



Embracing Islamic Values in Governance: Reflecting the Concept of 'Madani' In the Holy Qur'an

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ABSTRACT

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Malaysia *Madani*, a slogan introduced by the current Malaysian Prime Minister, Datuk Seri Anwar Ibrahim on January 19th, 2023, aimed at leading the country headlong by promoting the values of Sustainability, Prosperity, Innovation, Respect, Trust, and Care and Compassion. These principles resemble the shared-trust-relationship between the government and citizens; the government projects its transparency, honesty, and compassionate in conveying messages to its citizens while the people on the ground set the image of current government as dialogic, sustainable, and entrusted. Notably, these values embraced are adhered to the Islamic values of governance. The Holy Qur'an, the primary Islamic jurisprudence (*Shari'ah*) offers great emphasis on the humanistic relationship and ways of enhancing them which eventually the concept of *MADANI* reflects. Malaysia, a multicultural country embraces a variety set of values and life philosophy demands its government-citizen relationship to always keep the values of justice and benevolence. Such perception and expectation are very significant to both as this will further empower the political ideologies of the ruling party, hence, the hegemonic position establishes.

KEYWORDS:

Madani, Islamic Governance, *The Holy Quran*, New Malaysia

1.0 INTRODUCTION

Governing a multi-racial country like Malaysia demands the ruling party or the key player to exhibit greater level of tolerance, understanding, and compassionate to ensure all citizens are treated equally and their interest are taken care of without any race seems to be left out or discriminated. From the perspective of Islamic religion, the concept of *Madani* is comprehensible and it is a way of living, hence, by adopting such value in governance, it allows the non-Muslims to explore deeper the teaching and preaching of Islam. With most of the Malaysian population are the practicing Muslims, thus, the introduction of the concept of *Madani* which is derived from the Arabic word that means civilization, urban and modern are connected exactly and accepted easily.

Such Islamic concept of *Madani* is not the first political slogan used in Malaysia. Prior to this, a somewhat similar Islamic term of Islam *Hadhari* was introduced by the Fifth Prime Minister of Malaysia, Tun Abdullah Ahmad Badawi in

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2004. Both concepts of *Madani* and *Hadhari* resemble similar messages and aspirations to the citizens – the government aims to bring the country forward in the sectors of economics, social and politics and at the same time to nurture a balanced progression of physical and spiritual development of every Malaysian citizen (Mohamed Sharif Bashir, 2005). Tun Abdullah in one of his speeches as reported by the Islamic Department of Development (2005) asserted that: "*Islam Hadhari is merely an approach to foster an Islamic civilization built upon the noble values and ideals of Islam. it places substance over form. It is practical and pragmatic. It emphasizes development that is consistent with the tenets of Islam and that focuses on enhancing the quality of life for every citizen, regardless of his or her religion*".

Malaysia *Madani* is the latest strategy in this endeavour. The values proposed are collective and widespread, fundamentally. The six values as per in the highlights of *Madani* are also reflecting greatly and obviously in the Qur'anic teaching – the Holy Qur'an is the Holy Book of the Islamic religion. It lays down for the Muslims the law and commandments, codes for their social and moral behaviour, and contains a comprehensive religious philosophy. To the Muslims, the Holy Qur'an is the Words of God (Allah) that contains complete guidance for mankind, as most of the parts

of the Holy Qur'an is about God (Allah), His attributes and man's relationship to Him, rituals, warning and rewards for the good deeds and forbidden actions one has committed.

Introducing the concept of *Madani* in the landscape of multiracial country like Malaysia is the best political move. Although many of the non-Muslims might not be contemplating the contents of Holy Qur'an in terms of trying to comprehend its values and practices, but as the core six principles of *Madani* has been compiled, presented, and later bring into implementation has opened a great exposure for the non-Muslims community to learn and understand the Islamic teaching through governance in a simpler way. Apparently, the concept of *Madani* indoctrinates kinship and companionship among the Malaysians which eventually develop a well-adjusted progression and promote a better level of tolerance (Anwar, 2023).

Under the new reign of premiership, the government intends to accomplish the six core values which is regarded as blueprint of an effective administration: Sustainability, Prosperity, Innovation, Respect, Trust, and Care and Compassion. These six values are widespread and non-extremist; hence it will never trigger any kind of unpleasant response from the citizens; on the contrary, they welcome this new framework of governance as it ensures fair, just and compassion to all.

2.0 OBJECTIVES OF STUDY

- To understand the six core values of *Madani* in the new governance of Malaysia
- To reflect the concept of *Madani* from the Qur'anic perspectives
- To confirm the application of the six core values of *Madani* in the New Malaysia

3.0 METHODS

A content critical analysis was used to identify the main features of the six core values of *Madani* from the Qur'anic perspectives. This method compiles, extracts and interprets the values outlined. This paper relies mostly on the Qur'anic verses as the primary source of the Islamic legislated laws to understand precisely the six core values of *Madani* and attempts to conform them with the Islamic governance.

4.0 LITERATURE REVIEW

4.1 The Malaysia Madani and Six Values

The six core values of *Madani* are not standalone – to ensure its relevance and efficiency, they are embedded into the eight fundamental components of administration: economic and financial, legal, institution, educational, social, cultural, urban, and rural to navigate the country in facing the challenges, complexity, differences, and changes. These initiatives will drive the country towards stability, economic

recovery, the well-being of the people and the outcomes of such programmes will uphold the integrity of public service and its delivery system. The sub-sections below explain the general concepts of the six core values with explanation and continue with its reflection through the Qur'anic verses in the following section.

4.1.1 Sustainability

The World Conservation Union (1991) defines sustainability as to improve the quality of life while living within the carrying capacity of ecosystems. The term sustainable development has become important in understanding the long-term impact of activities and with an increase in awareness of the importance of sustainability. Sustainable development is used for the development of human society with environmental and economic aspects, and at the same time seeking sustainability does not mean abandoning economic thinking- the development of business must continue to ensure the feasibility of the ecosystem. Enkvist, & Vanthournout (2007) suggest that for any business projects to be sustainable, the key players must pay high regards on the elements of business strategy, including but not limited to the production economics, cost competitiveness, investment decisions, and the value of different types of assets. In addition to that, the World Commission on Environment and Development (1987) refers to sustainability as any sort of development that meets the needs of the present without compromising the ability of future generations to meet their own necessities.

Mukherjee, Vijayan, Vaiappuri and Nitty Hirawaty Kamarulzaman. (2016) perceive sustainability as any sustainable projects or activities that would ensure exalted living conditions for anyone who is concerned; this allows every citizen to plan or create his or her own life plan, freely. However, this does not mean that the actions of anyone will put the risk of someone else's life. The concept of sustainability comes with responsibility to the environment, economic and social resources of the current and future generation.

In the Malaysian context, one of the areas that demand sustainable planning and execution is legal – developing codes of sustainable practice for businesses and institutions. The existing laws and conducts are to relook and revise to ensure its adherence and this may include the activities of energy consumption, carbon emissions, and pollution. The respective authorities must pay high regards on sterner implementation and penalty pertaining to sustainability.

4.1.2 Prosperity

Chandler, Stoleson, McCormick and Vassiliou (2023) view prosperity as far more than wealth; it is when the citizens are entitled to live with freedom. Prosperity is reinforced by an

all-encompassing society, with a strong social contract that protects the fundamental liberties and security of every citizen. It is based on an open economy that binds ideas and talent to create sustainable pathways out of scarcity – in this condition, people are empowered to contribute and play their part in shaping a society that promotes welfare. Chandler et.al. (2023) further added that true prosperity is when all people can prosper by fulfilling their unique potential and playing their part in strengthening their communities and nations, people live in harmonious environment, threat-free surroundings, and coercion. The concept of prosperity is wide enough to provide comprehensive meanings as it covers not only the interests of one self, but also business, and governance: freedom of speech, rituals, assembly, the governing institutions act with integrity, responsibility towards their citizens, open markets and high-quality infrastructure that facilitate trading and commerce activities.

Malaysia, being a multi-religion country, wishes to prosper and this is only possible with the sustainable attitudes that embody care and compassion as well as respect for all others. Malaysian prosperity is progressive where community and individual growth and economic rise can take place concurrently without putting others' interests at stake (Anwar, 2023).

4.1.3 Innovation

The word innovation is a Latin word which means “into new”. Simply put, this concept refers to any efforts that encourage a unique outcome or end result from something that has existed for the benefit of the future. Such word is commonly used in the business, and commerce industry and this usually means any project that is risky, costly and time consuming (Kuczmarksi, 2003). Innovation can also be defined as a new idea, product, or uniqueness. For companies to stay relevant in the market, they must have the ability to innovate or re-create so that their products are consistent with the dynamism of the people's interests, over a period of time. It means that an innovation itself is a process, strategy and management technique (ibid). Innovation is big in the business world and is sustainable to create value and be strong in the competitive environment. There is a link between innovation, jobs, profit and standard of living. A common way to associate innovation with new products, materials, new processes, new services and new organizations (Iqbal, 2020).

Baregheh, Rowley & Sambrook (2009) suggest that an innovation involves a multi-stage process whereby organizations transform ideas into a completely new product or an improved one to advance, compete and differentiate themselves successfully in their marketplace. In addition to that, Reiman & Dotger (2008) assert that innovation is a process of getting new equipment or services in a particular

social environment. Largely, innovation is defined as a method and technology for new markets, new product methods and identification of new customer groups used by organizations to solve problems (Fri, Pehrsson, & Sjøilen, 2013). These definitions of innovation emphasize a positive and close relationship between creativity and innovation.

4.1.4 Respect

Respect is one of the important psychological and interpersonal attitudes oneself must demonstrate in a social setting; be it at home, at work, at university, and beyond (Blader & Yu, 2017; Dunning, Fetchenhauer, & Schlösser, 2016). This element of attitude is crucial as it could be a reason why a relationship can enhance or destroy. Frei & Shaver (2002) assume that respect can be expressed through a high level of consideration of differences, understanding one's feelings and appreciation for what have been sacrificed for. Respect is possible to exist if members of a particular community have high degree of tolerance to each other – living in a multicultural country like Malaysia, whereby various dominant ethnicities, religions, languages, and cultures are co-existing within one geographical location can live, interact and accept each others' differences (The National Department of Culture and Arts (JKKN), 2018). One such study is KAJIDATA Research (2017) on assessing the Malaysians' support towards the government initiatives including their perspective on culture, ethnicity, religion, education system, and level of patriotism was carried out. The results revealed that 96.9% are respectful towards different ethnic groups and 92.8% of Malaysians are proud of their multi-ethnic and multi-cultural society (Lino & Intan Hashimah, 2017).

However, there are other research findings revealed by Lee (2017) who argued that the relationships and interactions among people of different cultural groups in the local communities are still fairly limited. There are numbers of Malaysians who tend to remain intra-ethnic relationship and communication due to racial, ethnic, gender, religious, and socio-economic status differences. Lee further added that other possible factors contributing to this gap of interaction are the individual choice, belief, and faith, language, culture differences, as well as governmental policies that seem to favour and disfavour ethnicities (Aisya Stacey, 2008).

4.1.5 Trust

Trust, in most of the situations, must be earned; whether it is interpersonal trust, organizational trust, even political trust. Similar with the concept of respect, trust is also intangible, hence its meaning may too be too subtle to be defined. In general terms, trust is a matter of placing one's confidence in others, and this is a choice and decision someone must make. Morgan & Hunt (1994) point out that trust has become a central concern in many areas of business endeavour and its

related matters including teamwork, leadership, organizational relations, strategic business partnership, and organizational governance, and beyond. From the social sciences perspective, the activities that involve economics, psychology, and sociology critically demand the stakeholders to earn and place the trust as this is an effective tool towards building a long-lasting business rapport and its governance.

Sharing the same opinion as Morgan et.al (1994), Moorman, Deshpande & Zaltman (1993) propose the concept of trust as a willingness to rely on an exchange partner in whom one has confidence. In Malaysia, trust is serious business. In the educational sector, there is a need to re-condition and reform education by investigating wrongdoing and corruption within Malaysian schools at all levels to root out scams, cheats, and neglect throughout our educational system and later re-build the trust. The government is also committed to promote special programmes aimed at erasing gender gaps, catering to the necessities of special needs students and reducing the burden on M40 and B40 families.

4.1.6 Care and Compassion

The concept of care and compassion characterize the nursing profession and it is highly significant – it motivates nurses to act professionally, ethically with a high degree of empathy and sympathy. Reflecting the same concept and practice of compassionate care in different social contexts including politics, it is much needed that the government is assumed to carry out its duty with high level of responsibility to its members of a country and feel the pain of its people who are suffering from hardship and difficulties. Chochinoy (2007) defines compassionate care as awareness of the pain of others and the desire to relieve their pain, and this requires personally understanding the others' pain. Deeply loyal feelings developed upon seeing the pain experienced by another person create a moral response, desiring to ease the situation of the person. Because of this moral response, the individual suffering from pain receives the care that brings relief. Thus, compassion, which is a response to the pain of the other person, inherently motivates people by creating the desire to act on behalf of someone else.

Compassionate behavior requires understanding others' value, establishing a relationship with them, and responding in a way that is meaningful for that person. By nature, compassion is felt during relationships with other people. It is not about the things we choose to do for others but about the things we choose to do with them. Namely, it requires involving patients in their care, asking their preferences, and acting accordingly. Roach (2007) indicated that compassionate care includes acting to help with their aches, fragilities, fears, and pains, even though we do not know those people. Nussbaum (2001) also stated that

compassionate behaviour starts with the realization that someone is in severe pain.

4.2 Islamic Governance According to the Holy Qur'an

This section presents a compilation of good governance narrated in the Holy Quran under different reigns of Prophecies which highlight the importance of appointing charismatic leaders with relevant skills in leadership, problem-solving with the established structure will lead to a high value of governance.

The Holy Quran in Chapter 2 verses 40 and onwards attributes the administrative reign of Moses (AS) for his exceptional planning skills in preparing his nation (Bani Israel) for the salvation from the King of Egypt (Pharaoh) and later developing a social setup to ensure all kind of practices are well-equipped. A symbolic message learnt from this history is that a good governance guides by God (Allah) grants salvation for the oppressed nation only through His Apostle, Moses (AS) – Moses (AS) demonstrated his excellent skills of strategic planning by ensuring his nations obeyed and well-coordinated with their leader, and upon the salvation, an unbiased system of justice, taxation, trade and agriculture, as well as freedom were introduced and executed in his community (Shazia Aziz, Syed Abbas Haider Zaidi, & Kashif. (2011).

In the narration of Chapter 38 verses 18 to 26 and also in Chapter 29 verses 15 to 45, the Holy Quran records Dawood (AS) for being a just and effective decision maker under his reign of administration whereby justice was guaranteed, command and control over human and other various resources was exercised, and thorough awareness of the human nature and nature of other resources was evident.

In another revelation, the Chapter 38, and Chapter 29, verses 31 to 40 of the Holy Quran witnesses Solomon's (AS) effective planning strategies and resource utilization. His reign of administration was characterized as unique while his communication and command was not only limited to humans, but also with all creatures. Solomon (AS) inherited the glorious, unique kingdom from his father, Dawood (AS) and continued to expand the political territories using his diplomatic skills without any bloodshed, practiced good international relations, the nation was given freedom of expression, safety and rights of the masses and impartial justice were ensured, and effective utilization of resources was evident. Solomon (AS) practiced good governance through his personality, leadership skills, communication, administration, and international relations. Apparently, the history of good governance narrated in the Holy Quran confirms that a leader with high quality and skills of strategic planning and thinking will materialize what good governance

is all about Shazia Aziz, Syed Abbas Haider Zaidi, & Kashif. (2011).

This religious system of governance continued by the Prophet Muhammad (P.B.U.H.) in the seventh century and Islam has been one of the fastest growing religions in the world and in each five person one is a Muslim in all around the world (Malik, 2003). The Holy Quran describes good governance as the law of justice, a just and principled order and compliance of rights and responsibilities in a society. In Chapter 22 verse 41, God (Allah) says that: "Those when given authority in land, establish (a system of) *salah*, give *zakah* and enjoin what is good (*ma'ruf*) and forbid what is wrong (*munkar*)". This verse of Holy Qur'an emphasizes on the role of the governor or authorities of Islamic state to reinforce the good deeds (including the rituals) and forbids the prohibited (sinful acts). Other than these characteristics of good governance, the Holy Qur'an has also narrated several other prophecies' governance for the later generations' reference and knowledge.

5.0 THE REFLECTION OF THE VALUES OF MADANI IN THE HOLY QUR'AN

This sub-section features the six core values of *Madani* as reflected in the Holy Qur'an. The compilation, extractions and interpretation of the values outlined are to confirm the conformation with the teaching and preaching of Islam that the current premiership undertakes in its governance.

5.1 Sustainability

One of the sustainable areas Malaysia seeks to focus on is its educational system and this process must begin as early as possible; the primary and secondary school students, including the tertiary learners at universities must have the assurance of learning in a sustainable educational setting, despite challenging situations they might experience. Beyond the existing set-up, mode, and environment of classrooms, the government plans to promote creative school and campus renovations that nudge smaller class sizes, technological expansion, and go-green architecture to lead the way in sustainable development (Anwar, 2023).

As the country has passed through the stage of the health crisis of COVID-19, the government wished that the educational system should have been ever-ready to face any sort of crisis by securing the infrastructure needed for distance learning. This is crucial as it will assist the Malaysian students to experience and encourage 'out of the classroom' education in urban, rural, and natural environments. In addition to that, the educational-business cooperation, shared spaces, and facilities for early childcare and development will also benefit from these sustainable projects and plans.

In Chapter 7 verses 56-58 of the Holy Quran, Allah says:

Do not degrade the Earth after it has been so well ordered – call on Him fearing and hoping. The mercy of God is close to those who do good. It is God who sends the winds, bearing good news of His coming grace, and when they have gathered up the heavy clouds, We drive them to the dead land where We cause rain to fall, bringing out all kinds of crops, just as We shall bring out the dead. Will you not reflect? Vegetation comes out of good land in abundance, by the will of its Lord, but out of the bad land only scantily: We explain Our Revelations in various ways to those who give thanks.

The above verses of the Holy Qur'an warn the human not to destroy what has been created by God (Allah) in the earth by invalidating the right order of life. It is important for the human to subscribe to what has been commanded by the God (Allah) for social orders, civilizations, principles, and laws of Islam, and not to surrender oneself to one's envies, and to commit acts in subservience to other human beings. God (Allah) commands human beings to avoid doing mischief and wasting resources as these acts cause degradation of the environment. The privilege to exploit natural resources was given to mankind on a guardianship basis, which implies the right to use another person's property on the promise that it will not be damaged or destroyed. Hence, the human must understand that the mischief happened is the result of one's ignorance, arrogance, and greediness (Muqteet, 2014).

On another occasion, God (Allah) mentions in Chapter 7 verse 31 of the Holy Quran that: *Allah created a perfectly balanced world on the basis of sustainability and circularity. This balance must be maintained by man acting moderately, thoughtfully, and justly. Waste, pollution and destruction are the very qualities that Allah abhors.*

The above verse of the Holy Qur'an reminds the men that being the leader of earth also means that they must uphold the trust and do the necessary to ensure that the entrusted property is passed on to the next generation in a pure form as possible. In Islam, each man is the guardian of nature, and must live with harmony with other creatures. It is the duty of all Muslims to respect, nurture and care for the environment. Thus, any sustainable effort or project undertaken by the government must adhere to this concept of sustainability to ensure the right order of earth is not compromised in the name of development and progression (Salman Zafar, 2021).

5.2 Prosperity

The religion of Islam, literally means 'Peace', thus encourages its followers and other believers towards tranquillity and peaceful living. Fatimah Kari et.al (n.d) across her research on "Poverty within watershed and environmentally protected areas: the case of the indigenous

community in Peninsular Malaysia” discovered that the Orang Asli are likely to be poor if they live in environmentally sensitive and protected areas as compared to families under the new resettlement scheme. Inadequate access to basic education and employment contributed significantly to their poor economic status. The findings further reveal that the community is facing difficulties in receiving access and support in terms of basic needs such as housing, education, economic livelihood, and other social infrastructure.

In Chapter 49 verse 10 of the Holy Qur'an, God (Allah) says that *“The faithful are indeed brothers. Therefore, make peace between your brothers and be wary of Allah, so that you may receive [His] mercy”*. This revelation highlights the brotherhood and sisterhood among the Muslims where their relationship symbolizes two hands that complete each other, mutually understanding, supporting each other during hardships, and forgiving. Establishing peace between and among the members of the community then only one can live prosperously. One of the things that highlights Islam's importance to peace is the greeting of *'salamun alaikum'* with which the believers greet each other and means: peace be on you (Shazia et.al, 2014).

In a multi racial country like Malaysia, the living and communication is beyond Muslims community. The Holy Qur'an has too provided guidance on how communication and dealings with the non-Muslims shall take place: *“God (Allah) does not forbid you from treating those who do not fight you on your faith, nor have they driven you out of your homes, with benevolence and equity”*. This verse explains that Islam allows the Muslims and the non-Muslims to have a deal based on customary cordiality, adequacy in courtesy, pleasant and friendly behaviour, and mannerly politeness. In a wider context, the interaction and transaction in business, employment, trading or even technology must be in the compliance of human values and principles. Eventually, the connections will generate prosperity in a society. To live prosperously, it takes a high level of tolerance particularly if it is in the setting of difference of religion, culture, language or race.

5.3 Innovation

Islam is an all-time religion relevant despite time changes and technology advances. The concept of innovation is synonymous to creativity; creativity does not always mean producing new products or services, but also involves thinking processes in problem solving. At the government level, there are unresolved social issues that the authorities must pay attention to and urge for immediate resolution namely drug addiction, homelessness, and unfair labour conditions. On a creative and innovative side, the government may also want to involve the youth in green

projects for instance anti-plastic, recycling, clean-up, alternative energy projects.

In Chapter 16 verses 10-11 of the Holy Qur'an, God (Allah) says: *“It is He Who sends down rain from the sky from it ye drink, and out of it (grows) the vegetation in which ye feed your cattle. With it He produces for you corn, olives, date-palms, grapes, and every kind of fruit, verily in this is a sign for those who give thought”*. The above verses focus on the nature subservient to man's use and his refined life. A higher degree of intelligence and study is required (men who are wise) to understand Allah's Signs to man ...” Therefore, man needs to use his intelligence in order to be able to understand Allah's signs on earth. Another example of the need to think is the life of the bee. The Holy Qur'an encourages people to think about the life of the bee and gain realization or benefit from Allah's signs on earth.

In another narration, in Chapter 16 verses 68-69 of the Holy Qur'an, God (Allah) said: *“And thy Lord taught the Bee to build its hives in hills, on trees, and in (men's) habitations. Then to eat of all the products (of the earth), and follow the ways of thy Lord made smooth, there issues from within their bodies a drink of varying colours, wherein is healing for men, verily in this is a sign for those who give thought”* (Qur'an 16: 68- 69).

God (Allah) has stated that the people who use their minds well can understand God's (Allah) magnificent nature in the universe. Wise here means to think and understand the beauty of the universe that is created by God (Allah). In the same way, God (Allah) stated that thinking is one of people's duties, in order that they reflect upon and come to understand the message that God (Allah) sent human beings, It is a way of reflecting within the self to understand how the universe and everything in it is created in the best manner. Islam encourages people to think deeply in all matters that concern them, through which problems can be resolved, and eventually the living can be improved and enhanced (Iqbal, 2020).

5.4 Respect

Respect for mankind is one of the basic teachings of Islam. Everyone, whether of one's own religion or of any other religious tradition, whether belong to one community or another to a friendly group or a group of strangers, is worthy of respect. According to the teachings of Islam human beings are to be respected despite their differences. Even where antagonism is displayed, we must adopt the way of avoidance of conflict and continue to show respectful behaviour. In the eyes of Islam, all human beings are equal and deserve our respect. This component of human connection is crucial particularly in a multiracial country like Malaysia; the absence of respect will cause destruction and chaos in society.

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In Chapter 17 verse 70 of the Holy Qur'an, God (Allah) says that: *"We have indeed honoured the Children of Adam, and provided for them means of transportation on land and sea, and given them wholesome food and exalted them high above the greater part of Our creation"*.

The above-mentioned verse shows that man by His very creation deserves regard and respect. This respect is man's natural birth right, regardless of which community he or she belongs to. Respect begins with loving and obeying the commandments of God and from this respect flow all the manners and high standards of morality that are inherent in Islam. In Chapter 24 verse 52, God (Allah) says that: *"And whosoever obeys God and His Messenger, fears God, and keeps his duty (to Him), such are the successful ones."* Islam binds respect to peace, love and compassion, all attributes of the One God, therefore to fulfil our obligation to honour and obey God one must respect the honour, reputation and privacy of others. Respect involves staying completely away from the major sins of backbiting, lying, slander, and gossip, as these acts would only lead to defaming others, misunderstanding, and fake news circulation. On these sinful acts, God (Allah) says in Chapter 49 verse 12, God (Allah) as: *"O you who believe! Avoid much suspicion, indeed some suspicions are sins. And spy not, neither backbite one another. Would one of you like to eat the flesh of his dead brother? You would hate it (so hate backbiting). And fear God. Verily, God is the One Who accepts repentance, Most Merciful."*

5.5 Trust

To accelerate the agenda of reform in the New Malaysia Era, the citizen-government trust must be restored, particularly in the political context whereby the country has been experiencing turbulence, and instability since a decade ago. Once trust is being rebuilt, the government and other authoritative entities must maintain and enhance it – the process of rebuilding trust requires open communication platforms that allow people on the ground to express their concerns and the government pays high regard to them with appropriate actions taken. In Islam, the concept of trust is tied together with trustworthiness (*al-amanah*). In the context of governance, a leader must possess and exhibit such personality and this will determine a high moral value in daily affairs. Apparently, the corruption and bribery at any level of administration is due to the lacking trust (*al-amanah*) and consequently will cause a governance to collapse and its nation to suffer.

In Chapter 4 verse 58 of the Holy Qur'an, God (Allah) says that: *"Indeed, Allah commands you to return trusts to their rightful owners;¹ and when you judge between people, judge with fairness. What a noble commandment from Allah to you! Surely Allah is All-Hearing, All-Seeing"*. This verse explains

that a person who is entrusted with power and position will be held accountable for their actions, decisions, hence they must be fair and just in their doings. Obviously, the people must understand that the power and trust must be given to those who can shoulder such responsibilities.

Another revelation of Chapter 33 verse 72, God (Allah) says that: *Indeed We presented the Trust to the heavens and the earth and the mountains, but they refused to undertake it and were apprehensive of it; but man undertook it. Indeed he is most unjust and ignorant* (This verse explains that God (Allah) had once offered the heavens and mountains to entrust with the earth, but they rejected that due to the heavy burdens they will be answerable for, however the human accepted it – with the qualities of intelligence and wisdom, the men are entrusted with the earth and everything within, hence this must be utilized for the sake of becoming good servants of God (Allah) and not for one's interest. Ultimately, the government as the one entrusted with the power and position must make use of this advantage to restore the trust of the people and eventually will develop a positive government-citizen relationship.

5.6 Care and Compassion

A good governance as per the Islamic teaching demonstrates compassionate care towards its people. In Malaysian context, the economic concern lies in the needs of capital gains tax to raise funds for initiatives directed at the poor and the uplifting of poorer communities. These moves will be fortified through the establishment of Compassionate Care Credit Unions and Compassionate finance institutions that provide funding for alleviating poverty, promoting small scale enterprises, and encouraging innovation in rural and urban areas. The business model of Tabung Haji, a Reporting Institution under the Anti-Money Laundering and Anti-Terrorism Financing Act provides emergency support for the poor and disadvantaged. Additionally, the government must also provide financial aid for the students who wish to pursue a higher level of education.

In Chapter 34 verse 39 of the Holy Qur'an, God (Allah) says that: *"And whatever you spend, He will replace it; and He is the best of the providers"*. The Holy Qur'an enjoins the share of the poor and needy in one's wealth and advises the Muslims to spend for the welfare of the general public. In this context of discussion, the government plays a crucial role to ensure the needy and poor particularly are given their right appropriately, and the wealth are distributed equally without putting one's right at stake.

The two verses of different Chapters of the Holy Qur'an are fairly highlighting on the same concerns: the one who is authorized or entrusted with property and wealth must rest assure the equal distribution to the appropriate recipients

without denying their rights, exclusively in the context of governance whereby the authority must identify the poor and needy and acknowledge their basic needs, at least, and provide the financial aid on constant basis to ensure their living is sustainable (Anwar, 2023). In Chapter 4 verse 29, God (Allah) says that: "O you who have believed, do not consume one another's wealth unjustly but only [in lawful] business by mutual consent"; and in Chapter 2 verse 177, God (Allah) says that: "(True) righteousness is (in) one who believes in God, the Last Day, the Angels, the Book, the Prophets and gives of their wealth, in spite of love for it, to relatives, orphans, the needy, the traveler, those who ask (for help), and for freeing slaves; (and who) establishes Prayer and practices regular charity..."

The Prophet Muhammad (PBUH) set the greatest example of a Muslim governor who spent his wealth in charity. He would provide for others before he would take for himself, he was a simple man and was never hungry for gold and money, and he himself was an orphan. The Holy Qur'an reminds that wealth should be distributed to the orphans and those who cannot provide for themselves, with compassionate care.

CONCLUSION

Malaysia *Madani*, a new political slogan under the new premiership, Datuk Seri Anwar Ibrahim that comprises six core values namely Sustainability, Innovation, Respect, Trust, Prosperity, Care and Compassion guides the new framework of governance. This study confirms that the Holy Quran has described good governance as the law of justice, a just, and compliance of rights and responsibilities in a society and this is the best attempt approached by the current authorities in Malaysia for the people sake. The Holy Qur'an guides Muslims to be innovative and creative for the benefit of humanity and country, respect people of similar ideology and belief and even the ones who are different, the authorities are to adhere to the trust they are entrusted with, compromise and tolerate each other in order to live prosperously, and the government held responsible for expressing compassionate care especially for the needy and poor people. These principles of humanity and governance are in accordance with the Holy Qur'an and embedded into the current social, economic, educational, legal, and institutional policies, hence shaping the era of reform in Malaysia.

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