Dimensions of National Ethos among Educated Youths in Malaysia

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ABSTRACT

This article focuses on dimensions of national ethos among educated youths in Malaysia by developing a confirmatory factor analysis (CFA) model. The main objective is to evaluate national ethos dimensions and develop a CFA model of the national ethos formation. These objectives are achieved by applying four main dimensions to confirm the formation of national ethos: values, feelings and spirit, beliefs and identity dimensions. The study was conducted using a quantitative approach through survey techniques involving 431 students of Universiti Putra Malaysia, comprising 241 Malay and 190 Chinese youth groups. The data analysis used the SEM-AMOS approach to develop a CFA model of the national ethos. The results confirm national ethos of educated youth is formed through the four main dimensions measured. The CFA model has achieved a good level of compatibility based on the set indicators (CMIN = 600.947, DF = 115, CMIN / DF = 5.226, p = 0.000, SRMR = 0.0937, RMSEA = 0.099, CFI = 0.927 and PNFI = 0.771). This study implies a CFA model as a new approach in national ethos formation among educated youths in Malaysia. A future evaluation of

a non-educated youth group should also be implemented to assure that this model becomes a holistic model.

INTRODUCTION

National ethos is an abstract element. Various dimensions have been used by researchers in measuring the formation of national ethos regardless of the context of society, community, group, youth, or state. Certainly, the important elements of the national ethos are very closely related to the local environment or locality in which a study is conducted. Different environments allow for the existence of different national ethos. In Malaysia's context, its multicultural society has become a catalyst for forming the national ethos that has been built. Although it is quite challenging to determine what elements are shared in the Malaysian community, this study has scrutinised the suitability of each dimension used to measure the formation of national ethos, especially among the educated youth. This study is designed specifically to evaluate the factors of national ethos formation based on the dimensions of values, feelings and spirit, beliefs and identity, and to develop a CFA model of the national ethos. The form of analysis used is an inferential analysis based on the four levels of Mulaik and Millsap (2000) and Schumacker and Lomax (2010).

Malaysian society, characterised by ethnic, religious, linguistic and cultural diversity, has faced various nation-state challenges. Now, there is a new generation who has the experience of sharing life in various aspects, primarily through education. The young generation considers themselves as 'Malaysian born' and accepted the idea of 'Malaysian nation' (Embong, 2006). The current reality shows that the educated youths of various ethnic groups live peacefully and harmoniously without critical problems or blood tragedy threatening the country's stability (Ismail, 2015). In line with the philosophy of 'unity in diversity' and 'celebrating diversity' through the approach of 'tolerance' and 'acceptance', it has been possible to prevent ethnic conflict and strengthening inter-ethnic integration, especially among the young generation. This situation shows there was national ethos among the youth groups. Hence, what dimensions contributed to the formation of national ethos? The study is designed to evaluate the dimension which formed the national ethos among educated youths in Universiti Putra Malaysia (UPM). UPM students *have become* the main target of the study due to the students are getting enough interethnic communication and diversity engagement experiences.

National Ethos Concept

National ethos is defined as a unique characteristic of the local community that binds one individual to another, and binds individuals to the state (Ismail, 2015). Specifically, national ethos refers to the character, attitude, ethics, personality and beliefs in some matters (Mohd Noor et al., 2006) that describe the characteristic spirit

of a community (Burchard, 2005; Soanes & Stevenson, 2004) based on the locality. Etzioni (2009) states that national ethos refers to the particular values, traditions, identity, and vision of a nation's future (or destiny). Meanwhile, according to Bar-Tal (2000), national ethos can explain a society's basic norms and social behaviour. The national ethos also explains the specific configuration that is the centre of society's beliefs, attitudes, and sustainable values and shared by most members of society, which are focused on the current and future society (Bar-Tal, 2000; Oren, 2009). A national ethos in an individual can reflect on the national sentiments centred on the national platform.

Value

Value refers to an element that leads to goodness (Williams, 1967) and becomes a lasting belief for an individual (Rokeach, 1973) and the local community. Significantly, values are embodied in human behaviour, but not all behaviours reflect the values (Williams, 1967). Besides, values are an important component of cause and effect on individual behaviour and the functioning of social systems (Williams, 1967) and include multidimensional standards that guide an individual's behaviour (Rokeach, 1973). Rokeach (1973) has defined values in two forms, namely terminal values and instrumental values. Terminal values have characteristics closely related to the desire to achieve happiness at the end of human life. In contrast, instrumental values are closely related to an individual's character (Haneef et al., 2002). Values also have a very close relationship with the morals, religion, culture and norms of society. Etzioni (2009) explained that "communities are social collectivities whose members are tied to one another by bonds of affection and at least a core of shared values" (p. 127). In this study, values refer codes of conduct held by individuals and the local community to live a peaceful and harmonious life among Malaysian multicultural youth. The values held by the local community form an ethos that encourages the existence of stronger ties between members of the community. There are five main values evaluated namely, (i) value of cooperation (Donnelly, 2000; McLaughlin, 2005); (ii) value of respect (Schwaninger, 2006); (iii) value of tolerance (McClosky & Brill, 1983; Oren, 2009); (iv) value of self-discipline (ethics) (Burchard, 2005; Mohd Noor et al., 2006); and (v) value of democracy (Jalaluddin et al., 2004; McClosky & Zaller 1984). Thus, democracy is an important element in various literature on Asian values (Payette & Chien, 2020).

Feelings and Spirits

Young generations must have a solid and unbendable inner spirit which is the strong soul of nationalism. Each individual ought to and must have this soul inside them, making up an individual's character. Nation states such as Japan, Korea and China still maintain their own respective nations' characteristics so that other nations realise that they can depict their states

(Yusoff, 2005). This need also exists in Malaysian individuals. Malaysia should not be too arrogant to compete with other countries and merely pursue progress while lacking national identity and patriotism. For example, patriotism is the power of the Chinese nation that relies upon survival and development. It plays a significant role in the Chinese cultural value system that formed a unique national spirit with patriotism as the core (Liu & Sai, 2017). Therefore, the spirit of patriotism has become the necessary condition to promote cultural soft power

Feelings and spirits of national ethos refer to national sentiments that have permeated into the soul of an individual. This national sentiment is highlighted by characteristics such as love, loyalty, pride of the country (Kosterman & Feshbach, 1989), sacrifice, courage, volunteerism (Abd Rashid, 2004), and a sense of belonging. The country's emotion of feelings and spirit shows a collective attachment that explains the relationship between individuals and the country. Furthermore, as an element of patriotism that explains a primordial attachment to a region or society, it is also belonging and a feeling of an identity or a strong spirit of love for the homeland (Abdullah, 2005). In this study, three main dimensions of feelings and spirits used to indicate national ethos encompassing; (i) Feelings of belonging (Burchard, 2005; Jalaluddin et al., 2004); (ii) The spirit of patriotism and nationalism (Jalaluddin et al., 2004; Oren, 2009; Schwaninger, 2006); and (iii) Feelings of being a Malaysian citizen (Jalaluddin et al., 2003, 2004).

Beliefs

Belief refers to the confidence or guidance of an individual or group of individuals towards some matters. Belief is usually associated with something that is considered true or certain. In this context, national ethos belief involves the society's beliefs (Bar-Tal, 2000; Oren, 2009), which involves the belief in values, norms, and goals to be achieved jointly, such as security guarantees, democratisation, and peace (Oren, 2009). Besides, community belief also refers to past experiences or current circumstances experienced by the community (Oren, 2009).

Bar-Tal (2000), and Oren and Bar-Tal (2006) have studied the impact of beliefs held by society on changes in political behaviour and national policies. Their study focussed on Israeli society, which is constantly faced with conflict and violence. These two elements consistently have dominated and became the centre of trust of society. As a result, shared community beliefs became the determinant to the characteristic form of community or an ethos of Israeli society (Bar-Tal, 2000). However, ethos does not encompass all forms of beliefs in society but only involves dominant characteristics. These dominant elements become the core to the emergence of a sense of togetherness, and ultimately form the identity of society (Oren & Bar-Tal, 2006). Mutual beliefs have also shaped the characteristics of the Jewish community and led to the formation of the community's social identity. Bar-Tal (2000) and Oren (2009) concluded that sharing beliefs by

members of society, based on an ethos, brought a common worldview and fostered a high feeling of togetherness and cohesion.

Therefore, to explain the aspect of belief in the context of Malaysian national ethos, several dimensions have been used, namely (i) share history (Mahathir Mohamad, 1991, 1992); (ii) share the future (Jalaluddin et al., 2004; Mahathir Mohamad, 1992); (iii) national constitution and law (Swenson, 2008); (iv) national policies (Ismail, 2013, 2015); and (v) government and national leadership (Ismail, 2013, 2015).

Identity

Identity refers to unique aspects that can highlight a person's personality or identity. Identity can be defined as a set of relevant self-meanings and held as a standard for a group (Burke, 2006). In particular, identity is a set of enduring characteristics inherent in an individual that can be clearly distinguished from other individual groups (Schwaninger, 2006). The identity displayed by an individual indicates that he or she is from a particular group, society or country that is different from other groups. Identity also indicates similarity for a particular group, usually based on the same symbols (Schwaninger, 2006) shared collectively, especially understanding and perception (Burke, 2006). Thus, identity is layered in which an individual may cling to a multi -identity that shares the same meaning (Burke, 2006). Besides, the core aspects of identity involve the characteristics of thought, enduring values such as social norms (Schwaninger, 2006) and community

orientation (Burke, 2006). Identity is also a dynamic, non-static element and can change according to current circumstances and developments. If there is a change in identity, there is a change in self-meaning (Burke, 2006).

Sociologically, identity is a person's learned notion of self, combined with a sense of belonging expressed and experienced through values, ethnicity, language, nationality, locale, and the like, and is closely related to a sense of "we-ness". European Commission (2012) found that identities are remarkably stable over time on the relationship between regional, national, and European identities. Hoelscher and Anheier (2011) reviewed different facets of identity (geographical, cyber, citizenship, cultural, economic, and religious) and reached a similar conclusion. Huntington's (2004) explores the nature of American identity that stressed the United States is a "nation of immigrants". Huntington observes that the founders were settlers who brought with them the cultural kernels of what became the American creed, a unique creation of a dissenting Protestant culture based on the principles of liberty, equality, individualism, representative government, and private property. In addition, the Chinese value identity as the medium of national self-esteem, self-motivation and self-condensation (Liu & Sai, 2017). Chinese identification's process is long and not formed, but a constant change, development and construction. It is not only the individual value, group value, social value transformation and the process

of infiltration between foreign culture and native culture conflict, reference, and innovation. Long-term accumulation made patriotism the core spirit of the Chinese nation.

In this study, the identity used is more to the prominence of political identity as emphasised by Bernstein (2005) explained that political identity as a collective identity is based on social movement activism and not on ethnic status. The collective identity applied here is national to explain the construction of a national ethos. The dimensions used are based on several shared characteristics in the context of acceptance and recognition of (i) Malaysian nation (Mahathir Mohamad, 1992); (ii) *Bahasa Malaysia* (Mahathir Mohamad, 1992); (iii) national symbols (Jalaluddin et al., 2003, 2004); and (iv) buy Malaysian products (Jalaluddin et al., 2004).

METHODS

This study uses a quantitative approach through survey techniques using questionnaires. The respondents were among Universiti Putra Malaysia (UPM) youth from two ethnic groups, the Malays and Chinese. In this study, the determination of the sample size is based on the guidelines by Cohen (1969), and Krejcie and Morgan (1970), where the population of Malaysian students in UPM is about 15,000, then the required number is 375 respondents. The samples determination for the CFA SEM model formation uses the sample size ratio to model parameters number, which are the questionnaire's items with a minimum ratio

of 5:1 to 10:1 (Kline, 2005). The number of samples required in this study is between 250 respondents to 500. The total number of composite variables for this study is 41 x 10 respondents per item, making the total sample size required for this study about 410 respondents. Researchers have used a non-probability approach to distribute the questionnaires through two main techniques, namely convenience and snowball sampling. A total of 431 respondents was involved in this study, with 241 Malay students and 190 Chinese students. The study does not include Indian and other Bumiputera youth groups since previous studies show that the spirits of patriotism among the Malays, Indians, Thais, Bumiputera Sabah and Sarawak are in the same level of intensity compared with Chinese youth groups (Ismail, 2015, Ismail et al., 2009). Chinese youth groups prioritise their ethnic group over their country's interests (Ismail, 2015; Tee Abdullah, 2015).

The data analysis technique used in this study is an approach through SEM-AMOS. This approach combines the ability to analyse several statistical analyses such as factor analysis, multiple regression and route analysis simultaneously (Ishak, 2011; Sarkowi, 2012). In addition, this study has conducted Exploratory Factor Analysis (EFA) in the early stages to strengthen the reliability and validity of the study construct. EFA is also suggested as a basis for confirmatory factor analysis (CFA) when the study has a group of items that logically form a concept and do not have a well established theoretical model (Schumacker & Lomax, 2010). For example, a model of national ethos formation among educated

youths was successfully created through CFA based on the four main dimensions measured.

Confirmatory Factor Analysis (CFA)

CFA has been applied in determining the overall model of national ethos formation for both exogenous and endogenous variables, besides, to prove the convergence validity and construct discrimination validity. CFA is used as a validation test of the measurement theory required in the construction process and the definition of study variables (Hair et al., 2010). In addition, reliability assessment using CFA is required to ensure that all measures applied in this study are reliable, thus further convincing researchers that there is consistency in each measurement used (Hair et al., 2010). CFA is most appropriately applied to models that have been fully developed and their factor structures validated (Byrne, 2010). Furthermore, CFA should be employed in causal models to furnish the most informative mediation tests such as indirect effects, estimates of causal parameters and others (James & Brett, 1984). It provides a full range of indexes to evaluate the accuracy of data sets to theoretical models (Terblanche & Boshoff, 2008). In ensuring each CFA model achieves matching accuracy, the three indicators used are factor weighting value (λ)> 0.50, average variance extracted value (AVE) $\geq$ 0.50, and construct reliability values (ρc)> 0.60 (Hair et al., 2010). Therefore, construct validity assessment is also done to ensure all the items contained have convergent validity.

RESULTS

Value Dimension Confirmatory Factor Analysis Model

Figure 1 shows a second stage CFA model of a value construct that has achieved good match accuracy. This model is a combination of all sub-dimensions of value constructs retained in a one-factor congeneric model. The model analysis in Table 1 shows the model formed has achieved a good level of compatibility based on the set indicators (CMIN = 740.155, DF = 204, CMIN / DF = 3.628, p = 0.000, SRMR = 0.0646, RMSEA = 0.078, CFI = 0.863, and PNFI = 0.725).

Value Construct Validity Assessment

Construct validity assessment is implemented by evaluating three main elements, namely factor weighting value (λ), Average Variance Extracted value (AVE) and construct reliability (ρc). Table 2 shows the weighting factor value (λ) for each item retained for all dimensions of value exceeding the set weighting value, which is above 0.30 (Hair et al., 2010). For example, the weighting factor of the cooperation sub-dimension is between 0.472 to 0.761, the respect sub-dimension is between 0.537 to 0.907, the tolerance sub-dimension is between 0.364 to 0.812, the self-discipline sub-dimension is between 0.502 to 0.700, and the sub-dimensions of democracy are between 0.408 to 0.608.

The mean value of the Average Variance Extracted (AVE) set is $\geq$ 0.5 (Hair et al. 2010) to achieve good matching accuracy. Through the analysis obtained, the value of the AVE for the sub-dimensions of

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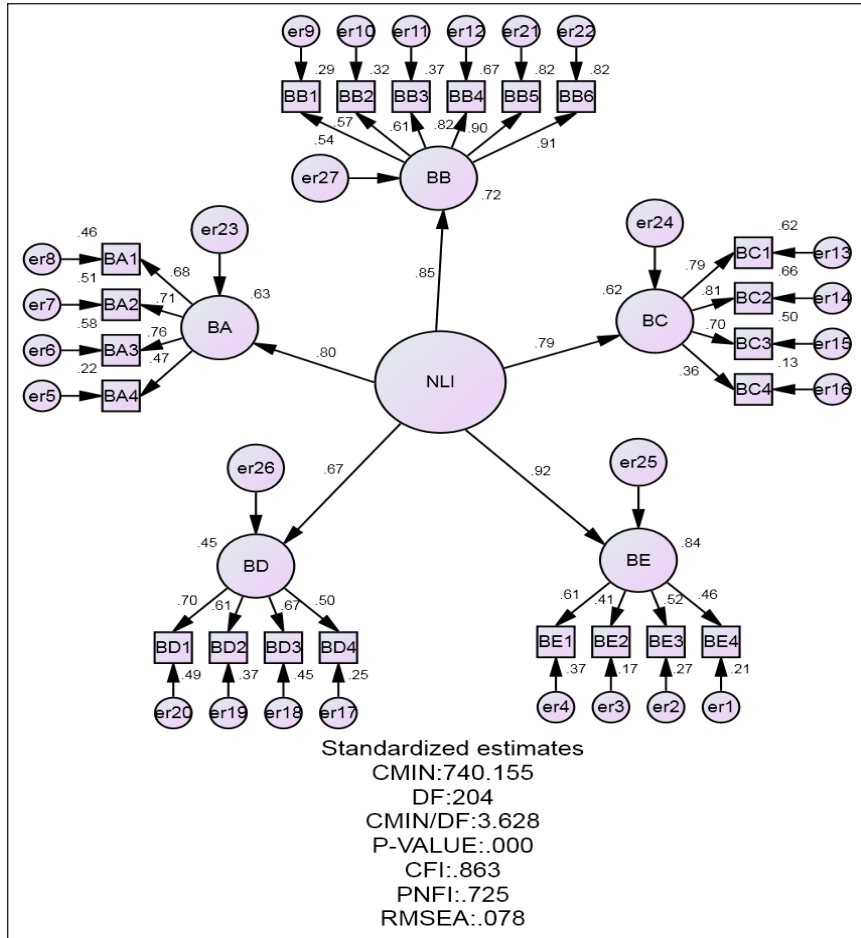
Figure 1. Value dimension confirmatory factor analysis model

Table 1

Compatibility model indicators of Confirmatory Factor Analysis (CFA) value dimension

Indicator	Accepted Indicator Value	Confirmatory Factor Analysis
Absolute Fit Indices		
CMIN (X2)		740.155
DF		204
CMIN/DF	< 3	3.628
PROB (P-Val)	> 0.05	0.000
SRMR	< 0.08	0.0646
RMSEA	< 0.08	0.078
Incremental Fit Indices		
CFI	> 0.90	0.863
Parsimony Fit Indices		
PNFI	> 0.60	0.725

Table 2
Descriptive statistics and validity of dimension values construct

No	Sub-Dimension	Item	Min	Final Analysis				
				S.D	λ	SMC	AVE	ρc
1.	Cooperation	BA1	4.2691	0.53869	0.681	0.463	0.443	0.756
		BA2	4.3202	0.58631	0.713	0.509		
		BA3	4.3248	0.55933	0.761	0.578		
		BA4	3.9629	0.73041	0.472	0.223		
2.	Respect	BB1	4.6450	0.52537	0.537	0.288	0.547	0.874
		BB2	4.3852	0.60629	0.566	0.321		
		BB3	4.3364	0.55030	0.608	0.369		
		BB4	4.3759	0.55638	0.816	0.666		
		BB5	4.4316	0.57411	0.903	0.816		
		BB6	4.4223	0.56475	0.907	0.823		
3.	Tolerance	BC1	4.2529	0.58157	0.787	0.619	0.477	0.762
		BC2	4.3202	0.56613	0.812	0.660		
		BC3	4.2367	0.65390	0.704	0.496		
		BC4	3.0534	1.22927	0.364	0.133		
4.	Self-discipline	BD1	4.3619	0.54886	0.700	0.490	0.392	0.717
		BD2	3.9745	0.68322	0.609	0.371		
		BD3	4.0835	0.63793	0.673	0.454		
		BD4	4.1206	0.74354	0.502	0.252		
5.	Democracy	BE1	4.4664	0.58917	0.608	0.370	0.255	0.572
		BE2	4.0464	0.84506	0.408	0.166		
		BE3	4.1810	0.77442	0.521	0.272		
		BE4	4.0928	0.74129	0.458	0.210		

Note. λ = factor weighting, SMC = Squarred Multiple Correlations, AVE = Average Variance Extracted; ρc = constructive reliability.

cooperation (AVE = 0.443), sub-dimensions of respect (AVE = 0.547), sub-dimensions of tolerance (AVE = 0.477), sub-dimensions of self-discipline (AVE = 0.392), and the sub-dimensions of democracy (AVE = 0.255). Although the AVE value of the sub-dimension of cooperation (AVE = 0.443 sub-dimension of tolerance (AVE = 0.477), the sub-dimension of self-discipline (AVE = 0.392), and the sub-dimension of democracy (AVE = 0.255) did not reach the value 0.50 accurately, but all these sub-dimensions are retained because they

achieve an approximation value of 0.50. Construct reliability analysis (ρc) shows that all dimensions have good reliability values > 0.60 (Hair et al., 2010) between 0.572 to 0.874. The three indicators λ, AVE and ρc show that all the items contained in the CFA measurement model have convergent validity.

Discriminant Value Construct Validity

Discriminant validity is part of the CFA process to determine that one dimension does not overlap with another dimension.

Table 3
Comparison of Average Variance Extracted (AVE) values with value correlation square construct value

No	Sub-Dimension	AVE > r2				
		Cooperation (BA)	Respect (BB)	Tolerance (BC)	Self-Discipline (BD)	Democracy (BE)
1.	Cooperation (BA)	-	0.485	0.444	0.258	0.430
2.	Respect (BB)	0.495	-	0.432	0.306	0.619
3.	Tolerance (BC)	0.460	0.512	-	0.240	0.527
4.	Self-Discipline (BD)	0.417	0.469	0.434	-	0.527
5.	Democracy (BE)	0.349	0.401	0.366	0.323	-

Note. Significant correlation at p <0.05. AVE value (bottom diagonal); Value r2 (top diagonal)

Table 3 shows a comparison of the mean values of the AVE and squared correlations (r2) for all sub-dimensions of the value construct.

The comparison between the value of AVE with r2 in Table 3 shows that the value of AVE> value of r2. Thus, it indicates that discriminant validity is achieved for all value constructs studied. These findings also indicate that multicollinearity does not exist between study constructs. The CFA model for the value dimension in Figure 1 also shows that the value construct achieves discriminant validity where no item has cross-loading with other items. In addition, it shows that all the items contained in this construct can measure each dimension unidimensional.

Confirmatory Factor Analysis Model on Feeling and Spirit Dimension

Figure 2 shows the CFA model of feeling and spirit constructs that have achieved acceptable match accuracy. This model combines all the sub-dimensions of feeling and spirit constructs maintained in a one factor congeneric model. The model analysis

in Table 4 shows the model formed has reached an acceptable level of compatibility based on the prescribed indicators (CMIN = 418.652, DF = 51, CMIN / DF = 8.209, p = 0.000, SRMR = 0.0526, RMSEA = 0.129, CFI = 0.818, and PNFI = 0.618).

Validity Assessment of the Feeling and Spirit Constructs

Construct validity assessment is implemented by evaluating three main elements, namely factor weighting value (λ), AVE and construct reliability (ρc). Table 5 shows the weighting factor value (λ) for each item retained for all value dimensions over the set weighting value, which is above 0.30 (Hair et al., 2010). The sub-dimensions weighting factors for feelings of togetherness are between 0.190 to -0.881, the sub-dimensions of patriotism and nationalism are between 0.679 to 0.830, and the sub-dimensions of Malaysian citizenship are between 0.272 to 0.768. Although there is a weighting value of factors < out of a value of 0.30, the item has to be maintained as it is a key element that forms the national ethos.

Table 4

Indicators of compatibility model on confirmatory factor analysis of feeling and spirit dimensions

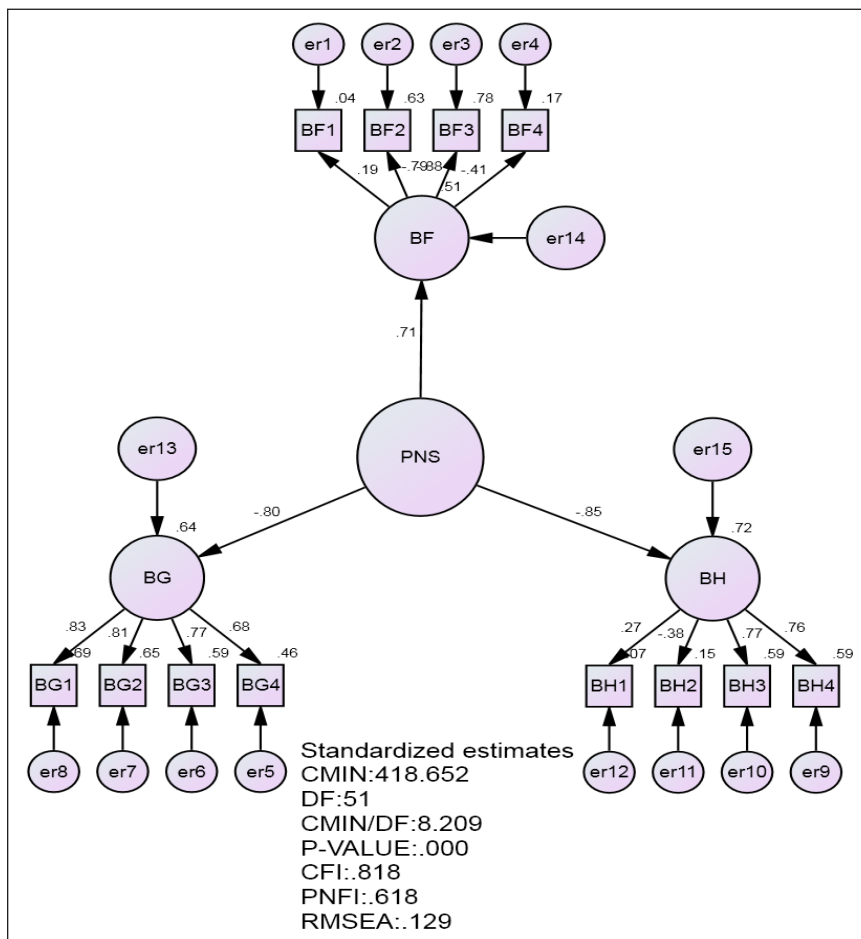| Indicator	Accepted Value Indicator	Confirmatory Factor Analysis
Absolute Fit Indices		
CMIN (X2)		418.652
DF		51
CMIN/DF	< 3	8.209
PROB (P-Val)	> .05	0.000
SRMR	< .08	0.0526
RMSEA	< .08	0.129
Incremental Fit Indices		
CFI	> 0.90	0.818
Parsimony Fit Indices		
PNFI	> 0.60	0.618

Figure 2. Confirmatory factor analysis model on feeling and spirit dimension

Table 5
Descriptive statistics and construct validity of feelings and spirit dimension

No	Sub-Dimension	Item	Final Analysis					
			Min	S.D	λ	SMC	AVE	ρc
1.	Feelings of Togetherness	BF1	4.3573	0.75479	0.190	0.036	0.401	0.676
		BF2	4.2738	0.90180	-0.791	0.625		
		BF3	4.1230	0.92067	-0.881	0.776		
		BF4	4.5336	0.544.2	-0.409	0.167		
2.	Patriotism and Nasionalism	BG1	3.8445	0.81066	0.830	0.688	0.597	0.852
		BG2	3.9443	0.81078	0.807	0.652		
		BG3	4.1717	0.63848	0.765	0.586		
		BG4	4.4130	0.63335	0.679	0.461		
3.	Malaysian Citizenship	BH1	2.6729	1.10060	0.272	0.074	0.349	0.675
		BH2	2.6984	1.15012	-0.383	0.146		
		BH3	4.1369	0.82817	0.768	0.589		
		BH4	4.2506	0.63050	0.765	0.585		

Note. λ = factor weighting, SMC = Squared Multiple Correlations, AVE = Average Variance Extracted; ρc = constructive reliability.

The mean value of the AVE set is ≥ 0.5 (Hair et al. 2010) to achieve good matching accuracy. Through the analysis obtained, the AVE value for the sub-dimensions of feelings of togetherness (AVE = 0.401), sub-dimensions of patriotism and nationalism (AVE = 0.597), and sub-dimensions of Malaysian citizenship (AVE = 0.349). Although the AVE values for sub-dimensions of feelings of togetherness and Malaysian citizenship do not reach the value of 0.50 accurately, all these sub-dimensions are maintained due to the importance of these elements in forming the national ethos. Construct reliability analysis (ρc) shows that all dimensions have good reliability values > 0.60 (Hair et al., 2010) between 0.675 to 0.852. The three indicators, namely λ, AVE and ρc, show that all the items contained in the CFA measurement model have convergent validity.

Discriminant Validity of Feelings and Spirit Construct

Discriminant validity is part of the CFA process to determine that one dimension does not overlap with another dimension. Table 6 shows a comparison of the average variance extracted (AVE) value and squared correlations (r2) for all sub-dimensions of the feeling and spirit construct.

A comparison between the value of AVE with r2 in Table 6 shows that the value of AVE> value of r2. It indicates that discriminant validity is achieved for all value constructs studied. These findings also indicate that multicollinearity does not exist between study constructs. The CFA model for this dimension in Figure 2 also shows the construct of feeling and spirit achieving discriminant validity where no item has cross-loading with other items. It shows that all the items contained in this construct can measure each dimension unidimensional.

Table 6
Comparison of Average Variance Extracted (AVE) value with the correlation values of the feelings and spirit construct

No	Sub-Dimension	AVE > r2		
		Feelings of Togetherness (BF)	Patriotism and Nationalism (BG)	Malaysian Citizenship (BH)
1.	Feelings of Togetherness (BF)	-	- 0.568	- 0.604
2.	Patriotism and Nationalism (BG)	- 0.035	-	0.678
3.	Malaysian Citizenship (BH)	- 0.042	0.140	-

Note. Significant correlation at p <0.05. AVE value (bottom diagonal); Value r2 (top diagonal)
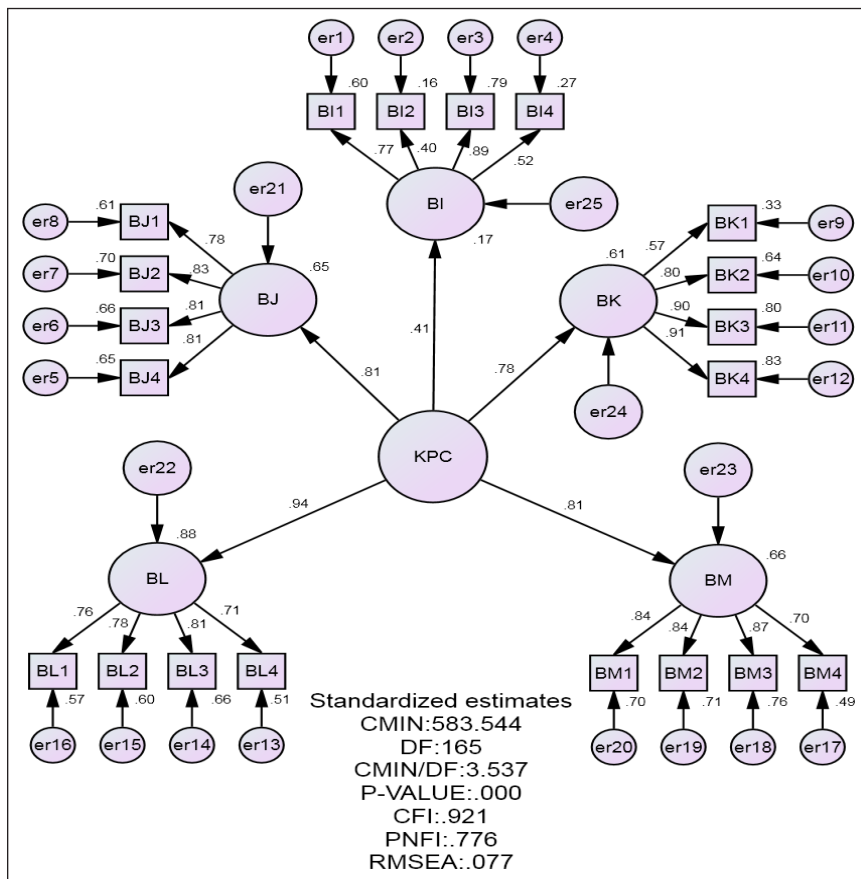

Figure 3. Confirmatory factor analysis model on belief dimension

Confirmatory Factor Analysis Model of Belief Dimension

Figure 3 shows the CFA model for the dimension of the belief that has been achieved good match accuracy. This model combines all the sub-dimensions of the belief construct that is maintained in the one-factor congeneric model. The model analysis in Table 7 shows the model formed has achieved a good level of compatibility

Table 7
Compatibility indicators model of confirmatory factor analysis on belief dimension

Indicator	Accepted Indicator Value	Confirmatory Factor Analysis
Absolute Fit Indices		
CMIN (X2)		583.544
DF		165
CMIN/DF	< 3	3.537
PROB (P-Val)	> 0.05	0.000
SRMR	< 0.08	0.0695
RMSEA	< 0.08	0.077
Incremental Fit Indices		
CFI	> 0.90	0.921
Parsimony Fit Indices		
PNFI	> 0.60	0.776

based on the set indicators (CMIN = 583.544, DF = 165, CMIN / DF = 3.537, p = 0.000, SRMR = 0.0695, RMSEA = 0.077, CFI = 0.921, and PNFI = 0.776).

Validity Value of Belief Construct

Construct validity assessment is implemented by evaluating three main elements, namely factor weighting value (λ), AVE value and construct reliability (ρc). Table 8 shows the λ value for each item retained for all dimensions of belief over the prescribed weighting value, which is above 0.30 (Hair et al., 2010). For example, the weighting factor of sharing the history sub-dimensions is between 0.400 to 0.891, sharing the future sub-dimensions are between 0.782 to 0.835, the constitutional and legal sub-dimensions are between 0.571 to 0.913, national policies sub-dimensions are between 0.715 to 0.815, and government and state leadership dimensions are between 0.697 to 0.871.

The AVE value set is ≥ 0.5 (Hair et al., 2010) to achieve good match accuracy. Through the analysis obtained, the AVE for the sub-dimensions of sharing the history (AVE = 0.456), sharing the future (AVE = 0.656), constitutional and legal (AVE = 0.652), national policies (AVE = 0.587), and government and state leadership (AVE = 0.664). Although the AVE value of the sub-dimension of sharing the history (AVE = 0.456) did not reach the 0.50 value accurately, all of these sub-dimensions were retained because they reached the approximate value of 0.50. Constructed reliability analysis (ρc) shows that all dimensions have good reliability values > 0.60 (Hair et al., 2010) between 0.754 to 0.887. The three indicators λ, AVE and ρc show that all the items contained in the CFA measurement model have convergent validity. The CFA model for this dimension in Figure 3 also shows the confidence construct achieves discriminant validity where no item has cross-loading with other

Table 8
Descriptive statistics and construct validity of the belief dimension

No	Sub-Dimension	Item	Final Analysis					
			Min	S.D	λ	SMC	AVE	ρc
1.	Share History	BI1	4.4524	0.62278	0.774	0.600	0.456	0.754
		BI2	4.5963	0.60185	0.400	0.160		
		BI3	4.4246	0.65998	0.891	0.794		
		BI4	4.1740	0.63603	0.520	0.270		
2.	Share the future	BJ1	4.1021	0.69468	0.782	0.611	0.656	0.884
		BJ2	3.9606	0.74135	0.835	0.697		
		BJ3	4.0719	0.69008	0.813	0.661		
		BJ4	3.9165	0.83665	0.808	0.653		
3.	Constitution and Law	BK1	4.5035	0.65012	0.571	0.326	0.652	0.879
		BK2	4.0000	0.83805	0.802	0.643		
		BK3	4.0626	0.77656	0.897	0.804		
		BK4	4.0696	0.80970	0.913	0.833		
4.	National policies	BL1	4.2227	0.70318	0.755	0.571	0.587	0.850
		BL2	4.1137	0.70781	0.776	0.601		
		BL3	4.0000	0.82123	0.815	0.664		
		BL4	3.9466	0.93731	0.715	0.511		
5.	Government and State Leadership	BM1	3.7193	0.88532	0.837	0.701	0.664	0.887
		BM2	3.8213	0.84804	0.844	0.712		
		BM3	3.6032	0.97307	0.871	0.758		
		BM4	2.7680	1.26196	0.697	0.485		

Note. λ = factor weighting, SMC = Squared Multiple Correlations, AVE = Average Variance Extracted; ρc = constructive reliability.

items. It shows that all the items contained in this construct can measure each dimension unidimensional.

Confirmatory Factor Analysis on Identity Dimension

Figure 4 shows the CFA model of the identity construct that has achieved good matching accuracy. This model is a combination of all sub-dimensions of identity constructs retained in a one-factor congeneric model. The model analysis in Table 9 shows that the model formed has achieved a good level

of compatibility based on the set indicators (CMIN = 356.890, DF = 100, CMIN / DF = 3.569, p = 0.000, SRMR = 0.0761, RMSEA = 0.077, CFI = 0.923, and PNFI = 0.747).

Validity Value of Identity Construct

Construct validity assessment is implemented by evaluating three main elements, namely factor weighting value (λ), AVE value and construct reliability (ρc). Table 10 shows the λ value for each item retained for all dimensions of value above the set weighting value, which is above 0.30

Table 9

Compatibility indicators model of confirmatory factor analysis on identity dimension

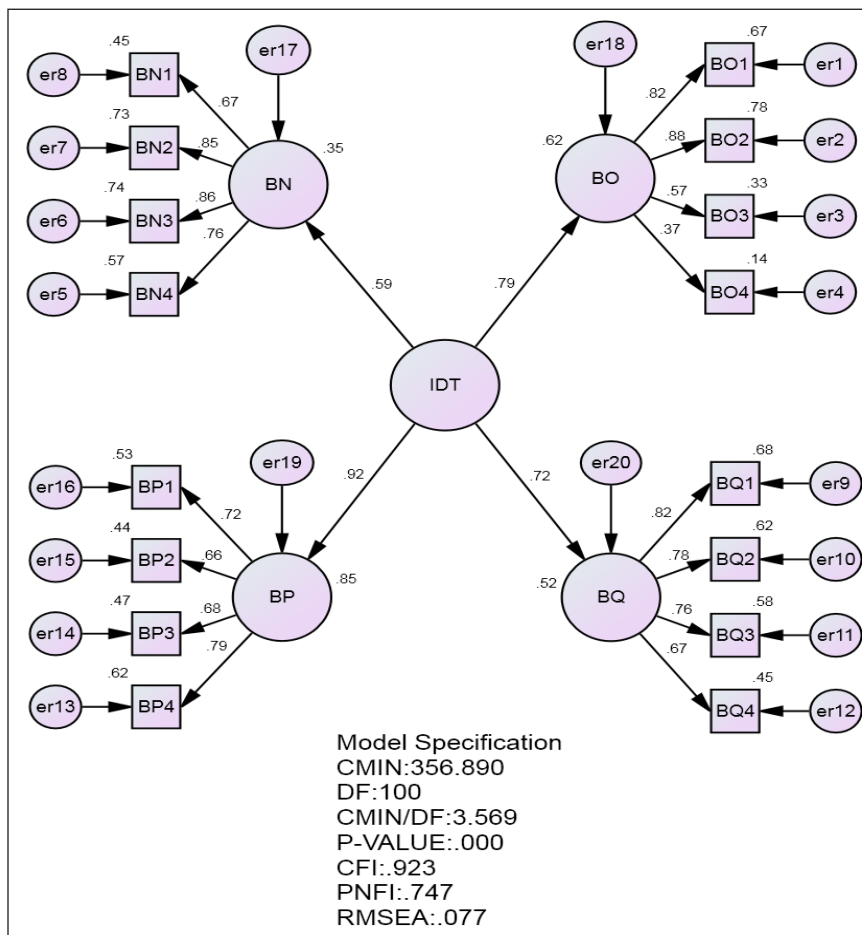| Indicator	Accepted Indicator Value	Confirmatory Factor Analysis
Absolute Fit Indices		
CMIN (X2)		356.890
DF		100
CMIN/DF	< 3	3.569
PROB (P-Val)	> 0.05	0.000
SRMR	< 0.08	0.0761
RMSEA	< 0.08	0.077
Incremental Fit Indices		
CFI	> 0.90	0.923
Parsimony Fit Indices		
PNFI	> 0.60	0.747

Figure 4. Confirmatory factor analysis model on identity dimension

(Hair et al., 2010). For example, the value of the weighting factor of the sub-dimensions of the Malaysian Nation is between 0.669 to 0.861, *Bahasa Malaysia* is between 0.140 to 0.782, the national symbol is between 0.440 to 0.616, and buy Malaysian products is between 0.455 to 0.680.

The AVE value set is 0.50 (Hair et al., 2010) to achieve good match accuracy. Through the analysis obtained, the AVE value for the sub-dimensions of Malaysian Nation (AVE = 0.662), the *Bahasa Malaysia* (AVE = 0.480), the national symbol (AVE = 0.512), and buy Malaysian products (AVE = 0.583). Although the AVE value of the Bahasa Malaysia sub-dimension (AVE = 0.480) did not reach the 0.50

value accurately, all the sub-dimensions were retained because they reached the approximate value of 0.50. Construct reliability (ρc) analysis shows that all dimensions have good reliability values > 0.60 (Hair et al., 2010) between 0.772 to 0.867. The three indicators λ, AVE and ρc show that all the items contained in the CFA measurement model have convergent validity.

Discriminant Validity of Identity Construct

Discriminant validity is part of the CFA process to determine that one dimension does not overlap with another dimension. Table 11 shows a comparison of the

Table 10
Descriptive statistics and construct of identity dimension

| No | Sub-Dimension | Item | Final Analysis | | | | | |
			Min	S.D	λ	SMC	AVE	ρc
1.	Malaysian Nation	BN1	4.4292	0.57787	0.669	0.447	0.622	0.867
		BN2	4.4385	0.57490	0.852	0.726		
		BN3	4.4339	0.57032	0.861	0.741		
		BN4	4.5151	0.56989	0.758	0.574		
2.	*Bahasa Malaysia*	BO1	4.2413	0.76082	0.821	0.674	0.480	0.772
		BO2	4.2227	0.79624	0.885	0.782		
		BO3	3.5777	1.21344	0.572	0.327		
		BO4	2.6543	1.26076	0.375	0.140		
3.	National symbols	BP1	4.2413	0.73596	0.725	0.525	0.512	0.807
		BP2	4.4988	0.62830	0.663	0.440		
		BP3	4.2483	0.66549	0.683	0.467		
		BP4	4.2297	0.69259	0.785	0.616		
4.	Buy Malaysian products	BQ1	3.6497	0.80709	0.825	0.680	0.583	0.847
		BQ2	3.4872	0.89661	0.785	0.616		
		BQ3	3.9954	0.70545	0.761	0.579		
		BQ4	3.9698	0.83333	0.674	0.455		

Note. λ = factor weighting, SMC = Squared Multiple Correlations, AVE = Average Variance Extracted; ρc = constructive reliability.

Table 11
Comparison of Average Variance Extracted (AVE) value with correlation value of identity construct

No	Sub-Dimension	AVE > r2			
		Malaysian Nation (BN)	*Bahasa Malaysia* (BO)	National Symbols (BP)	Buy Malaysian Product (BQ)
1.	Malaysian Nation (BN)	-	0.385	0.401	0.258
2.	*Bahasa Malaysia* (BO)	0.486	-	0.432	0.306
3.	National Symbol (BP)	0.472	0.522	-	0.240
4.	Buy Malaysian Product (BQ)	0.432	0.445	0.469	-

Note. Significant correlation at p <0.05. AVE value (bottom diagonal); Value r2 (top diagonal)

average variance extracted (AVE) values and the square correlation (r2) for all sub-dimensions of identity constructs.

The comparison between the value of AVE with r2 in Table 11 shows that the value of AVE> value of r2. It indicates that discriminant validity is achieved for all value constructs studied. These findings also indicate that multicollinearity does not exist between study constructs. The CFA model for this dimension in Figure 4 shows that the value construct achieves discriminant validity. No item has cross-loading with other items. In addition, it shows that all the items contained in this construct can measure each dimension unidimensional.

National Ethos Confirmatory Factor Analysis

The confirmatory factor analysis (CFA) on national ethos involves combining all constructs of values, feelings and spirits, beliefs and identities. The four constructs that have passed the second stage confirmatory factor process are combined with being analysed later. The results of this third stage analysis will form a strong and authentic national construct.

National Ethos Confirmatory Factor Analysis Model

Figure 5 shows the CFA model for a national ethos construct that has achieved good match accuracy. This model combines all dimensions of value constructs, feelings and spirits, beliefs and identities maintained in the CFA model of each dimension measured. The model analysis in Table 12 shows that the model formed has achieved a good level of compatibility based on the set indicators (CMIN = 600.947, DF = 115, CMIN / DF = 5.226, p = 0.000, SRMR = 0.0937, RMSEA = 0.099, CFI = 0.927, and PNFI = 0.771).

Validity Value of National Ethos Construct

Construct validity assessment is implemented by evaluating three main elements, namely factor weighting value (λ), AVE value and construct reliability (ρc). Table 13 shows the λ value for each item maintained for all dimensions of value, feeling and spirit, belief and identity above the set weighting value, which is above 0.30 (Hair et al., 2010). The weighting factor of the value dimension is between 0.767 to 0.998. The weighting factor of the feeling and spirit dimension is

Table 12

Compatibility indicators model of confirmatory factor analysis on national ethos

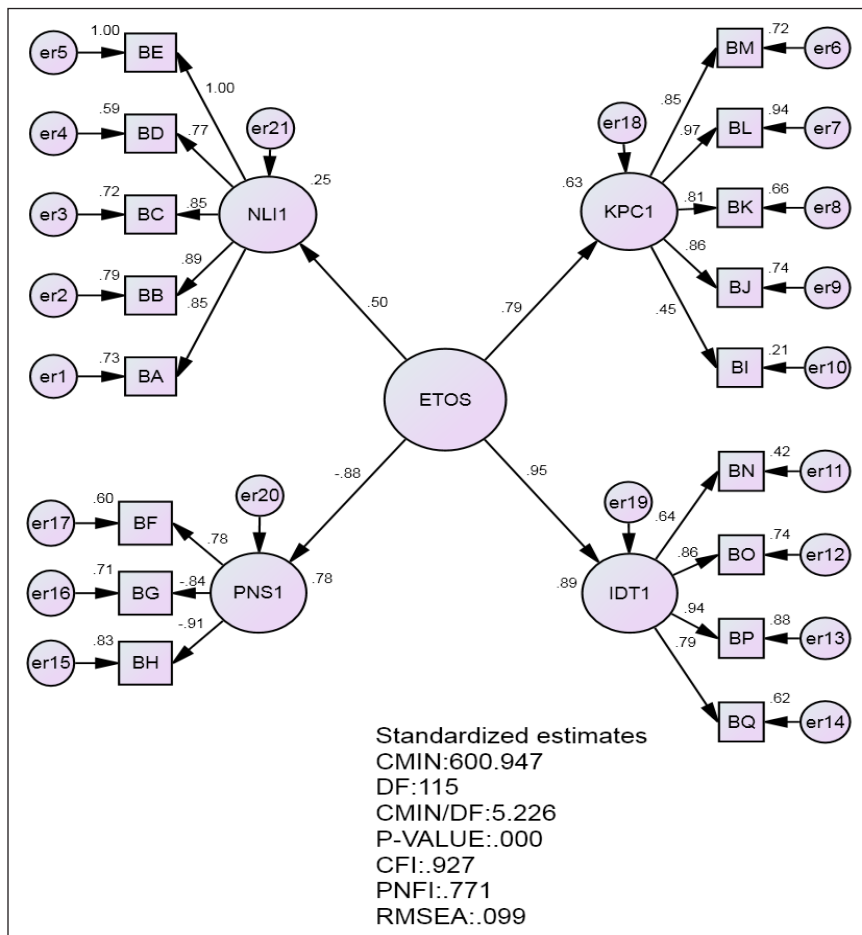| Indicator	Accepted Indicator Value	Confirmatory Factor Analysis
Absolute Fit Indices		
CMIN (X2)		600.947
DF		115
CMIN/DF	< 3	5.226
PROB (P-Val)	> 0.05	0.000
SRMR	< 0.08	0.0937
RMSEA	< 0.08	0.099
Incremental Fit Indices		
CFI	> 0.90	0.927
Parsimony Fit Indices		
PNFI	> 0.60	0.771

Figure 5. National ethos confirmatory factor analysis model

between 0.776 to 0.914, the weighting factor for the dimension of belief is between 0.453 to 0.971. In contrast, the weighting value factors for identity dimensions range from 0.645 to 0.939. Thus, the factor weighting value for the national ethos has achieved a fairly good match accuracy.

The AVE value set is 0.50 (Hair et al., 2010) to achieve good match accuracy. Through the analysis obtained, the AVE value for dimension of value is AVE = 0.564, feeling and spirit is AVE = 0.716, belief is AVE = 0.653, and identity is AVE = 0.664. These four national ethos dimensions have achieved a fairly good AVE value.

Construct reliability (ρc) analysis shows that all four national ethos dimensions

have a relatively high reliability value > 0.60 (Hair et al., 2010) between 0.601 to 0.945. The three indicators λ, AVE and ρc show that the four dimensions contained in the CFA measurement model have convergent validity. As shown in Figure 5, the national ethos CFA model also shows that the national ethos construct achieves discriminant validity where no item has cross-loaded with other items. It shows that all the items contained in this construct can measure each dimension unidimensional.

DISCUSSION

Based on the findings, the CFA model of national ethos has proven that national ethos among educated youth in Malaysia

Table 13
Descriptive statistics and construct validity of the national ethos

No	Dimension	Sub-Dimension	Final Analysis					
			Min	S.D	λ	SMC	AVE	ρc
1.	Value	BA	3.3236	0.31284	0.852	0.726	0.564	0.601
		BB	2.6112	0.27250	0.889	0.791		
		BC	4.0529	0.42211	0.846	0.716		
		BD	3.3587	0.32709	0.767	0.588		
		BE	3.3772	0.30088	0.998	0.995		
2.	Feeling and Spirit	BF	2.7692	0.43243	0.776	0.602	0.716	0.882
		BG	2.7752	0.40255	0.844	0.712		
		BH	2.9461	0.43153	0.914	0.835		
3.	Belief	BI	3.6875	0.44687	0.453	0.205	0.653	0.794
		BJ	3.4397	0.51505	0.858	0.737		
		BK	2.1617	0.35692	0.813	0.661		
		BL	3.4287	0.50201	0.971	0.942		
		BM	3.5779	0.70728	0.850	0.722		
4.	Identity	BN	3.7669	0.58548	0.645	0.416	0.664	0.945
		BO	3.8576	0.58548	0.860	0.740		
		BP	4.2309	0.50263	0.939	0.882		
		BQ	3.9366	0.62056	0.785	0.617		

Note. λ = factor weighting, SMC = Squared Multiple Correlations, AVE = Average Variance Extracted; ρc = constructive reliability.

is based on four main dimensions, namely aspects of values, feelings and spirit, beliefs and identity. The analysis shows the model formed has reached a good level of compatibility and is acceptable based on the prescribed indicators (CMIN = 600.947, DF = 115, CMIN / DF = 5.226, p = 0.000, SRMR = 0.0937, RMSEA = 0.099, CFI = 0.927, and PNFI = 0.771). The assessment of the validity of the national ethos constructs was carried out by evaluating three main elements: factor weighting value (λ), AVE value and construct reliability (ρc) have also achieved a good match accuracy. It means to build a strong national ethos in every Malaysian youth, the four dimensions of values, feelings and spirit, beliefs and identity need to be given special emphasis. Each dimension carries its impact in influencing fluctuations in the level of national ethos intensity. The balance between these four dimensions also needs to be given attention to ensure that the national ethos can be nurtured effectively. In the meantime, each element of each dimension can be an important backup in building a comprehensive national ethos. Besides, failure to cultivate these four dimensions can affect the formation of national ethos among youth.

Ironically, the national ethos involves forming collective memory and identity, which refers to the formation of national character. National ethos can be an ideal element and form the values, principles and norms that provide normative guidance to a society (Schwaninger, 2006). A strong national ethos bond becomes the main foundation in a multicultural, multiethnic and multi-religious society, and a strong national ethos can be a unifying factor in society (Tamam et al., 2005). Mahathir Mohamad (1992) sees that the Malaysian nation can be formed through fostering a national ethos. Malaysia's national ethos needs to consider the form of ethnic relations that have been established in the multicultural society over the years. This form of the relationship determines the process of nation-building (Mohd Noor et al., 2006). In the Malaysian context, Mahathir Mohamad (1992) has put forward the national ethos as follows,

> Building a nation out of diverse people with differing historical, ethnic, linguistic, religious, cultural and geographical backgrounds is something more than just fostering consensus on the basic character of a state or nation. It involves the fostering of (1) shared historical experiences, (2) shared values, (3) a feeling of common identity, (4) shared destiny that transcends ethnic bounds without undermining ethnic identity, (5) loyalty, (6) commitment, and (7) an emotional attachment to the nation, and the flowering of distinctly national ethos. (p. 1)

The seven elements of national ethos expressed by Mahathir Mohamad have been included in this study's four dimensions. This study confirms that the national ethos was built when society shares the same

values (Burchard, 2005; Donnelly, 2000; Eisner, 1994; Etzioni, 2009; McLaughlin, 2005; Schwaninger, 2006; Oren, 2009). Shared societal values include elements of cooperation (Donnelly, 2000; McLaughlin, 2005), respect for each individual (Schwaninger, 2006), tolerance (McClosky & Brill, 1983; Oren, 2009), self-discipline (ethical; Burchard, 2005; Mohd Noor et al., 2006) and democracy (Jalaluddin et al., 2004; McClosky & Zaller, 1984).

In addition, the national ethos will also be built through the shared feelings and spirits (Adey, 2012; Allder, 1993; Bar-Tal, 2000; McLaughlin, 2005). Feelings and spirit in the context of national ethos can be categorised into feelings of togetherness (Burchard, 2005), the spirit of patriotism and nationalism (Bar-Tal, 2000; Schwaninger, 2006), as well as feelings as a Malaysian citizen (Jalaluddin et al., 2004). Bar-Tal (2000) asserts that patriotism describes the 'basic human motives' shared in life to nurture and maintain a sense of uniformity. This spirit of nationalism is important for a society to exist as a positive collectivity and a clear sense of identity. This spirit of nationalism must be maintained to achieve social cohesion and ensure the survival of a society (Bar-Tal, 2000).

National ethos is also built through elements of beliefs shared by members of society (Bar-Tal, 2000; Mahathir Mohamad, 1992; Oren, 2009). Such elements of belief involve the shared historical experience (Jalaluddin et al., 2004; Mahathir Mohamad, 1992), shared the same future (Etzioni, 2009; Mahathir Mohamad, 1992), believed

in the constitution and the law of the country (Swenson, 2008), as well as national policies, government and national leadership. As a unique combination of a public that shares mutual values and beliefs, the collective identity of a nation lies in its common narratives. The constructed collective memory and the united role led its members to believe that fate had been destined for them in this world (Lewin, 2015, 2016).

National ethos also leads to the formation of identity (Bar-Tal, 2000; Etzioni, 2009; Mahathir Mohamad, 1992). That identity describes a unique element of a stable and uniform society (Bar-Tal, 2000). A superior society will share the same social identity as described by Bar-Tal (2000),

> A society consists of a real collective of people who have a clear sense of common identity. These social collectives endure, evolving a tradition, culture, collective memory, belief systems, social structures, and institutions. …Individuals who have a sense of being society members experience solidarity and a sense of unity. They establish, in essence, a common social identity. (p. xvi)

Society will not have the same identity as another society. It is a set of lasting characteristics that bring elements of similarity to a society. Malaysian multi-ethnic society also carries a distinct identity, as Malays resulting from the convergence of ethnic and Islamic identities (Ikhwan

& Aidulsyah, 2020). The other ethnic groups are also associated with their own identities. Identity binds multiethnic youth elements, which consist of the Malaysian nation (Mahathir Mohamad, 1992), *Bahasa Malaysia* (Jalaluddin et al., 2004; Mahathir Mohamad, 1992), national symbols, and buy Malaysia products (Jalaluddin et al., 2004).

National ethos can be the basis for the stability and resilience of a society or organisation (Schwaninger, 2006). The shared values and traditions formed the national ethos of a people through which the nation views its past, present and future. The shared values and traditions integrate a nation's identity and bond it into a coherent social group (Lewin, 2016). It is a source of focus that can be the most powerful medium for community development and change. If the national ethos is not shared, it will be an obstructive barrier to transformation and innovation (Schwaninger, 2006).

Moreover, a society with no awareness of the national ethos will not live as a collective unit, let alone form an ideal nation-state. The national ethos appeared when the society is holding the foundations of the collective identity through a sense of a certain duty that the nation is bound to fulfil and through a set of common goals that the people have been intended to achieve as a united entity (Lewin, 2015, 2016). National ethos in everyday defined is one of the most imperative key components of people's capacity to unite into one social cohesion in a multiethnic society (Etzioni, 2009), especially among the educated youths.

CONCLUSION

The national ethos needs to be nurtured in every individual in a society, especially a Malaysian society which, is multiethnic. The main focus is definitely towards the educated youth as they are the backbone of the nation-state in the future. Therefore, the national ethos can be said to be central to the agenda of nation-state formation, especially in achieving the goal of national unity and national integration. The study successfully confirms the four main dimensions that shaped the national ethos among educated youths: values, feelings and spirit, beliefs and identity. All these dimensions created the unique characteristics of the local community that bind one individual to another and bind individuals to the country. This study implies a CFA model as a new approach in national ethos formation among educated youths in Malaysia from the dimension evaluated. Furthermore, this study suggests that the evaluation towards a non-educated youth group should also be implemented to assure this model becomes a holistic model.

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