Visual Symbolism of Malay Nationalism towards Malay Unity

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Abstract: The formulation of this research is greatly influenced by visual symbolism to uplift Malay nationalism life-giving principle. Although there are several past researches focusing on Malay nationalism in regards with politics, economy, arts and socio-culture, the relationship between visual communication and symbolism towards nationalism as triggering factor is yet to be scrutinized profoundly. Baran (2013), indicates symbolism from the communicative-pragmatic viewpoint, their main objective is to attract attention, make the recipient indicate and ‘decode’ the visual images. Visual hunger towards championing the Malay unity through the substance of nationalism is vital in embracing the mind and heart notably the younger generation, in view of the fact that 80% of what people learn is visual. On top of that, the question of acceptance, interpretation or rejection of symbolism is important in understanding the level of importance they may acquire. Equally important is the level of recognition of symbols in trying to understand such eventual importance (Manners, 2011). What is more, the process of perception pertains to symbolization even understood in the narrow sense, as a purely creative process, because it is not realized solely at the stage of the aesthetic perception of the work by the recipient but is also an important component of the very process of creation (Bychkov, 2012). Quantitative research is employ to gather data collection from the study. Analytical survey is applied to validate the measurement from the sample of population. This research method and data collection is desired among visual and nationalism researchers. Moreover, the aim of this study is to identify the patterns, strengths and directions of the relationship among the variables. The findings of this study will provide the results of what visual symbolism positively offer to give a boost in promoting nationalism through the mind and heart of the Malays.

Keywords: Visual Symbolism; Malay Nationalism; Malay Unity.

INTRODUCTION

What denotes nationalism and unity on a blank canvas? How do the Malays communicate through visual symbolism for their survival? Why visual symbolism should making huge statement for Malay supremacy? Does Malays’ agenda setting transformation is absolute rhetoric? Particularly, Malay studies have become desirable field for scholar and academian across various disciplines; history, politic, economy, language, literature, religion, custom, architecture and many more. As a result, it triggers gratifying engagement from the policy maker with a view to enrich the Malay community and country as whole to become a progress nation (Milner, 2011). The question to be asked here is to what extent the association between Malay nationalism and Malay unity are being indicated through the awareness of visual symbolism in the context of ethnicity? For this reason, a series of empirical studies on this subject is desirable for Malaysian researcher to study that make local substance prominence. Therefore, the present study is an effort to examine the level of exposure of visual ethno-symbolism towards nationalism and unity amongst the Malay.

In order to comprehend the symbol’s representation messages, the process of mind cognitive involves in vary reception levels may differ from one person to another. Social factor influence for instance contributes symbolic impacts through thinking and attitude driven process in a direction to identifying substantial meanings. The social construction of symbol’s meaning involves representation, a ‘decoding’ of such representation involves identifying three hypothetical positions during reception: (1) symbols may be accepted as ‘dominant’; (2) interpreted as ‘negotiated’; and (3) rejected as ‘oppositional’ (Hall, 1980). The level of dominant is lead to high reception whilst oppositional reception depicts as low consequences underneath the psycographic and demographic values. In particular, Manners (2011) call attention to the social status of symbols in European integration is clearly shaped by the social status of the participants,
whether intended or not. Hence, social status based on gender, nationality or ideology, for example becomes important factors in how symbols of European integration are communicated and received.

The power of visual symbolism and its reasoning method are very useful for optimum feature selection and texture analyzer design. The subjectivity of human vision needs to be guided by a concrete meaning of signs and symbols of each and every single communication medium. Pictorial presentation depicts millions of perception and the beauty of visual symbolism put emotion and abstract thought in place. Moreover, visual communication and propaganda is more effective in the 21st century because society is geared towards mass media. Television, magazines, newspapers and other print bombard society with visual images, which are trying to sell “the package”. Whether selling a product or a political idea, the goal is the same to win over the viewing public (Anderson, 2000). Media diversification produce vast message and information to digest people perception, in many sense it is for us to take vigorous action. As we become more and more dependent on the visual for sending and receiving information, we will inevitably become more adapt at quickly reading the affective and cognitive aspects of the messages (Barry, 1997). More importantly, the concerning issues of Malay “struggle” requires not just in a form visual documentation, but the thought and logic thinking should venomously change the mindset of our people, elevate our greatness. Notably, the utilization of symbolism and nationalism in the context of sufficient settings will secure solidarity among the Malays against senseless conflict and confusion.

Visual symbolism across mixed communication and media platforms become increasingly appreciable towards nation building ideologies and transformation. Taken from the study of “Obama Hope”, the persuasive power of images is a fascinating, although many leadership texts stress the power of verbal communication, few, if any, address the power of visual communication, which is a grave oversight. Discussing the Hope poster in the context of its visual language, psychological impact, and mass distribution can contribute to a better understanding of how Fairey’s portrait of Obama, by transforming the public image of the candidate, helped to pave the way for the presidential campaign’s success (Condit, 2010). Even more, effective communication and media channels are vital in delivering structured public opinion, which utilized signs and symbols deliberately. Online media platform for instance leisurely seized the number of traditional audience in the name of borderless world. They demand for fast information, direct message together with sharp colored images and visually engaged. Adequate graphic flows and message structure will magnify their believe towards certain issues which has been featured.

The traditional Malay often associated with cultural images with “kampung” surroundings, whilst the urban or modernist Malay that living in the fast lane vanished and questioning the left behind imageless. As Malaysia progress with commendation of globalization, the culture of majority ie, Malay and Bumiputera is perceive as commercial desirability rather as an actualization of gratification and pride. Much less, it has been constantly portrayed in a seasonal style of entertainment values. Consequently, it may be argued that the culture of majority, because it is politically and linguistically dominant is ipso facto superior. But in a number of countries, it is not the majority but the minority that is promoter of progress, inventiveness, modernity and democracy. What complicates this discussion is the fact that the respective “progressive” minorities – the Greeks and Armenians in the Ottoman Empire, the Jews in Poland, and the Chinese in a number of Southeast Asian countries – have tended to express their specific cultures in the language of the host majority, i.e. that of the majority (Safran, 2010). He added, the decline of traditional national elites as guardians of a nation’s high culture – both because the behavior of much of that elite had compromised its moral image, and because technology and democratization of access to culture has dethroned those elites, the guardians of ‘high culture’ and of the purity of language, and obscured the distinction between high culture and a popular culture that is increasingly international. On the other hand, Kuper (1999) points out that national culture shapes a state’s policies and the outcomes of those policies. As a result, the confusion between nationalism and patriotism may be due to patriotism appearing very similar to civic nationalism, while nationalism may be confused with ethnic nationalism.

What is more, nationalism brings decisive actions towards political will, which galvanize the vivacity of the people. The Malay nationalism is becoming immaterial in a battle against democratization. Likewise, nationalism sometimes appears to be fully congruent with democracy as it speaks of freedom, quality and progress, and galvanizes the positive energy of whole societies. At other times, nationalism and democracy seem almost antithetical, with the former producing mechanisms of exclusion and sentiments of intolerance, and latter constraining its definitions to instrumental mechanism of a majoritarian representation. The relationship between nationalism and democracy is therefore not only multifaceted but also full of tensions and paradoxes (Moreno & Lecours, 2010). Similarly, the Malay political motivation has been divided into many factions and each single political party converse its own ideology and beliefs. This will create even more room for other ethnic groups to cast their argument in regards to Malay rights and social contract. Two recent general elections on 2008 and 2013 provide diligent data and findings, which Malay dominancy still can be questioning. Hence, their beliefs and principles inviting risks and could rest them in huge jeopardy.

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In either event, the understanding of the Malay roots and ethnic-anthropology is essential to recognize their attitudes and behavior profiles. Not to mention, historic issues pertaining Malays’ pain and agony through several turbulence times before and after independence will be best featured. From an historical standpoint, the apparently close and symbiotic relationship between nationalism and political power has manifested itself in the development of state nationalism (or majority nationalism) modern Europe, a process which is associated mainly with the outcomes of the English, American and French Revolution of the seventeenth and eighteenth centuries (Moreno & Lecours, 2010). Indeed, nationalism indicates bold repositioning to spur people with common goal and nation building. It provides identical compassion amongst the Malays which share the same historical background, religious and socio-culture. According to Hector (2000), there are four manifestation of nationalism: (1) state-building nationalism, the attempt to assimilate culturally diverse territories; (2) peripheral nationalism, the resistance to state-building; (3) irredentist nationalism, when a state attempt to expand its boundaries to incorporate co-nationals; and (4) unification nationalism, the merger of culturally homogenous but politically divided territory (Hechter, 2000). The early Malay nationalism saw a conflict of engagement again colonialism between three streams; the westernized, radicals, and religious radicals. They fought to believe that independence would heighten the Malay opportunities in various areas particularly in political power. Whether Malaysia is Malay or Malaysian (earlier Malayan) nation is an issue or conundrum that had been debated since 1945, with the return of British after Second World War, amidst the throes of nationalism, the quest for independence, and decolonization. (Ahmad & Kadir, 2005). At this point, unification nationalism in the name of politics, religion, economy, education, language, culture and quest are will generate a powerful force towards the Malay unity.

One thing that shall be highlighted of which Malay supremacy does not diminished other races emancipation. Malay superiority does not undermine other ethnic’s freedom of rights, and most importantly Islam sovereignty does not weaken the belief of other believers. Prime Minister Najib has argued in UMNO general assembly in 2013 that racial polemics, including the questioning of Malay rights and social contracts were senselessness, in fact the Malays are pushing every efforts protecting their rights. Consistent with Ahmad & Kadir (2005), “Malay political hegemony” refers to the strong hold of Malay political power in a multi-ethnic setting. “Strong” Malay political power denotes predominance in the governmental authority structure (the bureaucracy and the judiciary), and coercive controls in the police and armed forces. This unique attribute in a multi-ethnic setting allows stability and progressive nation, which proved to be the ideal rubric for centuries to come. In raising the matter of unity, the only stumbling block that occurred is the mindset, the Malay their self became shy and apologetic to defend their future and precedence. The proposition of identity leaves Malay unity and survival in agitation. Indeed, For fear that, nationalism is designed to enhance the position of a particular identity, an identity that may or may not include all citizens or inhabitants of the polity, democracy, particularly in its “liberal” form, aims at guaranteeing equal rights for all citizens as well as special protections for minority groups and their members (Peleg, 2010). Adding to that, Nabmacher (1991) emphasis that the larger the minority group defined in terms of a language, race, ethnicity, or religion, the greater the threat to the political

RESEARCH PROBLEM

What denotes nationalism and unity on a blank canvas? How do the Malays communicate through visual symbolism for their survival? Why visual symbolism should making huge statement for Malay supremacy? Does Malays’ agenda setting transformation is absolute rhetoric? Particularly, Malay studies have become desirable field for scholar and academician across various disciplines; history, politic, economy, language, literature, religion, custom, architecture and many more. As a result, it triggers gratifying engagement from the policy maker with a view to enrich the Malay community and country as whole to become a progress nation (Milner, 2011). The question to be asked here is to what extent the association between Malay nationalism and Malay unity are being indicated through the awareness of visual symbolism in the context of ethnicity? For this reason, a series of empirical studies on this subject is desirable for Malaysian researcher to study that make local substance prominence. Therefore, the present study is an effort to examine the level of exposure of visual ethno-symbolism towards nationalism and unity amongst the Malay.

Symbolism and Ethnicity: Visual Messaging Approach

The study of visual concerning on commercial and communication has led wider perspectives through social culture and values. Visual symbolism enables major findings in understanding sign and signifier of an object or rather cognitive thinking process of a person. Taking figurative meaning of symbolism seriously provide effective form and function of assessing mind and heart of the perceiver. According to Baran (2013), they are different conceptions about the importance of the so-called inner picture (or figurative meaning component) in the cognitive process; yet, we should proceed from the fact that visual images provide at least as good (if
not even better) access to conceptions as notions. The projection of sign and meaning stimulates high retention in the study of visual communication. Advertising for instance, in order to capture target audience mind and heart, the message and meaning must well delivered to trigger audience awareness and desire to make action in purchasing the products. According to Ferez (2013), in the universe of knowledge, there is a system of expectations that guides the meaning and the effects of the meaning, but it only occurs when this *ideological system* is manifested by *language*, through the system of signs, of varied configurations, including verbal-visuality.

In the historical context, traditional message type in the form of textual evidence is significantly momentous as guidance to the premise. More importantly, the combination between textual and visual approach provokes hunger for more delicate information and message in an established communication. Traditionally, the communicativeness of pictures is regarded as more universal comprehensibility inherent in pictures is valid only within a concrete cultural context (Laaniste, 2005; Hallsteinsdóttir, 2011). It is obvious that in order to understand the pictorial images connection both figurative languages use and visual language, it does not suffice to master another language (Baran, 2013). Korkmaz (2011) verifies, message type is importance in placing the message in an instructional material. The field including the primarily perceived message in a visual principally focused around the center of the visual. Furthermore, encoding messages in the form of letters or numbers leads to a change in primary perceptual field. Therefore, it would be useful to encode verbal information in various techniques such as numerical expression and symbolization. Social imagery guides the individual to purpose of languages acts and provokes specific expectations of meaning due to the character of the communicative exchange. The imagery constitutes a long-term collective memory, only identifiable by a historical and anthropological approach. It is the one that organizes knowledge, systemizing it according to the interest of the social group it is related to (Ferez, 2013).

Nevertheless, every each and single individual has various characteristic with different level of collective memory in the determined social group. On account of social factors, the impact of individuals’ attitude and cognitive process has significant influence in a motivation to classifying considerable meanings. Human investigate certain properties or extrinsic characteristic of objects and phenomena in order to name them. The object that transforms into a symbolic object depends on the type of essence of the real world that the human consciousness considers necessary. Therefore, language symbols have their own motivational signs and cognitive nature (Zhirenov et all, 2016). On top of that, Elder & Cobb (1983) define a symbol as “any object used by human beings to index meanings that are not inherent in, nor discernible from, the object itself”. They continue, “Literally anything can be a symbol; a word or a phrase, a gesture or an event, a person, a place, or a thing. An object becomes a symbol when people endow it with meaning value or significance”. In historical context, symbolic value of cultural and race is employ to portray power and forcefulness of a nation in the early civilization. This can be depicted in the symbolic art of coats of arms. Zhirenov et all (2016) makes a remark on coat of arms which serves as a content of symbolic language unit. Coats of arms are studied by a branch of history called heraldry, which, in turn, is closely related to such historical disciplines as genealogy, numismatics, palegraphy and sigillography. Since ancient times, the art of designing coats of arms developed in the cultural history of each ethnic group or nation that took the path of civilization.

Additionally, the collective conception of symbolism is beyond reasoning and linguistic-cognitive process, notwithstanding the values is submitted towards the fundamental of realization and devotion to the country. Shtan’ko et al (2016) remonstrates on the lack of wisdom with respect to national symbolism. An international community has not developed any unified rules or criteria for representation and interpreting of national symbols. It can be explained by each country’s inalienable right to create their national symbols according to their own understanding of the symbol meaning. He further points up that the role of symbolic culture and political power are the key to perfection. The identification of political symbols with the sun, the gods and immaterial domains stands for fair and happy life of Japanese society. Hence, unanimity and integrity of the nation have evolved on the basis of devotion, commitment and respect to the people and nation (2016). In consequence, the concrete justification of national symbolic portrayal is to intensify the urgency of its axiologic establishment as the fundamental of national identity and unification. By the same token, on a larger scale, Ghenea (2015) underlines that 28 member states in European Union (EU) has shared an identical identity for political and economic union. European identity is bases on national identity. The flag, the anthem, the national day, the currency became symbols of a wider community than the nation, but at the level of imaginary they fulfil the same role; to bring people together; strengthen the sense of belonging to a community.
Striving for a Nation: Malay Nationalism

In deeply divided societies the definition of the state reflects often, although not always, the national identity of the dominant group and its particular political agenda. Conflict with minority groups that represent alternative identities and promote alternative agendas becomes a prominent feature of the state (Lecours & Nootens, 2004). The agony of Malays made up by 51% of the population still a work in progress through various transformation plan after 58 years of independence. According to Peleg (2010), the majority-minority struggle may result in severely damaging or even destroying the fabric of democracy and particularly its more liberal features. Scholars have made warnings, however, about overstressing the ‘looseness’ of Malay society. Certain forces operated to promote unity, especially when Malays confront outsiders. For all the diversity of the Malays of Singapore, even in immediate post-World War II period the community was said to feel ‘considerable in-group solidarity’ as one “discrete section” of the island’s multi-ethnic assemblage (Djamour, 1959). This has been resulted to unbalanced socio cultures throughout the region notably in urban and suburb areas. Nation reconciliation over “Chinese Tsunami” has taken part of the agenda whilst the recent election results proved the Malays contribution to UMNO’s helm was significantly strong. The Chinese markedly has gone deluded which they believe the Pakatan Rakyat (PR) strongholds will come through. Besides, as the Malay getting stronger, the recent Malay political quantum divided by three dominant parties; UMNO, PAS and PKR, which by and large, there are many issues and challenges, demand to be resolved.

At the same time, Chandra Muzaffar (2010) underlines, Malay leaders should assure their community that neither Malay political preeminence nor institutions such as the monarchical system, the Malay language or Islam under any threat from the non-Malay populace. The vast majority of the non-Malays accept that a Malay core within multi-ethnic national leadership is vital for national stability and harmony. What is important is for that core to be just and fair to all communities. The increased number of immigrants from outside Archipelago, especially of Chinese who seem so successful in material ways, must have assisted the sharpening of sense of common experience among the local community – of an ‘us’ and ‘them’ attitude. Such anxiety was all the greater when some immigrant leaders began to criticize the attitudes and culture of Malays, pointing especially to a lack of enterprise, and when people on all sides talked and wrote in term of ‘Chinese/ Malay’ dichotomy (Kim, 1981). By the same token, according to Milner (2011), the Malay concerns on unity has mature into protective and agony following the fear of colossal Chinese and Indian community in the early colonialism period. In a like manner, in the state of Selangor in Peninsular of Malaysia, antagonism and ridicule have been vividly described as reinforcing Malay solidarity – as Malay have contrasted their own ‘refinement’ with what they perceive to be physically unclean Chinese and “black” and “hairy” Indians (Wilson J. P., 1967). In Kelantan too, Chinese immigration has been seen as a key factor stimulating “the bloc nation of ethnicity” (Nash, 1974). The rise of Malay nationalism was heated on the substance of Malay Union and immigrant citizenship propagated by the British. The fear has become tangibility which the British plan was to trigger vigor uniformity on the Peninsular, and the ploy was to initiate a new social and political structure. Milner (2011) illuminates, after the Japanese surrender, the British has emerged for the second time and brought the idea of a Union for Tanah Melayu. The concept of Malay Union was seen as a significant threat and the policy have enlivened full hatred among the Malays to rise and unite in various associations throughout the country. The strategy was to introduce a political structure, known as the Malay Union, in which the sultans would no longer holed sovereignty and ‘Malays would lose their privileged status over Chines and other citizens. The concept campaign against Malayan Union – portrayed as a common threat to Malays right across the Peninsula – was also a time when the bangsa Melayu concept was much strengthened. Rolf (1994) however argues that the Malays must be diligent to take their destiny in their hands. Malay writers, while not disputing the right of Colony-born Chinese to become British subjects, strongly opposing of citizenship or other political rights in the peninsular states. For the most part, the British were looked upon as the bulwark behind which the Malays might shelter until such time as they could compete on equal educational and economic terms, but there was a growing recognition that they must do more themselves to take charge of their own destiny. From a historical perspective, the accommodation of the non-indigenous population, their acceptance as equal citizens since 1948, meant that a Malay nation, which was legitimate aspiration of Malay history and Malay nationalism, was no longer possible. From a ‘nation’, the Malay became a ‘community among communities’. This ‘change in status’ would not have meant very much if Malay society were strong and economically viable (Chandra Muzaffar, 1974; 2010).

The survival of the Malays dominate the nation headlines since the inception of alien immigrant in the end of 19th century and was highlighted into political driving force in the name of Melayu Raya or Pan Malaya concept in the early 1930s. Milner (2011) stated that there is the fear of losing ‘Malays’. That the ‘Malays’ could ‘disappear from the face of this world’ (or ‘break up’) is logically possible if we think in
terms of a civilization. Although back in times, there were solid cause of a shared ideal in the interest of race, identity and religion, the aspiration were declined and contradicted through various sentiments and political ideologies. Hooker & Matheson (2000) puzzles the conflict of identity through the eyes of noble Malays in the early colonialism which the novelist Ishak Haji Muhammad understood the threat, as did Mohd Eunos Abdullah and perhaps Munshi Abdullah in earlier years. Ishak expressed the anxiety in reference to groups of “young people” who “in reality are no longer Malays because their way of life is really divorced from the ways and characteristics of Malays”. What is more, Milner further spared, it has proved impossible to find a notion of being Malay that has achieved stability – that has become secure. It is an idea in motion – something that can present danger as well as opportunities. Malayness is often a matter of anxiety; it is always open to contest – and the most pressing contest today is the Islamist insistence on the dominance of ‘Islamic’ over ‘Malay’ identity and community. With regards to bangsa claims, the interrelated course between race and religion has further bemused the Malay identity to uphold their culture and custom ancestries.

With the emergence of liberalization, the culture of the dominant group is often weight into the question of moral and values. Dominant groups in a multinational state do not express their nationalism consciously (Craigie, 2010). Nationalism is a subject of a thrust of a government of political group, not in keeping for individual practice. The restoration of individual nationalism within modern political framing constitutes conventional and traditional expression and it is no longer dominant and trendy. The impact of globalization has brought contrast belief and orientation towards western democratization. Safran (2010) examined, there have been three historic phases of the relationship between culture and policy: pre-national, national and transnational. Before the rise of the modern state, culture, religion and language were independent of politics. In Malay society, as in others, a system of values plays the main role of destiny. Today Malay values are changing without systematic study and without guidance. Anybody can attack the current system and set up new values. This results in senseless conflict and confusion. It is time the Malays realized this and thought out the right steps to ensure that such vital and potent tool as a system of values was properly used for the good of the Malay community (Mahathir, The Challenge, 1986).

RESEARCH OBJECTIVES

Three specific objectives were developed in this study:

1. To identify the feature of visual symbolism of Malay nationalism towards Malay unity in Malaysia.
2. To estimate the influence of: i) Symbol Identification of Malay Nationalism (SIMN), and ii) Nationalistic Attitude (NLA), as mediator factors on the relationships between Visual Symbolism of Malay Nationalism (VSMN), Visual Symbolism Awareness (VSA), Malay Nationalism Awareness (MNA) and Malay Unity Planned Behavior (MUPB).
3. To validate and propose a full structural model of Visual Symbolism of Malay Nationalism and Unity (VSMNU).

THEORETICAL FRAMEWORK

The subjectivity of human vision needs to be guided by a concrete meaning of signs and symbols of each and every single communication medium. Conveying message through verbal and textual communication is a customary, however, the exploitation of pictures, images or visual in the concentrate communication process becomes heartening and attractive for a sender or receiver. Baran (2013), indicates symbolism from the communicative-pragmatic viewpoint, their main objective is to attract attention, make the recipient indicate and ‘decode’ the visual images. Pictorial presentation depicts millions of perception and the beauty of visual symbolism elevates emotion and abstract thought in place.
OPERATIONAL DEFINITION

The variable conceptual and operational definition is proposed based on the theories guiding the study and related previous studies. The importance of conceptual and operational in this study is to highlight and determine the precise definition enclosed by the measured characteristic. The accuracy of variables’ operational definition leads to preferable research outlines that are measured by moderation, mediation, independent and dependent variables.

Visual Symbolism

Visual communication has become one of the distinguished disciplines in language and cognitive research study. The study of visual communication often encircles interpretation of the meaning, conveying message and translating images to another. Meaning is a social production, a practice. The world has to be ‘made to mean’. Language and symbolization is the means by which meaning is produced (Hall, 1982). Visual which consists of the element of picture, image, symbol, color, shape, etc. designate in communication as mental images within a sender and receiver or infamous sign and signifier. On the other hand, Durand (2000) underlines that the symbols are not arbitraty or fruit of conventions; they introduce values and individual and collective patterns of behaviour. Each social group and every age have their symbols. Symbols express self-identity and the sustainability of values. The strategic use of symbolism as a fragment of nationalism and unity has initiated the sense of belonging to the determine nation—often using visual as an object to represent profound meanings and subtle messages which personifies the history, culture and value.

Malay Nationalism

This Funston (1980) underlines, there were three streams of Malay nationalism, with then radicals distinguishable into a secular and a religious group, which were, both opposed to the conservatives. This is what is resulted by willpower and determination to stand united against the British colonial and alien immigrant. The radical elite was first to be noticeable with the aims to cultivate the idea of Pan-Malaya on a larger scale which lead by Ibrahim Yaacob of Kesatuan Melayu Muda (KMM) and followed by Malay Nationalist Party (MNP). On the Peninsula, at the end of the 1930s, one of the purposes of forming the ambitious and radical Young Malay Union, KMM, was to promote a closer association with ‘Indonesia’, Ibrahim Yaacob saw the organization as working for ‘Melayu Raya’ or an ‘Indonesia Raya’—a ‘Greater Malaydom’ or a ‘Greater Indonesia’ (Rolf, 1994). Arguing that the aims of ‘Melayu Raya’ and of ‘Indonesia
Raya’ were the same, he said the “bangsa Melayu” would “unite again in one great country and revive again the heritage of Sri Vijaya, which is common unity of the Bangsa (Arrifin Omar, 1993).

On top of that, the rise of Malay nationalism has brought diverse ideologies through the eyes of the nationalist in various context. The exercise of power in a nationalist context and the desire to differentiate one community from another can involve various types of references (e.g. language, culture, religion or ancestry) (Moreno & Lecours, 2010). Past research has considered various perspectives and findings of Malay nationalism through politics to culture. The impact of symbolism will enlightens rhetorical concept in a physical form of images and pictures for greater awareness on concerned issues.

Symbol Identification

The used of symbols in visual communication leads to valuable message and information distribution. The features of symbolism is emphasize on the element of cognitive, imaginative, persuasive and figurative towards the importance of nationalism and multicultural settings. Firth (2011), believes the symbol mediates the artistic image and the concept of hidden meaning. However, the symbol is more full of hidden meaning that the concept. Unlike the artistic image, it has factual meaning (Zhirenov et all, 2016). The study of Malay nationalism consists of five-symbolism features, which are politics, economy, language, religion and custom. These features are designated from the study of Symbolism in European Integration. According to Manners (2011), this collective, communicative understanding of symbols as emblems tends to assume that there is a fairly clear link between the sign and its meaning, between the sign or symbols itself (the signifier) and the meaning (signified) it has for those who experience it.

Nationalistic Attitude

The significant context of nationalistic attitude theory in this study is to authenticate the uniformity within nationalism and nation building attitude towards the Malay. According to Finlayson (1998), the general culture of the dominant people often deceived as a retaliation for intolerance and prejudice, whereas it induces social uniformity towards economy, education, values and others. The general culture of the Malays has been essential towards nation building since the independence. Not to mention, this unanimity is celebrated under the Federal Constitution 1957 where the ‘special position’ has granted to stimulate diverse socio-political and economic commotion. Finlayson further underlines, inasmuch as, patriotism, state-building, state-led and state-reinforcing nationalism are all cases in which the dominant nation uses its position within the state to impose its culture on the demographic boundaries of the state.

In particular, Bles (2015) in his study on ‘Nationality as a Social Identity and Nationalism in 19 European Countries’ revealed, ‘the higher the importance of national attitude, the higher the level or nationalism’. The pride towards a nation in the admiration of national flag, anthem and historical backgrounds indicates strong and influenced society in the country. Nationalistic attitude have to be seen as an accumulation that starts with a feeling of belonging to the nation and via national liking, pride, preference and superiority ends at nationalism. As soon as one has acquired a feeling of belonging to a nation, one has to develop and maintain this attitude (Dekker, Malová, & Hoogendoorn, 2003).

RESEARCH APPROACH

This chapter determine the embark process of methodology throughout the study and research. The specialization of the study is concentrate on visual symbolism, Malay nationalism and Malay unity attitude driven. Research design reflects this specialization in topic and method. Specialization can have the advantage of accuracy and the disadvantage of triviality (Harwell, 2011).

The present study utilizes quantitative research approach in designing, collecting and analyzing the data and demonstrating the findings. Quantitative research approach attempt to maximize objectivity, replicability and generalizability of findings, and are typically interested to prediction. Key feature of many quantitative studies are the use of instruments such as test or surveys to collect data, and reliance on probability theory to test statistical hypotheses that correspond to research questions of interest (Harwell, 2011). The main goal is to test the relationship between variable through validating theoretical framework of several theories. Thus, the present study employs quantitative research approach in designing, collecting and analyzing the data, and presenting the findings. Moreover, the finding in this study can be employed for explanation and prediction to reduce biased readings of the results. Statistical analytics survey is engage as the primary data collection method.

Analytical survey studies are deductive, quantitative research designs that can be used for theory testing and predictive purposes. They share many of the features of descriptive survey studies but differ in the central role accorded to theory (Rose, Spinks, & Canhoto, 2014). The validation of theory and hypothesis is
examined within the association of variables in one full structural model. Moreover, statistical analysis of survey data is reliable to find the measurement connection between mediator and moderator variables such as respondents’ perception and public opinion. On of the major advantages of analytics survey research is the flexibility in the type of range of variables that can be measured. As (Gravetter & Forzana, 2012) suggest, some of these variables (such as respondents’ attitudes and opinion) may be difficult to investigate in any other way, at least quantitatively. Rose et all further views, existing theory and prior research play an important role at this point in identifying the key dimension of the concept that need to be measured and also in locating existing measurement scales that could be used in the present study.

With regard to Malay nationalism, the state of Johor is selected as the location of study on account of historical, cultural, demographic attributes of Malay voters. According to Milner (2011), the Melaka and Johor sultanates which full of heritages certainly brought Malaya at that time as the central of Malay intelligentsia where majority of the population embraces Islam when in fact traditional custom and values was formidable against alien culture. In the early British colonialism, the Malays in peninsular had to established their identity from the Malay Archipelago clusters. To find a balance between a pan-Archipelago vision and this ‘Malayan Malay’ identity was (and is) a complex task, and the celebration of Melaka-Johor in particular has helped (Siddique, 1981). Milner further added, the formulation of Malay has been Peninsula focused which honoring in particular the Melaka/ Johor tradition. It is a community that transcends individual sultanates and possesses a substance that gives it a status independent of, and to some extent subversive of, ‘monarchy’.

On top of that, 400 respondents are selected across 2 different parliament seats in Johor consists of both urban areas and rural areas. Four broad classifications have been used to identify urban and rural areas: “metropolitan town”, defined as town with population of 75,000 or more; “urban large”, town whose population are between 10,000 and 74,999 (inclusive); “urban small” towns whose population are at least 1,000 but less than 10,000; and “rural”, which covers the remaining areas. “Urban areas” consist of “metropolitan towns” and “urban large”, while “rural areas” are made up of “urban small” and “rural” (Hashim, 1998). The appointed parliament is Johor Bahru (P.160) of urban areas, whilst Pontian (P164) of the rural areas. The four parliament area comprises the total of 155,505 Malay registered voters (Suruhanjaya Pilihanraya Malaysia, February 2013).

**RESEARCH FINDINGS AND DISCUSSION**

This study is an exploratory form, which tries to capture the social media effectiveness towards NUR Alert information campaign. Descriptive analysis used to describe the finding and in the future conceivably it can be expanded in larger context.

**Figure 1: Respondent Profile (Section A)**

<table>
<thead>
<tr>
<th></th>
<th>Frequency</th>
<th>Percentage (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Parliament</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Johor Bahru</td>
<td>201</td>
<td>50.2</td>
</tr>
<tr>
<td>Pontian</td>
<td>199</td>
<td>49.8</td>
</tr>
<tr>
<td><strong>Gender</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Male</td>
<td>172</td>
<td>43.0</td>
</tr>
<tr>
<td>Female</td>
<td>228</td>
<td>57.0</td>
</tr>
<tr>
<td><strong>Age</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>21-30 y.o</td>
<td>100</td>
<td>25.0</td>
</tr>
<tr>
<td>31-40 y.o</td>
<td>144</td>
<td>36.0</td>
</tr>
<tr>
<td>41-50 y.o</td>
<td>78</td>
<td>19.5</td>
</tr>
<tr>
<td>51-60 y.o</td>
<td>58</td>
<td>14.5</td>
</tr>
<tr>
<td>60 y.o and above</td>
<td>20</td>
<td>5.0</td>
</tr>
<tr>
<td><strong>Status</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Single</td>
<td>97</td>
<td>24.3</td>
</tr>
<tr>
<td>Married</td>
<td>290</td>
<td>72.5</td>
</tr>
<tr>
<td>Others</td>
<td>13</td>
<td>3.3</td>
</tr>
<tr>
<td><strong>Residence</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Rural</td>
<td>163</td>
<td>40.8</td>
</tr>
<tr>
<td>Sub-urban</td>
<td>52</td>
<td>13.0</td>
</tr>
<tr>
<td>Urban</td>
<td>106</td>
<td>26.5</td>
</tr>
<tr>
<td>City</td>
<td>79</td>
<td>19.8</td>
</tr>
<tr>
<td><strong>Profession</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Government sector</td>
<td>176</td>
<td>44.0</td>
</tr>
<tr>
<td>Private sector</td>
<td>93</td>
<td>23.3</td>
</tr>
<tr>
<td>Entrepreneur</td>
<td>43</td>
<td>10.8</td>
</tr>
<tr>
<td>Farmer/ Fisherman</td>
<td>19</td>
<td>4.8</td>
</tr>
<tr>
<td>Student</td>
<td>26</td>
<td>6.5</td>
</tr>
<tr>
<td>Retired</td>
<td>14</td>
<td>3.5</td>
</tr>
</tbody>
</table>
Figure 1 shows that 57% of the respondents are male and the remaining were male at 43%. The total number of responses for this question was 500 respondents. Metrics of gender across the research location showed almost equal distribution in both Johor Bahru and Pontian area. The majority of those who responded to this item are young and adolescent group, which between 21-40 years old of 244 respondents. Interestingly, over half of those surveyed reported that 61% are from the gen-Y group and 34% indicates as the baby boomers of 51-60 years age of the study population. A comparison of the two results reveals that the gen-Y input in this study is vital to contribute their views because they tend to have greater fluency than the older generation. The evidence presented thus far supports the idea that 59.6% of the respondents are graduated form higher learning institution.

On the other hand, closer inspection of the table shows the distribution between rural/suburb and urban/city respondents are approximately distribute between 53.8% and 46.2%. It is important to highlight that both results can provide significant characteristic value and feedback in association of Malay nationalism and unity. The effectiveness of the demographic and characteristic research has been exemplified in a report by (Nancy Burns, 2007). Demographic variables are characteristics or attributes of subject that are collected to describe the sample. They are also called sample characteristic. It means these variables describe study sample and determine if sample are representative of the population of interest. On top of that, 369 respondents of 92.3% are registered voters. As this numbers very clearly demonstrates, it is important that the representation from this study have fullfil their rights to vote which showed significant awareness and appreciation as a citizen of a democratic nation.

**Figure 2: 1st order CFA Model for 4 items in VSA (n=400)**

From Figure 1 above, the latent variable is Visual Symbolism Awareness (VSA). The model fit statistics indicate an acceptable model fit. The chi-square value was 9.645 with a significant p-value < 0.05. Although the chi-square test, as a measure of exact fit, shows a significant result, measures of exact fit alone are
considered to be too strict in the structural equation modeling literature, (Bentler & Bonett 1980). The chi-square/df ratio is 4.822 (recommended < 5.00), and the Comparative Fit Index (CFI) is 0.985, which is close to 0.90 is acceptable. GFI value is 0.988 which is > 0.90 was considered as good fit. The Root Mean Square Error of Approximation (RMSEA) is 0.098 (recommended < 0.08), this value indicate a mediocre fit. However RMSEA range 0.05 to 0.1 was also considered as fair fit. (MacCallum et al 1996).

The output showing the factor loading and squared multiple correlations for every item in a measurement model. The factor loading for a particular item is shown near the arrow pointing the respective item, while the value shown above each response item is the squared multiple correlation or $R^2$ for that particular item.

The result of the present study showed the awareness of visual symbolism among the respondents is significant. The findings showed the exposure of shapes, colors and textual content of symbolism is well comprehended. The VSA model also indicates that visual symbolism is an efficient tool to create awareness and disseminate messages through target audience.

Figure 3: 1st order CFA Model for 5 items in MNA (n=400)

The model fit of Malay Nationalism Awareness (MNA) statistics above indicate an acceptable model fit. The chi-square value was 11.598 with a significant p-value < 0.05. Although the chi-square test, as a measure of exact fit, shows a significant result, measures of exact fit alone are considered to be too strict in the structural equation modeling literature, (Bentler & Bonett 1980). The chi-square/df ratio is 2.32 (recommended < 5.00), and the Comparative Fit Index (CFI) is 0.990, which is close to 0.95 is a good fit. GFI value is 0.988 which is > 0.90 was also considered as good fit. The Root Mean Square Error of Approximation (RMSEA) is 0.058 (recommended < 0.08) was classified as fair fit.

The findings suggested there are deficient knowledge and apprehension towards Malay nationalism in general. For example, question C6 put forward the important of nationalism with respect to stable and reliable political will. The respective question depicted .60 measurement errors of first latent variable, which resulted to inconsistency relationship. According to Friedman (2016), nationalist challenges against the internationalist model have moved from the margins of the political system to the center, winning victories in the United States and the United Kingdom, and rising in strength in other countries. The rise of nationalism is the decisive character of the day. Internationalism is on the defensive. On top of that, Harris has emphasised that the solidarity of the nation has put forward the preseverance of the society to be more collective towards nationalism. Nationalism energised and drove these political changes toward a new and more dignified social order where personal and collective aspirations of people and their homelands would be finally fulfilled (2016).
Figure 4: 2^ND order CFA Model for 19 items in SIMN (n=400)

Figure 4 shows CFA values of Symbol Identification of Malay Nationalism (SIMN) in section D. The result as illustrated indicates an acceptable model fit. The chi-square value was 516.334 with a significant p-value < 0.05. Although the chi-square test, as a measure of exact fit, shows a significant result, measures of exact fit alone are considered to be too strict in the structural equation modeling literature, (Bentler & Bonet 1980). The chi-square/df ratio is 3.512 (recommended < 5.00), and the Comparative Fit Index (CFI) is 0.873, which is close to 0.90 is acceptable. GFI value is 0.873 which also closed to 0.90 was also acceptable. The Root Mean Square Error of Approximation (RMSEA) is 0.079 (recommended < 0.08) was classified as fair fit.

Furthermore, model-fit of Politic (POL) measurement model is admissible. The results means there is no significant difference between the proposed model and observe model. The analyses on POL provide information regarding the symbol identification of Malay nationalism. These findings provide the significant symbol between politics and power struggle in nation building. The symbols, which are higher merit among the respondents, are the symbol of Sultan, nationalists and traditional Malay combative feature such as keris, ‘perisai’ and ‘lembing’. This symbolisation is important for the communal especially young generation in order to embrace the dedication, loyalty and history of the nation.

On the other hand, the present analysis on Language and Education (L&E) identification symbol towards Malay language has its up and down in the direction of industrialization and economic policy. According to Hooker & Matheson (2000), the government encourages the move because economic development through globalization required both a skilled labor force and English communication. For that, the government is guilty of undermining some of the major pillars of Malay nationalism, that is, Malay education and the Malay language (Bahasa Malaysia). As a result, some critics argue, there is not much Malay content left in the present globalized Malaysia. The likes of ‘padi’, ‘bunga raya’, book, atom, and ‘rehal’ are the most desired and preferred symbol of identification.
Figure 5: 2nd order CFA Model for 13 items in VSMN (n=400)

The model fit statistics indicate an acceptable model fit of Visual Symbolism of Malay Nationalism (VSMN). The chi-square value was 196.262 with a significant p-value < 0.001. Although the chi-square test, as a measure of exact fit, shows a significant result, measures of exact fit alone are considered to be too strict in the structural equation modeling literature, (Bentler & Bonet 1980). The chi-square/df ratio is 3.217 (recommended < 5.00), and the Comparative Fit Index (CFI) is 0.925, which is close to 0.90 is acceptable. The Root Mean Square Error of Approximation (RMSEA) is 0.075 (recommended < 0.08), and a value of .08 or less is indicative of a reasonable error of approximation. The RMSEA values are classified into four categories: close fit (.00–.05), fair fit (.05–.08), mediocre fit (.08–.10), and poor fit (over .10). These model-fit indicators showed a significant improvement in REP modified model-fit is passable. Previous study on symbol representation has produce immense findings regarding the effect of nationalism and nation building. For instance, Charaudeau (2010) highlighted the sign and symbol is a carrier of “something” that helps to build images; there are representations that carry an “availability” for the emotional reaction due to the knowledge of shared beliefs by the group with which they are connected. On the other hand, Klatch (1988) highlights that understanding the role of symbols is as ‘frame(s) of reference; or representational image providing ‘construction of the social world, grounded in group life (Klatch, 1988). Moreover, representation has significant impact to trigger inner self belief on individual’s nationalism and patriotism which are emphiracally effective through manifestation of visual elements.
The finding as illustrated in Figure 6 of Nationalistic Attitude (NLA) measurement model indicates an acceptable model fit. The chi-square value was 269.586 with a significant p-value < 0.05. Although the chi-square test, as a measure of exact fit, shows a significant result, measures of exact fit alone are considered to be too strict in the structural equation modeling literature, (Bentler & Bonet 1980). The chi-square/df ratio is 4.419 (recommended < 5.00), and the Comparative Fit Index (CFI) is 0.913, which is close to 0.90 is acceptable. GFI value is 0.894 which also closed to 0.90 was also acceptable. The Root Mean Square Error of Approximation (RMSEA) is 0.093 (recommended < 0.08), this value indicate a mediocre fit. However RMSEA range 0.05 to 0.1 was also considered as fair fit. (MacCallum et al 1996). This finding found that 84.2% of respondents are enlightened and take pride to become Malaysians in many perspectives. The result shows that the Malays are proud to embrace and living in multi-cultural society and 92.3% has agreed that unity and solidarity has brought the nation to achieve prosperity and success. Hence, an ethnic community is characterized by a common collective name, shared myths, a common origin, and shared historical memories, an association with a determined territory and a sense of solidarity (Cojanu, 2014).
The CFA result of input PV in Malay Unity Planned Behaviour (MUPB) measurement model as shown in Figure 7 indicated that the Chi-square ($\chi^2$) value of model discrepancy was 302.06 with df of 8.63. The GFI value was .852 and CFI value was .804, which were all less than the threshold values of 0.9. The RMSEA value was 0.000, which was less than 0.08. The AMOS statistical estimates showed that PV model fulfilled all the model-fit indicators very well with Chi-square model discrepancy value of $p>0.00$. GFI and CFI value were >0.9, and RMSEA value of <0.08. In regards with Malay unity planned behaviour of Control Beliefs (CB), the polemic among the Malays towards power and economic struggle is beyond a doubt. 67.3% of the respondent founds that political affiliation and mobilization is nowhere near the expectation. However, Conversi (2006) argues that the key agents in nationalist movement is the political elites, whom aided aided by the modern mass-media through which they obtain direct access to their target audience or constituentcies. Githens-Mazer (2007) agreed that nationalist movement put forwards the struggle to develop an existing or ‘potential’ nation. It is a determined and collective movement pioneered by its elites and masses, to gain congruence between the institution of the state and the identity of the nation.

CONCLUSION & RECOMMENDATION

Visual communication has become one of the distinguished disciplines in language and cognitive research study. The study of visual communication often encircles interpretation of the meaning, conveying message and translating images to another. Meaning is a social production, a practice. The world has to be ‘made to mean’. Language and symbolization is the means by which meaning is produced (Hall, 1982). Visual which consists of the element of picture, image, symbol, color, shape, etc. designate in communication as mental images within a sender and receiver or infamous sign and signifier. On the other hand, Durand (2000) underlines that the symbols are not arbitratry or fruit of conventions; they introduce values and individual and collective patterns of behaviour. Each social group and every age have their symbols. Symbols express self-identity and the sustainability of values. The used of symbols in visual communication leads to valuable message and information distribution. The features of symbolism is emphasize on the element of cognitive, imaginative, persuasive and figurative towards the importance of nationalism and multicultural settings. Firth (2011), believes the symbol mediates the artistic image and the concept of hidden meaning. However, the symbol is more full of hidden meaning that the concept. Unlike the artistic image, it has factual meaning (Zhirenov et all, 2016).

The present study chooses to define Malay Nationalism as ethnic-nationalism to integrate the dominant culture with shared same characteristics and values, which described by Tzanev. The traditional values has become main mechanism when a high culture is established. It presupposes that the cultural
characteristics which are the content of ethnicity are built in their main cultural dimension – language, religion, traditions and historical memories – in the early stages of ethnogenesis, and developed later in accordance with the accelerating integration of the people involved (2014). According to Bles (2015), nationalism is the concept that is about the congruence of the political and the national unit. The individual degree of nationalism consists of a comparison with those who according to that individual belong to the nation and those who do not belong to the nation. On top of that, the rise of Malay nationalism has brought diverse ideologies through the eyes of the nationalist in various context. The exercise of power in a nationalist context and the desire to differentiate one community from another can involve various types of references (e.g. language, culture, religion or ancestry) (Moreno & Lecours, 2010). Past research has considered various perspectives and findings of Malay nationalism through politics to culture. The impact of symbolism will enlighten rhetorical concept in a physical form of images and pictures for greater awareness on concerned issues.

Furthermore, the awareness of visual symbolism is unlocked by the variance of elements such as color, shape, line, stroke, icon and image. It disseminates the contents and messages instantaneously compared to textual information. An understanding of symbols as *emblems* is firmly located in a rationalist approach to theorizing. In the context of visual viewpoint, the Malay symbolism performs as a role as of unification, notably toward religion, myth and political ideology. The likes of keris, lembing, bulan, bintang, harimau and helang for instance, are some of the customary in visual logos and emblems. This can be seen through the official emblem and crest of each state. As such, symbol are seen to be signs that represent something, stand for something, and that ‘something’ has a collective meaning in society. This collective, communicative understanding of symbols as emblems tends to assume that there is a fairly clear link between the sign and its meaning, between the sign or symbols itself (the signifier) and the meaning (signified) it has for those who experience it (Manners, Symbolism in European Integration, 2011). The symbol of Sultan has always indicate power and loyalty in the back of the mind of the Malays. Moreover, symbol which associated with the traditional martial art is also well recognized, for instance the keris, ‘tombak’, shield and sword are among the highest significant. Like any other nationalism symbol in the world, nationalist has always depicted courage and backbone of the rising nation. The image of Tunku, Dato’ Onn Jaafar or even Leftenan Adnan and Hang Tuah has potent position in the mind and heart of the respondents. On the other hand, custom and culture of the Malays is marked as a soul of an identity of a nation. To illustrate, the symbol of songkok, baju melayu, and tengkolok is frequently portrayed as integral to ‘being Malay’. Syarifah Zaleha (2000) illuminates that indigenous identities serve to integrate the entire community and the small communities. Each group will be recognized by customary differences (Takari, 2014). On the other hand, Syarifah Zaleha (2000) outlines, with the respect to the Malaysia Constitution’s mention of ‘Malay custom’. Custom or adat has been described, for instance, as “the collective mind of the Malay peoples” (Kling, 1989/1990).

On the other hand, national attachment is forging unity of a country in the sense of togetherness (Pehrson, Vignoles, & Brown, 2009). The companionship of the nation indicates strong values within the peoples; one of the major factors of the closeness is toleration and understanding, particularly in a set of multicultural surrounding. In the study of visual symbolism, national attachment signifies the identification concept of one’s country. The visual requirement in the research encompasses the symbol of Malay nationalism as a general culture which forging the unity of a nation. 83% respondents’ concurred that they are proud to be Malaysians and 90% of the results showed that the respect and praise to the Constitutional is notable. National pride about the nation is “the positive affect that the public feels towards their country, resulting from their national identity” (Smith & Kim, 2006). National pride can be associated with patriotism, which is a nucleus of a prominent nation. It unites the nation with one common goal to strive for eminence future and respects for the people’s dignity. This finding have assured on the vantage of uniformity and recognition of the nation fundamental. Hence, the sense of unification among nations’ shareholder are strengthen, which unites the nation for years to come.

Similary, control beliefs in Malay unity planned behaviour represent self-efficacy and self-knowledge on the issue before carrying out such behavior. According to Azjen (1991), it is assumed to reflect on the past experiences and partly from the second hand information through the exchange of information by family, friends and factors that may control level of perceived difficulty of performing the behavior of interest. In the reference of symbolism of Malay nationalism, performing behaviour is encompasses dispositional factors of information of a person has, person’s ability, emotions and compulsion of the person in relation to a specific behavior. The finding of Malay unity of control belief in this study displays 80% of the respondent are favourable to become nationalist and unhesitatingly to get involved in unity and nationalism campaign. The results also showed, when asked about issues in regards with Malay unity, 71% of the respondent are very expressive and vocal. It reveals that the person state’s of mind in regard to the subject are very closed to the heart and has been formed under the influence beliefs. The study also found that individuals’ beliefs is attached under rational and emotional content, which can trigger positive and
negative effect of the behaviour accordingly. Human behavior is influenced by the intention, where high-level intention persuades positive action of the perceiver. They are driven by various beliefs towards an object or a behavior.

REFERENCES


