Application of Fuzzy Delphi Techniques to the Spiritual Development Needs of Aboriginal Peoples Preachers

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Abstract
Spirituality is an essential component of human development. From a spiritual standpoint, physical and internal human components are engaged in human development. It acts as a stimulus for new developments, especially those that benefit marginalized groups like the one of the indigenous people. One of the driving factors in the aboriginal community is the preacher. Preachers in the Aboriginal culture need to be prepared in a variety of ways, including their spirituality. These preachers need to be prepared in a variety of ways, including spiritually. This study attempts to discover the spiritual elements that are necessary in order to generate preachers who serve the aboriginal population, particularly preachers who are native to and a part of their own tribes. How do these elements fulfil the needs for spiritual development of indigenous preachers? In order to confirm that spiritual components are genuinely required by the preacher, this study also aims to look at the expert panel's agreement in the process of confirming the necessity for spiritual aspects in the development of indigenous preachers. The Fuzzy Delphi design and a purposeful sampling of 14 *da'wah* specialists from the aboriginal community were used in this study's methodology. The data is analyzed using triangular fuzzy numbers, and the placements of the elements are determined using the 'defuzzication' procedure. The findings from the research indicate that in order to develop spiritually, aboriginal community preachers should concentrate on three important areas. They are fundamental components of morality, faith, and worship. All three of these factors must be taken into account in order for the experts to come to an agreement and a consensus. The goal of this research is to build a framework for the spiritual development of aboriginal community preachers that can serve as a roadmap for participants in governmental and non-governmental organizations to improve their practise of Islam.
Keywords: Development, spirituality, aboriginal community, preachers, faith, worship, morality, da'wah.

Introduction

In Malaysia, the aboriginal, known as orang asli, community's acceptance of Islam is relatively slow, with a rate of only about 27.6% per year (Zulkefli et al., 2019) or less than 1.5% compared to the preaching that has been given to the community since the 1960s (Ramle, Mohamad & Mohamad, 2019), and it also demonstrates the relatively poor quality of Islamic practise (Abdul Ghafar, 2014), is not a barrier to the preacher's continued guidance of the native muslim population in regards to teaching and understanding the fundamentals of fardu ain (obligatory acts that must be performed by each individual muslim) such as *aqidah* or faith that refers to those matters which are believed in, with certainty and conviction, in one's heart and soul, and jurisprudence (Zulkefli et al., 2018; Faiz, 2018). Yet, according to a study by Aburahman and Abdul Ghafar (2018), preachers who provide services to the aboriginal community have a number of difficulties, including a lack of preparation from a personal management perspective. Most of them struggle to fit in with the *da'wah* target's surroundings, manage family issues effectively, and get over material obstacles, which prevents them from delivering better dedication to *da'wah* operations. They must also deal with the attitudes of some locals who find it difficult to accept the *da'wah* that Malay preachers bring. This is because they've interacted with a lot of Malays who have a bad opinion of them due to traits like being ignorant, low-status, and filthy (Faiz, 2018; Zulkefli & Halim, 2022). Also, the majority of Malay preachers struggle with their native tongue, which hinders the target's ability to understand the preaching message more clearly (Asmadi & Ramlan, 2020).

In other words, the native population favours and tends to listen to preachers from their own tribes since they are more familiar with their way of life, including their beliefs, culture, and language (Zulkefli & Abdul Ghafar 2020). They are able to convey to their community members about the message of Islam when they still retain animistic ideas that have been absorbed into their culture of life. This idea fits into their lives because nature has a strong influence on their attitude on life (Mohamad Hakimi & Muammar Ghaddafi, 2021). It is typically challenging to replace this scenario with a new, alien knowledge, particularly a belief in supernatural beings that are imperceptible to the five senses.

In line with that, preachers from their own ethnic groups who have experienced and understood such things are required to provide a thorough explanation, according to Mohamad Zulkifli et al. (2014). Preachers from the aboriginal ethnic group, however, need to be exposed to the actual teachings of Islam, such as monotheism, fiqh, morals, and preaching, from a firm scientific point of view (Zulkefli & Abdul Ghafar, 2022; Saifulazry Mokhtar et al., 2022). When carrying out preaching work inside their own community, they also need to have mental, emotional, and spiritual strength (including parts of belief and worship) (Noraini Junoh, 2022; Nor Izzatul Husna, 2022; Zulkefli & Abdul Ghafar, 2020). In the meanwhile, according to Abdurahman (2019), local preachers need to develop their personalities in three areas. First, they need to strengthen their religion by making sure they always believe and think that only Islam is recognised by Allah. Second, keep a connection with Allah by making sure the preacher has constant access to and faith in Allah. Second, keep a connection with Allah by making sure the preacher has constant access to and faith in Allah. In order to ensure that the preacher has patience, strong endurance, and perseverance in meeting all of the hardships of *da'wah*, be patient and tenacious in facing suffering. According to Faiz (2018), aboriginal preachers need to grow spiritually, particularly in terms of morality. It contains morals in three different contexts: first, morals in an individual context like honesty and reliability; second, morals in a family environment like honouring parents; and third, morals

in a social context like rules, taboos, and proper behaviour. Based on the debate, this study was carried out to determine what spiritual components are required in training preachers who deliver sermons to the aboriginal community, particularly preachers who originate from and are members of their own tribes. Then, it undergoes a verification process from a relevant preacher to ensure that those components are truly required by that preacher.

Aboriginal People in Malaysia
Together with the Malays and the tribal people in Sabah and Sarawak, other indigenous ethnic groups such as the orang Asli in Peninsular Malaysia are classified as natives or bumiputera, which is the specific term used by convention in Malaysia. According to the specific laws dated 1954, one must identify themselves as an aboriginal people while naming themselves as such. This is due to the fact that aboriginal people is interpreted in accordance with Malaysian laws, particularly in Article 160(2) of the Federal Constitution of Malaysia, which refers to aboriginal people of the Malay Peninsula. Who can be recognised as aboriginal people has been given a precise interpretation under Section 3 (1) of Act 134 (Aboriginal Peoples Act 1954, Amendment 1974), and it is as follows:
3. (1) In this Act an aborigine is
(a) any person whose male parent is or was, a member of an aboriginal ethnic group, who speaks an aboriginal language and habitually follows an aboriginal way of life and aboriginal customs and beliefs, and includes a descendant throught males of such persons;
(b) any person of any race adopted when an infant by aborigines who has been brought up as an aborigine, habitually speaks an aboriginal language, habitually follows an aboriginal way of life and aboriginal customs and beliefs and is a member of an aboriginal community; or
(c) the child of any union between an aboriginal female and a male of another race, provided that the child habitually speaks an aboriginal language, habitually follows an aboriginal way of life and aboriginal customs and beliefs and remains a member of an aboriginal community.
According to the Department of Statistics Malaysia, aboriginal people is a minority race within the bumiputera ethnic group that made up 178,197 persons in 2018, or 0.5 percent of the country's total population. The Senoi, Negrito, and Proto-Malay tribes are the three tribal groups by which the aboriginal community is known. As stated in Table 1 below, there are six sub ethnic groups within each tribe

Table 1
Sub ethnic of Orang Asli

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

The settlement of the aboriginal people population has an impact on their socio-culture, which includes their language, social structure, customs and taboos, religious beliefs, and ceremonial practises (Anon 2002; Jo Komar & W.A. Amir Zal 2014; Ramlee 2014; Ramlee 2015). It also establishes patterns for community activities, values, and cognitive patterns. They generally hold the view that a force made up of supernatural creatures rules over human

life in the context of the beliefs and ceremonial practises of the aboriginal society. The power is thought to have created nature and the cosmological system that governs the world. It is also seen to be the custodian of human wellbeing and the master of how people behave when they interact with nature (Ramle 2015). As a result, they have several taboos and traditions pertaining to that power. In addition, they also hold a belief in the unusual human abilities, such as those possessed by ancestors' spirits and living people who have connections to supernatural beings (Ramle 2014). Their adherence to beliefs, rituals, customs, and taboos does not preclude them from associating with members of the outside community, such as Muslim Malays, as well as organizations and institutions dedicated to the Islamic faith. In fact, some of them are receptive to initiatives aimed at integrating their community into society at large (Ma'Rof Redzuan & Abdul Razak 2008). The result of their peaceful interactions with the Muslim community was that some individuals who were known as preachers or preaching organizations, such as the Islamic Development Department of Malaysia (JAKIM), the Council and State Department of Islamic Religion, non-governmental organisations, such as the Charity Organization Islamic Malaysia (PERKIM) and the Malaysian Islamic Youth (ABIM), and higher education institutions, such as the National University of Malaysia (UKM), the International Islamic University of Malaysia (UIAM) and the Sultan Zainal Abidin University (UniSZA), were able to convert some individuals (Zulkefli et al., 2019; Abdul Ghafar et al., 2019).

Spiritual Development
The topics of human development, material development, technological development, and scientific development are frequently brought up in discussions on development (Halipah, 2016). According to Nor Sahida and Sanep (2013), concerns regarding material progress as it relates to economic development frequently take the stage. In fact, human development only concentrates on the material parts of worldly affairs and the physical features of people that can ultimately lead to the advancement of the nation (Safiah, Siti Nora'Aeshah & Musfirah 2021). In connection with that, according to Halipah (2016), human growth, which ought to be a priority in the development discourse, needs to take into account various dimensions, such as physical, intellectual, spiritual, and emotional components, which centre on human progress towards goodness. The link between a person and Allah SWT, other people, nature, and oneself is the foundation for human development. The spiritual dimension, which encompasses the dimensions of the heart (al-qalb), intellect (al-'aql), soul (al-nafs), and spirit (al-ruh), is directly tied to a person's relationship with himself. Additionally, a person's spiritual development, which incorporates all of their inner qualities, can foster piety, faith, and a fear of judgement in the afterlife (Suriani, Fariza, & Phayilah, 2018). Human development views spiritual development in relation to that as the primary trigger in the succession of development discourses. In other words, spiritual development comes first in the evolution of humans (Halipah, 2016). This is consistent with Azimah and Mohd Farid's (2019) assertion that a person's personality can be developed spiritually through the development of the heart. The discussion of the purification of the soul, also known as *tazkiyyah al-nafs* in Islamic mysticism, which also reveals the direct relationships of man with Allah, other people and society's members, as well as his relationship with nature, cannot be separated from the discussion of how a person develops their personality. According to Nazira (2014), the route of Islamic mysticism can be used to trace the process of cleaning the soul, which will result in the birth of people who have the character strength to be able to emphasise the admirable traits (mahmudah).

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

According to al-Ghazali's, human progress based on spirituality is a process of improving the standard of human life. Al-Ghazali (2000) starts his speech by addressing issues pertaining to the heart and the internal changes that occur in ideas, emotions, and behaviour. Therefore, he seriously concentrates on the development of the four spiritual aspects of *al-qalb*, *al-nafs*, *al-ruh*, and *al-'aql* while talking about human progress. He even established ideas on how the development of the heart is connected to spiritual development through terminology like *riyad al-nafs*, *mujahadah al-nafs*, and *tazkiyah al-nafs*, which are significant in the Islamic mysticism discipline. According to Faizatul Najihah and Faudzinaim (2016), spiritual development also influences mental, emotional, and social development.

Hussain (2020), meanwhile, believes that spiritual development is more pronounced when a person can sustain his contact with Allah in the interim. It has an impact on a person's sense of self-worth, understanding of what something means, and maintenance of interpersonal connections. Additionally, a person's emphasis on features of faith, worship, good deeds, and the pursuit of knowledge can ensure their spiritual quality (Emie Sylviana, 2019). According to Halipah (2016) and Nabavi (2022), the idea of the Quran, which states that the purpose of human creation is to devote oneself to Allah (surah al-Dhariyat, 51:56), fulfil one's duties as a caliph (surah al-Baqarah, 2:30), and perfect the creation of man (surah al-Tin, 95:4), is indirectly expressed in spiritual development, which is the foundation of human development.

The foundation for one's spiritual development is faith. By focusing on the application and implementation of the values of the pillars of faith based on belief and faith in the six pillars of faith—belief in Allah, belief in the messenger, belief in angels, belief in the book, belief in Devine will and decree, and belief in the hereafter (Mohd Fauzi & Mohd Khairul Naim 2012; Jasni 2016), as well as the values of faith based on the names of Allah and His attributes. As a result, in addition to fostering a person's sense of integrity, the implementation of the principles included in Allah's names and qualities is crucial (Mohd Hasrul & Mohd Fauzi 2011, 2011). According to Solahuddin (2019), attaining perfection in appreciating the religious dimension is necessary for attaining perfection in appreciating other aspects of the development agenda, such as Sharia and morals. It encompasses both specialised and general worship in the framework of spiritual development. According to Che Bakar et al. (2007), the implementation of special worship in the training of preachers entails remembrance to Allah activities, Qur'anic recitation, consistency in performing supererogatory worship, and compliance in fulfilling required worship. It also relates to general acts of worship like reading religious texts, going to educational events, hanging out with morally upright people, constantly reflecting on oneself, and refraining from defaming others. According to Sa'd Hawwa (2007), maintaining the timing of the obligatory prayers, praying, remembrance to Allah, and optional night prayers, remembering death, visualising the punishment of the grave and hellfire, visualising the blessings of heaven, adhering to the ceremony knowledge, associating with pious people, reading the Qur'an, gaining Islamic knowledge, feeling the greatness of God over all of His creations, and reflecting are all important factors to be taken into consideration in preacher development.

Morality is an essential component of spiritual development because it helps people develop into people who really submit to and obey Allah's commands and prohibitions as well as develop a holy inner nature that can take the form of a personal or external personality (Zulfahmi & Wan Hasmah 2014). Asmawati (2007) and Zulfahmi and Wan Hasmah (2014) both assert that an individual's moral development must be built on four components: relationships with God, with oneself, with society, and with the environment. Based on these four components, Asmawati (2007) later suggested six morally-based areas of concentration for human development, the first of which is conduct in daily life. The second is social graces. Third, proper conduct when offering worship. Fourth, being polite to parents and other family members. Sixth, conduct towards Allah and the Messenger. Fifth, conduct to seek knowledge. In order to produce people who are steady and strong in their beliefs, master and put into practise the knowledge acquired, responsible and noble, mastery of all these domains is crucial. The next section breaks down the moral components into five categories, as per Darraz (1987) and Munawar (2009). First, there are morals that apply to individuals, such as sincerity, patience, protecting the purity of the soul, upholding one's self-respect, and performing good deeds. Second, morality in a family setting, including issues with parental rights, marriage, husband and wife relationships, kids, and wills and inheritance. The third category is social morals, which includes rules, laws, and civility. Fourth, morality as it relates to leaders and leadership, including directives to deliberate, make decisions, and similar things, is important in the context of statehood. Fifth, morals in a religious framework, include trusting, obeying, praying, believing in God, being appreciative of all the blessings received, and so forth.

Research Methodology
The Fuzzy Delphi method is used in this study to reach consensus and expert agreement on the generated spiritual aspects. Ramlan and Ghazali (2018) assert that the creation of Fuzzy Delphi elements and questionnaires is the first step in applying the Fuzzy Delphi methodology. The findings from the analysis of the requirement for spiritual components in the development of indigenous preachers and the content analysis of documents relevant to spiritual development served as the foundation for the research instrument. This approach coincides with the views of Mohd Ridhuan and Nurulrabihah (2020), Ramlan and Ghazali (2018), Mohd Ridhuan et al. (2017), Ridhwan et al. (2014), Skulmoski et al. (2007), and Okoli and Pawlowski (2004) who explained that the process of forming model elements can be implemented in several ways, namely through literature highlights, expert interviews, researcher experience, pilot studies and focus groups. Expert questionnaire questions and scripts are created in the same way as other types of frequently asked research questions. The questionnaire was created using a likert scale, which includes the following options: Strongly Disagree, Disagree, Not Sure, Agree, and Strongly Agree. A panel of experts were given a set of questionnaires with 87 items as the research instrument. However, there are only 12 items that are spiritual element-related.

14 specialists were chosen for this study based on particular criteria and justifications. Academics from various public higher education institutions (IPTA), preaching officers of the Kelantan Malay Religious and Customs Council (MAIK), preaching activists from non-governmental organizations, indigenous preachers appointed by MAIK known as Indigenous Religious Teachers (GAOA), as well as the Orang Asli Community Mobilizer appointed by the Malaysian Islamic Development Department (JAKIM), make up this group. These experts have more than 5 years of experience in the field of aboriginal people *da'wah* and were chosen

based on their knowledge of aboriginal people. The choice of this expert is consistent with Berliner's (2004) claim that those who have knowledge in a certain topic and have practised that knowledge for more than five years can be deemed experts in that field. According to Pill (1971) and Oh (1974), when criteria are established to choose experts for a particular study, the experts chosen must have background or experience in the field related to the study being conducted. This choice will allow the experts to support their opinions to the needs study as well as be able to revise their initial conclusions to reach a consensus among experts. The number of study participants was chosen based on two perspectives; Jones and Twiss (1978), who suggested that there could be up to 50 experts, and Adler and Ziglio (1996), who believed that between 10 and 15 experts would be an appropriate number of experts for the Delphi method.

To confirm their agreement to serve as experts, the researcher initially got in touch with the experts. Following the experts' agreement, the researcher distributed a virtual questionnaire made using the Google Forms app to most of the panel of experts (via email and WhatsApp), with the exception of the panel made up of aboriginal ethnicity preachers assigned by the Kelantan Malay Council of Religion and Customs. In the first round, the experts were asked to score each item according to how strongly they agreed, agreed, not sure, disagreed, or strongly disagreed with it. The experts are given the chance to express their opinions on each item in the second round once all experts have indicated their level of agreement.

The Fuzzy Delphi technique was used to analyze the data collected to determine the degree of acceptance and expert consensus on the components of the constructed elements of spiritual development. Employing Microsoft Excel software for a neater tabulation, the analysis employing fuzzy numbering displays values between 0 and 1 (Ragin, 2007). This procedure includes the triangular fuzzy number and defuzzification operations. Defuzzification is employed to establish the priority of the issue under study, whereas triangular fuzzy numbers are utilized to gauge expert consensus. The m_1, m_2, and m_3 values are grouped in a triangular fuzzy number. Typically, it is displayed as (m_1, m_2, m_3). The m_1 value is the lowest possible value, the m_2 value is considered appropriate, and the m_3 value is the highest possible value. In order to convert linguistic variables into fuzzy numbers, a triangular fuzzy number is employed to create a fuzzy scale. The Fuzzy scale has an odd number of agreement levels or levels. The accuracy of the data obtained increases with increasing Fuzzy scale (Habibah@Artini et al., 2014). The five-point fuzzy scale used in this investigation is depicted in Table 1. These two procedures both make use of two formulas that are listed in Table 2.

Table 1:
Five Point Fuzzy Scale

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

Source: Mohd. Ridhuan et al. 2013)

Table 2:
Formula for the Analysis Process

	Formula	Process
1.	$d(\widetilde{m}, \widetilde{n})$ $= \sqrt{\frac{1}{3}[(m_1 - n_1)^2 + (m_2 - n_2)^2 + (m_3 - n_3)^2]}$	*Triangular Fuzzy Number*
2.	A = 1/3* $(m_1 + m_2 + m_3)$	*Defuzzification*

Findings
Table 3 depicts the conceptualization of the spiritual development of the aboriginal preacher based on findings from the analysis of the requirement for spiritual components in the development of aboriginal preachers and the content analysis of documents relevant to spiritual development served as the foundation for the research instrument.

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

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

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

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

Condition of Triangular Fuzzy Numbers

Table 4:
Components of Aboriginal Preacher Development Elements from the Spiritual Aspect Based on Expert Group Agreement

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

Discussions
Based on Table 4, it was discovered that every expert had come to the same conclusion and had accepted each of the component components as a mechanism that must be built in the aboriginal preacher. According to the evaluation criteria previously described, the threshold

value (d) obtained must be less than or equal to 0.2, the expert agreement percentage must be equal to or greater than 75%, and the fuzzy value score (A) must be equal to or greater than the value of 0.5. These evaluation criteria are used to determine whether the items are accepted. The criteria for the evaluation standard are based on the opinions of Ramlan and Ghazali (2018), Mohd Ridhuan and Nurulrabihah (2020), and Mohd Ridhuan et al. (2014).

All the values obtained are calculated to reach expert agreement and are accepted as crucial components that must be present and developed within the framework of the development of the spiritual elements of aboriginal people preachers because they all coincide with the conditions of the standards that have been outlined. The created pieces were then arranged in accordance with the agreement given by the experts based on three breakdowns, namely issues of faith, worship, and morals, based on their collective opinion. Table 5 lists the components of aboriginal people preachers' spiritual development in order of their expert consensus for the categories of belief, worship, and morals.

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

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

12	increasing the relationship with God through volunteer worship such as volunteer prayer and fasting, as well as remembrance of Allah	A5

Table 5 lists the three primary components of indigenous preachers' spiritual development, belief, worship, and morals, in accordance with the rankings reached by specialists. The believing aspect came in first, with the moral and worship aspects coming in second and third, respectively, according to the highest level of expert consensus. The ranking positions of its component elements, each of which correlates to the top position and is rated first, second, and fourth, are used to determine the relevance of the belief feature. The items in A2 "applying the values of the pillars of faith," A1 "strengthening the understanding of Islamic faith based on the faith of *ahl sunnah wa al-jam'ah (*the Muslims who follow the very same way which Prophet Muhammad ibn Abdullah (peace be upon him) and his Companions (may Allah be pleased with them all) followed)," and A3 "applying the values of the pillars of faith based on the names and attributes of God" are among the faith-related topics on which experts agree.

The consensus among experts on the created items demonstrates the significance of the belief component for the spiritual growth of native preachers. This result is consistent with Ismail Naim's (2020) assertion that the primary quality that needs to be ingrained in the local preacher is the right and exact application of the creed based on ahl al-sunnah wa al-jama'ah or the Muslims who follow the very same way which Prophet Muhammad ibn Abdullah (peace be upon him) and his Companions (may Allah be pleased with them all) followed.This is done in an effort to avoid the issue of deviation from certain aspects of thought, language, and behaviour among them in the future. This is because some native peoples still adhere to the animism religion (Halim 2014; Zulkefli et al. 2019a; Ismail Naim 2020) despite having embraced Islam (Abdul Ghafar 2014; Ramlee 2015; Zulkefli et.al 2019b).

As a result, the formation of faith is crucial for the spiritual development of aboriginal people preachers. According to al-Qaradawi's (1986) ideas, the preparation of preachers with knowledge based on revelation (al-thaqafah al-Islamiyyah), such as knowledge of belief or knowledge of faith, should take precedence in the development of preachers. Studies by Mohd Fauzi and Mohd Khairul Naim (2012) and Jasni (2016) show that the values of the pillars of faith, including faith in Allah, faith in the Messenger, faith in Angels, faith in the Book, faith in Devine will and decree, and belief in the Day of Judgement, must be applied in the context of its practise for the preacher to carry out his preaching duties. In a similar vein, Salha Nabilla and Tengku Intan Zarina's (2016) study discovered that it is crucial to apply religious principles based on God's names and His attributes to people, particularly aboriginal people preachers, in order to help them clarify their thinking as opposed to tying it to conventional beliefs (Ismail Naim 2020).

Preachers who completely adhere to Islamic teachings and uphold the highest standards in their society are created via the incorporation of these aspects into the aboriginal people preachers. This is because, in accordance with Aisyah Jami'an (2013), a person's faith will influence how they think. An individual's beliefs and way of life will depend on the calibre of their thinking.

According to Table 5, the second factor that received the greatest expert consensus value in aboriginal people preachers' spiritual development is the moral aspect. The item values of built moral elements were ranked second, fourth, and ninth, indicating a high level of expert agreement on the importance of moral elements as one of the factors that need to be developed.

The emphasis on this moral component is to build aboriginal people preachers who have both strong faith and great personal morality.

Experts agree that item A10 "having a generous attitude and respecting elders" and item A4 "applying the nature of being grateful for God's blessings" are moral elements, A9 "having positive characteristics such as kindness, piety, patience, forgiveness, honesty, and generosity," A8 "avoid negative characteristics such as arrogance, envy, slander, insulting, and lying." A11 "practise Islamic manners such as eating and drinking manners, dressing manners, and social etiquette" and A12 "having good relationships between people in the context of fellow indigenous communities and outside communities such as surrounding neighbourhoods and other communities".

A high level of consensus among experts on these areas demonstrates agreement on the importance of developing moral components in aboriginal people preachers. Morality is a crucial prerequisite for a preacher who preaches to the aboriginal people, according to Faiz (2018). It is also a knowledge that reverts to Islam, including the aboriginal community, must absorb in order to develop a Muslim personality (Razaleigh 2014). The development of excellent morals is the outcome of spiritual practises of worship as well as the appreciation of good and noble attributes such as patience, thankfulness, fear, hope, trust, sincerity, relief, and repentance (al-Ghazali 2000). Morals in an individual context (such as a good way of speaking, not forcing, trusting, honest, sincere, not prying and all the qualities that the Prophet Muhammad - peace be upon him - has, morals towards parents, society, friends, teachers, leaders, cleanliness of clothes and place of residence, daily manners such as eating and drinking manners, speaking and so on) are among those that need to be developed in aboriginal people preachers (Razaleigh 2014; Faiz 2018).

Following that, Table 5 reveals that the feature of worship is ranked third and receives expert unanimous agreement. It is also an essential component that must be prioritized in the development of aboriginal people preachers. This is because, according to Zaydn (2009), one of the most important things that every preacher must cultivate and instill is a continual relationship with Allah the almighty. Meanwhile, worship can be used to sustain a continual relationship with Allah the almighty. Worship is therefore an important feature that must be fostered in aboriginal people preachers because it is a necessity in Islam (Ahmad Redzuwan 2008; Razaleigh 2013). By performing worship, the preacher can strengthen his or her relationship with Allah the almighty while also increasing their sense of obedience to Allah. Among the worship elements that have received expert consensus are A6 "can read the Quran well", A7 "can lead religious programmes or activities such as becoming an *imam* in prayer, leading the reading of al-Quran such as chapter or surah Yasin and remembrance of Allah by reciting There is No God but Allah" and A5 "increasing the relationship with God through volunteer worship such as volunteer prayer and fasting, as well as remembrance of Allah".

According to Nurul Afifah (2017), worship is something that should be emphasized in the formation of aboriginal people preachers, and it should be done in phases and developed through time. For example, they prioritize obligatory worship, which is subsequently supplemented by volunteer worship. This gradual implementation is intended to make it simpler for individuals to adjust to Islamic Sharia and prevent them from believing Islam is a difficult religion and giving up on further study of it. According to Ramlee (2015) and Che Nur Hasanah, Mariam, and Muhammad Yusuf (2018), one of the causes contributing to aboriginal peoples' lack of interest in learning more about Islam is their perception of Islam as a difficult religion to practise. As a result, they do not understand Islamic beliefs. As a result, the implementation of worship among people preachers must be phased until they learn the

actual concept of worship in Islam (Nurul Afifah 2017). Indigenous preachers must perform five daily prayers, fast during Ramadan, and pray to the Prophet Muhammad peace be upon him (Famida Naimi 2018), regularize their lives by reading the Quran (Ibtisam Ibrahim & Berhanundin 2019; Ismail Naim 2020), and improve their relationship with Allah through volunteer worship such as volunteer prayer and fasting, as well as remembrance of Allah (Emie Sylviana 2019).

The capacity of aboriginal people preachers to read the Qur'an is required to teach the aboriginal population to know and learn the Qur'an well (Ismail Naim & Abdul Ghafar 2019). Furthermore, it is to establish a community of Muslim aboriginal people who can understand and appreciate the meaning of the Quranic verses that are read (Razaleigh et al. 2014). This is consistent with the meaning of the Prophet Muhammad's traditions, which states that the best among you is someone who learns and teaches the Qur'an. Meanwhile, the need to perform worship such as prayer, fasting, zakat, and remembrance of Allah is to generate indigenous preachers who are pure in heart, truthful, faithful to Allah's orders, and always despise evil (Che Musa 2011).

Preachers who can lead religious programmes are also sought for. It is a demonstration of the mixture of theoretical and practical parts of Islamic teachings that preachers must put into practise (Annasaii, Fatin Nazmin, and Mohd Aderi 2020; Redwan, Sayuti, and Burhanuddin 2014). According to the study conducted by Nurul Afifah (2017), the factors of belief, worship, and morals are three significant and inseparable items in the spiritual development of aboriginal people preachers based on the description.

Conclusion

Overall, this is a study that employs the fuzzy Delphi approach to provide a framework for the spiritual development of aboriginal people preacher elements. Based on the expert panel's agreement and consensus, this study proposes twelve essential components that must be employed as a foundation in the building of the framework of spiritual elements of aboriginal people preachers. All of these characteristics are necessary for the formation of an aboriginal preacher with a strong spirituality in the areas of faith, worship, and morals. More quality aboriginal preachers can be produced as a result of the spiritual development outlined. They are not only preachers with high levels of faith and practise of Islam, but they also have the skills to encourage and inspire other aboriginal populations to stay in the Islamic religion and practise Islamic teachings in their daily lives.

This study actually makes a substantial contribution to the work that stakeholders, particularly those in the Islamic religious department and non-governmental organisations, do when it comes to the selection and appointment of Aboriginal preachers who aspire to work in the field of preaching. In fact, the study's primary focus—the spiritual development aspect—can act as a guide to make sure the preacher stays and keeps up with the duties assigned to him, particularly for marginalised groups like Orang Asli.

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