

Dynamics of New Malaysia: DAP for Malays

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Opinion

The DAP Conference 2019 has ended, the first since DAP was part of the New Malaysian government. DAP secretary-general Lim Guan Eng. said in his keynote address, The New DAP wants to be seen as a party based on social democracy and multiracial and religious, seen as a party representing all Malaysians. The party that reflects the aspiration of the New Malaysia.

In terms of background, DAP intends to build a just, free and democratic Malaysia based on the principles of freedom, equal opportunity, equality, social and economic justice, human rights and parliamentary democratic institutions. DAP's ideology is a democratic socialism that promotes the Malaysian idea of pluralism and united in diverse descendants and religions in Malaysia. Internationally, DAP joins the Progressive Alliance for humanitarian purposes, human rights and social democracy.

DAP adheres to conservative fundamentalism which is the foundation of nation building in the form of the Federal Constitution, Rukun Negara and the Royal System. The long-haunting perception of the Malays that DAP are Pro-Communist, anti-Islam and anti-Monarchy system is unreasonable as the privilege of the Malays and the Malay Rulers are found in the Federal Constitution that are fought by DAP. Article 3 touches on the religion of the Federation. Article 32 touched on the Head of State for the Federation and his wife. Article 33 touched on the Deputy Head of State for the Federation. Article 38 touched on the Conference of Rulers. Article 70 touched on the priorities of the King and the Yang di-Pertua Negeri. Article 152 touched on the national language. Article 153 touched on the allocation of quota in respect of services, permits and so on for the Malays. All of the above are the core of DAP's struggle since its foundation on March 18, 1966. It does not conflict with DAP's Malaysian Malaysia concept itself.

Planting Malay Confidence

DAP's biggest challenge in changing the perception of the people and opposition parties in the success of a national multi-ethnic party agenda is the dominance of the Chinese in the DAP which includes representatives of the people, Central Supreme Committees (CEC), each State Committee and the DAP Socialist Youth (DAPSY). Muhd Irham Abdul Aziz,

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Muhammad Takiyuddin Ismail and Aizul Fahmi Abdullah in the study Projek Pascaetnik Melayu dalam DAP state that unofficial data says DAP has 10 percent Malay members from 150,000 members. Of the 1,500 Malay members, perhaps in 15 people the only Malay-led leaders have always received publicity. This figure shows the Malay sensitivities to accept the DAP struggle agenda which they see more social and economic justice for minority races because the rights of the privilege of the Malays have been incorporated into the Federal Constitution.

In order to attract more Malay support to the DAP, the way the party works should be more aggressive and innovative. This important assignment should be entrusted to the shoulders of DAP's Malay members and leaders. It is not enough to post their support during the recent DAP or to ensure they attend every DAP-organized workshops. For example, the researcher never knew the existence of 300 DAP Malay new members in Kelantan until the news was read in the newspaper. This is because there is no DAP Malay member who stands out there. If it is called DAP Malay, the names that come to pass are Zairil, Dyana Sofya, Melati, Rara and Sheikh Omar.

Non-Malay DAP leaders should also control themselves in order not to issue statements that do not reflect the party's struggle. This is because it can be used as a political capital to attack the DAP image back and make it difficult to attract the support of the Malays. All wild lies like DAP are Pro-Communist, anti-Islam, anti-monarchy systems, can be re-elaborated by party policies by the DAP Malay leaders themselves. The Malays are more confident if their questions are answered by their own race. The involvement of the Malay academics in the DAP such as the Sasterawan Negara, A Samad Said and Dr Aziz Bari is also needed in this polemic.

DAP should also be active in mass media such as radio, television and the internet in highlighting the DAP image that is cleaner to the Malays. The DAP Malay members should be featured more often to become the voice and the DAP ambassador to the Malays. If the number of Malay members in the DAP continues to increase, the composition of the races comprising elected representatives, the Central Supreme Committees (CEC), the Committee of each State and the DAP Socialist Youth (DAPSY) will also change. For now, it is difficult to see more Malays at the leadership level of the party if the number of Malay members is only about 10% of the total.

DAP can also set up Islamic and Malay related bureaus within the party to manage all party members' problems. Its membership can also be devoted to DAP's Malay members themselves. If the challenge of party members cannot be resolved or left, it will cause them to be motivated and further abstain from party activity. DAP has always had the opportunity to become the most successful multi-ethnic party in the history of Malaysia if the party is willing to form a sense of belonging among Malay members first. These Malay members are the eyes and ears of the party to attract more new members.

DAP can create a special mascot that identifies Malay culture as an attraction to attract Malays to join the party. DAP can also organize writing competitions or produce short videos on DAP's history dedicated to Malay participants. Even though they are not a party member, it will cause the Malays to approach the DAP through social activities like this.

Malay members present in the DAP should be 'forced' to contribute ideas and energy in every activity organized by the DAP specifically for the Malays. They should not expect it to be a mere leadership task. A special application should be created to facilitate DAP Malay members to know party schedules for the community and to assist members in coordination.

The RokatKini newspaper should also be more active in publishing issues related to the party. New articles should be released daily for general reading and enhancing knowledge of DAP Malay members. Every DAP Malay member should also be prepared to contribute at least 1 article a month. The press plays a role in raising social and political awareness.

DAP can also publish movies and documentaries about the party's struggle for public viewing. DAP supporters can produce comics, musical theaters, mobile game apps and academic articles to attract Malays to know more DAP. The DAP leadership of the Malays with the cooperation of the party can create Bumiputera Entrepreneurs Association to encourage and organize entrepreneurial and recreational activities to improve the quality of the economy and to uncover the talent of new Malay entrepreneurs especially the younger generation. When DAP can help increase the income earner, the Malays themselves will join the DAP. This is because the work of an individual affects much of his daily life and his relationship with the people around him.

Projek Pascaetnik Melayu dalam DAP study also discusses the problems of DAP's Old Order leadership viewed conservatively and the DAP Ultraconservative group. If this is true, party leadership should be more open and ready to give space and opportunity for the Malays to succeed in the party's struggle. If not always DAP had to rely on the alliance with Malays and Bumiputera-based parties to highlight the open party image. This is very sad because changes can be made from within the party itself. Take a look at the example of the Malay-born Singapore President and have been a member of the PAP party. Separating Malay members from administrative affairs and party-making process is seen as impractical as the DAP intends to be a symbol of the struggle of Malaysians. This is a socialist democratic struggle with every DAP members calling 'brother' and 'sister' among themselves.