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**Exploration of MADANI Leadership Programme  
for University's Academic and Administrative Staff**

**Alawi Sulaiman<sup>1,2\*</sup>, Mizan Hitam<sup>1</sup>, Ahmad Muhyiddin Yusof<sup>1,3</sup>, Mohamad Faizul Yahya<sup>4</sup>**

\*Corresponding Author

<sup>1</sup> Institute of Leadership and Development, Universiti Teknologi MARA (UiTM) Lebuh Enstek, Bandar Enstek, 71760 Nilai, Negeri Sembilan, Malaysia

<sup>2</sup> Faculty of Plantation and Agrotechnology, Universiti Teknologi MARA Cawangan Melaka  
Kampus Jasin, 77300 Merlimau Melaka, Malaysia

<sup>3</sup> Pusat Asasi, Universiti Teknologi MARA Cawangan Selangor, Dengkil Campus  
43800 Dengkil, Selangor, Malaysia

<sup>4</sup> Pejabat Transformasi Universiti, Aras 5 Canseleri Tuanku Syed Sirajuddin  
Universiti Teknologi MARA, 40450 Shah Alam Selangor, Malaysia

dr\_alawi@uitm.edu.my, drmizan@uitm.edu.my, ahmadmuhyiddin4@uitm.edu.my, mfy@uitm.edu.my  
Tel: +60192603670

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### Abstract

In today's uncertain, complex, and ambiguous (VUCA) world, adopting the MADANI principles in university administration is crucial to ensure staff integrity, competency, and higher organisational performance. This paper elaborates on the principles of MADANI and proposes a MADANI training programme. The results showed that the training programme was successful, and the speakers also gained excellent scores for the presentation content, delivery, knowledge, and materials provided. The perceived understanding gained by the participants indicated a 40% improvement. In conclusion, MADANI is a successful training programme that transforms the university staff's mindset into higher productivity and performance.

Keywords: MADANI; University; Leadership; Training

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### 1.0 Introduction

Higher learning institutions worldwide are facing challenges with academic integrity. There have been many reports on academic dishonesty. Academic dishonesty refers to the act of committing or contributing to dishonest behaviour by those engaged in teaching,

learning, research, and related academic activities, and it applies not only to students but to everyone in the academic environment (Cizek, 2003; Whitley, Jr. & Keith-Spiegel, 2002).

An article, "Scientific Fraud on the Rise", reported that more than 10,000 research papers had been retracted in 2023, and Malaysia was in the Top 10 ranking with 17.2 retractions per 10,000 research papers (Lam, 2024). This is a serious issue, and the Malaysian government should urgently find ways to enhance research ethics. Academic dishonesty cases include plagiarism, fabrication, data manipulation, suspect peer reviews, predatory publishing, and paper mills, which are used to enhance research output, citations, and the h-index. Apart from that, corruption amongst government officers is also on the rise. Malaysian Anti-Corruption Commission's (MACC) statistics from 2019 to 2023 showed that there were 2,163 public servants arrested for various corruption offences such as soliciting and receiving bribes (62.2%), false claims (21%), abuse of power (11%) and offering and giving bribes (1%) (Abdul-Manaf, 2024). Transparency International (TI) reported that in 2023, Malaysia was ranked 57th out of 180 countries as the least corrupt. The top three (3) are Denmark, Finland, and New Zealand and the bottom three (3) are Yemen, South Sudan, and Syria. Over the last 10 years, Malaysia's scores have fluctuated within the range of 47–53 (Transparency International, 2024).

Thus, to enhance integrity and honesty among academicians, civil servants, and the community in Malaysia, urgent actions must be taken. Recently, Malaysia introduced the Malaysia MADANI slogan, which focuses on good governance, sustainable development and racial harmony in the country. This paper further explores the principles of MADANI and proposes a case study to illustrate the implementation of a training program that supports the principles of MADANI.

## 2.0 Literature Review

### 2.1 The History and Concept of MADANI

In September 1995, Anwar Ibrahim delivered his speech entitled "Islam and the Establishment of Civil Society" at the Istiqlal Festival II in Jakarta, Indonesia. Anwar defines civil society as a fertile social system founded on moral principles that balance individual freedom, community stability, and a transparent government system. Anwar Ibrahim offered five (5) important dimensions that need to be realised to uphold civil society: 1. Stable and democratic political order, 2. Social justice, 3. People's welfare, 4. Upholding constitutional principles, and 5. Stimulating Aqliah's life.

On 27th October 1995, Anwar Ibrahim presented the Malaysia Madani budget to the Parliament. Anwar stated Malaysia's pursuit of economic growth and development should strike a balance between human dignity, freedom, and benevolence on the other (Musa, 2023). A Madani Society Convention was held at Universiti Kebangsaan Malaysia (UKM) from 19-21 September 1996 to discuss the implementation of the Madani Society concept. Academic papers were presented by highly respected Islamic scholars such as Syed Muhammad Naquib Al-Attas, Siddiq Fadhil, Osman Bakar, Mohd Kamal Hassan, and Azizan Baharuddin (Musa, 2023). After Anwar Ibrahim's dismissal from the Malaysian Cabinet on 2nd September 1998 and finally arrested on 20th September 1998, the idea and action plans for the Madani Society stopped. It came back to life after Anwar Ibrahim was appointed as the 10th Prime Minister of Malaysia on 24th November 2022.

MADANI is a humane concept that uplifts the economy and ensures that the core values of ethics and morality propagated by all religions are practised. Malaysia must be recognised as a Madani nation that is prosperous, fair, and rejects any form of cruelty towards individuals or races (The Star, 2023). The MADANI concept introduced by the government is inclusive, encompassing the interests of all races and religions. Islam is the official religion of Malaysia, and Muslims are the majority; thus, it is an urgent need for Muslims to strengthen their faith, their morals, their worship, and the message of humanity, patriotism, justice and safety for all. This is an insightful review comment that identifies a crucial area for strengthening the paper's scholarly contribution. The reviewer correctly points out that while the paper demonstrates the training's success, it would benefit from a deeper theoretical foundation explicitly linking the programme to ethical and moral development within an organisational context. To address this, the authors should integrate an established ethical theory or model into the literature review. A highly suitable framework would be Rest's Four-Component Model of Morality, which posits that ethical action is not a single act but a process requiring four psychological capacities: moral sensitivity (recognising an ethical issue), moral judgment (deciding what is right), moral motivation (prioritising the ethical choice), and moral character (having the courage to act).

By adopting this model, the authors can reframe their discussion to show how the MADANI training programme was designed to cultivate each of these components. For instance, the sessions on the Federal Constitution and MADANI principles can be presented as directly enhancing participants' moral sensitivity and judgment by providing a clear ethical framework. Simultaneously, the spiritual elements of the programme, such as the Qiyaam al-lay and Kuliyyah Fajr, can be argued to build moral motivation and character by fostering inner commitment and resilience. This theoretical lens would powerfully illustrate how the training functions as an integral educational component, moving beyond a simple knowledge transfer to actively shape the ethical disposition of personnel actively, thereby aligning individual behaviour with the organisation's core values and addressing the very issues of academic dishonesty and corruption the paper seeks to mitigate.

### 2.2 The Principles of MADANI

MADANI is the acronym for the core values: keMampanan, kesejAhteraan, Daya cipta, hormAt, keyakiNan and Ihsan. The English translation of MADANI is SCRIPT. SCRIPT is a book written by Anwar Ibrahim, and it stands for Sustainability, Care & Compassion, Respect, Innovation, Prosperity and Trust.

### 2.2.1 Sustainability

The first acronym of SCRIPT is Sustainability. "The Malay word, kemampanan, speaks to a making, a process of sustainability that must be ongoing and a work of collective effort. The Malaysian notion of sustainability is also a balance or equilibrium (keseimbangan), that holds to the well-being of humanity itself, and a continued balance and humane respect for nature as well as the human person. Thus, sustainability for us not only includes the natural environment but also the sustainability of rural and urban communities, as well as families and individuals" (Ibrahim, 2022, p. 36).

The United Nations (UN) Brundtland Commission explained sustainability as "meeting the needs of the present without compromising the ability of future generations to meet their own needs", which has three (3) dimensions of interest: economic, social, and environmental. Thus, it can be said the MADANI definition is consistent with the UN philosophy. Ultimately, sustainability aims to promote a new culture of sustainability in all aspects of life.

### 2.2.2 Care and Compassion

The second acronym for SCRIPT is Care and Compassionate (Ihsan). "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 as well as 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 speaks to a larger social responsibility for 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 properly care for its ailments. Like the Islamic tenet of Zakat, where it is not only incumbent upon society to give, but the right of the society to receive, care and compassion is both a duty to give and a right to receive. Malaysian society must take on care and compassion with honesty and a desire to elevate all its members both in economic and financial terms as well as in attitude and behaviour. It will raise society towards a deeper humanity that is respectful and sustainable and provides for ethical innovation and Malaysian prosperity." (Ibrahim, 2022, p. 51). The actual purpose of Care and Compassion is to do good deeds for other human beings. Actions must be taken sincerely to reignite a caring and compassionate society that empowers all citizens, regardless of race and religion, to access basic needs, adequate social welfare provisions, affordable food and housing, healthcare, and essential services to live.

### 2.2.3 Respect

The third acronym is Respect. "The Malay word for respect, hormat, incorporates the notion of human dignity. The Islamic term adab has multiple meanings, including courtesy, politeness, and modesty – it is seen not just as the basis for civic behaviour but also as the very foundation of 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 an accent 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 others as self-recognition. It acknowledges one's right to make mistakes and to improve upon them. It takes society towards a deeper understanding of itself as well as a greater cohesion as a nation of brothers and sisters". (Ibrahim, 2022 p. 65). Malaysia is a multiracial country; people of different religions and cultures have co-existed for hundreds of years. To maintain harmony, a future-proof Respect policy must be developed, nurtured, and established as a means of social forgiveness for past wrongs, in the interest of progress and a better future. As Malaysia is moving to be an ageing nation, respect for the elderly people should be of prime importance for the younger generation to embrace alongside the advancement of modern technologies.

### 2.2.4 Innovation

The fourth acronym is Innovation. "The Malay language provides us with a few words for innovation: 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 important concepts. First: there is an intention and a planned-out 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. An innovative Malaysia provides an environment that fosters creativity, with an infrastructure that supports the development of better systems, products, ideas, and processes. It is about taking stock of what Malaysia has at present and exploring what can be improved upon or done better in the future. Coupled with sustainability, care and 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". (Ibrahim, 2022, p. 79). Innovation aims to build a culture of innovation and transform the nation from being a primary consumer to an active contributor to the digital and technological revolutions. Innovation is the key to unlocking new opportunities and maintaining a competitive edge in our industry. Malaysia has been stuck in the middle-income trap for so long. Innovation is the key to our progress towards becoming a high-income nation. Currently, the government is aggressively promoting technical and vocational education and training (TVET) as the core driver of innovation.

### 2.2.5 Prosperity

The fifth acronym is Prosperity (Sejahtera). "The Malay conception of prosperity also draws on the historical tradition carried through the Islamic concept of Al Falah—success, happiness and well-being which comes from spiritual fulfilment and self-improvement by following the commands of God. In Malaysia, the pursuit of prosperity must involve sustainable attitudes, embodying care and compassion as well as respect for all others. Material growth ought to be balanced with spiritual fulfilment, while encouraging continued innovation. It must be a societal goal that is a continuous objective for all citizens, both present and future generations, as much in the

best of 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" (Ibrahim, 2022, p. 95).

Prosperity aims to create a prosperous Malaysia through balanced and sustainable economic growth and empowerment of marginalized societies and by enhancing the spiritual conditions of individuals, communities, and the nation.

### 2.2.6 Trust

The last acronym of SCRIPT is Trust. "The Malay word for trust, also a borrowed word from Arabic, amanah is a vow of earthly, divine, and spiritual-moral responsibility – the backbone that has upheld the order in numerous societies throughout history and maintained one of the earliest mega trade networks, the Silk Road. Amanah is also the basis for free will in Islamic tradition. The Malay language also has two other words that help us to unpack the meaning of trust we want to reignite in Malaysia. First, kepercayaan, which translates approximately to faith, and pertanggungjawaban, which adds the principle of reciprocity to our overall meaning – we are not only morally responsible for building trust but honouring the trust put in us. In Malaysia, trust is serious business. Trust is about more than just preserving our reputations; it is critical to the daily functions of societies, from business (both domestic and foreign) to living with and for one another. Without it, the centre will not hold, and we are all too familiar with a world ground to a grinding halt. The trust we need rebuilds bridges burned or left to decay and transcends the barriers and hurdles that have arisen within our society throughout our history" (Ibrahim, 2022, p.109 & 111). Trust in MADANI is a symbol of the current government's strong commitment to restoring and rebuilding trust within Malaysian society. Trust must be rebuilt between the government and the people, as well as among individuals, families, communities, and all organisations.

## 3.0 Case Study of A MADANI Programme

To set an example of how the Principles of MADANI can be implemented in a university, the Institute of Leadership and Development (ILD), UiTM has organised a two-day training programme. The programme was implemented for the university's senior academic and administrative staff. Registration began at 10:00 a.m. on the first day. Then, at 12.30 noon, all the participants were served lunch and after that, continued with Zuhrah prayer. The following programme started at 2.30 pm with Selawat 'ala an-Nabi S.A.W followed by the National Anthem and UiTM's Song. Before the officiating ceremony by the Vice Chancellor, a welcoming speech was delivered by the Assistant Vice Chancellor of ILD. The first speaker (SPEAKER A) was a renowned Madani Society icon in Malaysia. He delivered his talk titled "Concepts and The Principles of MADANI in the Context of Management". The second speaker (SPEAKER B) was also a renowned constitutional expert in Malaysia, and she delivered the title "Federal Constitution of Malaysia". The third speaker (SPEAKER C) was also one of the renowned figures in Malaysia on Madani Society. He delivered his talk on "MALAYSIA MADANI: Our Common Vision". The last session on the second day was a forum discussion focusing on implementing MADANI's core values in management, where we invited UiTM experts as panellists. We also organised Qiyaam al-lay during the night, followed by Subuh prayer and Kuliyyah Fajr for the spiritual contents of the programme led by a religious officer from the Islamic Affairs Division of UiTM.

A critical review of this research rightly highlights the need to further situate the MADANI Leadership Programme within established theoretical frameworks concerning ethical and moral development, clarifying how such training serves as an integral component for educating organisational personnel. To address this, we frame the programme's objectives through the lens of Rest's Four-Component Model of Morality, which posits that ethical action requires the interconnected development of moral sensitivity, judgment, motivation, and character. The MADANI curriculum is designed to cultivate these capacities systematically: the sessions on the Federal Constitution and the principles of "Trust" and "Respect" directly enhance participants' moral sensitivity and judgment by providing a robust ethical framework for decision-making. Concurrently, the programme's spiritual components, such as the Qiyaam al-lay and Kuliyyah Fajr, are integral to fostering moral motivation and character, building the inner fortitude and commitment required to act with integrity. This theoretical grounding demonstrates that the training is not a mere dissemination of information but a holistic educational intervention aimed at reshaping the ethical fabric of the university's human capital, thereby making it a fundamental strategy for instilling the MADANI values within the organisation.

## 4.0 Findings

### 4.1 Speakers Performance

Table 1 below shows the average score received by the speakers (A, B and C). Participants were asked about the presentation content, delivery, knowledge and materials provided. The score ranged from 1.0 to 5.0. The participants were also asked about the perceived knowledge gained before and after each speaker's presentation.

Table 1. Average score received by the speakers (A, B and C)

No	Assessment	SPEAKER A	SPEAKER B	SPEAKER C
1	Content	4.9	5.0	5.0
2	Delivery	4.8	5.0	5.0
3	Knowledge	5.0	5.0	5.0
4	Materials	4.9	5.0	5.0
5	Perceived Knowledge Before the Programme		2.8	

6	Perceived Knowledge After the Programme	4.8
7	Perceived Knowledge Gained	+2.0 (+40%)

#### 4.2 Participants Qualitative Feedback

Figure 1 shows the participants' qualitative feedback which is presented based on different themes.

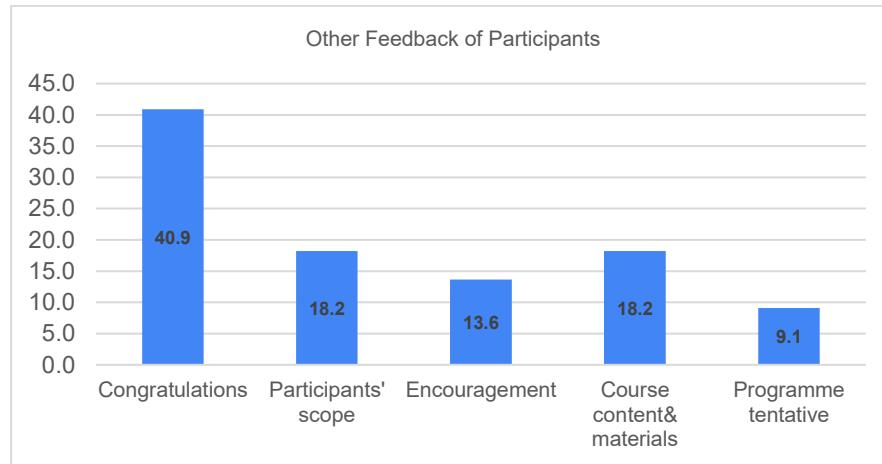


Fig. 1 Thematic Qualitative Feedback from Participants

## 5.0 Discussion

### 5.1 Speaker Performance

All the speakers (A, B and C) received high scores across the assessments, indicating a solid performance. Notably, SPEAKER B and SPEAKER C achieved a perfect score of 5.0 in all evaluated areas, indicating their expertise. This achievement suggests that their presentations effectively communicated complex material in a clear and engaging manner. The consistency of high scores implies that their content was informative, well-structured, and relevant to the audience, enhancing comprehension and retention.

### 5.2 Knowledge Assessment

The average score for Perceived Knowledge Before the programme was relatively low at only 2.8, which signals those participants had a limited grasp of the topic. In contrast, the Perceived Knowledge After the Programme score increased to 4.8, indicating a significant rise in participants' understanding and confidence regarding the subject matter. This substantial jump also reflects the effectiveness of the speakers in facilitating learning. The score indicating Perceived Knowledge Gained of +2.0 (+40%) is a quantitative measure of the programme's impact. This figure underscores that participants felt more knowledgeable and recognized a significant shift in their understanding, suggesting that the programme's educational goals were effectively met.

### 5.3 Overall Insights

The consistently high scores across all categories indicate the speakers' exceptionally well-preparedness and effectiveness in delivering their material. The shift from a low level of perceived knowledge before the programme to a high level afterwards illustrates a successful educational experience that successfully addressed the initial knowledge gaps. This positive outcome invites further exploration into the specific factors that contributed to the speakers' effectiveness, such as the methods they used to engage participants, the clarity and relevance of the material presented, and the degree of interaction encouraged during the sessions.

### 5.4 Thematic Qualitative Feedback

The qualitative feedback gathered from participants revealed several key themes that reflect their experiences and perceptions. Nearly 41% of the comments centred around the theme of congratulations, indicating that many participants felt positive about the event. This overwhelming support suggests that the programme met or exceeded participants' expectations. In addition, the 18.2% of participants who received the theme likely pertains to the relevance and applicability of the content to their specific backgrounds or professional contexts. This theme highlights the importance of tailoring educational materials to meet the diverse needs of attendees. Feedback related to course content and materials was 18.2%, suggesting that participants had strong opinions about the quality and relevance of the materials. This suggests that the resources provided had a significant impact on their learning experience.

Furthermore, 13.6% of the comments expressed encouragement, which might reflect participants' motivation and inspiration gained from the programme. Lastly, the tentative programme, which also garnered 9.1% of feedback, likely relates to suggestions for scheduling or structuring the event, where participants felt adjustments could enhance the overall experience. Overall, the qualitative data reveals a predominantly positive reception of the programme, with constructive feedback that can inform future iterations and improvements.

## 6.0 Conclusion & Recommendations

### 6.1 Recommendations

#### 6.1.1 Qualitative Assessments

Conducting qualitative assessments through participant feedback or interviews would provide valuable insights into specific aspects of the programme that participants found most beneficial. Understanding their perspectives can help identify what worked well and what could be improved in future sessions.

#### 6.1.2 Demographic Analysis

Analysing data concerning demographic variables (such as age, educational background, or professional experience) could reveal trends in perceived knowledge gains among different participant groups. This information might highlight specific needs or preferences, allowing for tailored educational approaches.

#### 6.1.3 Knowledge Retention

Exploring knowledge retention by assessing participants' understanding after the programme would provide insights into the impact of the training. This could involve follow-up surveys or assessments to gauge how well participants have retained and applied the knowledge.

#### 6.1.4 Conclusion

The MADANI framework provides a comprehensive approach to leadership and management that aligns with both core values and spiritual principles, fostering a holistic development environment within universities. The initial exploration of the MADANI training programme demonstrates its effectiveness in reshaping the mindset of academic and administrative staff, equipping them with tools to enhance organisational performance. The integration of spiritual practices added a unique dimension, enriching participants' understanding and commitment to the principles of MADANI. Overall, positive feedback from participants underscores the potential of MADANI in promoting both personal growth and institutional success.

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## Paper Contribution to the Related Field of Study

This paper explains the principles of MADANI and proposes a training program that can be implemented in government agencies to enhance and shape the mindset of civil servants, equipping them with the tools to improve organisational performance.

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