

Tun Mustapha: His Role and Contributions to the Development in Sabah, Malaysia

Mat Zin Mat Kib

ABSTRACT: *Tun Mustapha is a renowned figure in the history of Sabah, Malaysia. Having held the posts of Head of State or the TYT (Tuan Yang Terutama), Chief Minister, Minister at the Federal level, and a political leader involved in social, economic, and political developments, his role and contributions are of great significance. This paper discusses his role and contributions to the development of Sabah. Hailing from a poor family background and with little formal education, his rise to the much respected status as the “Father of Independence for Sabah” is a success story in its own right. This study has also been based on the write ups on his speeches in local newspapers of the 1960s and 1970s, as well as those found in annual reports. Nevertheless, Tun Mustapha realized the complexity and difficulty of the endeavor. Besides promoting Islam, as the Father of Sabah Independence, he struggled to unite its people who hailed from numerous ethnic backgrounds and religions for the sake of enjoying the fruit of his labor for an independent Sabah. He wanted his people to have freedom, peace, harmony, and happiness.*

KEY WORDS: *Tun Mustapha, development, education, politics, economy, USNO, USIA, and Sabahan society.*

INTRODUCTION

Sabah gained independence through Malaysia in 1963. After 49 years in the Federation of Malaysia (1963-2012), Sabah has experienced its own colorful share of the political and administrative antics. It has experienced many notable changes. Political awareness in this state came much later than its counterparts in the Peninsula.

The significant beginning was when Tun Haji Mohd Fuad Stephens formed the United Kadazan Party (UKP) in August 1961 (Malakun, 1981:140; Ongkili, 1989:62; Luping, 1994:107; and Agus Yusoff, 2006:211)

Assoc. Prof. Dr. Mat Zin Mat Kib is a Senior Lecturer at the Faculty of Administrative Science and Policy Studies UiTM (MARA University of Technology) Branch of Sabah, Locked Beg 71, 88997 Kota Kinabalu, Sabah, Malaysia. He can be reached at: mzmkib@yahoo.com

followed by the formation of the United Sabah National Organization (USNO) or *Pertubuhan Kebangsaan Sabah Bersatu* in December 1962 under the leadership of Tun Datu Hj. Mustapha Datu Harun (Malakun, 1981:142; and Luping, 1994:121) and the rest of the twenty one political parties.

As a result, Sabah emerged as the state which had the most number of political parties in the Malaysian political system. The reason for this large number is due the numerous ethnic groups in Sabah (Mat Kib, 2003b:497). At one time, there were 72 ethnic groups in Sabah represented by ethnic-based political parties but this number has now to 41 (Mat Kib, 2003a:24).¹

Sabah was also the only state in Malaysia which had been forced to practice the system of appointing a new Chief Minister every two years since 1994, when UMNO-BN (United Malays National Organization – *Barisan Nasional* or National Front) took over Sabah. This system was later abolished in 2004. Where the ruling party is concerned, Sabah is the only state which has experienced frequent change of government: The United Kadazan Party (UKP), 1963-1964; Sabah Chinese Association (SCA), 1964-1967; the United Sabah National Organization (USNO), 1967-1976; the United People's Party of Sabah or *Parti Bersatu Rakyat Jelata Sabah* (BERJAYA), 1976-1985; United Sabah Party or *Parti Bersatu Sabah* (PBS), 1985-1994; and the National Front or *Barisan Nasional* (BN), 1994-present.

With regard to administration, Sabah has been helmed by nine Heads of State, *Tuan Yang Terutama Yang Di-Pertuan Negeri Sabah*: (1) Tun Datu Haji Mustapha Datu Harun, 1963-1965; (2) Tun Datuk Pengiran Haji Ahmad Raffae bin OKK Pengiran Haji Omar, 1965-1973; (3) Tun Haji Mohd Fuad Stephens, 1973-1975; (4) Tun Datuk Mohammad Hamdan Abdullah, 1975-1977; (5) Tun Datuk Haji Ahmad Koroh, 1977-1978; (6) Tun Datuk Haji Mohammad Adnan Robert, 1978-1987; (7) Tun Datuk Haji Mohammad Said bin Keruak, 1987-1995; (8) Tun Datuk Seri Panglima Haji Sakaran bin Dandai, 1995-2002; (9) Tun Datuk Seri Panglima Haji Ahmadshah bin Abdullah (2002-2010); and Tun Datuk Seri Panglima Juhar Mahiruddin (2010-present).

Sabah has also been helmed by 13 Chief Ministers: Tun Haji Mohd Fuad Stephens (August 1963 to December 1964 and April 1976 to June 1976); Datuk Peter Lo Su Yin (January 1965 to April 1967); Tun Datu Haji

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Mustapha Datu Harun (May 1967 to October 1975); Datuk Haji Mohammad Said bin Keruak (November 1975 to April 1976); Datuk Harris Mohd Salleh (June 1976 to April 1985); Datuk Seri Joseph Pairin Kitingan (April 1985 to March 1994); Tun Datuk Seri Panglima Haji Sakaran bin Dandai (March 1994 to December 1994); Datuk Mohd Salleh bin Haji Mohammad Said (December 1994 to May 1996); Datuk Yong Teck Lee (May 1996 to May 1998); Tan Sri Bernard G. Dompok (May 1998 to March 1999); Datuk Osu Sukam (March 1999 to March 2001); Tan Sri Chong Kah Kiat (March 2001 to March 2003); and Datuk Seri Musa Aman (March 2003 to present).

In the context of the administration of Sabah, Tun Datu Haji Mustapha Datu Harun (henceforth referred to as Tun Mustapha) was a great leader. He was once the Head of State (*Tuan Yang Terutama*), the Chief Minister, a Federal Minister, and the leader of a political party. He was instrumental in the endeavor to achieve independence for Sabah through Malaysia. These contributions and the direct role that he played in the fight for independence earned Tun Mustapha the title "Father of the Independence of Sabah".

Tunku Abdul Rahman Putra al-Haj, the first Malaysian Prime Minister, was quoted as saying, "*Tun Mustapha is an architect who has planned all the right moves to enable Sabah to join Malaysia*" (Latif, 1981:vii). While Tun Haji Abdul Razak bin Datuk Hussein, the second Prime Minister, stated as follows:

The State of Sabah is indeed fortunate to have a leader who is a true nationalist, honest, and dynamic in Tun Datu Haji Mustapha. He has sacrificed tremendously in the form of energy, ideas, and wealth for the sake of USNO [United Sabah National Organization] and Alliance Party. He has contributed immensely to the people, religion, and nation. His contributions are invaluable. Tun Datu Haji Mustapha is an incomparable nationalist and political leader who is strict, brave, honest, and loyal (cited by Hussin, 2003).

HISTORICAL BACKGROUND OF TUN MUSTAPHA

Tun Mustapha was born on 31st June 1918 in the village of Limau-Limauan, Kudat, which was the first centre of British administration in Sabah. He was the eldest of nine siblings of Datu Harun Datu Nasaruddin and Norani Hj. Abdul Rahim who were both of the Bajau-Suluk ethnicity. Tun Mustapha had another five siblings from his father's second marriage to Hajah Janzarah. His birth name was Datu Badiozaman. "Badiozaman" was the name of his ancestor, Sultan Badiozaman, the islands of Sulu and Mindanao. This clearly indicates that Tun Mustapha hailed from a family

of nobility from southern Philippines, where the designation “*datu*” was given to whoever became the Sulu Sultan.

Datu Badaruddin, who was an ancestor from his father’s side, was the youngest brother of the Sultan of Sulu and Mindanao, the seventh son of Sultan Hisyamuddin who was the son of Badiozaman, the previous Sultan of Sulu (Hussin, 2003:13). Prone to ill health as a young boy, the elders, deeming his birth name as not auspicious/suitable, changed the name Datu Badiozaman to Datu Mustapha (JPPP, 2003:9; Aziz, 2005:61; and Osman, Ali & Basrah Bee, 2006:4). His father and both of his grandparents (Datu Nasaruddin and Hj. Abdul Rahim) were well acquainted with the British administrators as they had held the position of Native Chiefs during the administration of the Chartered Company of North Borneo (*The British North Borneo Herald*, 1886:215).

Tun Mustapha received a formal education in 1932 from St. James’ School, a mission school in Kudat. A devout Muslim, Tun Mustapha had gone on pilgrimage to Mecca a few times. He had also helped the needy of Sabah out of his own pocket. He really wanted to see the unification of the people of Sabah, not just in politics but in the social and cultural contexts. He believed that Islam was a strong unifying factor. Therefore, he was persistent in his call for the people of Sabah to embrace Islam.

However, it is to be noted here that he had never once used force to this end. Tun Mustapha married Toh Puan Hajah Rahmah Zulkarnain (departed in 1991) and Toh Puan Meriam, who was his second wife. They had ten children. Tun Mustapha passed away on the 2nd of January 1995 at the Sabah Medical Centre, Kota Kinabalu.

During this time Sabah was known as North Borneo and was ruled by the Chartered Company of North Borneo (SBBU, *Syarikat British Borneo Utara*) which was a British trade. In 1928, barely 10 years old, Tun Mustapha worked as an errand boy for Mr. E.W. Morrell, the Resident of Kudat. In 1932, he enrolled in St. James’ School in Kudat, but nine months later, following the death of his mother, quit school as his father who was also an employee of SBBU was transferred to another place.

Two years later, on 18 October 1934, he started work as an office boy for the then District Officer, Mr. E.R. Evans. The job was dull and unpromising but Tun Mustapha was always reminded of Mr. E.R. Evans’ kindness towards him. Through the latter’s encouragement, Tun Mustapha worked hard to educate himself and gain more knowledge. His determination paid off as he was promoted to the post of Native Clerk and Opium Clerk on 1 February 1937. He remained in these posts until the Japanese occupation of Malaya.

The Japanese occupation marked the beginning of Tun Mustapha's fight against foreign intrusion. This endeavor caused him to flee to the Philippines on 24 December 1944, to join guerilla warfare as a private. On 1 January 1945, he was promoted to the post of Sergeant in the permanent army and was assigned to the Secret Service. He was involved in several battles against the Japanese and was soon holding the post of First Lieutenant. His natural leadership ability enabled him to not only successfully lead his followers but also activities related to the fight for independence. This talent brought him back North Borneo to spy on the enemy. On 15 April 1945, he was made Captain and soon after joined the British Guerilla Organization in North Borneo under Col. R.G.P.N. Combe OBE, MC until it was disbanded on 9 September 1945.

During the reconstruction of North Borneo, Tun Mustapha continued his undying contributions to his homeland. In 1951, he was appointed First Grade Native Chief which carried the title *Orang Kaya-Kaya* (OKK). In 1952, he was chosen to enroll in a training program in agriculture at RIDA (Rural and Industrial Development Authority) in Malaya. Upon his return to Sabah, the Governor appointed him as a Sabah Legislative Assemblyman and Sabah Executive Assemblyman. It was at this juncture that he started a rather limited involvement in politics by learning the ropes.

In acknowledgement of his status as a true native of the State, the Colonial Authority allowed his voice to be heard in the Assembly. In 1959 – two years prior to the proposition of the Federation of Malaysia by Tunku Abdul Rahman Putra al-Haj, the first Prime Minister of Malaysia – Tun Mustapha was sent to the United Kingdom to study the English Language and Politics for a year by the North Borneo Colony and the British Council. It proved to be an ingenious and visionary move. After his return to Sabah, he continued working hard for the independence of the State. It was, then, that the idea of joining Malaysia was envisioned and seen as a path to an independent State.

TUN MUSTAPHA AND POLITICAL DEVELOPMENT OF SABAH

Tun Mustapha was an important figure in Sabah politics. He played a significant role in the early stages of the formation of USNO (United Sabah National Organization). USNO was formed as the result of collaboration between several Islamic associations with cultural and linguistic bodies which were led by Muslims. Among the associations which were represented at the USNO Congress were PIS (*Persatuan Islam Sabah* or Sabah Islamic Society); PIT (*Persatuan Islam Tawau* or Tawau Islamic Society); PIP (*Persatuan Islam Putatan* or Putatan Islamic Society); the

Labuan Malay Society; the Indonesian Association of Sandakan, Jesselton and Lahad Datu; AGABA (*Angkatan Gaya Baru*) Sandakan Branch; PANS (*Pergaulan Anak Negeri Sandakan* or Sandakan Native Interaction); and the Pakistani Association of Jesselton (Aziz, 2005).

On 2 June 1961, Tun Mustapha managed to gather 60 people in BERJAYA (*Bersatu Rakyat Jelata Sabah*) at the residence of Tuan Haji Abdullah Salleh in Kudat to discuss the independence of Sabah. The outcome was that on 24 June 1961, a special meeting was held at the Kudat Recreational Club for the purpose of forming the First Sponsorship Committee for USNO. The ultimate outcome of the Kudat meeting was that from 23-24 December 1961, USNO was formed in conjunction with its first Congress. This Congress was attended by a large section of the Bajau, Suluk, and Dusun communities in and around Kudat. It saw the gathering of 6,000 people in the town of Kudat as a show of support for the effort of gaining the independence of Sabah through Malaysia.

On 24 December 1961, Tun Mustapha was appointed the President of USNO. He remained as a State and Executive Assemblyman. When Sabah was given the authority to form its own government, Tun Mustapha was appointed a member of the Local Government. He was involved in the *Perundingan Setiakawan Malaysia* (Comradeship Negotiation of Malaysia) and played an important part in the negotiation between the Malayan and the British's representatives.

Sabah was given autonomy on 31 August 1963, and gained independence through Malaysia 16 days later on 16 September 1963. Tun Mustapha was appointed the first Head of State (TYT, *Tuan Yang Terutama*). On 26 November 1964, His Royal Highness of Malaysia (*Yang Di-Pertuan Agong*) conferred him the title "*Tun*" as an acknowledgement of his contributions to Malaysia in 1963.

Tun Mustapha, who was commonly known as *Tun*, held the post of TYT for two years. He rejected the offer for renewal of term as he was convinced that he could contribute more to Sabah by being actively involved in politics. In addition, he was saddened by the rift that had occurred between two *Bumiputra* (native of country) political parties: the United Sabah National Organization (USNO) which he himself had formed and the United Pasok-Momogun Kadazan Organization (UPKO) which was formed by his adopted brother, Tun Haji Mohd Fuad Stephens (known as Donald Stephens before his conversion to Islam). Tun Mustapha, then, decided to lead USNO. This move was his greatest sacrifice for Sabah. He was willing to set aside all personal interests for the sake of Sabah and its people.



Photo 1:

Tun Datu Mustapha bin Datu Harun delivered his speech during 1st USNO Congress in 1961 (Source: The Sabah State Archives).

The first two to three years after independence, the political scenario in Sabah was not conducive to a healthy development of the State. Political leaders were up against one another, especially those hailing from the two parties: the United Sabah National Organization (USNO) and the United Pasok-Momogun Kadazan Organization (UPKO). Apart from this, leaders of the Sabah Chinese Association (SCA) were also at loggerheads.

Tun Mustapha took various initiatives and made a lot of effort to overcome this problem. At first, he tried to bring together the two main political parties, USNO and UPKO, under in one banner which received overwhelming public support. His goal was to create political stability in Sabah which was imperative in ensuring the smooth relationship between the State Government and the Federal Government. This in itself would need the utmost confidence and great diplomacy.

The Federal Government was appreciative of Tun Mustapha's initiative and provided him with the encouragement and assistance which helped boost the social and economic development of the State. Soon after, Tun Mustapha was unanimously appointed by the *Dewan Undangan Negeri*

Sabah (Sabah Legislative Assembly) as a member of the Malaysian Parliament through a temporary system of selection known as the indirect system of selection to the Parliament. On 22 July 1966, he was appointed the Federal Minister for Sabah Affairs and Public Defense.

However, Tun Mustapha resigned in April 1967 to contest in the upcoming Sabah State election. He chose the Bengkoka-Banggi seat and won by a large majority. In June 1967, Tun Mustapha was appointed the 3rd Chief Minister of Sabah.

Having given the mandate by the people of Sabah, Tun Mustapha immediately ventured towards fulfilling the campaign manifesto of the Alliance Party (a ruling government political party at the Federal level) by running a dynamic government which implemented projects under the First Malaysia Plan of 1966. His motto was “the Development Revolution of Sabah”. This motto laid out drastic changes in Sabah within a short period.

Numerous new projects were completed under Tun Mustapha’s administration, including the expansion of the Kota Kinabalu International Airport and the establishment of statewide television coverage. To hasten economic growth and to produce fast results, Tun Mustapha ordered the excess state funds from the Unified Monetary Fund to be spent on development projects to prevent delays. This strategy has produced good results.

In politics, Tun Mustapha was successful in bringing the two *Bumiputra* (native of country) parties under one banner. UPKO (United Pasok-Momogun Kadazan Organization) was disbanded and all its members joined USNO (United Sabah National Organization) in 1968. This was the first time the *Bumiputras* of Sabah were united under one party.

This development was not only strengthening the *Bumiputras* but was also seen as a crucial factor in national unity. In developing a nation such as Malaysia, this effort has to be taken in the early stages. This was the result of Tun Mustapha’s dynamic leadership and a sure sign that the people were finally unified. It was a great victory for Tun Mustapha and Sabah Alliance Party when he and his party won uncontested after the nominations were closed during the second Sabah General Election on 5 October 1971. Out of the 32 victorious candidates, 28 were from USNO and 4 from SCA.

TUN MUSTAPHA AND THE PEOPLE ECONOMIC DEVELOPMENT

Concerned about the welfare of the people, Tun Mustapha devised a unique system of distributing the wealth of the State through the Sabah Foundation which was established in 1967. Under this system, the Sabah

Foundation set up a Trust Fund which was named the *Tun Datu Haji Mustapha's Trust Fund*. The revenue of the Sabah Foundation which came from logging activities was kept in one fund. Each Malaysian adult who resided permanently in Sabah was awarded a share.

The newspaper of *Kinabalu Sabah Times* (11 July 1973) reported that \$14 million was disbursed to 178,937 shareholders. The shareholders of this Sabah Foundation Trust Fund would invest in various initiatives, including shipping which was established through a joint venture with a Japanese company. It was the first time that the people of Sabah had ownership of its wealth in the true sense of the word.

Tun Mustapha's early focus was on rural development. He was trying to find ways of converting the economic system of self sufficiency to the economy of commercial agriculture. Thus, the function of the Rubber Fund Board of Sabah (LTGS, *Lembaga Tabung Getah Sabah*), established in 1950 under Ordinance 1950 during British rule, was re-examined. In Tun Mustapha's time, LTGS was given the role of ensuring that the income of rubber tappers was guaranteed. As a result, the first rubber scrap factory was set up in 1969. The State government's interference resulted in the production of high grade rubber and increased output: 465 tons in 1970 which increased to 2,552 tons two years later (JPPP, 2003:57).

Tun Mustapha also formed Sabah Economic Development Corporation (SEDCO) on 21 December 1971, whose role was to assist the State Government in the implementation of the New Economic Policy (DEB, *Dasar Ekonomi Baru*) under the Second Malaysia Plan, 1971-1975. It functioned as a government engine which sped up the development of industry, commerce, and economy in Sabah. Besides that, it encourages *Bumiputras* (native of country) to venture in these fields (JPPP, 2003:59). Tun Mustapha's next economic development endeavor was the establishment of the Sabah Paddy Board in 1967 and the Sabah Land Development Board in 1969.

TUN MUSTAPHA AND THE USIA

The establishment of USIA (United Sabah Islamic Association) was synonymous to USNO (United Sabah National Organization) due to the fact that it was USNO leaders who founded USIA and naturally it became a political instrument for the party. At the early stage of its formation, most of its Supreme Committee Members were USNO leaders (*Penyata Tahunan USIA*, 1969-1970). This was inevitable since USIA was mobilized by USNO leaders.

This affiliation with USNO ensured that it was allocated a large sum for its activities under the administration of Tun Mustapha. For example, in

1970, \$150,000.00 was allocated for the development of religious schools in Sabah (*Penyata Tahunan USIA, 1969-1970*). At the same time, \$100,000.00 was channeled throughout Sabah for the development of mosques and *suraus* (prayer-houses). In 1972, USIA's fund entitlement was increased to \$2,718,280.00. This allocation was divided among three main departments: the General Secretary Department received \$2,277,320.00; the Missionary Body of USIA received \$236,960.00; and the Information Body received \$204,000.00 (*Penyata Tahunan USIA, 1969-1970*).

It is to be noted that the Missionary Body of USIA, which was responsible for increasing the number of Muslims in Sabah, was allocated a considerable sum (Aziz, 2005). This missionary effort paid off. In 1972, the number of Muslims in Sabah increased to 53% compared with 37% in the past years. USNO had hoped that this increase would mean more support for the party. Tun Mustapha announced that by May 1974, USIA had been successful in converting almost 100,000 Sabahans (96,400 people) ever since its inception.

The USNO government hoped that this new development would enable the Muslims in Sabah to become the majority group while the new converts would definitely lend support to the ruling party. One of its significant and greatest achievements was conversion of Tun Fuad Stephens and family to Islam on 5 January 1971, which was held at Tun Mustapha's residence in Tanjung Aru. Besides that, Tun Mustapha had managed to buy off a SDA Church which was located in the heart of Kota Kinabalu at the cost of \$1,050,000.00 and converted it to a mosque (Aziz, 2005).

Senator Datuk Haji Abu Bakar Titingan, the Head of Sabah Islamic Council, in his assessment of Tun Mustapha's work had said that in his effort to unite the people, he gave the utmost priority to the spread of Islam. He strongly believed in the ability of Islam to unite the people in the true sense of the word, a unity that would not be easily shaken (Hussin, 2003:viii). Nevertheless, he realized the complexity and difficulty of the endeavor. Besides promoting Islam, as the Father of Sabah Independence, he struggled to unite its people who hailed from numerous ethnic backgrounds and religions for the sake of enjoying the fruit of his labor for an independent Sabah. He wanted his people to have freedom, peace, harmony, and happiness.

TUN MUSTAPHA AND EDUCATION IN SABAH

Today, the focus is on human capital development through education. In Sabah, since 1966, a new era in education whereby the focus was the whole population of the State had begun. Mohd Noor Long (1978:105)

wrote that Tun Mustapha was well aware of the fact that education, in the long run, would improve the standard of living of the *Bumiputras* (native of country). The task of improving education in Sabah was assigned to the Sabah Foundation which was established based on the Sabah Foundation Enactment No.8, passed and authorized by the State Legislative Assembly on 4 May 1966.

In his speech on the establishment of the Sabah Foundation on 9 November 1965 at Mesapol, Sipitang in Sabah, Tun Mustapha stressed the fact that the Foundation was established based on the underlying principle that a separate organization could play a very important role in stimulating Malaysian economic growth. It was to focus on human development in the areas of education, society, culture, and economic growths as well as finding solutions to problems pertaining to the modernization of Malaysia (JPPP, 2003:69).

At the end of 1966, an education grant amounting to one million was allocated. It was at this time that the Sabah Foundation commenced its first programme by awarding Daily Scholarships to secondary school pupils in the whole of Sabah at the rate of \$130.00 annually. In addition, the Foundation also conducted programmes which eased the burden of parents by paying the pupils' exam fees, providing textbooks on loan, the supply of cow's milk and school uniform, hostel facilities, internal scholarships, and many more. The government's commitment in this agendum can be seen in table 1 and 2 below.

Table 1:
 Internal Scholarship Allocations from 1967 to 1974

Year	Daily Scholarship		Hostel Scholarship	
	Unit (Students)	Total (\$)	Unit (Students)	Total (\$)
1967	1102	164,234	0	0
1968	708	101,361	0	0
1969	703	99,805	0	0
1970	1170	158,348	5	2,500
1971	1693	244,161	12	6,000
1972	1159	154,997	10	5,000
1973	1677	183,737	25	12,500
1974	1209	155,530	17	9,640
Total	9421	1,262,173	69	35,640

(Source: JPPP, 2003).

Table 2:
Details of Secondary School Scholarship Expenditure in West Malaysia

Year	No. of Students (Updated)	Accumulated Costs (\$)
1968	115	147,607
1969	233	170,561
1970	352	262,196
1971	770	423,669
1972	604	658,105
1973	584	776,510
1974	672	748,609
Total		3,187,257

(Source: JPPP, 2003).

Other than awarding scholarships, the Sabah Foundation also provided loans to students who wished to pursue higher education in local or overseas universities as shown in table 3.

Table 3:
Total Loan Amount for Students in Local and Overseas Universities

Year	Malaysia	Abroad	No. of Students
1967	0	2	2
1969	0	2	2
1970	2	4	6
1971	1	5	6
1972	6	4	10
1973	4	9	13
1974	13	6	19
Total	26	32	58

(Source: JPPP, 2003).

The Sabah Foundation organized programs to send *Bumiputra* (native of country) students to study in selected secondary schools in peninsular Malaysia, as stated in table 4. This initiative was proven to strengthen national unity.

Table 4:

The Number of Students Sponsored by the Sabah Foundation Attending West Malaysian Secondary Schools from 1968 to 1974

Year	Form 1	Form 1 (Science)	MARA Science College	Form 4 (Science)	Form 6	Total
1968	115	0	0	0	0	115
1969	117	0	0	0	0	117
1970	120	0	0	0	0	120
1971	120	0	0	18	0	138
1972	119	0	15	19	0	153
1973	0	16	3	57	0	76
1974	108	12	6	46	8	190
Total	699	28	24	140	8	909

(Source: JPPP, 2003).

Finally, Tun Mustapha played a pivotal role in the establishment of YS-ITM (*Yayasan Sabah – Institut Teknologi MARA*, currently known as *Universiti Teknologi MARA Cawangan Sabah* or *MARA University of Technology Sabah Branch*) in 1973 and UKM (*Universiti Kebangsaan Malaysia* or *National University of Malaysia*) in 1974. These were the two pioneers of higher education in Sabah. Both institutions, especially UiTM (*MARA University of Technology*) Sabah, have contributed immensely to the development of Sabah through the increase in the number of professional and semi-professionals.

CONCLUDING REMARKS

Tun Mustapha's contributions in various fields and endeavors have not gone unnoticed and unappreciated. He had received due acknowledgements by leaders, both local and overseas. In 1951, he was appointed First Grade Native Chief which carried the title OKK (*Orang Kaya-Kaya*). On 16 September 1964, he was conferred the *Darjah Kebesaran Tertinggi Negeri Sabah* which carried the title *Datuk Seri Panglima Darjah Kinabalu* (First Class) and consequently then title *Datuk Seri Panglima*.

Other states in the Peninsula and Sarawak followed suit in awarding him with prestigious titles. Tun Mustapha, for example, received the *Darjah Seri Indera Mahkota Pahang* (SIMP) from HM (His Majesty) the Sultan of Pahang in conjunction with his 65th Birthday on 20 September 1969; whereas HM (His Majesty) the Sultan of Johor awarded him *Darjah Seri Paduka Mahkota Johor* (SPMJ) on 27 October 1970. On 29 March 1971, Tun Mustapha received also the title *Seri Paduka Mahkota Perlis* (SPMP).

On 15 September 1971, he was conferred the title *Darjah Seri Paduka Chura Si Manja Kini* (SPCM) by HM (His Majesty) the Sultan of Perak, in conjunction with his 47th Birthday Celebration. Earlier, on 20 August 1970, Tun Mustapha received the *Darjah Penglina Negara Bintang Sarawak* (PNBS), while being part of the TYT (*Tuan Yang Terutama*) of Sabah's entourage on a visit to Sarawak.

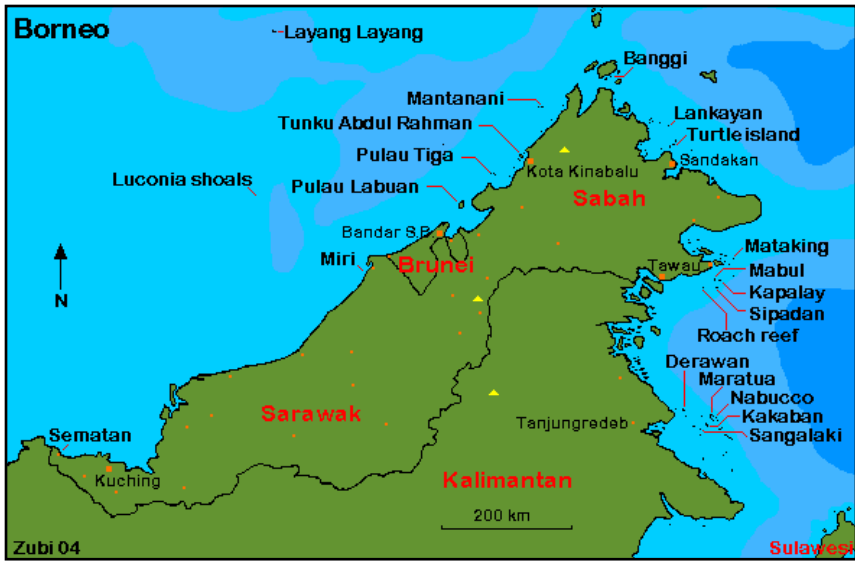
On 26 November 1964, HM (His Majesty) the Seri Paduka Baginda Yang Di-Pertuan Agong awarded Tun Mustapha the title *Darjah Seri Maharaja Mangku Negara* (SMN). The Highest National Recognition which carried the title "*Tun*". He was the first Sabahan to receive such an honor. In the academic arena, Tun Mustapha was appointed the Pro-Chancellor of UPM (*Universiti Pertanian Malaysia* or Malaysia University of Agriculture) for the period beginning November 1973 until February 1990.

Apart from the numerous local titles awarded to him, Tun Mustapha also received international recognitions. In 1972, the President of Lebanon conferred on him the title K. St. J – Knight of (the Order of) St. John Jerusalem for his contributions to Islamic unity. In addition, Tun Mustapha received the title KVO (Knight of the Valiant Order) and OBE (the Order of the British Empire). The lad who hailed from a middle class family with very little formal education had eventually emerged as a leader who was well respected and honored. Tun Mustapha had carved a name for himself, and as the "Father of Sabah Independence", his contributions will remain a legacy that is imbedded in the hearts of the people of Sabah.

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Sabah State in the Federation of Malaysia

(Source: www.google.com, 1/4/2012)

Sabah gained independence through Malaysia in 1963. After 49 years in the Federation of Malaysia (1963-2012), Sabah has experienced its own colorful share of the political and administrative antics.