The Relationship between Visionary Leadership of Student Leaders in Youth Organizations and Identity towards the Values of Nationalism in Malaysia

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Abstract

Students play an important role as potential leaders of the country and need to have a high

level of understanding and appreciation of their obligations as citizens of Malaysia. This study examines the influence of student leadership on nationalism and identity education among those active youth leaders who are still studying on the East Coast of Malaysia. The cross-sectional survey method was applied in the data collection process involving the Visionary Youth Leadership Survey questionnaire established by Joseph in 2007, an Identity Model questionnaire developed by Corner in 1993, and a Nationalist Value Model questionnaire from the National Policy Publishing Division in 2009. A total of 326 youth leaders were still studying and leading youth associations in their respective regions by the time of the study. Findings show visionary leadership of youth leaders has proven to have a 47% influence on identity. In addition, Visionary Youth Leadership also influenced 76% of nationalism. In conclusion, the findings demonstrate that Nationalism plays a mediator in the relationship between the Visionary Leadership of Youth Leaders and Identity Education where Nationalism acts as a partial mediator. This study can be used by national leaders, university management, and education departments as a guide in assessing the leadership aspects of national leaders. In addition, this study can serve as a basic reference for enhancing the various disciplines of leadership management based on nationalism and identity education as the foundation for the development of a leader's identity.

Keywords: nationalism, visionary leadership, identity towards, youth associations

1. Introduction

1.1 Introduce the Problem

Ahead of the changing world that is characterized by development, Malaysia's sixth former Prime Minister, Dato Seri Najib Tun Abdul Razak launched the National Transformation Plan 2050 also known as TN50. It is an initiative to drive the country's future from 2020 to 2050. In the next few years, Malaysia plans to undergo radical changes. Therefore, the youths will need to start this plan for the future to be built successfully. Apart from that, TN50 also aims to shape the minds of young people who are truly competent and have a pre-excellence mindset, are truthful, and have their own Malaysian identity. In other words, TN50 is a manifestation of a clear path of openness, provided by the government to hear the wishes of young people. Indirectly, this is a preliminary step in how the country 'listens' and cultivates it one step further to develop Malaysia. As quoted by Khairy Jamaluddin, 2017 in which Malaysia is based on the eyes of Malaysian youth.

In achieving the goal, it is not as easy as imagined. Malaysian youths themselves need to have a strong sense of identity, the soul of a competent leader, open-mindedness, and also nationalism. However, the aspirations that are highlighted, at the same time do not eliminate the characteristics of a democratic state that is the practice of the Constitutional Monarchy System even though it consists of various races. In relation, through TN50, unity is the vital policy that should be held by the youth. As a result, it will be a strong main fortress and not easily be shaken if there is any threat or menace from outside. Malaysia certainly does not want the tragedy of 13 May 1969 which curbed racial tensions to reoccur. Therefore, the efforts of each individual from the youth need to be mobilized at an early stage. Youth also need to engage in the open. This is because, without taking into account the views and

opinions of the youth-centric holistic thinking, a community of a Nation State is unlikely to succeed (Bartal, S., 2015).

1.2 Explore Importance of the Problem

According to the Department of Statistics Malaysia (2020), for the year 2014, the estimated youth (aged 15 to 40 years) in Malaysia reached 43.95% of the entire Malaysian population (30, 431, 629). However, the level of understanding and awareness by the youth towards the goals and implementation is still at a low and unsatisfactory level. Several studies have been done before concerning the Malaysian public under the age range of 15 to 64 years old, asking only the youth's point of view. The study measures the level of awareness and level of understanding of the community through National Transformation 2050 (TN50). The purpose is to ensure that the community clearly understands TN50 aspiration concept. As a result, more than 40% of youth need to pay full attention to the three main cores of TN50 Hope, which cores have different implementation methods and require comprehensive awareness to ensure that they can be implemented successfully; a complete study (Bautista J. B. ,2014).

For the past few decades, development policy has been made through the national education system in the wake of rapid development by the social system and borderless knowledge. Due to that, the Malaysian education system has been divided into many streams that are differentiated by the financial status and social living standards of the community. This has created a past disparity gap between the urban and rural populations, even though Malaysia has reached the age of 60 years. These inequalities will shape different youth identities and have a huge impact on TN50 Hope. This is because the quality of education received will determine the ideas, vision, identity, and values of citizenship that are different from the TN50 Aspirations (*Aspirasi TN50*). Indeed, the formation of TN50 Hope is through the outpouring of ideas and awareness of the youth leaders themselves.

Today, a leadership that has a clear vision and mission, is found to be able to contribute to the formation of values and a positive citizenship culture. It will bring changes that have a high impact on one organization (Abdullah Ibrahim, 2021; Rami et al, 2021). Visionary leadership that has a positive relationship and mission attainability in an organization is influenced by the high quality and commitment of the youth (Connor, K.M., & Davidson, J. R. 2003). Similarly, studies on the implementation of youth development programs still show a moderately low level of income or impact, but can still be improved (Bartal, S. ,2015). It was found that youth leadership often fails especially in planning to increase motivation and self-identity in order to achieve the desire of organizational leaders to change (Abdullah Ibrahim, 2021). In addition, youth leadership has problems in conveying information and understanding the goals and direction of the establishment or implementation of hope, as proposed by the government (Che Mohd Salleh, M, 2014).

In other aspects, the results of research conducted found that quality human capital can be generated through leadership that has a clear, accurate, and vision (Mohd Hafis et all , 2020). This is because high self-confidence and identity are said to have a significant relationship with visionary leadership (Abdullah Ibrahim et all, 2019). In an effort to improve performance, youth leadership is not only seen in terms of its vision and mission alone, but it

is related to the identity and values of idealism which is the support for the realization of national aspirations or TN50 (Bartal, S. ,2015). The result of perseverance can generate excellence as desired. In addition, visionary leadership also has good significant relationships and positive subordinate commitment to organizational achievement (Connor, K.M., & Davidson, J. R. 2003). This is evident in leaders who have a clear direction and are aware of the need for change. They are brave and able to take high risks. This will improve the quality of a leader's work as it is driven by the strength of identity and good citizenship values (Kamali, M. H ,2013). Studies also show that visionary leadership is highly confident, found to have a relationship with the quality of subordinate development, as well as able to get to transform the organization to a higher level   (Abdul Rahman Abdul Aziz ,2010; Abdullah Ibrahim et all, 2021).

Research Objectives

This research aims to examine the influence of Malaysian Youth Visionary Leadership on Identity and Citizenship Values in the TN50 Hope youth. Specifically, the objectives of this research to examining the relationship between visionary leadership and identity as well as nationalism values among student leaders in a youth organization.

2. Method

Research design is an action plan that is organized in detail regarding how a study is conducted (Creswell, J. W. (2014). The design of the research carried out can help the researcher obtain the desired data apart from analyzing and interpreting the research results obtained to create proposals for solving the research problem (Jaimee Stuart, 2014). This research was conducted to explore the impact of visionary leadership practices on the identity and citizenship values of youth leaders in line with the emphasis written in the TN50 Aspiration. This study uses a cross-sectional survey and is based on a questionnaire that will be answered by respondents and it involves a large number of respondents. This method has been identified as a very suitable method to collect information related to leader behavior. This is because it allows researchers to observe leaders in their natural environment.

This method involves the collection of data that aims to obtain information regarding the aspects of each variable studied, namely visionary leadership, citizenship values, and identity (Abdullah Ibrahim, 2021). Gay and Diehl (1990). In Johnson and Christensen's research, it was found that this method of data collection is able to help researchers test hypotheses that have been formed as well as answer questions related to the situation of the discussion topic through surveying the influence of respondents. This study design is easy to handle because it allows more information to be collected at one time and involves low costs (Creswell, 1997) and the comparison between studies becomes more detailed (Che Mohd Salleh, M. (2014)

3. Results

The relationship between Visionary leadership and the Identity of Youth leaders in Malaysia

The importance of the visionary leadership practices of Malaysian public youth leaders in

influencing identity can be proven based on the results of studies that have been conducted. The practice of visionary leadership was found to be able to increase the level of identity of Malaysian public youth leaders, especially in the proactive and focused dimension. This directly shows that the dimensions of visionary leadership are important elements related to the identity of student leaders, which are based on the practice of formulating a vision, creating a vision, transforming a vision, and implementing a vision. The findings of the study show that there is a relationship between visionary leadership and the identity of Malaysian youth leaders in Malaysia. Improvements in visionary leadership practices are proven to improve the identity of Malaysian youth leaders. This is similar to and supports the discussions of Mahmood Zuhdi Abd Majid (2013), Najib Razak (2013), Ismail Ibrahim (2011), and Kamal Hassan (2013; 2014) who also relate the relationship between visionary leadership practices with identity, self-strength, development independence, and so on that lead to human social development.

In addition, the importance of the dimensions of visionary leadership in strengthening one's identity is also in line with the concept of manners and morals that emphasize relationships between people while not excluding relationships with Allah (Muhammed Fauzi Othman et al., 2009). The practice of visionary leadership is a combination of elements that connect humans with their creators as a support that strengthens themselves and overcomes human reasoning (Asmawati Suhid, 2007; Fakhrudin Abdul Mukti, 2010; Ismail Ibrahim, 2011). Nasharudin Mat Isa (2014) also stated that the culture of knowledge that empowers the concept of education through the practice of visionary leadership in shaping the Muslim personality is a preparation to face the threats of today's world. In addition, the acknowledgment of visionary practices is an effort toward the formation of a generation of leadership layers capable of shaping the country with a strong Islamic identity (Mazlan et al. 2013; Hanapi, 2014). Isa (2014) also stated that the emphasis on visionary practice as the basis of soul strength results in the right choice of action based on the concept of servitude through the foundation of the elements of *tawhid*, *aqeedah*, *fiqh*, morals, and *sirah*.

The connection between visionary leadership and identity is also strengthened by Othman (2013) who states that the visionary approach creates human development that is external and spiritual in a comprehensive and sustainable manner. Referring to the practice of visionary leadership that always requires the preparation of leaders, then sincerity and courtesy are very important to practice (Al-suyuti, 2003; Shuhari & Hamat, 2015). This is because the true nature is related to kindness and sincerity which includes intention and will, determination, and meeting the determination, balance or priority, and religious levels. It directly motivates individuals to continue to commit to carrying out their duties in obeying God's commands. The nature of trust and integrity is a science that completes oneself to become a pious servant who can strengthen mentally, physically, and spiritually towards the formation of self-perfection (Othman, 2008). This is supported by Nur Zahidah Jaapar and Azahari (2011) who stated that the nature of trust is an obligation that will help complete tasks and orderly management.

Next, the dimension of *Amar Maa'ruf Nahi Munkar*, which is a preaching method, is a strength of the soul that always invites oneself to do good and abandon prohibitions. This is

supported by Asmawati Suhid (2008) and Budi Suprato and Hasmah Zainuddin (2014) who agree that preachers do not only call on others to fear Allah and have good morals but also make good morals a practice that is ingrained in them. This clearly shows that the concept of reprimanding fellow members in the organization has a relationship with identity. The wise practice of creating a visionary leadership vision that connects with identity through the ability to overcome problems, manage emotions, and manage survival is supported by Mohamad and Ratnakrishnan (2014), Yusof and Mohamed (2004 Isa (2009), as well as Toti, Amir, and Rahman (2014). A study by Toti, Amir, and Rahman (2014) proves that intelligent individuals get high scores for self-identity. In addition, Isa (2012) stated that the wisdom of the leader will lead to the success of the best organizational layout.

The nature of *ihsan* is also supported as strengthening one's identity by Musa and Rodi (2010) who state that *ihsan* leads to a sense of piety that makes one's faith strong as a fortress of self-strength. This opinion is also agreed by Mohamad (2013) who thinks that the concept of *ihsan* has encouraged individuals to perform charity and work with excellence and dedication. They race to improve themselves, reflect, and try to improve the quality of their human capital. Referring to the relationship between focus and identity, it was supported by Ibrahim (2011) who thought focus is important in giving a new breath and focusing on things that need priority and attention. It is also reinforced by the statement (Ilhamie Azmi et al., 2012) that the application of nationalism values will make life more systematic and orderly.

In addition, the practice of meetings that involve all people can improve performance and self-confidence, awareness, self-awareness, and employees towards positive thinking and action, in addition to providing self-strength and motivation. Jabnoun (1994) stated that through the concept of *shura*, the quality and productivity of an individual become better while the concept of rebuking each other leads to positive actions (Jamaludin, 2014) and a whole identity through cohesive thoughts and actions (Isa, 2015); Hassan, 2015). Besides, Haron (2014) also stated that through the concept of positive culture, it will guide a person toward a quality work culture by optimizing their strengths (Arbaa, Jamil, & Razak, 2010).

The relationship between visionary leadership and the nationalism of Malaysian public youth leaders

The importance of visionary leadership practices that are related to the nationalism of student leaders has been proven by the results of this study. The practice of visionary leadership directly increases the nationalism of student leaders on the dimensions of patriotism and nationalism. The findings of the study show that there is a relationship between visionary leadership and the nationalism of Malaysian youth leaders. This is similar to the discussion of Arbaa, Jamil, & Razak (2010), Abdullah Ibrahim et al. (2019), Rami et al., (2019), Fadhli,A.S (2016) , Hafis Simin ei.all (2020), dan Bartal, S. (2015) . Through the construction of self-quality from this dimension of visionary leadership thinking, it can directly ennoble a sense of love based on faith and well-being for oneself, family, society, and then religion, nation, and country through the dimensions of visionary leadership that are supported (Arbaa, Jamil, & Razak, 2010).

In the discussion about the construction of nationalism, it is not as easy as it is said because

many factors need to be taken into account and various challenges that need to be overcome (Fadhli, A. S. ,2016). In short, it requires a comprehensive strategy and an integrated approach to realize the dream. Abdullah Ibrahim (2021) states that the practice of visionary leadership helps implement the 1Malaysia concept by fostering unity regardless of race, religion, belief, and culture. This is also supported and affirmed by Fadhli, A. S. (2016) who believes and is confident that if the approach of the visionary principles of the Messenger of Allah can be implemented correctly, the unity and harmony of the people will be achieved. In addition, it has been proven that the visionary approach adopted in dealing with various crises has been successful and very effective in fostering national unity and spirit compared to the paper and military solutions implemented by certain governments (Cicchetti D, 2010).

According to Md Rami et.all (2021), moderation is a moral force that is relevant not only to the personal behavior of individuals but also to the integrity and image of society and the country. It is a virtue that helps develop social harmony and balance in personal, family, community affairs, and the wider spectrum of human relationships. The spirit of nationalism and patriotism fails to be nurtured without tolerance, awareness, and community sensitivity towards each other (Abdullah Ibrahim, 2021). In addition, Bartal, S. (2015) stated that visionary leadership is an ability to see unity in the diversity of society's contradictions based on faith. The existence of unity in national integration is from the attitude of simplicity and tolerance of all races (Abdullah Ibrahim et.all, 2019). In concern to create a generation that can be labeled as a nation, it requires seriousness and continuous commitment from one generation to a new generation (Bautista J. B. 2014). .

Former Prime Minister of Malaysia, Tun Dr. Mahathir Mohamad (1991) emphasized that out of the nine main challenges that must be faced by all the people of this country towards achieving a developed country in 2020, that is the challenge of forming a united Malaysian nation. This challenge involves the ability to unite the people from various aspects, especially in the context of shaping a shared future. The nation formed must live in prosperity, integrate with each other and its ethnic groups enjoy a life together based on equal rights and social justice. This directly also supports that the practice of visionary leadership is related to nationalism.

The relationship between identity and nationalism of Malaysian youth leaders in public universities

The importance of identity that is related to the nationalism of Malaysian public youth leaders has been proven by the results of this study. Self-identity can directly increase the level of nationalism of student leaders. This directly shows that identity is an important element that is related to the level of patriotism and nationalism of student leaders. The findings of the study show that there is a relationship between identity and nationalism. Md Rami, A. A., et al., (2021) stated that in the context of fulfilling the meaning of independence, all citizens need to take part actively and proactively in realizing the vision of national aspirations in an effort to form a united, stable, superior, and viable nation. The formation of the identity of excellent, glorious, and distinguished young people who are strong with the spirit of patriotism and nationalism is decisive for the achievement of the formation of a nation state

in the future (Abdullah Ibrahim , 2021).

In addition, according to Clay, Z. & De Waal, F. B. M (2013) the peace, sustainability and social stability, the economy and politics of the country are dependent on the extent to which the youths show tolerance towards communities of different ethnicities. This is because a united society will produce authoritative leaders who are interdependent and cooperate well, whose indirect role toward the country as a people becomes the main agenda to continue to succeed and excel as a peaceful and harmonious country (Abdullah Ibrahim, Don, Y., Rosazura & Ibrahim ,2019). The youth need to know about unity and practice it because national unity and integration are the essences of what is stated in the national education policy (Che Mohd Salleh, M, 2014). According to Abdul Rahman Abdul Aziz (2010), the concept of Malay wisdom describes identity with the principles of life and values, so his love for his homeland gives an idea of his link with civilization and his nation. It cannot be equated with the nature of racism and secular nationalists as some of those who are not very careful in expressing their ideas, as a result of which it brings disaster.

However, the findings of the study also show that the dimensions of identity are also found to have a relationship with nationalism except for the flexible dimension of thinking about identity with nationalism. The same applies to the relationship between the two dimensions of nationalism, namely patriotism and nationalism. This explains that nationalism can be improved with the identity that exists within a person, which is on the aspect of the ability to form a focus on oneself, self-positivity, life positivity, flexibility in socializing, proactive in action, and orderly management (Che Mohd Salleh, M ,2014).   .

4. Conclusion

With the implementation of the study which is the main foundation, there is a very useful contribution to student leadership, especially public Malaysian youth leaders who are the backbone of the country's leadership, as well as to the university management as a whole. In general, the results of this study have achieved the objectives and answered the research questions that have been set. The findings of the study prove that the visionary leadership of student leaders plays an important role in developing aspects of a strong identity as well as forming a cohesive and positive national spirit. Nationalism is a powerful identity of a group of individuals with a national political entity as example a country. Often the belief that one ethnic group has the right and status to be in the country. The belief that the country is important or beliefs of the country naturally superior to the other countries This visionary leadership is seen in terms of its influence on the strength of student leaders' identities in driving themselves towards the formation of a positive aura that leads to the well-being of human life based on the concept of the human relationship with God and human beings with humanity.

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