



A Look at the Transformational Leadership and Strategic Communication towards Madani Ummah

Nadiah Abdul Aziz*, Rossilawati Rusli**

*Corresponding author, Department of Strategic Communication, Tunku Abdul Rahman University of Management and Technology, Kuala Lumpur.
E-mail: nadiahaa@tarc.edu.my

**Department of Strategic Communication, Tunku Abdul Rahman University of Management and Technology, Kuala Lumpur.
E-mail: rossilawati@tarc.edu.my

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ABSTRACT

Malaysia *Madani*, a political slogan termed by the current premiership, Datuk Seri Anwar Ibrahim on January 19th, 2023, who wish to promote the six core values of socio-economic-politics concerns: Sustainability, Prosperity, Innovation, Respect, Trust, and Care and Compassion, hence will ultimately produce *Madani Ummah* or *Madani Society*. Today, in a multi-religion country like Malaysia, the concept of *Madani* has been re-popularised in the political stage with the ultimate purpose of creating a good-will living, civilized in which various human rights are fulfilled, appreciated, and respected in life both for the Muslims and Non-Muslims. Towards achieving these objectives, the roles of strategic communicator as liaison between the government and its citizens are crucial. This paper aims to understand the roles of strategic communicator in propagating the concept of *Madani* and to materialise the establishment of *Madani Ummah*. This paper has also utilised the Transformational Leadership theory as the base of theoretical framework of research which suggest that effective leaders can bring major changes to the organisation they lead and motivate the subordinate to support the vision, and in this context refer to the government of Malaysia. This conceptual paper employs literature review through secondary material as the methodology. This study revealed that the strategic communication is a very important stepping stone for any governmental effort particularly in educating the citizens on the public policies and governmental planning. This study also highlighted the significant roles strategic communicator plays for instance the leadership through example, inclusive communication plan and being optimistic, as well as the involvement of every layer of the Malaysian citizens, not only to know, understand, but also support the mission planned by the leading team of the day for a long-term accomplishment. Apparently, the afore-mentioned theory explains well on the important elements needed for any organisational setting to make positive changes.

Keywords: *Madani Ummah, Strategic Communication, Transformational Leadership.*

INTRODUCTION

Background of the study

Historically, the concept of *Madani* Ummah was conceptualised by the Prophet Muhammad (PBUH) following His migration to the Medina City about 1400 AH ago with a newly set of human rights were imposed while some others were disposed which later formed the Medina Charter. Due to this implementation of human rights, the people of Medina City were able to live harmoniously and prosperously. *Madani* society is the equivalent of two words both 'society' and '*madani*'. *Madani* in Arabic, has the same root word as Madinah, which means civilisation.

On September 26th, 1995, Datuk Seri Anwar Ibrahim, who was then the Minister of Finance once asserted the concept of *Madani* and its importance to the practise of Islam while delivering his speech during the National Symposium of Scientific Forum at the Istiqlal Festival. He ascertained that the establishment of *Madani* Ummah is a healthy social system which based on moral principles that guarantee a balance between individual freedom and community stability (Ahmad Mukri Aji, Havis Aravik, Nur Rohim Yunus, 2020).

The *Madani* Ummah aimed to establish and build a civilized society according to the Islamic teachings and a society that is submissive to Allah. The foundations of *Madani* Ummah are contained in the Medina Charter. Thus, although the concept and its practise of *Madani* Ummah has long taken into place since its first move (about 1400AH) ago, indeed the practise is still very relevant in today's world. This society is required in emerging democratic, social and national life arrangements, because it is a social system that grows based on the principles of democracy, justice, and moral principles that guarantee a balance between individual freedom with the social stability.

While imposing the concept of Malaysia *Madani*, in today's era of administration, the government must re-visit its administrative style – to ensure the citizens' participation, to improve the decision-making process, and critically to achieve most public's support on the governmental public policies. Administering a multi background country like Malaysia requires the ruling party or the key player to show greater level of fairness, understanding, and compassionate to ensure no one rights are denied.

To Malaysians, this concept demand beyond basic explanation hence, the role of strategic communicator is indeed crucial at defining, explaining, and justifying not only what does this concept entail, but also its components and how would this political slogan benefit the public's concerns. This communication initiatives demand a solid communication plan with highly credible leadership abilities to ensure the messages reach out the intended stakeholders effectively.

Ever since its introduction on January 19th, 2023, the concept of *Madani* has been anticipated to merge the already-established practices with the newly-developed governance to deal with the current issues facing the people of the country alongside the aspiration of the premiership and his new administrative towards a better Malaysia (Ibrahim, 2022). 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.

It is known to Malaysians that the newly introduced concept of *Madani* is to replace the political slogan of *Keluarga Malaysia* that was once popularised by the Former Prime Minister, Dato' Seri Ismail Sabri Yaakob, thus, the people of Malaysia has been going through a few phases of changes in terms of public policies and governmental planning and its activities. Al-Shibami et.al (2019) assert that in any transformational situation of an organisation, a strong and capable leader is all what the institution needs to ensure the process is smoothly and effectively taken place. This managerial approach is called a transformational leadership style – the high level of effectiveness of leadership that could send the sense of urgency to his subordinates to express their continues support towards achieving the objective of transformation.

Problem statement

While imposing the concept of Malaysia *Madani*, in today's era of administration, the government must re-visit its administrative style – to ensure the citizens' participation, to improve the decision-making process, and critically to achieve most public's support on the governmental public policies. Administering a multi background country like Malaysia requires the ruling party or the key player to show greater level of fairness, understanding, and compassionate to ensure no one rights are denied.

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Research objectives

This study explores the important roles of strategic communicator in the establishment of *Madani Ummah*. In addition, this study also aims to justify the relevance of Transformational Leadership theory towards the establishment of *Madani Ummah*.

Research questions

Every government agency must have an operative leader to shoulder such responsibilities who can strive for constant and continuous efforts towards accomplishing the mission of good governance – these persons are called strategic communicators. Their roles are pertinent particularly in communicating the right messages utilising the right channel of media so that the messages will reach out to the right audiences. Additionally, the strategic communicators play a significant role to initiate a positive rapport with the intended audiences for the vision and mission will be easily accepted and supported. The activities go beyond the list; the strategic communicator is not only to deliver from his or her end, but also to listen and pay attention to the issues facing people on the ground, and eventually propose the most appropriate solutions to the concerns, and in the establishment of *Madani Ummah*, among the areas of concerns are: economic and financial, legal, institution, educational, social, and cultural. Based on these gaps, the researcher proposes the following research questions:

RQ1: 1. Why a strategic communicator plays his role in the establishment of *Madani Ummah* important?

RQ2: How the four dimensions of Transformational Leadership theory influence the establishment of *Madani Ummah*?

Theoretical framework



Figure 1:
Theoretical Framework (Bass & Regio, 2006)

This theory was first coined out by James MacGregor Burns in 1978 and was later out-raged by Bass & Riggio in 2006. Burns assumes that a transformational leader is a person who can encourage his or her subordinate to change for better, accomplish the task, and achieve the desired end (Bass & Riggio, 2006) and this kind of leader is applicable just in any setting of business of organisation. As per the figure 1 shown above, Bass and Regio (2006) four dimensions: (i) idealized influence, (ii) inspirational motivation, (iii) intellectual stimulation, and (iv) individualized consideration.

Bass and Riggio further added that the first dimension of transformational leadership is idealized influence, where a leader must be the one who is willing to take the risk, model high moral conduct, and demonstrate appropriate behaviour as a role model at work based upon which he or she is valued, and treasured. The second dimension is inspirational motivation, where the leader is both passionate and positive, highly encouraging to his or her subordinates. The third dimension is intellectual stimulation, where the leader boosts innovation and intellectual enhancement by making his or her subordinate participate in dealing with issues facing them at workplace. The fourth dimension is individualized consideration, where a leader guides his or her individual subordinate's concerns by listening to them and making putting efforts for personalised communication with them (Bass & Riggio, 2006).

An empirical study by Buil et.al. (2019) highlights the impact of transformational leadership on employee performance within an organisation. From other perspective, Wood (2019) differentiate three different leadership styles, namely transformational,

situational, and reciprocity to determine which is the most suitable approach in businesses that empowering employees and bringing changes – he found that the transformational leadership is the one as this style of communication and management is progressive in nature and enabling changes to happen. Savovic (2017) emphasised his research findings on the effectiveness of transformational leadership on job performance particularly when an organisation has integrated programs for positive changes they want to make. Tengi et.al (2017) contextualised his study on transformational leadership in Malaysian educational system and his study revealed that one of the key success factors of this plan is the capacity of leader to communicate the transformative program to his or her subordinates, and eventually make the changes possible.

LITERATURE REVIEW

The *Malaysia Madani* and its Six Core Values

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 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, include 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 sustainability to 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 the sustainability.

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 wish 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).

Innovation

The word of innovation is a Latin word which means "into new". Simply put, this concept refers to any efforts that encourage a unique outcome 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 mean 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 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 is new products, materials, new process, new services and new organizations (Iqbal, 2020).

Baregheh, Rowley & Sambrook (2009) suggest that an innovation involve 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 solves problems (Fri, Pehrsson & Søylen, 2013). These definitions of innovation emphasize on a positive and close relationship between creativity and innovation.

Respect

Respect is one of important psychological and interpersonal attitude 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 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 other's' 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 another 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 contribute 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).

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. On general term, 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 are 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 an educational sector, there is a need to re-condition and reform the 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.

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 high degree of empathy and sympathy. Reflecting the same concept and practice of compassionate care in different social context 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 behaviour 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 of someone is being in severe pain.

RESEARCH METHODOLOGY

Research design

Literature review is also better known as narrative review, which seeks to describe, summarise, justify, clarify, compare and integrate the existing primary inputs. It uses existing inputs/ reports of primary or original knowledge and does not report any new primary knowledge itself. The primary reports used in the literature may be verbal, but in the most of cases reports are written documents. The input derive from a variety sets of approaches; namely empirical, theoretical, critical/analytical, or methodological. Besides, the existing review does benefit the researchers for the fact that it emphasizes on the previous works the scholars have made in the field of interest and how the current findings or discussion could fairly relate to earlier scholarly works.

This methodology requires four main steps; step 1: search the existing literature in research, step 2: review the literature obtained, step 3: develop a theoretical framework, and step 4: writing up the literature review (Cooper, 1989).

Wan Salmuni et.al (2021) suggested that a systematic approach of employing literature review methodology is by identifying the research gaps - a question or a problem that has not been answered by any of the existing studies or research within a particular area of study. In this context of study, the researchers relate the current government of Madani with the important roles of transformational leadership. The scope of the study focuses on searching for articles that contain key concepts of Madani (Sustainability, Care and Compassion, Respect, Innovation, Prosperity, and Trust) in the title of the article in all journal databases. For the search using the Google Scholar database, the researchers unrestricted the boxes for 'include patents' and 'include citations' as they were not relevant to this study and conducted the search using the settings in 'advanced search', specifically 'find articles with all of the words', by entering all the keywords as the 'search string'. As the discussion on MADANI values particularly on the communication and leadership are current, hence the researchers did not limit the searching and compiling process to only indexed journal databases,

but also open to other accessible online platforms that could reveal the required input. A comprehensive literature search method was implemented in the primary and secondary indexed journal databases as a step to obtain truly quality materials that meet the research requirements.

Data collection procedure

Khan et al. (2003) proposed five implementation steps of literature review methodology: scope determination, planning, identification, screening, and reporting as illustrated in the table below.

Items	Description
Scope determination	Focuses on the search for articles that contain keywords based on the in the article titles
Planning	Plans for review criteria that contains keywords, source of materials, and indexed/non-indexed journal databases
Identification	Search based on the six key values of MADANI (Sustainability, Care and Compassion, Respect, Innovation, Prosperity, and Trust). Referenced given to the articles published by indexed/non-indexed journals as the type of material in this systematic literature review.
Screening	The acceptance of articles is based on articles that reflect keywords per the article title.
Reporting	The compile searched articles were used to highlight the key discussion of the research.

FINDINGS AND DISCUSSION

Having explained the six core values of *Madani* in the previous section, all of them are essentially intend to establish and enhance government-citizens rapport, transparency, and symbiotic relationship for a long-term benefit – so each Malaysian citizen regardless of background could live in a sustainable communities and environments, has access to equal opportunity, and earn mutual respect as a social and cultural norm (Ali Salman, 2024). Auwalu (2021) suggests that such a well-designed value of governance must pursue with communicative efforts to ensure its accessibility by the intended audiences; the central government plays crucial role to ensure such efforts work out. In this case, the premiership along with his administrative team through agencies or ministries must coordinate well to rest assure the smooth transition of the messages to all Malaysians and this process called strategic communication in governance and this approach is well-accepted by many ministers including the Minister of National Unity, Datuk Aaron Dagang who said that “All ministries are responsible for promoting and nurturing the Malaysia *Madani* concept in the community. As for the National Unity Ministry, efforts are being made to promote the concept more comprehensively, especially regarding the understanding of the civilised society in respecting cultures and becoming a more harmonious country,” (Bernama, 2023).

Strategic communication particularly in politics and its governance is all what the developing countries need. This signifies the governmental efforts to convey the agenda and messages to its citizens and as an important force for change they wish to make for the betterment of the country. Two-way communication is an integral part of daily activity that bridge the citizens, politicians and public institutions towards the same vision and aspiration, and this is made possible through various platforms including open dialogues, Public Service Announcement (PSA), governmental campaigns, and many others programs that the government or its agencies/ministries can implement to deliver the ideologies to the people on the ground – the communication can simply break if the public are unaware of the public policy of a new government or worse if the government would assume that the public could somehow conscious of what is happening around them. Through an open and dialogic interaction, the trust between the government and its citizens is built and enhanced.

Perloff (2014) asserts that the central government must outperform any other entities in delivering their public policy as this what makes them to earn the trust and support from the ground. – the public policy must also be relevant, concerning, carry some sense of urgencies as these could attract the attention and interest of the public to listen and support the initiatives all the way, without which the government’s credibility is at stake as they failed to comply to the public’s worry. For instance, in the sector of education, where many of students experience academic related issues namely illiteracy, technology gap, and language barrier. There are arising concerns pertaining to these matters especially to the parents and teachers and the question is

how could these issues affect the students' academic performance and how severe could it be? Thus, the central government through the Ministry of Education is held accountable to the matter and its best possible solutions.

The issue is many organisational settings does not pay high regards to the communication activities -it should be placed first, and not at the last step. Ojenika, Adedokuni, Odunsi, and Ojenike (2014) recommend highly that communication strategies and its implementation must be prioritised on par with the vision of the program, ultimately ensure its effectiveness and increase its success rate. By politics and its governance, strategic communication works together with the transformational leadership to ensure its smooth process of understanding the publics' need, pain, and work towards seeking the best solutions to the situations. Thus, this paper aims to presents the important roles different ministries of Malaysian government play towards achieving the concept of *Madani*.

The first dimension of transformational leadership is to set an ideal influence through which the message spoke person must be the one who is able to demonstrate appropriate character with high working ethics (Bass & Riggio, 2006). This dimension describes leaders who have charisma, full of curiosity, and deliver messages with simplicity and tact. These leaders are exemplary role models and are readily trusted and respected by all members of the team, hence the process of bringing changes would be easily supported by his subordinates (Chioma, 2024). PM Anwar cum the Minister of Finance has announced Budget 2024 involves an allocation of RM393.8b with RM303.8b for operating expenditure for development expenditure, with RM2b in contingency savings (The Edge Malaysia, 2023) and one of significant and quick resolution was to streamlining diesel and power subsidies; the subsidy program is targeted instead of nationwide.

The ministry is providing more aid to the public through programmes like the *Rahmah* Cash Scheme to lessen the burden of the people in need and expenditure will cause a money cycle in the domestic economy. The government believes that this program can directly boost the national economy by encouraging individuals to spend money (Nor Ain, 2023). From the strategic communication practice, Cynthia (2023) suggests that the transformational leader must be able to identify different needs with different categories of stakeholders and cater to those differences respectively. Leaders should tailor their messages to address the specific needs and interests of each audience, ensuring they receive relevant and meaningful information, thus make the communication and persuasion processes more effective. David (2023) emphasise that leaders should create a comprehensive communication plan that outlines the key messages, target audience, communication channels, and frequency of communication. This plan ensures consistent and timely information flow throughout the transformation process.

The second dimension of transformational leadership is inspirational motivation, where the leader is passionate, positive, and highly encouraging to his or her subordinates. Despite the short tenure of leadership of the late Datuk Seri Salahuddin Ayub, Former Minister of Domestic Trade and Cost of Living, the concept of *Rahmah Menu* was highly acceptable and pleasant to many of Malaysians (the needy and poor in particular) for its affordable food price without the food quality being compromised. This idea is strongly supported by PM Anwar who says that the concept of *Rahmah* is very closely connected to the conscience of people (Khairil Anwar, 2023), hence this makes the establishment of *Madani* Ummah easier to achieve. In addition to this, *Payung Rahmah* was also introduced to reduce the cost of expenses among the people alongside *Bakul Rahmah – Payung Rahmah* is one of *Madani* Economic Framework to ease the burden of Malaysians especially in fulfilling their basic needs. A numbers of program were introduced and implemented eventually: *Kafe Rahmah*, *Jualan Rahmah*, *Menu Siswa Rahmah*, *e-Tunai Belia Rahmah*, *Pakej Rahmah Cermin Mata*, *Pakej Rahman Insurans*, and *Beras Rahmah* (Daily Express, 2023) targeted the underprivileged, the B40 group, and those living below the poverty line.

A transformational leader is easy to recognize: someone who takes charge, lays out a clear plan, and inspires others to follow them towards a common goal. Transformational leadership can be one of the most effective leadership strategies because it's built on open communication, trust, and innovation. Communication is the all-time key for a successful relationship, particularly during crisis. Cynthia (2023) emphasises that effective leaders encourage two-way communication. They actively listen to feedback, concerns, and suggestions from their team members and stakeholders. They create opportunities for dialogue, such as town hall meetings, workshops, or one-on-one discussions, to foster an open and collaborative environment.

The third dimension is intellectual stimulation, where the leader boosts innovation and intellectual enhancement by making his or her subordinate participate in dealing with issues facing them at workplace. In the case of the Ministry of Transportation, Minister Anthony Loke and his team had experienced a numbers of massive transportation crisis including the broken flyover structures on the LightRail Transit (LRT) route, the LRT system frequently being interrupted, the unforgettable air crash in Elmina, Shah Alam, accidents involving encumbered lorries, and even the image of the country's aviation being tarnished by the irresponsible actions of the MyAirline company (Nor Ain 2023).

Putting the public's safety and interest first, Minister Anthony had communicated the urgency of resolving the crisis to the respective authorities by taking immediate action, handled the situation swiftly, and instruct the authorities under his directive the uncompromised action with fast decision to make and to take.

Despite the challenges, the ministry was dedicated to implement technologies to serve public transport users better. The use of Electric-Powered (EV) buses was one of the best examples of the ministry's advancement. Digitisation measures were also introduced – the renewed road tax is no longer displayed on the vehicle mirror. This small change has increased the efficiency and convenience of both vehicle owners and authorities. The innovation has also been extended to the Malaysia Maritime Single Window (MMSW) system that empower the country's logistics ecosystem. Chioma (2024) refers this dimension of leadership as those leaders who encourage their subordinate to think critically and creatively, through which the problem-solving skills is stimulated.

The fourth dimension is individualized consideration, where a leader pays high level of attention to his or her individual subordinate's concerns by listening to them and putting efforts for personalised communication. Chioma (2024) asserts that individual consideration is the degree to which a leader attends to the follower's personal needs. This encourages the subordinates to grow and learn in an environment they feel comfortable in. Engaging individuals requires emotional intelligence. Emotional intelligence includes expressing genuine care and showing genuine compassion, empathizing with the needs of individuals, and inspiring the on-going personal development of individuals. It is crucial for the leaders to value the emotions of their subordinates so they can engage in an effective communication process – leaders with high emotional intelligence can connect better with their subordinates. One of the public main concerns is health and it has become the fundamental rights of everyone regardless his or her demographic profile.

Accordingly, on January 8th, 2023, Ministry of Health has launched the *Madani Afiat Programme* as a platform to disseminate basic disease prevention information and health promotion programmes to the people. Health Minister, Dr Zaliha Mustafa said the programme was aimed at encouraging the key leadership of the ministry and agencies to have the 'Touch Point' with the people on the ground for instance by house-to-house visit', apart from setting up exhibitions for illness-related information (Nor Ain, 2023). Dr. Zaliha further added that "This is a mega effort to widely disseminate basic prevention information as well as spread publicity about health programmes and community initiatives carried out by the ministry to the target groups," she said in her speech during the launch of *Madani Afiat* as well as the national-level *Gotong-Royong Mega Perangi Aedes 1.0* and One Hour Malaysia Clean Up 2023 programme at *Dewan Rakyat Batu Caves*.

A Case Study of Transformational Leadership that has Mobilized Public Support in Madani Ummah

The transformational leadership has always symbolized a charismatic, intellectual, and inspirational leaders who can impose a strong influence on their subordinates towards making good movement beyond potentials. The communication and its level of engagement between the leaders and his or her subordinates are assumed to be crucially important, hence enhancing the work excellence and services. In the context of leadership and mobilizing public support in Malaysia, the appointment of PM Anwar and his political agenda of *Madani* has been seen as aligned socially and intellectually with the historical establishment of a religious NGO; *Angkatan Belia Islam Malaysia* (ABIM). For the fact that PM Anwar was the former ABIM'S President whose leadership was significant at establishing and connecting the entity with Malaysian civil society and political causes, the ideology and social interest remain the same over the decades, and noticeably, ABIM has been in support of most of the government policies on *Madani* all the way.

The ABIM's President, Ahmad Fahmi Samsudin asserted that ABIM will support the *Madani* Economic narrative framework and this also means bringing the society towards achieving a sustainable and inclusive growth of the state (BERNAMA, 2024) including be more compassionate towards the needs and care of the disabled or underprivileged Malaysians. In line with these social concerns, Fahmi was further added saying that the government and the private sector must not overlook at this category of society members for what they are entitled for such as the employment rights in the workforce setting. In this regard, ABIM demands the government to pay a more serious attention to accommodate this marginalized Malaysians by increasing financial allocation through the 2025 Budget for their well-being and welfare for a better-quality life. This thought is consistent with the *Madani* core values among them are the care and compassion, respect, trust, and sustainability which aims at elevating the human dignity and values irrespective their circumstantial.

CONCLUSION AND IMPLICATIONS

This study highlights the six core values of MADANI (Sustainability, Care and Compassion, Respect, Innovation, Prosperity, and Trust or SCRIPT) and the important transformational leadership roles the government plays towards making Malaysia a better state for its citizens.

The concept of *Madani* promotes the idea of living in a sustainable environment regardless of the background of the citizens – there are programs and projects undertaken by the respective ministries through the transformational communicative activities to bring changes toward making Malaysia an innovative nation. In this regard, the national strategy and its implementation should be strategically communicated. The transformational and communicative leadership ensures that all stakeholders are

on the same page regarding the purpose, vision, and goals of the transformation. Clear and consistent messaging helps align everyone towards a common direction and reducing confusion. In this case, there are four main ministries play crucial roles to support the agenda of *Madani*. Open and transparent communication from the authorities' end is crucial to justify the reasons behind every change made and helps subordinate to understand how those changes would affect them individually.

Additionally, communication during transformation is helpful in building trust and this is entailed in the Transformational Leadership theory – the scholars proposed clear communication by involving the subordinates at every layer of program implementation through which the trust, support, and confidence is possibly established and enhanced. Strategic communication is the core of all activities carried out at the internal and external organizational levels to achieve the ultimate desired ends. The leadership style of each leader can be enhanced a learned set of effective communication skills and strategies, especially in conveying information related to changes the policy that is being implemented. At the transformative juncture, the leaders must convey accurate information on what are the changes expected to happened and how would such cganges affect the subordinates and public in general.

Leaders need to inform the public servants under their supervision that they need to have confidence to implement the MADANI concept and policy, which will help to enhance motivation in achieving the goals and agenda of this MADANI concept. Therefore, every leader needs to provide appropriate analogies to the group of workers below them about how an organization or a unit within the organization can draft strategies towards the success that needs to be achieved.

The first dimension of transformational leadership assumes that a leader of high moral conduct is transpired through the MADANI values of Respect and Trust. The leaders must have the ability to influence the public servants to trust, admire, stay loyal to, and respect the leadership and be motivated to carry out the orders given. Such collective efforts demand strong and open communication between the government, its agencies, and citizens to significantly understand the government's initiatives, through which the two values of MADANI, namely *trust* and *respect* for the authorities, developed and eventually enhanced. Adding to this, the second dimension of transformational leadership suggests the leaders to inspire or motivate the subordinates to face any form of obstacles, challenges, and hardship that possibly would emerge following changes and transformation in progress. The togetherness among the team or departmental members would result in the *prosperity* of strengths, diversification, and uniqueness which is crucial in ensuring the *sustainability* of the government's mission and policies set.

Moreover, the third dimension of transformational leadership recommends the leaders to encourage intellectual development and creativity through *innovation* particularly by getting the subordinates to involve in problem-solving situations (crises) whenever appropriate. Lastly, the fourth dimension of transformational leadership advocates the leaders to be a highly considerate figures by expressing their care and compassion to the subordinates or public at large - by listening to them and making putting efforts for personalised communication with.

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