Application of Fuzzy Delphi Techniques on The Needs of Aboriginal Peoples Preachers' Spiritual Development Elements

Zulkefli Aini, Abdul Ghafar Don, A'dawiyah Ismail, Anuar Puteh, Nor Izzatul Husna Burhan

Dakwah & Leadership Research Centre, Faculty of Islamic Studies, Universiti Kebangsaan Malaysia
Email: zulaini@ukm.edu.my, a.g.don@ukm.edu.my

Abstract

Spirituality is considered as an essential component of human development. Human development from spiritual perspective involving physical and internal human. It serves as a catalyst for further development, particularly for the community well-being such as the indigenous people. The preacher (Muslim propagator) is considered as the key factor behind the success of *da'wah* (propagation) among the indigenous communities. In this case, they must be well prepared in doing *da'wah* including spiritual preparation. In order to develop and produce competent preachers to the indigenous communities, particularly preachers among their own tribes, this study attempts to identify the spiritual components that are required in performing *da'wah*. How do those components meet the requirements for the spiritual development of indigenous preachers? Therefore, to achieve this particular objective, the study also aims to investigate the expert panel's agreement in the process of confirming the necessity for spiritual aspects in the development of indigenous preacher competency. The methodology of the study employs the Fuzzy Delphi design by using purposive sampling to fourteen indigenous community *da'wah* experts. Triangular fuzzy numbers are used to analyze the data, and the 'defuzzication' procedure is used to determine the positions of the elements. The study revealed that the indigenous community preachers need to focus on developing three key areas related to spiritual aspect, namely the faith, worship and morality. The results of this study unequivocally support the establishment of a spiritual development framework for indigenous community preachers, which can serve as a point of reference for government and non-governmental organizations seeking to improve their understanding of Islam for the benefit of the welfare of indigenous people. The studies done on this subject have brought to light a number of new topics that require investigation. These consist of carrying out additional research to assess the product's usability, closely

examining the preacher development model indigenous's design, and applying the same methodology to develop a training programme meant to educate indigenous preachers and foster internal cooperation.

Keywords: Application, Fuzzy Delphi, Aboriginal People, Preachers, Spirituality.

Introduction
In Malaysia, the aboriginal, known as Orang Asli. It is a Malay word to denote the meaning of aborigines. Their acceptance to Islam is relatively low, with a rate of only about 27.6% per year Zulkefli et al (2019a) or less than 1.5% compared to the preaching efforts towards this particular community since the 1960s (Ramle et al., 2019). Their qualities of Islamic appreciation it also relatively poor (Abdul, 2014). This situation however not prevent the preachers to continue to guide the Orang Asli Muslim in regards to teaching and understanding the fundamentals of fardu ain (obligatory acts that must be performed by each individual muslim) such as *Aqidah (*Islamic creed*)* and fiqh (Islamic jurisprudence) (Zulkefli et al., 2018; Faiz, 2018). However, a study by Abdul and Abdul (2018) discovered that preachers working with Orang Asli communities face a variety of challenges, one of which is a lack of preparedness from the standpoint of personal management. The majority of them find it impossible to blend in with *da'wah*'s target audience, are incompetent at handling family matters, and have trouble getting beyond financial barriers. They are unable to devote themselves fully to *da'wah* endeavours because of these issues. They also have to cope with some Orang Asli's attitudes, who find it hard to accept Malay preachers. This is because of what they experienced from certain Malays who were called ignorant, impoverished, and filthy (Faiz, 2018; Zulkefli & Halim, 2022). Failure to acquire fluency in the Orang Asli language also makes it more difficult for those communities to receive *da'wah* messages in an efficient and understandable manner (Asmadi & Ramlan, 2020).

Stated differently, the aboriginal people prefers and tends to listen to preachers from their own tribes because, well, they are more accustomed to their way of life, which includes their language, culture, and beliefs (Zulkefli & Abdul, 2020). Even though their culture has been infused with animistic beliefs, they are nevertheless able to communicate the teachings of Islam to the people in their society. Since nature has a significant impact on their outlook on life, this concept resonates with them (Mohamad & Muammar, 2021). This kind of experience is usually hard to replace with new alien knowledge, especially if one believes in supernatural beings that are invisible to the five senses.

Consequently, Mohamad et al (2014) state that preachers from their own ethnic groups who have encountered and comprehended such things must give a detailed explanation. However, it is imperative that preachers from indigenous ethnic groups are introduced to the true teachings of Islam, including fiqh, morality, and preaching, from a firmly scientific perspective (Zulkefli & Abdul, 2022; Saifulazry et al., 2022). In order to effectively preach within their own society, individuals must possess mental, emotional, and spiritual fortitude (including elements of worship and belief) (Noraini et al., 2022; Nor, 2022; Zulkefli & Abdul, 2020). Meanwhile, local preachers need to develop their personalities in three areas (Abdurahman, 2019). Initially, individuals must fortify their faith by ensuring that they consistently hold the belief and notion that only Islam is acknowledged by Allah. Secondly, maintain the preacher's link to Allah by ensuring that they have unwavering access to and trust in Allah. Thirdly, maintain the preacher's link to Allah by ensuring that they have unwavering access to and trust in Allah. Be patient and persistent in the face of pain in order to guarantee that the preacher has strong endurance, tenacity, and patience in dealing with all of the challenges of

da'wah. Faiz (2018) argues that preachers who are indigenous must develop spiritually, especially in morals. The content encompasses moral principles in three distinct contexts: firstly, personal moral principles such as integrity and dependability; secondly, familial moral principles like respecting one's parents; and thirdly, social moral principles like norms, social taboos, and appropriate conduct. The purpose of this study was to ascertain, in light of the argument, what spiritual elements are necessary for educating preachers who serve the Aboriginal population, especially those who are native to the area and members of their own tribe. After that, it is verified by a relevant preacher to make sure those elements are indeed needed by that preacher.

Aboriginal People in Malaysia

The indigenous people are included in the primary ethnic group as natives or bumiputeras, together with the Malays, natives of Sabah, and natives of Sarawak. They differ from other Peninsular Malaysian bumiputera (native people) nationals due to a few unique characteristics. The specific rules dated 1954 require that an individual name oneself as an Aboriginal person and identify as such. This is due to the fact that aboriginal people is interpreted in accordance with Malaysian laws, particularly in Article 160(2) of the Federal Constitution of Malaysia, which refers to aboriginal people of the Malay Peninsula. Who can be recognised as aboriginal people has been given a precise interpretation under Section 3 (1) of Act 134 Aboriginal Peoples Act (1954); Amendment (1974), and it is as follows

3. (1) In this Act an aborigine is

(a) any person whose male parent is or was, a member of an aboriginal ethnic group, who speaks an aboriginal language and habitually follows an aboriginal way of life and aboriginal customs and beliefs, and includes a descendant throught males of such persons

(b) any person of any race adopted when an infant by aborigines who has been brought up as an aborigine, habitually speaks an aboriginal language, habitually follows an aboriginal way of life and aboriginal customs and beliefs and is a member of an aboriginal community; or

(c) the child of any union between an aboriginal female and a male of another race, provided that the child habitually speaks an aboriginal language, habitually follows an aboriginal way of life and aboriginal customs and beliefs and remains a member of an aboriginal community. According to the Department of Statistics Malaysia, aboriginal people is a minority race within the bumiputera ethnic group that made up 178,197 persons in 2018, or 0.5 percent of the country's total population. The Senoi, Negrito, and Proto-Malay tribes are the three tribal groups by which the aboriginal community is known. As stated in Table 1 below, there are six sub ethnic groups within each tribe

Table 1
Sub ethnic of Orang Asli

Tribe	Sub Ethnic
Negrito	Kensiu, Kintak, Lanoh, Jahai, Mandriq, Bateq
Senoi	Che Wong, MahMeri, Jahut, Semoq Beri, Semai, Temiar.
Melayu Proto	Semelai, Temuan, Orang Kuala, Orang Kanaq, Orang Seletar, Jakun/Orang Ulu

The language, social structure, taboos, religious beliefs, and ceremonial practises of the Aboriginal community are all influenced by their settlement, as is their socio-culture (Ramlee,

2014; Ramlee, 2015). It also creates norms for values, cognitive processes, and community activities. In the context of the beliefs and ceremonial practices of the Aboriginal community, they generally hold the opinion that a force composed of supernatural creatures controls over human life. The cosmological system that rules the planet and nature are believed to have been formed by the power. It is also regarded as the protector of human welfare and the ruler of human behaviour in relationships with the natural world (Ramlee, 2015). They have various customs and taboos related to that power as a result. Furthermore, according to Ramlee (2014), they also believe in the supernatural and exceptional human talents, such as those possessed by the spirits of ancestors and contemporary individuals with connections to supernatural sources. Their observance of beliefs, customs, taboos, and rituals does not prevent them from interacting with Muslims outside of their group and with institutions and organisations that support Islam. As a matter of fact, Ma'Rof and Abdul (2008) state that some of them are open to programmes that are meant to integrate their group with the larger society. The result of their peaceful interactions with the Muslim community was that some individuals who were known as preachers or preaching organizations, such as the Islamic Development Department of Malaysia (JAKIM), the Council and State Department of Islamic Religion, non-governmental organisations, such as the Charity Organization Islamic Malaysia (PERKIM) and the Malaysian Islamic Youth (ABIM), and higher education institutions, such as the National University of Malaysia (UKM), the International Islamic University of Malaysia (UIAM) and the Sultan Zainal Abidin University (UniSZA), were able to convert some individuals (Zulkefli et al., 2019a; Abdul et al., 2019).

Spiritual Development
Discussions on development usually focus on the subjects of human development, material development, technological development, and scientific growth (Halipah, 2016). Concerns about tangible advancement in relation to economic development are common, according to (Nor and Sanep, 2013). Actually, human development only focuses on the material aspects of worldly affairs and human physical characteristics that can eventually contribute to national advancement (Safiah et al., 2021). Relatedly, Halipah (2016) asserts that human growth, which should be prioritised in the discourse on development, must consider a variety of aspects, including mental, emotional, spiritual, and physical elements that are centred on the advancement of humanity towards goodness. The basis for human growth is the connection that each individual has with Allah SWT, other people, the natural world, and themselves. An individual's relationship with oneself is closely linked to the spiritual dimension, which includes the dimensions of the heart (al-qalb), intellect (al-'aql), soul (al-nafs), and spirit (al-ruh). Suriani et al (2018) assert that an individual's spiritual development, encompassing all aspects of their inner self, can also cultivate piety, faith, and a fear of judgement in the afterlife. Within the series of development discourses, spiritual development is seen as the main catalyst in relation to human progress. That is, in the evolutionary hierarchy of people, spiritual development comes first (Halipah, 2016). This is in line with the claim made by Azimah and Mohd (2019) that a person's spiritual development can inform the development of their personality. It is impossible to separate the discussion of personality development from that of the purification of the soul, or *tazkiyyah al-nafs* in Islamic mysticism, which also depicts the direct relationships of man with Allah, other individuals, and members of society, as well as his relationship with nature. Nazira (2014) argues that following the path of Islamic mysticism can help one understand the cleansing of the soul, which leads to the emergence of individuals with the moral fortitude to highlight the positive qualities (mahmudah).

While Imam al-Ghazali (who passed away in 505H/1111AD) did not explicitly address human development and spiritual growth, spiritual values in human development frequently highlight his ideas. However, strictly speaking, the topic at hand is about improving oneself and the soul, which depends on purging the spirit, according to (Faizatul and Faudzinaim, 2016). The conversation also focused on how the harmony of the spiritual and material worlds might coexist without burdening either one.

As per the philosophical perspective of al-Ghazali, spirituality-driven human advancement aims to elevate the quality of human existence. Beginning his lecture, Al-Ghazali (2000) discusses matters about the heart and the interior transformations that take place in concepts, feelings, and actions. So, when discussing the advancement of humanity, he pays close attention to the growth of the four spiritual facets of *al-qalb*, *al-nafs*, *al-ruh* and *al-'aql*. Using terms important to the discipline of Islamic mysticism, such as *riyad al-nafs*, *mujahadah al-nafs* and *tazkiyah al-nafs*, he even formulated notions about the relationship spiritual development and the development of the heart. According to Faizatul and Faudzinaim (2016), the growth of the soul affects the mental, emotional, and social domains as well.

Hussain (2020), on the other hand, argues that a person's ability to maintain his connection with Allah in the interval is a significant factor in their spiritual development. It affects a person's perception of their own value, comprehension of concepts, and upholding of interpersonal relationships. Furthermore, one can guarantee their spiritual quality by emphasising aspects of faith, worship, good actions, and the quest of knowledge (Emie, 2019). Halipah (2016); Nabavi (2022) claim that spiritual development, the fundamental component of human development, is an indirect expression of the Quran's idea that the purpose of human creation is to perfect the creation of man (surah al-Tin, 95:4), fulfil one's duties as a caliph (surah al-Baqarah, 2:30), and devote oneself to Allah (surah al-Dhariyat, 51:56).

Faith is an essential component of spiritual development. The application and implementation of the values of the six pillars of faith—belief in Allah, belief in the messenger, belief in angels, belief in the book, belief in Devine will and decree, and belief in the hereafter—as well as the values of faith based on the names of Allah and His attributes, are the main topics of discussion (Mohd & Mohd, 2012; Jasni, 2016). Therefore, it is important to apply the values included in Allah's names and attributes in addition to developing one's sense of integrity (Mohd & Mohd, 2011). According to Solahuddin (2019), achieving perfection in understanding the religious dimension is a prerequisite for achieving perfection in understanding other development agenda items, like morality and Sharia. Within the context of spiritual growth, it includes both general and specific worship. Che et al (2007) state that remembering Allah through prayer, reciting the Qur'an, doing supererogatory worship consistently, and complying with compulsory worship are all part of the application of special worship in preacher training. It also pertains to common acts of devotion such as reading religious texts, attending educational activities, associating with morally pure individuals, incessant introspection, and abstaining from disparaging others. Maintaining the dates of the mandatory prayers, praying, remembering Allah, offering optional night prayers, thinking back on death, imagining the afterlife's punishment and fire, imagining heaven's blessings, following the ritual knowledge, hanging around with devout people, reading the Qur'an, learning about Islam, feeling God's majesty over all of creation, and reflecting are all crucial elements to be taken into account in the development of preachers (Sa'id, 2007).

Morality is an essential component of spiritual development because it helps people develop into people who really submit to and obey Allah's commands and prohibitions as well as develop a holy inner nature that can take the form of a personal or external personality

(Zulfahmi & Wan, 2014). According to Asmawati (2007); Zulfahmi and Wan (2014), a person's moral development needs to be based on four main relationships: those with God, oneself, society, and the environment. Asmawati (2007) subsequently proposed six morally grounded areas of focus for human growth, the first of which is behaviour in daily life, based on these four components. The second is social graces. Thirdly, appropriate behaviour during worship. Fourth, showing consideration for parents and other family members. Fifth, behaviour with Allah and the Messenger. Sixth, act in a way that is knowledge-seeking. Mastery of all four domains is essential to producing individuals who are responsible, noble, mastery of the knowledge they have received, and stable and firm in their views. According to Darraz (1987); Ahmad (2009), the moral components are divided into five groups in the following section. First, there are values that relate to individuals, such as sincerity, patience, protecting the integrity of the soul, upholding one's self-respect, and performing good deeds. The second is morality in the family, encompassing matters such as inheritance and wills, children, marriage, parental rights, and husband and wife interactions. Social morality, encompassing laws, norms, and decorum, constitute the third category. Fourth, morality matters in the context of statehood when it comes to leaders and leadership, including instructions to consider, decide, and do such things. Fifth, morality in a religious context includes things like believing in God, trusting, obeying, praying, and showing gratitude for everything that one has been given.

Research Methodology
In this study, consensus and expert agreement on the created spiritual aspects are reached through the use of the Fuzzy Delphi method. The initial stage in using the Fuzzy Delphi approach, according to Ramlan and Ghazali (2018), is creating the questionnaires and fuzzy Delphi elements. The research instrument was developed based on the results of the examination of the need for spiritual elements in the training of indigenous preachers and the content analysis of pertinent materials. This method aligns with the perspectives of Mohd and Nurulrabihah (2020); Ramlan and Ghazali (2018); Mohd et al (2017); Ridhwan et al (2014), Skulmoski et al (2007); Okoli and Pawlowski (2004), who discussed the various approaches available for implementing the process of forming model elements, including highlighting relevant literature, expert interviews, researcher experience, pilot studies, and focus groups. The process of developing expert questionnaire questions and scripts is the same as for producing other kinds of often asked research questions. Likert scales, which have the following possibilities, were used in the creation of the questionnaire: Strongly Disagree, Disagree, Not Sure, Agree and Strongly Agree. The research instrument was a series of 87 questionnaires administered to a panel of specialists. Only twelve objects, though, are connected to the spiritual element.

14 specialists were chosen for this study based on particular criteria and justifications. Academics from various public higher education institutions (IPTA), preaching officers of the Kelantan Malay Religious and Customs Council (MAIK), preaching activists from non-governmental organizations, indigenous preachers appointed by MAIK known as Indigenous Religious Teachers (GAOA), as well as the Orang Asli Community Mobilizer appointed by the Malaysian Islamic Development Department (JAKIM), make up this group. These experts were selected based on their knowledge of Aboriginal people and have over five years of experience in the field of *da'wah*. The selection of this specialist aligns with Berliner's (2004) assertion that those possessing expertise in a particular subject and having applied it for over five years are eligible to be recognized as experts in that domain. Pill (1971); Oh (1974) state

that while selecting experts for a given study, it is necessary for the selected experts to have training or experience in the topic that is relevant to the study being done. By making this decision, the experts will be able to defend their positions in the needs analysis and amend their preliminary findings in order to come to an agreement. Two opinions were considered for determining the number of study participants: Jones and Twiss (1978) proposed that there may be as many as 50 experts, whereas Adler and Ziglio (1996) felt that ten to fifteen experts would be a suitable quantity for the Delphi technique.

Initially, the researcher contacted the experts to get their consent to act as experts. Once the experts gave their consent, the researcher emailed and used WhatsApp to distribute a virtual questionnaire created with the Google Forms app to the majority of the panel of experts. The panel consisting of preachers from aboriginal ethnicity assigned by the Kelantan Malay Council of Religion and Customs did not receive the questionnaire. During the first round, the experts were asked to rate each item based on whether they strongly agreed, disagreed, were not sure, or disagreed with it. In the second round, after every expert has indicated how much they agree, the experts get an opportunity to discuss each topic.

The data was analysed using the Fuzzy Delphi technique to ascertain the level of expert consensus and acceptability regarding the constituents of the created parts of spiritual development. For a more organised tabulation, the fuzzy numbering analysis uses Microsoft Excel, which shows values between 0 and 1 (Ragin, 2007). The defuzzification and triangular fuzzy number procedures are part of this process. While expert consensus is measured using triangular fuzzy numbers, defuzzification is used to determine the issue's importance. The m1, m2, and m3 values are grouped in a triangular fuzzy number. Typically, it is displayed as (m1, m2, m3). The m1 value is the lowest possible value, the m2 value is considered appropriate, and the m3 value is the highest possible value. In order to convert linguistic variables into fuzzy numbers, a triangular fuzzy number is employed to create a fuzzy scale. The number of agreement levels or levels on the fuzzy scale is odd. The accuracy of the data obtained rises with increasing fuzzy scale (Habibah@Artini et al., 2014). Table 1 illustrates the five-point fuzzy scale that was employed in this research. Table 2 lists the two formulas that are used in these two methods.

Table 1
Five Point Fuzzy Scale

Consent Level	Fuzzy Scale
strongly disagreed	(0.0, 0.1, 0.2)
Disagreed	(0.1, 0.2, 0.4)
Not sure	(0.2, 0.4, 0.6)
Agreed	(0.4, 0.6, 0.8)
strongly agreed	(0.6, 0.8, 1.0)

Source: (Ridhuan et al., 2013)

Table 2
Formula for the Analysis Process

No.	Formula	Proces
1.	$d(\widetilde{m}, \widetilde{n})$ $= \sqrt{\dfrac{1}{3}[(m_1 - n_1)^2 + (m_2 - n_2)^2 + (m_3 - n_3)^2]}$	*Triangular Fuzzy Number*
2.	A = 1/3* (m₁ + m₂ + m₃)	*Defuzzification*

Findings

Table 3 presents the conceptualization of the spiritual development of indigenous preachers based on findings from the analysis of the spiritual components that are necessary for their development. The research instrument was developed through content analysis of relevant documents related to spiritual development.

Table 3
The conceptualization of the spiritual development of the indigenous preacher

No	Elements of spiritual development of the indigenous preacher
A1	strengthening the understanding of Islamic faith based on the faith of *ahl sunnah wa al-jam'ah (*the Muslims who follow the very same way which Prophet Muhammad ibn Abdullah (peace be upon him) and his Companions (may Allah be pleased with them all) followed)
A2	applying the values of the pillars of faith
A3	applying the values of the pillars of faith based on the names and attributes of God
A4	applying the nature of being grateful for God's blessings
A5	increasing the relationship with God through volunteer worship such as volunteer prayer and fasting, as well as remembrance of Allah
A6	can read the Quran well
A7	can lead religious programmes or activities such as becoming an *imam* (a person who lead the prayer) in prayer, leading the reading of al-Quran such as chapter or surah Yasin and remembrance of Allah by reciting "There is No God but Allah"
A8	avoid negative characteristics such as arrogance, envy, slander, insulting, and lying
A9	having positive characteristics such as kindness, piety, patience, forgiveness, honesty, and generosity
A10	having a generous attitude and respecting elders
A11	practise Islamic manners such as eating and drinking manners, dressing manners, and social etiquette
A12	having good relationships between people in the context of fellow indigenous communities and outside communities such as surrounding neighbourhoods and other communities

Meanwhile, Table 4 lists the factors needed for the spiritual side of development of native preachers of aboriginal people. It is founded on expert group consensus and general consensus by following these criteria:

1. The threshold value has to be 0.2 or less (d 0.2).
2. The expert percentage value must be greater than 75%
3. Average response greater than cut value = 0.5

Condition of Triangular Fuzzy Numbers

Table 4

Components of Aboriginal Preacher Development Elements from the Spiritual Aspect Based on Expert Group Agreement

Item	Condition of Triangular Fuzzy Numbers		Condition of Defuzzification Process				Experts Consensus	Position
	Threshold Consensus Value, d	Percentage of Experts Group Consensus, %	m1	m2	m3	Fuzzy Score (A)		
A1	0.041	100.0%	0.486	0.686	0.886	0.686	ACCEPTED	2
A2	0.000	100.0%	0.500	0.700	0.900	0.700	ACCEPTED	1
A3	0.075	100.0%	0.471	0.671	0.871	0.671	ACCEPTED	4
A4	0.075	100.00%	0.471	0.671	0.871	0.671	ACCEPTED	4
A5	0.125	100.00%	0.443	0.643	0.843	0.643	ACCEPTED	12
A6	0.075	100.00%	0.471	0.671	0.871	0.671	ACCEPTED	4
A7	0.075	100.00%	0.471	0.671	0.871	0.671	ACCEPTED	4
A8	0.112	92.86%	0.457	0.657	0.857	0.657	ACCEPTED	9
A9	0.081	92.86%	0.471	0.671	0.871	0.671	ACCEPTED	4
A10	0.041	100.00%	0.486	0.686	0.886	0.686	ACCEPTED	2
A11	0.103	100.00%	0.457	0.657	0.857	0.657	ACCEPTED	9
A12	0.103	100.00%	0.457	0.657	0.857	0.657	ACCEPTED	9

Discussions

Table 4 showed that all of the experts reached the same conclusions and acknowledged each of the constituent parts as a mechanism that needs to be included in the Aboriginal preacher. The expert agreement percentage must be equal to or more than 75%, the fuzzy value score (A) must be equal to or larger than 0.5, and the threshold value (d) obtained must be less than or equal to 0.2 in accordance with the evaluation criteria previously mentioned. The items' acceptance is decided using these evaluation criteria. The views of Mohd and Nurulrabihah (2020), Ramlan and Ghazali (2018), and Mohd et al. (2014) serve as the foundation for the evaluation standard's criteria. Because all of the values obtained fit the requirements of the established standards, they are all calculated to reach expert agreement and are acknowledged as essential elements that must exist and develop within the framework of the development of the spiritual elements of preachers who are Aboriginal people. After that, the experts agreed on how to arrange the components based on three breakdowns: religion, worship, and morals. These breakdowns were determined by their collective view. Table 5

lists the components of aboriginal people preachers' spiritual development in order of their expert consensus for the categories of belief, worship, and morals.

Table 5: The arrangement of elements of the development of indigenous preachers from the spiritual aspect that has reached expert consensus

Experts Consensus Ranking	Items	Item's no
Aspect of Faith		
1	applying the values of the pillars of faith	A2
2	strengthening the understanding of Islamic faith based on the faith of *ahl sunnah wa al-jam'ah*	A1
4	applying the values of the pillars of faith based on the names and attributes of God	A3
Aspects of Morality		
2	having a generous attitude and respecting elders	A10
4	applying the nature of being grateful for God's blessings	A4
4	having positive characteristics such as kindness, piety, patience, forgiveness, honesty, and generosity	A9
9	avoid negative characteristics such as arrogance, envy, slander, insulting, and lying	A8
9	practise Islamic manners such as eating and drinking manners, dressing manners, and social etiquette	A11
9	having good relationships between people in the context of fellow indigenous communities and outside communities such as surrounding neighbourhoods and other communities	A12
Aspects of Worship		
4	can read the Quran well	A6
4	can lead religious programmes or activities such as becoming an *imam* in prayer, leading the reading of al-Quran such as chapter or surah Yasin and remembrance of Allah by reciting "There is No God but Allah"	A7
12	increasing the relationship with God through volunteer worship such as volunteer prayer and fasting, as well as remembrance of Allah	A5

According to the rankings determined by professionals, Table 5 enumerates the three main facets of the spiritual development of indigenous preachers: belief, worship, and morality. The highest degree of expert unanimity placed the believing aspect top, followed by the moral and worship aspects in second and third place, respectively. The importance of the belief characteristic is ascertained by looking at the ranking positions of its constituent parts, which are ranked first, second, and fourth and each correlates to the top position. The items in A2 "applying the values of the pillars of faith," A1 "strengthening the understanding of Islamic faith based on the faith of *ahl sunnah wa al-jam'ah*," and A3 "applying the values of the pillars of faith based on the names and attributes of God" are among the faith-related topics on which experts agree.

Experts' agreement on the produced items indicates how important the belief element is to the spiritual development of indigenous preachers. This outcome supports Ismail Naim's (2020) claim that the most important trait for a local preacher to have is the ability to apply the creed correctly and precisely in accordance with *ahl al-sunnah wa al-jama'ah*, or Muslims who adhere to the same principles as the Prophet Muhammad ibn Abdullah (peace be upon him) and his Companions (may Allah be pleased with them all). This is an attempt to prevent in the future the problem of their deviating from specific areas of language, thought, and action. This can be attributed to the fact that some aboriginal peoples have accepted Islam (Abdul, 2014; Ramlee, 2015; Zulkefli et al., 2019b), although they still practise animism (Halim, 2014; Zulkefli et al., 2019a; Ismail, 2020).

Therefore, the development of faith is essential to the spiritual growth of preachers who are Aboriginal people. Al-Qaradawi (1986) believed that the most important thing in the formation of preachers was to equip them with knowledge acquired through revelation (al-thaqafah al-Islamiyyah), such as knowledge of belief or knowledge of religion. The principles of the pillars of faith—faith in Allah, faith in the Messenger, faith in Angels, faith in the Book, faith in Devine will and decree, and belief in the Day of Judgement—must be applied in the context of their practice in order for the preacher to fulfil his preaching duties, according to studies by Mohd and Mohd (2012) and Jasni (2016). Similarly, Salha and Tengku's (2016) study found that to help people, especially indigenous preachers, clarify their thinking instead of binding it to conventional beliefs, it is essential to apply religious principles based on God's names and His attributes (Ismail, 2020).

These elements are included into the preaching of the indigenous people to produce preachers who uphold the best standards in their community and fully conform to the teachings of Islam. This is because a person's faith will affect their way of thinking, according to Aisyah (2013). The quality of one's thought process will determine one's beliefs and lifestyle.

Table 5 shows that the moral component is the second factor that has been found to have the most expert consensus value in the spiritual growth of indigenous people preachers. There is strong expert consensus about the significance of moral aspects as one of the factors that need to be developed, as seen by the item values of built moral elements ranking second, fourth, and ninth. The goal of emphasising this moral element is to develop preachers from among the indigenous people who are deeply moral individuals and have strong faiths.

Experts agree that item A10 "having a generous attitude and respecting elders" along with A4 "applying the nature of being grateful for God's blessings" are components of morality, A9 "having positive characteristics such as kindness, piety, patience, forgiveness, honesty, and generosity," and A8 "avoid negative characteristics such as arrogance, envy, slander, insulting, and lying." A 11 "practise Islamic manners such as eating and drinking manners, dressing manners, and social etiquette" as well as A12 "having good relationships between people in the context of fellow indigenous communities and outside communities such as surrounding neighbourhoods and other communities".

There is widespread consensus among experts in these fields regarding the significance of helping indigenous preachers improve their moral character. According to Faiz (2018), morality is an essential requirement for a preacher who serves an indigenous people. Furthermore, in order for the indigenous people and other reverts to Islam to become Muslims, they too need to learn this information (Razaleigh, 2014). In addition to the appreciation of virtues like patience, thanks, fear, hope, trust, honesty, relief, and repentance, spiritual practices of worship lead to the formation of superior morals (al-Ghazali, 2000).

Indigenous people preachers need to be trained in a variety of moral contexts, including good speech, not pressuring, trusting, honest, sincere, and all the qualities possessed by the Prophet Muhammad (peace be upon him). They also need to learn about morality towards parents, society, friends, teachers, leaders, cleanliness of clothing and living quarters, daily manners like eating and drinking manners, speaking, and so forth. (Razaleigh, 2014; Faiz, 2018).

Next, Table 5 shows that the worship element is rated third and has unanimous agreement from experts. It is also a crucial element that needs to be given top priority in the training of preachers who are Indigenous. This is due to Zaydan's (2009) assertion that an ongoing relationship with Allah the Almighty is one of the most crucial qualities that every preacher should foster and impart. Worship can be employed in the meantime to maintain an ongoing relationship with Allah the Almighty. Thus, since worship is a prerequisite in Islam, it is a crucial quality that preachers who are Indigenous peoples must cultivate (Ahmad, 2008; Razaleigh, 2013). By engaging in acts of worship, the preacher can deepen their sense of loyalty to Allah and fortify their bond with the Almighty. The worship elements A6 "can read the Quran well", A7 "can lead religious programmes or activities such as becoming an imam in prayer, leading the reading of al-Quran such as chapter or surah Yasin and remembrance of Allah by reciting There is No God but Allah", and A5 "increasing the relationship with God through volunteer worship such as volunteer prayer and fasting, as well as remembrance of Allah" have all been deemed consensus-worthy.

According to Nurul (2017) the development of indigenous preachers should prioritise worship, which should occur gradually over time. For instance, they place a high priority on required worship, which is then enhanced by voluntary worship. This gradual implementation is meant to prevent people from thinking Islam is a difficult religion and giving up on further study of it, as well as to make it easier for people to adapt to Islamic Sharia. According to Ramlee (2015); Che et al (2018), one of the factors influencing indigenous peoples' disinterest in knowing more about Islam is their belief that it is a challenging faith to follow. They consequently lack comprehension of Islamic principles. Thus, preachers must gradually introduce worship to the people until they understand the true meaning of worship in Islam (Nurul, 2017). Indigenous preachers are required to read the Quran regularly (Ibtisam & Berhanundin, 2019; Ismail, 2020), offer five daily prayers, fast during Ramadan, and pray to the Prophet Muhammad, peace be upon him. They are also required to improve their relationship with Allah by engaging in volunteer worship, which includes volunteer prayer, fasting, and remembrance of Allah (Emie, 2019).

According to Naim and Abdul (2019), preachers who are indigenous must be able to read the Qur'an in order to effectively instruct the indigenous populace in its knowledge and comprehension. According to Razaleigh & Marlon (2014), it also aims to create a community of indigenous Muslims who are able to comprehend and value the significance of the Quranic passages that are recited. According to the traditions of the Prophet Muhammad, the best among you are those who study and impart knowledge of the Qur'an. This is in line with the meaning of those traditions. The goal of worshipping Allah by prayer, fasting, zakat, and remembering Him is to produce native preachers who are sincere, honest, obedient to His commands, and who always detest evil (Che, 2011).

Additionally sought after are preachers with experience in overseeing religious programmes. It serves as an example of how preachers must apply a combination of theoretical and practical aspects of Islamic teachings (Annasaii et al., 2020; Redwan et al., 2014). Based on the description, Nurul's (2017) study found that three important and intertwined elements

play a major role in the spiritual development of preachers who are indigenous: belief, worship, and morality.

Conclusion

In general, the fuzzy delphi technique is used in this study to give a framework for the spiritual growth of preacher elements among indigenous people. The consensus and agreement of the expert panel led to the proposal of twelve fundamental aspects in this study that should be used as a basis for developing the framework of spiritual elements for preachers who are Aboriginal people. An indigenous preacher who possesses a deep spirituality in the areas of religion, worship, and morality must possess all of these qualities. The described spiritual development can result in the production of more high-caliber indigenous preachers. They possess not only a strong religious conviction and practise of Islam as preachers, but also the ability to motivate and uplift other native communities to adhere to the Islamic faith and implement its precepts in their everyday life. In terms of choosing and appointing indigenous preachers who want to work in the field of preaching, this study is important for stakeholders. In fact, spiritual development can act as a guide to make sure the preacher stays and keeps doing the work assigned to him.

Acknowledgements

References

Abdul, G. D. (2014). Masyarakat Orang Asli Muslim Malaysia: Senario dan Realiti Kefahaman dan Penghayatan Islam. Seminar Antarabangsa Dakwah dan Etnik 2014. Anjuran Pusat Kajian Dakwah Orang Asli dan Peribumi UKM pada 17-19 Mac 2014 di Universiti Malaysia Sabah.

Abdul, G. D., Badlihisham, M. N., Ahmad, F. I., & Khairul, A. M. (2019). Peranan Akademia Dalam Pembangunan Komuniti Asli. *Jurnal Ilmi* 9(1), 73-80.

Abdurahman, A. (2019). Komitmen Dakwah Penggerak Masyarakat Orang Asli Jabatan Kemajuan Islam Malaysia (JAKIM) Negeri Kelantan. Disertasi Sarjana, Pusat Dakwah dan Kepimpinan, Universiti Kebangsaan Malaysia.

Adler, M., & Ziglio, E. (1996). *Gazing Into the Oracle: The Delphi Method and its Application to Social Policy and Public Health*. Jessica Kingsley Publisher.

Ahmad, M. I. (2009). Pengaruh Akidah terhadap Penghayatan Akhlak Pelajar-pelajar Sekolah Menengah Kebangsaan di Malaysia. Tesis Doktor Falsafah, Universiti Kebangsaan Malaysia.

Ahmad, R. M. Y. (2008). *Cabaran dan Masalah Dakwah Masyarakat Orang Asli di Negeri Pahang*. Bangi: Penerbit Universiti Kebangsaan Malaysia.

Aisyah, J. (2013). Program Dakwah Dan Peningkatan Kualiti Hidup Saudara Baru Orang Asli Di Gombak Selangor. Tesis Doktor Falsafah, Fakulti Pengajian Islam, Universiti Kebangsaan Malaysia.

Annasaii, J., Fatin, N. M., & Mohd, A. C.N. (2020). Penghayatan Pelajar terhadap Nilai Islam dalam Kalangan Pelajar Malaysia Aviation Training Academy (MATA), Kuantan. *Malaysian Online Journal of Education*. 1(4), 48-58. https://doi.org/10.53840/attarbawiy.v4i1.28

Asmadi, A. R., & Ramlan, M. (2020). Cabaran Pelaksanaan Dakwah terhadap Masyarakat Orang Asli oleh Majlis Ugama Islam dan Adat Resam Melayu Pahang. *ISLĀMIYYĀT* 42(Isu Khas), 59 – 67. https://doi.org/10.17576/islamiyyat-2020-42IK-08

Asmawati, S. (2007). Pengajaran Adab & Akhlak Islam dalam Membangunkan Modal Insan. *Jurnal Pengajian Umum*. 8(1), 167-178.

Azimah, A., & Mohd, F. M. S. (2019). The concept of Islamic Personality and Spiritual Development. *International Journal of Academic Research in Business and Social Sciences*. 9(9), 936-949. http://dx.doi.org/10.6007/IJARBSS/v9-i9/6383

Berliner, D.C. (2004). Describing the Behaviour and Documenting the Accomplishments of Expert Teachers. *Bulletin of Science, Technology & Society*, 24(3), 200-212.

Che, B. C. M., Abd, S. M. A., Wan, K. L., Norlela, K., Sharifah, A. O., Salmah, H. & Wan, A. W. Y. (2007). *Pembangunan Dari Perspektif Islam*. Shah Alam: UPENA, Universiti Teknolog MARA.

Che, M. C. M. (2011). Penghayatan Islam Dan Efikasi Kendiri Berdakwah dalam Kalangan Penggerak Masyarakat Orang Asli Di Negeri Sembilan Darul Khusus. Disertasi Sarjana Pengajian Islam, Universiti Kebangsaan Malaysia.

Che, N. H. C. H., Mariam, A. M., & Muhammad, Y. M. A. (2018). Persepsi Masyarakat Orang Asli terhadap Islam di Kampung Genting Peras, Hulu Langat, Selangor. *Jurnal Hal Ehwal Islam dan Warisan Selangor*. 2(1), 1-14.

Darraz, M. A. 1987. *Prinsip Akhlak Berdasarkan Al-Quran*. Kuala Lumpur: Dewan Bahasa dan Pustaka.

Emie, S. M. Z. (2019). Pembangunan Spiritual: Konsep Dan Pendekatan Dari Perspektif Islam. *E-Journal of Islamic Thought and Understanding*. (2), 64-87.

Faiz, A. R. (2018). Domain Pendakwah Masyarakat Orang Asli. Disertasi Sarjana, Universiti Kebangsaan Malaysia.

Faizatul, N. M. A., & Faudzinaim, B. (2016). Nilai-Nilai Pembangunan Modal Insan Menurut al-Ghazali. *UMRON International Journal of Islamic and Civilizational Studies*. 3(1), 11-27.

Al-Ghazali. (2000). *Iḥyā' ᶜUlūm al-Dīn, Kitāb Riyāḍah al-Nafs,* J.2. Al-Qāhirah: Dār al-Taqwā li al-Turāth.

Habibah@Artini, R., Zaharah, H., Mohd, R. M. J., Ahmad, A. S., Saedah, S. & Nurul, R. M, N. (2014). Aplikasi Teknik Fuzzy Delphi Terhadap Keperluan Aspek 'Riadhah Ruhiyyah' Untuk Profesionalisme Perguruan Pendidikan Islam. *The Online Journal of Islamic Education*. 2(2), 53-72.

Halipah, H. (2016). Human Development and Hedonism Culture Challenges: A Review from Islamic Perspective. *e-Academic Journal UiTM*. 5(2):, 1-15.

Hussain, K. (2020). Spirituality in Islam, in Khalid Hussain, *Essesntials of Islamic Studies*. New Delhi: Adam Publishers and Distributors, 469-490.

Ibtisam, I., & Berhanundin, A. (2019). Pendekatan Pengurusan Kemahiran Pendakwah Profesional dalam Dakwah kepada Masyarakat Awam. *Proceedings of The International Conference on Islamic CivilIbtisamization and Technology Management*, 23-24 November 2019. Terengganu, Universiti Sultan Zainal Abidin (UniSZA).

Ismail, N. A. (2020). Persiapan Penggerak Masyarakat Orang Asli (PMOA) dalam Aspek Pengetahuan dan Kemahiran. Disertasi Sarjana, Universiti Kebangsaan Malaysia.

Ismai, l. N., & Abdul, G. (2019). Kepentingan Aspek Pengetahuan dan Kemahiran dalam Dakwah terhadap Masyarakat Orang Asli. *Jurnal Al-Hikmah*. 11(2), 20-36.

Jasni, S. (2016). Pemeliharaan Akidah Islam: Analisis daripada Sudut Penguatkuasaan Undang-undang dan Fatwa di Pulau Pinang. *Jurnal Afkar*. 1(18), 1-34. https://doi.org/10.22452/afkar.sp2016no1.1

Jones, H., & Twiss, B.L. (1978). *Forecasting Technology of Planning Decisions*. New York: McMillan.

Ma'Rof, R., & Abdul, R. A. R. (2008). Integrasi Orang Asli dalam Masyarakat Arus Perdana, dalam Ma'Rof Redzuan dan Sarjit S. Gill, *Orang Asli: Isu, Transformasi dan Cabaran*. Serdang: Penerbit Universiti Putra Malaysia.

Mohamad, Z. A. G., Johaibi, J., Abu, D. M., & Anuar, P. (2014). Dakwah Sudara Baru Orang Asli dari Perspektif Maqasid Al-Syariah. Seminar Antarabangsa Dakwah dan Etnik 2014. Universiti Kebangsaan Malaysia.

Mohd, F. H., & Mohd, K. N. C. N. (2012). *Akidah dan Pembangunan Modal Insan*. Kuala Lumpur: Penerbit Universiti Malaya.

Mohd, R. M. J., & Nurulrabihah, M. N. (2020). *Kepelbagaian Metodologi dalam Penyelidikan Reka Bentuk dan Pembangunan*. Shah Alam: Qaisar Prestige Resources.

Mohd, R. M. J., Saedah, S., Zahara, H., Nurulrabihah, M. N., & Ahmad, A. S. (2017). *Pengenalan Asas Kaedah Fuzzy Delphi dalam Penyelidikan Rekabentuk dan Pembangunan*. Bangi: Minda Intelek Agency.

Mohamad, H. A. K., & Muammar, G. H. (2021). Perubahan budaya masyarakat Orang Asli Suku Temiar di Kampung Bukit Cermin, Kuala Kangsar, Perak. *GEOGRAFIA Malaysian Journal of Society and Space* 17(2), 298-312. https://doi.org/10.17576/geo-2021-1702-23

Nabavi, M. (2022). Creative Becoming(s): The Spiritual Development of Young Muslims in the West through Literature. Disertasi Sarjana Pendidikan University of Ottawa, Ottawa Canada.

Nazira, S. (2014). Sufism and Muslim Spiritual Development. *Middle-East Journal of Scientific Research*. 22(2), 320-323. https:// 10.5829/idosi.mejsr.2014.22.02.21874

Noraini, J., Ahmad, M. M., Mohd, N. M. Z., Affendi, I., Zanirah, M., & Wan, Z. N. A. M. (2022). Pembangunan Akidah Orang Asal di Malaysia: Isu dan Cabaran. Proceedings Science, Ethics & Civilization, Vol.1, 96-102.

Nor, I. H. B. (2022). Pembangunan Elemen Pendakwah Orang Asli Di Kelantan. Disertasi Sarjana Pengajian Islam Universiti Kebangsaan Malaysia.

Nor, S. M., & Sanep, A. (2013). *Pembangunan Menurut Perspektif Islam: Satu Analisis Awalan*. Prosiding PERKEM VIII, Vol. 1, 355-379.

Nurul A. M. (2017). Pembentukan *Da'i* Saudara Baru Melalui Program Sijil Dakwah dan Kepimpinan (PSDK) di Institut Latihan dan Dakwah Selangor (ILDAS). Disertasi Sarjana. Universiti Kebangsaan Malaysia.

Oh, K. H. (1974). Forecasting through Hierarchical Delphi. PhD Thesis, The Ohio State University, Colombo.

Okoli, C., & Pawlowski, S. D. (2004). The Delphi method as a research tool: an example, design considerations and applications. *Information & Management* 42 (1), 15- 29.

Pill, J. (1971). The Delphi Method: Substance, Context, A Critique and An Annotated Bibliography. *Socio-Economic Planning Science*, 5. 57-71.

Al-Qaradawi, Y. (1986). *Thaqāfāt al-Daᶜiyyah*. Cairo: Maktabah Wahbah.

Ramlan, M. & Ghazali, D. (2018). *Aplikasi Kaedah Fuzzy Delphi dalam Penyelidikan Sains Sosial*. Kuala Lumpur: Penerbit Universiti Malaya.

Ramlee, A. (2015). Cabaran Dakwah dalam Masyarakat Orang Asli. Persidangan Kebangsaan Pembangunan Insan Pimpinan Masyarakat Orang Asli di The Grand Beach Resort, Port Dickson, Negeri Sembilan. 7-9 November 2015.

Ramlee, A. (2014). *Orang Asli: Pembangunan dan Transformasi*. Kuala Terengganu: Penerbit Universiti Sultan Zainal Abidin.

Razaleigh, M.@ K. (2013). Dakwah Muallaf Orang Asli in Pahang: Focussing on Problem Pertaining to the Target Group in Efforts of Dakwah. Universiti Kebangsaan Malaysia. https://www.researchgate.net. 1-21.

Razaleigh, M.@K. (2014). *Keperluan Bimbingan Muallaf*. Bangi: Penerbit Jabatan Pengajian Dakwah dan Kepimpinan, Universiti Kebangsaan Malaysia.

Razaleigh, M.@K., & Marlon, P. G. (2014). Respon Muallaf terhadap Pendidikan dan Latihan Amali yang dilaksanakan oleh Institut Dakwah Islamiah PERKIM, Kota Bharu Kelantan. Dlm. Anuar Puteh & Ahmad Irdha Mokhtar. *Seminar Antarabangsa Dakwah dan Etnik*. Bangi: Universiti Kebangsaan Malaysia.

Redwan, Y., Sayuti, A. G., & Burhanuddin, J. (2014). Aplikasi Kualiti Kepimpinan Rasulullah SAW dalam Pembentukan Jati Diri Pendakwah Masa Kini. *International Journal of Quranic*. 2(6), 69-82.

Sa'īd, Ḥ. (2007). *Tazkiyatun Nafs: Inti Sari Ihya Ulumuddin*. Pena Pundi Aksara.

Safiah, A. R., Siti, N. Z. & Musfirah, M. M. (2021). Pembangunan Rohani Generasi Muda Rabbani Berasaskan Kerohanian Nabi Muhammad SAW: Satu Analisis Awal. *Jurnal al-Sirat*, 19(II), 130-142.

Saifulazry, M., Azmin, P., Mohd, N. H. H., & Sharifah, D. S. A. (2022). Kepentingan Ilmu Dakwah Terhadap Pendakwah Kontemporari Menurut Perspektif Muhammad Al-Ghazali: Satu Analisis. *Journal of Islamic, Social, Economics and Development (JISED)*, 7(47), 324 - 337.

Salha, N. S., & Tengku, I. Z. T. P. (2016). Kepentingan Penghayatan Akidah Melalui Nama-nama Allah SWT dalam Pengukuhan Institusi Kekeluargaan: Sorotan Literatur. *Conference Paper Jejak Warisan Ilmu Islam ke Acheh, Indonesia, Universitas Islam Ar-Raniry Acheh, Indonesia.*
https://www.researchgate.net. 1-14.

Skulmoski, G. J., & Hartman, F. T. (2007). The Delphi method for graduate research. *Journal of Information Technology Education* 6 (1), 1-21**.**

Solahuddin, A. H. (2019). Akidah dan Keutamaannya dalam Pembangunan Personaliti Usahawan Islam. *Jurnal Sultan Alauddin Sulaiman Shah*. Special Issues, 332-339.

Suriani, S., Fariza, M. S., & Phayilah, Y. (2018). Pembentukan Spiritual Menurut Islam sebagai Solusi dalam Menangani Permasalahan Sosial. *Jurnal Sultan Alauddin Sulaiman Shah*. 5(2), 269-278.

Zaydān, A. (2009). *Dasar-dasar Ilmu Da'wah*. Shah Alam: Dewan Pustaka Fajar.

Zulfahmi, S., & Wan, H. W. M. (2014). Perbandingan Pemikiran Konsep Akhlak al-Ghazali dan Ibn Miskawayh dalam Aspek Intelek. *The Online Journal of Islamic Education*. 2(2), 107-199.

Zulkefli, A., & Halim, M. (2022). Dakwah kepada Masyarakat Orang Asli di Pulau Carey Banting Selangor. Dalam Zulkefli Aini dan Anuar Puteh (Penyunting). *Tasawwur Dan Gagasan Dakwah Masyarakat Majmuk*, Bangi: Penerbit Universiti Kebangsaan Malaysia, 80-95.

Zulkefli, A., & Abdul, G. (2022). The Implementation of Communication Skills in Da'wah. *Hamdard Islamicus* 45(1), 81-102.
https://DOI.ORG/10.57144/HI.V45I1.276

Zulkefli, A., & Abdul, G. D. (2020). Amalan Kemahiran Komunikasi Pendakwah dengan Masyarakat Orang Asli di Malaysia. *Jurnal BITARA International Journal of Civilization Studies and Human Sciences*. 4(3), 83-100.

Zulkefli, A., Abdul, G. D., Ahmad, I. M., & Nur, U. M. F. (2019a). Strategi Komunikasi Pemujukan Pendakwah dalam Menyampaikan Mesej Islam kepada Masyarakat Orang Asli di Selangor. *Al-Irsyad Journal of Islamic and Contemporary Issues*. 1(4), 12-26.

Zulkefli, A., Abdul, G. D., Anuar, P., & Nur, D. H. N. S. (2019b). Amalan Komunikasi Dakwah Semasa Kelas Fardu Ain Orang Asli Muslim Di Selangor. *International Journal of Law, Government and Communication*, 4(17), 34-47.

Zulkefli, A., Abdul, G. D., Ahmad, I. M., & Nur, U. A. F. (2018). Pengamalan Bentuk Komunikasi Pemujukan Dalam Kalangan Pendakwah Masyarakat Orang Asli Di Selangor. *Jurnal Pengajian Islam* 11(II), 63-79.Abdur