



INTERNATIONAL JOURNAL OF ACADEMIC RESEARCH IN BUSINESS & SOCIAL SCIENCES



Analysis of Ethnic Unity in The School Level Education System in Malaysia

Nazri M Uslim, Helimy Aris, Haryate Abdul Hamid

To Link this Article: <http://dx.doi.org/10.6007/IJARBSS/v12-i5/13891>

DOI:10.6007/IJARBSS/v12-i5/13891

Received: 13 March 2022, **Revised:** 17 April 2022, **Accepted:** 30 April 2022

Published Online: 10 May 2022

In-Text Citation: (Uslim et al., 2022)

To Cite this Article: Uslim, N. M., Aris, H., & Abdul Hamid, H. (2022). Analysis of Ethnic Unity in The School Level Education System in Malaysia. *International Journal of Academic Research in Business and Social Sciences*. 12(5), 1856– 1866.

Copyright: © 2022 The Author(s)

Published by Human Resource Management Academic Research Society (www.hrmars.com)

This article is published under the Creative Commons Attribution (CC BY 4.0) license. Anyone may reproduce, distribute, translate and create derivative works of this article (for both commercial and non-commercial purposes), subject to full attribution to the original publication and authors. The full terms of this license may be seen at: <http://creativecommons.org/licences/by/4.0/legalcode>

Vol. 12, No. 5, 2022, Pg. 1856– 1866

<http://hrmars.com/index.php/pages/detail/IJARBSS>

JOURNAL HOMEPAGE

Full Terms & Conditions of access and use can be found at
<http://hrmars.com/index.php/pages/detail/publication-ethics>



INTERNATIONAL JOURNAL OF ACADEMIC RESEARCH IN BUSINESS & SOCIAL SCIENCES



Analysis of Ethnic Unity in The School Level Education System in Malaysia

Nazri M Uslim

Pusat Pengajian Citra Universiti Kebangsaan Malaysia

Email: nazrim@ukm.edu.my

Helimy Aris

Fakulti Pengajian Quran dan Sunnah Universiti Sains Islam Malaysia

Email: helimy@usim.edu.my

Haryate Abdul Hamid

Sekolah Menengah Tunku Ampuan Durah Seremban, Negeri Sembilan, Malaysia

Email: haryatenazri@yahoo.com

Abstract

School level education in Malaysia has gone through several phases, namely the colonial phase, the post-independence phase, the phase after 13 May 1969 and the phase of the globalization era. This phase has changed the school-level educational landscape especially those related to unity. If in the colonial phase, education at the school level is not geared towards closer unity because it is based on vernacular schools and the implementation of the policy of division and order. However, after independence and the events of 13 May 1969 has changed the goals of school education where the government began to work hard to strengthen unity through the National Education Policy. This is to achieve the goal of the Razak Statement and the Rahman Talib Statement to unite children in Malaysia. Although the goal of unity has been considered in the school education system, but the implementation of a national education policy that uses a uniform curriculum and Malay as the language of knowledge and strengthen unity, is still in the process of being achieved until now. Thus, this paper will discuss the development of school level education and analyze the issues of unity during the colonial era and after independence.

Keywords: School, Unity, Ethnicity, Education, Vernacular

Introduction

This paper will discuss about unity in school level education. Thus, the discussion will focus on ethnic unity in school level education in Malaysia which touches on the history of the development of vernacular education and analyzes the issues of ethnic unity in school level education. The discussion of these topics aims to explain the strengthening of ethnic unity because Malaysia is a country whose society consists of various ethnicities, languages and religions or known as a society of diversity.

Development of Vernacular Education in Malaysia

If examined, the Malay education system before the advent of British colonial rule was generally based on religion. This means that the study of the Al-Quran is the main thrust of educational institutions. The religious education imparted is more informal by focusing on Islamic knowledge, moral aspects, spiritual knowledge and martial arts or martial arts. Usually, teachers teach part-time in his home and students are not subject to a certain age. At a more formal level religious education is according to the system of huts or madrasahs. Teachers are made up of religious figures and students will be taught about the laws of Islam (Khoo, 1980).

After completing their religious studies at the hut, they will return to their hometowns to become religious teachers. According to Hassan (2006), this hut school system originated from the *halaqat teaching system* in the Grand Mosque, Makkah and Jami al-Azhar in Egypt and further developed in Southeast Asia especially in Kelantan in the 19th century and early 20th century. There are also those who further their studies in the Middle East such as Saudi Arabia and Egypt. Apart from religious lessons, there are also other informal lessons such as handicrafts, making fishing and hunting tools, making sampans, machetes, daggers, and other daily necessities (Ee, 2003).

The traditional Malay education system continued in the colonial era. During the British colonial era, demographic patterns were divided into ethnic groups based on occupational background and place of residence. Most Malays live in rural areas and work as farmers and fishermen, ethnic Indians live on plantations as laborers and the Chinese in urban areas or mining areas as traders and miners. These societal differences in terms of language, religion, and culture as well as demographic patterns also occur in education. Each ethnic group has its own education system. The colonial policy in the education system led to the introduction by ethnicity and language, namely Malay -language schools for Malay ethnic education, Chinese -language schools for Chinese education and Tamil -language schools for Indians and English schools which were considered open to all ethnic education.

The British attitude towards the education of the Malays was not as developmental in nature as their attitude towards the education of the Chinese and Indians. This attitude is in line with the view of the British colonialists on the role of each race that no concerted effort was made by the British colonialists to provide satisfactory education to the Malays (The British Council, 1974). This is as stated in the Perak Government Gazette, 6 July 1884 which is to teach children to read and write in their mother tongue or in Malay, we will be safe. Only the Malay sultans seemed to be able to maintain their position and, in some cases, they had elevated their position through their relations with the British (Andaya & Andaya, 1982).

The British education policy towards the Malays was based on the principle of dualism (Jadi, 1990). The early education provided by the British was reserved for the children of Malay nobles or those in the upper feudal class. For example, the establishment of the Malay College Kuala Kangsar in 1905 which is English speaking is dedicated to the Malay royal family or aristocrats.

While Malay vernacular schools are provided for the Malay population in rural areas. Education for the Malay majority is limited to the primary level only, the curriculum is simple and not for social mobility. Malay schools only teach ways to garden, carpentry, farm and be a fisherman. Therefore, British policy was not to aid the social mobility of the villagers. The schools in general did not receive a response from all the Malays. This situation is due to the conflict of values that arise

among the Malay community itself who still hold high the old tradition, namely the religious environment and agricultural traditions that have been firmly established in them (Salleh, 1974). Hatred of the colonialists, conflict, suspicion of the British intention to Christianize or at least secularize the Malays prevented some of them from entering the school. They are more willing to go to religious school or not go to school at all. The rural population is more influenced by schools that focus on the awareness and retention of Malay identity. This means the classification of the British education system for English stream Malays for the aristocratic class and Malay vernacular schools for ordinary Malays (Hasan, 2002).

Chinese ethnic education in Malaya began in the early 19th century. It was found that the earliest Chinese ethnic schools in the Straits Settlements had existed in Melaka as early as 1815 (Tan, 2000). Chinese education operates under the auspices of the Chinese community itself and is against the background of the history of the development of education in the Chinese state (Purcell, 1948). They undertook education for the Chinese community throughout Malaya and Borneo (Wong & Ee, 1975). The purpose of education funded by Chinese capitalists is primarily to prepare employees for their enterprises and businesses. Until 1938 there were 1,015 Chinese schools in the Straits Settlements and the Federated Malay States with a total of 91,534 students (Tan, 2005).

The operation of Chinese schools under the auspices of the Chinese community clearly shows that they are very concerned about education. In the late 19th century and the first half of the 20th century, more and more private schools were funded by Chinese parents based on Confucian classical knowledge. Teachers and books were brought in from Mainland China. These schools are entirely Chinese-oriented in terms of form and filling as well as overall Chinese-patterned (Phang, 1973). The rapidly growing Chinese vernacular education in Malaya is so isolated from the local context and produces a group of students who tend to consider themselves genuinely and purely as Chinese. As an education system that is isolated from the context in Malaya, this situation can be an obstacle to efforts to foster unity among the people in Malaya because it promotes racism.

As for the Indian ethnic group, the majority of those who came to Malaya based on British economic interests consisted of those who were uneducated. They come here to work as plantation laborers especially in rubber plantations (Aiyer, 2004). The British had no policy to assist in the education of the Indians in Malaya. Thus, in the early stages, voluntary bodies such as missionaries played a role in setting up schools for ethnic Indians. Formal schools were founded in the first half of the 19th century by Christian missionaries. They opened Tamil schools in Penang, Melaka, and Singapore. However, the first Tamil school in Malaya which was established in 1916 was started in Penang Free School as a branch school had to be closed due to the absence of qualified teachers (Muthusamy, 2004).

The education provided by Tamil schools has relatively low social and economic value (Khoo, 2009). Tamil schools on the plantations are at an unsatisfactory level. In general, these schools were set up to ensure the English had enough fixed and cheap labor. Uncomfortable school buildings are always found in the middle of the farm area. This situation has separated Indian children from society and the outside world. The untrained teachers consisted of clerks, supervisors, foremen and farm workers themselves.

Malaya's early English education rested on the shoulders of voluntary bodies. The government has no policy of spending on advancing English education. Yet they did not restrict the

growth of English private schools. Early schools established by missionary bodies included (Penang Free School, 1816; Singapore Free School, 1824; Malacca Free School, 1826). Christian missionaries played a key role in developing English schools in the Peninsula, Sabah and Sarawak which were partly aimed at the interests of the spread of Christianity.

Although all ethnicities can enter English schools, a large percentage of its students are of Chinese descent. This is because the schools are in urban areas and do not encourage too many Malays to get education in English, as meant by Frank Swettenham that it is not appropriate to give knowledge to the children of farmers because it is feared that knowledge will cause dissatisfaction. hearts among them (Sadka, 1968). It is also because English education should not violate the whole Malay spirit and tradition (Tham, 1977). The British only opened up opportunities for a handful of ethnic Malays to enter elite English schools such as the Malay College Kuala Kangsar to provide middle and lower-level officers.

Analysis of Ethnic Unity in School Level Education During Colonialism

Analysis of the British colonial education system shows that the three main ethnic groups, namely Malays, Chinese and Indians, are separate and widen the gap in inter-ethnic interaction (Lee, 2009). British colonial policy did not allow for the fostering of ethnic unity in schools. Most ethnic Malays receive education in Malay vernacular schools and religious schools. In addition, there is a small group of Malay aristocrats who receive education in English schools. As for the Chinese ethnics, they have their own education system based on Chinese culture and materials imported from the Chinese state. So are ethnic Indians who are oriented with curriculum and teachers from India. In terms of location, most Malays receive education in rural areas, the location of Chinese schools is in the suburbs or cities and Tamil schools are mostly located in rubber plantations. This causes each ethnicity to continue to maintain and strengthen their respective cultures which separates inter-ethnic interactions and in turn becomes the cause of ethnicity thickening (Hassan, 2004).

Apparently, the British colonial education system had no goal of uniting the different ethnicities. Before independence, Malay, Chinese and Tamil schools differed in quality, curriculum, and cultural orientation. Malay, Chinese, and Tamil schools socialize children to be either Malay, Chinese or Indian. They shifted their respective worldviews to maintain their respective ethnic identities. The attitude of the British colonialists who prioritized their economic interests has allowed local ethnicities and immigrants to follow the direction of their respective ethnicities. The British had no intention of advancing the education system for all. Therefore, the education system of the British colonial era did not allow socialization to take place between ethnic groups, instead it further thickened the ethnic attitudes of the Malays, Chinese and Indians. The British colonialists deliberately neglected the question of the use of a uniform medium of instruction and curriculum as well as a planned administration and the establishment of a single school system that could educate and integrate students of all races.

Analysis of Ethnic Unity in Post-Colonial Education School Level

After independence, the main goal of the country was to achieve unity (Tan, 2008). This goal is a priority because Malaysia is developed based about its society which is plural. The historical experience of the colonial era did not show unity, in fact the colonialists had inherited a country laden with elements of prejudice, division and strife. However, by independence, the main leaders of the various races, especially the Malays, Chinese and Indians, were able to formulate a unity of opinion and goals when they accepted the Malayan Constitution.

Therefore, the field of education has been given special attention to shape the national education system through several reports provided. For example, the Barnes Report (Central Advisory Committee on Education, 1951) proposed that the national primary education system be bilingual, that is, use Malay and English, while in secondary schools only English will be used. It also suggested that financial assistance by the government to Chinese and Tamil schools be withdrawn so as not to encourage and to stop the communal school system. The Barnes report was very sympathetic to the Malays and understood the problems they faced (Jadi, 1990).

Barnes' proposals have provoked protests from ethnic Chinese who claim the Barnes Statement will abolish Chinese schools. Ethnic Chinese consider Barnes' policy to oppress or discriminate against their culture. Likewise, the Indians have denounced and called for the implementation of the report to be postponed. The Fenn-Wu report was submitted in reaction to the Barnes Report's objections.

According to the Fenn-Wu Report, educational policies should not eradicate Chinese culture. Chinese schools are proposed to continue to use three languages, namely Chinese, Malay and English. Chinese and Tamil schools cannot be closed unless the Chinese and Indians themselves want to do so. Overall if the Barnes Report is said to be pro-ethnic Malay, then the Fenn-Wu Report is concluded to be pro-ethnic Chinese which emphasizes the language and culture of ethnic Chinese.

The Education Ordinance 1952 was the only British colonial effort to legislate a national education policy (Jadi, 1990). This ordinance has received much of the content of the Barnes Report which has caused great opposition from the Chinese community. Malay and English became the medium of instruction, while Chinese and Tamil were only taught if there was a request from the parents. Chinese and Tamil schools are not recognized as national schools. This is considered by some Chinese people as a measure to eliminate their language and school. The Chinese school teacher's association has demanded that the Education Ordinance 1952 be repealed. Finally, due to financial problems and controversies about it, the Education Ordinance 1952 has failed to be implemented.

This was followed by the formation of a national education policy emphasizing on education as an instrument to achieve national unity, economic development, and social integration through the Razak Declaration 1956 (Ding, 2009). It is a dividing mark in the history of national education (Jadi, 1990). The Razak Report was the basis for the enactment of the Education Ordinance 1957. The Razak Report declared the importance of unity among all ethnic groups. Since the Razak Report, subsequent education statements have always taken note of measures of unity among multi-ethnic people. In 1960, the Razak Statement was revised by the Rahman Talib Statement. The Razak Report and the Rahman Talib Statement (Education Review Committee, 1964) formed the basis of the Education Act 1961.

The Education Act 1961 has been the cornerstone of a national education system that promotes cultural, social, economic, and political development. In the Education Act 1961, the national language, Malay, was strengthened as the medium of instruction in schools as a tool to achieve unity. However, at the same time the use of Tamil and Chinese languages is allowed in national type schools. In 1967, the government passed the National Language Act which confirmed Malay as the national language by guaranteeing permission to use other languages. Apparently after the Razak Report was introduced, the post-independence school system was standardized in terms

of medium of instruction, curriculum, textbooks, examinations, teacher training and co-curricular activities. It is an effort to build unity among the people.

The setting of education policy through the Razak Report, the Rahman Talib Report, the Education Act 1961, and the National Language Act does not mean it resolves the controversy in education. The ethnic groups, especially the Chinese, continue to question the language issues raised by the education policy. Indeed, language has become a protracted issue as each ethnicity fights for the survival of their respective mother tongues. Chinese ethnic groups led by the Chinese Teachers Union and Chinese-language newspapers frequently voiced their dissatisfaction with language policy in education. The same goes for the Indian School Teachers Union. The Chinese once submitted a proposal to establish *Universiti Merdeka* which uses Chinese as its language of transmission. The issue of *Universiti Merdeka* became a conflict between the Malays and the Chinese. The Chinese welcomed its establishment until it became a political issue in the 1969 election. For the Malays, their protest was due to the government being too tolerant of other languages and they still did not have their own university while *Universiti Merdeka* highlighted the greatness of Chinese language and culture. In fact, what should be highlighted is the greatness and Malay culture.

The above situation caused the Chinese and Indians to worry that the Malay language policy would wipe out their respective mother tongues and affect Chinese and Indian teachers. For the Malays, they continue to suspect the extent to which the government is serious about upholding the Malay language. They are also dissatisfied with the government's compromise policy in the implementation of the National Language Act. The Malays are not happy with the retention of English at the tertiary level which for them will cause the Malay language to continue to be second class. Tensions arising from the issue of language have been one of the factors in the occurrence of the events of 13 May 1969. Disappointment still exists in relation to the question of language and education has led to the compromise of political parties based on ethnicity is challenged (Education Review Committee, 1964).

The development of education before 1969 was considered by most Malays as discrimination against them. After more than ten years of independence, they remain among the poor and oppressed. The idea that education would be the key towards improving economic and social standards was gone and far from their true hopes. This shows that the Razak Report, which was supposed to be an important tool in the nation building plan and at the same time pave the way for the process of national unity, has failed to be fully implemented.

Apparently, after the May 13, 1969, Events, achieving national unity was identified as the main objective of the education policies of the 1970s. Among the important educational policies is the plan to change from the English stream to the full use of the Malay language from the primary school level to the university level. In addition, inter-ethnic academic achievement is trying to be balanced because integration through schooling cannot be fully achieved without equivalent academic achievement between *bumiputera* students and non-Malay students, especially *bumiputera* living in rural areas. The Murad Statement of 1973 therefore stressed that more full boarding schools be established.

This is in line with the requirements of the Second Malaysia Plan 1971-1975, namely the field of education, apart from forming a strong people's energy, the education plan will make an important contribution to promote national unity. This plan will play an important role in the progress of the

Malays and other *bumiputeras* by increasing their participation in modern economic activities. One of the goals set in the field of education in the Second Malaysia Plan is to unify the education system to promote national integration and unity through the implementation of Malay as the main medium of instruction and reduce the gap in educational opportunities between regions and races (Malaysia, 1971). This was as intended during the constitutional amendment which called for the power to be given to Parliament to make laws prohibiting Articles 152, 153 and 181 from being questioned and discussed in public. Finally, the amendment was passed and the Yang di-Pertuan Agong had the power to direct institutions of higher learning to provide certain places for the Malays and other *bumiputera* communities for which there was no such provision before.

In 1974, the government once again formed a Cabinet Committee chaired by Dato 'Seri Dr. Mahathir Mohamed to review the implementation of the national education policy whose report was completed in 1979. The Cabinet Committee report produced once again had the ultimate goal of achieving unity in a multi-ethnic society. Solidarity has been specifically referred to by the report as an affective trait that encompasses feelings, emotions, sentiments, attitudes and values. In school students will be guided and educated to build good values which can promote national unity. An important step and strategy is the application of universal moral values through Islamic Education, Moral Education and all co-curricular subjects and activities.

At the school level, curriculum and co-curriculum are closely related to the national unity policy. In addition to containing knowledge, the curriculum serves as a shaper of good personality and character which in turn will promote unity. The co-curriculum will cultivate, cultivate, and promote *esprit de corps* among students of various ethnic backgrounds and lifestyles (Ministry of Education, 1985). Guided by the Cabinet Committee Report, subsequent education policies emphasize specific goals to achieve national unity, produce a quality workforce for national development, achieve the democratization of education and inculcate positive values.

The next educational development was that the formation of the National Education Philosophy in 1987 was based on the 1979 Cabinet Committee Report by continuing efforts to unite the people as its first goal (Nordin and Othman, 2003). The National Philosophy of Education now known as the National Philosophy of Education touches on unity through the phrase of contributing to the harmony and prosperity of the family, society and nation. Implicitly, it can be construed as a desire for unity. In addition, the philosophy of education has brought together aspects and good values that if properly followed will certainly be able to form unity. From that, it can be said that the important thing born of the philosophy of education related to inter-ethnic relations is to form the next generation that can be tolerant between one ethnicity and another.

In the 1990s, the education system underwent several changes as an adaptation to Vision 2020 which was first introduced on 28 February 1991 (INTAN, 1994). In 1996, several acts related to education were passed including the Education Act 1996, the Education Act Private Higher Education 1996, National Higher Education Council Act 1996 and National Accreditation Board Act 1996. The Education Act 1996 clearly emphasizes the importance of education for nations and races where it takes into account the global world situation, national vision, world class education and the concept of unity. The Education Act 1996 states the policy of the national education system which provides the national language as the main medium of instruction, the national curriculum and the same examinations, the education provided is diverse and comprehensive in scope and that will meet national needs and foster national unity. fig through cultural, social, economic, and political

development in line with the principles of the Pillars of the State. However, the Private Higher Education Institutions Act 1996 does not state the meaning of unity because its preamble states that higher education has an important role to achieve the vision towards academic excellence and for the improvement of professionalism and technical while fulfilling the national workforce.

Conclusion

From all the statements, reports and acts related to education, the unity found in Malaysia is implemented to foster unity among the people of various ethnicities. Education is a very important and influential tool in achieving ethnic unity among Malaysians who are diverse. The main mechanism to achieve this is through a national education system and the use of Malay as the main medium of instruction from the school level to the Institution of Higher Learning. National unity is a key item in the hierarchy of national needs to achieve progress in all aspects of life. Therefore, national unity has been one of the main goals of national education from the beginning of independence until now.

This article contributes to the corpus of knowledge in the field of School Education, especially in Malaysia. Because Malaysia is a country with ethnic, linguistic, religious, and cultural diversity, the issue of unity is very important to avoid racial conflict. The issue of unity is very important in the education system in Malaysia, especially at the school level as an agent of unity socialization. Various parties such as the government, schools, parents, and the community need to play their respective roles to make the school a socialization agent of unity in Malaysia. This article is very significant in providing guidance to the school, especially considering the need to cultivate unity among students.

References

- Aiyer, N. (2004). *Indian Problems in Malaya*. Kuala Lumpur. The Central Indian Association of Malaysia.
- Andaya, B. W., & Andaya, L. Y. (1982). *A History of Malaysia*. London. MacMillan.
- Central Advisory Committee on Education. (1951). Report on the Barnes Report on Malay Education and the Fenn-Wu Report on Chinese Education. Kuala Lumpur. Govt. Press.
- Ding, C. M. (2009). Education is the core of racial unity. In *Thinker*. July-September. Bangi. Utusan Karya Sdn. Bhd.
- Education Review Committee. (1964). Statement of the Education Policy Review Committee, 1960. Kuala Lumpur. Government Printing Department.
- Ee, A. M. (2003). *Education Science*. Petaling Jaya. Fajar Bakti Publishers.
- Hasan, A. D. (Eds. 2). (2002). *Theory of Sociology and Education*. Tanjong Malim. Quantum Books.
- Hassan, A. (2006). The study and practice of Islamic Law in Malaysia: Between tradition and modernization. In Yaacob, H. and Adnan, H (Ed.). *Malay, Islam and Education*. Kuala Lumpur. University of Malaya Publishers.
- Hassan, A. D. (2004). Ethnic relations in HEIs: An ethnographic study and cultural models among students of different ethnicities. Doctor of Philosophy Dissertation, Faculty of Education, UKM.
- INTAN. (1994). *Malaysian Development Policies*. Kuala Lumpur. National Institute of Public Administration.
- Jadi, M. (1990). *Ethnicity, Politics and Education*. Kuala Lumpur. Dewan Bahasa dan Pustaka.
- Khoo, K. K. (1980). The development of Islamic religious studies. In Awang Had Salleh (Ed.). *Education Towards Unity*. Kuala Lumpur. Fajar Bakti Publishers.
- Khoo, K. K. (2009). The emergence of plural communities in the Malay Peninsular before 1874. In Lim, T. G, Gomes, A and Rahman, A. *Multiethnic Malaysia: Past, Present and Future*. Petaling Jaya. Strategic Information and Research Development Center.

- Lee, H. G. (2009). Language, education, and ethnic relations. In Lim, T. G, Gomes, A. and Rahman, A. *Multiethnic Malaysia: Past, Present and Future*. Petaling Jaya. Strategic Information and Research Development Center.
- Malaysia. (1971). *Second Malaysia Plan 1971-1975*. Kuala Lumpur. Percetakan Negara.
- Ministry of Education, Malaysia. (1985). *Report of the Cabinet Committee to Review the Implementation of Education Policy*. Kuala Lumpur. Ministry of Education.
- Muthusamy, T. S. (2004). The political economy of the Tamil school system in Malaysia. Master of Philosophy Thesis, Faculty of Social Sciences and Humanities, UKM.
- Nordin, A., and Othman, I. (2003). *Philosophy of Education and Curriculum*. Tanjong Malim. Quantum Books.
- Phang, P. M. (1973). *Educational Development in a Plural Society: A Malaysian Case Study*. Singapore. Academic Publications.
- Purcell, V. (1948). *The Chinese in Malaya*. London. Oxford University Press.
- Sadka, E. (1968). *The Protected Malay States 1874-1895*. Kuala Lumpur. University of Malaya Press.
- Salleh, A. (1974). *Malay Education and Teaching in British Malaya*. Kuala Lumpur. Dewan Bahasa dan Pustaka.
- Tan, A. M. (2008). *Malaysia Private Higher Education: Globalization, Privatization, Transformation and Marketplace*. London. ASEAN Academic Press.
- Tan, L. E. (2000). Chinese schools in Malaysia: A case of cultural resilience. In Lee Kam Hing & Tan Chee Ben (Ed.). *The Chinese in Malaysia*. Shah Alam. Oxford University Press.
- Tan, Y. S. (2005). *Dongjiaozong Politics in Chinese Vernacular Education in Peninsular Malaysia (1962-1982)*. Penang. USM Publishers.
- Tham, S. C. (1977). *Malays and Modernization: A Sociological Interpretation*. Singapore. Singapore University Press.
- The British Council. (1974). *Educational Profile: Malaysia*. The British Council, Kuala Lumpur & Science Division, London.
- Wong, F. K., & Ee, T. H. (Eds. 2). (1975). *Education in Malaysia*. Kuala Lumpur. Heinemann.