



INTERNATIONAL JOURNAL OF
MODERN EDUCATION
(IJMOE)
www.ijmoe.com



**CULTIVATING PATRIOTISM AMONG UNIVERSITY
STUDENTS: FACILITATING THE FORMATION OF THE
MALAYSIAN FAMILY CONCEPT IN A MULTIRACIAL
SOCIETY**

Irma Wani Othman^{1*}, Yusten Karulus^{2*}, Mohd Nasrun Mohd Talib^{3*}, Saifulazry Mokhtar⁴,
Muhammad Safuan Yusoff⁵, Hidayah Iwani Mohd Kamal⁶

¹ Centre for the Promotion of Knowledge and Language Learning, Universiti Malaysia Sabah, Malaysia
Email: irma@ums.edu.my

² Centre for the Promotion of Knowledge and Language Learning, Universiti Malaysia Sabah, Malaysia
Email: yusten@ums.edu.my

³ Centre for the Promotion of Knowledge and Language Learning, Universiti Malaysia Sabah, Malaysia
Email: MU1921015T@student.ums.edu.my

⁴ Centre for the Promotion of Knowledge and Language Learning, Universiti Malaysia Sabah, Malaysia
Email: saifulazry.mokhtar@ums.edu.my

⁵ Labuan Faculty of International Finance, Universiti Malaysia Sabah, Malaysia
Email: safuan_y@yahoo.com

⁶ The Honourable Society of Lincoln's Inn, United Kingdom
Email: hidayahiwani@gmail.com

* Corresponding Author

Article Info:

Article history:

Received date: 25.10.2023

Revised date: 15.11.2023

Accepted date: 21.12.2023

Published date: 28.12.2023

To cite this document:

Othman, I. W., Karulus, Y., Talib, M. N. M., Mokhtar, S., Yusoff, M. S., & Kamal, H. I. M. (2023). Cultivating Patriotism Among University Students: Facilitating The Formation Of The Malaysian Family Concept In A Multiracial Society. *International*

Abstract:

The concept of patriotic university students is dissected in this writing through four main issues, namely 1) Internalizing the National Principles among students, 2) The role of students in shaping the Malaysian Family Concept through the development of human capital, 3) Strengthening harmony and unity among students across diverse ethnicities, and 4) The formation of a high sense of identity among students. The discussion focuses on (i) the internalization of the National Principles among students, revealing the optimal level of understanding and practice of the National Principles among the younger generation, (ii) strengthening harmony and unity among students across various ethnicities, demonstrating a tolerant attitude among different language and cultural groups, (iii) the enhancement of unity among students of various ethnic backgrounds, realizing the goal of unity for the future harmony of the nation, and (iv) the existence of tolerance values in students proving their identity as patriotic students. The directions and suggestions encompass (a) the critical role of individuals in realizing that the National Principles should be the guiding principles of citizens with a national spirit, (b) the need for the

Journal of Modern Education, 5 (19), 359-392.

DOI: 10.35631/IJMOE.519025

This work is licensed under [CC BY 4.0](https://creativecommons.org/licenses/by/4.0/)



younger generation to emphasize the practice of togetherness among various ethnicities to maintain national unity, (c) the construction of identity through education and knowledge should be the focus of the youth, where the youth play a significant role in nation-building, and (4) to nurture unity values, referring to the fourth issue is through the role of individualism in students themselves by actively participating in unity-oriented programs. In conclusion, patriotic university students can be shaped through the four discussed issues to ensure the formation of students with a national spirit capable of defending the sovereignty and grandeur of the country.

Keywords:

Identity, Malaysian Family, University Students, Patriotism, National Principles

Introduction

Patriotism is a crucial mechanism for measuring an individual's loyalty to their nation. It also signifies a psychological element that should exist within every citizen. From a legal perspective, Malaysian citizens with genuine patriotic spirit are those who respect the laws and the Constitution of the country. The role of students in shaping the Malaysian Family Concept emphasizes that students have a responsibility to form the sustainability of an inclusive society by building a family through various religious, ethnic, and cultural forms in Malaysia (Othman, Pullong & Maidin, 2022a). Therefore, Malaysian students must focus on practices that promote unity, such as participating in various programs and activities involving students in the university environment. This can maintain national unity and contribute to the creation of a harmonious and united family in the future. The concept of patriotic students is explored through four main issues: 1) Internalizing the National Principles among students, 2) The role of students in shaping the Malaysian Family Concept through the development of human capital, 3) Strengthening harmony and unity among students across diverse ethnicities, and 4) The formation of a high sense of identity among students.

Issue 1: Internalizing The National Principles Among Students

Malaysia was formed based on several foundational principles, and one of them is the National Principles (Rukun Negara). The National Principles represent the ideology of the nation of Malaysia. The National Operations Council (Mageran), led by the second Prime Minister, Tun Abdul Razak Hussein, was instrumental in successfully establishing the National Principles following the dark events of the 1969 racial riots (Rambely & Haniffa, 2018). Reflecting on that dark period, the May 13, 1969, tragedy stemmed from election campaigns that triggered sensitive racial issues, leading to dissatisfaction among different ethnic groups, particularly with the Malay community lagging behind in economic and educational aspects. This historical black mark should serve as a bitter experience and simultaneously instill patriotic values and genuine political aspirations in shaping a nation that cherishes unity (Othman, Radzi & Esa, 2022).

Therefore, the National Principles were formulated to prevent the recurrence of such events and counter sentiments that could divide communities. The National Principles were officially declared by the Fourth Yang di-Pertuan Agong, Almarhum Tuanku Ismail Nasiruddin Shah, during the celebration of Independence Day on August 31, 1970 (Ibrahim et al., 2021). This ideology was crafted to inject a spirit of similarity and identity among the Malaysian

population. It is believed that this ideology has the capacity to serve as a unifying element given that society would share similar thoughts, feelings, and values. Among the principles of the National Principles are Belief in God, Loyalty to the King and Country, Upholding the Constitution, Rule of Law, and Courtesy and Morality (Mohamad, Haniffa & Shatir, 2021). To emphasize, the National Principles indeed play a significant role, and this role can be examined from legal and societal governance perspectives.

Through the National Principles, Malaysia aspires to achieve tighter unity among its people, preserve a democratic way of life by creating a just society to ensure the nation's prosperity is enjoyed fairly and equitably, guarantee a liberal way of life toward its rich cultural traditions, and build a progressive society that utilizes modern science and technology in the fabric of life. Holistic students should ensure that the internalization of the National Principles within them reaches a maximum level. The principles of the National Principles should be understood, internalized, and practiced in life to produce students with a high sense of nationalism. However, to achieve this level, various challenges must be faced. Indeed, many issues and challenges need to be addressed to realize the aspirations of the National Principles. The National Principles should be held as a philosophy guiding unity, harmony, and principles of life for students and the diverse Malaysian society in general. Since its inception in 1970, the aim has been to create a united nation (Hamid et al., 2021). Thus, students need to equip themselves with knowledge and an understanding of the National Principles. Students, as agents of change, can propel the nation towards unity and progress. Therefore, with a high level of internalization of the National Principles, students who will assume leadership roles in the future will become patriotic and high-caliber leaders. Various challenges in realizing the National Principles as a medium for shaping patriotic students will be addressed through comprehensive alternative solutions.

Issue 2: The Role of Students in Shaping the Malaysian Family Concept Through Human Capital Development

Malaysia is renowned for its diverse society encompassing various ethnicities, races, and religions. Students are defined as a crucial asset to higher education institutions in any country. They form a group of learners undergoing a structured and planned educational process in universities, colleges, academies, or polytechnics. In Malaysia, students fall within the age range of 18 to 24 years, having completed their education at the secondary level through the Sijil Pelajaran Malaysia (SPM) certification (Aboo Talib @ Khalid et al., 2018). Students play a vital role in shaping the concept of the Malaysian family. This is asserted because students represent the future leaders who will determine the nation's direction, covering aspects such as economic stability, politics, social dynamics, education, and more. Students not only excel academically but also need to cultivate leadership qualities to fulfill responsibilities within the university environment, enhancing their identity as outstanding individuals.

In this context, students are exposed to their roles and responsibilities as higher education learners in contributing to the defense of the nation and understanding the struggles of key figures in forming a cohesive Malaysia (Esa et al., 2021a). Furthermore, a leadership mindset is essential for students. Leadership development is a critical element, particularly for students, to maintain charismatic leaders who are holistic and balanced in their spiritual and physical dimensions (Abang Muis et al., 2021a). The Malaysian family is an introduced concept that is inclusive in terms of religion, race, and ethnicity, encouraging the nation's community to uphold a sense of togetherness as a unified family (Abdul Aziz et al., 2023). This concept

serves as a symbol of unity, commitment to progress, and the integration of technology as a link to the current economic life of the people. Therefore, successful students must consistently nurture a patriotic spirit, not only during National Day celebrations but as an ongoing and consistent practice, irrespective of cultural and religious differences among students in Malaysia. They are the ones who will determine the success of the nation academically, politically, economically, and socially.

Issue 3: Strengthening Harmony and Unity Among Students Across Diverse Ethnicities

Malaysia is a country with a diverse population, leading to various customs and traditional ways of life among its people. According to Muslim (2017), culture represents the pinnacle of human embodiment of both physical and spiritual ways of life. The diversity among humans necessitates key conversations to achieve harmony in social relationships. Thus far, with the prevalence of diverse cultural expressions, ethnic unity represents a long-term initiative that needs to be implemented by all relevant authorities in Malaysia through various celebrations and festivities. This is crucial because the lack of social cohesion and eroding unity among the people can result in numerous negative consequences. Therefore, various strategies and methods can be employed to enhance the quality of life for the general public and ensure continued growth and development of unity and harmony in society. Students are invaluable assets to the nation as they bear the responsibility of preparing their country for crises. The qualities of respect and mutual respect must be cultivated and instilled in all students, whether Malay, Chinese, Indian, Kadazan, or others, as these traits foster a spirit of ethnic unity among all students. Consequently, with the emergence of these qualities in students, we can witness maturity in their thinking, as only through complete unity can progress be achieved.

Tolerance or compromise can alleviate oppression among Malaysians. Observing current events, instances of racial intolerance and other forms of intolerance are often exacerbated on social media, prestigious institutions, and elsewhere. For instance, celebrating religious festivals takes on a different context when done to respect the beliefs of others without compromising one's own religious convictions. It is crucial for us to adhere strictly to our own religious principles and refrain from negative actions in any situation, given that we are a country that practices recognized branches of religion. Other ethnic groups also recognize that our diverse celebrations may be sensitive. To effectively combat misunderstandings and racial issues, as students, we must take this issue seriously. To do so, students must cultivate a spirit of tolerance within themselves and in the general community. To prevent misconceptions, they need to understand the reasons behind differing perspectives. This open-minded approach is crucial for a graduate as it helps them think beyond a single ethnicity, fostering unity by considering all ethnicities. A wise graduate is now considered one who is fundamentally open-minded.

Issue 4: Cultivating High Moral Character Among Students

The cultivation of high moral character among students represents a cultural development of ethics and morality within them. However, instilling moral values in this younger generation is no easy task due to students' tendencies to explore new things and be easily influenced. On the other hand, students also represent the hope of the nation who will lead the country in the future. Personal character is often associated with the ethics and dignity of individuals, society, and the nation. The term "jati diri" is composed of two words: "jati," meaning original, pure, and untainted, and "diri," meaning the essence of a person or the owner of a body (Sharif Adam, 2020). Furthermore, the strength of personal character is the process of fortifying self-

confidence and adhering firmly to one's principles (Ismail, 2015). Students, defined as "learners at universities," encompass the combination of two keywords, 'maha' meaning "extremely; very; most" and 'siswa' meaning "student or learner at a higher education institution" (MPP Definition, 2020). In other words, students are the younger generation undergoing degree programs in the higher education system of a country (Hamid & Abu, 2013).

Therefore, education is a fundamental component of shaping a well-rounded individual. Through education, the process of gaining knowledge, spiritual development, and moral formation can be instilled in an individual. Universities serve as the final educational institution before students enter the challenging realm of their careers. After toiling for approximately three or four years, students will complete their studies, receive a degree, and subsequently enter the workforce. To mold students into good and excellent workers, it is imperative to cultivate them with noble moral values throughout their academic pursuits.

A university is an institution or center of higher learning that imparts knowledge in various fields and is universally recognized as a ground for cultivating the moral excellence of students (Marzuki, et al., 2021). It is also the last institution before a student venture into the challenging world of employment. Cultivating personal character through the social environment is an essential aspect that deserves attention in shaping the character of young individuals. Addressing the current social issues among adolescents can be resolved by utilizing mass media, creating positive environments, and employing education as a platform to strengthen high moral character. From a Malay perspective, the teaching embedded in Malay poetry can impart the values of personal character within the community from childhood to adulthood through the beautiful functions and benefits that can be passed down from one generation to the next (Aboo Talib @ Khalid et al., 2018).

Literature Review

Within contemporary Malaysian society, the emphasis on cultivating patriotic university students underscores the nation's dedication to instill a robust sense of national identity in its younger demographic. This investigation scrutinizes pivotal aspects related to this concept, commencing with an exploration of the internalization of National Principles. The inquiry probes into the depth of students' comprehension and application of these foundational principles. Subsequently, it delves into the pivotal role of students in shaping the Malaysian Family Concept, underscoring the significance of human capital development for national progress. This examination aims to contribute nuanced insights into the intricate dimensions of patriotism within the university milieu, enriching the broader dialogue on national unity and identity.

Issue 1: Internalizing The National Principles Among Students

To nurture students who are attuned to the National Principles, they must be equipped with civic education. The evolution of university core courses focusing on the history of Malaysia's nation-building has been incorporated into general university subjects such as the Appreciation of Ethics and Civilization (Esa, et al., 2021). National Character Education aims to instill collective values and good behavior so that every citizen can live harmoniously, peacefully, collaborate, and collectively strive for the nation's progress (Lee & Gill, 2008). To enhance national character among students to become professional scholars, the teaching of Citizenship Education in higher education must strike a balance between theory and practice. Several studies have been conducted related to the National Principles. Abdul Rahman (2010)

elaborates on the role of the National Principles in strengthening national resilience. Harmony and coexistence in a multicultural society in Malaysia are the pillars of the nation's stability and strength.

Moreover, Mohd Basir et al. (2014) conducted a study on students' perceptions of the National Principles through the teaching of Ethnic Relations and case studies at Universiti Malaysia Perlis. The study revealed that Ethnic Relations is a crucial subject in raising awareness and understanding of the National Principles in forming a harmonious and tolerant pluralistic society. Furthermore, Lee & Gill (2008) conducted a study on the National Principles as an integrated ideology that deserves attention. The authors recommend embedding the principles of the National Principles in the thinking of Malaysians, making it a daily practice. Thus, the development of human capital should be based on the principles of the National Principles. Studies focusing on Ethnic Relations often revolve around the issue of Malay rights. According to Muslim (2017), there is a lack of space regarding the perception of the younger generation on rights issues that need attention and should naturally be included in the context of the National Principles. In this regard, a study conducted by Othman, Dakir & Samian (2012), which closely aligns with students' perceptions of the National Principles, examines the level of self-identity of students in public institutions of higher learning (IPTA) around the Klang Valley. The level of awareness and understanding of the National Principles that has a connotative similarity to the definition of self-identity (Othman, Dakir & Samian, 2012). The role of the Federal Constitution of Malaysia as an agent in harmonizing the relationship of diverse communities in Malaysia is evident through early interactions among the various ethnic groups, representing each community in the social contract that became the starting point for the formulation of the Constitution (Othman et al., 2021a).

Additionally, there is another provision supporting the multicultural consensus in Malaysia, namely Article 153 of the Federal Constitution (Lukin et al., 2021). The existence of the Federal Constitution of Malaysia serves as a meaningful bond in promoting the well-being of a multicultural society in Malaysia. Knowledge related to the constitution and laws is fundamental to meet the needs and goals of enhancing positive values or attitudes among students. To achieve this goal, emphasis on knowledge, understanding of the importance, and examples of constitutional and legal provisions is essential and beneficial to students. To ensure individuals and society are more disciplined and ethical in governing, understanding the constitution and laws is crucial. Therefore, subjects related to the constitution and laws should be taught and instilled to ensure every citizen has good values. This ensures that the importance of this knowledge is understood and internalized by every member of society.

It is hoped that every student can benefit from constitutional and legal knowledge to ensure that the knowledge acquired is understood and, ultimately, that students can use this constitutional knowledge for the benefit of themselves, society, and the nation. The continuity of this knowledge is crucial for Malaysia to inherit good leadership and governance from knowledgeable and highly integrous individuals. It is hoped that the constitutional and legal knowledge imparted to students today can be utilized by them for the needs and development of the country in the future. In general, the national ideology, the National Principles, proves that the government realizes that the focus on the nation's development before that had overly emphasized physical aspects. The events of May 13, 1969, had a profound impact on all parties. The security and well-being of society need to be preserved (Rambely & Haniffa, 2018). Through the Second Malaysia Plan (RM2), it is known that there were divisions and separations

within society. The RM2 explicitly stated that national unity was its most important achievement goal, surpassing the two objectives of the New Economic Policy (NEP): first, eradicating poverty, and second, restructuring society. The government began efforts to fill gaps in Malaysian society to build a united Malaysia and instill a spirit of love for the homeland. The body responsible for formulating the National Principles is the National Consultative Council (Majlis Perunding Negara, MPN). The draft of the National Principles was discussed and amended several times by the MPN before being approved by the National Operations Council (Majlis Gerakan Negara, MAGERAN) (Esa & Ationg, 2020).

After the National Principles were formulated, they were presented to the people of Malaysia, especially the younger generation, through education and mass media. School students are ensured to memorize the five principles of the National Principles and pledge to adhere to them before starting their daily lessons and during weekly assemblies. The National Principles are displayed through various mediums, such as the back of school exercise books, posters on office walls, and on the walls of public and private buildings. Additionally, it was formulated as a song to popularize the importance and benefits of adherence to the principles. However, to what extent do the people of Malaysia truly understand and internalize the national ideology purely? Memorizing the National Principles alone is insufficient. Furthermore, student memorization is incomplete and can be misleading. Based on the knowledge and experience of the author, the memorization of the National Principles in schools often starts with the middle part of its core, beginning with the phrase "So we, the Malaysian people, pledge to achieve these aspirations..." and then the five principles of the National Principles. Starting memorization with this section causes students to not know or remember the main purpose of the National Principles and the aspirations they want to achieve. The meaning of the five principles of the National Principles is also not clearly explained.

Subjects that play a crucial role in conveying this knowledge, such as Civic Education, are consistently overlooked in the school curriculum. This is because students and schools prioritize subjects contributing to results in major examinations such as the Lower Secondary Assessment (PMR), Malaysian Certificate of Education (SPM), and Malaysian Higher School Certificate (STPM) (Wan Daud, 2015). This situation results in the memorization of the National Principles and the pledge at public assemblies being just an obligation as citizens and a ritual without meaning. Therefore, it can be said that this ideal national ideology has not been properly sown and has not taken root and grown in the souls of the Malaysian people. Although the formulation of the National Principles was a result of the May 13, 1969, incident, the National Principles should be viewed from a broader perspective and used as the main core for the balanced development of human capital (Radzlan, 2013). The National Principles are an important ideology as they encompass vital aspects of an individual's life in society, especially in terms of unity, justice, democracy, and freedom. Its design is suitable for all ethnic groups and every stratum of society. In general, the principles of the National Principles provide guidance to the people in every aspect of life, such as social, economic, and political.

According to Radzlan (2013), the five principles of the National Principles explain the levels of responsibility of Malaysians, which are bound by demands from various levels of authority, from God at the universal level to the individual as an individual responsible to oneself. The first principle, namely belief in God, emphasizes individual responsibility. In conclusion, without understanding and embracing the national ideology, namely the National Principles, human capital development is like building a house on sand that is not sturdy. If it is threatened

externally or internally, the house is easily demolished and collapses. Therefore, in the author's opinion, it is essential to build a house on a solid foundation to withstand challenges and stand firmly. Empowering the National Principles is important not only at a superficial level but also at the grassroots level. Incomplete memorization without deep understanding and conviction cannot ensure that every citizen in this country possesses it. The level of acceptance and awareness of understanding among the entire population, the effectiveness of tools and agents used to disseminate this ideology must always be monitored and investigated to ensure that the principles of the National Principles are deeply rooted and widely spread among all citizens of the country. Human capital development should be based on the National Principles. A deep understanding and ownership of this ideology as a guide in life are crucial for every individual in Malaysian society.

Issue 2: The Role of Students in Shaping The Idea Of The Malaysian Family Through Human Capital Development

The role of higher education institutions in human capital development in Malaysia refers to the task of developing high-quality, responsible, and conducive human capital for the needs of a society, and this responsibility is placed upon higher education institutions (Md Noor et al., 2017). This is stated as it has become a practice in the education sector to carry out the task of shaping human capital according to the standards set by the Malaysian Ministry of Higher Education. Self-concept and learning styles influence academic motivation among students. Self-confidence is crucial to ensuring individuals maintain a positive mindset and continue to be enthusiastic in their daily lives as students. The right learning style is also important to ensure an individual excels and is confident in academic matters (Mohamed Jafer Sadiq & Hassan, 2021).

There are cases in Malaysia where high-achieving students in the SPM (Malaysian Certificate of Education) committed suicide due to a lack of confidence in their studies. Therefore, the level of correlation and difference between self-concept, learning style, and academic motivation has significant differences across self-concept, visual learning style, and academic motivation with gender. The emphasized issues point to the arena of stigma among students in a university, indicating that stigma is a form of negative social interaction existing in Malaysian society, and its existence should not be taken lightly and must be neutralized. This is mentioned because those who experience stigma are at risk of facing various challenges, prejudices, discrimination, and isolation (Abdul Nasir & Mohd Hussain, 2016). Stigma is not only given by society but can also be formed within oneself. The generation that will inherit the leadership of the nation and become the pillar of unity and the direction of the country in the future will be respected by society as educated students up to the highest level of education who can think about the future progress of society.

Their critical thinking about the development of current issues is influenced by the level of knowledge, awareness, and sustainability roles among students, forming the basis for sustainable campus proposals and programs (Derahim, Hashim & Ali, 2011). An issue of general interest is the determinant factor of financial management, namely the issue of university students facing hunger due to financial constraints in early 2016, becoming the hottest topic discussed through social media platforms and mainstream media (Abdul-Rahman & Zulkifly, 2016). Therefore, financial literacy plays a significant role with the highest impact on good financial management practices to produce financially savvy students aligned with the development of influential human capital in managing their lives (Yusoff, et al., 2021b).

Furthermore, the level of knowledge serves as the foundation for the needs of religious life development, so that empowerment can be carried out from time to time under the supervision of the university. Religious life is also referred to as taqwa, which is the highest level as a Muslim (Ismail et al., 2019). This is achieved through the practice and understanding of religion based on true comprehension. As students, they have an image as a group that understands and practices Islam in their daily lives, encompassing beliefs, worship, and ethics (Abang Muis, et al., 2021b).

In a study by Ab Ghani, Jalal & Yasin (2017) referring to the cultivation of the spirit of patriotism among cadets at the National Defense University of Malaysia explains that the patriotic spirit does not emerge spontaneously in human life. Feelings and the spirit of patriotism need to be enlivened, nurtured, and built to continue to grow within every citizen, especially the younger generation, with the aim of building future leaders who have values, high patriotic spirit, dignity, integrity, fulfill their duties with trustworthiness, and become successful leaders. Therefore, the spirit of patriotism among cadet students at UPNM is based on various academic programs, training systems, and self-development based on a military atmosphere and approach.

Issue 3: Strengthening Harmony and Unity Among Students Across Diverse Ethnicities

The formation of friendships among Malay, Chinese, and Indian students tend to be more ethnocentric, with friendships predominantly formed within the same ethnic group. However, cross-ethnic friendships among Malay students are more influenced by identified cultural similarities found in other cultures (Vellymalay, 2014). For Chinese and Indian students, the formation of cross-ethnic friendships is more influenced by past cross-cultural friendship experiences. Ethnic diversity needs to be managed effectively and is thereby a crucial factor in establishing close ethnic relations among the people of Malaysia. This will determine a better ethnic relationship atmosphere in the future. Attention needs to be paid to understanding how society perceives genuine interaction values to provide solutions to various issues in a multi-ethnic society. Often, individuals face challenges in comprehending the encouraged interaction values and what can be shared with individuals from different ethnic, religious, and cultural backgrounds.

As a continuation, society's lack of understanding about genuine interaction values, especially in specific religious and belief contexts, often leads them to distance themselves from people of diverse religions, ethnicities, and cultures. Some take extreme measures and find it difficult to comprehend genuine interaction values due to a lack of awareness of flexibility and tolerance in certain situations (Wan Hassan, 2021). The majority of society understands genuine interaction values in fostering ethnic harmony in Malaysia, and this does not negatively impact people of different ethnicities. It simultaneously depicts an understanding of interaction values that can restrain extreme attitudes among the people. Research findings suggest that strong religious beliefs can guide individuals in establishing interactions among themselves, showing sympathy toward others, even those from different nations, ethnicities, and religions. It involves forgiveness, having a positive perception of others, tolerating other communities, cherishing harmony in a country, and respecting the heritage and official religion of the nation.

Hence, the spirit of unity is a crucial element in maintaining harmony and prosperity among the diverse young generations in Malaysia. One issue that commonly receives public attention

is how we measure the level of unity spirit and identify the factors influencing the spirit of unity among B40 youth living in public housing areas in Malaysia (Ibrahim et al., 2018). Positive implications for stakeholders arise from efforts to provide comprehensive strategic plans to improve programs that can build and enhance the spirit of unity, especially among B40 youth residing in public housing areas in Malaysia. Another interesting issue is the polarization of students in public higher education institutions, a long-discussed topic. Despite national education policies attempting to instill unity, starting from primary schools, this issue persists. While there are ample opportunities for interaction among students of different ethnicities in universities, students overall maintain moderate social relationships. Past studies recommend a more in-depth examination of factors causing this polarization and the establishment of a platform enabling students to collaborate and seek understanding. Ethnic dialogues that focus on social relationship dimensions, including assimilation, amalgamation, acculturation, and accommodation, are seen as necessary to ensure their success.

To strengthen harmony and unity among students across various ethnicities, Education 5.0 has been introduced with the aim of empowering the use of technology to instill noble values in students. This initiative is viewed as an opportunity to explore how well these values can be applied in line with educational goals in Malaysia (Md Soh et al., 2021). Education incorporating noble values can be internalized by students and have a positive impact on their lives. However, statistics on the erosion of values in Malaysia show an increasing trend each year (Md Soh et al., 2021). Therefore, the concept of Education 5.0 incorporating noble values aligns with the goals of the National Education Philosophy, which seeks to create a good, moral, identity-aware society obedient to religious demands. This is essential as a guide to ensure that the element of noble values is not overlooked amidst the advancement of the education system.

Following this, the understanding of youth towards volunteer programs needs attention because volunteer activities carried out without a deep understanding do not benefit the participants (Ationg, et al., 2021). A study by Syed Hussain & Yasin (2016) on youth's understanding of volunteerism based on six constructs—understanding, feelings, beliefs, practices, attitudes, and motivation—indicates that the level of youth understanding of the spirit of volunteerism is satisfactory, except for the constructs of feelings and motivation. For example, the study shows that the spirit of volunteerism is still fragile among youth, as they are not willing or find it enjoyable to engage in volunteer activities in areas that are diseased, dirty, and lack public facilities. Such situations may arise when a country faces disasters, indicating the youth's unsatisfactory understanding of the spirit of volunteerism. Therefore, existing motivation programs related to youth understanding of the spirit of volunteerism need to be continued. This phenomenon is widely accepted by the multilingual community and has become a common practice.

Furthermore, the alternation of Malay and English languages and the weakening mastery of Malay grammar among teenagers contribute to the diminishing cultural identity of the community. Schools play a significant role as agents of unity and integration. The teacher's role as a driver and injector of unity elements and readiness to accept differences among students is crucial. The sustainability of the nation's stability lies in the continuity of good relations between ethnic groups. If this relationship is disrupted, it will negatively impact the nation and people of Malaysia. To reassess the ethnic relations agenda in education, the objective is to examine the teacher's role in successfully introducing ethnic relations concepts

to students' ethnic elements. From observed behavioral elements related to ethnic relations, such as cultural understanding, ethnic tolerance, and national identity, it was found that elements leading to cultural understanding and ethnic tolerance are higher and increasing compared to aspects of national identity. This indicates students' tendency to maintain ethnic identity rather than absorb national identity, while also being open to accepting existing differences. Students recognize the importance of preserving unity and respecting the various cultural customs, and they express disdain for racist and communal attitudes, aligning with the formation of moral and ethical values that will be brought to higher education levels in the future (Semana et al., 2015, Marinsah, et al., 2022).

Issue 4: Formation Of High Moral Identity Among Students

The formation of a high moral identity among students begins in the university, which serves as the arena for shaping human ethical excellence. The university represents the final educational institution for students before they step into the working world (Marzuki et al., 2021). However, recent statistics reveal a cultural degradation, marked by declining ethics among workers, particularly involving white-collar crimes. This ethical decline issue has also surfaced within universities while students are still pursuing their education. This situation is deemed a cultural degradation. The impact of this cultural degradation significantly affects students. Therefore, the university, as a sacred place for acquiring knowledge, bears a significant responsibility for producing academically and morally excellent students. Moral excellence holds intrinsic importance for individuals, the nation, and religion. Various methods can be implemented in universities to cultivate students who possess a balanced combination of academic and moral excellence, contributing to the nation's development.

Society is becoming increasingly aware of the importance of cultivating a high moral identity among the younger generation, as it leads to progress and the brilliance of civilization for the future of the ummah. Malaysia, as a country that upholds Islam's dignity as its official religion, implements Islamic education as the most crucial platform to achieve and realize this goal. This is because a comprehensive and organized moral education system can produce a knowledgeable population capable of preserving their identity as Malay Muslims. This identity should encompass strong spiritual and ethical values derived from the harmony of physical, spiritual, emotional, and intellectual aspects, educated through moral values conveyed in Islamic Education subjects. However, this effort needs to be earnestly pursued and requires high commitment from various parties. Thus, efforts to strengthen one's identity through moral education can create a society that is faithful, high-quality, and excellent in both worldly and afterlife aspects. This not only benefits the individuals but also the community and the country (Mat Tuah, Stapa & Munawar, 2012).

Similarly, the concepts of reason and reflection of the identity of the younger generation are always the focus of intellectual discussions on the formation of a high moral identity among students. Reason reflects an individual's actions, thoughts, and attitudes that support wisdom, soul refinement, and beauty. These actions, thoughts, and attitudes are interpreted in various ways and usually refer to reason as being wise in conveying ideas and thoughts (Zakaria et al., 2017). In this context, understanding, internalizing, and practicing a student's identity can be seen through elements such as religion, knowledge, values, language, culture, unity, and nationalistic spirit (Mahamod et al., 2020).

This issue is synonymous with the formation of the identity of adolescents through social environment learning, where identity is an essential aspect that gives an insight into an individual. Identity emphasizes the spiritual and mental aspects that contribute to the influence of forming a person's personality and character. An individual's identity is shaped by cultural and educational factors received throughout life, including learning obtained from the social environment, such as choosing icons to serve as examples in life, obstacles to avoid wrongdoing, encouragement to do good, and the ability to respond positively to social environment feedback. To analyze the aspects of social environment learning that influence the formation of adolescents' identities, adolescents usually choose icons with good character to emulate in life, possess spiritual resilience and self-principles to avoid negative social environments, and can respond positively through environmental feedback (Azizan & Mohd Yusoff, 2018).

The impact of having a good personal character motivates the younger generation to engage in good deeds and refrain from actions contrary to ethical and religious principles. Therefore, in the effort to strengthen the value of tolerance to fortify one's identity, universities become platforms for fostering a democratic culture and cultivating tolerance among students. Campus interactions are crucially developed into places that showcase democratic culture in its educational management. One important character developed to strengthen identity as citizens in the current era is the value of tolerance. Tolerant attitudes and actions should not only be instilled (knowing) among students but must also be practiced and developed as part of campus culture (Mahpudz, Palimbong & Lande, 2020).

In continuation, it is evident that building personal excellence in student leadership can be seen through their involvement in co-curricular activities, where there is a correlation between aspects of personal excellence in character building with leadership and leadership with academic activities. The building of personal character, leadership, and academic activities through co-curricular activities (Hassan & A. Safar, 2010). However, the resilience of personal identity among the younger generation is often a concern for society, given that the younger generation is typically known for traits such as a willingness to try new things and easily be influenced, despite being the hope of the nation to lead in the future. Components of personal identity often assessed refer to language, customs, culture, religion, patriotism, integrity, idealism, and institutional contribution. All these components manifest themselves through knowledge, behavior, emotions, values, and beliefs. Therefore, authorities must take serious action to prevent it from threatening the nation's integrity. Continuous efforts must be made to strengthen the identity of the people of this country (Othman et al., 2012).

The issue at hand sparks discussions about legal literacy, synonymous with the identity of students, especially in driving the younger generation to have a broad-minded and highly charismatic leadership as the nation's future leaders. For example, legal literacy and student participation in the campus political landscape give rise to a younger generation with a broad-minded and highly charismatic leadership, especially in developing countries like Malaysia. Understanding the interpretation of positive values, spirit, and identity, when students are exposed to the ability to enhance independence in the context of campus political participation, becomes relevant. This is because examining the continuous success contributions of students in the political development aspect of the country today provides them with opportunities to act as a medium for expressing desires and concerns regarding issues related to the ivory tower society. However, student involvement in the political arena is subject to the laws stipulated in

the Universities and University Colleges Act 1971 (AUKU 1971), the Private Higher Educational Institutions Act 1996, and the Educational Institutions (Discipline) Act 1976. Nevertheless, the political freedom granted to students in this country needs to be utilized optimally, especially in producing a younger generation with broad-mindedness. Moreover, political freedom is seen as able to help shape leadership aspects, especially at the university level, and those with charisma and credibility can drive the nation towards betterment in politics, economics, and social aspects (Othman et al., 2021b).

Methodology

This article employs qualitative research to understand the phenomenon of what is experienced by research subjects such as actors, perceptions, motivations, actions, and others holistically and descriptively in the form of words and language within specific natural contexts, utilizing various scientific methods (Seidman, 2006). Qualitative research data obtained are descriptive, such as observation records, document reviews, article or journal writing, research papers, and data analyzed inductively (Babbie, 2017). It is qualitatively narrative and analytically descriptive in the study's writing. Additionally, the study used the document analysis method by referring to online news. Current issue suggestions and findings will be reviewed and integrated in the context of examining online news as one platform for shaping unity among students in Malaysia.

Discussion: Issues And Challenges

This exploration delves into the multifaceted dimensions of fostering patriotic university students within the Malaysian context, refraining from numerical categorizations. The discourse unfolds across several pivotal issues. Initially, it scrutinizes the internalization of National Principles, assessing the extent to which students comprehend and embody these foundational principles. Subsequently, it investigates efforts to fortify harmony and unity among students from diverse ethnic backgrounds, fostering a culture of tolerance among linguistically and culturally distinct groups. Furthermore, the study addresses the broader objective of enhancing unity among students of varied ethnicities, underscoring its significance for the future harmony of the nation. Lastly, it explores the manifestation of tolerance values in students as a testament to their identity as patriotic individuals. This comprehensive examination seeks to unravel the intricate layers of patriotism within the university milieu, contributing nuanced perspectives to the broader discourse on national unity and identity.

Issue 1: Understanding of the National Principles among University Students

In the current context, it appears that the understanding of the National Principles (Rukun Negara) remains inadequate, with persistent challenges including inter-ethnic tensions, conflicts, and divisive elements affecting communal relations, nation-building, and national security. Many question the extent to which the National Principles are internalized in society. It is essential to recognize that the National Principles are not mere principles in print but must be actualized and ingrained as cultural norms, especially among university students. Observing incidents and cases contradicting the National Principles reveals not only the involvement of the youth but also adults. They employ various approaches and platforms that blatantly contradict the spirit of the National Principles, projecting elements of divisiveness and sensitivity through verbal statements, writings, artworks, and graphics.

To realize the aspirations of the National Principles as a guide for every student and the entire society, various challenges need to be addressed. These challenges in understanding the

National Principles manifest across different aspects, such as the National Principles being the core of inter-ethnic relationships, emphasizing unity in diversity.

The nation-building process in Malaysia's history has encountered three major challenges. First, attempts to make one culture dominate and coerce others into assimilation prove difficult due to imbalances in ethnic composition, a historical issue dating back to pre-independence Malaysia. Second, challenges arise in forming a new culture through a full integration process based on various cultures. While there is accommodation and acculturation, it remains superficial, involving borrowing elements from other groups with synchronization to the borrowing group's norms and values. Such adaptations only result in an awareness of differences but do not foster mutual respect for each other's collective norms and values. Once the initial excitement fades, individuals tend to revert to their original groups with their respective trajectories. Third, the nation-building process in Malaysia appears to take a winding path towards its culmination. The National Principles confront the dilemma of cultural diversity, where each ethnic group staunchly holds onto its culture, showing reluctance to open up and assimilate with other cultures.

Simultaneously, elements like religion and ethnicity are strongly held and treated as taboos within their respective groups. Connecting this issue with the National Principles' essence and goals is evident, but without due attention and intent to understand, these principles risk becoming futile. Therefore, the challenge at hand is to examine and address the emerging challenges in strengthening the implementation of the National Principles. Another challenge to be investigated is patriotism based on ethnicity, hindering the achievement of the National Principles as a societal guiding principle.

Malaysia is a diverse society, known to consist of various ethnicities and communities, with Malays, Chinese, and Indians being the primary groups. This diversity should not be a hindrance to consensus and unity. Patriotism should be based on loyalty and love for the nation. Ethnicity, nationality, or religion should not be obstacles because, despite diverse ethnicities and religions, Malaysians live in a state of peace and harmony. Understanding and embracing the spirit of patriotism can strengthen inter-ethnic relations, unite all communities, and consolidate unity. However, within the student community, ethnic sentiments persist, with some students preferring interaction solely within their ethnic groups. Moreover, ethnocentrism exacerbates the situation.

Abd Muis et al. (2012) define ethnocentrism as an individual's inclination to believe that their group is superior to others, leading to irrational actions such as violence, conflicts, and instigation. Analyzing the fragile unity hindering the understanding of the National Principles among students and society involves examining challenges to national unity and national integration. Ethnic harmony and national integration are crucial for Malaysia, a nation with diverse ethnicities. Aligned with the National Principles, aiming for closer unity across the entire populace, maintaining a democratic way of life, creating a just society for the fair enjoyment of the nation's prosperity, ensuring a liberal approach to its rich cultural traditions, and building a progressive society leveraging modern science and technology.

Integration generally refers to the combination of two or more ethnicities, elements, parts, etc., into a cohesive unit (Lukin et al., 2021). In Malaysia's context, integration is highly prioritized in fostering national unity. It is a continuous process of adapting various cultures and social

characteristics acceptable to all ethnic groups. The identity, culture, and right to life of any ethnic group are not eliminated but developed and nurtured. From a legal perspective, the right to survival refers to an individual's fundamental right to achieve life sustainability without discrimination based on societal strata (Othman et al., 2021b).

Furthermore, a more detailed examination reveals that understanding the National Principles is crucial for maintaining integration in Malaysia. Sustaining integration is an ongoing process to create a national identity among diverse ethnicities separated by cultural, religious, social, and geographical differences. This is cultivated through political, social, economic, cultural, educational, and regional integration (Baharudin & Yusoff, 2014). Meanwhile, 'national' relates to the nation and nationality. Consequently, 'unity' involves the unification and joining together as one, reaching agreement, and more. Various problems may arise if national unity and integration are lacking in Malaysia. The absence of unity could lead to chaos and turmoil, jeopardizing the nation's security and safety. The people play a crucial role in ensuring the country's security and safety. However, with a divided society, the crime rate in the country would increase, resulting from conflicts and fights between ethnic groups. People harbor mutual animosity and lack feelings of affection, responsibility, and cooperation within a community. Unhealthy demonstrations, assemblies, and activities would persist and become widespread.

Therefore, without a profound understanding of the National Principles, suspicions and prejudices between ethnic groups will persist in society. The community will always be suspicious and harbor ill feelings towards individuals with questionable morals. These sentiments are challenging to eliminate even if the individuals try to forget and discard their bad habits. Harmony in society would not exist if prejudiced attitudes, a self-centered mentality, and favoring one's own group prevail. This ethnocentric spirit would breed hostility among ethnic groups, making it difficult to form a united nation. The diminishing patriotism among students and society further impacts the understanding of the National Principles. In response to these concerns, the Institute of Dr. Mahathir's Thoughts conducted a study to assess the level of patriotism among Malaysian youth (Ujang et al., 2014). The benefits of political literacy should be a symbiotic relationship for the youth in facing changes in the country's leadership landscape and fostering a mindful generation (Othman et al., 2021c, Esa et al., 2021a).

Understanding the National Principles and the spirit of patriotism is often associated with a love for the nation, becoming a spirit or value that all segments of society, especially the younger generation, should internalize (Wan Daud, 2015). Patriotism, as a part of moral values, if internalized and practiced optimally, can contribute to shaping a generation with high integrity and noble character. Therefore, it is reasonable for the younger generation, especially, to consider patriotism as a practice or guiding principle embedded in the souls of all Malaysian society for the nation's sustainability in facing the post-modern era, known as a pluralistic society. Moreover, patriotism closely relates to nationalism, and these terms are often used interchangeably as if synonymous. While patriotism is often equated with nationalism, the two concepts have differences. Patriotic spirit can be summarized as the essence or a group of people who share the same opinion in preserving and protecting their beloved country. Nationalism arises after patriotism is instilled in individuals' souls within that society. It emerges after the gradual generation of positive patriotic values in individuals to defend the

spirit of nationalism. The worrying influx of foreign cultures also obstructs the understanding of the National Principles.

Despite Malaysia being independent for over 60 years, no longer colonized by Western powers through wars or bloodshed, foreign influences are subtly taking hold (Ku Samsu & Mohd Nor, 2011). These influences are not in the form of political or military colonization but are infiltrating the country through cultural means. Western culture significantly affects young people's lifestyles, encouraging free mingling and various social activities leading to serious social issues. The waning interest in and spirit of patriotism towards the nation is due to a greater preference for foreign cultures over a love for one's own culture. This issue requires emphasis as, if left unaddressed, it will escalate. Patriotism is fading, worsening the situation as the younger generation increasingly glorifies foreign cultures over love for their own culture. In this modern era, individuals are inundated with enjoyable entertainment. While recreation is not inherently wrong, it becomes problematic when individuals fail to set limits on their recreational activities. Entertainment that distracts can adversely affect society, especially the younger generation, engaging in unhealthy social activities and eroding personal morals. The spirit of patriotism further diminishes among them.

The younger generation should engage more in reading and seeking information related to the country's history. Authorities, the government, and private sectors must collaborate to organize activities that boost patriotism. For instance, quizzes on national knowledge, lectures or poems on independence, and the like. Such efforts can encourage the younger generation to internalize and understand the spirit of patriotism. As the future supporters of the nation, the younger generation, comprising adolescents, should elevate the spirit of patriotism within themselves, understanding its significance in supporting and elevating the nation's name globally. The influence of external media also affects the level of understanding of the National Principles. Information delivery mediums like print media, mass media, and the internet need regulation and filtration, considering that students are often exposed to external media. This is because society is easily influenced by what they read, whether through print media, mass media, blogs, or internet pages. In this rapidly advancing technological age, many internet mediums have been misused by irresponsible individuals to tarnish the country's dignity and divide ethnic groups. These individuals spread unfounded rumors and false information, knowing that no one can take strict action against them.

Therefore, the understanding of the National Principles is said to be dwindling. The government should strengthen laws and control this matter so that those who are irresponsible face appropriate consequences for their actions. Print and mass media should convey transparent information because, as citizens, we have the right to accurate information (Zainal, Mohamad Salleh & Wan Mahmud, 2021). Print and mass media should also include information spaces on our nation's history, not just focusing on current issues. This indirect reading can simultaneously invigorate and ignite the spirit of patriotism in the entire Malaysian society. Thus, short-term, and hastily made plans will lead to results that will not achieve their goals. Instead, they will have negative consequences for the government, especially as the foundation of establishing and implementing the National Principles. The government's image will be tarnished if this concept brings no change to society and the nation, and criticism will come from its own people and from other countries and communities due to an unsatisfactory response and an ill-conceived idea.

Issue 2: The Role of Students in Shaping the Concept of the Malaysian Family through Human Capital Development

A high sense of patriotism is crucial for every citizen to ensure the progress and sustainability of the nation, as well as to safeguard the sovereignty of the beloved homeland. Without a strong sense of patriotism among the people, a nation will struggle to advance, especially in competition with other countries. Furthermore, the preservation and defense of national sovereignty become challenging. Great nations such as the United States and Japan have demonstrated that the cornerstone of their progress lies in the possession of a high sense of patriotism among their citizens. This is evident from the World Values Survey findings in 1981-1982, 1990-1991, and 1995-1996, which revealed that 96 to 98 percent of the American population takes immense pride in their homeland (Huntington, 2008). This situation is not surprising, given that the citizens of these nations have integrated patriotism into every aspect of their lives, encompassing politics, economics, security, social dynamics, and diplomatic relations (Huntington, 2008). In the context of Japan, the high level of love for their country is clearly manifested through the possession of strong core values in their souls, such as integrity, accountability, kamikaze (unyielding determination), and kaizen (continuous self-improvement). Clearly, these values act as driving forces for Japan's progress (Abd Muis et al., 2012). Therefore, to ensure that our nation can follow in the footsteps of these advanced countries, every citizen must play a crucial role in reinforcing values and the spirit of patriotism within themselves, whether they are part of the government or the public.

Students represent future leaders who will determine the direction of the nation, covering economic, political, and social stability. In addition to academic excellence, students also need to possess leadership qualities through structured programs developed for self-enhancement. This effort is not a small-scale endeavor, as it requires commitment from all parties involved, especially the Student Affairs Division of universities. Various programs have been designed and implemented, and the effectiveness and impact of these programs need to be measured to provide opportunities for continuous improvement. Through these programs, students are exposed to their roles and responsibilities in defending the nation, learning about the history and struggles for independence, and reflecting on assignments after watching patriotic films and participating in the Patriotism Discourse program featuring Malaysian Constitution figures as panelists. Students also could become leaders in uniformed organizations through the offering of 10 credit-bearing co-curricular courses, including the Reserve Officer Training Unit (PALAPES) for Army, Air Force, and Navy, Kesatria Negara, Kesatria Kembara, Kesatria Brass Band, Civil Defense Student Unit, Student Volunteer Unit (SUKSIS), Malaysian Red Crescent, and Bomba Assistance Student Unit (Ab Ghani, Jalal & Yasin, 2017).

The Student Affairs Division also develops and implements the Nation's Heritage Leadership Program, a university-specific program aimed at enhancing the value and professionalism of students, to be attended by all Diploma and bachelor's degree students for the development of soft skills and love for the country (Ab Ghani, Jalal & Yasin, 2017). The development and implementation of structured programs to strengthen student spirit are a significant and impactful initiative, and credit must be given to the Student Affairs Division for this meaningful effort in enlightening students to appreciate the meaning of independence. Leadership is a fundamental pillar of organizational success and is crucial to ensuring that its administration is consistently excellent. Without integrity in leadership, it is challenging to achieve effectiveness in the administration and management of the organization. Therefore, the process of forming leaders is a crucial element that needs special attention, especially for university students who

will become high-charisma leaders that are holistic and balanced between spiritual and physical aspects.

The concept of leadership is an important aspect in determining the success of an organization. Various leadership styles are practiced by different organizations based on the suitability of their organizational culture. One of the leadership styles often practiced by top management is charismatic leadership. This is because charismatic leadership has proven to have a significant impact not only on subordinates but also to provide a balanced and holistic positive effect on the entire organization. Living religiously, also known as *taqwa*, is the highest level as a Muslim. It is achieved through the practice and deep understanding of a high level of faith. As students at the Institute of Higher Islamic Studies (IPTI), they are perceived as a group that understands and practices Islam in their daily lives (Ismail et al., 2019). This includes faith, worship, and morality. Furthermore, knowledge of science based on soft skills during university studies is essential and necessary. They also believe that mastery of this knowledge should be continuous to ensure that knowledge of a subject can be beneficial to individuals and the community in which they are located. Therefore, it must be emphasized that knowledge based on soft skills during university studies should be learned and possessed by every student as intellectual capital when entering the workforce and community life.

Based on education in Malaysia, which is based on the National Educational Philosophy, it emphasizes balanced development in terms of knowledge, emotions, physical, and spiritual aspects. This is in line with Vision 2020 to develop the country according to its own reference (Ibrahim et al., 2021). A thinking society is a productive, influential, forward-thinking, and optimistic society. With the implementation of the National Educational Philosophy related to thinking skills in teaching, it facilitates the desire to produce students who are balanced and prosperous, both physically, emotionally, spiritually, and intellectually. The development of thinking skills is a very important development for an organization, especially in the field of education. Through philosophy, a student can organize thought patterns and build a civilization with creative and critical thinking. The way a person thinks and acts can be a motivation to do something. If thinking skills have no specific guidance, a society will develop without clear roles and functions, leading to wastage in the use of human capital. The justification for the implementation of the National Educational Philosophy as one of the roles focusing on all ideas and thoughts about education, to some extent, can have a significant impact on building identity among students who will play a role in the transformation of Malaysia.

Furthermore, the Shared Prosperity Vision 2030 introduced by the government is an effort or commitment to make Malaysia a sustainable and prosperous country not only economically, politically stable but also capable of increasing the prosperity of the country and ensuring the unity of the people without prejudice by celebrating the diversity of race and culture as the foundation of national unity (Ibrahim et al., 2021). This vision is seen as being able to position the importance of the National Educational Philosophy as a catalyst and driver to shape thinking and form a great character in line with the changing times. If seen from the perspective of Shared Prosperity Vision 2030, in conclusion, university students play a very important role in creating harmony in the Malaysian family. This is said because they can shape a high self-identity among students. Not only that, but the country can also produce successful graduates and help in future development.

Issue 3: Strengthening Harmony and Unity Among Students Across Various Ethnicities

National unity is the true foundation for progress in a country, enabling the realization of a harmonious nation that can progress in tandem with the advancements of the 21st century, ensuring that all its citizens unite regardless of religion, race, or social status. The core of unity is clearly illuminated, beginning at the point of education, exposed to children since their early years. It is well-known that every school policy educates its students to befriend all other children, implying that these students can live harmoniously with one another. Malaysia, a nation with diverse ethnicities and small ethnic groups, is able to lead a harmonious life due to its strong unity. The importance of unity in any country is paramount to avoiding undesirable tragedies such as racial tension. Various measures have been undertaken by the authorities, namely the government, to realize unity among its diverse citizens. Malaysia is a nation that can harmoniously coexist with its diverse population, including Malays, Chinese, Indians, and approximately 80 ethnic groups, especially in East Malaysia (Saili, Mohd Hussain & Mat Karim, 2018). Here, it is evident that we can live harmoniously due to the understanding between different ethnic groups. Nevertheless, the issue of unity should not be underestimated and overlooked, as it can jeopardize the nation's future due to the negligence of irresponsible individuals.

As citizens who love their country, one must assist the government in facilitating the mission of unity. Observing the initiatives of citizens working together can foster unity, alleviating concerns about impending problems. As the proverb goes, 'prevention is better than cure.' Alongside the modernization of technology, which greatly aids contemporary citizens, the unity among ethnic groups must be preserved to avoid neglecting the harmony established since ancient times. A secure environment can be developed through unity education instilled since school days. Students who apply harmonious living with others will have a positive impact on encouraging others to do the same, creating a sense of security. In this context, teachers play a crucial role in ensuring that each student understands the concept of unity and practices it in their daily lives. The Malaysian education system, which educates the history of each ethnic group, provides a perspective that resonates with other ethnicities and understands the lifestyles of each ethnic group, different from one's own, while the Moral Education subject injects the spirit of unity among its students, contributing significantly to the government's desire for a harmonious nation with diverse ethnicities and cultures (Md Soh et al., 2021).

Examples of efforts made by schools to strengthen harmony and unity among students across various ethnicities include sports activities, celebrating Independence Day, celebrating various cultural festivals, and not forgetting Teachers' Day celebrations (Hussien & Abdullah, 2018). These activities can strengthen relationships among students of diverse ethnicities. Besides the academic focus on education, extracurricular activities are one effective way to achieve unity among diverse ethnic groups by uniting students to work together in various activities. Individuals who have been educated from an early age will not encounter racial issues as they mature, especially during adolescence. Regarding the language used by everyone, it is crucial for one to master the official language set by the government to facilitate communication with others, even from different ethnicities. Malay is the primary language used in Malaysia for bilateral communication. This method has been used since the time of the Malay Kingdom, where Malay served as the lingua franca for communication (Mahmor, Ahmad & Mansor, 2014). Indirectly, this language has been continuously upheld until today, proving that it can unite various ethnic groups by understanding every interaction without limits.

At the university level, racial issues are not a barrier for today's young scholars to explore new knowledge because everyone is considered equal. In the pursuit of obtaining a diploma or bachelor's degree, students will learn a lifestyle that comes with various challenges. Having friendships with friends from different backgrounds, such as different ethnicities or religions, can create a good university life. As students living in college residences are more exposed to the various behaviors of individuals from different ethnicities, studying and understanding other ethnic groups will be enlightening due to differing perceptions from one's own ethnic customs. This does not imply that different perceptions cannot coexist peacefully but rather stimulates the thinking of young people to elevate their lives toward progress without losing their cultural roots. Observing university students engaging in activities such as voluntary work, tree planting, and educating underprivileged youth contributes benefits both explicitly and implicitly (Syed Hussain & Yasin, 2016). This is an example of a method to foster unity among young individuals as they are the pillars of the nation.

Public and private universities in Malaysia must ensure that social platforms are accessible to everyone to enhance understanding with others. The Malaysian flag, with its four colors where blue symbolizes the unity of the people, concludes that every citizen must possess a strong spirit of unity. Every individual plays a crucial role in fulfilling their responsibilities as visionary citizens. Malaysia, unique with its diverse ethnicities, manages to maintain peace without raising racial issues. Every vital position in the government can be assumed by any Malaysian citizen, and every individual is equal. Unity is not a new concept; it has existed since ancient times. Before independence, Malaya was a hub of rapid and active trade, where various traders from abroad entered, and these merchants learned new knowledge about other ethnicities, even leading to inter-ethnic marriages without hindrance to racial issues (Mat Daud & Ishak, 2022). Applied to the present for a bright future, as long as unity remains intact. Every year, racial issues arise due to a lack of respect and a lack of love for the country, potentially destroying future generations. Such matters should be avoided and should not be a concern in the future. In other words, unity among ethnic groups is the key to a harmonious nation. Malaysia should not be like other countries that advance technologically but regress in terms of thinking due to rampant racial issues, which are considered trivial by some nations. Foreign countries should envy Malaysia's harmonious state, capable of living peacefully with different ethnicities. In conclusion, the current younger generation must firmly adhere to the integrity of understanding with other ethnicities to ensure that the foundation of national unity is preserved from negative external influences.

Issue 4: Formation of a Strong Identity Among Students

Examining the aspect of identity among students, identity generally encapsulates a summary of values, culture, language, beliefs, understanding, and worldviews. The manifestation of these values shapes the character and personal traits, thinking patterns, lifestyle, and appearance that symbolize the traditions of a nation and the identity of its ethnic group. The aspiration for nurturing identity can be achieved as we already have a country, language, values, interests, and shared behaviors that bind the entire nation. As an independent and sovereign nation, Malaysia possesses its own culture and identity that befit this country. However, the crisis that occurred in 1969 (the May 13 incident) reflected that Malaysians did not have a common national culture, even though there existed an agreement among the people pre-independence, culminating in the formation of the constitution as the highest law of the country (Rambely & Haniffa, 2018). Any establishment of a goal cannot be achieved without facing future challenges. As the saying goes, "without breaking the jug, there is no water to

drink." This proverb signifies that nothing can be achieved without effort and hardship. Moreover, globalization is not a new phenomenon. If we view globalization as a clash of civilizations or as a process of trade that transcends national or country borders, or as a process of colonization, the Malay world around the Straits of Melaka has been experiencing this process for 2,000 years when it encountered great civilizations from the outside world, starting with the Hindu civilization, then the Islamic civilization from the 9th century, and finally with the European (Western) civilization from the 16th century (Che Husain & Abdul Kadir, 2012).

When discussing identity, we typically describe the result of an individual's behavior. Some equate identity with human development. Identity should be viewed from all aspects of human life, encompassing physical, emotional, spiritual, and intellectual dimensions. Society's awareness of empowering identity has implications for enhancing the country's education system, especially related to Islamic education. This is because education is the most critical tool for developing human potential and subsequently producing individuals who embody Islamic characteristics, thereby enhancing the civilization of the ummah. Teaching morality from an Islamic perspective represents a unified and balanced paradigm. In Islamic education, moral teaching encompasses the human development aspects of spirituality, emotions, physicality, and intellect. This integrated concept has the potential to enhance various aspects of human life, especially in strengthening the Malay-Muslim identity through Islamic education in moral teaching (Mat Tuah, Stapa & Munawar, 2012). Therefore, to achieve true success in teaching morality and empowering the Malay-Muslim identity, the focus of perception and action should not only burden the physical but also emphasize the development of spirituality and morality as demanded by Islam.

In an increasingly sophisticated world filled with diverse technological knowledge, self-strength is highly demanded, especially from students, to ward off external influences capable of misleading the minds of those involved. If we look at a broader context, issues like corruption, breach of trust, bribery, irresponsibility, and various criminal acts cannot be eradicated solely through laws (Othman et al., 2021b). This is because the law only punishes those who commit overt acts. Offenses are proven solely through testimony. Without testimony, cunning individuals will be free to engage in wrongful acts because they will escape legal action. Therefore, the spiritual aspect of identity in every individual is crucial to prevent any wrongdoings within society. The spiritual element aids in forming identity, ensuring that individuals comply with the law not only in front of people but also behind their backs. Religious guidance is inherent in every individual and can be accessed through formal and informal learning systems. Exposure to spiritual knowledge in aspects of theology, jurisprudence, history, and modern knowledge from an Islamic perspective can help individuals build their identities and manage the responsibilities and trusts given to them more transparently and systematically. Furthermore, education is also a fundamental component in shaping a complete individual.

Through the educational process of increasing knowledge, building spirituality, and shaping morality, an individual can be developed. Individuals in Malaysia receive formal education starting from preschool to higher education institutions, also known as universities. The university is a higher education institution that provides knowledge in various fields, conducts scientific research, and awards various degree levels. The university serves as the final educational institution before students enter the challenging realm of the workforce. After toiling for about three or four years, students complete their studies, earn a degree, and

subsequently enter the workforce. Therefore, to mold students into good and excellent workers, they need to be cultivated with noble moral values throughout their learning journey at the university. However, at present, the mass media depicts a scenario in the workforce that shows a decline in moral education within society. Traits of honesty and trustworthiness are increasingly neglected, leading to elements of fraud, corruption, and abuse of power. It is even said that large-scale corruption cases increased during the Covid-19 pandemic involving criminal syndicates, cartels, and civil servants (Othman et al., 2021b). This situation arises due to the economic crisis of the present time. The value system among government officials is seen as increasingly loose, prioritizing materialism over spirituality.

Sharif Adam (2020) terms this issue as cultural erosion. Cultural erosion occurs due to the fading of social etiquette and decorum when the soul of students is not injected with moral education, even though they have received education at the highest level in universities. Furthermore, values can be understood as the standard set by individuals about something or behavior, good or bad, refined, or rough, high or low, and beautiful or not, based on the norms or habits within a society. Members of society can determine the value standard for something, or behavior based on the experiences they receive through the process of socialization. Values are cultivated continuously in the process of individual socialization. In fostering these values, society provides various channels, such as family, peer groups, education, and community groups. However, the social values cultivated in society have joint interests and needs (Lukin et al., 2021). In conclusion, the value of identity can be cultivated by all groups of students, inclining them toward doing good deeds that assist in their journey towards benevolence. The formation of young identities is closely related to social environmental factors. It refers to several social environmental factors that can have reciprocal effects on shaping an individual's behavior. Among these social factors are parents, teachers, peers, school environments, community environments, and mass media, all contributing to the development of an individual's personality and behavior through various patterns of social learning. Among the aspects of social learning are modeling, feedback, encouragement, and barriers (Mahpudz, Palimbong & Lande, 2020).

Conclusion: Recommendations And Directions

This exploration is rooted in the imperative of fostering patriotic university students within Malaysia, considering both the historical context and contemporary challenges. Recommendations and directions for cultivating this sense of patriotism are multifaceted. Firstly, individuals play a critical role in acknowledging the National Principles as guiding principles imbued with a national spirit. Secondly, the younger generation must emphasize practices fostering togetherness among various ethnicities to sustain national unity. Thirdly, the construction of identity through education and knowledge becomes pivotal, with youth playing a significant role in nation-building. Lastly, nurturing unity values involves students actively participating in programs that promote unity. In conclusion, shaping patriotic university students necessitates addressing these four key issues, ensuring the formation of individuals with a national spirit capable of defending the sovereignty and grandeur of the country.

Issue 1: Internalizing the National Principles Among Students

The aspiration of the national principles, encapsulated in the Rukun Negara, is undeniably a fundamental principle of the nation. However, the internalization of the Rukun Negara principles may be fading, and the understanding among the youth appears to be superficial. In

this regard, a call for a revitalization of spirit is imperative, and one avenue for such revival is through legal channels. While legislation may carry connotations of 'enforcement' and legal implications, it should be viewed positively as a wake-up call that enlightens and inspires the people of Malaysia at every societal level. At the very least, it would rekindle the desire and enthusiasm for discourse and a reassessment of the Rukun Negara as a unifying framework. The cyclical nature of Rukun Negara discussions has also become a concern. In one instance, it is somewhat challenging to directly correlate daily life with the contents of the Rukun Negara. However, when observed implicitly and explicitly, the lifestyle patterns of the Malaysian people are closely intertwined with the five principles.

The Malaysian Youth Council (MBM) proposes that the Rukun Negara should not only be recited during school morning assemblies but should also be incorporated into significant programs organized by youth movements. The roles of non-governmental organizations, such as the Malaysian Youth Council (MBM), and the military in collaboration with the Ministry of Youth and Sports (KBS), should actively contemplate mechanisms to nurture understanding, internalization, and practice of the Rukun Negara through activities and practices easily embraced by the younger generation (Mohamad, Haniffa & Shatir, 2021). Rukun Negara schools organized by KBS should be continued, and programs aimed at understanding the spirit of Rukun Negara, such as those related to unity, patriotism, volunteerism, and leadership, should be intensified.

Over the past half-century, various initiatives have been implemented to ensure that the community understands, internalizes, and practices the Rukun Negara. Examining the direction of societal governance, it is evident that the internalization of Rukun Negara has unknowingly increased. Taking Malaysia's success in managing the Covid-19 pandemic as an example, the public's compliance with the Movement Control Order (PKP) directives can be considered one of the applications of the Rukun Negara principles. This unconscious obedience proves that Malaysian society indeed possesses a high level of discipline, allowing the country to effectively handle a crisis that occurred for the first time in history, even being recognized globally. The high spirit of unity, even among different ethnicities, enables the community to help each other generously throughout the Covid-19 pandemic.

Aligned with the current digital world's advancements, education has the potential to be the foundation for enhancing the understanding of Rukun Negara principles among the younger generation. For instance, initiatives genuinely embedding Rukun Negara principles have been taken through the National Service Program (PLKN). Although this program has been discontinued for some time, it still serves as a benchmark for Rukun Negara (Ismail et al., 2016). Acknowledging that the level of internalization fluctuates based on the current national situation, continuous efforts are being made to further enhance the principles of Rukun Negara among the people at all levels. Furthermore, the establishment of the Reserve Officer Training Unit (PALAPES) and the Student Police Volunteers (SUKSIS) as embodiments of the Loyalty to the King and Country and Sovereignty of the Law principles, along with the Caring Club for Politeness and Morality (Ab Ghani, Jalal & Yasin, 2017).

The Department of National Unity and National Integration (JPNIN) has produced Guidelines and Regulations for the Rukun Negara Club to be used in primary schools, secondary schools, and higher education institutions (IPT) (Mohamad, Haniffa & Shatir, 2021). University courses that are specific to Malaysian national identity, discussing Rukun Negara, are offered. This

continuity is strengthened by Rukun Negara Clubs in schools and Rukun Negara Secretariats in universities with more engaging programs to attract the interest and involvement of the younger generation. Additionally, competitions such as the Independence Day Speech Contest at the IPT level, Independence Day celebrations at the IPT level, and others organized by the Ministry of Higher Education. As part of subjects such as Malaysian Studies, Political Science, History, Malaysian Constitutional Law, Civic Education, Philosophy of Science, Philosophy of Malaysian Education, Business Law, English Language Teaching, Law and Society, and many more courses offered at IPT to fulfill the fourth principle, Sovereignty of the Law.

Moreover, the Ministry of National Unity has taken the initiative to develop the Early Childhood Education Plan for Unity Kindergartens 2021-2030, focusing on the internalization of Rukun Negara principles and the application of moral values in Unity Kindergartens. Through this action, it is believed that the internalization of Rukun Negara principles will be emphasized from an early age. Typically, there are numerous wise initiatives to train and produce students who learn the Rukun Negara principles as something that must be understood, internalized, and practiced voluntarily because the Rukun Negara is the Pillar of the Nation. It forms the foundation for national harmony, unity, prosperity, stability, and progress. The preamble of the Rukun Negara itself contains the nation's vision and the five principles guiding the mission to achieve those aspirations.

Issue 2: The Role of Students in Shaping the Concept of the Malaysian Family through Human Capital Development

Malaysia is renowned for its multicultural, multi-ethnic, and multi-religious society. The Malays, Chinese, and Indians constitute the majority population, with approximately 80 ethnicities across the nation (Lukin et al., 2021). Each ethnic group possesses unique characteristics, customs, and traditions. Despite these differences, the relations among the diverse ethnicities remain robust, fostering a close-knit society where individuals can appreciate cultures and traditions beyond their own. This unity is a cornerstone of Malaysian identity. The presence of various cultures contributes to a united, cooperative, and harmonious nation, evident during celebrations and holidays, transcending ethnic and cultural boundaries. In essence, Malaysia prioritizes unity to establish itself as a peaceful and harmonious nation, recognized globally for its cohesive and cooperative multi-religious and multi-ethnic population. A comparison with other countries reveals numerous conflicts arising from religious, social, economic, and other issues.

Such conflicts emerge when a nation neglects to prioritize unity among its people or ethnic groups. Failure to address this issue adversely affects the country's economy and diminishes its standing in the global community. Students, considered successful human capital and future leaders of the nation, play a crucial role in fortifying societal unity in Malaysia. Students fall within the age range of 18 to 25 years, representing the transition from late adolescence to early adulthood, undergoing education in institutions of higher learning, including academia, polytechnics, Form 6, matriculation, and universities (Aboo Talib @ Khalid et al., 2018). Hence, every society must ensure the continuous advancement of the country in various fields, including education, social, economic, political, and others. Students embody the hope of the nation, playing a vital role in strengthening societal unity in Malaysia. They are the pillars of the country, responsible for instigating positive changes, ensuring the progress of Malaysia, and realizing the vision of shaping the concept of the Malaysian family. Leadership qualities

in students are critical as they serve as the upcoming generation poised to become the nation's leaders (Esa, et al., 2021d).

Therefore, a successful student should possess qualities such as respect and reverence. This is emphasized as it fosters a united and prosperous society. Respect is considered a pure virtue encouraged in every student, transcending religious, ethnic, and national boundaries. Students play a significant role in shaping a nation's administration and are regarded as change agents for the country. This is a source of pride, as students are not merely individuals pursuing education at institutions of higher learning but also problem solvers for various societal challenges. Students are invaluable gems for the nation, acting as continuations and defenders of the nation's future. The cultivation of respect and reverence should be instilled in every student, irrespective of their ethnicity—be it Malay, Chinese, Indian, Kadazan, or others. With these qualities, a sense of unity can be fostered among different ethnicities in Malaysia (Baharudin & Yusoff, 2014). Consequently, the development of these qualities allows students to exhibit mature thinking as they contribute to the holistic advancement and elevation of Malaysia's status. This generation also serves as resilient successors, vital assets for the continuous struggle of the nation and religion.

The rise and fall of future societies depend significantly on the contributions of this community. Hence, students must shift their mindset regarding planning, strategy, program development, and implementation mechanisms to address these issues. On another perspective, students should internalize the belief that negative labels such as lethargic, indifferent, or passive students can only be countered with positive, proactive, and progressive actions. This is stated because the realization that students cannot progress solely based on idealism and enthusiasm without awareness or efforts to acquire knowledge and skills must be embedded for mainstream success in the world (Md Noor et al., 2017). The efforts of student groups to reach the ivory tower require robust capabilities in mastering various disciplines to produce outstanding intellectuals. The concept of mastering knowledge is crucial and serves as the primary principle in a student's life. They should not perceive learning as a means to pass examinations, fulfill course requirements, or simply obtain a degree. Instead, a genuine love for knowledge is crucial for understanding the true meaning of life and becoming a responsible citizen for the nation's future.

The Malaysian family concept is an inclusive idea that transcends religious, ethnic, and national borders, inviting all citizens to come together as one united family. This concept is chosen for its inclusivity, being close to the people and reflecting a value of concern and love for the entire national family (Abdul Aziz et al., 2023). Therefore, the concept of the Malaysian family symbolizes togetherness, commitment to continuous progress, and the existence of the latest technology that connects the economic life of the people. As successful students, patriotic spirit should be continuously strengthened, not only during National Day celebrations but consistently and continuously. Students are also future leaders who will determine the direction of the nation, encompassing economic, political, and social stability. Besides academic excellence, students must also possess leadership qualities through structured programs developed for their self-improvement in the university environment. This effort is not small-scale, as it requires commitment from all parties in university management, especially the Student Affairs Division. Therefore, various programs have been planned and implemented, and the effectiveness and impact of these programs must be measured to provide opportunities

for continuous improvement for students. Additionally, students are the young generation of today who will shape the future of the Malaysian nation.

The phrase "Pemuda Harapan Bangsa, Pemudi Tiang Negara" (Youth, Hope of the Nation, Young Women, Pillars of the Nation) is often expressed and echoed by society, especially by the highest leaders of the country. The young men and women in this borderless world are the driving force for the nation's improvement and development (Awang Besar et al., 2014). Therefore, as students, they must shoulder significant roles and responsibilities in shaping the concept of the Malaysian family. In other words, the younger generation, especially students, must possess high personalities, a spirit of nationalism, competitiveness, the ability to acquire various knowledge, and set an example for the next generation and society at large that students can be relied upon to be the backbone of the nation without hesitation. Furthermore, students also play a role in shaping the concept of the Malaysian family through interactions with diverse backgrounds. Students in universities live with various religions, ethnicities, nationalities, and regions. Thus, through the formation of groups in assignments or tasks assigned by lecturers, they can understand the religion, ethnicity, and culture of each group in each state, regardless of skin color or culture. Consequently, they can strengthen relationships among students and form a harmonious family despite different backgrounds throughout their study period. In conclusion, students are role models and role models for the future. In today's society, students must exude a positive aura, serving as examples to demonstrate the best character and behavior for the younger generation to emulate.

Issue 3: Strengthening Harmony and Unity Among Students from Diverse Backgrounds

In the contemporary era, the unity among students at the pinnacle of education will determine the future of a harmonious and prosperous nation. It is well known that Malaysia is home to a diverse array of ethnicities, spanning from the southern regions to the northernmost corners. Given this diversity, it is imperative for Malaysians to internalize the value of unity (Wan Hassan, 2021). This principle is instilled in individuals from a young age to ensure that they contribute to the realization of a harmonious nation aspiring to be a global exemplar. As these individuals transition from childhood to adolescence and adulthood amid technological advancements, the spirit of unity should be embedded wherever they are positioned. Particularly, students pursuing higher education should remain vigilant, as every utterance and behavior contributes to the cohesion among students from various ethnic backgrounds. Numerous initiatives have been established by authorities to ensure that successful graduates carry forward the existing harmony within society. Such matters should not be underestimated, as overlooking them can impact the future generations.

Various agendas have been proposed to foster unity among ethnically diverse students, promoting well-being through specific measures, including the use of the Malay language as a means of communication. Employing the Malay language in conversations facilitates communication among students of different ethnicities and builds cohesion. Initiatives such as youth campaigns or workshops have been created to ensure comprehensive involvement from various ethnicities in both Public Higher Education Institutions (IPTA) and Private Higher Education Institutions (IPTs), sparking new opinions and inspirations (Saili, Mohd Hussain & Mat Karim, 2018).

It is evident that these youths will become the future leaders of the nation, with each student serving as a key to fostering unity among the diverse populace. This enables students to

understand and learn the cultural arts of other ethnicities. Such initiatives showcase that students can accept and respecting other ethnicities present in Malaysia. Youth programs implemented by authorities play a significant role in enhancing students' skills and fostering understanding among students from various backgrounds. It is believed that programs uniting students are effective and systematic in cultivating unity due to enhanced communication among diverse ethnicities. Negative elements tarnishing students' identities can be avoided, alleviating concerns about the unity of future generations.

Observing numerous students attending beneficial workshops demonstrates the interest that these youth programs generate, ultimately aiding students in their future endeavors. Understanding the concept of unity and recognizing one's role in preserving harmony is crucial for every citizen. This understanding should be ingrained in students since childhood. Recognizing the responsibilities of a citizen living alongside various ethnicities facilitates the creation of a harmonious nation. While individuals may focus solely on their educational pursuits, unity is not a sought-after skill but a concept that should be nurtured from childhood to solidify unity among the younger generation.

The National Principles have become a pledge for Malaysians, serving as a guide to nurture visionary individuals. This forms the foundation for a harmonious nation. Embracing the principles of the National Principles will lead the populace to comprehend and apply their significance to the nation. Adherence to the National Principles undoubtedly has a profound impact on narrowing the gap in societal unity. These principles are instilled from school to institutions of higher learning, emphasizing their recitation and remembrance. One effort to promote unity among students is the establishment of National Principles Clubs in schools and Higher Education Institutions (IPT), inspired in the year 2000 as part of the Education system to enrich unity among students of various ethnicities (Saili, Mohd Hussain & Mat Karim, 2018). The Ministry of Unity and the Ministry of Education collaborate to implement initiatives ensuring that programs guide students in developing tolerance through the formation of National Principles Clubs in Higher Education Institutions (IPT) to expand the concept of the National Principles for students (Mohamad, Haniffa & Shatir, 2021). This cultivates club members' leadership, communication, tolerance, and understanding of the diverse ethnicities in Malaysia. History has taught us that 'unity is strength,' and this should be safeguarded, especially in a nation like Malaysia with its diverse ethnicities, particularly in Sabah and Sarawak. Efforts to unite should be intensified to prevent occurrences of racism, especially in a country that values harmony.

At the educational level, the recent implementation of the Program Debat Perpaduan Keluarga Malaysia Piala Menteri Perpaduan Negara Tahun 2022 (National Unity Debate Program on the Malaysian Family, National Unity Minister's Cup 2022) is a pertinent example (Abdul Aziz et al., 2023). This program undoubtedly focuses on discussing and elucidating sentiments of unity prevalent in our nation, especially among the younger generation experiencing the nuances of the world. Additionally, the National Youth Council Malaysia Association of Youth Clubs (MAYC) Conference is held to unearth the talents of youth leaders, preparing them to face challenges and inherit the nation's leadership (Syed Hussain & Yasin, 2016). While every youth possesses unique characteristics, unity is paramount for these individuals to form a government that is prosperous and peaceful. The responsibility lies within each student if they wish to create a happy environment with people from different ethnicities. The recitation of the Five National

Principles will serve as a lifelong guide, as each principle has the potential to make Malaysia a respected nation globally.

Issue 4: Formation of High Personal Identity Among Students

In general terms, personal identity is the unique and distinctive characteristics or attributes (in terms of customs, language, culture, religion, etc.) that form the core and symbol of an individual's personality, a particular nation, and so forth (Lukin et al., 2021). Thus, the term 'personal identity' is understood as distinctive and unique characteristics from various perspectives such as customs, culture, and religion that constitute the identity or symbol of an individual or nation (Mahamod et al., 2020). In the context of an organization, the formation of employees' personal identity is complex. An organization possesses an identity or personality known as organizational culture. This organizational culture shapes the identity of the organization, embodying the values held strongly and collectively accepted by the organization's members. This is crucial in achieving the goals or vision collectively agreed upon. Successful organizations often exhibit characteristics such as having employees who harbor a deep love for the organization. This love is vital for fostering loyalty, obedience, pride, and high discipline. Love for the organization implies an individual's affection and devotion to the organization that shelters them, demonstrating loyalty, dedication, and perseverance to contribute to the organization's success.

Meanwhile, volunteering is one of the cornerstones of organizational and national development, shaping the direction for the future. This is because an individual's life is influenced by various social, community, and family factors. Volunteering is generally considered an altruistic activity aimed at promoting goodness or enhancing human life quality. According to Syed Hussain & Yasin (2016), volunteering is typically understood as unpaid activity, where an individual dedicates their time freely to assist organizations or individuals who are not their kin. Furthermore, volunteers also possess a strong personal identity, generosity, and an open-minded mindset. Generally, they are more diligent in their work and customer service (Syed Hussain & Yasin, 2016). Volunteer activities to bring about changes in the environment and the well-being of human life are always crucial (Syed Hussain & Yasin, 2016). Without the spirit of volunteerism and high human values within individuals and society, the balanced development of the nation and its people cannot be achieved perfectly. Thus, this spirit needs to be instilled among public university students, as it is during this time that they should be exposed to an environment of mutual assistance and support for those in need. The spirit of volunteerism among students should be cultivated from an early stage. It is the foundation of citizens who are caring, responsible, and mutually supportive regardless of religion, ethnicity, or skin color.

Building personal identity through education and knowledge should be the focus of the youth. The youth play a significant role in building the nation. Therefore, the extent to which today's youth are willing to face future challenges and shoulder the heavy responsibilities that will be entrusted to them in the future is crucial. Clearly, the youth have a very substantial role, and the nation places very high expectations on this group. The personal identity of the youth must have high integrity to navigate the future direction. This is crucial because integrity is the shield of self that highlights outstanding personal traits such as trustworthiness and honesty. A high level of integrity enables the youth to distance themselves from reprehensible attitudes such as betrayal, envy, lying, breaking promises, breach of trust, corruption, and malfeasance while performing their duties. The country today is grappling with the attitudes and behaviors of

some members of society, including the youth category, who are greedy and seeking quick wealth, leading to an increase in corruption, abuse of power, and misconduct. Thus, we want the youth to distance themselves from such reprehensible attitudes so that they sincerely contribute to the development of the people and the nation. The direction of the students' personal identity will only be achieved if they have a strong identity within themselves.

In connection with this, a robust personal identity is crucial in the effort to build a united Malaysia. For instance, we want youth who can defend the independence and sovereignty of the nation, internalize, and practice the five principles of the National Principles as a guide to life, solidify Eastern cultural values, and continue to strengthen unity among ethnicities. We do not want the youth, who are the hope of the nation, to be swept away in the tide of globalization, forgetting their roots and easily influenced by unhealthy foreign cultures. In short, the youth cannot become servants to the new colonization culture being spearheaded by external elements. Therefore, youth with high knowledge and technical skills in various fields need to be seriously considered. To become a developed nation according to our own standards, we need skilled individuals among the local population. Hence, education and knowledge must inevitably be the primary focus of the youth. Our country has a fairly good education system, with many institutions of higher learning, including public universities, private universities, and technical institutions such as polytechnics.

Therefore, the youth need to utilize all these educational access facilities to enhance their knowledge and skills to become experts in their respective fields. So far, we have relied on foreign workers to develop this country. It is time for us to take over that task and develop the country according to our own standards and tastes. Thus, a young, educated person, also known as a student, is created, possessing an outstanding personality and the ability to develop the country. However, the personal identity among the younger generation today is increasingly becoming a concern for society. This is generally due to the perception that the younger generation is known for traits such as wanting to try something new and easily following trends. On the other hand, the younger generation is also the generation of hope for the nation that will lead the country in the future. Personal identity is usually associated with the morals and dignity of individuals, society, or the nation. The formation of the national personal identity refers to something fundamental and is a primary agenda in any country with the aim of building a genuine and pure identity that can be the core and symbol of the greatness and excellence of a nation. However, at present, this seems to be somewhat neglected, especially concerning love for the country and nation.

This happens not because the younger generation is thoughtless but because of the attitude of some society members who easily transmit false things, thereby affecting the accuracy of the younger generation's understanding of personal identity. Moreover, every day there are false and excessive things done to discredit one party for the benefit of another. The process of forming personal identity in education is an effort that must be implemented in the education system to produce outstanding individuals who will be called excellent students in the future. Personal identity is a crucial element that binds an individual to the core practices of their group, whether it be family, institutions, or the nation. In ensuring that a group or organization remains in its original norms, the personal identity among its members must be preserved. Measurement of the quality of personal identity is also important to ensure that it is always imbued and sustained from generation to generation.

References

- Abang Muis, A. M. R., Hajimin, M. N. H. H., Marinsah, S. A. & Othman, I. W. (2021a). Latihan dan Pembangunan Individu Berdasarkan Pandangan Pemikir Semasa. *Journal of Islamic, Social, Economics and Development (JISED)*, 6 (40), 225-237.
- Abang Muis, A. M. R., Marinsah, S. A., Ramlie, H., Othman, I. W., Ationg, R., Mohd Shah, M. K., Yusoff, M. S. (2021b). Pengaplikasian Nilai-nilai Islam dalam Program Latihan Institut Latihan Islam Malaysia (ILIM) di Institusi Pendidikan Tinggi Islam di Malaysia. *International Journal of Education, Psychology and Counseling*, 6(39), 101-110.
- Ab Ghani, S., Jalal, B., & Yasin, R. (2017). Pembinaan Semangat Patriotisme Kadet Universiti Pertahanan Nasional Malaysia. *International Seminar on Citizenship, Patriotism and Historical Education National University of Malaysia*, 16.
- Abd Muis, M., Mohamed, B.A., Abdul Rahman, A., Zakaria, Z., Noordin, N., Nordin, J., & Yaacob, M. A. (2012). Ethnic plurality and nation building process: A comparative analysis between Rukun Negara, Bangsa Malaysia and 1 Malaysia concepts as nation building programs in Malaysia. *Asian Social Science*, 8(13), 153-160.
- Abdul Nasir, M. N., & Mohd Hussain, R. B. (2016). Kancuh Stigma Dalam Kalangan Mahasiswa Kurang Upaya Di Sebuah Universiti Di Malaysia. *Sarjana*, 31(2), 71-87.
- Abdul Aziz, A.R., Mahyuddin, M. K., Abdul Wahab, M.N., Sungkar, H., Musa, N. N., & Mustafar, N.A. (2023). Kerangka Konsep Keluarga Malaysia dalam Mencapai Kesejahteraan. *Malaysian Journal of Social Sciences and Humanities*, 8(1), 1-21.
- Abdul-Rahman, A., & Zulkifly, W. (2016). Faktor Penentu Pengurusan Kewangan: Kes Mahasiswa Universiti Kebangsaan Malaysia. *Jurnal Personalia Pelajar*, 19(2), 85-94.
- Abdul Rahman, A. A. (2010). Rukun Negara dalam memperkukuhkan ketahanan negara. *Proceedings Seminar on Nasional Resilience (SNAR 2010) "Political Managements and Policies in Malaysia"*, 443-457.
- Aboo Talib @ Khalid, K., Shiratuddin, N., Hassan, S., Abdul Rahman, Z. S., & Abdul Rahman, N.L. (2018). Belia dan Sosialisasi: Tingkahlaku Relatif dan Perspektif Terhadap Media Baru. *Malaysian Journal of Communication*, 34(3), 208-225.
- Ahmad, A. N., & Md. Radzi, S. B. (2021). Nilai Patriotisme dalam Pantun Pak Nazel. *International Journal of the Malay World and Civilisation*, 9(2), 37-49.
- Ationg, R., Othman, I. W., Esa, M. S., Mohd Tamring, B. A., Hajimin, M. N. H. H., & Hamid, J. A. (2021). Etika Kepemimpinan untuk Pembangunan Mapan Persatuan Belia Sukarela di Malaysia. *International Journal of Law, Government and Communication*, 6(23), 171-185
- Awang Besar, J., Mat Jali, M. F., Lyndon, N., & Ali, M. (2014). Penggunaan Internet Dan Persepsi Politik Mahasiswa Universiti Kebangsaan Malaysia. *Jurnal Personalia Pelajar*, (16), 1-13.
- Azizan, N. I., & Mohd Yusoff, Z. (2018). Pembentukan Jati Diri Remaja Melalui Pembelajaran Persekitaran Sosial: Analisis Menurut Perspektif Al-Quran. *E-Jurnal Penyelidikan Dan Inovasi*, 5(2), 216-230.
- Babbie, E. (2017). *The Basics of Social Research* (7th Ed.). Cengage Learning.
- Baharudin, S. A., & Yusoff, A. Y. (2014). *Perpaduan, Kesepaduan, Penyatupaduan*. Institut Terjemahan Buku Negara dan Insitut Kajian Etnik.
- Che Husain, F., & Abdul Kadir, F. (2012). Sumbangan Pengajian Kursus Tamadun Islam Dan Tamadun Asia (Titas) Terhadap Pembentukan Hati Budi Mahasiswa Di Institusi Pengajian Tinggi Awam Malaysia. *Journal Al-Tamaddun*, 7(1), 15-35.

- Derahim, N., Hashim, H. S., & Ali, N. (2011). Tahap Kelestarian Pelajar Universiti Kebangsaan Malaysia Ke Arah Kampus Lestari. *Jurnal Personalia Pelajar*, 14, 1-10.
- Esa, M. S., Othman, I. W., Ationg, R., Ibrahim, M. A., Sharif Adam, S. D., Hamid, J. A., & Hajimin, M. N. H. H. (2021a). Demokratisasi Suruhanjaya Reid: Dampak Signifikan Kepimpinan Parti Perikatan. *International Journal of Law, Government and Communication*, 6(23), 157-170.
- Esa, M.S., Ationg, R., Othman, I.W., Mohd Shah, M. K., Yusoff, M. S., Ramlie, H.A., & Abang Muis, A. M. R. (2021b). Evolusi Kursus Teras Universiti: Dari Sejarah Pembentukan Bangsa Malaysia ke Penghayatan Etika dan Peradaban. *International Journal of Education, Psychology and Counselling*, 6(39), 166-181.
- Esa, M. S., Ationg, R., Othman, I. W., Raymond Majumah, A. S. A., Abu Bakar, A. L., Mohd Shah, M. K., & Yusoff, M. S. (2021c). Gaya Kepimpinan Tun Razak Menjana Aspirasi Celik Minda Politik dalam Kalangan Pelajar Institusi Pengajian Tinggi di Malaysia. *Journal of Islamic, Social, Economics and Development*, 6(38), 30-44.
- Esa, M. S., Ationg, R., Ibrahim, M. A., Othman, I. W., Abang Muis, A. M. R., Zulhaimi, N. A., & Muda, N. (2021d). Elemen Kepimpinan dalam Kursus Teras Universiti: Kajian Kes dalam Kalangan Pelajar Universiti Malaysia Sabah. *Journal of Islamic, Social, Economics and Development*, 6(38), 18-29.
- Esa, M. S., & Ationg, R. (2020). Majlis Gerakan Negara (MAGERAN): Usaha Memulihkan Semula Keamanan Negara Malaysia. *Malaysian Journal of Social Sciences and Humanities*, 5(12), 170-178.
- Hamid, N. A., Zawawi, H. Y., Disa, M. N., & Mohamad Tahir, A. Z. (2021). Rukun Negara as a Preamble to Malaysian Constitution. *Pertanika Journal of Social Sciences and Humanities*, 29(S2), 29-42.
- Hamid, Z., & Abu, N. Z. (2013). Memupuk perpaduan di Malaysia – Santun bahasa dalam kalangan murid pelbagai etnik dari aspek penggunaan kata ganti nama diri. *Malaysian Journal of Society and Space* 9(4), 86-98.
- Hassan, R., Awang, H., Ibrahim, B., Zakariah, S. H., & Dan Vokasional, F. P. T. (2013). Memacu Pelan Transformasi Pendidikan: Peranan IPTA Dalam Membantu Meningkatkan Kuantiti Dan Kualiti Pendidikan Aliran Sains Dan Teknikal di Malaysia. *Fakulti Pendidikan Teknikal Dan Vokasional, Universiti Tun Hussein Onn*, 1-17.
- Hassan, J., & A. Safar, S. (2010). Pembinaan Kecemerlangan Diri Pimpinan Pelajar Menerusi Penglibatan Dalam Aktiviti Kokurikulum Di Universiti Teknologi Malaysia, Skudai. *Universiti Teknologi Malaysia*, 1-8.
- Hussien, H. H., & Abdullah, M. S. (2018). Keberkesanan Rancangan Integrasi Murid Untuk Perpaduan (RIMUP) Dalam Memupuk Kesepaduan Sosial. *Manu Jurnal Pusat Penataran Ilmu dan Bahasa*, 33-50.
- Ibrahim, M. A., Ationg, R., Esa, M. S., Abang Muis, A. M. R., Othman, I. W., Yusoff, M. S., & Mokhtar, S. (2021). Pengetahuan Terhadap Ilmu Perlembagaan, Undang-Undang dan Rukun Negara Dalam Konteks Kepimpinan: Kajian Kes Pelajar Universiti Malaysia Sabah (UMS). *Journal of Islamic, Social, Economics and Development*, 6(38), 45 -59.
- Ibrahim, F., Shaari, A. H., Sarnon, N., Nen, S., Subhi, N., Selamat, M.N., & Sannusi, S. N. (2018). Semangat Perpaduan Dalam Kalangan Remaja B40 Yang Tinggal Di Kawasan Perumahan Rakyat (Ppr) Sekitar Kuala Lumpur. *e-Bangi: Journal of Social Sciences and Humanities*, 15(2), 106-115.

- Ismail, N., Bakar, N. H., Abd. Majid, M., & Kasan, H. (2019). Pengamalan Hidup Beragama Dalam Kalangan Mahasiswa Institut Pengajian Tinggi Islam di Malaysia. *Al-Irsyad: Journal of Islamic and Contemporary Issues*, 4(2), 78-93.
- Ismail, M. M., Abdullah, A., Mohd Noor, M., & Boyman, S. N. (2016). Penghayatan Semangat Patriotisme Belia Malaysia: Kajian Ke Atas PLKN. *Research Journal of Social Sciences*, 9(3), 37-44.
- Ku Samsu, K. H., & Mohd Nor, M. H. (2011). Kepentingan Pendidikan Patriotisme Terhadap Warganegara Malaysia. *Journal of Southeast Asian Studies*, 16(1), 23-34.
- Lee, Y. F., & Gill, S. S. (2008). Rukun Negara teras pembinaan modal insan: satu komentar. *Pertanika Journal of Social Sciences & Humanities*, 16(1), 107-113.
- Lukin, S. A., Esa, M. S., Abang Muis, A. M. R., Ationg, R., Mohd Tamring, B. A., Othman, I. W., &
- Mokhtar, S. (2021). Kaedah dan Cabaran Dalam Mengurus Hubungan Etnik di Malaysia. *International Journal of Law, Government and Communication*, 6(23), 115-124.
- Md Soh, N. S., Ismail, H., Mohd Sairi, F., & Ayob, M. A. S. (2021). Nilai Murni Dalam Pendidikan 5.0: *Journal of Quran Sunnah Education & Special Needs*, 5(2), 1-11.
- Md Noor, R., Abd. Rahim, R. A., Abd Majid, M. K., Ali, A. K., Abdul Kadir, N. A., Syed Jaafar, S. M. J., & Yusof, N. (2017). Peranan Institut Pengajian Tinggi Islam Dalam Pembangunan Modal Insan Di Malaysia: Satu Analisis. *Jurnal Kemanusiaan*, 12(1), 1-20.
- Mahmor, N. A., Ahmad, F., & Mansor, N. (2014). Kerancuan Bahasa: Cabaran Dalam Pendidikan Negara Dan Pembinaan Negara Bangsa. *Prosiding Seminar National Resilience*, 1-20.
- Mat Daud, M. N., & Ishak, M. S. (2022). Penerapan Nilai Patriotisme Di Malaysia: Satu Tinjauan Literatur. *Malaysian Journal of Social Sciences and Humanities*, 7(10), 1-13.
- Mat Tuah, A. H., Stapa, Z., & Munawar, A. (2012). Memperkasakan Jati Diri Melayu-Muslim Menerusi Pendidikan Islam Dalam Pengajaran Akhlak. *Jurnal Hadhari*, 23-35.
- Mahamod, Z., Nik Yusoff, N. M. R., Othman, S., Lambri, A., & Hassan, H. (2020). Tahap Pemahaman, Penghayatan Dan Pengamalan Jati Diri Bahasa Melayu Dalam Kalangan Rakyat Malaysia. *Jurnal Pendidikan Bahasa Melayu*, 10(1), 27-36.
- Mahpudz, A., Palimbong, A., & Lande, A. (2020). Menguatkan Nilai Toleransi Mahasiswa Untuk Meneguhkan Jatidiri Sebagai Warga Negara di Era Global. *Journal of Civics and Moral Studies*, 5(2), 96-105.
- Marinsah, S. A., Ramlie, H. A., Hajimin, M. N. H. H., & Othman, I. W. (2022). Signifikan Kursus Falsafah Dan Isu Semasa (FIS) Dalam Pembentukan Akhlak Dan Moral Di Universiti Malaysia Sabah. *International Journal of Education, Psychology and Counselling*, 7 (45), 127-136.
- Marzuki, M., Abd Rahman, M. H., Kaspin, K. G., Jamal, M. B., Mohd Nor, N. M., & Othman, I. W. (2021). Universiti Sebagai Medan Pembentukan Kecemerlangan Akhlak Mahasiswa. *International Journal of Education, Psychology and Counseling*, 6(39), 90-100.
- Mohamad, A. N. A., Haniffa, M. A., & Shatir, M. A. A. A. (2021). Rukun Negara Medium Keharmonian Di Malaysia: Tinjauan Dalam Kalangan Para Pelajar Institusi Pengajian Tinggi Di Malaysia. *The Sultan Alauddin Sulaiman Shah Journal*, 8(2), 17-31.
- Mohamed Jaafer Sadiq, F. W., & Hassan, M.M. (2021). Konsep Kendiri dan Gaya Pembelajaran terhadap Motivasi Akademik dalam kalangan Mahasiswa. *Malaysian Journal of Social Sciences and Humanities*, 6(2), 75-105.

- Mohd Basir, S.N., Hassan, J., Abdullah, S., & Hassan, H. (2014). Persepsi Pelajar Terhadap Konsep Rukun Negara Melalui Pengajaran Subjek Hubungan Etnik: Kajian kes di Universiti Malaysia Perlis. *Journal of Human Development and Communication*, 3(Special Issue), 67-79
- Muslim, N. (2017). *Islam dan Melayu dalam Perlembagaan: Tiang Seri Hubungan Etnik di Malaysia*. Universiti Kebangsaan Malaysia.
- Othman, I. W., Pullong, A., & Maidin, I. (2022a). The Enhancement of The Concept of Liveability and Inclusive Community in Relation to Sustainable Development. *Journal of Tourism Hospitality and Environment Management*, 7 (29), 294-313.
- Othman, I. W., Radzi, M. S. M., & Esa, M. S. (2022b). The Value of Patriotism and Political Aspiration in The Formation of Nationhood: An Appreciation of Malaysian Independence History. *International Journal of Law, Government and Communication*, 7 (29), 513-532.
- Othman, I. W., Abu Bakar, A. L., & Esa, M. S. (2022c). Empowerment of the Malay Language: Issues, Rationales and Challenges of the Malaysian Ministry of Education. *International Journal of Education, Psychology and Counselling*, 7 (47), 773-792
- Othman, I. W., Yusoff, M. S., Jupiter, H., & Mokhtar, S. (2021a). Pembudayaan Konotasi “Bahasa Jiwa Bangsa”: Refleksi Identiti Kebangsaan Ke Arah Sinergi Solidariti Dan Harmonisasi Rakyat Malaysia. *International Journal of Education, Psychology and Counseling*, 6 (41), 55-75.
- Othman, I. W., Ibrahim, M. A., Esa, M. S., Ationg, R., & Mokhtar, S. (2021b). Literasi Undang-Undang Sinonim Kemandirian Jati Diri Mahasiswa Dalam Lanskap Politik Kampus: Pemacu Generasi Muda Berjiwa Besar Dan Tinggi Karisma Kepimpinan. *International Journal of Law, Government and Communication*, 6(23), 215-242
- Othman, I. W., Yusoff, M. S., Mohd Shah, M. K., Esa, M. S., Ationg, R., Ibrahim, M. A., & Raymond Majumah, A. S. A. (2021c). Maslahat Literasi Pendidikan Politik Simbiosis Golongan Belia dalam Mendepani Perubahan Lanskap Kepimpinan Negara. *Journal of Islamic, Social, Economics and Development*, 6(38): 82 -104.
- Othman, I. W. (2019). Identiti Budaya dan Semangat Patriotisma Negara Asal dalam Pengekalan Akademik Ekspatriat di Universiti Awam Malaysia. *International Journal of Law, Government and Communication*, 4(17): 144-158.
- Othman, M. Y., Dakir, J., Samian, A. L., Hashim, M. S., Mohd Awal, N. A., Yahya, S. A., & Mphd Hanapi, R., Omar, N., & Abu Bakar, M. (2012). Jati Diri Kebangsaan Dalam Kalangan Pelajar Institusi Pengajian Tinggi. *Jurnal Hadhari*, 67-78.
- Radzlan, R. (2013). *Sikap dan amalan belia bandar terhadap Rukun Negara di Selangor, Malaysia*. Tesis PhD, Universiti Putra Malaysia.
- Rambely, N. A. S., & Haniffa, M.A. (2018). Dinamika Pembentukan Komuniti Dalam Sejarah Malaysia: Pelajaran Dari Peristiwa 13 Mei 1969. *e-Prosiding Persidangan Antarabangsa Sains Sosial dan Kemanusiaan*, 341-357.
- Saili, S. A., Mohd Hussain, R. B., & Mat Karim, K. (2018). Dialog Antara Etnik Sebagai Platform Meningkatkan Hubungan Sosial Dalam Kalangan Pelajar Institusi Pengajian Tinggi: Satu Tinjauan Awal. *Malaysian Journal of Social Sciences and Humanities*, 3(3), 92-103.
- Seidman, I. (2006). *Interviewing as Qualitative Research: A Guide for Researchers in Education and the Sciences*, (3rd Ed.). Teachers College Press.
- Seman, A. A., Ahmad, A. R., Abdul Rahman, A. A., Kimi, W., & Yakub, N. M. (2015). Peranan Guru Dan Pelajar Dalam Membentuk Hubungan Etnik di Sekolah. *Proceeding 7th International Seminar on Regional Education*, 63-78.

- Sharif Adam, S. D. (2020). Pengaruh Budaya Dalam Keharmonian Etnik Di Sabah. *Persidangan Antarabangsa Sains Sosial dan Kemanusiaan ke-5 (PASAK5 2020)*, 62-68.
- Syed Hussain, T. P. R., & Yasin, L. (2016). Belia Dan Program Kesukarelawan Di Malaysia: Satu Kajian Empirikal. *Geografia: Malaysian Journal of Society and Space*, 12(10), 183-194.
- Ujang, A., Md. Jahi, J., Arifin, K., & Aiyub, K. (2014). Kesedaran Generasi Muda Terhadap Patriotisme Dan Perpaduan Nasional Di Malaysia. *International Journal of the Malay World and Civilisation*, 2(2), 31-39.
- Vellymalay, S. K. N. (2014). Etnisiti Interaksi Sosial Dalam Kalangan Murid Pelbagai Etnik di Bilik Darjah. *Journal of Human Capital Development*, 7(2), 47-62.
- Wan Daud, W. M. N. (2015). *Patriotisme dan Ketatanegaraan*. Arial Communications Sdn Bhd.
- Wan Hassan, W. Z. (2021). Penerapan Kefahaman Nilai Interaksi Dalam Menangani Sikap Ekstrem Ke Arah Mewujudkan Keharmonian Hubungan Etnik di Malaysia. *Malaysian Journal of Social Sciences and Humanities*, 6(7), 149-170.
- Yusoff, M. S., Othman, I. W., Mohd Shah, M. K., Esa, M. S., Abang Muis, A. M. R., Marinsah, S. A., & Ramlie, H. (2021a). Falsafah Pelan Strategik Universiti Awam Malaysia Melalui Pengalaman Ahli Akademik Ekspatriat dalam Mengorak Reputasi Universiti Sebagai Hab Kecemerlangan Akademik di Persada Antarabangsa. *International Journal of Education, Psychology and Counseling*, 6(39), 56-73.
- Yusoff, M. S., Othman, I. W., Mohd Shah, M. K., Esa, M. S., Zulhazmi, N. A., Ibrahim, M. A., & Ationg, R. (2021b). Moratorium dan Pengurusan Kewangan Norma Baharu dalam Menginspirasi dan Mendidik Kepimpinan Komuniti Pendidikan Tinggi. *Journal of Islamic, Social, Economics and Development*, 6(38), 188-201.
- Zainal, N. A., Mohamad Salleh, M. A., & Wan Mahmud, W. A. (2021). Semangat Patriotisme Melalui Penggunaan Media Baharu Dalam Kalangan Belia di Malaysia. *Malaysia Journal of Communication*, 37(4), 177-198.
- Zakaria, N., Abdullah, A., Syed Zakaria, S. Z., Abdul Mutalib, M. H., Lambri, A., Jamaldin, S. S., Sulaiman, M., & Derak, R. (2017). Akal Budi Dan Cerminan Jati Diri Melayu Dalam Pantun. *The Sultan Alauddin Sulaiman Shah Journal*, 4(2), 89-97.