

Exemplary Leadership in Developing A MADANI Society: The Hadith Approach in Sahih Al-Bukhari

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Abstract

Effective leadership is a cornerstone in building trust between citizens and leaders, as well as achieving social justice, economic stability, and societal harmony. For Malaysia's aspiration to become a MADANI society, strong leadership rooted in integrity and a genuine commitment to nation-building is essential. While various leadership models exist, many rely solely on intellectual reasoning, which can sometimes justify immoral actions under the guise of "the greater good." Moreover, these models often exclude religious guidance, remaining purely secular. This article examines the exemplary leadership of Prophet Muhammad (PBUH) as depicted in Sahih al-Bukhari, the most authoritative compilation of hadith. Using a qualitative research approach, the study employs document analysis and interprets the data through inductive and descriptive methods. The findings reveal that Sahih al-Bukhari provides a robust framework for exemplary leadership, emphasizing key themes such as integrity and obedience, compassion and equity, meritocracy and humility, anti-corruption and transparency, justice and advocacy, divine and moral accountability, and fair compensation. These principles are deeply tied to morality and ethics, rejecting the justification of immorality for perceived greater benefits. Sunnah-based leadership, which upholds ethical and moral integrity, ensures effective governance and aligns with the development of a MADANI society.

Keywords: Leadership in Sunnah, Malaysia Madani, Social justice in Islam, Economic stability, Prophetic Leadership

1.0 INTRODUCTION

Leadership shapes the direction and future of a nation through its commitment, either to bring benefits to society or to exploit power, position, and status for personal gain while deceiving the public. Effective leadership is the aspiration of every citizen, regardless of country, as it is marked by integrity, the establishment of social justice, economic stability, exemplary moral values, and the safeguarding of citizens from internal and external threats. Malaysia, however, has experienced the consequences of ineffective leadership, plagued by serious issues such as a lack of integrity, corruption, abuse of power, cronyism, disregard for the rule of law, and the prioritization of personal or political interests over national welfare. Political polemics and poor governance under previous administrations have, to some extent, tarnished Malaysia's reputation. Consequently, when a new leadership coalition emerges, many stakeholders place high hopes on it to restore Malaysia's glory, economic stability, and the overall well-being of its people (Lateh et al., 2024).

As a Muslim-majority country, it is imperative for Muslim leaders to exemplify Islamic leadership as inspired by the Prophet Muhammad (PBUH), which is deeply rooted in the high moral standards, ethics, and values derived from the Qur'an. The values demonstrated by the Prophet serve as a guide to attaining happiness in this world and ensuring harmony in the hereafter (Kessi et al., 2022). The Prophet's approach never condoned immorality, injustice, or inefficiency, even in the name of a greater good. It is therefore incumbent upon Muslim leaders to engage in self-reflection, seek wise counsel, uphold sincere intentions, implement mutual consultation (shūrā), appreciate differences, prioritise the public interest, and actively promote good while preventing wrongdoing within their communities (Ezzani et al., 2021).

In Malaysia's pursuit of becoming a MADANI society, it is essential to understand the epistemology of the term MADANI, including its definitions, underlying approach, and application across various dimensions. According to a study by Jaafar and Aziz (2023), research on the epistemology of MADANI society and civil society remains relatively limited, particularly among Malaysian scholars. Given that the MADANI concept has been elevated to a national theme, it is crucial for the discourse surrounding MADANI society to be actively pursued and explored in greater depth by researchers in Malaysia.

Recognising the importance of Sunnah-centred leadership grounded in high morality, ethics, and values for navigating the development of a MADANI society, this article aims to explore the approach of Ṣaḥīḥ al-Bukhārī in presenting leadership through the lens of the Prophetic Sunnah, with a focus on its applicability and relevance within Malaysia's contemporary multicultural context. As the most authoritative compilation of ḥadīth, Ṣaḥīḥ al-Bukhārī offers highly authentic narrations of the Prophet Muhammad's sayings, actions, tacit approvals, and personal characteristics. It serves as a foundational source for examining the leadership model exemplified by the Prophet (PBUH) in his interactions with members of society, visiting delegates, and leaders of other nations. Therefore, this article aspires to contribute meaningfully to the discourse on leadership and its role in shaping Malaysia's future and advancing the ideals of a MADANI society.

2.0 LITERATURE REVIEW

Several leadership styles have been identified, including transformational, participative, transactional, contingent, moral, and instructional leadership (Bush, 2003). These styles can be broadly categorized into two components: process-oriented leadership and people-oriented

leadership. Transformational, contingent, and instructional leadership fall under process-oriented leadership, as they emphasize influencing outcomes, improving processes, and adapting to various contexts. On the other hand, people-oriented leadership includes participative, transactional, and moral leadership, which focuses on involving others, building relationships, and upholding core values.

Regardless of whether leadership is process-oriented or people-oriented, it is essential to instill morality and ethics, without justifying any form of vice or injustice under the pretext of serving the greater good. Although Malaysia has experienced the consequences of corrupt leadership, citizens must not lose hope and should remain committed to holding leaders accountable for their actions. The 10th Prime Minister, Anwar Ibrahim, emphasized that good governance and leadership are crucial to help the nation face the challenges of today's uncertain times. Through the MADANI framework which encompasses sustainability (*keMampanan*), care and compassion (*kesejahteraan*), innovation (*Daya Cipta*), respect (*hormat*), trust (*keyakinan*), and prosperity (*Ihsan*), Anwar Ibrahim (2023) affirmed that his leadership is committed to walking alongside the people, upholding transparency, combating corruption, and preserving the integrity and dignity of the nation. Furthermore, the aspiration to develop Malaysia as a MADANI society requires the construction of a truly civilized nation, one that values not only external progress but also spiritual growth (Abdullah et al., 2023).

Several previous studies have explored leadership within the framework of Malaysia MADANI. For example, a study by Yahaya et al. (2024) entitled “Application of Tarbiyyah Quraniyyah in Leadership: Lessons from the Story of Zulqarnain in the Concept of Malaysia MADANI” highlights the story of Zulqarnain in the Qur’an, particularly in Surah al-Kahf, as an example of a leader who is obedient, wise, and effective in governing his people. The study underscores the importance of integrating Zulqarnain’s leadership qualities into the Malaysia MADANI concept, enabling leaders to embody Qur’anic values such as safeguarding well-being, kindness, creativity, and confidence.

Apart from that, realising the diversity of Malaysia’s ethnic and religious composition, a study on non-Muslim leadership in Malaysia from the lens of Maqāṣid Shari’ah was conducted. This article by Meerangani et al. (2021) explains the importance of examining the fundamental elements such as the composition of Muslim and non-Muslim communities, the multi-party political system, political cooperation (*tahāluḥ al-siyāsī*) with non-Muslims, provisions of the Federal Constitution, and the parliamentary democratic system, without abandoning the intellectual legacy of classical and contemporary Muslim scholars to achieve more balanced and well-considered judgments. The study expounds that Islamic guidelines need to be highlighted to preserve the sensitivity and maintain peace within the pluralistic Malaysian society, alongside the provisions outlined in the Federal Constitution.

Furthermore, the discourse of Prophetic leadership has long been discussed within academic settings. Some studies focus on its application in Islamic education (Aprilia & Munifah, 2022), while others discuss the universal and general aspects of the leadership of Prophet Muhammad (Mirela et al., 2021; Nurhayati, 2024; Ramli et al., 2022). Despite the availability of these works, none of them specified the hadith in Sahih Al-Bukhari. Therefore, this study aims to fill in the gap and explore the leadership elements implemented by Prophet Muhammad, recorded in the hadith Sahih al-Bukhari. Besides, it also aims to motivate the Malaysian leadership to follow the steps of Prophet Muhammad in the pursuit of developing the MADANI society.

3.0 METHODOLOGY

The study is qualitative, utilising document analysis and undergoing data collection and data analysis processes. In the data collection phase, the hadith in Sahih al-Bukhari connected to the leadership of the Prophet Muhammad were collected. The hadith compilation Sahih al-Bukhari was selected in this study due to its status as the most authoritative source after the Quran. Its compiler, al-Bukhari, demonstrated utmost effort to ensure that the book included only hadith classified as authentic. *Ṣaḥīḥ* al-Bukhari was chosen not only for its high level of authenticity (*ṣaḥīḥ*), but also due to its thematic organisation, which allows for focused examination of leadership-related themes, especially through *Kitāb al-Aḥkām*, *Kitāb al-Maẓālim*, and *Kitāb al-Adab*.

The selection criteria included hadiths that specifically discuss the characteristics, ethics, and responsibilities of a leader, particularly in the context of governance, social justice, and accountability. This focused selection approach ensures that the leadership model derived from the Prophet’s Sunnah is based on truly authentic sources and can be applied within contemporary frameworks such as the MADANI framework. A total of seven (7) hadiths related to leadership were identified and analysed. The data analysis processes use descriptive and analytical approaches in explaining the hadith of the Prophet. The collected hadith were analysed using the books of hadith commentary to extract the background of the hadith, parties involved, time and location, and the cause and context behind its emergence. This information helps the study connect the approaches used by Prophet Muhammad’s leadership in Sahih al-Bukhari with their role in the development of the MADANI society.

4.0 RESULT AND DISCUSSION

Sahih Al-Bukhari’s Hadith serves as a roadmap for exemplary leadership. The findings demonstrate that the approach used by Prophet Muhammad in his leadership provides comprehensive guidance in establishing relational justice within the dynamic between the leader and citizens. The key themes of exemplary leadership obtained from Sahih Al-Bukhari include integrity and obedience, compassion and equity, meritocracy and humility, anti-corruption and transparency, justice and advocacy, divine and moral accountability, and fair compensation. Apart from that, four (4) of the hadith are listed in the *Kitāb Al-Ahkām* (Book of Judgement), *Kitāb Al-Maẓālim* (Book of Oppressions), and *Kitāb Al-Adab* (Book of Manners) respectively. The findings are summarized in Table 1:

Table 1: Approach of Sunnah-based leadership in Sahih Al-Bukhari

Approach	Name of Book	Hadith Incipits
Integrity & Obedience	<i>Kitāb Al-Ahkām</i>	مَنْ أَطَاعَنِي فَقَدْ أَطَاعَ اللَّهَ، وَمَنْ عَصَانِي فَقَدْ عَصَى اللَّهَ
Compassion & Equity	<i>Kitāb Al-Adab</i>	السَّاعِي عَلَى الْأَرْمَلَةِ وَالْمُسْكِينِ كَالْمُجَاهِدِ فِي سَبِيلِ اللَّهِ
Meritocracy & Humility	<i>Kitāb Al-Ahkām</i>	يَا عَبْدَ الرَّحْمَنِ لَا تَسْأَلِ الْإِمَارَةَ
Anti-Corruption & Integrity	<i>Kitāb Al-Ahkām</i>	فَهَلَّا جَلَسْتُ فِي بَيْتِ أَيْلِكَ وَبَيْتِ أُمِّكَ

Justice & Advocacy

Kitāb Al-Mazālim

أَنْصُرَ أَهْلَكَ ظَالِمًا أَوْ مَظْلُومًا

Divine & Moral Accountability

Kitāb Al-Ahkām

مَا مِنْ عَبْدٍ اسْتَرْعَاهُ اللَّهُ رِعِيَّةً

Fair Compensation

Kitāb Al-Ahkām

خُذَهُ فَتَمَوَّلَهُ وَتَصَدَّقْ بِهِ

4.1 Integrity and Obedience

The hadith showcases the importance of obeying the authorities, commencing from the owner of the world Himself, Allah SWT, followed by Prophet Muhammad PBUH, and the rulers appointed by him.

سَمِعَ أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ "مَنْ أَطَاعَنِي فَقَدْ أَطَاعَ اللَّهَ، وَمَنْ عَصَانِي فَقَدْ عَصَى اللَّهَ، وَمَنْ أَطَاعَ أَمِيرِي فَقَدْ أَطَاعَنِي، وَمَنْ عَصَى أَمِيرِي فَقَدْ عَصَانِي".

Narrated Abu Huraira: Allah's Messenger (ﷺ) said, "Whoever obeys me, obeys Allah, and whoever disobeys me, disobeys Allah, and whoever obeys the ruler I appoint, obeys me, and whoever disobeys him, disobeys me." (Kitab Al-Ahkām, bāb qawllillahi ta'ala atī'ullāha wa atī'u al-rasūl wa ulil amri minkum)

The hadith showcases the importance of obeying the authorities, commencing from the owner of the world Himself, Allah SWT, followed by Prophet Muhammad PBUH, and the rulers appointed by him. According to Ibn Ashur (1983), implementing justice includes the obedience of the citizens to the leadership. He further added that the obedience commanded is according to the recognized norms and must be based on justice, as stated by Ali bin Abi Talib "the responsibility of the leader is to establish justice and administer trust in his leadership, followed by compliance and abidance by those he rules".

Furthermore, the prophetic saying "man atā'anī fa qad atā'a Allāh" was taken from verse 80 of Surah Al-Nisā' "man yuṭ'i al-rasūl fa qad atā'allāh" as the Prophet will not mandate something except that it is a commandment from Allah; hence explained that those who obey the Prophet's directive also adhere to the authority that commands the Prophet to conduct affairs (Ibn Hajar, 2001). Therefore, obeying the leaders is considered a duty of the citizens on the condition that the leaders do not instruct on matters that are against the sharī'ah, and fulfill their responsibilities as leaders.

Obedience from the citizens to the leaders must originate from the element of respect, accompanied by their aspiration for a robust society characterized by the fulfillment of rights and opportunities, the establishment of social justice, economic stability, and harmonious relationships among the diverse backgrounds of community members. Thus, the leaders hold strong responsibilities to actualize these aspirations. Under the MADANI government, the Prime Minister Anwar Ibrahim (2023) emphasized that his government would not only lead but also walk with the citizens, and together experience growth. Such a statement demonstrates the commitment of leadership to ensure they contribute significantly to the betterment of the nation, hence receiving the citizens' respect and support in return.

4.2 Compassion and Equity

As a state leader, it is pivotal to have high compassion and work to empower the underprivileged, such as the needy community, orphans, and widows who require extra physical,

financial, and emotional support. The Prophet emphasizes its importance by equating those who provide support to this community with a warrior fighting for Allah, with some narrators mentioned, like those who stand for prayer tirelessly, and those who fast without breaking their fast.

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "السَّاعِي عَلَى الْأَرْمَلَةِ وَالْمِسْكِينَ كَالْمُجَاهِدِ فِي سَبِيلِ اللَّهِ وَأَخْسَبُهُ قَالَ، يَشْكُ الْقَعْنَبِيُّ - كَالْفَائِمِ لَا يَفْتَرُ، وَكَالصَّائِمِ لَا يُفْطِرُ".

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "The one who looks after and works for a widow and a poor person is like a warrior fighting for Allah's Cause. (Kitab Al-Adab, bāb al-Sa'i ala al-Miskīn)

The Prophet speaks in his capacity as a state leader, highlighting the obligation of a leader to be responsible for the protection of the underprivileged, such as widows and the poor. Besides that, he encourages fellow believers to help each other and empower this community until they can become independent. The hadith aims to remind the leaders of their duty to provide necessary assistance and lift the burdens of the widows and the needy, reflecting the implementation of justice within the dynamic between leader and citizens (Junaidi, 2025).

The MADANI concept that utilised an official framework in Malaysia includes the Capability Approach proposed by Amartya Sen, which not only takes equality into account but also emphasizes inclusivity, justice, sustainability, and compassion. Policy implementation driven by a values approach will ensure that no one is left behind. In Malaysia's aspiration and efforts to eradicate poverty, the MADANI concept is a prerequisite for addressing the socio-economic disparities between rural and urban areas (Che At & Jaafar, 2025). Thus, it is incumbent upon leaders to solve the issues within marginalized communities inspired by the Prophetic hadith and the reward from Allah SWT, as the Prophet mentioned.

4.3 Meritocracy and Humility

Meritocracy refers to the appointment of an individual based on their merits, depending on their knowledge, skills, and ability, compared to factors such as socio-economic background, family ties, and other factors. The Prophet Muhammad, PBUH, prioritizes meritocracy and encourages humility as core components of leadership. This is evident in his advice to a companion named Abdurrahman bin Samurah.

عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَمُرَةَ، قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "يَا عَبْدَ الرَّحْمَنِ لَا تَسْأَلِ الْإِمَارَةَ، فَإِنَّكَ إِنْ أُعْطِيَتْهَا عَنْ مَسْأَلَةٍ وَكُنْتَ إِلَيْهَا، وَإِنْ أُعْطِيَتْهَا عَنْ غَيْرِ مَسْأَلَةٍ أُعِنْتَ عَلَيْهَا

Narrated `Abdur-Rahman bin Samura: The Prophet (ﷺ) said, "O `Abdur-Rahman! Do not seek to be a ruler, for if you are given authority on your demand, then you will be held responsible for it, but if you are given it without asking (for it), then you will be helped (by Allah) in it." (Kitab Al-Ahkam, bāb man yas'al al-Imārah a'ānahullāh)

This hadith describes the importance of meritocracy and humility, whereby a leader should only be appointed when he is recognized by the people as capable of holding the position without himself asking for it. This is the advice given to Abdurrahman bin Samura by the Prophet himself, fearing that he would fall into the trap of power deception that has the potential to throw someone into the pit of hellfire. According to Ibn Hajar Al-Asqalani (2001), the term “*imārah*” in the hadith refers to governance, administration, finance, and other similar terms whereby those who ask for them and are offered one will not be helped because of their ambition. He further added that the

justifications are due to the significant power one possesses and the risk of misusing authority for personal gain without prioritizing the needs and welfare of the citizens.

Besides, the position also has the potential to become something regrettable on the Day of Judgement due to the possibility of not fulfilling the rights of the subjects, though the leaders were entrusted with it. Meritocracy values an individual's capabilities, talents, skills, and achievements over factors such as economic status, political background, wealth, or personal connections. In Islam, seeking a leadership position is discouraged, particularly when one is aware of their own lack of competence. Therefore, it is essential for leaders to recognize this principle, bearing in mind that unjustly pursuing such positions may jeopardize their accountability in the Hereafter.

4.4 Anti-Corruption and Transparency

Transparency and anti-corruption components also serve as the core principles of sunnah-based leadership. Transparency fosters honesty and dedication, encouraging the nations to recognise the blessings bestowed by Allah, without resorting to unlawful and or external sources of income.

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اسْتَعْمَلَ ابْنَ الْأَنْثِيَّةِ عَلَى صَدَقَاتِ بَنِي سُلَيْمٍ، فَلَمَّا جَاءَ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَخَاسِبَهُ قَالَ هَذَا الَّذِي لَكُمْ، وَهَذِهِ هَدِيَّةٌ أَهْدَيْتُ لِي. فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " فَهَلَا جَلَسْتَ فِي بَيْتِ أَبِيكَ وَبَيْتِ أُمِّكَ حَتَّى تَأْتِيَنَّكَ هَدِيَّتُكَ، إِنْ كُنْتَ صَادِقًا ".

Narrated Abu Humaid As-Sa'idi: The Prophet (ﷺ) employed Ibn Al-Lutaybiyyah to collect Zakat from Bani Sulaim, and when he returned (with the money) to Allah's Messenger (ﷺ) the Prophet (ﷺ) called him to account, and he said, "This (amount) is for you, and this was given to me as a present." Allah's Messenger (ﷺ) said, "Why don't you stay at your father's house or your mother's house to see whether you will be given gifts or not, if you are telling the truth?" (Kitab Al-Ahkām, bāb muḥāsabati al-Imām ‘ummālahu)

The hadith was a conversation between the Prophet Muhammad PBUH and Ibn Al-Lutaybiyyah, a zakat collector from Bani Sulaim, whereby he categorized the amount of money that belonged to the people, and some amount that belonged to himself. Hearing this, the Prophet responded that he would not be receiving the gifts if he just stayed at his parents' house, proclaiming his concern about any act of bribery. The act of transparency and anti-corruption was visible and portrayed by the best role model of mankind, the Prophet Muhammad PBUH himself. The event did not just stop between them, as he also explained the affair that had happened to the other believers while mentioning that he did not want to see any of the companions carrying a grunting camel, a mooing cow, or a bleating sheep (metaphors for bribery) on their necks on the Day of Judgement.

Badrudin Al-Aini (2009) elucidates that at certain times, the act of giving a gift to a government servant was a *modus operandi* used by the worker so that he would not be held accountable if he did not do his duty to others. The trickery and dishonesty occurred when he kept the gift for himself and did not put it in the treasury. Gifts can often be disguised as bribes, either to expedite the approval of government grants or to prevent leaders from taking action against offenders when misconduct is discovered. Therefore, to develop a MADANI society, having leadership that is rooted in the characteristics of anti-corruption, prioritizing transparency, emphasizing service to the citizens, devoid of the temptation of worldly gain, is essential. The leadership must first demonstrate that they are trustworthy, transparent, and honest, following the prophetic sunnah to inspire fellow citizens to follow in their footsteps.

4.5 Justice and Advocacy

Effective leadership is closely connected to justice, wisdom, and temperance within the dimension of ethical leadership.

عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " أَنْصُرْ أَخَاكَ ظَالِمًا أَوْ مَظْلُومًا " . فَقَالَ رَجُلٌ يَا رَسُولَ اللَّهِ أَنْصُرُهُ إِذَا كَانَ مَظْلُومًا، أَفَرَأَيْتَ إِذَا كَانَ ظَالِمًا كَيْفَ أَنْصُرُهُ قَالَ " تَحْجُزُهُ أَوْ تَمْنَعُهُ مِنَ الظُّلْمِ، فَإِنَّ ذَلِكَ نَصْرُهُ " .

Narrated Anas: Allah's Messenger (ﷺ) said, "Help your brother whether he is an oppressor or an oppressed," A man said, "O Allah's Messenger (ﷺ)! I will help him if he is oppressed, but if he is an oppressor, how shall I help him?" The Prophet (ﷺ) said, "By preventing him from oppressing (others), for that is how to help him." (Kitab Al-Maḏālīm, bāb a'in akhāka zālīman aw maḏlūman)

The hadith explains the principle of justice that serves as a primary principle in leadership, whereby it is expounded that among the characteristics of a believer is to help his brother in faith, whether he is in a position of being oppressed or oppressing others. When he was asked on the way to help the oppressor, the Prophet responded that it is by preventing him from causing injustice to others. Al-Qastalāni (2021) explains that restraining the oppressor from committing injustice refers to preventing the oppressor from conducting an act of injustice by redirecting him away from the devil's temptations and inclinations toward wrongdoing.

The implementation of justice serves as the most significant factor in the performance of a leader, where many researchers found that justice reinforces leadership effectiveness within ethical leadership and Islamic ethics (Zaim et al., 2021). An oppressed community must be supported by society as a whole in standing against its oppressors. If the oppressors are among the leaders themselves, it becomes the collective responsibility of the people to remind them of their primary duty, which is to uphold peace, ensure harmony, and protect the rights and well-being of all citizens. Hence, in ensuring the success of a MADANI society, a leadership that is guided by justice and advocacy is a prerequisite. It is also considered the responsibility of a nation to safeguard its leaders from committing any act of injustice against its citizens.

4.6 Divine and Moral Accountability

Realising that life in this world is temporary and that our final abode is determined by our actions in this world, it is thus pertinent for the leader to ensure that they lead the people with honesty and possess moral accountability for their actions.

عَادَ مَعْقِلُ بْنُ يَسَارٍ فِي مَرَضِهِ الَّذِي مَاتَ فِيهِ فَقَالَ لَهُ مَعْقِلٌ إِنِّي مُحَدِّثُكَ حَدِيثًا سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ " مَا مِنْ عَبْدٍ اسْتَرْعَاهُ اللَّهُ رَعِيَّةً، فَلَمْ يَحْطُهَا بِنَصِيحَةٍ، إِلَّا لَمْ يَجِدْ رَائِحَةَ الْجَنَّةِ " .

Narrated Ma'qil: I heard the Prophet (ﷺ) saying, "Any man whom Allah has given the authority of ruling some people and he does not look after them in an honest manner, will never smell the Paradise." (Kitāb Al-Ahkām, bāb man istur'iya ra'yyatan fa lā yanṣah)

The Prophet PBUH mentioned that the leaders or authorities who were appointed yet lead the people with dishonesty, fraudulence, and deception will never smell the paradise. According to Ibn Battal (n.d), it is imperative to remind the ruler of this hadith, as the Prophet mentioned that the leaders are guardians and responsible for their subjects. He further expounds that the leaders who neglect their responsibilities and abandon the rights of their citizens will receive the consequences on the Day of Judgement.

Furthermore, in the context of Islamic leadership, a study conducted by Kessi et al. (2022) explained that the morale of employees and an increase in confidence are significantly influenced by Islamic leadership, which encompasses emotional and spiritual intelligence. A spiritual leader would try their best to accommodate the needs of their people, practice honesty and sincerity in their approach to leadership, knowing that they are accountable for their actions and any injustice would endanger their position in the hereafter. Any form of deception, from not implementing the manifesto they promised before the elections without any strong justification to the abuse of power, must be strictly avoided by these leaders to safeguard themselves from the torment of hellfire. Thus, it is pertinent for the Malaysian leadership to practice integrity and demonstrate to people their sincerity and commitment to making Malaysia a MADANI society.

4.7 Fair Compensation

Compensation to the individuals who are involved in managing the affairs of the people is crucial to ensure that they are motivated and committed to performing their responsibilities. The Prophet appreciates the government officers by providing them with some portions of the public treasury.

فَكَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُعْطِيَنِي الْعَطَاءَ فَأَقُولُ أَعْطِهِ أَفْقَرُ إِلَيْهِ مِنِّي. حَتَّى أَغْطَانِي مَرَّةً مَالًا فَقُلْتُ أَعْطِهِ أَفْقَرُ إِلَيْهِ مِنِّي فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " خُذْهُ فَتَمَوَّلْهُ وَتَصَدَّقْ بِهِ، فَمَا جَاءَكَ مِنْ هَذَا الْمَالِ وَأَنْتَ غَيْرُ مُشْرِفٍ وَلَا سَائِلٍ فَخُذْهُ، وَإِلَّا فَلَا تُشْبِعْهُ نَفْسَكَ "

Allah's Messenger (ﷺ) used to give me gifts and I used to say to him, 'Give it to a more needy one than me.' Once he gave me some money and I said, 'Give it to a more needy person than me,' whereupon the Prophet (ﷺ) said, 'Take it and keep it in your possession and then give it in charity. Take whatever comes to you of this money if you are not keen to have it and not asking for it; otherwise (i.e., if it does not come to you) do not seek to have it yourself.' " (Kitab Al-Ahkām, bāb rizq al-hukkām wal-‘āmilīn ‘alaihā)

The background of the hadith was narrated by Abdullah bin As-Sa’di, who went to the caliph Umar RA. Umar then sought clarification on whether he refused to take payment for certain jobs that he did, to which Abdullah replied yes. When Caliph Umar asked for his justification, Abdullah explained that he had horses and slaves, and was living in prosperity, so he wished that the payment could be offered as charity to the Muslims. Hearing this, Umar RA explained that a similar situation occurred between him and the Prophet. He also intended to do the same, but the Prophet insisted that he take the allowance.

According to Al-Tabari, this hadith explains that those who are involved in any work for Muslims, such as governors, judges, tax collectors, charity workers, and others, deserve to receive fair compensation for their efforts. The Prophet himself demonstrated this in his action of giving allowance to Umar for the work that he was assigned to do, although he initially refused it. The Prophet wanted him to first own the possession, and it was up to his decision whether he wanted to keep some and spend the remainder of his allowance to help the needy. Therefore, the action of providing the allocation for government officers is reasonable as it could encourage them to stay motivated and prevent them from taking bribes that could result in the detriment of not only themselves but also the nation-building process.

5.0 CONCLUSION

Prophet Muhammad PBUH is the best example of mankind in every dimension of life, including leadership, whereby it is deemed incumbent for leaders to follow his footsteps to ensure the well-being of the citizens. The Prophet PBUH led the people with justice, maintaining peace

and harmony within a multireligious society where he safeguarded the freedom of religion for all, following the commandments stated in the Islamic main source, the Al-Quran. Since Malaysia's current leadership aims to develop the MADANI society, the hadith in Sahih al-Bukhari provides robust approaches to guide leaders in exemplifying the prophetic ways of leadership due to its status as the most reliable book of hadith compilation. The study summarizes seven important approaches taken from the hadith Sahih Al-Bukhari, namely integrity and obedience, compassion and equity, meritocracy and humility, anti-corruption and integrity, justice and advocacy, divine and moral accountability, and fair compensation. The leadership must follow these approaches to motivate society to incorporate MADANI values into its lifestyle. For society to embrace MADANI values, the leadership must first demonstrate exemplary leadership by implementing good governance to guarantee the well-being of the citizens.

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Conflicts of Interest

The author(s) declare(s) that there is no conflict of interest regarding the publication of this paper

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