

Adapting a Design and Development Research (DDR) Approach in Developing Muslim Personality Models for Hijrah NGOs Lesbian, Gay, and Transgender

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Abstract

The Muslim Personality Model (Persona) for Lesbian, Gay, and Transgender (LGT) Hijra in Malaysia should be developed by Non Governmental Organizations (NGOs). Previous studies have limitations in developing the Muslim Personality Model (Persona), and it is imperative to include Islamic well-being and personality elements. It can be explained that for those LGTs who insist on or are on-going to transform themselves to be better Muslims, it is challenging if there is no proposed model to be a guide. As Muslims, their faith in Islam fluctuates, but the development of a model can support and guide them in transforming their lives from being associated with homosexuality. This research focuses on developing a Muslim Personality Model for NGOs LGT Hijrah in Malaysia. Therefore, this paper proposes to adopt

the Design and Development Research (DDR) approach to develop a Muslim Personality Model among NGOs hijrah in Malaysia. Following the DDR steps, three phases will be carried out: needs analysis, model design and development, and model evaluation. Each phase will use and apply a different type of participant, procedure, and analysis. Overall, the model is expected to benefit NGOs, particularly NGO advisers, by assisting them in developing their Muslim personalities.

Keywords: Design and Development Research (DDR), Hijrah NGO, Muslim Personality Model, Lesbian, Gay and Transgender.

Introduction

Lesbian, gay, and transgender hijrah NGOs have been established in Malaysia in light of current Islamic-oriented non-governmental organizations (IONGOs). According to Awang et al. (2023), the IONGOs establishment plays a crucial role in LGBT hijrah to strengthen their Islamic spirituality and their resilience by transforming them into good Muslims. In his study of the Islamic law perspective on LGBT behavior, Umar (2021) has explained that, as a human being, sexuality is considered a human interest, and religion itself does not castrate sexuality in order to balance religious life. It may also be explained that no religion insists on plunging human beings into the valley of humiliation; instead, it is lust that leads humans into the black valley.

On the other hand, Suud Sarim (2023) explained that while Islam has controlled legal and permissible biological connections through marriage between a man and a woman, sexual deviations such as adultery or homosexuality can still occur. Collectively, the studies by Muhammad Khusnul Khuluq (2020) outlined a critical role for the LGBT community to include the concept of *hifdz al-nafs* (preservation of life). It can be exemplified that, as a vulnerable group, they have the right to live and develop their lives. At this point, it is becoming increasingly evident that Islam and human rights both support humanity with the protection of life and dignity. However, according to Sa'dan (2016), religion plays a crucial role in distinguishing one person from another. Religions also should be interpreted as a way to bring peace to all regardless of their sexuality, yet they should be guided and assisted accordingly, back to fitrah. It is also supported by Khairani and Saefudin (2018), whereby LGBT practice is one of devious acts that is contrary to religious teachings and against God's destiny.

According to research carried out by Juwika (2023), LGBT people are considered to be contradicted by Islam and God's destiny. LGBT is not recognized and is considered to violate established regulations; hence, social and humanitarian perspectives are needed to protect the rights of LGBT individuals without discrimination. Nevertheless, Sharifah et al. (2021) pointed out that the knowledge obtained by LGBT people is because of interaction to construct a view closer to personal aspirations and values. However, the knowledge produced through such encounters is reductive and stereotypical, rarely addressed to the LGBT individuals who were mostly left out of the actual interaction due to the fear of intimidation and discrimination.

The development of the Muslim Personality Model is crucial to assisting NGOs' hijrah to inculcate Muslim personality, which consists of three elements: *akidah* (Islamic theology), sharia (Islamic law), and *akhlak* (Islamic ethic). The Muslim Personality Model (Persona) is proposed with the hope of assisting lesbian, gay, and transgender hijrah in finding the Islamic

path and returning to fitrah as a normal human being who does not deviate from Islamic teaching.

Literature Review

Historically, in 1992, design and development research was known as design experiments by Brown and Collins (Collins, Joseph & Bielaczyc, 2004; Kimberly & Richard, 2018; Wang & Hannafin, 2005). Subsequently, the term has evolved and is commonly referred to as development research. This term was initially developed by Van den Akker (2006; 1999), while Reigeluth and Frick (1999) referred to it as formative research. Bannan-Ritland (2003; 2013) introduced the term design-based research, which is closely related to DDR, a concept introduced by Richey, Klein, and Nelson (2005; 2004) as developmental research. The researchers have exemplified previous research that used DDR in developing their model. Hence, DDR research has been adapted in this research to develop the Muslim Personality model (Persona).

An example of this can be seen in a study conducted by Ahmad Zaki, Zulazhan & Nurkhamimi (2021), in which they employed the DDR technique. The researchers have presented a framework for Online Arabic Language Learning, which consists of four phases: need analysis, design, development, and evaluation. In addition, Radha, Mohd. Ridwan & Suriani (2021) presented a model of invention thought in the field of innovation, consisting of three distinct phases. The researchers conducted a semi-structured interview with seven experts during the needs analysis phase. In the subsequent design and development phase, the researchers utilized the Fuzzy Delphi Method to gather input from fifteen experts. The objective was to identify the constructs and elements required to develop a model. The last phase is conducting a survey towards Innovation teachers at school. Aside from that, Ramlan (2017) developed an Academic Integrity Model based on spiritual appreciation. The first part featured 380 students answering questions about academic dishonesty. The following phase was the Fuzzy Delphi Method, which involved 12 teachers, including Islamic teachers, and the final phase was acquired by a questionnaire distributed to 480 students. The research found that 62% of students admitted to academic dishonesty.

Previous studies of the LGBT model have not yet dealt with Islamic model development. However, research carried out by Noor Hafizah et al. (2021) has developed a holistic rehabilitation model for LGBT people in Malaysia. This model places significant focus on the integration of spiritual and physical aspects. A group of experts from government bodies, NGOs, societies and the LGBT community have been chosen by using the fuzzy delphi method (FDM). The results show that the threshold value is greater than $(d) \leq 0.2$ and the expert consensus percentage is greater than $\geq 75.0\%$. Hence, it can be concluded that the components of a holistic rehabilitation model should consist of government bodies, NGOs, societies, and the LGBT community to cater to the community spiritually and physically.

Problem Statement

In Islam, the process of enhancing an individual's personality can be illustrated by acquiring knowledge of Islamic theology (*akidah*) in order to establish Islamic ethics (*akhlak*). According to Norhidayah & Hasan (nd), when a person has a strong belief system (*akidah*) and good moral character (*akhlak*), they will also adhere to Islamic law (*shariah*) on LGBT issues, considering it as obligatory as acts of worship such as prayers and fasting. Furthermore, Siti

Mardiyah, Maisarah & Muhammad Najmi (2019) conducted a study on how to outperform the LGBT population by specifically carrying out Islamic missionary (*dakwah*) activities based on the teachings of Prophet Luth and his follower, Sodom. However, when targeting the LGBT population, missionaries should be persuasive, as Malaysian preacher Ustaz Ebit Lew has demonstrated with programs such as 'Door to Door Ebit Lew'.

As a devoted Muslim, being a homosexual should not be mutually exclusive because it needs extensive theological study and at the same time, requires maintaining ties to the family, community, and one's religious identity (Momin & Ayesha, 2016). However, Rodriguez & Ouellette (2000); Güler, Dilara & Deniz (2020) proposed that LGBT individuals have the option to reject either their religious identification or gender identity, keeping these identities separate. According to them, several strategies can be employed to achieve this. However, especially in Malaysia, LGBT individuals are expected to have a profound understanding of Islamic teachings while simultaneously striving for their identity as both a Muslim and a member of the LGBT community, which is forbidden in Islam.

On the other hand, Wan Roslili (2023) clarified the religious entitlements of LGBT individuals by incorporating their spiritual needs and their rights to obtain Islamic treatment and rehabilitation. In Islam, the views of LGBT are complex, and it was ordained clearly in the Quran and hadith on the prohibition of LGBT (Nadhratun & Khairunnisa, 2023). Due to the prohibition of LGBT, Anan Bahrul (2020) has explained the dilemma of being homosexual and Muslim, with few strategies to overcome, such as self-acceptance, finding social support, conversion, and migration. Furthermore, Amalia et al. (2023) explained that several Islamic countries have used civil laws to uphold LGBT rights and repeal any laws that appear to discriminate against any sexual orientation or gender. Nevertheless, the conflict between Islamic beliefs and sexuality can be substantiated by Flores' (2021) research on the Global Accepting Index (GAI). Table 1 below illustrates the social acceptability of the LGBT community in certain Islamic countries worldwide.

Table 1

Ranking Islamic countries and locations by their average LGBTI Acceptance Index score in 2017-2020

Rank	Islamic Country	Global Acceptance Index (GAI)
43	Bahrain	5.73
57	Syria	5.22
81	Algeria	4.28
90	Turkey	3.94
94	Iraq	3.81
96	Libya	3.78
101	Uzbekistan	3.68
102	Pakistan	3.66
105	Lebanon	3.63
107	Kuwait	3.61
108	Saudi Arabia	3.6
111	Qatar	3.54
113	Kosovo	3.52
115	Malaysia	3.48

Source: Flores (2021)

Malaysia ranks 115th worldwide, with a GAI score of 3.48 out of 10. Hence, it can be deduced that Malaysia still accepts the Muslim LGBT community, yet it can be proven with the establishment of NGOs in hijrah to bring them to the Islamic path. The NGO hijrah was established after they attended several Mukhayyam programs by JAKIM. Furthermore, the LGBT community required a godly lifestyle to become a better Muslim. Previous research on the LGBT model has not addressed the development of the Islamic model. However, Noor Hafizah et al. (2021) established a holistic rehabilitation model for Malaysia's LGBT community. According to Mohd Izwan (2019), there are 12 NGOs in Malaysia have formed Hijrah NGO, as shown in table 2.

Table 2

Hijrah NGOs and Target Community

No	Name of Hijrah NGO	State in Malaysia	Target Community
1	Persatuan Insaf Pahang	Kuantan, Pahang	Transgender (TG)
2	Usrah Iqrah	Putrajaya, Kuala Lumpur	Transgender (TG)
3	Hijrah Republique	Selangor, Kedah and Perlis	Men sex with men (MSM)
4	My Hijrah My Adventure	Johor Bharu, Johor	Transgender (TG) and Men sex with men (MSM)
5	T-Fitrah	Kuala Terengganu, Terengganu	Transgender (TG)
6	Usrah Fitrah	Klang, Selangor	Transgender (TG)
7	Pertubuhan Permata Insan Disayangi (PINTAS)	Selangor	Men sex with men (MSM)
8	Kifahuna Jemaa	Kota Bharu, Kelantan.	Pengkid and Lesbian
9	Kelas Al-Quran dan Fardhu Ain Khas	Ipoh, Perak	Transgender (TG)
10	Islah Movement	Melaka	LGBT and HIV
11	Muhajirah WAFIQ	Kuala Lumpur	Lesbian
12	Pertubuhan Islah Cinta Komuniti	Kuala Kangsar, Perak	Transgender (TG) and Men sex with men (MSM)

Source: Mohd Izwan (2019)

Table 2 elaborates that the purpose of these 12 Hijrah NGOs is to seek a new life and to become devoted Muslims. Since its establishment, some of the Hijrah NGOs have not actively engaged with their members. Numerous factors can contribute to this issue, including the absence of a specific role model that fosters the development of a devoted Muslim personality. We can further elucidate that some NGOs actively recruit members from their target group or community, with seven out of twelve NGOs focusing on the transgender community, followed by four NGOs assisting men's sex with men (MSM) and two NGOs catering to lesbians. All NGOs, regardless of their target group or community, should develop a Muslim personality model to assist their members to return to fitrah. A proposed model, which consists of several constructs such as *akidah* (Islamic theology), *syariah* (Islamic law), and *akhlak* (Islamic ethic), would predominantly inculcate a Muslim personality in their lives. The model can serve as a teaching tool for all Hijrah NGOs, as well as a guide to help them become better Muslims and follow the guided path. The next section of the data was

concerned with Hijrah NGOs and the frequency of the program where approximately 1700 participants from all NGOs attended the Mukhayyam program led by JAKIM and collaborated with Yayasan Ihtimam Malaysia and the State Islamic Department from 2011-2019. The breakdown of the data can be categorized as follows:

Table 3

NGOs Hijrah and Frequency of the Program

No	Target Community	Frequency Program	States	Total number of participants
1.	Transgender (Mak Nyah)	23	Negeri Sembilan Pahang Kedah Pulau Pinang Johor Terengganu Perak Sarawak Kelantan	1090 (6.5%)
2.	Gay (men sex with men)	11	Selangor Melaka Johor Kedah Sabah Pulau Pinang Kedah	400 (2.4%)
3.	Lesbian	6	Selangor Wilayah Persekutuan Kuala Lumpur Terengganu	210 (1.2%)
TOTAL		37	13 out of 14 states	1700

Source: Mohd Izwan (2019)

Based on table 3, the highest frequency program was involved with the transgender community, with $n = 23$ and $n = 1090$ total participants. Nevertheless, the second highest frequency program was involved with men sex with the men community ($n = 11$ and $n = 400$ total number of participants), and the lowest frequency of the program involved the lesbian community with $n = 6$ and $n=210$ total number of participants participated in the program. It can gather a total of $n=1700$ participants from NGOs in Hijrah from across Malaysian states. Besides that, table 4 below demonstrates the target program for targeted community as below.

Table 4

Target Program for Targeted Community

No	Name of Program and Target Community	Frequency	Place	Total Participants
1.	<i>Kem Ibadah Komuniti Kebangsaan untuk komuniti Transgender dan Gay</i>	1	<i>Darul Iman Training Centre, Kemaman, Terengganu.</i>	200 participants
2.	<i>Kem Getting Near You 5 (GNY 5) untuk komuniti Lesbian</i>	1	<i>ILIM Besut, Terengganu.</i>	40 participants
3.	<i>Program Mukhayyam bersama komuniti Gay</i>	1	<i>Pusat Latihan Pertubuhan Peladang Langkawi, Kedah.</i>	50 participants
Total Number of Participants in Mukhayyam Program by JAKIM 2019			290 participants	

Source: Mohd Izwan (2019)

Table 4 clearly explains the targeted program for the LGBT community in Hijrah NGOs. Firstly, *Kem Ibadah Komuniti Kebangsaan untuk komuniti transgender dan gay* had the highest number of participants (n = 200). The second highest was a *Program Mukhayyam bersama komuniti gay*, n = 50 and the last score was a *Kem Getting Near You 5 (GNY 5) untuk komuniti lesbian*, n = 40. Even though the frequency was low (1 frequency for 1 program), it can be demonstrated that the total number of participants for all programs was quite impressive.

Methodology

Following Richey and Klein (2007), this study has incorporated the development of design and research (DDR). Ahmad Zaki, Zulazhan & Nurkhamimi (2021) outlined the four distinct stages of DDR research: analysis, design, development, and evaluation. However, in a study conducted by Radha, Mohd. Ridzwan, & Suriani (2021), it was suggested that the two stages (phase two and phase three) described in Richey and Klein's work (2007) should be merged, resulting in a total of three phases in this research.

The three phases, as identified in the research done by Noh & Karim (2021); Beram, Ismail & Noor (2021), Nurulrabihah (2020); Mohd. Ridhuan et.al (2018), aims to enhance practicality and minimize the impact on the research process. However, Richey & Klien (2007; 2014) have recommended employing a multiple-methods approach in all stages of model development. Although there may be some variations in defining the phases, the approach is generally similar, involving the use of models and theories in each phase. In DDR research, a developed model can be validated through internal validation or external validation. For internal validation, it can be developed based on expert views, document analysis or mapping of model components. In other words, internal validation is also conducted by validating the components in existing models (Saedah et al., 2013). On the other hand, external validity can be obtained from fieldwork evaluation or experiments, where the purpose of external validation is to evaluate the impact of the developed model (Richey & Klien, 2007; Saedah et al., 2013). On top of that, Norliyana, Nor Hasniza & Noor Dayana (2023) also elevated the DDR approaches, which incorporate quantitative and qualitative techniques and thorough

literature examination. Sukor, Marinah & Ramlee (2020) elucidated the informants' involvement from a group of experts and users, which can indirectly contribute to the need for model development in the Malaysian context. In conclusion, this research demonstrates the utilization of research flowcharts in the phases of need analysis, design and development, and usability evaluation phase. The three phases of the process can be further explained as follows: the need analysis phase involves the utilization of document analysis and semi-structured interviews, the design and development phase employs the document analysis (coding), Fuzzy Delphi Method (FDM), and the usability evaluation phase utilizes the Modified Nominal Group Technique (mNGT). Further description of the three phases can be provided in figure 1 as follows

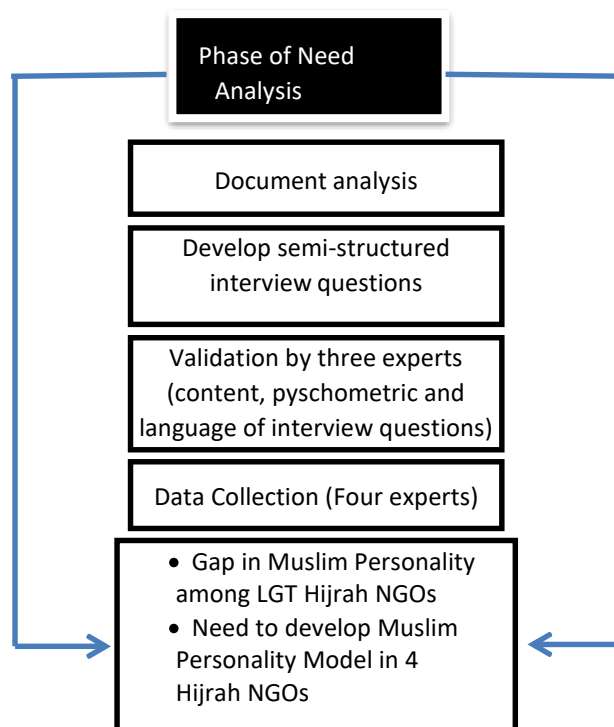


Figure 1: Research Flowchart in Need Analysis

Source: Sa'dan (2024)

A need analysis is the first phase in conducting design and development research. According to Sukor et al. (2020); Abdul Muqith (2018); Mohd Ridhuan (2016), needs analysis is a critical phase that aims to identify the basic research questions before developing a model. It was further strengthened by Azlina, Rohaidah & Mazlini (2022), who stated that the need analysis phase is crucial and beneficial in the DDR phases. To analyze the need analysis phase, the researchers have examined several documents published by JAKIM: *Manual Islam dan Mak Nyah* and *Manual Komuniti Lesbian dan Gay*. All essential documents were analyzed to identify the gap in LGBT personality as a Muslim. Each document was assigned the appropriate codes, and the research findings were analyzed using thematic analysis. Following the first step, which involved document analysis, the researchers created a semi-structured set of interview questions. In the need analysis phase, the researcher performed document analysis and a semi-structured interview with four experts in a relevant expertise. However, before the interview sessions, three experts from content, psychometric, and

language domains validated the semi-structured interview questions. Following the validation process, the researchers revised the interview questions provided by three experts until the questions were ready for the interview. Before the interview session, the researchers developed an interview protocol by emailing the experts and making an appointment at the experts' convenience. Each expert will be given the interview questions earlier, so they can be prepared with the answer before the interview session starts. In terms of protocol, the experts were required to sign the consent form, read all of the written information, and finally sign and put the stamp. The researchers have scheduled an appointment with all the experts, and the particular details of experts can be found in table 5.

Table 5

Semi-Structured Interview with the Experts

Number	Affiliation and Expertise	University	Years of Experience
1	Professor in Islamic Psychospiritual	University Malaya	25
2	Associate Professor in Usul Fiqh	Universiti Sains Islam Malaysia	20
3	Senior Lecturer in Akidah Islam	Universiti Kebangsaan Malaysia	20
4	Senior Lecturer in Tasawuf	Universiti Kebangsaan Malaysia	16

Source: Sa'dan (2024)

During the interview process, each expert will be interviewed separately to reduce bias and ensure data saturation. The interview questions will be revised sequentially, either by paraphrasing the questions or by adding modifications to the protocol. The questions will also be adaptable and the interview will be transcribed and coded into thematic analysis. Following the transcription, the researcher will send the thematic analysis to three experts for content validation during this phase. The researchers have appointed three experts to validate the thematic analysis, which are elaborated in table 6 below.

Table 6

Validation of Thematic Analysis with the Experts

Number	Affiliation and Expertise	University	Years of Experience
1	Associate Professor in Tasawuf, Aqidah and Da'wah.	Universiti Sains Islam Malaysia	20
2	Associate Professor in Usul Fiqh	University Kebangsaan Malaya	21
3	Senior Lecturer in Da'wah and Islam	Universiti Islam Selangor	10

Source: Sa'dan (2023)

The researchers have sent an official email to all the experts to validate whether the thematic analysis was exemplified in the research. Notably, all the experts agreed with the thematic analysis, and only one expert commented on removing the word "may be" which indicates vague uncertainty. After phase one was carried out, the researchers moved on to the second phase, which used document analysis and the Fuzzy Delphi method (FDM) to develop the Muslim Personality Model. In the second phase, design and development phase can be illustrated in figure 2 as follows:

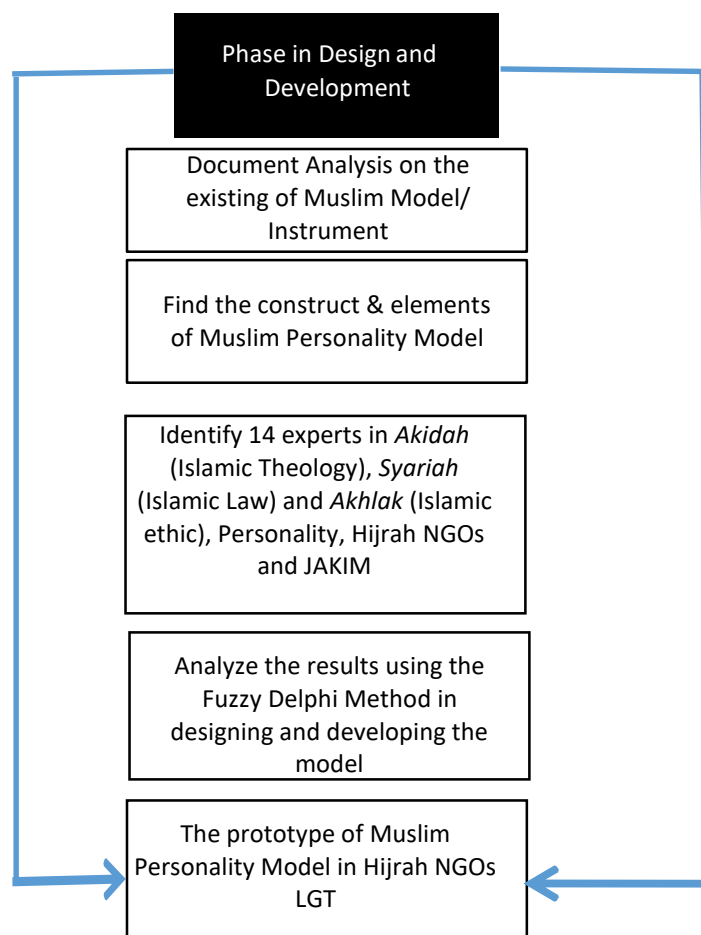


Figure 2: Flowchart in Design and Development Phase

Source: Sa'dan (2024)

In the design and development phase, the document analysis on the existing instrument and Muslim Personality model was carried out. All the documents were categorized into construct and element by mapping the existing models and theories to design the model. In this phase, the researchers have analyzed the Measurement Principles in Personality and Religiosity Muslim Model by Jamiah Manap et al. (2013), Integrative Islamic Personality Model (Mustafa & Nik Ahmed, 2016), *Model Pembangunan Kerohanian Q-Rohani* (Saedah Siraj, 2012), Excellent Ummah Personality (Ismail & Zahrin, 2018), Alfred Adler Personality Theory, al-Ghazali's Religious Personality Model (Al-Ghazali, 1988; Sham et al. 2005), MRPI Muslim Religiosity-Personality Inventory Model (Krauss et al. 2005), and Islamic Foresight Thinking Model (Mohammad Ali et al. 2024), Comprehensive Measure of Islamic Religiosity (CMIR) (Tiliounine & Belgoumidi, 2009) and Ideal Muslim personality in Hasan al-Banna's (n.d).

After examining all existing models and theories, the researchers have chosen and rearranged all the constructs according to the research context. The model construct has been determined, and the Fuzzy Delphi Method (FDM) was used in the construct and items. The FDM technique was introduced by Murray, Pipino, and Gigch in 1985. To achieve consensus among all 14 experts, three requirements must be met: the threshold value for each item should not exceed 0.2, the percentage of experts agreeing should be over 75%, and

the defuzzification on items must be greater than the α -cut value of 0.5. Prior to that, the FDM construct and items will undergo validation by three experts who specialize in content and language related to FDM. The validation process will be carried out in table 7 with the following manner:

Table 7

Validation of Content and Languages with FDM Experts

Number	Affiliation and Expertise	University	Years of Experience
1	Associate Professor in Da'wah and Usuluddin	Universiti Islam Selangor	25
2	Senior Lecturer in Da'wah and Leadership	Universiti Kebangsaan Malaya	21
3	Senior Lecturer in Da'wah and Islam	Universiti Teknologi Mara (UiTM)	15

Source: Sa'dan (2024)

After the researcher receives the feedback and comments from all FDM experts, as illustrated in table 7, the researcher will amend the questions, and the next step will be 14 content experts from different backgrounds, such as in Islamic Psychospiritual, Personality, Physiology Gender, Usul Fiqh, Aqidah, Theology, Syariah, JAKIM, and Hijrah NGOs. According to Nabilah Huda (2022), the experts who were asked to participate were willing to do so and were aware of the research's problems. They also gave their full support and acknowledged the views of other experts. Not only that, the experts must have many publications, such as indexed journals, conference papers, and books, and should have experience in the particular field for more than five years (Delbecq et al. 1975; Berliner, 2004). On the other hand, Adler & Ziglio (1996) also emphasized that the number of experts should be between 10 and 15 if there is a high level of uniformity. Further illustrations of the 14 experts in this research can be categorized as follows:

Table 8

Fuzzy Delphi Method with 14 experts

Number	Affiliation and Expertise	University/ Organization	Years of Experience
1	Professor in Da'wah and Development	Universiti Kebangsaan Malaysia	20
2	Professor in Physiology Gender	Universiti Sains Islam Malaysia	26
3	Professor in Usul Fiqh	Universiti Sains Islam Malaysia	20
4	Professor in Usul Fiqh	Universiti Malaya	25
5	Associate Professor in Akidah	Open University Malaysia	15
6	Associate Professor in Akhlak and Tasawuf	Universiti Sains Islam Malaysia	15
7	Senior Lecturer in Akidah and Akhlak	Universiti Teknologi Mara	12
8	Senior Lecturer in Islamic Pyscospiritual	University Malaya	8

9	Senior Lecturer in Islamic Studies	Institut Pendidikan Guru	15
10	Senior Lecturer in Syariah and LGBT	Universiti Sultan Zainal Abidin	2
11	Director of Family, Social and Community	Jabatan Agama dan Kemajuan Islam Malaysia (JAKIM)	5
12	Hijrah NGO Assistance (Lesbian)	Persatuan Islah Movement	6
13	Member in Hijrah NGO (Transgender)	Persatuan Insaf Pahang	5
14	Hijrah NGO Assistance (Gay)	Hijrah Republique Network	5

Source: Sa'dan (2024)

Table 8 explains the number of experts from different backgrounds, institutions and organizations to rank the items in FDM. In the FDM technique, the researcher uses a 7 point Likert scale from strongly disagree, disagree, somewhat disagree, neither disagree nor agree, somewhat agree, agree and strongly agree. All constructs and items from FDM must be answered by all experts and scaled using the 7-Likert scale, as previously indicated. After collecting the FDM questions, the researchers must assess them using triangular fuzzy numbers and calculate the ranking for each variable using the 'defuzzification' technique (Muhammad Nidzam et al. 2022).

The final part of this research is an evaluation of usability phase that use the modified nominal group technique (mNGT). Modified NGT is a decision-making procedure that includes in-person small group discussions (Azzat, Intan & Zainal, 2006). Nonetheless, this approach is regarded as productive problem-solving in generating a priority-based solution. It has been explained by Azzat Mohd Nasruddin et al. (2006); Dobbie et al. (2004). In Dobbie et al. (2004), the number of respondents should be in between 30-40. The flow chart in the evaluation of usability phase can be described in figure 3 as follows:

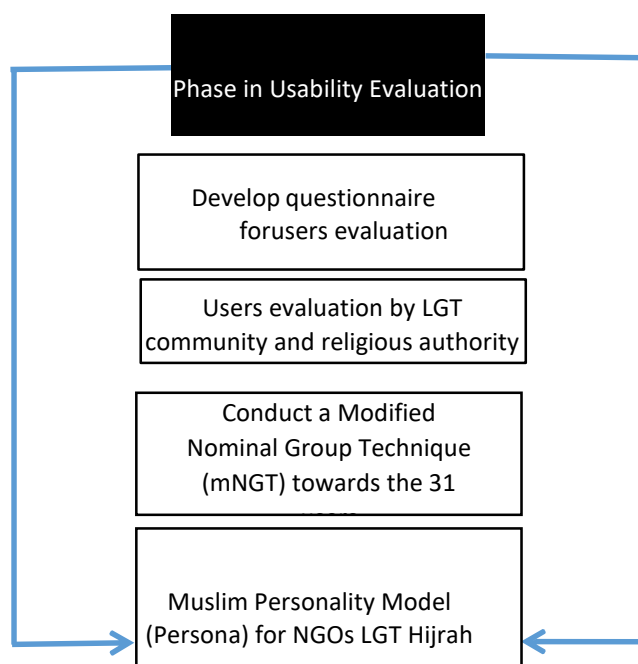


Figure 3: Flowchart in the Usability Evaluation Phase

Source: Sa'dan (2024)

According to Figure 3, a questionnaire should be developed for user evaluation in the last phase. The usability evaluation of the Muslim personality model can be categorized into four parts; the appropriateness of the model main construct, the appropriateness of the model main domain, the appropriateness of the model main sequence and the overall model evaluation. According to Rafikul Islam (2002), six steps must be conducted to achieve consensus among all group members as below:

- i. Enunciation of the statement of the question pertaining to the issue (the question should be well understood by all, and the participants are expected to be knowledgeable on the issue)
- ii. Silent generation of ideas in writing
- iii. Round-robin recording of ideas
- iv. Serial discussion of the ideas
- v. Voting to select the most important ideas
- vi. Discussion and reaching a consensus on the selected ideas

Purposive sampling was used to choose all members of Hijrah NGOs LGT, as indicated by Iker Etikan, Sulaiman & Rukayya (2016). Homogenous sampling is used when applicants share similar qualities or specific characteristics. For example, all participants in homogenous sampling would have comparable ages, cultures, jobs or life experiences. This research can be related to their active participation in Hijrah NGOs, and the specifics are detailed in table 8 as follows:

Table 8

Modified Nominal Group Technique with thirty-one users from Hijrah NGOs

Number	Affiliation	NGOs Hijrah/ Organization	Years of Experience	Number of Participation
1	Hijrah NGO members (former lesbian)	Persatuan Islah Movement	5	4
2	Hijrah NGO members (former lesbian)	Muhajirah WAFIQ	5	4
3	Hijrah NGO members (former gay)	Hijrah Republique Network	5	8
4	Hijrah NGO members (former transgender)	Persatuan Insaf Pahang	5	8
5	Selangor State Islamic Religious Council	Religious officer	5	2
6	Melaka State Islamic Religious Council	Religious officer	5	2
7	Pahang State Islamic Religious Council	Religious officer	5	2
8	Department of Islamic Development Malaysia	Director, Department of Family, Social and Community	10	1

Source (Sa'dan, 2024)

This research culminates in the Muslim Personality Model, which has undergone three phases of design and development. All Hijrah NGOs in Malaysia can use the Muslim Personality Model to uphold their Islamic spirituality, shape their personalities, and simultaneously serve as ambassadors for Hijrah community in this world. Hijrah NGO assistance can use this model to teach and guide their members in daily life to be a better Muslims.

Conclusion

This research has adopted Design and Development Research (DDR) to propose a Muslim personality model for Hijrah NGOs for lesbian, gay and transgender in Malaysia. This research also serves as an alternative to the existing personality models related to Muslim well-being and traits. The Muslim personality model has been initiated to assist Hijrah NGOs, particularly their members who are striving to become better Muslims. There are three phases to this model's development. The first phase is a need analysis, in which the researcher conducted a semi-structured interview with four experts. Following that, in the second phase of designing and developing the model, the researchers used the document analysis and Fuzzy Delphi Method (FDM) technique with 14 experts from various backgrounds and experiences. The final part is the usability of evaluation phase, when the research will measure the usability of the model using a modified Nominal group technique with 31 users (8 lesbians, 8 gays, and 8 transgenders) from hijrah NGOs and two religious officers for each state in Malaysia (Selangor state, Pahang state and Melaka state). Apart of that, a Director of Department of Family, Social and Community, JAKIM also will involve to evaluate the usability of proposed model. To summarize, the Muslim personality model will have an excellent effect on all Hijrah NGOs, encouraging them to live their lives according to Islamic principles. A subsequent study should examine all of the data acquired from all phases.

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