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RHETORICAL TECHNIQUES IN USE: ANALYSING SELECTED MALAYSIAN POLITICAL SPEECHES AND STATEMENTS THROUGH THE LENS OF MADANI CORE VALUES

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Abstract:

Political speeches and statements are valuable discourses for analyzing a nation's stance on local and international affairs. They carry significant research value in the fields of political science and the humanities. This study examines selected political speeches and statements issued by the Malaysian government in alignment with the Madani values. Speeches and statements related to two major issues—the COVID-19 pandemic and bilateral ties—are analyzed through the lens of Aristotle's rhetorical techniques to explore how ethos, pathos, and logos help the Malaysian government express its stance on these topics. Additionally, Fairclough's Three-Dimensional model of Critical Discourse Analysis (CDA) was employed to examine Malaysia's position on these issues and the power dynamics embedded within the texts, alongside the six core values of Malaysia Madani. The findings reveal that Malaysia, as a developing nation, not only closely adheres to the established core values of Malaysia Madani but also challenges perceived traditions associated with developing nations in an international context, as evident in official speeches and statements. The study ultimately suggests that decoding the language used in a country's official speeches and statements can provide valuable insights into its stance on international affairs.

Keywords:

Malaysia Madani, Rhetorical Techniques, Fairclough's Three-Dimensional Model, Political Speeches, Developing Nation.

Introduction

In a developing nation like Malaysia where political instability and socio-economic challenges are common, the use of rhetorical techniques becomes even more crucial for various reasons. Leaders in developing nations often rely on persuasive language and emotional appeals to communicate their vision for change and progress to a population hungry for improvement. By mastering rhetorical techniques, politicians in developing nations can effectively mobilize and inspire the masses, driving them towards a shared goal of development and advancement. A developing nation like Malaysia usually resorts to slogans that highlight ideas like advancement, development, and solidarity, as they work towards enhancing their economic, social, and political situations. According to (Nugroho, 2011) a developing nation is often defined as a nation with limited access to resources and a lower quality of life.

Specifically with regard to the *Madani* concept, since its inception, it has been met with both praise and criticism. As Musa (2023) observed, since *Madani* is well regarded as a form of post-Islamism movement, some challenges are expected in its implementation, particularly in counteracting the burgeoning power of conservative Islamic groups in Malaysia. Another challenge in implementing the *Madani* concept in Malaysia is that many Malaysian youths have been found to lack understanding of the meaning of each value embedded within the parameters of *Malaysia Madani*, although the outlined values are not entirely new (AIDhaen et al., 2024). Also, as noted by Singh and Hoang (2024), although *Madani* has become the mantra of the Anwar-led government, the implementation of *Madani* values into government policies cannot be easily determined or systematically translated. Another hurdle, as pointed out by Zhang and Trinh (2023), is that most *Bumiputera* in Malaysia remain low-income earners, and the new policies to be implemented may upset this demographic, as they are used to receiving aid under the previous regime. However, some theorists believe that the *Madani* concept will eventually make a positive impact on Malaysian society, as it was modelled on the *Madinah* society under the leadership of the Prophet Mohammad. Furthermore, the fact that the *Madani* concept encourages citizens to be self-sufficient, caring, and socially aware of societal issues suggests that it will eventually help in forming an ethical society in Malaysia (Weiss, 2006).

Despite the difficulties in translating the *Madani* values into the government's policies, it is important to note that the presence of the *Madani* values can be detected within many Malaysian political discourse. In relation to the selected political speeches in particular, two concepts will be utilised to analyse them. First, rhetorical techniques are powerful tools used to persuade and influence audiences in various forms of communication. In political speeches, these techniques are especially prevalent as leaders aim to convey their message effectively and gain support for their policies and agendas. According to (Nurkhamidah et al., 2021) Aristotle categorized rhetoric into three components such as ethos, pathos, and logos. Ethos focuses on persuading an audience through the credibility and trustworthiness of the speaker or writer. Meanwhile, Fairclough's model will also be used in this research specifically the sociocultural dimension of the model to find out the stances in different categories of issue. As mentioned in (Mumtaz et al., 2023) critical discourse analysis (CDA) offers valuable tools for examining the underlying motives conveyed through language, as mentioned earlier, considering language as a "social practice." The Lancaster School of Linguists, notably led by Norman Fairclough, played a pivotal role in promoting CDA. Fairclough contends that language analysis should be seen as a "social phenomenon" in both spoken and written forms, viewed through the discourse perspective. He introduced the three-dimensional CDA model, which posits that every

communication instance has three dimensions that need exploration to fully grasp the implicit meaning of the discourse or text, and to reveal the embedded rhetorical and ideological structures within the language within a social, cultural, or political context.

In line with the foregoing, this research looks at the rhetorical techniques found in the speeches and statements in relation to the Madani values. The has 6 core values are (kemampuan) sustainability, (kesejahteraan) prosperity, (daya cipta) innovation, (hormat) respect, (keyakinan) trust, and (ihsan) care and compassion, (Meyer, 2023). By examining this, the researcher can better uncover the true position of Malaysia Madani as a developing nation based on the speeches and statements. For example, if Malaysia emphasizes in their speech on assisting other nations with humanitarian aids during the time of crisis, than that would imply something such as that Malaysia is taking responsibilities in solving global issues, hence aligning itself with certain values, whereas if Malaysia does not emphasize so, then that would again imply something else. In short, using rhetorical techniques, the speeches and statements would hint about the stance of a nation about a particular issue. Hence, analysing rhetorical techniques is crucial as it influences the art of persuasion and the way in which ideas are conveyed, ultimately shaping public perception of intricate matters. There is great lack of research in examining these matters, that is to establish whether a developing nation is upholding its political slogan by determining the nation's stance through its use of rhetorical technique in its speeches and statements.

The source for the speeches and statements selected for this research was taken from the official portal by the Malaysian government under the name 'Ministry of Foreign Affairs Malaysia'. This portal provides a free access to limited speeches and statements addressed in local and international context regarding many issues ranging from general issues to a more specific and significant issues such as the Palestine-Israel conflict and so on, thereby situating itself as an appropriate place to find materials. Concerning this, this research seeks to find out the prevalence of Malaysia Madani core values in the selected speeches and statements through the analysis of rhetorical techniques found in them. The findings will highlight how closely does Malaysia adhere to what they have established in the political slogan 'Malaysia Madani' through linguistic analysis.

Literature Review

Political Speeches

According to (Zhang et al., 2024) the main goal of their study is to explore how politicians utilize gestures in U.S. political speeches to sway audiences and assess whether these gestures impact how their arguments are perceived. The specific research objectives involve analysing the gestures employed during rhetorical techniques like contrasts and lists by politicians and investigating how these gestures affect the audience's understanding of the distinctions and similarities within the arguments presented. Aligning closer to Asian political speeches, (Renugah Ramanathan et al., 2020) studied the speeches of Najib and Modi. The aim of the research is to investigate the discourse of Twitter by political leaders Najib and Modi during election campaigns, analysing discursive strategies and speech acts. The research objectives include examining the lexical choices in election tweets and analysing speech acts utilizing Wodak's strategies and Searle's taxonomy. The methodology involved qualitative analysis of data collected over 3 months during national elections in Malaysia and India. The findings highlighted the presence of commissive and directives as major speech acts, working under discursive strategies of predication and perspectivation to establish strong citizen connections

and integrity, demonstrating how political figures use Twitter to influence political decision-making and create language awareness among citizens.

Rhetorical Techniques and Fairclough's Three-Dimensional Model

Research done by (Tianli et al., 2023) focused on rhetorical techniques in humorous talk. The research objectives include examining the rhetorical strategies employed in Chinese talk shows and understanding the factors that impact the rhetorical choices made. The methodology involved selecting 24 monologue samples from the Rock & Roast program and conducting a discourse analysis using Kenneth Burke's rhetorical theory. The findings revealed a rich realization of rhetorical strategies in Chinese talk shows' humorous discourse, including rhetorical devices, foreign language usage (such as English), and internet buzzwords.

Similar study on rhetorical techniques in talks done by Badrol Hisham Abdul Malik et al. (2023). The study seeks to explore how persuasive language is utilized in religious discussions, utilizing the Modern Rhetoric Theory by Enos and Brown (1993). The objectives involve recognizing and summarizing the persuasive language used in religious conversations. The methodology employs content analysis techniques to examine texts in both textual and contextual manners. The results emphasize the significance of persuasive language in shaping audience perceptions, with the persuasive language divided into logical and emotional persuasion within religious discussions. Research on rhetorical techniques in relation to newspapers was conducted by (Rohaidah Kamaruddin et al., 2023). The aim of the research is to explore the usage of rhetoric in the Sinar Harian newspaper during the Malacca state election, focusing on five rhetorical techniques. The research objectives include discussing the application of narrative, descriptive, persuasion, argumentation, and exposition rhetorical techniques in the newspaper.

(Susanti, 2022) studied Indonesian children's powdered milk commercials using Fairclough's Three-Dimensional model of critical discourse analysis to investigate linguistic techniques, marketing tactics, and the societal impact of the ads. Objectives include analysing how companies employ language to promote products and sway consumers and evaluating the effects of powdered milk advertisements on children and infants in Indonesia. The methodology utilizes a qualitative approach with Fairclough's model, analysing five powdered milk commercials from YouTube by transcribing and examining them using the model. The results demonstrate how companies utilize language to promote products, impact consumer decisions, and incite feelings of fear or inadequacy to influence consumer behaviour. Coming towards literary study using Fairclough's CDA, Shahbaz Afzal Bezar et al. (2023) studied 2 poems using this framework. The goal of the study is to evaluate poetry using Fairclough's Three-Dimensional framework, with a specific focus on the English and Urdu poems "The Sick Rose" by William Blake and "Mery bhi hai Kuch Khaab" by N.M. Rashid respectively. Objectives of the research include analysing the levels of description, interpretation, and explanation in these poems, as well as investigating the portrayal of authoritative patriarchal ideology and violent contexts in the chosen works.

Malaysia Madani

(Shimaa Shazana Mohd Ali et al., 2024) draws on the education for Rohingya refugee children in Malaysia. This research focused on investigating the challenges faced by Rohingya refugee children in Malaysia in accessing education. The study aims to explore the barriers that hinder Rohingya children from obtaining education in Malaysia, primarily due to the country not

ratifying the 1951 Convention Relating to the Status of Refugees. Additionally, the research seeks to examine how international and national initiatives, such as the Sustainable Development Goals on Quality Education and Malaysia Madani on *ihsan*, may impact the educational landscape for Rohingya refugee children. Moreover, another study by (Jendia & Hanita Hanim Ismail, 2023) reviews AI technology like ChatGPT in relation with Malaysia Madani concept. The objective of this study was to explore the creation of tailored reading materials for primary school students in Malaysia using ChatGPT, an AI technology, while focusing on its alignment with the Malaysia Madani concept. The study aims to investigate existing knowledge on personalised reading materials and identify gaps in research, as well as propose future directions in this area. The study involved scouring three primary databases – Google Scholar, ERIC, and ResearchGate – to locate pertinent articles on the subject.

The literature revealed that there is a lack of studies specifically within the language domain, particularly concerning how persuasive techniques are employed in Malaysian political discourse. Despite the close connection between persuasive techniques and Fairclough's Three-Dimensional model, there has been little exploration of these elements in relation to the Madani core values. Furthermore, while Malaysian political speeches have been studied, most research narrowly focuses on evaluating their persuasive effectiveness without examining their connection to the ideology of a particular regime. There is a need to assess whether slogans, intended to represent national identity, remain relevant under a regime's influence. This evaluation does not always require quantitative data; qualitative approaches, such as textual analysis, can effectively reveal whether the Madani core values are being applied or have already influenced political speeches and statements.

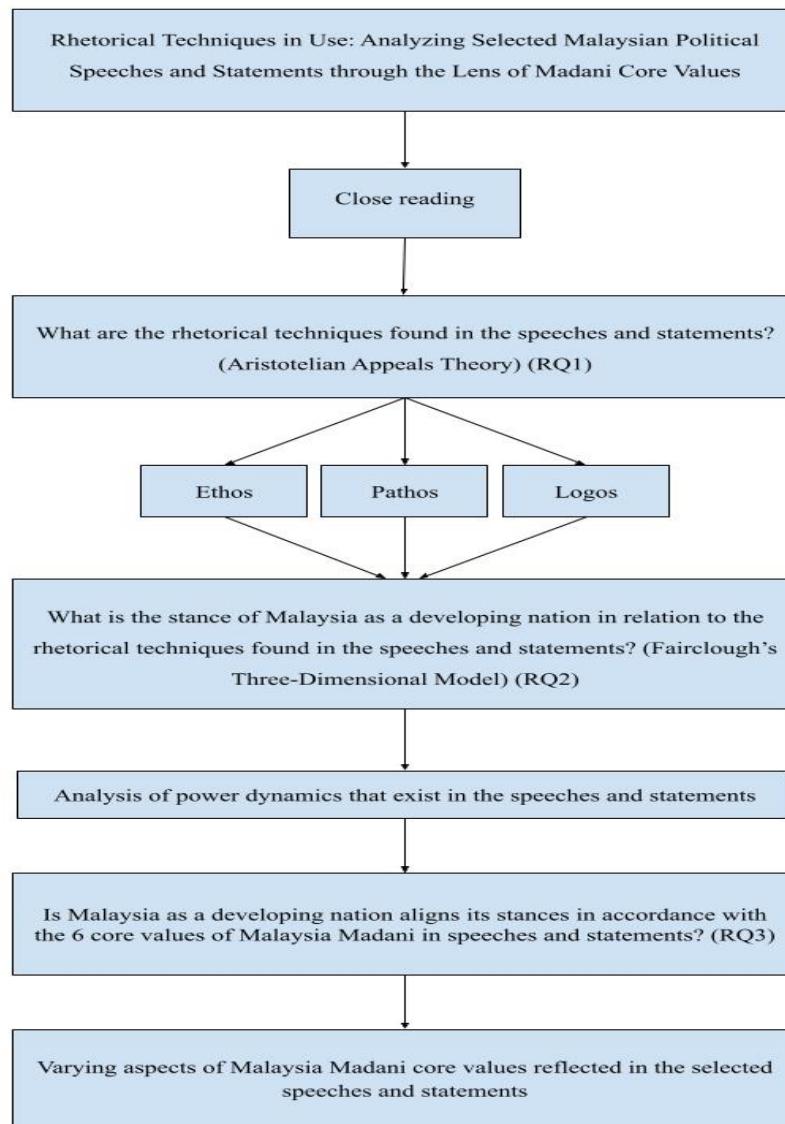


Figure1: Analysis Diagram

Methodology

The current study adopts a deductive approach with a focus on textual analysis. It utilizes secondary data sourced from the official portal of the Ministry of Foreign Affairs Malaysia. The selected speeches and statements are categorized into three key issues: the Palestine-Israel conflict, the Covid-19 pandemic, and bilateral ties. A total of nine speeches or statements are analyzed, with three from each category.

This qualitative study aims to analyze the selected speeches and statements using two distinct frameworks to address the research objectives. For research question one, Aristotelian Appeals is employed to examine the rhetorical elements of ethos (building trust with the audience), pathos (emotional appeals to persuade), and logos (logical reasoning to support arguments). For research question two, Fairclough's Three-Dimensional Model of Critical Discourse Analysis (CDA) is utilized to analyze Malaysia's stance on the selected issues. Specifically, the study focuses on the sociocultural dimension of the CDA model, conducting a macro-level

analysis to explore the power dynamics and sociocultural implications embedded in the speeches and statements. Fairclough's framework provides a structured approach to understanding how language interacts with social factors such as institutions, systems, and cultural norms, offering deeper insights into the nuances of language usage in these contexts. The data analysis begins with a close reading of the selected texts to ensure a thorough examination and accurate identification of answers to the research questions. By identifying rhetorical techniques in the speeches and statements, the study seeks to establish Malaysia's stance on the three categories of issues. These stances will provide insights into whether Malaysia fulfills its responsibilities as a developing nation. The use of Aristotelian Appeals enables the researcher to identify specific rhetorical strategies, particularly ethos, pathos, and logos, in the selected texts. Meanwhile, Fairclough's Three-Dimensional Model allows for an in-depth exploration of Malaysia's stances on the issues, uncovering sociocultural dynamics and evaluating the presence of the six core values of Malaysia Madani. These core values, derived from the analysis, serve to highlight Malaysia's position as part of the developing world.

In summary, this methodology is designed to achieve the research objectives with precision and rigor. The study is expected to yield valuable insights into how Malaysia's core values are reflected in its political speeches and statements. Ultimately, it aims to contribute meaningfully to the fields of linguistics and related disciplines, offering a foundation for future research.

Findings and Discussion

Covid-19 Pandemic

The excerpts within this category have been extracted from the three of documents available on the official website of the Ministry of Foreign Affairs Malaysia under the following titles:

1. Intervention Special ASEAN-RUSSIA Foreign Ministers' Meeting on Covid-19. (Ministry of Foreign Affairs, 2020)
2. Exchange of Views (Intervention) Special ASEAN Coordination Council Meeting on Covid- 19 YB Dato' Seri Hishammuddin Tun Hussein Minister of Foreign Affairs, Malaysia. (Ministry of Foreign Affairs, 2020)
3. Intervention (Exchange of Views) Special ASEAN-US Foreign Ministers' Meeting on Covid-19 YB Dato' Seri Hishammuddin Tun Hussein Minister of Foreign Affairs, Malaysia. (Ministry of Foreign Affairs, 2020)

I. Ethos

Excerpt 1:

"Fortunately, our people have embraced this 'new normal' since the 18th of March and are currently in the 3rd Phase of Recovery following the Conditional MCO which ended last week."

Excerpt 2:

"I cannot stress this enough – this is about saving lives rather than national pride for the highest bidder"

Excerpt 3:

"I am proud to report that the Malaysian-led ASEAN Emergency Operation Centre Network for Public Health Emergencies (ASEAN EOC Network) has circulated daily situational updates and information on prevention, detection and response measures, complemented by real-time information sharing on confirmed cases and cross-border infections."

Concerning ethos, the excerpt 1 above illustrates ethos through a specific lens of leadership or authority. For instance, the speaker asserts indirectly that they have guided their nation through the crisis effectively by stating that they are *"currently in the 3rd Phase of MCO"* hence showcasing their leadership by taking responsibility in not only resolving the dire situation but also in successfully persuading the nation to commit to such resolution together. Another type of ethos displayed by Malaysia is in terms of ethical and moral character. The statement above enhances the speaker's ethos by emphasizing the moral imperative of saving lives over national pride or financial gain, demonstrating the speaker's principled and ethical stance on the issue of vaccine distribution. Malaysia also portrays ethos in terms of expertise. By stating they are "proud to report" on the actions of this organization, the speaker is positioning themselves as a knowledgeable, trustworthy source. They are leveraging their association with this regional body to bolster their own ethos. The specific details provided such as the "daily situational updates" and "real-time information sharing" further reinforce the speaker's expertise and the competence of the organization they represent.

II. Pathos

Excerpt 1:

"The burden is on our shoulders, but I believe, with perseverance and honesty, we will rise to the challenge and defeat Covid-19 once and for all."

Excerpt 2:

"Malaysia believes the ASEAN way will get us through this once again"

Excerpt 3:

"Parents are getting worried, and the students themselves are in a dilemma of whether they will be able to sit their exams or even graduate."

The presence of pathos could be filtered into different provocations of emotions. As an example, this statement above appeals to pathos by expressing belief and determination in overcoming the challenge, evoking a sense of hope and resilience, which leaves a lasting emotional impact on the audience. On the other hand, this statement appeals to pathos by expressing confidence in the ASEAN way of cooperation, evoking a sense of regional solidarity and a shared belief in the collective strength of the ASEAN community, which resonates emotionally with the audience, and it gives a sense of hope and determination. Meanwhile this statement appeals to pathos by highlighting the emotional distress faced by parents and students due to uncertainties surrounding education. It aims to evoke empathy and concern for individuals grappling with educational disruptions which also emotionally affect the parents of such students.

III. Logos

Excerpt 1:

"Malaysia took a proactive approach of introducing 4 economic stimulus packages thus far, jointly worth USD 70 Billion which is roughly 20% of our Gross Domestic Product (GDP), focusing on minimizing job losses, protecting incomes and ensuring the people have enough to live by."

Excerpt 2:

"I understand, there is no one formula that will work for all 10 nations in ASEAN but, there must be a unique approach to combat this pandemic for the benefit of more than 600 million people"

Concerning logos, Malaysia provides abundant statistics to support their arguments. In the statements above, Malaysia appeals to logos by providing specific and quantifiable details about the economic measures taken by Malaysia, demonstrating a logical and data-driven approach to supporting the livelihoods of the people. Not only statistics, but Malaysia also relies on logical arguments to justify their approach and suggestions in combating the pandemic. The statements above present a logical argument by acknowledging the diverse needs of each ASEAN nation and emphasizing the importance of finding tailored solutions. It appeals to the audience's sense of reason and logic by suggesting that a one-size-fits-all approach would not be effective in addressing the complex challenges posed by the pandemic.

Bilateral Ties

The excerpts within this category have been extracted from the three of documents available on the official website of the Ministry of Foreign Affairs Malaysia under the following titles:

1. Joint Statement between the People's Republic of China and Malaysia on Deepening the Comprehensive Strategic Partnership towards China-Malaysia Community with a Shared Future. (Ministry of Foreign Affairs, 2024)
2. Joint Statement for the 2nd Australia-Malaysia Annual Leaders' Meeting. (Ministry of Foreign Affairs, 2024)

3. Joint Statement on India – Malaysia Comprehensive Strategic Partnership.
(Ministry of Foreign Affairs, 2024)

I. Ethos

Excerpt 1:

“Malaysia reiterates its firm commitment to the One China Policy, as per the Joint Communiqué signed by the leaders of both countries on 31 May 1974. Consistent with One China Policy, Malaysia recognizes that Taiwan is an inalienable territory of the People’s Republic of China, for China to achieve national reunification and thus will not support any call for the independence of Taiwan.”

Excerpt 2:

“Both sides reiterate the opposition to any form of terrorism and will strengthen cooperation on law enforcement security and anti-terrorism, jointly address cross-border crime and contribute to regional peace and stability.”

Excerpt 3:

"The Leaders acknowledged the importance of peace and stability across the Taiwan Strait. They also noted that we all have a stake in conflict prevention, and the importance of open communication, reassurance and transparency."

In terms of ethos in bilateral ties, Malaysia indicates a strong trustability in bilateral relationships with other nations. As such, this statement firmly establishes Malaysia's ethos as a credible and reliable partner for China by reiterating its commitment to the One China Policy, which is a core principle for China. It demonstrates Malaysia's alignment with China's position on this critical issue, enhancing the credibility of the bilateral relationship. Excerpt 2 further enhances the ethos of the two leaders by highlighting their shared commitment to combating terrorism and cross-border crime, which reinforces their credibility as leaders dedicated to promoting regional peace and stability. In another instance, it demonstrates Malaysia's understanding of the complexities in the region and their commitment to conflict prevention, further enhancing their credibility. Emphasizing the importance of open communication, reassurance, and transparency, the ethos promotes trust-building measures that are essential.

II. Pathos

Excerpt 1:

“Both sides emphasized that civilians in Gaza must be protected, in accordance with international law, and urged for an immediate and permanent ceasefire, unimpeded humanitarian assistance and protection of humanitarian relief and medical personnel”

Excerpt 2:

“The fate of more than 600 million people lies on our shoulders. Yes, this is a heavy burden to carry but I believe, with our collective strengths – we can achieve a better and brighter future for our countries and ASEAN. God willing.”

Excerpt 3:

“The Leaders acknowledged the upcoming tenth anniversary of the disappearance of Flight MH370 [8 March 2014], mourned the loss of lives and paid respects to the next of kin.”

In connection with pathos, Malaysia appeals to pathos by emphasizing the need to protect civilians and provide humanitarian assistance, which taps into the audience's concern for human welfare and evokes a sense of empathy and human compassion. Similarly, Malaysia also appeals to pathos by emphasizing the gravity of the situation and the responsibility shared by the ASEAN leaders, while also expressing belief in the region's collective strength to overcome the crisis, evoking a sense of determination and hope. Human compassion was not only shown for others but for the people of Malaysia too, acknowledging the fact that everyone deserves to be respected and cared for. With the statement above, Malaysia evokes a sense of empathy and solidarity with the victims and their families, fostering a deeper emotional connection with the audience.

III. Logos

Excerpt 1:

“The Leaders welcomed initiatives to enhance cooperation on cyber security, which would drive economic prosperity, protect national security, and promote international stability.”

Excerpt 2:

“Both Prime Ministers expressed satisfaction on bilateral trade and acknowledged that trade is an important fulcrum of the two countries' Enhanced Strategic Partnership and welcomed the

fact that bilateral trade has reached a record high of US\$19.5 billion."

As with logos, Malaysia appeals to the audience's logical appreciation of the critical importance of addressing emerging security threats in the digital age. Furthermore, by highlighting the potential outcomes of driving economic prosperity, protecting national security, and promoting international stability, it establishes a cause-and-effect relationship that appeals to reason. In terms of statistics, they are not extensively used, if not at all, apart from this statement above which points to rather a small statistical data point. Regardless, this statement appeals to the audience's logical appreciation of the economic benefits of the bilateral relationship. The statistics about the bilateral trade volume serves to quantify the economic relationship between the two countries and highlight the significance of trade in their Enhanced Strategic Partnership.

Fairclough's Three-Dimensional Model

In sociocultural practice analysis, Fairclough stresses showing how discourse fits into social processes (Fairclough, 1989). This means understanding how social structures influence discourse and can either maintain or change them. Explanation goes beyond just the text to look at its historical, social, and cultural contexts as it is seen as part of social conflict. In this practice, three levels of analysis are considered namely situational, institutional, and societal. Each level looks at different aspects, like the specific circumstances of the discourse, the interests at play, and the wider social conditions and culture. Hence, this study is keenly focusing on only one dimension of the model which is the sociocultural dimension to perform the macro analysis on the different categories of texts selected.

Sociocultural Analysis on Covid-19 Pandemic

The Covid-19 pandemic has had a profound and far-reaching impact on the entire world, transcending borders and affecting every aspect of human life. In response to this unequal distribution of Covid-19 vaccines, Malaysia, a developing nation, voiced out such inequalities in local news but not during an official international meeting with other nations or at the least not in an outright manner. For instance, a local news article from New Straits Times reported in (Chan & Naz Harun, 2021) stated that Khairy, the Science, Technology and Innovation Minister, expressed concerns over the slow vaccine supply.

In relation with the analysis of texts selected on Covid-19 pandemic, there are multiple occasions where Malaysia had utilized ethos, pathos, and logos to reinforce its needs and opinions which is only natural as deliberate matters like Covid-19 pandemic requires good persuasion techniques. This study discovered that the use of logos has been the most used. For instance, the line "Research has estimated that around 85 to 90 percent of our populations will need to be vaccinated for us to break free from the pandemic and for normalcy to return." appeals to logos by citing specific research-based estimates, providing a logical and evidence-based rationale for the importance of widespread vaccination in overcoming the pandemic. Another line that appeals to logos regarding Covid-19, "*Malaysia has also implemented Enhanced-MCOs in specific locations where a large cluster is detected. These Enhanced-MCO areas are fully locked down for 14 days, and residents and visitors are forbidden from entering or exiting the area. This enables the Government to conduct a thorough COVID-19 test towards all residents and curb the spread of the virus out of the areas.*" which demonstrates the logical approach of the government to implement MCO to effectively conduct Covid-19 tests and

prevent further spread of the virus. Similarly, the line "Malaysia has put in place 3 Economic Stimulus Packages worth a combined 64.6 USD Billion, which is 18.1% of our GDP." to logos by presenting quantitative information about Malaysia's economic interventions in response to the pandemic. It relies on figures and percentages to support the effectiveness and scale of the economic stimulus packages.

These appeals of logos can be justified by the fact that relying on statistics, facts, and data, Malaysia can present accurate information about the death toll, total vaccination and more, thereby educating and influencing the audience. Other than statistics, logical arguments were particularly prevalent in the texts. Through clear and rational arguments on matters like prevention measures and protocols, Malaysia has effectively communicated public health recommendations, policy decisions, and other related issues, fostering understanding and informed decision-making among the audience. By combating misinformation, building trust, and persuading individuals to take specific actions, as presented in the texts analyzed on Covid-19 pandemic, the employment of logos plays a vital role in shaping positive outcomes in the response to the COVID-19 crisis.

Sociocultural Analysis on Bilateral Ties

Malaysia's foreign policy is characterized by its commitment to maintaining strong bilateral ties with various nations across the globe. To expand further, to establish such strong bilateral ties with these different nations, who have different views of the world, Malaysia opts for a neutral stance in politics to prevent conflicts when dealing with them. This is apparent in the speeches delivered by Malaysia in international forums where it uses rhetorical techniques to persuade and communicate their intention with other nations. In relation to this, the current study discovered that logos are the most prevalent in bilateral ties texts selected in comparison to ethos and pathos. For example, in the speech on bilateral ties titled 'Joint Statement on India–Malaysia Comprehensive Strategic Partnership' the excerpt "*Reaffirming the importance of India's Comprehensive Strategic Partnership with ASEAN, Malaysia appreciated India's full support for ASEAN centrality and Malaysia's upcoming ASEAN Chairmanship in 2025. Malaysia welcomed more engagements between ASEAN and India through ASEAN-led mechanisms towards further consolidating the existing Comprehensive Strategic Partnership.*" was one of the key exchanges that summarizes the bilateral strengthening plan of Malaysia with India using logos.

Similarly, the line found in an international forum between Malaysia and China, "*The two countries confirmed to conduct a new round of joint research on panda protection to commemorate the 50th anniversary of diplomatic relations and strengthen scientific research cooperation*" also shows the use of logos as the two countries are demonstrating a commitment to working together on a shared goal, which is a logical move by Malaysia to strengthen its bilateral ties with China. Finally, the use of logos is also present in an international forum between Malaysia and Australia. For instance, "*Prime Minister Anwar welcomed Australian businesses to participate in high-technology manufacturing projects and emerging industries in Malaysia, such as smart manufacturing, digital economy, petrochemicals, pharmaceuticals, artificial intelligence, halal industry and renewable energy.*" This logical approach demonstrates Malaysia's understanding of the economic opportunities and potential for mutually beneficial collaboration between the two countries, fostering bilateral relationships based on shared interests and goals.

With reference to the core values of Malaysia Madani identified above, Malaysia has successfully incorporated some, if not all, the core values into their political speeches and statements on the international stage. To elaborate on this in connection with the neutral stance of Malaysia as investigated in chapter 4, it can be noted that Malaysia was successful in incorporating these values effectively due to adopting the neutral stance and not taking sides specifically in the matter of Covid-19 pandemic and bilateral ties. For example, as demonstrated in the above paragraphs on Covid-19 pandemic and bilateral ties, the incorporation of core values such as sustainability, innovation, respect, and trust were only possible due to Malaysia's cooperation with the other nations on different aspects like economy, social, and political domain. This collaboration necessitated Malaysia to maintain a neutral stance, as engaging with nations that hold varying approaches and opinions on diverse aspects could potentially result in conflicts if Malaysia did not demonstrate openness and acceptance towards these differing views. Therefore, this neutrality can enhance Malaysia's reputation as a mediator and peacemaker, facilitating constructive dialogue and diplomacy among nations. Furthermore, by staying neutral, Malaysia can focus on domestic development and the well-being of its diverse population, promoting values of fairness and integrity. Overall, a neutral stance in international politics aligns with the principles of Malaysia Madani, helping to cultivate a society that values diversity, tolerance, and cooperation both at home and on the global stage.

Conclusion

As highlighted earlier, the enduring presence of the Madani concept and its fundamental principles across various Malaysian administrations, both historically and in contemporary times, highlighting its ongoing relevance in today's world. It is evident that these values extend beyond politics, resonating across all facets of life. The values encapsulated within the Madani concept are universal and align well with the demands of the modern technological era. Given the all-encompassing nature of these core values, integrating them into the Madani framework seems not only appropriate but also essential. Their application, especially on the international stage, could bolster Malaysia's credibility, enhance its prestige, and elevate its standing as a developing nation. The consistent adherence to these core values, as observed in sociocultural analyses of various texts, illustrates Malaysia's unwavering commitment to political stability and continuity amidst challenging circumstances. While this study does not aim to take any political stance, in essence, it is safe to claim that the assimilation of the core values of the Malaysia Madani concept into various spheres reflects Malaysia's persistent dedication to its foundational principles, both locally and on the global platform, showcasing its political resilience and steadfastness in upholding its ideals. Overall, the objectives set for this research have been achieved. The subjectivity of the Madani core values, which are often difficult to trace in their incorporation into government policies, is portrayed more objectively, as evidenced by the analysis. As shown in the analysis, the core values are overtly present in the examined political speeches and statements. Although these values may not be manifested equally in all speeches and statements, they are still proven to be universally applicable due to the neutrality encapsulated within the Madani core values. This study is proven to be viable both academically and linguistically. With its multi-disciplinary nature that straddles the domains of linguistics and political studies, the findings will serve as a significant reference for future scholars who wish to examine political discourse through the lens of critical discourse analysis. Most importantly, the fact that it explores Malaysia from the standpoint of a developing nation and how it negotiates its position through the lens of power dynamics also sheds new light on scholarly studies pertaining to the Malaysian context.

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