

# Siddiq Fadzil's Blueprint for Manhaj Malizy: A Conceptual Exploration of His Role in Education, Politics, and Social Reform

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## Abstract

One of Malaysia's most prominent public characters, Siddiq Fadzil has had a tremendous impact on the political, social, religious, and educational environments of his country. The major objective is to examine his contributions in several fields, illuminating the ideas and tactics that propelled important advances in society. The goal of the study is to identify the guiding ideas and results of his activities by looking at his blueprint for Malaysia. The study employs a qualitative methodology and comprises a review of previous research as well as a content analysis of Siddiq Fadzil's publications, speeches, and policy proposals. The results demonstrate the significant impact of Siddiq Fadzil on Malaysia's educational system, especially with regard to his advocacy of inclusive and progressive educational practices. His social reforms encouraged harmony and fair growth, while his political philosophy placed a strong emphasis on openness, democracy, and moral leadership. By offering a thorough examination of Siddiq Fadzil's influence, this work contributes to scholarly discourse and can be used as a useful tool for researchers and policymakers who are motivated by his all-encompassing approach to nation-building. Siddiq Fadzil's vision for Malaysia is a pragmatic yet progressive approach to building an equitable, well-educated, and harmonious society. His legacy characterized by a steadfast dedication to moral values and the well-being of society continues to influence and mold Malaysia's growth. This study recognizes his accomplishments and emphasizes how his concepts are still applicable to solving today's problems.

**Keywords:** Siddiq Fadzil, Political View, Education, Society, Justice, Manhaj Malizy

## Introduction

Siddiq Fadzil is heralded as one of Malaysia's most transformative figures, whose contributions have profoundly influenced the nation's trajectory in education, politics, social reform, and religious discourse. Siddiq Fadzil was born on January 4, 1947, in Kampung Sungai Tiang Darat, Bagan Datoh, Perak. He started his official education at Sungai Tiang Darat

Primary School (1954-1959) and finished his secondary education at Izzuddin Syah Religious Secondary School in Ipoh (1959-1966), which produced numerous national religious personalities. He then pursued a teaching specialization at the Lembah Pantai Language Teaching College in Kuala Lumpur (1967-1968). His career began as a schoolteacher before he enrolled at the University of Malaya (1971).

Upon completing a Bachelor of Arts degree with First Class Honors (1974), he worked as a tutor at Universiti Kebangsaan Malaysia, Bangi, and continued his second degree studies there until he earned a Master of Letters (M.Litt.) in 1978. He received the first Doctor of Philosophy (Ph.D.) degree from the Institute of Malay Literature and Culture in 1989 (Nasir, 2008). Siddiq Fadzil was the third President of the Malaysian Islamic Youth Movement (Angkatan Belia Islam Malaysia-ABIM) from 1983 to 1991, after Anwar Ibrahim, who left to enter politics by joining UMNO. He also served as President of the National Association of Malaysian-Muslim Students (PKPIM, Persatuan Kebangsaan Pelajar Islam Malaysia) and President of the Muslim Students Association at the University of Malaya (PMIUM, Persatuan Mahasiswa Islam Universiti Malaya).

According to Adil (2021), Siddiq Fadzil also the President of Kolej Dar al-Hikmah, the Head of Majlis Istisyyari, Wadah Pencerdasan Umat Malaysia (WADAH), the Chairman of the Board of Directors of Institut Darul Ehsan (IDE), and the Chairman of the Academy of Civilisational Studies (AKK, Akademi Kajian Ketamadunan) at Universiti Industri Selangor (UNISEL), where he was also appointed as an Adjunct Professor. Siddiq Fadzil also was an excellent writer and academic. In 2018, the late Siddiq Fadzil was honored with the National Ma'al Hijrah Recipient Award (Tokoh Ma'al Hijrah) for his outstanding contributions to Islamic education. In 2001, he was awarded the Darjah Dato' Paduka Mahkota Perak (DPMP), which includes the title Dato'. In 2006, he also received the Perak Ma'al Hijrah Award. Siddiq Fadzil, 74, died of lung and renal illnesses at 6.32 p.m. on August 31, 2021, at An-Nur Specialist Hospital in Bangi, Selangor. His remains were buried at the Islamic Cemetery at Kampung Sungai Ramal Dalam, Kajang, Selangor (Berita Harian, 2021).

Born in a period of significant socio-political change, Fadzil emerged as a visionary leader whose ideas and actions have left an indelible mark on Malaysian society (Idris et al., 2024). His extensive work spans various domains, each characterized by a commitment to ethical governance, inclusivity, and social justice (Amir, 2013). In the realm of education, Siddiq Fadzil championed policies that emphasized holistic development, critical thinking, and the integration of moral values, striving to create an educational system that not only imparts knowledge but also builds character (Nasir, 2008).

His political ideology was grounded in the principles of democracy, transparency, and integrity, advocating for a governance system that serves the people with accountability and fairness (Harun et al., 2023). Fadzil's social reforms were driven by a vision of a cohesive and harmonious society, one that celebrates diversity while fostering unity and mutual respect (Salleh et al., 2021). At the same time, Siddiq Fadzil bring a new dimension with introduced the *Manhaj Malizy* in perspective dakwah in Malaysia (Kamil & Majdi, 2019).

Moreover, his contributions to religious discourse were significant in promoting interfaith dialogue and understanding, advocating for a pluralistic approach that respects and honors

Malaysia's multicultural fabric (Zamziba et al., 2023). Through his writings, speeches, and policy initiatives, Siddiq Fadzil has provided a blueprint for a progressive and inclusive Malaysia, making him a pivotal figure in the nation's ongoing development (Amir & Rahman, 2023). This is in line with the government's approach which emphasizes the principles of MADANI to build a more dynamic and progressive Malaysian society towards the progress of society holistically (Abdullah, 2023).

The importance of this study is in its capacity to clarify how Siddiq Fadzil's ideas influenced Malaysia's political, social, and educational environments. At a time when the country is grappling with issues of moral leadership, equitable growth, and inclusivity, a thorough grasp of Siddiq Fadzil's ideas provides insightful information. His frameworks, which range from the Manhaj Malizy method to Al-Hikmah Education, offer answers that balance moral principles with sensible government and social cohesion.

Addressing the current knowledge gaps on the merging of religious and secular perspectives in nation-building requires this study. Through an analysis of Siddiq Fadzil's accomplishments, the study offers practical suggestions for leaders, educators, and legislators working to create a more progressive Malaysia. It also emphasizes the continued value of moral leadership and inclusive education in tackling today's issues, such as social injustice and the necessity of diversity based unity.

#### *Education Perspectives by Siddiq Fadzil*

Siddiq Fadzil's vision for education is deeply rooted in the principles of holistic development, ethical grounding, and critical thinking. He believed that education should not merely focus on academic excellence but also encompass the moral and spiritual growth of individuals. According to Fadzil, the true purpose of education is to produce well-rounded individuals who are intellectually competent, ethically sound, and socially responsible (Fadzil, 2016).

Idris et al. (2024) state about Siddiq Fadzil vision to acknowledged conceptual framework about future education for Malaysia instead the conventional system by inherit from the past. Siddiq Fadzil criticized of education concept with element of knowledge and spiritual as essence of education system for Malaysian. Siddiq Fadzil also believed that the right education system will be produced the excellence society which is its give an impact for our nation in future. But, the failure of education system will be causes the huge damage likes illustrated by Harry R. Lewis in his book, *Excellence Without A Soul* (Fadzil, 2021a).

Siddiq Fadzil introduced a theoretical framework for education system when his established the Al-Hikmah Education (*Pendidikan Al-Hikmah*). The element of this theoretical framework urges the integration from the secular education system into Islamic or religious method to enhance the essence of moral value within student (Fadzil, 2021b). The idea to highlight the element of characteristic of individual to elaborate with the objective of educational system is not easy ways (Noh et al., 2023). Fadzil (2009a) introduced that Al-Hikmah education to empower or enhance the element of becoming as the main objective for educational system (Othman et al., 2023). This related with the obstacle and challenge facing on our educational system nowadays (Kamaruddin, 2016).

Other than that, Education is a big issue that is the concern of society in general. Thus, it is closely related to the quality and fate of the future generation of the nation's children (Abd

Rahim & Diah, 2023). Society is increasingly aware of the need for good and quality education in accordance with the ideal of building an educated generation with brains and character, independence and identity (Fadzil, 2009b). Starting from this point, Ministry of Education (MOE) by his minister, Fadhlina Sidek introduced *The School Curriculum 2027* to empower the educational system include with the vision of Siddiq Fadzil (Idris et al., 2024).

Siddiq Fadzil vision also believed that education is a powerful ways to change the social structure in society (Rohana, 2016; Idris et al., 2024). With education, we able to change and increase the opportunity to restructured social status if the support system for education enough and equity for every single society in this country to have perfect educational support system.

#### *Holistic Development*

Fadzil advocated for an education system that nurtures the intellectual, emotional, physical, and spiritual aspects of students. He emphasized the importance of integrating values and ethics into the curriculum, ensuring that students develop a strong moral compass alongside their academic pursuits. He believed that education should foster creativity, critical thinking, and problem-solving skills, preparing students to navigate and contribute positively to an increasingly complex world (Fadzil, 2020a). It is actually the culture of knowledge that can arouse passion for mastering knowledge and learning the languages of knowledge. Without a strong motivational base of knowledge culture, the mastery of English will remain weak, and even if it is strong, it does not automatically make a person a scientist (Fadzil, 2012).

#### *Ethical Grounding*

Central to Fadzil's educational philosophy is the idea of instilling strong ethical values in students. He argued that education should be a means of cultivating integrity, honesty, and a sense of justice. By embedding these values into the educational framework, Fadzil aimed to create a generation of leaders and citizens who are committed to upholding ethical standards in their personal and professional lives (Fadzil, 2020b). Siddiq Fadzil introduced Al-Hikmah education, and the element of *Karamah insaniah*, which refers to the glory and respect for human dignity, is an important foundation in Islamic education that aims to form a spiritually, intellectually, and emotionally balanced individual (Idris et al., 2024).

#### *Critical Thinking*

Fadzil was a strong proponent of encouraging critical thinking and intellectual curiosity among students. He criticized rote learning and the overemphasis on standardized testing, advocating instead for teaching methods that promote analytical thinking, creativity, and the ability to question and challenge existing paradigms. He believed that fostering a culture of inquiry and open-mindedness was essential for the intellectual growth of students and the progress of society as a whole. Fadzil (2012) explained the ability of critical thinking and what is meant by knowledge is truth, truth and al-haqa'iq. For the true scientist there is nothing more valuable than the truth, and there is no greater satisfaction than the satisfaction of finding the truth.

#### *Inclusivity and Accessibility*

Siddiq Fadzil was passionate about making education accessible to all segments of society, regardless of socio-economic background (Idris et al., 2024). He championed policies and initiatives aimed at reducing educational disparities and ensuring that every child has the opportunity to receive a quality education. He believed that education is a fundamental right and a crucial tool for social mobility and empowerment (Fadzil, 2009a).

#### *Integration of Religious and Secular Knowledge*

Fadzil also stressed the importance of integrating religious and secular education. He believed that religious teachings could provide a strong ethical foundation, while secular knowledge could equip students with the skills and understanding necessary to thrive in the modern world (Idris et al., 2024; Kamaruddin, 2016). This integrated approach aimed to produce individuals who are spiritually grounded and intellectually adept, capable of contributing to both the spiritual and material well-being of society.

Furthermore, Fadzil (2022a) emphasized that the development process of civil society is actually closely related to the movement of national enlightenment. In this regard, the arrival of Islam has brought about the impact of intellectual transformation in Malay society. The flight of scientific civilization in this region is due to the high level of knowledge in the order of the value system of Islamic teachings.

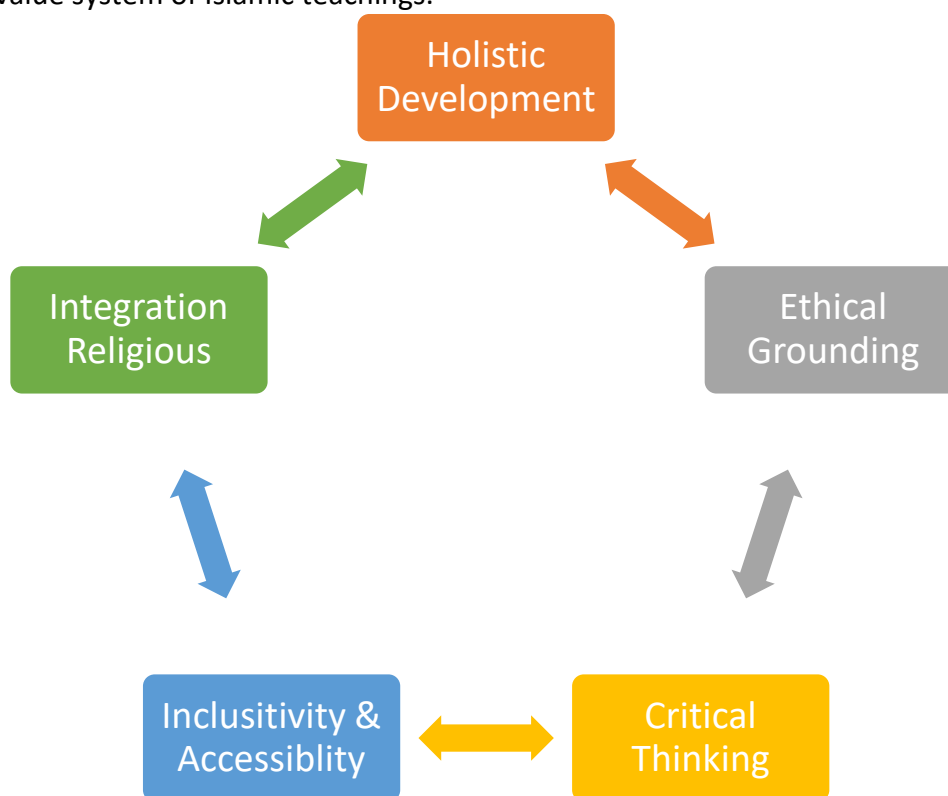


Figure 1 The Conceptual Theory of Education by Siddiq Fadzil

In summary, Siddiq Fadzil's educational philosophy revolves around the creation of an inclusive, holistic, and ethically-driven education system. His vision is one where education serves as a means of personal and societal transformation, fostering a generation of individuals who are intellectually capable, morally upright, and socially responsible.

#### *Political View of Siddiq Fadzil*

The idea of Madani Malaysia is an early idea put forward by Siddiq Fadzil. He is of the view that we need a new politics that accommodates both the democratic mainstream and Islamization so that these two aspirations should not be allowed to collide and conflict but unite (Fadzil, 2012). He also added that democratic people will accept the transition of power as normal and appropriate, because today's government can be tomorrow's opposition, and today's opposition can be tomorrow's government (Fadzil, 2022a). According to Salleh et al. (2021) stated that gentlemen politics (*Politik Budiman*) is the main idea of Siddiq Fadzil who was looking at how the creation of a prosperous community including the political aspects should be celebrated in the concept of a peaceful culture and living in harmony in building a united race in Malaysia contextual.

Siddiq Fadzil's political philosophy, enriched by his concept of Manhaj Malizi (the Malaysian Approach), is characterized by a deep commitment to ethical governance, democratic principles, social justice, and national unity (Salleh et al., 2024). His views reflect a profound belief in the role of politics as a means to achieve the common good, uphold human dignity, and foster national cohesion, all while respecting Malaysia's unique cultural and religious context. Furthermore, Fadzil (2000a) stated about Islam, which is actually a religion of liberation, has been polluted a lot when it is used to justify oppression and other injustices.

At the same time, in order to realize Malay ideas that meet the characteristics of the ummah, we need leaders who build the nation, not leaders who aggrandize themselves and enrich their cronies (Fadzil, 2012). This view takes into account the political segment of Malaysia that is dominated by the Malay ethnic group as the prime minister who leads the country. Malaysia is one of the countries that is not exempt from various post-colonial lameness phenomena, including socio-colonial complications, including the socio-political complications of the influx of non-Muslim immigrants who almost drown the indigenous Muslim race (Fadzil, 2012).

#### *Ethical Governance*

Siddiq Fadzil emphasized the importance of integrity, transparency, and accountability in political leadership. He believed that leaders should be guided by ethical principles and a strong moral compass, prioritizing the welfare of the people over personal or partisan interests (Salleh et al., 2024). For Siddiq Fadzil, politics was a noble endeavor, one that required a commitment to honesty, fairness, and public trust. Manhaj Malizi in this context means adapting these universal ethical principles to the Malaysian cultural and societal fabric, ensuring that governance reflects local values and traditions (Salleh et al., 2021).

#### *Democratic Principles*

Central to Siddiq Fadzil's political thought is a firm belief in democracy and the rule of law. He advocated for a political system that is participatory, inclusive, and responsive to the needs of the people (Salleh et al., 2024). Siddiq Fadzil supported the idea of a government elected by the people and accountable to them, where citizens have the right to voice their opinions and influence decision-making processes (Salleh et al., 2021). He stressed the importance of safeguarding civil liberties, ensuring freedom of expression, and protecting the rights of minorities.

Manhaj Malizi underscores the adaptation of democratic principles within the framework of Malaysia's multi-ethnic and multi-religious society, ensuring that democracy is practiced in a



way that respects and embraces this diversity. No one can deny the fact that the values of al-maqasid (freedom, justice, morals and human dignity) are often violated and trampled upon, not only throughout the history of autocratic rule, but also in the era of government that claims to be democratic (Fadzil, 2012). To make politics (democracy) a vehicle for the realization of the people's interests, it requires the control of moral values which are in fact the most important maqasid al shari'ah (Fadzil, 2022a).

#### *Social Justice*

Siddiq Fadzil's political ideology was deeply intertwined with the pursuit of social justice. He championed policies that aimed to reduce inequality, alleviate poverty, and promote equitable development (Salleh et al., 2021). He believed in the need for a just and compassionate society, where resources and opportunities are fairly distributed, and every individual has the chance to succeed (Idris et al., 2024).

Moreover, Siddiq Fadzil saw social justice as a cornerstone of political stability and national harmony. Through Manhaj Malizi, these ideals are contextualized to address specific social and economic disparities in Malaysia, ensuring that development policies are tailored to local realities. According to Fadzil (2022b) independence is a part of humanity, it is not just a right that is taken or denied, but a necessity without which humans lose their human values, taking away a person's freedom by shackles or imprisoning without due process of law is a serious violation of human rights.

#### *National Unity and Cohesion*

Siddiq Fadzil was a strong advocate for national unity and social cohesion. He recognized Malaysia's diverse cultural, ethnic, and religious landscape as a strength and believed that unity in diversity is essential for the country's progress. A country is formed from the need to unite and cooperate among citizens who are aware of the fact of the inability to live perfectly alone, without the help of others (Fadzil, 2009b). He promoted dialogue and mutual understanding among different communities, encouraging a sense of shared identity and collective purpose.

Manhaj Malizi involves fostering this unity through a Malaysian-centric approach that honors the unique contributions of all communities, creating policies that bridge divides and strengthen national solidarity. According to Fadzil (2022b) democracy that divides its practitioners into government and opposition groups has resulted in the division of the ummah and the growth of an irrational thinking culture, reckless support and blind opposition become the goal, in the tradition of party polemics that we are witnessing, the main calculation is not to find the truth but to win own group.

#### *Good Governance and Development*

Fadzil linked good governance with sustainable development. He argued that effective and ethical governance is crucial for achieving economic growth, social well-being, and environmental sustainability (Salleh et al., 2021). He supported policies that were not only economically sound but also socially responsible and environmentally sustainable, ensuring that development benefits all segments of society (Amir, 2019).

Manhaj Malizi in this regard means integrating sustainable development practices that are aligned with Malaysia's socio-cultural context and environmental needs (Idris et al., 2024).

Democracy that divides its practitioners into government and opposition groups has resulted in the division of the ummah and the growth of an irrational thinking culture. Reckless support and blind opposition. In the polemical tradition that we are witnessing, the main calculation is not to find the truth, but to win over one's own group (Fadzil, 2012).

#### *Islamic Values and Modernity*

While deeply rooted in Islamic values, Fadzil's political philosophy embraced modernity and progressive thought. He believed that Islamic principles could coexist with democratic values and modern governance practices (Idris et al., 2024). He advocated for a political system that draws on the ethical teachings of Islam while being adaptable to contemporary challenges and global trends. Manhaj Malizi involves harmonizing Islamic values with the Malaysian context, ensuring that these values contribute positively to national governance and societal progress (Salleh et al., 2024)

We need a new politics that accommodates both the great currents of democratization and Islamization. The two aspirations should not be allowed to collide and be destroyed by conflict (Fadzil, 2012). Furthermore, Fadzil (2022b) also The phrase religion covers the state (politics) needs to be explained to mean that religion (Islam) contains the texts of the Quran and the Sunnah regarding the principles and basic values of government (shura, justice, fundamental rights & equality), but not government about systems, institutions and political organizations.



Figure 2 Conceptual Theory of Political View Siddiq Fadzil by Researcher

In summary, Siddiq Fadzil's political views, guided by the principles of Manhaj Malizi, advocate for a governance model that is ethical, democratic, and just, one that promotes national unity



and sustainable development. His vision for Malaysia is one where political leaders are guided by integrity, citizens actively participate in the democratic process, and society thrives on the principles of fairness, inclusivity, and mutual respect, all within a uniquely Malaysian framework.

#### *The Art of Society by Siddiq Fadzil*

Siddiq Fadzil's vision for Malaysia encompasses a profound appreciation for the country's pluralistic nature, advocating for a harmonious coexistence among its diverse cultural, ethnic, and religious communities (Amir, 2019). His approach, often referred to as the "Art of Plural Society," emphasizes mutual respect, dialogue, and unity in diversity. Fadzil (2022b) explained that the process of civil society development is actually very related. With the National Enlightenment Movement, the arrival of Islam has brought about the impact of intellectual transformation in Malay society and Malaysia in particular, the rise of scientific civilization in this region is due to the high level of knowledge in the order of the value system of Islamic teachings.

#### *Mutual Respect and Understanding*

Central to Fadzil's view of a plural society is the principle of mutual respect. He believed that every community within Malaysia's multi-ethnic and multi-religious fabric should be recognized and respected for its unique contributions to the nation's identity (Idris et al., 2024). Fadzil emphasized the importance of understanding and appreciating the cultural and religious practices of different groups, fostering an environment where diversity is celebrated rather than merely tolerated. Furthermore, Fadzil (2012) stated, we are no longer in a state of serving a weak Muslim minority, but facing a number of large and strong Muslim citizens, the question is no longer protecting non-Muslims, but sharing power with non-Muslim citizens.

#### *Interfaith and Intercultural Dialogue*

Fadzil was a strong advocate for dialogue as a means of bridging gaps between different communities. He encouraged open, honest, and respectful conversations about cultural and religious differences, seeing dialogue as a tool for building trust and dispelling misconceptions (Amir, 2013; Amir, 2019). Through forums, discussions, and collaborative initiatives, Fadzil aimed to create platforms where Malaysians from various backgrounds could engage in meaningful exchanges, enhancing mutual understanding and cooperation (Salleh et al., 2021).

#### *Unity in Diversity*

Fadzil's concept of national unity was deeply rooted in the idea of unity in diversity. He believed that Malaysia's strength lies in its ability to embrace and integrate its diverse elements into a cohesive national identity. This approach involves recognizing the common values and aspirations shared by all Malaysians while respecting their distinct cultural and religious identities. Fadzil promoted policies and practices that encouraged social integration and collective national pride without erasing individual cultural identities. Additionally, Fadzil (2022a) mention about politics needs to be used as a vehicle to realize the people's problems, it requires the control of moral values which in fact is the most important maqasid of sharia.

#### *Educational Initiatives*

Recognizing the role of education in fostering a plural society, Fadzil advocated for an inclusive educational system that promotes multiculturalism and intercultural competence. He believed that schools and universities should play a crucial role in teaching students about the country's diverse heritage and the importance of living harmoniously (Idris et al., 2024). Educational curricula, according to Fadzil, should include content that reflects the contributions of various communities to Malaysia's development, fostering a sense of shared history and collective destiny (Idris et al., 2024; Kamaruddin, 2016).

#### *Social Justice and Equity*

Siddiq Fadzil's vision of a plural society also encompassed the principles of social justice and equity. He argued that for true harmony to exist, all communities must have equal access to opportunities and resources (Salleh et al., 2024). Policies aimed at reducing economic disparities and ensuring equitable development were central to his approach. By addressing issues of inequality and marginalization, Fadzil believed that a more cohesive and just society could be achieved. According to Fadzil (2022b), become poor and weak not the people anywhere, they are actually poor because they are impoverished by the structures, systems and policies practiced by society, their lives can change when these oppressive structures can be disabled.

#### *Promoting a Shared Malaysian Identity*

Fadzil's perspective on plural society also involved fostering a shared Malaysian identity that transcends ethnic and religious divides. He encouraged initiatives that promote a sense of belonging to the nation as a whole, rather than to individual communities. This includes celebrating national events and symbols that reflect the contributions of all communities, thereby strengthening the bonds of national unity. Other than that, Fadzil (2020c) stated that the economy cannot be developed solely with institutions, technology and infrastructure, economic development requires the support of the right culture, this requires the support of a strong work ethic, strong motivational and moral values

#### *Political Inclusivity*

In the political sphere, Fadzil advocated for inclusivity and representation of all communities. He believed that a plural society should be reflected in the political system, where every group has a voice and is represented in decision-making processes. This political inclusivity is vital for maintaining social harmony and ensuring that the interests of all communities are considered in national policies. Fadzil (2022d) also believed that the new Malaysia should be filled with the struggle to deal with all the factors that cause poverty which is a symptom everywhere, poverty does not only exist in rural areas, poverty also exists in the middle of the city, urban development does not necessarily mean social justice.

#### *Islamic Values in Plural Society*

Siddiq Fadzil also integrated Islamic values into his vision of a plural society, advocating for an interpretation of Islam that is inclusive and respectful of other faiths (Fadzil, 2000a). He believed that Islamic teachings on justice, compassion, and respect for others provide a strong foundation for building a harmonious plural society (Amir, 2013). Fadzil promoted an understanding of Islam that encourages Muslims to engage positively with people of other faiths, contributing to the overall well-being and unity of the nation (Adil, 2023).



Figure 3 The Conceptual Theory of Society by Siddiq Fadzil

In summary, Siddiq Fadzil's vision for the art of plural society in Malaysia revolves around the principles of mutual respect, dialogue, unity in diversity, social justice, and inclusivity. His approach seeks to create a cohesive society where diversity is celebrated, all communities have equal opportunities, and a shared national identity is fostered. By advocating for these principles, Fadzil aimed to build a Malaysia that is harmonious, just, and united in its diversity (Fadzil, 2000b).

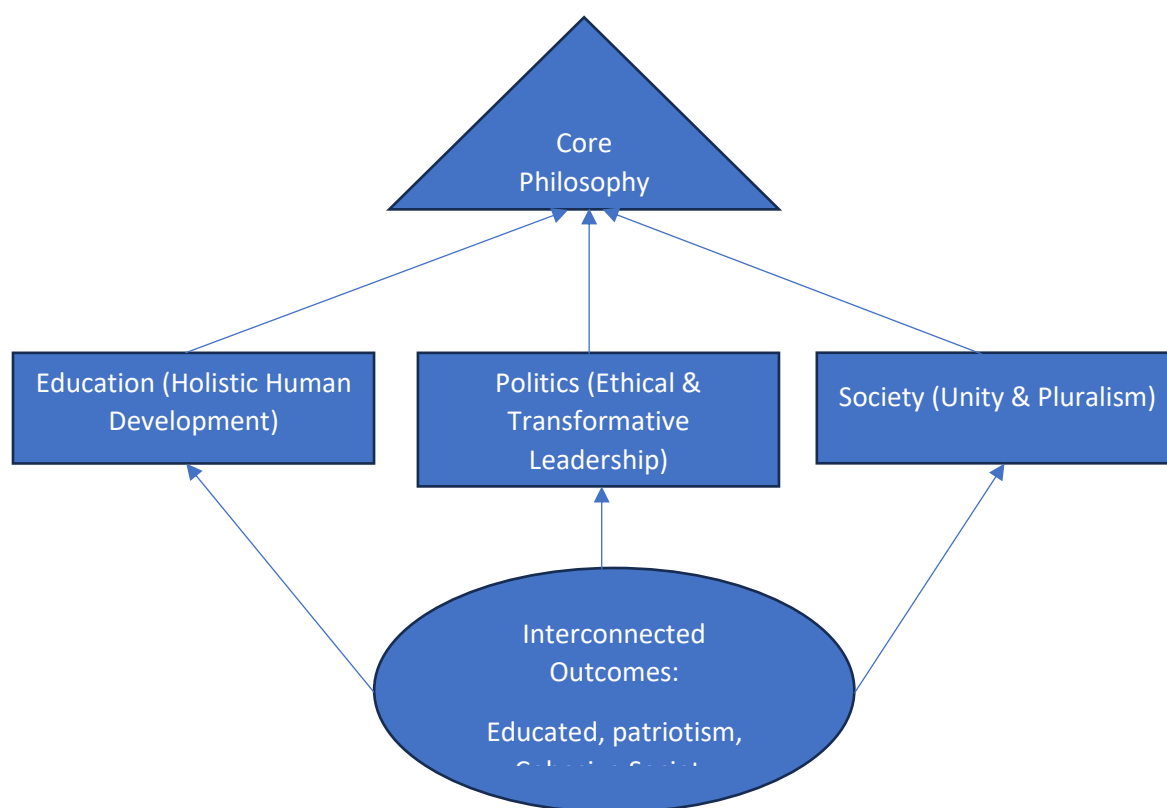


Figure 4, Manhaj Malizy Theoretical Framework Proposed by Researcher

### Discussion

Siddiq Fadzil's contributions to education, politics, and society demonstrate a visionary framework for nation-building, founded on ethical ideals and fitted to Malaysia's heterogeneous situation. His approach provides comprehensive and effective insights into addressing current difficulties while building a cohesive and progressive society.

#### *Education: Holistic Human Development*

In education, Siddiq Fadzil stressed the transforming force of holistic development. He promoted the integration of intellectual, emotional, spiritual, and physical components in his Pendidikan Al-Hikmah framework in order to build well-rounded persons. Fadzil valued critical thinking, ethical foundation, and creativity over rote learning and standardized testing (Fadzil, 2012). He promoted inclusivity and accessibility, emphasizing the importance of equal educational opportunities for all elements of society. Fadzil thought that when supported by egalitarian systems, education has the potential to restructure social structures, offering mobility and empowerment to marginalized populations (Idris et al., 2024). By combining religious and secular knowledge, he hoped to provide students with tools to negotiate current challenges while keeping their moral and spiritual integrity (Fadzil, 2009a; Kamaruddin, 2016).

#### *Politics: Ethical and Transformative Leadership*

In politics, Fadzil's Manhaj Malizy personifies his dedication to ethical government, democratic values, and social fairness. His Politik Budiman (Gentleman Politics) concept emphasizes the value of integrity, transparency, and accountability in leadership. He thought

that governance should be altruistic, establishing trust and ensuring fairness (Fadzil 2012). Fadzil promoted participatory democracy, encouraging residents to actively participate in decision-making processes while protecting civil liberties and minority rights (Salleh et al., 2021). His emphasis on social justice and equitable resource allocation is consistent with his vision of a political system that eliminates poverty and inequality (Fadzil, 2022a). He also emphasized the compatibility of Islamic beliefs with modern democratic administration, calling for a flexible political framework that respects Malaysia's cultural diversity (Fadzil, 2022b).

#### *Society: Unity and Pluralism*

Fadzil's sociological ideal, reflected in Masyarakat Madani (Civil Society), is centered on creating togetherness among Malaysia's multicultural mix. He saw variety as a strength and campaigned for mutual tolerance, interfaith discussion, and inclusive legislation to help overcome societal gaps (Idris et al., 2024; Salleh et al., 2021). His commitment to social justice extended to reducing economic inequities and supporting fair development, ensuring that all communities feel respected and involved (Fadzil, 2009b). He underlined the significance of developing a shared national identity that crosses ethnic and religious lines while conserving particular cultural identities (Fadzil, 2022a). Fadzil advocated for the incorporation of Islamic values in promoting unity, highlighting how these principles may benefit Malaysia's pluralistic framework (Amir, 2013; Fadzil, 2022b).

These contributions are entirely consistent with Siddiq Fadzil's theoretical paradigm for nation-building, which incorporates comprehensive human development, ethical governance, and societal unification. In education, his emphasis on holistic development provides morally grounded individuals who make meaningful contributions to society (Fadzil, 2009a). In politics, his call for revolutionary leadership based on integrity, transparency, and social justice aligns with the framework's emphasis on ethical governance (Salleh et al., 2024). Meanwhile, his vision of unity and plurality in Masyarakat Madani embodies the framework's social pillar, which promotes peace and inclusivity in a heterogeneous cultural setting (Idris et al., 2024).

Malaysia can efficiently solve current difficulties and promote sustainable development by following Siddiq Fadzil's paradigm. His holistic and pragmatic approach provides a viable road map for creating a just, harmonious, and progressive society based on ethical principles and shared goals. This vision continues to guide Malaysia's growth, emphasizing the value of unity, fairness, and a shared national identity (Fadzil, 2022a; Idris et al., 2024).

#### **Conclusion and Future Agenda**

Siddiq Fadzil's theoretical framework provides a holistic and integrative approach to nation-building, focusing on the interwoven components of education, politics, and society. His emphasis on Pendidikan Al-Hikmah is on the holistic development of individuals, combining intellectual, moral, and spiritual growth to produce ethically grounded citizens capable of contributing to society advancement.

In politics, his Manhaj Malizy paradigm promotes transformative leadership based on ethical governance, participatory democracy, and social justice, with the goal of ensuring that policies benefit the public and are fair. His vision for Masyarakat Madani emphasizes the value

of unity and pluralism, promoting harmony in Malaysia's multicultural landscape via mutual respect, interfaith discussion, and tolerance.

Advancing inclusive and holistic education is essential for producing well-rounded individuals who can contribute to national development. Designing curricula that balance academic knowledge with ethical grounding and holistic development is vital. Ensuring equal access to quality education for all, with special attention to marginalized and underserved communities, will promote educational equity and enable social mobility. Promoting lifelong learning opportunities will enable continuous personal and professional development for all citizens, contributing to a more knowledgeable and skilled workforce.

Fostering national unity and a shared identity is crucial for building a cohesive society. Organizing national events and initiatives that celebrate Malaysia's diverse heritage and promote a shared national identity will strengthen the bonds between different communities. Utilizing media and communication channels to promote messages of unity, respect, and collective national pride will further reinforce this sense of unity. Encouraging collaboration between different communities on projects that benefit the nation as a whole will create a sense of shared purpose and collective progress.

This framework serves as a timeless template for tackling Malaysia's current difficulties, providing answers based on moral principles and tailored to the country's particular socio-cultural setting. By adopting Siddiq Fadzil's concepts, legislators, educators, and leaders can endeavor to build a more just, united, and progressive society. His legacy not only provides a guiding vision for national development, but it also emphasizes the importance of incorporating ethical and inclusive practices in creating a harmonious and prosperous Malaysia.

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