



Conceptualizing on Structure Functionalism and Its Applications on Patriotism Study during Covid-19 Pandemic in Malaysia

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Authors' contributions

This work was carried out in collaboration among all authors. All authors read and approved the final manuscript.

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ABSTRACT

This paper attempts to reconcile symbiotic concepts including the theory of functionalism and patriotism among Malaysians during Covid-19 pandemic crisis. To this end, this paper focuses on the theory of functionalism and how the connection with the patriotism perspectives in dealing with non-traditional treat of the spreading of Covid-19 pandemic among Malaysian from top to bottom structure. As we know, our world is in a greater war involving non-traditional treat after the Covid-19 virus started in Wuhan, China. This battle impacted macro to micro structures of society and institutions including political, economy, stability, health, wealth and psychology. In other words, all citizens are involve in this war against the pandemic. Functionalist offer the idea about society is a complex system that is interconnected and each has their own roles to make sure the stability and solidarity can be achieve and retained. The spirit to fight this virus war together can be describe via patriotic values.

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1. INTRODUCTION

Functionalism is an approach that uses organismic analogy to explain human societies and social phenomena [1-3]. Functionalism sees the society as a complex system that work together to make sure solidarity and stability can be retain [1,3]. It is also known as structure functionalism [4]. This methodology takes a investigates society through a large scale level direction, which is a wide spotlight on the social structures that shape society as a whole, and accepts that society has developed like organisms. In other words, society are generally interrelated and need to play their part in maintaining political, economic and social balance.

The theory of functionalism states that each institution that exists at a very young age has its own function. The society will continue to develop and gaining and work for equality and security by holding upon rules [5]. The functionalism bases on the nearness of society as an establishment and how it acts, responds, holds quick to accord principles and ethics, appreciates and keeps up concordance and quality inside the institutions [4,5].

There are some contention among functionalist pioneer, for example, Spencer, Pearson and Durkheim. Spencer propose the network or organization to work as an organ in the body with explicit capacities. Each organ has its direction, its uniqueness and its job in guaranteeing that the human body can work appropriately and flawlessly. Agreement is a significant component right now sticking to, authorizing and not going astray from the accord will quicken the excursion of network action [6]. Durkheim, then again, inspects four things in the public eye that are the components of society's arrangement and what joins them, their religion, suicide and deviation and wrongdoing. Then Parson underscored that society is a framework answerable for satisfying and controlling four essential capacities to guarantee balance is adjustment, objective fulfilment, and combination and support [6]. Parson demonstrated, each social system need to aim two courses of issues for instance namely as instrumental which is achieving sure end and the other one is expressive which is keeping up capable interest between individuals [6,3]. What is more, Parsons (1951) presented the idea of the sick role. His significant work in *The Social*

System examine about medical problems in the general public comprising issues, for example, the sick people role, healthy people, the practitioner and the job of government or the institutions [1].

2. THE PATRIOTISM STUDY IN MALAYSIA

Toward the beginning of the twenty-first century, patriotism is evidently thriving in certain spots and settings. It arrives in an assortment of structures and trademarks in numerous contemporary states, regardless of whether appropriated and advanced by public institutions or shielded and bolstered by the society. Patriotism is to be comprehended as warmth for and a sentiment of having a place with one's nation. Its constancy is for the most part credited to its job in keeping up national union for the benefit of the state to the extent that it energizes regard for municipal commitments inside society [7]. Patriotism known as the concepts promoting the value of group are more important than individual value.

The spirit of patriotism is a subjective thing based on a different history, political environment, society and economy. Determining value is very important as it is guided by the sharing, the reasonableness, the satisfaction of one's actions and the social entity with the goals to be achieved as a whole [8]. It is as suggested [9] that patriotism is a spirit of love and loyalty to a so-called state or country entity with three main focus areas of action:

- i. Patriotism of a patriot is to the country but not necessarily to the government;
- ii. Love of a person to his country is more than his love for another country and this sense is channelled with appropriate actions such as maintaining economic, political and social prosperity and;
- iii. A person has a sense of pride in his country and thus fosters a very strong and deep sense of attachment.

In Malaysia perspective as multiracial society, there are five key values in discussing patriotism according to Malaysian mold such as the feeling of pride, love, loyalty, visibility and good manners and discipline [10]. Malaysia consist of multi ethnic people which divers in many way such as language, cultural and religious. It makes the

Malaysian community split into minority and minority groups. The degree of patriotism varies by individual, depending on ethnicity, age and situation. This explains why there are studies showing that ethnic minorities have lower levels of patriotism than the majority. The degree of patriotism is high when ethnic minorities feel equality in the services provided by the government [11]. The study conducted by researcher showed the spirit of patriotism among Chinese youth is less satisfactory than the Malay youth [12,13,14]. This is caused by differences in the understanding of patriotism that is not uniform [15] between ethnic Malays, Chinese and East Indians. Being a minority community led to the survival of the mission of the Chinese and Indian contrast to the Malay community. The concept of patriotism of the Chinese community is to preserve their culture, identity, language, education and economic rights while the Indian community is more inclined to adapt to the current situation [16]. Nevertheless, the unity that has been achieved over 60 years of independence should be able to overcome differences in patriotism among different ethnic groups. The difference between the views of the majority and the minority in the recognition of national identity should not occur if they share all or one of the characteristics of national identity - language, history, economics, culture or religion [17]. In contrast, a study conducted [18] involving 1010 PLKN trainees showed that the findings of the study on the knowledge, perception and understanding of adolescents, especially the trainees showed a level of awareness of the patriotism of adolescents are in a great position and are always ready to contribute to Malaysia. The findings of a study conducted in Perak youth, indicate that the spirit of patriotism among the youth in Perak is good [10]. However, he emphasized how important it was that the spirit of patriotism was born naturally in every silver youth rather than relying solely on government programs.

3. STRUCTURE FUNCTIONALISM ON THE PATRIOTISM STUDY DURING COVID 19 IN MALAYSIA

The flare-up of coronavirus illness 2019 (COVID-19) in Malaysia, some portion of the 2019–20 coronavirus pandemic, follows its beginnings to January 2020, when COVID-19 was first distinguished on 25 January on explorers from China showing up by means of Singapore following the flare-up of COVID-19 in Hubei, China [19]. Reported cases remained generally

low and to a great extent bound to imported cases, until restricted groups started to rise in March; the biggest bunch was connected to a Jamaah Tabligh religion event held in Sri Petaling, Kuala Lumpur in late February and early March, prompting gigantic spikes in nearby cases and an exportation of cases to neighbouring countries, Brunei. Within half a month, Malaysia had recorded the biggest total number of affirmed COVID-19 contaminations in Southeast Asia, [20] rupturing over the 2,000 imprint in dynamic cases before the finish of March from less than 30 toward the beginning of the month. By 16 March, the infection is accounted for in each state and government region in the nation. In dealing with Covid-19, which is has become the world pandemic and war again it. In dealing with this no-traditional war, Malaysia government make a proactive strategy by doing three phase of Movement Control Order which is Phase one from 18th – 31st March , phase two from 1st - 14th April and phase three from 15th-28th April 2020 [21]. The main focus is to break the virus chain from spreading that had sufficient reliability and validity. All informants have allowed this interview to be recorded.

4. DISCUSSION ON THE ROLE OF THE KING, GOVERNMENT AND MALAYSIAN CITIZEN

4.1 The Role of the King

According to Adam and Ishak [22] the king of Malaysia known as Yang Di Pertuan Agong, has his own role. The king and the people must understand and abide by certain rules [22]. The action taking by Yang DiPertuan Agong during Covid-19 shows the role of royal institutions during crisis is goes beyond what is enshrined in the federal constitution. His love feeling and affection towards country and his people is shown by the command calling and asking Malaysians to take a good care of themselves and to continuously obey the authorities' instructions to stop the spreading of Covid-19 outbreak [23]. The following is an order of the Yang Di Pertuan Agong that was broadcast live on 20th March 2020 [24]:

- i. Don't leave the house if there is no urgent need,
- ii. Cancel traveling from home to the village,
- iii. No gathering and or attend any social activities,

- iv. Postpone wedding ceremony until things get better,
- v. Not to be panic as the supply of essential goods is guaranteed by the government,
- vi. People also do not like to spread fake news,
- vii. Taking a good care by maintaining personal hygiene such as washing hands regularly, sanitize hands and wear face masks and practice social distancing.

His Majesty Yang Di-Pertuan Agong plays his patriotic duty and leadership by a good example by willingness to involve in field work even though he was not required to do such work under the federal constitution. According to National Palace, His Majesty was conducted patrols around Kuala Lumpur and Selangor and driving along the Tuanku Abdul Rahman Road and around KLCC, and halted to meet cops who observed traffic in Semantan, Sri Hartamas, Loke Yew and Ampang Road [25]. His Majesty want to ensure the effectiveness of the Movement Control Order to stop the spread of the COVID-19 outbreak [26].

4.2 The Role of Malaysian Government

Structural Functionalist suggest the government as a main body play an important role in leading the country towards safety, stability and prosperous. The main focussed is on clarifying request and solidness of social frameworks, accentuating ideas of fundamental needs, interdependency and socialization [27]. In the case of the anticipated outbreak of the Covid-19 outbreak, there are three important institutions that work in tandem to ensure Malaysia's success comes out of the Covid-19 threat. The Prime Minister with assistant from his cabinet leads the struggle in dealing with the pandemic. The credibility of the Prime Minister of Malaysia can be seen in the way he mobilizes the ministries under his authority. Integrated institutional arrangements promote more efficient and responsive management approaches [28]. Among the major ministries involved are the National Security Council, the Ministry of Health of Malaysia and the Ministry of Home Affairs in collaboration with the Royal Malaysian Police, the Malaysian Armed Forces, the Department of Social Welfare and non-governmental organizations. Information management is carefully managed to avoid the confusion among the people.

One of the drastic measures taken by the government to curb the deployment of Covid-19

was to establish a Movement Control Order that has now entered its third phase. This movement control order is set out under the Prevention and Control of Infectious Diseases Act 1988 and the Police Act 1967 and applies nationwide [29]. In addition, The Malaysian Government put a big initiative in helping people by injecting a special fund called relief aid to help alleviate the plight of the people through Covid-19, including the allocation of RM130 million to each state to reduce the burden on the people, especially low-income groups in the face of the outbreak.

Meanwhile, clinical organization acquires its place in the social structure, for its particular commitment to the utilitarian presence of each person in the social framework. Includes a lot of standardized jobs, which are guided by standards and estimations of the society. Parsons (1951) saw that clinical practice is a component in the social framework for adapting to the diseases of its individuals. The Malaysian Ministry of Health (MOH) is one of the leading organizations responsible for ensuring success against covid-19. MOH is responsible for identifying and treating patients infected with the disease. In dealing with pandemic disease, they need to make clear some health protocol [30]. The sick people or individual can't be required to show signs of improvement on her/his own however has the option to clinical help. He or she needs support during the time spent recovering. Henceforth, it is committed that the sick people should need to recover. This is required with the assistance of the doctor, so the patient can get out from disease condition as speedily as could reasonably be expected. The significance of looking for clinical and social help is recommended. This is the reason Parsons (1951) saw the relating patient-professional relations to the example factors, some innate qualities in the systematized jobs of both the doctors and the patients are self-evident. This direction is past personal circumstance in light of the contribution of different gatherings during the time spent recovering. The demonstration of looking for help goes past the personal responsibility of the patient to improve, yet in addition the desire for the society.

4.3 The Role of Malaysia People

The individuals are primary units that contribute to the society in terms of the roles performed including the role of healthy society and sick society. Parsons (1951) suggested about the role of sick people as opposed to the role of a healthy person. This is because, from a functionalist

perspective, a sick individual is not a productive member of society and as to Parsons, illness is a social deviance because it negates the value expectation of the society [31]. Therefore, this deviance needs to be policed, which is the role of the medical profession. This influences the wider functioning of the society. The first step is that an individual who is sick has to withdraw from his/her daily roles. For example, he or she might not be able to go to school or work. He is thus entitled to sick-leave. The sick role provides a one-way obligation by recommending that the patient needs to cooperate in the process of getting well [31]. As we concerned, COVID-19 coronavirus transmission from individuals to nasal droplets or mouth spread when someone with COVID-19 coughs or sneezes. This drop across objects and surfaces around it. Other people get infected COVID-19 by touching this object or surface, then touching the eyes, nose or his mouth. One can also be infected with COVID-19 if they are close to COVID-19 patients who cough or sneeze or release drops. This is why it is important to maintain a distance of more than 1 meter (3 feet) from a sick person [32]. In dealing with Covid-19, the people are urged to practice high discipline in complying with the rules and regulations. For example, the recommendations made by MOH in deciding the Covid-19 chain. Among them, the public is urged to apply some of their health protocols [32]:

- i. Practices a high level of personal hygiene such as washing hands frequently with water and soap or use hand sanitizer.
- ii. If visits to countries with COVID-19 cases are inevitable, while there:
 - a. Avoid crowded places and avoid close association with any person with symptoms;
 - b. Avoid visiting livestock farms, markets that sell live animals, animal breeding or touching of any kind;
 - c. Avoid eating raw/unopened animal products perfectly.
 - d. Get medical attention right away if you get sick (ie, have symptoms respiratory tract infections such as fever, cough or difficulty breathing) within 14 days of returning home
 - e. Travelers coming from countries with COVID-19 cases are required be informed of the need to declare health status before arriving in Malaysia.

- iii. In addition, the procedure needs to undergo the Monitoring and Exit order as well isolation if symptoms need to be explained to the customer.

The spirit of patriotism can be demonstrated by applying a high degree of discipline in taking care of ourselves and the surrounding community. Failure to follow the instructions given by the government will result in failure to fight covid-19. Parson (1951) has described the role of the sick and not the sick. In this Covid-19 case, people at risk of having not been positively tested need to quarantine themselves at home. Without a great deal of discipline, it will not succeed. The high spirit of patriotism can be seen when 5000 people from the Tabligh congregation voluntarily came to the MOH screening centre for quarantine [33].

5. CONCLUSIONS

Structure functionalism have been use to explain how patriotism spirit have connected with the institutions and society structure and role in dealing Covid-19 pandemic. Patriotism is a person's love and affection for his country. Usually it carries a positive value that leads to behavioural attachments such as emotion, love, obedience, commitment and willingness to fight for national security [34]. The action taken by the government and all Malaysian can be call as patriotic duty, aim to ensure that the country is free from the non-traditional threat of COvid-19. Patriotic duty is an action taken by patriotic citizen for the well-being of our country and compatriots [35]. The spirit of patriotism is seen as one of the important mediums in ensuring the security, sovereignty and harmony of a country. As Malaysians with high patriotism spirit, we should support and cooperate with the rules and order issued by the Malaysia government. Patriotic duty can be demonstrated by practicing obedience, discipline and always taking care of each other. This is to enable success in controlling and stopping the spread of COVID-19. In such a critical environment, the spirit of working together among each community structure will ensure Malaysia's success in this difficult time.

COMPETING INTERESTS

Authors have declared that no competing interests exist.

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