

The Integration of Virtues in The Novel “The Palace Facing The Sea” (Istana Menghadap Laut) By Nazri Hussein According to Malaysian Malaysian National Education Philosophy (1987)

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Abstract

Virtues are traits and attitudes that can be cultivated through teaching and learning that every person needs to have in the process of communicating with each other. The nature of pure values should be within every human being so that they can think and act well and not make mistakes or do things that are not right to others. Due to the importance of pure value in every person, it is also taught in school and placed in the delivery of a story through the writing of a novel that can be applied in the readers. Therefore, the objective of this study is to identify and discuss the application of pure values in the novel The Palace Facing the Sea (Istana Menghadap Laut) by Nazri Hussein according to the Malaysian National Education Philosophy (1987). This study uses qualitative method in analyzing the data and the data obtained is through the novel The Palace Facing the Sea (Istana Menghadap Laut) by Nazri Hussein. The data analysis uses the document analysis method where the data is taken from the filling of the novel and formulated according to the relevant objectives. The data analyzed based on the (Malaysian National Education Philosophy, 1987). The results of the study found that the importance of the pure values in novel writing is very high. This is because the nature of pure values should be cultivated to everyone. The nature of pure values is also very important and must be present in every novel writing because it can have a great impact on readers. The application of pure values should be expanded in various ways so that they can be communicated to the public in a widespread and attractive manner.

Keywords: Virtue, Integration, Malaysian National Education Philosophy

Introduction

Virtue's area teaching and learning that every person needs to have when communicating together. Based on the Malay language Literary Component (KOMSAS) in Malaysia (Malaysian National Education Philosophy, 1987) which emphasizes the cultivation and appreciation of the Malaysian society virtues which are found in religion, traditions and customs of various races in this country as well as in line with universal moral values. According to Mohammad Narawi et. al (2022) value is understood as a concept used by the community to see, measure or make a choice about something, the degree, quality and level of behavior of a person or group of people as good, precious and valuable. Meanwhile, virtues are defined as virtues accepted by the Malaysian community which are universal values demanded by religion, belief, customs and culture. Studies related to virtues in youth history competition novels need to be given more focus in obtaining storytelling results that are based on virtues from the perspective and understanding of teenagers. For each virtue will be further divided based on the meaning of synonyms. The synonyms used are referenced from the Malaysian National Education Philosophy and the Language Council Dictionary Edition 4 only.

Historical novels and virtues can be linked to the patriotism in everyone. Something that happened in the past is history and based on that history, it is always related to a person's patriotism where there is an attitude of pride towards one's own country and having characteristics that look up to the future of the country. It is also associated with pride among the races and nations that exists in Malaysia. In addition, the history in the novel is not related to history alone, it also has an element of virtues in the narration of the history. Elements of virtues can be taught, spread and nurtured to every human being through various ways.

Literture Review

Based on research by Buhari et al (2022) about Malay culture heritage highlighted in the writing of the novel 'Kasyaf Ain'. A novel is a literary work that shows complex questions about a society. Among the important things that are highlighted in the writing of a novel is the value of the cultural heritage of a society, especially the cultural society of the Malays who emphasize a lot on the nature and attitude of virtues that are very good to be nature in the readers. The revelation of Malay culture related to virtues through novel writing will make a story more interesting and very clear to its readers. Therefore, it can me its readers better understand the important virtues that should be present in each person in order to produce a better human being. The results of a study by Buhari et al (2022) found that the novel 'Kasyaf Ain' uses a lot of elements of Malay culture which are used as knowledge and teaching to all society in general. According to Buhari et al (2022), the novel is one of the instrments in developing the development of the literary world which cannot be denied. Writing a novel is a story plot that is closely related to the situation and highlights the colors of real-world life that in mainly related to humans. A study by Buhari et al (2022) was found to be almost the same as a study by Yaacob (2022a) where virtue is closely related to the content of a piece of writing. The nature of virtues is able to dignify the nature of high civilization for society so that it can always be better.

According to Yaacob (2022a), folklore are stories that were creatively produced by the Malay community in ancient times. Folklores are also spread through word-of-mouth delivery methods to all communities for the purpose of entertaining and also educating. In addition, elements of virtues are linked to the content of folklore that is conveyed to all communities. A study by Yaacob (2022a) is related to the virtues contained in folklore. The results of the study found that the two-way communication used in conveying folklore proved to be able to

explain the relationship between folklore and society through virtues. This study is in line with the study by Buhari et al (2022) where the use of virtues related to conveying or communicating two-way is very important to the readers and listeners. Virtues can foster a very good character for society. Delivery in cultivating the nature of virtues in a person can be obtained from various ways.

A study by Yaacob (2022b) is about the use of common sense in folklore that focused on natural methods. The results of the study found that the use of common sense in conveying a story should be highlighted more vigorously so that it can provide greater knowledge to the Malay community. According to Yaacob (2022b), common sense is something found in literary works such as folklore that aim to teach self-discipline to the community. The common-sense approach is often used to apply storytelling to young people about customs, local culture and civilized laws of the Malay community. Therefore, this study by Yaacob (2022b) is in line with the study by Hanafiah & Yaacob (2021) where virtue and common sense are useful and should be present in the delivery of narration in novel writing. Elements of virtues and good common sense can improve the civilization of its readers to become a better person all the time. Malay is the national language of the country which is used in various contexts, whether it is official business or commercial. Because of that, the good and correct use of language is influenced by various factors, including the attitude of language users. A study by Osman et. al (2022) is about researching the use of the national language on business premises signs, banners and hangings in Kuching City, Sarawak. The results of the study found that the level of national language use on relevant places is very low and unsatisfactory. In addition, the community's attitude towards the national language shows high support in dignifying the national language in further increasing the correct use of the national language among the community so that it can have a good impact on all. The use of the national language is also closely related to the content to be conveyed to the community. Therefore, the national language should be associated with using elements of good virtues in conveying something to the public. If the element of virtues is displayed in conveying information that uses the national language, it can have a continuous impact on the reader and at the same time can cultivate these good qualities in every community. This study by Osman et. al (2022) is in line with the study by Nizal (2020) where the correct use of the national language is very important in conveying accurate information. Therefore, the correct use of the national language and elements of virtues should be emphasized in conveying information in a better way to the whole community so that there are no misunderstandings or mistakes that may occur.

According to Kamal et al (2022), research on the phenomenon of teenage short stories in Malaysia developed rapidly starting from the 1970s. At that time, the country was in the grip of a political crisis which led to racial riots on May 13, 1969. Because of this, the government has introduced the pillar of the country (*Rukun Negara*) policy to reunite the races in Malaysia in a peaceful and prosperous manner. In the policy empowerment introduced by the government, many writers have produced writings based on various themes related to history to be promoted among teenagers. Therefore, a study by Kamal et al (2022) has compared studies on the use of virtue in writing by 2 great authors, Nazel Hashim and Ismail Sarbini. The results of a study by Kamal et al (2022) found that the two authors used the virtue of courage in their history telling. The study also shows that both writers have their own historical themes in an effort to convey the virtues of courage for the purpose of character education among teenagers. This study by Kamal et al (2022) is closely related to the results of a study by Yaacob (2022a) about the importance of involving elements of virtues in conveying history-related

narration in the writing of a novel or short story. This is because the element of virtues is a very important content in getting a more interesting storyline among teenage readers.

In addition, a study by Mahamod et. al (2020) found that the level of understanding, appreciation and practice of Malay identity among Malaysians is very important among the community. Malay is the national language for Malaysians; therefore, it is very important to ensure that the entire Malaysian community can understand the language well. Society also needs to ensure that Malay can be understood by everyone so that all information or presentation of a matter can be well understood. In addition, the importance of the Malay language among the Malaysian community is its importance in practicing a good self-identity that is closely related to elements of virtues that can form a perfect self-identity. Self-identity can be linked to the nature of virtues. This study by Mahamod (2020) is parallel to the study by Sham et al. al (2018) where the use of the Malay language among the Malaysian community is very important. This importance is related to the delivery of information in a good and correct manner, further applying the understanding and appreciation of the Malay language among the community and also relating the element of virtues in the practice of the Malay identity of each person. Malay is an important language among Malaysians in fostering the importance of the language to communicate because the national language should be dignified throughout the ages.

Human development is also closely related to the cultivation of elements of virtues in every human being. Therefore, various types of approaches can be used in cultivating virtues in a person. One of them is preaching through the usrah approach to the human development of students which is a study by (Sopi & Abdul Jalil, 2022). According to Sopi & Jalil (2022), human development is the pillar of a country's progress. However, in the cyber era which has various challenges that distract the students of this era, it has had a negative impact on them. As everyone is aware, at the university level there are many efforts made by the university as well as the students themselves to improve the human development of students at the university. Usrah plays a role in helping students to gain knowledge, guide, train and help someone to develop themselves to become a person of faith, knowledge and charity. The findings of a study by Sopi & Abdul Jalil (2022) found that the usrah approach can have a very positive impact in helping to increase religious awareness and appreciation as well as having an impact on the human development of students in the balance of worldly and spiritual demands. This study by Sopi & Abdul Jalil (2022) is almost the same as the study by Ismail & Ali (2019); Abd Rahim & Kawangit (2018) where human development is closely related with the application of elements of virtues in a person to give birth to better people in the present and in the future as well. The importance of virtues in every human being so that they are on the right path, do things correctly and well and can use common sense well in making a decision. In addition, education in Malaysia has a continuous effort towards the development and potential of each individual as a whole and integrated in order to create people who are balanced and harmonious intellectually, spiritually, emotionally and physically based on faith and obedience to God. According to the Malaysian National Education Philosophy (1987), the effort is to produce Malaysians who are more knowledgeable, skilled, responsible and capable of achieving personal well-being as well as contributing to the harmony and prosperity of society and the country.

Based on the above research problem stated in the previous study, the objective of this study is to identify and discuss the integration of virtues in the novel *The Palace Over The Sea (Istana Menghadap Laut)* by Nazri Hussein according to the (Malaysian National Education Philosophy, 1987).

Methodology

This study focuses on qualitative design through text and content analysis in historical novels. This is also stated by Merriam and Tisdell (2015) that qualitative content analysis can provide insight into problems or help develop ideas. In addition, qualitative research is also used to reveal trends of thought and opinion, and delve deeper into problems. Therefore, this study is more focused on careful and detailed content analysis by using aspects of pure values from the (Malaysian National Education Philosophy, 1987).

This study uses a novel titled *The Palace Facing the Sea (Istana Menghadap Laut)* by Nazri Hussein. This study also uses more specific research methods to ensure that this research is more directed and systematic and to ensure that each objective and problem statement presented can be properly analyzed. The research method chosen is the document analysis method. Document analysis is a research method that focuses on the message by systematically researching the categories chosen by the researcher. From that understanding, the researcher draws conclusions and develops an opinion on the issue or aspect being studied (Idid, 1993). The document analysis method was used to analyze the novel by A. Samad Said, namely *Salina*. *Salina* was published by *Dewan Bahasa dan Pustaka* in 1961.

The analysis of this study uses a coding system in data collection. The coding system is used so that there is no confusion about the data obtained in the novel. The coding system is as follows

Table 1

Virtues Coding, Paragraph dan Page

Code	Item
NM1	Kind Hearted (Baik Hati)
NM2	Independent (Berdikari)
NM3	High Tolerance (Hemah Tinggi)
NM4	Respect Each Other (Hormat Menghormati)
NM5	Love (Kasih Sayang)
NM6	Justice (Keadilan)
NM7	Freedom (Kebebasan)
NM8	Courage (Keberanian)
NM9	Physical and Mental Hygiene (Kebersihan Fizikal dan Mental)
NM10	Honesty (Kejujuran)
NM11	Hardworking (Kerajinan)
NM12	Cooperation (Kerjasama)
NM13	Consciousness (Kesedaran)
NM14	Gratitude (Kesyukuran)
NM15	Rational (Rasional)
NM16	Community Spirit (Semangat Bermasyarakat)
P1	Paragraph 1 (Perenggan 1)
MS1	Page 1 (Muka Surat 1)

The procedure for this study is found from the novel *The Palace Facing the Sea (Istana Menghadap Laut)* which focuses on all sixteen (16) virtues expressed by the (Malaysian National Education Philosophy, 1987). This study uses and refers to virtues by the Malaysian National Education Philosophy (1987) to analyze the data.

Table 2

Virtues by Malaysian National Education Philosophy (1987)

Virtues by Malaysian National Education Philosophy (1987)
1. Kind Hearted (Baik Hati)
2. Independent (Berdikari)
3. High Tolerance (Hemah Tinggi)
4. Respect Each Other (Hormat Menghormati)
5. Love (Kasih Sayang)
6. Justice (Keadilan)
7. Freedom (Kebebasan)
8. Courage (Keberanian)
9. Physical and Mental Hygiene (Kebersihan Fizikal dan Mental)
10. Honesty (Kejujuran)
11. Hardworking (Kerajinan)
12. Cooperation (Kerjasama)
13. Consciousness (Kesedaran)
14. Gratitude (Kesyukuran)
15. Rational (Rasional)
16. Community Spirit (Semangat Bermasyarakat)

The Malaysian National Education Philosophy (FPN) which was written in 1987 is "Education in Malaysia is a continuous effort towards further development of individual potential as a whole and integrated to create a balanced and harmonious person intellectually, spiritually, emotionally and physically based on faith and obedience to God. This effort is to produce Malaysians who are knowledgeable, skilled, responsible and capable of achieving personal well-being as well as contributing to the harmony and prosperity of society and the country".

Results and Discussion

Table 3

Virtues for NM1 (Kind Hearted), NM2 (Independent), NM3 (High Tolerance), NM4 (Respect Each Other), NM5 (Love), NM6 (Justice), NM7 (Freedom) and NM8 (Courage)

Coding	Proof
NM1P3MS5	<i>...Your grandfather is surrounded by intelligent and pious scholars who will not allow falsehood to rise and the truth to be undermined. Your grandfather is a ruler who fears God's punishment more than all the piles of wealth, gold, jewels or even the whole world. Therefore, your grandfather will never exchange spiritual rewards for physical gifts....</i>
NM2P1MS4	<i>Mother said, grandfather was awarded the trust and responsibility of the title of ruler from Maziah Palace for 36 years. Mother also said, more than three decades grandfather sacrificed himself for the people and his beloved country.</i>
NM3P2MS94	<i>I have heard many stories about the gentle, polite and prudent Queen from Pahang. About her deep interest in Malay culture and literature.</i>
NM4P1MS117	<i>In the past, when the first British Advisor was appointed, Sir W. L. Conlay, they promised to maintain good relations with the palace, to maintain good manners as guests in this country and to respect the sultan as the supreme leader.</i>

NM5P1MS50	<i>A very short period to bond and embrace our love for each other. My beloved grandfather went to answer God's call when I was just five years old.</i>
NM6P4MS147	<i>"You are right son. However, comparing the two kings is certainly unfair. each era passed is a different test and resistance for each of them."</i>
NM7P1MS18	<i>For grandfather, providing space for British colonists to freely enter this land means giving the opportunity to the western rulers to seize the produce of this homeland.</i>
NM8P1MS164	<i>At that time, it was the Guru's eloquence and brave argument that managed to save dozens of residents from being punished for the crime of cutting down the forest without permission.</i>

According to table 3 above, it is a list of evidence of virtue 1, which is kindness that can be found in the novel *The Palace Facing the Sea (Istana Menghadap Laut)*. According to the novel *The Palace Over the Sea (Istana Menghadap Laut)*, NM1P3MS5 states "...Your grandfather is surrounded by intelligent and pious scholars who will not allow falsehood to rise and the truth to be undermined. Your grandfather is a ruler who fears God's punishment more than all the piles of wealth, gold, jewels or even the whole world. Therefore, your grandfather will never exchange spiritual rewards for physical gifts....". The spiritual virtue meant in this example is related to a person's stance and belief about something that he has believed in all this time is that alone and is not likely to be changed to another in any case. Apart from that, emotion is also a synonym for the virtue of kindness. In the novel *The Palace Facing the Sea (Istana Menghadap Laut)*, the use of NM2 can be seen in the situation of a leader in handling the trust given in looking after the welfare, needs and defense of his people. The two examples given in this novel emphasize the responsibility of a leader who is very big in defending everything related to the fate of the common people and it is something big and heavy for anyone to bear but they try to do the best based on the power given to them. Such an example can be found at NM2P1MS4 which states "...Mother said, grandfather was awarded the trust and responsibility of the title of ruler from Maziah Palace for 36 years. Mother also said, more than three decades grandfather sacrificed himself for the people and his beloved country....". According to table 3 above is the evidence of NM3 from the novel *The Palace Facing the Sea (Istana Menghadap Laut)*. NM3P2MS94 stated "...I have heard many stories about the gentle, polite and prudent Queen from Pahang. About her deep interest in Malay culture and literature...." which uses the synonym for NM3 which is politeness. In this context, politeness is meant to refer to the character of someone who is admired. The nature of politeness combined with gentleness and prudence made the queen a person who was highly praised by him. Other example of NM4 can be found in the novel *The Palace Facing the Sea (Istana Menghadap Laut)* is on NM4P1MS117 which states "...In the past, when the first British Advisor was appointed, Sir W. L. Conlay, they promised to maintain good relations with the palace, to maintain good manners as guests in this country and to respect the sultan as the supreme leader....". In this context, the agreement made also states the need for a colonist to show respect to the sultan who is the head of the state. The character of respect must be shown especially to the leader of a state from everyone, not to mention outsiders, the British colonists.

In the novel *The Palace Facing the Sea (Istana Menghadap Laut)*, a lot of use on the synonym of NM5 which is love in the writing. Referring to NM5P1MS50 which uses the same array of virtues but in a slightly different sense. The love expressed refers to the opportunity to share

love with his grandfather. The love here refers to a deep feeling towards his beloved grandfather who left him when he was still a child. NM6P4MS147 stated that it is not good to compare one person's leadership with another person because it is unfair. This injustice can be emphasized in this context because every leader has to go through different tests and trials while they rule. Therefore, one's leadership should not be equated with another's. The assessment should be made individually only, not a comparison to get equal justice. The freedom meant by NM7P1MS18 is referring to the wide opportunity given to the British colonists to do as they please on the land of this homeland is something that should not happen because that will be the cause of the seizure of our homeland's products that were given for free to the British colonists. This kind of freedom should not happen and the struggle should continue to prevent this kind of thing from happening on a large scale. The boldness displayed in this NM8P1MS164 is something not many people can do. The brave nature to defend the local people over what has been done is something great to do and not everyone is able to do it unless they have deep self-belief and courage when doing something.

Table 4.

Virtues for NM9 (Physical and Mental Hygiene), NM10 (Honesty), NM11 (Hardworking), NM12 (Cooperation), NM13 (Consciousness), NM14 (Gratitude), NM15 (Rational) and NM16 (Community Spirit)

Coding	Proof
NM9P2MS84	<i>Indeed, I am ready to join the big excursion. External and internal preparations. Mentally and physically too.</i>
NM10P1MS180	<i>The teacher is innocent. Teacher speaks honestly and clearly about the rights to the land and the land products in this state.</i>
NM11P1MS24	<i>"Bonda is sure that one day you my son will also be able to write beautiful poems in the Malay language. Only by writing will our minds work diligently to think."</i>
NM12P1MS160	<i>Every time there is a group that refuses to cooperate with the British, they will be labeled with various titles such as rebels, dissidents, traitor and terrorists.</i>
NM13P4MS41	<i>I'm silent. The spirit that flows in me is contagious to my father and mother. That night we were not aware of the kerosene lamp that lit up Part of the house's space was almost drying up the liquid in the glass reservoir.</i>
NM14P2MS233	<i>"Alhamdulillah, thank God. Our performance went smoothly." Tengku Faridah's voice reached my ears.</i>
NM15P3MS242	<i>The judgment I feel is right and accurate. However, there is still a hint of worry flirting in the corner of the heart. Who knows if her majesty the Queen of Menolah bluntly denied my desire to leave the royal gamelan group that was rising.</i>
NM16P3MS37	<i>...A man who appeared with great character in the field of religion and succeeded in awakening. The passion of the common people to hate the British as a greedy colonizer....</i>

Referring to NM9P2MS84, preliminary preparations were made to join the large excursion. Therefore, mental and physical preparation should be a priority because the large excursion will take a long time and the group's journey may be tested in many ways. That is why it is important to prepare yourself physically and mentally before joining the large excursion.

According to NM10P1MS180, all the conversations and information given by the teacher were true and honest because he was able to provide clear evidence about the rights of the people of the state of Perak. What was said was true and he was only telling the truth based on the clear and tangible evidence he could provide. Next, NM11P1MS24 used NM11 in giving words of encouragement to his son so that he would continue to work in his poetry writing. By having a diligent nature in writing, it can be closely related to producing a diligent mind to think more broadly to produce even greater writing in the future. According to NM12P1MS160, the concept of cooperation in this context is slightly different. Those who did not want to cooperate with the British colonialists would be viewed askance by them. However, the decision not to cooperate is the best decision made by the local people because they are united to defend their own homeland.

In addition, NM13P4MS41 uses NM13 which refers to an unexpected situation or something that may not be noticed because it is not just in front of his eyes. In this context it refers to the whole household not realizing that the oil in the lamp used to light the house has dried up. Because of that unawareness, the lamp went out by itself. The nature of not being aware here can be experienced by many people consciously or unconsciously even though the things that happen are in front of their own eyes. This little mistake can happen to anyone. NM14P2MS233 also expressed her gratitude and thanks because the performance went smoothly. Therefore, it makes her very happy and excited with the results that have been given. Grateful that what we prayed for and dreamed of ended well. On the NM15P3MS242, NM15 also uses its synonym which is consideration. The consideration here refers to the decision to be made based on all the details related to it. The best consideration should be done before making a final decision because it involves other people as well. Therefore, he needs to think deeply before making a final decision. According to table 4 above is evidence NM16 from the novel *The Palace Facing the Sea (Istana Menghadap Laut)*. NM16P3MS37 states ".....A man who appeared with great character in the field of religion and succeeded in awakening. The passion of the common people to hate the British as a greedy colonizer...." refers to the support and encouragement from someone who is great and powerful in influencing other ordinary people to continue the struggle together in opposing the colonists who are in their homeland. This is what is said to be the spirit that needs to be in every citizen in order to defend their homeland.

Conclusion

The conclusion in this study found that the integration of virtues in novel writing has a great impact on readers. This is because the integration of virtues in novel writing can provide a good example that can be nurtured in the readers. This is clearly shown in the analysis of the integration of virtues in the novel in this study. Therefore, the approach in nurturing the public with the nature of virtues through novel writing should be made appropriately by all novelists. Virtues are also closely related in describing a person's character and attitude as well as a thing or action.

This study is in line with studies by Narawi et al (2022); Ishak & Mohammad (2021) which show that every virtue can help in cultivating patriotic spirit to each individual. The use of virtues is important in conveying a story in writing a novel. It also states that the nature of virtues should exist in every human being and it can be nurtured through the characters used in the narration of a novel.

Research Contribution

This study contributes to all novelists related to the writing of historical novels. In writing a historical novel, it can be found about the importance of using virtues in writing. To make the narration stand out, easy to understand and filled with elements of pure values that are good for the reader.

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