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Strengthening Unity through Race Relations in Malaysia

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A B S T R A C T

After the 15th General Election (GE15) has witnessed the formation of the political history of the country's administration with the administration concept of the Unity Government. The aspect of racial unity is seen as very critical in creating a stable country and subsequently bringing a positive impact on the economy and the well-being of the people. Accordingly, this study aims to identify the factors that still contribute to unity among the residents of Penang. Using a quantitative approach (questionnaire), a total of 490 respondents were obtained. By using mean analysis, it was found that the level of unity among the population is moderate. Likewise with the elements of race relations which are also found to be in the moderate category. The elements of accounting relationships consist of accommodation, acculturation, assimilation and amalgamation. Next, it was found that there are 22 variables that are found to affect unity in Penang. Therefore, the importance of this study in order to be able to see more comprehensively the factors that still contribute to unity in Penang, especially those involving sensitive issues. In addition, this study can also provide guidance to stakeholders, especially the Malaysian government in empowering unity in ensuring safety and harmony among Malaysians.

Keywords: unity, race relations, Penang, empowerment, impact

1. Introduction

Here Malaysia is a typical multi-racial and multi-religious country. This is a prime example of a multiracial society. One of the outstanding characteristics of today's multi-ethnic population is its highly diverse ethnic mix. The Malaysian ethnic group consists of the Malay, Chinese and Indian communities. Efforts to ensure racial unity remain intact, the community and the government need to organize various activities that require the participation of all races such as the National Day parade, seminars or associations, holding mutual aid and various other activities. Activities like this can also provide space for interaction between races and at the same time create cooperation in an effort to maintain unity and reduce racial polarization. This race relationship will be instilled even more deeply if seen through the environment of housing estates that have various races and at the same time can identify the position of races in a certain area (Norhasniah, 2021).

Complicated race relations are due to differences in values between races. This problem arises when each race tries to make a decision to reduce interactions with other races while giving an impact and the gap in relations between races is getting thicker. Most races are more comfortable making friends with their own race because they think it does not bring any benefit to them in their daily lives (Hashim, 2022).

Penang is one of the states in Malaysia that consists of plural societies. Penang has the most diverse community composition in Malaysia consisting of Malays, Chinese and Indians (Department of Statistics Malaysia, 2012a). However, Penang can maintain social stability and harmony even though it is still at a level of stable tension. The question is, are there racial relations through the 4A process of accommodation, acculturation, assimilation and amalgamation for the plural society in Penang?

This study aims to see the level of race relations through four main elements namely accommodation, acculturation, assimilation and amalgamation which can simultaneously improve social cohesion and foster a spirit of unity. According to Shamsul Amri (2010), the main characteristics of unity that fail to be understood and are not touched, among them are the elements of accommodation, acculturation, assimilation and amalgamation. Therefore, in accordance with the country of Malaysia which has a pluralistic society, the researcher will deepen this study by focusing on the three main races which are Malay, Chinese and Indian at the same time being able to see the level of race relations in Penang.

2. Literature Review

Abdullah. (2017) have explained that in order to measure the level of unity, there are 4 dimensions that have been selected, namely:

   a)   Accommodation

The process by which individuals or groups of different races realize their values and norms. However, they defend the culture of life each appropriate to the social situation. It is important to prevent or reduce conflict in carrying out various activities in common life and is seen as the first step towards integration. At the same time they live in harmony and respect each other.

b) Acculturation

A process of adaptation in which a group/society will maintain or release special cultural characteristics or traits that are compatible with the characteristics of the dominant group/society. It also means that the minority group accepts the norms, values and behavior patterns of the majority group without changing the elements of their original culture.

c) Assimilation

The process of merging, merging and uniting ethnicities with different cultures to form a group and a common identity. This process means that racial or ethnic minority groups accept the culture of the dominant ethnic group. There is a mixing of behaviors and values through social interaction that leads to greater uniformity in ethnically diverse societies. The race or ethnicity always interact with each other. This racial interaction took place over a long period of time. The concept of assimilation also explains the entry into the dominant group through friendship and being closely related.

d) Amalgamation

This process occurs when races or cultures mix and form new types of races or cultures. This process is considered the highest integration and is seen as an indication of social distance between ethnic groups becoming weaker and less prominent. It usually happens through intermarriage between races or ethnicities. As for the urban area, indeed it is a multi-racial place.

It is a cultural hub where it functions as a meeting place for people from different ethnic, cultural, educational and social backgrounds. The diversity of cities has also invited many different opinions regarding the level of integration among urban residents. The existence of many diverse factors such as ethnicity, religion, culture, social and economic status has been seen as a major challenge that can cause social integration to become an elusive reality. Relationships between ethnic groups cannot be planned and predicted based on the population mix in a particular neighborhood. However, it can be stated that if more diversity is allowed in the housing areas then the variety of lifestyles in the housing units increases and the opportunity for intercultural interaction also increases (Sluiter, 2022).

Researchers believe that "melting-pot" or the phenomenon of unification can happen but can also be satisfied with the fact that our society lives in a "salad bowl" environment where society is ready to accept every difference and the practice of respecting each other will make the neighborhood stay united. Therefore, researchers have taken the initiative to study the spatial dimensions of social integration by comparing and researching certain areas in the Klang Valley area and more precisely by reviewing the physical / spatial effectiveness to realize integration in society (Kheng, 2018).

Neighborhoods on the fringes of metropolitan regions tend to exhibit unique characteristics due to their position in the urban-rural transition zone. This uniqueness can be observed for example through the ethnic characteristics of the population, the physical and cultural landscape of the settlement, the pattern and quality of the residential houses and the social interaction pattern of the household in the Klang Langat Valley in the study of Carolina (2021).

Aspects of neighborhood quality are influenced by various factors including the condition of the physical environment, especially those related to safety, health, comfort and natural beauty. Economic factors, especially those related to job opportunities and other opportunities to improve living standards, while social factors such as the provision of basic facilities, crime rates and community harmony. In line with the country's goal to create a safe, peaceful and integrated society, the value of harmony can be used as the core of society formation. One of the strategies to create a harmonious society is through the planning of residential houses. Residential houses and social facilities that are organized with the aim of encouraging social interaction to help the community cultivate harmonious values (Saw, 2017). Dodge (2020), stated that social interaction can clearly unite and harmonize the community in the neighborhood.

Housing is a place to interact in a neighborhood community. Louvish (20) conducted their study related to social interaction patterns that occur in the neighborhoods of Kuala Lumpur. 27 housing estates selected in the study which includes 223 residents as respondents. Studies show that social interaction at the neighborhood level occurs between Malays and Chinese living in mixed areas although the Chinese tend to make more efforts to socialize with neighbors of different races than their Malay neighbors. This is also reflected in visiting during the festival where no matter where they live the Chinese will visit their friends during the festive season. This study also found that the policy of mixed residence has an effect on the pattern of social interaction among residents from various ethnic groups.

However, there is a lack of participation in neighborhood activities among the Chinese compared to the Malays. Most Malays tend to participate in organizations as part of their responsibility to society as required by religion. However, his findings suggest that the Chinese are more involved in organizations at a higher level than the Malays. Therefore, this is a way in which social interaction can be encouraged for all ethnic groups but it is voluntary and this can make it more difficult. Although Kuala Lumpur is experiencing rapid urbanization, social interaction at the neighborhood level is still an important part of the daily life of residents, especially among socialists. Whatever channels exist to foster social relations between different ethnic groups, they should be encouraged to reduce the social distance between races (Yasin, 2016).

Social interaction has been marginalized in urban neighborhoods and the appropriate placement space is the zone in front of the house that facilitates more interaction between neighbors. In some areas, extensive interactions play a complex role through organizations or services in the larger community. Social interaction is a social activity involving neighbors including borrowing goods, visiting and asking for help. It is reflected by the existence of

acquaintances and friends in the block or neighborhood. The definition of social interaction includes variables such as social support and social networks. The distinction between social support and social networks provides an understanding of the content and types of social interactions that develop among neighbors. Social support refers to the frequency of interactions among residents. Social networks include other people's relationships regardless of support networks. Examples of social networks include neighborhoods and organizational blocks (Manaf, 2021).

A study conducted by Ackerman and Raymond (2018), analyzed the social interaction of residents in apartment housing areas and sub-purposes such as increasing awareness in urban management and increasing social interaction between residents and neighborhood residents. Social communication and the need for social interaction are important in human life. Meanwhile, different social interactions, attitudes and backgrounds can mask common characteristics. In recent times, apartment housing as a subgroup of urban life is a topic of positive and negative debate that brings new challenges to communication and social interaction. In apartments with gardens and landscaping, there is more social interaction between residents than in apartments without gardens and landscaping.

Residents of apartment complexes often go to outdoor spaces because of their need for social interaction. This outdoor space provides greater opportunities for individuals to interact socially. For large apartment buildings, individuals socialize in outdoor spaces for example in recreational parks outside their homes to increase social interaction among local residents. The study of Hall (2016) states that to check the level of social interaction, there are four measures in the questionnaire survey that can be studied, among them are:

a)   friends in the neighborhood,

b)   frequency of visits between neighbors,

c)   nature of exchanges between neighbors,

d)   conversations with neighbors about personal problems as a form of social contact the deepest.

A case study in the district of Abbas Abad, it is one of the provinces of Isfahan. Abbas Abad district is known as one of the main places in Isfahan with high social interaction. The presence of long-term residents in the neighborhood has increased social interaction, but after the villa building was demolished and multi-storey buildings were built in its place, the most problems occurred among the residents who had just entered the community area, thus causing the social interaction in this place to decrease (Kim, 2019).

3. Methodology

Research design

Research design is a method of planning to collect and use the data obtained to enable the information to be collected. The design of the study and the type of study sample as well as the study method are dependent on the purpose of the study carried out in the process of analyzing the data. Research methods and procedures are very important in ensuring that the necessary information is obtained correctly and accurately. Based on a study by Aggarwal and Ranganathan (2019), descriptive describes the phenomenon by analyzing descriptive data obtained with questionnaires. Descriptive survey research is a study of what is happening. This situation involves collecting data, making interpretations, looking at comparisons and formulating generalizations that is making general conclusions (Blom, 2021; Loab, 2017).

Quantitative Data Analysis

Data analysis is defined as the ability to process data to become a form of information that is easy to understand and useful to answer all questions or problems related to research studies. The purpose of analysis is to make it easier for researchers and others to understand the data that has been collected and presented in a particular analysis. Quantitative analysis in a study can be seen from two angles of approach, namely descriptive quantitative analysis and inferential quantitative analysis. Descriptive statistics are used to explain phenomena related to a study population or to make an estimate of a population that has certain characteristics (Harlem, 2020; Turner & Houle, 2019).

Presentation of descriptive data is usually in the form of graphs, charts, diagrams, averages, means and modes or frequency distributions. While inferential statistics are used to make inferences or evaluations about a population based on a sample. This analysis was produced based on the principles of sampling which means that the sample can be confidently generalized to the research being studied. Statistics is a mathematical technique to process, organize, analyze and conclude quantitative data. The data obtained will be collected and compiled to create a conclusion. Statistics in research means research should be done systematically, empirically and scientifically. Every data, information and fact should be true, reliable and valid to get an accurate decision (Loab, 2017).

Population and Sample

Penang is the state chosen by the researchers in this study. The total number of Malays is 692,400, Chinese 689,600 and Indians 166,000. The study population refers to the selected respondents who are residents of residential areas in the state of Penang. The study sample is part of the population and the sample taken is representative of the entire population. The sample is selected according to simple random sampling where each unit in the population has an equal chance of being selected as a respondent. For the sample size, the researcher will select 387 respondents based on Krejcie and Morgan's (1970) sample size determination table. This study will be conducted only in a few multi-storey housing in Penang on the other side of the island. Among the housing that will be selected is based on the following criteria:

A population consisting of various races and backgrounds. A type of multi-storey housing that has a population consisting of Malays, Chinese and Indians. Housing and areas that are active with any social activities such as residents' associations or the Neighborhood Partnership Program. Table 1 shows the housing location and places suggested by the researcher as a choice of study location.

Table 1

Study Location

Resident	Location
Mutiara Height	Jelutong
Ocean View	Persiaran Kapal Singh
Greenlane Height	Jalan Gangsa
Flat Sg. Pinang	Sg. Pinang
Taman Jade View	Gelugor
U-Garden Resorts & Condominium	Gelugor
Taman Tun Sardon	Gelugor
Desa Alor Vista	Bayan Lepas
Pangsapuri Pelangi	Georgetown
Idaman Lavender 3	Bayan Lepas

The selection of areas was made by researchers in the Northeast and Southwest parts of Penang. Among them are Pangsapuri Pelangi, Taman Tun Sardon, Flat Sungai Pinang, Desa Alor Vista and Mutiara Height.

Data Analysis Methods

In order to achieve each objective that has been set, this study focuses on three methods of data analysis, namely mean analysis, correlation analysis and regression analysis.

Mean Analysis

The first objective of this study is to analyze the level of knowledge and understanding of the youth in Malaysia towards social contracts. Therefore, to achieve the objective, mean analysis is used.

Correlation Analysis

Correlation analysis shows the relationship between two variables. There are two types of correlation that exist between two variables, namely positive correlation and negative correlation. For this study, the correlation analysis is to see the relationship that exists between the relationship between the knowledge and understanding of the youth about the social contract with demographic characteristics.

The formula for obtaining the r-Pearson Correlation Coefficient is as follows:

$$r_{xy} = \frac{\sum(X-\bar{X})(Y-\bar{Y})}{(N-1)s_x s_y} \qquad (1)$$

or

$$r_{xy} = \frac{\sum XY}{\sqrt{(\sum X^2)(\sum Y^2)}} \qquad (2)$$

where:

r_{xy} = correlation coefficient between variable X and Y

N = sample size

X = the score value for the X variable

Y = the score value for the Y variable

s_x, s_y = standard deviation for X and Y

The correlation coefficient (r) is to show the degree of relationship between two variables. Briefly, r values are categorized as in Table 2.

Table 2

Category Correlation Coefficient (r)

R Value	Correlation
1.0	Perfect
0.80 – 0.90	Very Strong
0.60 – 0.79	Strong
0.40 – 0.59	Moderate
0.20 – 0.39	Weak
0.01 – 0.19	Very Weak
0.0	No Correlation

4. Result and Discussion

Demographics

According to Whintney (2016) descriptive analysis is the search for facts with accurate interpretation. Descriptive research can identify problems in society as well as procedures that occur in society as well as certain circumstances, including relationships, activities, attitudes, views, as well as processes that are ongoing due to the influence of a phenomenon. According to Sukmadinata (2016) it is a form of research to describe existing phenomena, namely characteristics, changes, relationships, similarities and differences between phenomena.

This section can explain the descriptive information about the variables used from the fund survey form starting with the profile information of the fund respondents followed by information for each variable used. This preliminary analysis discussion is focused on the frequency distribution of percentage funds for each variable. Demographic analysis was done to identify the background and profile of the respondents involved in this study. This analysis gives an overview of the background and the form of answers submitted by the residents of Penang who were involved in this study. Descriptive analysis consists of gender, age, race, religion, district, job sector, education level, type of house and community leader.

Figure 3 shows the results of the descriptive analysis for gender. The distribution of respondents shows that the majority of respondents are female, which is 60.6 percent or 297 respondents. While male respondents were 39.4 percent or 193 respondents.

Table 3

Gender

Gender	Frequency	Percentage (%)
Male	193	39.4
Female	297	60.6
Total	490	100.0

As for the age of the respondents, the majority of respondents are between 36 and 40 years old, which is 29.8 percent or 146 respondents. Followed by respondents aged 25 to 30 years and 31 to 35 years, which are 18.2 percent (18.2 respondents) and 16.5 percent (81 respondents) respectively. Other respondents were found to be in the age category of 41 to 45 years (14.0%; 69 respondents), 46 to 50 years (10.0%; 49 respondents) and 51 years and above (11.4%; 56 respondents).

Table 4

Age

Age	Frequency	Percentage (%)
25 - 30	89	18.2
31 - 35	81	16.5
36 - 40	146	29.8

41 - 45	69	14.1
46 - 50	49	10.0
51 ke atas	56	11.4
Total	490	100.0

here are three racial categories as shown in Table 5. The highest percentage was recorded for Malay respondents which was 49.4 percent or 242 respondents. The Chinese recorded a percentage of 38.4 percent or 188 respondents. While respondents from the Indian race were 12.2 percent or 60 respondents.

Table 5

Race

Race	Frequency	Percentage (%)
Malay	242	49.4
Chinise	188	38.4
Indian	60	12.2
Total	490	100.0

The distribution of respondents' religion is as shown in Table 6. The religion of the respondents consists of Islam, Buddhism, Hinduism and Christianity. In line with race, 49.4 percent or 242 Malay respondents are Muslims. Followed by Buddhist respondents which is 38.2 percent or 187 respondents. Hindu and Christian respondents recorded a percentage of 7.8 percent (38 respondents) and 4.7 percent (23 respondents) respectively.

Table 6

Agama Responden

Agama	Frequency	Percentage (%)
Islam	242	49.4
Buddha	187	38.2
Hindu	38	7.8
Christian	23	4.7
Total	490	100.0

Table 7 shows the frequency for the district. It was found that the respondents from the Northeast and Seberang Perai Tengah districts were almost the same, namely 32.2 Percentage (158 respondents) and 23.7 Percentage (116 respondents). Respondents from other districts are 68 respondents from the South West district, 62 respondents from the South Seberang Perai district and 86 respondents from the North Seberang Perai district.

Table 7

District

District	Frequency	Percentage (%)
Barat Daya	68	13.9
Timur Laut	158	32.2
Seberang Perai Selatan	62	12.7
Seberang Perai Tengah	116	23.7
Seberang Perai Utara	86	17.6
Total	490	100.0

Identifying the Level of Unity among Penang Residents

In order to discuss the findings related to the mean, the mean value category has been divided into three categories as shown in Table 8. Table 8 shows that there are three categories of mean levels which are low (0.00 to 1.67), medium (1.68 to 3.33) and high (3.34 to 5.00).

Table 8

Mean Category

Mean Category	Value
Low	0.00 until 1.67
Moderate	1.68 until 3.33
High	3.34 until 5.00

Based on Table 9, the mean value for the level of unity among residents in Penang is at a moderate level of 2.66.

Table 9

Mean Value of the Level of Unity among Penang Residents

Indicator	Mean
Unity	2.66

In this study, unity refers to race relations. Table 10 can support the mean value for the level of integration found to be in the moderate category. This finding clearly shows that the mean value for elements found in race relations is also in the moderate category. The elements consist of accommodation (3.22), acculturation (2.59), assimilation (2.69) and amalgamation (2.88).

Table 10

Mean Value for Elements of Racial Relations That is Accommodation, Acculturation, Assimilation and Amalgamation

Relation	Mean
Accommodation	3.2290
Acculturation	2.5939
Assimilation	2.6955
Amalgamation	2.8840

Analyzing the Relationship between Unity and the Elements of Racial Relations namely Accommodation, Acculturation, Assimilation and Amalgamation

Table 11

Analysis of the Relationship between Unity and Elements of Racial Relations, namely Accommodation, Acculturation, Assimilation and Amalgamation

Indicator	Statistic
Accommodation	0.678***
Acculturation	0.727***
Assimilation	0.522***
Amalgamation	0.642***

Note: *** significant at 1%

Table 12 shows more clearly the factors that influence unity among the residents of Penang. In summary, the demographic factors that affect unity are gender, race, religion, region and house type. All six variables were found to be significant at the 1% significance level. For the accommodation factor, the variables that affect unity are C1, C2, C3, C4, C6 and C7. There are three variables that are significant at the 1% significance level, namely C2, C3 and C6. C1 and C7 were found to be significant at the 5% significance level. Only C4 was found to be significant at the 10% significance level.

As for the acculturation factor, there are four variables that significantly affect the unity of the people in Penang, namely D1, D3, D4 and D6. Only variable D6 was found to be significant at the 5% significance level. While variables D1, D3 and D4 were found to be significant at the 1% significance level. Next, the assimilation factor shows that there are four significant variables which are E1, E4, E5 and E9. Variables that are significant at the 1% significance level are variables E4 and E9. While variables E1 and E5 were found to be significant at the 1% significance level. For the amalgamation

factor, there are three significant variables namely F1, F5 and F6. Only the F5 variable was found to be significant at the 10% significance level. Variables F1 and F6 were found to be significant at the 1% significance level.

Table 12

Factors Affecting Unity in Penang

Variables	Statistic
Gender	**0.007*****
Age	0.302
Race	**0.000*****
Religion	**0.000*****
District	**0.001*****
Job	0.224
Education	0.366
House type	**0.000*****
Community Leader	0.129
C1	**0.029****
C2	**0.000*****
C3	**0.001*****
C4	**0.058***
C5	0.133
C6	**0.000*****
C7	**0.017****
C8	0.923
C9	0.172
D1	**0.000*****
D2	0.739
D3	**0.004*****
D4	**0.000*****
D5	0.882
D6	**0.044****
E1	**0.027****
E2	0.643
E3	0.229
E4	**0.000*****
E5	**0.020****
E6	0.284
E7	0.186
E8	0.119
E9	**0.000*****
F1	**0.000*****

F2	0.159
F3	0.889
F4	0.478
F5	**0.059***
F6	**0.000*****
$R^2 = 0.655$	
Sig = 0.000	

Note: *** Significant at 1%

** Significant at 5%

* Significant at 10%

As discussed in Chapter Four, the unity that exists among the people of Penang is something that should not be proud of. Where the level of unity among the people of Penang is in the moderate category. This finding is supported by elements of race relations namely accommodation, acculturation, assimilation and amalgamation which are also in the moderate category. Findings from mean analysis alone are not able to identify the factors that influence the level of account unity which is at a moderate level.

Even with the use of regression analysis, it was found that there are 22 variables that affect unity among the residents of Penang. The variables are as shown in Table 13

Table 13

Factors Affecting Unity

Element	Variables
Demography	Gender
	Race
	Religion
	District
	House Type
Accommodation	C1
	C2
	C3
	C4
	C6
	C7
Acculturation	D1
	D3
	D4
	D6
Assimilaation	E1
	E4

	E5
	E9
Amalgamation	F1
	F5
	F6

The Federal Constitution is the highest legal document that forms the basis of national sovereignty. It is the source and basis for all regulations and laws that exist in Malaysia. While Rukun Negara is an ideology that unifies the understanding of pluralism and diversity that exists in Malaysia and has been accepted as a symbol of unity. Rukun Negara promotes the meaning of pluralism and diversity by emphasizing acceptance and respect for diversity in society (Browne, 2016).

Various issues demand the scrutiny of all parties, especially government agencies on every matter that leads to issues of complexity, contradictions, chaos and simultaneity as well as the question of readiness to manage existing resources in addition to demands for the will to sketch the desired future. In a society that embraces custom and culture as well as the diversity of religious beliefs, issues are always there and need to be managed with prudence. Issues and challenges that hover in society are often linked as a problem of unity or named as a social deficit (Kim, 2016). It is categorized into four things as follows:

Ethnicity

Ethnic diversity is often considered the main limitation that threatens unity. The lack of effective interaction and the interweaving of social relations at the 'inter' and 'intra' ethnic level causes the bonds of racial relations to still need to be strengthened.

Religion

Differences in religious beliefs are apparently misunderstood as boundaries that prevent unity in society because they are seen in an inaccurate context. The lack of sensitivity and understanding regarding different religions affects relationships and interactions in society;

Social Class

There is no doubt that every social system of society has a hierarchy of social classes caused by the structure of ethnicity, descent, occupation, position or economy. Social class should not be an obstacle to unity because each social class of society is complementary in terms of roles and responsibilities;

Education

The existence of various school institutions in this country (such as vernacular schools, religious schools and international schools) is often understood as a constraint to the efforts of fostering unity for the people because it is seen in the context of ethnic-based separation. The fact is, the unity education system that is built and practiced will be effective if the content, methods and programs of the appreciation of unity in every institution and education system that exists in this country are standardized, starting from early childhood education up to the higher education level.

The Basis of Nation Formation and Community Integration

Language

Malay has been enshrined as the National Language in the Federal Constitution with the aim of being a tool of interaction and communication for the people of various races in this country. The real issue and challenge in the context of unity is implementing National Language education in all institutions and levels of education so that all citizens are able to speak, write and understand each other across ethnic lines in a form of unity of thought and identity as Malaysians. The result of this education is further capable of mobilizing the people to apply language as a tool to achieve unity in various aspects of life;

Generation Gap

Malaysian society now has various layers of generations that are structured in the context of age, education, occupation, ideology, culture and technology which cause a clash in terms of values, culture, sense of identity and level of tolerance. The generation gap is seen to be widening. Unity issues and challenges are definitely different between generations and need an appropriate approach based on the life experiences of each generation;

Gender

Although gender issues are often expressed as differences in equal rights between men and women, in the context of unity, gender issues are seen in the scope of the role and capacity of men and women to succeed in the agenda of unity at the individual, family and community levels. The ability to unravel gender roles and capacities using the context of real unity is able to shape the development of society more dynamically;

Politics of Federalism

The administration and governance system at the Federal and state level needs to be seen from the aspect of political, economic and social boundaries where there are matters that have been agreed upon as matters at the state level (such as religion and land). The politics of federalism appears as an issue and challenge that tries to drag unity when ethnic issues are debated in the context of their respective rights in the Constitution. Therefore, the politics of federalism must be examined and discussed in the context of real problems. Leaders at every level also play an important role as a catalyst for unity;

Urban-Rural space

Urban and rural spaces are often differentiated through physical and infrastructural constraints that have shaped the community's social characteristics and economic activity. In the context of unity, real issues and challenges go beyond these constraints and need to be seen on the willingness and ability of individuals, families and communities to utilize the urban-rural space in strengthening unity, in accordance with the different needs and challenges between cities and villages; and

Media

The rapid dissemination of information is a challenge faced by all countries. Mass and digital media if misused by irresponsible parties can undermine stability and unity. Therefore, more effective communication and law enforcement need to be strengthened to offset the negative effects of the speed of media technology that is increasingly challenging today's space of unity.

5. Conclusion

After the 15th General Election (GE15) has witnessed the formation of the political history of the country's administration with the administration concept of the Unity Government. The aspect of racial unity is seen as very critical in creating a stable country and subsequently bringing a positive impact on the economy and the well-being of the people. The Unity Government led by the Prime Minister, Yang Amat Berhormat Dato' Seri Anwar Ibrahim emphasized the need to examine the fundamental factors which are the history and heritage of the pluralism of the Malaysian society to be considered in all aspects of policy formulation and implementation.

It is well known that the formation of the Federation of Malaysia is the result of the merger of the states in Peninsular Malaysia with Sabah and Sarawak. This amalgamation witnessed the increase of a pluralistic society with a diverse identity of race, culture, religion and customs bound by the agreement of the social contract to live in the same political unit. Malaysians have also accepted the historical fact that Malaysia has a plural and diverse society. Every race in Malaysia whether Malay, Chinese, Indian, Kadazan, Iban and others who have their own custom and culture has formed a rich and unique diversity in society.

However, the events of May 13, 1969 witnessed the history of racial unrest that caused the people's anxiety and became the starting point for the Government's efforts and actions to deal with issues of racial unity. Since that event, the Government has continuously sought a formula that contributes to social cohesion, forming political stability and harmonious and united ethnic relations.

This effort is seen through the establishment of an institution that plays a direct role in leading efforts to strengthen national unity and integration, namely the National Unity Department from 1969. Although it has gone through several changes in name and status, the main role of the institution remains the same, which is as a leader to sow, increase and strengthen national unity and integration.

The Government's commitment to seeing unity as the basis of community stability and the key to the development and well-being of the country saw the Ministry of National Unity re-established on 10 March 2020 after it was abolished in 1974 to ensure that the unity agenda can be managed in an integrated and more organized manner.

Looking at the importance of all people understanding the history, civilization and heritage of the country in an effort to produce people who have a strong sense of identity and love for the country, the Ministry of National Unity has been strengthened through the addition of three (3) agencies, namely the Department of Museum Malaysia, the Department of National Archives and National Library.

Malaysia. It is also in line with the teachings of Islam which encourages its people to practice tolerance or tolerance and avoid extremist symptoms that can threaten racial harmony. Actually, since the country achieved independence 66 years ago, we have accepted the plurality and diversity that exists as the main strength of the country. At the age of 66, we should have matured to make this unique difference as the main pillar in the formation of a Malaysian nation that loves each other, respects one another, is tolerant and lives in an intact unity. If diversity, pluralism and political entanglements continue to be the cause of strife and division, Beta is worried that the longed-for peace and progress will not come true forever.

Four (4) main strategies are:

   a) Rebuilding the economy, through a humane economy approach through economic restructuring based on ethics and sustainability. It is necessary to avoid luxury, waste, leakage, corruption and speed up the infrastructure of the people and aid, bridge the divide and implement equality of wealth equitably;

   b) Guaranteeing people's well-being, supported by principles of fairness and courtesy. Community institutions are empowered to maintain dignity and human dignity (carnal karma), social normality, respect and solidarity. Inculcating the spirit of pluralism and respecting social values towards the construction of a highly civilized nation.

c) Reform of democratic institutions and legislation towards optimizing their functions and responsibilities to implement related policies, as well as ensuring that ihsan and rahmah (compassion) become important features in the application of policy and policy frameworks; and

d) Create a trustworthy administration through reforms and reforms to create a fair and equitable system by promoting and nurturing the principles of deliberation and democracy based on good, fair and equitable governance.

National Unity Policy

National Unity Policy and National Unity Blueprint 2021-2030 is a policy document that is the basic framework and direction of the national unity agenda. The National Unity Policy is the country's first policy that sets the direction to foster, strengthen and preserve unity through specific strategies so that unity becomes a culture and life practice that is recognized, valued and dreamed of by all Malaysians.

The National Unity Policy which was developed based on the Federal Constitution and Rukun Negara has established three (3) Cores of Unity which are the basis for the implementation of the national unity agenda, namely:

a) Patriotism and Democracy;

b) National identity; and

c) Unity Ecosystem.

This initiative is strengthened through the production of the National Unity Action Plan 2021-2030 which is a unity action master plan. This plan was produced to translate the National Unity Policy and National Unity Action Plan 2021-2030 into more planned and comprehensive programs and initiatives. Implementation of the National Unity Action Plan 2021-2030 across various Ministries/Government Agencies, Non-Governmental Organizations (NGOs) and private parties in an integrated manner that emphasizes the principle of shared responsibility in strengthening the unity of communities of various races, religions and cultures based on the Federal Constitution and Rukun Negara.

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