

Social Cohesion Commotion In Malaysia's Public Service Advertisements Between 2018-2021

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Abstract. Social harmony, equilibrium, and tolerance are essential factors that need to be practiced, especially in a multi-ethnic and multiracial country like Malaysia. Since the independence period, the Malaysian government has propagated the belief in social cohesion through mainstream media. Undoubtedly, this continuous effort has helped the government to increase awareness among the society. Despite this, few studies on social cohesion are depicted in Malaysian Public Service Advertisement (PSA) videos produced by private sectors. Therefore, this content analysis study aims to identify and discuss the visual code found in Malaysian PSAs produced by Government-Linked Companies (GLCs) from 2018 to 2021. Secondary data from twenty articles on visual communication in PSA advertisements are included in this thematic issue. The goal of this relatively new area to bring together researchers from a variety of communication-related fields. The study also highlights the factors that play an essential role in enabling social cohesion and shows how they can be fostered from various perspectives. This study is to continuously support advertisers and ad directors, and new producers as a guide to producing effective PSAs.

Keywords: Social cohesion, public service announcement, advertisement.

1 Introduction

Public Service Advertisements (henceforth, PSAs) are undoubtedly a type of similar communication in that they seek to inform society about critical information, educate the community about an issue, or persuade viewers to change their behaviour [2, 3]. Malaysians are like rainbows; they are separated, but not apart. Race and racial ties are significant because they occur in daily life and are frequently viewed as a threat to national unity and the general well-being of the populace [4]. The truth is that resolving a nation's tensions and disparities is not an easy task. This is because they prefer to view and perceive everything from a variety of perspectives [1]. Interethnic unity is a "hot issue" in the sense that it affects the majority of the population. These issues are extremely concerning for Malaysians because they affect the entire society, and as a result, there is a widespread awareness that they exist [5].

PSA is a campaign that invites the public to be more concerned and participate in researching, realising and taking serious action to the issues that become interested in the community and the country. With regards to the impact of PSA advertising, previous researchers have expressed varying opinions on the factors that contribute to the unity of PSA advertising in

Malaysia. Most of the factors studied suggesting the use of Bahasa Melayu [6], jingle [7], repetitive image [6], and the nostalgia [8, 9].

In Malaysia's reality, broadcast media is a widely used medium for promoting a spirit of unity among races [10]. Additionally, we see various neighbourhood campaigns broadcast by television stations that incorporate elements of solidarity. Community campaigns with a variety of themes, including a sense of belonging to the country, campaigns for ethnic and religious greatness days, health campaigns, road safety campaigns, and environmental care campaigns, are among the television genres that feature this ethnic solidarity initiative [1, 11, 12]. However, even though we have gained freedom for 64 years, why is this thing still happening? Has government PSA failed to leave any trace, particularly those broadcast by television as the most influential mass media?

Governments and other stakeholders are at a loss as to which strategies will most effectively engage people in the 2030 Agenda. The 2030 Agenda [13], which includes 17 Sustainable Development Goals (SDGs), is established to encourage mutual prosperity, environmental protection, and progress toward long-term development that benefits everyone. By achieving the goals of the 2030 Agenda, the whole approach to rebuild social cohesion is required. Governments, residents, civil society organisations, academia, and the private sector all play a role in achieving these long-term development goals. To achieve unity, dignity, and social stability among its people, the nation has continuously developed strategies in various ways through policies and initiatives. Positive changes in inter-racial relations are directly related to comprehensive national-level development strategies and governance. The national system "Leave No One Behind" [14] serves as the policy mandate for all government initiatives under the new medium-term development plan. Popular national agendas such as the Rukunegara (national principles), Bangsa Malaysia (united Malaysian nation), and Satu Malaysia (One Malaysia) emphasize unity and strive to bring society closer together.

Racial sentiment endures among ethnic groups, despite the fact that racial harmony is rooted in the national constitution. The terms "ethnicity" and "race" have social and political significance in a multicultural culture. Malaysia has experienced series of ethnic conflicts since its independence. Malaysia's efforts to forge a national identity will remain a mirage as long as one ethnicity and its values are prioritized over all others [15]. However, why is there still such sentiment, despite the government's numerous campaigns for unity? Is it true that the current PSA contents do not reflect the actual value of unity? A content analysis was conducted based on a literature review to identify the most prevalent elements used in PSA ads to bring people together to assess the effectiveness of PSA advertising in the public sector.

2 Literature Review

2.1. Public Service Announcement (PSA)

PSAs are advertisements produced by a non-profit agency to disseminate pro-social knowledge or strengthen or alter public perceptions on particular issues [16]. It is a communication strategy used in social marketing; it is a short, informative commercial designed to boost society awareness and/or cause behavioural [17]. For example, many private organisations, such as a local hospital, fund their PSAs to raise awareness about stroke warning signs or current disease. It is similar to a television advert in appearance but is intended to inform the viewer about a specific subject rather than sell a product [18]. These particular advertisements

aim to raise public awareness or change public opinion about something critical, such as drug use, drunk driving, cancer screenings, or forest fire prevention [19]. Although PSAs significantly impact audience behaviour, these effects are fleeting [20]. Public relations that promote federal, state, or local government programmes, events, or services, and non-profit organisations (Young, 2021), especially for large-scale/mass public awareness or behaviour-change campaigns. Depending on the organisation that creates them, PSAs can convey a variety of messages.

2.2. PSA development

Nowadays, PSAs have a somewhat different look, but they also operate by evoking emotion around issues [2, 3, 21] like texting and driving and smoking risks. They use various conventional advertising mediums, such as television, radio, billboards, print publications, and even newer platforms like online advertising. Previous researchers have shown that donated TV positioning PSAs can be a long-lasting strategy for health promotion [22]. As long as the ability to educate people about justice issues and connect societal concerns to more universal and global problems involves the entire population, the desire to improve it, reach more people, produce something of higher quality, improved and effectiveness will continue to be intensified for national integration. Ethno-cultural, racial, and religious diversity portray the country as an inevitable locus of racism, inequality, and homogenization. The government has been remade several times throughout history to respond to changing socio-political and economic circumstances [23]. By combining existing citizen engagement programmes and efforts with new and innovative methods such as arts, sports, and technology, we can help raise awareness and promote global citizenship.

2.3. Malaysia's outbreak in 2018-2021

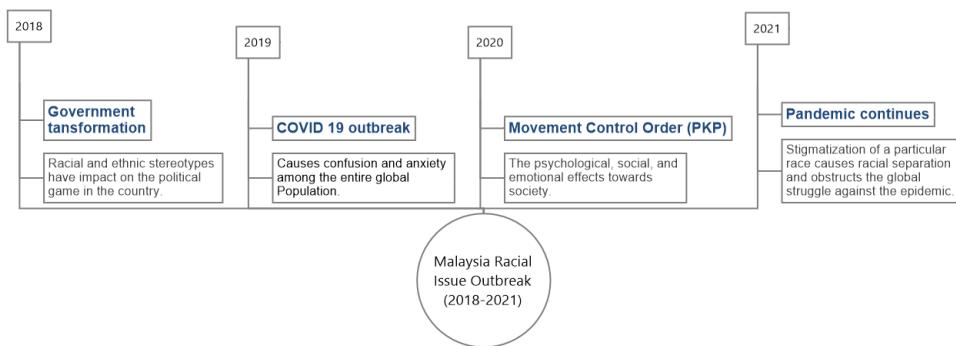


Fig. 1. Malaysia's racial issue outbreak in 2018-2021

Based on the events that have occurred in Malaysia, the government will face difficulties in stabilising the country and a variety of social issues, one of which is racial unity. According to the 8th Prime Minister Tan Sri Muhyiddin Yassin [24], racial conflict is still a problem in Malaysia that needs to resolve to prevent more negative consequences. The tense atmosphere has opened the eyes of many parties, and various efforts to calm the

situation can be seen in the advertising videos. This opportunity has been used as video content to increase their rating. Therefore, it shows that the critical issues with public ads are material such as misleading information and manipulating specific individuals. However, no regulations on lousy content's penalties are stated [25]. During the COVID-19 pandemic, social media has grown to unprecedented heights in terms of popularity and influence [26]. Dragging the netizen into exaggerating the situation, sowing negative thoughts, and instilling hatred toward a particular race that causes the disease to spread.

The transfer of government power in 2018 has shattered several unity concerns, including debates over race superiority. These racial and ethnic stereotypes also impact the political game in the country [27]. Post-independence, race-based political parties have created unhealthily competitive political environments for all political parties vying for the agendas and interests of their distinct races. The existence of segmentation in racial politics has indirect effects that generates a divide that does not become familiar. The Malaysian media system is so intertwined with the country's political structure that is difficult to separate its involvement in the national integration process. With the emergence of new technology and the general use of traditional and online media across the country, it's exciting to discover how far the media can now identify itself as an institution and how this will affect the national integration process.

Despite the commotion, the people began to accept and evaluate the new government; the issue of infectious diseases plaguing the world has tested the existing leadership to prove its credibility in leading the country's leadership. Starting at the end of 2019, society is taken aback by a new phenomenon that has never been seen before. The outbreak of a disease known as the COVID-19 virus has caused confusion and anxiety among the entire global population [28] because it can cause death. When it was revealed that there was no vaccine to cure the disease, the global situation became more volatile [29]. The Malaysian government began enforcing the Movement Control Order (or Perintah Kawalan Pergerakan , PKP) across the country on March 18, 2020.

Furthermore, the key agenda in the country is social distance and hygiene as part of a concerted effort to break the COVID-19 chains. All previously announced social and cultural events had to be cancelled or postponed. When PKP is implemented, all community and social activities in the country usually come to a halt. This situation will have long-term negative and unhealthy consequences for the stability and welfare of society and the nation. According to Dubey et al. [30], in their study of the psychosocial impact of COVID-19, society's psychological, social, and emotional effects are among the negative consequences that community and the country would face if the PKP phenomenon persisted.

Malaysia's well-being is jeopardised further as the pandemic is still a major concern in the year 2021. The current coronavirus pandemic has resurfaced various historical and sociological issues linked with naming and blaming collectives for infectious illness origin or transmission [31]. People's everyday activities have shifted abruptly. Aside from their worries, anxiety, and unhappiness, people's impatience has begun to rise [30]. Amid COVID-19's bizarre expansion, one of the significant issues that are even more harmful than all of the above-mentioned dire consequences and need immediate attention is the pandemic's stigmatisation [32]. Understanding the stigma that is jeopardising the nation can help us comprehend how a crisis can lead to a segmented society in terms of strengthening current categorisations and introducing new categorizations [32].

Furthermore, such an understanding is expected to inform the government of the potential barriers that stigma is causing in people's willingness to get tested or report their

medical status of being infected with coronavirus because they are afraid of being stigmatised. Stigmatization of a particular race causes racial separation and obstructs the global struggle against the epidemic, and it can be just as lethal and damaging to humankind as the virus [33]. Therefore, people are starting to blame racial festivals and religious ceremonies for the increase in cases.

Governments and other stakeholders face a difficulties in determining the most effective strategies for engaging citizens in the 2030 Agenda. Regardless of the source, multimodal disinformation is marginally more reliable than textual disinformation [34]. Failure to communicate on proper images is one of the significant factors that can cause any social change to fail. Previous studies found that PSAs on television have neglected the importance of ethnic minority groups carelessly and disrespectfully. The plans to establish national social cohesion seem to be nothing more than an illusion as long as superiority is not equally granted among races [15, 35]. A study by Amalina, Bahari and Nordin [36] found that the use of solidarity elements in PSAs by older adults is more a matter of political debate, and young people in Malaysia are talking more about identity culture. Nevertheless, none of the PSAs claims to be effective or abhorrence.

Therefore, it is essential to have realistic, clear and focused images that individuals easily understand [25]. Properly designed social advertising could significantly impact the distribution of valuable knowledge, alteration or prevention of unhealthful behaviour, and implement good practices by young communities [37]. The need to look beyond the state's perspective to find the content in social cohesion that binds nationalism is necessary by considering the Malaysian people's diversity of viewpoints. By combining existing citizen engagement programmes and efforts with new and innovative methods such as arts, sports, and technology, we can help raise awareness and promote global citizenship. The goal of this study is to uncover and validate the new roles and ways that PSAs can use in the future of New Normal period to create awareness.

2.4. Cultivation Theory as influential media.

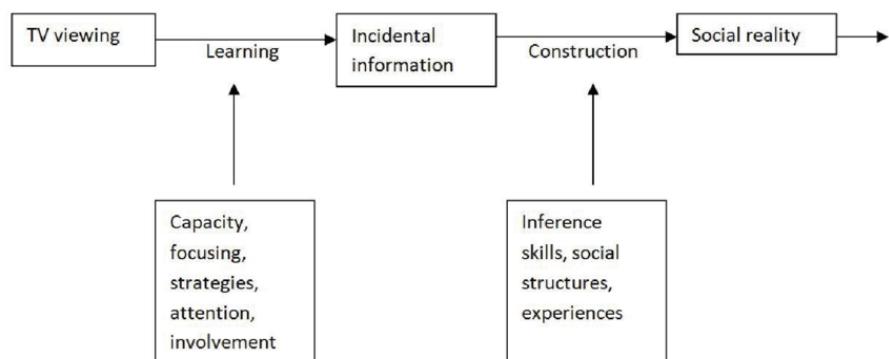


Fig. 2. Cultivation Theory Overview, Hawkins and Pingree (1983)

The Cultivation Theory which was developed in 1976 by George Gerbner and Larry Gross is one of the most well-known theories concerning television entertainment and its effects on people's lives. It is a socio-cultural theory that examines the impact of television

on people's attitudes, beliefs, behaviours, and values. The central premise is that heavy audiences regard the natural world as dangerous and fear it [38, 39]. The cultivation principle states that the more individuals are exposed to a media message, the more likely they believe it is true [39, 40]. Exposure to television messages can have a significant effect on those who spend a lot of time watching them.

Additionally, much of our world understanding is indirect, influenced by fictional and factual accounts of others' experiences [41]. Cultivation theory was also established as a theory of media effects, claiming that television is our society's most popular socialisation and daily knowledge source. The majority of television programming shares similar narrative characteristics [38]. The central hypothesis is that the more people watch television, the more their worldviews are shaped by the dominant narrative messages broadcast on television, owing to television's storytelling role [39].

Films, video games, and even music videos are all critical tools for influencing how people perceive social reality. Additionally, ignoring the use of media is insufficient to comprehend the impact of cultivation. Despite early criticisms, the hypothesis has endured, and its widespread acceptance and durability are arguably clear indications of its validity. The theory has been tested theoretically from multiple perspectives (cultural, social, and psychological), with convergent findings indicating theoretically sound cultivation [39]. According to Shrum [39], the cultural indicators project consisted of three components: an internal process analysis of how media messages are generated and disseminated, a message system analysis of how media transmit individual messages, and a cultivation analysis of how media messages shape recipients' perceptions of the real world.

Previous research was conducted to determine whether cultivation theory remains relevant in persuading individuals to believe media messages. According to a recent systematic review Melhem & Punyanunt-Carter [42], American audiences have a disproportionately negative view of Arabs on television. With the widespread adoption of the Internet, Gerbner's cultivation theory has encountered new and daunting obstacles. Other factors, such as people living in an information-rich environment, may affect society's perspectives. The message spread via social media platforms such as Twitter and Facebook can influence people's opinions. However, this cultivation principle should not be limited to television; it can be applied to a broader range of media.

2.5. Social Cohesion framework to improve unity.

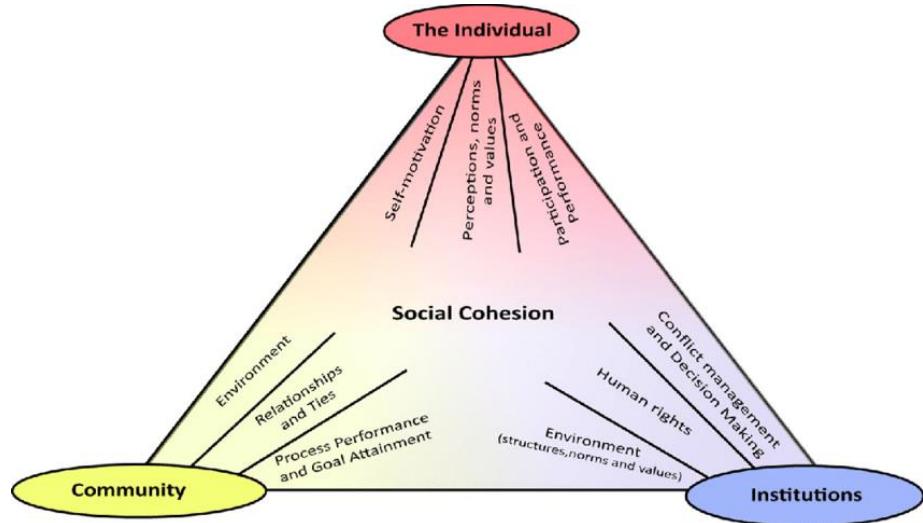


Fig. 3. Framework to characterize social cohesion, Fonseca & Brazier (2019).

Cohesion is a dynamic emergent state that shows significant changes as a result of team member interactions [11]. The framework [1] depicts the interconnections and interdependencies among individuals, communities, and institutions that must be considered in order to better understand and study social cohesiveness (see Fig.3). For social cohesion to exist, individuals need to have motives to want to belong to a group/society [1, 43] which stems from the cognitive beliefs (norms and values) they have. Perceptions of the environment and cognitive beliefs of an individual are directly linked to the informal and formal environments individuals experience and are able to experience [12, 44]. An individual can only feel in cohesion with the group and with the ability to participate and perform in it if the rest of the group provides with a proper environment with compatible norms and values [1].

3 Methodology

The selection of keywords was the first phase in this SSLR. The keywords were chosen based on social cohesiveness and PSAs in Malaysian advertising and the research questions presented in the Introduction section of this paper. The goal of the keywords was to cover the topic and study questions completely while also taking into account the intricacy of social cohesiveness aspects in Malaysian advertising. To adequately identify the current study, the time scope was confined to years between 2018 and 2021 because that is the year in which the country is currently experiencing challenges. As a result, the concepts "cohesion," "solidarity," "unity," "advertising," and "effective advertisement" were defined broadly. The

literature search for this SSLR was carried out with the help of search strings derived from predetermined keywords and the Boolean search operator (see Table 1).

Table 1. Search strings.

Keywords	Boolean Search Operator	Content Searched	Search Strings
Social cohesion	AND, OR	Title or Keywords or Abstract	"Social cohesion" OR "Unity" OR "Solidarity" AND "public service announcement" AND "advertisement" AND "effective."
Unity			
Solidarity			
Public service announcement			
PSA			
Effective			

The literature on Malaysia's PSAs was reviewed using online scholarly databases such as Google Scholars, followed by a re-reading of the narrowed selection of works. The research technique used in this study is depicted in Figure 2 by the PRISMA flow diagram (see Fig. 2). First, a semi-systematic framing approach was used, followed by a narrative review inspired by the systematic review in terms of literature survey and selection [45]. Every article that might be relevant to the issue was examined, necessitating the development of a unique technique. Within a text, thematic or content analysis was used to identify, analyse, and report patterns in the form of themes [46].

Within a particular research discipline or technique, semi-systematic framing analysis can be beneficial for recognising themes, theoretical viewpoints, or shared concerns and identifying components of a theoretical notion [47]. For example, the ability to map a field of research, summarise the state of knowledge, and set a future agenda could be a potential contribution.

The methodology was devised, and the first searches were delimited to scope the review. The evaluation was narrowly focused on addressing the social cohesion commotion in Malaysia's PSA advertising based on local difficulties and broader challenges. Herr and Anderson [48] write that, "the former research study is guided by the reviewed literature, while the researcher's own interests guide the latter." As a result, the scope was defined as the followings:

- 1) Social cohesion effort in Malaysia's PSA advertisements.
- 2) Social cohesion elements in Malaysian PSA advertisements.

NVIVO software was used to manage sources and sorting the literature, find themes, and connect them. The selected papers were analysed to fine-tune the code of social cohesiveness elements in PSA commercials discussed in the articles.

As the narrative parts of the review became dominant and the systematic elements retreated, it was expected that these 'first pass' subjects would eventually be overtaken by the iterative growth of concepts of significance. Finally, a conceptual model based on social

cohesion and cultivation elements was proposed to test the model in future empirical studies and advance the literature in the field of effective social cohesion PSA ads.

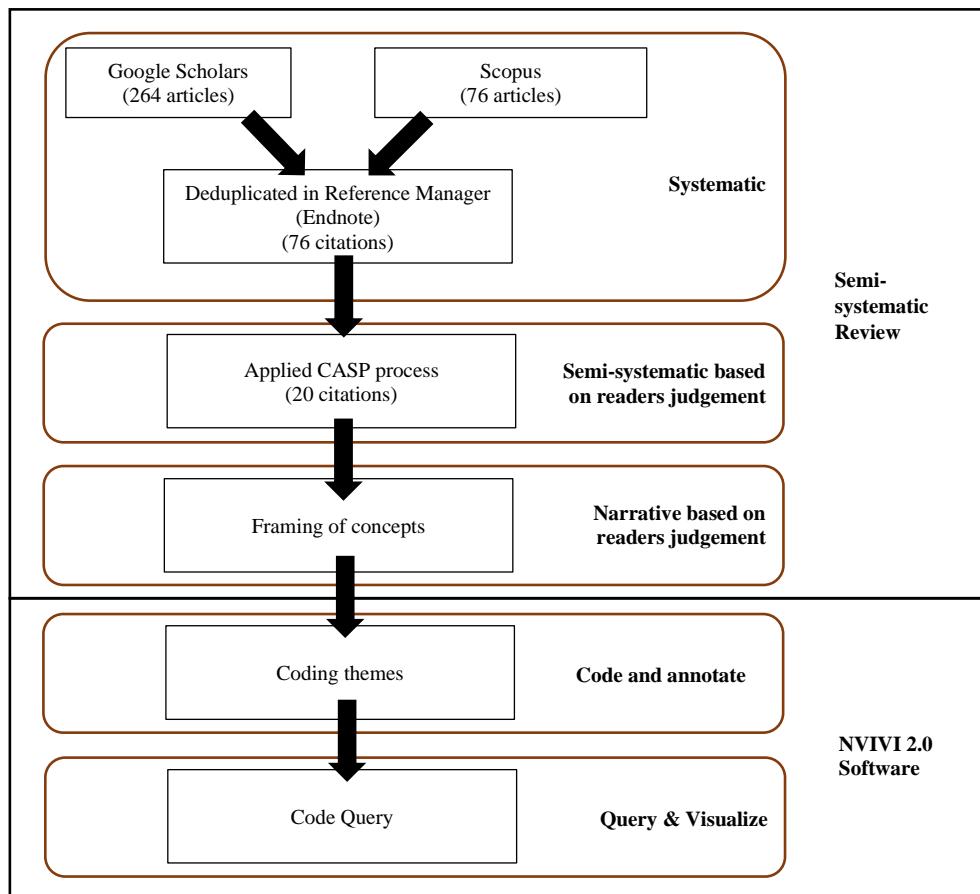


Fig. 4. Semi systematic review protocol as a flowchart

4 Findings

4.1 Social cohesion effort in Malaysia’s PSA advertisements

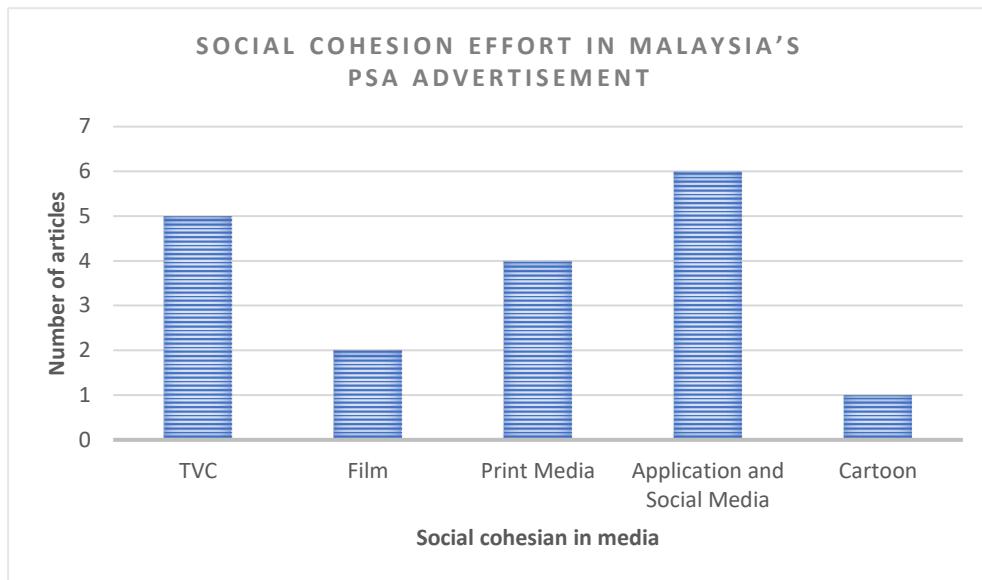


Fig. 5. Themes in media used to promote social cohesion

PSAs are typically showed in unpaid advertising, but large companies of GLCs have also placed unity as their advertising essence. TVC advertisements from Petronas, RHB, telecommunication companies and so on are the best examples showing that essence. The advertisements portray the well-being of harmonious people by featuring various ethnicities while saying that the company does not discriminate against race. These have been important topics of study in the literature for many years to sustain the country's development. Therefore, the purpose of this review was to see the existent visual use survey for the efficacy of unity in Malaysia's PSA (ads). This paper preferred to focus on social stability, even though these communications have always centred on Malaysian ideals, culture, and tradition. In Malaysia, the long-term sustainability of youth development programmes is related to youth social cohesion levels [49]. The greater the number of group events, the greater the degree of social cohesion among youth.

PETRONAS' festive communications especially have moved Malaysians' hearts for more than two decades, with each release of these thought-provoking and heart-wrenching depictions of humanity being eagerly anticipated. According to Nur Akma Halili [50], Petronas' Independence Day advertisements effectively provided information, education, and eliciting emotions from the audience as PSA, since they convey a message to audiences encouraging them to adopt healthy values. PETRONAS, Malaysia's state-owned oil and gas company, acknowledged that it played a role in rallying Malaysians. They work with a communications agency to develop a series of festive campaigns to address dissatisfaction and lack of unity among Malaysians. Petronas' social cohesion policy sought to bring Malaysians closer by encouraging mutual awareness of shared experiences to maintain their enthusiasm. Their communications aimed to remind Malaysians of social values such as mutual respect, kindness to all, and peaceful coexistence, which set Malaysians apart. They want to show that Malaysians share the same human values despite the various cultures, customs, and beliefs. However, there is no evidence that these unity-themed advertisements

are the primary cause of people forming a unity. Nevertheless, it can be seen that the films greatly influence the audience to imitate the style of acting actors, and this imitation is applied in real life [51, 52].

Previous researchers conducted numerous studies to determine whether PSAs have a positive effect on different communities of various ages. Anisafina Maidin [53] conducted a study on the effectiveness of government social media accounts from public opinion. She found out that government social media accounts are not very successful from a profound interview of more than five individuals. Most informants in her research felt the government is very irresponsible to social media co-workers. Thus the public will examine reactions from pro-social messages of solidarity and social cohesion through a series of interviews with ethnically different adults [36]. The results show four forms of frameworks: nationalistic, political, cultural, and episodic. Audiences used these frameworks to interpret PSAs to foster peace and social stability. The author shows that having multiple frames does not imply competition; each framework is coexistent, complementary and even mutually beneficial. The study also found that advertising has a dominant framework that can influence the tendency to think about unity and social harmony in a particular way and overlook and overpower other frames. The concept of digital framing shows how the concepts of solidarity and social harmony are constructed by highlighting certain aspects of truth and downplaying others.

Diversity celebration, reverence, and cultural competence can be attained through advertisements in the millennial generation. People use generalisations, prejudices, and clichés to judge cultural misunderstandings and refuse to adopt stereotypes (Licsandru & Cui, 2019). It follows that any effort to reach the millennial generation must pay greater attention to discrimination, sexism, and other injustices and advertisers' use of persuasion. In the study by Salleh and Bauer (2018), Malay teenagers observed decoding media texts to understand their cultural identities. The authors sought to understand how young Malaysians form their cultural identity by watching moving images and exploring the definition-creation process. The group of urban and central city adolescents, and the group of rural and small-town adolescents, each participated in four focus group interviews. The author discovered that the methodology of making meaning varies depending on whether it is done with tasks, stages of exposure, or orality.

In contrast to rural teens, city youth have been exposed to a broader range of knowledge, which has led them to perceive others as foreigners and see themselves as Malaysian. Unlike teens in urban areas, who rely on their parents for learning and have less trust in their peers, teens in rural areas are in contact with their Malay cultural identity because of their interactions with their parents and the elderly. Malay friends unfamiliar with Malay traditions, beliefs, and values may push their Malay-American identity further out of touch with their community. The only problem is that it focuses only on Malay. Since Malaysia is a multiracial country, all other racial perspectives must be taken into account.

4.2 Elements of social cohesion in Malaysia's PSA advertisements.

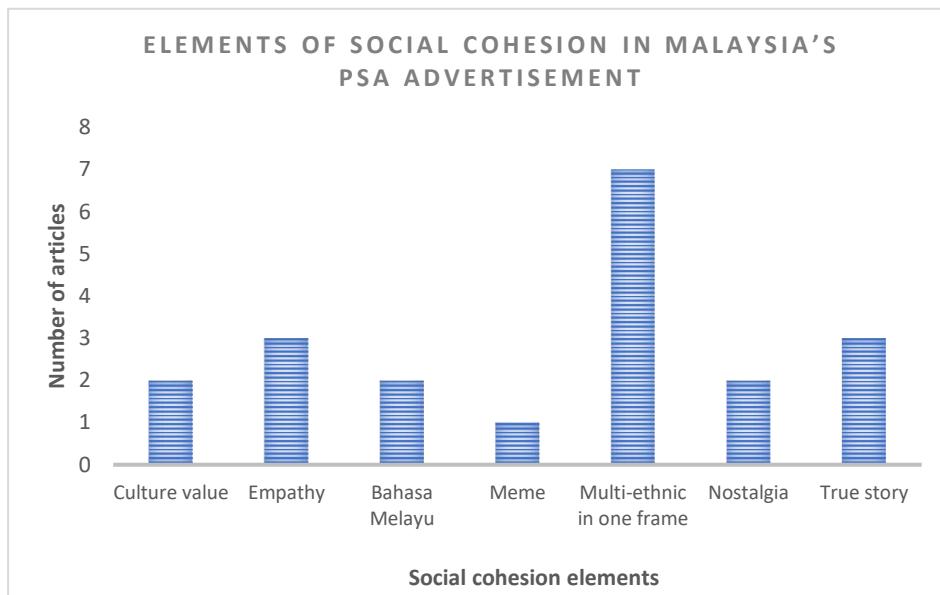


Fig. 6. Themes of social cohesion elements in Malaysia's PSA advertisement

Research findings (Fig. 4) show that a scene representing all ethnicities in one frame is primarily discussed in the selected articles. Followed by the scene from a true story and elements of empathy in social interaction. In the areas of advertising content, production, and legislation, research studies appear to have a promising future. Advertising research is appealing to academics because of the potential impact of advertising on audience members and advertisers' emphasis on efficacy. A paper from Yusof and Esmaeil [15] seeks to discover whether a unified cultural identity is needed in a multicultural country like Malaysia and how visual culture may help the country reconstruct itself as a multicultural community. In current Malaysian television, shows and films that continuously show how superior Malay culture and values are have not substantially impacted multicultural society development. Yasmin Ahmad's films undeniably have the power to help to rebuild a multicultural community, but they have drawn harsh criticism from some critics. The author further contends that if one race and its ideals are valued more highly than others, Malaysia's plan to forge a national identity will remain a myth. Current television shows and films accurately depict Malaysian society, which means a lot of work needs to be done to improve the country's social image. Thus, it is critical to have displays that highlight all races in the same scene to understand the concept of cooperation and togetherness better. It would appear unfair if only one race were featured regularly.

Ahmad Tajuddin and Zulkepli [6] studied the role of language, social identity, and multicultural values in nation-building by looking at Malaysia's various societal groups through a lens of language and outdoor billboards in the country. They suggested that the best way to get a sense of the government's promotion of nation-building was to look at pictures of people of various ethnicities featured on government billboards frequently. Using the Malay language to help others understand each other's definitions is one of the main reasons for uniting people. Rather than using billboards to push propaganda, the government

would better promote nation-building in diverse societies. The use of memes to create and share information has increased, especially on social media sites and blogs. To determine how memes impact Malaysia's socio-cultural and political aspects, Anuar, Ahmad and Salleh [54] utilised the methodology of critical discourse analysis. A meme is reported to be effective in conveying feelings of dissatisfaction and including elements of humour. Of course, memes can disseminate information about controversial issues both locally and on a global scale.

Even though most research has shown that religion and culture influence commercials and advertising rules, a new study suggests that culture may not be the only element determining the establishment of a regulatory framework. The relationship between "empathy" created by stories and "efficacy" displayed by bystanders explored in a new study by Kim and Muralidharan [55]. The findings showed that stories rich in empathy were more effective at generating favourable attitudes toward PSAs and prompting bystanders to report abuse. According to the authors, narratives enhanced with the empathy of their audience could have positive impacts on both PSAs attitudes and report behaviour. The researchers' findings suggest that government-led organisations, NGOs, non-profits, and social advertisers can significantly benefit from greater empathy and efficacy. To ensure that empathy is created, advertisers will need to pre-test these PSAs before launching them. Too much narrative usage may cause ad fatigue, which social advertisers should combat by using a moderate amount of narrative elements along with more traditional elements to engage and retain the interest of their intended audience. However, it is also the responsibility of people around to remind each other to be more positive when promoting unity and tolerance among various races.

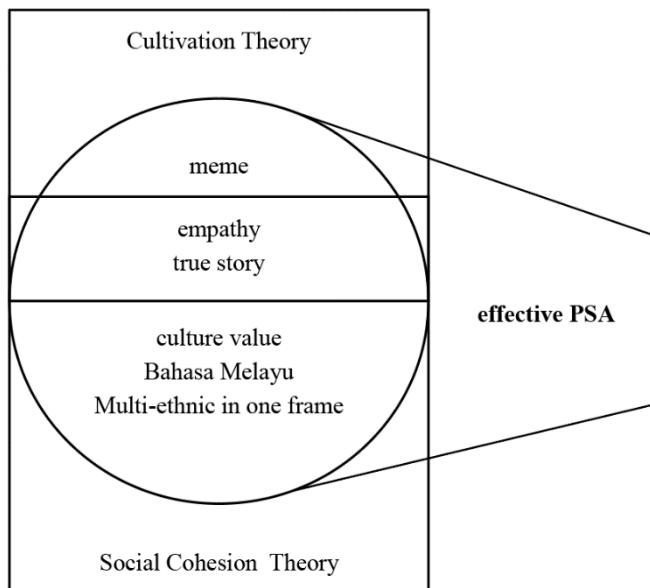
To create appealing marketing and advertising messages, marketing professionals frequently use nostalgic cues such as themes, images, memes, and jingles [6, 54]. When people look back on previous emotional experiences, such as when they experience nostalgia, their life satisfaction provides a lens through which they view and re-create those experiences. In the low involvement product category, nostalgia-based music was more effective than music that did not invoke nostalgia in customers with a high level of personal satisfaction [9]. A more nostalgic form of communication was more effective for those with low life satisfaction levels. The results have far-reaching consequences for public policy. Knowing what current levels of personal satisfaction are, they can utilise old-timey music in their PSAs to increase the efficiency of their messaging. Many web films have begun to incorporate nostalgia in their films to draw in viewers by bringing to mind the memories and experiences of their past.

Periasamy, Subramaniam [8] investigated a Malaysian national day TVC through a thematic multimodal lens to see how the TVC's multimodal elements reinforce nostalgia. The analysis includes a study of the nostalgia generated concerning the multicultural context of multicultural Malaysia by the multimodal aspects of the TVC. The research shows how the unique multimodal elements of the TVC use to bring together Malaysian social-cultural nostalgias. According to the report, a TVC in Malaysia reinforces personal, collective, historical or national nostalgia by reflecting dates, events, pictures, connections, and values that are meaningful. The Petronas TVC has been effective in integrating nostalgia and historical or cultural nostalgia to cater to Malaysians of various ages and backgrounds. To a greater degree, Petronas has successfully exploited nostalgia as a Malaysian group in its festive TVCs, idealising the past as a time of innocence, harmony

and peace, and indirectly depicting Petronas as an agent providing access to and link to the peaceful national coexistence which every Malaysian long for.

5 Conclusion and Recommendation

The government has made numerous efforts to create a unified nation despite its citizens coming from diverse religious and racial backgrounds. Although the action has had numerous shortcomings and racial issues which some of them have never been resolved, the effort is still being made to remind the public of the critical importance of unity for the country's prosperity. As a result, all parties must demonstrate strength and synergy to work collaboratively and effectively to realise the aspirations of the Malaysian people. As one of the most critical efforts, an advertisement must be refined to persuade the populace to unite. It serves not only to sell products or services but also to raise public awareness about public services. Simultaneously acting as a motivator to influence changes in human attitudes.



involves recalling one's memories and experiences. However, too much narrative can lead to ad weariness, which social advertisers should avoid combining storey aspects with more standard features to engage and retain their target audience's interest. In conclusion, language's role, multiracial harmony, and broadening the use of culture for all races all can cultivate human attitudes toward a more optimistic outlook for their social life.

The limitation of the research lies within the scope of year which is from 2018 until 2021 as the researchers set out to only discover the current elements used in PSA ads within the time frame. However, more adequate data are needed to see the pattern of changes in implementing the component into the PSA ads. Thus, a broader timeframe is suggested to be done in future research. The researchers would like to also propose an audience analysis study to see how people create meaning from commercials and whether it significantly impacts comprehending and building perceptions about multi-ethnic people, particularly among Malaysian youths.

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