

The Role of Enforcement Between Conscientious Personality, Spiritual Intelligence, and Positive Speed Behaviors Among Gen-Y in Malaysia

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Abstract: *This study investigates the factors influencing positive speed behavior among Gen-Y drivers in Malaysia, a demographic aged 27 to 42 years that significantly contributes to road accidents. Festive seasons such as Hari Raya and Chinese New Year often experience heightened accident rates due to increased road activity, impatience, and the influence of digital platforms like social media. Data was collected from 350 respondents through a quantitative survey utilizing Likert-scale measurements for conscientious personality, spiritual intelligence, enforcement, and speed behavior. Analysis conducted using Google Forms and SPSS identified enforcement as the most significant predictor of positive speed behavior. The findings highlight the critical role of enforcement strategies in shaping safer driving practices, while conscientious personality and spiritual intelligence also contribute directly to better speed behavior. These results underscore the necessity of integrating behavioral and enforcement approaches to mitigate road accidents within this group.*

Keywords: Conscientious Personality, Spiritual Intelligence, Enforcement, Speed Behavior, MV, IV and DV

1. Introduction

Road accidents in Malaysia, particularly among Generation Y (aged 27–42), have become a major concern, as this demographic significantly contributes to the country's road accident statistics (Walters, 2022). Accident rates tend to spike during festive periods such as Hari Raya Aidilfitri and Chinese New Year, driven by increased road usage, impatience, and risky behaviors like speeding (Noradrenalina Isah, 2021). Known for their curiosity and propensity for risk-taking, Generation Y is heavily influenced by social media platforms like Facebook and Instagram, which can encourage unsafe driving practices (Walters, 2022). Research indicates that this group often disregards fundamental safety measures, such as observing speed limits and wearing seatbelts, with instances of speeding over 110 km/h on highways being particularly prevalent (Stacey, 2007). Reckless driving habits, combined with inadequate vehicle maintenance, exacerbate the problem, underscoring the need for stronger enforcement and education to reduce accidents (Bernama, 2016).

The Malaysian Institute of Road Safety Research (MIROS) has consistently identified human behavior, such as speeding and negligence, as a primary contributor to road fatalities, accounting for 30% of traffic-related deaths in 2013 (JKJR, 2014). Similarly, Rozmi Ismail

and Mohamad Mazrie Ismail (2021) emphasized that most fatal accidents occur during holiday seasons when impatience and reckless driving are at their highest. These patterns highlight the critical need for targeted interventions, including stricter enforcement of traffic laws, educational initiatives, and awareness campaigns. Although efforts such as the Malaysia Road Safety Plan (PKJRM 2022–2030), introduced in January 2022, aim to address these challenges, Gen Y's risky driving behaviors remain prevalent, revealing shortcomings in the current strategies (Kamarudin, 2018).

While previous studies have explored demographic and attitudinal factors such as age, gender, and population density as predictors of road accidents (Manan et al., 2013; Perez et al., 2021), there is a research gap regarding the impact of conscientious personality traits and spiritual intelligence on positive speed behavior, especially in Malaysia. Conscientious traits, such as responsibility and self-discipline, have been associated with safer driving practices, while spiritual intelligence, which emphasizes patience and self-awareness, may further foster positive driving habits (Loong et al., 2023). Enforcement has also been recognized as a key factor in shaping driver behavior. For example, research on automated speed enforcement by Hamzah et al. (2013) highlighted its effectiveness in reducing speeding. However, there is a lack of research on how enforcement influences the relationship between conscientious personality, spiritual intelligence, and speed behavior within the Malaysian context.

This study seeks to fill these gaps by examining the interaction between conscientious personality, spiritual intelligence, and enforcement in promoting positive speed behavior among Generation Y drivers in Malaysia. By identifying effective strategies to reduce the high accident rates within this demographic, the research aims to contribute to ongoing efforts to improve road safety. The findings are anticipated to inform evidence-based policy recommendations, supporting national initiatives aimed at lowering road accidents and fatalities while encouraging a culture of safe driving practices among Generation Y.

2. Literature Review

2.1 Theoretical Background

Road accidents in Malaysia are notably high among Generation Y (Gen-Y), individuals aged 27–42, largely due to factors such as speeding, impatience, and the influence of social media (Walters, 2022). Behavioral theories suggest that personality traits like conscientiousness, which are associated with responsibility and caution, significantly influence the development of safe driving habits. Additionally, spiritual intelligence, encompassing self-awareness and ethical decision-making, encourages patience and more deliberate actions while driving.

Enforcement mechanisms, including stringent traffic laws and automated speed monitoring, have been shown to promote adherence to positive speed behaviors (Hamzah et al., 2013). Social influence theories also highlight that Gen-Y's frequent engagement with digital media tends to reinforce risky driving behaviors, emphasizing the importance of educational initiatives and awareness campaigns (Perez et al., 2021).

2.2 Hypotheses

Hypothesis 1: There is a positive relationship between Conscientious Personality and Positive Speed Behavior among Gen-y in Malaysia.

Conscientious individuals, characterized by their diligence, responsibility, and self-discipline, tend to make rational decisions and are less prone to impulsive actions. Research indicates a

strong positive correlation between conscientiousness and the likelihood of adhering to safe speed behavior (Gordon, 2023; Othman, 2020).

Hypothesis 2: There is a positive relationship between Spiritual Intelligence and Positive Speed Behavior among Gen-y in Malaysia.

Spiritual intelligence, which encompasses self-awareness, purpose, and ethical decision-making, positively impacts behavior by improving emotional regulation and personal responsibility. Key aspects of this construct, such as transcendental awareness and critical existential thinking, play a role in fostering safer driving habits (Zohar & Marshall, 2004; King, 2008).

Hypothesis 3: There is a positive relationship between Enforcement and Positive Speed Behavior among Gen-Y in Malaysia.

Traffic enforcement, such as penalties and monitoring, plays a crucial role in reducing speeding by aligning drivers' actions with societal norms. Regret theory emphasizes how enforcement helps deter violations, especially in risky situations (Haglund & Aberg, 2000; Hess et al., 2012).

Hypothesis 4: There is a positive effect of Enforcement in the relationship between Conscientious Personality and Positive Speed Behavior.

Conscientiousness influences positive behavior, but enforcement strengthens this link by ensuring compliance with societal and legal expectations (Salgado, 1997; Barrick & Mount, 1996).

Hypothesis 5: There is a positive effect of Enforcement in the relationship between Spiritual Intelligence and Positive Speed Behavior.

Spiritual intelligence improves decision-making and social behavior, and enforcement enhances its impact by creating accountability and reinforcing positive practices (Pant & Srivastava, 2017).

Hypothesis 6: There is a positive effect of Enforcement in the relationship between Male and Female in Positive Speed Behavior.

Social categorization theories explain differences in male and female driving behavior. Enforcement mediates these differences, promoting uniform adherence to positive speed behavior across genders (Tajfel & Turner, 1979).

2.3 Research Framework

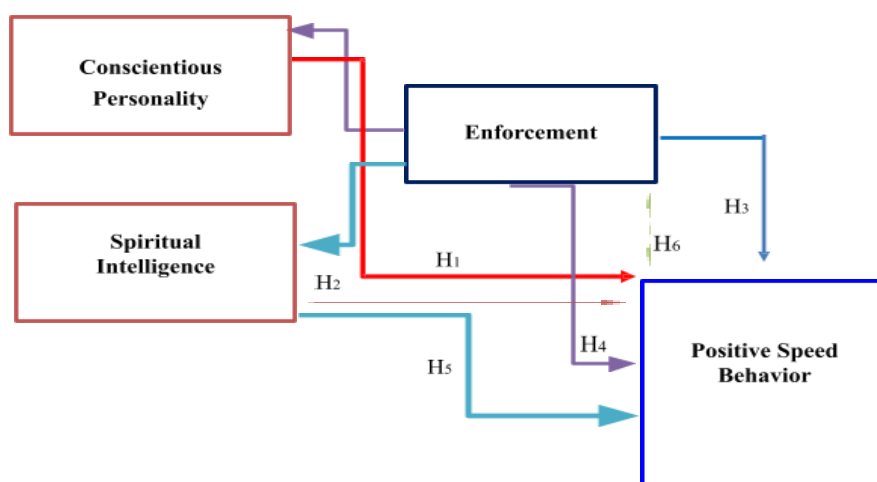


Figure 1: The research framework

3. Methodology

The methodology of this study is designed to explore the factors influencing speed behavior among Generation Y (Gen-Y) in Malaysia, specifically focusing on conscientious personality, spiritual intelligence, and enforcement. A quantitative, descriptive research design is employed, as it is well-suited for collecting measurable data and examining relationships between variables (Sekaran & Bougie, 2014). The primary data collection method involves distributing structured questionnaires to Gen-Y respondents in Malaysia, using a convenience sampling technique (Crossman, 2018). This sampling approach was selected for its accessibility, efficiency, and cost-effectiveness, enabling the researchers to quickly gather data from available and willing participants.

The questionnaire primarily consists of closed-ended questions, ensuring consistency in responses and ease of analysis, while focusing on participants' attitudes and behaviors related to speed (Zikmund, 2002). The data collected from these surveys is analyzed to examine how factors such as personality traits, spiritual intelligence, and enforcement influence the speed behavior of Gen-Y. Due to the lack of prior research on this specific topic in Malaysia, the researchers encountered challenges in obtaining reliable data on road accidents and speed behavior, requiring assistance from traffic departments. Additionally, observational methods were employed to complement the survey data. The study's findings aim to provide insights into the psychological and behavioral factors driving speeding among Gen-Y and enhance understanding of how enforcement measures can affect speed behavior in Malaysia.

4. Findings

4.1 Demographic Statistics

Out of the 350 respondents, 130 were female and 220 were male. The age distribution showed that 18.9% were between 25-29 years old, 23.4% were between 30-34, 39.4% were between 35-39, and 9.1% were between 40-45. Excluding those aged 45 and above, the age groups were balanced for analytical purposes. In terms of ethnicity, 80.3% were Malay, 15.4% were Chinese, 2.9% were Indian, 0.9% were Dusun, and 0.6% were Murut. The majority of respondents, 99.4%, were Malaysian, which is expected given that the survey focuses on Gen-Y in Malaysia. Regarding employment, 43.1% of the respondents were employed in the private

sector, representing 151 individuals, while 40.9% worked in the public sector, making up 143 respondents. The student population accounted for 8% with 28 respondents, while self-employed individuals comprised 6.3% (22 respondents). Retirees and the unemployed both made up 0.9%, with 3 respondents each.

As for years of work experience, 75.1% (263 respondents) had more than five years of experience, 15.4% (54 respondents) had less than two years, and 9.4% (33 respondents) had between two and four years of experience. Regarding academic qualifications, 46.6% of respondents (163 individuals) held a bachelor's degree, while 19.7% (69 respondents) had a master's degree. Those with a diploma or certificate made up 18.9% (66 respondents), and 0.6% (2 respondents) held a PhD. Additionally, 5.7% (20 respondents) held professional qualifications, and 2.6% (9 respondents) had an SPM qualification.

4.2 Reliability Analysis

Table 1: Cronbach's reliability

Variables	Cronbach's alpha	Number of items
Enforcement	0.831	7
Spiritual Intelligence	0.865	6
Conscientious Personality	0.896	5
Positive Speed Behavior	0.853	8

All four variables had Cronbach's alpha values of 0.800 and above, therefore indicating very good reliability of the variables under study.

4.3 Correlation

Table 2: Pearson's correlation coefficient

		EF	SI	CP	PSB
EF	Pearson Correlation	1	.609**	.553**	.600**
	Sig. (2-tailed)		<.001	<.001	<.001
	N	350	350	350	350
SI	Pearson Correlation	.609**	1	.677**	.583**
	Sig. (2-tailed)	<.001		<.001	<.001
	N	350	350	350	350
CP	Pearson Correlation	.553**	.677**	1	.667**
	Sig. (2-tailed)	<.001	<.001		<.001
	N	350	350	350	350
PSB	Pearson Correlation	.600**	.583**	.667**	1
	Sig. (2-tailed)	<.001	<.001	<.001	
	N	350	350	350	350

** Correlation is significant at the 0.01 level (2-tailed).

Table 2 shows the Pearson correlation between the independent variables, dependent variables, and the mediating variable. There is a significant moderate positive correlation between each pair of variables as shown in the table.

4.4 Multiple Regression Analysis

Table 3: Results for factors affecting Positive Speed Behavior

Dependent	Independent	R	R2	p-value
Positive Speed Behavior	Conscientious Personality	0.667	0.445	0.001
Positive Speed Behavior	Spiritual Intelligence	0.583	0.340	0.001
Positive Speed Behavior	Enforcement	0.600	0.360	0.001
Positive Speed Behavior	Enforcement and Conscientious Personality	0.723	0.522	0.001
Positive Speed Behavior	Enforcement and Spiritual Intelligence	0.660	0.436	0.001

As shown in Table 3, the conscientious personality accounts for nearly 44% of the variance in positive speed behavior, while spiritual intelligence explains approximately 34%. Additionally, enforcement contributes to about 36% of the variance in positive speed behavior. All these findings are statistically significant at the 99% confidence level, with p-values less than 0.01.

5. Discussion

The study supports six hypotheses, showing significant positive correlations between the factors examined. Enforcement plays a key role in connecting conscientious personality and spiritual intelligence to positive speed behavior, underscoring the importance of law enforcement in promoting adherence to traffic laws. Statistical analysis revealed that most respondents consider themselves law-abiding drivers, favor stricter enforcement, and support measures such as regular patrolling and fines. However, there is some skepticism regarding the fairness of enforcement and public trust in authorities. While gender differences had no significant impact on speed behavior, age and driving experience showed notable variations. Spiritual intelligence emerged as a crucial factor, with stress and workload influencing driving habits. The study emphasizes the need for effective enforcement, clear signage, and improved communication between authorities and the public to encourage safer driving practices.

6. Conclusion

The study concludes that conscientious personality, spiritual intelligence, and enforcement significantly influence positive speed behavior among Gen-Y in Malaysia. Gender did not have a significant effect, while the research framework was effective in predicting the constructs. Five out of six hypotheses were supported, highlighting the need for tailored strategies to address Gen-Y's expectations and improve enforcement effectiveness. Recommendations include enhancing patrolling practices, gathering periodic feedback from Gen-Y, and refining policies to foster compliance and trust in traffic laws.

The study also acknowledges its limitations and suggests that future research should expand to include diverse cities, larger respondent groups, and explore additional predictors, such as the impact of technology on behavior. Further in-depth analysis, including focus groups, is recommended to gain a deeper understanding of the factors influencing speed behavior and its societal consequences.

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