Malaysia Madani Concept: An Exploration of Its Islamic Dimensions and Characteristics

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ABSTRACT

This paper explores the Malaysia MADANI concept, represented by the Malay acronym for "SCRIPT," which stands for *keMampanan* (Sustainability), *kesejAhteraan* (Prosperity), *Dayacipta* (Innovation), *hormAt* (Respect), *keyakiNan* (Trust), and *Ihsan* (Care and Compassion). The concept has been criticised by academics, leaders, scholars, politicians, students, and the public. The primary aim of this study is to understand the essence of the MADANI concept and to clarify it in light of the *Tawhidic* epistemology and the Islamic worldview. Given the limited attention paid to MADANI, this paper examines its features and dimensions within the context of the Qur'ān, Sunnah, and Islamic heritage. A qualitative methodology, focusing on content analysis, has been employed. Selected exegeses of the Qur'ān and narrations from Ḥadīth literature, alongside the thoughts of Muslim scholars, have been reviewed to elucidate the concept and demonstrate its significance for a proper understanding of MADANI. The study begins with an introduction, followed by a brief overview of selected Muslim scholars' perspectives on good governance, along with a discussion of the study's problem, methodology, and objectives. It then presents the Arabic terms associated with the six drivers of MADANI, along with their scriptural sources. The study addresses key concepts, including sustainability, care, and compassion, as essential elements for harmony; respect as the foundation of an inclusive community; innovation as a model for sustainable development; prosperity as a crucial driver of societal advancement; and trust as a pathway to holistic well-being, from an Islamic perspective. The paper concludes with recommendations based on the findings.

Keywords: Malaysia Madani, Sustainability, Prosperity, Innovation, Respect, Trust, Care and Compassion, Islamic perspective.

INTRODUCTION

Anwar Ibrahim, Malaysia's tenth Prime Minister, launched the MALAYSIA MADANI framework—a policy focused on good governance, racial harmony, and sustainable development that is essential for guiding the country and transforming it into one of the world's developed nations in the coming decades. The term "MADANI" is the Malay acronym for "*KeMampanan*" (Sustainability), "*KesejAhteraan*" (Prosperity), "*Dayacipta*" (Innovation), "*HormAt*" (Respect), "*KeyakiNan*" (Trust), and "*Ihsan*"(Care and Compassion). The Prime Minister said the keywords of the government's vision, spelt MADANI, represent the shared trust between the government and citizens, grounded in transparency and cooperation. He argued that this vision of transparency and cooperation is necessary in a multi-racial and multi-religious nation.

The Prime Minister added, *"I have no plans to introduce a new vision or statute for the country. However, through the MADANI framework, I am inviting the country's leadership and the people to realise that it is a shared responsibility to raise human dignity, which should be based on confidence, values, morals, and fair and effective governance."* The Prime Minister also said, *"While we struggle in the economic, technological, and digital fields, we should not leave values and humanity behind,"* delivering his mandate, themed 'Developing Malaysia Madani.' He articulated that the MADANI policy focuses on Malaysia's current problems and requirements, as well as the nation's future needs and potential. He also emphasised that in this uncertain world, characterised by complexity, contradiction, and chaos, a comprehensive strategic framework is timely to guide the country through an era defined as post-normal.

The MADANI policy framework seeks to recognise the rights of all Malaysian citizens, regardless of their background, to live in sustainable communities and environments. The six key drivers of MADANI are interconnected and integrated, reinforcing and enhancing one another. The framework is designed as an iterative process, allowing for ongoing changes and regular revisions. It is also a participatory effort, inviting input and involvement from all segments of society.

Despite the Prime Minister's explanations, the Framework has faced criticism from various groups, including academics, leaders, scholars, politicians, students, and the general public. These individuals need time to understand its core principles and seek clarification from an appropriate perspective. Once they gain a clearer understanding, they may come to support the Prime Minister's vision for the country's future and improve the lives of all Malaysians, regardless of their ethnicity, race, or religion.

Given the widespread indifference towards the MALAYSIA MADANI philosophy, this paper examines the Framework's Islamic features and dimensions. A qualitative methodology based on content analysis has been employed. Selected interpretations of the Qur'ān and narrations from Ḥadīth literature, as well as the thoughts of Muslim scholars, have been reviewed to clarify the concept and highlight its importance for fully understanding the MADANI philosophy, which is the ultimate goal of this study.

This paper is structured as follows: It begins with an introduction that outlines the study's problem, methodology, and objectives. It then describes the Arabic terms for the six drivers of MALAYSIA MADANI, along with their scriptural sources. The discussion covers the concepts of sustainability, care, and compassion as vital elements for harmony; respect as the foundation for an inclusive community; innovation as a framework for sustainable development; prosperity as essential for societal progress; and trust as a guide to holistic well-being from an Islamic perspective. The paper concludes with recommendations for further action.

SCHOLARS ON GOOD GOVERNANCE
Al-Ghazālī on Al-Wilāyah
Power and leadership are indeed blessings from Allah. Al-Ghazālī suggests that *al-wilāyah*, or guardianship and leadership, is one of Allah's great gifts. Those who fulfil their responsibilities in leadership will attain an unparalleled form of eternal happiness. Conversely, those who neglect these duties will face misery, with the worst thing being disbelief in Allah. This highlights the significant value and potential dangers of leadership (Al-Ghazālī, 1988, p. 14).

The importance of leadership and guardianship is emphasised in a *ḥadīth* narrated by Ibn ᶜAbbās. The Prophet stood near the door of the Kaᶜbah, addressing a group of Quraysh leaders. He conveyed three essential principles for guiding their followers: [1] if their subjects seek mercy, they must show it; [2] if their followers seek justice, they must rule justly; and [3] they should be true to their word. A leader who commits to good governance must actively uphold these values.

The Prophet emphasised that leaders who neglect their responsibilities incur the curse of Allah and His angels, and neither their obligatory nor voluntary prayers will be accepted. This saying serves as a reminder of the significant responsibilities that come with leadership and guardianship, underscoring that it is not merely a position of privilege but one that requires compassion, mercy, justice, and integrity. Additionally, the Prophet warned against specific behaviours that displease Allah, highlighting three types of people: [1] a leader who lies habitually, [2] an older adult who commits adultery, and [3] a poor person who is arrogant (Al-Nawawī, Ḥadīth 1952).

These actions demonstrate moral failures, particularly among those who are expected to display wisdom, humility, and restraint due to their status. The Prophet emphasised that anyone entrusted with authority over others must act with justice and faithfulness, as leadership is regarded as a sacred trust (*amānah*) in the eyes of the Creator. Those who betray this trust by succumbing to injustice, dishonesty, or arrogance will be held accountable in the Hereafter (Al-Ghazālī, 1988, p. 15). A leader must promptly address the needs of the people with care and compassion.

Al-Fārābī on Sharing and Caring

Islam emphasises good governance as a means to uphold social justice, harmony, and development, stressing the importance of honesty and integrity among both leaders and citizens. A fundamental principle within Islam is the fair treatment of all individuals, regardless of their origin, race, nationality, or any other artificially constructed distinction. Alongside this, accountability and transparency in governance are strongly advocated.

The MADANI framework envisions a prosperous and united nation. Additionally, al-Fārābī in *al-Madīnah al-Fāḍīlah* emphasises the importance of sharing and caring in fostering societal unity. Al-Fārābī explores five essential themes: [1] the divine, represented in the concept of the First Being, [2] the world, encompassing its resources, inanimate objects, living entities, and celestial bodies, [3] the human soul, [4] ethics and its foundational principles, and [5] the human necessity for community and cooperation.

In this framework, al-Fārābī presents an ideal of cooperation among society's members where justice prevails, happiness is experienced, and virtues empower individuals to resist ignorance (Al-Fārābī, 1995). This vision calls on contemporary Muslim leaders to prioritise the welfare of the nation, fostering a caring society that reflects these values.

Al-Shawkānī on Good Governance

Al-Shawkānī asserts that good governance cannot be achieved by those driven by selfish desires, corrupt minds, or false passions. The essence of effective governance lies in clarity of thought, the purity of character, moral excellence, virtuous actions, and constructive

communication. This form of governance does not tolerate deviation or blind dependence. Instead, it is built on insight and evidence, establishing firm foundations for its principles. He emphasises that effective governance requires leaders who possess integrity, wisdom, and moral purity, while rejecting those who act out of self-interest, have corrupt intentions, or are guided by misguided desires. According to him, successful governance arises from leaders with sound minds, righteous actions, and values that prioritise the common good above personal gain (Al-Shawkānī, 1405 AH, Vol. 4, 504). In al-Shawkānī's view, proper governance is firmly grounded in principles and clarity, informed by insight and evidence, and guided by steadfast rules that ensure justice and stability. Governance that deviates from these standards—characterised by corruption or blind imitation—is fundamentally flawed and fails to protect the community's well-being (*ibid*).

Al-Māwardī on Good Governance
Articulating good governance, al-Māwardī describes six essential characteristics deemed necessary for good governance and political rationality. He states: *"What is suitable for the world until its conditions become regular, and its things are healed, six things are its rules, even if branched, namely:{1} A followed religion, [2] firm authority, [3] comprehensive justice, [4] public security, [5] permanent fertility and [6] spacious hope"*(Al-Māwardī, al-Maktabah al-Shāmilah, 133). He elaborates on these six qualities. Hence, he proposes that a well-ordered society depends on these six interconnected elements: [1] A respected religious foundation, [2] strong governance, [3] comprehensive justice, [4] societal security, [5] continuous prosperity, and [6] hopeful aspiration.

Ibn Taymiyyah on Good Governance
In *al-Siyāsah al-Shar^ciyyah fī Iṣlāḥ al-Rā^cī wa al-Rā^ciyyah,* Ibn Taymiyyah cites two Qur'ānic verses as the core of just and righteous governance. They are: *"Indeed, Allah commands you to render trusts to whom they are due and when you judge between people to judge with justice. Excellent is that which Allah instructs you. Indeed, Allah is ever Hearing and Seeing"*(Qur'ān, *Sūrat al-Nisā'*: 58) and *"O you who have believed, obey Allah and obey the Messenger and those in authority among you. And if you disagree over anything, refer it to Allah and the Messenger if you should believe in Allah and the Last Day. That is the best way and best in result"*(Qur'ān, *Sūrat al-Nisā'*: 59).

Ibn Taymiyyah explains that the first verse (*Sūrat al-Nisā'*: 58) addresses leaders, emphasising their duty to return trusts (*amānāt*) to their rightful owners and to govern with justice. The second verse (*Sūrat al-Nisā'*: 59) addresses the people, urging them to obey those in authority who operate in accordance with these principles, except when commanded to disobey Allah. He also contends that good governance is based on two central principles. These are [1] the return of trusts represented through official responsibilities and [2] public funds and justice, which includes the fair application of laws and the protection of rights. He asserts that these two principles—*justice and the rightful return of trusts*—are the foundation of just politics and righteous authority, as demonstrated in the leadership of the Rightly Guided Caliphs. Then, he summarises the pillars of good governance as *"returning trusts to their owners,"* represented in mandates and funds, and in ruling with justice, which he describes in two types: limits and rights (Ibn Taymiyyah, 1983, pp. 504-505).

Some contemporary Muslim scholars have analysed the governance of the early Caliphs to establish nine standards of wise governance, categorised into two sets of values: *core values*—such as [1] choice, [2] justice, [3] equality, [4] public interest, and [5] rights—and instrumental values, including [6] accountability (*ḥisbah*), [7] integrity, [8] capability, and [9] solidarity (Safi, 2015, pp. 78-79). The Qur'ān also emphasises the importance of mutual trust and cooperation: *"…And cooperate in righteousness and piety, but do not cooperate in sin and aggression…"*(Qur'ān, *Sūrat al-Māʾidah*: 2). Islam also encourages innovation and striving for excellence; as the Prophet said: *"Allah loves that when anyone of you does a job, he should perfect it"*(Al-Bayhaqī, *Shuʿab al-Īmān,* Ḥadīth 4929). By fostering a society grounded in MADANI principles, Malaysia can achieve a balanced, prosperous future that benefits all its citizens, ensuring that every individual has the opportunity to thrive in a just and compassionate environment.

ARABIC TERMS FOR MADANI

To begin with, it is evident that the six drivers of the MADANI framework are firmly rooted in the Qur'ān and Ḥadīth literature and manifest in various forms. The Arabic term *istidāmah*, meaning sustainability, is a fundamental concept. Furthermore, the terms *raḥmah* and *ʿināyah* represent key values of care and compassion. In the Malaysian context, *iḥsān* is directly relevant to the MADANI framework. Additionally, *iḥtirām* or *karāmah* signifies respect, while *ibtikār* denotes innovation. The Arabic terms for prosperity and trust—*falāḥ* and *amānah*—underscore these principles. Islamic intellectual traditions offer a robust foundation for these vital concepts.

Each component of the MADANI framework holds significant linguistic value and is intricately woven into Arabic. The term *istidāmah*, derived from the root *d-w-m*, emphasises sustainability and continuity, highlighting the importance of enduring behaviours and practices. The word *iḥsān*, derived from the root *ḥa-sa-na*, conveys goodness, mercy, and compassion, and embodies a deep sense of love, affection, tenderness, concern, and care. Similarly, *iḥtirām,* rooted in *ḥ-r-m*, symbolises honour, admiration, respect, and reverence, underscoring the importance of dignity, decency, humility, integrity, nobility, elegance, and regard. Additionally, the term *karāmah* also signifies respect, and it will be discussed in the paper.

The term *ibtikār*, from the root *b-k-r*, denotes innovation, invention, and creativity, emphasising generating novel concepts. Derived from *fa-la-ḥa*, *falāḥ* implies prosperity and victory, alluding to material, psychological, metaphysical, and spiritual well-being. From the root *a-m-n*, *amānah* underscores the moral obligation to preserve integrity and denotes trust and responsibility. These words, which have a rich language and cultural heritage, encapsulate the core values required to build a just, forward-thinking, forward-looking, and proactive society that cares for people's overall well-being regardless of their ethnic, racial, cultural, religious, or linguistic background.

SCRIPTURAL BASIS FOR MADANI

Sustainability is emphasised in the Qur'ān, which advises against excess (Qur'ān, *Sūrat al-Aʿrāf:* 31 and 85). 'Care and Compassion' are central, as the Prophet was sent as a mercy to all the worlds (Qur'ān, *Sūrat al-Anbiyāʾ*: 107). Respect for human dignity is highlighted in the Qur'ān (Qur'ān, *Sūrat al-Isrāʾ*: 70). Innovation is encouraged with the pursuit of knowledge being a key Islamic value (Qur'ān, *Sūrat al-ʿAlaq*: 1-2). Prosperity encompasses both material and spiritual well-being (Qur'ān, *Sūrat al-Jumuʿah*: 10). Trust is fundamental, as Allah commands the faithful

to render trusts to those that are due (Qur'ān *Sūrat al-Nisā'*: 58). Muslim scholars have discussed these values, emphasising their significance in building a justly balanced, moderate and harmonious society that can co-exist peacefully with tranquillity as the ultimate objective.

Sustainability (*Istidāmah*) is a principle that emphasises the responsible and wise use of resources and the maintenance of balance in nature. The Qur'ān commands people against excess and wastefulness: *"O children of Ādam, take your adornment at every masjid, and eat and drink, but be not excessive. Indeed, He likes not those who commit excess."* (Qur'ān, *Sūrat al-Aᶜrāf*:31). Another verse reinforces this principle, where the community of Shuᶜayb has been warned against corruption and wastefulness: *"…And do not deprive people of their due and do not commit abuse on earth, spreading corruption"* (Qur'ān, *Sūrat al-Aᶜrāf*:85). These verses highlight the ethical imperative to deal justly with others and avoid actions leading to societal harm (*by not committing abuse on earth*), environmental degradation, and devastation, including deforestation and destroying nature, even under the pretext of development. The messages of these two verses firmly advocate for a balanced approach to life, advocating sustainability and ethical conduct. By adhering to these principles, Muslims are encouraged to contribute to a harmonious and equitable society that reflects the core values of Islam.

Another verse related to sustainability states, *"He is the One Who produces gardens—both cultivated and wild—and palm trees, crops of different flavours, olives, and pomegranates— similar in shape, but dissimilar in taste. Eat of the fruit they bear and pay the dues at harvest, but do not waste. Surely, He does not like the wasteful"* (Qur'ān, *Sūrat al-Anᶜām*:141). A ḥadīth (prophetic example) related to sustainability is, *" The Messenger of Allah passed by Saᶜad when he was performing ablution, and he said: 'What is this extravagance?' He said: 'Can there be any extravagance in ablution?' He said: 'Yes, even if you are on the bank of a flowing river''* (*Sunan Ibn Mājah*, Ḥadīth 425). This prophetic example warns against wasting water, especially when one is near a river with plenty of water. It clearly demonstrates the Islamic concept of sustainability. In Islamic tradition, there are numerous other examples as well.

Care and Compassion (*Iḥsān*) are central to Islamic teachings, reflecting the kind, compassionate, and merciful nature of Allah, the Creator. The Prophet is described as a mercy to the worlds: *"And We have not sent you, [O Muhammad], except as a mercy to the worlds"* (Qur'ān, *Sūrat al-Anbiyā'*:107). This attribute of mercy extends to all creation, encouraging Muslims to show compassion in human relations. The Prophet's life is filled with examples of his merciful nature, such as the ḥadīth: *"The Compassionate One has mercy on those who are merciful. If you show mercy to those who are on the earth, He Who is in heaven will show mercy to you"*(*Sunan Abū Dāwud*, Chapter 66, Ḥadīth 4941).

Indeed, the Prophet's compassion extends not only to humans but also to animals and the environment, as illustrated in a *ḥadīth* (Al-Nawawī, *Riyāḍ al-Ṣāliḥīn*, Ḥadīth 1600). These teachings emphasise the importance of care, compassion, and mercy, urging believers to reflect on and practise these values. The verses related to care and compassion are [1] *"Indeed, Allah commands justice, grace, as well as generosity to close relatives. He forbids indecency, wickedness, and aggression. He instructs you so perhaps you will be mindful"* (Qur'ān, *Sūrat al-Naḥl*:90) and [2] *"And do good, for Allah certainly loves the good-doers"*(Qur'ān, *Sūrat al-Baqarah*:195). A ḥadīth related to care and compassion is, *"The creatures are the family*

of Allah, so I love the creation of God from the best to His Family" (Al-Bayhaqi, *Shu'ab al-Iman* 6/2528).

Respect (*Karāmah*) for human dignity is a cornerstone of Islamic ethics. The Qur'ān underscores the inherent dignity of every human being: *"And We have certainly honoured the children of Ādam …"*(Qur'ān, *Sūrat al-Isrā'*:70). This respect for human dignity applies to all people, regardless of their background or status, emphasising the universal nature of this principle. The Prophet exemplified this respect by treating everyone with kindness and fairness. He states: *"… People are children of Ādam, and Allah created Ādam from the dust…,"*(Al-Tirmidhī, *Jāmiᶜ al-Tirmidhī*, Ḥadīth 3270), highlighting the respect, equality, and shared origins among all humans. Additional verses on respect include: *"O humanity! Indeed, We created you from a male and a female and made you into peoples and tribes so that you may get to know one another…"*(Qur'ān, *Sūrat al-Ḥujurāt*:13) and *"… Surely Allah does not like whoever is arrogant, boastful"*(Qur'ān, *Sūrat al-Nisā'*:36). A ḥadīth states, *"None of you truly believes until he loves for his brother or, he said, for his neighbour, what he loves for himself"*(*Sunan Ibn Mājah,* Hadith 66).

Innovation (*Ibtikār*) is encouraged, with the pursuit of knowledge being a core value. The Qur'ān begins with a command to read and seek knowledge: *"Recite in the name of your Lord who created. Created man from a clinging substance"*(Qur'ān, *Sūrat al-ᶜAlaq*:1-2). This emphasis on knowledge and innovation has led to significant contributions by Muslim scholars in various fields, including science, medicine, and philosophy. Other verses about innovation include [1] *" Indeed, in the creation of the heavens and the earth; the alternation of the day and night…—⸢in all of this⸣… are signs for a people who use reason,"*(Qur'ān, *Sūrat al-Baqarah*:164) and [2] *"…Indeed, Allah will not change the condition of a people until they change what is in themselves…"* (Qur'ān, *Sūrat al-Raᶜd*:11). A ḥadīth related to innovation is *"The best among you are those who bring the greatest benefits to people"*(Al-Ṭabarānī, *Muᶜjam al-Awsaṭ,* Ḥadīth 5937). According to this ḥadīth, human initiative or innovation that brings benefits to people makes individuals the best. Because the best people are helpful to others, a person should strive to be both successful and helpful. If one can only enjoy achievement for oneself, it is pointless.

Prosperity (*Falāḥ*) encompasses both material and spiritual well-being. The Qur'ān promotes the pursuit of prosperity through lawful means: *"And when the prayer has been concluded, disperse within the land and seek from the bounty of Allah…"*(Qur'ān, *Sūrat Jumuᶜah*:10). This view of prosperity covers economic success, spiritual fulfilment, and the community's well-being. Islam emphasises gratitude and ethical conduct in achieving true prosperity, balances material and spiritual pursuits, and advocates a comprehensive view of well-being. Another verse about prosperity states, *"He is the One Who smoothed out the earth for you, so move about in its regions and eat from His provisions. And to Him is the resurrection of all"*(Qur'ān, *Sūrat al-Mulk*:15). A ḥadīth related to prosperity states, *"Wealth is not in having many possessions, but rather (true) Wealth is feeling sufficiency in the soul"*(*Mishkāt al-Maṣābīḥ,* Ḥadīth 55). The above Qur'ānic statements and the prophetic example convey that within the Islamic setting, prosperity encompasses both material well-being and spiritual success.

Trust (*Amānah*) is a fundamental principle encompassing honesty, responsibility, integrity, and ethical conduct. The Qur'ān commands the faithful to render trusts to those entitled to them: *"Indeed, Allah commands you to render trusts to whom they are due …"*(Qur'ān, *Sūrat al-Nisā'*:58). This principle of *amānah* extends to personal, professional, and communal responsibilities.

Another verse about trust states, *"Indeed, We offered the Trust to the heavens and the earth… But humanity assumed it…"*(Qur'ān, *Sūrat al-Aḥzāb*:72). Abū Hurayrah narrates: *"There are three signs of a hypocrite: when he speaks, he lies; when he makes a promise, he breaks it; and when he is trusted, he betrays his trust"*(*Sunan al-Nasā'i*, Ḥadīth 5021). The Prophet warned against these blameworthy traits to encourage people to cultivate integrity and honesty. Upholding these values is crucial for fostering trust and promoting societal and national harmony. Muslims should endeavour to embody ethical standards by avoiding these signs of hypocrisy.

Here is a brief overview of the MADANI concept's elaborated scriptural foundations, illustrating its Islamic features and dimensions. We focus on how Islam regards these six driving forces or ideals as crucial to a community.

SUSTAINABILITY (*KEMAMPANAN*)

Anwar argues that sustainability must be pursued in a Malaysian way. The Malay word keMampanan refers to a process of sustainability that must be ongoing and a collective effort. The Malaysian notion of sustainability is a balance or equilibrium (*keseimbangan*) that holds to the well-being of humanity, as well as a continued balance and humane respect for nature and the human person. Thus, sustainability includes the natural environment and the sustainability of rural and urban communities, families, and individuals (Anwar Ibrahim, 2022, p. 25). In this statement, sustainability is approached through a uniquely Malaysian perspective. The Malay term *keMampanan* captures an ongoing, collective process of creating a sustainable society. It involves striving for *keseimbangan* or balance, which maintains both environmental and human well-being. For Malaysians, sustainability extends beyond the natural environment to encompass the health and resilience of communities, families, and individuals in both rural and urban settings. Therefore, this Malaysian approach to sustainability embraces a holistic view that respects and nurtures both nature and humanity, ensuring their coexistence and mutual support (Anwar Ibrahim, 2022, p. 25)..

MADANI Vision for Sustainability

MADANI's vision aims to build upon global standards to promote a new culture of sustainability in all aspects of life (Ibrahim, 2022, p. 2). It highlights the intention to establish a culture of sustainability by adhering to global standards. Essentially, the goal is to align various practices, policies, and daily actions with internationally recognised sustainability benchmarks. Doing so promotes a lifestyle and mindset that respect environmental limits, support economic resilience, and encourage social equity. A 'new culture of sustainability' emphasises integrating these principles into every aspect of life, from individual behaviours and community practices to national policies and international cooperation. This approach promotes responsible resource use, ethical business practices, and collaborative solutions to global challenges, thereby ensuring a balanced and sustainable quality of life for future generations.

Islamic View of Sustainability

The concept of sustainability (*Istidāmah)* aligns with the principles of *tawḥīd* (Oneness, Unity), stewardship (*khilāfah*), cultivation (*ʿimārah*), balance (*mīzān*), and the avoidance of wastefulness (*isrāf*) and corruption (*fasād)* within Islamic teachings. These principles encapsulate a broad understanding of sustainability, emphasising the importance of conserving the world's resources for future generations.

The concept of sustainability within the MADANI framework, as outlined by Anwar, extends beyond merely balancing human civilisation and the biosphere. From an Islamic perspective, sustainability involves a holistic approach that harmoniously integrates social, economic, and ecological dimensions with the principles revealed by God. This approach is grounded in the values of servitude (*ᶜubūdiyyah*), vicegerency (*khilāfah*), trustworthiness (*al-jadarah bi al-thiqah*), accountability (*mas'ūliyyah*), and justice (*ᶜadālah*), all of which reflect *Maqāṣid al-Sharīᶜah* — the higher objectives of Islamic law (Kamal Hassan, 2023, chapter 6). These values form a moral and spiritual foundation upon which sustainable development in an Islamic society must be based, ensuring that development is environmentally conscious, spiritually fulfilling, and socially equitable, argues Kamal Hassan.

The central idea of this Framework is *khilāfah,* or stewardship, which emphasises that humans are caretakers of the earth on behalf of the Creator, Allah. As vicegerents, Muslims bear a responsibility to preserve the natural balance, known as *mīzān*, and to act as custodians of creation. This stewardship is closely linked to the ethical and legal boundaries established by *Sharīᶜah,* guiding actions to promote good and prevent harm. As a result, anything deemed forbidden (*ḥarām*), harmful (*mafsadah*), or unjust (*ẓulm*) cannot be upheld within this Framework, as it would violate the divine trust bestowed upon humanity. These restrictions underline the importance of moral discernment in development efforts, ensuring that sustainability initiatives align with Islamic ethics and divine accountability. Justice *(ᶜadālah)* is also a crucial element of this sustainability model, emphasising equality and the importance of placing things in their rightful positions.

In Kamal Hassan's view, true justice seeks to balance equity (*tawāzun*) and moderation (*iᶜtidāl*) across all aspects of life, achieving optimal harmony (Kamal Hassan, 2023). This principle aligns with the MADANI framework, which aspires to foster a just and inclusive society where resources are distributed equitably among all and environmental impacts are minimised. As an Islamic ideal, justice is not merely a legal construct but a comprehensive approach that encompasses social welfare, economic stability, and environmental stewardship, ultimately creating a balanced and righteous society that reflects the divine will.

Besides justice, the Islamic concept of *barakah* (divine blessings) is integral to understanding sustainability. Development that adheres to the principles of *Sharīᶜah* and fulfils its higher objectives earns *barakah*, which perpetually extends the goodness of such endeavours. *Barakah* is seen as a mark of divine favour, ensuring that sustainable efforts yield positive impacts. When development aligns with Allah's will and Islam's ethical principles, it leads to *tawfīq*—true success granted by Allah—and an enduring legacy of good that benefits both present and future generations (Kamal Hassan, 2023). This theological dimension of sustainability emphasises that genuine success in Islamic terms is not material wealth but a lasting, beneficial impact sanctioned by divine approval.

Ultimately, the goal of sustainability in the MADANI model is to attain *falāḥ* (prosperity, success), which encompasses worldly prosperity and spiritual fulfilment. This vision of sustainability requires constant awareness of divine presence and guidance in every aspect of development. Humanity must remember its accountability to God, the Sustainer in this world and the Hereafter, where He will ultimately judge human actions (Kamal Hassan, 2023). This sense of accountability motivates Muslims to adhere to the ethical framework of *Sharīᶜah*,

fostering a society that aspires to balance, justice, and divine pleasure, ultimately leading to eternal success in both the worldly and spiritual realms.

Tawḥīd and Sustainability

The *tawḥīdic* perspective, or the Islamic doctrine of divine unity, forms the foundation of sustainability in the MADANI framework. *Tawḥīd* emphasises the Oneness of God, which extends to viewing the entire universe as a harmonious and interconnected system that reflects divine unity and purpose. Islam's perspective on sustainability is profoundly rooted in the concepts of balance (*mīzān*), signs (*āyāt*) of God, justice (*ᶜadālah*), and stewardship (*khilāfah*) (Al-Jayyousi, 2023, chap. 7). In this *tawḥīdic* vision, humans are not only caretakers of the earth. However, they are also responsible for maintaining their balance as a reflection of God's order. The MADANI framework, emphasising inclusive development and ethical governance, aligns with this *tawḥīdic* framework by integrating sustainability as a moral and spiritual duty —a central aspect of Islamic teachings.

A vital element of the *tawḥīdic* approach to sustainability is the concept of *mīzān* (balance), which encompasses ecological, social, and economic harmony. Islam views the natural world as inherently balanced and ordered. Humans, as stewards (*khulafā'*) of the earth, are tasked with preserving this divine equilibrium (Al-Jayyousi, 2023). The MADANI framework reflects this concept by advocating policies prioritising environmental preservation and resource management, aiming to protect Malaysia's natural heritage while fostering responsible consumption. Such policies resonate with the *tawḥīdic* view that everything in the universe is interrelated and must be maintained in equilibrium to reflect the unity and intentionality of God's creation.

The principles of justice (*ᶜadālah*) and stewardship (*khilāfah*) are integral to the *tawḥīdic* perspective on sustainability, as they call for equitable treatment of all creation and responsible governance. Islam mandates humans to act as God's vicegerents on earth, maintaining justice in their relationships with one another and with the environment. MADANI, which champions social equity, transparency, and integrity in governance, embodies this by advocating policies that promote social justice and reduce inequalities. This commitment to justice aligns with the Islamic worldview, which sees the unjust exploitation of resources or other individuals as a violation of the divine trust placed upon humanity.

Islam emphasises accountability in the afterlife, guiding Muslims to act responsibly with a consciousness of the Day of Judgment. The Qur'ān encourages moderation and compassion towards all creation, framing sustainable development as a means to fulfil religious obligations and ensure moral accountability (Al-Jayyousi, 2023). Malaysia MADANI's focus on long-term societal well-being mirrors this spiritual accountability, encouraging Malaysians to make choices that ensure a sustainable future for future generations. This perspective fosters a culture of sustainability interwoven with spiritual and ethical considerations, making sustainability a matter of policy and personal and collective ethical responsibility.

Malaysia MADANI's approach to economic sustainability reflects Islamic values by promoting equitable wealth distribution and discouraging exploitative financial practices. Al-Jayyousi emphasises the significance of *zakāh* (charity) and *waqf* (endowment) in promoting social equity, which are Islamic mechanisms designed to alleviate poverty and ensure economic

justice (Al-Jayyousi, 2023). In the MADANI framework, similar principles are applied through social welfare initiatives and the promotion of financial practices aligned with Islamic ethics, such as avoiding excessive debt and usury (*ribā*). This alignment demonstrates that Malaysia MADANI's economic policies aim to foster growth and create a balanced society where wealth is distributed justly, reflecting the *tawḥīdic* vision of a unified, sustainable, and morally accountable community.

CARE AND COMPASSION (*IHSAN*)

Anwar states that Malaysian Care and Compassion takes the conventional definitions to the next level. The Malay word for care is *peduli*; caring is *penyayang*, from the word for love. Compassion is *belas kasihan*; *kasih* is also love. So, love for others – your neighbours, your community, and members of other communities and minorities – is central to the Malaysian definition of Care and Compassion. The care and compassion that Malaysia needs to reemphasise speak to a greater social responsibility towards one another. Compassion here is not a fleeting feeling but a becoming of the other to not only feel the other's pain but take it on and adequately care for its ailments. Like the Islamic tenet of *zakāh*, where it is incumbent upon society to give, society's right to receive care and compassion is both a duty to give and a right to receive. Malaysian society must adopt care and compassion with honesty and a desire to elevate all its members in both economic and financial terms, as well as in attitude and behaviour. It will raise society towards a more profound humanity that is respectful, sustainable, and provides for ethical innovation and Malaysian prosperity (Anwar Ibrahim, 2022, 51, 52).

This emphasis on care and compassion aligns seamlessly with the principles of Malaysia MADANI, which envisions a society rooted in inclusivity, integrity, and mutual respect. By embedding these values in the nation's fabric, Malaysia has the potential to foster a culture that transcends mere tolerance, aspiring instead toward genuine empathy and solidarity. Such a transformation requires active engagement from every sector—government, civil society, and individuals alike—to cultivate a mindset where uplifting one another becomes a shared national ethos (Anwar Ibrahim, 2022, pp. 51-52). As we navigate the challenges of a rapidly changing world, this renewed focus on care and compassion can serve as the moral compass guiding Malaysia toward a harmonious and flourishing future.

Vision for Care and Compassion

Anwar's vision for Malaysia is sustainable, as evidenced by his historical presentations during and after his time in university, as well as his lectures at ABIM conferences and programmes, particularly in *usrah* meetings and later during his tenure in government in the 1980s and 1990s. As the dynamic foundation of Malaysia, he envisioned a future for the country built on universal principles. Anwar argues, *"Our purpose is to reignite a caring and compassionate society within Malaysia that not only treats the less fortunate but empowers all citizens to tend to the basic needs of others through adequate provisions of social welfare, affordable food and housing, and healthcare, as well as suitable services and advocacy for the poor and the marginalised"*(Anwar Ibrahim, 2022, pp. 51-52).

Care and Compassion from an Islamic Perspective

The Arabic words *ᶜināyah* and *raḥmah* mean "care and compassion," respectively. In the context of the MADANI framework, the term *iḥsān* is used to emphasise its significance in Malaysia. The

inclusion of *iḥsān* in this framework is deliberate, reflecting its relevance and adaptability to Malaysia's unique social and cultural landscape. The discussions on care and compassion in the SCRIPT highlight their importance within the framework, examining their roots in Islamic teachings, traditions, and heritage. Moreover, they explore how these values contribute to social harmony, peaceful coexistence, and good governance in Malaysia. The MADANI framework aims to promote a more inclusive, equitable, and peaceful society by integrating these essential values.

The concept of *iḥsān* in the Malaysian context highlights its significance within Islamic teachings and its role in fostering values of care and compassion. It is emphasised that the qualities associated with *iḥsān* positively influence a Muslim's morality and contribute to their personal development. Additionally, these attributes enhance social interactions. For instance, acts of kindness such as *al-iḥsān ilā al-wālidayn* (showing kindness to both parents), *al-iḥsān ilā al-yatāmā wa al-masākīn* (caring for orphans and individuals in need), and *al-iḥsān ilā al-jār* (caring for neighbours) have important social implications. They strengthen community bonds and promote peace, security, and social harmony (Amal Salim Kadhim et al., 2017, www.ijbssnet.com).

The Qur'ānic Perspective of *Iḥsān*

The term *iḥsān* and its derivatives occur 108 times in the Qur'ān (Maa-Allah, " مفهوم الإحسان في القرآن الكريم," https://maa-allah.com), reflecting its significance in Islamic teachings. It is mentioned in various forms, including the past tense, as in the verse, *"Thumma ātaynā Mūsā al-Kitāba tamāman 'alā alladhī aḥsana..."* (*Then, We gave Moses the Scripture, making complete (Our favour) upon him the one who did good...*) (Qur'ān, *Sūrat al-Anᶜām*:154). In the present tense, *iḥsān* is emphasised in verses like, *"...Wa in tuḥsinū wa tattaqū fa inna Allāha kāna bimā taᶜmalūna khabirā..."* (...*And if you do good and fear Allah- then indeed, Allah is ever, with what you do, Acquainted*) (Qur'ān, *Sūrat al-Nisā'*:128). The Qur'ān also employs the imperative form to instruct believers, as in, *"...Wa aḥsin kamā aḥsana Allāhu ilayka..."* (...*And do good as Allah has been good to you...*) (Qur'ān, *Sūrat al-Qaṣaṣ*:77). Ibn Kathīr asserts that this verse conveys that one has to be generous as Allah has been generous to him. (https://surahquran.com/tafsir-english-aya-77-sora-28.html#google_vignette). These collectively highlight *iḥsān's* significance as a divine directive that guides believers towards excellence in worship, ethics, and social conduct. Being good in this context means being supportive of others and demonstrating empathy.

Iḥsān is emphasised as a fundamental aspect of living righteously. Allah commands, "...*And do good as Allah has been good to you*..." (Qur'ān, *Sūrat al-Qaṣaṣ*: 77). This verse clarifies that *iḥsān* is not just a slogan, but a necessary act of goodness. It highlights the shared nature of kindness, indicating that the goodness one receives from Allah should be reflected in one's behaviour and actions towards others. Therefore, *iḥsān* is an essential moral obligation that every believer must fulfil. The expectation is that individuals will strive to embody this principle daily, mirroring the divine goodness that Allah has bestowed upon them.

The Qur'ān commands believers to embody *iḥsān* in all aspects of life, beginning with their worship of Allah. *Iḥsān* in worship means serving Allah with utmost sincerity, dedication, and devotion, as if one sees Him, a concept illustrated in the Ḥadīth of Jibrīl (Al-Nawawī, *Forty Hadith of al-Nawawī,* Hadith 2). The verse, *"Indeed, Allah orders justice and good*

conduct…"(Qur'ān, *Sūrat al-Naḥl:* 90) highlights that striving for excellence in worship is essential to fulfilling one's spiritual obligations. Here, *iḥsān* is translated as 'good conduct.' Indeed, the *Tawhidic* mind will serve humanity at the macro level by promoting excellence, and the *Ummah* at the micro level by fostering the *Ummatic* mind with holistic splendour and excellence.

Iḥsān extends to conduct, emphasising the importance of acting with kindness and excellence in dealings with others. The Qur'ān states: *"…And do good; indeed, Allah loves the doers of good"*(Qur'ān, *Sūrat al-Baqarah*: 195). This divine directive not only encourages but makes it mandatory for believers to uphold high standards of behaviour, treating all with compassion and fairness, and ensuring that their actions reflect the beauty of Islamic ethical values.

The Qur'ān commands believers to engage in *iḥsān*, reinforcing its significance and essentiality as a continuous and integral practice. Allah states: *"…And do righteous deeds. For Allah loves the good-doers"* (Qur'ān, *Sūrat al-Mā'idah*: 93), highlighting that those who embody *iḥsān*, referred to as *muḥsinīn*, are loved by Allah. This divine directive underlines that *iḥsān* is an obligatory virtue and an ongoing component of a believer's life. The constant reminder of Allah's love for the *muḥsinīn* serves as a motivator for Muslims to integrate *iḥsān* into every aspect of their lives, whether social, political, moral, economic, cultural, or civilizational. This ensures that their actions align with the values of kindness and compassion in human relations, as they are brothers and sisters, based on the belief that Adam (a.s.) and Eve are their common parents — a belief held by both followers and others.

The Qur'ān connects the practice of *iḥsān* with broader societal benefits, demonstrating how these individual acts contribute to the well-being (*kesejahtraan*) of the entire community. The verse, *"Surely Allah enjoins justice, kindness and the doing of good…"*(Qur'ān, *Sūrat al-Naḥl:*90) illustrates that doing good (*iḥsān*) and justice (*'adl*) are complementary forces that create a balanced, peaceful, and harmonious society. By encouraging believers to practise *iḥsān*, the Qur'ān establishes a peaceful socio-political and economic order where justice is tempered with compassion, ensuring that the needs of the most vulnerable are addressed. This relationship between *'adl* and *iḥsān* highlights the dual responsibility of individuals to uphold fairness while acting with mercy and care. Interpreting the above, Maududi states: *"iḥsān means to be good, generous, sympathetic, tolerant, forgiving, polite, cooperative, selfless, etc. It is even more important in collective life than justice, for justice is the foundation of a sound society, but iḥsān is its perfection"*(*Sūrat al-Isra'*in *Tafhim al-Qur'ān. https://myislam.org/surah-nahl/ayat-90/*).

The Qur'ān underscores the personal rewards of practising *iḥsān*, linking it to the individual's well-being. The verse, *"Behold! If you did good, it proved to be good for yourselves…"*(Qur'ān, *Sūrat al-Isrā'*:7), implies that acts of care and compassion benefit others and enrich the life of the one who performs them. This idea aligns with the MADANI framework's holistic approach, which incorporates *iḥsān* as the primary driving force behind both societal and individual growth, ultimately leading to holistic development. The MADANI framework strives to construct a society where people flourish ethically, spiritually, emotionally, and socially, ultimately advancing the country's well-being by internalising, instilling, inspiring, advocating for, and promoting an *iḥsān* culture of care and compassion, as outlined in the Framework. This implies that the process of '*Ihsanisation*' is a key virtue that must be operationalised at all levels. If successfully implemented in Malaysia, it could serve as a model for other nations seeking a

peaceful society with coexistence, ultimately contributing to sustainable global peace, as advocated by the UN's SDG 16.

The Qur'ān states: *"And—above all—to be one of those who have faith and urge each other to perseverance and urge each other to compassion"*(Qur'ān, *Sūrat al-Balad*:17). This verse underscores the importance of intertwining faith with the virtues of patience, perseverance, and compassion. It demonstrates the relationship between compassion and perseverance, and that believers hold firm to their faith and encourage one another to practise perseverance and extend mercy and compassion. The emphasis on mutual encouragement suggests that these qualities are foundational to a cohesive and mutually supportive community. By urging one another to embody patience, perseverance, and compassion, believers can help cultivate a resilient and empathetic society where challenges are met with steadfastness and relationships are nurtured through kindness, care, and compassion. This command aligns with the broader Islamic ethos of communal responsibility, which holds that a person's dedication to the well-being of others is essential for moral and spiritual growth.

This verse also highlights the importance of faith and encourages individuals to be compassionate, considerate, courteous, calm, kind, respectful, and patient. Those who practise these characteristics and inspire others to do the same are true believers. Mutual assistance, including collaboration and cooperation, keeps people steadfast in their faith and enriches the community (Ibn Kathīr, *Tafsīr al-Qur'ān al-'Aẓīm*, verse 17 of *Sūrat al-Balad*). The verse also urges believers to support one another with patience and compassion, and that patience is essential in facing life's trials. In contrast, compassion is crucial in dealing with others. Together, these qualities help build a strong and united community (Al-Qurṭubī, *al-Jāmiᶜ li Aḥkām al-Qur'ān,* verse 17 of *Sūrat al-Balad)*.

This verse underscores believers' social responsibility, emphasising that faith is personal and involves actively encouraging others to cultivate patience and compassion. This collective effort helps build a just and compassionate society (Quṭb, *Fī ẓilāl al-Qur'ān,* verse 17 of *Sūrat al-Balad).* The verse highlights the importance of mutual support among believers, and urging one another to exercise patience and compassion strengthens the community and ensures that everyone remains committed to Islamic values (Maududi, Tafhim al-Qur'ān, vol. 6, verse 17 of *Sūrat al-Balad*).

The Qur'ān states: *"… and instilled compassion and mercy into the hearts of his followers"*(Qur'an, *Sūrat al-Ḥadīd*:27). This verse refers to the followers of Jesus ('Īsā a.s) who were blessed with compassion, and clarifies that Allah did not prescribe monasticism; instead, it was a practice they invented. The verse emphasises the importance of adhering to divine guidance rather than inventing new practices (Ibn Kathīr, *Tafsīr al-Qur'ān al-'Aẓīm*, *Sūrat al-Ḥadīd*, verse 27). Al-Qurṭubī discusses how the followers of Jesus were endowed with compassion and mercy. He considers monasticism as a practice they introduced in pursuit of God's pleasure, one which God did not mandate. The verse serves as a reminder to adhere to divine commands and avoid innovations in religious practices (Al-Qurṭubī, *al-Jāmiᶜ li Aḥkām al-Qur'ān*, *Sūrat al-Ḥadīd*, Verse 27).

This verse emphasises the virtues of compassion and mercy among Jesus' followers, while cautioning against the pitfalls of inventing religious practices not prescribed by God. It also

serves as a strict reminder to follow divine guidance (Qutb, *Fī ẓilāl al-Qur'ān*, *Sūrat al-Ḥadīd*, Verse 27). The verse also acknowledges compassion and mercy among the followers of Jesus, but criticises the practice of monasticism, which Allah did not ordain. He stresses the importance of adhering to the prescribed religious practices and avoiding innovations (Maududi, *Tafhim al-Qur'ān*, *Sūrat al-Ḥadīd*, Verse 27).

Hence, the above underscores the essential Islamic principles of compassion and mercy, as embodied by the followers of Jesus. While the intention behind monasticism was to draw closer to God, the Qur'ān warns against creating religious practices outside divine approval. It is a reminder that spiritual devotion must conform to divine guidance. The insights of Ibn Kathīr, al-Qurṭubī, Sayyid Quṭb, and Maududi emphasise the importance of adhering to divinely ordained practices, as true piety and nearness to Allah arise from following His commandments with sincerity, integrity, and humility combined with care and compassion.

RESPECT (*HORMAT*)

The MADANI framework posits that while respect, as understood today, has been distorted and associated with blind trust or filial piety, the Malay word for respect, *hormat*, incorporates the notion of human dignity. The Islamic term *ādāb* has multiple meanings, including courtesy, politeness, and modesty – the basis for civic behaviour and civilisation. In Buddhist and Hindu cultures, the Golden Rule is a principle that emphasises treating others as one would like to be treated. As such, the Malaysian notion of respect emphasises all these aspects, with particular emphasis on human rights and dignity. Respect is the cornerstone of our society and is granted regardless of whether it is reciprocated. It involves as much listening to the other as self-recognition. It acknowledges one's right to make mistakes and to improve upon them. It fosters a deeper understanding of society and greater cohesion as a nation of brothers and sisters (Anwar Ibrahim, 2022, p. 65).

It intends to forge a mutually respectful and just Malaysian society committed to inclusion, equality, integrity, and human dignity (Ibrahim, 2022, 66). It aims to cultivate a Malaysian society that embodies mutual respect and justice for all its members. This vision focuses on promoting inclusion, ensuring that everyone, regardless of background, is given equal opportunities to thrive. It emphasises the principles of integrity and accountability, fostering a culture where honesty and moral ethics are paramount. Additionally, the Framework upholds the inherent dignity of every person, ensuring that all are treated with respect and compassion, ultimately contributing to a harmonious and prosperous community that supports the growth and development of all its citizens.

Respect from an Islamic Perspective

Respect is a core value rooted in the teachings of the Qur'ān and the Sunnah. It is more than mere politeness; it is connected to justice, compassion, and the recognition of human dignity. Regardless of status, belief, and background, everyone deserves respect because they are creations of God. This value is tied to *ādāb* (proper conduct) and *akhlāq* (morality), emphasising ethical behaviour and kindness towards others. Islamic teachings encourage believers to act with fairness and consideration, adhering to the Qur'ānic principle of speaking kindly and treating others respectfully, as part of a broader obligation to justice and equity.

The MADANI perspective on respect emphasises human dignity and civility, drawing on Islamic principles to promote a harmonious and just society. It highlights the Malay concept of *hormat,* which aligns with Islamic ideals of *ādāb* and *akhlāq*. This perspective fosters humility, ethical behaviour, and a commitment to human rights, encouraging self-awareness and understanding of others. In this vision, respect is fundamental to social cohesion, enabling individuals to recognise their interdependence while upholding justice, mercy, and integrity.

The MADANI framework envisions a society where respect is the cornerstone of human interactions, emphasising the Islamic principles of inclusion, equality, integrity, and human dignity. This vision fosters an inclusive community where everyone is valued and welcomed, regardless of their background or identity. It upholds equality by ensuring that all people are treated fairly and given equal opportunities, aligning with Islam's teachings that prioritise justice and reject discrimination. Integrity, rooted in honesty and trustworthiness, is fundamental to the MADANI vision, fostering transparency and accountability in personal and societal matters. Finally, the idea of human dignity is paramount, recognising the inherent worth of every individual as a creation of God and ensuring this dignity is protected and respected at all times. Together, these values form the foundation for a cohesive and compassionate society, where respect extends beyond mere courtesy and reflects a profound commitment to the well-being and rights of all.

Inclusion as a Manifestation of Human Dignity
Inclusion is linked to the concept of the *ummah* (community) and *ukhuwwah* (brotherhood), which transcend boundaries of race, nationality, and social status. Verse 13 of *Sūrat al-Ḥujurāt* addresses inclusivity, teaching that all human beings are part of a broader human family. Islam does not regard differences in gender, race, or ethnicity as a reason for division; instead, they are the expressions and manifestations of Allah's creative power and are meant to encourage mutual learning and understanding through respect. The verse posits that the most honourable in Allah's sight is based on *taqwā* (piety), not worldly or artificial criteria. In this sense, inclusion is about creating a society where everyone—regardless of identity—is treated with respect, dignity and honour, has the same opportunities, and can participate in the community and its sustainability. This includes making space for the so-called minority groups, ensuring that the marginalised are heard and treated with respect and dignity, and fostering a sense of belonging for all people.

Inclusion from the Qur'ān and Ḥadīth Perspective
Inclusion in Islam is connected to the key concepts of the *ummah*, which signifies a sense of community, and *ukhuwwah*, meaning brotherhood, in the *Tawhidic* epistemological framework. These ideas emphasise that diversity is not merely accepted but celebrated as a reflection of Allah's creative will and wisdom. The Qur'ān and Sunnah urge us to look beyond artificial distinctions such as race, nationality, and social status. Instead, they must advocate establishing a society where every individual, regardless of background, is recognised as deserving of respect and dignity. Inclusion lies at the heart of respect, serving as its foundation in building peaceful, harmonious, and equitable societies.

This inclusive vision calls for active efforts to ensure community members are valued and treated equally, regardless of differences. It encourages Muslims to cultivate a culture of mutual support and solidarity, where compassion and understanding prevail. In this way, the

principles of *ummah* and *ukhuwwah* within the *Tawhidic* paradigm serve as foundational pillars that promote harmonious coexistence and unity among diverse groups, highlighting the importance of empathy and cooperation in building a just and equitable society.

The Qur'ān refers to inclusivity and equality, conveying a thoughtful message: *"O mankind! We created you from a single (pair) of a male and a female, and made you into nations and tribes, that ye may know each other (not that ye may despise (each other)…"* (Qur'ān, *Sūrat al-Ḥujurāt*:13). This verse lays a concrete foundational principle of inclusivity by emphasising the shared origin of all humans—created from a single male (Ādam) and female (Eve) — and the cause for their diversity. The diversity of peoples and tribes is not a basis for division, but rather a divine intent for mutual learning, understanding, appreciation, harmonious coexistence, and mutual acknowledgement. Emphasising *taqwā* (piety) as the accurate measure of human worth and acknowledgement, Islam condemns all forms of artificially manufactured superiority based on race, ethnicity, or nationality and accords all people with equal respect.

Ibn Kathīr states that all of humankind is the children of Ādam (a.s) and Ḥawwā (a.s); Allah declares to humankind that He has created them all from a single person, Ādam, and from that person, He created his mate, Ḥawwā. From their offspring, He made nations composed of tribes, each with subtribes. The Qur'ān's exegetes argue that 'nations' refers to non-Arabs, while 'tribes' refers to Arabs. Therefore, all people are the descendants of Ādam and Ḥawwā and share this honour equally. Their key difference lies in their religious beliefs, affiliations, or orientations, which centre on their obedience to Allah and His Messenger. Afterwards, He forbade backbiting and belittling people, alerting humankind that they are all equal in humanity (Ibn Kathīr, *Tafsīr al-Qur'ān al-'Aẓīm, Sūrat al-Ḥujurāt*:13). This is the call to recognise the humanity of others irrespective of differences, pointing towards the necessity of building a society where everyone has a space to participate, contribute, and flourish with respect, honour and dignity and without any threat to their beliefs. The Qur'ān stresses social justice, equality, and respect for human dignity, making inclusion a moral obligation and a religious imperative (Ibn Kathīr, *Tafsīr al-Qur'ān al-'Aẓīm, Sūrat al-Ḥujurāt*:13).

Maududi argues that *"prejudices based on race, colour, language, nation, and nationality are the principal evils that have been upsetting the globe, and that humanity has been called to correct them. A person of any age has often abandoned humankind due to these prejudices, forming small circles around themselves and considering those born into those circles to be their people, while regarding those born outside of them as strangers. These circles were not created based on reason or morality but instead based on accidental birth. The chance of being born into a specific family, tribe, or race, in a specific geographic area, or a country with a specific colour or language can sometimes serve as their foundation. Therefore, discrimination between one's own people and others has taken on the worst forms of hatred, animosity, disdain, and tyranny. It is not limited to the fact that those who consider themselves to be treated with more love and cooperation than others. Due to numerous new ideologies, religions, legal codes, and moral precepts developed for it, nations and empires have adopted this distinction as a way of life and have done so for millennia"* (Maududi, *Tafhim al-Qur'an, Sūrat al-Ḥujurāt:* 13).

INNOVATION (*DAYA CIPTA*)

The MADANI framework explains that the Malay language provides words for innovation, including *pembaharuan*, *pengenalan*, *rekacipta,* and *reka baru*. The idea of conscious design is

central to these terms. *Reka* can be translated as a creative action, composition, or attentive design. Design presupposes two essential concepts. First, there is an intention and a planned process. Second, creativity is at the heart of this endeavour. As a driver of Malaysian society, innovation is a continuous and evolutionary process that embraces and empowers the creativity of the citizenry. Innovative Malaysia provides an environment that fosters creativity, with an infrastructure that supports better systems, products, ideas, and processes. It is about taking stock of what Malaysia has now and exploring what can be improved in the future. Coupled with sustainability, care, compassion, and respect – a deliberative and ethical framework – a culture of innovation can release the dynamic potential of Malaysian society and shape a more desirable future (Anwar Ibrahim, 2022, p. 79).

Anwar emphasises the critical need to foster a culture of innovation within Malaysian society, aiming to transform the nation from a passive consumer of technology into an active contributor to global digital and technological revolutions. He argues that to remain competitive and relevant on the world stage, Malaysia must shift from merely adopting foreign technological advancements to actively creating, adapting, and enhancing new technologies. This transition requires a comprehensive approach: prioritising education systems that foster critical thinking, creativity, and problem-solving skills; supporting research and development initiatives; and building an infrastructure that enables innovation to thrive. By fostering a mindset oriented towards discovery and progress, Malaysia can empower its citizens to make meaningful contributions in fields such as artificial intelligence, renewable energy, biotechnology, and digital economies (Anwar Ibrahim, *2022,* p. 80).

Anwar's vision for a digitally empowered Malaysia aligns with the Islamic concept of innovation *(ibtikār)*, which encourages it and views it as a responsibility to improve society across multiple dimensions. By embracing the culture of innovation, Malaysia can enhance its self-sufficiency and play a leading role in advancing technologies that address contemporary challenges, such as climate change, public health, economic inequality, and social justice. Indeed, Malaysia can demonstrate the effectiveness of this innovation driver and set the standard for the Muslim world's advancement in every conceivable discipline. This shift from consumption to contribution marks a transformative journey, positioning Malaysia as a key player in shaping the global future of technological and digital progress. In this sense, Malaysia can set an example and demonstrate its dynamic leadership. Muslim states should reassess their approach, framework, strategy, and methodology to their advantage and benefit from Malaysia's experience under Anwar's visionary leadership, which is grounded in universally accepted values, rather than unthinkingly adopting Eurocentric policies, initiatives, and interventions.

Definition of Innovation
Innovation in secular contexts emphasises creativity, efficiency, and the development of technologies or systems that improve current methods. It is a conscious, constructive process in which newness catalyses the advancement of societal needs. Profoundly rooted in the continuous pursuit of improvement, innovation includes technological advances and digital evolutions designed to optimise systems. For instance, renewable energy innovations aim to tackle environmental concerns, reflecting a commitment to sustainability.

Innovation, known as *ibtikār* in Arabic, is rooted in the *Tawhidic* Worldview, emphasising creativity and the pursuit of knowledge for the holistic betterment of society. The concept of

ibtikār is rooted in the Qur'ānic call to pursue knowledge and the Prophet's encouragement of intellectual development. The Qur'ān's revelation began with a directive commanding this value: *"Recite in the name of your Lord Who created…"* (Qur'ān, *Sūrat al-ʿAlaq*:1-2). The foundation for *ibtikār's* mission to increase human knowledge in the name of the Lord and enhance society as a whole is laid by this verse, which emphasises the importance of knowledge creation, production, study, and contemplation. Islam views innovation as a means of promoting public welfare, resolving issues and challenges, upholding the rule of law, and improving the quality of life and the human experience. The historical contributions of Muslim thinkers like Ibn Sīna and al-Ghazālī exemplify this dedication to innovation.

We can demonstrate how the MADANI paradigm, which promotes inclusive, moral, and balanced innovation, is consistent with the practice of *ibtikār*. This strategy emphasises the importance of cultivating a culture that values innovation and creativity, while ensuring that these developments align with moral principles and contribute to societal progress. *Ibtikār* represents a comprehensive view of development that puts the welfare of society first by incorporating Islamic values into the innovation process.

Fundamental Islamic principles, such as *maṣlaḥah* (public interest), which emphasise the need for innovations to serve the greater good, lie at the heart of this connection. To ensure that their contributions improve public welfare and address urgent social concerns, this principle encourages innovators to consider the societal implications of their work. *Niyyah* (intention), which serves as a reminder to innovators that their efforts must be motivated by sincere intentions to advance humanity rather than just profit or personal gain, is also important.

Furthermore, *ijtihād* promotes flexibility and critical thinking throughout the creative process. It promotes adaptability and the capacity to address contemporary challenges within an Islamic framework, creating an atmosphere conducive to innovative problem-solving. *Ijtihād* facilitates the continuous evolution of ideas and encourages people to think critically and make well-reasoned decisions, thereby helping develop ideas, innovations, and solutions that align with Islamic principles and societal demands.

With these concepts of *maṣlaḥah* and *ijtihād*, it becomes evident that they collaborate to shape the Islamic conception of innovation, ensuring that *ibtikār* promotes social and technological progress while upholding a robust ethical framework. A future where creativity thrives while respecting the core values of the faith is shaped by incorporating Islamic ideas into the innovation environment, fostering a sustainable, inclusive approach.

Innovation: A Qur'ānic Perspective

Islam embraces creativity and encourages *ibtikār*—a term in Arabic that means innovation—as a means to solve problems and contribute to holistic societal advancement. This approach is rooted in the Islamic Tradition, where acquiring knowledge and developing new ideas are considered acts of worship when pursued for the benefit of society. In its first revealed verse, the Qur'ān emphasises the importance of seeking knowledge: *"Recite in the name of your Lord Who created"* (Qur'ān, *Sūrat al-ʿAlaq*:1-2). This divine call to acquire knowledge reflects Islam's encouragement of learning (discovery, innovation, invention) as one of the forms of service to Allah and society.

Innovation in Islam is rooted in the Qur'ān and Hadith literature. It refers to introducing something new or developing fresh solutions within an established framework of *Tawhidic* epistemological principles. Muslims are encouraged to exercise intellect, creativity, and reason, as stated, where Allah urges people to *"…Travel through the earth and observe how He began creation…"* (Qur'ān, *Sūrat al-'Ankabūt*:20), reflecting a call to investigate and innovate. Such guidance emphasises that innovation should lead to beneficial outcomes without compromising foundational Islamic values.

The importance of seeking knowledge in Islam is foundational for both religious understanding and personal and social growth. Islam places significant emphasis on knowledge as a form of worship. According to the Qur'ān, seeking knowledge is an act that elevates the seeker: *"…Allah will exalt those who believe among you and those who are vouchsafed knowledge, in degrees…"*(Qur'ān, *Sūrat al-Mujādilah*:11). This elevation is not only limited to religious knowledge but extends to all beneficial knowledge that can contribute to an in-depth understanding of life and the divine order. The Prophet emphasised: *"Seeking knowledge is a duty upon every Muslim…"* (*Sunan Ibn Mājah*, Ḥadīth 224), highlighting that pursuing knowledge is an individual and communal responsibility.

Pursuing knowledge in the context of innovation is consistent with Islam's need for adaptation and advancement within moral bounds. *Ijtihād* (independent reasoning) and *Istinbāt* (deduction), which permit novel interpretations and innovations provided they do not violate Islamic norms and standards, are linked to the pursuit of knowledge. This strategy reaffirms that Muslims should use knowledge to navigate today's issues the *ummah* faces and encourage morally and sustainably sound answers. Muslims are encouraged to engage with scientific and technical developments while maintaining their ethical foundation by balancing intellectual inquiry with spiritual principles, as instructed in Scripture.

The concept of innovation, as presented in the Qur'ān, is connected to the faculties of intellect and reasoning. The Qur'ān encourages believers to use their intellect to understand and interact with the universe. Notably, the Qur'ān emphasises reasoning and comprehension through references to key cognitive terms, such as *'aql* (reason) and *fahm* (understanding), which are invoked through phrases like "they ponder," "they understand," and "those with insight." These terms encourage intellectual engagement as a form of worship, urging believers to seek knowledge, reflect, and innovate in ways aligned with divine principles. For example, Allah states, *"…Will you not use reason?"*(Qur'ān, *Sūrat al-Baqarah*:44) and *"…Are Signs for those that are wise."* (Qur'ān, *Sūrat al-Jāthiyah*:5). Such verses emphasise that reflection and innovation in thought, rooted in faith and righteousness, are not only permissible but also an integral part of Islamic living.

Innovation revolves around encouraging intellectual engagement and critical thinking, with verses promoting reason and reflection as pathways to understanding and faith. The Qur'ān appeals to believers to think, reflect, contemplate and observe the universe around them: *"And in the alternation of Night and Day, and the fact that Allah sends down Sustenance from the sky, and revives in addition to that the earth after its death, and in the change of the winds, - are Signs for those that are wise'* (Qur'ān, *Sūrat al-Jāthiyah*:5). Here, reasoning is framed as a divine invitation to recognise the signs of God in creation, where understanding and innovation are seen as routes to comprehend Allah's grandeur.

Ibn Kathīr states that Allah directs His servants to contemplate His favours and gifts and His great power, demonstrated by His creation of the heavens and the earth and the various types and categories of creatures. There are angels, *Jinns*, humans, animals, birds, beasts, carnivores, insects, and various sea creatures. The night and day alternate; each follows the other in succession, never ceasing to come, as decreed. One brings darkness, and one brings light. Allah also sends down rain from the clouds when it is most needed. He calls the rain 'provision' because it is the resource that produces various provisions (and revives in addition to the earth after its death) after it is dry and has no vegetation or life of any kind (Ibn Kathīr, QuranX.com, https://quranx.com/Tafsir/Kathir/45.1).

Allah states that when the winds turn about —sometimes towards the south and sometimes towards the north —some are easterly winds, some are westerly winds, some bring sea breezes, and some blow from the land, some coming at night and some by day. Some winds bring rain, some cause pollination, and some winds revive the soul, while others bear no benefit. Allah states first (are signs for the believers), then (who have faith with certainty), then (who understand), thus ascending from one honourable stage to what is more honourable and higher in grade.

Mawdudi argues that the sentence, *"The signs are for those who believe," means that although the signs are meant for all human beings, only those people can reach the proper conclusion from their observation who are inclined to believe; as for the heedless people who live like animals and the stubborn people who are resolved not to believe, the existence and the non-existence of the signs are equal. The splendour and beauty of the garden are for those who can see; a blind man cannot perceive any splendour and beauty; for him, even the garden's existence is meaningless"* (Maududi, *https://www.searchtruth.com/tafsir/tafsir.php?chapter=45*).

These verses of the Qur'ān are similar to verse 164 in *Sūrat al-Baqarah* (Ibn Kathīr, QuranX.com, https://quranx.com/Tafsir/Kathir/45.1). The Qur'ān emphasises reflection on the natural world as a pathway to understanding divine unity, encouraging believers to observe the signs of Allah's power in creation. Ibn Kathīr explains that Allah directs His servants to contemplate His favours, like the creation of the heavens and the earth, the diversity of creatures, and the alternation of night and day. These signs reveal the order and balance inherent in the world, with elements such as rain, wind, and vegetation that sustain life and demonstrate Allah's wisdom. This reflection on creation is a call to appreciate Allah's power and use this knowledge constructively, aligning with Islamic principles that support moderation and sustainable innovation. Maududi adds that while these signs are apparent to everyone, only those inclined to believe can genuinely grasp their significance. Those who engage thoughtfully with the world around them will realise the uniqueness of Allah's creation and governance, which foster certainty in faith and encourage wise, balanced societal advancement.

Another example is: *"Those who listen to what is said and follow the best of it. These are the ones 'rightly' guided by Allah, and these are 'truly' the people of reason"*(Qur'ān, *Sūrat al-Zumar*:18). This verse underlines the importance of discernment, indicating that while knowledge is abundant, true wisdom lies in following the most beneficial aspects. This discernment fosters a mindset that aligns with innovation, seeking new solutions and choosing paths that maximise

benefit. Thus, when aligned with wisdom, innovation becomes a means for bettering oneself and the community, consistent with Islamic principles.

The Qur'ān discusses human relationships, emphasising wisdom in creation and reflection: *"And among His Signs is this, that He created for you mates from among yourselves, that ye may dwell in tranquillity with them, and He has put love and mercy between your (hearts): verily in that are Signs for those who reflect"* (Qur'ān, *Sūrat al-Rūm*:21). This verse highlights the natural world and the social bonds Allah has established, inviting believers to reflect on the divine order in their personal and communal lives. The Qur'ān, therefore, portrays innovation as a comprehensive approach to understanding the universe — encouraging believers to explore and innovate, grounded in faith, to achieve harmony, compassion, and insight into the signs of Allah.

The Prophetic patterns establish the importance of innovation when it serves the public good: *"Whoever introduces a good practice that if followed, he will receive its reward and a reward equivalent to that of those who follow it …"*(*Sunan Ibn Mājah,* Ḥadīth 203). This *ḥadīth* addresses initiating a beneficial action that, if followed, will result in rewards. Islam values innovations that positively impact society and align with ethical and religious standards. However, the Prophet warned against harmful innovations, particularly in religious teachings: *"If somebody innovates something which is not in harmony with the principles of religion, that thing is rejected"*(*Ṣaḥīḥ al-Bukhārī*, Ḥadīth 2697). This balanced approach underscores that while innovation is encouraged, it must be in harmony with Islamic principles and beneficial to the community.

Seeking knowledge in Islam promotes societal well-being and advances civilisation, making it integral to community development. As Muslims acquire and implement knowledge, they contribute to the broader goals of social justice, economic stability, ecological equilibrium, and environmental stewardship. This commitment to knowledge aligns with MADANI principles, which promote intellectual growth while respecting human dignity and social cohesion. Here, seeking knowledge becomes a means of fostering a harmonious society, encouraging mutual understanding and respect among diverse communities and reflecting the Qur'ānic call for inclusivity and balanced development. Seeking knowledge is central to the Islamic way of life, encouraging believers to attain both spiritual and practical wisdom. This pursuit fulfils a religious obligation and empowers Muslims to contribute positively to their communities and the world. By aligning knowledge-seeking with ethical principles, Muslims are better equipped to foster innovation and progress while upholding the values of justice, compassion, and unity as envisioned in Islam and the MADANI framework.

The MADANI driver of innovation resonates with these Islamic principles. MADANI's innovation echoes the prophetic call for beneficial advancements by aligning national development with sustainability and compassion. Innovations that uphold the community's well-being, environmental sustainability, and social justice exemplify the Qur'ānic and prophetic vision for a justly balanced society (*ummatan wasatan*) outlined in verse 143 of the *Sūrat al-Baqarah,* which states, *"Thus have We made of you an Ummah justly balanced that ye might be witnesses over the nations and the Apostle a witness over yourselves…"* This balance, central to both Islamic teachings and the MADANI framework, fosters a framework where progress is sustainable, values-based, and socially inclusive.

Malaysia MADANI's approach to innovation emphasises purpose-driven initiatives, aligning with the Islamic concept of *niyyah* (intention). In this framework, advancements are crafted to address community needs directly, prioritising societal well-being over profit or novelty. This perspective upholds that innovation should be ethically guided, contributing positively to human welfare and preserving moral integrity.

Islamic teachings encourage innovation that is both beneficial and constructive, striking a balance between progress and ethical responsibility. Muslim scholars, such as Ibn Sīna in medicine and al-Ghazālī in philosophy, demonstrated this by developing advancements that enhanced the quality of life while upholding societal and moral values. Their legacy underscores how Islam's ethical foundation fosters purposeful, socially responsible innovation, aligning with MADANI's vision of compassionate progress.

PROSPERITY *(KESEJAHTERAAN)*

Prosperity (*kesejAhteraan*) refers to a good life, often associated with financial success, comfort, and security. It is a relative, subjective state achieved through effort, influenced by factors such as fortune, time, place, and culture. Conventionally, prosperity implies reaching a state free from concerns about money or material needs. Anwar argues that the Malay term for prosperity, *kesejahteraan*, has no English equivalent. *Sejahtera* is equivalent to well-being, or more accurately, complete holistic well-being. The Malay conception of prosperity also draws on the historical tradition carried through the Islamic concept of *falāḥ* – success, happiness, and well-being, which stems from spiritual fulfilment and self-improvement by following God's commands. In Malaysia, the pursuit of prosperity must involve adopting sustainable attitudes that embody care, compassion, and respect for all others. Material growth ought to be balanced with spiritual fulfilment, while encouraging continued innovation. It must be a societal goal, a continuous objective for all citizens, both present and future generations, as much in the best times as in the worst. Malaysian prosperity is progressive, where community and individual growth and economic ascension can co-occur without being at the expense of the other (Anwar Ibrahim, 2022, p, 95).

In Malaysia, prosperity is envisioned as a progressive, inclusive, and sustainable state that values material growth and spiritual enrichment. It reflects a commitment to fostering care and respect for others, ensuring that development does not come at the expense of future generations or the natural environment. Prosperity is viewed as a shared, ongoing goal that unites individuals and communities in their pursuit of ethical innovation, equitable resource management, and lasting societal harmony. Thus, the Islamic concept of prosperity transcends temporal gains, rooting itself in eternal values and the holistic betterment of humanity in both this world and the hereafter.

Vision for Prosperity

It is stated that the objective of prosperity is to create a prosperous Malaysia through balanced and sustainable economic growth, the empowerment and inclusivity of the citizenry, and due regard for the spiritual and holistic well-being of individuals, communities, and the nation. Policy imperatives are necessary to deliver an inclusive, prosperous Malaysia, a process that involves the participation and input of all elements of society. Prosperity is a synthesis of sustainability, care and compassion, respect, and innovation that must take society's diversity and complexity to heart. Prosperous policy should not only progress and elevate the present

situation of Malaysia but also seek to set a global standard for the well-being of society and its citizens (Anwar Ibrahim, 2022, p. 96).

In Islam, prosperity (*falāḥ*) encompasses far more than material wealth and financial security; it represents a holistic well-being rooted in spiritual fulfilment, moral uprightness, and social harmony. The Qur'ān and Sunnah emphasise that true prosperity is achieved by adhering to Allah's commands, striving for self-improvement, and cultivating compassion and justice in human interactions. Unlike the conventional view of prosperity as merely the absence of financial worries, the Islamic perspective integrates life's spiritual and material dimensions, promoting balance and sustainability. In the Malay tradition, prosperity is often referred to as *kesejahteraan*, a concept richer than the English term "well-being." It embodies a complete and holistic approach to life that harmonises individual aspirations with collective responsibilities.

In Islam, prosperity aligns closely with Malaysia's vision of balanced and sustainable growth, emphasising the integration of material and spiritual well-being. Islamic teachings advocate inclusivity, collective empowerment, and holistic well-being, reflecting the Qur'ānic principles of justice (*'adl*) and compassion (*raḥmah*). Prosperity in Islam is not limited to individual success but involves uplifting the entire community through equitable resource distribution, mutual care, and respect for diversity.

Malaysia's approach to prosperity resonates with these Islamic principles by prioritising sustainability, care, and compassion, ensuring economic progress does not compromise moral and spiritual values. Prosperity policies rooted in Islamic ideals aim to foster harmony among all societal elements, safeguard the well-being of future generations, and position Malaysia as a global exemplar of holistic well-being. This vision aligns with the prophetic tradition of striving for progress that benefits both the present and the hereafter, ensuring inclusivity, respect, and innovation are central to societal advancement.

Prosperity, often understood as the condition of a good life, encompasses financial success, comfort, and security. Conventionally, it implies reaching a state free from concerns about material needs. In the Islamic worldview, however, prosperity transcends material wealth and financial stability to encompass spiritual fulfilment, moral uprightness, and social harmony. Drawing from the Qur'ān and Sunnah, true prosperity is achieved by adhering to the commands of Allah, striving for self-improvement, and cultivating compassion and justice. Unlike conventional views, Islamic prosperity integrates spiritual and material dimensions, emphasising balance and sustainability.

The Malay term for prosperity, *kesejahteraan*, provides a richer understanding, equating to holistic well-being that harmonises individual aspirations with collective responsibilities. In Malaysia, the pursuit of prosperity aligns with Islamic principles, emphasising balanced development, inclusivity, and sustainability while promoting spiritual enrichment and societal harmony. This section explores the Islamic perspective of prosperity through *falāḥ*, highlighting its relevance to individual, communal, and global contexts.

The Qur'ānic Perspective of Prosperity
The Qur'ānic concept of prosperity (*falāḥ)* embodies an ideal of ultimate success and well-being that transcends the materialistic understanding of prosperity. It incorporates spiritual, moral,

and social dimensions, emphasising the attainment of eternal success in the hereafter alongside a fulfilling and righteous life in this world. Through the teachings of the Qur'ān, *falāḥ* is not merely about individual achievements but involves fulfilling one's responsibilities towards Allah, oneself, and society. The following discussion examines the Qur'ānic perspective on *falāḥ*, highlighting its spiritual essence and implications for personal growth and collective well-being.

The term *falāḥ* in the Qur'ān often translates to 'success' or 'prosperity,' but it encompasses a broader spectrum of meanings, including salvation, happiness, and eternal reward. It represents the ultimate goal of human existence—to live in harmony with divine guidance and achieve eternal bliss. *Falāḥ* is a comprehensive concept that represents achieving success in both this world and the Hereafter. It signifies achieving worldly success and blessings while attaining Allah's satisfaction and eternal happiness in the afterlife. In Islam, *falāḥ* is associated with adhering to the path of righteousness and following the teachings of religion. It entails striking a balance between the needs of worldly life and the Hereafter, reflecting success in worship, contributing to goodness, and avoiding sins, with an ongoing effort to grow spiritually and morally.

The word *falāḥ* appears forty times in the Qur'ān, expressing in various forms, including the past and present tense, and as a noun. The past tense form *aflaḥa* appears four times, such as in *qad aflaḥa al-mu'minūn* (Successful indeed are the believers), (Qur'ān, *Sūrat al-Mu'minūn*:1), indicating that believers have succeeded in both worlds. The present tense *yufliḥu* appears twenty-three times, as in *innahu lā yufliḥ al-zālimūn* (…Indeed, the wrongdoers never succeed), (Qur'ān, *Sūrat Yusuf*:23), showing that wrongdoers do not attain success. Another form of *falāḥ* and *mufliḥūn* is mentioned thirteen times, as in *ulā'ika 'alā hudan min rabbihim wa ulā'ika hum al-mufliḥūn* (*"Those are on (right) guidance from their Lord, and it is those who are the successful)"* (Qur'ān, *Sūrat al-Baqarah*:5). In Qur'ānic usage, *falāḥ* signifies endurance, success, and happiness, representing the true victory attained by believers who follow the path of righteousness. Allah describes the people of *falāḥ*: *"The believers have indeed attained success—those who, in their Prayers, humble themselves"* (Qur'ān, *Sūrat al-Mu'minūn*:1-2). These verses illustrate that *falāḥ* is not limited to worldly gains, successes, or victories but is profoundly rooted in faith, righteous deeds, and the pursuit of eternal success.

TRUST (*KEYAKINAN*)

Trust (*keyakiNan*), or *Amānah* in Arabic, lies at the heart of the MADANI framework, serving as the central pillar that binds all its elements together. *Amānah* encompasses trust, a profound moral responsibility, and accountability to Allah, society, and oneself. This principle transcends mere transactional relationships, embodying a divine covenant that governs every facet of human interaction and governance. Within the MADANI framework, trust provides the ethical foundation for pursuing inclusivity, respect, sustainability, innovation, and well-being. It inspires trust in leadership, nurtures social harmony, and ensures equitable resource management. By upholding trust, the MADANI framework envisions a society built on mutual trust, shared responsibility, and a collective commitment to justice and integrity, thus creating a sustainable and prosperous future for all.

Traditionally, trust is a strong confidence or faith in one or more individuals to fulfil a particular task or demonstrate a specific ability. Broadly, trust also embodies the quality of adhering to

truth and exercising sound judgment in everyday life. In general discourse, trust is often viewed as the opposite of systems that require checks and balances. This has made it a favoured term in legal contexts, symbolising a guarantee of personal credibility, especially concerning financial and property matters. Influenced by capitalist cultural and linguistic norms, the modern interpretation of trust often assumes a transactional quality, likened to a form of currency. However, trust is facing a crisis in today's post-truth era—marked by extreme relativism and widespread ignorance. This moment of uncertainty provides an opportunity to critically examine and refine outdated notions of what it means to trust in someone or something (Anwar Ibrahim, 2022, p. 109).

Anwar argues that the challenges of the 21st century, particularly in its early decades, have severely tested our Trust in institutions, especially governments, eroding faith in the possibility of transcending cycles of corruption and kleptocracy. Nevertheless, trust remains indispensable for fostering a functional and progressive democracy. In the Malaysian context, the concept of trust is enriched by the Malay word *amānah*, derived from Arabic. *Amānah* (trust) embodies a profound moral responsibility that encompasses both earthly and spiritual dimensions, as well as the divine. In Islamic tradition, *amānah* is the foundation for free will, reflecting humanity's accountability to God and society. Complementing *amānah* are two additional Malay terms: *kepercayaan*, which signifies faith or belief, and *pertanggungjawaban*, which introduces the element of accountability (Anwar. Ibrahim, 2022, p. 109). These concepts form a comprehensive framework for reimagining trust in Malaysia, embedding it as a cornerstone of national progress and unity. This reimagined trust goes beyond superficial interactions or transactional relationships, emphasising a deep-rooted commitment to ethical governance, societal cohesion, and unwavering adherence to justice and transparency.

By prioritising trust as a shared value, Malaysia can foster a culture of accountability where leaders are guided by moral responsibility and citizens feel empowered to contribute to nation-building. When aligned with principles of fairness and openness, trust can bridge societal divides, strengthen institutions, and create a sense of shared purpose among diverse communities. This Framework addresses the challenges of modern governance. It revives the spiritual and moral dimensions of trust as envisioned in the concept of *amānah*, ensuring that the nation's progress is grounded in integrity and collective well-being.

The MADANI framework mentions that Malaysian people commit to restoring and dignifying trust within Malaysian society to, in effect, redevelop and fortify our national cohesion - between the government and the people as well as amongst individuals, families, communities, and all organisations that share our territories – which serves as the cornerstone for building better futures in Malaysia (Anwar. Ibrahim, 2022, p. 110). Therefore, we aim to create a harmonious and prosperous nation for all Malaysians by fostering mutual respect and understanding among all Malaysians.

Islamic Perspective of Trust
Trust or *amānah* in Islam is a significant responsibility and a heavy burden. It entails fulfilling God's rights through sincere worship and upholding the rights of others without negligence. Trust is one of the fundamental pillars of Islam's moral system, and the Prophet linked it to faith. It encompasses all aspects of a Muslim's religious and worldly life, including acts of worship such as prayer, fasting, and *zakat, as well as responsibilities related to the senses —such*

as hearing, sight, and the heart. It also extends to one's lifespan: Wealth, spouse, children, parents, neighbours, contracts, wills, testimonies, professions, society, and knowledge ("Trustworthiness in Islam is a Great Responsibility and a Heavy Weight, Knowing Allah.Com, https://knowingallah.com/ar/articles/18260-الأمانة-في-الإسلام/). Therefore, *amānah* is a fundamental virtue that encompasses all aspects of human action (Md Sirajul Islam and Sofiah Samsudin, *Social Change* 48, no. 3 (2018): 437–50, https://doi.org/10.1177/00490).

Amānah (trust) and *mas'ūliyyah* (responsibility, accountability) represent fundamental ethical traits that form the core of a person's moral character. These qualities are emphasised in Islamic teachings as essential attributes that every Muslim must embody. Consistent practice of these virtues fosters integrity, reliability, and a sense of accountability in personal and social interactions. By adhering to *amānah*, individuals fulfil their obligations honestly and precisely, whether they pertain to entrusted tasks, personal promises, or broader social duties. Similarly, embracing *mas'ūliyyah* instils a conscientious awareness of one's roles and duties toward others, society, and Allah. Together, these virtues safeguard against behaviours or actions that could tarnish one's reputation or lead to being perceived as untrustworthy or irresponsible. For a Muslim, neglecting these qualities not only diminishes personal dignity but also contradicts the ethical standards prescribed in Islam, which prioritise the preservation of trust and accountability as central to a righteous life. Consequently, these attributes are not merely personal virtues but are connected to one's spiritual standing and societal harmony.

In Islam, amānah and mas'ūliyyah refer to the ethical character that humans are expected to practice in daily life, particularly by every Muslim. These admirable traits will help someone avoid doing something that might make him appear poorly valued. Amānah and mas'ūliyyah are interconnected as a trust that will be carried out responsibly. It is the basic foundation of human social relations. Amānah is one of the most essential buildings for interacting with God, with humans, with the environment, and with the self. Suppose a person fails to preserve the mandate. In that case, he will be liable to be repaid in person (Mohd Hasrul Shuhari, Muhammad Nasri Hassan Basri, Wan Mohd Khairul Firdaus Wan Khairuldin, Muhammad Rashidi Wahab, Engku Ahmad Zaki Engku Alwi, Akila Mamat, 2019, Vol. 22 Issue:15, 1-5; https://eprints.um.edu.my/23454/).

Trust refers to something entrusted to another person, derived from the word 'security' (*aman*), as the person entrusted feels secure about the trust. A trustee (*amīn*) safeguards the rights of those who entrust him, ensuring that the trust is not lost or misused. This concept encompasses the responsible handling of entrusted matters, including money and property. A person's integrity and chastity in defending entrusted assets, such as property, honour, and dignity, even when there is the ability to abuse them, are also indicators of their trustworthiness. It involves returning things to their rightful owners and denotes internal purity by abstaining from grave sins and minor transgressions.

According to Islam, everything that is obligated upon individuals is considered a trust, including acts such as prayer, *zakāh*, fasting, and repaying debts. Among these, the safekeeping of entrusted items is emphasised, with the safeguarding of secrets being the most critical form of trust. Trustworthiness also entails upholding and protecting every right entrusted to an individual. It extends to items deposited for safekeeping, which should be preserved with utmost security. The trustee is essentially a guardian of these entrusted items.

Trustworthiness spans all aspects of life, symbolising the expansive tree of monotheism. It involves establishing God's law within oneself and society, safeguarding rights, monitoring actions and thoughts, preserving knowledge, fulfilling the rights of others, and addressing the needs of the less fortunate. Therefore, trust is a fundamental Islamic principle rooted in the Qur'ān and the teachings of the Prophet. It operates as an ethical framework for both people and communities.

Trust *(Amānah)* **in the Qur'ān**
The concept of trust (*amānah*) is discussed in the Qur'ān. It is presented as a characteristic of the Messengers of Allah and the Holy Spirit, Gabriel (Jibril). The Qur'ān mentions that the heavens, the earth, and the mountains are overwhelmed by the prospect of bearing this trust, which humanity ultimately accepted. It commands fulfilling trust to its rightful owners and praises those safeguarding it, elevating them as exemplary models (Abd al-Sabūr Marzūq, Vol. 1, part 2, 2002, pp. 298–299; ʿAbd al-Bāqī, 1984, pp. 88–89). The exploration of trust and its implications reveals its profound significance, unparalleled by any other divine scripture. It emphasises the importance of trust and the avoidance of betrayal, explicitly and implicitly. This comprehensive treatment underscores the central role of *amānah* in Islam's moral and spiritual fabric.

The Qur'ān emphasises the duty of trust, urging its preservation and safeguarding. This divine call is presented as a serious command, an obligation that cannot be ignored. The Qur'ān commands believers to fulfil their trust with an urgent tone akin to a strict directive. It also warns against betrayal of trust, as seen in the interpretation of the esteemed scholar Ibn ʿĀshūr, who elaborated on the verse: *"O believers! Do not betray Allah and the Messenger, nor betray your trusts knowingly"* (Qur'ān, *Sūrat al-Anfāl*:27; Ibn ʿĀshūr, 1984).

Trust in the Qur'ān is addressed in three forms: obligatory duties, deposits, and chastity. The obligatory duties include acts of worship such as prayer, fasting, and *zakāh,* which Allah has commanded believers to uphold. These obligations are central to the concept of *amānah*, as the believer is entrusted with the responsibility to perform them. Ibn ʿAbbās said not to betray Allah by neglecting His commands. The Qur'ān promises to protect and guide those who fulfil their duties.

The first form of *amānah* is the obligatory duties *(farāʾid)*, which refer to every believer's religious obligation, such as prayer, fasting, and charity. Verse 27 of *Sūrat al-Anfāl* emphasises the importance of fulfilling these duties. The second is the trust (*wadīʿah*), as stated in *Sūrat al-Nisāʾ: "Indeed, Allah commands you to return trusts to their rightful owners…"* (Qur'ān, *Sūrat al-Nisāʾ*:58) and in *Sūrat al-Muʾminūn*: *"who are faithful to their trusts and to their pledge "*(Qur'ān, *Sūrat al-Miuʾminūn*: 8). It involves safeguarding and returning what has been entrusted to us by others. The third is chastity (*ʿiffah*), as indicated in *Sūrat al-Anbiyāʾ*: *"And [mention]the one who guarded her chastity…"* (Qur'ān, *Sūrat al-Anbiya'*:91). This form stresses honesty and responsibility in dealing with the possessions and rights of others. *ʿIffah* also refers to maintaining purity and modesty, particularly in personal conduct and relationships, as illustrated in verse 26 of *Sūrat al-Qaṣaṣ.* These three aspects of *amānah* together guide Muslims in fulfilling their religious duties and in their interactions with others.

In the context of MADANI, trust serves as a binding force among individuals, families, communities, and institutions, laying the foundation for societal harmony and national progress. The Qur'ān emphasises trust as a divine responsibility: *"Indeed, Allah commands you to render trusts to whom they are due and when you judge between people to judge with justice…"*(Qur'ān, *Sūrat al-Nisā'*: 58). This verse highlights the centrality of *amānah* in ensuring justice, fairness, and ethical governance, which are essential for rebuilding trust in a multi-ethnic, multi-religious society.

According to Islam, trust is more than just an economic relationship; it also encompasses a pure commitment to moral duty, accountability, and transparency that permeates all aspects of life. It requires individuals and leaders to uphold integrity in their dealings, whether in personal relationships, community interactions, or governance. The Prophet exemplified trust through his title *al-amīn*, setting a leadership and interpersonal conduct standard that prioritises honesty, compassion, and inclusivity.

To realise the MADANI vision, it is essential to cultivate trust at various levels. For individuals who are dissatisfied with current systems, building confidence through transparent governance and ethical policies is vital. For government and organisational leaders, this means adhering to the principle of *amānah* by keeping promises, protecting rights, and prioritising public welfare. Engaging local communities, business leaders, and even regional and global partners is necessary to foster trust through fairness, justice, and collaboration. Ultimately, trust is a cornerstone of societal cohesion in the Islamic tradition and is key to pursuing a just and prosperous future. It unites communities, aligns national policies with ethical standards, and promotes mutual respect and cooperation in international relations. By incorporating these Islamic values into the MADANI framework, the nation can work toward a model of governance and social interaction that upholds human dignity, strengthens community bonds, and establishes trust as the foundation for progress.

Trustworthiness is a fundamental value deeply ingrained in Islamic teachings, shaping an individual's ethical framework and relationships with others. It signifies the fulfilment of responsibilities, honesty, and safeguarding of what has been entrusted to a person, whether it pertains to tangible assets, responsibilities, or abstract concepts like promises. *Amānah* holds immense importance in Islam, as it reflects the true character of a believer and fosters societal harmony.

CONCLUSION AND RECOMMENDATIONS

The study began with a brief introduction. It focused on the narrative of SCRIPT and provided insights into Arabic terms for MADANI Drivers and their scriptural bases. As the debate around whether sustainability aligns with Islamic values continues, it has been analysed from an Islamic perspective. To understand sustainability, it is important to define the Arabic term before further examination, emphasising *Tawḥīd* and its connection to sustainability. The importance of Care and Compassion for peace and harmony has also been discussed.

Respect as the foundation of an inclusive community; respect from an Islamic perspective; 'inclusion' as a manifestation of human dignity; Islamic view of respect; 'inclusion' from the Qur'ān and Ḥadīth perspective; and integrity and human dignity in Islam. Innovation, as a paradigm for sustainable development, has been deliberated. Following the Arabic term for

innovation, *ibtikār*, it referred to innovation from a Qur'ānic standpoint. Emphasis has been placed on addressing Islamic principles, *ibtikār*, and the relationship between *niyyah* and *ibtikār*, demonstrating Allah as the Ultimate Innovator.

Prosperity, crucial to the overall growth of a community with admirable ideals, has been covered. The opening verses concerning prosperity within the MADANI framework refer to *Sūrat al-Mu'minūn*, which discusses the characteristics of genuine *mufliḥūn* (prosperous people) and the Qur'ānic concept of prosperity. It further discussed Trust—a long-term roadmap for prosperity and well-being—and focused on the concept of Trust in the Qur'an and its significance in Islam.

This study offers the following recommendations. First, individuals reading this should recognise the validity of the MADANI framework and understand that it aligns with Islamic principles. Second, if readers are convinced of its legitimacy, they will have no hesitation in endorsing, promoting, and effectively implementing it. Third, initiatives could be launched to inform members of the Muslim community and other groups about these six principles, promoting them at all levels to foster cohesive and collaborative efforts in transforming Malaysia into a developed nation. Lastly, educational institutions might explore the concept more thoroughly and offer scholarships or incentives to develop methods and strategies for explaining it to both rural and urban populations.

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