

A Study of Unity and Patriotism Elements in Film Ola Bola: A Thematic Analysis

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Received Date: 15/8/18; Accepted Date: 9/11/18; Published Date: 17/12/18

ABSTRACT

Malaysia is a multiracial country that required Malaysian to understand each other's religion and culture in order to maintain the peace of the country. Hence, the research purpose is to identify the elements of patriotism and unity that's been portrayed in Ola Bola film. Using film as a way to propagate the patriotism and unity among Malaysian is not a new thing as Malaysian films such as Sepet, Gubra, Talentime and Estet are some films that brings all races in Malaysia under one roof. In addition, the film is said to play vital role in uniting people and also as a good platform to inject the patriotic elements among Malaysian as people tend to imitate what they see and hear from a film. A focus on patriotic film to inject patriotism is important so that Malaysian love and loyal to country endlessly. Plus, unifying elements create harmony and brings people together instead of dividing

them by race, culture, political beliefs or other differences.

Keywords: *patriotism, unity, multiracial, multicultural, Ola Bola, Malaysian, thematic analysis*

1.0 INTRODUCTION

From the generation of its introduction in the entertainment industry, media such as films have often served as a tool of propaganda to influence people's behaviour and way of thinking because of its unique ability to reproduce images, movement and sound like a real life [1]. The role of film as arousal for social consciousness ultimately, makes films, both a persuasive and extremely influential medium that can be used to spread and deliver propaganda.

Malaya like most colonised nations, have only been introduced to cinema during the period of colonialism, same goes to other Third World countries. In 1898, the first feature film was introduced to Malaya during the British colonial period. However, during that time there were only one cinema and it was built by an Englishman named Willis in 1907 in Singapore [2]. The uses in films throughout the years have shown that films are not a sole medium of entertainment, but an influential medium to shapes behaviours and ideas.

The early phase of amusement that has been centuries practised in Malaya started with Wayang Kulit, a shadow puppet play that is performed by *Tukang Karut* and a few other story tellers. The performance carries with it the influence of different cultures, including Hinduism, Siamese and Islamic influences that are all combine together in the storyline and also the characters in Wayang Kulit.

From the build of first cinema in Singapore (Singapore was even part of Malaya at that time) the history of Malay films revolves and started in Singapore, the film industry grown as it was the heart of the entertainment industry that time. Later after that, the first Malay film titled *Laila Majnun* was produced by Singapore in 1933. The film was directed by B.S. Rajhans

and produced by S.M. Christy. Still, it was only in the 1950s, that the development of Malay language films could be witnessed with the fixing up of two studio houses by Shaw Brothers and Cathay Keris. Besides that, the role of films as a source of entertainment, have expanded and become an effective medium to spread propaganda and messages nationally and internationally. State actors such as political officials are conscious of cinema's strongest attributes, and have used this media forms to mobilize and indoctrinate society with different views.

Film making and entertainment industry in Malaya at that time was quite similar to the Hollywood studio system. The country's studio system provided institutional and training programs to people who are interested to join the industry. The film industry was expanding well, thus, resulted as more and more people joined the film and production field in that era. These are all the factors that help to contribute in the golden days of the Malaya film industry. When it comes to patriotism, the term of patriotism would always relate to love and loyalty towards the country. A person is considered as patriotic when they meet all the characteristics of patriotism such as their beliefs, practices and actions are based on love and loyalty to the nation. Since Malaysia is a multiracial country, the country always puts patriotism in the first place because it took great effort to unite different races in Malaysia [3].

The past history of Malaysia has witnessed the worst riot tragedy happen on 13 May 1969 between the races that sacrificed hundreds of civilians. The riots have been the highlight in Malaysian history of the young nation-state's ethnic relations. The Malay is the biggest races in Malaysia followed by Cina, India, Kadazan Dusun, and other races. Following the unfortunate tragedy, the Malaysia's government becoming very concerned regarding the relationship between the multiracial citizens in Malaysia. Thus, every event, programme, act, and any method that can strengthen the relationship between races were taken in hope that another 13 May tragedy would not happen again. One of the ways to express the patriot spirit is through the film. Hence, when film *Ola Bola* was introduced, it is interesting to analysis how the narrative of the *Ola Bola* film portrays

patriotism spirit using sport as the platform.

Films can be as one of the significant role that act as the platform of socialisation that regularly work freely against the qualities and ethics of conventional social foundations. Apart from that, nowadays people are choosing to watch the film as one of the entertainers. Thus, films are seen and perceived as one of the important based in the present day that makes a contribution to the improvement of society [4]. That early year of nineteen century, films have been a source of entertainment for the society. This huge significance could be found in the offers of motion picture stocks, establishments of movies, a great many fan following everywhere throughout the world, adoring and admiring motion picture stars.

National Film Development Corporation Malaysia (FINAS) defined that Malaysia films are characterized as a films that are delivered in Malaysia, created by Malaysian, or by organizations that enlisted in Malaysia with the greater part of its investors being Malaysian. The goals are to build up the film business to a global level and also to help the development of the film industry as a goal community for films in this area [5].

2.0 PROBLEM STATEMENT

Patriotism is important in shaping the society in a country. An advanced society is closely related to the practice of patriotism. Therefore, the spirit of patriotism must be adopted by all communities so that the country continues to advance in various aspects. However, colonization policy implemented by the British in Malaya led to the existence of different races and ethnic communities. Since Malaysia is a country in which the society lives with different religions and cultures, it takes lots of effort to maintain the peace between the multiracial society since each ethnic group holds different beliefs. Thus, it is important to keep highlighting the elements of love to country using possible approach.

It is a major challenge faced by the community in Malaysia in order to maintain the spirit of unity and patriotism, while racial and ethnic diversity complicate the efforts. Furthermore, now days, it has been discussed that

patriotic spirit among Malaysian is getting low. Low of patriotic spirit is becoming an issue over the past few years. However, according to the Star Online on 28 February 2016, it said that film *Ola Bola* that was released and produced by one of the popular director of Malaysia, by Chiu Keng Guan has successfully brought Malaysian to stand together. The newspaper also added that *Ola Bola* can be as a reminder to Malaysian that whether we win or lose in the battle that we are facing, we should stand still side by side and becomes one for the beloved country.

It is important to study the element of unity and patriotism portrayed in film *Ola Bola* as it will discover the importance of patriotism film. Patriotism film is important to improve the spirit of unity and patriotism as it would be vanished as time passes. Hence, the researcher would like to take this chance to study the film using thematic analysis to analyse the element of unity and patriotism that were portrayed in the film that brought Malaysian to stand together or not.

Therefore, using thematic analysis as a methodology of study to analyse the elements of unity and patriotism in *Ola Bola*, the researcher should be able to come out with the result to determine whether or not the film *Ola Bola* is actually filmed patriotism that bring Malaysian together as one despite the differences of race, religion and culture.

3.0 RESEARCH OBJECTIVE

Therefore, the research objectives of this paper are:

1. To identify the elements of patriotism that were presented in the *Ola Bola*.
2. To study analysis the form of unity that was portrayed in the *Ola Bola*.

4.0 LITERATURE REVIEW

4.1 Concept Of Patriotism

Patriotism is always related to love and loyalty towards the country. One is considered as a patriot citizen when their belief, practice and action meet the characteristic of being patriotic [6]. Patriotism comes from the Greek, *patriotes* which means fellow countrymen, *compatriots* and *patrice* which means fatherland or country, namely homeland or country. This brings the meaning of the individual or group ahead of us in the defend homeland. A patriot is said to be the one who loves his country and will do whatever it takes to defend patriotism as the love of the state. According to him, without love the country, be it race, family, team and group in any form people cannot work well. Meanwhile, patriotism explained that it's the more or less conscious conviction of a somebody that his own welfare and that of the significant groups to which he belongs are dependent upon the preservation or expansion or it can be both of the power and polish of his society' and culture of his society'.

However, [7] defined patriotism as a state love is too shallow. He added that patriotism can be embodied in loyalty and love for the nation to be able to sacrifice anything to defend its sovereignty from any threat. In addition, Primoratz explains that the word 'caring' can be a supporter and anchor to the word 'love' because with the sense of caring it will surely be the catalyst for the sacrifice of the nation. Indeed, this definition creates an emotional element as the feelings of love themselves are emotionally shaped. However, this emotional element is regulated and still in rational conquests.

Primoratz's stand were agreed by other scholar as he also define patriotism as a feeling of pride and love of the state in addition to being willing to sacrifice anything in the interest of the state. The willingness of a citizen to sacrifice to defend the country is a direct and commendable reaction that reflects the height of the spirit of patriotism in oneself them. In this context, the appreciation of the spirit of patriotism is not limited to one's willingness citizens serve in the field of national defence such as

military and police only, but they include. All aspects of society include economic, educational, cultural, sports and variety. All these life fields need to be developed together with the wishes of the construction a nation of nations.

Meanwhile, for [8], patriotism is a form of struggle that raises the interests of the nation and the country. Individuals who have a patriotic spirit will emphasize high fighting spirit in solving the status, status and influence of their nation. In addition, the element of loyalty as emphasized in the Rukun Negara is also one of the important elements.

Loyalty to the king and country shown by a citizen by donating and sacrifice, and then they become the benchmark for the spirit of patriotism of an individual. Similarly with pride to the country became one of the underlying characteristics of the spirit of patriotism. Although Primoratz seeing the definition of patriotism as a state of affection is a shallow one, but the principle essence of patriotism is the feeling and passion of love for the country.

4.2 Types Of Patriotism

Patriotism is a positive value that should have in the heart of every nation without any doubt. However, there are still nations that think that having patriotism for own good and only being patriotism when they need to. In cases like this, [9] classified patriotism into two types, which is value-based patriotism and egocentric patriotism.

Value-based patriotism is referring to the loyalty and love of a nation to the country is due to certain factors that can profit such as the achievement of the country in terms of economy as well as other privileges available in that country. This makes the country very worthy to be devoted to loyalty. In this context, these groups often raised the issues such as what is the contribution of the country to me while the question of what my contribution to the country will be ignored. In this context, we can say that they are being selfish and do not care about the country. To put in the simple way, if the country does not provide benefits and benefits to them,

the loyalty to his country will disappear this. This type of patriotism can be regarded as materialistic, shallow and inaccurate.

Meanwhile egocentric patriotism refers to one's love and loyalty to his country simply because "it is his country" but not because of the country's ability to provide certain achievements and privileges for himself. Thus, egocentric patriotism presented by Primoratz is seen to be better than value-based patriotism because the nations love for the homeland is unconditional. In general, egocentric patriotism can be judged as a sincere love for the country because the nations do not expect anything from it when compared to values-based patriotism.

4.3 Patriotism and Nationalism

Apart from that, patriotism are always been relate to the nationalism. Nationalism refers to a national spirit that leads to the struggle to liberate the homeland from foreign occupation either politically, economically or socially. According to [10] nationalism is not founded on ideology, simply based on primordial attachment to an arena or residential district to an area or community. That is including the sentiment of belonging, a sense of individuality and a strong feeling of love for the land. He added that nationalism in a special sense reflects the liveliness of the desire and the power to fight for a more beneficial change, especially in the dignity to contribute to the sovereignty of states. However, the essence of the emergence of the nationalism spirit actually is the spirit of patriotism that is already present in the soul of the Malaysian nations. However, the patriotic feelings are more focused on loyalty to kings and state leaders, meanwhile nationalism is a powerful identity of a group of individuals with a national political entity such as national symbols like flag, coats of arms, national anthems play.

Historian studies saw the spirit of patriotism in Malaysia beginning in the days of the Malay Sultanate of Malacca and festering in the 17th to 20th centuries. The patriotic spirit that existed at that time was the key to the sovereignty, strength, stability and expansion of the Melaka Empire. This means the spirit of patriotism and nationalism is not born simultaneously.

However, the existence of the spirit of patriotism in the soul of the Malayan people has proven to strengthen the spirit of their nationalism to liberate the country from the British colonization. This day, it was found that the involvement of teenagers or school pupils in crime was the result of the decline of patriotism values. The lack of patriotic spirit among the generation today is one of the factors that causes some of them to be more inclined to unprofitable activities, such as engaging in a hedonistic culture (entertainment or pleasure) because their souls are empty in terms of values and love of religion, race and nation.

The young generation today should always foster a spirit of loyalty and patriotism and do nothing that can harm the nation and the nation. The crowd and hostile attitude will destroy the spirit of patriotism. Therefore, they need to adopt a life philosophy that does not concern the interests of them; the national interests should be taken together because the national interest will bring a better good to oneself. The importance of patriotism is linked to the awareness that youths should be provided with formal and informal education that can help them prepare for life as a good citizen, productive, moral, disciplined, responsible and thus defend the country.

4.4 Fostering National Unity

The discussion on national unity and integration in the multiracial society of Malaysia has always been the main topic when it comes to patriotism and unity. Despite 50 years of Malaysia's independence, these issues would always remain in discourse. Not to mention that national unity and integration amongst the citizens is directly related to inter-ethnic relations. As indicated by past investigates, even after the long period since Independence Day, Malaysian are still segregated by ethnicity and religion without the citizen of Malaysia realise it or not. To address this shortcoming, the administration has built up various projects to energize the diverse ethnic gatherings in Malaysia to mingle and blend with each other.

Thus, when the film of *Ola Bola* was produced and released, it is a good example of showing the themes of unity among Malaysian alongside the patriotic spirit. To build nation-building, the filmmaker suggests the

importance of racial harmony and sympathy, especially in a multi-cultural and multi-ethnic nation like Malaysia. Still, it is foremost important to analyse further the history of Malaysia in order to possess a better understanding on the issues that related to inter-ethnic relations and internal integrity. Back then, in the year 1969, Malaysian witnessed the bloodshed among the races. The researcher considers the case of riots that take place on the 13 May 1969. The incidents happen in Kampung Rawa in Penang in 1998. Some other example is in Kampung Medan and Petaling Jaya in 2001 (Jayum Anak Jawan, 2006). The entire event indicates that ethnic is a pressing and serious issue if it did not handle carefully. The riots on 13 May 1969 were actually the turning point for ethnic relations in Malaysia. However, Malaysian failed to realize the importance of good and sustainable of interethnic relations when it comes close to living as multiracial country.

According to Jayum Anak Jawan, investigations later revealed the factor of the incident. The Kampung Medan incident happened because an inter-ethnic confrontation due to a simple misunderstanding. Hence, this shows that the understanding between different ethnic groups is crucial in order to avoid such conflicts from happening again in the future. Thus, the Malaysian should embrace the culture of practicing difference dialogue and language that lead to unity should be encouraged among the multiracial citizen of Malaysia. National solidarity is the unification of individuals of different races with various societies under one type of national character that is more particular, yet can be acknowledged by the vast majority of the ethnic gatherings in this nation. The creator likewise underlined that with the end goal for Malaysia to move towards national solidarity, other than taking a gander at the likenesses on the social components that can be shared together, endeavours lessen the hole of multicultural among the diverse ethnic gatherings is additionally imperative [12].

The creator additionally felt that the procedure moving towards national solidarity is an extremely intense issue to accomplish because of the distinctions in the social among the different ethnic gatherings as in by and large, clashes will at present happen straightforwardly or in a

roundabout way. In a perfect world, [12] said that the most ideal approach to elevate national solidarity is to locate a national image or philosophy as the reason for the national personality that is acknowledged by all the ethnic gatherings. In Malaysia, there have been numerous endeavours made by the legislature to advance national solidarity. Wawasan 2020, an administration strategy focusing on creating status for Malaysia continuously 2020, names national solidarity as a key segment of a created nation. The “Bangsa Malaysia” approach underscores “individuals having the capacity to recognize themselves with the nation, speak Malay and acknowledge the Constitution.”

A panel of trustees shaped by the National Operations Council (NOC) to ponder the understudy improvement at the University of Malaya, after the 1969 racial uproars prescribed an ethnic portion framework in the extent of 55:45 percent for Bumiputera and non-Bumiputera understudies as the grounds for admittance to colleges. This ethnic share framework was set up till it was neutralised in 2004 and replaced with the meritocracy framework. The National Service program which started in 2003 is meant to address racial polarizations and energize national solidarity by taking youth from different institutions together in one scene. The New Economic Policy (NEP) and other related governmental policy regarding minorities in society programs with the principle targets to decrease destitution independent of race and to lessen pay circulation holes between races have hosed Malay feelings of dread of falling behind whatever is left of the country financially, yet in addition prompted worries of government-supported separation among the non-Malay people group.

5.0 ANALYSIS

RO1: What Are The Elements Of Patriotism That Presented In The Ola Bola?

5.1 Loyalty

The film that portray the loyalty towards the country is when the stories of the national football team captain, Chow Kwok Keung or known

as Tauke in the film. Tauke is excellent and dedicated player in the team and dream to bring the team to play in the international competition. He is being so dedicated to his national team that he even turned down an offer to play for a professional club in England. In this case, Tauke's decision to decline the offer to join English Premier League football club in England shown that he is loyal to country and national football team. One of the pillars of the movie is his struggle with that decision and how it affected the people around him when especially when his sister could not further the study even though having excellent results in Sijil Pelajaran Malaysia (SPM). To Tauke, rather than playing the football for the sake of another country, Tauke rather bring the glory to his own homeland, even though at that time the team salary was not handsomely paid. Apart from that, to Tauke no amount of money in the world can buy the sense of pride in achieving success in his own country. Not to miss was also the background behind the interplay between one of the characters, TV producer Marianne who had the final task researching the 1980s team and her boss who turned out to be the announcer who was on duty during the Olympic qualifier. Her boss had similarly decided to forgo an offer from the British Broadcasting Corporation (BBC) in London to continue serving in his own country. Marianne herself, in the beginning of the movie, was about to migrate and accept an offer overseas before her eventual decision to stay after finding out about the story of the 1980 Malaysian Olympic football team. She told her friends that she now has the answered why she should stay in her country.

5.2 Sacrifices for Country

Meanwhile, another character that portrays the patriotism to the country is the goalkeeper Muthu Kumar. Muthu is the eldest in the family, however, he always clashes fought with his father when he effectively prioritizes football and country over his livelihood and family. Muthu desire to seek after football has caused a crack amongst him and his dad as a result of his inability to satisfy the obligations as the oldest in the family by assisting with his dad's work as a plucking coconuts. Apart from that, Muthu also responsible to take care of his and dealing with his two

youthful siblings who are aged between 10-12 year olds. Muthu also said to Tauke that football is all he knows and he really wants to be successful in the sports he is passionate about. He added that he really wants to make the way for Malaysia to be in the Olympic and bring the glory ever to the country even for once.

5.3 National Spirit

The film also shows the deepest feeling of national spirit. The specific scenes that portrayed this patriotism theme is during the national football team are intensely undergoing the army physical training in Sabah. The objective of the intense physical training is for them to be as one team and never give up fighting for the glory of the country. At the beginning of the story, the players been quite selfish and did not understand each other very well especially when the team keep lost to enemy team. However, they are able to overcome their ciris and show great teamwork. Thus, even after knowing that Malaysia had boycotted the Olympics along with 66 other countries because of Russia's invasion of Afghanistan, the team decided to play the game at their utmost spirit for the country. Apart from that, the intense training along with an army's order to not left their member behind teach the team the strong teamwork. The commander of the army said few strongest lines to instil the national spirit within the national football team such as:

“Jika awak kalah, awak mati”

“kerjasama adalah senjata kamu yang paling kuat”

“Rakan-rakan kamu, mereka adalah nyawa kamu”

The shots of intense army-style training followed by patriotic dialogue along with the nationalism music sure lift up the spirit and make the players strive harder to achieve success. Most importantly, it has really inject a sense of pride patriotism to the audiences when watched the film. When “Inilah Barisan Kita”, one of the patriotic songs of Malaysia was sung, the shots were followed by the Malaysia's beautiful landscape such as waterfall, mountains, island, forest. As can see in the figure above, the national football team is in high spirit of patriotism singing the song. Apart

from that, the panned scene of beautiful scenery of Malaysia landscape has left an impact on its audiences. Prior to the final match, the army physical training becomes intense and the teamwork portrayed depicted patriotism very well.

RO2: How the unity was portrayed in film Ola Bola?

5.4 Interracial-friendship

One of the elements of unity that was portrayed between the characters in the film to signify multiculturalism is interracial-friendship. As the captain, Tauke show his responsibility as a leader by looking out for his one team mate, Muthu. One scene in the film where Muthu's brothers got into an accident while deliver the coconut to the client. Tauke offer help Muthu by drive him to the hospital by borrowing the car from Rahman and accompany Muthu for settling the process at the hospital. In addition, Tauke also listened to Muthu when Muthu seems distress over the problem between his father and him. As can see in the scene, Tauke attentively listen to Muthu voice out his difficulty situation. In the film Ola Bola, music was used as tools to deliver the elements of unity of friendship. It shows in one of the scenes when that Tauke stay with Muthu until late night and drive Muthu back to his house from the hospital. The song Arena Cahaya plays with the lines that goes;

“walau dunia menjadi gelap gelita, pegang dengan penuh percaya, kepada mimpi kita; apakah maksud hidup tanpa pelbagai suasana”

The song depicted that one should strive hard for their dreams, although the universe appears to be shrouded in darkness and hardness. The darkness makes us to keep faith in our dreams because life is always full with obstacles and challenges to overcome. The melody fits impeccably with the shot appeared and it supplemented the plot extremely well. The companionship amongst Tauke and Rahman is additionally an extraordinary type of multicultural portrayal. Tauke regularly shares his disappointments with Rahman while Rahman prompts and persuades Tauke to have a positive personality so whatever remains of the group will be empowered under

Tauke's authority. The corresponding fellowship depicted is additionally found among Ali and Muthu, Ah Cai and Abu, the general population at a funfair, sports reporters and among Tauke-Ali-Muthu's partners in their JPNS office.

5.5 Interaction between various races

Some examples are the relationship between Tauke and Rahman, Tauke and his teammates, Muthu and Ali, Ah Cai and Abu, football commentators and the people at the funfair. For instance, when Muthu's brothers are admitted to hospital due to an accident, Tauke borrowed a car from Rahman to send Muthu to the hospital. Tauke stayed with Muthu until he was comforted. Conversations between Rahman and Tauke are another cross cultural dimension where both of them did not show any form of racial discrimination. Rahman freely expressed his thoughts and constantly motivated Tauke to play the role of the team's captain responsibly. The portrayal of communication between various races, common themes of unity like acceptance, tolerance, trust, hard-work and chasing dreams together were shown perfectly in the film *Ola Bola*. The portraying of these values is planted for easy interpretation among audiences. At the point when these qualities are shared among different races of Malaysian, it enables the gatherings of people to have the capacity to relate it to their day by day fellowships that they ought to take after those components so as to have a decent relationship among multiracial.

5.6 Depicted the multilingual dialogues

Other than English, *Ola Bola* used Malay, Tamil, Mandarin, Hokkien and Cantonese languages in the film. The use of different dialects of implication depicted the engaging part of living in a multiracial nation that enabling a receptive outlook to a general public with rich culture and convention. In *Ola Bola*, there were two pictures where the Indian games reporter talked in Tamil openly while his Malay and Chinese companions to some degree comprehended what he's maxim while in another, an Indian can be seen talking in Chinese to his Chinese companions at the funfair while viewing the last football games. It seems that pictures like these

were common back in the days where different races, spoke each others languages yet they understand each other. The usage of different languages in the film showed respect for all the different communities.

5.7 Unity through sport

The film use sport, which is football as a way to deliver the unity message throughout the movie. The story of a historical famous football team among Malaysians in the 1970s till early 1990s brings back warm memories. From the analysis done by the researcher, the researcher can see the portrayal of team spirit, passion, dedication and sacrifices of each player in order for the team to get the dream of qualifying for the Olympic Moscow become reality at that time. Despite the conflicts that the players confronting, the researcher can see the national teams is determined to win the Olympic Qualifier. For instance, Kwok Keong or Tauke, the captain of the national football team, who is also the eldest in his family, conveys an incredible obligation towards his family and his sweetheart. He is pulled between being a family breadwinner and at the same time pursuing his dream in football. The 1976 defeat to South Korea was a painful memory for him, and he swears to make out all he can be in the Olympic Qualifier of the 1980 Games.

Some other lesson is the character played by Muthu. Being the eldest in the family and his dream to pursue football has caused a problem between him and his father because of his failure to meet the duties as the eldest in the household by helping out with his father's work as plucking coconuts. He also quite neglects his responsibility in taking charge of his three younger brothers who are between 10-12 years old because of his passion towards the football. Muthu once said to Tauke that football is all he knows and he really wants to be successful in football he passionate about. Although everyone faces different struggles, however, their dream is only one, which is to make sure that the team can play at the Moscow Olympics and make Malaysian proud. To win the game for the beloved country, the team had made strongly passed all the sacrifices and hardships. Though faces many hardships and struggles, however, at the end of the day, the team strives to play the game with all their men. For instance,

despite disliking the choice of Coach Harry to put Eric as the striker, Ali still played. Tauke, left the group yet returned to ensure that the group met all prerequisites for the Olympics. Muthu shared his thoughts with Tauke in hospital saying, he;

“I thought I knew nothing except football, but now I realise, I’m nothing... My only hope is to leave this national team with glory, just once”

Despite the fact that Muthu’s dad firmly contradicts his choice to play football as opposed to being a decent child in the family, he never lost his expectation that he will have the capacity to make his dad pleased one day.

6.0 DISCUSSION

“You will believe again” was the tagline slogan that was used in the film *Ola Bola*. Even though the slogan is unspoken, it’s entirely clear that there’s a progressing of the possibility that “solidarity is quality” (*bersekutu bertambah mutu*, according to Malaysia’s national adage) for the nation, on the football contribute and furthermore life. There is a lot of values we can learn from film *Ola Bola* such as patriotism, team spirit, self-sacrifices and so on. The researcher feels so glad and proud that Malaysia can produce such a movie because the researcher believe Malaysian need this kind of movie not just to keep remember the historic history but also as a tool to represent well what we are as Malaysian. The movie has been able to disseminate the message of unity and patriotism without being viewed as a forced or perceived as propaganda.

As claim by [13], they said that patriotism is really significant for the sovereignty in the future because education is a potent mechanism to inculcate the unity and patriotism spirit among nation. The impact of the spirit of patriotism is really significant for the country to remain in the future so that the country’s independence meaningful. Indeed, even though it’s just a film, *Ola Bola* truly could deliver well the lesson and message patriotism, team spirit, self-sacrifices and other elements in the film. *Ola Bola* tagline, ‘you will believe again’ is just an ordinary and simple tagline yet it’s strong and powerful enough to drive Malaysian to believe again. *Ola*

Bola has successfully re-instilled a sense of pride, belief and hope among Malaysians. Back then, Malaysia was once united over a common goal, and that mutual goal was to ensure the Malaysian football team qualified for the 1980 Olympic Games.

Malaysia is a multiracial country, and for once has suffered from racial wars in the past which is 13 May, that witness bloodshed among the races. Since then, Malaysian have learnt from the history that unity is should stand above the colour and cultures. Various ethnic, racial and religion, unity plays an important role in order to make sure that the bond within different races of Malaysian would not shake whenever the crisis arise. It is deniable that Malaysian could not avoid the conflict and quarrel; however, it is best to learn how to overcome the conflict so that we can create a harmony and peaceful society. If we look at the analysis in Chapter 5, the film depicted a lot of unity element between the players, though they always have clashed and differing opinion. However, they at the end of the day they would come out with the solution and make up for the better situations. *Ola Bola* has shown high depiction of racial unity which the researcher believes that is the important element to promote the unity to the people of Malaysia.

The storylines injected with multicultural and multiracial themes cannot properly, however the stories at least leave a powerful impact on audiences. Moreover, the researchers found that *Ola Bola* has no prejudice towards any particular race as the multiracial society living together as a big family, as Malaysians. Furthermore, the film has shown strong bonding of unity elements between multiracial. The film teaches us to never give up on our dream. In the film, the researcher can see and relate it when the team of Malaysian who wanted to played well and secured a place in the 1980 Olympic Games work hard for it. All the football players had their unique personal stories and had sacrificed a lot in order to achieve the dream, and also for country dream. One of these footballers was Muthu, who, despite stiff resistance from his father and the fact that he experienced to work multiple jobs to sustain his family, stayed on with the team for the

last match of the 1980 Olympic Games qualifiers.

Tauke, the captain of the football team truly prove that local pride beats international allure when Kwon turn down the offer to play in English Premiere League in England because he want to stay in Malaysia and lead Malaysia into the 1980 Olympic Games. Usually, people would choose to migrate overseas for a better opportunity or for the greener pastures of their career. Of course, there is nothing wrong in behaving so, but in certain instances, if one could attain success in our own nation, and so certainly that would take a bigger sensation of pride for the mortal. Tauke has shown us that his patriotism heartstring for a homeland is much stronger that makes he declined the offer and stay in the Malaysia team. ‘There always a rainbow after the rain’. With each individual being down, with individuals discouraged and desolate, this saying has been broadly utilized. It’s dependably been utilized as a feeling of solace, of counsel, or perhaps a wellspring of inspire to injured individuals. Being known about a rainbow coming connotes a superior future, specifically telling a cheerful tomorrow. Hard work would always be paid to the achievement.

In the *Ola Bola* film, the goalkeeper Muthu influenced the essential punishment to spare in the last match because of the innumerable number of long periods of training that he did late during the evening. Regardless of being drained from preparing and filling in as an elastic tapper, despite everything he made it a point to rehearse late around evening time as he needed to succeed severely. Something else worth worrying about the film is about the multi-ethnic nature of the motion picture. Not just that the cast is multi-racial, even the story and culture itself is so exceptionally different. It demonstrates Tauke having a straightforward nasi lemak with his companion Rahman and his family in a commonplace Malay kampung house, the discourse in Tamil among Muthu’s family, and furthermore the different Chinese tongues talked everywhere throughout the film, which are all pith of what makes all of us Malaysian.

Notions of ethnicity and cultural identity in Malaysia multicultural society are vital for galvanizing ethnic individuals to maintain, protect and promote their cultures, languages and religious beliefs, including

their economic targets. Apart from that, film *Ola Bola* not just features the beautiful game of football, but it's also more than that. It's about the beautiful people of different cultures in Malaysia. It's about relationships, family, romance, friendship and what it's like living in a country where everyone speaks multi languages. It just so happens that sports are what most unites us as a nation of multiracial country. And this is where all those elements in *Ola Bola* converge to give us a heartwarming story of the loves and lives of a group of individuals whose passion for football drives them to make sacrifices for their loved ones and their country. Apart from that, as stated by [14], multiculturalism oriented films are needed in order to eliminate the elements of discrimination and tensions between racial groups. A film like *Ola Bola* and other multicultural films functions as an "agent of socialisation" in society as the film represent patriotism. Such initiatives are needed in Malaysia as the fundamental strength of the country lies in unity and patriotism of multiracial citizens. Besides that, films, through their moving images and imitation of reality help building bridges between cultures. It can be noted that this film successfully portrayed multiculturalism in various forms, especially in using sports.

The researcher believes a constant approach should be implemented in order to instill the elements of patriotism and unity among Malaysian. In this case, media mainstream plays a vital role as nowadays people are good with the technology and advanced gadget. Hence, when film *Ola Bola* was produced, it was a good platform to instil the spirit elements of patriotism and unity within Malaysian. For instance, government utilised mainstream media to plant the concept of 1Malaysia to the nation. Everyday Malaysian citizen and have been bombarded by with the messages of the 1Malaysia concept by the mainstream media. The 1Malaysia logos are ubiquitous due to bulk advertising and commercials in mainstream media [15]. Along with the logo, the tagline people first, it now has become the identification of 1Malaysia concept to the public through the repetition in mainstream media.

Truth be told, predominant press has helped to advance 1Malaysia by keep underscore on the slogan since People First, Performance Now

in 2009 and the main proceed onward to Generating Transformation in 2010, Transformation Successful People Prosperous in 2010 and till the ongoing topic Promises Fulfilled in 2012. The reason for existing is to fortify recognition and practices of the general population. The redundancy of demonstrating the logo and slogan of 1 Malaysia have in a roundabout way impact on illuminating the general population what the legislature is concentrating on this idea. Thus the same goes in the case of when *Ola Bola* was used as a platform to disseminate the message of patriotism and unity among multiracial Malaysian. It was a good move using the media, specifically using film as a method to instil the spirit. Nationalism is not a short and frenzied display or show of emotion, but a lifetime dedication. The love for our nation should not germinate and grow only in August to commemorate the country independence day only, but should last for a lifetime as a loyal citizen to the country.

One of the scholars named Hamdan Adnan also believes that instead of focusing on specific communities, films in Malaysia should portray the real essence of Malaysia. Since Malaysia is a multiracial and multicultural country [16], the film should show those elements in the film and the researcher believes that *Ola Bola* is successful in doing that. Furthermore, according to Lincoln Geraghty, he believes that films would always connect people no matter what genre it is applied. This is because the film would help people to understand the world around them and elevate their spirit. In this case, the researcher believes that *Ola Bola* has succeeded in connecting the people of Malaysia in full spirit and they are proud of their country while putting away all the differences regardless the races, cultures, and religions.

The researcher, always thinks that being a Malaysian does not pull in anyone less a Malay, Chinese, Indian, Kadazan or Iban. Malaysians should take each other as Malaysians and should identify themselves first as Malaysians, for such identification fosters patriotism and develops unity. Malaysians must remain vigilant and be conscious of the sensitivities of other faiths and civilizations for the sake of interracial harmony. The most

urgent task of Malaysians is to ensure racial and religious harmony, and reject extremism. To prevent Malaysians from drifting apart, they must be ethnic bridge builders, not ethnic heroes. It is our duty to work for peace and harmony and refrain from acts of provocation and violence. Multiracial living and communities have become a source of racial integration of long time, and have played a part in making Malaysia a harmonious place to survive, get word, work and play. We have a role to work by giving greater emphasis to the idea of Malaysian unity and togetherness, based on the values and virtues taught by all religions and races, instead of exploiting ethnic sentiments. All Malaysian should be dedicated to furthering peace, harmony and unity.

In film *Ola Bola*, we can see that the film shown the local food as the national identity as a Malaysian which is Nasi Lemak, Tea Tarik and kuih-muih. Beyond just being an extension of the conflict, food can also bring the two sides together as long as they accept its shared origin. Though Malaysian is multiracial society, however the society has long perceived the Nasi Lemak as local cuisine regardless whose race it belongs. But being a Malaysian and eat Nasi Lemak with Tea Tarik show true identity as a Malaysian people. Theories of cognitive development that children typically move from a focus on themselves to identifying with those who are important to them in their environment. Thus, building attachments to groups is part of the normal socialization process as people move toward adulthood. It is the way we learn to read and apply in the world round us. There is a progression from being egocentric to increasingly sociocentric.

As a consequence, as children get older, they become less concentrated on themselves and more concentrated on themselves as character of a larger social context. These theories highlight the importance of self-definition and emotional identification with objects in early learning. Gradually, individuals develop a sensitivity to the needs and interests of others. Social conventions constitute ways of coordinating with others. It is by adhering to a convention that people convene at set times, travel without collisions, and legislate on what they mean to one another in various spoken languages. Entirely the same, these established modes of coordination are not simply

regularities in practice. Many have become institutionalized over the path of human development.

Social conventions and institutions do not define what “is done”, but quite what “ought to be served”. Therefore, since multiracial society in Malaysia seems insurgent and capable of pushing much of the land into chaos and not impossible war, so there is increased need to understand and find out how to cope with the conditions that promote such extreme racial attitude. Gastro Diplomacy is another arm of Public Diplomacy where soft power rises as a tool of warfare. For the past several years, Gastro Diplomacy has obtained extra concentration and to symbolize food as the gravy to diplomacy’s rice. Gastro Diplomacy is also an exceptionally powerful, nonverbal method of communication. In the current environment, public diplomacy operators access unlimited channels as Public Diplomacy ranges from anything to everything [17]. Gastronationalism, culinary traditions and foodways, just like anthems or flags, are among the fundamental building blocks of national identity. Nations define themselves through things that give group members shared experiences and generate solidarity. Food, as a material artifact of culture, is no exception. As a basic necessity for sustenance and survival, food provides links between social actors and their cultural pasts, shared bonds of familial or religious identity, and narratives of organizational identity.

For example, 1Malaysia introduced by late Prime Minister Mohd Najib Tun Razak, is a concept to create a harmonious Malaysian society, which is vital for Malaysia to attain a successful and developed country status. The concept stresses on the toleration and inclusion of other cultures within the Malaysian realm and unity is vital for a country with plural society like Malaysia. If the concept using the theories of cognitive development and children of Malaysia be enimplant the concept 1Malaysia since early childhood, they would naturally emerge as one despite of being different races. Thus, in this case, the production of patriotism film is crucial because it would help the multiracial society, especially the young generation to have early understand about about Malaysian, a country that lives in multiracial races, culture and religions. With the patriotism form, since the generation

being familiarise with the unity and patriotism, they would eventually be loyal to country naturally because the implementation to instil the unity and patriotism have been done in the earlier stages. This sense of loyalty builds through the acculturation process, as people become less focused on themselves and get word to bring into account the needs and interests of others.

Semiotics is concerned with meaning; how representation, in the wide sense, such as language, images, objects generates meanings or the processes by which we comprehend or attribute meaning. For visual images, or visual and material culture more generally, semiotics is a research that challenge wider than the study of symbolism and the use of semiotic analysis concepts such as naturalism and realism (the notion that images or objects can objectively depict something) and intentionality (the belief that the meaning of icons or objects is created by the person who created it). Furthermore, semiotics can offer a useful perspective on formalist analysis (the notion that meaning is of secondary importance to the relationships of the individual parts of an image or object). Semiotic analysis, in effect, acknowledges the variable relationship [s] we may have to representation and therefore images or objects are understood as dynamic; that is, the significance of icons or objects is not understood as a one-way process from image or object to the individual but the solution of complex interrelationships between the soul, the image or object and other factors such as culture and society.

In film *Ola Bola*, lots of semiotic elements were inserted in order to perfectly deliver the unity of multiracial society and patriotism. The spoken language in the film *Ola Bola* not only using Malay language but also using Mandarin, Tamil, Hokkien and others that well depicted Malaysia as a multiracial society that using all the languages. The role of different dialects of implication depicted the engaging part of living in a multiracial nation that enabling a receptive outlook to a worldwide public with rich culture and rule. Away from that, that semiotics is the open area of signs and signifying practices. A sign can be defined, basically, as any entity (words, images, objects, and so forth) that refers to something else. Semiotics

studies how this referring results from the previously established social convention. That is, semiotics shows how the relationship between the sign and the 'something else' results from what our society has taught us. Semiotics is concerned with the fact that the character is neither inevitable nor necessary. The picture of the swastika, for instance, can have radically different meanings depending on where and how it is seen.

Thus, *Ola Bola* has shown the image of Malaysian diversity through the flag, colour of skin, different food, different culture and religions and others. For example, semiotic element that portrays the diversity of Malaysia is through local cuisine or local food. Based on previous studies, it is proven that food is the reflection on the identity of the community that consumed it. Food and drink are associated as identity, which refers to the personality, mentality, character, social, political, economic and cultural identifications of individuals and groups. One of the local cuisine is *Nasi Lemak*, is a every one favourite despite the different races. *Nasi lemak* originates and has been passed down from generation to generation in Malaysia. Although some say that it may have Indian influence, the complete set of the local cuisine, which consist of rice that are cooked with coconut milk that are folded using *daun pisang*, hard-boiled eggs and *sambal* shows that, the entire recipe are created to satisfy and fulfil the taste of Malaysian demographic.

Apart from that, national pride and patriotism was generally measured by the level of attachment to the country, knowledge of history and love for its national symbols. The findings revealed that twenty five of the participants perceived of a deep and reverent sense of loyalty to and identification with Malaysian national symbols, particularly the Malaysia flag and the national anthem. In film *Ola Bola*, in several scenes the producer insert the national symbols such as Malaysia's flag and *NegaraKu* (national anthem). It symbolises national identity and the spirit of patriotism, and the

audiences can feel the sense of unity we are singing the national anthems in the sports ceremony. Hence, the significance of semiotic element that we give images and objects is other to what the image or object literally is. In other words, images and objects can function like signs and, importantly, the meaning we ascribe to the signal relates to cultural ideas that we have read, and may or may not be cognizant of.

7.0 CONCLUSION

The completion of this study proven that films does play significant roles to help to instil elements of unity and patriotism among Malaysian. From the study that has been conducted, it can be concluded that *Ola Bola* is a prime example of films that depict Malaysian multiracial society. *Ola Bola* is an extraordinary film that depicted the components of multicultural or ‘Malaysian-ness’ all in all through the soul of the film. The films that address multicultural components could instruct the Malaysian culture to live under one rooftop as one country. Movies like *Ola Bola* ought to be created more keeping in mind the end goal to serve the network. As it were, this will be a reference point for ages to come. Multicultural and multi-ethnic topics are honed as a remark enhanced in the days to come. Shockingly, this isn’t understood by the movie producers as multiracial of social recorded developments, leaves an enormous effect. From the study, it can be noticed that a film like *Ola Bola* can achieve an extensive variety of crowds. This can be an instrument for joining all Malaysians. Other than that, the achievement accomplished by this film ought to urge more movie producers to deliver films that depict multiculturalism as it can affect its groups of onlookers. To increase steadfast help from Malaysians, movie producers should step up with regards to understanding their intended interest group or their survey conduct. From this investigation, it can be inferred that the achievement of a movie isn’t generally about the star intensity of the on-screen character or executive yet alternate factors that producers ought to profit by for the promoting efforts to utilize.

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