ISLĀMIYYĀT 47(1) 2025: 268 - 278
(https://doi.org/10.17576/islamiyyat-2025-4701-22)

Volunteers Engaging in Informal Educational Services for Disabled Communities in Malaysia: An Analysis of Personality and Communication Characteristics

Penglibatan Sukarelawan dalam Perkhidmatan Pendidikan Tidak Formal Komuniti Orang Kurang Upaya: Analisis Personaliti dan Ciri Komunikasi

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Received: 19 April 2024/Revised: 24 November 2024/Accepted: 13 February 2025/

Publish: 3 June 2025

ABSTRACT

Support for Persons with Disabilities (PWD) encompasses not only physical assistance but also educational services in informal settings. Although there are various volunteer organisations globally, there is limited dedicated outreach for people with disabilities (PWD) in Malaysia, resulting in reduced awareness and understanding of Islam within this community. Specialised methods are essential for effectively delivering Islamic education by individuals or volunteer organisations. The personality and communication traits of volunteers are crucial in providing informal educational services to communities with disabilities. Recognising the need for substantial manpower and specific skills, this study underscores the importance of youth volunteers in addressing PWD needs. This research aims to explore youth volunteer engagement in informal education for disabled communities by analysing the personality and communication characteristics of volunteers through a fuzzy Delphi approach. Using a design method and a developmental research (DDR) approach, the study examined the second phase of the Fuzzy Delphi methodology. Thirteen experts participated in this study to evaluate and rank the key elements necessary for creating a model focused on volunteer outreach efforts for persons with disabilities (PWD). The expert panel identified 30 elements of personality and six elements of communication that achieved 70% or higher agreement, indicating their suitability for inclusion in the model. These findings provide a valuable reference for developing training modules for volunteer services, particularly those targeting people with disabilities (PWD). By enhancing volunteer training, this research promotes a more inclusive Islamic education and support for communities with disabilities, thereby influencing similar global initiatives.

Keywords: Communication; disable community; informal education; personality; volunteerism

ABSTRAK

Sokongan untuk komuniti Orang Kurang Upaya (OKU) tidak memadai dengan penyediaan bantuan fizikal sahaja, bahkan turut merangkumi perkhidmatan pendidikan termasuk pendidikan bukan formal. Walaupun pelbagai organisasi sukarelawan wujud, namun terdapat kelompongan dalam kalangan mereka yang terlibat dengan organisasi sukarelawan dakwah OKU di Malaysia, menyebabkan pengetahuan dan penghayatan terhadap Islam dalam kalangan komuniti OKU terhad. Kaedah penyampaian dakwah yang khusus terhadap komuniti OKU adalah penting untuk menyampaikan pendidikan Islam dengan berkesan. Personaliti dan komunikasi adalah penting bagi sukarelawan yang terlibat dalam perkhidmatan pendidikan bukan formal untuk komuniti OKU. Kajian ini bertujuan untuk meneroka penglibatan sukarelawan belia dalam pendidikan bukan formal untuk komuniti OKU dengan menganalisis ciri personaliti dan komunikasi sukarelawan yang terlibat. Kajian ini menggunakan pendekatan reka bentuk dan pembangunan yang mempunyai tiga fasa. Namun, dalam kajian ini, penyelidik menumpukan kepada fasa kedua iaiatu analisis Fuzzy Delphi sahaja. Seramai tiga belas pakar terlibat dalam kajian ini untuk menilai elemen-elemen yang telah dikenal pasti. Dapatan kajian mendapati sebanyak 30 elemen personaliti dan enam elemen komunikasi melebihi 70%, yang menunjukkan kesesuaian. Penemuan ini menyediakan rujukan yang bernilai untuk pembangunan modul latihan untuk

perkhidmatan sukarelawan, terutamanya bagi komuniti OKU. Dengan meningkatkan keberkesanan sukarelawan melalui latihan yang disasarkan, penyelidikan ini menyumbang kepada pendekatan yang lebih inklusif untuk pendidikan Islam dan sokongan kepada komuniti kurang upaya, dengan implikasi untuk inisiatif serupa di seluruh dunia.

Kata kunci: Komunikasi; komuniti OKU; pendidikan bukan formal; personaliti dan kesukarelawan

INTRODUCTION

Informal education for PWD in Malaysia is a vital component of the broader effort to promote inclusivity and equal opportunities in the country. Malaysia has made significant strides in recognizing and addressing the needs of disabled individuals, and informal education plays a pivotal role in this endeavour. Here are several approaches of informal education for persons with disabilities in Malaysia, namely inclusive approach, NGOs and support organization, skill development, therapy and rehabilitation, recreation activities and advocacy and awareness and government initiatives.

Malaysia has adopted an inclusive education approach, which aims to integrate students with disabilities into mainstream educational settings whenever possible. Informal education complements this by providing additional support and tailored learning experiences that may not always be feasible within formal school environments (Chin 2023, Asmau Imam Abdul Kabir 2016). Numerous non-governmental organizations (NGOs) and support groups in Malaysia are dedicated to providing informal education to individuals with disabilities. These organizations offer a wide range of services, from skills development to recreational activities, aimed at enhancing the quality of life for people with disabilities (Abiddin et al. 2022). Informal education programs for disabled individuals focus on skill development to increase their independence and employability. These programs offer training in various vocational and life skills, such as computer literacy, communication, and daily living skills (Omar et al. 2022). The Malaysian government has also introduced policies and regulations aimed at supporting informal education for persons with disabilities. These initiatives seek to provide a legal framework and funding to ensure that disabled individuals have access to necessary services (Baqutayan et al. 2016).

In a world that constantly strives for inclusivity and equal opportunities, the role of volunteers in supporting disabled communities through informal educational services is more crucial than ever (Syatria Adymas Pranajaya et al. 2024). These unsung heroes dedicate their time, energy, and expertise to empower individuals with disabilities, offering not only knowledge but also a sense of belonging and hope. This research will delve into the remarkable work of volunteers who are making a difference in the lives of disabled individuals through informal education, shed ding light on the impact they create and the challenges they face in their noble pursuit (Rider & Hole 2002; Lester et al 2018).

Volunteers who engage in informal educational services for disabled communities play a pivotal role in fostering inclusivity and improving the lives of individuals with disabilities. Their effectiveness is often linked to a unique set of characteristics that enable them to provide valuable support and assistance (Gray & Stevenson 2020). Therefore, the objective of this study is to analyze the characteristics of personality and communication of volunteers who are engaging in informal educational services for disabled communities using the Fuzzy Delphi methodology.

Nurul Asiah Fasehah & Noornajihan (2023) mentioned personality and communication are among the crucial characteristic of an efficient teachers especially for disable students. Thus, these traits are of paramount importance for volunteers engaged in informal educational services for disabled communities. These traits are not only valuable in facilitating effective learning but also in creating an environment where individuals with disabilities feel respected, empowered, and capable of achieving their educational goals. Volunteers who possess and nurture these traits can have a profound and positive impact on the lives of those they serve (Keskin & Yucel 2020).

Therefore, volunteers who possess and nurture these personality and communication traits are instrumental in ensuring that informal educational services for disabled communities are not just informative but also transformative. By fostering a supportive and inclusive environment and by communicating effectively, these volunteers empower individuals with disabilities to reach their educational goals and, ultimately, lead more fulfilling lives. Their influence extends beyond education, profoundly impacting the lives of those they serve and contributing to a more inclusive and equitable society.

METHODS

The development of this study is carried out using the Fuzzy Delphi Technique or Fuzzy Delphi Method (FDM). The Fuzzy Delphi approach, introduced by Kaufmann and Gupta (1988), combines Fuzzy Set Theory and the Delphi Technique, which was introduced by Murray, Pipino, & Gigch (1985), and it is not a new technique. The Fuzzy Delphi method is a decision-making analysis method that combines Fuzzy Theory with Traditional Delphi. Fuzzy set theory was introduced by a mathematics expert in 1965, Lotfi Zadeh (Zadeh 1965), and according to Mohd Ridhuan (2016), it serves as an extension of classical set theory in which each element in a set is evaluated based on a binary set (Yes or No). This is because the FDM is more of an improvement on the Delphi technique and is an instrument that has added value to the existing Delphi technique. Furthermore, Fuzzy Delphi technique is capable of processing ambiguity of the predictive items, the respondents' information, and the participants' individual characteristics.

In a nutshell, the Fuzzy Delphi method is used to ascertain consensus among experts who serve as respondents by applying quantitative methods. Hence, this study applies the Fuzzy Delphi method to obtain expert consensus in identifying the characteristic of youth volunteer in informal education through service for disabled communities. The validity and reliability of the data through the FDM were obtained through expert consensus on the items presented to them.

SAMPLING

This study used purposive sampling technique by selecting experienced and relevant experts who are involved in the field of religious for learning disabilities. The panel of experts is made up of 13 experts who agreed to take part in the study. The panel of experts in this study were classified by the researcher based on the following criteria:

1. Having more than three years of experience in learning disabilities and religion.
2. Skilled in providing assistance in special education for religion.
3. Actively involved as educators for special education in religious education.

PARTICIPANTS

The 13 experts consist of experts from Quranic for Special Needs Field, Islamic Education Field and non-government organization are selected to answer the questionnaire. Experts in fuzzy method in is non-probability sampling or judgement sampling (Mustapha and Darussalam, 2018) based on their expertise. The details of the expert are as follows in Table 1.

TABLE 1. List of the participants

No.	Participant	Expert field	Place of work
1	A01	Islamic education field	Volunteer
2	A02	Islamic education field	Volunteer
3	A03	Non-government organization	Persatuan Kanak-Kanak Istimewa Bangi
4	A04	Non-government organization	Persatuan Kanak-Kanak Istimewa Bangi
5	A05	Islamic education field	Akademi Fitrah
6	A06	Islamic education field	Akademi Fitrah
7	A07	Islamic education field	Universiti Sains Islam Malaysia
8	A08	Islamic education field	Universiti Sains Islam Malaysia
9	A09	Islamic education field	Universiti Sains Islam Malaysia
10	A10	Islamic education field	Universiti Sains Islam Malaysia
11	A11	Quranic for Special Needs Field	Yayasan FAQEH
12	A12	Quranic for Special Needs Field	Yayasan FAQEH
13	A13	Islamic education field	Volunteer

INSTRUMENT

This instrument consists of two elements on the content characteristic of youth volunteer in informal education through service for disabled communities (1) Personality and (2) Communication. This research used fuzzy Delphi Questionnaire with 37 items with seven points fuzzy linguistic scale; strongly disagree, disagree, somewhat disagree, neither agree or disagree, somewhat agree, agree, and strongly agree. A reliability test was conducted for this study.

The experts were given a set of questionnaires, and they need to fulfil the answer according to the seven points of agreement. Once they had done the answer, the experts returned the instrument to the researcher.

Procedure of Fuzzy Delphi Methods

The Fuzzy Delphi methods steps are as follows:

Step one: Determination of experts or number of experts involved

In total, 13 experts were selected to answer the questionnaire instrument.

Step two: Construction of expert questionnaire

The construction of expert questionnaires is carried out. In this process, the construction of expert questionnaires can be conducted through several methods, namely (1) interviews; (2) discussions via focus groups; (3) construction through document analysis and literature review. Additionally, the use of survey forms is also incorporated, taken from relevant literature studies concerning a specific issue under investigation.

Step three: Dissemination and data collection

The process of distributing questionnaires and data collection. There are several approaches that can be used, including (1) Workshop seminars by inviting involved experts; (2) Individual meetings with experts; (3) Distributing questionnaires to selected experts via email and so on. However, in this phase, the researcher chooses to meet online with the selected and identified experts to facilitate discussions and explanations of potential issues that may arise in the items and so forth.

Step four: Determination of linguistic variables

Determination of linguistic variables (determining linguistic scale). This process involves converting all linguistic variables into triangular fuzzy number notation (Hsieh, Lu, and Tzeng, 2004). The linguistic scale is similar to the Likert scale used in other studies but is augmented with fuzzy numbering based on triangular fuzzy notation. Each received response has three fuzzy values representing expert opinions (fuzziness of expert opini… …igure 1 bel…

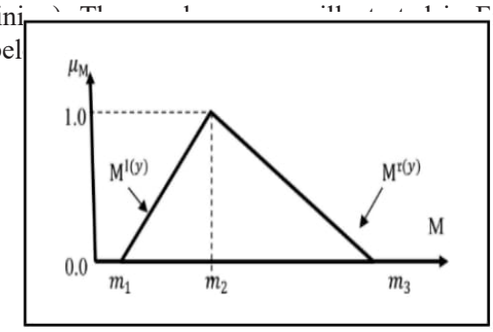

FIGURE 1. Fuzzy triangle number

In other words, the linguistic h scale is used to convert linguistic variable scales into fuzzy numbers. The agreement scale must be (3, 5, and 7 linguistic scale). The higher the scale, the more accurate the analysis of the obtained responses (Mohd Ridhuan 2016). Table 2 displays the levels of agreement and the Fuzzy 7 scale, illustrating measurement statements for a given item and the represented fuzzy scale values.

TABLE 2. Seven points of linguistic scale and fuzzy scale

Number of Likert Scale	Interpretation of Likert Scale	Fuzzy Scale		
		M_1	M_2	M_3
1	Strongly Disagree	0.00	0.00	0.10
2	Disagree	0.00	0.10	0.30
3	More or Less Disagree	0.00	0.30	0.50
4	Undecided	0.03	0.50	0.70
5	More or Less Agree	0.50	0.70	0.90
6	Agree	0.70	0.90	1.00
7	Strongly Agree	0.90	1.0	1.00

Step five: Determination of distance

The process of identifying the Threshold value (d). Data analysis based on triangular fuzzy numbers aims to determine the Threshold value (d). The Threshold value is crucial in identifying the level of agreement among experts (Thomaidis et al., 2006). The distance for each fuzzy number, m=(m1, m2, m3) and n=(n1, n2, n3), is calculated. The Threshold value plays a crucial role in determining consensus among experts. According to Cheng and Lin (2002), if the Threshold value is less than or equal to 0.2, expert consensus is considered to be achieved. Meanwhile, the overall group consensus must exceed 75% agreement for each item; otherwise, a second round of deliberation is required.

Step six: Aggregation of Fuzzy Assessment

Determining the Group Agreement Percentage. Identifying the aggregate alpha level of fuzzy assessment after expert consensus is obtained by summing the fuzzy numbers for each item (Mohd Ridhuan, 2016). The calculation and determination of fuzzy values are performed using the formula: Amax = (1)/4 (m1 + m2 + m3). The expert consensus percentage value must be equal to or greater than 75.0% (Chu & Hwang, 2008; Murry & Hammons, 1995).

Step seven: Defuzzification

The Defuzzification Process Phase. Data analysis employs the average of fuzzy numbers or average response. The aim of this analysis is to obtain the fuzzy score value (A). To ensure the third condition is met, the fuzzy score value (A) must be greater than or equal to the median value (α-cut value), which is 0.5 (Tang & Wu, 2010; Bodjanova, 2006). This indicates that the element is accepted by expert consensus. Another function of the fuzzy score value (A) is its use as a determinant of the position and priority of a particular element according to expert consensus. The formula involved in obtaining the fuzzy score value (A) is as follows:

a. Amax = 1/3 * (m1 + m2 + m3)
b. Amax = 1/4 * (m1 + m2 + m3)
c. Amax = 1/6 * (m1 + m2 + m3)

Step eight: Determining the Score (ranking)

The process of determining ranking or a sub-phase of the model. The process of determining ranking involves selecting model elements based on defuzzification values according to expert consensus, where elements with the highest values are assigned the most significant positions within the model (Fortemps & Roubens 1996.

RESULT AND DISCUSSION

In this phase, the data has been processed using Microsoft Excel following the steps recommended by Chang et al. (2000) and Mohd Ridhuan Mohd Jamil et al. (2017). It should be noted that within the context of the Fuzzy Delphi Method, group consensus needs to be obtained prior to addressing both research questions. Therefore, the criteria used to assess group consensus based on agreement conditions must exceed 75% (Chu & Hwang 2008; Murry & Hammons 2017), the threshold value d (m, n) must be less than or equal to 0.2 (Cheng & Lin 2002), and the obtained α-cut value must be equal to or greater than 0.5 (Bodjanova 2006; Tang & Wu 2010). Accordingly, the distance between two fuzzy numbers has been calculated by measuring the deviation between the average and expert assessment data using the Threshold value formula "d" as follows:

$$d(m,n) = \sqrt{\frac{1}{3}\left[(m1 - n2)^2 + (m2 - n2)^2 + (m3 - n3)^2\right]}$$

Therefore, there are two elements on the content characteristic of youth volunteer in informal education through service for disabled communities namely personality and communication. Based on the analysis of the threshold value d (m, n) for these two contents, it is less than 0.2. Meanwhile, the percentage of agreement for all content characteristic of youth volunteer in informal education through service for disabled communities exceeds 75%, and the obtained α-cut value is above 0.5. Hence, the objective of this study has achieved group consensus. Table 3 presenting the final findings for the overall elements within the content of personality through the analysis of the Fuzzy Delphi Method (FDM), consensus, and suggestions from the expert panel. For elements marked with an asterisk (*), these are the additions and suggestions proposed by a group of expert panellists.

TABLE 3. The content of personality in characteristic of youth volunteer in informal education through service for disabled communities based on Fuzzy Delphi Analysis (FDM) and expert panel suggestions

	Personality Threshold value, d	Triangular Fuzzy Numbers	Fuzzy Evaluation Process				Experts Consensus
		Percentage of Expert Group Agreement %	m1	m2	m3	Skor Fuzzy (A)	
1	Taking Responsibility for Given Tasks	0.071	92.3	0.854	0.969	0.992	0.938	Accepted
2	Conveying Religious Teachings in Line with the Teachings of Prophet Muhammad (pbuh)	0.071	92.3	0.854	0.969	0.992	0.938	Accepted
3	Spreading Goodness	0.071	92.3	0.854	0.969	0.992	0.938	Accepted
4	Preventing Wrongdoings	0.071	92.3	0.854	0.969	0.992	0.938	Accepted
5	Practicing the Teachings of the Quran	0.071	92.3	0.854	0.969	0.992	0.938	Accepted
6	Obeying the Sharia of Prophet Muhammad (pbuh)	0.071	92.3	0.854	0.969	0.992	0.938	Accepted
7	Maintaining Etiquette with Allah	0.071	92.3	0.854	0.969	0.992	0.938	Accepted
8	Honouring and Respecting Parents	0.071	92.3	0.854	0.969	0.992	0.938	Accepted
9	Maintaining Etiquette with Colleagues	0.071	92.3	0.854	0.969	0.992	0.938	Accepted
10	Propagating for Others to Know Allah	0.082	92.3	0.838	0.962	0.992	0.931	Accepted
11	Propagating to Introduce Others to Allah	0.082	92.3	0.838	0.962	0.992	0.931	Accepted
12	Behaving Respectfully While Seeking Knowledge	0.082	92.3	0.838	0.962	0.992	0.931	Accepted
13	Behaving Respectfully While Conveying Knowledge	0.082	92.3	0.838	0.962	0.992	0.931	Accepted
14	Having Good Character as a Good Muslim	0.082	92.3	0.838	0.962	0.992	0.931	Accepted
15	Avoiding Harmful Actions to Oneself	0.082	92.3	0.838	0.962	0.992	0.931	Accepted
16	Avoiding Harmful Actions to Others	0.082	92.3	0.838	0.962	0.992	0.931	Accepted
17	Maintaining Personal Hygiene	0.102	84.6	0.838	0.954	0.985	0.926	Accepted
18	Encouraging PWD to Do Good Deeds	0.091	92.3	0.823	0.954	0.992	0.923	Accepted

continue ...

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19	Assisting the PWD Community	0.091	92.3	0.823	0.954	0.992	0.923	Accepted
20	Maintaining Integrity in Managing Religious Work for PWD	0.091	92.3	0.823	0.954	0.992	0.923	Accepted
21	Having Noble Character with Employers	0.091	92.3	0.823	0.954	0.992	0.923	Accepted
22	Practicing the Sunnah of Prophet Muhammad (pbuh)	0.091	92.3	0.823	0.954	0.992	0.923	Accepted
23	Preserving the Dignity of PWD Individuals	0.091	92.3	0.823	0.954	0.992	0.923	Accepted
24	Respecting the Opinions of Others	0.111	84.6	0.823	0.946	0.985	0.918	Accepted
25	Respecting Others	0.111	84.6	0.823	0.946	0.985	0.918	Accepted
26	Supporting the Volunteer Work of Others in Religious Propagation	0.116	84.6	0.808	0.938	0.985	0.910	Accepted
27	Advising Fellow Volunteers	0.116	84.6	0.808	0.938	0.985	0.910	Accepted
28	Involving Oneself in Beneficial Matters During Religious Propagation to PWD	0.119	100.0	0.792	0.931	0.985	0.903	Accepted
29	Involving Oneself in Beneficial Matters Outside the Time of Religious Propagation to PWD	0.119	100.0	0.792	0.931	0.985	0.903	Accepted
30	Rectifying Mistakes Promptly	0.119	100.0	0.792	0.931	0.985	0.903	Accepted

In Table 3, the results of expert assessments on the content of personality in characteristic of youth volunteer in informal education through service for disabled communities are presented. There are 30 elements in the overall dimension of personality, namely taking responsibility for assigned tasks with a defuzzification score of 0.938, conveying religious teachings in line with the teachings of Prophet Muhammad (pbuh) with a defuzzification score of 0.938, spreading goodness with a defuzzification score of 0.938, preventing wrong doing with a defuzzification score of 0.938, practicing the teachings of the Quran with a defuzzification score of 0.938, obeying the Sharia of Prophet Muhammad (pbuh) with a defuzzification score of 0.938, maintaining etiquette with Allah with a defuzzification score of 0.938, maintaining etiquette with parents with a defuzzification score of 0.938, maintaining etiquette with colleagues with a defuzzification score of 0.938, propagating for others to know Allah with a defuzzification score of 0.931, propagating to introduce others to Allah with a defuzzification score of 0.931, behaving respectfully while seeking knowledge with a defuzzification score of 0.931, behaving respectfully while conveying knowledge with a defuzzification score of 0.931, being a good Muslim with a defuzzification score of 0.931 and avoiding actions that harm oneself with a defuzzification score of 0.931.

Besides, the elements on the content of personality are avoiding actions that harm others with a defuzzification score of 0.931, maintaining personal hygiene with a defuzzification score of 0.926, encouraging PWD to do good deeds with a defuzzification score of 0.923, assisting the PWD community with a defuzzification score of 0.923, maintaining integrity in managing religious work for PWD with a defuzzification score of 0.923, having good character with employers with a defuzzification score of 0.923, practicing the Sunnah of Prophet Muhammad (pbuh) with a defuzzification score of 0.923, preserving the dignity of PWD individuals with a defuzzification score of 0.923, respecting the opinions of others with a defuzzification score of 0.918, respecting others with a defuzzification score of 0.918, supporting the volunteer work of others in religious propagation with a defuzzification score of 0.910, advising fellow volunteers with a defuzzification score of 0.910, involving oneself in beneficial matters during religious propagation to PWD with a defuzzification score of 0.903, involving oneself in beneficial matters outside the time of religious propagation to PWD with a

defuzzification score of 0.903 and lastly rectifying mistakes promptly with a defuzzification score of 0.903.

In conclusion, the analysis results based on expert consensus regarding the content of the personality within the characteristics of youth volunteer in informal education through service for disabled communities provide strong evidence that this entire dimension is suitable for use and implementation in developing youth volunteerism for PWD who provide care and service to the PWD community.

Next Table 4 presenting the final findings for the overall elements within the content of communication through the analysis of the Fuzzy Delphi Method (FDM), consensus, and suggestions from the expert panel. For elements marked with an asterisk (*), these are the additions and suggestions proposed by a group of expert panellists.

TABLE 4. The content of communication in characteristic of youth volunteer in informal education through service for disabled communities based on Fuzzy Delphi Analysis (FDM) and expert panel suggestions

	Communication Threshold value, d	Triangular Fuzzy Numbers	Fuzzy Evaluation Process				Experts Consensus
		Percentage of Expert Group Agreement %	m1	m2	m3	Skor Fuzzy (A)	
1	Using appropriate facial expressions according to the situation	0.071	92.3	0.854	0.969	0.992	0.938	Accepted
2	Using appropriate body language according to the situation	0.071	92.3	0.854	0.969	0.992	0.938	Accepted
3	Communicating in a manner suitable for the type of PWD	0.082	92.3	0.838	0.962	0.992	0.931	Accepted
4	Speaking clearly	0.082	92.3	0.838	0.962	0.992	0.931	Accepted
5	Repeating the teaching content that has been delivered	0.082	92.3	0.838	0.962	0.992	0.931	Accepted
6	Communicating with suitable intonation	0.091	92.3	0.823	0.954	0.992	0.923	Accepted

In Table 4, the results of expert assessments on the content of communication in characteristic of youth volunteer in informal education through service for disabled communities are presented. There are seven elements in the communication dimension that have been assessed, namely using appropriate facial expressions according to the situation, using appropriate body language according to the situation, communicating in a manner suitable for the type of PWD, speaking clearly, repeating the teaching content that has been delivered, communicating with suitable intonation, and speaking gently, with defuzzification scores of 0.938, 0.938, 0.931, 0.931, 0.931, 0.923, and 0.815, respectively. Based on the findings presented in this study, it is evident that all the elements in the overall communication dimension have been unanimously accepted by the experts. This demonstrates that all these communication dimensions are suitable for use as characteristics of volunteer missionaries for PWD to the volunteers.

DISCUSSION

From the study findings using the Fuzzy Delphi technique, it demonstrates the position of the content characteristic of youth volunteer in informal education through service for disabled communities, indicating the personality and communication constructs show the same highest defuzzification value of 0.938, whereas both construct has the lowest defuzzification value which is 0.903 and 0.815. Personality and communication constructs deemed as the significant in shaping the characteristic of youth volunteer in informal education through service for disabled communities (Zurina Zakaria & Ashraf Ismail 2022). Personality construct covers such as taking responsibility for given tasks, conveying religious teachings in line with the teachings of Prophet Muhammad (pbuh), spreading goodness, preventing wrong doings and practicing the teachings of the Quran. Our findings reveal a comprehensive analysis of these essential

elements. In other way, personality traits such as empathy, patience, and adaptability emerged as crucial factors in the success of youth volunteers in this unique setting. Empathy enables volunteers to connect with individuals with disabilities on a deeper level, fostering a sense of understanding and trust, while patience and adaptability empower volunteers to navigate the diverse needs and challenges of the community they serve.

Khasanzyanova (2017) convey the importance of empathy, patience, and adaptability in youth volunteers is a significant aspect of their success in various volunteer roles, especially when working with diverse communities and individuals with unique needs. Empathy is the ability to understand and share the feelings and perspectives of others. In the context of youth volunteerism, empathy is crucial for building genuine connections with the people they serve, including those in disabled communities (Siddig Ahmad 2019). Empathy allows volunteers to relate to the challenges, experiences, and emotions of individuals with disabilities, fostering trust and rapport. It enables volunteers to offer emotional support, promote inclusion, and provide a more compassionate and person-centered approach to service.

Besides, patience is the capacity to endure difficult situations or delays without becoming frustrated or agitated (Kandaurova & Lee 2019). It's a vital trait for youth volunteers, particularly when interacting with individuals with disabilities. Individuals with disabilities may require more time to communicate, perform tasks, or engage in activities. Patience allows volunteers to provide the necessary time and space for these interactions. It helps volunteers remain calm, supportive, and understanding in the face of challenges, contributing to a more positive and comfortable environment for those they serve.

Moreover, adaptability refers to the ability to adjust to changing circumstances and diverse needs (Mc Loughlin, & Priyadarshini 2021). In volunteer settings, especially those involving informal education and disabled communities, adaptability is essential. Disabled individuals often have unique requirements, and each person's needs may differ. Volunteers need to adapt their communication styles, teaching methods, or support strategies accordingly. Being adaptable allows volunteers to better meet the ever-changing and evolving needs of the community and offer more effective assistance.

Furthermore, communication construct covers such as using appropriate facial expressions according to the situation, using appropriate body language according to the situation, communicating in a manner suitable for the type of PWD, speaking clearly, repeating the teaching content that has been delivered, communicating with suitable intonation and speaking gently. Volunteers with strong communication abilities, including active listening and the capacity to tailor communication to individual needs, play a pivotal role in facilitating successful informal education for disabled communities. These findings offer valuable insights for organizations and programs seeking to optimize the impact of their volunteers and provide more effective support to individuals with disabilities.

In summary, all the elements in the personality and communication constructs are crucial qualities for youth volunteers because they enable volunteers to connect on a deeper level with the individuals they are serving, provide support that is tailored to the unique needs of disabled communities, and adapt to changing circumstances and requirements. These qualities not only enhance the volunteers' effectiveness but also contribute to a more inclusive and supportive environment for everyone involved.

CONCLUSION

In a nutshell, the development and design of characteristic of youth volunteer in informal education through service for disabled communities shall emphasise the importance of access to support, learning rights of the disabled, manners, and universal design. Therefore, the way of learning shall be adapted to fulfil the wishes and needs of PWD with learning difficulties according to their functional level, which can be mild, moderate, or severe.

ACKNOWLEDGEMENTS

This research was funded by Ministry of Higher Education (MOHE) of Malaysia under the Fundamental Research Grant Scheme (FRGS/1/2021/SSI0/USIM/02/12).

AUTHORS' CONTRIBUTIONS

Conceptualisation, Noornajihan Jaafar, Nik Ahmad Farid Nik Sharbery; methodology, Nik Ahmad Farid Nik Sharbery; software, Noornajihan Jaafar, Nurul Asiah Fasehah Muhamad, Nusairah Ramli; formal analysis, Nik Ahmad Farid Nik Sharbery; resources, Noornajihan Jaafar; writing original draf, Nik Ahmad Farid Nik Sharbery, Noornajihan Jaafar; writing-review and editing Kabiru Goje; supervision, Noornajihan Jaafar; funding acquisition, Noornajihan Jaafar. All authors have read and agreed to the published version of the manuscript.

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