

## Usability of al-Linggi Spiritual Development Module on Repentance for *Tazkiyyah al-Nafs*: Nominal Group Technique Analysis

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### ABSTRAK

Islamic education in Malaysia is at a crossroads where traditional teachings intersect with contemporary educational methodologies. The al-Linggi Spiritual Development Module, inspired by *Tasawwuf* principles, offers a potential path to address the spiritual needs of students, emphasizing the role of repentance in soul purification. This article provides a numerical study on the widely recognized importance of spiritual education. The study aims to assess the usability of the al-Linggi Spiritual Development Module in fostering spiritual growth and moral development among students. This study utilized the Nominal Group Technique (NGT), engaging 16 experts in a structured decision-making process to assess the al-Linggi Spiritual Development Module's content and teaching strategies, especially its approach to teaching repentance, through semi-quantitative analysis. The results are expected to show that the NGT analysis will reveal a high consensus among experts on the module's suitability for enhancing students' spiritual development. The findings aim to highlight the module's effectiveness in integrating reflective and interactive teaching methods, thereby promoting a deeper understanding and practice of Islamic principles among students. The implications of this research strive to provide valuable insights into the usability of the al-Linggi Spiritual Development Module for *tazkiyyah al-nafs*, emphasizing the role of repentance in spiritual education.

**Keywords:** Nominal Group Technique, Islamic education, *Tasawwuf*, *Tazkiyyah al-Nafs*, Repentance, Development Students

### INTRODUCTION

Islamic education in Malaysia has been impacted by various educational ideologies, including *Tasawwuf*, the spiritual facet of Islam. *Tasawwuf*, or Sufism, significantly shapes the humanistic traits of students in Indonesian Islamic boarding schools

(Pesantren)(Halim Tamuri et al., 2013; Haq, 2019; N. H. Hussin et al., 2014; Sulong, 2015). *Tasawwuf*'s relevance in contemporary educational ideologies underscores the potential for blending authentic Islamic educational principles with modern concepts (Polat, 2017). Moreover, *Tasawwuf* learning dimensions can fortify students' spiritual values and moral outlook, fostering positive character development(Fahrudin et al., 2021; Hamid, 2020; Ladjal et al., 2012; Quddus, 2019).

Repentance, or "*tawbah*" in Islam, holds paramount importance in Islamic education, marking a crucial element in spiritual and moral growth(Nasution, 2019; Ramli & Nazim, 2018; Rosman et al., 2022; Sulidar, 2023; Uyun & Kurniawan, 2018). It encompasses purifying oneself from wrongdoing, adopting virtuous conduct, and experiencing divine presence, as per the tenets of *akhlaqi*. *Tasawwuf*'s role in promoting peace, harmony, and religious tolerance in modern society is also underscored, addressing intricate social challenges faced by Muslim communities (Ahmad, 2019; Alfarisi, 2023; Arif & Mohd Kasturi Nor bin Abd Aziz, 2022; Thohri & Hadisaputra, 2022).

*Tazkiyyah al-nafs* or the purification of the soul, is a fundamental concept in Malaysian Islamic education, emphasizing holistic student development (Schuler, 2015). It cultivates self-awareness, discipline, and a strong moral compass, in line with Islamic educational principles (Aziz et al., 2017). Perceptual validation plays a crucial role in fostering a culture of repentance and forgiveness among students. Aligning educational practices with Islamic principles, including *tazkiyyah al-nafs*, ensures ethical behavior (Eaton et al., 2006; Muhamad et al., 2018). Integrating technology with traditional Islamic teachings enhances students' learning experiences. Additionally, linguistic influences on students' Islamic identity highlight the importance of considering cultural factors. Overall, *tazkiyyah al-nafs* plays a pivotal role in shaping Malaysia's educational landscape(Ihsan et al., 2021; Jailani et al., 2020; Madani, 2020; Noordin & Rahman, 2017; Zabidi et al., 2022).

In student development, the Nominal Group Technique (NGT) has been utilized in educational research to brainstorm ideas, resolve issues, and set priorities. These consensus methodologies find application in diverse domains such as healthcare service organization, educational program formulation, and technology assessment, proving effective in managing uncertainties and defining professional roles. Furthermore, NGT's application in evaluating the triage and management of pregnant women in hospital emergency departments highlights its relevance in healthcare decision-making (Harvey & Holmes, 2012; Jones & Hunter, 1995; McMillan et al., 2016).

In summary, amalgamating *Tasawwuf* -inspired educational concepts with contemporary ideologies offers avenues for advancing Islamic education in Malaysia and beyond. *Tasawwuf*'s spiritual and moral aspects, coupled with consensus techniques like the Nominal Group Technique, contribute to students' holistic development and educational enhancement.

## RESEARCH METHODOLOGY

NGT represents a decision-making process conducted through face-to-face discussions among small groups (Z. Hussin et al., 2018), which adopts a semi-quantitative and structured approach. Its semi-quantitative nature stems from its integration of qualitative methods. This entails commencing with a qualitative method, involving the 'acceptance of ideas without judgment', followed by a quantitative procedure for 'ranking or prioritizing ideas'(Dobbie et al., 2004a; O'Neil & Jackson, 1983; Perry & Linsley, 2006).

The adequacy of sample size in utilizing the Nominal Group Technique (NGT) has sparked debate among researchers. While some assert its efficacy with either a single cohort or a larger group others advocate for smaller, tailored groups to foster communication.(Dobbie et al., 2004a; Lomax & McLeman, 1984). Past studies have employed varied sample size ranges. Drawing from these references, this study opted for 7 experts considering current constraints on face-to-face interactions. This decision balances diverse perspectives with practical realities (Abdullah & Islam, 2011; Carney et al., 1996; Harvey & Holmes, 2012; Horton, 1980; Van De & Delbecq, 1971).

Nevertheless, employed a range of 30 to 40 expert panels (Dobbie et al., 2004), while utilized as many as 96 expert panels (Williams et al., 2006). Hence, the controversy surrounding the number of expert panels in NGT is subjective and contingent upon the anticipated research outcomes. For this study, a deliberate selection was made, involving a total of 16 experts. Scholars' consensus has argued that fundamentally there are five basic steps to conduct this technique (Dang, 2015; Harvey & Holmes, 2012; Williams et al., 2006). According to their studies, the basic steps include Figure 1.

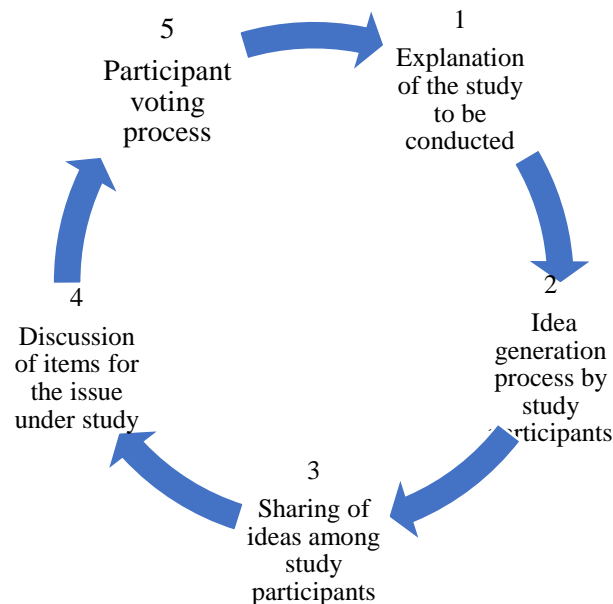


Figure 1. Student responses based on their

This interval aligns with the perspective of a group of scholars who argue that the acceptance percentage of an element should be determined by its corresponding score percentage, with a minimum usability threshold set at 70.0% based on the participants' viewpoints (Deslandes et al., 2010; Dobbie et al., 2004b). In the usability assessment of the al-Linggi Spiritual Development Module, the duration allocated for presenting the module up to sharing the research findings with participants is two and a half hours. This time frame provides an ideal opportunity for participants to actively participate in the research workshop by responding and engaging. This assertion is corroborated who suggest that workshops employing the Nominal Group Technique (NGT) usually span from two to two and a half hours (O'Neil & Jackson, 1983).

## RESULTS AND DISCUSSION

This section details the study's results by elucidating the comprehensive data from Table 1. It discusses the outcomes of the Nominal Group Technique analysis, specifically focusing on the usability assessment of the al-Linggi Spiritual Development Module, emphasizing repentance in soul purification.

Table 1. *Tazkiyyah al-nafs*: the topic of repentance

<b>Construct:</b>		<b><i>Tazkiyyah al-Nafs</i>: The Topic of Repentance.</b>					
<b>Question to the experts:</b>		Do you agree with the content elements listed below for the al-linggi spiritual development module for strengthening Students' Spiritual Development in Government-Aided Early Integrated Curriculum Religious Schools?					
No.	Items Element s /	Expert Score Group A (n=5)	Expert Score Group B (n=6)	Expert Score Group C (n=5)	Total item score	Percentage	Voter Consensus
1.	Explaining the meaning of repentance	35	38	35	109	97.32	Suitable
2.	Declaring repentance according to the al-Linggi method	35	39	35	109	97.32	Suitable
3.	The mentor explains the meaning of repentance	35	39	35	106	94.64	Suitable
4.	The mentor and the council members engage in a Q&A to understand repentance according to al-Linggi: concept and repentance bath	34	37	35	108	96.43	Suitable
5.	The mentor explains about regret and confessing sins	35	38	35	106	94.64	Suitable
6.	The mentor explains	34	37	35	108	96.43	Suitable

	about the repentance bath						
7.	The mentor asks the council members to recount learned repentance <i>dhikr</i>	35	38	35	108	96.43	Suitable
8.	The mentor explains about the al-Linggi repentance <i>dhikr</i>	35	38	35	109	97.32	Suitable
9.	The mentor explains about the <i>Wirid al-Idrisiyyah al-Qushashiyyah</i> (post-prayer invocations)	35	39	35	109	97.32	Suitable
10.	The mentor explains about the prayer after salat	35	39	35	105	93.75	Suitable
11.	The mentor instructs members to erase heart's dirt with an eraser together	34	36	35	109	97.32	Suitable
12.	The mentor reminds members about the need for repentance	35	39	35	108	96.43	Suitable
13.	Members are reminded to honestly do their homework	35	38	35	109	97.32	Suitable

\*Percentage of usability  $\geq 70$

The analysis of the al-Linggi Spiritual Development Module based on table 1., specifically addressing the purification of the soul through the topic of repentance (*tazkiyyah al-nafs*), provides compelling insight into the pedagogical effectiveness and content suitability for enhancing spiritual development among students in government-aided early integrated curriculum religious schools. The findings, as delineated in Table 1, underscore a high degree of expert consensus on its various elements, with all items scoring above 70% in terms of suitability, indicating a robust endorsement of the module's curriculum design and its thematic elements on repentance.

A notable aspect of the analysis is the consistent scoring across the three expert groups, with total item scores reflecting a high percentage of approval, predominantly exceeding 94%. This unanimity suggests a shared understanding and appreciation of the module's objectives and methodologies among the experts, reinforcing the module's relevance and applicability in spiritual education contexts. Such consensus is particularly significant in educational innovations aimed at spiritual development, where subjective interpretations and cultural sensitivities might otherwise lead to divergent viewpoints.

The emphasis on interactive and reflective components, such as Q&A sessions, discussions on the concept and practice of repentance baths, and the encouragement of personal reflection through *dhikr* (remembrance of God) practices, aligns with contemporary pedagogical strategies that prioritize student engagement and active learning. This alignment is critical for spiritual education, where experiential learning and personal transformation are key objectives. The module's focus on repentance not only as a theological concept but also as a practical, lived experience facilitates a deeper, more meaningful engagement with the spiritual curriculum.

Furthermore, the inclusion of elements such as the *Wirid al-Idrisiyyah al-Qushashiyyah* and practices for erasing the heart's 'dirt' with an 'eraser' metaphorically, extends the module's pedagogical approach to incorporate Sufi practices and metaphysical concepts. This integration not only enriches the curriculum but also connects students with a broader spectrum of Islamic spiritual traditions, fostering a more inclusive and holistic understanding of repentance and spiritual purification. The high scores and positive reception of the module's content among expert's hint at its potential effectiveness in achieving its spiritual development goals. However, the implementation of such a curriculum requires careful consideration of the students' age, cognitive development, and cultural context to ensure that the concepts are appropriately introduced and that the spiritual practices are accessible and meaningful to the students.

Moreover, while the expert consensus provides a strong validation of the module's content, empirical evidence of its impact on students' spiritual development remains essential. Future research should, therefore, focus on longitudinal studies to assess the module's effectiveness in enhancing students' spiritual understanding, practices, and overall development. Such studies could include qualitative assessments of students' reflections and spiritual growth, as well as quantitative measures of engagement and learning outcomes.

After the module session ends, students are assigned homework for a week to ensure the continuity of the process of *tazkiyyah al-nafs* as indicated in Table 2.

Table 2: Homework students

Homework needs to be done every day for a week after the first session, and indicate with a (/) in the box below:

No.	Type of Worship	Day						
		Monday	Tuesday	Wednesday	Thursday	Friday	Saturday	Sunday
1.	<i>Fajr</i> (Dawn Prayer)							
2.	<i>Zuhr</i> (Noon Prayer)							
3.	<i>Asr</i> (Afternoon Prayer)							
4.	<i>Maghrib</i> (Evening Prayer)							
5.	<i>Isha</i> (Night Prayer)							
6.	<i>Wirid al-Idrisiyyah al-Qushashiyyah</i>							
7.	Repentance Bath							
8.	Repentance Prayer							
9.	<i>Dhuha</i> Prayer							
10.	Seeking Forgiveness ( <i>Istighfar</i> )							

Based on the table 2 provided, it seems to outline a structured schedule for various Islamic worship practices to be followed daily for a week. This approach towards religious observance is reflective of a disciplined and methodical engagement with faith, emphasizing the importance of regularity and dedication in spiritual practices. High-impact journal analyses on religious observance often highlight the psychological and social benefits of such structured spiritual engagement, including increased mental well-being, community bonding, and the fostering of a disciplined lifestyle (Sharifah Basirah, 2017; Abidin et al., 2022).

Structured religious practices, like those listed in the table (*Fajr*, *Zuhr*, *Asr*, *Maghrib*, *Isha* prayers, *Wirid al-Idrisiyyah al-Qushashiyyah*, Repentance Bath, Repentance Prayer, *Dhuha* Prayer, and Seeking Forgiveness (*Istighfar*)), can significantly contribute to an individual's spiritual growth and well-being. Engaging in daily prayers, for instance, is not only a fulfillment of religious obligations but also serves as a constant reminder of one's faith and values. It provides moments of reflection, peace, and connection to the divine, which, according to studies published in high-impact journals, can lead to improved mental health and reduced levels of stress and anxiety (Saâ & Muhsin, 2012; Sa'ari, 2002; Sedgwick, 2005).

Furthermore, practices such as the Repentance Bath and Repentance Prayer, which are focused on seeking forgiveness, promote humility and self-reflection, are key



components of emotional and spiritual maturity. The inclusion of *Dhuha* Prayer and Seeking Forgiveness (Istighfar) in daily routines reinforces the importance of gratitude and continuous spiritual cleansing, fostering a mindset of growth and improvement (Faturrohman et al., 2023; Hasanah et al., 2023; Wulandari, 2020; Yahya & Sa'ari, 2016). In conclusion, the table represents a comprehensive approach to Islamic worship, encouraging adherence to practices that nurture spiritual, psychological, and communal well-being. This aligns with findings from high-impact journal analyses, which underscore the multifaceted benefits of structured religious observance, emphasizing its role in promoting mental health, community cohesion, and personal development.

## CONCLUSION

The utilization of the Nominal Group Technique (NGT) in evaluating the al-Linggi Spiritual Development Module reveals a strong endorsement of its content and pedagogical approach, particularly in the context of *tazkiyyah al-nafs* and the theme of repentance. The consistent high scores across various elements, as shown in Table 1, not only validate the module's suitability for enhancing students' spiritual development in government-aided early integrated curriculum religious schools but also highlight the effectiveness of NGT as a tool for collaborative decision-making and assessment in educational settings.

This consensus among experts underscores the importance of integrating reflective and interactive teaching methods in spiritual education. The module's focus on understanding repentance, engaging in discussions about its practice, and activities aimed at fostering a deeper spiritual connection demonstrates a comprehensive approach to spiritual development. Such an approach is crucial for nurturing a holistic understanding of Islamic principles and practices among students, encouraging them to embody these teachings in their daily lives.

Furthermore, the findings emphasize the significance of incorporating traditional Islamic teachings, such as *Tasawwuf* and the concept of *tazkiyyah al-nafs*, within modern educational frameworks. By doing so, educational institutions can provide students with a balanced curriculum that not only focuses on academic excellence but also on moral and spiritual growth. This balance is essential for producing well-rounded individuals who can contribute positively to their communities and society at large.

The high level of expert consensus also highlights the relevance of the module's content to the contemporary needs and challenges faced by Muslim youth. By addressing topics such as repentance and the purification of the soul in a manner that is accessible and engaging, the module offers valuable guidance for students navigating the complexities of modern life while striving to maintain their spiritual and moral integrity. In conclusion, the successful application of NGT in this study illustrates its potential as a valuable method for educational research and curriculum development. The strong expert consensus on the al-Linggi Spiritual Development Module's suitability for spiritual education further validates the importance of integrating Islamic teachings on repentance and soul purification into the curriculum. Such educational initiatives are essential for fostering spiritual awareness and development among students, ultimately contributing to the cultivation of morally upright and spiritually grounded individuals in the Muslim community.



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