

The Meaning of Patriotism Among Malaysians: A Quantitative Study Towards Reinforcement of National Identity and Nation State

Makna Patriotisme Kepada Rakyat Malaysia: Satu Kajian Kuantitatif Ke Arah Pengukuhan Jati Diri dan Negara Bangsa

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ABSTRACT

Patriotism is a sentiment that is the love and devotion to one's country. A sense of 'patriotism' is not present by itself in human life, but this feeling has to be propagated, fertilized and nurtured to be powerful in the soul of each and every citizen. The paper aims to present two key areas of this study firstly to identify the meaning of patriotism among Malaysians general publics and also to compare with the government's patriotism efforts that involve awareness campaigns and educational programs; secondly it investigates whether the government's perception of patriotism is align with the public's perception which relates to five categories of patriotism which are blind, constructive, constitutional, education, and symbolic patriotism. A structured close ended questionnaire was used with 300 respondents from different races selected from the Klang Valley areas. The research instrument was adopted from various researchers and modified to suit the Malaysia context of research. The analysis result shows that there is sufficient evident to support the hypothesis 7: There is significant relationship between the government's patriotism concepts with the public's perception with the correlation results ($r = .646$, $p < 0.01$). In short, effort in increasing the love towards the country is successful and is aligned with the Malaysian's patriotism concepts. This shows that the in-group respondents view themselves as more patriotic compared to how they view the general Malaysian on being patriotic. The respondents think that most of the general Malaysians or out-group is not patriotic as they should be.

Keywords: *blind patriotism; constructive patriotism; constitutional patriotism; patriotic education; symbolic patriotism*

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ABSTRAK

Patriotisme adalah sentimen cinta dan taat setia kepada tanah air sendiri. Perasaan 'patriotisme' tidak wujud dengan sendirinya dalam kehidupan manusia, malah perasaan ini wajar dipupuk, disuburkan, dan disebarluaskan dengan penuh semangat ke dalam jiwa setiap warganegara. Kertas kerja ini bertujuan untuk membentangkan dua bidang utama kajian, pertama untuk mengenal pasti pengertian patriotisme di kalangan orang awam Malaysia dan juga untuk membandingkan usaha-usaha patriotisme kerajaan dalam kempen-kempen kesedaran dan program pendidikan; kedua untuk menyelidik sama ada persepsi kerajaan sejajar dengan persepsi rakyat Malaysia yang dikaitkan dengan lima kategori patriotisme iaitu patriotisme buta, konstruktif, perlembagaan, pendidikan, dan simbolik. Dengan menggunakan soal selidik berstruktur, 300 responden daripada pelbagai kaum telah dipilih dari kawasan Lembah Klang. Instrumen kajian telah diambil daripada pelbagai penyelidik dan diubah suai untuk disesuaikan dalam konteks penyelidikan Malaysia. Keputusan analisis menunjukkan bahawa terdapat bukti yang mencukupi untuk menyokong hipotesis 7: Terdapat hubungan signifikan antara konsep patriotism kerajaan dan persepsi orang awam dengan keputusan korelasi ($r = .646$, $p < 0.01$). Dengan ini, usaha kerajaan dalam mempertingkatkan rasa cinta kepada negara adalah selari dengan konsep patriotisme rakyat Malaysia. Ini menunjukkan terdapat responden grup dalam melihat diri mereka lebih patriotik berbanding bagaimana mereka melihat rakyat Malaysia secara umum sebagai patriotik. Responden berpendapat kebanyakan rakyat Malaysia secara umum or grupluar sepatutnya bersikap patriotik tetapi sebenarnya tidak.

Kata kunci: *patriotisme buta, patriotisme konstruktif, patriotisme perlembagaan, patriotisme pendidikan, patriotisme simbolik*

Introduction

Patriotism is defined as love and devotion to one's country. A deeply felt affective attachment to the nation is the broad agreement on the meaning of patriotism. In addition, patriotism is also delineated as the degree of love for and pride in one nation (Ku Hasnita & Mohd Haizam, 2009). The choice of words that defined patriotism were also coloured with different concepts and interpretations. Scholars associate patriotism with 'love for the country,' 'loyalty,' 'pride of country's achievement', 'attachment to country', 'sharing', 'identity', 'sense of belonging', and 'nationhood', which symbolize the country and its people. Whether the discussion and analysis on patriotism discourse is abstract or concrete, patriotism is seen from the political stand, viewpoint of beliefs, values, attitudes and behavior of citizens towards achieving certain goals and the performance, achievements, and righteous of the country (Davidov, 2011; Negedu & Atabor, 2015).

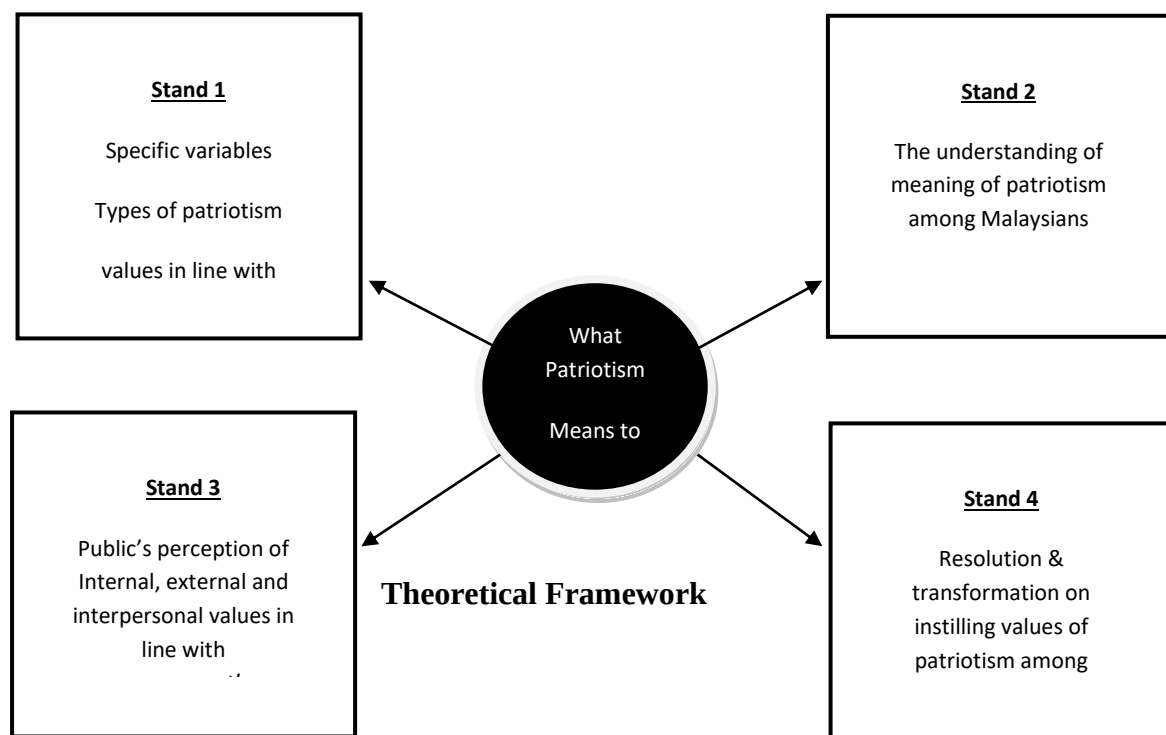
The concept of patriotism became talk of the town when the issue of being a patriotic Malaysian is being debated. People argued over the seasonal patriotism affair in the local media which can be felt only during the *Merdeka* month and flag waving. Several other issues and the basic patriotic spirit in flag waving became the focal point of the nation in 2013 when leaders disputed over the Malaysian degree of showing great love and support for the country. Prime Minister Datuk Seri Najib implied Malaysians as not being patriotic for not waving the flag during the Independence Day and not paying the tax, and government may pass mandatory legislation for flag waving during the Independence season. He called

on Malaysians to prove their patriotism by fulfilling their responsibility of paying tax (*The Malay Mail Online*, 24 November 2013). Najib statement was fully supported by Datuk Zaid Ibrahim that “paying tax is patriotic act,” (ibid.). In another incident, government’s effort playing national anthem in the cinemas for the whole month of was not fully accepted by the public.

What exactly is the meaning of being a patriotic individual and how do we define it? Is it just measured by flying the national flag, singing national anthem, paying tax, or balloting during elections? Though there are numerous studies on Malaysians patriotism but this article tends to investigate how the public and citizen perceive the meaning of patriotism. In addition of this study is to compare the Malaysian government’s patriotism concepts with the public perception. We proceed by explaining if the government patriotism concepts are aligns with the public’s perceptions with five different types of patriotism which are blind, constructive, constitutional, education, and symbolic. The overwhelming majority of this research focuses on the comparison between the government’s patriotism concepts with the public’s perception in the Klang Valley and to determine if the government’s patriotism concepts are align with the public’s perception of Klang Valley.

Conceptual Framework

Figure 1: Stand Referring to Patriotism Concepts



Patriotism discourses have raise questions and debate over the conceptual meaning in different context of life, time frame, reasons or motives of in-group and out-group which offers different reasoning affects to the people that shape patriotic attitudes. Scholarly articles have critically analysed the distinctions in different layers and the results offer different discourses vary by country from socio-political realm. How patriotism is encode and decode, certainly, the different form of patriotism expressions and actions conveyed people's attachment to one's own nation.

A few papers in Carville (2011), van der Toorn, Nail, Liviatan, and Jost (2014), Ariely (2011), and McDaniel, Nooruddin, and Shortle (2016) strongly affiliated patriotism with social identity theory, the study on inter group relations, group processes the development to which they belong to with the sense of pride and self-esteem, and group conflicts. The formation of group is constructed based on one of the three components on social categorization, identification, and comparison. These three components described the motives of a nation or group in protecting, exercising power, promoting political ideology, unifying the people of different ethnic groups and multiracial society with diversity of culture, beliefs, perceptions, acceptance, attitudes, and behaviors on the intergroup conflict between “‘in-group love’—a cooperative motivation to help the in-group, and ‘out-group hate’—an aggressive or competitive motivation to hurt the out-group, or both” (Halevy, Weisel, & Bornstein, 2011, p. 188). As multiracial society, Malaysians are struggling with countless of issues that question the loyalty of other races. Religious, racial, and political tension have hurt Malaysians generally and tarnished Malaysia reputation locally and internationally.

Looking at these phenomenon, patriotism is closely associated with the ‘right’ to behave or how group members should behave and how the citizen of a nation see themselves as patriotic (Subaryana, 2016) why people hold (accept and/or reject) certain patriotic attitudes and beliefs. The “feeling has to be propagated, fertilized and nurtured to be, fresh and powerful in the soul of each and every citizen” (Ku Hasnita & Mohd Haizam, 2011, p. 23).

Literature Review

Patriotism and the Perception of Malaysians towards Patriotism

The concepts of patriotism has been mistakenly understood by some Malaysians as critically expressed in the social media and letters to the newspaper editors (*The Malaysian Times*, 28 August 2014) on only special occasions that were celebrated nation widely in the celebration of *Merdeka* month in August and Malaysia formation in September as seasonal not permanent (Rohaiza 2014) without observing the wider context on Government efforts and NGOs in promoting patriotism due to the lacking apprehension of understanding the meaning of patriotism.

Critics over playing national anthem song in the cinema insisted as ‘not suitable’ and a must in proposing flying *Jalur Gemilang* during the *Merdeka* month as ‘meaningless’ and ‘not genuine’ because it is just a form of ‘symbolism’ and cannot be forced. A few Malaysians gave a positive opinion on flying Malaysian flag can ‘foster and instil patriotism and loyalty’, and ‘symbolizes of national pride and unity’. “When *Jalur Gemilang* is seen

flying proudly, I'm sure that people feel proud of being Malaysians and appreciate the peace that they have been enjoying," said an accountant, Gilbert Lau (*The Malaysian Times*, 28 August 2014). Even though these two issues have been viewed differently, each Malaysian has her own intriguing way to show the essence of patriotism. Hence, this paper will look into perception of Malaysians on the key area of patriotism.

However, using a National Patriotism Index (NPI) to measure the level of patriotism among Malaysian on several dimensions of nationhood, loyalty to the monarchy, Bahasa Malaysia as the official language, 1Malaysia movement and also on volunteerism, nationalism, racial relations, and the use of local products, National Civics Bureau (*Biro Tata Negara* or known as BTN) of Malaysia found that Malaysian patriotic scored an average of 3.8 out of 5.0 of the NPI. This score shows that Malaysians patriotic were graded with a 'B' (medium) in 2013 (Sukumaran, 2014) and in 2014, the index has increased to 4.19 (high) (Mayuri, 2015). It can be concluded that the awareness campaigns held by the government has indeed transformed the attitude of Malaysians on the importance of patriotism.

In a different case, constitutional patriotism allows the citizens and minority the right to defend their fundamental liberties when they feel they have been treated unfairly. This shows a victory to freedom of religion of Lina Joy in exercising her rights to be declared out of Islam. This has led to a rise in constitutional patriotism and increasing cases that follows Lina Joy.

The rise of patriotic consciousness has brought aggressive efforts of the governments around the world to promote patriotism through education (Wang & Jia, 2015) focusing with the focus group on young generation inclusive Malaysia. Countries like Russia and Ukraine, prioritizing patriotic education among the young generation with three groups of organizations responsible to military and patriotic education of the youth in Russia: state organizations, miscellaneous and non-governmental associations such as "first group – Suvorov military and Nakhimov naval schools, Cadet corps, of the second – DOSAAF as an organization semi-state, semi-public, of the third – different military-patriotic, search and military sports associations and clubs, scouting and scout-like organizations, patriotic clubs under the Russian Orthodox Church" (Omelchenko et al., 2015, p. 369). Their study also revealed that the aged group of 15-29 devoted the most patriotic activities in school and university.

Contrarily, as a democratic nation, UK has been debated whether patriotism should be taught in schools. Should patriotism be promoted in schools only as a form of "emotional education is *rational* when pupils are offered good reasons for moderating or changing their emotional responses, helped to see why the reasons are good, and equipped with techniques for bringing about the changes" (Hand, 2011, p. 5).

Government Patriotism Efforts in Creating Awareness among Malaysians

The ideal value of patriotism is a lifelong learning process which commenced since tender age in public preschool till higher learning education and masses. *Jabatan Kemajuan Masyarakat* (KEMAS) or Community Development Department initiated formal and informal preschool education with encouraging of parents' participation in the school activities and parenting education on early childhood. One of the objectives of KEMAS is to having positive personal traits, characters and self-concept to be a patriotic citizen (KEMAS,

2016). At this phase, children are exposed to social and racial interaction, '*gotong-royong*,' spirituality, attitude and values, personality, and humanity. The baton is then passed to primary school when Ministry of Education (MOE) introduced Civics and Citizenship education besides Islamic and Moral education as the core subjects and History was initially catered for arts stream, currently became a compulsory subject for secondary education. The introducing of history lesson in schools (Davids, 2016) is "to develop citizens from early schooling with characteristics of patriotism and love the country and unity through understanding of the history curriculum" (Abdul Razaq, Ahamad & Ahmad Ali 2013: 19), and "in shaping the attitudes of tolerance, patriotism, citizenship and moral values towards producing a cohesive society in line with the 1Malaysia concept" (Ahamad et al., 2008, p. 1).

The sentiment of racial tension has brought Malaysian Qualifications Agency (MQA) implemented Ethnic Relations course in private university and TITAS (The Islamic and Asian Civilization Studies) has been taught in public university since 2006. Along the education process, students and university students are encourage to participate in co-curriculum activities such as community services, volunteerism, clubs, association, and sport to bridge the racial and cultural gap.

Awareness programs on youth were implemented through campaigns such as National Youth Day, 1M4U or IM4U (1Malaysia for Youth), 1Malaysia, volunteerism, talks, exhibitions, education, sports, and community to nurture patriotism and educate the youth and publics with placing a strong emphasis on patriotism in many related policies on education and youth under the domain of MOE, Ministry of Higher Education and Ministry of Youth and Sports. Among the policies are Transformation Policy, National Vision Policy, Education Act 1996, and National Development Policy. The goal of National Development Policy is "to form Malaysian youth who have strong personality and in terms of mental, physical, responsible, disciplined, patriotic and readily volunteer, as well as be the catalyst in the development and prosperity of the nation, religion and country," (Ahmad Shah et al., 2011, p. 221).

The one month celebration of *Merdeka* and the formation of Malaysia are to foster love for the country, remind us of the freedom fighters, enlighten us on the achievement of Malaysia and its people, the past leaders and current struggle, and the challenges we are facing now. It is also reminding us that Malaysia was built on the blood, sweat and tears of multiracial society through ongoing campaigns and activities on unity, community services, cultural events, religious celebrations talks, forum, conference, seminar, and so forth that call for contribution and participation of specific target group of Malaysians and all walks of lives. Therefore, the education and symbolic patriotism are seen to be implemented through various government efforts as mentioned above.

The notion of 1Malaysia concept is in support to develop the aspect of patriotism by creating enthusiasm the love for Malaysia, and for its peoples' unity growth. Though how much effort have been invested in promoting and propagating patriotism, 1Malaysia campaign was not successful due to non-trustworthiness of Najib's leadership, anti-government movement, and the campaign organized by Information Department was not attractive enough to get closer to the people (Isma & Zaiha, 2014). In another research on volunteerism, it shows that participation of Malaysian youth in volunteering activities at the level of normative belief was high (Jasmin et al., 2015). The act of volunteerism needs more

initiation and exercise to promote more activities from various agencies including from the private sector and also NGOs to mold leadership at the young age.

Five Categories of Patriotism and Its Complexity

Blind Patriotism has been defined as total obedient or unconditional support of citizens of non-reciprocate toward authoritarian government activities and policies formation (Parker, 2009; Lewin, 2013; Finell & Zogmaister, 2015). It links with love for the country without question whether the government or the ruling political party is politically right or politically wrong and morally right or morally wrong. This famous notion was coined by a great American naval hero, Stephen Decatur at a banquet toast: "Our Country! In her intercourse with foreign nations may she always be in the right; but right or wrong, our country!" (ibid., p. 108).

Constructive Patriotism is interpreted as genuine, constructive, critical, civic, and reasonable (Davidov, 2011; Sekerdej & Roccas, 2016) in a democratic society by exercising their rights as citizens to question, and criticize the ruling government or party on what they see as problematic policies, practices, and intolerable actions in an effort to promote positive change to the nation.

Constitutional Patriotism is based on the idea of political attachment to the universal norms and values of a democratic constitution (Khoo, 2013). It associates with an identity of a democratic society and pro-democratic principles between individual rights and the formation of constitutional norms. Constitutional patriotism stimulates rational loyalty by nurturing attachment to one's own country and to humanity and is a reflective form of loyalty to the constitutional principles of the state. This model by Habermas will base on the mutual acceptance of the law and not on political, economic or other interests.

Patriotic Education as its name suggests is "education towards inspiring the spirit of patriotism either carried out through formal or informal education" (Ku Hasnita & Mohd Haizam, 2011, p. 24) such as family, sports, military-patriotic, mass media, political parties and associations (Omelchenko et al., 2015).

Symbolic Patriotism is the basis of national identity that defines the emotional attachment of belongingness and 'weness'. It is an effort of unifying the people and defined ourselves as one nation with the acceptance of collective shared values (Zappavigna, 2014; Young, 2013; Bas, 2016). Indicators such as national flower, flag, national anthem, food, national costume, and culture are the most basic form of national identities. The idea of symbolic patriotism is uniting and building the loyalty of multiracial society in support of government effort to maintain harmony, unity and diversity through its policies and various national and community activities. In achieving this mission, the role of media in promoting symbolic patriotic has strong impact on attitude change of the people. By framing certain issues and events as part of reality in daily life, people will participate or support any good conscience of the government representing country in team sports or cultural performance, competition, etc. that form the spirit of patriotic attachments. In a polling, 37% respondents agreed that national identity is an important indicator of reflecting the sense of belonging (The Automobile Association, 2007).

In a democratic nation, the abovementioned five categories of patriotism are closely link to each other in developing Malaysia to greater heights, maintaining and sustaining peace and racial harmony, sovereignty, and preparing the youth leadership to take over the nation.

Obviously blind patriotism propagate discrimination, racism, biasness, and prejudice with out-group conflict and how non-Muslim American viewed American Muslim as enemy and questioned their loyalty towards the soil of United States of America. The incident of September 11 and the framing of media has jeopardized the relationship between non-Muslim American and American Muslims with the emergence of anti-Muslim group and 481 hate crimes against Muslims (Smith, 2013).

During this crisis period, American was outraged with the Muslims in the US and there is no possible way to reduce group conflict and improve group relations. Sadly what prevail the misunderstanding about the Muslim was the American media featured stereotype on the Muslims world and successfully build negative attitudes and behavior of the American toward the Muslims community. This has inspired the music industry to express absolute support of America on patriotic songs with 40% of the 90 songs from the period of 2001-2003 and 2007-2010 were about terrorist attacks, wartime and the armed force. Songs produced in the period of 2001-2003 were “overtly pro-America and pro-war” (Carville, 2013, p. vii) and this is the period where United States invaded Afghanistan after the September 11 attacks and Iraq in 2003.

Nevertheless the action of a government can be justified when a country came under attack or threats with a sense of national security using system justification motivation in support of political ideology of liberal-conservative (left-right wing) in a debate on national attachment as an important contributor in behavioral changed (van der Toorn, Nail, Liviatan, & Jost, 2014).

As contradict to blind patriotism, constructive patriotism is similar to constitutional patriotism. The later focus precisely on the documented privileges and fundamental liberties of individual rights in any sovereign country. These two types of patriotism are justified through critical, rational, and reasonable criticism, and civil liberties. Both imply overlapping tasks, support and fight for democratic notion or supporting its principles such as freedom of speech, press and religion, and civil rights. They want positive change and obliged to protest for the betterment of the nation and its people, and willingness to confront with other groups with its unique entity.

Constructive patriotism rejects the idea of total obedient to the ruling government or party. However, declaration of war against other evil nations (e.g. American war in Afghanistan, Iraq, Iran, and Lebanon) or war on terror is justifiable within the democratic society (Lewin, 2013) when national sovereignty is threatened. He divided constructive patriotism into two forms of political constructive patriotism and moral constructive patriotism and his findings disclosed that Americans support political constructive patriotism. Anyhow, the war did not bring peace and harmony to the nation, instead it brings greater destructive to the economy and community structure with the loss of life, financial, and property of the civilians.

Education and symbolic patriotism are related to each other due to the fact that symbolic patriotism is being taught in education system since young as a symbol of national

identity. It is a description of great and diverse efforts to educate young people how can they adapt and integrate diversity harmoniously in a multiracial society through government policies, on-going various national and community activities, schools and universities programs.

Research Hypothesis

Hypothesis 1: There is a significant relationship between respondents' perceptions of patriotism and perceptions of the other Malaysians

Hypothesis 2: There is a significant relationship between Malaysians perceptions of patriotism and constructive patriotism

Hypothesis 3: There is a significant relationship between Malaysians perceptions of patriotism and education patriotism

Hypothesis 4: There is a significant relationship between Malaysians perceptions of patriotism and symbolic patriotism

Hypothesis 5: There is a significant relationship between Malaysians perceptions of patriotism and constitutional patriotism

Hypothesis 6: There is a significant relationship between Malaysians perceptions of patriotism and blind patriotism

Hypothesis 7: There is a significant relationship between government's patriotism concepts and public's perception

Research Methodology and Instruments

The present study is quantitative in nature with a cross-sectional data collection. It used a structured close ended questionnaire and the target respondents are selected conveniently from the Klang Valley areas. The research instrument was adopted from various researchers and modified according to local content to suit the Malaysia context of research. It was divided into two sections. Part A is on respondent's profile information and meanwhile, part B is on respondent's perception on different patriotism. Namely there are; constructive patriotism, educational patriotism, symbolic patriotism, constitutional patriotism, and blind patriotism.

Some of the questionnaires as in blind patriotism has been adopted from Parker (2009, p. 7) and Huddy and Nadia (2007, p. 68) with items that referred to an unconditional attachment to the country such as "I would support my country regardless my countries' policies are right or wrong," "I believe US policies are almost always morally correct," "I support US policies for the very reason that they are the policies of the country," "There are too much criticisms of the US in the world and we should not criticize the US."

On the other hand, items in symbolic patriotism that referred to national identity are "When I see the American flag flying it makes me feel extremely good", "My love for my country is extremely strong" while constructive patriotism with items referring to critical commitment such as "If I love America I should notice its problems and work to correct them", "I believe people who protest and demonstrate against American's policies are good, upstanding and intelligent people," "If I criticize America, I do so out of love for my

country”. The rest of items in the questionnaires have been constructed, adapted and added to fit into the Malaysian context, norms, and values.

The questionnaires developed for this study is to identify how these respondents perceived the meaning of patriotism by framing the sample according to demographic background which includes gender, age group, education, marital status, race, religion, employment status, and income. The point of reference to designing the questionnaires are based on several scholarly research works using 7-point Likert scale from “strongly agree” to “strongly disagree”.

Sample size for this research is 300 Malaysians for each race – Malay, Chinese, Indian, and others using purposeful random sampling technique as a meaningful comparison between the sub-groups with the age group 18-60 years old in Klang Valley, Malaysia. The researchers had focused on blind (7 statements) and constructive patriotism (14 statements), constitutional patriotism (10 statements), patriotic education (9 statements), and symbolic patriotism (22 statements) in the questionnaire.

The analysis started by presenting the descriptive analysis and then followed by inferential statistics and later, hypotheses testing. Based on the hypotheses proposed, Paired T-test was measured or correlated in which each subject was tested twice and more to the similar object (Ho, 2006), linear regression to predict dependent variable based on independent variables (Hair et al., 2006) and one-way ANOVA to compare effect of the independent variable on dependent variable (Ho, 2006).

Paired T-test was measured or connected in which each subject was tried twice and more to the comparative protest, straight relapse to foresee subordinate variable in light of free factors and one-path ANOVA to look at impact of the autonomous variable on ward variable.

Research Findings

Descriptive Statistics

The data collected from the study was analyzed statistically using the Statistical Package for Social Sciences (SPSS) Version 23. Descriptive statistics were used for data analysis and interpretation. This statistical software was used for understanding, organizing and analyzing the data. In part A of the questionnaire, the researchers had collected the respondents' information and the measurement to be used for each item. These include; gender, marital status, ethnic background, religion and employment status. The respondents' information was measured as nominal while age and level of education were measured as ordinal. The data analysis was divided into descriptive statistics and inferential statistics. Table 4.1 illustrates the details of each demographic background which includes age, marital, ethnic, religious, level of education, and employment status.

Table 1: Respondents Difference on Survey Variables by Gender

Variables	Total (n = 298)	Cumulative Percent	Gender Male (n= 122)	Female (n = 176)
Age				
18 – 28	97 (32.4%)	32.6%	34	63
29 – 39	101 (33.8%)	66.4%	47	54
40 – 50	54 (18.1%)	84.6%	21	33
51 – 61	34 (11.4%)	96.0%	12	22
62 – 72	12 (4.0%)	100.0%	8	4
Marital status				
Single	135 (45.2%)	45.3%	51	84
Married	137 (45.8%)	91.3%	64	73
Divorce	18 (6.0%)	97.3%	4	14
Widow	8 (2.7%)	100.0%	3	5
Ethnic background				
Malay	63 (21.1%)	21.1%	24	39
Chinese	94 (31.4%)	52.7%	37	57
Indian	66 (22.1%)	74.8%	27	39
Others	75 (25.0%)	100.0%	34	41
Religion				
Islam	66 (22.1%)	22.1%	24	42
Buddhist	67 (22.4%)	44.6%	26	41
Christian	68 (22.7%)	67.4%	34	34
Hindu	73 (24.4%)	91.9%	28	45
No Religion	24 (8.0%)	100.0%	10	14
Level of education				
PMR	15 (5.0%)	5.1%	8	7
SPM /STPM	78 (26.1%)	31.3%	31	47
Diploma /Degree	142 (47.5%)	79.1%	57	85
Master /Ph.D	62 (20.7%)	100.0%	26	36
Employment status				
Unemployed	34 (11.4%)	11.4%	11	23
Self-employed	45 (15.1%)	26.5%	25	20
House-wife	20 (6.7%)	33.2%	2	18
University Candidate	40 (13.4%)	46.6%	10	30
Occupation	59 (19.7%)	66.4%	29	30
Full-time	53 (17.7%)	84.2%	24	29
Part-time	13 (4.3%)	88.6%	5	8
Teacher	30 (10.0%)	98.7%	13	17
Retired	4 (1.3%)	100.0%	3	1

Table 1 shows that from the total 298 respondents, 122 were males (40.7%) and the remaining 176 were females (58.7%). Female respondents were 18% more than male respondents. Additionally, the figure shows that 33.8% of respondents fall under the category of 29-39 years old; however, people within the age of 62-72 years were relatively low (only 4%). Among the respondents, 45.8% were married whereas 45.2% were single respondents. Among the 298 respondents, Chinese were the majority which comprise of 31.4% and followed by the others with 25% and the least were Malays with 21.1%. On the other hand, it is also shown that most of the respondents were Hindus with 24.4% and the least does not have religion with 8%. Table 1 illustrates the level of education and the majority of the respondents have completed their degree or diploma with 47.5% and few of the respondents have their lowest qualification of just PMR (secondary level) with 5%. Twenty percent of the

respondents were professionals and 1.3% of the respondents were retired. University students were reported to be 13.4% while self-employed employees were reported to be 15.1%.

Inferential Statistics

A reliability check test for this research was conducted prior to the analysis. All of the constructs Cronbach's Alpha were reported above 0.70 score which includes Malaysians perceptions of patriotism ($\alpha = 0.73$), blind patriotism ($\alpha = 0.89$), constructive patriotism ($\alpha = 0.50$), education patriotism ($\alpha = 0.91$) symbolic patriotism ($\alpha = 0.94$) and constitutional patriotism ($\alpha = 0.814$).

Table 2: Related Paired T-test Samples Statistics

		Mean	N	Standard Deviation	Standard Error Mean
Part 1	There has been a lot of talk about patriotism lately. How patriotic would you say most Malaysian are?	4.75	295	1.214	.071
	How patriotic are you? I would say, I am	4.98	295	1.225	0.71

Paired Sample Correlation

		N	Correlation	Sig.
Part 1	There has been a lot of talk about patriotism lately. How patriotic would you say most Malaysian are? and how patriotic are you? I would say, I am	295	.577	.000

Paired Sample Test

		Paired Differences				t	df.	Sig. Mean (2- tailed)	
		Mean	Std. Deviation	Std. Error Mean	95% Confidence Interval of the Difference				
					Lower				Upper
Part 1	There has been a lot of talk about patriotism lately. How patriotic would you say most Malaysian are?-How patriotic are you? I would say, I am	-.227	1.122	.065	-.356	-.099	-3.478	284	.001

Table 2 shows the results for the related paired t-test sample. The results from the analysis indicates that there is a significant difference in the patriotism level on each individuals, $t(df. = 294) = -3.48$, $p < .01$. The mean value indicates that the perception of individual respondents on patriotism ($M = 4.98$, $SD = 1.214$) was higher compared to their views on how patriotic were the other Malaysians ($M = 4.75$, $SD = 1.225$). From the statistical evidence, there is sufficient evidence to support hypothesis 1: There is a significant relationship between in group respondents' perceptions of patriotism and perceptions of the other Malaysians.

Table 3: Pearson Patriotism Correlation

	N	Mean	STD	1	2	3	4	5
1 Malaysia P	295	4.86	1.08					
2 Constructive p	288	5.98	17.18	-.002				
3 Education P	293	5.13	1.00	.438**	.070			

4	Symbolic P	272	4.78	1.06	.500**	.044	.504**	
5	Constitutional P	286	5.53	13.09	.053	-.012	-.040	-.508
6	Blind P	283	3.63	1.20	.475**	-.017	.289**	.440**

Note: P = Patriotism

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

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

Table 3 indicates the Pearson correlation table among the independent and dependent variables. The correlation table shows the number of respondents, mean, standard deviation, and correlation among the patriotisms are positive and quite a number are significant at 0.01 level except the few. For instance, constructive patriotism is not significant with any variables (education, symbolic, constitutional, and blind patriotisms) and constitutional patriotism is mostly having a negative correlation with constructive, education and symbolic patriotism except Malaysia patriotism. These significant relationships also merely indicate that the variables are covariation. The analysis will continue by evaluating the multiple regression in between the dependent and independent variables. From the statistical evidence, there is sufficient evidence to reject hypothesis 2: There is a significant relationship between Malaysians perceptions of patriotism and constructive patriotism.

**Table 4: Linear Regression Analysis
Model Summary**

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.619 ^a	.383	.371	.854

^aPredictors: (constant), Blind, Constructive, Constitutional, Symbolic, Education.

ANOVA

Model		Sum of Squares	df	Mean square	F	Sig.
1	Regression	110.270	5	22.054	30.213	.000 ^b
	Residual	177.380	243	.730		
	Total	287.651	248			

^a Dependent Variable : Malaysia Patriotism

^bPredictors: (constant), Blind, Constructive, Constitutional, Symbolic, Education

Coefficient

Model		Unstandardized Coefficient		Standardized Coefficient		t	Sig.
		B	Std Error	Beta			
1	(constant)	1.218	.311			3.923	.000
	Constructive	.009	.009	.051		1.012	.312
	Education	.280	.062	.265		4.552	.000
	Symbolic	.273	.063	.275		4.316	.000
	Constitutional	.005	.004	.055		1.087	.278
	Blind	.224	.051	.247		4.366	.000

^a Dependent Variable: Malaysia Patriotism

Table 4 describes the linear regression among the independent variable and dependent variables in the study. The multiple linear regression was conducted to predict Malaysia patriotism based on the constructive patriotism, educational patriotism, symbolic patriotism, constitutional patriotism, and blind patriotism. A significant regression equation was found $F(5, 243) = 30.213, p < .001$, with an R^2 of .383. The study predicted, Malaysian patriotism is equal to $1.218 + 0.009$ (constructive patriotism) $+ 0.280$ (education patriotism) $+ 0.273$ (symbolic patriotism) $+ 0.005$ (constitutional patriotism) $+ 0.224$ (blind patriotism), where by

all the independent variables are measured in scale 1 to 7. 1 represents ‘strongly disagree’ and 7 represents ‘strongly agree’.

Beta weights (standardized multiple regression coefficients) and uniqueness indices were subsequently reviewed to assess the relative importance of the five variables in the prediction of patriotism. The uniqueness index for a given predictor is the percentage of variance in the criterion accounted for by that predictor, beyond the variance accounted for by the other predictor variables. Beta weights and uniqueness indices are presented in above Table 4.

Malaysian patriotism increased 0.280 by education patriotism, 0.273 by symbolic patriotism, and 0.224 by blind patriotism. Finally, most of the independent variables were significant except constructive patriotism, and constitutional patriotism for the dependent variable of Malaysia patriotism.

Therefore, for hypothesis 3: There is a significant relationship between Malaysians perceptions of patriotism and education patriotism, following that for hypothesis 4: A significant relationship between Malaysians perceptions of patriotism and symbolic patriotism were seen. As for hypothesis 6: A significant relationship is seen between Malaysians perceptions of patriotism and blind patriotism. However, there is insufficient evidence to prove hypothesis 2: There is a relationship between Malaysians perceptions of patriotism and constructive patriotism. For hypothesis 5: The relationship between Malaysians perceptions of patriotism and constitutional patriotism were not supported.

Table 5: Pearson’s Correlation

Malaysia	Government .646**
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Note: ** Correlation is significant at the 0.01 level (2-tailed)

The correlation in between how government perceives patriotism and how Malaysia perceives patriotism were stated in Table 4. The correlation result shows the correlation between the government’s patriotism and public patriotism are positive, significant recorded at ($r = .646$, $p < 0.01$). This could mean that when Government’s patriotism is becoming stronger, the citizen tends to increase their national patriotism towards the country. These significant relationships also merely indicate that the variables are covariation. The analysis result shows that there is sufficient evident to support the hypothesis 7: There is a significant relationship between the government’s patriotism concepts with the public’s perception for this study.

Table 6: One-Way ANOVA

	Sum of Squares	df	Mean square	F	Sig.
Between Groups	200.050	112	1.786	2.890	.000
Within Groups	82.819	134	.618		
Total	282.868	246			

Table 6 shows the one-way ANOVA to determine the effect of independent variable on dependent variable. The findings from the ANOVA table shows that the government patriotism enforcement has a significant relationship on Malaysian patriotism $F(112, 134) = 2.890, p < .001$. Thus, the comparison between the government's patriotism concepts with the public's perception is supported as in line with hypothesis 7.

Discussion and Conclusion

The results show that the in-group respondents view themselves as more patriotic compared to how they view the general Malaysian on being patriotic. This claim supports hypothesis 1. The respondents think that most of the general Malaysians or out-group (other Malaysians) is not patriotic as they should be. The group that viewed themselves as patriotic believed on the idea of becoming a strong and united nation which was introduced by Tun Mahathir, the former Prime Minister when he filled the gap of united *Bangsa Malaysia* or Malaysian nation towards becoming a developed nation in Malaysia's vision 2020 based on collective national consciousness (Nur Azura & Normi Azura, 2014; Rashidah, 2014). His successor, Najib prolongs the idea with 1Malaysia campaign which stresses national unity and ethnic tolerance. Further, the NPI patriotism index in 2014 has increased to 4.19 with 10,000 respondents (Mayuri, 2015) nationwide as compared to 3.8 in 2013 with 1,200 university students as respondents show a good sign of the rise and awareness patriotism attitude among the young generation and general public's.

When the in-group (respondents) think that the out-group are not patriotic, the out-group aggressively blame the ruling Government on overtly championing their viewpoints and policies that reaffirms their stand on national identity that have brought major impact on politic, social and economy (Gilmore, Meeks, & Domke, 2013) and patriotism cannot be taught and forced as it should come sincerely and deeply from the heart of the people. The out-group voices that reject uncritical patriotism react to such expressed negative sentiment about their own country and strongly uphold Malaysian patriotic is a short term period to be remembered only during *Merdeka* month without considering their contribution to the nation. The seasonal attitude should not be a major issue as celebration of *Merdeka* month features the important part of symbolic form of patriotism and education patriotism. During the one month period of celebration, activities related to patriotism were designed for all Malaysians to commemorate the past and current development of Malaysia, and to nurture patriotism among the general public and adolescent. The spirit of patriotism is essential to help bridging the cultural gap and differences to nurture the 'weness' spirit in order to create harmony and a country that shares common feelings of identity.

The finding too supports Najib's statement on tax payer issue in particular with only 10% out of 14 million workers are paying tax (*The Malay Mail Online*, 24 November 2013). This group has forgotten that the idea of providing a-guided information on patriotism activities from the government and NGOs to the people is to lead the direction on the growth and progress of our country, and how we should behave and live in peace and harmony among the multiracial society.

Besides, the findings also reveal that the respondents 'perceptions on patriotism are aligned with few other patriotisms' concepts that are included in the governments' patriotism concepts. This is supported and is in line with hypothesis 7. In regards to other hypotheses mentioned (hypothesis 1, 2, 3, 4, 6 and 7) are in line with the concepts of education

patriotism, symbolic patriotism and blind patriotism that are discursively constructed over time, keep on producing and reproducing creative ways on promoting patriotism and call for people to participate in patriotism activities.

However, there is insufficient evidence to prove that the respondents' perceptions on patriotism are aligned to constitutional and constructive patriotism. This claim reject hypothesis 2 and 5. The findings also conclude that when the Malaysian government increases their campaigns and talks to create more awareness on being patriotic towards the country; positively it has impacted the citizen of Malaysia to be more patriotic.

In short, all the government's efforts in increasing the love towards the country are successful. This is proven from the findings of this study which indicates that the government's patriotism concepts are aligned with the Malaysian's patriotism concepts. This is proven in hypothesis 7. Therefore, Malaysian government has embarked on the right move and path in making Malaysians to love our country all the time with countless efforts to nurture and instill the spirit of patriotism and solidarity to school's as well as university's students through education. This findings support hypothesis 3. They are also constantly reminded that the act of patriotism is our responsibility towards the nation thus it should not be taken for granted as citizens such as our duty as tax payer, voters, keeping the environment clean and safe, fight crimes, respect the diversity in society and the law as well as the constitutions.

The major limitation of the study was on unavailability of research done in Malaysia pertaining to this topic. Many studies were done in overseas based on different ideas of patriotism. Furthermore, these studies are not parallel to Malaysia's culture, practice and norms. Thus, it was very hard to get sufficient literature review to support our stand. It is suggested that more researches should be conducted based on our study.

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