

Developing Muslim Students by Using Collective Online Learning: An Exploratory Study

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Abstract— Purpose - **The purpose of this paper is to develop Spiritual Intelligence among students.**

Design/methodology/approach - An observation method was applied to IIUM students and open-ended questions were conducted in the form of class and final exam questions and then transcribed.

Findings - After analyzing the data, we have found that Islamic personality assignment can be modified in a group, which will lead to a shared understanding of the Quran. Through collective online learning, group dynamics will increase, but there is no evidence to improve spirituality among individuals.

Significance of the study – This study focuses on group shared understanding to see if employees listen Islamic talk within office hours in group what will happen as it will reduce extra pressure after going back home and create share understanding.

Keywords – Spiritual Intelligence, Collective Online Learning, shared understanding, Islamic Personality, Group Dynamics.

I. INTRODUCTION

History teaches us that the most incredible power lies in human development, which means moving toward spiritual topics. Yet scholars did not give that much concentration on human development because spirituality is often considered taboo (Thorn, 2013) rather, they gave importance to physical forces or acquisition of material wealth. Unfortunately, people did not understand that material things do not bring happiness and will not make people creative and powerful. As a result of this, we are now feeling the pain of those pursuits. According to Thorn (2013), spirituality is an intellectual concentrate on who we indeed are. It helps us comprehend the reason for our reality and to consider things to be they genuinely are. When we create spirituality, we appreciate an expanded capacity to choose the activities, encounters, convictions, and qualities that make more significance and reason in our individual lives. This energy of insight grows our ability to comprehend our eternal natures. As we come to

know who we indeed are, the colossal inquiries of life go into center and we get ourselves adjusted to perfect reason and legacy". He also said that a person who possesses high levels of spiritual intelligence cultivate the capacity to serve and develop others instead of their own interests.

If we consider modern organizations, we can see that employees are giving more importance to problem-solving skills, creating high performance, which requires applying more effort, working more hours, managing more things, and taking on more stress. People with spiritual intelligence have more significant skills in solving problems (Thorn, 2013). Zohar and Wigglesworth (2012) cite that "Spiritual Intelligence (SQ) is the key to personal fulfilment. Considering this fact, many leaders and companies worldwide add SQ in Leadership Development Programs and improve job satisfaction and raise productivity. But there is a saying that we need to scarify our personal life to get professional success. However, leaders can balance these two by developing SQ as it increases a leader's effectiveness and helps to maintain resilience in the face of stress (Thorn, 2013).

Realizing this fact Fontaine and Ahmad (2013) experiment in developing spiritual intelligence has focused on the individual. Individual students at IIUM have been asked to listen to one Islamic talk on YouTube per week throughout the semester. Every time they listen to a talk, they were asked to write a synopsis. At the end of the semester, their spiritual intelligence level, called the Islamic Personality Assignment (IPA), had increased (Fontaine & Ahmad, 2013). So far, nobody has tried to develop collective spiritual intelligence. This research addresses the issue of creating a collective spiritual intelligence.

A. Problem Statement

According to Chris Argyris, most organizations have a culture that promotes defensive routines (Fontaine and Ahmad, 2013). Muslim researchers generally believe an urgent need to import spiritual values into management theory and practice. This view also catch eye among non-Muslims as there is a heightened awareness that "great businesses integrate financial and social justification to create enormous success" (Kanter, 2011). Thus, Fontaine and Ahmad (2013) argue that spiritual intelligence is a prerequisite to building an Islamic corporate culture. To fulfil this purpose, this study was conducted (Kanter, 2011) and capitalism has place so much importance on return on capital as the primary indicator of performance and competitiveness for its own sake (Meyer and Kirby, 2012; as cited in Fontaine, Oziev, & Hassan-Hussein, 2012). Thus, Fontaine and Ahmad (2013) argue that spiritual intelligence is a prerequisite to building an Islamic corporate culture. To fulfil this purpose, this study was conducted.

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B. Research Objectives

In the light of the problem statement, the following are the research objectives

- To examine whether the Islamic personality assignment (IPA) can be modified to be used in a group
- To determine whether a group can develop a shared understanding of the Quran
- To examine whether a shared understanding of the Qur'an can lead to better spirituality for individual members of the group
- To examine whether a shared understanding of the Qur'an can lead to better group dynamics

II. LITERATURE REVIEW

A. Online Learning

In the 21st century, the changing nature and substance of work constrained organizations to develop human resources (Tekleab & Chiaburu, 2005). And very few human capital development programs are as frequently use as training since training builds the productivity and the adequacy of both representatives (Iftikhar Ahmad and Siraj-ud-din, 2009; as cited in Khan, Khan, & Khan, 2011) and the organization by considering organizational goal (Stone, 2002). For quite some time, productive staff preparation and pay have been perceived to give an organization an outstanding and isolating standard of execution through consistent development (Schlesinger & Heskett, 1991), bringing lucrative return on investment to service providers. Thus, sharp managers outfit students with opportunities to learn and hold new business-related abilities (Velada & Caetano, 2007) what's more, grants them to exchange the new information to the capacity setting with the desire of upgrading business execution after some time (Noe, R.A., Hollenbeck, J.R., Gerhart, B. and Wright, 2006). Thus, sharp managers outfit students with opportunities to learn and hold new business-related abilities (Velada & Caetano, 2007) what's more, grants them to exchange the new information to the capacity setting with the desire of upgrading business execution after some time (Noe, R.A., Hollenbeck, J.R., Gerhart, B. and Wright, 2006).

Furthermore, "The acquisition of knowledge, skills, and abilities required to perform future job responsibilities is known as development and training refers to the acquisition of knowledge, skills, and abilities to improve performance in one's current jobs" (Saks & Haccoun, 2010, p.6).

In summary, short-term acquisition of skills is known as training, whereas long-term effort to change participants' mind-set is called development.

Despite the fact that training introduces a prime chance to extend all workers' information base, numerous businesses discover the improvement is costly. Organizations all over the world have burned through billions of dollars on expert preparation. In the US, organizations have spent more than \$50 billion every year on formal training (Dolezalek, 2004; as cited in Dirani, 2012). In addition, training would include the instructor's salary or the registration fees to attend a seminar and flight and living expenses throughout the travel (Telania, 2004). She also added that conveying training by means of eLearning (or web-based preparing) gives an outstanding ROI,

far beyond the ascertained ROI for the training itself. By and large, educators' expenses differ from \$1,000 every day to \$3,500 every day, contingent upon the teacher, the subject, and the area. For the motivations behind the correlation, however, we should consider the normal at about \$2,000 every day of the guideline, with travel and in at about \$500. The main issue is this: eLearning gives significant investment funds in contrast with classroom preparing; "Partitioning the Costs and Returns to General Training" creators Mark Lowenstein and James Spletzer refer to studies that show "the impact of an hour of preparing on profitability development is around five times as expensive as the impact on wage development" (Telania, 2004).

Given the fact an expanding number of open and private area organizations are swinging to online experiential learning as Digital Media Simulations (Llewellyn & Frame, 2012). Lachman (1997) expressed that learning is a generally lasting change in conduct realized by practice or encounter or mechanically as changes in the creature that outcome (De Houwer, Barnes-Holmes, & Moors, 2013). On the other hand, e-learning is a computer-based instructive framework that empowers us to learn anywhere and whenever. Today, e-learning is generally conveyed through the web, even though it was conveyed utilizing a mix of PC-based strategies like CD-ROM in the past. (Llc, 2014). And the utilization of e-learning has reformed learning and improvement, empowering more individuals to be taught, at a lower cost and with comparative or far and away superior learning results contrasted and classroom-based learning (Llewellyn & Frame, 2012).

Thus, presently organizations can utilize workers' telephones, tablets, and iPad to prepare. Burrus (2011) proposes a different way of training: Just-in-Time Training, Interactive Training Materials: E-books where you have installed sound, video, and connections to different assets. Representatives can customize the manual by connecting to a menu of more propelled preparing choices implanted inside, and Gamification of Training and Education.

B. Learning Islamic Knowledge Through Online

In this advanced innovative age, Islamic knowledge is accessible for mass retention toward the end of our fingertips through the web. A quarter-century, researchers, and students needed to look through their books. Today's online entrance to Islamic knowledge has allowed learners to learn without leaving their homes (Amatullah, 2011). People learn about Islam in many forms, but it is rare that the organization collectively learns about Islam. Groups in an organization must learn about Islam to become spiritual, more productive, and resolve conflict as groups' reform with diversified people.

People rarely learn about Islam online even though many organizations are teaching Islam online like: Bayannah TV, Islamic Online University, and Dr Fontaine from International Islamic University Malaysia start teaching about Islam to his students through project (Fontaine, 2016). The first one is **The Happy in Islam project:** In 2010, he began exploring different avenues regarding Islamic instruction on the web. It began as a basic task that demonstrated extremely well known and exceptionally successful. This task requires his students to get to his blog (www.softskillsmalaysia.blogspot.com) to which various Islamic sites containing sound and video content in English have been connected. Students need to hear one out Islamic talk seven days for 10 weeks (postgraduate

understudies) or 12 weeks (college understudies). After that they need to compose a summation and assess each discussion on a week after week premise, which were assembled and submitted toward the finish of the semester. Another one is **The Productive Teens project:** At this stage, Productive Teens aims to develop a website (productiveteens.com). The target audience was Malay teenagers and the language was Malay with the intention to help Malay teenagers think more critically about their purpose in life, their religious identify and the skills they need. To do that, they will be able to view videos in which Malay teenagers explain how they have solved their problems (positive deviance). To give potential interested parties a taste of the project, a number of videos made by IIUM students will be uploaded soon to You Tube (Fontaine, 2016).

C. Group Dynamics

These days, the worldwide market creates the request to grow new products and ventures, thus requiring incalculable wellsprings of thoughts, i.e., the need to forcefully seek after inventiveness and development (Šumanski, Kolenc, & Markic, 2007). Those complex imaginative condition and a profound demand for knowledge made the need to present cooperation, which was difficult to practice in various hierarchical organizations (Chuang, Church, & Zikic, 2004; Natale, Sora, & Kavalipurapu, 2004). A unique type of teamwork was displayed by engaged, self-coordinated groups, described by participative administration, shared duty, undertaking introduction, and the capacity to make a provoke and creative reaction (Šumanski et al., 2007). Group dynamics can be conceptualized in the following five areas: (1) communication processes and interaction patterns, (2) interpersonal attraction and cohesion, (3) social integration and influence, (4) power and control, and (5) culture (Toseland et al., 2004).

D. Shared Understanding of Group

A shared cognition construct among team members is the shared mental model (Klimoski & Mohammed, 1994). The shared mental model construct is also known as the team mental model (Klimoski & Mohammed, 1994), team mutual awareness (Martinez, 2015), and shared mindfulness (Krieger, 2005)

Researchers accept a positive connection between shared mental models and group procedures and performance (Marks, Sabella, Burke, & Zaccaro, 2002). Subsequently, the absence of shared understanding causes pointless iterative circles (R. Valkenburg & Dorst, 1998) that can be connected to the idea of waste in outline (as cited in Gomes, Tzortzopoulos, & Kagioglou, 2016).

E. Spirituality

King (2007; as referred to in Izak, 2012) said spirituality could mean different things altogether to various individuals, and clearly, there is no all-around acknowledged meaning of otherworldly existence. Still, we attempt to discover what a deep sense of being is. Some say most profound sense of being and religiosity are interconnected while others say associated yet separable constructs (Holder, coleman, & Wallace, 2010; as cited in Roberts, 2015, p.205) until the ascent of secularism (Roberts, 2015, p. 203). Deepak chopra said "Spirituality is the experience of that domain of awareness

where we experience our universality. This domain of awareness is a core consciousness that is beyond our mind, intellect, and ego" (Chopra, 2010).

Spiritual intelligence indicates an arrangement of versatile mental abilities (King, n.d.).

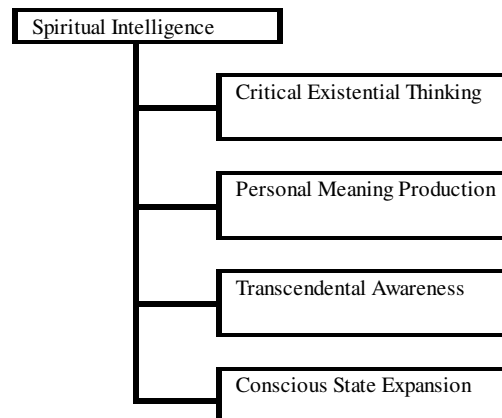


Exhibit 2.1: Versatility of Spiritual intelligence Sources:
(King, n.d.)

Some say spirituality in Islamic religious philosophy depends on information and confidence in God (Mostafa, 2011; as cited in Marzband et al., 2015). Despite the fact that the principal state of acknowledgment of deep sense of being in the Holy Quran is confidence in God, however it is not an adequate condition. All things considered, individuals, notwithstanding confidence in God, ought to do great deeds. Allah will most likely offer an unadulterated and great life in this world just on adherents who do great deeds (Marzband et al., 2015).

Overall, Islamic spirituality is the relationship between one's self and Allah (SWT) (Mohsen, 2007)

Spirituality at work (SAW) is a rising exploration zone in organization studies. Peters and Waterman (1982) announced that workers perform most vivaciously, imaginatively, and excitedly when they trust they add to a higher reason. Finding the life reason and importance of a hierarchical most profound sense of being the individual's worldview deals with the earth viably, increment their capacity to take after the internal considerations and gives a continuous advancement towards self- acknowledgment (Fry, 2005b; as cited in Polat, 2011). Kennedy et al. (2003) affirmed in their review that an expanded deep sense of being was emphatically connected with expanded prosperity, the extended feeling of significance and reason in life and diminished inclination to end up noticeably irate. Lips-Wiersma (2002), his exploration result, expresses that a man who conveys the significance of a deep sense of being in his work will feel that his life and work are more important. Spiritual values and applications help expand the pioneers' efficiency, turnovers in low levels, superior manageability, and enhance the well-being representative (Reave, 2005).

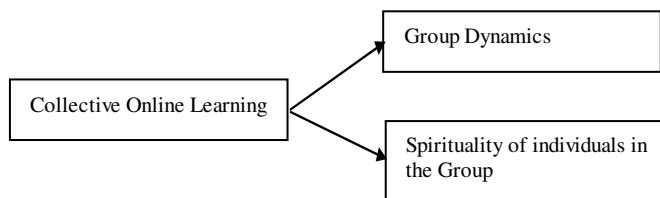
F. Conceptual Model

The conceptual structure displayed here is literature informed by an assortment of sorts of documents along these lines. It expects to touch upon each angle identified with Collective Online Learning, Group Dynamics, and Spirituality of Individuals in the Group.

Nonetheless, it is still a work in advance, yet shapes and establishment whereupon promote improvement can be based. The conceptual framework involves three classifications, which are: Collective Online Learning, Group Dynamics, and Spirituality of Individuals in the Group.

The interconnection between these components is appeared in following exhibit.

Exhibit 2.2: Conceptual Model



In this model, Collective Online Learning is independent variable, and Group Dynamics and Spirituality of individuals in the Group are dependent variables.

III. METHODOLOGY

The rationale for a qualitative study - Considering the research problems and assumptions a qualitative design was chosen because the main aim is to explore the usefulness of collective spiritual developments.

Philosophical Assumption - This study is based on the shared understanding of IIUM undergraduate students who sit in the management class, watch videos together and made decision reflects a constructivist epistemology as constructivism is known as interpretivism (Creswell, 2007, p.20) where person looks for comprehension of the world through interaction with others in which they reside or give service. Furthermore, this epistemological approach declares that distinctive individuals build explanation in various ways, notwithstanding while encountering a similar occasion (Crotty, 1998).

Research Methodology - Qualitative case study method is used as the principal research methodology for this study. It is an inside out investigation into a subject or circumstance in its actual setting (Saunders, Lewis, & Thornhill, 2012).

Case Study - In this study, information was gathered through extensive meetings and explored archives where the data collection event was supervised. The observation was conducted in IIUM management class where twelve videos of surah yasin were seen and transcribed into word documents, also documents were collected through the class test and final exam question. Those documents were reviewed and coded to explore this study.

Use of Triangulation - Triangulation is a critical strategy where a mix of various techniques are used. In this study, the coordination of various information sources (class observation data, class test data, and final exam data) was needed to deliver significant comprehension. Applying triangulation in this review was a way to investigate similarities between information gathered through various sources.

Data collection Method

This study is carried out considering both structured observations and documents summary.

Sample size

In contrast to probability sampling, non-probability sampling has no specific principle for sample size. It mainly focuses on generalisations to theory than giving more importance to population (Saunders et al., 2012). That is why, this study only focuses on need; however, there were around 59 participants combining two sections.

Data Analysis Procedures

To analyse data, three steps were followed e.g., analyzing observed data, analysing class test questions, and finally analysing final exam question in response to four research questions. While analyzing observed data, summarizing the observed transcript is used at the end of every week. After that, thematic analysis procedure was used to analyze class and final exam questions.

Validity and trustworthiness of this study

Triangulation is an examination of reliability by looking at several data on a similar point. Patton and Cochran (2002) stated that triangulation is one strategy for expanding the legitimacy of findings by purposely looking for confirmation from various sources and contrasting discoveries from those distinctive sources.

The prove of triangulation in this study: Data triangulation - Use of multiple data sources (Shenton, 2004) (students, lecturer), Methods triangulation (Interviews, observations, etc.).

Reasons to choose Surah Yasin

The benefit of this Sūrah is that some of these āyats have a cognitive attraction, and others have a spiritual attraction (Fontaine, 2019). Also, this Surah allows to explore many leadership theories

IV. DATA ANALYSIS AND FINDINGS

Yin (2009), stated that as there is no well-established procedure to analyze case study, it is hard to explore the idea. He also stated that "data analysis consists of examining, categorizing, tabulating, testing evidence, to draw empirically-based conclusions." Thus, in our study, we analyze our data in a triangulation procedure. At first, we will explore and analyse data based on our observation followed by document analysis in the form of a questionnaire collected during class and final exam.

A. Observation period

This study's observation period was from October, 2016 to November, 2016 where we observed 6 groups in two different sections: one is at 10 am and another one is 2 pm. Each of the class is one hour and 20 minutes. A video from Surah Yasin was played on YouTube generally 20 to 25 minutes; after that, students discussed the watched video with group members. And there were around 59 participants combining those two sections. Besides, among four types of observation methods, we used a structured observation method. The structured

observational content mainly focused on Spiritual intelligence and group dynamics among students.

There were some prerequisites in conducting group activities: Group leader must perform the role of a facilitator, who must know about all group members about the reason behind absence in class, not like as conventional leader; facilitator mobilize group discussion by asking questions to the group members so that the discussion flows, play a silent role and gives more priorities to the members to talk, and must provide priorities that all members are discussing about the topic.

B. Analysis based on Observed data

On the first week, students were not interested in participating group activities. This continues to the next week as well. The scenario starts to change from week three. In week three, some students getting ideas about what to do, whereas some are still not interested. Week four is marked as the transformation week. Students' response is higher than the previous week, which means that students are getting into the topic, they understand it and start to participate in sharing ideas. Things goes the same in week five, six, seven, eight and nine. Students' progress a lot in week ten. All participants contribute to the discussion much better than any other time. They shared their view and also add information to other's view. Last week was surprisingly meaningful. All participants of the groups get the opportunity to speak, share their individual ideas and feelings quite freely, and heard other members ideas in open mind. It also observed that members were respectful and honest to each other while giving their constructive comments. Besides, they welcomed different perceptions and discussed those points.

C. Data analysis from class test

In addition to observing, students were also asked to identify the most likeable videos that they had seen with or without group, benefit from watching these videos, describe that in regarding group dynamics and spirituality and the reasoning behind them. During this task the respondents were free to speak so that it can be seen how decisions were made. It provided a counterpoint to the observation method.

From the collected data of question one and two which are: which video out of the 12 did you enjoy the most? Why? and Do you prefer watching these videos alone or in a group? Why? we have seen a number of students' answer that they like to watch videos in group and they mentioned several reasons for watching in group such as: developing thinking, sharing ideas to the members and discuss with them so that respondents can understand others perception, learn from those, and get feedback and opinion. However, some other students also said that they did not like to watch with others because they cannot focus on the content and want to rewind the video if missing any information to understand.

To cross-check questions one and two, question three was formed: Did you benefit from watching these videos? How? From the collected data, we have seen a range of students mentioned that these videos help to feel Allah and to understand Quran deeply. Another major part of respondents thinks watching surah boost their knowledge to relate to normal life and practice their gained knowledge to day-to-day life. In addition to all those, some students come up with the idea that these videos change their way of thinking or motivate to think deeply.

Question four, as the weeks passed by, did you feel the dynamics with group members' change, was conducted to measure group dynamics among group members. Indeed, opinions with regard to this question were scattered, each respondent gave a different response. Most of the respondents believed dynamics among group members change while some of them responded otherwise. However, more than three quarters believed that as time goes, the members' activities were satisfactory, referring to the answer given by respondents, e.g., more interaction, active, productive, understanding, enthusiasm, sharing, and so on.

D. Final Exam Data Analysis

This is another way of data collection as we were using the triangulation method. In final exam, students were asked two questions regarding the thesis topic. Question one: Write two (2) advantages of the class simulation approach. The most frequent answers are: increase communication skills, a good way to change mental model, shares moral and values, values lead to self-improvement, know about themselves, learn how to develop a good idea by group meeting and at the end of discussion all of the members have similar thought and knowledge.

Question two: TWO (2) disadvantages of the class simulation approach.

Question two was intended to find out any drawbacks of the approach. Participants believe time is too short and repeated information forces not to forget important information and bonding and spiritual intelligence will fade away if we do not do this in our daily lives. Also, they want this approach in regular basis not only inside class.

V. DISCUSSION

This review aimed to find out Islamic personality, shared understanding of the Quran, spirituality, and group dynamics among students. Four crucial inquiries confined this study: Can the Islamic personality assignment be modified to be used in a group? Can a shared understanding of the Quran be formed by the team? Will this shared understanding lead to better spirituality for individual members of the group? Will this shared understanding lead to better group dynamics?

The research questions were answered by interpreting observed data and then analysing themes that emerged from class test and final exam data which were reported previously.

Research Question One: Can the Islamic personality assignment be modified to be used in a group?

Considering the findings from observed data collected from class participants, we can see that the beginning of the semester students' perception about one another was not satisfactory since they were not discussing group work rather than being busy playing with phone. But as time goes, they became more respectful to each other, which we can see last semester. Besides observed data, students were asked questions in class about their preference in group. Their answers also show similar result that Islamic personality assignment can be modified in group. Obviously, the final exam shows exactly the same findings like the previous two. More than eighty percent (80%) students stated this approach as beneficial for them, which proves that Islamic personality assignment can be modified in group.

In summary, in the light of observed data, class test data, and final exam data, we see that Islamic personality assignment can be modified in group

Research Question Two: Can a shared understanding of the Quran be formed by the team?

From the observed data, we discovered that all members enjoyed their group work and happily participated in exchanging their points of view to other members. We have seen that all members wrote their own idea first after discussing and combining all ideas to better understand the topic.

Along with observed data, we also considered class test data. Answer of the class test question were quite similar to each other e.g., feel Allah and understand Quran deeply, proving that participants develop a common understanding of the holy Quran.

Final exam data was analyzed followed by observed and class test data. It is quite difficult to identify the development of shared understanding of Holy Quran from final exam data as the questions were based on advantages, disadvantages, and future use of this approach. Still, we have found some answers which demonstrated the progress of shared understanding of Holy Quran such as: improved society, shares moral and values.

Overall, these approaches show that we can develop shared understanding among participants.

Research Question Three: Will this shared understanding lead to better spirituality for individual members of the group?

Like the previous two questions, this question will also clarify data in three different sources e.g., direct observation, class test, and final exam. To begin with direct observation, it is difficult to clarify spirituality among students as there is no evidence of the relationship between the Creator and man and spirituality is a long-term process. In addition, it is clear that awareness of Allah is improved. It means that there is a sign of essential spirituality elements but not spirituality itself from both class test data.

In conclusion, there seems to be no evidence of human spirituality for individual members of the group. Thus, we can say that spirituality is not developed among students in this approach.

Research Question 4: Will this shared understanding lead to better group dynamics?

Group dynamics are the forces that evolve and take form throughout the life of a community as members communicate with each other (Toseland, Jones, & Gellis, 2004). In another way the term

"group dynamics" refers to the interactions between people who are talking together in a group setting (Nazzaro & Strazzabosco, 2015). To discuss group dynamics, we will consider the later definition. According to the definition, better interaction leads to better group dynamics and better group dynamics will lead shared understanding.

To find out answer of this question students were asked to create mind map about videos played in class room. As Measuring mutual understanding is difficult, mind map was used as tool to find out their shared understanding which will lead to group dynamics because it believed that mind map will create shared understanding as every mind map shows how they understand their provided topic and shared their understanding.

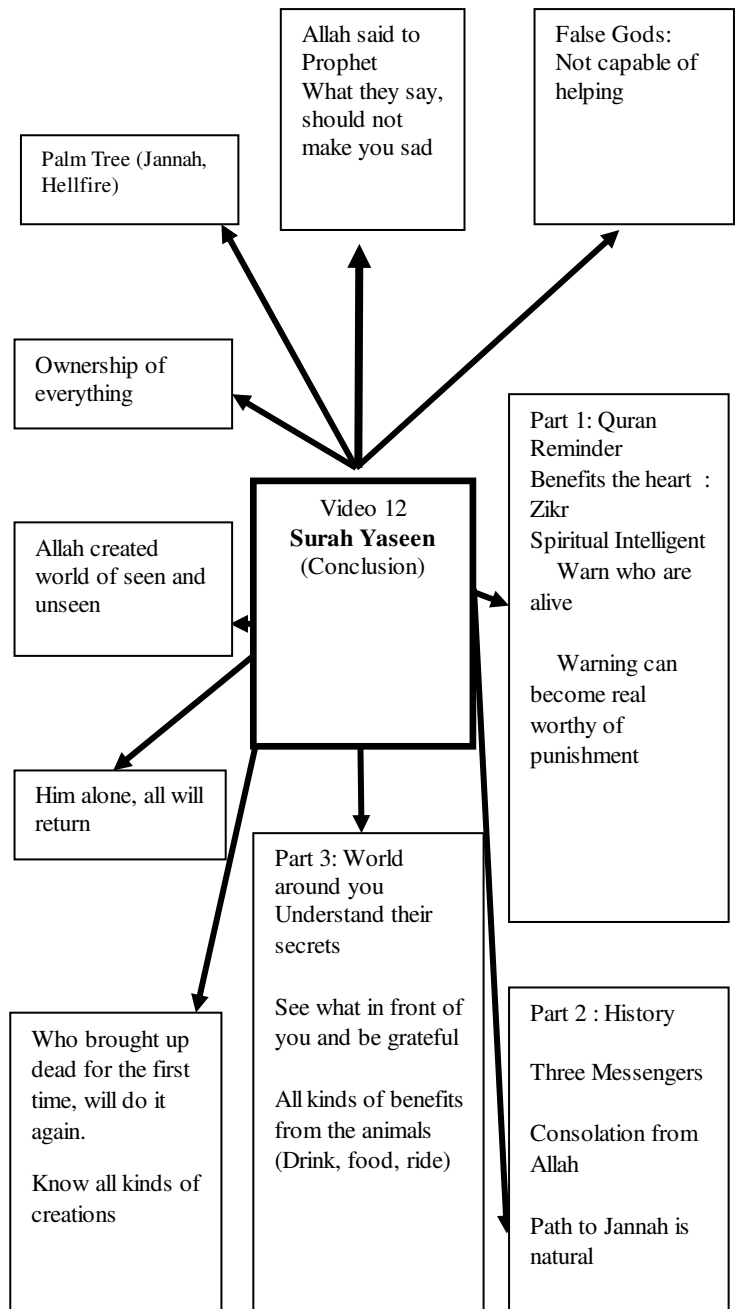


Exhibit 4.1: Mind map of student no one

VI. CONCLUSION

Beginning of 1990s, the director of the Center for Organizational Learning at MIT's Sloan School of Management, (Senge, 1990) and (Senge, Roberts, Ross,

Smith, & Kleiner, 1994), presented the model of learning organization' new working environment worldview that gives a rich scene to the development of soul and spiritual qualities. In his model, he presented five aspects (skills and tools) for making a very powerful organization: shared vision, personal mastery, new mental models, team learning, and systems thinking. Even though this study is quite similar to Senge model, our main focus was to ensure Islamic corporate culture in organization by developing shared understanding of the Quran, leading to high spirituality and bringing effective dynamics among group members so that organizations can achieve competitive advantages and profit.

VII. LIMITATIONS OF THE STUDY

Even though this examination was painstakingly arranged, one unavoidable limitation is that this study was conducted in two classes, which lasted for eleven weeks.

VIII. FUTURE RESEARCH

In future, individual spirituality and leadership qualities by using Surah Yasin can be a great contribution in the knowledge of academy.

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5. Clear & Effective Speech (Surah Yasin) - Nouman Ali Khan - Part 5 (<https://www.youtube.com/watch?v=UmOitxcLhBA&index=5&list=PLHPW7nn9Wmb66OICiQfWwSUU4rM1rY3D>)
6. The Story of a Man (Surah Yasin) - Nouman Ali Khan - Part 6 (<https://www.youtube.com/watch?v=KJW55LhDWJQ&index=6&list=PLHPW7nn9Wmb66OICiQfWwSUU4rM1rY3D>)
7. A True Believer (Surah Yasin) - Nouman Ali Khan - Part 7 (<https://www.youtube.com/watch?v=aKUiZQkdiS0&list=PLHPW7nn9Wmb66OICiQfWwSUU4rM1rY3D&index=7>)
8. Allah is Self-Sufficient (Surah Yasin) - Nouman Ali Khan - Part 8 (<https://www.youtube.com/watch?v=NwTd1PErmNc&index=8&list=PLHPW7nn9Wmb66OICiQfWwSUU4rM1rY3D>)
9. Future Generations (Surah Yasin) - Nouman Ali Khan - Part 9 (<https://www.youtube.com/watch?v=1zPr2QcN0xQ&index=9&list=PLHPW7nn9Wmb66OICiQfWwSUU4rM1rY3D>)
10. People Who Refuse to Think (Surah Yasin) - Nouman Ali Khan - Part 10 (<https://www.youtube.com/watch?v=ybgPBspm594&index=10&list=PLHPW7nn9Wmb66OICiQfWwSUU4rM1rY3D>)
11. People of Jannah (Surah Yasin) - Nouman Ali Khan - Part 11 (https://www.youtube.com/watch?v=xBm_3FsOCiQ&index=11&list=PLHPW7nn9Wmb66OICiQfWwSUU4rM1rY3D)
12. The Conclusion (Surah Yasin) - Nouman Ali Khan - Part 12 (https://www.youtube.com/watch?v=7h_GggvGaCk&index=12&list=PLHPW7nn9Wmb66OICiQfWwSUU4rM1rY3D)

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Appendices

1. The Quran is "Hakeem" (Surah Yasin) - Nouman Ali Khan - Part 1 (<https://www.youtube.com/watch?v=WvDB94Axwg&list=PLHPW7nn9Wmb66OICiQfWwSUU4rM1rY3D>)
2. A Perfect Messenger (Surah Yasin) - Nouman Ali Khan - Part 2 (<https://www.youtube.com/watch?v=Oc3nhOD5los&list=PLHPW7nn9Wmb66OICiQfWwSUU4rM1rY3D&index=2>)
3. The Truth Has Come (Surah Yasin) - Nouman Ali Khan - Part 3 (<https://www.youtube.com/watch?v=Uadr3C5k9Q&index=3&list=PLHPW7nn9Wmb66OICiQfWwSUU4rM1rY3D>)
4. The Messengers (Surah Yasin) - Nouman Ali Khan - Part 4 (<https://www.youtube.com/watch?v=RBdWt1aW0E&index=4&list=PLHPW7nn9Wmb66OICiQfWwSUU4rM1rY3D>)