



# MADANI SOUTH EAST ASIA LEADERSHIP PROGRAM (MSEALP)



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# FOREWORD PRESIDENT OF WADAH

## Madani South East Asia Leadership Program 2025



*Assalamualaikum warahmatullahi  
wabarakatuh,*

*Greetings of Peace and MADANI,*

With utmost gratitude to Allah SWT, I would like to extend my heartfelt congratulations and appreciation for the meaningful organisation of the Madani South East Asia Leadership Program 2025, especially as Malaysia assumes the honour and responsibility of ASEAN Chairmanship.

This program serves as a vital platform to bring together NGO leaders from across the ASEAN community – both seasoned and emerging – to foster greater unity and collaboration. In a world that is increasingly complex and interconnected, the true strength of leadership lies in our ability to work across borders, cultures, and ideologies. This is precisely what this program aims to cultivate.

Through a series of workshops, panel discussions, and interactive forums, participants will not only share best practices and valuable experiences, but also forge strong networks to support impactful regional initiatives. This aligns with the spirit of MADANI, which upholds the values of sustainability, integrity, social justice, and compassion as the foundation of human and societal development.

I deeply appreciate the program's emphasis on strengthening the capacities of NGO leaders, in line with the vital role of civil society in shaping public policy and contributing to inclusive and sustainable development.

In this regard, I would like to express my sincere appreciation to Prime Minister, Dato' Seri Anwar Ibrahim and to all those who have worked tirelessly to make this program a success – the organisers, facilitators, regional partners, and the dedicated participants. May this initiative serve as a catalyst for a stronger, more dynamic, and people-centred network of ASEAN NGO leadership.

*Wassalamualaikum warahmatullahi  
wabarakatuh.*

**Dato' Ahmad Azam Abd Rahman**  
**President of WADAH**

# MADANI SOUTH EAST ASIA LEADERSHIP PROGRAM (MSEALP)

## INTRODUCTION:

The ASEAN- MADANI Leadership Program (Henceforth AMLP) is envisioned as a transformational platform designed to nurture and empower the next generation of visionary leaders of NGOs in Southeast Asia. In an era marked by complex social, political, economic, and technological shifts, there is a pressing need for innovative leadership that is adaptive, inclusive, and values-driven.

This proposal of symposium specifically as a complement to this MLP provides an in- depth look at the vision, objectives, and strategic framework of the MADANI Leadership Program. It outlines key components, expected outcomes, and implementation strategies, while demonstrating how the program's approach aligns with broader societal needs. Through this document, we invite stakeholders and partners to join us in strengthening the pipeline of empowered, resilient, and responsible leaders who will collectively shape a more inclusive and prosperous future.

Through carefully structured programming—encompassing skill-building workshops, mentorship opportunities, and collaborative projects—the program fosters an environment where participants learn to navigate challenges ethically and strategically. By enhancing critical thinking, emotional intelligence, and empathy, it prepares participants to become catalysts for positive change within their communities, organisations, and society at large. Grounded in principles of ihsan, peaceful coexistence (fiqh al-ta'ayush), equity, collaboration, and continuous learning, the MADANI Leadership Program aspires to produce leaders who are ready to meet the evolving demands of today's interconnected and challenging world.

## OBJECTIVES:

MADANI Leadership Program aims to achieve the following objectives:

### 1 Unite NGO Leaders from ASEAN Countries.

Gather and engage a diverse group of current and emerging NGO leaders from across the ASEAN region. By bringing together individuals with varied expertise, cultural perspectives, and organisational missions, the program aims to foster a vibrant, collaborative network.

### 2 Provide a Platform for Exchange of Ideas and Networking.

Establish an inclusive space for dialogue, knowledge-sharing, and relationship-building. Through workshops, panel discussions, and interactive forums, participants will gain insights into best practices, lessons learned, and innovative approaches. These interactions will serve as a catalyst for long-term partnerships and collaborative projects that drive meaningful change.

### 3 Enhance Capacity-Building Efforts in Conjunction with Malaysia's Chairmanship of ASEAN

Offer targeted leadership development and organisational management training, leveraging the momentum and visibility of Malaysia's role as ASEAN Chair. By equipping NGO leaders with the skills, tools, and resources needed to navigate complex regional issues, the program will support a strengthened civil society sector that is better prepared to shape policies and influence sustainable development throughout the ASEAN community.

### 4 Generate Actionable Insights and Priorities for the ASEAN Summit.

Facilitate the synthesis of NGO leaders' experiences, concerns, and strategic recommendations into a coherent set of priorities. These collective insights will be presented at the ASEAN Summit, ensuring that grassroots perspectives and evidence-based recommendations shape high-level discussions and policy formulation.

## TARGET GROUP

MADANI Leadership Program are current and emerging NGO leaders drawn from diverse faith backgrounds across the ASEAN region. By intentionally bringing together leaders from multiple cultural, religious, and social contexts, the program enriches cross-cultural dialogue and strengthens interfaith collaboration. This inclusive approach broadens the scope of discussion, fosters mutual understanding, and ensures that the leadership development journey benefits from a wide range of perspectives and lived or actual experiences.

## ORGANIZER

Wadah Pencerdasan Umat  
Malaysia (WADAH)



## KEY OUTCOMES

- 1 Enhanced Knowledge and Skills:**  
Through keynote speeches and presentations at the colloquium, participants will gain insights into topics and best practices, contributing to their professional development.
- 2 Networking Opportunities:**  
The program offers platforms for participants to connect with peers, industry leaders, and experts, fostering relationships that can lead to future collaborations and career advancement.
- 3 Practical Insights:**  
Site visits provide firsthand exposure to real-world applications and operational environments, allowing participants to observe and learn from existing models and practices.
- 4 Collaborative Problem-Solving:**  
Roundtable discussions encourage interactive dialogues, enabling participants to share experiences, address common challenges, and develop innovative solutions collectively.
- 5 Professional Growth:**  
Engaging with guest speakers and participating in diverse sessions can inspire new perspectives and motivate participants to pursue further development in their respective fields.



# TENTATIVE SCHEDULE OF MADANI SOUTH EAST ASIA LEADERSHIP PROGRAMME (MSEALP) 2025

## 23 JUNE 2025 | MONDAY

- 12:00 pm – 7:00 pm : Arrival, Registration and Check in
- 8:00 pm – 10:00 pm : Welcoming Dinner with YB Dr. Zulkifli Hasan, Deputy Minister of Religious Affairs of Malaysia | Hotel Tamu

## 24 JUNE 2025 | TUESDAY

- 9:30 am – 2:00 pm : MSEALP 2025 Meeting | ISTAC
- 2:00 pm – 3:30 pm : City Tour
- 8:30 pm – 10:30 pm : Courtesy Visit & Dinner with YAB Dato' Seri Amirudin bin Shari, Dato' Menteri Besar Selangor | Residence of the Selangor Chief Minister | Shah Alam



## 25 JUNE 2025 | WEDNESDAY

- 9:00 am – 1:00 pm : Visit to International Islamic University of Malaysia (IIUM)
- 8:30 pm – 10:30 pm : Courtesy Visit & Dinner with Senator Dato' Setia Dr. Haji Mohd Na'im bin Haji Mokhtar, Minister of Religious Affairs of Malaysia | Hotel Everly Putrajaya



## 26 JUNE 2025 | THURSDAY

- 9:00 am – 5:00 pm : Symposium Anchoring ASEAN's Future in Shared
- **Wisdom:** Empowering Communities for an Inclusive & Sustainable Civilisation | Hotel Tamu
- 8:00 pm – 10:00 pm : Farewell Dinner | Hotel Tamu



## 27 JUNE 2025 | FRIDAY

- 8:00 am – 12:00 pm : Check-out and Departure

# ORGANIZATION OF DELEGATIONS



## MALAYSIA

- Wadah Pencerdasan Umat Malaysia (WADAH) – **Dato' Ahmad Azam Ab Rahman, President**



## LAOS

- Islamic Organizations of Laos – **Somboune Khan, President**
- Unity Promoting Association – **Zakir Malimar, Executive President**



## MYANMAR

- The Islamic Center of Myanmar – **Aye Kyu, Advisor**
- Muslim of Myanmar Multi-ethnic Consultative Committee (MMMCC) – **Yair Min Aung, Convener**



## PHILIPINES

- Islamic Da'wah Council of the Philippines (IDCP) – **Joaleo Shahid L. Linzag**
- Marawi Ma'had As-sidique al-Akbar Foundation Inc. – **Abobacar**
- Winning Hearts Islamic Institute Inc. – **Amer Panda**
- Khayra Ummah Foundation Inc. – **Abdulwarith**
- Join Efforts for Enlightenment and Mercy (JEEM) Foundation Inc. – **Bansao Disomangcop**
- Ummatil NC. – **Johara Malic, Jalillah M. Malic**



## SINGAPORE

- Emaan Catalyst Community – **Hafiz Othman, Executive Director**
- PERGAS – **Haziq Norhakim Muhammad Akbar (Program Executive), Ustaz Ahmad Sofiy bin Mohamed Rafi (Head, Corporate Communication), Mr. Muhammad Imran Kuna Abdullah (President)**
- Muslim Converts' Association of Singapore – **Mr. Razali Tompan, Senior Manager**
- PERDAUS – **Muhammad Hafiz Noorahman (President), Zulhilmi Mohamed (Executive Director)**

## CAMBODIA

- Cambodian Muslim Development Foundation (CMDF) – **H.E. Mr. Rofy Othsman, Vice President**
- Cambodian Muslim Teachers Association (CAMTA) – **H.E. Mr. Nos Sles, President**
- Cambodian Muslim Youth Alliance (CMYA) – **H.E. Mr. Nasiel Othsman, President**
- Cambodian Muslim Intellectual Union (CMIU) – **H.E. Mr. Sles Allin, Secretary General**
- Cambodian Islamic Women Development Association – **H.E. Mrs. Man Chinda, Vice Permanent President**
- Dunia Melayu Dunia Islam – **Sen Faizash, Assistant Officer**



## INDONESIA

- Dewan Da'wah Islamiyah Indonesia – **Dwi Budiman Assiroji**
- DDI Cabang Aceh – **Prof. Dr. Muhammad Abdurrahman**
- Pondok Pesantren Prof Dr Hamka Maninjau (PONPES HAMKA) – **Dra. Nurul Huda**
- Ikatan Guru dan Dosen Al-Washliyah – **Abdurrasyid**
- Aisyiyah (Muhammadiyah) – **Dr. Tri Hastuti Nur Rochimah, General Secretary**
- DPP Himpunan Keluarga Masserempulu – **Ridha bin Zainul Ariffin**
- Muhammadiyah Association – **Adnan Abbas bin Syafrizal, Marjuwan Ibrahim**
- Ketua STID Mohammad Natsir – **Dr. Bachtiar Dwi Kurniawan**



## THAILAND

- Jameyatul Islam of Thailand – **Ruslan Taha, Committee Member**
- Young Muslim Association of Thailand (YMAT) – **Ruslan Saising, Secretary General**
- Thai Muslim Student Association (TMSA) – **Sofia Areepa, Committee Member**
- Patani Institute for Research and Human Development – **Mahamad bin Ahamah, Ketua Biro Perhubungan Luar**
- Civil Society Council of Southernmost Thailand – **Mr. Abdulsuko Ninoa, Vice President**
- Council for Humanitarian Networking of Syeikhul Islam Office – **Mr. Anusorn Sriadulpan, President of Foreign Affairs and Secretray CHNS Thailand**



# DELEGATION

## MSEALP 2025



# DELEGATION

## MSEALP 2025





ARRIVAL OF MADANI SOUTH EAST ASIA LEADERSHIP PROGRAM (MSEALP) 2025 DELEGATION AT KUALA LUMPUR INTERNATIONAL AIRPORT (TERMINAL 1 AND TERMINAL 2)

## FIRST DAY (23 JUNE 2025)

June 22, 2025 marks the beginning of a prestigious regional leadership program, the MADANI South East Asia Leadership Program (MSEALP) 2025, which brings together young delegates from various Southeast Asian countries as well as some friendly countries. The arrival of the participants has been scheduled in stages at Kuala Lumpur International Airport (KLIA) Terminal 1 and Terminal 2. The atmosphere at the arrival hall on the day clearly reflects the excitement and spirit of togetherness that is the mainstay of this program.

The participants, consisting of selected individuals with excellent academic, professional and leadership backgrounds, arrived from various overseas destinations with high aspirations to be actively involved in shaping the future leadership landscape of the region. Each participant was greeted warmly and professionally by the Program Committee who had prepared in advance to ensure the smoothness of the guest reception process. The staff stationed at the airport consists of representatives of the secretariat, protocol officers and volunteers of various fields, who play an important role in welcoming, managing logistics, and providing advance information to the delegates.

All immigration matters, baggage collection and document checks are done in an orderly manner, aided by close coordination between the organizers and the airport authorities. After all the arrival arrangements are completed, the participants are then taken to board an official vehicle that has been specially prepared for them to go to the designated hotel. During the trip to the hotel, the participants were also given brief information about the program that will take place over the next few days.





## REGISTRATION AND CHECK-IN SESSION

The arrival of the participants at the hotel was greeted with an official registration session, room allocation and security briefing as well as a reminder of the program schedule. All participants showed a high professional and disciplined attitude, in line with the main objective of this program which aims to foster progressive, inclusive leadership values centered on MADANI principles.

This first day not only reflects the success of the initial logistics of the program, but also shows the commitment of the organizers in ensuring that every participant feels valued and ready to go through meaningful learning experiences and international networking throughout the duration of this program.

## COURTESY VISIT AND DINNER WITH YB SENATOR DR. ZULKIFLI HASAN (DEPUTY MINISTER IN THE PRIME MINISTER'S DEPARTMENT OF RELIGIOUS AFFAIRS)





As a highlight of the first day's agenda, an official dinner was held in the evening at the hotel's main hall. This special event was also graced by the presence of the Honorable Deputy Minister in the Prime Minister's Department (Religious Affairs), Dr. Zulkifli bin Hasan, who has been willing to take the time to celebrate with the international delegates. His presence is not only a sign of the government's strong support for the organization of MSEALP 2025, but also strengthens diplomatic relations and regional cooperation in the field of leadership development based on MADANI values.

According to the Deputy Minister in the Prime Minister's Department (Religious Affairs), YB Senator Dr. Zulkifli Hasan, a strategic initiative driven by WADAH in collaboration with the Malaysian Institute of Islamic Understanding (IKIM) has become an important arena that brings together leaders of non-governmental organizations (NGOs) and Islamic movements from ASEAN countries to sit at the same table, discuss and exchange views in an effort to formulate the agenda of the regional ummah.

In his speech, he also quoted the work *The ASEAN Miracle* by Kishore Mahbubani, which describes the uniqueness of ASEAN as a region inhabited by more than 650 million people of various ethnicities, religions, races, cultures and customs, as well as surrounded by geo-political uncertainty and the competition of major world powers. However, ASEAN has proven to be one of the most peaceful regions in the world. He explained that the time has come for ASEAN, especially the civil society movement, to play a bigger and more influential role at the global level.

He also expressed his congratulations and appreciation to WADAH, IKIM and all parties involved for successfully organizing this meaningful initiative.





## SECOND DAY (JUN 24, 2025)



## INTERNATIONAL INSTITUTE OF ISLAMIC THOUGHT AND CIVILIZATION (ISTAC-IIUM)

The agenda on the second day started with the MSEALP 2025 Meeting at the International Institute of Islamic Civilization (ISTAC-IIUM). Before moving to ISTAC, the delegates gathered in the hotel lobby and left for ISTAC by boarding a bus that had been prepared. The meeting was chaired by Dr. Ahmad El Muhammady from ISTAC. In the meeting, a bilateral discussion session was held to discuss issues occurring in ASEAN countries. The delegates exchanged opinions and shared important inputs in the meeting.

During the discussion session, a representative from Thailand stated that the conflict and unrest that occurred in the province of Pattani, Thailand has not yet been resolved. He also explained that in addition to economic issues, security issues are also quite significant that need to be emphasized. He gave suggestions to Malaysia as the chairman of the ASEAN countries to speed up efforts and steps to overcome the conflict that occurred in order to show results.

As the Chairman of ASEAN, Malaysia bears an important responsibility to play a more proactive role in submitting concrete proposals towards the resolution of ongoing conflicts in member countries. Strategic and diplomatic measures that are inclusive and based on the principles of peace and human rights need to be formulated collectively so that ASEAN remains relevant, united and authoritative in the face of regional and global geopolitical challenges.

In addition, ASEAN leaders need to give an unwavering commitment to building a peaceful, inclusive, sustainable and value-based ASEAN. Accordingly, ASEAN leaders also need to work closely with civil society in shaping a regional future guided by shared wisdom, ethical leadership and a strong spirit of unity.

## EDUCATIONAL VISIT AT ISTAC

After the MSEALP Meeting, the delegates were taken on a city tour to the International Institute of Islamic Thought and Civilization (ISTAC), International Islamic University of Malaysia (UIAM). This visit aims to introduce the intellectual and architectural heritage of ISTAC which is rich in scientific value and the history of Islamic civilization.

The delegation was given the opportunity to tour around the ISTAC complex, including the library, main lecture hall, and gallery space featuring the works of prominent Islamic scholars. This visit not only strengthens the understanding of ISTAC's role in empowering Islamic scientific discourse, but also strengthens the network of relations between ASEAN countries through a cultural and intellectual approach. After the tour, the delegates gathered back and prepared to go home to rest at the hotel.



## COURTESY VISIT AND DINNER WITH YAB DATO' SERI AMIRUDIN BIN SHARI (CHIEF MINISTER OF SELANGOR)

The Dinner with YAB Dato' Seri Amirudin bin Shari, Menteri Besar of Selangor took place in a lively and prestigious manner, bringing together regional delegates, guests of honor and representatives from the organizers involved.

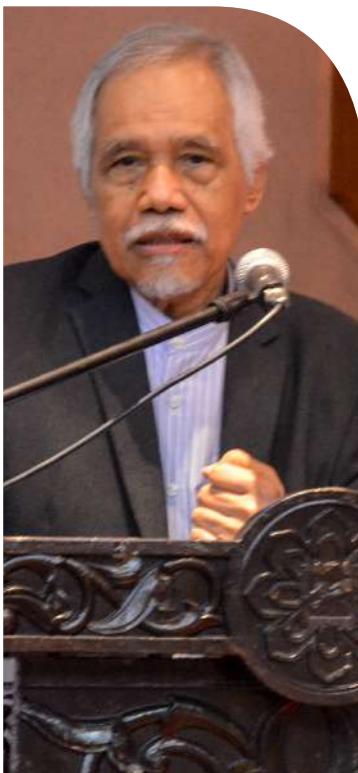
This event was held as one of the official components in conjunction with MSEALP with the objective of strengthening diplomatic relations, increasing cooperation networks, as well as celebrating the spirit of togetherness among ASEAN countries, especially in the fields of religion, education and community development.

In his speech, YAB Dato' Seri Amirudin bin Shari emphasized the commitment of the Selangor State Government in supporting regional initiatives that foster harmony, unity and development based on shared values. He also welcomed closer cooperation between the state of Selangor and ASEAN countries in various strategic fields, especially Islamic education, youth development and community empowerment.

The ceremony was also graced with a friendly session with guests of honor, as well as the exchange of souvenirs as a symbol of appreciation and respect. Overall, this event succeeded in achieving its goal as a platform to strengthen ties between local and regional leadership in a friendly and respectful atmosphere.



## THIRD DAY (JUN 25, 2025)



### VISIT TO UIAM AND CIVIL DISCOURSE WITH PROF. EMERITUS DATUK DR. OSMAN BAKAR, RECTOR OF UIAM AND PROF. DATO' DR. FAUZAN, DEPUTY RECTOR OF UIAM.

On the third day of the program, the delegates had an official visit to the International Islamic University of Malaysia (IIUM) by visiting the IIUM Museum and attending the MADANI Discourse session that took place in the morning.

The MADANI discourse that was held also featured two leading academic figures, namely Prof. Emeritus Datuk Dr. Osman Bakar, IIUM Rector, as well as Prof. Dato' Dr. Fauzan, Deputy Rector of IIUM. This session focuses on MADANI thinking in the context of knowledge development, the framework of universal values, as well as the role of higher education institutions in empowering society through the approach of knowledge and dialogue between cultures.

The delegates were also given the opportunity to exchange views, ask questions, and discuss scientifically with the panel, thereby enriching their experience and strengthening their understanding of the inclusive and progressive concept of MADANI.

This visit not only shows IIUM's commitment in supporting the regional scientific agenda, but also opens up space for cooperation between universities and the ASEAN community in promoting shared values and sustainable development based on knowledge.

## COURTESY VISIT & DINNER WITH SENATOR DATO' SETIA DR. HAJI MOHD NA'IM BIN HAJI MOKHTAR, MINISTER IN THE PRIME MINISTER'S DEPARTMENT (RELIGIOUS AFFAIRS) MALAYSIA

In the evening, the delegates had the opportunity to participate in the Honorable Visit and Dinner with Senator Dato' Setia Dr. Haji Mohd Na'im bin Haji Mokhtar, Minister of Religious Affairs Malaysia.

The ceremony, which took place in a friendly and respectful atmosphere, is an important platform to strengthen bilateral relations and expand the network of cooperation between ASEAN countries in the field of religious affairs, Islamic education and community development.

In his speech, YB Minister emphasized the importance of regional unity centered on universal Islamic values such as tolerance, justice, knowledge and courtesy. He also expressed Malaysia's commitment to continue to lead efforts to strengthen dialogue between religions and cultures as well as expand cooperation among communities, especially Muslims in the region.

This event also saw a friendly session with the delegation, an exchange of strategic views, as well as the presentation of souvenirs as a token of appreciation for the YB Minister's support and presence in this program.



# SYMPORIUM ANCHORING ASEAN'S FUTURE IN SHARED WISDOM : EMPOWERING COMMUNITIES FOR AN INCLUSIVE & SUSTAINABLE CIVILISATION

## 9.30 AM : OPENING ADDRESS

Associate Professor Dato' Dr. Mohamed Azam Mohamed Adil, Director General of IKIM

## 10.30 AM : FORUM 1 : WEAVING UNITY FROM THE ROOTS : HARNESSING ASEAN'S CULTURAL TAPESTRY FOR COMMUNITY-LED CHANGE

- Dato' Ahmad Azam Ab Rahman, President of WADAH
- YB Steven Sim, Minister of Human Resources
- Prof. Dr. Jasser Auda, the Chairman of the Maqasid Institute

**Moderator :** Dr. Ahmad El Muhammady, ISTAC

## 11:00 AM : FORUM II : RELIGIONS AND TRADITIONAL WISDOM AS A SOURCE FOR SOCIO CULTURAL RENEWAL IN ASEAN

- Prof. Dato' Dr. Mohaamid Fauzan bin Nordin, East & Southeast Asia Director, IIIT
- Dr. Muhammad Syafiq bin Borhanuddin, Fellow of Centre for Economics & Social Studies, IKIM
- Mr. Pravin Periasamy, Networking & Partnership Director, Malaysian Philosophy Society

**Moderator :** Prof. Ts. Dr. Nur Izura Udzir, UPM

## 12:00 PM : FORUM III : STRENGTHENING MULTI-STAKEHOLDER PARTNERSHIP FOR COMMUNITY EMPOWERMENT IN ASEAN

- Prof. Dr. Syed. Farid Al Atas, Professor of National University of Singapore
- Dr. Tri Hastuti Nur Rochimah, General Secretary, Aisyah Muhammadiyah

**Moderator :** Dr. Muhammad Hisyam bin Mohamad, Director of Centre for Economics & Social Studies, IKIM

## 2.30 PM : KEYNOTE ADDRESS BY DATO' SERI ANWAR BIN IBRAHIM, Prime Minister of Malaysia



## FOURTH DAY (JUN 26, 2025)

**Symposium "Anchoring ASEAN's Future in Shared Wisdom: Empowering Communities for an Inclusive & Sustainable Civilisation"**



### OPENING SPEECH: DELIVERED BY ASSOCIATE PROFESSOR DATO' DR. MOHAMED AZAM MOHAMED ADIL, CHIEF DIRECTOR OF IKIM



On 26 June 2025, the fourth day of the program saw the implementation of the International Symposium themed "Anchoring ASEAN's Future in Shared Wisdom: Empowering Communities for an Inclusive & Sustainable Civilisation" which brought together scholars, policy makers, community leaders and representatives of regional organizations from ASEAN countries.

This symposium aims to discuss an approach based on shared wisdom in shaping an inclusive, sustainable and resilient ASEAN future. The participants took part in various discourse sessions that touched on aspects of community development, universal values, education, as well as cross-cultural and religious cooperation.

The opening speech of the symposium was delivered by Associate Professor Dato' Dr. Mohamed Azam Mohamed Adil, Director General of the Malaysian Institute of Islamic Understanding (IKIM). In his speech, he emphasized the importance of scientific values, traditional wisdom and regional cooperation as the basis for building a holistic and sustainable civilization. He also called for ASEAN civil society to be given greater space in contributing to the formation of inclusive regional development policies and initiatives.

This symposium became an important intellectual field in strengthening strategic dialogue and building a wider network of cooperation towards the formation of a more unified ASEAN future based on common values.

## FORUM 1: WAVING UNITY FROM THE ROOTS: HARNESSING ASEAN'S CULTURAL TAPESTRY FOR COMMUNITY-LED CHANGE

As part of the main content of the symposium, Forum 1 titled "Waving Unity from the Roots: Harnessing ASEAN's Cultural Tapestry for Community-Led Change" was held to discuss the potential of ASEAN's cultural wealth in driving change led by grassroots communities.

**This forum has featured a line-up of authoritative panelists from various regional leadership and academic backgrounds, namely:**

1. Dato' Ahmad Azam Ab Rahman, President of WADAH
2. Prof. Dr. Jasser Auda, Chairman of The Maqasid Institute
3. YB Steven Sim, Minister of Human Resources of Malaysia

The moderator of the forum is Dr. Ahmad El Muhammady from the International Institute of Islamic Thought and Civilization (ISTAC), who acted to steer the discussion full of dynamics and scientific nuances.

Forum discussions emphasized how the interweaving of culture and traditional heritage of the ASEAN community can be used as a solid foundation to strengthen regional unity, advance social justice, and empower civil society movements in facing global challenges.

The panelists also touched on aspects of maqasid sharia, universal human values, inclusive labor policies, as well as the role of women and communities in generating value-based social transformation. The forum succeeded in sparking relevant and insightful discourse and building a more strategic direction for a united and resilient ASEAN future.



## FORUM 2: RELIGIONS AND TRADITIONAL WISDOM AS A SOURCE FOR SOCIO CULTURAL RENEWAL IN ASEAN

After Forum 1 was completed, Forum 2 was continued with the theme "Religions and Traditional Wisdom as a Source for Socio-Cultural Renewal in ASEAN" which discussed the role of religious values and traditional wisdom in renewing social and cultural structures in ASEAN society.

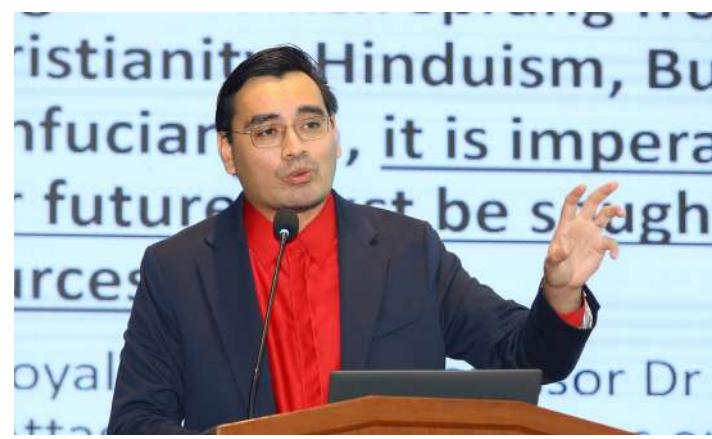
This forum features a line-up of panelists consisting of figures from various academic backgrounds, namely:

1. Dr. Muhammad Syafiq Borhanuddin, Fellow, Center for Economic and Social Studies, Institute of Islamic Understanding Malaysia (IKIM)
2. Pravin Periasamy, representative of the Malaysian Philosophical Society
3. Prof. Dato' Dr. Mohamad Fauzan Noordin, IIIT Director for East and Southeast Asia

This forum was moderated by Prof. Ts. Dr. Nur Izura Udzir from Universiti Putra Malaysia (UPM) carefully and full of scientific discourse.

The discussion has focused on how religion and traditional wisdom as a shared heritage among the ASEAN community can be a source of inspiration in reshaping a more inclusive, harmonious and sustainable social structure. The panelists also discussed the contemporary challenges in maintaining the relevance of traditional values in modern society, as well as the role of educational institutions and civil society in preserving and uplifting the heritage.

Overall, this forum succeeded in becoming a cross-cultural and religious dialogue platform, towards building a more united, cultured and resilient ASEAN society in the face of current global challenges.





## FORUM 3: STRENGTHENING MULTI-STAKEHOLDER PARTNERSHIPS FOR COMMUNITY EMPOWERMENT IN ASEAN

The third forum themed "Strengthening Multi-Stakeholder Partnerships for Community Empowerment in ASEAN" was held as a strategic discussion platform on the importance of multi-stakeholder collaboration in empowering regional communities, especially in facing increasingly complex social, economic and cultural challenges.

**This forum has featured two influential panelists in the field of community development and regional thinking, namely:**

1. Prof. Dr. Syed Farid Alatas, Professor at the National University of Singapore
2. Dr. Tri Hastuti Nur Rochimah, Secretary General of Aisyiyah Muhammadiyah, Indonesia

This forum was conducted by Dr. Muhammad Hisyam bin Mohamad, Director of the Center for Economic and Social Studies, Institute of Islamic Understanding Malaysia (IKIM).

The panelists discussed how collaboration between various stakeholders including government, educational institutions, civil society and the private sector can be mobilized more effectively to empower communities at the grassroots level. Among the issues discussed included a value-based development approach, synergy between tradition and modernity, as well as mechanisms towards inclusive and sustainable governance in the ASEAN region. The forum also highlights best practices and initiatives from various ASEAN member countries, while opening up space for the exchange of ideas and implementation models that can be adapted according to the local context.

Overall, this forum has successfully raised the discourse of multi-party cooperation as the main pillar in efforts to strengthen the community and ensure social sustainability at the regional level.



## KEYNOTES ADDRESS BY YAB DATO' SERI ANWAR IBRAHIM, PRIME MINISTER OF MALAYSIA

The International Symposium themed "Anchoring ASEAN's Future in Shared Wisdom: Empowering Communities for an Inclusive & Sustainable Civilisation" has drawn its curtain with the closing keynote speech delivered by YAB Dato' Seri Anwar Ibrahim, Prime Minister of Malaysia.

In his speech, the YAB Prime Minister emphasized Malaysia's commitment to efforts to strengthen ASEAN regional cooperation based on shared values such as justice, courtesy, and universal well-being. He also emphasized that religion, culture, and local intellectual traditions need to be the core in forming an inclusive and sustainable civilization, in line with the principle of the idea of CIVILIZED Malaysia.

YAB Dato' Seri Anwar Ibrahim also called for all sections of society, educational institutions, and ASEAN's young leadership to be mobilized in a more integrated way to drive social and economic reforms that are progressive, value-based and people-oriented.

The closing speech has confirmed the overall aspirations of the symposium and opened up new hope for a more united, cultured and resilient ASEAN future in the face of global challenges.



## FAREWELL DINNER AT HOTEL TAMU, KUALA LUMPUR

To conclude the entire series of programs, a Farewell Dinner was held at Hotel Tamu, Kuala Lumpur. The purpose of this event is to appreciate the presence and contribution of the delegates as well as to strengthen friendships in a relaxed and friendly atmosphere.

The ceremony also witnessed the presentation of souvenirs and a speech of appreciation from the organizer's representative to all the guests present, especially the delegates from ASEAN countries who had actively participated throughout the program.



This ceremony is not only a place for parting, but also a symbol of the beginning of a closer and continuous network of cooperation in an effort to empower the regional community based on shared values.



## FIFTH DAY (JUN 27, 2025)



The fifth day is the last day for the MADANI South East Asia Leadership Program (MSEALP). Early in the morning, the participants start managing the check-out process from the accommodation smoothly and in an orderly manner. The secretaries also help to ensure that all logistical and coordination needs are properly resolved before the participants leave for home.

The organizers express the hope that all the knowledge, experience, and values gained throughout this program can be fully utilized by the participants in their daily lives, especially in the context of leadership, regional cooperation, and self-development. It is also hoped that the relationship between Malaysia and Singapore can continue to be strengthened through programs like this in the future.

With the end of this program, the participants have left for their respective destinations safely. This edition of MSEALP has successfully achieved its objective and is hoped to be a meaningful memory and a trigger for various positive initiatives in the future.

# MSEALP 2025

## ADVISOR

Dato' Ahmad Azam Ab Rahman

## CHAIRMAN

Azizuddin Ahmad

## DIRECTOR

Dr Ahmad El Muhammady

MADANI SOUTH EAST ASIA LEADERSHIP PROGRAMME FOR ASEAN NGO LEADERS

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## COMMITTEES OF MSEALP







## LENSA MSEALP



## KEYNOTES ADDRESS BY YAB DATO' SERI ANWAR IBRAHIM, PRIME MINISTER OF MALAYSIA

Assalamualaikum warahmatullahi wabarakatuh dan salam Sejahtera.

Alhamdu lillaahil lazeee anzala 'ala 'abdihil kitaaba,  
Wa lam yaj'al lahoo 'iwajaa,  
Wa Nusalli Ala Rasoolilah Kareem,  
Wa 'ala alhi wasahbihi ajma'in.

- Yang Berhormat Senator Dato' Setia Dr. Haji Mohd Na'im bin Mokhtar, *Minister in the Prime Minister's Department (Religious Affairs)*;
- Yang Berhormat Dr. Zulkifli bin Hasan, *Deputy Minister in the Prime Minister's Department (Religious Affairs)*;
- Yang Berbahagia Dato' Azam bin Abdul Rahman, *President of WADAH dan Keluarga WADAH*;
- Yang Berbahagia Dato' Dr. Mohd Yusof bin Haji Othman, *Deputy Chairman of IKIM dan Keluarga IKIM*;
- Duta-duta dan wakil kedutaan yang hadir;
- Rakan-rakan yang saya muliakan.

**1** Saya ucapan tahniah dan penghargaan atas inisiatif atau ikhtiar IKIM dan WADAH untuk menyemarakkan kefahaman wacana. Wacana yang agak segar, membicarakan soal maqasid dan juga MADANI. Kebetulan pagi tadi saya luncurkan satu projek besar, tidaklah raksasa, tetapi sangat bermakna untuk menterjemahkan falsafah dan konsep negara MADANI dalam satu kota di pinggir Putrajaya yang dinamakan Kota MADANI.

**2** Menterjemahkan konsep itu adalah satu cabaran yang besar, bagaimana isu kemampuan diertikan bukan sahaja sustainability dari sudut ketahanan dan ekonomi, tetapi pemerksaan rakyat yang berteraskan nilai dan etika. Bagaimana isu ihsan dan rahmah itu, serta daya cipta dan inovasi dapat dimaknai bagi rakyat yang hidup. Bagaimana isu perumahan rakyat, terutama penjawat awam ditangani. Bagaimana kita dapat kurangkan kos anak-anak dengan sekolah, tadika, hospital dan kemudahan asas itu dalam kompleks yang sama, di sebuah kota. Alhamdulillah, dapat kita luncurkan walaupun dikendalikan oleh Perbadanan Putrajaya dan akhirnya menelan belanja RM4 bilion ringgit, tetapi ia agak menyenangkan kerana ia ada usaha menterjemahkan konsep ini.

**Excellencies and friends,**

**3** I'm delighted to see not only friends from Malaysia but also representatives from overseas, some of them my old friends although they're still young and I am of course, very much encouraged that we use this as an important forum for recent discourse.

**4** In this age of Islamophobia, where Islam is treated with such prejudice, we need to have this courage or conviction to engage in a reasoned discourse to present our case, not only to respond or to counter the offensives, but to state our position. Why can't Muslims happen to be majority in ASEAN, be able to embrace these values and ethical principles, at the same time, appreciate and understand the true spirit of Lita'arafu, to engage with others; the Christians, the Buddhist, the Hindus in our region without being unnecessarily apologetic or defensive.

**5** We have a great civilization and tradition, and relatively very peaceful, with initial some problems in Myanmar which we're trying to engage. Unfortunately, there's a certain incident now between the borders of Cambodia and Thailand, which is fortunately being contained, although it's still tense. But otherwise, ASEAN is relatively the most peaceful region in the world, and the most dynamic and vibrant economically.

**6** We have therefore to promote these values. What is so, everybody talks about development. That's why in the Asian Renaissance, thank you Yang Berbahagia Dato' Dr. Mohd Yusof for making references there. We talk about economic empowerment. Economy remains the fundamentals. We can't organize a regional conference without some financial support, so we should not relegate the importance of the economy. Do whatever is necessary to proposing investments and Foreign Direct Investments but that is not the entirety economic empowerment, if it is not for a cause.



**7** That is why we talk about cultural empowerment. When we talk about Kuala Lumpur, one of my first task is to make sure that it is not recognized by the huge, mega buildings, the towers and the impressive buildings. And I also remind them of what Mark Twain used to refer to when he first went to Washington, D.C., "Impressive buildings, modern technology, gigantic, impressive" but he made reference to what is now popularly termed as 'culturally barren' (gersang budayanya). But to us, of course, it's not just the culture, it is values, it is ethics, it is akhlak, It is the sahsiah, the character, which it should differentiate our understanding and what is development, what is sustainability, and why we should be proud of Kuala Lumpur not because of these major impressive towers, but also the small stalls and food stalls, what we call here as warung, restoran kecil.

**8** That makes a difference. How percent goes to these impressive hotels? 15–20%? How many in terms of population, make use of these stalls and small restaurants? 80%. But why is these 80% being neglected? Dirty, unimpressive building, no basic facilities and amenities. It is something wrong with our understanding about values and ethics and what is justice. So that is why I said to the authorities here, I said, "we have to do more to make sure that every single stall, food stall, given the basic amenities." That is to my mind, the criteria of empowering our people.

**9** And, of course, in terms of other facilities as well. We talk about education, one of the first thing. That is why MADANI is a concept to instill that spirit and awareness about values, of ethics and compassion, rahmah and ihsan, and a balanced community, 'ummatan wasatan', Islah Mastata'u, but for whom? It's for the common people. So, I think, don't worry I'm not going to read the text.

**10** So, you see, how do you translate these impressive concepts and philosophical constructs in a society that is fragmented and polarized in a systemic society that have faced the issue of systemic corruption? Where everyone once he's given the authority or the privilege to lead, he must be corrupt, he must amass wealth. Otherwise, he's known to be not too smart. It is changing mindset that's a major problem.

## 11

You're not battling in a vacuum. I have huge problems here with some of our educated elites who some, of course, calls for immediate reform and change. But I also detect some growth inconsistencies. When it comes to anti-corruption drive, it's just against one man. Those who have squandered billions are being ignored and nobody mentioned them. I find it odd, utterly hypocritical to be talking about corruption and confined to one person, the former Prime Minister for example and ignoring the fact that billions have been squandered and when the Anti-Corruption Commission went after them, not one word, not one sound, what more support. What is wrong with our system? We should be able to express, I'm not saying there should be drawn to partisan politics which we drawn to ethics and values. Just because these billionaires support you or support your organization or support your party or support your civil society, it does not mean that you should erase or ignore the corrupt practices of the past. I mean, that is just one example.

## 12

So, when you talk about MADANI, you are talking about the whole society, a nation. This morning when launching this Kota MADANI, I mean of course, Ibnu Khaldun' thesis in 'The Muqaddimah' where he talked about 'umran al-badawi' (nomadism) and then focusing with this 'asabiyyah' esprit de corps and centre on the city with idealism, with values, with principles, with ethics, we want to achieve unity. With this unity, we want to propel growth. With the growth we use it for the benefit of our society and mankind. We are grounded with idealism therefore, strong values and ethics. But 1, 2, 3rd generation passed then you find this degeneration of ethical values and principles, we have lost that idealism.

**13**

Those in power would want to amass wealth. Those elites? Yeah, for whatever reasons, either support on site or obsessed with their particular values or interests, disregarding the totality and the complexity of a problem. So, corruption became endemic and later systemic.

**14**

Beginning of course, with the leadership and from this 'umran al-hadhari', a city that propelled and became a great civilization, then became more decadent. He studied these North African societies and, of course, very detailed analysis that influence modern sociology. So, our concern particularly for younger generation is how do you then protect this? How do you then stop this trend towards decadence? By instilling values and calling for reform in 'islah mastata'u' change as much as you can possibly to, and that is the only possibility to my mind. Do you have a choice? We don't have a choice.

**15**

Malaysia, as many of the other countries in ASEAN, has enormous potential. Yes, we have problems. It's a very multiracial society, Islam is from the majorities, 60%, Islam is the religion of the federation, but it is a multiracial, multi-religious society. There are calls from every racial groups demanding to be protected and there are some form of dissatisfaction. Probably that's the beauty of the society and then there'll be some demands from provinces, states. Well, we have to accept that and work and navigate wisely.

**16**

Can we satisfy all at the same time? No. But we have to agree on one thing, this country, yes most of our societies. Can we just accept the fact that only through positive reform we can not only save society in the nation, but to propel the economy through growth and good governance. Well, the answer is of course, unequivocally. Yes, in the positive. But how do we then navigate? As I said, one example is a corruption.

**17**

One person gets a DNAA and the Prime Minister is condemned by one group. Then the next week the other person gets DNAA and the Prime Minister is also condemned. But these guys talk about judicial independence, so there's apparent contradiction. What do you want? You want me to be a dictator by asking the judges to adjudicate based on your personal views? I

leave it to the court to decide. Some I agree, some I disagree. Yeah, some I utterly disagree but then, that is what independence of judiciary is about. That the executive has his powers, but also has its limits because of the principle of the separation of powers. Which is not necessarily Western or just Montesquieu. Montesquieu probably articulate and liberate a bit more partly because our shared ignorance of our past, and our 'turath', our legacy.

**18**

You find lots of stories about the experience of Saidina Ali bin Abu Talib R.A. about the shield and how he had to face the independent court proceedings. So, we'll have to then proceed in this framework to ensure that first, there was a better understanding of Islamic perception.

**19**

As I said in the beginning, in the introduction, in the days of Islamophobia, what do you, our task is partly just to respond. There was one group against hijab in this country. There's one group that discriminates against Muslims. There's one country who says, "No Muslims should not be allowed to this university." We have huge problems, but do we just respond? Do we just counter or within our limits, within our societies Malaysia, ASEAN for example promote this. And nothing's stopping us from getting the Muslims together, having in-depth study and understanding because we too, in the internal dynamics among Muslim societies, face problems. There are various ijtihad trends. There are various in our history there are trends towards fanaticism and extremism. There's been violence permitted in the name of Islam. There's been a lot of fitnah in the name of Islam.

**20**

So, we must also accept the fact that reform within Muslim societies is needed. Then we accept the fact of the complexity and plurality of our societies by engaging. You want this country to proceed ethically and with the right values, and particularly because of Islamic concept and framework but you do nothing to interact with the rest. You do nothing to interact with the Buddhists and the Hindus and the Christians. It's a flaw. So, you have to get that understanding.

**21**

Now, in order to engage well with the Hindus and the Confucianists and the Christians, you just don't go and lecture to them. You have also to listen to them. That's what engagement and dialogue is all about. When I organised a major international conference, they brought about some great Muslim scholars and two main scholars from Harvard at that time, now he's in Beijing. A very well-known scholar of new Confucianism. Well, I was criticised "Why do you get Muslims to understand Confucianism?". I said, "My dear, how do we then get them to understand Islam?". You refuse to listen to them. You can disagree by all means, but we can also find areas or concepts or values that we share. Let us rejoice, embrace the values that we share, because we cannot have an effective, meaningful society without understanding and dialogue. How many non-Muslims here Chinese, Hindus have some basic understanding of Islam? Not many.

**22**

For example, in my public lectures now, we're talking about Ramadan. I tell them and I remember some sheikh from some parties attacked me "How can Anwar equate fasting with other religions?". They take a portion and interpret, I'm referring to "Kutiba 'alaikum-siyam, kama kutiba 'alallazinamin qablikum, la'allakum tattaqun". I said that everybody fasts, that's why "kutiba", Qur'an made reference to "those before you." What is it about those before you, only the Christians and the Jews. Well, I would just say those before you from other religious denominations also fast and then I qualified "But to Muslims, the intention is la'allakum tattaqun." It is better to say that, let us appreciate sawm fasting, Muslims do and early on, the Qur'an recognises that there was this practice before you. So just say that, but for us Muslims, the intention is la'allakum tattaqun it is piety, it is in the service of Allah SWT for discipline, for spiritual upliftment. Yes, but the others will be others but you know, I was condemned. "He's liberal, plural, because he equates fasting with other religions."

**23**

My word, you know they should then understand how do you get the Chinese, the Indians to appreciate fasting. You say, "You see, we fast but you fast wrongly! You know, you are all stupid fellas." I mean, that's not dialogue. That's anger, that is preaching, hatred and fanaticism. Do we lose? No. I think my task is, of course, to get them to understand and appreciate and so we take up the opportunity to explain. Now, to me, why do I go to extend and expand this also in my argument because I want them to understand that in MADANI concept, of course, you can read about it but more important is how do you translate this. How do you translate this into practical purposes and action.

**24**

And may Allah help us and I thank all the foreign participants for joining us. Since we have excellent relations in ASEAN all these Prime Ministers and Kings and Presidents, you know, on call all the time they make use of this to forge understanding, to strengthen our bond. We should not learn from the others, from the hatred in other regions. We should showcase that ASEAN can be unique because we have not lost our sanity. Whilst we take pride in our belief, we want our country to succeed economically but we want to be culturally vibrant and ethnically grounded in proper values and faith.

**25**

Jadi saya ucap terima kasih sekali lagi, dengar kuliah saya ini. Entah apa dia tulis, semalam saya tengok teks tak jadi baca, tapi kalau nak edar teks boleh. Tapi saya harap rakan-rakan dapat jayakan program ini. Tapi melalui program, tadi Ahmad Azam sebut, mungkin tahun depan kita buat di Manila, di Patani, di Jakarta. Esok saya ke Jakarta, saya akan bincang dengan Pak Prabowo Subianto, Presiden. Sokongan usaha ini supaya kalau boleh Jakarta pula anjur dan kita buka perbincangan yang lebih luas. Ingat, memahami bukan sahaja minta mereka faham, kita juga harus tunjuk kesediaannya untuk mendengar dan menilai supaya kita dapat bangkit kesedaran baru ini seperti mana yang diidamkan oleh Ibnu Khaldun, Umran al-Hadhari.

*Wassalamualaikum warahmatullahi  
wabarakatuh.*



**A**ssalamu'alaikum / Good evening, esteemed colleagues, dear friends, and honored guests,

What a journey these past four days have been! As we gather here tonight, under the glow of shared memories and the warmth of newfound friendships, I am reminded of a simple yet profound truth: "the connections we forge are the legacy we leave behind".

We came here as individuals / representing organisations—from different places, cultures, and walks of life—but we leave as something greater: a community. Let us not forget:

- The laughter that echoed in these halls,
- The ideas that sparked during our discussions,
- The moments of understanding that bridged our differences.

As the Prophet Muhammad (PBUH) taught us in his Farewell Sermon: "All mankind is from Adam and Eve. No one is superior except by piety and good deeds." Let us carry this wisdom forward, remembering that our shared humanity is our greatest strength.

These four days were not just about programs and agendas—they were about people. It's about us. The conversations over coffee, the collaborations in the meetings, the quiet words of encouragement—these are the seeds of relationships that can last a lifetime.

#### TO THE DELEGATES,

To my fellow participants—the heartbeat of this program:

- You brought curiosity to every discussion, warmth to every meal, and courage to every exchange.
- You proved that diversity isn't a barrier but a bridge

## FAREWELL DINNER SPEECH

# LET US NOT FORGET, UNITE AND BUILD NEW BONDS

BY: AZIZUDDIN AHMAD  
(SECRETARY GENERAL OF WADAH  
PENCERDASAN UMAT MALAYSIA)

#### TO MY FELLOWS COMMITTEE,

To the tireless souls who worked behind the scenes—our incredible committee members:

- You turned vision into reality, long before any of us arrived.
- From the seamless logistics to the thoughtful program design, your dedication was the invisible thread weaving this event together. '

Let's give a round of applause to the team

- secretariat / protocol
- media / logistic
- liaison officers (LO)
- media

A wise person once said, \*\*"Friendship is the only cement that will ever hold the world together.

In a world that often feels divided, we have shown what unity looks like. We debated, we listened, and we found common ground. Let this be a model for how we engage with the wider world—\*with respect, with empathy, and with a commitment to collective progress.\*

Whether it's in our workplaces, our communities, or our global Ummah, let us be builders of bridges, not walls.

As we say our goodbyes tonight, let's not see this as an end, but as a beautiful beginning. The relationships we've built here can grow into partnerships, collaborations, and even movements that change lives.

"To the friendships made, to the lessons learned, and to the future we will shape—together."

Last but not least, I humbly apologize on behalf of the organizers if there was any harsh language, any omissions, any shortcomings in service, poor handling, program.

Akhir sekali, saya dengan rendah hati , bagi pihak pengajur andai terkasar bahasa, terlepas bicara, ada kekurangan layanan, pengurusan dan program kami mohon maaf. Thank you.



## THE MOST HONOURABLE DATO' SERI AMIRUDIN BIN SHARI CHIEF MINISTER OF SELANGOR

### DINNER RECEPTION FOR MADANI SEA LEADERSHIP PROGRAMME (MSEALP) 2025 DELEGATES

*Bismillahirrahmanirrahim.*

*Assalamualaikum warahmatullahi wabarakatuh,*

1. Salam Sejahtera, and a very good evening to all esteemed delegates, distinguished guests, civil society leaders, and friends from across the ASEAN region.
2. It is with great pleasure and deep appreciation that I welcome each of you to Selangor Darul Ehsan — a land defined by its dynamism, diversity and dedication to inclusive progress.
3. Tonight, we gather not only to share a meal, but to honour a profound mission: to strengthen our bonds across nations, sectors, and communities in the pursuit of shared values and a shared future.
4. Let me first extend my sincere congratulations to **Wadah Pencerdasan Umat Malaysia (WADAH)** and its partners for the successful organisation of the **MADANI SEA Leadership Programme 2025 (MSEALP)**. This programme is timely, visionary, and vital. It speaks to our collective need for a new model of leadership — one that is ethically rooted, socially conscious, and regionally interconnected.
5. Prof. Dr. Syed Hussein Alatas, an intellectual that well known on his books among others: **The Myth of the Lazy Native** (1977), **“Corruption: Its Nature, Causes and Functions”** (1990), **“Intellectuals in Developing Societies”** (1977). He once said: *“We need a reinterpretation of our history from our own perspective, not one that is filtered*

*through colonial lenses.* — Syed Hussein Alatas, *The Myth of the Lazy Native* (1977). As inspired by the writings of Syed Hussein Alatas, the unity of Southeast Asia must go beyond economic or political arrangements — it must be rooted in shared civilisational values and historical consciousness.

**Ladies and gentlemen,**

6. Allow me to say a few words about the place you are in tonight — Selangor. Selangor is not merely a state within Malaysia; **it is a microcosm of the nation** itself. With more than **7 million residents**, Selangor is home to people of every ethnic, cultural and religious background — coexisting in harmony and contributing to a shared vision of unity in diversity.
7. Economically, we remain the nation's strongest contributor, generating **over 25% of Malaysia's Gross Domestic Product**, and serving as the country's centre for logistics, manufacturing, innovation, education, and finance. But we are not content with growth alone. Our mission is to ensure that growth is meaningful, that prosperity is shared, and that development is dignified.
8. This is the spirit behind our long-term strategic vision — **“Selangor Dinamik”**. **“Selangor Dinamik”** is our commitment to building a **resilient, inclusive and forward-looking Selangor, shaped by four core pillars:**
  - **Dynamic People (Rakyat Dinamik)**

- through education, healthcare, job creation and grassroots empowerment;
- **Dynamic Economy (Ekonomi Dinamik)**
  - driven by digital transformation, green technology, and innovation;
- **Dynamic Governance (Urus Tadbir Dinamik)** – transparent, data-driven, and people-first governance structures;
- **Dynamic Environment (Alam Sekitar Dinamik)** – prioritising sustainability, climate adaptation, and balanced urban-rural growth.

9. We envision Selangor as a state where the aspirations of the rakyat are not only heard, but acted upon — where institutions are reformed to serve, and where no one is marginalised or forgotten.

**Distinguished guests,**

10. As Malaysia assumes the ASEAN Chairmanship in 2025, it is only right that Selangor, as one of the region's most developed and connected subnational entities, plays a proactive role in realising the **ASEAN Community Vision**.

11. For us, ASEAN is not merely an intergovernmental mechanism. It is a living, breathing community — one that must be animated by the spirit of collaboration not only at the state level, but among cities, local leaders, youth networks, and most importantly, civil society actors like yourselves.

12. Selangor has actively participated in regional platforms such as the **ASEAN Smart Cities Network**, university exchange programmes, climate adaptation initiatives and regional urban dialogues.

13. But tonight, what brings us together is not infrastructure, or investment, or trade. It is the belief that **shared wisdom** and **shared responsibility** are the strongest foundation for regional peace and progress.

**Ladies and gentlemen,**

14. The theme of your symposium — “*Anchoring ASEAN’s Future in Shared Wisdom: Empowering Communities for an Inclusive and Sustainable Civilisation*” — captures what this moment in history demands from us.

15. We are living in an era of contradictions. We have more connectivity, yet feel more divided.

We have more technology, yet face greater disinformation.

We have more material wealth, yet suffer from moral and ecological poverty.

16. It is in this context that the role of **non-governmental organisations**, community leaders, and moral entrepreneurs becomes not only relevant — but essential.

You are the voice of the unheard.

You are the bridge between policy and the people.

You are the guardians of heritage, the defenders of human dignity, and the catalysts of innovation grounded in culture and compassion.

17. In times of disruption, it is often civil society — not governments — who carry the seeds of renewal. We must also recognise the **challenges ahead**. The ASEAN region faces geopolitical tension, democratic backsliding, environmental degradation, and widening socio-economic gaps.

Yet, I remain hopeful.

As philosopher Alasdair MacIntyre once said: *“We live out narratives... and we understand our lives only if we grasp them in terms of the stories of which we are a part.”*

18. Let us, then, write a new story together — a story where ASEAN is more than a marketplace. Where it becomes a community of compassion, justice, and wisdom.

Where we measure success not just by GDP, but by the health of our institutions, the harmony of our societies, and the dignity of our most vulnerable.

**In conclusion,**

Selangor is proud to be a part of your journey. We are not just your host tonight. We are your partners for the long run. Partners in leadership, in learning, and in building an ASEAN that is deeply rooted and boldly forward-looking. I hope that tonight's gathering strengthens the bonds that unite us — across borders, across beliefs, and across generations. Let this be more than a dinner. Let it be a declaration — that a better ASEAN is possible, and that we are ready to work for it, together.

***Wabillahi taufiq wal hidayah.***  
***Wassalamualaikum warahmatullahi wabarakatuh.***

***Thank you.***

**YB SENATOR DATO' SETIA DR.  
HAJI MOHD NA'IM MOKHTAR,  
MENTERI DI JABATAN  
PERDANA MENTERI  
(HAL EHWAH AGAMA)  
HON MINISTER FOR RELIGIOUS  
AFFAIRS OF MALAYSIA**

MSEALP 2025 – DINNER RECEPTION  
25 JUNE 2025 | PUTRAJAYA



*Bismillahirrahmanirrahim.*

Distinguished guests, respected leaders of civil society,  
Dear delegates from across Southeast Asia,  
Friends and colleagues, brothers and sisters in humanity,

*Assalamu'alaikum warahmatullahi wabarakatuh,  
and good evening.*

1. Let me begin by thanking all of you for your presence tonight. You are not just participants in a programme — you are the torchbearers of a future ASEAN, one that is inclusive, principled, and grounded in shared wisdom. It is my distinct honour, as the Minister for Religious Affairs of Malaysia, to host you this evening and to share some thoughts as we journey together through this vital initiative — the **MADANI SEA Leadership Programme (MSEALP)**.
2. I want to begin by congratulating WADAH and IKIM for their courage and clarity in launching this effort. MSEALP is not just a training module or a capacity-building event. It is a strategic act. It is a declaration that civil society must no longer be an afterthought in the ASEAN project.
3. Too often, our region's narrative has been shaped from the top down — government to government, diplomat to diplomat. But if ASEAN is to survive and thrive in the 21st century, it must also be a story from the bottom

up — one where civil society organisations, religious institutions, youth and women's groups are recognised as *co-architects of peace and development*.

4. Tonight, I echo the spirit of our **Prime Minister, Dato' Seri Anwar Ibrahim**, who — as **Chairman of ASEAN this year** — has repeatedly called for a people-first ASEAN. He has called upon NGOs to rise, to speak, to lead — and this programme is a response to that call.

#### Divine Foundations for Unity in Diversity

Let us now go to the foundation of all human relations. Allah SWT, in the Qur'an (Al-Hujurat: 13), declares:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذِكْرٍ وَأَنثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائلٍ لِتَعَارِفُوا  
وَإِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَنْفَاقُكُمْ ۝ إِنَّ اللَّهَ عَلَيْمٌ خَبِيرٌ

*"O mankind, indeed We created you from male and female and made you peoples and tribes so that you may come to know one another. Surely, the most noble of you in the sight of Allah is the most righteous."*

5. This verse reveals a cosmic truth — that diversity is not a problem to be solved, but a divine design to be celebrated. Li ta'arafu — "so that you may know one another" — is not merely about exchanging names or pleasantries. It is a moral imperative. A call to

engage, to appreciate, and to understand the 'other' in all their humanity.

- This command from Allah is especially urgent in today's climate, where xenophobia, racism, sectarianism and ideological rigidity are dividing families, communities, and nations. If we are to counter this, we must embrace not just tolerance, but **meaningful engagement** and **spiritual solidarity**.

#### **PEACEFUL COEXISTENCE: HIDUP BERSAMA DALAM BUDAYA DAMAI (Living Together in a Culture of Peace)**

- Let us reflect upon one of Malaysia's most respected intellectuals — the late Allahyarham Prof Dr Ustaz Siddiq Fadzil. He offered us a profound idea:

***"Peaceful coexistence is not passive neutrality, but active moral engagement."***

He called for ***fiqh al-ta'ayush*** — a jurisprudence, or even a culture, of living together. His was a voice that challenged us to go beyond just peaceful silence. He invited us to build **shared spaces**, **shared responsibilities**, and **shared destinies**.

- In a region as diverse as ASEAN — where over 600 million people speak hundreds of languages and practise multiple religions — the dream of peace cannot survive without the principle of ta'ayush at its heart.

#### **Madinah: The First Islamic Model of Inclusive Governance**

- If we seek a historical model, look no further than Madinah. When the Prophet Muhammad SAW migrated to Yathrib, he was not just a spiritual teacher — he became a statesman, a negotiator, a community-builder. He brought together Jews, pagans, Muslims, and various tribes under a **Charter of Citizenship** — *Mithaq al-Madinah*.
- This charter guaranteed religious freedom, mutual protection, the right to difference, and a shared sense of belonging to one polity. It was not uniformity he demanded — but mutual loyalty, fairness, and responsibility. This is Islam's gift to the world: a model where identity is not flattened, but protected; where communities retain their uniqueness yet contribute to a shared whole. Let Madinah be

our mirror as we build our ASEAN of tomorrow.

#### **The Jauhar of Southeast Asia: Moderation, Harmony, and Community**

- Southeast Asia is not a vacuum waiting to be filled. We are a region rich with our own philosophical and cultural treasures. Our Malay, Javanese, Bugis, Thai, Filipino, and Indo-Chinese traditions embody a *civilisation of balance* — between tradition and modernity, between community and individuality, between nature and development.
- Our ***adat*** (customs), our proverbs, our rituals — these are not superstitions. They are soft philosophies, inherited wisdom, indigenous solutions to living together peacefully in a plural world. Let us stop looking Westward for every answer. Let us honour our own civilisational DNA — and offer it as a gift to global humanity.

#### **Unity through Knowledge: The Ethics of Li Ta'arafu**

- As mentioned earlier, **ta'aruf** is not a bureaucratic engagement. It is deeply ethical. To know someone is to allow their story to challenge your assumptions. Knowing someone means we stop reducing them to their race, their clothes, their accent, or their passport. True knowledge makes space. It makes space for empathy, for connection, for healing. This is what ASEAN needs — an *epistemology of empathy*, a politics of listening, a culture of trust. When we know each other, we stop fearing each other. When fear dies, hope begins.

**My dear friends,**

- Now the question is — what is the role of NGOs in this sacred mission of peaceful coexistence and inclusive empowerment? In the ASEAN region, we are blessed with a rich ecology of civil society actors. But we must now enter a new phase — one that transforms NGOs from being mere service providers to **nation-builders**, **community-healers**, and **ethical voices of conscience**.
- Let me share five key responsibilities NGOs must embrace moving forward:**
  - a) Bridge-Building Across Divides**  
NGOs must become **connectors** — not just between communities and

governments, but between religions, generations, ethnicities, and political ideologies. Where others build walls, NGOs must build bridges. Create safe spaces for dialogue. Host interfaith forums. Bring youth from diverse backgrounds into shared civic action. The goal is not to erase differences — but to turn differences into shared strength.

- **b) Moral Advocacy Rooted in Local Wisdom**

NGOs must reclaim the role of being the **moral compass** of society — not through loud protests alone, but through sustained, valuedriven advocacy that is **grounded in the spiritual, cultural and ethical traditions** of Southeast Asia. Let our activism be not only strategic, but sacred. Let it honour our elders, our adat, and our prophetic legacies.

- **c) Inclusive Development That Leaves No One Behind**

Empowerment must be inclusive. NGOs must prioritise the marginalised — the indigenous, the stateless, the poor, the women, the disabled, and the youth. Design programmes that do not just serve people — but lift their dignity. Shift from a charity mindset to a justice mindset. Equip communities with skills, rights awareness, and self-determination.

- **d) Peace Education and Conflict Transformation**

Start early. Integrate peace education in schools, mosques, temples, churches, and community centres. Train community leaders in **non-violent communication, restorative justice, and mediation techniques**.

When conflict arises — and it will — NGOs must be prepared to **intervene with wisdom**, not inflame with anger.

- **e) Regional Collaboration and Solidarity**

Lastly, NGOs must think beyond national borders. ASEAN is our shared home. We must establish cross-border coalitions, share resources, build a digital network of peacebuilders. Let there be an ASEAN-wide platform of civil society

organisations dedicated to building peace, strengthening interfaith harmony, and responding collectively to regional crises.

### MSEALP as a Training Ground for Ethical and Collaborative Leadership

16. This is why MSEALP is not just a programme — it is a **laboratory for tomorrow's leadership**. Here, you are not taught how to win arguments — but how to build bridges. You are not trained to conquer others — but to cooperate with others. You are not chosen to dominate — but to serve. Leadership in our region must now mean **courage with compassion, confidence with humility, and vision with values**. You are the next generation of civil society leaders — let us raise the bar of leadership to be not louder, but deeper. Not more visible, but more meaningful.

Let me close with a gentle reminder — again from Ustaz Siddiq Fadzil:

*“Civilisation is built not on power alone, but on love, empathy and wisdom.”*

And I offer this humble pantun — a poetic legacy of our region:

*Awan berarak membawa hujan,  
Mengalir jernih ke bumi permai.  
ASEAN bersatu bukan impian,  
Jika hati kita damai dan harmoni tercapai.*

*Where rivers meet, the waters flow,  
Across the lands, soft breezes blow.  
Let ASEAN rise, with hearts sincere,  
In peace we walk, with none to fear.*

Dear brothers and sisters,

Let this dinner be more than a gathering. Let it be a renewal of our shared promise — to lead with ethics, to embrace diversity, and to stand together as one ASEAN Community.

**Wabillahi taufiq wal hidayah.  
Wassalamu'alaikum warahmatullahi  
wabarakatuh.**

Thank you.

# RESOLUTION OF SYMPOSIUM ANCHORING ASEAN'S FUTURE IN SHARED WISDOM: EMPOWERING COMMUNITIES FOR AN INCLUSIVE & SUSTAINABLE CIVILISATION

## ADVANCING A CIVILIZATIONAL TURN IN THE ASEAN SOCIO-CULTURAL AGENDA: A PROPOSAL

*For the Government of Malaysia as Chair of ASEAN 2025*

Based on the outcomes of the Symposium on “Anchoring ASEAN’s

Future in Shared Wisdom” on 26 June 2025, hosted by the Institute of Islamic Understanding Malaysia (IKIM) and Movement for an

Informed Society Malaysia (WADAH), this memorandum proposes two strategic resolutions aimed at elevating ASEAN’s socio-cultural agenda.

These recommendations call for a civilisational shift in ASEAN framing on socio-cultural issues and the thinking of future

ASEAN leaders, ensuring our policies reflect the cultural soul, philosophical diversity of Southeast Asia, and the lived values of its communities.



### RESOLUTION 1:

Incorporate Traditional Wisdom and Values in ASEAN SocioCultural Pillar & Establish a Permanent ASEAN Mechanism on Traditional Wisdom and Values

#### PROPOSAL:

Establish a regional platform to research, revive, and operationalise shared traditional wisdom and ethical traditions in Southeast Asia—Islamic, Buddhist, Hindu, Confucian, Christian, and indigenous—as guiding frameworks for socio-cultural and development policies.

#### RATIONALE:

- ASEAN has inherited diverse traditional wisdom with profound moral insight. These can serve as a compass in navigating development, governance, and coexistence.
- Without this civilisational grounding, ASEAN risks becoming a technocratic abstraction. The traditional wisdom and values must serve as reference points for community development and governance.
- Faith-based actors are currently underutilised in ASEAN frameworks, despite being the moral and cultural backbone of communities across Southeast Asia.

#### ACTIONABLE OUTCOME:

Appoint IKIM as the anchor entity to advise member states' leaders, policymakers, and educators, and to provide intellectual content or intellectual framing derived from traditional Southeast Asian wisdom and values to leaders and policymakers.



**RESOLUTION 2:**

Establish an ASEAN-Led Future Leaders Platform

**PROPOSAL:**

To anchor ASEAN's future in its own cultural and civilisational roots, member states must invest in civilisational literacy at the community level and launch a strategic youth leadership platform that reflects our values, traditions, and long-term aspirations.

As part of this effort, ASEAN should establish a new flagship program:

"ASEAN Southeast Asian Future Leaders Fellowship" (ASEAN-YSELF)

This initiative will serve as ASEAN's own future leadership incubator<sup>1</sup>—grounded in Southeast Asian civilisational values, rather than external ideologies—and will stand as a strategic counterpart to the U.S. State Department's YSEALI.

**RATIONALE:**

- Youth are not merely the future of ASEAN—they are active participants in shaping its civilisational trajectory today. Yet their leadership development is disproportionately shaped by external funding and foreign frameworks (e.g., YSEALI), which do not necessarily reflect the ethical, cultural, and historical context of the region.

### 1 Details on the proposed ASEAN-YSELF (Young Southeast Asian Leaders Fellowship):

- A prestigious, regionally-run leadership fellowship for youth aged 25–40.
- Hosted on rotation by member states; involves mentorship, residential training, community immersion, and policy labs.
- Core curriculum includes civilisational literacy, traditional values and ethics: vision and action, and cultural diplomacy, and service learning.
- Anchored in local traditions and hosted in partnership with regional universities, think tanks (e.g., IKIM), and community organisations.
- By establishing a regional alternative, ASEAN can foster a new generation of rooted, ethical, and civically-minded leaders who draw wisdom from Islamic, Buddhist, Confucian, Hindu, and indigenous traditions—which forms a civilisational backbone of Southeast Asia.
- This youth leadership platform should not promote uniformity, but enable deep civilisational literacy and pluralistic cooperation, equipping participants to lead with integrity in community service, policy development, sustainability, and cultural preservation.

**Details on ASEAN-YSELF (Young Southeast Asian Leaders Fellowship):**

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- Hosted on rotation by member states; involves mentorship, residential training, community immersion, and policy labs.
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- Anchored in local traditions and hosted in partnership with regional universities, think tanks (e.g., IKIM), and community organisations.

**CALL FOR SHARED INVESTMENT:**

ASEAN must not rely on external actors to shape its next generation. Therefore, it is recommended that:

- ASEAN states pool strategic funding for ASEAN-YSELF through a special socio-cultural fund coordinated by the ASEAN Secretariat;
- Corporate foundations (e.g., GLC-linked foundations, CSR initiatives) and Islamic zakat bodies may be invited as co-funders under regional waqf or philanthropy platforms;
- IKIM, in collaboration with WADAH and ASEAN academic partners, may serve as founding co-administrators of the program.

**STRATEGIC VALUE:**

By making this investment, ASEAN demonstrates the confidence to lead with its own moral and civilisational voice—nurturing a generation of leaders who are locally grounded and globally relevant.

This resolution ensures that ASEAN's cultural sovereignty is not outsourced, but actively cultivated—through empowered communities, preserved traditions, and visionary youth.

# RESOLUTION OF MADANI SOUTH EAST ASIA LEADERSHIP PROGRAMME (MSEALP) 2025 OFFICIAL RESOLUTIONS

Adopted on 26 June 2025 / 29 Zulhijjah 1446H | Kuala Lumpur  
 Submitted to YAB Dato' Seri Anwar Ibrahim  
 Prime Minister of Malaysia & Chair of ASEAN 2025

## PREAMBLE

We, the representatives of civil society organisations (CSOs) and NGOs from Southeast Asian countries—Brunei Darussalam, Cambodia, Indonesia, Laos, Malaysia, Myanmar, Philippines, Singapore, Thailand, and Vietnam—gathered in Kuala Lumpur under the MADANI SEA Leadership Programme (MSEALP) 2025,

**AFFIRM** our support for the aspirations and principles enshrined in the Kuala Lumpur Declaration on ASEAN 2045: Our Shared Future and the ASEAN Community Vision 2045, which call for a more inclusive, rulesbased, people-centred, and forward-looking ASEAN;

**ACKNOWLEDGE** the Chairman's Statement of the 46th ASEAN Summit (Kuala Lumpur, Malaysia, 26 May 2025), which emphasised the importance of strengthening ASEAN Community-building through peace, resilience, inclusive development, and active civil society engagement;

**RECOGNISING** the historic gathering of 35 Delegation of NGO's and 500 participants of our Symposium—including leaders of civil society organisations (CSOs), scholars, youth representatives, and grassroots changemakers—from across Southeast Asia at the MADANI SEA Leadership Programme (MSEALP) and its regional symposium in Kuala Lumpur;

**ACKNOWLEDGING** the theme of the our SYMPOSIUM in conjunction of MSEALP 2025; “Anchoring ASEAN’s Future in Shared Wisdom: Empowering Communities for an Inclusive & Sustainable Civilisation”, as a timely call for deeper collaboration, ethical leadership, and inclusive development amid the region’s evolving challenges;

**GUIDED BY** the shared values of the MADANI framework—compassion (ihsan), justice, mutual respect, sustainability, trust, and innovation—as a common moral compass for ASEAN civil society;

Affirming the importance of civil society’s role in strengthening peace, sustainability, cultural harmony, and people-centred governance across the ASEAN Community;

## ASPIRATIONS & AWARENESS

We, the delegates of MSEALP 2025, are:

- Aware of the deepening inequalities, ecological degradation, marginalisation of vulnerable communities, and erosion of traditional wisdom across ASEAN societies;
- Convincing that inclusive and ethical leadership is crucial to transform ASEAN into a people-oriented and people-centred community as envisioned in the ASEAN Charter and Vision
- Determined to amplify the voice of civil society, indigenous traditions, and faith-based communities in regional policymaking and development processes;
- Inspired by the successful outcomes of MSEALP, which fostered interfaith dialogue, grassroots collaboration, policy engagement, and youth empowerment throughout the region; CONSENSUS-BASED PROPOSALS

Therefore, in full consensus, we respectfully propose the following eight resolutions for consideration by ASEAN governments, institutions, and partner stakeholders:

### RESOLUTION 1: STRENGTHEN INCLUSIVE AND ETHICAL LEADERSHIP ECOSYSTEMS IN ASEAN

Urge ASEAN and its Member States to invest in regional programmes that cultivate ethical, value-driven, and inclusive leadership across civil society—through structured capacity-building, intergenerational mentorship, and intercultural exposure.

### RESOLUTION 2: MAINSTREAM INCLUSIVITY IN REGIONAL POLICY AND DEVELOPMENT FRAMEWORKS

Call for the institutional integration of inclusivity and equity principles in ASEAN’s policy design—ensuring meaningful participation and rights-based protection for women, youth, indigenous peoples, religious minorities, persons with disabilities, and displaced populations.

### RESOLUTION 3: PROMOTE SUSTAINABILITY THROUGH SHARED WISDOM, LOCAL AND TRADITIONAL KNOWLEDGE

Encourage ASEAN to centre its sustainability strategies on the philosophical, spiritual, and ecological traditions of the region’s communities—restoring cultural heritage, promoting climate ethics, and harmonising technological advancement with ancestral values.

#### **RESOLUTION 4: EMPOWER CIVIL SOCIETY AS A CORE PILLAR OF ASEAN PEOPLE-CENTRED DIPLOMACY**

Recommend the formal recognition of civil society platforms within ASEAN's decision-making architecture, including the establishment of an ASEAN Civil Society Forum to institutionalise people-to-people diplomacy and bottom-up engagement.

#### **RESOLUTION 5: Foster Responsible Social Innovation and Cross-Border Collaboration**

Advocate for a region-wide enabling environment to support social innovation—particularly through responsible AI, grassroots technology, and multi-stakeholder cooperation addressing health, education, climate, and livelihood challenges.

#### **RESOLUTION 6: DEMOCRATISE ASEAN'S DEVELOPMENT AGENDA THROUGH CIVIC AND REGIONAL LITERACY**

Propose the development of community-based ASEAN education initiatives to enhance civic awareness, historical understanding, cultural literacy, and shared identity among the peoples of Southeast Asia.

#### **RESOLUTION 7: PROMOTE PEACEFUL COEXISTENCE AS THE MORAL FOUNDATION OF ASEAN UNITY**

Affirm the principle of fiqh al-ta'ayush (peaceful and principled coexistence) as essential to ASEAN's social cohesion and moral identity. In alignment with the MADANI concept and its core values—particularly compassion (ihsan), mutual respect, and sustainability—we call on ASEAN to strengthen frameworks, narratives, and initiatives that promote intercultural and interfaith understand-

ing, counter hate speech and divisive ideologies, and uphold human dignity across communities. Peace must not only be a geopolitical objective but a lived, daily practice rooted in empathy, trust, and shared responsibility among ASEAN's diverse peoples.

#### **RESOLUTION 8: ESTABLISH THE MADANI CENTRE FOR ASEAN COMMUNITY: SOCIAL INNOVATION AND DEVELOPMENT (MACASID)**

Unanimously endorse the formation of MACASID as a permanent regional institution tasked with:

- Incubating innovation and knowledge-sharing;
- Strengthening NGO capacity and interfaith collaboration;
- Bridging grassroots civil society and ASEAN governance;
- Advancing inclusive, ethical, and sustainable development across the region.

#### **CONCLUSION:**

We affirm our unwavering commitment to a peaceful, inclusive, sustainable, and values-based ASEAN. We invite ASEAN leaders to partner with civil society in co-creating a future anchored in shared wisdom, ethical leadership, and regional solidarity.

*Endorsed by the Delegates of  
MSEALP 2025*

**26 June 2025 | Kuala Lumpur, Malaysia**



# MEMORANDUM OF UNDERSTANDING (MOU)

BETWEEN  
**PERTUBUHAN WADAH PENCERDASAN UMAT  
 MALAYSIA (WADAH)**  
 AND  
**[NAME OF ASEAN NGO]**

This Memorandum of Understanding (MoU) is made on [Insert Date]

**BETWEEN:**

PERTUBUHAN WADAH PENCERDASAN UMAT MALAYSIA / THE MOVEMENT FOR AN INFORMED SOCIETY MALAYSIA (WADAH), a registered civil society organization under Malaysian law (PPM-003-10-11092005-Selangor), located at ANJUNG RAHMAT, PUSAT DAKWAH DAN TARBIAH WADAH, No.7, Lot 2996, Persiaran Makmur, Sungai Merab Luar, 43650 Bandar Baru Bangi, Selangor, hereinafter referred to as "WADAH";

**AND**

[Name of ASEAN NGO], a non-governmental organization legally established under the laws of [Country], located at [Insert Address], hereinafter referred to as "[ASEAN NGO]".

(WADAH and [ASEAN NGO] are hereinafter collectively referred to as the "Parties" and individually as a "Party").

**PREAMBLE**

- A. WADAH is a knowledge-based Islamic movement in MALAYSIA, committed to empowering the Ummah through intellectual, ethical, and social development within the framework of Malaysia MADANI.
- B. [ASEAN NGO] is an institution actively involved in community development, education, heritage preservation, interfaith understanding, and youth empowerment across [Country or ASEAN region].
- C. Both Parties wish to collaborate on initiatives involving knowledge sharing, cultural and civilizational studies, humanitarian outreach, and regional solidarity in the spirit of ASEAN cooperation and MADANI values.



**ARTICLE 3: JOINT COMMITTEE**

- 3.1 The Parties agree to establish a Joint Committee comprising representatives from each Party to coordinate the execution of programs under this MoU.
- 3.2 The Committee shall meet periodically and consist of at least three (3) members from each Party. Meetings will be chaired alternately or by mutual agreement.
- 3.3 The Committee shall define its own rules of procedure, including minute-taking and reporting mechanisms.
- 3.4 The Committee shall deliberate all program matters and resolve any conflicts arising from the implementation of this MoU.

**ARTICLE 4: DURATION**

- 4.1 This MoU shall be effective for five (5) years from the date of signing and may be extended by mutual written agreement.
- 4.2 Either Party may terminate this MoU at any time by providing six (6) months' prior written notice.
- 4.3 Termination shall not affect ongoing activities or obligations established prior to termination.



#### ARTICLE 5: AMENDMENTS

- 5.1 Any amendments to this MoU must be made in writing and signed by both Parties.
- 5.2 Such amendments shall become part of the MoU and shall not affect any existing rights or obligations prior to their adoption.

#### ARTICLE 6: CONFIDENTIALITY

- 6.1 Neither Party shall disclose confidential information obtained under this MoU to any third party without written consent from the other Party.
- 6.2 This clause shall survive termination of the MoU.

#### ARTICLE 7: DISPUTE RESOLUTION

- 7.1 Any disputes related to this MoU shall be resolved through consultation and mutual dialogue.

#### ARTICLE 8: RESEARCH OUTPUT & INTELLECTUAL PROPERTY

- 8.1 Any jointly produced research or intellectual property shall be co-owned unless stated otherwise in a separate agreement.
- 8.2 Commercialization of such products shall be subject to a separate agreement.
- 8.3 Any publication arising from the collaboration must be approved in writing by both Parties.

#### ARTICLE 9: NOTICE

All official communications shall be delivered in writing to the addresses below:

**PERTUBUHAN WADAH PENCERDASAN UMAT MALAYSIA  
(WADAH)**

**THE MOVEMENT FOR AN INFORMED SOCIETY MALAYSIA  
ANJUNG RAHMAT, PUSAT DAKWAH DAN TARBIAH WADAH**

*No. 7, Lot 2996, Persiaran Makmur,*

*Sungai Merab Luar,*

*43650 Bandar Baru Bangi, Selangor*

*Telefon: 03-8920 2142*

*Email: info@wadah.org.my / wadahpusat@gmail.com*

For [ASEAN NGO]: [Insert Address]

Attn: [Insert Title]

Phone: [Insert]

Fax: [Insert]

#### ARTICLE 10: MISCELLANEOUS

- 10.1 Neither Party shall use the logo or name of the other without prior written consent.
- 10.2 This MoU is a non-binding expression of intent and does not constitute a legally enforceable agreement unless otherwise stipulated in future contracts.

**IN WITNESS WHEREOF**, this MoU has been executed in two (2) original copies on [Insert Date], with each Party retaining one copy.

For WADAH (Malaysia):

Name:

Position:

Date:

Signature:

For [ASEAN NGO]:

Name:

Position:

Date:

Signature:

# MS 2

MADANI SOUTH EAST ASIA LEADERSHIP PROGRAM

We want to express our deepest gratitude for your generous sponsorship of the Madani South East Asia Leadership Program. Their contribution has significantly benefited the participants, and it truly helps foster a strong relationship between the Islamic Organisations in Asean in the future.

Thank you for your valuable support.



IKIM



JAKIM



International Institute  
of Islamic Thought



Yadim



IIIT ISTAC



Yapeim



Hotel TAMU