

NATION LITERATURE AND NATIONAL INTEGRITY

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ABSTRACT

Malay language is stipulated in the Law Article 152 as the national and official language of Malaysia. Therefore, literature using Malay language as the medium is adopted as the archipelago literature (Mohd. Taib Osman, 1971; Ismail Hussein, 1971). Considering that Malay language is understood by diverse ethnics, it can be concluded that the language holds an important role in developing understanding among people in Malaysia. The literature that grows and develops in the heart of a nation is the best foundation in building a united/integrated nation. Literary works have long contributed towards the culture and the civilization of a nation so that they become a part of the features and characteristics of a nation. Literary works are the encyclopedia of ideology, values, and cultures of all the people in Malaysia who give support towards the archipelago literature.

Key Words: *Nation Literature, Archipelago literature, National Integrity,*

Introduction

Descriptive studies on the relationship among people and national integrity in the archipelago literature have been conducted since 1970s, while empirical studies on that topic are still in the beginning stage. However, empirical studies conducted by Chew (2003, 2005a, 2005b, 2005c, 2005d, 2005e, 2006b) have shown that in general, archipelago literature plays an important role in developing national integrity in the general educational institutions. Nevertheless, the empirical studies on the impression of the Program of Literature and Culture Appreciation in the construction of national integrity among the participants of the National Service Training Program have not been explored yet.

The Program of Literature and Culture Appreciation

The Program of Literature and Culture Appreciation (PPSB) is a program in joint with the Board of Language and Literature Center with the Office of National Service Training Program (PLKN). The preliminary administration of

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PPSB was conducted in February, 12, 2005 continuously until March 4, 2005; where 11 camps were chosen. Then, in the second round 35 were chosen, and finally all the 75 camps representing the whole nation in the third round in 2005 were chosen (Hasanul Isyraf, 2007: 96).

PPSB is a component in the PLKN whose administration is briefer compared to other programs of character building, nationality, and physics. In the first round, the time allotted for PPSB was only 12 hours and it was divided into six sessions (1 session; 2 hours, 6 times). The duration of the training started at 08.45 a.m. until 10.45 p.m. (depending on the time changes in the camps). The time period of 12 hours was also divided into two stages, three sessions simultaneously for 6 hours for each stage. The last session was the performance session by the trainees or Literature and Art Performance Night. The division into two sessions was intended to give time for the participants to create their own training, both individually or in group. Based on the request of PLKN, in the first round of 2006, PPSB was conducted for 6 consecutive days. Even though there was a change in the administration, the length of time allotted was still the same.

In the third round of PPSB, in 2006, there was one transformation. In this round, there was a direction from the Board of National Service Training Program (MLKN) that the time allotted for the administration of PPSB should be shorten from six days into two days. In 2007, the length of PPSB administration once again experienced changes. This time it was extended into three days, stipulated on Monday, Tuesday, and Wednesday, depending on the changes in the respective camps (Hasanul Isyraf, 2007: 97).

PPSB is one of the best media for the kingdom to spread the literary world among the young generation who have just finished their education in addition to the DBP that supports the desire of keeping national prosperity in the future. The objectives of PPSB have been met as a result of solid cooperation among many involved parties, the trainers of PLKN, and the selected facilitators. Indirectly, PPSB has also succeeded in accentuating the talents and creativity of the trainers through the performance showing patriotism and integrity. In addition, this program has also succeeded in triggering the interests of the new generation towards the genre of poetry and it is hoped that the interests will be enlarged into other genres of Malay Literature.

In this program, the poetry anthology of *Tanah Airku* (2005) is selected as the obligatory reading text for the participants in an attempt of building cultural understanding and later strengthening mutual relationship among each other. Through reading and comprehension of the anthology of *Tanah Airku* (2005), the participants will be helped to build and develop their love towards the nation.

The National Service Training Program (PLKN) is to shape a disciplined, strong, self-confident, loyal to the nation, always willing to face any challenges and troubles, and building cooperation and integrity among various ethnics in Malaysia. PLKN is conducted uniquely by Malaysia to reach the goals of the

nation; this is different from the administration of PLKN in other nations such as Thailand, Singapore, or the United States (Nazri Muzlim, 2004).

National Integrity in Line with Literary Integrity Theories (2007)

A way or an approach of studying a problem is through the implementation of Literary Integrity Theories (Chew, 2007) by researching the values in the poetry anthology of *Tanah Airku* which is the reading text for the participants of PLKN. The main focus related to the Literary Integrity Theories (2007) is literature as the mechanism in implementing the integrity. The theories allow us to study the positive relationship among people to develop strong integrity in literature.

Therefore, Literary Integrity Theories (2007) should look at the similarities in the values regarding the majority ethnics for the construction of this theory building. In addition, one element that cannot be put aside in constructing the Literary Integrity Theories (2007) is the value of similarity rather than the value of partnership. The value of similarity in life, living the life, and cooperating (partnership) is the dominant element that should be seen as the values of abridge ethnic differences or the socio-cultural differences among three majority ethnics in Malaysia.

The theoretical framework of Literary Integrity Theories (2007) implemented in this study is summarized as follow:

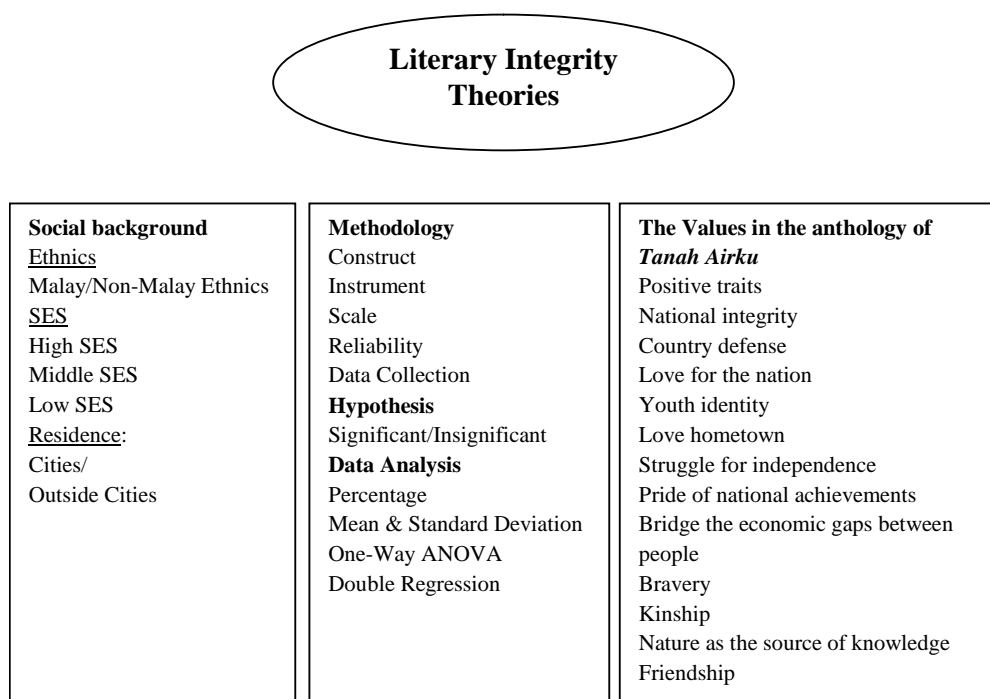


Table 1: The Constructs of the study of the *Tanah Airku* anthology in PLKN based on the Literary Integrity Theories (2007)

Table 1 explains the Literary Integrity Theories (2007) that is employed in the analysis of poetry anthology of *Tanah Airku* in PLKN based on certain values. In this study, as many as 13 values were recognized with certainty, consisting of positive traits (including language politeness, patience, sagacity, smartness in taking care of oneself and one's family, gratefulness, belief, optimism, and positive thinking), national integrity, the spirit to defend the nation, love for the nation, youth identity, love for the hometown, struggle for independence, pride of the nation's achievements, bridge the economic gaps between people, bravery, kinship, nature as the source of knowledge, and friendship.

All the integrity values were taken from the selected poetry to be given to the participants of the PLKN. To know participants' perception, thoughts, and views on the poetry anthology of *Tanah Airku*, then the Social Background plays an important role. In this study, three aspects of the social background were taken into consideration to analyze the relationship between the participants of PLKN perception and thoughts, they are ethnic, SES, and residence aspects. The independent variables of this study are 13 integrity values in the poetry anthology of *Tanah Airku* (2005), and the other is the three social backgrounds of the participants.

The Perception of PLKN Participants towards National Integrity in the Poetry Anthology of *Tanah Airku* (2005)

This study used survey based on the instruments of questionnaire. The instrument was created to reach the main objective of the study, which is to study and assess the relationship between the independent and dependent variables. The selection of this kaedah is in line with Oppenheim's suggestion (1998) stating that survey is the tool of collecting evidences. This is important for the future study planning or as a guidance to analyze the relationship between the variables. PPSB assessment is based on the Literary Integrity Theory (2006). In this study, the survey towards the success of the program in achieving its goals will be conducted in addition to the relationship between the social background and the perception of the participants analyzed.

The tool for this study is in the form of questionnaires consisting of two parts: Part A consists of data of the respondents' background: their ethnic, their parents' income, and their residence; whereas Part B consists of 41 questions in the forms of quotations of the poetry selected from the anthology of *Tanah Airku* (2005). The participants were asked to read the excerpts of the poetry before answering to the questions composed based on Liker's scale. The whole questions were compiled according to the national integrity values in the Literary Integrity Theories (2007) such as positive traits (items 1-8), national integrity (items 9-41), the spirit of defending the country (items number 15-19), love towards the nation (items no. 27-29), the struggle for independence (items no. 30-31), the pride of country's achievements (items no. 32-33), bridging the economic gap among

people (items no. 34-35), bravery (items no. 36-27), kinship (items no. 38-39), nature as the source of knowledge (items no. 40), and friendship (item no. 41).

A preliminary study in Kuala Langkat camp was conducted to test the validity and the reliability of the instruments. After the analysis, the value of Alpha Cronbach showed reliability for 41 national integrity values in Part b at the scale of 0.9574. Therefore, the questions were valid. The whole items were accepted and may continue to be studied.

Data analysis to be discussed will consist of means and standard deviation and double regression. The mean and standard deviation become the basis to analyze the tendency of PLKN participants' thoughts towards 13 integrity values in the poetry. The various regression analyses of the PLKN participants was conducted to study the influence and impression of the 13 integrity values of the poetry towards the participants, and also to know the impact of it towards the Literary Integrity Theories (2007) under study. The whole data analysis was conducted based on the SPSS (Andy Field, 2002) Window 15.0.

The study was conducted in three states according to zones, Pahang state representing the East Peninsula, Melaka representing the West Peninsula and Sarawak representing East Malaysia. The three camps studied were Gambang Camp, Pahang Camp, Recreational Forest Camp, Ayer Keroh Camp, and Sematan Camp, Kuching. The three states were selected because of the various ethnics living there.

Table 1. The Number of the Whole Participants and the Participants Answering the Questionnaire in the Three Camps under Study

Camps	The True Number of Participants	The Number of Questionnaires Items that were Given Feedback
Sematan Camp, Kuching	215	177
Anyer Keruh Camp, Melaka	210	162
Gambang Camp, Pahang	135	54
Total	560	393

Table 1 clearly shows that of the 560 PLKN participants in the three camps under study, as many as 393 participants answered the questionnaires completely. The number of these participants is as much as 70.2% of all participants. Almost all the trainees in Ayer Keruh Camp, Melaka, returned the questionnaires compared to the trainees in Sematan Camp, Gambang Camp and Kuching, Pahang.

One important problem that should be discussed here is the survey conducted towards the three camps in 2007 consisted of participants who were left behind in their studies, have got married, or have worked, so that they responded and answered the questionnaires quite unsatisfactorily.

Study Results

a. The Mean and the Standard Deviation

Mean and standard deviation analysis was conducted towards 393 respondents and were discussed according to three social background aspects, such as ethnics, SES, and residences. Previously, the ethnic aspect was investigated to analyze the differences and the tendency of Malay and Non-Malay people on the development of national integrity through the poetry of *Tanah Airku* (2005) and generally the results are discussed in the table 2

Table 2 shows the average mean of Malay ethnic is 4.1864 (sd. 0.7397), Chinese 3.5262 (sd. 0.8742), Indian 3.1005 (sd. 1.0303) and others 4.1981 (sd. 0.8292). The data means that other ethnics are the ones with the most positive attitude towards the values of national integrity in the poetry anthology of *Tanah Airku* (2005), followed by Malay, Chinese, and the last is Indian ethnic. Except for item no. 4, which is positive traits, the love for the hometown, kinship, and friendship where the mean of Malay is higher than the mean of other ethnics.

The integrity values in the poetry anthology of *Tanah Airku* that receives the highest mean after ethnic is friendship for the Malay (4.6031), Chinese (3.7681), and Indian (3.8889), item nature as the source of knowledge for other ethnic (4.5769). This means that the item of friendship is the value most frequently welcomed by the three ethnics: Malay, Chinese, and Indian to build a strong relationship with each other.

On the opposite side, the value receiving the lowest mean is the item of positive spirit for the ethnics of Malay (2.7730) and Chinese (3.1950), bridging the economic gap for Indian (2.6665) and the spirit of independence for other ethnics (3.3889). Every ethnic has different least interested integrity values except for Malay and Chinese ethnics.

The second aspect of the social background to be discussed is SES as delineated in the table three.

The average mean of the PLKN participants' SES is 3.6222 (sd. 0.9903) for low SES, 3.8722 (sd. 0.6975) for middle SES and 4.2451 (sd. 0.7861) for high SES. The data show that the higher class is the one most positive in attitude towards the integrity value in the poetry anthology of *Tanah Airku* (2005), followed by the middle and finally the low class. The overall means for the 13 integrity values prove that.

As observed from the highest mean, it is found that the three classes gain their highest means for the value of friendship (low SES 3.8834, middle SES 4.5263, high SES 4.6392), on the other hand, the lowest overall mean is for positive attitude (low SES 3.2087, middle SES 3.6843, high SES 3.9365). This finding shows the similarity of thoughts between the three classes of participants that they highly support friendship but they do not really support positive attitude as the integrity value they see from the poetry anthology of *Tanah Airku* (2005).

The third aspect to discuss is the residence.

Table 2 Means for All Items that Could Shape National Integrity in the Poetry Anthology of *Tanah Airku* According to Ethnic.

Items	Ethnics	Means	Standard Deviation	The Average Means	Standard Deviation of Items
1. Positive traits	Malay	3.7730	0.5030	3.5489	0.5868
	Chinese	3.1902	0.5045		
	Indian	2.9549	1.0190		
	Others	3.7677	0.4387		
2. Ethnic Integrity	Malay	4.0765	0.5806	3.8346	0.7200
	Chinese	3.4348	0.7138		
	Indian	2.8518	1.0390		
	Others	4.1635	0.4845		
3. The spirit to defend one's nation	Malay	4.4577	0.6616	3.9863	0.7816
	Chinese	3.5449	0.7368		
	Indian	3.1111	1.1624		
	Others	4.2962	0.5732		
4. The love towards the nation	Malay	4.2178	0.7202	3.9663	0.8351
	Chinese	3.5435	0.8272		
	Indian	3.0556	1.0442		
	Others	4.3077	0.6313		
5. Youths' Identity	Malay	4.1031	0.7291	3.8507	0.8263
	Chinese	3.4010	0.7395		
	Indian	2.8889	1.0274		
	Others	4.2692	0.6602		
6. Love for the Hometown	Malay	4.2251	0.6848	3.9406	0.8491
	Chinese	3.5411	0.8990		
	Indian	2.8889	1.0408		
	Others	4.1218	0.6765		
7. The Struggle for Independence	Malay	4.1082	0.8167	3.9262	0.9269
	Chinese	3.6340	0.8972		
	Indian	3.3889	1.1396		
	Others	3.9262	0.7581		
8. The Pride of Country's Achievements	Malay	4.0877	0.8016	3.8600	0.9629
	Chinese	3.5429	0.9869		
	Indian	2.7222	0.9391		
	Others	4.2885	0.5969		
9. Bridging the economic gaps among ethnics	Malay	4.0180	0.8507	3.7748	0.9331
	Chinese	3.4130	0.9220		
	Indian	2.6665	0.9354		
	Others	4.0193	0.8222		
10. Bravery	Malay	4.1443	0.7949	3.9911	1.3616
	Chinese	3.6232	0.8518		
	Indian	3.1111	1.1667		
	Others	4.5481	2.9643		
11. Kinship	Malay	4.3144	0.7928	4.0216	0.9740
	Chinese	3.5544	1.0282		
	Indian	3.4444	1.3097		
	Others	4.2692	0.6060		
12. Nature as the Source of Knowledge	Malay	4.4948	0.8172	4.2137	1.0401
	Chinese	3.7391	1.1545		
	Indian	3.3333	1.1180		
	Others	4.5769	0.6958		
13. Friendship	Malay	4.6031	0.8172	4.2875	1.0233
	Chinese	3.7681	1.1072		
	Indian	3.8889	1.4530		
	Others	4.5577	0.8725		
Average Mean for the Ethnics	Malay	4.1846	0.7397		
	Chinese	3.5262	0.8742		
	Indian	3.1005	1.0303		
	Others	4.1981	0.8292		

Table 3 Overall Means for All Items that Could Shape the National Integrity in the Poetry Anthology of *Tanah Airku* (2005) according to SES

Items	SES	Means	Standard Deviation	The Average Means	Standard Deviation of Items
1. Positive traits	Low SES	3.2078	0.5699	3.5489	0.5868
	Middle SES	3.6843	0.4026		
	High SES	3.9365	0.5102		
2. Ethnic Integrity	Low SES	3.5307	0.7424	3.8346	0.7200
	Middle SES	3.9962	0.5457		
	High SES	4.1237	0.7068		
3. The spirit to defend one's nation	Low SES	3.6908	0.7848	3.9663	0.8351
	Middle SES	3.1383	0.6707		
	High SES	4.2742	0.7568		
4. The love towards the nation	Low SES	3.6396	0.8902	3.9663	0.8351
	Middle SES	4.1579	0.6348		
	High SES	4.2526	0.8008		
5. Youths' Identity	Low SES	3.5297	0.8395	3.8507	0.8236
	Middle SES	4.0000	0.6878		
	High SES	4.1856	0.7817		
6. Love for the Hometown	Low SES	3.6094	0.9323	3.9406	0.8491
	Middle SES	4.0952	0.6724		
	High SES	4.2852	0.7185		
7. The Struggle for Independence	Low SES	3.6380	0.7185	3.9262	0.8768
	Middle SES	4.1166	0.8980		
	High SES	4.1495	0.8665		
8. The Pride of Country's Achievements	Low SES	3.5920	0.9562	3.8600	0.9269
	Middle SES	4.0150	0.7808		
	High SES	4.0980	0.9564		
9. Bridging the economic gaps among ethnics	Low SES	3.4878	1.0137	3.7748	0.9331
	Middle SES	3.8985	0.7730		
	High SES	4.0876	0.8600		
10. Bravery	Low SES	3.7484	1.8965	3.9911	1.3616
	Middle SES	4.0488	0.7509		
	High SES	4.3196	0.7151		
11. Kinship	Low SES	3.6779	1.0164	4.0216	0.9470
	Middle SES	4.2180	0.7696		
	High SES	4.3299	0.8687		
12. Nature as the Source of Knowledge	Low SES	3.8528	1.1666	4.2137	1.0401
	Middle SES	4.4436	0.8016		
	High SES	4.5052	0.9256		
13. Friendship	Low SES	3.8834	1.1674	4.3857	1.0233
	Middle SES	4.5263	0.8218		
	High SES	4.6392	0.7526		
SES Average Means	Low SES	3.6222	0.9903		
	Middle SES	3.8722	0.6975		
	High SES	4.2451	0.7861		

Table 4 Overall Means for All Items that could Shape National Integrity in the Poetry Anthology of *Tanah Airku* 92005) According to Residences

Items	Residence	Means	Standard Deviation	The Average Means	Standard Deviation of Items
1. Positive traits	In the cities	3.4428	0.5915	3.5489	0.5868
	Outside the Cities	3.6648	0.5597		
2. Ethnic Integrity	In the cities	3.6494	0.7677	3.8346	0.7200
	Outside the Cities	4.0133	0.6221		
3. The spirit to defend one's nation	In the cities	3.7969	0.7851	3.9863	0.7816
	Outside the Cities	4.1690	0.7351		
4. The love towards the nation	In the cities	3.8187	0.8876	3.9963	0.8351
	Outside the Cities	4.1088	0.7563		
5. Youths' Identity	In the cities	3.6580	0.8350	3.8507	0.8263
	Outside the Cities	4.0367	0.7699		
6. Love for the Hometown	In the cities	3.7643	0.9134	3.9406	0.8491
	Outside the Cities	4.1117	0.7452		
7. The Struggle for Independence	In the cities	3.8542	0.8855	3.9262	0.8768
	Outside the Cities	3.9975	0.8646		
8. The Pride of Country's Achievements	In the cities	3.6886	0.9636	3.8600	0.9269
	Outside the Cities	4.0275	0.8598		
9. Bridging the economic gaps among ethnics	In the cities	3.6244	0.9341	3.7748	0.9331
	Outside the Cities	3.9200	0.9112		
10. Bravery	In the cities	3.9560	1.7543	3.9911	1.3616
	Outside the Cities	4.0250	0.8248		
11. Kinship	In the cities	3.8704	1.0020	4.0216	0.9470
	Outside the Cities	4.1675	0.8686		
12. Nature as the Source of Knowledge	In the cities	4.0000	1.1547	4.2137	1.0401
	Outside the Cities	4.4600	0.8703		
13. Friendship	In the cities	4.1088	1.0770	4.2875	1.0233
	Outside the Cities	4.4600	0.9396		
The Average Means of Residence	In the cities	3.7857	0.9655		
	Outside the Cities	4.0863	0.7944		

Table 4 shows that the average mean for outside cities of 4.0863 (sd. 0.7944) is higher than cities 3.7857 (sd. 0.9655). The whole integrity values in the poetry anthology of *Tanah Airku* (20050 shows that the overall mean for outside cities is higher than cities.

The gaining of high mean according to the residential place is for the item of friendship for the participants living outside cities (4.4600) and in the cities (4.1088), on the other hand, the lowest mean is positive attitude for the

participants living outside cities (3.6648) and in the cities (3.4288). This means that the two participants with different residential place tend to have the same thoughts over the integrity values in the poetry anthology of *Tanah Airku* (2005) for the one they most supported and the least popular one.

b. Double Regression Analysis

Double regression is used to determine the significance of the relationship and the contribution of the social background towards the perceptions of PLKN participants on the anthology of *Tanah Airku* (2005).

Table 5. Double Regression Analysis for the Variables Influencing the Perceptions of the Participants towards the Integrity Contained in the Poetry Anthology of *Tanah Airku* (2005)

Social Background (N= 3939)	Beta	t-Value	Significance
Ethnics	-0.293	-5.997	0.000*
SES	0.243	5.273	0.000*
Residential Place	0.156	3.240	0.001*
Double regression analysis	1.3980	R ²	0.248
Standard deviation	0.7020	R² variables	0.218

Significant in the level of $p < 0.05$

The double regression analysis involves three independent variables towards for the dependent variables, that is 13 integrity values in the anthology of *Tanah Airku* (2005). The whole independent variables show correlation and contribution significantly ($p < 0.05$) towards the whole dependent variables.

Table 5 shows that the national integrity contained in the poetry anthology of *Tanah Airku* (2005) correlates and contributes significantly (21.8%) $p < 0.05$ towards the participants of PLKN. If the independent variable is studied one by one, the value of Beta shows the significance of the prediction towards the contribution. In this analysis, the sequence of the independent variables follow the value of Beta started with the aspect of ethnic as much as -0.293 (t -5.997), followed by SES 0.243 (t 5.273), and ended by residential place 0.156 (t 3.240). This means that ethnic is the most significant independent variable compared to SES and residential place in determining the significant relationship and contribution of the poetry anthology of *Tanah Airku* (2005) towards PLKN participants.

Interpretations and Discussion

Friendship item is the value of integrity in *Tanah Airku* (2005) that is most popular because friendship is the most important thing for youths aged 19 until 20, and it is even more important in handling family problems (Mohd Yusoff Haji

Muhammad, 2006). Nevertheless, family still occupies the third position after friendship and nature since youths are still dependent on their families.

On the other hand, positive attitude is the least popular integrity value among the PLKN participants. This is closely related to the youth's souls that tend to rebel and be defiant of the stipulated work scheme, rules or laws. They pursue independence as well as try new things. What is not for them is what makes them curious.

In a country with diverse ethnics and languages such as Malaysia, language is the sensitive issue among the society. Language is not only the medium for communication among ethnics. For each group or community, their language is the symbol of their uniqueness and identity in addition to their cultural heritage and ethnic tradition (Nadkardi, 1978); furthermore, the language used will determine the social and linguistic group in widening the opportunities in the field of politic and economy, and narrowing the opportunities for other ethnic group (Alis Puteh, 2006). In this study, archipelago literature that makes Malay language as the medium of communication has, of course, received different perceptions from the Malay ethnic and non-Malay ethnics where Malay ethnics are more welcome than the non-Malay towards the language.

Among the four ethnics under study, other ethnics are the one with the highest overall average mean. Other ethnics in this study consist of Sarawak indigenous. Sarawak is a state with diverse ethnics since there are more or less 12 ethnic groups including Iban, Bidayuh, Melanau, Kenyah, Kayan, Lun, Bawang, Penan, Kajang, Kelabit, and others.

The Malay ethnics are famous to be more tolerant and accommodative toward the non-Malay ethnics due to what is taught in their religion, Islam (Chandra Muzaffar, 1987). The tolerance and accommodation of the ethnics are the reflection of their views on the religion of Islam that they follow.

On the other hand, Indian is the ethnic group with the highest prejudice in this study. This is closely related to the political situation in the past and the fact that they are the minority group in the country. According to Marimuthu's study (1990), most Indians work in the rubber farm, with low education or low interest in learning. Therefore, the ethnic occupies the highest position of unemployment (12%), higher than national rank of 7.6%. They feel that the prosperity of their group is not warranted and that they are left aside by the development.

The dissimilarities found, especially between the Malay ethnic and Indian ethnic causes the enmity between Malay and Chinese ethnics to move to the poor Malay and Indian ethnics. The anger and rage of the Indian ethnic was manifested in the civil riot between Malay and Indian ethnics in Kampung Medan, March 7, 2001, and ended with 6 victims died (Ahmad Baharudin Kasbi, 2001). The relationship between the ethnics was getting worse in 2007 where Hindraf group conducted a demonstration over their dissatisfaction towards the underdevelopment, imbalance, and non-involvement of Indian ethnic in the fields of economic, education, politic, and social. The condition caused the kingdom to use the Decree of Domestic Safety (ISA) to prison 5 Hindraf's leaders in order to protect and ensure national security on December 13th, 2007 (*Berita Harian*, December 13th, 2007).

In addition, the other social backgrounds of the respondents such as SES and residential residence also show the tendency of PLKN participants' different thoughts towards the anthology of *Tanah Airku* (2005). The findings of this study show that the participants from high SES living outside the cities have more positive attitude and are more open compared to the participants from low and middle SES and living outside the cities.

Double regression analysis shows the impression that the reading of PLKN participants towards the poetry anthology of *Tanah Airku* (2005) is 21.8%. In other words, the reading of the whole integrity values in *Tanah Airku* gives certain impact on PLKN participants. The highest predictors are ethnics, SES, and residence. The number shows that *Tanah Airku* (2005) has a strong influence and impression in developing national integrity among PLKN participants at the lowest percentage. Then, the poetry anthology is proved to reach its objectives to give birth to integrated and disciplined Malay country.

Nevertheless, the content and thoughts of the poetry anthology of *Tanah Airku* (2005) need not to be narrowed; on the reversal, it has to be widened and be able to reach the problems and aspirations of various ethnics. Basically, the poets are responsible in building the integrity value to bridge their poetry. With diverse historical backgrounds, tradition and cultures, and ways of life, they can contribute something meaningful towards the effort of enriching and maintain the diversity of the scope of archipelago literature. It will be more interesting and impressive if the poets delineate the condition and nuances of each of the ethnic culture and their relationship with the Malay ethnic so that all ethnics are closer to each other and understand more each other in an attempt of building understanding among ethnics.

In addition, the poetry anthology of *Tanah Airku* (2005) should be provisioned to the participants in order to be studied altogether. The problem is now in the hands of the trainers; while what the participants need to do is only to listen to the poetry declamation selected by the trainers. This is so as to help the appreciation of Malay Literary arts. The participants should be given the rights and freedom to read poetry in their own interests. Only with the presence of the anthology can the objective appreciation towards heroic poetry and integrity-valued poetry among PLKN participants can be reached.

On the other hand, the activities of PPSB should be enriched and not merely centered towards the genre of the poetry. In addition to the poetry anthology of *Tanah Airku* (2005), drama anthology, short stories, novels, or Romans are recommended to be used for the aim of appreciating literature and culture. This is due to the fact that poetry language contains connotative meanings, symbols, and significations that are not easy to be comprehended and interpreted by the third group participants coming from low and weak academic knowledge. Therefore, there needs to be spare anthology to be used such as other modern prose that are easier to comprehend and closer to the youths' soul. In this case, "Puteri Li Po" plays and the historical story of "Hang Utah" for instance, can be used to be

given to the participants in order for them to comprehend the history of Melaka in addition to respecting the harmonious and prosperous of the current nation.

Conclusion

Poetry is created around the place and the society and is inspired by the tradition and the modernization. Poetry composed is intended to enrich and educate people's minds and also to enrich the literary works of the country. This is in line with the view of Shannon Ahmad (1978) stating that the intention of poetry is not merely in the beautiful sounds, rhymes, and the depiction of something, but it also needs to express excellent ideas and deep feelings. Poetry is the record and interpretation of significant human experience that is transformed into the most interesting form. From this study, it is really clear that the integrity-value poetry has a bright future of becoming "Malay National Poetry". Malay people are especially in need of ethnic integrity theme-based poetry.

In motivating the growth of this kind of poetry, PLKN and the Board of Language and Literature have, among other, shown the efforts and the success of continuing PSPB programs in building and developing the integrity built by the poetry anthology of *Tanah Airbus* (2005). To continue the efforts seriously and continuously, it is believed that integrity-valued poetry does not only become one entity of Malay's Literary Archipelago that spread the values of nationalism, further it also contributes significantly towards the efforts of giving birth to the integrated Malay nation that is loyal to the nation, determined to develop and reach the nation's goals, and to fully love the nation.

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