A Narrative Review of Malaysian Political Leadership: Analysing the MADANI Framework Through Psychological Leadership Styles

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ABSTRACT

This narrative review explores the intersection between the Malaysian MADANI framework and psychological leadership theories within the context of Malaysian political leadership. The study aims to examine how transformational and transactional leadership models correspond with the ethical and governance principles embedded in the MADANI agenda introduced by Prime Minister Anwar Ibrahim. The review identifies that MADANI, grounded in values such as *Ihsan* (compassion), *Adl* (justice), *Hormat* (respect), and *Keyakinan* (trust), seeks to institutionalise an Islamic-based model of governance that emphasises moral integrity, social inclusivity, and visionary leadership. Drawing on peer-reviewed literature, policy documents, and empirical studies published between 2010 and 2025, the review integrates Islamic psychology with Western leadership frameworks through a thematic synthesis approach.

Methodologically, the study adopts a narrative review design, incorporating an adapted use of selected PRISMA principles solely to enhance transparency in literature identification and screening, rather than as a full systematic review protocol. It ensured identification, screening, and inclusion of relevant studies across four major databases: Web of Science, PsycINFO, Islamic Studies Database, and Google Scholar (sources lacking clear journal affiliation, editorial oversight, or peer-review indication were excluded at the full-text screening stage). The analysis applied the Islamic–Psychological Research Integration Framework, comprising five phases: Identification, Evaluation, Integration, Validation, and Application. Findings reveal that transformational leadership's components align closely with the MADANI principles of exemplary conduct (*Qudwah Hasanah*), wisdom (*Hikmah*), and social accountability (*Hisbah*). Similarly, transactional leadership traits such as contingent reward and management-by-exception resonate with Islamic values of justice (*Adl*) and accountability.

The results demonstrate five major themes: (i) the convergence of moral and performance-based leadership ideals; (ii) spirituality as a motivational foundation; (iii) the adaptability of Western leadership theories within Islamic epistemology; (iv) the significance of ethical governance for political legitimacy; and (v) the practical utility of MADANI values in policy communication and institutional reform. However, the study acknowledges limitations,

particularly the exclusion of Malay-language sources and the conceptual nature of the synthesis without empirical validation. Overall, the review affirms that integrating Islamic psychology with leadership theory under the MADANI framework provides a culturally grounded and ethically coherent model for contemporary Malaysian governance.

Keywords: Malaysia MADANI framework; psychological leadership; transformational leadership; transactional leadership; Islamic psychology; political leadership in Malaysia

1.0   INTRODUCTION

Malaysia's MADANI Framework promotes values-based governance. It was first introduced by the 10th Prime Minister, Datuk Seri Anwar Ibrahim [1]. In his remarks, the Prime Minister stated:

"*We need to progress. We need to ensure that there is peace and political stability … But at the same time, we are mindful of the fact that … the issue of values is very pertinent.*" [1]

Analyses of the MADANI discourse situate it at the intersection of Islamic ethical traditions and contemporary governance, noting that "systems thinking is also increasingly being used … the MADANI agenda offers enormous promise for addressing complex social and political issues in Malaysia and creating a more just, equitable and sustainable society" [2]. Meanwhile, in a stakeholder-based study of MADANI's development worldview, Ahmad & Hanapi (2025) found that *"penerimaan rakyat terhadap naratif sesuatu gagasan mencerminkan kewibawaan dan legitimasi karismatik seorang pemimpin"* in relation to MADANI [3]. This line is aimed at conceptualising MADANI not just as a policy slogan but as a "development worldview" (*tasawur pembangunan*) rooted in Islamic epistemology and moral leadership. The authors have raised the discussion of *legitimacy and reception*: they argue that for any national vision, such as MADANI, to take root, public acceptance of the leader's moral narrative is essential. The "charismatic legitimacy" they mention refers to *Weberian* notions of leadership authority derived from perceived personal integrity, values, and inspirational capability, rather than merely legal or bureaucratic power. Further discourse-analytical work shows that in his book *Membangun Negara MADANI: Visi dan Kerangka Dasar Reformasi*, Anwar Ibrahim uses intertextuality and interdiscursivity in his leadership discourse [4].

Parallel to the MADANI literature, there is a robust line of scholarship on psychological leadership styles (notably transformational and transactional leadership) in Malaysian organisational and public-sector settings. For example, Ahmad Tulis & Mohd Yusof (2021) reported that "there is a significant relationship between the transformational leadership style and well-being of psychological well-being" among employees in Johor Bahru [5]. In another study, Musa (2021) found that headmasters in high-performing Malaysian schools displayed "high on transformational and moderate on transactional" leadership styles [6]. A more recent SME study in Malaysia found that "both transformational and transactional leadership styles have a significant impact on organisational commitment in the manufacturing sector … especially transformational leadership" [7]. Moreover, Fauzi (2024) showed that both transformational and transactional leadership styles have positive and significant relationships with employees' intention to stay, with transactional leadership showing a stronger effect in manufacturing SMEs in Malaysia [8].

While these literatures run in parallel, there is a discernible gap at their intersection: few studies systematically synthesise how psychological leadership styles align with the MADANI governance discourse in political leadership in Malaysia. The MADANI framework has been analysed in discourse and policy terms, but not extensively through the lens of psychological leadership theory. Conversely, leadership psychology scholarship seldom engages with the normative-ethical governance frameworks such as MADANI. The present narrative review

addresses this gap by aiming to: (1) map how MADANI has been described and operationalised in official policy and academic literature; (2) summarise empirical and conceptual findings on psychological leadership styles (transformational, transactional, charismatic) in Malaysian political and public contexts; and (3) identify conceptual and empirical gaps in the integration of leadership psychology and MADANI discourse. Hence, it proposes directions for future empirical work.

2.0   METHODOLOGY

This study employed a narrative literature review methodology, selected for its capacity to synthesise diverse theoretical and empirical perspectives through interpretive and thematic integration rather than quantitative aggregation [9]. Narrative reviews enable the conceptual unification of findings across disciplines, in this case, Islamic governance and psychological leadership, while retaining flexibility to incorporate policy documents, classical Islamic texts, and modern empirical studies.

Although PRISMA is conventionally associated with systematic reviews and meta-analyses, its principles were selectively adapted in this study to enhance transparency and methodological clarity rather than to replicate a full systematic review protocol. This study does not claim comprehensive exhaustiveness, statistical synthesis, or replicability at the level required of systematic reviews. Instead, PRISMA elements were employed pragmatically to structure the search and screening process in a field where conceptual, normative, and interdisciplinary sources dominate. The narrative review approach remains central to the study, allowing interpretive synthesis across Islamic ethics, political discourse, and psychological leadership theory, which would be constrained by the rigid inclusion criteria of a full systematic review.

2.1 Review Framework and Design

The methodological framework adopted in this study represents a deliberate hybrid design, combining a narrative literature review with an adapted use of selected Preferred Reporting Items for Systematic Reviews and Meta-Analyses (PRISMA) principles [10]. This approach was chosen because the MADANI framework is an evolving political and ethical discourse rather than a stabilised empirical intervention suitable for systematic aggregation.

A fully systematic review would require standardised variables, homogeneous study designs, and clearly operationalised outcome measures, conditions that are currently absent in MADANI-related scholarship. Therefore, a narrative review was more appropriate for synthesising theoretical, discursive, and value-based literature, while PRISMA's identification and screening stages were used solely to improve transparency in source selection and reduce selection bias.
Fig. 1 illustrates this process visually, highlighting the number of records retrieved, screened, excluded, and retained for synthesis.

2.2 The review process consisted of three main phases:

(i) identification of peer-reviewed journal articles, books, and official policy documents published between 2010 and 2025;
(ii) thematic categorisation of psychological leadership styles in relation to the six principles of the MADANI framework; and
(iii) synthesis and interpretation of conceptual and empirical linkages between Islamic governance and leadership psychology.

2.3 Search Strategy and Databases

A comprehensive search strategy was implemented across four primary databases: Web of Science, PsycINFO, Islamic Studies Database, and Google Scholar. Given the breadth and unrestricted nature of Google Scholar, additional quality-control measures were applied to

minimise the inclusion of non-scholarly or low-quality sources. Searches were restricted to publications classified as journal articles, books published by academic presses, or conference papers with identifiable institutional or editorial oversight. Boolean operators and truncation were used to refine searches. The following combinations of keywords were applied: "Malaysia MADANI" OR "Madani framework" AND "leadership" OR "political leadership"; "Islamic psychology" OR "Tawhidic psychology" AND "transformational leadership" OR "transactional leadership"; "psychological leadership styles" AND "Islamic governance" OR "Muslim societies"; and "Anwar Ibrahim" OR "Malaysian politics" AND "leadership analysis." In Google Scholar, relevance ranking, publication type indicators, citation counts, journal provenance, and publisher credibility were manually assessed to determine inclusion eligibility. The search yielded 1,336 records, of which 180 duplicates were removed. After title and abstract screening, 1,156 records remained; 178 full-text articles were assessed against the inclusion criteria, and 35 high-quality studies were retained for analysis. Supplementary materials, such as government white papers, conference proceedings, and postgraduate theses, were included for contextual relevance.
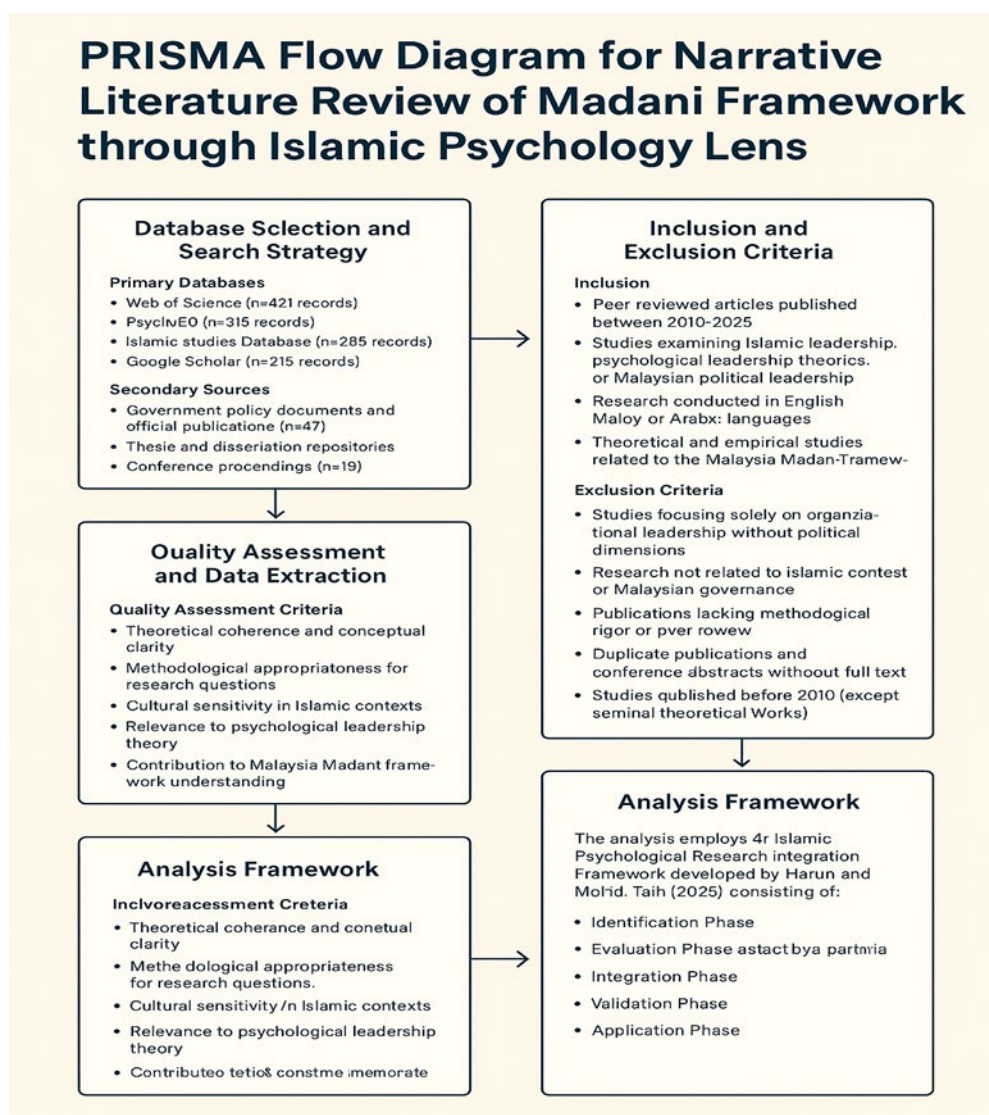

Figure 1: PRISMA Analysis Overview

2.4 Inclusion and Exclusion Criteria

Studies were included if they were published in English between 2010 and 2025, examined Islamic leadership, psychological leadership theory, or Malaysian political leadership, and

directly or indirectly addressed the MADANI framework or its underlying values. Studies were excluded if they focused solely on organisational or corporate leadership, lacked methodological transparency or peer review, or were published before 2010 (except seminal theoretical works such as Bass [11]). This ensured relevance to contemporary political and Islamic psychological contexts while retaining foundational conceptual literature.

Quality assessment employed an adapted Critical Appraisal Skills Programme (CASP) checklist [12], appraising each study across five domains: (1) clarity of aims; (2) methodological appropriateness; (3) transparency of argumentation or data; (4) cultural and theological alignment with Islamic contexts; and (5) contribution to leadership theory within the MADANI framework. Only studies satisfying at least three of these five dimensions were retained for synthesis. This was adopted to balance methodological rigour with inclusivity, given the interdisciplinary and conceptually diverse nature of MADANI-related scholarship. This criterion ensured that retained studies demonstrated a minimum level of analytical credibility and relevance, while avoiding the exclusion of theoretically significant works that may not conform to conventional empirical designs. Similar threshold-based appraisal approaches are commonly employed in narrative and integrative reviews, where conceptual contribution is as important as methodological uniformity.

2.5 Analytical Framework
Data synthesis followed the Islamic–Psychological Research Integration Framework developed by Harun and Mohd. Taib [13]. This five-phase process, Identification, Evaluation, Integration, Validation, and Application, enabled systematic mapping of leadership constructs (transformational, transactional, charismatic) against MADANI values (*Ihsan, Adl, Hormat, Keyakinan*). During integration and validation phases, cross-referencing classical Islamic concepts such as *Qudwah Hasanah* (exemplary leadership) and *Hikmah* (wisdom) ensured theological soundness [14]. The final application phase contextualised findings within Malaysian political leadership, identifying implications for leadership development, policy communication, and institutional reform. Overall, this rigorous methodological structure ensures the review's reliability, replicability, and contribution to the interdisciplinary dialogue between Islamic psychology and political leadership studies.

3.0   RESULTS AND DISCUSSION
The narrative review identified recurring analytical themes across two bodies of literature: (1) the evolving discourse of Malaysia MADANI as a governance and ethical framework, and (2) empirical and conceptual research on psychological leadership styles within Malaysian socio-political and organisational contexts.

3.1 Synthesis of Findings
Research on MADANI from policy and religious-ethical viewpoints highlights its ability to merge Islamic moral philosophy with inclusive development objectives. Studies have shown MADANI's attempts to balance moral accountability and socio-economic sustainability using participatory governance models [14], [15]. This dual emphasis on ethics and inclusivity resonates strongly with transformational and servant-leadership paradigms, which prioritise vision, inspiration, and moral example as key dimensions of effective leadership [16]. To move beyond descriptive alignment, this review develops a conceptual mapping between the core values of the MADANI framework and the established dimensions of transformational leadership [Table I]. This mapping demonstrates how MADANI's moral principles correspond to psychologically theorised mechanisms of leadership influence, motivation, and legitimacy.

Beyond transformational and transactional dimensions, MADANI's political impact is shaped by charismatic leadership. Building on the conceptualisation outlined in the Introduction, PM Anwar Ibrahim's consistent moral positioning, such as advocating anti-corruption measures, championing social justice, and calling for inclusive economic policies, reinforces his image as a principled reformist.[17]. His skilful narrative framing of MADANI, exemplified in speeches

like the 2023 parliamentary address on national unity and in the book *Membangun Negara MADANI: Visi dan Kerangka Dasar Reformasi*, positions the framework as both an ethical and developmental project. These efforts resonate with Malaysian cultural scripts that value moral authority, paternalistic care, and collective well-being. Through symbolic gestures, emotive discourse, and intertextual references to Islamic ethical principles, MADANI mobilises public engagement not solely through rational policy logic but through affective identification, demonstrating the interplay between narrative, ethical symbolism, and charisma in sustaining political legitimacy [18]. The convergence between MADANI's normative principles, particularly *ihsan* (benevolence) and *amanah* (trust), and these leadership typologies suggests that Malaysian political leadership is increasingly framed through moral-psychological constructs rather than merely bureaucratic competence [19]. Cross-cultural leadership research in Southeast Asia underscores the relevance of collectivist values and high power-distance orientations.

Table 1 Conceptual Mapping between MADANI Values and Transformational Leadership Dimensions

MADANI Core Value	Conceptual Meaning (Islamic–Ethical)	Transformational Leadership Dimension	Analytical Link
Ihsan (Compassion / Excellence)	Moral excellence, benevolence, ethical self-restraint	Idealised Influence	Leaders embody moral integrity, serving as ethical role models who inspire trust and emulation
Adl (Justice)	Fairness, accountability, and balance in governance	Ethical Leadership / Moral Management	Justice reinforces perceptions of fairness, strengthening legitimacy and follower commitment
Hormat (Respect / Dignity)	Recognition of human dignity and social harmony	Individualised Consideration	Leaders attend to follower needs, reinforcing inclusion and psychological safety
Keyakinan (Trust / Confidence)	Moral credibility and public trust	Inspirational Motivation	Trust enables leaders to mobilise collective belief in a shared moral vision
Amanah (Moral Trust) *(implicit in MADANI)*	Responsibility and stewardship of power	Authentic Leadership (adjacent construct)	Ethical consistency strengthens perceived authenticity and long-term legitimacy

Leaders in Malaysia are supposed to exhibit both paternalistic duty and moral integrity. For example, the Prime Minister's Office Code of Ethics explicitly lists integrity and responsibility as core principles to be upheld by all personnel in carrying out their duties for the nation, including acting with full responsibility and without abusing power or position for personal gain. Furthermore, the longstanding National Integrity Plan (Pelan Integriti Nasional) was introduced by the Malaysian government to cultivate a culture of ethics and integrity across society and governance institutions, aiming to institutionalise moral values as foundational to public leadership and administration [20]. Public statements from senior officials further underscore this normative expectation: civil servants are urged by the Prime Minister to uphold honesty, sincerity, dedication, and a sense of responsibility in service delivery, framing ethical conduct as intrinsic to fulfilling leadership duties in the Malaysian context. This expectation influences followers' perceptions of charm and reliability [21].

Additionally, research on political communication shows that leaders who use moral-emotional narratives, which align with transformational leadership attributes, have a higher chance of establishing perceived legitimacy with diverse audiences [22]. Therefore, by converting abstract principles into motivating frameworks that can inspire civic engagement, MADANI's moral-psychological appeal strengthens social cohesion. According to recent stakeholder evaluations, this connection between affective narrative and collective efficacy demonstrates the psychological mechanism underlying the policy's adoption [23].

3.2 Theoretical Positioning of MADANI: Branding, Policy Framework, and Moral Philosophy

Analytically, MADANI operates across three interrelated but distinct dimensions. First, it functions as political branding, offering a morally resonant narrative that symbolically differentiates the current administration and consolidates public identification around shared ethical values. At this level, MADANI simplifies complex reform agendas into a unifying moral language accessible to diverse constituencies. Charismatic authority enhances this branding: Anwar Ibrahim's public persona, shaped by decades of reformist activism and principled advocacy, transforms MADANI's ethical and developmental vision into an emotionally compelling narrative that resonates with Malaysian cultural expectations of moral leadership. Symbolic gestures, emotive speeches, and references to Islamic ethical principles reinforce both the legitimacy and appeal of the MADANI agenda. Second, MADANI functions as a policy framework, structuring governance priorities around values such as justice, trust, and compassion. However, unlike technocratic policy models, MADANI does not prescribe fixed performance indicators; instead relying on ethical orientation and institutional reform discourse to guide implementation. Third, MADANI represents a moral–philosophical worldview (tasawur) rooted in Islamic epistemology, framing governance as an ethical trust (amanah) rather than a purely administrative exercise. At this level, MADANI aligns closely with Islamic concepts of leadership such as *qudwah hasanah* (exemplary conduct) and *hikmah* (wisdom), situating political authority within a moral–civilisational narrative [24]. Charismatic leadership amplifies the moral-philosophical dimension by linking ethical principles with emotional resonance: through Anwar Ibrahim's credible personal history, moral consistency, and persuasive storytelling, the framework inspires both civic engagement and public confidence.

Critiques of MADANI frequently argue that it remains normatively broad, rhetorically driven, and difficult to operationalise, particularly due to the absence of measurable indicators linking moral principles to concrete policy outcomes. From a positivist perspective, this raises concerns regarding evaluative clarity and empirical accountability. However, when examined through psychological leadership theory, such openness can also be understood as a strategic feature rather than a weakness. Transformational leadership literature suggests that morally expansive visions are effective precisely because they enable emotional identification, value internalisation, and collective meaning-making. In this sense, MADANI's ethical breadth facilitates symbolic legitimacy and affective engagement, even as it complicates traditional performance measurement [25]. This tension highlights MADANI's dual character: while its moral-philosophical and symbolic dimensions enhance leadership legitimacy and public trust, its policy effectiveness ultimately depends on how these values are translated into institutional practices. Recognising this distinction allows MADANI to be analysed critically without reducing it to either mere rhetoric or idealised moral governance.

3.3 Critical Evaluation of Empirical Evidence

The reviewed literature indicates that MADANI values are conceptually compatible with transformational leadership theory. However, critical gaps remain that limit both theoretical understanding and empirical validation. To provide a clearer framework, these gaps can be distinguished as conceptual and empirical.

3.3.1 Conceptual Gaps

Several conceptual limitations persist. First, most studies focus on organisational or educational contexts rather than national-level political leadership, leaving unclear how MADANI principles translate into the governance of complex, multi-level political systems. Second, while MADANI emphasises moral and ethical values, the literature often treats these as abstract ideals without linking them systematically to observable leadership behaviours or measurable outcomes in public policy. Third, theoretical integration with psychological leadership models (e.g., transformational, transactional, and servant leadership) remains limited. Explicitly mapping MADANI dimensions onto these leadership frameworks could strengthen the conceptual clarity of how ethical values shape political influence, motivation, and civic engagement [Table II].

3.3.2 Empirical Gaps

Empirical limitations are equally significant. Quantitative instruments, including the Multifactor Leadership Questionnaire (MLQ), have rarely been applied to political leaders, creating a methodological void. Existing studies often measure leadership traits in organisational settings, which may not capture the complex interplay between ethical values, public communication, policymaking, and constituency engagement in political governance. Moreover, few studies link these traits to measurable outcomes such as administrative transparency, public trust, or policy effectiveness. To address this, future research could adapt the MLQ [26] for political contexts by operationalising its dimensions as follows:

- Idealised Influence → ethical policymaking and integrity in office
- Inspirational Motivation → ability to articulate and mobilise national development visions
- Intellectual Stimulation → promotion of evidence-based policy innovation
- Individualised Consideration → responsiveness to constituents' needs
- Transactional Dimensions → accountability mechanisms, policy compliance, and bureaucratic efficiency

Such adaptation would enable systematic assessment of MADANI-aligned leadership and facilitate comparison across leaders or administrations. Additionally, integrating constructs such as leader authenticity, empathy, and value-based influence can empirically evaluate how MADANI values manifest in governance, as shown in Table 2.

This absence limits our understanding of whether MADANI's ethical discourse yields tangible changes in administrative culture, transparency, or public trust. Future research should thus operationalise psychological constructs (such as leader authenticity, empathy, and value-based influence) in evaluating MADANI's implementation [27].

The integration of psychological leadership concepts into MADANI discourse offers practical and theoretical relevance. It re-conceptualises political leadership as a process of ethical persuasion and emotional alignment rather than solely institutional authority. Leaders are better able to encourage legitimacy and sustained civic involvement when they internalise MADANI's values through transformational and servant-leadership lenses. The results conceptually confirm that psychological understandings of influence, motivation, and perception can be useful in ethical governance frameworks. Researchers can link the study of behaviour to goals by adding psychological leadership traits to policy narratives. This method could help us better understand how visionary political ideas like MADANI resonate with people.

Tabel 2 Conceptual and Empirical Gaps in MADANI Leadership Research

Gap Type	Specific Gap	Implication	Suggested Future Research
Conceptual	Limited application to national political leadership	Unclear how MADANI values shape governance	Extend transformational/servant leadership frameworks to political contexts
Conceptual	Weak integration of MADANI values with measurable behaviours	Ethical principles remain abstract	Map MADANI dimensions onto observable leadership traits
Conceptual	Lack of theoretical linkage to psychological leadership models	Limits the explanatory power of MADANI as a leadership framework	Explicitly integrate transformational, transactional, and servant leadership perspectives
Empirical	MLQ and similar tools are rarely applied to political leaders	Absence of systematic measurement of transformational attributes in governance	Adapt MLQ dimensions to political behaviours (ethical policymaking, constituency engagement, policy innovation, etc.)
Empirical	Limited empirical evidence on policy outcomes	Cannot determine the impact of MADANI values on transparency, trust, or effectiveness	Conduct surveys, case studies, or comparative analyses linking leadership traits to measurable governance outcomes
Empirical	Psychological constructs underutilised in governance studies	Ethical influence and emotional alignment are underexplored	Operationalise constructs like authenticity, empathy, and value-based influence in political leadership research

4.0 CONCLUSION

This narrative review demonstrates that the Malaysian MADANI framework and psychological leadership theories, particularly transformational and transactional paradigms, share significant conceptual and practical intersections. The synthesis of literature highlights that MADANI's ethical governance values: Ihsan (compassion), Adl (justice), *Hormat* (respect), and *Keyakinan* (trust), are not only compatible with Western psychological leadership constructs but also provide an enriched, spiritually grounded context for their application within Malaysian political leadership. Transformational leadership's emphasis on idealised influence and inspirational motivation corresponds closely with Islamic notions of *Qudwah Hasanah* (exemplary leadership) and *Hikmah* (wisdom), while transactional leadership's focus on accountability and contingent reward resonates with *Hisbah* (moral accountability) and Adl (justice). The integration of these frameworks through an Islamic-psychological lens reveals five key thematic insights: (i) the convergence of moral and performance-based leadership ideals; (ii) the embeddedness of spirituality in leadership motivation; (iii) the adaptability of Western leadership constructs within Islamic epistemology; (iv) the role of values-based leadership in sustaining political legitimacy; and (v) the practical relevance of MADANI principles in shaping participatory and ethical governance. Together, these findings contribute to a broader understanding of how Islamic governance paradigms can operationalise psychological leadership models without compromising theological authenticity.

4.1 Limitations

Despite its theoretical and analytical contributions, this review has slight limitations. First, the exclusion of in-depth Malay-language literature or just app-based translation of it has restricted access to a substantial body of indigenous discourse on MADANI and Islamic political thought, potentially limiting the depth of cultural contextualisation. Second, as a narrative review, the study emphasised conceptual synthesis over empirical measurement; hence, causal relationships between leadership constructs and MADANI outcomes could not be statistically verified.

4.2 Recommendations for Future Research

Future studies can potentially look to adopt mixed-method or empirical designs, incorporating case studies of Malaysian political leaders who have explicitly applied frameworks similar to MADANI principles in policy implementation or party leadership structures. Comparative analyses between Malaysia and other Muslim-majority nations, such as Indonesia, Pakistan, or Morocco, could further test the transferability and universality of the integrated political–psychological leadership framework. Additionally, qualitative inquiries involving interviews, discourse analysis, or ethnographic fieldwork may yield deeper insights into how leaders internalise and communicate MADANI values in practice. Expanding the linguistic and cultural scope to include native-translated Malay sources will also enhance the theoretical richness and authenticity of future studies. In conclusion, this review affirms that integrating Islamic psychology and leadership theory within the Malaysian MADANI framework represents a promising intellectual and policy frontier. It not only advances the scholarly discourse on Islamic governance but also offers practical pathways for nurturing morally grounded, psychologically aware, and culturally adaptive leadership in Malaysia's evolving political landscape.

CONFLICT OF INTEREST

Competing interests: No relevant disclosures.

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