

THE CONSTRUCTION OF NATIONAL IDENTITY IN INFLUENCING THE FAÇADE OF MALAYSIAN PUBLIC UNIVERSITIES

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ABSTRACT

National architectural identity is vital for a developing nation because it acts as a symbol of unity as well as instilling a sense of pride and affection for the country. However, the purpose of inculcating national identity in the country's built environment has not been well implemented by many involved parties, and the crisis has surfaced in many public and government buildings typologies namely the higher learning institution in the Malaysian context. The purpose of this paper is to identify the national architecture identity issues and to highlight the factors that influence the development of prominent higher learning institutions found in the local context. Educational building typology was chosen as it has always reflected a society's stage of development and influential to the country's advancement. This paper employs a narrative-qualitative approach using the interpretive paradigm to study on three case studies related to administrative building facades of public higher educational institutions in Malaysia, namely UKM, USIM, and IIUM. The analysis of these building facades is based on two leading indicators, namely the constant and dynamic local factors. Findings of the study in the form of established referential guideline design on national architectural identity for the higher educational institution will inform future designers, builders, education providers, and related authority on how to efficiently instils national identity approach. This is vital towards outlining the best possible interpretation of Malaysia's architectural identity formation so that the country can thrive in the face of turmoil in the future.

Keywords: National identity; Malaysian public universities; Building façade; Malaysian architectural national identity

INTRODUCTION

The establishment of national identity is vitally crucial to reflect the nation's progress as well as protecting the political rights of the ruling government. Besides, the propagation of national identity may also shape the continuation of historical heritage amongst citizen's cultural and religious diversity (Edensor, 2002). The appearance of national identity, however, can be identified in architecture as it is often viewed as a meaningful 'sign' that can symbolize the pride of a nation. The fact that architecture may represent national identity, hence, is commonly used as a tool to propagate a sense of nationalism and unity amidst the society (Vale, 2014). Since architecture is often read and interpreted as a symbol of the country's national identity, thus it is imperative to portray the sense of national identity in all types of public and government building typologies comprising of educational institutions, commercial, religious centres, healthcare, and housing developments. Regardless of building typologies, the educational institution, however, is seen as an essential subject in portraying the national identity. This is because education contains the intention to homogenize the constituent members comprising a nation or a country which thus form the nation's identity (Byung-Jin, 2003).

For this purpose, the focus of this paper is to study the educational institution administrative building façade designs in Malaysia's public universities built after the independence era of the 1960s till the 20th century. This is because the development and quest for architectural identity were much intensified during this period due to two factors (Ismail, 2018). First, was due to the emergence, reconstruction, reshaping, reconfiguration, and renovation of numerous educational buildings throughout the country. Second, this period showcases a peak in search of national

architectural identity as during this nation-building phase it is significantly characterized by the combination of national identity with other forms of identity in example cultural, ecological, and gender issues and with the presence of the multinational component (Ismail, Rasdi, & Tajuddin, 2009). The crisis of national architecture identity in terms of its formation and related issues, however, was not only apparent in the early Malaysian post-independence days but has continued ever since till today.

According to scholars, the problems of establishing national architectural identity in local building design can be expressed in two main aspects (Rasdi, 2005). First, is in term of the search of the national identity itself and second, is on the appearance of national architectural identity. These matters arise due to the absence of concrete guidelines regarding the importance and means of establishing national architectural identity in local buildings. From a scholarly point of view, there is no policy or guideline-mandated for a comprehensive national identity-based architecture produced as a design reference for local public buildings in Malaysia (Ismail, 2018). Although the debates on the question of national architecture identity began in the 1950s, put forth by FMSA (Federation of Malaya Society Architects) followed by PAM (Pertubuhan Arkitek Malaysia) which emphasis on the quest for national identity had been made through various mediums.

Nonetheless, there is still no guidelines or authorized policy established up until the year 2015. However, only in the late year 2016, the 'National Identity Architecture Policy' (DASIK) was formulated by LAM (Board of Architects Malaysia) in collaboration with local educational agencies aimed at providing reference and guidance to architects, designers, planners, and the authorities. This policy, nonetheless, is still at the preliminary phase and has not been fully implemented at the national level (Ismail, 2018).

In addressing the lack of national identity appearance in architecture, scholars point out that this problem arises due to three main factors (Surat et al., 2010). First, is due to the influence of external factors because of local designers' mindset who are obsessed with international style without considering local needs and regional context. Second, is because of the country's development imbalance which only focuses on the political or economic needs where architecture serves as a means of conveying leaders' political ideology and their agendas, up to the point of producing architectural features that are constructed without any considerations to the needs of the local community. Third, is the rapid changes in societies' living patterns and culture due to the discovery of the new materials and technologies that have left local designers trapped in producing aesthetic form making that only emphasis on external values. In other words, the produced buildings design much focuses on decorative purposes without highlighting the contextual aspects and lack of local taste in terms of its architectural features.

Based on the above, the search and appearance of national architectural identity are less expressed in the Malaysian context representing all types of building categories. This includes business and commercial-built form, educational institutions, government and public buildings, housing development, religious centres, healthcare, as well as public amenities (Surat et al., 2010). However, based on the scholarly review, the educational institution typology in Malaysia is widely affected by the crisis of national identity issues (Idris, Hassan, Ya'acob, Gill, & Awal, 2012). According to intellectuals, the lack of concern for national identity and characteristics has led to a lack of proper design for teaching and learning environment (Byung-Jin, 2003). Besides, the educational institution also did not successfully portray the country's national icon image. The

current design of the education building furthermore, does not promote the national identity awareness to the primary user from its façade representation.

As a result, it did not cultivate and elevate either the feeling of affiliation or belongingness of oneself towards the nation (Beynon, 2010). Henceforth, this study on educational institution building facades is vital because the design approach dramatically contributes to the overall picture of the Malaysian education scene, while reflecting national values through its architecture. Furthermore, the educational institution is vital as it plays a major role in painting the history of the country's development and is synonymous with the birthplace of local scholars who champions the national spirit in charting the nation's aspirations. Therefore, awareness of national identity should begin with the educational building design through its outlook. Based on this understanding, higher education buildings may become the sign and symbol of the country's achievement and civilization as well as serving the society and act as an icon to the nation. There is no denying that existing educational architecture has a strong connection and influence on uniting the society and promoting the regional aspects (Vickers, 2013).

Nevertheless, scholarly works on the role of educational architecture as a national identity symbol within the Malaysian environment have not yet been systematically documented in detail (Surat et al., 2010). This is because much past research on educational architecture in Malaysia only focuses on five significant aspects which are; i) study in the methods of planning and layout of university environment; ii) study on the university's building environmental physics characteristics involving acoustic, ventilation, lighting, and thermal comfort; iii) study on university facilities and learning amenities benefitting students, faculty and administrators; iv) study on the comfort and design of residential, classroom and laboratory spaces, support facilities for student's learning and psychological development and v) study of the outdoor campus landscape for the comfort and fulfilment of student's needs (Matloob, Sulaiman, Ali, Shamsuddin, & Mardyya, 2014; Shamsuddin et al., 2007).

Based on this, the objective of the study is to firstly, identify the relationship of public higher education foundation's architectural facade design as a symbol of national identity and second, highlight the related factors that promote this national identity. The findings of this study are in the form of proposed design guidelines on façade attributes in terms of style and outlook for educational architecture in Malaysia that features the aspects of national identity. For the benefit of the study and to fulfil the objectives, section two is divided into three parts. Firstly, it outlines the definition, theory, and background of national identity formation. Secondly discusses the needs and concerns of national identity architecture in Malaysia followed by a review on the appropriate design facade of educational architecture focusing on public university administrative building as a medium in defining national identity.

THE DEFINITION, THEORY AND THE FORMATIVE BACKGROUND OF 'IDENTITY'

Omar & Leh (2009) stated that the 'public' for public participation is not restrained to only individuals but the public also includes any associations, organizations or bodies that are interested in the proposed development. Dian & Abdullah (2013) and Idilfitri et al. (2014) both support the statement as anyone or any stakeholders that has an interest or will likely to be affected, either positively or negatively by the proposed development can be considered as public in public participation. Conclusively, the term 'public' in public participation can be defined as an individual

or any kind of group or organisation that are likely to be affected or simply has an interest in the proposed development. Next, the term 'public participation' can be defined as a continuous process where it involves a two-way communication and interaction between the community and the authorities (Creighton, 2005; Dian and Abdullah, 2013; Ismail and Said, 2014).

Omar and Leh (2009) and Omar (2009) elaborated further on the process of public participation which encourages public to contribute feedback and input by conducting a dialogue with the public. Thus, integrating the public's ideas, viewpoints and preference into the decision-making creating a more responsive and democratic governance (Boyte and Kari, 1996; Dian and Abdullah, 2013; Omar, 2009; Omar and Leh, 2009). In conclusion, the interpretation of public participation integrates the concept of empowerment, human rights and democracy which involves a two-way communication between the public and the authorities that generate constructive decision thus enhance the decision-making process that benefits all parties. Public participation in EIA is known to be interdisciplinary which combines law, politics, conflict resolution, planning and decision-making and upholds many practical benefits such as to advocate democracy and a high degree of transparency in the proposed project (Dian and Abdullah, 2013; Sinclair et al., 2008).

ROLES AND IMPORTANCE OF IDENTITU AT NATIONAL LEVEL CONCERNING DYNAMIC AND CONSTANT FACTORS

The identity at the national level is defined as a sense of belonging to a nation or a nationality. It can also be expressed as an association or affiliation to a nation because of one's acceptance based upon tradition, culture, language, and political ideology commonalities found in the same nation. For this reason, national identity refers to the subjective feelings shared by a group of people towards a nation-state, regardless of status and background (Mackey, 2002).

According to scholars, the formation of national identity requires the process of self-classification, which involves finding commonalities (İnaç & Ünal, 2013). Such as origins that are mutually agreed upon and seeing the individual as a member of a nation. Having a sense of belonging alone, however, is insufficient as there should also be emotional attachment towards the country. This national identity stimulus does not happen by itself and is fundamentally shaped by the assimilation of social elements in society. This national identity, furthermore, is often linked with daily life norms comprising of material and non-material things relating to nationalistic values. These nationalistic values include languages, ethnicity, history, parental lineage, social, culture and others.

However, under the multitude of social influences, societies tend to adopt national identities into their identities about their own beliefs and values system. As a result, national identity tends to be readily accepted and viewed as a collective cultural product by many. Fostering national identity in a multiracial develop country is essential to ensure unification so that no conflicting views are arising among the interracial society or with the backward communities. This is necessary to fulfil two imperative needs at the community and government level. First, is to cultivate unity and integration or better known as social cohesion among the people. Secondly, it is for the need of the government to showcase their success for gaining national and international recognition.

According to scholars, there are three categories of national architectural identity to meet the government needs which are sub-national, private and supranational architectural identities whilst

project identity is utilized for the benefit of individuals in community strata organization (Walker, 2002). Sub-national identity is typically for symbolizing country's economic, political and social achievements. This is because most of the newly developed and recently independent countries generally use architecture as national symbols to convey the nation's ambitions and philosophies of their government leadership. Private national identity, on the other hand, occurs when an influential individual or patron of the society utilizes iconic building design in the country according to their tastes and agendas to propagate a sense of national devotion among the masses. In other words, the implementation of personal, national identity is to gain support and respect from the masses.

On the one hand, the private national identity can be misused by the ruling government to fulfil personal interest and political agenda. Supranational identity is like sub-national identity. Through this supranational identity, architecture is not only able to generate the symbol of authority at the national level, but it is also capable of displaying the symbol of power internationally. It is at this level of supranational identity that a country can gain international recognition by elevating their dignity and status at the upper level to be in par with other well-developed countries. In this sense, by propagating supranational identity, the ruling government can showcase either predominance or progress of a country to rally for masses support, integration and for acceptance. According to scholars, the appearance of supranational identity surfaced when influential socialites utilize the changing social resources like culture, language and architecture to form an identity that can be accepted by all walks of life to create a sense of social agreement or cohesion (Walker, 2002).

For fulfilling the above, architectural built form is seen as an enabling mechanism for this national identity to be implemented. This is because the architectural built form is viewed as a tool that can symbolize the development of a nation and capable of becoming a medium of expression at the national and international level. Based on this, scholars outline three main reasons why architecture becomes an object of interest and is often preferred as a medium to convey one's desire and meaning.

First, architecture is eternal because it is a static object (Vale, 2014). Architecture is often seen as a significant symbol because it can be interpreted, observed, and commonly used throughout centuries. Second, architecture is inter-related with human life and social activities as it goes through various processes that involve a specific individual's desire. For example, during the preparation and construction phase, the architects' ideas and architectural perceptions greatly influence the appearance of the building's design. However, during the inhabitant phase, it was the community's living culture that shaped the outlook of the building. Based on this understanding, architecture is often seen as an object or cultural symbol and closely related to the social context and human history. In this regard, it also acts as an agent or tool that can influence people's views and emotions. Third, architecture indirectly exists as a self-contained sign system because it can be read as a code to convey a particular meaning, such as the desire of patrons to building users.

These codes which are formed by the manifestation of the physical building principles can reveal the hidden and implied meaning of an architect's design as well as becoming a medium to symbolize national identity and presenting the nation's identity to the world. This rule of code can be manifested through architectural elements like facade, which will be discussed in detail in the following section. Based on the above understanding, architectural properties and elements are often used by governments and society as a medium as well as a symbol to convey a sense of national identity.

All these categories of national architectural identity representation, however, is influenced by the local elements comprising of constant and dynamic factors. Many scholars agree that the formation of national identity evolved due to constant factors relating to climate and weather, geographical, landscape, cultural, including traditions (Surat et al., 2010). Whilst, the dynamic factors are influence by the direction of a nation’s character according to the outlook of architect and patron (Surat et al., 2010). This can be seen through the culture and life of the locals, the universal design approach, sustainably adapted contemporary context architecture heritage and the infusion of cultural arts elements, beliefs and use of localized socio-economic building materials in built form identity-making.

In relative to the Malaysian context, the national architectural identity is much influenced and inspired by the societal norm, religious belief and cultural values due to its country setting which comprises of multiracial ethnicity (Ismail, 2018). This is elucidated and highlighted in the National Cultural Policy (1971) and Malay Culture Congress II (2009) stating that the national identity design must embrace three main elements; i) Islam (as the official religion) as an essential element in the establishment of National Culture, ii) based on the original culture of the region (indigenous Malay Archipelago), as well as iii) other cultural elements that are appropriate and well accepted by all.

This is also supported by past scholar study which based on the quantitative assessment survey conducted on 4 cores of "DASIK" 2017) which highlights that from four indicators - community and culture, local vicinity, eco-friendly design and native based architecture, the cultural factors stated the highest rank compared to the others (Surat et al., 2010). This indicate that culture is an important factor to be highly consider in the study in promoting national architecture identity.

i.	Society and Culture : 113 points – 45 %
ii.	Environment and Local Connection : 60 points– 25 %
iii.	Environmental Friendly Design : 19 points – 10 %
iv.	Natively Infused Architecture :51 points- 20% – 20 %

Fig. 1 Taxonomy Benchmarking Scale of National Identity Design (Surat et al., 2010)

About the two key factors (constant and dynamic) that contribute to the shaping of Malaysia’s national identity, it is, however, appropriate to associate it with DASIK (National Identity Architecture Policy). This national identity policy was drafted by LAM (Board of Architects of Malaysia) as a reference for designers to create a national architectural identity in the year 2017. Based on "DASIK" 2017) principles, the five core elements are used as guidelines to formulate the national identity architectural features. These are i- Society and Culture, ii- Local Environmental Conditions, iii- Environmentally Friendly Design iv- Natively Infused Architecture Adaptation v- Provisions in the Rules, Laws and Implementation of the National Identity Architecture Policy ("DASIK," 2017; Surat et al., 2010).

Nevertheless, for the advantage of this study, only four from five core elements relating to national identity factors (i-iv) are appropriate to be used as main determinants to examine the case study for fulfilling the objectives of the study as shown in Figure 2 below. This is because the fifth factor is more towards requirement and legislation matters. Concerning this, it can be concluded that the constant and dynamic factor are the main pillars influencing the shaping of national architectural identity ("DASIK," 2017). They are also the leading indicators to be used in analyzing the selected

case study of an educational institution building facade in Malaysia. Before elucidating on the case studies in detail, the next section will explain the importance of architectural façade to portray the image of national architectural identity.

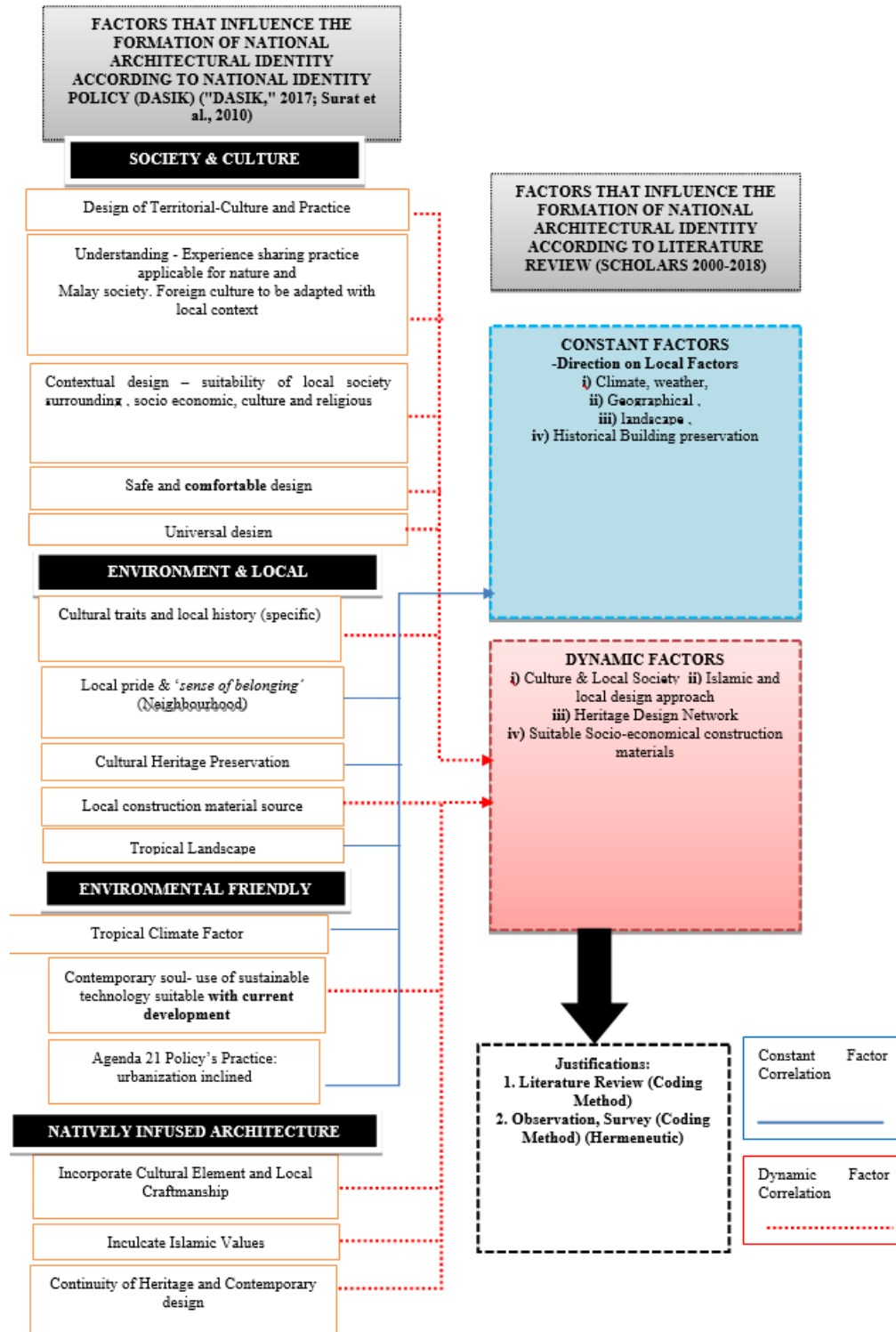


Fig. 2 Formation of Constant and Dynamic Factors Indicator and its correlation with DASIK ("DASIK," 2017)

PUBLIC UNIVERSITY BUILDING FACADE AS SYMBOL OF NATIONAL ARCHITECTURAL IDENTITY

The building facade is defined as the exterior built form comprising of the front, rear, left and right view, which covers the outer structure of the building. The facade of a building is particularly important for external viewing as it establishes the built form outlook to create personality and character, which indirectly provides meaning for its user (Askari, 2009). According to scholars, the building facade is vital as it offers five important functions that set expectations and defines the feel of the overall structure (Aksamija, 2013).

First, is the building surface which becomes the fundamental building support that closely related to durability, weather resistance, compatibility, heat and fire resistance. Second, is to meet the requirements of comfortable building conditions including thermal control (heat protection, thermal inertia, radiation control, ventilation and air-conditioning) moisture protection (rainwater, groundwater and capillary water) hydrothermal, lighting (natural and screen controlled) and acoustic controls. Third, as essential equipment that combines building service and integrates advertising element. Fourth, the facade serves as the building's structural requirements providing stability, integrity and image-making or architectural style. The facade of the building is the first and foremost view of the public in the building. The facade of the building is assembled in three parts namely, the roof, head structure and base and consists of a combination of components such as roof, composition of building structure, decoration, openings (windows and doors), walls, construction materials usage and levelling (Askari, 2009). Facade exterior appearance is not only determined by the vertical and horizontal features like openings, decorations and others but also may include such elements as form, method of construction, building materials, that are subjected to principles of order, symmetry, balance, contrast, proportion and unity to establish an identity and image-making or style for the building (Askari, 2009).

According to scholars, building facade can communicate because its appearance can be read as a form of code or 'sign' to delivers the message to building users. The use of 'sign' is necessary for people's lives as it is able to highlight the behaviour, feelings and thoughts to convey individuals' beliefs and understandings. Building façade as a 'sign', however, can only function when there is a two-way communication system between the 'signifier' (observer) and 'signified' (building façade). This kind of communication is essential in revealing the meaning of facade outlook due to the differences and the variety of design articulations applied to the facade of a building which provides different meanings (messages). In reference to the above, building facade is perceived as a communication medium for conveying elements of national identity to fulfil two main reasons. First, building façade can act as intermediary object to convey the national architectural identity function and purposes to individuals and second, building façade may become an insignia to showcase the nation's identity at the global context.

Even though the symbolism of national identity can be presented in all types of building typologies, educational institution, however, played the significant leading role as it is closely interrelated with communal advancement and influenced the societal development, besides act as an icon to communicate country's vision and mission to the masses. As such, the tendency to display the symbol of national identity can be demonstrated through the design of educational institution like higher learning institute or public universities is important for the needs of the community and the

government in any country. In describing the public university building typology, the university administrative building, however, is considered more important and much symbolic. This is because university administrative buildings which are patronized by the government have their unique character and are often associated with the vision and mission of the country's development compared to private universities. Many of these public universities are often associated with the cultural and political aspects of the country, which may symbolize the country's national identity. In understanding public university administrative buildings, scholars outline that there are three main elements and features that shaped the public university administrative buildings. First, is the scale and proportion involving the structure of the building; second, the appearance of the artwork including the use of building materials, articulation and composition, as well as the aesthetics and decoration and third, is the function of the building facade. Two functional levels may influence the shaping of the building façade to symbolize the national identity in built form. First is the direct function, and the second is the virtual (indirect) function (Malhis, 2004).

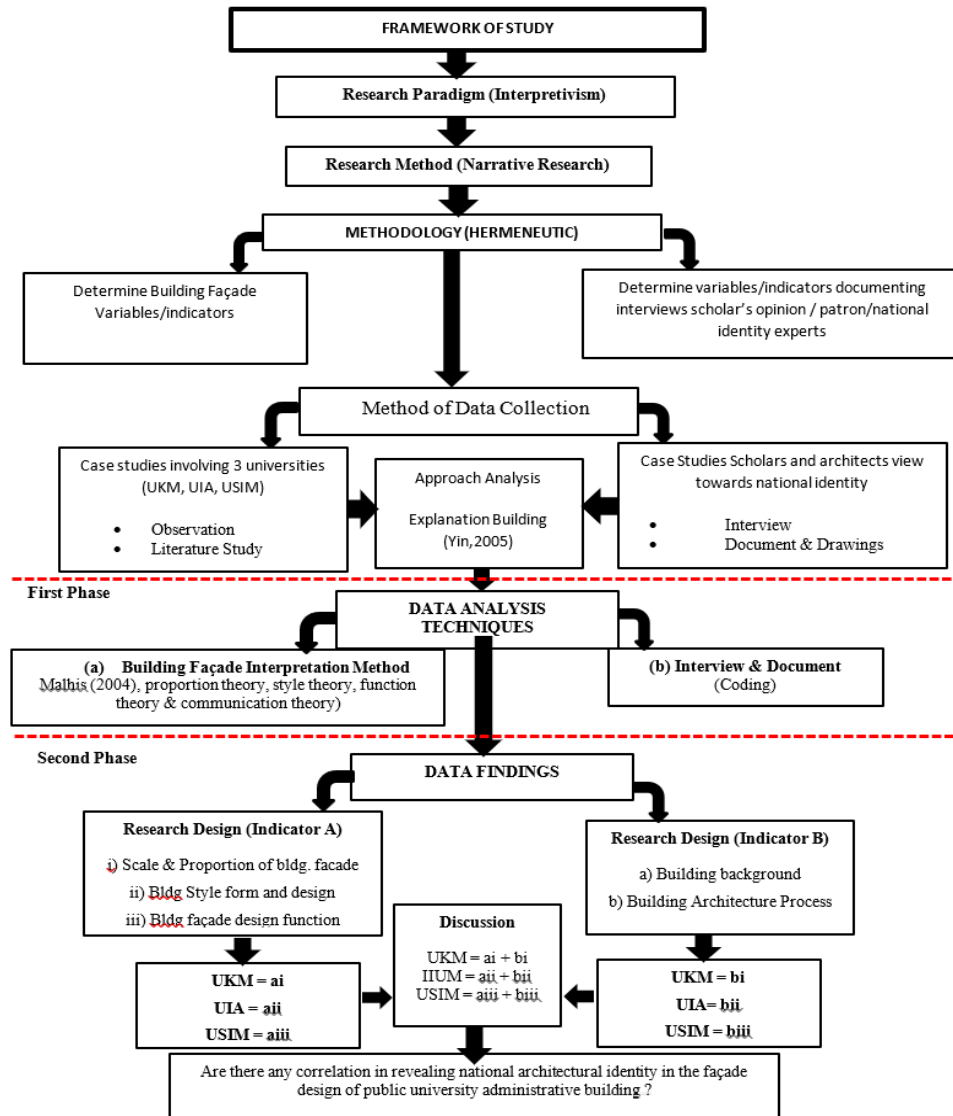
To understand further, the direct function related to the core purpose of a university which is meant to be a place for knowledge generator, to produce skill and knowledgeable graduates that can serve the need of the industry, society and nation as a whole. The virtual (indirect) function, on the other hand, are the ones that related to the formation of national identity which comprises of three categories of identity described earlier in the above section which is sub-national, private, and supranational architectural identities. This is because the existence of educational institution namely the public university can indirectly serve as a symbol of identity to meet the needs of the community and the country as it is often associated with social, cultural, and functional factors. To understand this, the next section will explain on how three case studies of public university administrative buildings representing three public universities in Malaysia - UKM, IIUM and USIM from its façade appearance symbolizes national identity including all the related factors like constant and dynamic can influence its façade design. Nevertheless, before proceeding with case study analysis (Yin, 2005), the next section will describe on the methodological framework applied on the selected case study. This is vital to derive on the appropriate indicators to produce guidelines in designing better façade for public university buildings to reflect the national architectural identity for the benefit of Malaysian context in the future.

METHODOLOGY

This study utilizes case studies as a research strategy under the framework of the interpretive paradigm and adopts narrative as a research method (Fig. 3). The application of the interpretive paradigm allows researchers to interpret and understand the influential factors that shaped the design of the building as well as hidden intentions that the architects and patrons are trying to convey. This is important because the interpretative paradigm is based upon the axiology, which outlines that the researcher and the object being investigated have a dynamic interactive relationship that can shed light on various perspectives. Interpretative paradigm also enables researchers to formulate a clear theoretical foundation that integrates social, environmental activities to understand better the characteristics of the events in its natural setting. Thus, the purpose of this paradigm in this study focuses on the search of meaning existing in the Malaysian socio-cultural context, which influences the formation of national architectural identity in public building design. In one hand, interpretivism is not just about finding meanings of a subject or object, but it also to discover the implied and expressive meaning beyond the identity of an object or subject. For the research method, narrative approach from the first-person experienced is used. This

is because the study focuses on the primary sources of assessing and relating events and experiences from professionals who directly involved in the design of public university administrative buildings.

Fig. 3 Research framework in determining the indicators on national identity for building façade design



For this reason, two professionals comprising of architect and authority from the asset and development office were interviewed. This reinforces the validity of the chosen case studies and establishes the linkages of building design with constant and dynamic factors through the primary vital sources from first-hand events and experiences. Therefore, this narrative study method can identify the relationship of public university administrative building with the national architectural identity through interviews and scientific studies. However, to effectively conduct this narrative study and for answering the research questions and objectives, hermeneutics technique as research methodology will be adopted. Narrative as research methods is well suited with the hermeneutic technique because both have the same purposes of seeking for the set of meanings and information that are not prejudicial. Hermeneutic as research methodology will strengthen and justifies the

findings as it will help to unravel the process of synthesizing the causes affecting the design appearance of the public university administrative building in Malaysia as well as its design conditions. This is also due to the hermeneutic function itself which is a "specific approach for the interpretation of the text" The term "text here" is used for something that can be seen to represent something or refer to something that is readable. This text includes written discourses, verbs, stories, aesthetic objects, architectural buildings, or anything else that is understood to represent expressions of the experience of the author or designer. This is so as the text is a medium of communication to convey the experiences, ideas, beliefs, and values of its owners.

Justification selections on the case study are based on three main criteria to answer the research questions and the objectives of this research. The first criteria are based on the categorization of the public university by KPT (Ministry of Higher Education) representing the research, focus and broad category. Second criteria are based on the significant background context and period in which when the building was erected and operable. The selected public university administrative buildings should be built during the three administrative phases of the prime ministers' reign -Tun Abdul Razak (1970 to 1976), Tun Mahathir Mohamad (1981 to 2003) and Tun Abdullah Ahmad Badawi (2003- 2009).

Although many public universities were built during the time of Tun Abdullah Ahmad Badawi from the broad category, only one university was selected, which is USIM. This is because USIM differs from other public universities as it was the first university in the early 20th century to integrate Islam, science, and technology in Malaysia. The reigns of Tunku Abdul Rahman, Tun Hussein Onn and Dato Seri Najib Razak were not chosen because at that time no new public universities were established. The selection of the public university is based upon each prime minister's reign so that the researcher can identify the evolution of national identity in the country during each prime minister's administrative era which is influenced by the political and the socio-economic context as main factors.

This is important to identify how the constant and dynamic factors as well as the two functional levels (direct and indirect function) that may influence the shaping of the building façade to symbolize the national identity in built form. Third criteria are the ownership status of the university as a preference. The designated public university administrative building should be owned, managed, and built by the same university management as well as should be located within the existing campus ground. The administrative building should not be the ones that are relocated, adaptive reuse, rented or leased building. The choice of the case study also represents every three categories of public universities in peninsular Malaysia. Exceptions are given to UMS and UNIMAS because the universities are in Western Malaysia. The choice of public university administrative building in the UKM, IIUM and USIM has also been considered as case studies because the administrative building significantly influences the master planning of the campus layout during the early until completion construction phase.

For analyzing the case studies, the indicators relating to the façade features of the public university administrative building comprising of scale and proportion, structure, façade style and design function will be investigated (refer Fig. 4). These indicators are derived from factors that influence the formation of national architectural identity according to national identity policy (DASIK) and literature review by past scholars. This is imperative to produce design proposal of appropriate façade appearance to portray the national architectural identity for the public university

administrative building in the future as a reference for designers and related authorities suitable to the need of Malaysian cultural context.

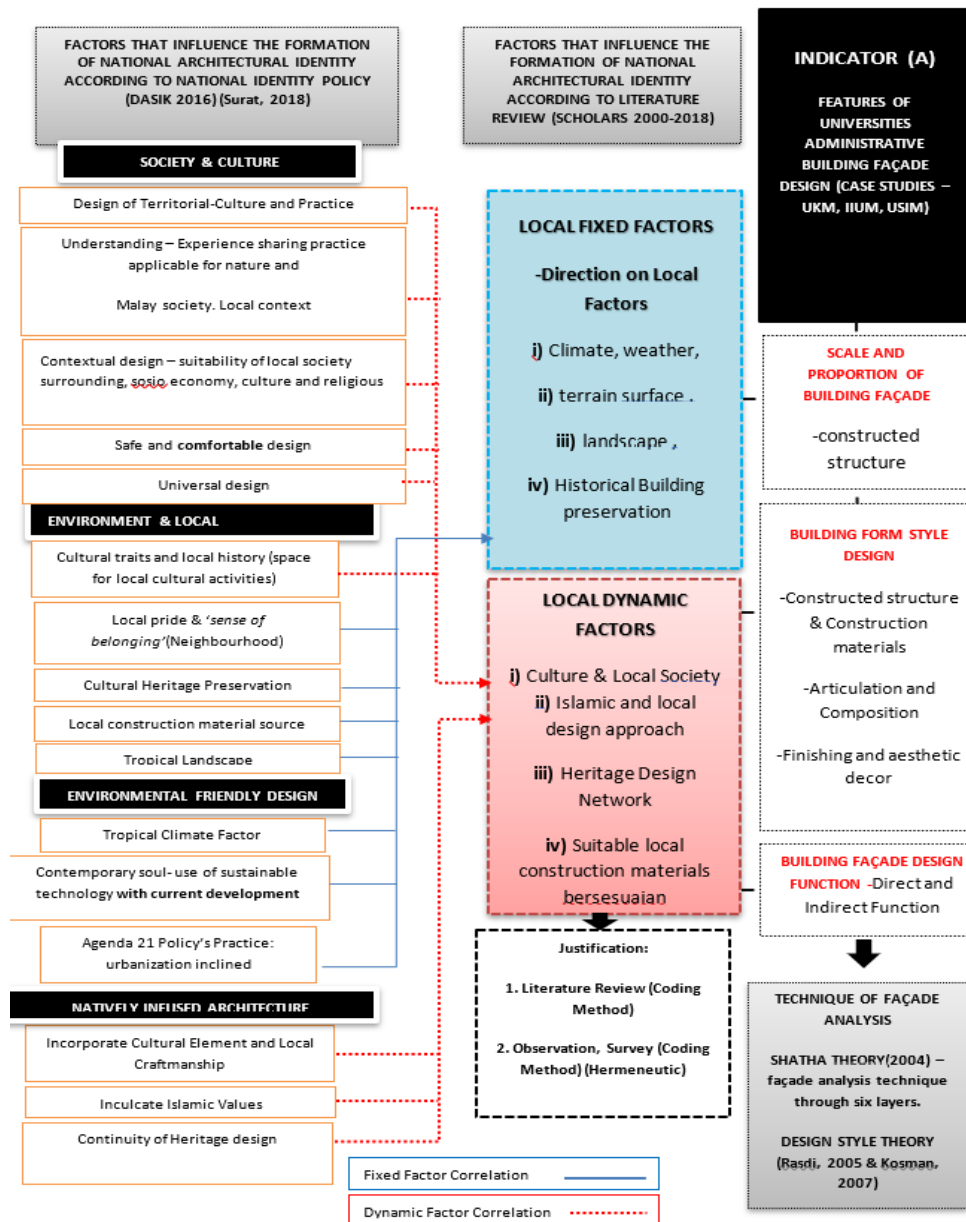


Fig. 4 Process to justify and establish indicators relating to building façade

FINDINGS

Findings gathered from observation and literature review on the three selected case study of public university administrative building -(CS1) UKM (Figure 5), (CS2) IUM (Figure 6) and (CS3) USIM (Figure 7) indicated there are similarity and differences in findings. For instance, the findings derived from observational data, interviews and literature studies representing two case studies, CS2 and CS3, has the highest frequency in terms of describing the national identity values compared to CS1 from its façade design appearance. In this regard, when measuring the national

identity values using the benchmarks set by scholars and experts in national architectural design identity, it portrays that CS2 and CS3 have a more significant resemblance to façade design that responsive towards national architectural design identity values compared to CS1. The observation on the public university administrative building façade is conducted referring to three leading indicators comprising of- scale and proportion of façade, façade design style, and design function, as indicated in Figure 3. To understand this matter in-depth, the following Table 1 will elaborate further on how the three façades building are designed to showcase whether they portray national architectural identity in its building appearance or not. In Table 1, the indicator B, which are the constant and dynamic factors, are matched with the strategies outlined by DASIK as a specific reference. This DASIK policy is also supported by a recent scholarly study (Surat et al., 2010) who states that if a built form tends to fulfil the community and cultural needs which respond to the environment and the local context, then it is capable of conforming to the national architectural identity in design.



Fig. 5 CS1 (UKM) administrative building (source; Author 2020)



Fig. 6 CS2 (IIUM) administrative building (source; Author 2020)

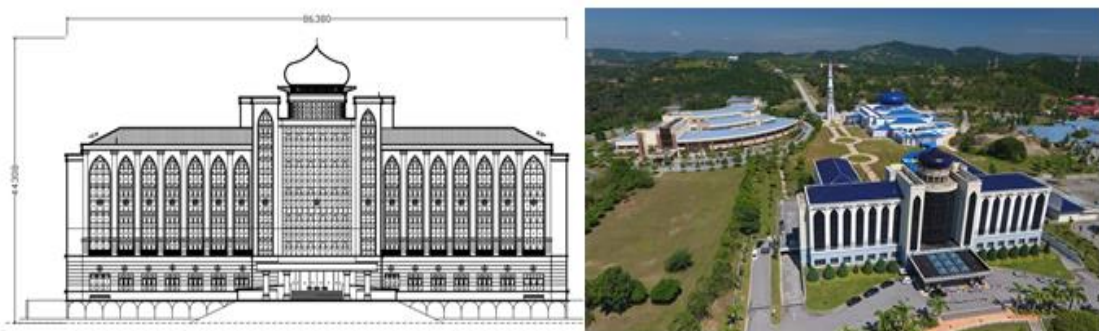


Fig. 7 CS3 (USIM) administrative building (source; Author 2020)

Table 1 Façade design and its relationship to Constant and Dynamic Factors to symbolize a national architectural identity concerning DASIK strategies as well as core national identity benchmark stated by past scholars

CASE STUDY	Indicator A FAÇADE CHARACTERISTICS AND ELEMENTS	Indicator B								Number of Frequency	Total of frequency	Confirming with the appearance of national architectural identity
		CONSTANT FACTORS			DYNAMIC FACTORS							
		Climate	Topography	Landscape	Conservation of historical buildings	Culture and Traditions	Islamic identity and elements	Heritage Architecture	Local materials and construction			
UKM (CS1)	Scale and proportion		√	√					√	3	7	Less significant
	Form style		√			√			√	3		
	Façade function								√	1		
IIUM (CS2)	Scale and proportion	√				√	√			3	12	More significant
	Form style	√				√	√	√	√	5		
	Façade function	√				√	√	√		4		
USIM (CS3)	Scale and proportion					√	√			2	10	More significant
	Form style					√	√	√	√	4		
	Façade function	√					√	√	√	4		
<u>DASIK 2017 ("DASIK," 2017; Surat et al., 2010)</u>		Strategy 3.1- Climatic Factors	Strategy 2.2- Spirit of place and time Sense of Belonging	Strategy 2.5- Regional Landscape	Strategy 2.3- Preservation of local architectural and historical architecture Strategy 2.1- Cultural Personality & Local History	Strategy 1.1 - Regional design Strategy 1.2 - local skill Strategy 1.3 Contextual design form	Strategy 4.2 Implementation of Islamic Art and Elements	Strategy 4.3 Continuation of Heritage architecture in contemporary context	Strategy 2.4 Usage of local materials Strategy 3.2 Sustainable technology building materials and construction	In this Table 1, the strategies in DASIK policy are mapped with the taxonomy core of benchmarking on national identity set by local scholars. In overall, strategy 3.1, 2.2 and 2.5 in DASIK are related with Core 2 (environment and local connection). Strategy 2.3 and 2.1 related with Core 1 (culture and society); strategy 1.1, 4.2 and 4.3 are related with Core 4 (natively infused architecture) whereas strategy 2.4 and 3.2 are related with Core 3 (environmentally friendly design). All this mapped DASIK strategies and taxonomies are much related to the constant and dynamic factors that influence and shaped the formation of national identity in façade building design.		
<u>Taxonomy Benchmarking Scale of National Identity Design by past scholars (Surat et al., 2010)</u>		Core 2 (25%) - Environment and local connection			Core 1 (45%) Culture and society	Core 4 (20%) - Natively infused architecture			Core 3 (10%) - Environmentally Friendly Design			

DISCUSSION

From the findings, all three case studies reflect the value of national architectural identity. However, Table 2 indicates that the three case studies have different appearance levels which justifies two categories of national architectural identity representation which are sub-national and supranational architectural identities fulfilling two functional levels that may influence the shaping of the building

façade to symbolize the national architectural identity in built form. The first is a direct function, and the second is a virtual (indirect) function. This will be explained in detail in the following, according to the public university administrative building façade characteristics and elements comprising of scale and proportion, form style, and façade function in turn below.

Table 2 Facade design and its relationship to Constant and Dynamic Factors to symbolize the national architectural

Case study	Type of national identity representation	Architectural façade characteristics			The purpose of national identity representation	
		HOW? (in reference to constant and dynamic factors)				WHY?
		WHAT?	Façade Scale & proportion	Façade Form style		
CS1 - UKM	<p>Subnational Identity</p> <ul style="list-style-type: none"> In terms of visual aesthetic, the features of the building design did not favor any ethnicity or cultural influences The façade appearance is democratic in architectural style which did not bias to any specific design taste to convey the message of integration in societal diversity country with the aim of unifying multiracial and diverse cultural society through modernistic approach that emphasis only on functionality and rigidity of form making. 'modernism' architectural style is also made possible to be in line with the establishment of UKM as a higher learning education institution aimed at attracting global and local communities to further their education using the country's mother tongue language. 	<ul style="list-style-type: none"> influenced by existing topography seems proportion and balance with the existing landscape setting 	<ul style="list-style-type: none"> emphasis on the authenticity of the local building materials contributing to the finishes and visual aesthetics of the overall building design break away from historical architectural styles in facade design and to invent something that was purely functional and new 	<ul style="list-style-type: none"> showcases efficient functions of building design in terms of shape and form making but not for the usage of flat roof to top the building structure. This is so because the flat roof top did not justify the suitability with the local building climate with heavy rain downfall all year round which in turn constantly prone to leaking and discourages ventilation. 	<p>The façade outlook was influenced by the local context of early post-independence setting where the gist of independence and the concept of democracy are the main concern by the ruling government to ensure the country's political growth and stability.</p> <p>Educational institution was built namely for symbolizing country's economic, political and social achievements to convey the nations ambitions and philosophies of the ruling government leadership under the tutelage of Tun Razak to the local masses and global context.</p> <p>The concerns during Tun Razak's were with post-independence issues such as the unification of society, development of national identity, consolidation of society's self-identification and ways to uphold society's loyalty, particularly the majority ethnic group, to the state and government are evident.</p>	
CS2 IIUM	<p>Supra national Identity</p> <ul style="list-style-type: none"> IIUM building design was fully based upon the ideological philosophy of the architect to be aligned with the country's political agenda in which IIUM is to be the symbol of prominent Islamic institution of higher learning in Malaysia managed by the Malay Muslim ethnicity as the dominant group in the country. The façade is lavishly treated as a 'visible sign of progress' to obtain global recognition and acknowledgment from other Islamic countries in hope to showcase Malaysia as a modern Islamic state-embedded with regional values 	<ul style="list-style-type: none"> The motives of the designers are to remind Malaysian regarding the religion of the state that are subject to the laws of nation and that of God, the placement of the tall minaret however only seem for heightening the scale of the building - featuring it as freestanding colossal structure, that symbolize the supremacy of IIUM as the center of Islamic education institution in the country. 	<ul style="list-style-type: none"> The façade design features comprises of architectural influence from Middle Eastern Islamic countries but are tailored to the Malaysian context. The façade appearance portrays various mix of architectural style combining traditional Malay design from the usage of pitch roof with hips and gable ends with wide veranda concept whereas the glory of past Islamic heritage is dominantly projected by the use of Islamic architecture principles like 	<ul style="list-style-type: none"> The building design addresses to local climate and topography which responsive to the local cultures that blend in with the existing context. This building design is well accepted by the locals by its bold design experimentation in producing a new taste of national architectural identity in Malaysia. 	<p>During the era when IIUM was constructed, Islam was widely employed and emphasized by the country's leader (Tun Mahathir) at both the local and global levels.</p> <p>At the national level, Islamic principles were implemented in all government machinery and closely monitored under a centralised Islamic government body. The practice of Islam under the ruling government's leadership was associated with the idea of progress, modernisation, and to legalise the country's capitalist development.</p> <p>In the international context, Islam was also utilised as a political tool to engage with the worldwide Muslim ummah and nations by setting up a diplomatic representation and ties with Middle Eastern nations and other Muslim countries, to present Malaysia as a centre</p>	

			arches, minaret and geometric design		of Islamic civilisation as well as a leading well-developed Islamic state and a successful Muslim nation
CS3 USIM	<p>Supra national Identity</p> <ul style="list-style-type: none"> the USIM administrative building showcase the uses of Islamic architectural approach to project Malaysia as the centre of Islamic education civilisation, one that was successful in every developmental aspect and balanced between religious and worldly concerns, and to show that Malaysia is a well advanced country capable of competing with others. 	<ul style="list-style-type: none"> The scale and proportion of the building is massive and colossal. The façade design and scale of USIM was much inspired by the Putra Perdana building built during Mahathir era in Putrajaya. The dome structure of the USIM building is like the dome of Iranian mosques. The dome appearance is faced with dark blue mosaic to create a resplendent view, portrayed in massive vertical height with a round-shaped dome stem. The dome is also double layered where the interior part is intricately decorated to simulate the celestial dome, reminding Muslims of man's place in the cosmos vis a vis God and creation. 	<ul style="list-style-type: none"> The symmetrical façade presents a prominent Islamic image and uses an eclectic array of Doric columns features for its structural details. These include a large-scale dome, monumental and high pointed semi-circular arches. In addition, it portrays exterior and interior façade treatments that use sumptuous classical decorations for the façade design vocabulary including a spatial layout that refers to Arabian hypostyle planning composition with lavish courtyards in the middle of the building planning layout. The external walls were made from high quality concrete materials finished with white colour coating. The exterior façades are elaborately treated with articulated vertical elements such as wide glass openings, pointed arch shaped colonnades which are arranged in a symmetrical and hierarchical manner from the base, wall to roof level. 	<ul style="list-style-type: none"> The building design serve the purpose of a higher learning education center and it was built from the contemporary materials that were possible due to the latest building technology available during the period it was constructed. An example was the roof structure which was made of a fibre dome. This dome employed a glass fibre fabric mixed with epoxy resin composite shell panels that are lightweight, stronger and more durable than conventional domes. The built form also acts as a dominant structure in its own contextual setting and location where it was placed. In other words, they became a recognized landmark, which can be identified from miles away. 	<p>During the era of USIM construction, Islamic practice under Najib Razak was like Tun Mahathir at the domestic level, he gave more emphasis towards Islamic affairs in the global context.</p> <p>In other words, Najib Razak showed strong Islamic commitment at the international level by embarking on a series of initiatives in foreign policies such as building economic ties and making business ventures with other well-developed Muslim nations in order to attract Muslim investors to invest in Malaysia's economy for the future development of the country.</p> <p>This was an important strategy to portray the country as a modern and progressive Muslim nation that was equally developed with other Muslim countries.</p>

In sum, IIUM and USIM administrative building scored the highest points (refer Table 1) due to the architects' ability whom boldly uphold the suitability of structural and architectural elements of the building that is responsive to the climate, culture and local context, although being inspired by external architectural influence. UKM administrative building is less prominent in terms of the national identity architecture because of its design that is incompatible with the local climate and weather, although it has the functionalism characteristic. Flat roofs are unsuitable to cater for the wet and humid tropical weather in Malaysia. From a political and social strata context, all three buildings highlight the importance of higher learning mission and vision and the political milieu of the country when the building was constructed. These buildings are considered as a system of 'signs', which can be experienced as a form of communication, whilst recognizing the functionality of its design attributes. Since these buildings have the capability of conveying meaning through physical and visual form, they may also be said to tend to communicate the

intentions of their patrons to the building user, as well as offering messages that have mass appeal through its architectural identity representation. In this sense, these three buildings were used as visible symbols to represent the education vision aligned with the political ideology and interests of the state leaders for the sake of country's development and to elevate their stature in the local and global context. From the basis of this understanding (refer Table 2), it can be said that the design of the three public universities administrative building in question is influenced by the country's education vision as well as the changing attitude of leaders' political leadership in the Malaysian social context with the political culture which occurred during the construction of these buildings. All in all, the national identity creations of these three buildings are the representation of country's political leaders' intentions and ideology, as they play a significant role in reshaping Malaysia's built environment, nation's education system and the country's developmental programs.

CONCLUSION

From the above, it is shown that in designing building facades two main aspects contributed to the representation of national architectural identity which are the constant and dynamic factors to convey direct and virtual (indirect) function. Hence, the building patron and designers, as well as the involved authorities, should have an objective voice and thoughtful consideration on the importance of describing architecture in its proper context and the need to design living spaces for the convenience of the community as leading user group since they are the ones who utilize public buildings at all times. One must be imbued with the proper knowledge of architectural history and politics to make a balanced judgment in formulating design theory for building a built form that represents the nation's identity. This is because, the visible presence of public buildings built by the government not only sheds light on the characteristics of society in the Malaysian context but through them, the dynamic of Malaysian politics can be ascertained, and the creation process of the identity of the Malaysian state can be discerned. This paper, therefore, provides a clear understanding as to what motivates the individual leaders to build and the nature of the elusive relationship between national identity and architecture. This is because buildings are symbols of human culture that can suggest many social and political interpretations of the conditions of a society in its internal organization and its ideas of the nation-self.

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