

**INTERNATIONAL JOURNAL OF LAW,
GOVERNMENT AND COMMUNICATION
(IJLGC)**www.ijlgc.com**THE PRACTISE OF PATRIOTISM AS CITIZEN APPRECIATION
ELEMENT: MAINTAINING THE INTEGRATION OF UNITY
AND TOGETHERNESS IN THE FACE OF COVID-19
CALAMITIES**Irma Wani Othman¹, Jais Abdul Hamid^{2*}, Mohd Sohaimi Esa^{3*}

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

² IPG Kampus Kent, Tuaran, Sabah.
Email: jahwin2009@gmail.com

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

* Corresponding Author

Article Info:**Article history:**

Received date: 15.06.2022

Revised date: 20.07.2022

Accepted date: 30.08.2022

Published date: 29.09.2022

To cite this document:

Othman, I. W., Hamid, J. A., & Esa, M. S. (2022). The Practise of Patriotism as Citizen Appreciation Element: Maintaining the Integration of Unity and Togetherness in The Face of Covid-19 Calamities. *International Journal of Law, Government and Communication*, 7 (29), 578-599.

DOI: 10.35631/IJLGC.729040.**This work is licensed under [CC BY 4.0](https://creativecommons.org/licenses/by/4.0/)****Abstract:**

The focus of the discussion in this paper refers to the practice of patriotism as an element of citizen appreciation in maintaining the integration of unity and togetherness. This writing tries to cover the national issues closely related to patriotism in an effort to create a harmonious country where Malaysian practice and embody the spirit of patriotism. Among the matters argued are (i) Factors contributing to the unification of various races such as the basis of integration, economics, the concept of pluralism, tolerant of culture and language and political integration, (ii) The issue of combating & overcoming the health crisis due to the economic crisis of the Covid-19 pandemic in an effort to form national community and (iii) the issue of unity among the people to deal with Covid-19. The use of a qualitative approach in this writing utilizes secondary sources such as research results in journals, scholarly writing, online news sources and public forums. The results of the study found that patriotic spirit plays a critical role in encouraging the community to unite, especially in the face of calamities such as the Covid-19 pandemic, thus realizing the responsibility of being a citizen who wants to see our country continue to survive in any situation. The direction of the study looks at the continuity of the impact of the appreciation of citizens in togetherness for the sake of Malaysia's vision to become a united country in the aspect of cooperation and unity among various races, in addition to giving birth to a society that is united, obeys and loves the country.

Keywords:

Patriotism, Unity, Citizen Appreciation, Togetherness, Covid-19

Background

Unity is a crucial factor that must be incorporated into all government policies and objectives. Examining the history and background of Malaysia, which is comprised of numerous ethnicities and races, the majority of Malays, Chinese, Indians and the natives of Sabah and Sarawak, and is renowned for its pluralistic society on the global stage. Politics facilitate the integration of multiracial community unity within the context of patriotism (Hanafi, Abdul Rahman & Mohd Noor, 2016). The political unity in this country can be seen in 1950 where the political party alliance between the political parties UMNO (United Malay National Organization) and MCA (All-Malayan Chinese Association) is known as the alliance (Sharif Adam, Othman, Hamid, Esa, Ationg, Lukin & Mohd Tamring, 2021). This combination made this alliance party win the election due to the multiracial leadership factor. In recognizing the meaning of patriotism, the term nationalism needs to be understood to identify the difference between the two terms.

Nationalism is an ideology or understanding that involves an understanding that is closely related to the elements of race, language and custom while patriotism refers to the feeling of love for the country that is closely related to the feeling of defending national sovereignty, institutions and laws from outside elements (Esa, Othman, Abu Bakar & Mokhtar, 2021c). In general, patriotism can be summed up as a feeling of pride, loyalty and love and being willing to sacrifice anything for the country. Mohamad Kamil and Mohamad (2020), studied the empowerment of the use of the Malay language, claiming that colonial policies during the colonial era caused racial conflict in Malaysia. Thus, in order to promote integration between the major races in this country, the government has attempted to use the Malay language as a unifying factor to create a nation state.

Our national language, Malay, is a proud identity that must be firmly held by every Malaysian child without regard to religion, ethnicity, skin colour, or origins as long as we are born, the place where we are born which is the prosperous land of Malaysia after 65 years of enjoying peace (Yusoff, Othman, Jupiter & Mokhtar, 2021). Efforts of previous fighters who were successful in bringing the Malay language to its current state. As a nation with a long history of independence, Malaysia should continue its efforts to promote the Malay language in the formation of a national identity (Othman, Yusoff, Jupiter & Mokhtar, 2021a). Nonetheless, the mother tongue of each race is respected while the national language is tolerated. Next, fostering the practice of patriotism as an element of maintaining integration, unity and togetherness can be seen from the impact of appreciating the National Principles (known as *Rukun Negara* can foster unity among Malaysians.

National Principles is a pillar that is used as a guide and support for the country as an agent of unification of the people that symbolizes the Malaysian nation. National Principles was established after the dark events of May 13, 1969, which was the result of the outbreak of prejudice and racial discrimination against each other (Ibrahim, Ationg, Esa, Abang Muis, Othman, Yusoff & Mokhtar, 2021). This shows that at that time, there was no binding that could be used as a guide to bring forth a spirit of unity among multi-racial communities. From past studies, it has been found that National Principles has become the pillar of unification of plural and diverse society in Malaysia. National Principles is also to be shared in order to create a society with the same goal, which is to maintain unity between races. If National Principles was not established at that time, Malaysia would not be what it is today. Without National

Principles, Malaysians will not be able to feel the joy of living together in peace, peace and harmony.

Therefore, the National Principles should serve as the foundation for establishing a nation with a unified society, a national identity, and a strong sense of patriotism (Othman, Esa, Abu Bakar & Mokhtar, 2021c). Malaysians should not treat the National Principles as a rote recitation during a school assembly. Rather, the community should take the initiative to understand the background of the formation of the National Principles and to appreciate the significance of the elements found in the National Principles that must be practised in daily life. It is evident that the five National Principles are pillars for the well-being and harmony of Malaysia's multi-racial society for the sake of political, economic, and social stability, as well as aiming to instil pure values in the soul of the community, such as the value of loyalty to the King and the country, the value of conforming to the Constitution and the law and ensuring oneself to be a polite and ethical individual. All of the following values must be learned, comprehended, and practised in the daily life of the community in order to ensure the harmony of the nation, which relies on these values to produce a society with intact unity.

Methodology

This study utilized a qualitative method of research based on social science disciplines that require careful observation of aspects that are primarily concerned with processes and events. Information from a variety of sources, including primary and secondary sources, analysed using secondary data content analysis methods related to history, law, historiography, sociology, and ethnology, and coupled with a descriptive analytic discussion (Creswell, 2014; Eriksson & Kovalainen, 2015). The use of a qualitative approach in this writing utilizes secondary sources such as research results in journals, scholarly writing, online news sources and public forums. As such, this academic writing specifically uses literature review by gathering primary and secondary sources to clarify facts based on issues related to real events.

The discussion of patriotism as an element of citizen appreciation in the maintenance of unity and togetherness places this academic paper's use of a literature review by gathering primary and secondary sources to clarify real-world facts at the forefront. The results of the study found that patriotic spirit plays a critical role in encouraging the community to unite, especially in the face of calamities such as the Covid-19 pandemic, thus realizing the responsibility of being a citizen who wants to see our country continue to survive in any situation. This study employs a qualitative approach in the form of articles, journals, books, and newspapers pertaining to patriotism and togetherness in fostering racial unity.

Literature Highlights

Patriotism is one of the most essential qualities for the citizens of every nation. It is not merely an expression of emotion; every citizen must appreciate it. Patriotism contributes significantly to the process of preserving unity. It frequently refers to love and affection for one's country. Therefore, patriotism is more than a mere sentiment; it is a noble trait involving self-assurance, loyalty, citizenship, courage, independence, identity and sovereignty. By making sincere efforts to improve literacy, comprehension, and appreciation of the sovereignty of the Federal Constitution and National Principles as the foundation for essential life practises. Unity is necessary to realise the 2030 Shared Prosperity Vision (Othman, Ibrahim, Esa, Ationg, Mokhtar, Mohd Tamring, & Sharif Adam, 2021d). Only by comprehending the concept of togetherness can the nation guarantee that all Malaysians enjoy complete equality. Nonetheless,

Malaysians must be aware of the significance of shared responsibility in combating evil elements, lest it destroy the unity on which we have spent so many years working.

For the sake of harmony and the well-being of the people, Malaysians must also work collaboratively to instil a sense of patriotism and preserve and maintain unity. According to Lukin, Esa, Abang Muis, Ationg, Mohd Tamring, Othman and Mokhtar (2021), unity between ethnic groups can be brought together by practicing the Malay language, because it is the language of communication for the community. Malay is also easy to learn and understand by all races in this country. Building integration between races from an economic point of view, especially after the emergence of a new economic policy (Hussein, 2018). A lot of effort by the government has been done to improve people's living standards under the New Economic Policy (NEP) (Othman, Mokhtar, Maidin & Moharam, 2021e). For example, various programs are carried out by the government to eradicate poverty and eliminate racial identification according to economic function. The progress of this NEP can be seen in terms of the reduction in income disparity and the progress achieved by Bumiputera in the economic sector by driving the development of SME's entrepreneurs in the era of digitalisation (Othman, Topimin, Ahmad & Hassan, 2021f).

The government can deal with the issue of racial unity and imbalance in terms of economic aspects. According to a study by Esa, Ationg, Othman, Mohd Shah, Yusoff, Ramlie & Abang Muis (2021a), history subjects could foster integration between races through education. History can show the young generation to know the contribution of their race as well as the contribution of other races in fighting for independence and in the education sector the language used is Malay as the medium of instruction (Othman, Esa, Ationg & Muda, 2021g). Therefore, integration can be formed from school again. Malaysia is known as a plural society consisting of various races namely Malays, Chinese, Indians, and Bumiputera in Sabah and Sarawak. Since Malaysia achieved independence in 1957, Malaysia has worked hard to form a nation state that is to create a nation and an identity (Othman *et al.*, 2021a). Our country is known as a model for other pluralistic societies, and the world declares Malaysia as a model of a progressive and developed moderate Islamic country.

According to the Global Security Index 2012, Malaysia's ethnic conflict is at its lowest level. Malaysia is ranked 20th among the most peaceful countries in the world and 4th in Asia (Hanafi, Abdul Rahman & Mohd Noor, 2016). Unity integration means the creation of a united society with one national identity whereby such cooperation can be formed through regional, economic, cultural, social, educational and political integration (Othman, 2019). Racial unity or racial integration has been a benchmark for the government's efforts to deal with racial imbalance in socioeconomic development since long ago. Integration is a union between different groups living under the same government system. Each group lives peacefully regardless of the differences in their respective backgrounds and cultures and this integration can be done through the process of accommodation, acculturation and assimilation (Abdullah, 2010). In line with the trend of modernity, Malaysians are increasingly aware of the needs and importance of the right to freedom of speech, especially when expressing support or opposition to the country's political course.

Adhering to Article 10(1)(a), with the help of the development of communication technology, more Malaysians are voicing their ideas without shame, in the hope that they can change the political landscape of the country (Esa, Ationg, Othman, Raymond Majumah, Abu Bakar,

Mohd Shah & Yusoff, 2021b). Which indirectly improve the country's political views. The right to freedom of speech provided by the Federal Constitution is not an absolute right to freedom. This right is limited by several laws declared by parliament to ensure national security, diplomatic relations between Malaysia and foreign countries (Ismail & Mujani, 2020). Freedom of speech is one of the nine things stipulated in Part 2 of the Federal Constitution, which is human freedom. Article 10(1)(a) states that every citizen has the right to freedom of speech (Ismail & Mujani, 2020). Malaysians are free to voice their opinions or ideas as long as they do not violate the law.

Freedom of expression is contained in Article 10(1)(a), which clearly stipulates that every Malaysian has the freedom of expression and expression of opinion. Various matters such as domestic security, moral principles, public order and international relations, the parliament can legislate to restrict this freedom (Ismail & Mujani, 2020). Patriotism and togetherness underlie the understanding associated with Social Contract Theory according to the views of European democratic theorists such as Thomas Hobbes and John Locke is that humans create the state as a common agreement where each individual agrees to it (Abdul Hamid, Esa, Ationg, Othman, Sharif Adam, Mohd Tamring & Hajimin, 2021). This contract means that individuals agree to surrender their right to govern themselves to a common, powerful and sovereign institution. In other words, the social contract is an agreement reached by Malay leaders before achieving independence.

The Chinese and Indians are represented by their respective parties, namely, MCA for the Chinese and MIC representing the Indians. The Malays are represented by UMNO (Abdullah, 2010). The social contract should also be considered as a racial agreement and not only to certain leaders or elite groups. Because of that, the people need to carefully understand the historical fact that the social contract was actually achieved through a process of consensus and deliberation. In the social contract, the Malays, the Chinese and the Indians agreed on several important points to ensure the stability of the country. Where, the Malays need to be prepared to give up some of their rights because they need to prioritize the interests of the country over their own interests in order to achieve an independent country. While for the non-Malays, namely the Chinese and the Indians, they promise to accept all the conditions set if they are accepted as citizens of the Federation of Malaya. Malays are given loose citizenship rights based on the principle of *jus soli* (Esa, Othman, Ationg, Ibrahim, Sharif Adam, Hamid & Hajimin, 2021d).

Among the constitutions provided for the Malays are, the Malay language as the national language, Islam as the official religion of the federation and given a special position and the Malay Kings are a traditional element in the constitution (Muslim, 2017). On the basis of the 1957 Federal Constitution of Malaya, which is still in effect today, a number of amendments were made, including the 1963 Malaysia Act amendment. In addition, the amendment of items 1 and 2 was made to permit entry into the territory of Sabah, the province of Sarawak, and Singapore, as well as to change the name of the Federation of Malaya to the Federation of Malaysia (Nordin & Hussein, 2014). The inclusion of the Sabah and Sarawak regions within Malaya during the 1963 formation of Malaysia also conferred native ethnic status on both regions, granting them the same status and position as the Malays (Raymond Majumah, Ationg, Esa, Abang Muis, Othman, Mokhtar & Muda, 2021).

In addition, the process of reciprocity between the three largest ethnic groups, comprising the Malays, the Chinese, and the Indians, as facilitated by the UMNO party, the MCA party, and the MIC party, was successful in creating a balance and giving importance to different ethnicities in the Federal Constitution. Consequently, both Malays and non-Malays were very protective of their interests for an independent nation during the 1957 constitution-drafting process (Muslim, 2017). If there is no social contract, it is highly unlikely that our country will achieve independence on 31 August 1957, as the British colonialists at the time made racial harmony a requirement for Malaya to be recognised as an independent nation. Several significant provisions were outlined in the social contract that was executed. There are five important clauses in the contract, the first being that the Malays must accept and recognise the Chinese and Indians as citizens based on the *Jus Soli* principle (citizenship based on birthplace).

The following section stipulates that Chinese and Indians must recognise Malay as the federal language. Next, the Chinese and Indians must acknowledge Islam as the federation's official religion. In addition, the Chinese and Indians must recognise the sovereignty of the Malay Kings, as well as the special rights of the Malays. Through the social contract, all races are guaranteed reciprocal rights in proportion to their willingness to relinquish some rights. Malays and Natives receive privileged rights, as well as guarantees of the status of Islam, the Malay language, and Malay reserve land (Muslim, 2017; Othman *et al.*, 2021a; Yusoff *et al.*, 2021). While other races are guaranteed the right to practise their own customs, language, and religion, their most important right, the right to share life as citizens in the land of Malaya, was also guaranteed.

Malay kings are guaranteed sovereignty, and the local population must accept the sovereign king as the guarantor of justice, the leader of the Islamic religion, the protector of justice in a multiracial society, and the defender of Malay customs and supremacy (Esa, Ationg, Ibrahim, Othman, Abang Muis, Zulhaimi & Muda, 2021e). In relation to this, the social contract serves several distinct functions. Among these goals are resolving differences between their own interests and those of their respective groups. In addition, it aims to ensure that the interests of both the majority and the minority are considered without compromising the rights and interests of either group. In addition, the purpose of this contract is to ensure that the agreement reached endures and is passed down from generation to generation, as this agreement is considered to serve long-term interests. Lastly, the objective is to ensure that each party that signed the contract abides by its terms and passes it on to the next generation, thereby preventing future conflict.

Discussion

Unity in diversity is the true strength of the Malaysian family said Prime Minister Datuk Sri Ismail Sabri Yaakob, (2021) (Ramli, 2021). Malaysia has always been a unique place to live because it has a multi-racial society such as Malays, Chinese, Indians, and many more. Unity is very important in Malaysia because we need to maintain the harmony and peace of society. Therefore, the unification of various races through integration is discussed through factors such as the basis of integration, the economy, the concept of pluralism, culture tolerance and language, and politics are argued as posited below:

The Basis of Integration in Uniting Various Races

Integration is the merging of two or more races into a single group, as part of the government's effort to unite all the races in this country into a single nation and to foster a strong sense of

national unity among the people. Integration is the foundation for uniting people of different races. Through this basis of integration, the government permits non-natives to remain in this country. Non-natives, such as Chinese and Indians, can still learn their mother tongue and attend their own national schools within the education system. In addition, Malaysia is the only Southeast Asian country with an education system based on integration, as all other Southeast Asian nations employ assimilation. In addition, in this country's educational system, history subjects can serve as the foundation for racial integration to the younger generation in Malaysia. The selection of topics for History subjects should emphasise topics that can enhance the integration of the younger generation. The chosen topic should emphasise the political, economic, and social contributions of each race in this country.

In the field of education, history subjects in particular can promote racial integration or unity. In the process of attaining independence, the contributions of all races, including Malays, Chinese, and Indians, can be observed and appreciated. It is vital that every race, especially the younger generation, recognises the significance of their own and other races' contributions to the harmonious development of the nation (Rahim, Ismail, Ahmad, Aziz & Puteh, 2011). For instance, Tunku Abdul Rahman, Tun Tan Cheng Lock, and Tun Sambanthan have demanded this country's independence (Abdullah, 2010). Integration should begin in schools, where efforts can be made to cultivate the values of racial harmony, national unity and peace (Lukin *et al.*, 2021). Malay is also used as a medium of instruction in this country's education system to promote integration among the younger generation (Basir, 2012).

Economic Growth in Fostering Racial Integration

Economic factors play a role in fostering racial integration when economic development reduces the economic disparity between races (Hanafi, Abdul Rahman & Mohd Noor, 2016). Economic development is expanding and can satisfy the majority of aspirations of diverse communities in this country (Hussiin, 2018). The primary objective of the Ninth Malaysian Plan (RMK9) is to promote economic growth and social harmony in Malaysia. The government believes that Malaysia's increasingly educated and modern society is causing a disparity in income between ethnic groups. Therefore, RMK9 emphasises several principles so that this income disparity between ethnic groups does not occur by eradicating poverty so that no one is left behind by the flow of development, generating a more balanced flow of development in less developed areas, and subsequently creating more job opportunities in the national economy, particularly during the Covid 19 pandemic (Hussiin, 2018).

In the relevant context, it can ensure that the benefits of economic development are enjoyed fairly and equitably by the populace. Good economic growth can provide the community with a stable quality of life (Hussiin, 2018). Both native and non-natives communities have had their needs and aspirations met by the government's two-pronged strategy. If the government disregards the free market, the non-natives population, particularly the Chinese, will suffer. Similarly, if the government emphasises the free market and at the same time does not intervene in the native community, the Malays will be marginalised by the government and suffer economic losses. Therefore, the role of the government and cooperation between private parties are essential to economic growth in order to ensure that all communities in this country can enjoy economic prosperity together (Hanafi, Abdul Rahman & Mohd Noor, 2016).

Pluralism Concept

Pluralism is a form of integration that is often referred to as one of the processes of unity in diversity, it promotes diversity as a strength in a country. All ethnic groups in this country maintain their own identity and main institutions, each ethnic group practices their own culture, religion and language (Ationg, Esa, Ibrahim, Gansau, Totu & Othman, 2021). Even so they are still bound in the same political system. All these groups meet in the context of major institutions in the country such as in the political, social, educational and economic fields (Hanafi, Abdul Rahman & Mohd Noor, 2016). Pluralism or diversity is divided into two, namely the diversity of race and culture and the second is the diversity of religion. Some of the integration processes implemented are accommodation and assimilation (Hanafi, Abdul Rahman & Mohd Noor, 2016).

Pluralism guarantees that the cultural continuity of each ethnic group which will be a legacy of a country. At the same time, all ethnic groups in this country have the right to maintain and continue their respective traditions (Hanafi, Abdul Rahman & Mohd Noor, 2016). Cultural pluralism or known as accommodation is an integration approach based on the adaptation of the lives of all ethnic groups in peace and mutual respect for each other but at the same time they maintain their respective identities. While integration in terms of assimilation emphasizes the spirit of unity built on the basis of all ethnic groups and forming a group with the same identity and culture (Hanafi, Abdul Rahman & Mohd Noor, 2016).

Tolerance of Culture and Language

Language is a tool that people use to communicate with one another, regardless of their background, race, or religion. The spirit of patriotism that can be fostered among the community, particularly among the youth, by unity can be expressed through the use of Malaysia's national language which is Malay language. The Malay language is indeed one of the indicators of patriotism, where the main language used in a country is considered to be the bond of national unity that fosters patriotism and thus the birth of a society that is loyal to the country (Mohamad Kamil & Mohamad, 2020). The Malay language, which means "national language," is used as a symbol of unity in a group of people from various backgrounds. Although the Malay language was declared the official language of Malaysia upon the country's independence on August 31, 1957, and its position was enshrined in Article 152 of the Malaysian Constitution, its use is declining, particularly among the non-Malay community, with only 29.2 percent of Chinese students and 37.5 percent of Indian students using Malay as a spoken language (Mohd Yusof, 2011).

This demonstrates that the Malay language's position is increasingly under threat as a result of the current generation's increased use of English, which makes Malaysians' use and acceptance of the Malay language very disappointing and concerning. Schools undoubtedly play an important role in elevating the use of the Malay language as an educational setting, as it is the best place for young people to strengthen their use of the Malay language while also instilling a sense of patriotism in themselves. However, with the implementation of English as the medium of instruction in subjects such as Science and Mathematics in the Malaysian education system in order to pursue progress and ensure that the Malaysian community does not lag behind to be competitive with other countries by focusing on the use of English, which is the lingua franca or the main language used in the world (Othman, Din, Said & Aziz, 2021).

The sovereignty of the Malay language that was once upheld is fading (Mohamed & Hassan, 2019), because English is widely used in education, society becomes more accustomed to it. This has the potential to shape the perception and perspective of young people who believe Malay is a low-class language. The level of proficiency in English also shows a person's social ladder position in society which causes the English language to be respected and given more importance to be mastered. This leads to the younger generation who have an attitude of glorifying the English language to the point of neglecting their proficiency in Malay. Furthermore, the youth are the backbone of the country that will lead and administer the affairs of the people where Malay is the main language used to communicate as a civil servant. This raises the question of how young people can lead Malaysians who are made up of a multi-racial, religious and cultural society without mastering the Malay language?

Every Malaysian citizen who has settled in this country must have respect for the national language and consider it a duty of Malaysians to be fluent in Malay. As a result, it is impossible to deny that English is the primary language used by young people to adapt to current changes. However, the influence of English cannot be allowed to continue to undermine Malay as the country's national language. It is clear that young people who are not interested in or cannot speak Malay well will struggle to instil the spirit of patriotism, which requires them to deeply internalise the values, history, customs, and heritage. Who else, if not Malaysians, will take the initiative to ensure their ability to understand and communicate in the national language of this country?

Malay language can also be viewed as a reflection or level of measurement in terms of a person's concern and loyalty towards the country, which is a hallmark of patriotism. The language barrier must be overcome immediately in order to foster a sense of patriotism among the community before the community loses interest in being able to understand and speak in Malaysia's national language. A good command of the Malay language is undoubtedly one of the most important things that every Malaysian should strive for in order to appreciate the elements of patriotism and to instil the spirit of patriotism in oneself. Tolerance of culture and language is an important basis in creating integration between the races found in this country. This can be seen in various aspects. For example, Malay is the national language of Malaysia, but the use of other languages can still be used in various fields in community institutions in this country as one of the ways to foster integration in the younger generation (Hamid & Abu, 2013).

Language is not only used as a conveyer of information, but it is a symbol of a country, in addition language can bridge the gap of understanding between races (Abd Razak, 2009). In this country, the Malay language serves as a unifying principle for the people. This point is supported by Article 152 of the Federal Constitution of Malaya, which states that the Malay language has been chosen as a symbol of Malaysian identity regardless of race or ethnicity. Language can unite Malaysia's plural society in the spirit of identity, despite differences in beliefs, lifestyles, and religions (Othman, Ationg, Esa, Hajimin & Abang Muis, 2021h). It is emphasised with a strong sense of identity by cultivating a spirit of love for the national language. Other languages can still be used in this country, but the common use of one language which is Malay language as the official language. This increases the spirit of integration in a multi-racial society while also instilling a spirit of unity in them, particularly the young generation (Basir, 2012).

Besides that, the introduction of Visionary School is one of the steps in building integration in Malaysia. As we already know, the establishment of this school is based on the concept of learning under the same roof. This means that students from the Malay, Indian and Chinese communities' study together regardless of racial differences. It shares the same facilities, such as canteens, teachers, venues, resource centres and so on. The establishment of Visionary Schools can promote unity and integration especially when the Malay language plays its role as the language of communication between school students. Using native languages such as Tamil and Chinese in Vision Schools will not weaken the role of Malay as the main language of communication between students (Mohamad Kamil & Mohamad, 2020). With the proposal to build this school of unity, it is difficult for outside communities or outside forces to disrupt the harmony of the country because they know that unity and integration in this country is very strong, especially among the young generation (A'zmi, Mustafar &, Abdul Karim, 2017).

The harmony of a country's plural society is critical in ensuring a harmonious social, economic, and political life. Conflict can destabilise an environment and stymie social, economic, and political development. Conflict between ethnic groups will endanger not only national security but also national development. Racism is unavoidable in Malaysia's multi-racial society. Malaysia has a tumultuous history as a multi-ethnic society. As a result, many government agendas are developed and implemented in order to avoid repetitive ethnic conflicts. One of them is to foster racial integration in Malaysia (Basir, 2012). As a result, unity is a critical component in the formation of a nation state. It contributes to Malaysia's stability and progress; exposure and cultural knowledge of various races are important for all parties to get to know each other; and integration and understanding of this cross-cultural concept should be prioritised in order to learn to live together (Baharudin & Yusoff, 2014).

Although Malay culture is widely practised in this country and is the main pillar of national culture, other ethnic groups' cultures can be practised by their communities. For example, the celebration of festivals such as Aidilfitri, Christmas, Deepavali, and Chinese New Year, which are celebrated regardless of race or religious background, can foster community understanding and respect, as well as race integration. Furthermore, sharing the values and culture of other races' festivals can bring closer relations and understanding between races in this country (Hanafi, Abdul Rahman & Mohd Noor, 2016).

Political Collaboration in Racial Unification

The challenge of racial politics is not foreign to Malaysia, a multiracial, multi-ethnic, and multicultural society. Every race in Malaysia has a political party representative who speaks for, defends, and fights for the race's interests and survival. This contributes to the growth of the community's racial spirit. Failure to combat prejudice and racial prejudice in the community will result in the outbreak of racial unrest on May 13, 1969 (Rambely, & Haniffa, 2018). This racial politics can be considered racist when political parties battle for an ideology place disproportionate emphasis on the interests of one race over those of other races. Parties such as UMNO (United Malays National Organisation), MCA (Malaysian Chinese Association), and MIC (Malaysian Indian Congress) were founded to defend and uphold the rights of their respective races, which include religion, culture, language, employment opportunities among others (Sharif Adam *et al.*, 2021).

In fact, it is not wrong to defend and fight for the ideology of each race, but those who wish to endanger the well-being of the nation can use their respective ideologies and understandings to

poison the minds of the community and incite racial animosity. People who tend to defend the ideologies fought for by their respective racial parties are susceptible to the negative attitude of racial prejudice that threatens the unity and safety of our nation (Ibrahim, Ationg, Esa, Othman, Mokhtar & Abang Muis, 2021b). The presence of parties who wish to divide society through their respective racial rhetoric will undermine unity, which is one of the most important factors in fostering patriotic spirit. Racist politics are extremely dangerous and can be viewed as a toxin or parasite of the nation which hinders the patriotic spirit. This racial-based political party has direct or indirect effects on the community's racism, thus additionally spread to families and educational institutions with susceptible adolescents. This communal spirit is evident during the General Election (GE), when politicians will campaign to express their respective manifestos, which will also include manifestos that seek to defend the rights of certain races in order to win votes from those races.

The perception may also present an opportunity for the community to look critically at members of other races, to the extent that they are willing to set aside the values of patriotism, which, if properly understood, reject the nature of racism that disregards the differences and feelings of each race. It is evident that this race-based political practise does not contribute to the spread and revitalization of the political spirit among Malaysians, but rather harms the nation's unity and well-being. Malaysia is a country with a pluralistic society and has its own sentiments where the existence of race-based political parties leads to bad effects. Although it cannot be denied that this race-based party can highlight important and worthy issues to fight for, but it is easy to consider and be seen as if the party only defends one side without considering the interests of other races. This is what leads to the difficulty of spreading patriotic values in a society that is trapped by dangerous racist rhetoric. Therefore, in the field of politics, racial unity can be united and politics play a role in the formation of the state of the nation.

The government has implemented many ways to unite all races in this country through initiatives such as vision 2020, the Malaysian Constitution and the Razak report. The government emphasizes the formation of a nation state in the formation of Malaysia within the basic principles (A'zmi, Mustafar & Abdul Karim, 2017). Unity among political parties is the earliest action to be taken. Political parties have the same way as in their respective party constitutions, it is necessary to reflect accordingly to enable politics to strengthen unity in this country (Othman, Yusoff, Mohd Shah, Esa, Ationg, Ibrahim & Raymond Majumah, 2021b). The power sharing in this political party has been formed for a long time since January 1952. This partnership is made up of two political parties namely UMNO (United Malay National Organization) and MCA (All-Malayan Chinese Association) and it is known as the alliance (52i).

This political power sharing has caused the alliance party to win 9 seats out of 13 contested seats. The alliance party's winning factor is the unity of the three major races in this country: the Malays, the Chinese, and the Indians. Due to the unity between these races in politics, independence in Malaya was accelerated, as it demonstrated that the cooperation of all races was more readily accepted by society, and the tolerant attitude in politics makes it easier to be accepted by the multiracial society. The success of this political party is due to the government's implementation of national integration in this country (Hanafi, Abdul Rahman & Mohd Noor, 2016). In Tun Dr. Mahathir's 2020 vision, it is emphasised that Malaysia is capable of becoming a united country in terms of cooperation and unity among different races, as well as producing a society that is united, obedient, and patriotic (Baharudin & Yusoff, 2014).

The Issues of Unified Response to the Covid-19 Pandemic

In terms of political ideology, nationalism upholds the necessity of countries as community territories for human development. Consequently, each nation should have a degree of autonomy in determining its own affairs. This concept provides a rationale for political self-determination. Nationalism is a significant source of both unification and division (Bahri & Razali Musa, 2021). Compared to other ideologies, nationalism can also stir up intense hatred and violence towards foreigners. Nationalism continues to be a concern or point of reference in international politics, despite the fact that it has been foreseen numerous times. Ethical nationalism is a crucial variable for addressing Covid-19. The progression of this epidemic will undoubtedly be influenced by how different nations are governed, and this will be a direct result of nationalism. Unlike SARS and H1N1, no other outbreak necessitated global movement restrictions, interruption of normal activities, and massive mitigation controls.

The economic activity of the nation and its people ceased. This epidemic may prove to be significantly more devastating than anticipated. For this reason, governments in other nations have imposed restrictions on movement, resulting in the temporary closure of businesses and schools. This virus contributes to negative economic growth, increases unemployment, and disrupts daily life. The leaders interpreted this as a war on domestic soil, prompting the populace to mobilise in support of the war effort. The coronavirus differs from H1N1 and SARS due to the different responses of the global political system. Covid-19 has exacerbated tensions between nations like the United States and China. As an example, the convention between two nations is violated when the United States identifies "Covid-19" as "Wuhan virus" and "China virus" (Mokhtar, Othman, Abu Bakar & Esa, 2021).

The current endemic status of the Covid-19 pandemic is viewed as a blessing that strengthens the concept of unity in this country's multiracial society. Prior to Covid-19, there was much debate, conflict, and competition. However, the result of the unity of each individual in fighting this epidemic together has made people aware that we must continue to live, assist one another, and respect one another. Nevertheless, cooperation increased and conflict decreased within the community. New facilities will open for coronavirus-infected patients who have been ordered to stay at home. During the epidemic, community strength, especially from youth and non-governmental organisations, is required to aid the community (Ationg, Esa, Ibrahim, Othman, Hajimin & Sharif Adam, 2021b). In addition, Malaysia's education system must be revised in order to emphasise the concept of nationhood. However, improper management of social media can hinder patriotism. This is due to the prevalence of false news and negative issues on social media.

Therefore, the younger generation may be incapable of distinguishing between true and fake news. In order to instilled leadership charismatic, the younger generation must be taught to think critically and utilise social media platforms in the most effective manner possible (Ationg, Esa, Othman, Mohd Shah, Yusoff, Ramlie & Mokhtar, 2021c). Before the epidemic hit the country, the government and health authorities took proactive steps to improve Malaysia's capacity in health emergencies and disaster preparedness which played an important role in responding to Covid-19. When Malaysia received information about an outbreak of an unknown respiratory infection in December 2019, the government anticipated the spread of the disease and increased its surveillance accordingly (Mohd Subri, 2020). The CPRC coordinated the National Plan for Covid-19 and received strong support on the implementation of non-

pharmaceutical interventions from the National Security Council (MKN) (Nik Omar, Abd Hamid, Ahmad, Jamaludin & Hassam, 2021).

Malaysia's health system has been recognized for its strong infrastructure and well-trained workforce that provides high-quality care. With funding from the government, in conjunction with a strong private sector, Malaysia is one of the countries that has achieved Universal Health Coverage (UHC) for its population of 32 million. This robust system provides a stable basis for scaling up when Covid-19 is reported in the country (Alias, 2020). Health capacity has been rapidly increased to meet anticipated demand. As the government operates CPRCs at the national and state levels, the recruitment and redistribution of health care personnel has been mobilized according to areas of high workload and more. The World Health Organization (WHO) initiated an Incident Management System (IMS) at the onset of the outbreak in order to provide critical support in the areas of coordination, partner information and planning, technical expertise, and operational and logistical support (Alias, 2020).

The World Health Organization (WHO) provides, in collaboration with the Ministry of Health, a strategic platform for all activities related to the response to Covid-19. WHO Country Offices have participated in strategic discussions with national and state health authorities, partners, and stakeholders, provided evidence-based information and policy advice, and supported other important activities, such as non-pharmaceutical interventions (NPI), emergency communication, and community engagement. In the initial phase, the MCO measures included a total ban on people leaving their homes or gathering in large groups, as well as restrictions on all domestic and international travel. Academic institutions, as well as public and private buildings, are closed (Nik Omar *et al.*, 2021).

Recalling the situation of the frontline workers for Covid-19 have worked hard during the outbreak are made up of various races. Everyone is affected and exhausted by financial issues, work, holidays, celebrations of special occasions, and life in general. As a result of emergency calls and working 24 hours a day, seven days a week to ensure our safety and wellbeing, health care workers are exhausted. People also feel exhausted, frustrated, and hopeless, but we must remain strong, collaborate to stop the virus's spread, and continue to fight Covid-19. From the beginning, the WHO has advised countries to quickly locate, test, isolate, and treat those infected with the Covid-19 virus, in addition to issuing quarantine orders to prevent the virus's spread (Jafar, George, Meri, Chong, Mapa, Sakke, Atang, Dollah, Joko & Baco, 2021). To prevent the spread of the Covid-19 virus, the government has enacted public health and social measures to reduce the incidence of severe illness and death.

To combat the epidemic, the government has also implemented a Movement Control Order (MCO) to restrict population movement and limit physical contact between people. In general, the success of a vaccination campaign will be heavily influenced by the degree to which the public believes in the vaccine's efficacy and safety, its efficiency and dependability, and the guiding principles that govern government decisions and actions. Malaysia has a lower Covid-19 mortality rate than other countries (Jafar *et al.*, 2021). This is the result of the effective implementation of early preparation and hospital system planning, active case tracking, and a rigorously improved MCO. Unfortunately, it is extremely difficult to limit physical contact because interaction is inevitable in crowded service industries and factories. With the emergence of new virus variants in the country, such as alpha, beta, gamma, delta, and omicron, the Covid-19 virus has mutated (Hishamudin, Osman & Ismail, 2021).

We continue to see an increase in cases that put people at risk. To prevent an increase in cases, we as a society must support efforts to maintain confinement, self-isolation, and home-based employment. To prevent the spread of the virus and protect each other, we must intensify our immunisation efforts. Despite the effectiveness of the government's efforts to prevent the spread of the virus, the number of confirmed cases of Covid-19 remains high. In this situation, public health and social measures must be re-evaluated and coordinated with all stakeholders, including the government, private, and public sectors. The WHO, on the other hand, recommends taking the Covid-19 vaccine to boost the immune system (Jafar *et al.*, 2021). Despite extensive coverage of the Covid-19 virus, which has caused numerous critical issues in the population around the world, many people refuse to be vaccinated.

The government's decision has loosened the MCO and opened up the economic sector in order to reduce the country's economic burden. Therefore, vaccination is currently the best approach. The study requires feedback and recovery from former Covid-19 patients to ensure effective measures. We need unity and support as a society to help those who have been infected, frontline workers, and the economy to recover. The spirit of unity among the people must be maintained so that the community does not give up on the crisis caused by the Covid-19 pandemic. The Ministry of National Unity has organised the 'Enhancing National Unity Month' programme to recognise Malaysians' contributions, particularly front-line workers, in the fight against the Covid-19 pandemic (Hishamudin, Osman & Ismail, 2021). This programme aims to increase patriotism and community involvement regardless of race, religion, or background. As a result, regardless of Malaysia's various religions and ethnicities, we must maintain the spirit of patriotism towards the country.

The younger generation must value and protect the country's independence based on the spirit of unity and patriotism that the Ministries of National Unity and Communications and Multimedia have planned. It aims to foster a sense of independence and appreciation for people's contributions. This pandemic struck Malaysia two years ago, and as a result, the country is in a critical state, and people's lives have been affected. We must emphasise the importance of instilling the spirit of unity, which is the foundation of the country's stability, as the saying goes, "United we stand, divided we fall." However, as a society, we must not contaminate the struggle for national independence by remaining divided, but rather celebrate our differences in order to work together to build a developed, developing, and prosperous Malaysian nation. We must maintain the government's desire to instil a sense of patriotism in all walks of life and inspire a spirit of unity in combating the Covid-19 pandemic as a whole.

The Issue of Combating and Overcoming Health Crisis Due to the Economic Crisis of the COVID-19 Pandemic

In this age of globalisation, our country has experienced a health and economic crisis as a result of the Covid-19 pandemic. Despite the disaster, one of the points of unity in this country is that it can unite us to fight the pandemic as a national community as Malaysia has a diverse population of cultures and races. The harmonious relationship between these races will strengthen the country's sovereignty and development. According to Malaysian Minister of International Trade and Industry (MITI), the agenda of unity is always emphasised because by uniting our hearts, we can build a peaceful and prosperous country. People should always pay attention to unity and a peaceful country, politics free of chaos, and a healthy economy in order to attract foreign investors. Malaysians' spirit of cooperation creates competitive members of

the community who have a sense of unity, allowing the community to live in harmony, prosperity and excellence.

Through the enforcement of this policy, the Minister of Housing and Local Government, stated that the ministry wants to see a community that is active in maintaining the cleanliness of the area, public safety, high civic awareness, good social skills, high character, and practising a culture of advising. As citizens of the national community in Malaysia, we must instil a spirit of unity in the fight against Covid-19, which must be maintained. However, the country is experiencing a health, public safety, and economic crisis. Nevertheless, due to Covid-19 pandemic, people are able to be positive by frequently taking care of one another. The country was not spared from various crises and serious problems during the one-year period when this pandemic struck, such as job layoffs, increased unemployment, business decline, and cases of affected mental health. The harmony that results from Malaysians' unity is a privilege, as well as an attraction for foreign investors to invest in our country thus marginalised unemployment among youngsters (Mohd Shah, Othman, Yusoff, Ationg, Abu Bakar, Esa & Abang Muis, 2021).

While the people of this country bear various burdens and face various difficulties, particularly the B40 and below group, Malaysians are proud of having a spirit of cooperation and helping each other regardless of race, ethnicity, or religion. As Malaysians, we should be pleased because we can see how the victims of Covid-19 and civil servants, particularly those on the front lines, provide the best and most comfortable service to combat the spread of the epidemic. In a national spirit facing a health crisis, it is everyone's responsibility to support the country. The people support the country's policy in this regard, because it is critical to determine the country's health policy in dealing with this health crisis. Concerning the economic crisis, Malaysians have teamed up together just to help the country's economy. People have fought and overcome these two crises in various ways as a national community. Malaysia is now better prepared to deal with future health challenges.

The current Covid-19 outbreak is essentially a sudden health crisis. The spread of this epidemic is also said to have the potential to kill many lives in the blink of an eye, and through this plan, the government and private sector have demonstrated their willingness to collaborate to deal with the disaster. Vaccination is effective in preventing and reducing infections, including both symptomatic Covid-19 infections and serious infections and deaths. In addition to vaccination, Malaysians are encouraged to conduct RTK-Ag and self-tests using Medical Devices Authority (MDA)-approved test kits to detect the presence of the Covid-19 pandemic (Hishamudin, Osman & Ismail, 2021). As the number of positive cases rises, patients infected with the Covid-19 virus will be isolated and quarantined in the hospital, while family members or people with a close relationship with the patient will be quarantined at home. Cases can be reduced in a matter of weeks this way. In fact, if this trend is maintained, the Covid-19 testing strategy can be restructured to improve case detection for isolation and monitoring.

While dealing with this health crisis, each individual must work hard to take actions that will help Malaysians fight the Covid-19 pandemic. The Global Coronavirus (GCC) crisis has broader economic, social, political, and environmental consequences (Hishamudin, Osman & Ismail, 2021). The economic dimension was most clearly impacted, with unemployment in some countries reaching levels not seen since the Great Depression. There are a few businesses that close only temporarily during the Covid-19 pandemic, but the majority are likely to close

permanently. International trade volume and value have decreased. Both public and private debt are increasing and recovering from this economic situation will be difficult (Hasan, Jamalolail, Abd Rahman, Ahmad & Amaris, 2022). Policies implemented by a country have an impact on the economic crisis, such as disrupted supply chains and countries stockpiling medical supplies and immediately enacting travel restrictions.

This crisis is forcing governments to conduct a massive reassessment of the interconnected global economy. The scenario is not only related to the rapid spread of infectious diseases, but it has also fostered a strong interdependence between companies and countries, making them more vulnerable to unexpected shocks. The global economic impact of the Covid-19 pandemic is directly related to the duration of the actions taken, the severity, overall development, and, to a lesser extent, the epidemic. The economy will experience a recession as a result of the Covid-19 pandemic. An economic recession is defined by the National Bureau of Economic Research (NBER) as a decline in economic activity that affects the entire economy and the country's GDP growth rate, particularly in terms of income, employment and unemployment rates, production and retail sales results (Hishamudin, Osman & Ismail, 2021).

Economic recession characteristics include a decline in economic performance in strategic sectors where companies face failure or large-scale business closures, negative economic growth rates, and higher unemployment rates (Othman, Mokhtar, Tham & Yong, 2021i). Because the Covid-19 pandemic has had an impact on national economic growth. The drop in global crude oil prices, caused by reduced demand factors and disagreements among oil producing countries (OPEC), has had an impact on Malaysia's economy, as oil exports account for a significant portion of the country's income (Hasan *et al.*, 2022). Despite the fact that the economy is in decline, the government has provided assistance to those in need, such as providing food during the Covid-19 pandemic. Food distribution programmes and other programmes for affected groups are provided by the various NGOs involved. It is clear that various parties work together closely to assist one another when disaster strikes. This is an important issue because it requires Malaysians to work together to overcome difficulties and solve problems.

In conclusion, the Covid-19 pandemic has become a major global pandemic that affects people regardless of their geographical location. As a result of the global pandemic, there have been medium and long-term effects on the economy and health. If not contained, this pandemic could cause severe economic and health damage. It is difficult to predict the efficacy of efforts to limit the spread of the coronavirus, as there are currently no effective measures to contain the virus. Therefore, current economic predictions regarding the possible behaviour of economic agents and health are less precise and more difficult (Hasan *et al.*, 2022). As Malaysians in the international community especially expatriates and international students who currently accommodate in our country, we must adopt an attitude of mutual assistance to establish a very positive trend and demonstrate that the unity of the people of this country in times of crisis is very encouraging (Othman, Esa, Ationg, Ibrahim, Lukin & Abdul Hamid, 2021j).

The spirit of positive integration in the face of the Covid-19 pandemic inspires all Malaysians to care for one another. It is hoped that this positive attitude will always be able to transcend into our society's unity in the facing the pandemic where it is supported by the fact that the attitude of unity does not only exist during the Covid-19 pandemic but is maintained

to face challenges in all circumstances. Malaysians should remain united even if they are not in a difficult situation or crisis, because for the country to be successful, unity aids in achieving a prosperous economy and good health.

Conclusion

This paper focuses on issues of unity in diversity, which is the true source of the Malaysian family's strength. Malaysia is a country with religiously, racially, and culturally diverse residents. Malaysia supports a constitution that is based on the unification and harmony of the people. This country's pluralistic society provides cooperation and good perspectives to help the country find solutions to problems, such as the pandemic disaster that is currently afflicting the nation. Unity is crucial in Malaysia because we must preserve social harmony and serenity. To maintain peace and prosperity, it is essential for a society that values unity not to discriminate on the basis of religion, race, or skin colour in order to prevent conflicts and misunderstandings and to preserve unity.

Malaysia is a fortunate and distinctive nation due to the diversity of its people's cultures and religions. Malaysia's uniqueness and wealth have become the foundation of the nation's success in terms of governing ethics by emphasising the significance of tolerance, goodwill, and cooperation that attracts international people to either building career or gaining higher institutions education (Othman, Yusoff, Mohd Shah, Mokhtar, Abang Muis, Marinsah & Marzuki, 2021k). Without unity, racial conflict will increase. In addition, we must work as a society to preserve unity for the benefit of Malaysia. We must emphasise that the future of the nation depends on the unity of people of various races. Society must instil a spirit of peace and harmony among its members. To contribute to the development of our nation, we must acknowledge that everyone must work towards unity (Abdullah, 2010). Individuals, communities, and social institutions each have a role to play in building unity, with the extent to which these three protagonists of change collaborate toward this objective determining the degree of success (A'zmi, Mustafar & Abdul Karim, 2017).

While the practise and spirit of patriotism are essential to the freedom, independence, stability, and progress of a nation, each generation of the nation's successors must possess the values of nationalism and patriotism in order to build and compete on the international stage. A lack of patriotism among the citizens of a country will result in instability and suffering for the citizens. Patriotism will also produce citizens who serve with efficiency, self-assurance, and integrity. Patriotism compels an individual to serve his country. In the context of Malaysia, patriotism must be present in every Malaysian because we did not achieve independence overnight, but rather in a tumultuous environment, which must not be forgotten in order to preserve the independence that has been achieved. Therefore, every Malaysian should maintain a cooperative spirit to combat the Covid-19 pandemic, which has resulted in an economic crisis and a health crisis, and to preserve the country's future.

The discussion also elaborated on the concept of togetherness that stems from this social contract which is an important foundation in achieving unity among the people of multiple races and nationalities in this country. The purpose of this social contract is to ensure the rights and interests of all parties are fair and equitable. In addition, the people in this country need to prioritize national interests over self-interest by giving up some of their rights in order to create a free country. With the agreement through this social contract, we can achieve the independence that our country has until today. This has proven that racial agreement is also an

important aspect to take into account and is not only limited to certain leaders or elite groups. A true understanding and appreciation of the National Principles will lead Malaysians to love their own country more and appreciate life today. It is clear that true appreciation and understanding will also make us grateful and will not compare our own country with other countries.

However, there are studies that have been conducted which found that the Malay community's level of understanding and appreciation of the National Principles is higher than that of other ethnic youth. If this happens continuously and our society does not consider this important, it is not impossible that Malaysia is exposed to racial disunity and division and the efforts made and fought for by the former community and the former national leadership to unify the plural society in this country will be in vain. Therefore, all Malaysians should be united and love their own country more so that the events of May 13th, 1969 will not occur again. Malaysians should also make the National Principles a matter of personal importance so that the spirit of patriotism within the Malaysian community continues to increase and developed over time. The impact is that whatever issue or problem that may arise will not affect the principles of the Malaysian people if every Malaysian respect the National Principles and make it as a priority.

Lastly, the practise of patriotism as a component of citizen recognition in the maintenance of integration, unity, and togetherness is extremely valuable to everyone, particularly when Malaysians are tested by the Covid-19 pandemic. Today's waning patriotism is a problem that should not be underestimated by any party. All of the causes of this issue must be addressed immediately, as the loss of patriotism causes numerous problems for the nation and the community. If this problem persists without preventive measures, the independence, sovereignty, peace, and harmony of our nation will not endure for long. Do we wish for the destruction of our beloved homeland to increase? Especially in the current phase of the Covid-19 pandemic, this patriotic spirit plays a crucial role in motivating the community to group together and combat this pandemic more effectively. All parties must understand their respective responsibilities and roles in resolving this issue. This waning patriotism is a result of our own actions; as citizens who wish for the continued survival of our nation in any circumstance, it is imperative that we learn and appreciate patriotism in our everyday lives. When this problem of waning patriotism is effectively addressed, it is certain that our country will continue to be strong in a variety of ways and be able to withstand future challenges.

Acknowledgements

The authors would like to acknowledge and extended special gratitude to the Global Academic Excellence (M) Sdn Bhd, who granted the Publication Grant Scheme for this project.

References

- Abdullah, M. R. T. (2010). Cabaran Integrasi antara kaum di Malaysia: Perspektif Sejarah Keluarga dan Pendidikan. *Jurnal Hadhari*, 3 (2010), 61-84.
- Abdul Hamid, J., Esa, M. S., Ationg, R., Othman, I. W., Sharif Adam, S. D., Mohd Tamring, B. A., & Hajimin, M. N. H. H. (2021). Penerapan Patriotisme dalam Kalangan Guru-Guru Sejarah Sekolah Menengah di Sabah. *International Journal of Law, Government and Communication*, 6(23), 42-56.
- Abd Razak, M. R. (2009). Pembinaan Negara Bangsa Malaysia: Peranan Pendidikan Sejarah dan Dasar Pendidikan Kebangsaan. *JEBAT: Malaysian Journal of History, Politics and Strategic Studies* 36(2009), 90-106.

- Alias, C. D. M. F. (2020). Health and Security: An Analysis of Vaccine Hesitancy in Malaysia. *The Journal of Defence and Security*, 12(1), 1-11.
- A'zmi, A. A., Mustafar F. W., & Abdul Karim, A. K. (2017). Realiti Kepelbagaian Kaum Ke Arah Perpaduan Nasional Pascamerdeka. *Malaysian Journal of Social Science*, 2 (2017), 1-24.
- Ationg R., Esa M.S., Ibrahim M.A., Gansau J.A, Totu A. & Othman I.W, (2021a). Kebangkitan Semula Fahaman Politik Berbilang Kaum Melalui Slogan 'Sabah for Sabahan' di Sabah. *Malaysian Journal of Social Sciences and Humanities*, 6 (1): 70-79.
- Ationg, R., Esa, M. S., Ibrahim, M. A., Othman, I. W., Hajimin, M. N. H. H., & Sharif Adam, S. D. (2021b). Menyingkap Usaha Pembasmian Kemiskinan Melalui Sektor Pertanian di Sabah. *International Journal of Law, Government and Communication*, 6(23), 186-199.
- Ationg, R., Esa, M. S., Othman, I. W., Mohd Shah, M. K., Yusoff, M. S., Ramlie, H., & Mokhtar, S. (2021c). Understanding the Challenges and the Opportunities Associated with Leadership Development for Students of Higher Learning Institution in Sabah, Malaysia. *International Journal of Education, Psychology and Counseling*, 6(39), 127-136.
- Bahri, H. S. S., & Razali Musa, R. (2021). Sorotan Perjuangan Nasionalisme Melayu Mengikut Perspektif Islam. *International Journal of Contemporary Education, Religious Studies and Humanities (JCERAH)*, 1(2),115-123.
- Baharudin, S. A., & Yusoff, A. Y. (2014). *Perpaduan, Kesepaduan, Penyatupaduan*. Kuala Lumpur: Intitut Terjemahan Buku Negara dan Insitut Kajian Etnik.
- Basir, N. (2012). *Perpaduan Etnik Menerusi Penggunaan Bahasa Melayu*. Diterbitkan Universiti Malaysia Perlis.
- Creswell, J. W. (2014). *Research design: Qualitative, Quantitative, and Mixed Methods Approaches*. Sage, Oaks.
- Eriksson, P. and Kovalainen, A. (2015). *Qualitative Methods in Business Research: A Practical Guide to Social Research*. Sage Publications, London.
- Esa, M.S., Ationg, R., Othman, I.W., Mohd Shah, M. K., Yusoff, M. S., Ramlie, H.A., & Abang Muis, A. M. R. (2021a). 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. (2021b). 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., Othman, I. W., Abu Bakar, A. L., & Mokhtar, S. (2021c). Penawaran Kursus Kenegaraan Malaysia dari Perspektif Pelantar Anak Watan: Kesedaran Kolektif dalam Pembangunan Kurikulum. *Journal of Information System and Technology Management*, 6 (23), 47-62.
- Esa, M. S., Othman, I. W., Ationg, R., Ibrahim, M. A., Sharif Adam, S. D., Hamid, J. A., & Hajimin, M. N. H. H. (2021d). Demokratisasi Suruhanjaya Reid: Dampak Signifikan Kepimpinan Parti Perikatan. *International Journal of Law, Government and Communication*, 6(23), 157-170.
- Esa, M. S., Ationg, R., Ibrahim, M. A., Othman, I. W., Abang Muis, A. M. R., Zulhaimi, N. A., & Muda, N. (2021e). 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.

- 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.
- Hanafii, F., Abdul Rahman, Z., & Mohd Noor, A. (2016). Perpaduan Politik Asas Integrasi Nasional di Malaysia. *Attarbawiy: Malaysian Online Journal of Education*, 3(1).
- Hasan, A., Jamalolail, F. N., Abd Rahman, A., Ahmad, F., & Amaris, I. (2022). Kesan Pandemik Covid-19 Terhadap Trajektori Ekonomi Malaysia. *International Journal of Interdisciplinary & Strategic Studies*, 3 (4), 206-216.
- Hishamudin, N., Osman, K., & Ismail, A. (2021). Wabak Covid-19 Meragut Nyawa: Cabaran dan Kesan Kepada Masyarakat. *Proceeding The 3rd ICDIS 2021 "Islam and Sountheast Asian Communities Welfare in the COVID-19 ERA*, 372-386.
- Hussiin, H. (2018). Integrasi Kaum Dalam Rancangan Pembangunan Negara: Tumpuan Selepas Dasar Ekonomi Baru. *International Journal of Humanities Technology and Civilization*, 1(4), 58–73.
- Ibrahim, M. A., Ationg, R., Esa, M. S., Abang Muis, A. M. R., Othman, I. W., Yusoff, M. S., & Mokhtar, S. (2021a). 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, M. A., Ationg, R., Esa, M. S., Othman, I. W., Mokhtar, S., & Abang Muis, A. M. R. (2021b). PRK Kerusi Parlimen Pasca PRU-14 di Sabah: P186-Sandakan, P176-Kimanis, P185-Batu Sapi dan Darurat. *International Journal of Law, Government and Communication*, 6(23), 200-214.
- Ismail, A. M., & Mujani, W. K. (2020). Had Kebebasan Bersuara dalam Hak Kebebasan Beragama di Malaysia. *Jurnal Sultan Alauddin Sulaiman Shah*, 7 (2), 176-192.
- Jafar, A., George, F., Meri, A., Chong, V. H., Mapa, M. T., Sakke, N., Atang, C., Dollah, R., Joko, E. P., & Baco, Z. (2021). Keberkesanan Program Imunisasi COVID-19 Kebangsaan di Malaysia Timur. *Malaysian Journal of Social Sciences and Humanities (MJSSH)*, 6 (7), 1-11.
- 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.
- Mohamad Kamil, I. M., & Mohamad, M. (2020), Cabaran Pemeriksaan Bahasa Melayu dalam Usaha Mencapai Negara Bangsa di Malaysia. *Asian People Journal*, 3 (2), 181-191.
- Mohamed, N. A., & Hassan, N. A. (2019). Pengukuhan Bahasa Melayu Sebagai Bahasa Perpaduan di Institusi Pengajian Tinggi Swasta. *Malaysian Journal of Social Sciences and Humanities (MJSSH)*, 4(4), 19-28.
- Mohd Shah, M. K., Othman, I. W., Yusoff, M. S., Ationg, R., Abu Bakar, A. L., Esa, M. S., & Abang Muis, A. M. R. (2021). Memimpin Minat Penyertaan Generasi Muda dalam Memperluas Peluang Pekerjaan: Seleksi Isu-Isu Sektor Industri Pembinaan dan Pembangunan Infrastruktur. *Journal of Islamic, Social, Economics and Development*, 6(38), 167-187
- Mohd Subri, I. (2020). Langkah Pencegahan Pandemik Covid 19 Melalui Perintah Kawalan Pergerakan: Satu Masalah. *Journal of Fatwa Management and Research*, 22 (1), 65-78.
- Mohd Yusof, N. (2011). Language and Ethnic Boundary among Students of Various Ethnicities in Secondary Schools in Malaysia. *Jurnal Pendidikan Sains Sosial dan Kemanusiaan Sosiohumanika* 4(2), 211-228.

- Mokhtar, S., Othman, I. W., Abu Bakar, A. L. & Esa, M. S. (2021). Kelangsungan Pengajaran dan Pembelajaran Semasa Perintah Kawalan Pergerakan Penularan Covid-19 Menerusi Online: Satu Resolusi Kementerian Pendidikan Malaysia. *Journal of Information System and Technology Management*, 6 (23), 34-46.
- Muslim, N. (2017). *Islam dan Melayu dalam Perlembagaan: Tiang Seri Hubungan Etnik di Malaysia*. Bangi: Penerbit Universiti Kebangsaan Malaysia.
- Nik Omar, N. A., Abd Hamid, N. Z., Ahmad, N., Jamaludin, M. F., & Hassam, S. F. (2021). Pendemik Covid-19 Keberkesanan Penyebaran Maklumat Oleh Kerajaan dan Pematuhan Rakyat Terhadap Perintah Kawalan Pergerakan (PKP). *Journal of Public Security and Safety*, 11(1), 127-147.
- Nordin, M., & Hussein, H. (2014). *Pengajian Malaysia Edisi Kelima*. Oxford Fajar Sdn. Bhd.
- 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., Yusoff, M. S., Mohd Shah, M. K., Esa, M. S., Ationg, R., Ibrahim, M. A., & Raymond Majumah, A. S. A. (2021b). 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., Esa, M. S., Abu Bakar, A. L., & Mokhtar, S. A. (2021c). The Relevance of Knowledge of Nationhood in Malaysian Studies Courses: A Conveyance for National Unity Identity and The Integration of University Students' Self-Identity Post-Pandemic Covid-19 Era. *Journal of Information System and Technology Management*, 6 (23), 01-20.
- Othman, I. W., Ibrahim, M. A., Esa, M. S., Ationg, R., Mokhtar, S., Mohd Tamring, B. A., & Sharif Adam, S. D. (2021d). 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., Mokhtar, S., Maidin, I., & Moharam, M. M. (2021e). The Relevance of The National Entrepreneurship Policy (NEP) 2030 In Meeting the Needs and Strengthening the Country's Entrepreneurial Ecosystem: A Snapshot. *International Journal of Accounting, Finance and Business (IJAFB)*, 6 (37), 79 - 100.
- Othman, I. W., Topimin, S., Ahmad, S. N., & Hassan, H. (2021f). Driving the Development of SMEs' Entrepreneurs in the Era of Digitalisation: From the Dynamic Perspective of Law Enforcement in Malaysia. *International Journal of Accounting, Finance and Business (IJAFB)*, 6 (37), 124 – 143
- Othman, I. W., Esa, M. S., Ationg, R., & Muda, N. (2021g). Relevansi Akta Pendidikan 1996 Memacu Visibiliti dan Memartabat Bahasa Melayu Sebagai Bahasa Ilmu dalam Sektor Pendidikan Negara. *International Journal of Education, Psychology and Counseling*, 6 (41), 137-159.
- Othman, I. W., Ationg, R., Esa, M. S., Hajimin, M. N. H. H., & Abang Muis, A. M. R. (2021h). Signifikasi Prinsip Hidup Merujuk Keterkaitan Agama, Budaya, Amalan Kepercayaan dan Wawasan Dunia Secara Keseluruhan (Worldview): Motif Ekspatriasi Ahli Akademik Islam dalam Membina Kerjaya di Malaysia. *International Journal of Law, Government and Communication*, 6(23), 85-103
- Othman, I. W., Mokhtar, S., Tham, A., & Yong, K. (2021i). The Significance of Entrepreneurship Education Literacy in The Era of Digital Transformation: Graduates

- of the Post-Pandemic Covid-19 Unemployment Crisis. *International Journal of Accounting, Finance and Business (IJAFB)*, 6 (37), 1 - 21.
- Othman, I. W., Esa, M. S., Ationg, R., Ibrahim, M. A., Lukin, S. A., & Abdul Hamid, J. (2021j). Visibiliti Integrasi Sistem Infrastruktur dan Kesalinghubungan Kebertanggungjawaban Universiti dalam Konteks Menjana Kelestarian Persekitaran Pembelajaran Kondusif Kampus Bertaraf Antarabangsa. *International Journal of Law, Government and Communication*, 6(23), 23-41.
- Othman, I. W., Yusoff, M. S., Mohd Shah, M. K., Mokhtar, S., Abang Muis, A. M. R., Marinsah, S. A., & Marzuki, M. (2021k). Signifikasi Keunikan Diversiti Budaya Masyarakat Majmuk Disulami Keharmonian, Disantuni Perpaduan Sebagai Nilai Tambah Kepercayaan Keluarga dan Pemangkin Diaspora Pelajar Antarabangsa Melanjutkan Pengajian ke Malaysia. *International Journal of Education, Psychology and Counseling*, 6(39), 01-28.
- Othman, I. W., Din, W. A., Said, N. & Aziz, A. A. A. (2021). The Ability to Communicate in The Host Country's Language: A Universal Skill Requirement for Enhancing Confidence Among Expatriate Academics. *International Journal of Education, Psychology and Counseling*, 6 (43), 137-155.
- 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.
- Ramli, M. A. (2021). *Cabaran lokal dan global Terhadap kelestarian Keluarga Malaysia pasca pandemik Covid-19*. Persatuan Ulama 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*. Kolej Universiti Islam Antarabangsa Selangor.
- Rahim, A., Ismail, A., Ahmad, A. R., Aziz, Z., & Puteh, S. N. (2011). Kurikulum Sejarah ke Arah Pembentukan Perpaduan Kaum di Malaysia. *Jurnal Pendidikan Malaysia*, 1, 1-17.
- Raymond Majumah, A., Ationg, R., Esa, M. S., Abang Muis, A. M. R., Othman, I. W., Mokhtar, S., & Muda, N. (2021). Memahami Sejarah Kepimpinan Politik di Matunggong Sebagai Asas Penting Membangunkan Komuniti Rungus. *Journal of Islamic, Social, Economics and Development*, 6(38), 105-118.
- Sharif Adam, S. D., Othman, I. W., Hamid, J. A., Esa, M. S., Ationg, R., Lukin, S. A., & Mohd Tamring, B. A. (2021). Pengaruh Pendidikan dalam Kepelbagaian Etnik Sebelum dan Selepas Merdeka di Malaysia. *International Journal of Law, Government and Communication*, 6(23), 68-84.
- Yusoff, M. S., Othman, I. W., Jupiter, H., & Mokhtar, S. (2021). Penguasaan Bahasa Ibunda Sebagai Medium Komunikasi Mahasiswa Institusi Pengajian Tinggi Malaysia: Suatu Penelitian Cakna Bahasa Negara Berbilang Kaum. *International Journal of Education, Psychology and Counseling*, 6 (41), 38-54.