



Prime Minister Datuk Seri Anwar Ibrahim greeting supporter during the *Ceramah Jelajah Perpaduan Madani* at Karpal Singh Drive in Penang. Within Anwar's Wawasan Madani is the effort to integrate society and the state - bringing together all segments of society and the various sectors of national life and development. - CHAN BOON KAI/The Star

WAWASAN MADANI IMPORTANT FOR CONTEMPORARY WORLD

By M. DIN SYAMSUDDIN The vision integrates society and state, present since early Islam

WAWASAN Madani is not a new concept but has existed since the early days of Islam, during the time of the Prophet Muhammad and has evolved throughout history with various improvisations and modifications.

Prime Minister Datuk Seri Anwar Ibrahim has provided significant meaning to it.

He laid down the philosophical foundation and presented an operational framework.

More importantly, within Anwar's new Wawasan Madani, there is an effort to integrate society and the state, bringing together all segments of society and the various sectors of national life and development.

The vision has been present since the early days of Islam and is an aspiration of Islamic society.

Conceptual beginnings

After migrating to Yathrib, which was originally a rural phenomenon, the Prophet Muhammad had transformed it into an urban one, which is Al-Madinah.

In a short period, the prophet successfully built an ideal system, namely Al-Ummah and Al-Madinah.

The former represents the software, while the latter represents the hardware.

Both elements constitute the civilisational framework according to Islam, namely Al-Ummah and Al-Madinah.

Al-Ummah, as an esoteric

dimension, is a community that shares common beliefs and goals, based on values of equality (Al-Musawah), justice (Al-'Adalah) and consultation (Al-Shura).

Meanwhile, Al-Madinah, as an exoteric dimension, represents the realisation of the community's creative power.

In the form of an advanced civilisation or *tamaddun*, the Nabawi community lived peacefully side by side, in a culture of mutual respect, trust, and cooperation, to build a shared life and achieve common goals.

Scholastic development

After the time of the Prophet Muhammad, the Wawasan Madani was developed by scholars with various concepts and visions suitable for the social, cultural and political contexts of their time.

They proposed various ideals. Jurists proposed the concept of the "prosperous state" with the aim of living in a society that achieves prosperity in both this world and the hereafter (Sa'adat Al-Darain).

Philosophers like Al-Farabi proposed the concept of the "ideal state," which is a state and society that excel in adhering to ethical and moral values.

A group of philosophers known as Al-Ikhwan al-Safa' proposed another theory, namely the "spiritual ideal state" (Al-Madinat Al-Fadilat Al-Ruhaniyah).

Ibn Khaldun introduced the concept of *umran*, a society working together to achieve collective prosperity.

In modern times, the concept of *ummah* evolved into a constitutional society, a society that adheres to the constitution as a social contract among citizens.

Ummah principles

Muhammad Abduh added three principles to *ummah*, which are Al-Musawah, Al-'Adalah and Al-Shura, then included a fourth principle, Al-Qanun, or the constitution.

This fourth principle demonstrates that in the era of nation-states, Muslims live in a state as part of a collective agreement among various groups within a multicultural nation.

Whether as the majority or minority, Muslims peacefully coexist, working together to build the nation.

For Muslims, especially when Islam is the official religion of the state, it is both a Sharia and rational obligation for Muslim governance to establish a societal order based on the Wawasan Madani.

Malaysian context

In this context, the Wawasan Madani of Malaysia, as envisioned by the Prime Minister, is relevant, appreciated and an obsession.

Anwar's proposed Wawasan

Madani for Malaysia (Malaysia Madani) is intriguing to discuss.

First, although the extended term Madani (sustainability, care and compassion, respect, innovation, prosperity, trust) may seem forced, the meanings of these words can be understood.

These six words that explain the Madani concept are ethical values related to the original Arabic meaning of *madani*.

In Arabic, the word implies progress, and since it is related to the word *tamaddun*, which is synonymous with the English term "civilisation", the words *madani* and *tamaddun* share the same root as the word *madinah*.

Therefore, the Wawasan Madani can be understood as a vision to create a high civilisation.

Second, these six words also serve as values in Madani (also six words, or values in the SCRIPT concept, which stands for sustainability, care and compassion, respect, innovation, prosperity, trust). These ethical values are essential for progress, excellence and success.

Third, in Malaysia's Wawasan Madani, there is a grand vision for progress, excellence and success.

This is explicitly and implicitly stated in the Prime Minister's vision, as written in SCRIPT for a better Malaysia, an empowering vision and policy framework for action (*Institut Darel Ehsan*, 2022, page 23), which states: "Our

Vision: To build a sustainable and prosperous Malaysia based on care and compassion, mutual respect, innovation and trust, where inclusiveness and equality is embraced by the whole nation - ultimately a just Malaysian society."

In this context, Anwar's vision for Malaysia goes beyond being a welfare state but envisions a just state, combining welfare and justice.

Fourth, such a vision is Islamic in nature and aligns with the concept of a civilisational state.

The ethical paradigm of the civilisational state encompasses the ethical values found in Al-Ummah and Al-Madinah (two elements and two dimensions of the Islamic social ideal), namely equality, justice, consultation, in addition to progress, excellence and success.

Fifth, it would be easily understood by the global community if Wawasan Madani were further elaborated into a derivative ethical paradigm consisting of basic values, both central and instrumental.

For practical purposes, the term Madani could also be extended to represent values such as progress, peace, justice, blessing and beauty.

Are there any other possible extensions?

Prof Dr M. Din Syamsuddin is a Professor of Global Islamic Politics at Syarif Hidayatullah State Islamic University, Jakarta.