Keyakinan in Malaysia Madani: Linking Maqasid al-Shariah and Modern Islamic Political Theory

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ABSTRACT

This article examines the concept of Keyakinan (conviction) as a foundational moral and civic value within the Malaysia Madani framework. Although frequently invoked as a normative principle in public discourse, Keyakinan remains theoretically underexplored in relation to Islamic jurisprudential objectives and contemporary governance theory. Drawing upon Qur'anic injunctions, Prophetic traditions, Maqasid al-Shariah and modern Islamic political thought, this study conceptualizes conviction as a governance-enabling value that bridges personal ethics, institutional integrity and societal trust. Employing a qualitative, conceptual and interpretive research design, the study synthesizes classical Islamic scholarship, contemporary theoretical literature and selected policy narratives to construct an integrated analytical framework linking Keyakinan with maqasid-guided governance. The findings demonstrate that conviction functions as a strategic pillar for ethical leadership, participatory citizenship and institutional resilience, providing a normative foundation for embedding moral consciousness within modern statecraft. This article contributes to the literature by explicitly positioning Keyakinan at the intersection of Maqasid al-Shariah and modern Islamic political theory, offering a value-based framework relevant to policymakers, scholars and practitioners concerned with ethical governance and nation-building in Muslim-majority societies.
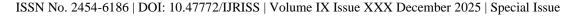
Keywords: Keyakinan, Maqasid al-Shariah, Islamic Political Theory, Ethical Governance, Civic Virtue

INTRODUCTION

The contemporary discourse on nation-building in Muslim-majority societies increasingly emphasizes the integration of ethical and moral values into modern governance frameworks (Chapra, 2000). Beyond economic growth and institutional efficiency, scholars and policymakers have highlighted the importance of moral consciousness, public trust and civic responsibility as foundational elements of sustainable statecraft (Beekun & Badawi, 2005). In Malaysia, these aspirations are articulated through the Malaysia Madani framework, which draws upon Islamic civilizational heritage, prophetic ethics and universal humanitarian values to guide national development (Anwar Ibrahim, 2023). Within this framework, governance is envisioned not merely as a technical or administrative process but as a value-driven enterprise oriented toward human dignity, social cohesion and ethical responsibility.

Among the six core pillars of Malaysia Madani, *Keyakinan* (conviction) occupies a particularly significant position. It is frequently invoked as a moral foundation for personal integrity, collective responsibility and institutional legitimacy in policy discourse. However, despite its prominence within contemporary narratives, *Keyakinan* is often treated as a rhetorical or normative ideal rather than as a systematically theorised principle of governance. Its conceptual foundations within Islamic jurisprudence and its functional relevance to modern political structures remain underdeveloped in academic literature.

From an Islamic intellectual perspective, *Keyakinan* represents more than an internal spiritual disposition. Rooted in Qur'anic ethical discourse on truthfulness (*sidq*) and steadfastness (*istiqamah*) (Surah at-Taubah: 119; Surah al-Ahzab: 23), conviction is closely associated with moral responsibility (*mas'uliyyah*) and public

accountability. Classical scholars such as Al-Ghazali (2004) emphasize that ethical action emerges from inner moral certainty rather than external compulsion, suggesting that conviction functions as a bridge between belief and conduct in both private and public life. Nevertheless, much of the existing scholarship discusses these virtues in isolation, without situating *Keyakinan* within a broader maqasid-oriented framework or examining its implications for contemporary governance.

This limitation becomes more evident when *Keyakinan* is examined in relation to *Maqasid al-Shariah* and modern Islamic political theory. While maqasid-based governance has been extensively discussed by scholars such as Alal al-Fasi, (2004) and Auda (2008), the specific role of conviction as an enabling ethical value remains largely implicit. Similarly, modern Islamic political theory highlights legitimacy, accountability and ethical leadership (Kamali, 2011), yet rarely integrates conviction as a central conceptual pillar linking individual morality with institutional performance. As a result, *Keyakinan* is often understood as a personal moral virtue rather than a structural principle capable of shaping governance ethics and civic identity.

In response to this conceptual gap, this article examines *Keyakinan* through the combined lenses of *Maqasid al-Shariah* and modern Islamic political theory within the Malaysia Madani framework. It argues that conviction should be understood as a governance-enabling value that connects personal ethics, institutional integrity and societal trust. By employing a qualitative, conceptual and interpretive approach, the study synthesizes scriptural sources, classical scholarship and contemporary political thought to construct an integrated theoretical framework relevant to value-driven governance and ethical nation-building.

RESEARCH METHODOLOGY

A. Research Design

This study adopts a **qualitative, conceptual and interpretive research design** to examine the role of *Keyakinan* (conviction) within the Malaysia Madani framework through the lenses of *maqasid al-Shariah* and modern Islamic political theory. Conceptual research is particularly appropriate for studies that aim to refine normative concepts, integrate intellectual traditions and develop theoretical frameworks rather than to test hypotheses or measure empirical variables (Crotty, 1998; Jabareen, 2009). In the context of Islamic studies and political philosophy, such an approach enables systematic engagement with ethical values, jurisprudential objectives and governance principles without reducing them to purely empirical indicators.

By employing an interpretive orientation, this study emphasizes meaning-making, normative reasoning and analytical synthesis. Interpretive qualitative approaches are widely used in value-based governance research, where ethical concepts and normative structures require contextual and philosophical analysis rather than positivist validation (Schwartz-Shea & Yanow, 2012). This design is therefore well suited to examining conviction as a governance-enabling value grounded in Islamic ethical and political thought.
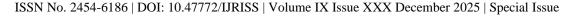
B. Analytical Framework

The analysis is structured around a three-tiered interpretive framework, designed to ensure coherence between Islamic normative sources and contemporary governance discourse.

1. Scriptural and Ethical Interpretation

The first tier involves interpretive analysis of selected Qur'anic verses and Prophetic traditions related to conviction, truthfulness (*sidq*), steadfastness (*istiqamah*) and responsibility (*mas'uliyyah*). A thematic hermeneutical approach (*tafsir maudu'i*) is employed to identify ethical patterns and normative meanings across scriptural texts (al-Farmawi, 1997). Rather than focusing on historical narration alone, this stage emphasizes ethical implications relevant to public conduct and governance. Scriptural sources thus serve as the epistemic foundation for conceptualizing *Keyakinan* as both a spiritual disposition and a civic virtue.

2. Maqasid-Based Conceptual Analysis

The second tier applies *Maqasid al-Shariah* as an analytical lens to examine how conviction contributes to ethical governance. Classical maqasid theory, as articulated by al-Shatibi, emphasizes the realization of human welfare

(*maslahah*) through the preservation of essential interests (al-Shatibi, 1997). Contemporary scholars have expanded this framework into a dynamic and systems-oriented approach applicable to governance and public policy (Auda, 2008).

Within this framework, *Keyakinan* is analyzed as an enabling ethical value that reinforces moral intentionality, accountability and coherence in institutional decision-making. By linking conviction with the preservation of religion, intellect, dignity and wealth, the study demonstrates how ethical commitment supports the practical realization of maqasid objectives in modern governance contexts.

3. Normative Synthesis with Modern Islamic Political Theory

The third tier synthesizes insights from scriptural interpretation and *maqasid* analysis with modern Islamic political theory. This stage engages classical political thought on leadership and governance, as well as contemporary discussions on legitimacy, accountability and ethical statecraft (al-Mawardi, 2000). Through normative synthesis, conviction is positioned as a structural ethical principle that links individual morality with institutional performance and societal trust. This integrative approach reflects established methods in normative political theory, where ethical concepts are examined across intellectual traditions to generate coherent governance models (Bevir & Rhodes, 2010).

C. Data Sources

This research relies exclusively on secondary data, drawn from three main categories:

1. Primary Islamic sources, including the Qur'an and authoritative hadith collections
2. Classical and contemporary Islamic scholarship on ethics, *maqasid* and governance
3. Modern literature and policy-related writings on Malaysia Madani and Islamic political theory

Primary Islamic texts provide the normative foundation for defining conviction, while classical works contextualize maqasid-based governance. Contemporary scholarship offers analytical tools for situating *Keyakinan* within modern governance discourse. Policy documents and scholarly discussions on Malaysia Madani supply the contextual framework for applying these concepts to contemporary nation-building.

D. Method of Data Analysis

Data analysis is conducted through **qualitative content analysis** and interpretive synthesis. Relevant ethical themes related to conviction are identified, categorized and compared across scriptural, jurisprudential and political sources (Krippendorff, 2018). These themes are then mapped onto the *maqasid* framework and integrated with concepts from modern Islamic political theory to construct a coherent conceptual model linking *Keyakinan*, governance ethics and institutional legitimacy.

This iterative analytical process emphasizes conceptual coherence, normative consistency and relevance to the Malaysia Madani context, ensuring that the study's arguments remain theoretically grounded and methodologically transparent.
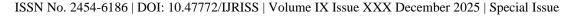
E. Scope and Limitations

The scope of this study is intentionally limited to a **conceptual and normative examination** of *Keyakinan* within the Malaysia Madani framework. It does not seek to measure behavioral outcomes, assess policy effectiveness empirically or generalize findings statistically. Instead, the study focuses on theorizing conviction as an ethical and governance-related construct grounded in Islamic sources and political thought.

While the absence of empirical data limits direct policy evaluation, this approach enables theoretical clarity and analytical depth. The findings are therefore intended to inform future empirical research and policy analysis rather than to provide immediate implementation metrics.

LITERATURE REVIEW

Malaysia Madani as a Contemporary Governance Framework Malaysia Madani has emerged as a contemporary governance framework that emphasizes the integration of ethical values, civilizational principles

and holistic human development into national policy and statecraft. Introduced as a guiding philosophy for Malaysia's current phase of nation-building, the framework underscores the view that sustainable development cannot be reduced to economic performance or administrative efficiency alone, but must be grounded in moral integrity, social trust and human dignity (Anwar Ibrahim, 2023). This orientation places Malaysia Madani within broader global and Islamic discourses on value-based governance and ethical statecraft (Chapra, 2000).

Scholarly discussions frequently situate Malaysia Madani within the intellectual legacy of Islamic civilization, particularly the concept of *madinah* as an ethical civic order founded upon justice, responsibility and moral accountability. This civilizational framing differentiates Malaysia Madani from purely technocratic development paradigms by positioning governance as a moral enterprise oriented toward the common good. Compared with earlier national development visions that prioritized modernization and economic growth, Malaysia Madani signals a renewed emphasis on ethical consciousness, compassion and social cohesion as core governance objectives (Beekun & Badawi, 2005).

Within the existing literature, Malaysia Madani is commonly described as a value-driven governance model that seeks to harmonize Islamic ethical principles with the realities of a pluralistic and democratic society. Studies highlight its six core pillars as normative anchors for policy formulation and institutional conduct. Among these pillars, *Keyakinan* is consistently identified as a central value intended to strengthen public trust, ethical leadership and civic responsibility (Anwar Ibrahim, 2023). However, academic engagement with *Keyakinan* remains largely descriptive, with limited effort to theorize its role as a governance-enabling principle. This gap suggests the need for deeper conceptual analysis beyond policy rhetoric.

The Concept of *Keyakinan* in Islamic Ethical Literature

In Islamic ethical literature, the concept of *Keyakinan* is closely associated with *yaqin* (certainty), *sidq* (truthfulness) and *istiqamah* (steadfastness), which together emphasize moral certainty, ethical consistency and responsibility in action. Qur'anic discourse repeatedly links conviction with truthfulness, perseverance and accountability, particularly in relation to public conduct and moral leadership (Surah at-Taubah: 119; Surah al-Ahzab: 23). Prophetic traditions further reinforce these values by emphasizing trustworthiness, integrity and responsibility as defining characteristics of ethical individuals and leaders.
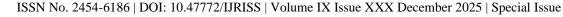
Classical Islamic scholars consistently situate conviction at the core of moral formation. Al-Ghazali argues that ethical action arises from inner moral certainty rather than external compulsion, suggesting that conviction ensures coherence between intention and conduct (al-Ghazali, 2004). Within this framework, *Keyakinan* functions not merely as a spiritual state but as a moral force that shapes social behavior, trustworthiness and public accountability. Similarly, ethical writings within the Islamic tradition emphasize that moral certainty is a prerequisite for sustained ethical commitment and resistance to moral compromise.

Contemporary Islamic ethical scholarship extends these discussions into the domain of governance and institution-building. Scholars argue that conviction-based ethics are essential for sustaining public trust, guiding principled leadership and preventing corruption in modern governance systems (Kamali, 2011). Nevertheless, much of this literature treats conviction implicitly, subsuming it under broader ethical values such as *amanah* (trust) and *mas'uliyyah* (responsibility), without systematically theorizing its distinct conceptual role. As a result, *Keyakinan* remains underdeveloped as an analytical category within Islamic governance studies.

Maqasid al-Shariah in Contemporary Governance Discourse

Maqasid al-Shariah has become a central framework in contemporary Islamic scholarship for integrating ethical values into law, governance and public policy. Classical formulations by al-Shatibi conceptualize maqasid as the overarching objectives of Islamic law aimed at realizing human welfare (*maslahah*) through the preservation of essential interests, including religion, intellect, dignity and wealth (al-Shatibi, 1997). This framework provides a moral rationale for legal interpretation and public decision-making, emphasizing that governance should serve human well-being rather than procedural formalism.

Modern *maqasid* scholarship has significantly expanded this framework beyond legal theory. Scholars such as al-Fasi and Auda advocate a dynamic, systems-oriented understanding of maqasid that is applicable to

governance ethics, institutional accountability and societal development (Auda, 2008). This expanded approach enables *maqasid* to function as a normative lens for evaluating public policy, leadership ethics and administrative conduct in contemporary states.

Despite the robustness of maqasid-based governance literature, limited attention has been given to the role of specific ethical values in enabling *maqasid* objectives. While maqasid provides ethical benchmarks, it often lacks focused engagement with the moral dispositions that sustain ethical consistency and accountability within institutions. Situating *Keyakinan* within the maqasid framework addresses this limitation by conceptualizing conviction as an ethical catalyst that ensures coherence between moral intent and governance practice.

Islamic Political Theory and Modern Statecraft

Islamic political theory offers a rich intellectual tradition that conceptualizes governance as an inherently moral endeavor. Classical theorists such as al-Mawardi emphasize leadership responsibility, justice and accountability as foundational principles of political order (al-Mawardi, 2000). Ibn Khaldun's analysis of political authority further highlights the role of moral solidarity and trust in sustaining social cohesion and political stability. These perspectives underscore the inseparability of ethical integrity and effective governance.

Contemporary Islamic political theorists extend these principles to engage with modern governance challenges, including constitutionalism, human rights and democratic participation. Kamali argues that legitimacy in Islamic governance is grounded not only in legal structures but also in ethical credibility, public trust and moral leadership (Kamali, 2011). Reformist scholars similarly emphasize the need to integrate ethical values into institutional frameworks to ensure accountability and social justice.

Despite these advances, conviction is rarely examined as a central concept within Islamic political theory. Ethical values such as trust, responsibility and steadfastness are widely discussed, yet their grounding in moral certainty and conviction is often assumed rather than analyzed. This omission limits the explanatory capacity of political theory in understanding how ethical commitments are internalized and sustained within governance systems. Integrating *Keyakinan* into Islamic political theory therefore provides a more comprehensive framework for analyzing ethical governance and institutional legitimacy.

Synthesis of Key Themes in the Literature

A synthesis of the literature on Malaysia Madani, Islamic ethics, maqasid scholarship and Islamic political theory reveals several converging insights. First, ethical values are widely recognized as foundational to sustainable governance, social cohesion and institutional legitimacy. Second, *maqasid al-Shariah* offers a comprehensive normative framework for translating moral principles into governance objectives. Third, Islamic political theory consistently emphasizes moral leadership and accountability as prerequisites for effective statecraft.

However, a critical gap persists in the systematic theorization of *Keyakinan* as a governance-enabling value that links these intellectual traditions. Existing studies tend to treat conviction as a moral ideal or personal virtue, without examining its structural role in shaping governance ethics, institutional performance and civic identity. Moreover, limited integration exists between discussions of conviction, maqasid-based governance and modern Islamic political theory, particularly within the Malaysia Madani context.

This study addresses this gap by synthesizing these strands of literature to conceptualize *Keyakinan* as a foundational pillar of value-driven governance. By positioning conviction at the intersection of Islamic ethical thought, maqasid objectives and contemporary political theory, the article contributes a coherent analytical framework for understanding ethical governance in modern Muslim-majority societies.

FINDINGS

Keyakinan as a Foundational Civic and Governance Value

The analysis reveals that *Keyakinan* (conviction) functions as a foundational civic value that connects personal moral integrity with public responsibility and institutional ethics. Rooted in Islamic ethical teachings, conviction operates not merely as an internal spiritual disposition but as a guiding moral orientation that shapes behaviour,

decision-making and accountability in public life (al-Ghazali, 2004; Kamali, 2011). This dual function positions *Keyakinan* at the intersection of individual morality and collective governance.

Within the Malaysia Madani framework, *Keyakinan* reinforces consistency between belief and action, thereby strengthening public trust and moral credibility. Ethical attributes such as truthfulness (*sidq*), steadfastness (*istiqamah*) and responsibility (*mas'uliyyah*) are repeatedly emphasized in Qur'anic discourse as essential qualities for trustworthy leadership and social engagement (Surah at-Taubah: 119 ; Surah al-Ahzab: 23). The findings suggest that when conviction is internalized as a civic virtue, it reduces moral fragmentation between private ethics and public conduct, fostering coherence and integrity within governance practices.

Importantly, *Keyakinan* also functions as a moral anchor in contexts of uncertainty and political complexity. Ethical governance literature highlights that moral certainty and principled commitment are critical for sustaining institutional legitimacy amid competing interests and rapid social change (Chapra, 2000; Beekun & Badawi, 2005). In this sense, *Keyakinan* emerges not as a symbolic value but as a governance-enabling principle that supports ethical resilience and long-term institutional trust.

Integration of Maqasid al-Shariah in Governance

When examined through the lens of *maqasid al-Shariah*, *Keyakinan* emerges as an enabling ethical value that supports the realization of governance objectives oriented toward human welfare (*maslahah*). Classical maqasid theory emphasizes that ethical intentionality (*niyyah*) and moral responsibility are prerequisites for preserving essential human interests (al-Shatibi, 2003). Conviction strengthens these dimensions by ensuring coherence between moral intent and institutional action.

The findings indicate that *Keyakinan* contributes to the preservation of religion (*hifz al-din*) by promoting sincerity, integrity and ethical restraint in governance, thereby preventing the instrumentalization of religious values for political purposes (Kamali, 2019). Similarly, the preservation of intellect (*hifz al-'aql*) is reinforced through conviction-driven commitments to transparency, intellectual honesty and evidence-based decision-making, which are central to ethical public administration (Auda, 2008).

Keyakinan also plays a significant role in safeguarding human dignity (*hifz al-'ard*) and wealth (*hifz al-mal*). Ethical governance scholarship emphasizes that moral conviction supports fairness, accountability and protection of public resources, reducing vulnerabilities to corruption and abuse of power (Chapra, 2000). These findings suggest that conviction operates as a moral catalyst that enables maqasid objectives to be pursued consistently and coherently within modern governance structures.

The Interplay between *Keyakinan* and Social Trust

From the perspective of modern Islamic political theory, *Keyakinan* emerges as a core ethical principle underpinning governance legitimacy, leadership ethics and institutional performance. Classical political thinkers such as al-Mawardi emphasize that political authority must be grounded in justice, responsibility and moral credibility to sustain legitimacy (al-Mawardi, 1996). Conviction provides the ethical grounding necessary for these principles to be internalized and practiced by leaders and institutions.

Contemporary Islamic political scholarship further underscores that legitimacy and accountability depend not only on legal frameworks but also on moral trust and ethical leadership (Kamali, 2011). The findings suggest that conviction reinforces ethical leadership by anchoring decision-making in principled commitment rather than instrumental calculation. Leaders guided by conviction are more likely to uphold accountability, resist corruption and prioritize public welfare, thereby strengthening institutional legitimacy.

At the institutional level, *Keyakinan* contributes to organizational resilience by embedding ethical norms within governance cultures. Governance systems informed by conviction promote consistency in policy implementation, fairness in administrative procedures and adherence to the rule of law. These attributes align with normative political theory, which emphasizes the role of shared ethical commitments in sustaining political stability and social cohesion (Bevir & Rhodes, 2010).

Keyakinan as a Strategic Pillar for Nation-Building

Although this study remains conceptual in nature, the findings allow for illustrative applications of Keyakinan within the Malaysia Madani governance framework. Policy discourse on Malaysia Madani emphasizes public trust, ethical leadership and civic responsibility as foundational values for governance reform (Anwar Ibrahim, 2023). Within this context, conviction may be reflected through integrity-based leadership standards, ethical training programs for civil servants and transparent decision-making mechanisms.

Such illustrations demonstrate how *Keyakinan* can be operationalized institutionally without reducing it to procedural compliance. Ethical governance literature highlights that values-based reforms are most effective when moral commitments are internalized rather than imposed externally (Beekun & Badawi, 2005). While these examples do not constitute empirical evaluation, they provide conceptual insight into how conviction-driven governance may support Malaysia Madani's ethical aspirations.

The Interplay between *Keyakinan* and Social Trust

The findings further reveal a strong conceptual relationship between *Keyakinan* and the development of social trust, a critical component of sustainable nation-building. Social trust literature consistently identifies moral consistency, reliability and ethical accountability as key determinants of institutional legitimacy and civic cooperation (Chapra, 2000; Kamali, 2019). Conviction fosters these qualities by aligning individual ethics with collective governance norms.

Within the Malaysia Madani framework, *Keyakinan* contributes to the construction of a shared civic identity grounded in moral responsibility and ethical purpose. By reinforcing trust between citizens and state institutions, conviction strengthens social cohesion and participatory citizenship. Conceptually, *Keyakinan* operates as a strategic ethical pillar that integrates individual morality, maqasid-guided governance and institutional resilience, thereby supporting the broader objectives of value-driven nation-building.
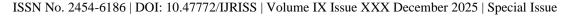
CONCLUSION

This study has examined the conceptual and normative significance of *Keyakinan* (conviction) within the Malaysia Madani framework by situating it at the intersection of *maqasid al-Shariah* and modern Islamic political theory. Moving beyond its frequent treatment as a rhetorical or moral appeal, the article has demonstrated that conviction constitutes a foundational civic and governance-enabling value that links personal ethics, institutional integrity and societal trust. By grounding *Keyakinan* in Islamic ethical sources while engaging contemporary governance discourse, the study contributes to a deeper understanding of how moral values can be structurally embedded within modern statecraft.

The findings indicate that *Keyakinan* functions as a moral anchor that sustains ethical leadership, accountability and public trust in complex governance environments. Through the *maqasid* framework, conviction reinforces moral intentionality and ethical coherence in the preservation of essential human interests, including religion, intellect, dignity and wealth. Rather than operating as an isolated virtue, *Keyakinan* enables the effective realization of maqasid objectives by ensuring consistency between ethical commitments and institutional practices. In this sense, conviction serves as a catalyst that transforms normative values into actionable governance principles.

From the perspective of modern Islamic political theory, *Keyakinan* strengthens the normative foundations of governance legitimacy and institutional resilience. Ethical leadership, rule of law and civic responsibility are sustained not merely through legal or procedural mechanisms, but through moral certainty and principled commitment. By explicitly integrating conviction into Islamic political thought, this study extends existing literature that often assumes ethical values without sufficiently theorizing their epistemic and moral grounding. *Keyakinan* thus emerges as a structural principle that underpins ethical governance, participatory citizenship and social cohesion.

Within the Malaysia Madani framework, the conceptualization of *Keyakinan* as a governance-enabling value offers important implications for nation-building. Embedding conviction within policy narratives, institutional cultures and civic education initiatives can strengthen public trust, enhance accountability and reinforce a shared ethical identity among citizens. While this study does not empirically evaluate policy outcomes, it provides a

normative framework that can inform value-based governance reforms and ethical leadership development. In doing so, the article aligns with Malaysia Madani's broader aspiration to integrate moral consciousness with contemporary governance practices.

This study makes several contributions to the literature. First, it advances the conceptual understanding of *Keyakinan* by positioning it as a bridge between Islamic ethical thought and modern governance theory. Second, it demonstrates how *maqasid al-Shariah* can be operationalized through conviction as an enabling moral value, rather than treated solely as a legal or policy framework. Third, it enriches Islamic political theory by highlighting conviction as a core component of governance legitimacy and institutional ethics. Collectively, these contributions address an existing gap in scholarship on value-driven governance in Muslim-majority societies.

Several limitations should be acknowledged. The study is intentionally confined to conceptual and normative analysis and does not incorporate empirical data, case studies or stakeholder perspectives. As such, its findings are not intended to measure policy effectiveness or behavioral outcomes. Future research could build upon this framework by conducting empirical studies on the implementation of value-based governance initiatives within Malaysia Madani, including policy analysis, institutional case studies or qualitative interviews with policymakers and civil servants. Comparative research examining conviction-based governance across different national or cultural contexts would also enrich the discourse.

In conclusion, *Keyakinan* represents more than a moral ideal within the Malaysia Madani framework; it constitutes a strategic ethical foundation for sustainable and legitimate governance. By integrating conviction with *maqasid al-Shariah* and modern Islamic political theory, this study offers a coherent normative model that underscores the centrality of moral values in contemporary nation-building. As societies continue to grapple with challenges of trust, legitimacy and ethical leadership, the conceptual framework developed in this article provides a valuable reference point for scholars, policymakers and practitioners committed to value-driven governance.

ACKNOWLEDGEMENT

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