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and Security in PCVE (Preventing and
Countering Violent Extremism)**



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Transliteration Table: Consonants

Arabic	Roman		Arabic	Roman
ب	b		ط	ṭ
ت	t		ظ	ẓ
ث	th		ع	‘
ج	j		غ	gh
ح	ḥ		ف	f
خ	kh		ق	q
د	d		ك	k
ذ	dh		ل	l
ر	r		م	m
ز	z		ن	n
س	s		ه	h
ش	sh		و	w
ص	ṣ		ء	’
ض	ḍ		ي	y

Transliteration Table: Vowels and Diphthongs

Arabic	Roman		Arabic	Roman
اَ، اِ، اُ	a		آ، عَ، يَ	an
وُ	u		وَّ	un
يَ	i		يِ	in
آ، اَ، اِ، عَ، يَ	ā		وَّ	aw
وُ	ū		يِ	ay
يِ	ī		وَّ	uww, ū (in final position)
			يِ	iyy, ī (in final position)

Source: ROTAS Transliteration Kit: <http://rotas.iium.edu.my>

The Value of Patriotism Based on the Principles of *Rukun Negara* in Islam: Engaging the Reality of Malaysia's Plural Society (2018-2024)

Hairol Anuar Mak Din*

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Shamrahayu Ab. Aziz***

Rafidah Abd Karim****

Mohd Mahadee Ismail*****

Abstract: Changes in the reins of the national government since 2018 have had an impact on the value of patriotism among Malaysians. The principles of the *Rukun Negara* are neglected as the basis of unity. Instead, communities often conflict with each other due to differences in political ideologies that affect ethnic harmony in Malaysia. The issue of insulting Islam and the institution of the Constitutional Monarch is increasing. For example, this includes incidents insulting the national coat of arms, the issue of the *Jawi* script and the act of putting the Malaysian flag upside down by irresponsible individuals. Even worse, several cases have been committed by Malay and Muslim individuals. Some citizens do not appreciate the value of patriotism in the *Rukun Negara*,

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which is the pillar of harmony between ethnic groups in Malaysia. This article examines the concept of patriotism based on the *Rukun Negara* in Islam and the effect of its neglect on the harmony of the pluralistic society in Malaysia as well as its relationship with the current government policies regarding unity. The value of patriotism based on the *Rukun Negara*, which preserves religion, the institution of the Constitutional Monarch in the country, the rule of law and character must be sown and cultivated in every citizen of this country to maintain national unity, which is the heart of peace and the backbone of the country's social well-being.

Keywords: value of patriotism, Islam, the principles of *Rukun Negara*, plural society, Malaysia

Abstrak: Perubahan tampuk pemerintahan negara sejak tahun 2018 sehingga kini telah memberi kesan terhadap nilai patriotisme dalam kalangan rakyat Malaysia. Prinsip Rukun Negara telah terabai sebagai asas perpaduan, sebaliknya masyarakat sering bertelagah sesama sendiri akibat perbezaan ideologi politik yang menjejaskan keharmonian etnik di Malaysia. Isu penghinaan terhadap agama Islam dan institusi Raja Berperlembagaan semakin meningkat, diikuti penghinaan terhadap jata negara, isu tulisan Jawi dan tindakan memasang bendera Malaysia secara terbalik oleh individu yang tidak bertanggungjawab. Lebih parah lagi, sebilangan kes telah dilakukan oleh individu berbangsa Melayu dan beragama Islam. Terdapat segelintir rakyat yang tidak menghayati nilai patriotisme dalam prinsip Rukun Negara yang menjadi tunjang keharmonian antara kumpulan etnik di Malaysia. Artikel ini meninjau konsep nilai patriotisme berasaskan Rukun Negara dalam Islam dan kesan pengabaianya terhadap keharmonian masyarakat majmuk di Malaysia serta hubungannya dengan dasar kerajaan semasa berkaitan perpaduan. Maka, nilai patriotisme berasaskan Rukun Negara yang memelihara agama, institusi Raja Berpelembagaan dalam negara, kedaulatan undang-undang dan budi pekerti perlu disemai serta ditanam dalam diri setiap rakyat negara ini demi menjaga perpaduan nasional yang menjadi nadi keamanan dan tunjang kesejahteraan sosial negara.

Kata Kunci: nilai patriotisme, Islam, prinsip Rukun Negara, masyarakat majmuk, Malaysia

Introduction

The principles of the *Rukun Negara* are the national principles to realise Malaysia's ideals to increase unity among the people, maintain the spirit of democracy, create a just society, maintain a liberal approach in dealing with diversity and create a society that is advanced and technological. They are also to build national identity (Hussin, 2020) and the spirit of unity and integration in a pluralistic society (Haniffa et al., 2021). It remains relevant today as (i) a philosophy of unity that fosters ethnic harmony and continues to be experienced throughout the country's history, (ii) an important guide in creating a just society in the context of bridging the economic gap and (iii) a significant preamble in the interpretation of the Federal Constitution (Mohamed Adil et al., 2023; Hamid et al., 2021). Nevertheless, efforts to undermine ethnic harmony and unity in Malaysia have been detected over the past years following the neglect of the principles of the nation's pillars and the failure to live them with true understanding.

The first principle emphasises the aspect of trust in God. According to Mohd Ramly et al. (2020), insults to the Islamic religion also occur in our country even though Islam is recognised as the official religion of the country or the religion of the Federation, which is protected in Article 3(1) of the Federal Constitution, especially on social media. As evidence, the *Unit Pemantauan Isu Hina Islam* (a monitoring unit), Department of Islamic Development Malaysia (JAKIM) reported that there were 431 complaints related to insulting Islam on social media until 30 June 2020 with 83 links identified as insulting Islam (Abu Hassan, 2020) with complaints exceeding 10,000 cases (Jamaludin, 2019). Based on the Syariah law in Malaysia, there are specific enactments related to the offense of insulting Islam (Samudin, 2022) and provisions of civil law such as Section 298A of the Penal Code and 233 of the Communications Act (Mohd Ramly et al., 2020). It is in line with the order of the His Majesty the King (YDPA) and the Sultan of Selangor, who insist that action must be taken against actions that may affect the unity and harmony of the country, especially involving insults to Islam (Taher et al., 2020).

The second principle focuses on the aspect of loyalty to the King and the country. Malaysia practices a system of Parliamentary Democracy under the administration of a Constitutional Monarch with His Majesty

as Head of the Country as protected in the Federal Constitution. Even so, the issue of insulting YPDA was on the rise, especially in the era of the COVID-19 pandemic earlier in the decade. According to Yusof and Hassan (2020), there were 7 cases of insulting the institution of the King in Malaysia that have been prosecuted involving 5 cases committed by Malay Muslim individuals, followed by two non-Malay cases. All these wrongdoings are committed through social media such as Facebook and Twitter openly. According to Muhammad (2020), freedom of speech is not only controlled in oral speech or correspondence and writing but also any games, shows, gatherings, or forms of entertainment, and it applies to individuals and legal entities laws such as companies, organisations, and statutory bodies if they are incorporated under Malaysian law. The right under Article 10(1) (a) of the Federal Constitution is not only subject to freedom of speech and expression, but it extends to numerous aspects of legislation. It is also subject to several related acts and laws, such as the Sedition Act of 1948, the Defamation Act of 1957, and Laws Related to Print and Electronic Media (Communications and Multimedia Act 1998, Computer Crime Act 1997, Digital Signature Act 1997, Telemedicine Act 1997, Copy Rights Act 1997 (amendment) & Electronic Government Activities Act 2007) and the Penal Code Act, Section 500, and Section 14 of the Minor Offenses Ordinance 1955 (Yusof & Hassan, 2020).

The third to fifth principles involve the supremacy of the constitution, the rule of law, and good behaviour and morality. Several issues have arisen that challenge these three principles, including the issue of insulting the national coat of arms, the issue of *Jawi* script or writing and the issue of placing the Malaysian flag upside down. According to Meerangani et al. (2022), the issue of religious freedom is the cause of dissatisfaction among non-Muslims that includes concerns about the jurisdiction of the Syariah court in cases involving Muslims and non-Muslims, the issue of Islamisation of non-Muslims, apostasy, the construction of non-Muslim houses of worship, language and Islamic state (Musa, 2022). The non-Muslim citizens think that issues related to Islam are also related to the dominance of the Malays in the national government. Non-Muslims raise their demands to protect their religious freedom rights that they perceive are threatened due to these issues. This phenomenon, if not properly addressed, can have a negative impact on the harmony of ethnic and religious diversity, with the racial unrest of

May 16, 1969, serving as a stark reminder. The spirit of patriotism that is fostered based on the *Rukun Negara* needs to be strengthened with the injection of religious and spiritual elements to be in line with human nature.

The phrase of Allah SAW, which means:

And verily if We make it obligatory upon them (with a command): “Sacrifice yourselves, or leave your place of residence”, then they will not do it, except for a few among them. And indeed, if they practice the advice of teaching (including orders and reassurances) that have been given to them, that would certainly be better for them and would strengthen (their faith) (4: 66).

The preceding verse’s translation demonstrates that regardless of a person’s ethnicity, religion, or skin colour, the human spirit of love for the nation is compliant with Islamic Shariah. Allah SWT has tasked every human being with defending their own rights, and this puts people to the test to see if they are willing to make sacrifices or not. The greatest request made by any patriotic citizen is to devote all of their love and energy to upholding the wonderful ideals of Islam, live in a spirit of complete brotherhood, and honour all of the tenets of Islam (Mohd Salleh, 2023). Given the notion of the diverse culture of our nation, it is imperative that all citizens, Muslims or not, unite in defence of the nation. It is consistent with co-existence in diversity, which is defined as co-existence with the intention of co-existing in a community that is bolstered by a loving spirit, a high degree of tolerance, acceptance of difference, mutual understanding, trust, and complementarity (Khambali, 2020). Thus, to ensure the security and sovereignty of their individual nations, all inhabitants of a country share rights and obligations that must be met in order to uphold the spirit of love and nationalism. Thus, the purpose of this study is to answer the following questions:

- i. What is the concept of patriotism based on the *Rukun Negara* in Islam?
- ii. What is the effect of neglecting the values of patriotism based on the *Rukun Negara* Islam toward the harmony of the pluralistic society in Malaysia?

- iii. How does the framework of Shariah-compliant patriotism (S-CP) help in the construction of a multiracial Malaysian nation?

Review of Literature

Rukun Negara as Foundation of Malaysian Patriotism: An Increasingly Disregarded Value

Patriotism is defined as a strong feeling of love for the homeland (DBP, 2020) involving matters of confidence, loyalty, citizenship, courage, independence, identity, and sovereignty, which are the heart of a country's freedom, independence, stability, and progress (Ku Halim, 2020). Dana et al. (2023) state that patriotism is an attitude of willingness to sacrifice to defend the nation and the country from internal and external disturbances that are interconnected with the concept of nationalism. Therefore, the feeling of nationalism that exists in a person directly highlights the spirit of patriotism that is considered the shield of the sovereignty of a country so that all members of society, especially the new generation, appreciate this spirit to form a whole and strong identity (Hashim, Osman & Keling, 2020). These values that are shared without discriminating ethnic and religious identity as the basis of equality form a community based on six main values, which are loyalty, sacrifice, pride, belonging, discipline, effort, and productivity (Ramli, Abdullah, Samsi & Azzis, 2020) and (Rahman, 2021).

While there are various types of patriotism, the sense of love for one's country that stems from logical allegiance and one's activities that involve questioning and criticising the government for the common good is known as constructive patriotism. It is thought to be superior and more successful. This kind of patriotism is seen to resemble a more developed democracy. According to Basir, Bakar, Ismail and Hassan (2020), the spirit of patriotism focuses on three main areas of act, namely (i) patriotism is for the country but not necessarily for the government, (ii) a person's love for his country is more than his love for other countries and feeling this is directed through appropriate actions such as taking care of its economic, political and social well-being and (iii) a person has a sense of pride towards his country and thus cultivates a deep sense of attachment. Efforts to foster values and the spirit of patriotism are hindered by four main factors, namely the value of individualism that only cares about itself, the era of globalisation and liberalism with

the easy entry of foreign cultures into the country, prejudice based on stereotypes without solid evidence and racial sentiments that can destabilise the country (Daud & Ishak, 2022). The patriotism that is embedded in the principles of the *Rukun Negara* makes it a symbol of national unity and ethnic diversity in Malaysia (Mohammad, 2020).

The *Rukun Negara* was first introduced on 31 August 1970 as the basis of national identity and the socio-cultural medium of a pluralist society in Malaysia with five main principles that are (i) Belief in God, (ii) Loyalty to the King and State, (iii) Integrity of the Constitution, (iv) Rule of Law and (v) Good Behaviour and Morality. It serves as a guide for the people in developing the identity of the Malaysian nation, setting aside differences, and strengthening the social solidarity of the diversity of religions, cultures, and races (Muslim, 2021). Historically, *Rukun Negara* as a national philosophy was conceived as a response to ethnic unrest that culminated with riots on May 13, 1969, that led to a state of emergency. The parliamentary system of government was suspended, and the establishment of the National Movement Council (MAGERAN) was to restore peace, re-establish the law of the land and foster an atmosphere of harmony and trust in the people.

According to Haniffa et al. (2021), the *Rukun Negara* acts as an axis of national stability based on five main goals, which are to achieve closer unity among the entire community, preserve a democratic way of life, create a just society with the prosperity of the country will be enjoyed fairly and equitably, guaranteeing a liberal approach to rich cultural traditions and various patterns and building a progressive society that will use modern science and technology. The five main objectives of the *Rukun Negara* serve as the axis of national stability. These objectives are to foster greater community unity, uphold democracy, establish a just society in which the nation's prosperity is distributed fairly and equally, ensure a liberal approach to rich cultural traditions and diverse patterns, and construct a progressive society that makes use of contemporary science and technology (Hamid et al., 2021). The main concern that is always touched upon and discussed in relation to the *Rukun Negara* is the equality of rights between ethnic groups (Mohammad et al., 2021).

Five decades after *Rukun Negara*, it is unsurprising that there is neglect in nation-building and that national security is threatened and contributed to the rise of the new dynamics of racial propaganda (Johari

Based on Figure 1, the Malaysian government takes seriously the abuse and modification of the National Coat of Arms by any party without permission, and it is an offense according to Act 414 of the Emblems and Names Act (Preventing Improper Use) 1963. The National Coat of Arms is the official symbol of the Malaysian government, which was allowed and gazetted by the Malay Kings on 30 May 1952 (Mohamad et al., 2021). This particular case involved a book entitled “Rebirth: Reformasi, Resistance, and Hope in New Malaysia” in 2020, written by Kean Wong. It used a visual similar to the Coat of Arms, which displayed a naked child on top of the moon and stars as well as the image of two tigers that was modified in addition to adding the shape of a crocodile at the bottom. This case was investigated by the Classified Crime Investigation Unit (USJT) of the Prosecution and Legal Division (D5), JSJ Bukit Aman under Section 4(1) of the Sedition Act 1948 as well as Section 8(1) of the Printing and Publishing Act 1984 as well as Section 233 of The Communications and Multimedia Act 1998, which is the offense of improper use of network services, and was subsequently banned by the Malaysian government since 2020 (Zahir et al., 2024). This case sets a precedence and reminder to Malaysians pertaining to the need to respect national symbols.

Additionally, there have also been contentious problems involving the sensitivity of the Islamic faith, the Malay race, the institutions of Kings, and other topics. This includes arguments against the use of the name of Allah in the Bible, apostasy and change of religion, denigration of other faiths, and challenges to Article 153 concerning the Malays’ special rights and Article 152 with the status of the Malay language (Razali et al., 2021). The issue of language extended to the Unified Examination Certificate (UEC) in Chinese education, the usage of languages other than Malay in official matters in the Ministry’s official media, and intentions to ratify ICERD (International Convention on the Elimination of Racial Discrimination), which may have implications on the monarchy, are among other contemporary issues mentioned (Saiman et al., 2023).

Rukun Negara and Patriotism from an Islamic Perspective

Yusof Al-Qardawi expressed, “When we want to see the face of the country in the future, look at its young generation today. Suppose the young people today are among those with high morals and prudence,

of course. In that case, our future country is a peaceful and prosperous country, but if the situation is the other way around then be prepared to face the possibility of bad things that will happen” (Ismail & Mohd Poad, 2021). According to Shahabudin et al. (2024), psychological studies prove that citizens with a high level of patriotism are able to be good citizens and contribute to the progress of the country that is combined with the love of universal religious values, compounding a moral vision of the world and the hereafter. For Muslims, this can be explained as believer patriotism.

There are several characteristics of believer patriotism, namely love for the Messenger of God, the believers, fellow Muslims, neighbours and guests, saying good things, commanding what is good and forbidding what is bad, giving advice, putting faith first, observing the obligatory things, trust and wisdom (Shahabudin et al., 2024). It is supported by the study of Arif and Aulia (2018), which affirms the value of being a patriotic believer that is built on three main characteristics namely humanity, freedom, and transcendence. The phrase of Allah SWT which means: “O you who believe! When you meet an enemy, you should remain steadfast in facing them and mention and remember Allah SWT so that you will succeed in victory (Surah Al-Anfaal: 45). It is clear here that the value of patriotism based on Islam can form the superior personality of citizens, a fair and just government based on the concept of monotheism and morals in line with the Shariah. It is in line with Rohman and Hamami’s (2021) findings that the integration of patriotic values with religion, especially Islam, is significant in producing Muslims who love their country.

The specific emphasis on patriotism within the framework of Islamic morals illustrates the principles of the *Rukun Negara* are suitable to be practiced by Malaysia’s plural society through universal values and perceptions of leadership, humanity, and justice (Khalli et al., 2020). Rahman and Shah (2020) also believe that religion can bring unity among the three largest ethnic groups in Malaysia and is in line with Ibn Khaldun’s Model of Unity in Diversity aspects such as *ukhwah* (brothers), *nubuwwah* (prophecy), *daawat al-haq* (call/summon of the truth), *al-mulk* (the kingdom), *asabiyyah* (tribalism) and *ma’unah* (aid/assistance) (Abdullah, 2022).

The Prophet SAW once prayed: “O Allah, make us love Madinah as much as we love Makkah or more than our love for Makkah” (HR Bukhari).

According to the interpretation of the preceding hadith, it is evident that the Prophet Muhammad SAW had a deep love for both Madinah al-Munawwarah (The luminous city), the first Islamic nation, and Makkah, the site of his birth. Therefore, the spirit of patriotism needs to be nurtured and instilled in every madani or citizen regardless of religion, race and skin colour so that the sovereignty of a country can be maintained to avoid colonisation and imperialism.

Engaging the Reality of Malaysia's Plural Society

Religious diversity, language differences, economic specialisation, residential architecture, and political direction are examples of identification in Malaysia's plural society (Rahman and Shah, 2020) and (Jusoh & Embong, 2021). Malaysian culture prioritises the values of politeness, simplicity, beauty, and harmony of life between family members, neighbours and the community. Malaysia also consists of various ethnic groups, such as Orang Asli, Iban, Bidayuh, Kadazan, Dusun and other Bumiputera tribes that inhabit Sabah and Sarawak (Muhammad et al., 2023). The culture practiced by Malaysians is based on mutual respect and shared values among the population (Mohd Hamidin & Talib, (Eds.) (2018). Historically, the diversity of society in the Malay Archipelago is proven during the prosperity of Malay civilisation. It facilitated the interaction of various cultures of people around the world for trade, diplomacy and cultural exchanges. Later, colonial policies facilitated cultural pluralism that would define modern Malaysia (Rohana, Rameli, Nordin & Hashim, 2017).

In the context of a plural society, the symptoms of conflict are certainly unavoidable. Effective conflict management can provide positive effects through the mobilisation of ideas and actions to achieve a better life and avoid negative effects such as hostility, hatred, negative stereotypes, fights, and violence (Din et al., 2020). Ethnic and religious elements are not the only factors of conflict between communities, but the socio-economic imbalance and the government's weakness in offering a comprehensive policy and solution in dealing with the issue causes affected parties to manipulate ethnic and religious factors to trigger conflict and tension in society. The provocation of identity

politics by parties hiding behind certain agendas and demands fuels the fire of sensitivity and conflict (Meerangani, Rosele & Marinsah, 2020). According to Shahidi et al. (2021), the process of nation-building and integration between the ethnic groups in Malaysia is still at a low level due to the failure of the implementation of the National Cultural Policy (DAKEN).

In an attempt to bring peace back to our nation's communities after the riots on May 13, 1969, the DAKEN was instituted in 1971. Ramli (2021) contends that DAKEN must embrace Malay culture and refrain from opposing the admission of other cultures so long as they do not clash with Islam. It is consistent with DAKEN's guiding principles, which state that Islam plays a significant role in the development of national culture and that other cultural elements that are appropriate and appropriate are also accepted. That culture should be based on the culture of the people of regional origin (Shahidi et al., 2021).

Nevertheless, the policy was continued by the Malaysian government with the introduction of the revised DAKEN in 2021. High-value culture, community harmony, cultural heritage preservation and conservation, cultural development and expansion, cultural empowerment, cultural, economic generation, and cultural excellence are the seven main pillars of the DAKEN Strategy and Action Plan (2021–2025) (Yaakob et al., 2023; Ministry of Tourism, Arts and Culture, 2021).

Consequently, the option of equality of values through the mechanism of civilisational or inter-religious dialogue can be put into practice to minimise the risk of conflict and the emergence of sensitive issues in society. The Malaysian community that is different in religious and cultural aspects and inherits the polarisation of the colonial remnants needs to build common values that become the starting point for the formation of the culture of a contemporary Malaysian nation. Therefore, a solid foundation based on the principles of *wasatiyyah* (moderation) and wisdom (Aziz, 2021) must be developed to facilitate the continuity and sustainability of Malaysia's nation-building.

Methodology

The research method of this case study is qualitative, using content analysis of academic articles and documents related to the value of patriotism, the principles of the *Rukun Negara* and Islam. Content

analysis is a set of analytical procedures that can be used in a variety of media messages (text, speech, video recording) and envoy to identify its purpose (Badzinski et al., 2021). This case study also focuses on the neglect of the values of patriotism in the last seven years, from 2018 until 2024. During that period, there has been a drastic change in the reins of government with changes in national policies. This situation has caused the plural society in Malaysia to lack appreciation for those policies which have been the heart of unity and patriotism in our country since independence. Therefore, the three current government policies related to unity described in this paper include (i) Malaysia MADANI Policy (MADANI), (ii) National Social Policy (NSP) and (iii) National Unity Action Plan (NUAP) 2021-2025. Next, the S-CP framework developed by Johari et al. (2022) has been analysed to answer the third question of the study.

Findings

According to Johari et al. (2022), believer patriotism consists of eight elements, five of which are based on the Quran, namely (i) Faith in Allah & Prophet, (ii) The strength of Religious Belief, (iii) Defending the National Sovereignty, (iv) Love for the Motherland and (iv) Penalty of Exile, as well as three (3) elements drawn from al-Sunnah, specifically : (i) Love for the Motherland, (ii) Sacrifice for the Country and (iii) Praise & Appreciation. Johari developed the S-CP Framework in Malaysia based on faith, Shariah and morals sourced from revelation (al-Quran & al-Sunnah), Malay literature and the principles of the *Rukun Negara*. It was recognised by Shahabudin et al. (2022), who stated that all elements of revealed patriotism stated by Johari et al. (2022) a complement to the main elements of patriotism from an Islamic perspective, including Islam (in general), figure and *Maqasid Shariah* (objectives of Shariah). Patriotism based on the *Rukun Negara* is not only an emotional attachment to the country but also a commitment to active participation in upholding the values that ensure the prosperity, peace, and unity of Malaysia. The principles outlined in the *Rukun Negara* provide a holistic framework for citizens to understand their role in nation-building, emphasising the importance of loyalty, lawfulness, and moral integrity. This deep connection between the *Rukun Negara* and patriotism underlines the shared responsibility of all Malaysians to contribute to the nation's progress, stability, and enduring unity.

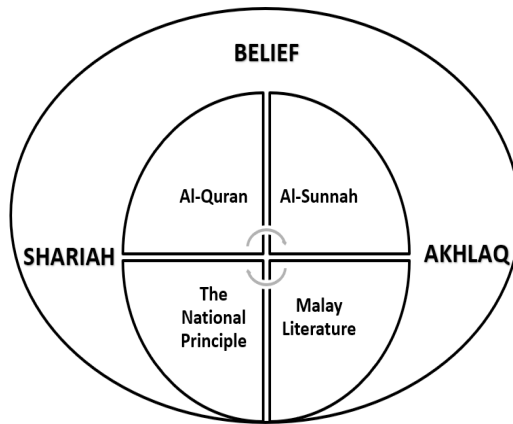


Figure 2: Shariah-Compliant Patriotism (S-CP) Framework in Malaysia (Johari et al., 2022)

S-CP framework can play a significant role in nation-building within Malaysia's multiracial society by emphasising values and principles that resonate with the diverse population while aligning with Islamic teachings. The values and principles consist of:

i. Promotion of Universal Values

S-CP emphasises values such as justice, compassion, and respect, which are universal and can appeal to people of all races and religions. These values can help foster mutual respect and understanding among different communities.

ii. Inclusive Framework

By integrating principles from the Quran and Sunnah with local cultural and national values, such as those found in Malay literature and the principles of *Rukun Negara*, this construct of patriotism creates an inclusive framework. This helps bridge the gap between religious and national identities, making it easier for people from various backgrounds to feel a sense of belonging and commitment to the country.

iii. Moral and Ethical Foundation

The emphasis on *akhlaq* (morality and ethics) encourages individuals to act with integrity and fairness in their interactions.

This can lead to stronger social cohesion and reduce cases of racial and religious discrimination, promoting a more harmonious society.

iv. Unity and Solidarity

S-CP highlights the importance of unity and solidarity. Focusing on shared beliefs and common goals can help unite people from different ethnicities and religious backgrounds in the pursuit of national development and prosperity.

v. Educational and Developmental Programs

The framework can be used to develop educational programs and initiatives that instill a sense of patriotism and national pride in young Malaysians. This can help counteract contentious tendencies and build a generation that values unity and cooperation.

vi. Support for National Policies

Aligning with the National Unity Policy (NUP), S-CP can help ensure that national policies are inclusive and considerate of the needs of all communities. This can enhance trust in government institutions and policies, fostering a sense of collective responsibility for national progress.

vii. Conflict Resolution

By promoting principles of justice and mutual respect, S-CP can provide a framework for resolving conflicts amicably. This is crucial in a multiracial society where tensions can arise from cultural and religious differences.

viii. Strengthening National Identity

It helps in building a strong national identity that is inclusive of all races and religions, encouraging citizens to see themselves as Malaysians first, while still respecting and celebrating their individual cultural and religious identities.

In summary, S-CP aids nation-building by promoting values that foster unity, respect, and cooperation among Malaysia's diverse

population, thereby contributing to a stable, prosperous, and harmonious society (Johari et al., 2022).

Unity-related Policies of the Government

Malaysia MADANI Policy (MADANI)

Under the leadership of Anwar Ibrahim, the 10th Malaysian Prime Minister, the unity government unveiled the Malaysia MADANI Policy, which is based on six key pillars from Malaysia SCRIPT: (i) S- Sustainability, (ii) C- Care and Compassion, (iii) R- Respect, (iv) I- Innovation, (v) P- Prosperity, and (vi) T- Trust. By fostering confidence between the populace and the government and implementing an open and cooperative policy, it seeks to make Malaysia a more developed and affluent nation. By focusing on sustainability, well-being, and respect, in addition to the virtue of civility that all Malaysians should be taught, the government offers the people confidence. It demonstrates its commitment to advancing the objective of unity.

National Social Policy (NSP)

NSP focuses on social development that is based on moral values and the improvement of human capacity to achieve social cohesion and stability, national resilience, and the well-being of a developed and stable Malaysian society. Ethnic unity through patriotism based on the principles of the *Rukun Negara* can be achieved by implementing strategies in the NSP, which are (i) Developing and empowering people throughout life (the second objective of the DSN) and (ii) Strengthening and developing the social support system and social services (<https://www.kpwkm.gov.my>).

National Unity Action Plan (NUAP) 2021-2025

NUAP 2021-2025 is a framework that will be implemented within a period of 5 years (2021-2025). Based on the *Rukun Negara*, NUAP contains specific efforts and programs aimed at resolving issues related to unity to reduce tension, conflict, and ethnic polarisation.

Conclusion

The value of patriotism based on the principles of the *Rukun Negara* becomes the basis of ethnic unity in Malaysia in line with the goals of the Malaysia MADANI Policy (MMP), the NSP and the NUAP 2021-

2025. Due to the diversity of our population in terms of both race and religion, our nation is exceptional in that it can successfully achieve inter-ethnic accommodation to forge a secure and durable national identity. Sensitive issues pertaining to the so-called 3R (race, religion and royalty) must be handled as best and as constructive as possible to foster the development of a competitive Malaysian society domestically and internationally.

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Al-Faruqi & al-Faruqi (1986)

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Chapter in a Book

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Journal Article

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Chapra (2002)

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Chapra, M. U. (2002). Islam and the international debt problem. *Journal of Islamic Studies*, 10, 214-232.

The Qur'ān

In-text:

(i) direct quotation, write as 30:36

(ii) indirect quotation, write as Qur'ān, 30:36

Reference:

The glorious Qur'ān. Translation and commentary by A. Yusuf Ali (1977). US: American Trust Publications.

Ḥadīth

In-text:

(i) Al-Bukhārī, 88:204 (where 88 is the book number, 204 is the ḥadīth number)

(ii) Ibn Hanbal, vol. 1, p. 1

Reference:

(i) Al-Bukhārī, M. (1981). *Ṣaḥīḥ al-Bukhārī*. Beirut: Dār al-Fikr.

(ii) Ibn Ḥanbal, A. (1982). *Musnad Aḥmad Ibn Ḥanbal*. Istanbul: Cagri Yayinlari.

The Bible

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Matthew 12:31-32

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The new Oxford annotated Bible. (2007). Oxford: Oxford University Press.

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