

Malay Language as the State Emblem of Malaysia

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ABSTRACT

Malaysia has its own identity through nationhood symbols. These nationhood symbols include the National Flag, the National Coat of Arms, the National Flower, the National Language and the National Anthem. This article discusses the Malay language as a symbol of Malaysia's nationalism. The methodology uses bibliographic research methods by referring to books, journals, magazines and print media copies. The results of the study found that the Malay language is one of the identities of the Malaysian nation that acts as a symbol of Malaysian identity, the unification of the voice of Malaysians, and a medium for unity among the plural society in Malaysia. As stated in the 1957 Education Ordinance, the Malay language serves as a medium to increase the understanding of unity among the plural society in Malaysia. The position of the Malay language continues to be strengthened when it is elevated as the main medium of instruction in the national education system as a part of the process of building a nation. The Malay language continued to expand with the emergence of the Dewan Bahasa dan Pustaka (DBP) and the National University of Malaysia (UKM). This means that the Malay language symbolises Malaysia to the world. Furthermore, the Malay language is closely related to other ethnic languages spoken in the archipelago. It is hope that the Malay language as stated in Article 152 in the Federal Constitution of Malaysia continues to be used as a part of 'Language is the Soul of the Nation's.'

Keywords: Malay language, emblem, nationhood, Malaysia, Article 152

Introduction

Language is an entity that represents the people of a country. This means the Malay language serves its role as the national language shared by its people. The Malay language is one of the traditional elements in the Federal Constitution of Malaysia. According to the former Chief Justice, Tun Mohamed Salleh Abas, there are four traditional elements in the Federal Constitution of Malaysia including the monarchy system, the Islamic religion, the Malay language and the special rights of the Malay people (Tun Mohamed Salleh, 2006). Why are these four elements sustained? These elements have existed long before the current constitution came into force. Things like the image of the Yang di-Pertuan Agong on bank notes, Jawi writing in the Federal emblem, prayers during the opening of Parliament sessions and the use of the Malay language in official affairs may be considered just as a symbolic in

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nature. However, one should not forget that in some other countries people have to fight and risk their lives to settle disputes about these symbols. This is where the importance of the four elements lies in stabilising the constitutional, political and administrative system of our country (Abdul Aziz Bari, 2008). This situation shows how important traditional elements are to the extent that they are protected under the Sedition Act 1948. They are also considered as sensitive issues and are prohibited from being made into issues of public discussion.

For Malaysians, especially the Malays, these elements are important as they become the identity and stability of the country. These traditional elements are also a prerequisite and an agreement accepted by the Malays and non-Malay ethnic groups. This can be seen with the acceptance of all the elements of tradition concerned being accepted again by all ethnic groups as one of the prerequisites in the agreement. Hence, this would mean that non-Malay ethnic groups receive citizenship rights within the special rights of the Malays, whereby the Federal religion is Islam and the Malay language becomes the national language. The setting of these prerequisites explains that the leaders have accepted a formula to solve problems without causing conflict between ethnic groups in Malaya (Shamsul Amri Baharuddin, 2012).

Research Objective

The objective of this article is to discuss the role of the Malay language as a symbol of Malaysian nationalism.

Literature Review

There are many studies related to the position of the Malay language. Among them is a study by Noor Azmira and Nor Azlili Hassan (2019) which analyses the weak factors in the use of the Malay language among students in private higher education institutions. The results of this study comprising of 100 respondents find that the level of reinforcement among students in private universities towards the Malay language is at a moderate level. There are a number of factors including students prioritising English, lack of fluency in Malay, lack of cooperation and effort among lecturers including the university management, less emphasis on the meaning of the constitution and the lack of confidence on the status of the Malay language.

In addition, a study conducted by S. Kumaran (2008) examines the importance of the Malay language as a symbol of unity in Malaysia. Language is an important element in building a nation and a country. In fact, the values found in the Malay language can act as a driving force for a culture of unity in a multi-racial society in Malaysia (Adenan Ayob, 2012).

History of the Position of the Malay Language

Before the Second World War, in most Malay states, especially the former Unfederated Malay States namely Kedah, Perlis, Kelantan, Terengganu and Johor, the Malay language was widely used. It is used for official purposes such as during meetings, correspondence and minute writing, including in legal and judicial proceedings. For example, in a letter dated 11 May 1914, Sultan Ibrahim, Sultan of Johor, when writing to Sir Arthur Young, the Governor of Singapore wrote;

"6. *Beta* also needs to request the Yang Dipertuan's acceptance of the principle that Malay and English should be accepted as official languages to be used in the courts of justice and in all government departments. In connection with the writing of the Malay language, the letter Jawi needs to be given this official recognition."

The position of the Malay language changed after the Second World War when the Common Law system was introduced by the British. This is a result of the introduction of the Malayan Union and the Federal Agreement. At the same time, there was an increase in the number of people entering English schools. Due to this, English was accepted as the language of administration although the Malay language was still used in some areas of government activities. For example, under the Malayan Union Constitution, the official languages for the Council of Sultans (equivalent to today's Council of Rulers) are Malay and English. Likewise, only the official language of the State Government Working Meeting and the Malayan Union Meeting is English. When the Malayan Union was dissolved due to the protests of the Malays, the 1948 Federation Agreement of Malaya that replaced it maintained English and Malay as the official languages of the Federal Government Working Meeting. However, anything that needs to be recorded and converted into writing must be written in English (Ruslan Zainuddin et.al, 2005).

Therefore it can be seen that the years after the Second World War showed a gradual erosion of the use of the Malay language as an official language. This development in itself gave way and ease for the English language to take precedence, a prerequisite for hastening the adoption of the Common Law British system and their administrative system. This was done by changing the role of the British from being an advisor to the government or in other words a change from ruling "indirectly" through the sultan to ruling "directly." The sultans were given only minor roles. When the Peninsula achieved independence in 1957, it was actually enough to write in the proposed Independence Constitution that the Malay language became the "official language" of the Federation or the "language for the Federation." This is equivalent to the way Islam is declared to be the religion of the Federation without the term "official" or the term "national." However, the provision clearly did not satisfy the Malay leaders at that time. For that, Article 152 (1) was approved to enforce that the Malay language is the Federal Language (Tun Mohd. Salleh Abas, 2006).

Historically, the Malay language has been an intermediate language (*lingua franca*) since the 15th century with the establishment of the Malacca Malay Sultanate. During that time, the Malay language was the main language used by traders who came from all over the world. However, the use of the Malay language began to decline as English was preferred in both administration and education. Nevertheless, there are some British officials who are interested in the uniqueness of the Malay language. This indirectly makes them appear as scholars of the Malay language. Among them are Stamford Raffles and R. J. Wilkinson (Mardiana Nordin & Hasnah Hussiin, 2014).

The Malay language is the National Symbol of Malaysia

There are many factors that explain the position of the Malay language as the national symbol of Malaysia. Among them is that the Malay language in the Federal Constitution of Malaysia as provided for in Article 152, is one of the identities of the Malaysian nation which acts as a symbol of Malaysian identity and the Malay language also a symbol of the unification of the

voice of the Malaysian people as well as a vehicle for the unity of the plural society in Malaysia.

i. Article 152 in the Federal Constitution of Malaysia is a symbol of unity.

The recognition of the Malay language as the national language will allow for a wider meaning than the official language alone. When the Malay language is used as the national language, it means that this language automatically becomes the intermediate language used in all official purposes. In the meantime, all other languages can still be taught and learned but only used for purposes other than for official affairs.

It was then explained that there is no provision in the Constitution that states that the Malay language should be used for official purposes. Such a provision is not really necessary because its effect has definitely been implied in various provisions. The progressive replacement of the use of English with Malay in all government affairs is a consequence of the main provisions that make Malay the "national language of the Federation." When it is explained that the meaning of the government is official, then a provision is created to enable the Federal government or the state government to preserve, continue the use and study of other languages found in the Federation. Article 152, clause (6) of the Federal Constitution explains that "official" means "any meaning of the government whether it is the Federal government or the state government or includes any meaning of a public authority."

In *Universiti Merdeka Berhad v. Government of Malaysia*, the Federal Court was gripped by the question of whether the use of Chinese as the medium of instruction in a university to be established by the Chinese community under the name of Universiti Merdeka is the use for "other than official purposes" i.e. "unofficial use." In this regard, the Federal Court decided that such use is for official purposes and the Federal Court agreed with that opinion. This means that the Malay language is not only an official language. In fact, the main goal of making the Malay language the national language is to unite various races towards a united country with one common language, which is the Malay language. (Tun Mohd. Salleh Abas, 2006). This shows that the Malay language is a symbol of unity of the plural society in Malaysia.

The position of the Malay language was reviewed during the formation of the Federal Constitution of Malaya. In this regard, the government realised that Malaya cannot use English as the official language when it wants to unite the population. For that, the Malay language needs to be enshrined in the Constitution as the National Language. As such, the Malay language was enshrined in Article 152 of the Federal Constitution which provides that the Malay language must be used in all official affairs including public authorities. This also covers other languages. If there is a party that wants to use the language issue in public, that person can be convicted under the Sedition Act 1948 as stated in the Emergency Ordinance Number 45 (Necessary Powers) 1970.

After Malaya achieved its independence, there was a temporary provision in the use of the Malay language. This is related to the need for flexibility in the use of another language, namely English. This temporary allocation involves the following matters, which is within 10 years after independence until Parliament enacts other allocations, English can be used in both the Parliamentary Council, the State Legislative Assembly and all official affairs. In addition, all laws that are to be amended either in the Parliament, all Acts of Parliament including minor

legislation issued by the Federal government, all trials in the Federal Court or dropping temporary provisions must go through the National Language Act 1967 (Mardiana Nordin & Hasnah Hussiin, 2018).

However, this act is not applicable in the states of Sabah and Sarawak. At its initial stage, this act was revised from the National Language Act 1963. Then, this act was known as the National Language Act (Act 32) 1963/67. For the states of Sabah and Sarawak, the native language is still used in native courts or even in the legal canon including native customs. Whereas for the state of Sarawak until it is enacted in addition to the act through the enactment of the Legislature, then the mother tongue can be used when giving a speech in the Legislative Assembly or any committee. So, dignifying the Malay language should be an important agenda for policy makers and policy (Muhammad Arif Mohd Hashim, 2017).

ii. The Malay language has become one of the identities of the Malaysian nation that acts as a symbol of Malaysian identity

The expression 'Malay as a cultural identity' means that the language is the way of life of Malaysian citizens. This explains that the Malay language is practised as a culture which is the customs and behaviour of the community in terms of language. Both refer to the state of the Malay language itself as a link between citizens and the homeland which is also important in the context of nationhood. The Malay language also plays a major role in supporting the meaning of national sovereignty and is a factor that binds the people together. However, there is a symptom of language among the Malays which if not curbed will definitely affect the identity of the Malay language. The intended symptom is the unnecessary use of foreign languages which has affected the authenticity of the Malay language. Although the Malay language is still used in certain situations and is spoken by various nations, the number of people who promote the Malay language in its use is getting smaller. This matter for the language expert, Prof. Emeritus Datuk Dr Teo Kok Seong happened because the important role of the Malay language was taken over one by one by the English language (Teo Kok Seong, 22 April 2016).

Use of the Malay language is far less within the Malay community today in pursuit of modernity. The community is more and more eager to send their children to English classes because they do not want their children to miss the tide of change. However, what is sad is that the level of their children's use of the Malay language is getting weaker and has never been questioned. They are more willing to see their children speak English fluently than the Malay language which is being swept away by the times. This situation has indirectly shown that the national language is increasingly marginalised by society in this era. This is because society prioritises foreign languages. The use of the Malay language is not spoken correctly and hence, the existence of the *rojak* language and the development of the world's globalisation in the field of Information Technology (ICT) which predominantly uses the English language as an intermediary have contributed to the collapse of the dignity of the national language. It cannot be denied that some ministries prioritise the use of English in naming certain programmes such as 'Food Bank' and 'Fit Malaysia' when they can use Malay entirely. The private sector and government-linked companies (GLCs) are also not passionate with the Malay language because some of them are international companies and as such, the public sector should accordingly set a good example (Raja Noraina Raja Rahim, 30 November 2021).

The Malay language is the mother tongue and the ancestral language of the Malays. Therefore, it is very important for Malays to have an open mind and care about the Malay language. Various efforts have been implemented to strengthen the position of the Malay language. However, it does not have an impact on the Malays, which is the attitude of the Malays who are still modest and has taken it for granted. This unassuming attitude causes the Malay language to be marginalised within the Malay group itself. This can be explained through a quote from Munsyi Abdullah who explained that the Malays will remain stupid because they do not want to learn their mother tongue (Mazlina Ahmad, 6 September 2021). The current Prime Minister of Malaysia, Dato' Sri Ismail Sabri Yaakob requested that the Malay language be used widely in programmes organised and that it is the role of Malaysians to ensure that the Malay language continues to develop. The Prime Minister emphasised more firmly the role of the Malay language when he mentioned that only the Malay themselves can promote the Malay language. According to the Prime Minister, the attitude of the Malay community itself is an obstacle in dignifying the Malay language when they should be role models for non-Malays to emulate. In terms of dignifying the position of the Malay language, a Malay cannot dispute the ability of the Malay language to equip the nation's children in education and develop the country. If the Malays as speakers of their ancestral language do not have confidence in their own language, this will certainly affect non-Malays who on average do not accept the Malay language as it is (Raja Noraina Raja Rahim, 30 November 2021). Therefore, the Malay language should be used to highlight the identity of the Malay language and Malaysia on the international stage.

iii. The Malay language is a vehicle for unity of the plural society in Malaysia.

Tome Pires has written and states;

"... in the port of Malacca there are usually eighty four languages used, each one different..." (Zainal Abidin b. Abdul Wahid, 2008: 124).

History proves that the Malay language has been accepted as the lingua franca or the main language of communication since the days of the Malacca Malay Sultanate. This language is widely used in trade and diplomatic relations. In addition to being a medium for oral articulation and communication, this language is also traditionally the vehicle for official and unofficial correspondence of the government, media of expression in various fields of worldly and *ukhrawi* science, legislation and government legislative, oral and written literature, history, thought and philosophy of life, expression and governance (Muhammad Yusoff Hashim, 2015).

There are many factors that make a language the most dominant. Among the diversity of languages, Malay was chosen as the national language. This proves that the Malay language can be a vehicle of unity in a pluralistic society in Malaysia. When looking at the recognition given to the Malay language, it must be because it has its own special features and is able to raise this language as the Core of Malaysian National Unity. However, despite being the national and official language, the Malay language does not receive adequate attention from all parties in comparison to the focus given to the English language. The Malay language which is capable of being the core of unity of the Malaysian nation should be widely used.

The Malay language not only functions as a spoken language but also as an official language. This language is not only used as an intermediate language in schools and universities but its use also reaches the international level. This means that the Malay language in question is a standard language that follows the structure of the standard Malay language and has the same system for all (Adenan Ayob, 2009).

In addition, the Malay language as the main tool of unity has a bright future because the Malay language is open to other languages. The world is growing; its society is becoming more advanced and knowledgeable. This is also the case with the Malay language. Since long ago the Malay language has been seen to have a very high level of openness and tolerance to the inclusion of new terms and foreign words. Accordingly, the Malay language becomes an important vehicle for communicating, conveying ideas, channelling and preserving heritage. Most importantly, it serves as the prime identity for Malaysians. The Malay language has also regressed due to certain factors. As such, the national language needs to be preserved and inherited so that the dignity of the nation and the country is not damaged. In addition, the future generations can experience the beauty and uniqueness of the Malaysian national language. For the Malay language to continue being respected throughout the world, all Malaysians should believe in the nobility of our national language. Norms and values in the culture will also guide the people to behave well with the environment and so possess correct thinking and behaviour.

If all walks of people can unite under the same commitment and determination, unity in Malaysia will be able to be implemented by creating a society of goodwill. The country can build a society of goodwill through clear and polite communication. This is the importance of the role of the Malay language in a country that practises the principles of unity in diversity because only the Malay language is capable of acting as a tool of unity. A study conducted by Ang Lay Hoon and Che Radiah Mezah (2012) explains that the admission of ethnic Chinese students in national schools is able to provide opportunities for students of various ethnicities to mingle and gain real exposure to culture and race which is a major step towards unity. Although there is misuse of Malay grammar by non-Malay students, their attempts and persistency to speak in the Malay language show the existence of the value of language in uniting students of various ethnicities in schools.

It can be said that the success of social interaction is due to several factors. This includes their own attitude in the interaction situation whether they are ready to interact or not; the nature of the interaction in itself is either competitive or cooperative; and interaction situations either encourage or prevent the occurrence of ethnic unity (Rosman Md. Yusoff and Kassim Thukimin, 2009). Thus, the result in unity is from the effectiveness of the process of racial interaction that involves a climate of inter-ethnic interaction, inter-ethnic cooperation and also inter-ethnic competition. Furthermore, social interaction does not only occur between individuals but also between individuals and groups or groups with other groups (Noor Azmira Mohamed & Nor Azlili Hassan, 2019).

iv. The Malay language is the main medium of instruction in the National Education system.

The position of the Malay language continues to be strengthened when it is elevated as the main medium of instruction in the national education system, which means a lot in the goal

towards the process of nation building. The widespread use of the Malay language in programmes and education in this country needs to be implemented because it can highlight Malaysia's identity. This is in line with the provisions of Article 152 of the Federal Constitution which enshrines the Malay language as the National Language.

In addition, Malay also functions as the language of knowledge and it is used as the medium of instruction in national schools. Other mother tongues are also used such as Chinese and Tamil in National Type Schools. The use of the Malay language was extended to the secondary school level when the country achieved independence and the Malay language was made the national language. The effect is that Malay became the official language of instruction until today. The implementation of Enhancing the Malay Language and Strengthening the English Language (MBMMBI) in Science and Mathematics subjects which was implemented at the beginning of 2012 has shown good results in the use of the Malay language. Therefore, students in particular, need to raise the Malay language to the international stage.

In addition, the beauty of the Malay language can be proven by the success of attracting foreign tourists to come to Malaysia. This is because there are numerous universities worldwide that offer Malay Language Studies for students to learn about the special features of the Malay language and Malaysian culture. Foreign students majoring in Linguistics will be interested in studying the Malay language. Furthermore, the International Speech competition organised by the Language and Library Council has received great response. This is evident when this competition receives participation from several countries such as Korea, Japan, Thailand and Canada among other. This shows that the Malay language has found a place in those countries. This competition is an attraction for them to come to Malaysia either as visitors or to participate in a competition that allows them to learn the Malay language. Therefore, language can be a part of Malaysia's tourism attraction.

Among the government's efforts to dignify the Malay language is to launch the Love Our Language Movement which was launched on December 11, 1987. This shows that various steps are being taken to raise the dignity of the Malay language as the main language of communication between various races. Other activities are the Lecture and Written Test (PBSUB) competition for Chinese National Primary Schools (SRJKC) and Tamil National Primary Schools (SRJKT) as well as international level Malay speech. This proves that Malay is a language that can be learned and spoken by anyone. The selection of the Malay language as the National Language and the language of unity makes this language an identity for a pluralistic society so that it can become a model of world unity through the use of one language.

Since then, the use of the Malay language has expanded so much that it has become an intermediate language in schools. Malay is also the official language in all government agencies and courts. The Razak Student Committee Report 1956, the Rahman Talib Education Review Committee Report 1960, the Education Act 1961 and the Malaysian Education Development Plan (PPPM) clearly place Malay as the language of knowledge. For example, in PPPM it is explained that bilingual skills are emphasised with mastery of the Malay language as the national language and the language of unity and English as the language of international communication. Therefore, the Malay language is the language of unity; a language that is able to unite various ethnic groups across the peninsula, Sabah and Sarawak (Sivamurugan Pandian, 15 October 2015).

v. Education Ordinance 1957 and the National Education Policy.

In the era of independence, there has been awareness among leaders and Malaysians of the importance of having a national education system to replace the colonial education system. Thus, the National Education (Study) Policy through the 1956 Razak Statement which was enshrined in the 1957 Education Ordinance was created. Razak's 1956 report outlined several important points for an education policy, namely the unification of all races through the use of a national curriculum with Malay as the medium of instruction. This is the main essence that needs to be understood by all parties regardless of race, skin color, or religion. Malaysians should be united in a common schooling system by upholding the Malay language as the medium of instruction (Mohd Azizee Hasan, 27 August 2019). This education policy was revised in 1960 which resulted in the Rahman Talib Report. The Rahman Talib Report was later enshrined in the Education Act, 1961. Then, a Cabinet Committee was established in 1974 to review the Education Policy. The aim of the Education Policy is to improve the implementation so as to be able to create a united, disciplined society that can meet the needs of trained personnel so that national development can be achieved. The Committee's report was published in 1979 (https://www.pmo.gov.my/dokumentattached/Dasar/09dasar_pendidikan_kebangsaan.pdf).

Before the events of May 13, 1969, the government maintained the policy of a single national language as established in the Federal Constitution and the Razak Report of 1956, which was important to establish unity. Nevertheless, the non-Malays demanded that linguistic diversity should be the basis of the national language policy. Despite the ups and downs throughout the history of its implementation, some people believe that the National Education Policy has contributed to promoting national integration. Compared to the situation in the 1960s, most Malaysians today can speak and understand the national language. The national language is the most important symbol of national identity in Malaysia. Wan Yaacob Hassan, the former Director of the National Unity Department asserts that:

"The National Education Policy is the most successful policy in the nation building process in Malaysia. Without the policy, the national language vision will not become a reality. Education has been a very important tool to foster integration over the past three decades. Although we have Chinese schools and Tamil schools, not all non-Malay parents send their children to those schools. Although the language used in vernacular schools is either Mandarin or Tamil, the syllabus used is the standard national curriculum provided by the government. No one can deny the contribution and success of education and national policy" (Mohamed Mustafa Ishak, 2014:92).

Ranjit Singh, a historian from the University of Malaya also agreed that:

"It is clear that language is not a problem now although in the 60s the situation was worse. We already have a general education system that fosters integration that is worked on continuously through the national language and curriculum. Everyone accepts the role of the Malay language as the national language. Malaysian society becomes more cohesive when viewed from the perspective of language and the education system" (Mohamed Mustafa Ishak, 2014:93).

The Malay language faces various challenges in defending its position as the National Language. The Malays saw this happening when the introduction of the Education Act 1996 was against the spirit of the Razak Report including the position of the national language and nation building. Malay intellectuals are of the view that the Razak Report and the Education Act 1961 clearly position the Malay language as the National Language that is used and enforced in the national education system in order to foster nation building (Mohamed Mustafa Ishak, 2014).

vi. ***Dewan Bahasa dan Pustaka (DBP) and the National University of Malaysia (UKM)***

The Malay language continued to expand with the emergence of the Dewan Bahasa dan Pustaka (DBP) and the National University of Malaysia (UKM). This means that the Malay language represents Malaysia on the world stage.

Dewan Bahasa dan Pustaka (DBP) was established as a small department under the Malaysian Ministry of Education in Johor Bahru, Johor on 22 June 1956 to mobilise and dignify the Malay language as the national language, the official language and the language of knowledge. Its original name was "Balai Pustaka." Third Congress of Malay Language and Literature which took place in Singapore and Johor Bahru on 16-21 September 1956 proposed that the Library be named as Dewan Bahasa dan Pustaka. In addition, DBP was also upgraded as a body with its own board members. The goals of establishing DBP as stated in the DBP Act (1978 revision, 1995 amendment and expansion) are:

- To build and enrich the national language (Malay language) in all fields including science and technology;
- To develop literary talent, especially in the national language;
- To print or publish or assist in the printing or publishing of books, magazines, pamphlets and other forms of literature in the national language and in other languages;
- To standardise spelling and pronunciation, and form appropriate terms in the national language;
- To encourage the correct use of the national language;
- To encourage the use of the national language so that it will be widely used for all purposes according to the law currently in force.

DBP's vision is "The Malay language is One of the Main Languages for All Communities Living in the World." Meanwhile, DBP's mission is "Dignifying the Malay Language." Next, DBP's Vision is "To be the Main Leader in the Development of the Malay Language and Literature in Nation Building." DBP's motto is "Language is the Nation's Soul" (https://ms.wikipedia.org/wiki/Dewan_Bahasa_dan_Pustaka).

Universiti Kebangsaan Malaysia (UKM) was established through the aspirations of nationalists to uphold the Malay language as the language of knowledge. The effort for a national university was proposed in 1923 by the writer Abdul Kadir Adabi as a measure against the British colonialists. UKM opened its doors on 18 May 1970 to 192 graduate students in Jalan Pantai Baru, Kuala Lumpur which was a temporary campus. In October 1977, UKM moved to its present location which is also the main campus in Bandar Baru Bangi (https://ms.wikipedia.org/wiki/Universiti_Kebangsaan_Malaysia).

The existence of DBP and UKM symbolises the ultimate of the country's language and education policy. This is because the goal of establishing both the institutions is to dignify the Malay language which has been enshrined in the Federal Constitution as the National Language of Malaysia.

Conclusion

Article 152 of the Federal Constitution explains that the Malay language, also known as Bahasa Malaysia, is the official language whose function and role as the National Language cannot be disputed. The position of the Malay language as an official language was strengthened by the National Language Act 1967. Its importance as a language of knowledge and as a medium of teaching and learning has led to the publication of the Education Act 1961 (Amendment 1996). However, at the same time, the multiracial community in Malaysia is free to use other languages such as Mandarin by the Chinese and Tamil by the Indians. In addition, English still dominates the country's commercial and industrial language. The Malaysian government also encourages its citizens to master other international languages, especially for tourism and international trade.

The Malay language acts as a certificate of identity of the Malaysian nation in order to fulfil the purpose of progress according to its own model. As Malaysians, we should use and dignify the Malay language in Malaysia. As students in schools and universities, they should employ the Malay language in order to attract interests in learning the Malay language. Malaysians should also use the Malay language on websites so that it can be learned by people all over the world. As it turns out, the Malay language that is written as the National Language is very much a symbol of Malaysia's nationhood. Starting with its position in Article 152 of the Federal Constitution of Malaysia, the Malay language as an identity for the country of Malaysia is supported by a multi-ethnic society. In addition, the Malay language is the main language of communication that is spoken regardless of skin colour and religion in establishing inter-ethnic relations. The Malay language continues to excel as the most important language when it becomes the main language used in the education system. Although the position of the Malay language as the National Language is increasingly marginalised among today's generation, there are still groups that try to dignify the Malay language. This is proven by the existence of DBP and UKM. In fact, the Malay language is one of the requirements according to Article 60 of the Federal Constitution of Malaysia in defining a person as a Malay. It can be directly stated that the Malay language symbolises the identity and citizenship of the Malaysian people. The slogan "Language is the Soul of the Nation's" is true.

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