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THE EMPOWERMENT OF CIVIL PREPAREDNESS IN MALAYSIA TOTAL DEFENCE (HANRUH) POLICY: CHALLENGES AND SOLUTIONS

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Abstract:

Total Defence or known as Pertahanan Menyeluruh (HANRUH) is one of the core principles of Malaysia's National Defence White Paper (DWP) in pursuit of acquiring national resilience and comprehensive defence capacity. However, due to lack of awareness and enforcement, has garnered less attention among Malaysian citizen as the fundamental basis outline in the principle that includes the civil preparedness approach is vital to deter unexpected war threats as well as to maintain sustainable peace and security in every aspect of national concern. Some of the challenges encountered is the fragility of social cohesiveness and lack of patriotism spirit among few Malaysians. The research data was gathered using qualitative methods that included bibliography and analysis of knowledge sources such as books, journal articles, theses, scientific publications, and interviews with selected informants. The study's findings revealed that civil preparedness was properly designed under the HANRUH policy. As a result, the two challenges mentioned before have a negative impact on efforts to empower citizen participation in national defence. Thus, some of the enforcement made by The Malaysian Government through several policies can provide vital solutions especially on unity and culture among Malaysian citizen.

Keywords:

Civil Preparedness, Defence White Paper, HANRUH, Total Defence

Introduction

The discussion surrounding national sovereignty is basically related to the 'supreme power' (sovereignty) that exists to steer stability and peace in a country. According to John Bodin (1994), the ultimate authority is the government, which has absolute control over the country's administration and must be acknowledged and respected by all residents. The relationship between the government and the people has resulted in the phrases "leaders serve the people" and "people serve the country". It is a reciprocal process in which each individual should make contributions as a citizen. This coincides with what Aristotle said *"a citizen is one who both shares in the government and also in his turn submit to be governed"*. The question of people enabling themselves to be governed and being ruled by the government must be viewed in light of the constraints on people's rights and freedoms as embodied in the country's constitution.

The slogan "the people serve the country" is not enough just to pay taxes and vote in the national general election, but when the country is hit by the threat of war, are the people ready and willing to serve to defend the country? Will the people accept the government's call to deploy as soldiers when an emergency strikes the country? As a result, sovereignty, security, and national defence are essentially 'inclusive' rights that apply to all individuals or citizens residing in a country. It is not simply the 'exclusive' responsibility of the government and the security personnel despite the fact that they (people) are fully responsible for the matter. The slogan "national sovereignty is a shared responsibility" accurately reflects the trust that all citizens, regardless of background or social status, must place in each other to defend the country and at the same time not denying any party's rights to carry out their respective responsibilities.

The subject of people's collective engagement in the national security system is vital and must be explored. Furthermore, the HANRUH idea, which promotes the participation of all parties and the whole Malaysian population in protecting the country, is unquestionably a collaborative effort. It requires mature and critical debate in the study since it affects people's standard of living, social status, level of education, and identity. Individuals with a strong sense of identification and patriotism are not a burden to the nation when it is threatened by war; rather, they are prepared to make sacrifices to protect the country when their services are required.

However, it cannot be disputed that there are certain members of the community who do not want to participate in any social activities, do not want to associate with others, are self-centred, and so on. These groups have succeeded in developing a character known as a 'free rider' in the theory of logic, where they do not participate but seek incentives or benefits from those who do participate. It is a sickness epidemic that, if not eradicated from the beginning, would ultimately evolve into a virus that will spread extensively and perhaps taint other people's thinking.
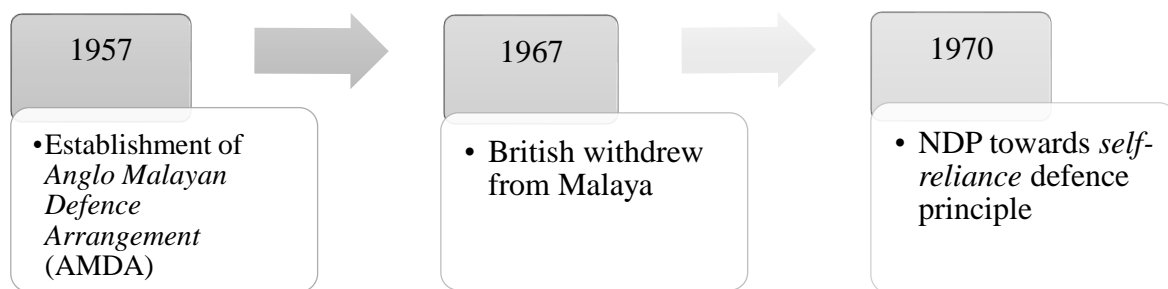
If such negative thoughts continue to exist, there will be nothing to be proud of in a country whose citizens are unconcerned about social and national concerns, let alone national defence and security. The question is: why do such attitudes, identities, and ideas exist? What makes some people in the community reluctant to participate in the national defence system? Are there any obstacles to encourage individuals to participate in the national defence system? If it exists, which approach has the Malaysian government taken to address the issue? Thus, the solutions to those issues will be argued in the following discussion.

HANRUH Enforcement: History in Brief

Total Defence or known as Pertahanan Menyeluruh (HANRUH) refers to the principle of comprehensive defence in seizing all of the country's assets and strength from a political, economic, psychological, and social standpoint, with the same goal as HANRUH, but the method and approach differ (Abdul Razak, 2009). The concept of HANRUH, as described in the National Defence Policy (NDP), represents the 'principle of self-reliance' (Self-Reliance). The notion of autonomous defense refers to Malaysia's ability to solve problems involving traditional and non-traditional threats without relying on outside aid (Md Zin et al., 2019).

According to history, this concept was developed in 1970, when the country faced a communist threat both before and after independence. Despite the fact that British rule in Malaya had ended at the time, Malaysia continues to receive support from them under the Anglo Malayan Defense Arrangement (AMDA), which was signed on October 12, 1957. According to White (1996), the British prioritised security cooperation over economic interests, which remained the basis of their involvement following Malaya's independence. Malaya was being squeezed at the time by the emergency and changes in trade patterns, which led the British economic dominance to decline. It can be understood towards the figure below:

Figure 1: NDP Concept of Self-Reliance Timeline

1957	1967	1970
• Establishment of *Anglo Malayan Defence Arrangement* (AMDA)	• British withdrew from Malaya	• NDP towards *self-reliance* defence principle

Source: (Illustrated by the author)

In May 1986, the NDP established the HANRUH concept, which relied heavily on the idea of collective responsibility. If the history of the establishment of HANRUH is highlighted, there are countless of challenges and conjectures that Malaya has gone through since independence, including communist threats and brutal racist incidents. on May 13, 1969. The late Tun Abdul Razak Hussein, Malaysia's second Prime Minister at the time, thought that developing and implementing a defence plan was critical to Malaysia's sovereignty and national defence system. This resulted in the establishment of a defence policy known as Keselamatan dan Pembangunan (KESBAN) after 1970. (Chandra Jeshurun, 1980). It intends to improve the national security system by expanding the role of the Malaysian Armed Forces (MAF), acquiring military equipment, constructing military camps and others. Moreover, KESBAN aspires to improve the community's social quality of life by improving the economy and increasing security issues that demand the participation of many government agencies and the community together. (Clutterbuck, 1990).

As a consequence of the bloody incident, the KESBAN concept was converted to a new comprehensive total defence (HANRUH) strategy, which remains in practice nowadays. Despite policy changes, KESBAN and HANRUH continue to be used as an instrument for national defence development involving a wide range of stakeholders, including armed

personnel and ordinary citizens. According to Mohd Zackry (2006), the execution of HANRUH emphasizes quality human capital, economic integrity, and unity in the acts of government agencies in developing regional and international relations for the sake of guaranteeing national sovereignty is maintained at all times. In fact, the Malaysian government made multiple attempts between 1981 and 1993 to establish a comprehensive Defence White Paper (DWP) blueprint to lead the direction of the country's defence.

According to Abdul Rahman Adam (1997), the proposal for the DWP's formation began in 1981 and submitted in 1986 but was rejected by the government. The endeavour likewise failed when it was presented in 1993, after being tasked with conducting a study and evaluation of the DWP. As a result, the NDP continues to serve as a government policy framework and is monitored by the National Security Council (NCS), which requires the DWP's proposal paper to be used as a reference for the NDP. It is through the process of improving and revising government policies pertaining to national defence that eventually resulted the emergence of an 'open NDP' document released in 2010 (Ministry of Defence Malaysia, 2010).

Fragility of Social Cohesiveness

Social cohesiveness is a key factor in promoting peace and harmony, beginning with local social units such as people, families, and communities and progressing to larger issues including the country and international relations. (Markus et al., 2007). Parsons (1967), a well-known sociologist, argues that social cohesiveness stems from society's 'functional' role, which fosters unity and shared ideals within a country. Social cohesiveness may also be interpreted as a group of individuals with a very high 'sense of belonging' that leads to encouragement or motivation in accomplishing something collectively, whether it is about social affairs or concerns concerning national interests. (Lockwood, 1999).

According to the researcher, the last term is very directly connected to this study since the sense of togetherness is the most essential factor in debating the topic of people's collective engagement in the national security system. Is the notion of social cohesiveness long established and applied in Malaysia? Is Malaysians' common feeling of togetherness and communal values sufficient to protect the country from external dangers and attacks? Thus, it can be observed that the strength of a country is not solely determined by the strength of military assets or advanced weapons. The integrity of unity and cooperation between people is also considered as the major component affecting the stability and strength of a country. (Abdul Rahman, 2010).

Ironically, fostering community togetherness is a challenging task. It is a worldwide issue that affects every country globally. Malaysia has not been exempted from confronting the issue, which has lasted decades until today. Shamsul Amri Baharuddin (2012), a prominent Malaysian sociologist, has identified three periods of the ebb and flow of inter-racial interactions in Malaysia: the conflict phase (1945-1960), the stable but tension phase (1961-1970), and the social integration phase (1971-today). The three phases described represent true evidence of the situation of race relations in Malaysia, which has gone through painful, sweet, and bitter periods to serve as a lesson to all people and the current generation about the need of racial unity and national integration. (Hamidi Ismail et al., 2016).

Religion, ancestry, and culture are the three components that contribute to national unity. However, in reality those three variables might also be the key separators that break ties among

races in Malaysia. (Abdullah Nawi, 1986). Ridhuan Tee (2010) argues that the difficulty of unity and integration derives from a 'communal' perspective in which each race contributes its own historical, economic, social, political, and educational perspective that has been deeply ingrained from time immemorial. 'Unity in diversity' is one of the well-known idioms or slogans used to describe national unity. According to Shamsul Amri's thought (2012), if the phrase is viewed from an anthropological-sociological standpoint, it refers to a formulation that concludes how humans manage and arrange social distinctions among themselves, which include components of religion, ethnicity, area, and so on. He then stressed from an ontological point of view, the slogan means the desire of the people who are members of their social group to create a peaceful and stable situation; however, there are also certain groups who do not want peace and are willing to develop their ideology of tribalism and chauvinism as a result of the social difference.

Tribalism or chauvinism attitude among some races, is a harmful infection in pluralistic societies. If the virus fails to be contained from the start, it will cause major social division. It will spread and penetrate into the soul of the infected individual, causing an illness that is difficult to heal. The sickness that will grow from the virus is an attitude of selfishness, being biased and stereotyping towards some races, looking down on a race and believing that their race is superior than other races, also known as ethnocentrism. (Mclemore et al., 1998). It is evident that these illnesses inflict damage and undermine social cohesiveness in the society. If unity is unstable, it will have an impact on the country's stability in terms of economics, politics, and social concerns, as well as defence and security. If there is no consensus in the relationship between race and society, how can a 'collective' or 'unanimous' action be achieved? The historical record of the dark incident of May 13, 1969, which occurred in Malaysia before, is regarded sufficient to teach the current generation about its importance of respecting one another and not being haughty and arrogant towards other fellow human beings.

It was made worse by the events that took place in 2001, where the country of Malaysia was rattled anew by the case of rioting between Malays and Indians that took place in Selangor known as the 'Kampung Medan incident'. (Kamarulzaman, 2006). It occurred during the country's stable era of racial unity or social cohesiveness, which witnessed an ongoing dispute between ethnic and social class perspectives that influence the dynamics of Malaysian society. (Shamsul Amri, 2012). It is apparent that the current generation does not want tragic events and racial disputes to repeat themselves, which would undoubtedly inflict sorrow and suffering in social life. As such, the most crucial requirement in the formation of a 'national country' must have individuals who have the same view on life and thoughts on national development efforts and are committed to live together, as underlined by Ghazalie Shafie (2001).

Lack of Patriotism Spirit
If there was an issue concerning how people wish to protect their nation, which is regarded as a collective action, what if there is no understanding and consensus among them? In this sub-topic also poses problems that are still relevant in the context of national defence, such as: How lack of patriotism spirit can be considered one of the primary barriers to people's involvement in the national security system? What is the fundamental cause of some people's lack of patriotism spirit and unwillingness to participate in national defence? What is the finest technique ever implemented by the government to boost individual and citizen self-motivation to participate in and protect the national defence system in the future?

Lack of patriotism spirit is not new in the context of nationhood and citizenship. It is natural for God's created humans to differ in terms of their perspectives, interests, attitudes, spirituality, emotions, intelligence, and so on. These distinctions contribute to the variety of human existence on Earth. One of the most significant topics to examine is an individual's identity or attitude as a citizen in a social group. Although it is regarded as one of the unique characteristics of human nature, when it comes to the question of identity or individual attitude toward the rights and responsibilities of citizenship, as well as the issue of national sovereignty, a uniform and collective attitude is required without question. This is because the country's sovereignty and security is a trust that all citizens must bear in order to protect it. What is the best approach to ensure that Malaysia is secure from any dangers from elements and malevolent foreign foes if some people have the attitude and identity of not respecting and mocking certain of the country's symbols? These various occurrences reveal that some Malaysians are ignorant to problems of sovereignty and national dignity, such as the following table:

Table 1: Some Occurences of Lack of Patriotism in Malaysia

No.	Matter	Occurences
1.	Disrespect the National Flag	Placing the 'Jalur Gemilang' flag upside down.
2.	Mocking National Anthem	Disrespecting and mocking the National Anthem, 'Negaraku'.
3.	Humiliating the National Emblem	Creating artworks with the intention of demeaning and disrespecting the 'National Coat of Arms' emblem (*Jata Negara*).
4.	Communist Sympathizer	Bring Chin Peng's ashes home as a symbol of respect to the communist figure.
5.	Terrorist Supporter	Giving recognition to the Liberation Tigers of Tamil Eelam (LTTE) group, which is classified as a terrorist group by the Malaysian government.

Source: Sinar Harian, 2019, Utusan Malaysia, 2020, Berita Harian, 2020 and Astro Awani, 2020.

The cursed deeds stated above must be entirely eradicated since they are also a form of virus that may split parts of pluralistic society. In reality, the majority of Malaysians who love their nation surely do not agree with these activities, much less allow them to be validated and broadcast to the public. For example, the issue of Namewee, or his real name is Wee Meng Chee, who is a Malaysian living in Taiwan and has made a controversial video insulting, mocking, and demeaning the Malaysian National Anthem 'Negaraku', thus causing anger among Malaysians who are indirectly urging the government to terminate his citizenship status immediately. (Utusan Malaysia, 2007).

According to Ku Hasnita (2009), this is a clear evidence that Malaysians have a great sense of patriotism and will not compromise with any disrespectful behavior that affects on the dignity and sovereignty of the nation. Furthermore, Aziz Ujang et al. (2014) argues that the lack of patriotism spirit stems from the phenomena of globalization and the complexity of modern technology, both of which have a detrimental influence on the lives of today's young generation, which is more interested in entertainment rather than national concerns. Peer influences and lifestyles focused on technology and mass media actually prevent people from interacting with others.

As a result, their souls will be empty and less engaged the social activity, current concerns, and national interest. There is a news timeline in Malaysia that validates the aforementioned facts, demonstrating the major challenge that some of today's young generation has in terms of current issues and general knowledge of the country. The issue is that they are unable to draw Malaysia map and organize the states according to the correct map location after being assigned a task in class by a lecturer at one of the local higher education colleges. (Buletin Utama, 2018). The problem may seem unimportant to some, but if the Malaysia map, which serves as the foundation of general knowledge for Malaysian citizens, is unknown to Malaysians, what about more serious current issues that occur in the country on a daily basis? Will they be interested in that?

It is apparent that the previously described phenomena of globalization had a negative impact on national concerns and common understanding. It also affects the character of a few of today's youth generation, who are deemed to lack spiritual and physical strength and are excessively privileged in many parts of life. This will cause them to become independent, not resilient and tough, difficult to accept challenges, lack sensitivity and manners towards older people, self-important, lifestyle centred on hedonism, the negative attitudes that emerge are also driven by the instability of family structures led by parents who overindulge their children in modern day world. (Mustafa Kamil, 1994).

So it's not surprising that their children's wrongdoings cannot be scolded at school, prompting unhappiness among a few parents who wish to sue the teacher and the school. This is exacerbated by the attitude of a few parents who want to postpone their children's applications to take part in the National Service Training Program (PLKN), despite the fact that the program is extremely valuable in forming the identity and patriotism of the nation's young generation. What are some parents thinking when they behave like this? What generation of Malaysians have raised without instilling noble principles in their identity? How can the country be defended if young generation nowadays lack a powerful sense of identity and have no ability to deal with future challenges?

Recommendation and Solutions

In order to solve the the problems of fragility of social cohesiveness, The Malaysian Government introduced the New Economic Policy (NEP) in 1971 as a method to reform Malaysian society's socioeconomic disparities at the time. According to Just Faaland et al (1990), the NEP, which is the country's long-term economic strategy (1971-1990), aims at a number of important goals to be implemented, including advancing the national economy, eliminating ethnic-based economic dominance, eradicating rural poverty, opening job opportunities for all Malaysians, providing assistance specifically for the Bumiputra ethnic group to progress and compete in the economic field, and so on.

Two strategies have been employed to eradicate racial politics, which leads to the fragility of people's unity: the strategy of political consensus and the strategy of forging national unity. The first approach, a political agreement among races, was implemented in 1974 with the formation of Barisan Nasional (BN) to replace the Alliance Party. It appears to be helpful in decreasing racial tensions after May 13 by uniting several race-based parties into a single body with the goal of eliminating politicking and focusing efforts on national unity and development. (Abdul Aziz et al., 2017). Furthermore, the effective political agreement served as a model for people to agree more with one another, just as it did in the agreement of the social contract.

With regard to the second approach, on August 31, 1970, the Malaysian government, through MAGERAN, announced the ideology of 'Rukun Negara' as one of the policies and charters in general for all Malaysians to respect and adhere to. (Abdul Rahman Embong, 2007). Rukun Negara is a fragment of the most significant notion and aim of 'national unity' developed by the government in the Second Malaysia Plan (RMK-2) and surpasses two objectives in the NEP, which are community organizing and poverty eradication. (Lee Yok Fee et al., 2008). The fundamental goal of the Rukun Negara is to reconcile all Malaysians who are multi-racial and to set aside differences that might lead to separation and strife, as occurred on May 13, 1969. The development of the Rukun Negara as a national charter is intended to unite Malaysians who are multiracial and have a strong sense of duty to their country, religion, society, and themselves.

The desired practice is from a practical standpoint, or by the approach of daily experience/definition in Malaysians' everyday lives *(takrifan harian)*. Shamsul Amri (2012) affirmed that:

> *'Takrifan harian' merupakan petunjuk utama dalam mengenal pasti bentuk, tahap, tingkat, dan intensity hubungan etnik yang wujud dalam sesuatu kawasan, tempat, komuniti dan juga masyarakat Malaysia secara keseluruhannya. Paradigm kesepaduan sosial dalam konteks ini adalah suatu cara pandang yang cuba memberi ruang dan kuasa kepada masyarakat awam agar terlibat dalam proses pembinaan perpaduan.*

This approach is said to be beneficial in promoting inter-racial harmony because it allows people to experience it in real life without mistrust or prejudice. In reality, they are free to say hello and carry their everyday lives without fear of racial incitement, which can harm previously established good connections. This may be evident in social ties that take place on a limitless scale, such as sharing components of nourishment, art, and media. Furthermore, this sort of everyday experience generates natural and spontaneous activities that will persist over time provided harmony and tolerance are practiced. Among other efforts made by the Malaysian government to strengthen social unity among the people is the introduction of the National Cultural Policy in 1971, which aims to build a national culture characterized by the Malaysian Nation based on three main elements: Malay culture as the core of construction, acceptance of ethnic culture other than the Malays, and the Islamic religion as the main basis to complete the construction of the policy. (Noorsiah Sabri, 1998). However, the strategy is inevitable from criticism, who see it as part of the process of 'Islamization' of culture due to the prevalence of Islamic components in the policy. According to Mohd Anuar Ramli, individuals of different races in Malaysia may prevent undesirable outcomes by sharing neutral ideals and practicing their various ways of life and culture without emphasizing religious or racial characteristics. (Mohd Anuar Ramli et al., 2011).

Despite the effects of globalization and the currents of modernity on Malaysia, the government's efforts to continue emphasizing national unity concerns and challenges were not hindered. As a result, in 2009, the government formed the Department of National Unity and National Integration (DNUNI), which is overseen by the Prime Minister's Department (PMD) and attempts to achieve Malaysian unity during these difficult times. (Website of JPNIN, 2020). The establishment of DNUNI has the potential to improve national unity and integration, which is the primary challenge in developing Vision 2020 in the future.

Furthermore, the Malaysian government is also attempting to apply elements of national unity and integration through the education sector by taking an approach that has long existed in the Education Act 1961 (based on the Razak Report and the Rahman Talib Report), which emphasizes the unification of school students through an education system that is the same and uses the same mediation language. (Awang Had Saleh, 1980). The same mindset persisted until the millennium, which began in 2005 with the establishment of Bestari School, followed by the concept of Vision School. The fundamental goal of establishing this school is to merge many national and national-type schools in one common location or premises so that kids of all ethnicities and religions may study together. (Mohamad Rodzi, 2009). Even more fascinating is that each school retains its unique structure that may be linked to others via connecting bridges.

Meanwhile, 'patriotism' refers to a passionate love and affection for the nation one was born into. (Kamus Dewan, 2005). The term patriotism also derives from the Latin language, which is 'patriot'; in the Greek language, it is called 'patriotes', which refers to someone who has love and devotion for the nation and is prepared to protect it consistently and for a long time. (Oxford Dictionary, 1995). Patriotism, according to David Archard and Schatz (1999), is defined as a deep love for one's nation and the presence of persons prepared to sacrifice body and soul for the cause of their beloved country. Stephen Nathanson (1993) argues patriotism is a distinctive feeling of personal identity that loves the nation, is concerned about its well-being and safety, and is prepared to battle and sacrifice to defend the beloved country. While Saifuddin Abdullah (2005) emphasizes that patriotism is the spirit of love for one's homeland and country that is deeply embedded and permanent in the hearts of Malaysians and may establish a unified and peaceful Malaysian nation.

When it comes to people's sacrifice for their nation, it is subjective and not restricted to a single issue. Patriotism, for example, may be shown by individual contributions to a variety of reasons, including promoting the national economy, athletes who make the country renowned on the worldwide sports scene, presenting Malaysian culture to the the world, and so on. However, the sacrifice of individuals who take part in the national defense system such as the army, police, and so on is the most superior expression of the manifestation of a high sense of patriotism towards the country, as underlined by Mohd Taib (2004) in his book. The integrity of the national defense system is critical to the country's well-being and peace, and it also influences the efficiency of other physical activity in numerous domains. Ku Hasnita (2009) stated the following:

Walau bagaimanapun, hal ini tidak bermakna pencapaian negara dalam bidang-bidang lain seperti ekonomi, pendidikan, sukan, dan budaya tiada kaitan dengan semangat patriotisme. Namun, kecemerlangan dalam bidang-bidang tersebut sukar dicapai apabila sebuah negara itu berada dalam suasana yang huru hara atau berhadapan dengan situasi konfrontasi dan peperangan. Oleh itu, benteng pertahanan fizikal yang kukuh, iaitu melalui sistem pertahanan dan keselamatan merupakan kunci kepada mewujudkan negara yang selamat dari segala bentuk ancaman serta menjamin kesejahteraan negara.

The reality of the above statement has been demonstrated in tumultuous nations that have faced the negative impacts of conflict, leading the economic sector to be immobilized, government politics to be unstable, people to endure hardship, and so on. A country in a peaceful condition without crisis cannot always be comfortable and have a good time; instead, they must be

prepared for all of the negative possibilities that may arise. The slogan *si vis pacem para bellum* is an excellent notion for ensuring that the national defense system remains constantly prepared, even during times of peace. The desired preparation extends beyond the armed forces and police, including all physical features and assets of the country, including the ordinary people. Such is the stance of HANRUH, established since before independence and still expected now, that people who love their nation would cooperate and assist them.

The Malaysian government has actively promoted patriotism among its citizens. This may be viewed as empowerment in terms of patriotic education, which begins in pre-school, continues through primary, secondary, and university levels. For example, the implementation of patriotism education is fostered in history subjects that display the essence of the history of the previous generation's struggle in defending the homeland from enemies while also fostering appreciation for the present generation to appreciate the sacrifices of the past and love the country. (Abdul Rahim, 1999). Appreciation of historical subjects may also assist students respect the country's traditional legacy from generation to generation, as stipulated in the Malaysian constitution. It indirectly instills a sense of love for the nation and the readiness to give up one's life to defend the country's sovereignty. Other disciplines that incorporate patriotism include Malay language, local studies, moral education, civic education, and so on. Strengthening the appreciation of patriotism is not limited to the learning curriculum alone; rather, the strengthening of the co-curriculum in the educational institution is also involved in ensuring that the spirit of patriotism is instilled in the student's identity through involvement in activities such as sports activities and activities of uniformed bodies such as Scouts, Fire Fighter Cadets, Cadets School Teenagers, and Police Cadets at school. (Ku Hasnita, 2011). While higher education institutions give co-curricular activities at a higher level to develop the value of patriotism through engagement in PALAPES, Askar Wataniah, Kor SUKSIS, Rakan Muda Secretariat, and others. Meanwhile, the National Service Training Program (PLKN), as previously described, is a commendable attempt that is seen as beneficial in instilling patriotism in young people, but its implementation was brief and has since been discontinued.

The sense of patriotism is also promoted through national activities that incorporate all Malaysian citizens. This is demonstrated by the government's efforts to organize the annual celebrations of Independence Day and Malaysia Day on August 31 and September 16, respectively, as well as Patriots' Day. The goal of celebrating these three days is nothing more than to welcome all Malaysians to commemorate the struggle of past generations and honor their services and sacrifices in freeing their homeland from the colonialists and enemies who threaten the country's sovereignty. (Ku Hasnita, 2011). As a result, the government has implemented a variety of processes and initiatives to develop patriotism among the people via the execution of spiritual and physical activities. Finally, it is left to the people to determine how they embrace and value the spirit of patriotism in their daily lives. The word rakyat or a good citizen is always dedicated in carrying their obligations to the country and not complaining if they do not receive any rewards or advantages from the government.

Conclusion
The implementation of the civil preparedness in HANRUH demands multiple decisive measures in the form of sacrifice, national unity, ongoing efforts, and support from diverse parties, all of whom should have a very high spirit of patriotism. Without the stated initiative, and without any development and change in its execution, Malaysia would crumble and be vulnerable to numerous threats from the adversary, who constantly exploit these weaknesses.

The efforts to strengthen public preparedness in the national defence system through HANRUH should be reinforced through numerous reforms, given that some Malaysians have a strong feeling of nationhood and a patriotic spirit, and willing to make sacrifices to protect the country's sovereignty. It is believed that the initiative would motivate some others who are less enthusiastic yet do not reach significant patriotism ideals to also collaborate to preserve the sovereignty of their beloved country.

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