

The Level of Lecturers' Understanding of the Madani Concept in Teaching and Learning at Universiti Selangor

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ABSTRACT

Education plays a **vital** role in shaping the society and culture of a country. In Malaysia, university education has a great responsibility in shaping the thinking and values **of** the younger generation. To achieve this goal, university lecturers need to understand the basic concepts that are the core of national education with the concept of "Madani". Therefore, this study aims to assess the level of understanding of lecturers at the University of Selangor Bestari Jaya Campus about the concept of Madani. In addition, this study also examined the lecturers' approach to the application of Madani values in teaching and learning. This study also focused on the challenges faced by lecturers in the application of Madani concept. This study used a quantitative approach by using a questionnaire instrument and distributed it to all lecturers at the University of Selangor Bestari Jaya Campus. The data analysis process for this study used SPSS software. The study findings showed that the majority of lecturers have understood the concept of Madani. However, the majority of lecturers also agreed that they face challenges and constraints in applying the concept of Madani in teaching and learning. Therefore, it is hoped that this study can provide a more comprehensive and in-depth picture of the application of the Madani concept in teaching and learning.

Keywords: Level of Understanding, Lecturer, Selangor University, Madani, Teaching and Learning

1. Introduction

The concept of Madani has become a significant theme in the development of education in Malaysia today. Rooted in Islamic thought, the Madani concept was introduced by the Prime Minister as an initiative to guide and restore the nation's dignity and excellence on the global stage. The development of the Madani concept in Malaysia has also received serious attention through the Tenth Malaysia Plan (RMK-10), where Madani was identified as a crucial aspect in formulating national education policies (Minghat et al., 2014). Besides, the Malaysia Framework was also established as an initiative to shape and drive Malaysian society towards knowledge-based progress. This includes quality education, research and the application of knowledge in national development. The elements within the Malaysia Framework serve to cultivate a society that is advanced, competitive and rich in culture, as part of the effort to restore the nation's dignity and excellence on the global stage while ensuring the well-being and harmony of Malaysian society.

In addition to the government, higher education institutions in Selangor, such as Universiti Selangor, have also taken steps to integrate the Madani concept into teaching and learning. This university serves as a key institution in disseminating an understanding of the Madani concept to the younger generation, who will shape Malaysia's future. A lack of understanding and emphasis on the Madani concept among lecturers has become a primary concern in this study, particularly regarding Islamic values such as justice, balance, and universal well-being, which are essential in fostering a harmonious society. Although this concept has been introduced as a guiding framework in education, not all educators have a deep understanding of its foundations or objectives. This level of comprehension is crucial, as it directly influences the implementation of these values in teaching and learning (Mohd Yusof, F., & Arifin, M., 2015; Al-Attas, S. M. N., 1993).

Lecturers often face challenges in applying the Madani concept, such as the constraints of a non-inclusive curriculum, a lack of understanding of its key elements, and the pressure to meet the needs of a multicultural society. These obstacles can hinder the effective integration of the Madani concept in the teaching and learning process within classrooms. Higher education curricula are often designed without considering essential elements of the Madani concept, such as social justice, the balance between spiritual and intellectual values, and the comprehensive integration of Islamic principles (Al-Attas, 1993; Hashim & Rossidy, 2000). This lack of inclusivity in the curriculum serves as a barrier for lecturers to systematically and meaningfully impart Madani values to students (Ahmad, M. K., & Ibrahim, H., 2020; Hashim, R., 2014). A key issue is how lecturers' understanding of the Madani concept shapes students' learning experiences. Without a profound grasp of this concept, lecturers may struggle to integrate Madani values, such as social justice, knowledge, and moral responsibility, into the educational process, ultimately affecting the holistic development of students.

These challenges make it difficult to effectively implement the Madani concept in teaching and learning. Lecturers may struggle to integrate these values into their teaching approaches, thereby reducing the positive impact that should be evident in the moral and intellectual development of students (Mokhtar, M., & Hassan, S., 2019; Zubaidah, I., & Nor, M. R. M., 2018). Ultimately, in the era of globalization, lecturers face the challenge of sustaining human capital values such as the Madani concept within higher education. The presence of global values and secular ideologies may influence both the understanding and application of the Madani concept (Halstead, J. M., 2004; Rahman, F., 1984).

Overall, this study emphasizes the importance of lecturers' understanding of the Madani concept in the context of teaching and learning at Universiti Selangor. Grounded in Islamic values such as justice, balance, and universal well-being, the Madani concept plays a crucial role in shaping a harmonious and progressive society. However, challenges such as curriculum constraints, a lack of deep understanding of its key elements, and the influence of globalization, which introduces secular values, have hindered its effective implementation.

Madani in Islam

In the Islamic context, Madani refers to a societal framework founded upon Islamic values, Shariah laws and ethical principles recognized in Islamic teachings. The term "Madani" is derived from "Madinah" (or Medina), a city in Saudi Arabia that served as the

center of Islam during the time of Prophet Muhammad (SAW). This was the place where Prophet Muhammad (SAW) and his companions established a state founded upon Islamic principles and *Shariah* law. Therefore, the term Madani is often associated with the societal model developed by Prophet Muhammad (SAW) in the city of Madinah. One of the fundamental characteristics of a Madani society is its emphasis on social justice. Prophet Muhammad (SAW) introduced various regulations and principles aimed at reducing economic and social inequalities within the community.

Furthermore, the element of education is regarded as one of the fundamental pillars in the formation of a Madani society. This is evident as Prophet Muhammad (SAW) placed great emphasis on the dissemination of knowledge and education within the community. According to Dr. Ahmad Hatta, an Indonesian researcher, the Charter of Madinah (*Piagam Madinah*) serves as proof that the society at that time was highly advanced and deeply civilized (Basyit, 2019). The concept of civil society introduced in the West has been adapted into the Madani concept, which refers to the city of Madinah. This concept is derived from Islamic history and reinterpreted to remain relevant to contemporary developments (M. & Alfian, R. N., 2020).

Ilma, M. et al. (2020) explain that al-Qur'an provides guidance on the formation of a virtuous society, beginning with the presence of a just leader who governs based on the sovereignty of the Almighty. Additionally, a Madani society introduces a leadership model known as *khilafah*, a governance system founded upon *Shariah* and the principles of justice. According to Al-Farabi, a state is analogous to the human body, where each organ has a specific function, with the heart serving as the central organ that regulates the others. If the heart ceases to function, the entire body will fail. Similarly, a nation requires cooperation between its leaders and citizens to function effectively (Mahdi, 2001).

Rosenthal (1985) states that Al-Farabi outlined several conditions for a leader in establishing a Madani state. These conditions include possessing a sound physical, strong comprehension skills, high intelligence, the ability to articulate opinions, a love for honesty and a disdain for falsehood, a magnanimous spirit, a love for justice, an avoidance of vile deeds, and a noble character. These requirements align with al-Qur'anic perspective, which emphasizes that a leader must have *iman*, *taqwa*, physically and spiritually sound, competent, and exhibit honesty, justice, and professionalism. The Madani concept has various interpretations within the Islamic world, as different groups and individuals hold distinct perspectives on how to establish and implement a Madani society in contemporary contexts.

Madani Concept in Malaysia

Hamim (2000), in his study titled "Islam and Civil Society (Madani Society)", states that in 1995, Malaysia's Minister of Finance and Deputy Prime Minister, Dato' Seri Anwar Ibrahim, delivered a lecture titled "Islam and the Formation of Madani Society" at the Istiqlal Festival, Jakarta. In his address, he explained that a Madani society is a social system that ensures balance and societal stability based on moral principles. This balance refers to a society that is intellectually sound and governed by laws rather than mere desires. According to Natil (2020), the term Madani society is also used to describe a political and ethical community in which every individual is equal before the law.

The background of the Malaysia Madani concept reflects the nation's social, political, and cultural transformations aimed at fostering a just and progressive society. As a country with a long-standing history of emphasizing religious harmony, ethnic diversity, and social justice, Malaysia Madani envisions the creation of a more progressive, harmonious, and just society. In realizing this vision, education plays a fundamental role as the foundation for developing a knowledgeable and highly skilled society. The integration of Madani elements in education not only cultivates individuals with intellectual excellence but also nurtures noble character in alignment with the values of a Madani society (Natil, 2020).

Lecturers need to understand the Madani concept in order to ensure that these values are incorporated into the educational process. Lecturers must understand and apply Madani principles such as integrity, justice, responsibility, and harmony in their teaching to cultivate a generation that is knowledgeable, skilled, and possesses noble character. Lecturers with a deep understanding of the Madani concept can instill moral values, ethics, and interreligious and intercultural tolerance within their curriculum. They also play a vital role in developing responsible citizens who uphold democratic values and are prepared to face the challenges of a globalized world.

Furthermore, by adopting integrity-based leadership in education, lecturers can serve as role models for students, helping them understand and embody the principles of *Malaysia Madani*, thereby contributing to the formation of a more progressive and just society. Thus, this study aims to assess the level of understanding of lecturers in the Universiti Selangor regarding the Madani concept, identify methods for applying Madani values in teaching and learning, and examine the challenges faced in integrating this concept into their educational practices.

2. Research Methodology

The research design selected for this study is a descriptive survey method. This study employs a quantitative approach through the administration of a structured questionnaire with a rating scale, providing a platform for lecturers to express their perceptions and understanding of the Madani concept. Statistical analysis will be utilized to process the collected data and generate a comprehensive overview of lecturers' understanding. The study focuses on assessing the level of understanding among lecturers at the University of Selangor Bestari Jaya Campus regarding the Madani concept. A total of 148 lecturers from Universiti Selangor (UNISEL) were selected as respondents. The sampling design was intended to capture diverse perspectives from lecturers with varying teaching experiences and from different academic disciplines, including the Faculty of Education and Social Sciences, the Faculty of Communication, Visual Arts and Computing, and the Faculty of Engineering, and Life Sciences. The lecturers involved in this study possess extensive teaching backgrounds, contributing to the diversity and continuity of the data required. Data for this study were collected through a meticulously designed questionnaire to assess the level of understanding of the Madani concept among lecturers. The questionnaire instrument consists of four sections as follows:

1. Section A:

Background Information of Respondents, including demographics, gender, teaching experience, and department.

2. Section B:

Level of Understanding of the Madani Concept, addressing the first research objective, consisting of five questions.

3. Section C:

Application of the Madani Concept in Teaching and Learning, based on the second research objective, consisting of five questions.

4. Section D:

Challenges in Implementing the Madani Concept, aligned with the third research objective, consisting of five questions.

The data were analyzed using the Statistical Package for the Social Sciences (SPSS) version 27. SPSS is one of the most used statistical tools for analyzing data obtained in research. Descriptive statistical methods were employed to summarize and illustrate the characteristics of the collected data, including mean, median (central value), mode (most frequently occurring value), standard deviation, and range (the interval between the smallest and largest values).

3. Research Findings and Discussion

In the pilot study conducted, the Cronbach’s Alpha value was used to assess the reliability of the research instrument, particularly in terms of the internal consistency of the items within the questionnaire or test.

According to the general guidelines provided by George & Mallery (2003):

| Cronbach’s Alpha Value | Level of Reliability |
|------------------------|----------------------|
| 0.963 | Very high |

In conclusion, the Cronbach’s Alpha value of 0.963 indicates a very high level of reliability. In other words, the items within the questionnaire exhibit excellent internal consistency and uniformity. This also suggests that the questions in the instrument are closely related and, overall, consistently measure the same concept or variable. This high level of reliability implies that if the same study were to be conducted again, the results would be expected to remain consistent and dependable, as variations in respondents’ answers would not be due to weaknesses in the measurement instrument.

SECTION A: DEMOGRAPHICS

| Gender: | Frequency | Percentage (%) |
|-----------------------------|------------------|-----------------------|
| Male | 60 | 40.5 |
| Female | 88 | 59.5 |
| Total | 148 | 100.0 |
| Teaching Experience: | | |
| 1 - 5 Years | 89 | 60.1 |
| 6 - 10 Years | 31 | 20.9 |
| 10 Years and above | 28 | 19.0 |
| Total | 148 | 100.0 |
| Faculty: | | |

| | | |
|---|------------|--------------|
| Education and Social Sciences | 82 | 55.4 |
| Communication, Visual Arts, and Computing | 38 | 25.6 |
| Engineering and Life Sciences | 28 | 19.0 |
| Total | 148 | 100.0 |

This table presents the demographic data and classification of a sample comprising 148 individuals based on gender, teaching experience, and faculty affiliation. In terms of gender distribution, female respondents constitute the majority (59.5%) compared to males (40.5%). Regarding teaching experience, the majority of respondents have between 1 to 5 years of experience (60.1%), followed by those with 6 to 10 years (20.9%), while only 19.0% have more than 10 years of experience. Faculty-wise, most respondents belong to the Faculty of Education and Social Sciences (55.4%), followed by the Faculty of Communication, Visual Arts, and Computing (25.6%), and the Faculty of Engineering and Life Sciences (19.0%). This data suggests that the majority of respondents are early-career educators, with the highest engagement in the fields of education and social sciences.

SECTION B: LEVEL OF UNDERSTANDING OF THE MADANI CONCEPT

| No. | Statements | Mean | Standard Deviation |
|-----|--|------|--------------------|
| 1. | The Madani concept is an approach that prioritizes collective well-being in society. | 4.18 | .729 |
| 2. | In the Madani context, moral and ethical values play a crucial role in guiding human behavior towards collective good. | 4.25 | .605 |
| 3. | I view the principle of <i>Tawhid</i> as the fundamental basis of the Madani concept, reminding us of the oneness and obedience to God in shaping a religious society. | 4.10 | .780 |
| 4. | I believe that understanding the Madani concept plays an important role in higher education. | 4.17 | .643 |
| 5. | I feel the need to enhance my understanding of the Madani concept. | 4.16 | .677 |

The first objective of this study is to identify the level of understanding among lecturers at Universiti Selangor regarding the Madani concept based on five given statements. Overall, the mean values for all the questions exceeded 4.0, indicating a high level of agreement among respondents. This suggests that the lecturers generally possess a strong understanding of the Madani concept and acknowledge its significance in education and society.

The analysis indicates that the statement with the highest mean score is the importance of moral and ethical values: "In the Madani context, moral and ethical values play a crucial role in guiding human behavior towards collective good" (M=4.25, SD=0.605). This suggests that lecturers recognize the significance of moral and ethical values in shaping human conduct within the Madani framework. Conversely, the lowest mean score was recorded for the statement: "I view the principle of tauhid as the fundamental basis of the Madani concept, reminding us of the oneness of God and obedience to Him in shaping a

religious society" ($M=4.10$, $SD=0.780$). Despite this, the results still indicate a high level of understanding of the Madani concept among the lecturers.

SECTION C: APPLICATION OF THE MADANI CONCEPT IN TEACHING AND LEARNING

| No. | Statements | Mean | Standard Deviation |
|-----|---|------|--------------------|
| 1. | I have applied Madani values in designing the university curriculum. | 3.91 | .860 |
| 2. | I apply Madani values in the classroom learning environment by promoting respect, empathy, and justice among students, as well as encouraging collaboration and positive contributions to society. | 4.25 | .638 |
| 3. | I believe that as an educator, it is essential to continuously enhance knowledge and skills in applying the Madani concept in teaching. This helps create a more effective learning environment. | 4.30 | .600 |
| 4. | The teaching strategies I employ to cultivate students' understanding and implementation of Madani values include designing learning activities that encourage reflection, ethical discussions, and practical training both inside and outside the classroom. | 4.23 | .573 |
| 5. | I believe that the application of Madani values has had a positive impact on students' learning experiences. | 4.07 | .710 |

Referring to the second research objective, which aims to analyze the approach of lecturers in applying Madani values in teaching and learning, findings from 148 respondents indicate that lecturers from the Faculty of Education and Social Sciences recorded the highest mean score ($M=4.30$, $SP=.600$) for the statement: "I believe that as an educator, it is essential to continuously enhance knowledge and skills in applying the Madani concept in teaching. This helps create a more effective learning environment." This suggests a high level of awareness among lecturers regarding the ongoing need to strengthen their understanding and teaching practices based on these values.

Meanwhile, the lowest mean score was recorded for the statement: "I have applied Madani values in designing the university curriculum." ($M=3.91$, $SP=.860$), with a higher standard deviation, reflecting variations in respondents' experiences in this aspect. Overall, the findings indicate that lecturers appreciate Madani values and apply them in their teaching, with a particular focus on enhancing knowledge and skills to ensure effective implementation in the classroom.

SECTION D: CHALLENGES IN IMPLEMENTING THE MADANI CONCEPT

| No. | Statements | Mean | Standard Deviation |
|-----|---|------|--------------------|
| 1. | The main challenge I face in applying the concept of Madani in university teaching and learning is the imbalance in its implementation. | 3.83 | .884 |

| | | | |
|----|--|------|------|
| 2. | There are constraints in the availability of resources or teaching materials related to the Madani concept. | 3.86 | .833 |
| 3. | I face challenges in aligning Madani values with the prescribed curriculum. | 3.69 | .954 |
| 4. | I overcome the challenges in applying the Madani concept in teaching and learning by seeking appropriate alternative resources and striving to integrate Madani values into the existing curriculum. | 4.00 | .738 |
| 5. | There is a lack of support or training in efforts to apply the Madani concept, but I strive to seek training opportunities and obtain support from colleagues or relevant bodies. | 3.93 | .805 |

The next objective of the study is to examine the challenges faced by lecturers in applying the Madani concept in teaching and learning. The main challenges identified include constraints in related teaching materials and resources ($M=3.86$, $SP=.833$) as well as inconsistencies in implementation ($M=3.83$, $SP=.884$).

However, respondents also demonstrated proactive efforts in overcoming these challenges. The highest mean score was recorded for the statement, "I overcome the challenges in applying the Madani concept in teaching and learning by seeking appropriate alternative resources and striving to integrate Madani values into the existing curriculum." ($M=4.00$, $SP=.738$). This indicates that lecturers actively seek alternative resources and work towards embedding Madani values within the existing curriculum. Despite the lack of support or training in implementation ($M=3.93$, $SP=.805$), they continue to seek training opportunities and support from colleagues and relevant institutions. These findings reflect educators' awareness and initiative in ensuring that Madani values are effectively incorporated into the education system.

The findings of this study provide a comprehensive overview of the level of understanding, application, and challenges in implementing the Madani concept within the context of higher education. The results indicate that lecturers recognize the importance of Madani values and actively strive to incorporate them into their teaching and learning practices in classroom. The Madani approach emphasizes the collective well-being of society, grounded in moral and ethical principles. Moral and ethical values play a crucial role in shaping human behavior within a community. A study by Abdul Hadi, A. et al. (2022) supports these findings, highlighting that the Malaysia Madani concept is not merely theoretical but also a practical effort toward building an ethical and progressive society.

From the aspect of application, lecturers are aware of the need to strengthen their understanding of the Madani concept to enhance the effectiveness of teaching. Consequently, values such as respect, empathy, justice, and social responsibility are recognized as fundamental in shaping individual behavior in alignment with collective interests and social harmony. This is supported by Mansor, N. R. (2020), who emphasizes the importance of establishing a Madani society in Malaysia that advances in intellectual, spiritual, material, and ethical dimensions, with an emphasis on humanitarian values.

Additionally, lecturers have integrated Madani values into their teaching approaches by designing learning activities that encourage reflection and ethical discussions. The six core pillars of Madani, including “creative capacity” and “social justice,” complement one another in ensuring that individuals and society develop in accordance with noble values, as mandated by Malaysia’s Prime Minister, Datuk Seri Anwar Ibrahim, on 19 January 2023 (Anwar Ibrahim, 2023). In this context, creative capacity encompasses innovation, creativity, and initiative in strengthening human capital to realize the full potential of human capabilities. This aligns with the Madani concept in education, which also emphasizes the importance of continuous monitoring of students’ progress to foster higher-order thinking skills (Noor Rohana Mansor, 2020).

However, the level of implementation varies among lecturers, with some facing difficulties in aligning Madani values with the existing curriculum. This is supported by the study conducted by Abdullah, M. A. (2021), which highlights the role of Islamic Education Teachers (GPI) in strengthening Malay-Islamic identity and providing spiritual guidance, in line with the National Education Philosophy (FPK) and the Islamic Education Philosophy (FPI). While GPI play a crucial role in formal education, their involvement in community activities remains low. Therefore, this study also emphasizes the need for a clearer definition of the concept of a Madani society in the Malaysian context to ensure a more precise and relevant understanding (Abdul Hadi, A. et al., 2022).

The findings also highlight several key challenges in implementing the Madani concept among lecturers. These include inconsistencies in execution, a lack of relevant teaching materials, and difficulties in incorporating Madani values into the existing curriculum. This aligns with the study conducted by Ismail, A. F. (2020), which found that inadequate training and support further limit the effectiveness of integrating this concept into higher education. However, this study also reveals that many lecturers are proactively working to overcome these challenges. They seek alternative resources and strive to integrate Madani values into the existing curriculum, reflecting a high level of commitment to ensuring the successful application of these values in education.

Overall, the awareness and continuous efforts of lecturers are crucial despite the challenges in ensuring the effective implementation of Madani values in the classroom. Stronger institutional support, the provision of comprehensive teaching materials, and more extensive training will significantly aid in the implementation of these values, allowing for their more effective integration into the education system.

4. Conclusion

In conclusion, this study highlights several key aspects, particularly the emphasis on the Madani concept, which is recognized as an approach that prioritizes collective well-being within society. The primary objective of this study is to assess lecturers’ understanding of the Madani concept. The findings indicate that the majority of lecturers demonstrated a high level of agreement with the principles of Madani, reflecting a broad understanding of the concept among lecturers at Universiti Selangor, Bestari Jaya Campus. A distinct pattern observed was the strong consensus and positive perception of the Madani concept. However, a percentage of respondents remained uncertain, indicating confusion or a lack of understanding that requires further attention. Overall, this study provides valuable insights into the perception and application of the Madani concept among

lecturers at Universiti Selangor, Bestari Jaya Campus. These findings serve as a foundation for enhancing comprehension and implementation of Madani principles within the higher education context, ultimately fostering a more ethical academic community.

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