

Malaysian Society's Appreciation for Nationhood Symbols in the Face of Industrial Revolution 4.0 Challenges: An Initial Observation

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Abstract-This article discusses the importance of Malaysian society in appreciating the symbols of Malaysian nationhood. The symbols of Malaysian nationhood are the country's Coat of Arms, National Anthems, National Flags, National Flowers and National Languages. It also discusses the appreciation and preparedness required by Malaysian society in sustaining the survival of Industrial Revolution 4.0. This article is a preliminary study conducted based on reading, observation and views. This study uses library resources. The findings based on the preliminary study indicate that Malaysians still have a low level of knowledge and sensitivity to the Malaysian national symbols.

Keywords-Appreciation, Symbols of Malaysian nationhood, Nationalism, Identity, Industrial Revolution 4.0.

1. Introduction

Manifestation of love for a nation is often reflected in the involvement and contribution of citizens, directly or indirectly, to their country. Good relations and patriotism are important elements in the country's development agenda. The country's independence has reached the age of 63, but questions related to nationalism and patriotism towards the country remains an issue. Understanding and preserving national identity is essential in fostering patriotism among citizens. Malaysia has its own sovereignty and is presented in many forms of symbolic interaction. The focus of this article is to perform an initial investigation on the significance of the symbols of nationhood as a catalyst for patriotism among the Malaysian public. These national symbols include the National Emblem, National Anthem, National Flag, National Flower and National Language. These symbols are able to translate Malaysia's identity into the eyes of the world as a sovereign, dignified, harmonious and peaceful nation in the diversity of its society. The article also looks at the challenges and strengthening of the national symbols in facing the survival of the Industrial Revolution 4.0.

2. Research Objectives

The objective of this article is to provide information on Malaysia's nationhood symbols. An initial investigation will also be conducted on the care and appreciation among Malaysians in translating their love and affection towards

the country in facing the challenges of Industrial Revolution 4.0.

3. Methodology

This study uses a qualitative method by focusing on secondary sources as preliminary findings. A close examination is performed on printed materials such as books, articles, journals, brochures, newsletters, guidelines, and ministry policies.

4. Literature Review

Writings on nation, patriotism and nationalism are often discussed by scholars both domestically and abroad. The basic reading of this title can be found in a paper entitled *Fakta Unik Lambang Negara di Dunia* (The Unique Facts of National Symbols of the World). This relaxing, graphic book contains a brief description of nationhood symbols around the world [1]. The book entitled *National and State Symbols* discusses the symbols used in the country and every state in India. One thing to note is that the symbols are divided into National Animal, National Bird, National Flower, National River, National Tree and National Fruit. Ethnic and cultural diversity led to the selection of different state symbols [2].

An article entitled *Semangat Patriotisme Melalui Lagu-lagu Patriotik: Kajian Persepsi Beberapa Orang Belia di Kota Kinabalu, Sabah* (Patriotism Through Patriotic Songs: Perceptions of Some Youths in Kota Kinabalu, Sabah) describes the manifestation of the love of the country that can be interpreted in many ways. This article emphasizes the contribution of youth in particular as the nation's next generation in raising the element of patriotism. Feedback from the youth states that contemporary elements need to be incorporated to keep patriotic songs fresh and up to date [3]. Tun Dr. Mahathir Mohamad in an article entitled *Cermin Perjuangan Bangsa Malaysia* (A Mirror of Malaysia's Struggles) describes the current generation's struggles in facing neoimperialism. The key assertion is that people who want to be successful must always reflect on their own history. Likewise, a nation needs to be sensitive to the current world developments in comparison with its own past history and around the world. Thus, history becomes a mirror of struggles [4].

The book *Patriotisme Agenda Pembinaan Bangsa* (Nation Building Patriotism Agenda) provides a comprehensive account of nationalism that has been a driving force in the struggle of a nation. Nationalism is a powerful force within

a nation to advance the struggle of the nation. This was especially true in Western countries when the rise of nationalism brought about great changes and struggles in political, economic and social aspects [5]. While the essence of the book *Patriotism, Philosophical and Political Perspectives* discusses the importance of patriotic elements which is seen across various scopes and fields [6]. The compilation of articles in the book *Globalisasi, Patriotisme dan Isu-isu Kemasyarakatan* (Globalization, Patriotism and Social Issues) also discusses a number of significant issues including patriotism, social and economic issues in addressing the challenges of globalization. The main focus is on the history of patriotism, patriotism and culture and language as the medium of strengthening patriotism [7]. Language is not just a means of communication but also an element of identity. Language can also create a vibrant society (*esprit de corps*) and national integration, reflecting the delicate and elevated moral values. A book entitled *Undang-undang, Bendera, Bahasa Dan Lambang Negara Serta Lagu Kebangsaan* (Law, Flag, Language and National Symbol as well as National Anthem) states that all national symbols represent national identity, unity, sovereignty and honor. All of these symbols are enshrined in the Constitution of the Republic of Indonesia in 1945. All of these symbols are translations of cultural manifestations rooted in the history of the nation's struggle, unity and cultural diversity [8].

Writings about the Industrial Revolution 4.0 are also widely discussed by scholars and is one of the most important elements that accelerate development and the modern world landscape. Following this revolution 4.0, many experts see that human main tasks will be replaced by robotic forces that will cause millions of people to lose their jobs especially in the manufacturing sector [9]. The book entitled *The Industrial Revolution- Steam and Steel* discusses the history of Industrial Revolution. Among these are the social changes that occur and the concerns about the changing structure of the social hierarchy that can lead to a class of its own [10]. While the book *The Fourth Industrial Revolution* discusses the history of the First Industrial Revolution up to the Fourth Industrial Revolution. It further discusses the impact of the Fourth Industrial Revolution on identity, morality and ethics [11]. *Artificial Intelligence* (AI) across the field of our daily life is also discussed in *The Fourth Industrial Revolution*. A key element of concern is the extent to which technology can humanize people [12].

In facing the challenges of the Fourth Industrial Revolution, the higher education system must also align with the world's needs and market. This is discussed in a book entitled *Higher Education in The Era of The Fourth Industrial Revolution*. This book of compilation contains case studies in higher education systems in China, Singapore, Costa Rica and South Africa in the wake of the Fourth Industrial Revolution [13]. One of the main elements of teaching and learning in foreign tertiary education is the concept of lifelong learning. While the higher education system in China emphasizes the elements of good behavior. The types of leaders and leadership needed in facing the challenges of the Fourth Industrial Revolution are discussed in the book *Future-Ready Leadership, Strategies for The Fourth Industrial*

Revolution [14]. Research on positive values in leadership has already been identified in the West. But in Malaysia's context, we need to solve the problem of ethnic minorities regarding the need to declare their allegiance and loyalty to the country.

5. National Symbols of Malaysia

The elements of patriotism and citizenship can be expressed through five symbols of nationhood including the National Emblem, National Anthem, National Flag, National Flower, and National Language. The appreciation of these symbols can create a sense of identity and pride for the country. A united society is a key force in facing the challenges of the Industrial Revolution 4.0.

a) *Jata Negara* - The National Emblem

The value of patriotism to the country should be translated to respect to the National Emblem. National Emblem is a national symbol that has the meaning, character, and value of a country. The emblem of the country is the country's identity as required by the Malay Rulers. The national emblem is a translation and combination of features of the country. As such, the national emblem is the pride of all Malaysians. The Hibiscus flower is an element imprinted in Malaysia's national emblem in accordance with the symbol used in official ceremonies and symbol of a country. The national emblem of Malaysia is the official symbol of the Malaysian government which is allowed and gazetted by the Malay Rulers on May 30, 1952. The design of the National Emblem was produced by the Survey Department by using six colors. The National Emblem has its own meaning. The 14-pointed stars represent 13 states and a federal territory in Malaysia [15].

The stars and crescent represent Islam as the Federal Religion. The five kris represent Unfederated Malay states of Perlis, Kedah, Kelantan, Terengganu and Johor. The left side of the shield is a tree that represents the state of Penang. The right-hand side has an image of Malacca tree representing the State of Malacca. Both states were part of the Straits Settlement a long time ago. There are four lanes of equal size of red, black, white and yellow in the center. The black and white colors represent the state of Pahang. Red and yellow represent the colors of Selangor. Black, white, and yellow represent Perak. While red, black and yellow represent Negeri Sembilan. These four states are the original Federated Malay States.

The two tigers represent courage, bravery and strength. Two chairs at the bottom of the shield mark Sabah on the left and Sarawak on the right. While Hibiscus, the National Flower is located at the corner of the shield. The motto "Unity is Strength" is written on the left-hand side in Romanised Malay and the right-hand side in Jawi. The motto calls on all citizens to live in accord. The formation of a glorious Malaysia is due to the cooperation and solidarity that exist between its leaders and people. The yellow color in the clouds is the Royal color for the Royal Highnesses of Malaysia 2017 [16]. As patriotic and responsible citizens, we need to understand and appreciate the meaning of the symbols in the National Emblem. The

National Emblem is also a symbol of unity in the context of the pluralistic society in Malaysia.

b) *Negaraku*-The National Anthem

The second national symbol that serves as a unifying force is the *Negaraku* (My Country) song. The *Negaraku* song plays an important role in inviting citizens of various races, religions and socio-cultural background to live together and pursue progress. In addition, this song also seeks mercy and happiness from Allah Almighty for the well-being of the king, people and beloved nation of Malaysia. The national anthem is the identity and pride of the country. Therefore, we need to understand the lyrics and meaning of the national anthem. *Negaraku* originally has a *moderato* tempo as most of the rest of the monarchy countries in the world. However, in line with the country's socio-economic development, on August 30, 1993, the government turned it into a faster and more vibrant *march*. Malaysians who love the country and its king need to know more about the obvious and implicit meaning of the words of *Negaraku* so that they become more patriotic and love the country.

The idea to create a national anthem was born at the residence of Tunku Abdul Rahman in conjunction with the Federation of Malaya's independence. In 1956, all the states of Malaya had their own anthem. However, a national song that covers the entire country was not present. Tunku Abdul Rahman, who was the Chief Minister and the Minister of Home Affairs at that time, made the decision that a national anthem must be created before independence. He suggested that a national song-making contest be held. As a result, 514 songs were received from all over the world. A selection committee was formed and consisted of Tunku Abdul Rahman Putra AlHaj, Mr Haji Mustafa Albakri, Dato 'Abdul Razak Hussein, Mr. Ya'akob Latiff, Director of Information, D.S.P. Croft, Captain Lenthal and Mr. A. T. Read.

The committee reviewed each song it received. However, no single song out of 514 songs was considered suitable for a national anthem. The committee then invited several renowned songwriters to create the national anthem. Among the international songwriters who have been invited specifically to compose the national anthem include Benjamin Britten, Sir William Walton, Gian Carlo Menotti and Zubir Said. The committee composed and created several national songs to be reviewed by a panel of special judges for consideration. However, the panel still held that no song could be considered suitable as a national song. The committee then decided to hear all the existing state songs to determine the appropriateness of making it a national anthem. After hearing all the state songs, Perak State anthem was considered very appropriate to be the national anthem. Finally, the *Terang Bulan* (Moonlight) song which was Perak State anthem became the National Anthem of Malaysia by the name of *Negaraku*. The lyrics of the national anthem were co-written by a panel of selected judges and Tunku Abdul Rahman. The national anthem has successfully united multinational Malaysians. The *Negaraku* song exudes patriotic spirit, gratitude, the need to strive for progress and loyalty to the King and nation. Loyalty and unity can be nurtured through the appreciation of the National Anthem no matter where we are.

c) National Flag

The flag symbolizes the sovereignty and identity of a nation and is closely linked to the patriotic spirit in defending the dignity, race, religion and motherland. Our national flag is called the *Jalur Gemilang* (Stripes of Glory). The name was declared by Tun Dr. Mahathir bin Mohamad, the fourth Prime Minister of Malaysia in 1997, in conjunction with the 40th Malaysia Independence Day. Therefore, the use of the flag and its honor is a symbol of nationalism. Every country in the world has its own flag to show sign or symbol of a nation's existence. The creation of the national flag began in 1948 when a Special Committee was formed to conduct a flag design contest. The winning flag design was produced by an architect of the Johor Public Works Department, Mr Mohamed Bin Hamzah and received the majority and approval of the Royal Council Meeting on February 22 and 23, 1950 [17].

On May 26, 1950, the Federation of Malaya flag was hoisted in front of the Palace of the Sultan of Selangor, Kuala Lumpur for the first time. The flag was raised by Sir Henry Gurney, who was the British High Commissioner to Malaya. The Malaysian flag, on the other hand, was raised on September 16, 1963 and had the addition of 14 stripes with the inclusion of Sabah, Sarawak and Singapore as part of Malaysia. The *Jalur Gemilang* has 14 red and white stripes of equal width, beginning with the red stripe at the top and ending with the white stripe at the bottom. The use of the name illustrates a straightforward path, the same goal and direction that the people of this country are striving to bring to the nation and country. This *Stripes of Glory* represents the membership of 13 states. Whereas one stripe represents the Federal Government. *Glory*, here, means bright, excellent and brilliant. It also symbolizes the excellence of the country and the people of Malaysia in leading a vibrant, loyal and united life which could enhance the image at home and abroad.

The dark blue canton on the left represents a unified multi-racial Malaysians, living in harmony and working towards developing the economy through science and modern technology [18]. While the yellow color of the moon and 14-pointed star represents the sovereignty of the Constitutional Monarchy. The white symbolizes purity and sincerity. Whereas the red color symbolizes courage, willingness, strength and perseverance of the people in facing challenges. The crescent moon symbolizes Islam as the religion of the Federation of Malaysia [19]. As a symbol of the nation's greatness and sovereignty, the national flag must be respected. The ethos of raising and lowering a flag is one of the ways we honor the national flag. Individuals who insult or give undue provocation, defame or incite to the *Stripes of Glory* may also be subject to legal action [20].

d) National Flower

Our country has a unique flora and one of them can serve as a symbol and identity of our country. The process of choosing a national flower is a difficult task. This is because the selection of the national flower needs to fulfill the taste of the people of this country. Thus, a randomized campaign and survey was conducted by the Ministry of Agriculture in 1957. The campaign aimed to obtain a proposal on what kind of flower could be used as a national

flower. Two types of flowers were listed for selection: hibiscus and frangipani. But the attempt failed to meet the goal. A comprehensive study was conducted by the Ministry of Agriculture with the Mobile Unit, Department of Information. Based on the findings, the Cabinet headed by Tunku Abdul Rahman Putra Al-Haj, Prime Minister of the Federation of Malaya at that point, chose hibiscus as the national flower. The result was announced when he opened the Malayan Agro-Horticultural Association (MAHA) exhibition at the Turf Club, Selangor on July 28, 1960.

Bunga Raya is a local name given to the *Hibiscus* plant. The Bunga Raya found in this country is of the *rosanensis* species, originating from China. It was brought to Malaya as early as the 12th century. This flower is made up of the *Malvaceae* family of various shapes, sizes and colors [21]. The *Hibiscus* with five vibrant red petals is chosen as the national flower. The hibiscus petals symbolize the unity of Malaysians of various races in line with the principles of Rukun Negara (National Pillars). Rukun Negara is an ideology held by all Malaysians. This ideology instills the moral values to create unity. The large flower petals are very attractive and easily recognizable. The Bunga Raya is a unique flower. The red color on the petals of the flower symbolizes the courage to face challenges. In addition, red also represents our country's strengths in administration, economy and unity. As responsible citizens, we must respect the national flower of our country. Therefore, it is very appropriate that the hibiscus is used as a national flower. The five petals on the flower also symbolize the pillars and unity of the people, based on the five principles of Rukun Negara. After being crowned the national flower, the hibiscus continues to be an inspiration in shaping the nation's identity and pride. The name and appearance of the flower form a symbol and emblem of the country as can be seen on the National Emblem. The National Emblem also uses the flower as one of the symbols to symbolize the national identity [22]. The Hibiscus is used as a symbol of Malaysian pride and also used as a logo, decoration, and name of buildings.

e) National Language

The basic system of today's government began with the Malacca Sultanate (KMM). The grandeur and glory of Malacca are described by Tome Pires, "Whoever is lord of Malacca has his hand on the throat of Venice" [23]. The presence of various races led to the emergence of 84 types of languages spoken in the port of Malacca [24]. Malacca's residents lived in harmony with the use of the Malay language as the medium of communication. Malay is the national language of our country. In the early days of British colonial rule, the Malay language served as the language of instruction, administration, literature and knowledge. British officers who served in the Malay States were required to learn and pass the Malay language test. Before the Second World War, the Malay language was widely used in the Unfederated Malay States of Kedah, Perlis, Kelantan, Terengganu and Johor. Malay was widely used for official purposes such as meetings, correspondence, minutes writing, in legal and judicial proceedings [25].

Journalists, writers, humanists, teachers and nationalists struggled to uphold the Malay language as the language of knowledge. Various attempts were made to uphold and spread the Malay language. The position and importance of the Malay language was accepted and it became the official language of the independent Federation of Malaya in 1957. In fact, the multiracial consensus was recorded in the most important and supreme form of documents which is the Federal Constitution as stipulated in Article 152, para 1 as the language of the Federation of Malaya or independent Malaysia [26].

Malay is used widely as a language of instruction in schools and becomes the official language in all government agencies, including in court. Clearly the Malay language is recognized by all communities as the primary language and can be used together to achieve unity [27]. All Malaysians should continue to uphold and preserve the Malay language, which has been used for long time previously. The Malay Rulers at Durbar Meeting in 1903 raised the question of recognizing the Malay language as the official language. When signing the agreement forming the Constitution of the Federation of Malaya on August 5, 1957, the Malay Rulers set seven testaments. One of the testaments is related to language, 'We choose Bahasa Melayu (Malay Language) as the national language' [28]. Upholding the Malay language should be the main agenda of policy makers and practitioners in line with the requirements of Article 152 of the Federal Constitution and the National Language Act (Act 32) 1963/67 [29]. The use of a National Language can foster the spirit of patriotism and national identity. Therefore, we should be confident and proud to use it both in writing and speech.

6. Industrial Revolution 4.0 And Empowerment of Malaysia's National Symbols

The Malaysian nationhood symbols serve as a catalyst towards empowerment and excellence in facing the challenges of the Industrial Revolution 4.0. This is because all the nationhood symbols are respected and protected by the Constitution. In today's context, all nationhood symbols are symbols of national pride. This proves that patriotism and development need to go hand in hand in the context of building a holistic society. However, there are also challenges in strengthening the symbols of nationhood. For example, there are still some incidents among Malaysians that are expressly or implicitly insulting the country's symbols. Dissatisfaction with the local administration as well as political scenario is interpreted in a less prudent manner without regard to the consequences of their actions.

Among these are several instances of contempt against the national song that was initiated by Malaysians. For example, some have suggested that the National Anthem of Malaysia be changed to *Negaraku* (My Country's Claw). This is a clear violation of Section 8 (2) of the National Anthem Act 1968 [30]. There are also those who openly challenge the Parliamentary institutions and insult the Yang di-Pertuan Agong (YDPA). In facing the challenges of the Industrial Revolution 4.0, every citizen must adhere to the teachings of religion and obey God. The meaning of the lyrics of *Lagu Negaraku* is to ask for blessings and protection from God for the King to safely rule the country.

In addition to pursuing material progress, we should pray to God for national security. Each country has a national flag to show its sovereignty. In the context of regional and international relations, we should respect the national flags of other countries. This is because the flag of each country represents its image and dignity.

The Malaysian National symbols have indeed played important roles in raising patriotic awareness among Malaysian citizens. The role and appreciation of the values of patriotism among the ethnic groups must be demanded as they are the future heirs of the nation's leadership. The reflection of a nation's future success depends on the ability and stability of today's youth's value system. The love of the nation is not just in the words engraved on the lips or in the respect of national symbols such as leaders, songs and flags but more importantly it should be manifested in a variety of sustainable articulations and must start immediately. The independence of the country is achieved through blood and tears. We have a rich history and the construction process took a long time. Therefore, it is very important that we care about the symbols of Malaysian Nationhood.

Today, the world is on the brink of the Fourth Industrial Revolution, at the same time forming a greater future or *Grand Design* globally to drive rapid development. In facing the challenges of Revolution 4.0, human tasks will be replaced by robotic forces. This will result in millions of people losing their jobs especially in the manufacturing sector. Another concern is the aspect of change in society's hierarchical structure that can lead to a class of its own. In Malaysia, the progress and change brought about by the revolution is bound to undermine humanity. We need to re-evaluate the extent to which technology can humanize people and shape patriotism. This is because the Industrial Revolution 4.0 is more focused on Artificial Intelligence (AI) across the fields of everyday life. The symbols and shared values of the country need to be maintained to promote nationalism and patriotism rather than a mere pursuit of material progress. Malaysia has a wide variety of races, cultures, languages and religious beliefs as embodied in the Federal Constitution and National Pillars. The cultural diversity of Malaysian society must be accepted as a strength and fundamental element of national development [31].

In facing the challenges of Industrial Revolution 4.0, the Malaysian identity needs to be strengthened among the society. Malaysians need to recognize that they share life in the same homeland. Therefore it is necessary to put aside our differences and find a common ground. Patriotism should be the key element that should be penetrated into the hearts and souls of the younger generation. The values of loyalty, courage, sacrifice, happiness, love for the nation and country must be maintained at the family level in order to produce patriotic citizens, responsible for the nation and country.

The spirit of patriotism that is sown from the beginning is able to form a nation where every citizen would share the same aspirations. Every citizen will not see themselves based on their ethnic, religious, demographic and social backgrounds. Malaysian Patriotism is an important element

in developing an idea known as Negara Bangsa Malaysia (Nation of Malaysia). Early patriotism education is also a key medium in the development of civilization and nation. At the school level, educators should have the spirit, motivation and creativity to attract students to appreciate these aspects. The latest curriculum and training alone are not sufficient. This is because delivering a static or rigid patriotism education will increase students' frustration. This would give birth to a weak country and identity. The use of a formal language as a medium of communication will strengthen the nation's identity. As such, the national aspiration and mission of forming a united Malaysia and the sharing of common identities will be achieved if they express their passion and desire to empower the national language [32]. (Alauddin Sidal, 2014: 131).

Reforms in the education system need to be done in the agenda of building a nation's civilization, existence and power. History has shown that human civilization and culture can be built and developed through a structured education system. Therefore, leaders of a country need to come up with an agenda on education and related policies as the main agenda of driving human capital development [33]. (Mohd Noor Yazid, 2011: vii). However, the educational system also needs to change with current developments and positively contribute to religious, cultural and universal values of truth. Any plans related to education should take into account the various levels of needs. The education system in the country should be able to build a generation that appreciates the value of living together. This is proven in the success of the National Education Policy in the nation-building process in Malaysia. Without the policy, the national language vision would not materialize. Therefore, education is a very important tool for fostering integration [34]. (Mohamed Mustafa Ishak, 2014: 92-93).

The education system at the tertiary level must also change to cultivate a sense of love for the country. This is because the education at tertiary institutions needs to align with the needs and market of the world. One of the main focuses of teaching, learning and facilitation at tertiary level is the concept of lifelong learning. This has already been the focus in China's higher education system which emphasizes the elements of good behavior. In order to build a strong sense of identity among Malaysian citizens, more focus needs to be spent put on the preparation of developing the leaders and strong leadership. Leaders and leadership who are smart in collaboration are also needed in organizations. In the context of leaders and leadership in Malaysia, we need to solve the problem of each ethnic regarding the need to declare their allegiance and loyalty to the country.

In an effort to foster the sharing of values, identity and love for nationhood symbols, history is an essential component of any nation. This is because the symbols of Malaysian Nationhood has been included as a unit of study in history subject since elementary school. Therefore, educators should have the knowledge and expertise to effectively convey the subject matter. In line with the implementation of the new Kurikulum Standard Sekolah Rendah (KSSR) (Primary School Standard Curriculum), historical subjects would become a core subject starting from 2014 [35].

(file:///C:/Users/user/Documents/Buku%20Panduan_MP_Sejjarah.pdf). Sharing and promoting values through popular culture is also an element that can be used to educate the community. The platform should serve as a medium to inculcate a sense of love for the symbols of Malaysian Nationhood. General cultures such as language, food, dances and cultures favored by Malaysian society can be elevated to the national level if they have high cultural and aesthetic features [36]. (Ahmat Adam, 1997: 79). This sense of partnership will contribute to the development of the nation.

The aspiration and empowerment of the Malaysian Nationhood symbols is also in line with the content of Vision 2020, and the Shared Prosperity Vision 2030 [37]. (<https://www.pmo.gov.my/ms/2019/10/wawasan-kemakmuran-bersama-2030/>). Malaysia certainly has the ability to become a developed country according to its own mold. The nation of Malaysia envisaged in Vision 2020 can be seen as an effort to bring together different ethnic groups with various perceptions to become a united Malaysia. Malaysia must step out of its ethnic diversity conflict management in building a "united Malaysia". Vision 2020, national integration and unity should be placed in the matrix of the Nation of Malaysia and any discussions separated by these three issues will only result in temporary and superficial solutions [38]. (Abdul Halim Ali, 1997: 103).

7. Conclusion

Concern and appreciation towards the Nationhood symbols should be a key step in the life every Malaysian citizen. It is part of the effort to uphold the excellence and glory of the Nation of Malaysia in its own mold and image. As citizens of the country, we need to embrace change with an open mind in line with the new norms. Every citizen must express loyalty to the national symbols without a doubt. The process of colonization, without any doubt, should foster a sense of loyalty and love for the country. Therefore, it is not too late for us to wake up from our day dream to express our devotion and concern for the Malaysian Nationhood symbols. The indifference towards the national symbols will make the Industrial Revolution 4.0 generation lacking in souls and ambitions. Therefore, the assimilation of the independent souls needs to be expanded within the context of Malaysian society in preparation for the challenges and opportunities of Revolution 4.0.

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