

Application of Usrah using Fuzzy Delphi Method in the Malaysian Professional Learning Community

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Abstract

The Professional Learning Community (KPP) is no stranger to Malaysia when the Ministry of Education Malaysia itself has taken the initiative to encourage and implement it in the culture of teacher learning in schools. However, it still remains with western characteristics and it is up to any group of teachers to realize it either in its original form or with some modifications based on the local context in Malaysia. Penelitian of the CPA found that there are a lot of similarities with the concept usrah. However there is little difference between the two. The researchers see the similarities and differences as an advantage when the two concepts iscombined. Structured interviews were conducted with three dozen experts in usrah and PLC. The results of this interview have been described in five dimensions along with its characteristics based on the characteristics of the module by Tengku Sarina Aini & Fatimah Sahida (2018) modified, namely the dimensions of concept, content, leadership, evaluation and initiative. A total of 70 features were identified and analyzed using the Delphi Fuzzy Technique. In conclusion, 65 features have gained validation and agreement by a group of experts in combining KPP and usrah techniques among teachers in schools.

Keywords: Usrah, KPP, Delphi Fuzzy Technique.

Received: 6 Jan 2021 – Revised: 5 March 2021 – Accepted 22 May 2021 – Available online 30 June 2021

I. INTRODUCTION

In the Malaysia Education Development Plan 2013-2025 (PPPM 2013-2025), under the heading Eleven Major Shifts to Transform National Education, the Ministry of Education Malaysia (MOE) has sought input from various stakeholders. Among them is the existence of agreement on the importance of improving the quality of teachers. In the fourth major shift, namely Transforming the Teaching Profession into a Profession of Choice, KPM proposed several things related to teacher professionalism, namely; 1) tighten teacher enrollment from 2013 to comprise the top 30 percent of graduates, 2) revamp the IPG (Institute of Teacher Education) to be on par with world-class standards by 2020, 3) improve the quality of Continuing Professional Development (CPD) programs from 2013, 4) ensure teachers focus on core functions of

teaching from 2013, implement competency and performance-based teacher career paths by 2016, 5) expand teacher pathways for leadership roles, teaching specialists and specialized field specialists by 2016, and 6) cultivate excellence based on peer examples and processes certification starting 2025.

Sidek Baba (2009) in commenting on the need for holistic education states that an educator is not merely approaching his students to impart knowledge and skills, but at the same time must need examples and role models so that watak teachers can be followed as patient mentors and has a high degree of compassion. He added that education itself not only develops the intellect through examinations, but should involve both moral and physical performance.

The Professional Learning Community (LCC) is gaining ground in the world of education today. KPP is not a program conducted as the usual courses we know, but it is a culture and practice of teachers in a community on an ongoing basis. Through the practice and cultivating of KPP is believed to make the potential of teachers more effective in implementing educational changes now (Zuraidah, 2016).

KPP was basically developed by Hord (1997) under the name *Professional Learning Community (PLC)*. Prior to that, Senge (1992) had first introduced the Learning Organization. Organizational Learning focuses on the individual aspects of an organization toward continuous capacity building, fostering new thinking, freedom to set goals collectively, and learning ways to pursue learning together. Next when Hord (1997) applied this Learning Organization in schools, then he introduced it under the name *PLC* or KPP. In this KPP, Hord (1997) emphasizes on several main foundations as pillars namely; a) supportive shared leadership, b) sharing of values, goals, vision and mission, c) collective learning and application, d) sharing of personal practices, and e) supportive conditions or climate (Zuraidah, Rahimah, Muhammad Faizal, & Salamun, 2012; and Halijah Ariffin, 2013).

As an educational leader, researchers who examined the aspects and characteristics of KPP found that it has very close similarities with the concept of usrah that is commonly practiced among the Muslim community. Although the concept of usrah is more general, but it is not unfamiliar to the Muslim community, especially in Malaysia. In fact, usrah has now been widely introduced in institutions of higher learning and even in schools, especially religious schools. Usrah which was first founded by Rasulullah saw in the early stages of the spread of Islam was carried out in small groups in the house of a companion named Al-Arqam bin Abi Al-Arqam. K raft continued the same among the Prophet SAW others in the study. While usrah in modern times has been carefully compiled

by its founder, Imam Hassan Al-Banna in Egypt. The concept of usrah is supported by three basic pillars, namely; 1) ta'aruf (knowing each other), 2) tafahum (understanding each other), and 3) takaful (helping each other) (Muhammad Shakirin & Zulikha, 2011; Muhammad Nordin, Jamil Ahmad and Ab Halim Tamuri, 2011 : (Muhammad, Jamil, & Ab Halim, 2015); Norsaadah Din, Yusni Mohamad Yusak and Muhamad Fadzil Abd Manaf, 2012; Muhammad Arif Yahya, Muhamad Alihanafiah Norasid, Khader Ahmad and Ishak Suliaman, 2012).

Based on the literature review, the researcher can divide KPP and usrah into two aspects, namely similarities and differences. Among the similarities identified are that both KPP and usrah 1) have clear goals, vision and mission based on their respective contexts, 2) support each other, 3) are collective learning and application, 4) have practice personnel sharing, and 5) supportive climatic conditions. Wal au however, there is little difference in terms of climatic conditions support where usrah can be independently compared to the CPA because it is God's seeding intentions. It will be even stronger if it gets external support. While from the point of view of differences, the researcher can conclude it into three aspects namely; 1) Intention - that is usrah is an activity carried out intentionally and clearly with the intention because God to improve themselves in particular and share with each other for the common good. While the intention in the KPP is not very clear, in fact it refers more to the goals, vision and mission alone, it is up to the individual. 2) Usrah m en g prioritizes friendship. In the KPP, the priority of creating friendship or love among members is not stated, in fact, it may arise indirectly and unintentionally compared to usrah. 3) Focus. In general, KPP is seen to be more focused on student achievement. Even the efforts of teachers to implement self-improvement is also because they focus on improving student achievement. In contrast to usrah when focusing on improving the quality of self as well as performing all tasks in the best way as recommended by Islam (Lunenburg, 2010; Muhammad Faizal Ghani et.al,

2013 ; Muhammad Shakirin and Zulikha, 2011; Norsaadah et. Al, 2012; Zuraidah et al., 2013) .

As KPP is a new and relatively foreign thing for teachers in Malaysia, the researcher would like to suggest that both the concept of KPP and usrah be integrated and practiced in schools in Malaysia, especially among Muslim teachers .

Through this combination, the researcher expects these two concepts to go hand in hand and support each other. Through it, members will get two benefits simultaneously, namely running i usrah which has importance on the relationship of intimacy , brotherhood and religion among members as well as aspects of professionalism to teachers in KPP.

The concept of usrah is also very appropriate to be used as a group for adults. We hear a lot about usrah programs are always conducted in schools and institutions of higher learning whether government or private, while in principle the usrah was introduced by its founder, Imam Hassan Al-Banna is for adults. Apparently, the efforts that have been initiated by him by taking into account the sunnah and example that have been done by the Prophet Muhammad saw and his companions accompanied by guidelines based on ethics and Islamic way of life succeeded in producing many generations of quality Muslims and committed preachers (Tarbiah Committee/ IKRAM Malaysia, 2014; Norsaadah, Yusni, & KUIS, 2019) .

II. METHOD

The objective of this study is to obtain expert views on examples of module techniques of merging between KPP and usrah among teachers in schools . The goal is for the KPP conducted among teachers to have a religious spirit that is Islam that is suitable for teachers who are Muslims. The application of usrah technique which emphasizes on getting to know, cooperation, love and helping among members who are based on intention because God is expected to be able to make the KPP of teachers stronger and able to last a long time. Meanwhile, the teachers are seen as an

example that is very close to the hearts of the students will provide direct inspiration to raise the spirits of students to emulate the spirit and brotherhood.

The study went through two stages. At the first stage the researchers conducted a literature review and analyze the basic concepts of the PLC and usrah in general, so men j Carry out a structured interview process to thirteen experts related. These experts are comprised of those who are experienced either in the field of KPP only, or usrah only and also KPP and usrah at the same time. Through the temub u al this, the researchers crafted a sample module that combines the features of LTO and usrah and divided it into six five iaiitu dimensional concept, content dimension, a dimension of leadership, evaluation dimensions, and the dimensions of the initiative. The dimensions and characteristics of this KPP usrah are then compiled in the form of statements and interpreted in the form of a systematic and neat questionnaire that can be understood by a panel of experts who will then evaluate to reach an agreement using the *Fuzzy Delphi* technique . A total of 70 items in the form of statements were identified based on the five dimensions stated

Table 1: Dimensions of Usrah KPP for MRSM Teachers

Bil.	Dimensi	Jumlah Item
1	The concept of Usrah KPP	12
2	Contents of Usrah KPP	13
3	Leadership of Usrah KPP	8
4	Leadership of Usrah KPP	14
5	Usrah KPP Initiative	23
Total		70 Items

Further in the second stage of this study , the questionnaire was distributed to the next panel of experts who also have expertise in the field of usrah and KPP and analyzed using *Fuzzy Delphi* technique . The *Delphi Fuzzy* technique is mostly used to process studies using fuzzy sets to represent opinions from experts. This approach is widely used in various applications including humanities, business, physical sciences and

engineering (N. Amira M. Saffie, Nur 'Amirah Mohd Shukor, & Rasmani, 2016). Accordingly, the researcher has obtained the consent of twelve people who have experience and expertise in the field of KPP and also usrah. All of them are experienced in the field of education for not less than 20 years. They consist of 11 lecturers in public universities with three professor education at two of whom are specialist usrah and an expert on the PLC, 11 people are each a lecturer IPG, an expert of the PLC and usrah, an official at the Ministry of Education, the expert KPP, a mufti as a usrah expert, a principal and a deputy principal as a usrah expert and KPP, then two excellent teachers, one of whom is a usrah expert, while the other is a KPP expert.

Goals were distributed using a 5-point Likert 7 points confirming the approval of experts: Desperately Disagree, Strongly Disagree, Disagree, Somewhat agree, Agree, Strongly Agree, and Desperately. This expert appraisal was distributed in three ways, namely using a Google Form for online, using e-mail and manually by sending itself to these specialists. The researcher gave the appropriate time to this panel of experts to review and respond and return the questionnaire. After all the feedback was successfully collected, it was translated into Fuzzy numerical data and analyzed using Microsoft Excel program. Understanding them is important to determine the admissibility of the items that have been prepared to be used as a module TELK and an usrah LTO teacher at the school.

III. RESULTS AND DISCUSSION

A. Result

Data analysis (Fuzzy Delphi Technique)

The Fuzzy Delphi technique is a technique of conducting research introduced by Murray, Pipino and Gigch (1985) to obtain expert views through surveys. Prior to that Olaf Helmer

and Norman Dalkey of RAND Corporation had introduced the Delphi technique and it was widely used. However, there are still some disadvantages such as 1) misinterpretation of expert opinion due to ignoring its ambiguity, 2) lack of specific rules to get the desired result, 3) loss of expert interest and data due to time consuming, 4) repetitive process in doing research, and 5) involves high costs (Manakandan, Ismail, Ridhuan, Jamil, & Rangunath, 2017). Thus, the Fuzzy Delphi technique was first introduced by some researchers. Subsequently, Kaufmann and Gupta have proposed a more complete Fuzzy Delphi technique procedure (Chang, Huang, & Lin, 2000). The Fuzzy set was introduced by Zadeh, (1965) as an extension of the classic set using fuzzy numbering between 0 to 1. Engineering Fuzzy Delphi involves the steps of 1) the selection of experts, 2) determining the variables linguistics, 3) determine the average value, 4) the determination of the deal experts each item based on a threshold value, 5) determining the level of alpha aggregate ratings fuzzy, 6) determine the scores through the process of defuzzication, and 6) determine the position and priority of items (Ramlan Mustapha, 2017; Siti Nafsiah Ismail, 2019)

Expert Agreement on Usrah Kpp Guru Module

In analyzing data based on the technique of Fuzzy Delphi, some things to consider as suitable conditions a tu item can be accepted. Among them a threshold or nilai "d" for each item shall not exceed 0.2 (≤ 0.2), which means no disagreement views of experts on the item. Similarly, the percent agreement of the expert group that had received it at least 75 percent, and the defuzzication Alpha-cut must exceed $\alpha\text{-cut} \geq 0.5$. If an item does not pass one of these conditions, then it should be rejected and dropped from the list of selected items (Hussin et al., 2017; Ramlan Mustapha, 2017; Siti Nafsiah Ismail, 2019).

The results of the expert panel's agreement on the dimensions in the KPP usrah are stated in the table 2.

Table 2: Findings from the items for Usrah KPP Concept Dimensions

Priority Order	Item/Element of Usrah KPP Concept	d Value of Each Item	Expert Group Agreement Percentage (%)	Defuzzication Value of Each Item.	Item Original Number
1	Help each other, especially among members	0.094	100	0.825	10
2	The goal of Usrah KPP is to carry out teaching activities together towards becoming the best Muslims.	0.112	100	0.811	2
2	Usrah KPP prioritizes getting to know each other between members	0.112	100	0.811	7
4	Usrah KPP emphasizes the intention to be active because of Allah.	0.122	100	0.797	5
4	Members of Usrah KPP advise towards goodness.	0.122	100	0.797	9
6	Each member is mutually supportive of each other on true principles.	0.145	92	0.794	6
7	Usrah KPP is a combination of Usrah and the Professional Learning Community among teachers who implement teaching programs in addition to seeking Redha Allah SWT through the practice of love, adding knowledge and remembering each other towards goodness	0.146	92	0.781	1
8	Through the correct usrah, KPP will be able to strengthen the relationship.	0.152	92	0.781	12
9	Vision of Usrah KPP - To establish a brotherhood that loves each other because of God among teachers through teaching professionalism.	0.179	92	0.778	3
10	Usrah KPP members share knowledge with each other.	0.122	100	0.769	8
10	Usrah KPP adheres to the concept of amar makruf nahi mungkar	0.122	100	0.769	11
12	Each member of Usrah KPP shares its goals, vision and mission.	0.144	92	0.753	4

Based on Table 2, all items for the KPP usrah concept dimension got a threshold value ($d \leq 0.2$), the percentage of expert group agreement for each item was more than 75 percent ($\geq 75\%$) and the defuzzication value for each item was more than 0.5 (≥ 0.5). this indicates that all the items analyzed in the usrah concept dimension of KPP have obtained expert agreement. These items will be used as a guide in determining the

understanding of the basic concept of usrah KPP. The table above also shows that seven of these twelve items have reached 100% agreement of the expert group members. This shows that among the concepts of usrah KPP agreed upon by consensus by experts is to help each other, especially among members, the goal of usrah KPP is to carry out teaching activities together towards becoming Muslims as the best ummah, usrah KPP

prioritizes getting to know each other members, usrah KPP emphasize the intention to be active because Allah, members of Usrah KPP advise each other towards goodness, members of Usrah KPP share knowledge with

each other and usrah KPP adheres to the concept of amar makruf nahi mungkar. Table 3 below shows the items for the content dimension of usrah KPP.

Table 3: Findings for usrah KPP content items

Priority Order	Item/Element Content Usrah KPP	d Value of Each Item	Expert Group Agreement Percentage (%)	Defuzzicati on Value of Each Item	Item Original Number
1	Taaruf or getting to know each other is important to strengthen ukhuwah /silaturrahim.	0.120	100	0.811	13
1	Among the purposes of human creation of different cultures and backgrounds is to get to know each other	0.112	100	0.811	14
3	Getting to know each other will create a sense of mutual respect.	0.122	100	0.797	15
3	Getting to know each other can avoid misunderstandings	0.122	100	0.797	16
3	Understanding each other will create feelings of love and affection.	0.122	100	0.797	17
3	The attitude of helping each other is done because of Allah SWT	0.122	100	0.797	24
7	The issues discussed will be as much as possible to ensure that each member gets a clear and equal understanding.	0.126	100	0.783	21
7	Feelings of empathy and love encourage a helpful attitude of mutual help.	0.126	100	0.783	23
7	The knowledge gained in the Usrah KPP session is tried to be understood and practiced among the members.	0.126	100	0.783	25
10	Understanding each other can create feelings of empathy.	0.122	100	0.769	18
10	Understanding each other makes one unselfish.	0.122	100	0.769	19
13	A true member of Usrah KPP is someone who is willing to put aside self -interests that can be compromised for the good of his relatives.	0.144	92	0.753	22
REJECTED	Included in tafahum is the ability to obtain the same or almost the same understanding in a single discussion.	0.200	67	0.767	20

Based on Table 3, all items for the KPP usrah content dimension got a threshold value of $(d) \leq 0.2$, the percentage of expert group agreement for each item exceeded 75 percent ($\geq 75\%$) except Item 20, and the *defuzzication* value for each item exceeded 0.5 (≥ 0.5). this indicates that all the items analyzed in the usrah content dimension of KPP have obtained expert agreement except

Item 20 which should be dropped for not reaching the prescribed expert agreement (67%). These items will be used as a guide in determining the understanding of the basic content of usrah KPP. The table above also shows that twelve of these fourteen items have reached 100% agreement of the expert group members. This shows that among the contents of usrah KPP

agreed by consensus by experts is that taaruf or knowing each other is important to strengthen friendship, among the purpose created by people of different cultures and backgrounds is to know each other, know each other will create mutual respect, know each other can avoid misunderstandings, mutual understanding of each other will arise feelings of love and affection, the attitude of mutual help is done because of Allah SWT, the issues discussed as

much as possible will ensure that each member gets a clear and equal understanding, feelings of empathy and love encourage the attitude of mutual help, ilmu gained in the session usrah KPP try to be understood and practiced among members, mutual understanding can create feelings of empathy, and mutual understanding makes a person unselfish. Next, Table 4 shows the items for the usrah leadership dimension of KPP.

Table 4: Findings for KPP usrah leadership dimension items.

Priority Order	Item / Element Leadership Inan Judicial KPP	d Value of Each Item	Expert Group Agreement Percentage (%)	Defuzzicati on Value of Each Item.	Item Number
1	The leader should be a person who can be emulated and respected among the members.	0.122	100	0.797	28
2	Every decision reached in a meeting is a collective decision.	0.126	100	0.783	32
3	The leader needs to have sensitivity and the ability to understand each usrah member.	0.122	100	0.769	29
5	The leader should be the person with the clearest understanding and commitment to the goals of the establishment of Usrah KPP.	0.151	92	0.767	27
5	The leader should be someone who is patient and creative to attract member commitment	0.151	92	0.767	30
5	the head does not have 'veto power' in discussions, but each member must respect anything the head decides accordingly.	0.151	92	0.767	31
8	The head gives solid support to the members in matters that have a positive impact.	0.144	92	0.753	33
REJECTED	The leader should be the person with the clearest understanding of his religion among the members.	0.180	67	0.769	26

Based on Table 4, all items for the KPP usrah leadership dimension got a threshold value of $(d) \leq 0.2$, the percentage of expert group agreement for each item exceeded 75 percent ($\geq 75\%$) except Item 26, and the defuzzication value for each item exceeded 0.5 (≥ 0.5). this indicates that all items analyzed in the usrah leadership dimension of KPP have obtained expert agreement except Item 26 which should be dropped for not reaching the prescribed expert agreement (67%). These items will be used as a guide in determining the understanding of

the basic leadership of usrah KPP. The table above also shows three of these eight items have reached 100% agreement of the expert group members. This shows that among the characteristics of usrah KPP leadership that are agreed by consensus by experts is that the head should be a person who can be emulated and respected among members, every decision reached in the meeting is a collective decision, and the head should have sensitivity and ability. understand each usrah member. Table 5 below shows the analysis of the items for the KPP usrah evaluation dimension.

Table 5: Findings for KPP usrah evaluation dimension items

Priority Order	Items/Elements of Usrah KPP Assessment	d Value of Each Item	Expert Group Agreement Percentage (%)	Defuzzication Value of Each Item.	Item Original Number
1	Every member makes every effort to appreciate the concepts contained in Usrah and the Professional Learning Community.	0.123	100	0.797	34
3	There are regular meetings between members, such as once a week or two.	0.152	92	0.781	37
4	Able to provide contributions or benefits beyond the interests of members.	0.122	100	0.769	40
5	Members are happy to add knowledge	0.151	92	0.767	44
6	Members are happy to befriend each other.	0.112	100	0.756	45
7	Members feel satisfied when able to contribute.	0.129	92	0.739	46
8	Have a special fund as a fund for members that is always transparent.	0.165	83	0.736	38
9	Every member enjoys the usrah journey.	0.080	75	0.711	43
10	Every member feels appreciated.	0.053	83	0.697	47
11	Members are willing to contribute according to what they can afford.	0.093	75	0.681	35
11	Can remember each other remembering between members.	0.093	75	0.681	39
11	Have a few fixed reminder slots as a self - improvement tazkirah.	0.093	75	0.681	42
14	Have a structured module especially if its members are from a variety of backgrounds.	0.085	83	0.667	41
REJECTED	Each member easily reaches a consensus and can control personal self -will.	0.187	67	0.792	36

Based on Table 5, all items for the KPP usrah evaluation dimension got a threshold value of $(d) \leq 0.2$, the percentage of expert group agreement for each item was more than or equal to 75 percent ($\geq 75\%$) except Item 36, and the *defuzzication* value for each item exceeded 0.5 (≥ 0.5). This indicates that all items analyzed in this dimension have obtained expert agreement except Item 36 which should be dropped for not reaching the prescribed expert agreement (67%). These items will be used as a guide in assessing the level of achievement of usrah KPP. The table above also shows that three of these fourteen items have reached 100% agreement of the expert group members. This shows that the characteristic evaluation usrah KPP agreed upon by consensus by the experts is each member of overall efforts to embrace the concepts contained in the usrah direction and the PLC, can contribute or benefit beyond the

benefit of its members, and members feel good about each other *bersilaturrahim*. Analytics items last dimension is the dimension of the initiative usrah KPP as shown in Table 6

Based on Table 6, all items for the KPP usrah initiative dimension got a threshold value $(d) \leq 0.2$ except Item 53, the percentage of expert group agreement for each item exceeded or equal to 75 percent ($\geq 75\%$) except Item 56, and the *defuzzication* value for each item exceeds 0.5 (≥ 0.5). Oleh as such, Item 53 and Item 56 had to be dropped and rejected because they each did not reach the threshold value $(d) \leq 0.2$ (0.210) and did not reach 75% agreement of the expert group (50%). All other items analyzed in the KPP usrah initiative dimension indicate that it has obtained the consensus of the prescribed experts. These

items will be used as a guide as an initiative or an integrated effort towards the success of usrah KPP among teachers . The table above also shows fifteen of these twenty -three items have reached 100% agreement of expert group members. This shows that among the features of the KPP usrah initiative agreed upon by consensus by experts is that it is held regularly (once a week or 2 weeks) as they can afford, non-Muslim teachers can also participate in the KPP u srah discussion session if they wish, each member strives to get to know each other, each member is encouraged to contribute ideas and thoughts, as a teacher, KPP u srah members are very keen on becoming students, an introductory session is held if there are new members, the goal and vision of KPP u srah is to find God's pleasure

in life and career, each session should be interspersed with tazkirah - at least a brief tazkirah, each member strives not to belittle or disparage individuals or the opinions of others, each member is encouraged to continue the relationship professionally w even if not in the official usrah KPP session, KPP's mission is self - improvement (self -improvement) and perk ongsian (remember each other and work together), each member is encouraged to contribute to the fund for charity to the extent possible voluntarily, goals and vision u srah KPP explained to all members, the leader should not feel empowered, but based on k ekitaan and collective, and KPP members strive to improve their personal qualities.

Table 6 : Findings for KPP usrah initiative dimension items

Priority Order	Items/Elements of Usrah KPP Initiative	d Value of Expert Group Each Item	Agreement Percentage (%)	Defuzzicati on Value of Each Item.	Item Original Number
1	Usrah KPP should be through the initiative of the teachers themselves.	0.131	92	0.797	48
1	Held regularly (once a week or 2 weeks) according to affordability.	0.122	100	0.797	51
1	Non-Muslim teachers can also participate in the Usrah KPP discussion session if they wish.	0.122	100	0.797	52
1	Each member strives to get to know each other.	0.122	100	0.797	58
1	Each member is encouraged to contribute ideas and thoughts.	0.122	100	0.797	67
1	As a teacher, members of Usrah KPP place great emphasis on becoming a student.murid.	0.122	100	0.797	70
7	An introductory session is held if there are new members.	0.126	100	0.783	57
7	The goal and vision of Usrah KPP is to seek the pleasure of Allah in life and career	0.126	100	0.783	59
7	Each session should be interspersed with tazkirah - at least a brief tazkirah.	0.126	100	0.783	60
7	Each member strives not to belittle or belittle the individual or the opinions of others	0.126	100	0.783	61
7	Each member is encouraged to continue the relationship professionally even if not in the official Usrah KPP session.	0.126	100	0.783	62
7	The mission of Usrah KPP is self -improvement (self -improvement) and partnership (remembering each other and working together).	0.126	100	0.783	66
7	Each member is encouraged to contribute to the fund for charity to the extent possible voluntarily.	0.126	100	0.783	68
14	The goals and vision of Usrah KPP are explained to all members.	0.122	100	0.769	50

14	The leader should not feel himself in power, but based on belonging and collectivity.	0.122	100	0.769	54
14	Usrah KPP members strive to improve their personal quality.	0.122	100	0.769	69
17	Each member is tolerant of each other in differences of opinion and point of view.	0.151	92	0.767	63
17	Any discussion related to the teaching career or the like can be applied in the Usrah KPP discussion slot.	0.151	92	0.767	65
19	The session began with greetings and speeches by the head or head of the session and the recitation of surah al-fatihah.	0.144	92	0.753	55
20	Strong support by the school management is highly encouraged.	0.177	83	0.75	49
22	Can refer to people who are more expert in the field under discussion.	0.129	92	0.739	64
REJECTED	Each member has been exposed to guidelines and manners to discuss and express opinions.	0.210	75	0.747	53
REJECTED	An introductory session was held in the first meeting.	0.147	50	0.722	56

Based on Table 7, all items for the KPP usrah initiative dimension got a threshold value ($d \leq 0.2$) except Item 53, the percentage of expert group agreement for each item exceeded or equal to 75 percent ($\geq 75\%$) except Item 56, and the defuzzification value for each item exceeds 0.5 (≥ 0.5). Oleh as such, Item 53 and Item 56 had to be dropped and rejected because they each did not reach the threshold value ($d \leq 0.2$) (0.210) and did not reach 75% agreement of the expert group (50%). All other items analyzed in the KPP usrah initiative dimension indicate that it has obtained the consensus of the prescribed experts. These items will be used as a guide as an initiative or an integrated effort towards the success of usrah KPP among teachers. The table above also shows fifteen of these twenty-three items have reached 100% agreement of expert group members. This shows that among the features of the KPP usrah initiative agreed upon by consensus by experts is that it is held regularly (once a week or 2 weeks) as they can afford, non-Muslim teachers can also participate in the KPP usrah discussion session if they wish, each member strives to get to know each other, each member is encouraged to contribute ideas and thoughts, as a teacher, KPP usrah members are very keen on becoming students, an introductory session is held if there are new members, the goal and

vision of KPP usrah is to find God's pleasure in life and career, each session should be interspersed with tazkirah - at least a brief tazkirah, each member strives not to belittle or disparage individuals or the opinions of others, each member is encouraged to continue the relationship professionally w even if not in the official usrah KPP session, KPP's mission is self-improvement (self-improvement) and perkongsian (remember each other and work together), each member is encouraged to contribute to the fund for charity to the extent possible voluntarily, goals and vision usrah KPP explained to all members, the leader should not feel empowered, but based on kekitaan and collective, and KPP members strive to improve their personal qualities.

From the findings of item analysis using *Fuzzy Delphi* technique, it can be concluded that all items have obtained the agreement of the opinion of the expert group involved except five items out of 70 items. The items are Item 20 in the usrah KPP content dimension, Item 26 in the KPP usrah leadership dimension, Item 36 in the KPP usrah evaluation dimension, and Item 53 and Item 56 in the KPP usrah initiative dimension. These items had to be rejected and dropped either due to a threshold value (d) exceeding 0.2 or gaining

expert group agreement of less than 75%. The process of obtaining expert group agreement using this *Fuzzy Delphi* technique is important and is considered part of the content validation process.

B. Discussion

The first dimension, the concept of usrah KPP, provides an overview of the concept and understanding that is to be brought. Among them are the goals, vision and mission of usrah KPP itself. Statement usrah goal KPP have gained the consensus of all experts that catch n the teaching activities jointly towards the Muslims as the best . While the vision is to establish a relationship of brotherhood that loves each other because of God among teachers through teaching professionalism. Next, the mission should be undertaken to achieve this goal is devotion it intends to carry out an activity for God, give priority to know each other a close friendship between the members so interwoven. When the intimacy between members is established, there will be a feeling of mutual respect, help, support each other, the practice of knowledge sharing, mutual advice between members through adherence to the concept of amar makruf and nahi mungkar. To succeed in this endeavor it is of course necessary to the understanding and sharing of goals, vision and mission as stated. This is in accordance with the words of Allah SWT which means:

"You (O people of Muhammad) are the best people who were sent to mankind, you call to good and forbid from evil, and you believe in God with true faith ...". (Quran: Surah 3-verse 110)

Also the Hadith of the Prophet Muhammad SAW which means (Saiful Bahri, 2012) :

"The parable of the believers in loving each other and their mutual affection is like the body; if one of his limbs complains, then all his limbs will respond with vigilance and fever." (Hadith Narrated by Imam Bukhari and Imam Muslim)

In the content dimension, it gives an idea of the filling of usrah KPP. Among them is the practice of taaruf or the effort to get to know each other more closely towards establishing a relationship of friendship as advocated by Islam. Through this practice, there will be feelings of mutual understanding, respect, empathy, helping, helping and other noble qualities. Knowledge sharing and discussion on an issue will be covered well and clearly so that it can be understood by all members and easy to practice. Appreciation of the things mentioned above is based on sincerity of intention because God who can avoid misunderstanding, makes a person unselfish, even willing to sacrifice self-interest for the benefit of his friends as God's praise for the attitude of believers from the group Ansar in the Qur'an which means:

"And those (Ansar) who inhabited the land (Medina) and believed before them, loved those who emigrated to their lands, and there was no desire in their hearts for what was given to those who emigrated \; and they also prefer the people who migrated more than themselves, even though they are in a state of deprivation and very desirous ... ". (Quran: Surah 59-verse 9)

Next, in the KPP usrah dream kep dimension , the agreement of the expert panel occurs in stating the preferences and priorities where the leader should preferably be a person who can be emulated and respected among the members. Next, every decision reached in the meeting is a collective decision in accordance with the word of God which means:

"... and their affairs are conducted in consultation with each other; and they spend out of what We have given them ". (Quran: Surah 42 verse 38)

The leader must also have sensitivity and the ability to understand each member. To succeed in a job, of course, requires a leader who clearly understands his goals, as well as has a high commitment to implement them. Patience and creativity are also very important for the leader to attract the commitment of members to continue to carry out activities together. A

good leader does not use the power he has to force others to accept his decision or opinion, but through good and thoughtful discussion, a leader is able to unite the opinions of members to reach a consensus. However, the role of the leader is also important when a deadlock arises and the duty of the other members is to accept the decision of the leader appropriately. A good and respected leader is also one who always gives support and encouragement to his members in any matter that can have a positive impact. Allah SWT says:

“O you who believe, obey Allah and obey the Messenger of Allah and the 'Ulil-Amri' (those in power) from among you. Then if you dispute in any matter, then refer it to Allah and His Messenger-if you are believers in Allah and the Last Day. That is better (for you) and better in the end”. (Quran: Surah 4-verse 59)

The dimensions of the four is to describe part of the assessment of a tax usrah that have reached a high level as expected. Among her is that every expert men desperately g hayatai concepts contained in the Tax usrah itself. As is customary, a usrah have a regular meeting. Physically meeting is very significant because through meetings, shake shake, congratulations and prayers , and so will add to the feeling of love and brotherhood among members. Regularly arranged meetings will demonstrate the commitment of members and strengthen existing relationships. It will encourage more commitment to learning about each other and understand each other. A good KPP usrah not only brings benefits to its members, but its benefits can also be felt by other people who are not members. For example, usrah KPP teachers can provide a meaningful contribution, especially to their students, even parents and the surrounding community.

Among the other characteristics that can describe the success of a KPP usrah that is expected is that members feel happy because in it they have the opportunity to add knowledge, fun to establish friendship as organized in Islam, feel their own satisfaction when able to

contribute, and usrah A good KPP makes its members feel fun and excited to pursue it.

The culture of giving and contributing is strongly encouraged in Islam through the practice of almsgiving. This practice is cultivated in the usrah of KPP through the funds created. It is for the use of members in need, in fact it can even extend its contribution beyond the interests of members as a charitable charity. In fact, each member is fighting to contribute and do good and charity. Contributing here is not solely in financial terms, but in any form of benefit including knowledge, time, energy and so on.

It is not complete if a KPP usrah does not have a slot or a tazkirah and reminder session because giving the reminder is a command of Allah in the Al-Quran. Good reminders and advice will give goodness, strength and motivation to members. Therefore, it is appropriate that each usrah session of KPP is interspersed with tazkirah, reminders or advice, even discussions and scholarly sharing can also be considered as a reminder, let alone if it is interspersed with religious concepts.

A good Usrah KPP has well -organized and planned modules. This is to provide guidance to members, especially those who are assigned to make presentations. A neat and well -organized preparation will increase the enthusiasm of other members to continue to run it and will give a lot of good impact.

What is most important is the appreciation of each member, especially the leader of usrah KPP through understanding and cooperation to make all members feel appreciated. Through it, it is hoped that friendship will always be established and lasting to achieve prosperity in this world and security in the hereafter.

In the fifth dimension, which is the dimension of the KPP usrah implementation initiative, it involves the steps that need to be done in general towards achieving the goals, vision and mission. Things Palin g key is that all members should be aware of, understand and appreciate that the goals and their vision is to seek the pleasure of Allah. life for Muslims should be

an act of worship, in fact all gestures and actions are considered acts of worship when in accordance with the way and done because of Allah. This is in accordance with the word of God which means:

“Whereas they are only commanded to worship Allah, sincerely obey Him, simply because of practicing religion and also to perform prayers and pay zakat; and that is the right religion ”.

(Quran: Surah 98: verse 5)

This understanding will form the inner consciousness of the importance of teachers usrah KPP run for the benefit of themselves and the students. It is intrinsic motivation that is necessary in accordance with the goal of becoming the best Muslims who want the good for yourself and others. Through this tax usrah, teachers are expected to improve the ability of self through the sharing of knowledge in particular, remembers one another and work together. Goals, vision and mission should be explained to all members.

Each member should strive to get to know each other to strengthen the friendship. Even if there are new members, then the introductory session will be held again so that each can get to know and be friendly. Each member is also encouraged to stay in touch and connect friendships with each other even when not in a formal session. This encouragement is in accordance with the words of Allah SWT which means:

“O man! Lo! We created you from a male and a female, then We made you into nations and tribes that ye may know one another. Lo! The noblest of you in the sight of Allah is the most pious. Lo! Allah is Knower, Aware. ”

(Quran: Surah 49-verse 13)

KPP usrah meeting activities shall be held periodically by mutual agreement. Meetings are physically meaningful in Islam because in addition to demonstrating a commitment to the expert, it can inspire other members. Meeting and separations that do because God is included in included in the feed-Islam, but

there is a hadith which states that one of those who enjoyed the patronage of the throne of God on Judgment Day is two people who met and parted as God. In another hadith also notes that greets former m apart will drop the sin between them. Meetings that begin with salam and zikir or tazkirah are part of Islamic manners. Tazkirah or reminder is very meaningful to correct the intention so as not to go astray. Even the discussion itself is also part of the sermon. In accordance with the CPA usrah, the discussion should focus on the aspect of professionalism in teaching and how to improve student achievement. If the internal discussions are not able to solve the problems, the more specialist referral may be needed, even sometimes set u s blood KPP involved can invite external experts to provide insights and guidance. In this God said:

“And We did not send you, except the men to whom We revealed; So ask people who have knowledge if you do not know ”. (Quran: Surah 16-verse 43)

While a dab -adab usrah is a practice that shows the beauty of Islam in every teacher. Therefore, every member of usrah KPP must give a commitment to improve the quality of themselves. Meetings to discuss goodness include as a remembrance ceremony that is favored by Allah SWT as the meaning of the hadith (Muhammad Jamaluddin al-Qasimi, 2010) :

"There is not a people who sit in a ceremony that they remember (remembrance) of Allah Azza wa Jalla, but they are surrounded by angels, covered by mercy and Allah tells about them in front of the angels who are by His side"

(Hadith narrated by Imam Muslim)

For teachers who are not Muslims, they are not restricted to jointly participate in this tax usrah. I was as usrah KPP is more practice and they can be excluded from activities that are Islamic outwardly. However, the discussion mainly concerned with teaching professionalism, each can interact, dialogue and opinion. Even the beauty of Islam can also be shown to non-Muslims and can avoid the

wrong understand them to Islam. Therefore, should each understand and tolerate each other in giving opinions and celebrate the ethics discussion and refrain from underestimating the opinions of others. The discussion for the benefit of the Muslims in particular and humanity in general is part of the religious affairs whether it involves *ain* or *fard fard Kifaya*. God reminded in the Holy Quran:

“Call to the way of your Lord with wisdom and good lessons and argue in a better way. Lo! He is Best Aware of him who strays from His way, and He is Best Aware of him who is guided.

(Quran: Surah 16-verse 125)

Usrah KPP is a dynamic group. It is not subject to strict conditions that make it difficult for members to comply. In fact it is based on an understanding that is constantly reminded. Any member who is seen as a bit weak and less motivated will be immediately addressed through advice and so on. The role of the leader and other members who work together, help each other, and support each other is very important. Friendship and professional relationships are not limited to the KPP usrah session, in fact, each member is encouraged to communicate with each other. The leader must really have a high level of understanding, commitment and can best be emulated and respected by members. Every decision is based on mutual agreement through discussion without abandoning the manners and rules of religion.

Each member has diverse needs. Thus a special welfare is also preferred. Among them is through the collection tube in which each member is encouraged to donate. Preference is for the welfare fund of its members, but it can be extended to non-members by the agreement. It is part of a feed-in to the concept of Islamic charity. Included in this is especially entertaining fellow members usrah PLC. Activities that involve food are among the fun activities and encourages its members to be present to get involved. Priority charity or alms and feed the many others listed in the Quran and Hadith. Imam al-Ghazali notes that the companions ago when gathered to read the

Qur'an, then they are not separated but after tasting the dish even very simple. Even between feeding manners in Islam is not burdensome to entertain others, even beyond what is reasonable only (Muhammad Jamaluddin al-Qasimi, 2010). This can prevent a person feel the burden to provide food to its guests so that they gradually avoid involvement in activities that are carried out.

For usrah KPP in schools, the support and encouragement of superiors is an advantage. In fact, sometimes the school needs to create it officially in view of its importance in order to increase the potential of teachers and students. Teaching activities based on Islamic principles will ensure the spirit and awareness as well as increase the commitment of teachers to their respective duties and responsibilities to improve the capabilities of themselves and students and in turn improve school achievement. Describing the Prophet said about the priority of the learned, which means:

“Be a smart person, student, listener or lover. And do not be the fifth person you will perish”. (Hadith Narrated by: Albaihaqi)

In the hadith above, Rasulullah SAW invites the ummah to be knowledgeable people, that is, as teachers or instructors. If not able, should be a person who learns or as a listener or a person who loves knowledge. Bagin da said that woe to the fifth person who is not included in any of the four groups above (H. Amiruddin Siahaan & Rahmat Hidayat, 2017).

IV. CONCLUSION

Usrah KPP is an idea to incorporate usrah techniques in the Teacher Professional Learning Community (KPP). It does not mean that the KPP has changed to usrah or vice versa, in fact usrah is only one of the techniques to carry out KPP activities according to the Islamic way. Good deeds are accompanied by intention because Allah not only brings good in the world, but also as a reward capital in the sight of Allah to save us while in the hereafter. Through usrah KPP, it is

hoped that teachers will be more enthusiastic to carry out their responsibilities as educators on the awareness that it is an act of worship that is very rewarding in the sight of Allah in accordance with the hadith of the Prophet SAW who put the priority of knowledge and teach it to others.

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