Qudus International Journal of Islamic Studies (QIJIS)
Volume 13, Number 2, 2025 (PP : 381-422)
https://journal.iainkudus.ac.id/index.php/QIJIS/index
http://dx.doi.org/10.21043/qijis.v13i2.29373

A NEED ANALYSIS ON DEVELOPING THE MUSLIM PERSONALITY MODEL IN HIJRAH NGOS FOR LESBIAN, GAY, AND TRANSGENDER MUSLIMS IN MALAYSIA

Muhamad Sa'dan Abdul Aziz
INTI International University Malaysia
msaqdan.aaziz@newinti.edu.my

Jaffary Awang
Universiti Kebangsaan Malaysia
jaffary@ukm.edu.my

Nur Farhana Abdul Rahman
Universiti Kebangsaan Malaysia
nfarhana@ukm.edu.my

Mohd Izwan Mohd Yusof
Department of Islamic Development Malaysia (JAKIM)
izwanyusof@islam.gov.my

Ahmad Sunawari Long
Universiti Kebangsaan Malaysia
aslong@ukm.edu.my

Abstract

The Muslim personality represents a crucial synthesis of various components, including *aqidah* (faith), *akhlaq* (Islamic ethics), *sharia* (Islamic law), *ibadah* (Islamic worship), and other relevant aspects. Devout Muslims prioritize virtues such as compassion, integrity, humility, and respect in their daily lives. Additionally, their personalities are influenced by teachings that emphasize empathy, generosity, and mindfulness. This

research seeks to outline the necessity of developing a Muslim Personality Model specifically tailored for Hijrah's Non-Governmental Organizations (NGOs) in Malaysia, particularly in relation to lesbian, gay, and transgender communities. Using a qualitative approach, the study conducted semi-structured interviews with four experts, deliberately selected based on specific criteria. Thematic analysis was applied to the interview data, involving transcription, coding, and theme identification from verbatim responses. The findings indicate a significant need to develop the Muslim Personality Model within Hijrah NGOs. The study emphasizes that essential elements such as *aqidah*, *sharia*, and *akhlaq* are integral to this model. The proposed model is designed to assist Hijrah NGOs in nurturing enhanced Muslim identities, which is considered vital. Recommendations include a subsequent phase focused on the design and development of the model, utilizing the Fuzzy Delphi Method (FDM) to achieve consensus among experts regarding the construct and item development. The final phase will involve a usability evaluation with end users from the Department of Islamic Development Malaysia (JAKIM), State Religious Council, and Hijrah NGOs, including Muhajirah Wafiq (MW) (2019), Pertubuhan Insaf Pahang (PIP) (2013), Pertubuhan Islah Movement (PIM) (2016), and Pertubuhan Hijrah RepubliQue Network (PHRN) (2014).

Keywords: *Need analysis, Hijrah NGO, Muslim Personality Model, Lesbian, Gay, and Transgender, Malaysia*

A. Introduction

The term 'personality' originates from the medieval Latin word "persona," meaning "mask". It gained prominence through the work of American psychologist Gordon Allport (1897-1967), who defined it as "the dynamic organization, inside the person, of psychophysical systems that create the person's characteristic patterns of behavior, thoughts, and feelings" (Allport, 1937; Macaskill, 2015). The debate over whether personality is primarily innate or learned (nurture) includes perspectives from Vazire et al. (2014), who assert that both innate traits and environmental influences play significant roles. Moreover, personality is shaped by genetic

predispositions evident from infancy and by experiences over one's lifetime.

Personality remains an enduring subject of research and critique, spanning disciplines such as psychology, religion, and politics. In Islamic contexts, understanding personality necessitates relating to Allah Almighty, considering Him as the Almighty who created humanity with all its attributes. Malik et al. (2024) define personality as a complex entity encompassing body, mind, and spirit. While there has been limited exploration of personality theories in the Muslim world, efforts have focused on developing culturally and ethically relevant standardized personality assessments.

Expanding on the Muslim perspective, personality includes the spiritual dimension, crucial to the self-perception of devout Muslims. Research by Nurhuda (2022) emphasizes the integration of mind, body, and heart in shaping human personality, which, in Islam, is viewed as a gift from Allah Almighty to His creatures. Al-Ghazali (1988) characterizes personality as comprising both physical (external) and spiritual (internal) aspects, mutually influencing emotions, attitudes, and motivations. Studies have also examined the convergence of personality factors with religiosity, emphasizing similarities and the need to examine religiosity within the context of individual personality (Saroglou, 2010).

Hartati et al. (2017) conceptualize personality traits within a religious framework, distinguishing between intrinsic and extrinsic religious orientations alongside neuroticism. Kadir (2000) outlines fundamental personality traits for Muslims, including courtesy, charity, patience, righteousness, and moderation. Similarly, Mabrur (2020)

underscores Islamic morals as integral to Muslim personality, harmonizing heart, reason, and desires. According to Abdul-Rahman (2018), the spiritual personality in Islam reflects a natural disposition shaped by Islamic practices, beliefs, and virtues, and is guided by the Qur'an and Sunnah.

In contrast, Western personality theories are generally grounded in empirical psychology and secular humanism. It can be exemplified in Allport's theory, where he conceptualized personality as a dynamic organization of psychophysical systems that determine characteristic behavior and thought patterns (Allport, 1961). Meanwhile, Freud's theory proposed a structural model (id, ego, superego) rooted in psychodynamic conflicts (Freud, 1923). However, trait theorists developed the Five-Factor Model (FFM), identifying openness, conscientiousness, extraversion, agreeableness, and neuroticism(Costa & McCrae, 1992). Therefore, Islamic personality theory is revelation-centered and morally absolute, whereas Western personality theory is empirically derived and morally neutral.

Moreover, the concept of Muslim personality is validated in Qur'anic verses and the Prophet's traditions. For instance, Prophet Muhammad (PBUH) elucidated the diversity of personalities in relation to the creation of Adam, highlighting variations in physical attributes and behavioral tendencies (Anwar, 2006). Hudhayfah's assessment of Abdullah ibn Mas'ud's resemblance to the Prophet Muhammad (PBUH) underscores shared personality traits such as humility and reverence, which are essential in moral and spiritual interactions (Anwar, 2006). In summary, the concept of personality in Islam is multifaceted, integrating physical,

spiritual, and moral dimensions shaped by divine attributes and human experiences. Academic endeavors continue to refine understanding through cultural and religious lenses, promoting a comprehensive view of Muslim personality in contemporary scholarship.

In human psychology, personality is shaped by a complex interplay of attitudes, behaviors, and thoughts that develop over time and are not immediately discernible. It is regarded as a divine gift, shaped by both physical and psychological factors spanning familial upbringing, educational environments, and recreational activities, influencing whether traits manifest positively or negatively (Anaya & Pérez-Edgar, 2019). On the other hand, Budianti et al. (2022) emphasize that individual experiences in life are integral in shaping unique personalities, with variations observed across different individuals. Within the context of Islam, personality development is guided universally by its teachings, which emphasize noble morals as exemplified in the Qur'an and Hadith, aiming for divine approval and blessings.

Moreover, academic efforts such as those by Saari et al. (2018) underscore the role of educational courses, such as Communication Laws, in cultivating positive character traits among Muslim students, including honesty, trustworthiness, and moral reliability. On top of that, Ismail et al. (2021) further argue that Islamic educational systems should aim not only to impart knowledge but also to instill religiously grounded personalities through daily practices. Recent studies by Aminnuddin et al. (2024) examine the relationships among personality traits, coping styles, and religious coping strategies among Malay Muslim undergraduates in Brunei, highlighting

the interplay among these factors and the challenges they pose.

Critics contend that education alone is insufficient in fostering a Muslim personality; Islamic Work Ethics (IWE) also plays a crucial role. Wahab (2017) investigates the nexus between personality traits and IWE among employees in Malaysia, demonstrating that IWE significantly influences workplace behavior and individual traits. Moreover, research by Paiman et al. (2024) examines the determinants of personality traits among tertiary academics in Malaysia in relation to their Knowledge-Sharing Behavior (KSB), highlighting agreeableness and conscientiousness among the Big Five personality traits.

On the other hand, Awang et al. (2023) argue that Hijrah Non-Governmental Organizations (NGOs) exemplify Islamic-Oriented Non-Governmental Organizations (IONGOs), distinct in their commitment to seven typologies, reflecting a need for such organizations to embody devout Muslim personalities. Besides that, theoretical perspectives in personality psychology, as elucidated by Smither and Khorsandi (2009), emphasize six critical domains: human motivation, personality development, the self, the unconscious, psychological adjustment, and the individual's relationship with society. Nevertheless, Smither and Khorsandi (2009) compare Islamic views on human nature with traditional personality theories, highlighting six fundamental principles within Islamic personality theory, notably anchored in the experience of monotheism.

Methodologically, Mariappan et al. (2022) advocate for the Design and Development Research (DDR) method

for crafting frameworks, emphasizing the pivotal need of the analysis phase. This phase facilitates the identification of crucial requirements for developing the Muslim Personality Model, ensuring the model's relevance and efficacy as suggested by Siraj et al. (2020). Meanwhile, research conducted by Ghazali et al. (2022) exemplifies the DDR approach in enhancing Pre-Service Teachers' (PSTs) roles and responsibilities, aiming to optimize their teaching performance during practicum.

In the context of developing the Muslim Personality Model for Hijrah NGOs serving lesbian, gay, bisexual, and transgender Muslim individuals in Malaysia, initial efforts involve engaging experts from various fields through semi-structured interviews. This approach provides comprehensive insights into aspects of *aqidah* (faith), *akhlaq* (Islamic ethics), and *sharia* (Islamic law), which are vital for the development of the Personality Muslim Model (Karim et al., 2009). Furthermore, scholarly discourse continues to explore and refine Islamic personality constructs, responding to challenges such as cultural adaptation and the suitability of existing psychological models (Sharip et al., 2022). Efforts to integrate Islamic values into professional practice, as examined by Sharip et al. (2022) in medical imaging, emphasize nineteen essential traits, including respectfulness, ethical behavior, competence, and effective communication. These guidelines illustrate the applicability and universality of Islamic principles in shaping holistic personality traits across diverse professional contexts.

To conclude, continuous discourse on Muslim personality underscores its multifaceted nature, influenced by both intrinsic qualities and external environments, guided

by Islamic teachings and principles. Academic frameworks and methodological approaches continue to evolve, aiming to enhance understanding and application in diverse societal and professional settings. First, while the studies collectively support the notion that Islamic teachings, education, Islamic Work Ethics (IWE), and organizational contexts influence Muslim personality, the construct itself remains theoretically ambiguous and inconsistently defined. For instance, numerous works delineate desirable traits without specifying whether Muslim personality constitutes a stable trait structure, a moral ideal, or a developmental outcome. This lack of clarity in the ideas could lead to mixing normative theology with empirical personality science.

This is especially true when compared with structured frameworks such as those proposed by Robert Hogan and James Smither, which clearly define areas of motivation, self-concept, adjustment, and social relations. Second, a few of the cited studies are relevant only to certain situations, such as Malaysian or Bruneian Muslim samples, which makes it hard to apply to other cultures and contexts, especially when suggesting a universal Muslim Personality Model. Besides, the DDR method is adequate for building frameworks, but relying too much on expert interviews may give more weight to religious authority than to lived experiences, especially in sensitive situations, such as with Hijrah NGOs that serve LGBTQ+ Muslims in Malaysia. Furthermore, the integration of *aqidah, sharia,* and *akhlaq* is normatively coherent; however, empirical frameworks elucidating the psychological interactions among these domains, such as mediation, moderation, or developmental sequencing, are insufficiently

theorized. Overall, the literature gives strong normative reasons. However, it would be better if the definitions of the constructs were clearer, the dimensions were measurable, the research was validated across cultures, and the connection between Islamic theological anthropology and modern personality psychology was stronger.

Problem Statement

In practice, Hijrah NGOs rely heavily on externally developed religious modules rather than empirically grounded personality-based models. For example, some Hijrah NGOs adopt modules developed by the State Islamic Authority or use modules or manuals from the Department of Islamic Development Malaysia (JAKIM, *Jabatan Kemajuan Islam Malaysia*). While these initiatives contribute to the acquisition of religious knowledge, they do not explicitly operationalize personality constructs nor provide measurable developmental indicators of Muslim personality transformation. This indicates a significant gap between religious instruction and structured personality modeling. Moreover, there are no clear guidelines on readiness and sustainability in the process of personality migration (hijrah). Moreover, empirical findings by Majid (2023) reveal that within the *Mukhayyam* program—an intensive residential camp designed for rehabilitative and spiritual therapy and encouraging LGBTQ+ individuals to renounce "unnatural" lifestyles—only 5% of participants achieved complete transformation, 85% remained in a state of ongoing *mujahadah* (spiritual struggle), and 10% showed no sustained change. These outcomes suggest that current interventions may lack structured scaffolding of Muslim personality and long-term developmental mechanisms.

Firstly, *Mukhayyam* programs have consistently used JAKIM's Manual entitled *Islam dan Mak Nyah* (2013). This module emphasizes supportive and rehabilitative strategies, such as structured action plans, psychosocial support networks, and *ilaj syarie* (Islamic spiritual therapy). Additionally, *tawhidic* (the uncompromising oneness of God) therapy, repentance and *istighfar* (a form of *dhikr* to seek forgiveness from Allah) therapy, prayers, dhikr (remembrance), and *selawat* (the Islamic practice of invoking blessings and peace upon Prophet Muhammad and his family) are examples of therapeutic components. Nevertheless, the collaboration with religious organizations, governmental entities, families, educational institutions, community leaders, mosques, media, and non-governmental organizations is part of the support framework. Besides, the module also describes structured programs such as the *Daie Mak Nyah* (male-to-female transgender individuals trained to become Islamic preachers), Advanced Reinforcement Classes, and the basic Mukhayyam program.

Secondly, JAKIM's *Manual Komuniti Hijrah (Lesbian dan Gay)* (2021) comprises seven submodules covering the introduction to lesbian and gay communities in Malaysia, *fitrah* (human nature), Islamic perspectives, demographic profiles and issues, Islamic psychospiritual interventions, outreach programs (Mukhayyam), support systems, and personal resilience and talent management. The psychospiritual component integrates various therapies, including *tauhidic*, prophetic, eschatological, and *qada'* (divine decree) *and qadar* **(**divine predestination**),** based on the approaches. Moreover, worship-based therapies, such as prayer, fasting, Qur'an recitation, dhikr, supplication, and charity, are also included.

Thirdly, the Manual for Ibadah Camp Organizer (Md Aris et al., 2022) assists the Mak Nyah community in organizing any faith-based camps. In his work, he combines religious guidance focusing on health education and covering topics like sexually transmitted infections (STIs), HIV, quitting smoking, the risks of hormone use, mental health awareness (depression, anxiety, stress), oral health, prayer guidance, social connectedness, and personal growth. At the end of the camp session, participants will be given quizzes to assess their understanding. Fourthly, the document entitled *Memahami LGBT dari Perspektif Seorang Muslim* (2016), published by JAKIM and Yayasan Ihtimam Malaysia (YIM), provides a basic guideline that explains LGBT-related terms and suggests moral and spiritual responses, such as repentance, self-control, protecting dignity, developing patience, and deepening faith.

Additional materials such as JAKIM's compilation of selected authentic hadiths related to LGBT behavior (2015), Selangor State Islamic Council (MAIS) modules focusing on Qur'anic and foundational Islamic instruction, online materials such as *Strategi untuk Mengatasi Masalah Homoseksualiti dalam Menuju Siratul-Mustaqeem* (2011), and a policy paper by *Jabatan Agama Islam Wilayah Persekutuan* (2012) analyzing homosexual rights movements in Malaysia. Collectively, these resources form the primary religious reference framework used by Hijrah-NGOs to address LGBTQ+-related issues within an Islamic paradigm.

Therefore, there is a critical need to develop a comprehensive Muslim Personality Model grounded in Islamic epistemology and supported by systematic DDR. The Muslim personality model would integrate core Islamic

dimensions with measurable personality constructs, thereby strengthening the theoretical foundation, practical application, and sustainability of Hijrah-oriented interventions. The study would have been enriched by incorporating the Muslim personality model as an instrumental framework for Hijrah NGOs. The above JAKIM manuals, namely Islam dan Mak Nyah (2013), JAKIM's *Manual Komuniti Hijrah* (*Lesbian dan Gay*) (2021), and Manual for Ibadah Camp Organizer (2022), lack focus on the development of the Muslim personality, which is ideal for the Hijrah NGOs' adherence to Islamic principles. The prototype model is proposed to encompass nine key constructs: *aqidah* (Islamic faith), *ibadah* (Islamic worship), *akhlaq* (Islamic ethic), *sharia* (Islamic law), *mujahadah* (self-striving), *muhasabah* (self-reflection), and *pergaulan diri* (self-association). Previous research has established these constructs and identified gaps in existing instruments, as presented in Table 1.

Table 1. *Previous Research Using Personality Instruments*

Name of Test/ Instrument	Construct/ Dimension	Objective of the Instrument	Sample of the Study	Research Gap
Integrative Islamic Personality Inventory (IIPI) (N. A. H. Ismail & Tekke, 2015)	*1. Tawhid* (Divine Unity) *2. Hashr* (Resurrection) 3. *Nubuwwah* (Prophethood) 4. *Ibadah* (Worship)	To identify the major domains of Islamic personality using Western and Islamic sources.	57 Turkish students were chosen from the International Islamic University, Kuala Lumpur, and the University Teknologi Malaysia, Johor Bahru	It should be applied in developing the Muslim Personality model.

Ummatic Personality Inventory (UPI) (Othman, 2011)	1. *Ibadah* (Worship) 2. *Amanah* (Responsibility) 3. *'Ilm* (Knowledge)	Assessing self-introspection (muhasabah) and self-improvement (islah).	A total of 588 completed questionnaires were selected as the sample for this study, drawn from students at two universities.	It is supposed to involve other universities.
Moral Character of Muslim Personality (MCMP) (Al-Ammar et al., 2012)	1. Cooperation 2. Striving by Wealth and Self 3. Reconciliation 4. Voluntary Charity 5. Truth 6. Fulfilling Promises 7. Forgiveness 8. Steadfastness	To promote the behavior of schoolchildren, college students, and some forms of psychological stressors.	334 schoolteachers were randomly selected from three districts and ten Geographical areas using simple random sampling.	It is supposed to involve other districts
Muslim Religiosity-Personality Inventory (MRPI) (Krauss et al., 2005)	1. Islamic Worldview 2. Religious Personality	To measure the level of belief, knowledge, and views on Islam, as well as the noble values practiced in Islam.	There are six clusters: IPTA students, youth organizations, youth at the Serenti drug center, political parties, youth at large, and factory workers.	It should be applied in designing the Muslim personality model.
Islamic Personality Model (Khir et al., 2016)	1. Organizational Commitment 2. Job Satisfaction 3. Job Performance	To reinforce Malaysia's position as a global role model of a modern and progressive Islamic nation	The model was involved with all communities in addressing the role of Islamic Personality in psychology-related fields.	It should be applied in designing the Muslim personality model.

Prinsip Pengukuran Religiositi dan Personaliti Muslim (Manap et al., 2013)	1. Sharia 2. Evaluation 3. Observation 4. Understanding 5. Practice 6. Perception	To identify the principles of Muslim religiosity and personality measurement.	The data were collected through semi-structured interviews with six Islamic scholars in Malaysia.	It should be applied in designing the Muslim personality model and the main research model.

The development of the Muslim Personality Model is due to the lack of a model specifically for Muslim personality in addressing LGBTQ+ individuals. Despite increasing scholarly attention to Muslim personality development, existing models remain fragmented and insufficiently comprehensive. Studies by Manap et al. (2013) indicate conceptual limitations in current Muslim personality frameworks, particularly in the lack of a holistic integration of spiritual, moral, and behavioral dimensions. Ismail and Tekke (2015) further highlight the absence of structured models that systematically synthesize the foundational Islamic constructs of *aqidah*, *akhlaq*, and *sharia* within a unified framework for Muslim personality development.

In developing the Muslim personality model based on Table 1 above, the researcher intends to adopt the *Model Pengukuran Religiositi dan Personaliti Muslim* (Manap et al., 2013). This established model provides a structured framework that integrates measures of religiosity and personality traits, tailored to align with the specific requirements of the Hijrah NGOs context. It can also be illustrated that there is a lack of a model to assist the Hijrah NGOs to become devout Muslims and return to adherence to Islamic principles. Previous studies may focus on developing modules, manuals, and even a framework, but developing the

Muslim personality model is a new study aimed at assisting the Hijrah community, particularly in Malaysia.

B. Research Method

Richey and Klein's (2014) framework for Design and Development Research (DDR) is structured to facilitate the systematic creation of innovative research outputs, such as models, frameworks, and modules. Siraj et al. (2020) elaborate on DDR by outlining four essential phases: needs analysis, design, development, and implementation/evaluation. This structured approach ensures that each phase contributes sequentially to the final research outcome, allowing for methodological flexibility depending on the specific study requirements, as noted by Richey and Klein (2014). The flexibility highlighted by Richey and Klein (2014) allows researchers to combine qualitative, quantitative, or mixed-method instruments depending on the research context and objectives.

The DDR methodology is versatile, accommodating a range of research methodologies, from purely qualitative or quantitative approaches to more complex mixed-methods and multi-method (Hanis et al., 2025). This adaptability makes DDR particularly suitable for studies aimed at developing practical solutions or theoretical frameworks. By emphasizing both systematic planning and iterative refinement through evaluation, DDR ensures that research outputs are not only theoretically sound but also practically applicable in addressing real-world challenges. As research methodologies evolve, DDR continues to evolve with them, maintaining its

relevance in producing innovative and impactful research outcomes across various disciplines.

Data Collection

The Needs Analysis

To develop any model, it is essential to conduct a needs analysis phase to define the fundamental research questions (Abdul Muqsith, 2018; Beram et al., 2020; Jamil et al., 2018; Siraj et al., 2020). This phase aims to explore current issues as suggested by Jamil and Noh (2020). In this study, the Discrepancy Model by McKillip (1987) was utilized to assess the disparity between the current and desired situations. According to McKillip (1987), the needs analysis phase involves identifying and evaluating the needs under investigation, which will shape the intended outcomes. This phase encompasses identifying and analyzing existing problems and their potential solutions. The needs analysis phase is commonly conducted through face-to-face, telephone, or questionnaire interviews. In this research, semi-structured interviews were conducted with subject matter experts in *aqidah, akhlaq,* and *sharia*.

Interview Protocols

It is important to have a strict, systematic interview protocol for qualitative components, especially during the needs analysis and validation phases, to ensure that the results are credible, reliable, and aligned with the research objectives. An interview protocol is a structured guide that helps make interviews more consistent while providing participants with in-depth answers to their questions

(Creswell & Poth, 2018). Usually, the first part of an interview protocol is an introduction that explains the study's purpose, ethical issues, and the consent form. This part builds trust, ensures that everyone is willing to participate, and protects privacy and anonymity, all in line with established qualitative research ethics (Merriam & Tisdell, 2016).

The second part includes questions about the participant's background or demographics, such as professional knowledge, years of experience, and institutional affiliation. This kind of demographic information helps put the findings in the context of the participants' experiences and makes the analysis more rigorous (Patton, 2015). The core questions are the central focus of the protocol and are intended to directly address the research objectives. In the context, the needs analysis phase could investigate:

a. Problems and gaps that people see in current models or frameworks.

b. The important parts or constructs that the proposed model needs.

c. The real-world problems that arise when it is put into practice.

The interview protocol ends with a closing section in which participants can add any additional comments, thoughts, or suggestions that were not already covered. This last part ensures that all data is collected and gives participants a chance to speak up about issues that are important to them (Creswell & Poth, 2018). When applying DDR or model development studies, the interview protocol should be reviewed by experts to make sure it is methodologically sound. Expert validation helps ensure that the questions are on topic, comprehensive,

and aligned with the research objectives. Piloting improves wording and structure, making results more reliable and less prone to bias (Merriam & Tisdell, 2016; Patton, 2015).

Data Trustworthiness

Lincoln and Guba's (1985) framework for establishing four criteria of trustworthiness, which involve credibility, transferability, dependability, and confirmability, is still widely used. These criteria are particularly pertinent in DDR studies where iterative refinement and contextual interpretation are fundamental.

Credibility

In the Muslim personality model, it ensures the proposed constructs genuinely reflect the lived realities and spiritual experiences of participants, particularly experts and stakeholders from Hijrah NGOs and Islamic scholarship. Nevertheless, member checking allows scholars, practitioners, and NGO representatives to validate whether traits such as *taqwa (being conscious, mindful, and fearful of Allah)*, sincerity, modesty, and moderation accurately reflect Islamic teachings and community practices. Prolonged engagement is equally critical when exploring sensitive identity negotiations, ensuring that interpretations of religious transformation, coping, and moral development are not superficial. Triangulation across interviews with religious scholars, NGO leaders, and possibly program participants; document analysis of Qur'anic and Hadith-based modules; and observational data to ensure that the Movement-

Oriented Practicing Model (MPM) is not derived from a single interpretive lens but grounded in converging evidence.

Transferability

It relates to the applicability of the MPM beyond the initial research context. While the model may be developed within Malaysian Hijrah NGOs, a thorough description of the cultural, institutional, and theological contexts enables other Muslim communities, whether in Southeast Asia or elsewhere, to assess the degree of contextual similarity. This can be explained by the fact that Muslim personality is often claimed to be universal in its theological grounding, and providing detailed contextualization prevents overgeneralization and supports analytical rather than statistical generalization.

Dependability

It maintains an audit trail of how *the aqidah, sharia, and akhlaq domains were conceptualized, operationalized, and revised, ensuring* procedural transparency. Documentation of coding processes, thematic development, and expert validation strengthens the structural coherence of the MPM. Peer debriefing or inter-rater agreement in analyzing qualitative interviews reduces subjective bias, particularly when interpreting religiously loaded concepts.

Confirmability

It safeguards the model from being merely a projection of the researcher's theological orientation. Reflexive journaling is vital when constructing an Islamic personality framework,

as researchers may hold strong normative commitments. By documenting assumptions, scriptural interpretations, and methodological decisions, the researcher demonstrates that conclusions emerge from systematically analyzed data rather than personal doctrinal positions. A clear linkage among raw data, emerging themes, and final model components enhances epistemic integrity.

To summarize, applying Lincoln and Guba's (1985) framework ensures that the Muslim Personality Model is not only normatively grounded in Islamic teachings but also methodologically robust. This integration is essential because the MPM aims to bridge theological anthropology with contemporary personality research; thus, trustworthiness functions as the mechanism that aligns spiritual authenticity with empirical credibility. Finally, Siddiek (2010) explains that a valid test in a research instrument is a tool to give a consistent measure and sound judgment. Content validity is said to constitute and represent a sample of sentence structures, language style, and skills, and it needs face validity to measure what it is supposed to measure. After the researcher obtained approval from the content and psychometric experts, the interview questions will proceed to the final phase with a language expert. As proposed by Lincoln and Guba (1985), three or more experts independently review constructs during the needs analysis stage, thereby reducing the likelihood of idiosyncratic interpretation and enabling consensus to be systematically assessed. The content and psychometric language validity were evaluated by four experts from the related field, which can be presented in Table 2 as follows:

Table 2. *Experts' Profiles for Content and Language Validity*

No	Affiliation and Expertise	University	Years of Experience	Validation Expertise
1	Professor in Physiology Gender, and LGBT	Universiti Sains Islam Malaysia	26 years	Content
2	Academic Lecturer, Design and Development Research (DDR)	Institut Pendidikan Guru Kampus Darulaman	25 years	Psychometric
3	Lecturer in Mass Communication	Manipal International University	7 years	Language

The content validity expert is a medical professor who also works for a Hijrah NGO that serves LGBTQ+ Muslims. The expert earned her Doctor of Philosophy (PhD) from a public university in the area and was named the best graduate in her field. She has conducted extensive research on gender issues, particularly studies involving the LGBTQ+ Hijrah community. She is also the person who started one of the Hijrah NGOs in Malaysia. She has given many academic talks at conferences around the world. Hence, she is very qualified to conduct content validation of the semi-structured interview questions, as she has extensive experience and is actively involved in both academic and community-based projects.

The psychometric validity expert is a professor at a Teacher Education Institute in Malaysia. He got his PhD from a public university in Malaysia in 2017. He is very expert in the DDR method and research. He has led many workshops and sharing sessions, both in person and online (through platforms like Google Meet), especially for teachers who have received the Federal Training Scholarship and are pursuing a

master's or doctoral degree. He has also won several awards and competitions, including awards for innovation and writing. His extensive expertise in using multiple research methods makes him even more qualified to serve as an expert in the psychometric validation of the constructed interview protocol.

The language validity expert is a senior lecturer at a private university that offers a Mass Communication program. She earned her PhD at a public university and has also been active in poetry recitation competitions, winning several state-level awards. Due to her background in writing Malay-language poems, she was chosen to validate the interview questions for language accuracy. After the semi-structured interviews with four experts were conducted, the interview sessions needed to be transcribed and coded. Once transcribed and coded, the data will be grouped into several thematic elements (Mortada, 2020). The themes analysis will be validated by three experts, as illustrated in Table 3:

Table 3. *Experts' Profiles for Thematic Analysis in the Need Analysis Phase*

No	Affiliation and Expertise	University	Years of Experience
1	Associate Professor in Tasawwuf, Aqidah, and Da'wah	Universiti Sains Islam Malaysia	20 years
2	Senior Lecturer in Usul Fiqh	Universiti Kebangsaan Malaysia	21 years
3	Senior Lecturer in Da'wah	Universiti Islam Selangor	10 years

The justification for selecting these experts is grounded in their academic qualifications, scholarly contributions, and field-specific expertise relevant to thematic validation. The first expert is an Associate Professor specializing in *tasawuf* (Islamic spirituality), *aqidah* (Islamic faith), and *dakwah* (Islamic propagation). The expert obtained his doctoral degree from a public university in Malaysia and has authored numerous books and published scholarly articles in his areas of specialization. His extensive academic background and research experience in Islamic theology and spirituality make him well-suited to conduct thematic validation, particularly to ensure that the identified themes align with authentic Islamic epistemological foundations.

The second expert is a Senior Lecturer in *Usul Fiqh* (Principles of Islamic Jurisprudence) at Universiti Kebangsaan Malaysia. He earned his doctoral degree from a local university in 2016. His expertise in *usul al-fiqh* is evidenced by his academic publications and book authorship in contemporary *usul al-fiqh*. His scholarly background enables him to evaluate the thematic structure from a jurisprudential perspective, ensuring that interpretations and thematic categorizations are consistent with established Islamic legal principles.

The third thematic validation expert is a Senior Lecturer at Universiti Islam Selangor, holding a doctoral degree in Theology and Philosophy. He has been actively involved in research grants related to *dakwah* and serves as the project leader for the development of an Islamic spiritual model within MSM (Men who have Sex with Men) and TG (Transgender) communities. His experience in engaging with the LGBTQ+ Hijrah community and developing spiritually oriented

intervention models positions him as a qualified expert to validate the themes derived from the conducted interviews, particularly in ensuring contextual relevance and theological coherence. Collectively, the selection of these three experts ensures comprehensive thematic validation from theological, jurisprudential, spiritual, and community-based perspectives, thereby strengthening the rigor and credibility of the study.

C. Results and Discussion

In the initial phase of the design and development research method, a needs analysis was conducted to identify the essential elements required for developing the Muslim Personality model. The elements proposed for developing a need analysis on the Muslim personality model can be illustrated in Table 4 as follows:

Table 4. *Elements Proposed in Developing the Muslim Personality Model*

Elements	Aqidah (Islamic Theology)	Sharia (Islamic Law)	Akhlaq (Islamic Ethics)	Ibadah (Islamic Worship	Iman (Faith), Islam, and Ihsan	Others
Expert 1	/	/	/	/		Psychology
Expert 2	/	/	/		/	
Expert 3	/	/	/			
Expert 4	/	/	/		/	

Table 4 summarizes the perspectives of four experts on the essential components for developing a model. An important consensus among all experts is the inclusion of *aqidah*, sharia, and *akhlaq.* However, it is notable that only informant 1 recommended incorporating elements of worship

and psychology. A demography of informants in the need analysis phase can be demonstrated in Table 5 as follows:

Table 5. *Demography of Informants*

No	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 Aqidah Islam	Universiti Kebangsaan Malaysia	20
4	Senior Lecturer in Tasawuf	Universiti Kebangsaan Malaysia	16

Table 5 describes the affiliations and expertise of the informants who participated in semi-structured interviews to identify a need to develop the Muslim Personality Model. According to Delbecq et al. (1975), experts involved in research should meet specific criteria:

a. Demonstrate a voluntary interest in and concern for the research problem.
b. Possess and share the requisite knowledge pertinent to the research.
c. Demonstrate commitment to the research process and appreciation for other experts' viewpoints.
d. Exhibit a commendable personality.
e. Be actively engaged in research conferences and contribute to impactful research publications.
f. Possess over five years of experience in related fields.

Table 5 summarizes that all four experts meet these criteria and have more than 5 years of experience in their

respective fields. The first expert is a Professor of Islamic Psychospiritual Studies at the University of Malaya with 25 years of experience. The second expert is an Associate Professor of *Usul Fiqh* at Universiti Sains Islam Malaysia with 20 years of experience. The third expert is a Senior Lecturer in *Aqidah* at Universiti Kebangsaan Malaysia with 20 years of experience. Lastly, a Senior Lecturer in *Tasawwuf* at Universiti Kebangsaan Malaysia with 16 years of experience completes the panel of experts.

Elements Needed in Developing the Muslim Personality Model

In developing the Muslim Personality Model, several thematic elements have emerged. These themes include:

Theme 1: *Aqidah* (faith or creed), *sharia* (Islamic law), and *akhlaq* (Islamic ethics).

Theme 2: *Iman* (Faith), *Islam*, and *ihsan* (the highest level of Islamic faith and worship).

Theme 3: The necessity for developing the Muslim Personality Model.

Theme 4: Advantages of developing the Muslim Personality Model for Hijrah NGOs

Theme 5: Models or instruments utilized in developing the Muslim Personality Model.

The proposed Muslim Personality Model aligns with the principles articulated by Ḥasan al-Banna (n.d.), emphasizing *salīm al-'aqīdah* (pure aqidah), *ṣaḥīḥ al-'ibādat* (authentic worship), and *matīn al-khuluq* (firm Islamic character). Additionally, Mohammad Ali et al. (2024) advocate for the

inclusion of sharia, as in their Islamic foresight thinking model, which necessitates elements of *aqidah, sharia,* and *akhlaq*.

Theme 1: Aqidah, Sharia, and Akhlaq

The needs analysis findings indicated a need to formulate the Muslim Personality model, grounded in *aqidah*, *sharia*, and *akhlaq*, within the context of Hijrah NGOs servicing LGT Muslim. Informant 3 corroborated this assertion by stating, "Alright, all those elements mentioned, such as *aqidah, sharia*, and *akhlaq*, should be there. Perhaps in Sharia studies, we should focus on pertinent issues, such as the chapter on cleansing" (I3, personal communication, 2023).

Furthermore, to foster devout Muslim adherence, the model should be developed incorporating the following three components*:* "Or in other words, we said that *aqidah, sharia*, and *akhlaq* are yes, so it is very important to mold our personality as a faithful Muslim" *(*I4, personal communication, 2024). On the other hand, Informant 1 contended that the model should incorporate elements of worship and psychology, as both are essential for bolstering their personality and psychological well-being*:* "In my opinion, we can include elements of worship and psychology" (I1, personal communication, 2023).

To summarize, when developing the Muslim personality model, it is essential to include elements of *aqidah*, *sharia*, *akhlaq*, and *ibadah*. These elements are crucial in supporting Hijrah NGOs, especially those focused on the LGBTQ+ Muslim community in Malaysia.

Theme 2: Iman, Islam, and Ihsan

The second theme comprehensively elucidates the components of *Iman, Islam*, and *Ihsan*. According to Mahudin et al. (2016), the IIUM Religiosity Scale (IIUMRelS) comprises 10 self-administered items designed to assess religiosity among Muslims. This scale encompasses the dimensions of *Iman, Islam*, and *Ihsan*. The element of Islam, for instance, pertains to bodily actions or human activities. Conversely, Iman, as an element, involves understanding through the mind and spirit, embodying virtues and goodness (Ihsan). These three components are integral to developing the Muslim Personality model, as proposed by Informant 2, outlined below:

> As a devoted Muslim, I believe there are three main components: Iman, Islam, and Ihsan. The elements needed to develop the Muslim personality model should include three dimensions: Iman, Islam, and Ihsan. So, as we can see, Ihsan is achieving an objective to be a perfect Muslim or Insan Kamil. (I2, personal communication, 2023)

Nonetheless, striving to achieve perfection as a Muslim, or *Insan Kamil*, is understood as a continuous process, as no human can entirely avoid sin. However, through repentance and diligent effort in striving towards devoutness, individuals can progress towards becoming devout Muslims. Moreover, the elements of Iman, Islam, and Ihsan, as supported by Informant 4, were also seen to be aligning with this study's aim, and they were rather direct as follows: "As mentioned earlier, the elements we should include are Iman, Islam, and Ihsan" (I4, personal communication, 2024).

However, achieving perfection as a Muslim, or *Insan Kamil*, is a continuous process, as no human can completely avoid sin. Nonetheless, through repentance and diligent effort in striving towards devoutness, individuals can progress towards becoming devout Muslims.

Theme 3: A Need to Develop the Muslim Personality Model

All four experts reached consensus to develop the Muslim Personality Model tailored for use by Hijrah NGOs serving LGBTQ+ Muslims in Malaysia. Despite previous models and modules, this model is unique in incorporating insights from semi-structured interviews. A prevailing sentiment among informants was the importance of developing such a model, particularly for LGBTQ+ individuals who are endeavoring to strengthen their commitment to Islam. One informant highlighted the utility of the Muslim Personality Model in the following manner: "It is very helpful to society, especially the LGBT community, which insists on repenting and returning to adherence to Islamic principles" (I1, personal communication, 2023).

Another informant, informant 2, emphasized the importance of religious obedience, particularly for Muslims navigating the challenges of a globalized world.

> So, Muslim personality is how we are born in a changing and developing world, in a virtual and modern world, because every Muslim personality has someone obedient to religion. However, a Muslim individual is not going to change themselves in any situation, yet that is what we call a Muslim personality. Hence, developing the Muslim personality model is necessary in our daily lives. (I2, personal communication, 2023)

These excerpts primarily emerged in the context of agreement regarding development of the Muslim Personality Model, a consensus reached by Informants 3 and 4 as follows: "It is very much needed. In our society, if we ask them to read a religious or personality book, it is hard to get them to do so. So, if we have a simple model or specific ones, it is very helpful" (I3, personal communication, 2023).

On the other hand, Informant 4 also suggested that researchers and supervisors should support Hijrah NGOs working with LGBTQ+ individuals in their efforts to strengthen their commitment to Islam, as stated below:

> Yes, it is very, very much needed, especially when it involves lesbian, gay, and transgender. As we know, Dr. Izwan has also contributed to this research, but in academic research, even for the sake of human beings, we should continue to improve, so it's very important to develop this model. (I4, personal communication, 2024)

In conclusion, all four experts agreed to develop the Muslim Personality model to assist Hijrah NGOs, especially in supporting LGBTQ+ Muslim individuals in seeking guidance and adhering to Islamic teachings ordained by Allah SWT.

Theme 4: Advantages of Developing the Muslim Personality Model for Hijrah NGOs

In the process of developing a model, it contributes to the definition of alternative plans or policies. Any research involving model development requires clear objectives and consideration of possible alternatives, including the

definition of allocations (Loucks & van Beek, 2017). The majority of informants, including informants 1 and 2, highlighted that the Muslim Personality model serves as an alternative and guideline for Hijrah NGOs. For instance, one informant stated: "It is the best alternative for the said NGOs. The implementation of religious demands consists of basic elements: *aqidah, akhlaq*, and *sharia*. It will be able to have a significant impact through systematic methods" (I1, personal communication, 2023).

Commenting on the advantages of this model, one of the interviewees said,

> Hence, it is very important to develop the Muslim personality model to be a guidance, a guideline to help them to change themselves, back to fitrah and adhere to Islamic principles and istiqamah as a Muslim, which carries the personality. If there is no Muslim Personality Model proposed, perhaps they will follow anything or deal with the wrong personality, or even get worse, or they will come back as who they are. (I2, personal communication, 2023)

A common view amongst interviewees was that this model can also be used as a reading and as guidance to help them return to adherence to Islamic principles. Interestingly, a significant interaction of the Muslim Personality model was also described by informant 3 as follows:

> Conveying information to people is very helpful, and the model is very helpful. This is because a model is a light reading, or even a handbook, so they know who they are as a Muslim, and the most important thing is their personality as a male or female. (I3, personal communication, 2023)

For instance, the informant suggested that the model could help NGOs strategize, set goals, and implement a Training of Trainers (TOT) program. Further analysis from the interview with Informant 4 is as follows:

> Okay, once we have this model, it can help them strategize their NGOs and implement activities, provided there are guidelines. Hence, the developed model can at least help NGOs set their goals and implement training-of-trainers (TOT), which is very important. When we have the model, sometimes people do not understand it much, but if the interviewee and supervisor can provide a TOT, it is a great move to the community itself (I4, personal communication, 2024).

Theme 5: Model or Instruments Used to Develop the Muslim Personality Model

This intriguing finding is attributed to Rodenburg (2004), who suggests that most models simplify complex concepts and reveal underlying structures. This unexpected outcome emerged when Informant 1 stated that developing the Muslim Personality model would assist the researcher in completing their PhD research, as described: "Insya Allah, these models can help the researcher find a pathway to complete the research" (I1, personal communication, 2023).

One concern raised by informant 2 pertains to the model or instruments used in its development. In any research, a gap needs to be addressed, prompting the creation of a model. Informant 2's statement can be summarized: "In developing the model, we should review prior research to identify gaps, limitations, and advantages. If we don't refer to previous

models, our new model may not be perfect, and there may be a gap because humans made it" (I2, personal communication, 2023).

There was a significant difference between the two models: Prinsip Pengukuran Religiositi dan Personaliti Muslim (Manap et al., 2013) and the Muslim Religiosity-Personality Inventory (MRPI) (Krauss et al., 2005). Notably, informant 3 agreed with the implementation of Prinsip Pengukuran Religiositi dan Personaliti Muslim (Manap et al., 2013) in developing the Muslim personality model but disagreed with the Muslim Religiosity-Personality Inventory (MRPI) by Krauss et al. (2005). An excerpt from informant 3 is presented: "Model Prinsip pengukuran personaliti dan religiositi. I myself agree with the model, but the Muslim measurement model by Krauss et al. is not really clear. Other than that, I would definitely agree with the other models" (I3, personal communication, 2023).

This result is somewhat counterintuitive, given that Informant 4 fully endorsed all the instruments and models used in developing the Muslim Personality model. Informant 4 expressed confidence that this research would yield significant outcomes, particularly in supporting Hijrah NGOs servicing LGBTQ+ Muslim, as follows:

> It is very good, from an academic perspective, when we create something; we do not develop it from zero; we adapt and adopt research. For me, this is splendid, and we use their instruments and do not forget to acknowledge them. Very good!!! (P4, personal communication, 2024).

D. **Conclusion**

This study aimed to develop a Muslim Personality Model tailored for individuals associated with Hijrah NGOs and with LGBTQ+ backgrounds, focusing on their journey towards a devout Muslim identity. Following the analysis of the interviews, all participants agreed on the need to develop a model to serve as a guideline for 12 Hijrah NGOs in Malaysia. The findings of this study provide new insights into LGBTQ+ individuals seeking divine blessings and reconciliation with Islamic principles. Moreover, the research contributes to the existing literature, suggesting that a Muslim personality should encompass elements of *aqidah* (faith), *akhlaq* (Islamic ethics), and *sharia* (Islamic law). The consensus among informants underscores the importance of developing a unified Muslim personality model informed by participants' experiences and expertise in Islamic psychospiritual traditions, *usul al-fiqh* (principles of Islamic jurisprudence), *aqidah* (faith), and *tasawwuf* (Sufism). Moving forward, the Fuzzy Delphi Method (FDM) is recommended for the development phase to prioritize items based on expert consensus. This approach is deemed essential as it facilitates the systematic ranking of elements critical to the model's construction.

REFERENCES

Abdul Muqsith, A. (2018). *Pembangunan model ENi berasaskan aktiviti inkuiri bagi program latihan kemahiran kejuruteraan Institut Latihan Kemahiran Malaysia* [Master's thesis [Unpublished]]. Universiti Malaya.

Abdul-Rahman, Z. (2018). *Souls assorted: An Islamic theory of spiritual personality. Yaqeen Institute for Islamic Research.* https://yaqeeninstitute.org/infographics/souls-assorted-understanding-your-spiritual-personality-infographic

Al-Ammar, F. K., Ahmed, I. H., & Nordin, M. S. (2012). Moral character of Muslim personality: Scale validation. *Journal of Education and Practice, 3*(16), 118. https://iiste.org/Journals/index.php/JEP/article/view/3704

Al-Banna, H. (n.d.). *Majmu'ah rasail al-Imam Asy-Syahid Hasan Al-Banna*. Al-Basa'ir Wa Al-Dirasat.

Al-Ghazali. 1988. Ihya' ulum al-din (Trans: Prof. TK. H. Ismail Yakub (ed.). Pustaka Nasional Pte. Ltd.

Allport, G. W. (1937). *Personality: A psychological interpretation*. Holt.

Allport, G. W. (1961). *Pattern and growth in personality*. Harcourt College Publisher.

Aminnuddin, N. A., Puasa, S., & Iqbal, N. (2024). Mapping personality traits to religious coping styles and struggle: Evidence from Malay Muslim undergraduates in Brunei. *Personality and Individual Differences,* 220, 112523. https://doi.org/10.1016/j.paid.2023.112523

Anaya, B., & Pérez-Edgar, K. (2019). Personality development in the context of individual traits and parenting dynamics. *New Ideas in Psychology, 53*, 37–46. https://doi.org/10.1016/j.newideapsych.2018.03.002

Anwar, M. K. (2006). Personality profiles of Muslim students. 3. 3, 54–67.

Awang, J., Aziz, M. S. A., Rahman, N. F. A. & Yusof, M. I. M. (2023). Understanding Islamic-oriented non-governmental organisation and how they are contrasted with NGO in

outdoing Malaysia LGBT phenomenon. HTS Teologiese Studies/Theological Studies 79(1), a8616. https://doi.org/10.4102/hts.v79i1.8616

Beram, S., Awang, M., & Ismail, R. (2020). Pembangunan model kompetensi pemimpin pertengahan: Satu kajian reka bentuk dan pembangunan. 2(1), 2020.

Budianti, Y., Salminawati, S., & Azmi, H. (2022). Concept of muslim personality according to Muhammad Ali Al-Hasyimi. *Ta Dib Jurnal Pendidikan Islam, 11*(2), 215–228. https://doi.org/10.29313/tjpi.v11i2.11659

Costa, P. T., & McCrae, R. R. (1992). The five-factor model of personality and its relevance to personality disorders. *Journal of Personality Disorders, 6*(4), 343–359. https://doi.org/10.1521/pedi.1992.6.4.343

Creswell, J. W., & Poth, C. N. (2018). *Qualitative inquiry and research design: Choosing among five approaches* (4th ed.). SAGE Publications Inc.

Delbecq, A. L., Van de Ven, A. H., & Gustafson, D. H. (1975). *Group techniques for program planning: A guide to nominal group and Delphi process*. Scott, Foresman Glenview Publishing. https://www.scirp.org/reference/referencespapers?referenceid=1760036

Freud, S. (1923). The ego and the id. The Standard Edition of the Complete Psychological Works of Sigmund Freud, Volume XIX (1923-1925): The Ego and the Id and Other Works (pp. 1-66).

Ghazali, M. A. I. M., Ali, Z., & Rahim, A. A. A. (2022). Adopting Design and Development Research (DDR) approach in framing the ESL preservice teachers' roles and responsibilities to teach writing skills. *Journal of Pharmaceutical Negative Results*, 695–704. https://doi.org/10.47750/pnr.2022.13.S06.098

Hanis, N. M., Jamil, M. R. M., Yulu, J., Zalli, M. M. M., & Othman, M. S. (2025). Design and Development Research (DDR) approach in development of value-based pedagogy model in the context of a multiracial country. *Journal of Curriculum and Teaching, 14*(1), 248. https://doi.org/10.5430/jct.v14n1p248

Hartati, N., Jalal, M., & Adriani, Y. (2017). Influence of religious orientation and personality trait towards forgiving attitude among students. *OIDA International Journal of Sustainable Development, 10*(1). 11-27. https://oidaijsd.com/?page_id=899

Ismail, N. A. H., & Tekke, M. (2015). Development and initial validation of integrative Islamic personality inventory. *IIUM Journal of Educational Studies, 3*(2), 113–130. https://scispace.com/pdf/integrative-islamic-personality-inventory-development-and-btk613a2cw.pdf

Ismail, N., Makhsin, M., Ismail, U. S., Rahim, S. I. A., & Zain, Z. M. (2021). The development of religious personality module based on MRPI model and Al-Ghazali religious personality model. *International Journal of Academic Research in Business and Social Sciences, 11*(12), Article 12. https://doi.org/10.6007/IJARBSS/v11-i12/11818

Jabatan Kemajuan Islam Malaysia (JAKIM). (2013). Manual Islam & Mak Nyah. Jabatan Kemajuan Islam Malaysia. Percetakan Tinta Sdn Bhd.

Jabatan Kemajuan Islam Malaysia (JAKIM). (2021). Manual komuniti hijrah (Lesbian & gay). Firdaus Press Sdn Bhd.

Jamil, M. R. M., & Noh, N. R. M. (2020). *Kepelbagaian metodologi dalam penyelidikan reka bentuk dan pembangunan* (2nd ed.). Qaisar Prestige Resources.

Jamil, M. R. M., Siraj, S., Hussin, Z., Noh, N. M., & Sapar, A. A. (2018). *Pengenalan asas kaedah Fuzzy Delphi dalam penyelidikan rekabentuk pembangunan*. Minda Intelek.

Kadir, S., A. (2000). *Commanding a dynamic Islamic personality*. Islamic Theological Association of Singapore.

Khir, M. M., Othman, A. K., Hamzah, M. I., Demong, N. A. R., Omar, E. N., & Abbas, M. K. M. (2016). Islamic personality model: A conceptual framework. P*rocedia Economics and Finance, The Fifth International Conference on Marketing and Retailing (5th INCOMaR) 2015*, 37, 137–144. https://doi.org/10.1016/S2212-5671(16)30104-6

Krauss, S. E., Suandi, A. Hj. H. T., Noah, S. Mohd., Mastor, K. A., Kassan, R. J. H., Mahmoud, A., & Manap, J. (2005). The Muslim Religiosity-Personality Inventory (MRPI): Towards understanding differences in the Islamic religiosity among the Malaysian youth. *Pertanika Journal of Social Science and Humanities, 13*(2), 173–186. http://www.pertanika.upm.edu.my

Lincoln, Y. S., & Guba, E. G. (1985). *Naturalistic inquiry*. SAGE.

Mabrur, H. (2020). Muslim personality: Study of the concept of personality structure and psychological struggles. *Interdisciplinary Journal Papier Human Review, 1*(1), 14–23. https://doi.org/10.47667/ijphr.v1i1.4

Macaskill, A. (2015). Personality. In R. A. Segal & K. Von Stuckrad (Eds.), *Vocabulary for the study of religion.* Brill. http://www.brill.com/products/online-resources/vocabulary-study-religion

Mahudin, N., Noor, N., Dzulkifli, M., & Janon, N. (2016). Religiosity among Muslims: A scale development and validation study. *Makara Human Behavior Studies in Asia, 20*(2), 109–120. https://doi.org/10.7454/mssh.v20i2.3492

Majid, W. R. A. (2023). Honouring the religious rights of the LGBTQ persons: An Islamic perspective. *TAFHIM: IKIM Journal of Islam and the Contemporary World, 16*(1). https://doi.org/10.56389/tafhim.vol16no1.4

Malik, K., Lela, D. U. I., & Zainab, B. (2024). Translation and adaptation of the integrative islamic personality inventory to explore religiosity and personality traits among muslim adults: A Pakistani perspective. *Tanazur, 5*(1), 86–105.

Manap, J. H., Hamzah, A., Noah, S. M., Kasan, H., Krauss, S. E., Mastor, K. A., Suandi, T., & Idris, F. (2013). Prinsip pengukuran religiositi dan personaliti Muslim. *Journal of Psychology and Human Development, 1*(1), 36–43.

Mariappan, P., Khairani, M. Z., & Chanthiran, M. (2022). Design and Development Research (DDR) approaches in the development of Koin-Art cooperative learning model for student of inclusive education program. *KUPAS SENI: Jurnal Seni Dan Pendidikan Seni,* 10, 66–77. https://doi.org/10.37134/kupasseni.vol10.sp.8.2022

McKillip, J. (1987). Need analysis: Tools for the human services and education. SAGE Publication Inc.

Md Aris, M. A., Draman, S., Kamaruzaman, N. A., Ibrahim, M., Md Isa, M. L., Mokhtar, Makhtar, K. I., J. A Ichwan, S., Lestari, W., Faisal, G. G., Che' Man, M., Ab Rahman, N. S., Radeef Al-Ani, A. S., Md Tahir, M. F., Md Rosli, N. H., Ahmad Basri, N., Mohd, F. N., Said, A. H., Mohamed, A. H., Draman, N., … Mohd Razib, M. Z. (2022). Manual for ibadah camp organizer: A Part of the IIUM flagship entitled "Gender dysphoria" (S. Draman, M. Ibrahim, M. L. Md Isa, M. H. Mohd Hussin, N. Mohd Asri, M. S. Mohamad Noor, H. Md Zin, & N. Abdur Rafar, Eds.). IIUM Press. http://irep.iium.edu.my/101023/

Merriam, S. B., & Tisdell, E. J. (2016). *Qualitative research: A Guide to design and implementation* (4th ed.). Jossey-Bass by John Wiley & Sons.

Mohamad Ali, N., Alias, F., Abd Rahman Shah, H., Awang, M. N., & Abu-Mounes , R. (2024). The conceptual nexus between Islamic foresight, Islamic thought and the shariah. Malaysian Journal of Syariah and Law, 12(1), 62-76. https://doi.org/10.33102/mjsl.vol12no1.524

Mortada, M. E. (2020). *Kaedah penyelidikan dalam pendidikan.* IPG Kampus Rajang, Sarawak. http://eprints.iab.edu.my/v2/970

Nurhuda, A. (2022). The role of Qolbu management in building ideal Muslim personality. *Jurnal Hurriah: Jurnal Evaluasi Pendidikan dan Penelitian, 3*(3), 64–72. https://doi.org/10.56806/jh.v3i3.98

Othman, N. (2011). Exploring the Ummatic personality dimensions from the psycho-spiritual paradigm. *International Journal of Psychological Studies, 3(*2), p37. https://doi.org/10.5539/ijps.v3n2p37

Paiman N., Fauzi M. A., Norizan, N., Abdul Rashid, A., Tan, C. N., Wider, W., Ravesangar, K., Selvam, G. (2024), Exploring personality traits in the knowledge-sharing behavior: the role of agreeableness and conscientiousness among Malaysian tertiary academics. Journal of Applied Research in Higher Education, 16(5). 1884–1911. https://doi.org/10.1108/JARHE-10-2023-0467

Patton, M. Q. (2015). *Sampling, Qualitative (Purposeful).* The Blackwell Encyclopedia of Sociology. John Wiley & Sons, Ltd. https://doi.org/10.1002/9781405165518.wbeoss012.pub2

Richey, R. C., & Klein, J. D. (2014). *Design and development research: Methods, strategies, and issues.* Routledge.

https://doi.org/10.4324/9780203826034

Saari, C. Z., Awang, M. N., Fauzi, A. A. M., & N. S. O., S. M. (2018). Shaping the Muslim students' personality through communication laws course. *Malaysian Journal of Syariah and Law, 6*(2), 1–9. https://doi.org/10.33102/mjsl.vol6no2.139

Samsul, D. (2022). Manual for ibadah camp organizer: A part of the IIUM flagship entitled "gender dysphoria". International Islamic University Malaysia.

Saroglou, V. (2010). Religiousness as a cultural adaptation of basic traits: A five-factor model perspective. *Personality and Social Psychology Review, 14(*1), 108–125. https://doi.org/10.1177/1088868309352322

Sharip, H., Ma'on, S. N., Abdullah, M. Z., & Farmawati, C. (2022). Integration of Islamic personality in radiation protection practice among Muslim radiographers. *Environment-Behaviour Proceedings Journal, 7*(20), 73–78. https://doi.org/10.21834/ebpj.v7i20.3341

Siddiek, A. G. (2010). The impact of test content validity on language teaching and learning. *Asian Social Science, 6*(12), 133–143. https://doi.org/10.5539/ass.v6n12p133

Siraj, S., Abdullah, M. R. T. L., & Rozkee, R. M. (2020). *Pendekatan penyelidikan reka bentuk dan pembangunan.* Universitas Pendidikan Sultan Idris Tanjong Malem Publishing.

Smither, R., & Khorsandi, A. (2009). The implicit personality theory of Islam. *Psychology of Religion and Spirituality, 1*(2), 81–96. https://doi.org/10.1037/a0015737

Samsul, D. (2022). Manual for ibadah camp organizer: A part of the IIUM flagship entitled "gender dysphoria". International Islamic University Malaysia.

Vazire, S., Hart, W., & Reed, R. S. (2014). *Personality: A six-day unit lesson plan for high school psychology teachers.* American Psychological Association (APA). https://doi.org/10.1037/e506462015-001

Wahab, M. Ab. (2017). Investigating the nexus between personality traits and Islamic work ethics. *Asian Academy of Management Journal, 22*(1), 183–213. https://doi.org/10.21315/aamj2017.22.1.8