (Shaykh Muhammad HishamKabbani, 2015).

He further claimed that Islamic law forms the principles and self-restraints that shape the attitudes of Muslim individuals or groups to develop an *Ummah* which means the community or people of Islam. Shariah law is also involved in boosting the growth of better economy and politics inside the general authority of the government. Bill Warner (2010) argued that there is no common understanding between the Western law and Islamic Law.

Several statements were identified under the Sharia law which are there is no right to practice other religions, freedom of speech is not practicable, Muslim is not equal to the non-Muslim and women are abused by their husband. From this point, it can be seen that the Western scholars have a negative perspective towards Islamic law as they could not distinguish between religion and culture. In contrast, Wael B. Hallaq (2009), in his journal of "An Introduction of Islamic Law" described that Sharia law

was stemmed from the teachings of Prophet Muhammad was interpreted by most of the Islamic fatwa or scholars. Every Muslim understood that Allah gave his will to Muhammad so that he spread the teachings of Islam towards the Arab communities in the past. Seeing that the Islamic law was initiated by God, the Muslim citizens scrutinized it as a Holy law of Islam. Even after the death of Prophet Muhammad, the Sharia Law was adapted into the ancient empire to expand their territories.

The golden age of Sharia law was in the 10th century where most emperors practiced the original teachings of Islamic law. Nonetheless, due to many circumstances and aspects, Islamic law has continuously been reinterpreted and restructured by Islamic scholars. In point of facts, the Western colonization has influenced the other Muslim countries system law particularly in Malaysia and the legal system law is based on the Western civil law (Wael, 2009).

ii. *The Designation of Hudud Law*

Originally, the word of *Hudud*, adopted by the Malay community, derives from the Arabic word. *Hudud* means the limit or boundary in Kamus Dewan, published by the Dewan Bahasa dan Pustaka, Kuala Lumpur. In simple language it means restrictions, conditions or limitations which separate one element from an obtrusive other. In other words, the definition of *Hudud* understands the limitations such as hadd al-ard which means limitation of land. The term of *Hudud* is defined as “predetermined sentence” that the punishment which Allah has ordained for *Hudud* criminal acts which cannot be reduced, increased or even altered. Other than that, the definition could simply describe as “the rights of God” which the criminal acts of *Hudud* shall not be invalidated either by the individual or by the community (Mohd. Said Ishak, 2001).

Paizah Hj. Ismail (2008) analyzed that based on these notions, the term *Hudud* of limits on the thief for example, it means something that forbids someone from repeating the similar faults and even prevents others from doing so. Correspondingly, the term of “*Hudud Allah*”, means something that has been mentioned by Allah as lawful or unlawful and ordered that

provisions should be complied with. In addition, the Fatwa believed that “*Hudud Allah*” is divided into two types. First, it touched about the provision of food and drink which also discussed about Muslim marriage, either halal or haram. Secondly, the punishment to those who did something that has been prohibited, such as theft or adultery. As proclaimed by Paizah Hj. Ismail (2008) basically, in Islamic law, Hudud means to torture or means those punishments whose limit has been prescribed in the Holy Koran. However, the judgment of Hudud is not necessarily in the form of torture, but also possibly in the form of compensation, fines and so on.

In *Hudud* criminal cases, the penalties imposed are “torture” such as stoning or caning in the case of adultery, amputation for theft and so on. Meanwhile, in civil law cases the punishment is reversing with *Hudud* law which for example, the penalty of compensation for damage to the property of others, penalties for defaulting error and so on. However, not all the “torture” was characterized as “*Hudud*”. This is because, in order for something to be deemed as Hudud, the form of “torture” must meet a number of certain characteristics. Literally, Haddor Hudud, means the restriction, boundary or limit which is based on Islamic concepts of Koran and Hadiths. Had crimes are the most serious under Islamic Law (Paizah Hj. Ismail, 2008). According to Ibn al-Humam in his book *Fath al-Qadir*, he stated that Hadd punishment is regulated by legislation in order to fulfill the rights of Allah. He added that Qisas be implemented to meet the demands of individual rights while ta’zir punishment is not determined by legislation. *Hudud* is considered a criminal offense rather than civil.

iii. Hudud law in other countries

Hudud Bill is seen practicable in some of Muslim countries in the world such as Pakistan and Malaysia neighbor country, Brunei as majority of the society is Muslim believers. As specified in the public talk of Implementation of *Hudud* law in Brunei by Tun Abdul Hamid Mohamad (2014) the government of Brunei has introduced *Hudud* and Qisas punishments on 22nd October 2013 in Syariah Penal Code (2013).

He proclaimed that the Sultan of Brunei has ordered the implementation of *Hudud Bill* during the state of emergency and no one can oppose his order as Sultan has the absolute power in Brunei state. Contrast with Malaysia country where the idea of *Hudud* punishment is proposed because of the political purpose. To explain further about the *Hudud* punishments in Brunei, firstly the victims could report the cases to the Royal Brunei Police force which assisted by the religious department. Then, the suspects have to make confession and *iqrar* regarding on the criminal that he or she has done. After that, the Shariah prosecutors and judges would determine whether the punishment of the suspects is fall under *Hudud* or not. Along with the implementation, the Sultan expected that *Hudud* law would beneficial to the Muslim societies in Brunei by reducing the criminal activities which against Muslim beliefs and by codified *Hudud* law into the law Brunei country would fully following the original teachings of Islam (Tun Abdul Hamid Mohamad, 2014).

While in Pakistan, *Hudud* law or also known as Hudood ordinance was introduced since 1979 which based on Hanafi jurisprudence as the sexual violence that involved women has evolved in Pakistan. Ergo, the law which included the two laws pertaining to sexual offences, Zina and and Qazf ordinances has been a subject of controversies in Pakistan as the rights of women has been questioned. According to Rahat Imran (2005), Hudood ordinance and their rigid interpretation in the name of Islam have not only assisted to oppression and sexual violence against women to an alarming degree in Pakistan, but also seriously destroyed women's chances of equal justice. Furthermore, the law was assumed discriminate to woman in the country as their right being violated and defenseless. Likewise, in addition to other problems created by these laws, their judicial application also made it easier to get away with crimes against women such as honor killings and general degradation and humiliation of women in society. In the same manners, the ordinance is seen as being poorly executed and does not delivering justice. (Rahat Imran, 2005).

iv. Hudud law in Malaysia

The *Hudud Bill* has been discussed among the Malaysian society ever since the state government of Kelantan proposed the *Hudud Bill* to the top administration in 1993. However, the Bill has received great critique both from the government and society itself as the punishments were seen as irrelevant in the present day. The government argued that the *Hudud* law should be fair to the Malaysian society and it met with disapproval where the Muslim nationals would be punished harshly based on the *Hudud* acts. Those punishments, for instance stoning punishments to be performed for adultery crimes were being questioned extremely by Malaysians. The arguments of the implementation of *Hudud* laws in Malaysia have once again reappeared and are intensely debated by the advocates of these laws; PAS and individuals who are extremely against its execution. Several individuals and groups have asserted that the introduction of Hudud law will flourish offenders correspond to the high level of punishment applied by the Sharia law (Ashgar Ali Ali Mohamed, 2012).

v. The Challenging of Hudud Bill

As written in one of the publication of “An enquiry into the *Hudud Bill* of Kelantan” by Mohammad Hashim Kamali (2000) he pointed out that there are a few reasons that resulted in the problematic implementation of the *Hudud Bill*. The *Hudud Bill* has brought several problems into further argument within the Malaysian society particularly on the clash of understanding between the *Hudud Bill* with the federal constitution and leading to the major conflict in the legislation level. Then, the problems also aroused with the realism of Malaysian citizens and political parties. After all, Malaysia is a multicultural society who practices different religions and beliefs. He continuously criticized that the community doubted whether the Malaysian law will be divided by two molds of regulations which separated the punishments between Muslims and non-Muslims. And even the thirteen states of Malaysia faced difficulty in accepting the implementation of *Hudud* law.

Sabah Council of Churches president, Datuk Jerry Dusing (2015) expressed that the Hudud implementation in Kelantan had betrayed the trust of Borneo states as in the document of constitution of Malaysia, the government intended to be established as a secular country, not a religion-based state. It would gravely change the formation of the Malaysia Agreement. Prof. Madya Datin Dr. Paizah Hj. Ismail has claimed that the caning of the adulterer was allowed by the Syariah Courts Act in 1984, but it was applied in Kelantan Syariah Criminal Code Act in 1985 only. Even though all the states applied the same legal law that had been enforced by the Syariah courts Act, however, the legal law did not assign the caning punishment towards the society except for the Kelantan state. Another problem will be the society does not understand the basic law of *Hudud*. If the community has false acceptances of *Hudud* law on how does the Constitution want to enforce the bill into the system, it would certainly create a negative insurgence on the society with the government.

The issue of implementation of *Hudud* laws in Malaysia began in early 1992 when the Kelantan state government intended to enact Sharia criminal law bill for the state. Zuhdi Hj Mahmood. Abd. Malik stated in an article, the implementation of *Hudud* in Malaysia does not reach an agreement due to the intellectual problems that occurred in Malaysian society. Thus, the implementation of the law, failed to be practiced because the government had to confront with serious intellectual problems since many in the society argued that they have the right on expressing their opinion about this matter.

vi. Political Propaganda

In the political world, propaganda techniques are used by the candidates widely to manipulate the mind of society. Thus, the technique is recognized to be successful where the candidates could degrade the opponents by spreading propaganda messages within the nation. The dissemination of propaganda could be used as a political strategy. In addition, the political parties, both government and opposition parties used the propaganda technique efficiently for their political purposes. Moreover, the propaganda strategy allows the political parties and leaders to win seats in the elections.

Most of the leaders are relentless in the pursuit of their goals by taking advantage of the new media technology innovations that are present today by spreading the ideologies, policies; building a strong relationship with the community and finding solutions on the controversial issues debated. Importantly, that people are often profoundly affected by the political propaganda to which they are exposed with. Propaganda deliberately influences the message through a variety of techniques so that some feature is unseen from the viewers and the viewers are enforced to accept the message. Propaganda was coined in the 16th century by the head of Church for sacred congregation for propagating the faith of the Roman Catholic Church (Jowett, 2005).

According to Harold (2012) he claimed that propaganda used in political as a controlling of mutual attitudes by the influence of important signs or hidden message. Therefore, the propagandist was concerned about how a specific explanation is to be aroused and “put over” to influence the audience. Propaganda may be carried by the politician to enforce their ideologies in order to get full support from the society. Since then, the PAS party has used propaganda to propagate the issue of the *Hudud Bill* implementation to increase voter’s turnout among the Muslim group in Malaysia. The issue has been debated publicly during the general election in 1994. However, the federal constitution rejected the proposal letter by the PAS party owing to the fact that the idea would overlay the jurisdiction of the legal system. In addition, information was used by the candidates as a weapon for political interest.

Some of the candidates maneuvered political platforms to promote their agenda. In order to drive the votes, the politicians must understand the needs and wants of the society. But in term of political benefits, the candidates refused to take into consideration the public issues by imposing the law for the sake of the party. The intention of certain political parties might influence the viewer’s acceptances. In the case of propaganda, politicians disseminate information with the purpose of encouraging the public to a certain idea or view or opinion. Indeed, the PAS party seemed to use religious issues as a symbol to associate with the public.

The leader wanted to implement the *Hudud Bill* as a political propaganda to win back deteriorating Muslim support. As stated by Tun Mahathir, the *Hudud Bill* that was proposed by PAS was due to political intention. He further argued that it was unfair to the Muslims to be punished under the bill while non-Muslims escaped with a light sentence. In fact, the Kelantan citizens did not know what they were supporting. The intention was for political interest, not for Islamic purpose (Anisah Shukry, 2015).

vii. Multicultural Society

In this universe, individuals are varying in various aspects including ethnicity. Every individual has their own beliefs and understanding on certain things. According to Houghton Mifflin Harcourt (2014) ethnicity is best defined when a group of people share cultural aspects such as an ethnic group, way of life, descent, characteristics, religion and beliefs. Different ethnicities would represent different social groups and distinguish from others. They tend to stand and are influenced by their own beliefs and cultures. Malaysia is fortunate and privileged with a great diversity of ethnic groups. In addition, Malaysia is one of the multicultural countries that include Malays, Chinese, Indian and any other ethnic groups. Many varieties of festive celebrations, foods and traditional customs are present in Malaysian culture.

As stated by the Wonderful Malaysia website, (2014) the Malays are Malaysia's biggest ethnic group and more than half of the residents are of Malay ancestry, followed by the Chinese community at 23% and 7% of Indian groups whereas native communities figure about 11% of the whole citizenry in Malaysia. Different races could add color to the environment and society. Furthermore, the steadiness and serenity of Malaysia is the reason why Malaysia is being perceived as a unique and harmonious country. People are living in a peaceful environment and pleasantly in a country even though there were several conflicts that occurred in Malaysia. Malaysian societies are blessed and proud as the country has developed economically, academically, and politically for many years. Malaysia is also a heavenly place for the immigrants who give opportunities to them but somehow they destructed the Malaysia image and reputation.

Malaysian has enjoyed a high standard of living, stable and peaceful environment. However, there were a few crucial agendas that happened in Malaysia because of ethnicity equality and any other important multicultural issues. One of the issues that tragically happened was the 13th of May 1969 event which caused many people being killed and injured for both largest groups, Malays and Chinese. Until now Malaysian nationals still feel fear and trauma of the incidents. (Martin Vengadesan, 2008).

viii. Theoretical Background

Theoretical background is a significant element in undertaking an research for the research topic. According to Swanson (2013), he explained that theories are designed to clarify, estimate and perceive the occurrence of events which encounter and broaden the information or knowledge to a certain point of analytical bound speculations. In this study, applying the existing theoretical framework structure will enhance the research study and support the theory of a research area. He also pointed out that theoretical framework presents and defines the theory model which clarifies why such problems exist in the study. It involves a research process which guides the investigator to verify on measurement of variables and the relationship between variables which seem to be correlated. As good and important as it is, the role of theory is to describe the center of a research problem and to start the idea which may lead in solving the problem. Thus, to investigate the research topic, the researcher is applying few of suitable theories in regards to achieve the objectives and find a solution to the research problem.

ix. Diffusion of innovation

On the other hand, the theory of Diffusion of Innovation (DOI) is one of the prominent models that are also being used in technology system study to describe human being acceptance of newest systems (Rogers', 1995). Rogers further defined diffusion as a development where innovation is distributed from various mediums in order to reach the communities. Innovation can be best described as an idea or subject which is discerned to be recently developed or implemented. To illustrate the points, diffusion is

a specific communication that involves transmitting the messages which are acknowledged as new ideas by the individuals or groups. Social groups will perceive innovation depending on the level of acceptance that is affected by the characteristics of comparative advantage, complexity, compatibility, trialability and observability (Rogers, 1995).

Rogers (1995) identified comparative advantage as a level where an idea is perceived as being exclusive by the forerunner. Comparative advantage enlightens the individual awareness where the innovation is advantageous to them. Other than that, difficulty or complexity is similar to TAM theory where it is defined that the idea being perceived by the early adopter as being moderately hard to be applied and understood. Besides that, compatibility discusses the level of idea that is perceived to be reconcilable with the standards, philosophies, occurrences and necessity of potential adopters. Meanwhile, trial ability is the level of idea where it can be texted with limited foundation of idea. Lastly, observability is the level of idea which the outcomes of an idea are already being perceived by the adopters (Rogers, 1995). Based on the previous study, Tonatzky & Klein (1982) concluded that comparative advantage, compatibility, complexity and observability were the most significant concepts for acceptance study.

5.0 RESEARCH METHODOLOGY

Quantitative method is applied to gain a deeper understanding of research questions that investigates the acceptance of multicultural society on the *Hudud* implementation. In addition, quantitative methodology is a technique that collects numerical information and statistics which will attain better results or outcomes that are related with the research problem of this paper. As stated in the previously, the researcher has emphasized the location of study in Kuching, Sarawak and targeted multicultural young adults and adults, age range between 18 and 35. The structure of the questionnaire arranged is grounded on the information that will be investigated for this research. The questionnaires were distributed personally to the targeted respondents. The process of analyzing the data obtained was laid out in the findings.

6.0 FINDINGS

Since the outcomes of the data survey were gained through quantitative method and being analyzed by using SPSS software, there are two tests that were applied to examine the data.

6.1 Test of Normality

H₀ : The sample data are not significantly different than a normal population.

H_a : The sample data are significantly different than a normal population.

TABLE 1

Shapiro- Wilk Normality Test for all variables

Variables	p-value	Result
Relative advantage	0.300	Normally distributed
Compatibility	0.000	Not normally distributed
Complexity	0.003	Not normally distributed
Observability	0.000	Not normally distributed

From the data developed above, it shows that Relative advantage variable indicated p-value 0.300 is greater than alpha 0.05. Since the p-value is greater than the significance level, therefore the null hypothesis is proven true. We can reject the alternative hypothesis and conclude that the data comes from a normal distribution. For compatibility and observability variables, the results displayed that the p-value is 0.000. This indicates that the variables are less than 0.001 which means that it is slightly lower than the significance level of 0.05. Thus, we can regard the null hypothesis as refuted and start believing that there is an association within the variables and the acceptance level of multicultural society. In the SPSS output above the p-value 0.003 for complexity are less than 0.05, so we reject Ho. These data are significantly different from normal. As the sample size increases it becomes harder to declare the data as normally distributed. So if the data developed is using very large data sets, normality testing becomes less important. The data produced for the three variables are not normal as the sample size of the research are large. If the p-value is less than alpha 0.001, there is evidence that the data does not follow a normal distribution.

6.2 Correlation Coefficient Test

A correlation coefficient measures the extent to which two variables tend to change together. The correlation coefficient test has three methods of measurement which also include Kendall's *Tau_b* measure. However, Pearson's *r* and Spearman's *p* magnitude are parallel and both methods differ in interpretation of the correlation value. Thus, the researcher has completed a Kendall's *Tau_b* test due to the result of the test normality is not normally distributed and the correlation between the variables is not linear. Therefore, it may be precise to use the above mentioned test.

The Association between Relative Advantage and Hudud bill implementation in Malaysia

The hypothesis that has been tested is:

H₀: Relative Advantage is not associated with the acceptance of multicultural society towards *Hudud Bill* implementation in Malaysia.

H₁: Relative advantage is associated with the acceptance of multicultural society towards *Hudud Bill* implementation in Malaysia.

TABLE 2
Correlation Result for Relative Advantage

		The acceptance level of Multicultural society towards <i>Hudud Bill</i> implementation in Malaysia.
Relative Advantage	Kendall's <i>Tau_b</i>	0.725**
	Significant (2-tailed)	0.000
N		500

**Correlation is significant at the level 0.05 level (2-tailed)

In this study, a bivariate correlation was undertaken between relative advantage scores and the acceptance level of Multicultural society towards *Hudud Bill* implementation scores. Kendall's *Tau_b* correlation coefficient test showed that there is a significant relationship between Relative advantage and the acceptance level of Multicultural society toward *Hudud Bill* implementation in Malaysia. The Kendall's *tau-b* for the correlation between the relative advantage and the acceptance level in our table is

0.725 which means that there is a strong relationship between two variables which the changes in one variable are strongly correlated with the changes of the second variable in the sample. Relative advantage scores is correlated with the scores of the acceptance of Multicultural society, the correlation coefficient is $\tau b = 0.725^{**}$. This number is very close to 1. For this reason, we can summarize that there is a strong relationship between Relative Advantage and the acceptance level variables.

Since the Kendall's τb is positive, the researcher determines that when the amount of relative advantage factor increase, the acceptance level rating also increases. The sig (2-tailed) value is 0.000. This value is less than .05. Because the value of p is smaller than the significance level of 0.05 ($p < 0.05$) set, then the results of this study shows a strong significant relationship between the independent variable and dependent variable. Hence, we can also conclude that there is a statistically significant between two variables. The strength of the relationship between them is at a high level, with the coefficient of determination is $r^2 = 0.78$. This means that 78% of the score variations of relative advantage belong to the dependent variable. So the null hypothesis is rejected and we accept the alternative hypothesis.

It was hypothesized that there was a strong, positive correlational relationship existing between these two variables. Correlation results indicate higher relative advantage scores are associated with the acceptance level of the *Hudud Bill* implementation scores ($\tau b = 0.725^{**}$, $p < .05$). Therefore, as the conclusion, there is a significant relationship between Relative advantage and the acceptance level of Multicultural society. Thus, this illustrates that the acceptance level factors contribute to the acceptance of Multicultural society towards the *Hudud Bill* implementation in Malaysia.

The association of Compatibility and *Hudud Bill* implementation in Malaysia

The hypothesis that has been tested is:

- H₀: Compatibility is not associated with the acceptance of multicultural society towards *Hudud Bill* implementation in Malaysia.
 H₂: Compatibility is associated with the acceptance of multicultural society towards *Hudud Bill* implementation in Malaysia.

TABLE 3
 Correlation Result for Compatibility

The acceptance level of Multicultural society towards <i>Hudud Bill</i> implementation in Malaysia.	
Compatibility	Kendall's <i>Tau_b</i> 0.702**
	Significant (2-tailed) 0.000
	N 500

**Correlation is significant at the level 0.05 level (2-tailed)

Continuously, in the same research, a bivariate correlation was undertaken between compatibility scores and the acceptance level of Multicultural society towards the *Hudud Bill* implementation scores. Kendall's *Tau_b* correlation coefficient test presented that there is a significant relationship between compatibility and the acceptance level of multicultural society toward the *Hudud Bill* implementation in Malaysia. Compatibility scores are correlated with the scores of the acceptance level of Multicultural society, the correlation coefficient is $\tau b = 0.702^{**}$ and the value of $p=0.000$. Because the value of p is smaller than the significance level of 0.05 ($p<0.05$) set, then the results of this study shows a significant relationship between the independent variable and dependent variable. The strength of the relationship between them is at a higher level, with the coefficient of determination at $r^2 = 0.749$. This means that 74% of the score variations of compatibility belong to the dependent variable. So we reject the null and accept the alternative hypothesis.

Therefore, it was hypothesized that a strong, positive correlation relationship would exist between these two variables. Results correlation indicated higher compatibility scores are associated with the acceptance level of the *Hudud Bill* implementation scores ($\tau b = 0.702^{**}$, $p<.05$). Conclusively, there is a significant relationship between compatibility and the acceptance level of Multicultural society. Accordingly, this shows that

the acceptance level factors contribute to the acceptance of Multicultural society towards the *Hudud Bill* implementation in Malaysia.

The association of complexity and *Hudud Bill* implementation in Malaysia

The hypothesis that has been tested is:

H₀: Complexity is not associated with the acceptance of multicultural society towards Hudud Bill implementation in Malaysia.

H₃: Complexity is associated with the acceptance of multicultural society towards Hudud Bill implementation in Malaysia.

TABLE 4
Correlation Result for Complexity

	The acceptance level of Multicultural society towards <i>Hudud Bill</i> implementation in Malaysia.	
Complexity	Kendall's <i>Tau_b</i>	0.049
	Significant (2-tailed)	0.109
	N	500

In this study, a bivariate correlation was undertaken between complexity scores and the acceptance level of Multicultural society towards the *Hudud Bill* implementation scores. Kendall's *Tau_b* Correlation Coefficient test revealed that there is a significant relationship between Complexity and the acceptance level of Multicultural society towards the *Hudud Bill* implementation in Malaysia. Complexity p value is equivalent with 0.109. Because the value of p is greater than the significance level of 0.05 ($p > 0.05$) set, then the results of this study showed no significant relationship between the independent variable and dependent variable. So the null hypothesis is accepted as the value is greater than 0.05. If the p-value is larger than 0.05, we cannot conclude that a significant difference exists. As for the conclusion, there is no significant relationship between complexity and the acceptance level of multicultural society. Therefore, this shows that the acceptance level of complexity factors neglects the acceptance of Multicultural society towards the *Hudud Bill* implementation in Malaysia.

The association of Observability and *Hudud Bill* implementation in Malaysia

The hypothesis that has been tested is:

H₀: Observability is not associated with the acceptance of multicultural society towards *Hudud Bill* implementation in Malaysia.

H₄: Observability is associated with the acceptance of multicultural society towards *Hudud Bill* implementation in Malaysia.

TABLE 5

Correlation Result for Observability

	The acceptance level of Multicultural society towards <i>Hudud Bill</i> implementation in Malaysia.	
Observability	Kendall's <i>Tau_b</i>	0.471**
	Significant (2-tailed)	0.000
	N	500

**Correlation is significant at the level 0.05 level (2-tailed)

A bivariate correlation was carried out between observability scores and the acceptance level of Multicultural society towards the *Hudud Bill* implementation scores. Kendall's *tau-b* Correlation test indicated that there is a significant relationship between observability and the acceptance level of Multicultural society toward the *Hudud Bill* implementation in Malaysia. Observability scores is correlated with the scores of the acceptance level of Multicultural society, the correlation coefficient is $tb = 0.471^{**}$ and the value of $p=0.000$.

Because the value of p is smaller than the significance level of 0.05 ($p<0.05$) set, then the results of this study showed a significant relationship between the independent variable and dependent variable. The strength of the association between them is at moderate level, with the coefficient of determination is $r^2 = 0.475$. This means that 47.5% of the score variations of relative advantage belong to the dependent variable. So the null hypothesis is rejected.

It was hypothesized that there a strong, positive correlational relationship would exist between these two variables. Results correlation

indicate moderate observability scores are associated with the acceptance level of the *Hudud Bill* implementation scores ($\tau b = 0.474^{**}$, $p < .05$). Therefore, the conclusion is that there is a significant relationship between Observability and the acceptance level of Multicultural society. Thus, this shows that the acceptance level factors contribute to the acceptance of Multicultural society towards the *Hudud Bill* implementation in Malaysia.

6.3 Discussion of Hypothesis

From the table below, it can be summarized that relative advantage, compatibility and observability variables are rejecting the null hypothesis whilst for complexity variable the null hypothesis is being accepted.

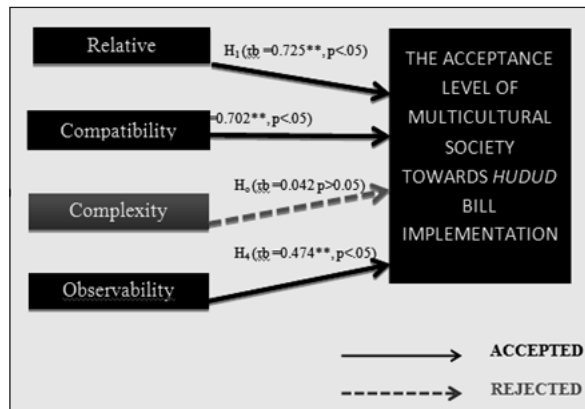


Figure 1: Discussion of Hypothesis

Throughout the research, as the result of the analysis, the participants agreed that the relative advantage is associated with the acceptance of multicultural society towards the *Hudud Bill* implementation in Malaysia. Besides that, it showed that relative advantage has strong and positive significant with the acceptance of multicultural society towards the *Hudud Bill* implementation in Malaysia. Aforementioned the idea of the *Hudud Bill* implementation is perceived more relevant with the current Islamic Panel code in the Constitutional law system.

As for compatibility and observability factors of acceptance, the outcome has also displayed the same results with relative advantage factor

where both have strong significance with the acceptance of multicultural society towards the implementation of the *Hudud Bill*. Therefore, from this level of acceptance it can be indicated that the idea of the *Hudud Bill* implementation is consistent with existing values, experiences and beliefs of Multicultural society. Meanwhile, respondents viewed that the future results of the *Hudud Bill* implementation is positively perceptible to others especially to the Multicultural society. It might be relevant to be used to the society but the implementation would be impractical to the other races.

On the other hand, multicultural responded that the complexity factor is the main reason of the difficulty to understand the implementation of the *Hudud Bill* into the law system. As a consequence, Complexity is not significant with the acceptance of multicultural society towards the *Hudud Bill* implementation in Malaysia. Based on the above findings and tabulated data, it is first explained that the respondents are in the belief that the *Hudud Bill* implementation is too abundant. Through the survey, respondents however disagree with the statement of the multicultural society is accept towards the implementation of the *Hudud Bill* in Malaysia. Ultimately, if the *Hudud Bill* implementation is to be taken a closer look, we believed that the respondents would accept the law if they have been educated further or deeper on the *Hudud Bill* as people need to understand the clear view of what is the importance of the bill towards building a greater society and reduce the lawbreakers in the country. Though it is for the higher constitution to study and develop the bill into the system, in order to create a better nation. Solutions hence must be developed in order to ensure the society accept the implementation of the *Hudud Bill* in Malaysia.

6.4 Recommendations to Enhance the Acceptance of Hudud Bill Implementation Among The Society

In order to identify what is the best recommendation to enhance the belief among multicultural society towards the *Hudud Bill* implementation, the researcher added the recommendation section to analyze the participants responds on in this research.

6.4.1 Enhancement from relevant parties

The main purpose of the recommendation statistical survey on “The acceptance level of Multicultural society towards the *Hudud Bill* implementation” was to find the opinions of the respondents regarding on this issue. 500 peoples of Kuching city were covered by the statistical survey which involved several races and ethnics in the area. The results of this analysis were quite interesting and covered several aspects that consisted of mainstream media, online media, government, opinion leader and religious bodies. The below table displays the outcome of the respondents answers on this section. Results of the survey have shown that majority of the respondents gave positive response on the recommendation section.

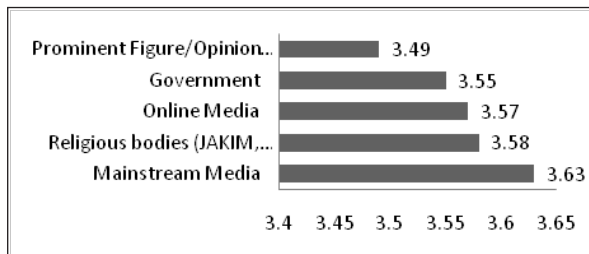


Figure 2: Enhancement from relevant parties (Mean)

According to the outcomes of the conducted survey, the researcher would summarized the mean of the likert scale that the participants of the survey believed that the mainstream media, online media, government, opinion leader and religious in Malaysia should play a greater role in educating Multicultural society regarding the basic nature of the *Hudud Bill*. From the table above, it has been indicated that the mean for mainstream media is 3.63 which means that most of the respondents suggested the mainstream media must be responsible to enlighten the practice of the *Hudud* law within the society as main media could help expose the relevance of the traditional law and even the education system nowadays relies on the media.

Besides that, religious bodies such as JAKIM and JAIS should organize any events that are related to the *Hudud Bill* implementation in pursuance of informing the society at least at the most fundamental level to understand that the Islamic law will benefit the modern generation. Because the potential violations of the younger generations in the country would upsurge, the religious bodies should be involved nationally especially with the government so that society is aware about the consequences of living in a modern atmosphere. A survey result has shown that they also agreed that the government in Malaysia is responsible in taking the biggest part to influence the mind and heart of Malaysia society to have a clear understanding on the *Hudud Bill*. It is tremendously important to realize that the government has the authority to enforce the law into the system in order to promote cross-cultural understanding essential to fairness, democracy and country peace. Apart from that, it is vitally important to promote the *Hudud Bill* through social media. As we are living in the digital age, online media will play a greater part in daily life. Based on the survey results it was clear that majority of interviewed respondents supposed that online media in Malaysia would enhance the knowledge of the *Hudud* law among the internet users.

Unsurprisingly, people searching for answers is part of the social narrative and expectedly that the digital generation have gone to the network to acquire the information on related issues that concern them. Regarding the recommendation open ended section, the majority of the respondents had given their suggestion about the issues of the *Hudud Bill* implementation. Thus, along with additional information, a quantitative research has been carried out by using content analysis, which offers a summary of the research strengths and weaknesses, along with additional situations for further study. The most prevalent responses are included by implementing the *Hudud Bill*, the top government should not be biased on adapting the bill into law system. Cardinaly, each and every one from different race likewise religion must understand the basics of the *Hudud Bill* and the significance to implement it. Therefore, as a result, content analysis may be helpful through the research and would be discussed further regarding the concepts or keywords below.

6.4.2 Early Education

Early learning on the *Hudud* syllabus is very vital to Malaysian society. Therefore, it should be taught in the early stages starting from school, not entirely focus on the standard or Islamic school but also educate the people nationally. Thereby the societies have a better knowledge and understanding on the Islamic law from an early stage. In addition, the *Hudud Bill* should be taught or exposed through education not only to the Muslim students so that all races and religions can understand to whom, why and benefit of this bill to our morals and the generation. For example, the government would be prudent to promote this bill in moral subject, not to educate about religion but to let the non-Muslims understand more on Islamic law and the advantages to practice the law in the country. But upon coming to the questions whether the *Hudud Bill* implementation should be exposed primarily through education and media, most of the respondents believe so. In fact, they responded positively towards it. Constantly, the *Hudud* subjects should be applied in higher education as young adults typically are being influenced towards illegal activities that would drive them away from the religious path. Moreover, the elements of *Hudud* that are connected with basic human rights, the roles and rights of women, the rights of non-Muslim minorities and international relations have to be reconsidered before adapting in the school system in order to bring them into some harmony to strengthen the human dignity and social justice. Presuming that the basics of the *Hudud Bill* would not be instructed to the society, it may bring many conflicts and endanger the harmony of Malaysia.

6.4.3 Increase campaigns and awareness

Inserting a slot in mass media such as TV or Radio programmes that only educate about the *Hudud Bill* generally to the society in order to raise awareness of the *Hudud Bill*. Some participants believed that the *Hudud Bill* is a clean law that would bring benefit to the society entirely. In consequence, the *Hudud* laws and other aspects of criminal justice should also be seen in that light through a soft campaign. The foundation of the *Hudud Bill* would not just be presented in the religious class such as mosques but also through a programme for the community to be more

exposed to it. Through this it corrects the bias in previous sentiments that assumed the *Hudud Bill* belonged to some sort of political agenda. In order to properly understand the concept of the *Hudud Bill*, it is helpful to have a basic grasp of the concepts of Islamic law. Hence, continuously campaigning on the *Hudud Bill* would positively educate the multicultural society about the importance of this law towards building a greater society and awaken the human awareness through the campaign.

6.4.4 Government involvement

Government involvement is also one of the main keys to flourish the consciousness of society towards the bill. To put it another way, the government should enlighten Malaysian society about the laws of *Hudud* and how it can be implemented without enforcing the law through force and people refuse to be tied under it. If the government wanted to apply the law, every single citizen should at least know the basics of the bill or otherwise it will be unfair to those who do not understand it and create misunderstanding between Muslim and non-Muslims. Many people without strong religious beliefs can lack confidence towards the implementation. Perhaps they have had a religious upbringing and, having moved away from it as they misperceived the concept of the *Hudud* punishments as too harsh to be applied. The law should not be propagated by the political party or else society would think the implementation of the *Hudud Bill* is for the sake to gain popularity in election. The *Hudud Bill* should not be politicized and the government should play the major role by not threatening the people unethically and promote the clear picture of the *Hudud Bill* itself. It has to be done on the basis of slow, gradual but stable process in order to achieve maximum comprehension by the Multicultural society in Malaysia in several stages. The government should also implement the history and knowledge about how other countries use *Hudud* as their provision.

7.0 CONCLUSIONS

To fulfill the aims of the study, a descriptive and analytical study of the preferred multicultural state which is Kuching, Sarawak was elected to conduct the further research. Five hundred respondents in different

ethnics and beliefs were employed by applying cluster sampling as well as descriptive and analytical research in furtherance of gathering pertinent data. The results specified that the collected data is not normally distributed. Thus, Kendall's Tau test was applied by the researcher in order to get deeper and reliable results in testing the association of the variables that have been discussed in the previous chapter. Consequently, the null hypotheses have been rejected by Relative Advantage, Compatibility and Observability variables. Thus, there are strong relationships between the variables with the acceptance of the *Hudud Bill* implementation. Whereas complexity factor has accepted the null hypothesis and rejected the alternative hypothesis. The result is varied with complexity factor has most of the participants are non-Muslims and they believed that the *Hudud Bill* implementation is too complex for them to accept. For the second objective of the research, the summary of the findings that could be concluded is relevant parties such as mass media, government, online media, prominent leaders and also religious bodies should dedicate themselves to enhance the acceptance of multicultural society in believing by reconstructing the *Hudud Bill*, the society would positively receive benefit equivalent to reducing criminal activities in the country. Perhaps the parties involved should overcome the *Hudud* issues misconception, instead, implementing the bill into the law system.

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