

Malaysian Muslim Youth Perception towards Management of Spirituality Development Program: A Study on Its Determinant

Nor Hanim Elias^{1*}, Nik Safiah Nik Abdullah²

¹Faculty of Muamalat and Islamic Finance, University Islam Antarabangsa Tuanku Syed Sirajuddin, Malaysia

²Islamic Business School, Economics Building, Universiti Utara Malaysia, Malaysia

*Corresponding author

DOI: <https://dx.doi.org/10.47772/IJRISS.2025.917PSY0069>

Received: 02 November 2025; Accepted: 12 November 2025; Published: 26 November 2025

ABSTRACT

This paper aims to assess the perception of Malaysian Muslim youth concerning spirituality development programs and its determinants. To achieve the objectives of this study, primary data was collected using a structured questionnaire and a quantitative approach was employed. Out of the total of 3,648 collected responses, the data was analyzed using descriptive statistics, t-tests, ANOVA, and multiple regression techniques. It was found that the average perception score of Muslim youth concerning the management of spirituality activities was 7.67 on a 10 point scale revealing that there is some room for improvement. Further, the management of spirituality activities among Muslim youth was found to be influenced by a total of eight (8) dimensions which include age, education, familial and peer influence, shariah, akhlak, akidah and the need for the spirituality program. Thus, for the management of spirituality activities to be effective, the quality and design of the content, the method of delivery, and the active involvement of a knowledgeable facilitator need to be prioritized.

Keywords: spirituality program, Muslim youth, management, determinant

INTRODUCTION

Youths are the future citizens and key contributors to the uninterrupted development of any society. Therefore, to the extent the potential of the youth is developed, the future socioeconomic development of the country will be shaped. A key objective in the framework of youth development is to harness the potential, talent, and energy of the youth in a manner that enables their contribution to the development of the country. Moreover, the development of the spirit of the youth was also considered, meaning the integration of moral values and ethics which the nation aspires to promote should be integrated for nation building.

Additionally, youth development should also emphasize shaping a generation of youth who are educated, united, and possess a spirit of democracy and tolerance, as well as, competitiveness, ethics, and are scientifically and technologically advanced. This generation will be crucial as they will be the future leaders and will form the core of a skilled and productive workforce needed to help the country achieve its developed nation status. However, the rapid pace of economic development and industrialization will require added skills and new work ethics from the youth. As the youth migrate to bigger urban centers, new tools and innovative strategies will be required for designing youth programs.

To improve Youth Development, several initiatives were implemented. These covered leadership training and other skills, entrepreneurial/resourceful training, healthy lifestyle training, and preventive and rehabilitative programmes were implemented by various agencies. Managing and coordinating programmes and activities by public and private sectors (including NGOs) is crucial in fostering and enhancing spirituality in the youth. To promote positive Muslim youth, spirituality will have to be incorporated to the other core elements of integrated health and wellness.

During this phase of life, spirituality is a major building block in the healthy positive development of self-concept and self-identity, which galvanizes a person to frame the pursuit of a life task culminant in an idealized adulthood, characterized by healthy social-economic transactions between the person and the society (Lerner et al, 2005).

From an Islamic viewpoint, Kamil et al. (2011) describes Islamic spirituality as comprised of various salient components of spirituality as mentioned in the Qur'an pertaining to the God-fearing individuals. These elements include: the observance of sacred Islamic rites (Ibadat) which are the five daily obligatory prayers (solat), fasting (saum), almsgiving (zakat), the pilgrimage (haj) to Mecca, Forgiveness Attitude (Al a'fw), Faith in Allah (Iman bil-Lah), and the Remembrance of Allah (Dhikrullah). The first of pillars of Islam is the declaration of faith (kalimat shahadah).

Nevertheless, the numerous initiatives undertaken in the quest to improve the spirituality of the Muslim youths in Malaysia appears to have yielded minimal and/or unsustainable results. These initiatives are tied to significant costs and resource allocation. The recent reports - both national and local - have raised concerns regarding the psychosocial challenges facing Malaysian youths. The Youth Mental Health Index 2023 (MyMHI'23) highlights the need for interventions that focus on the mental health, as well as the spirituality, of the targeted youth demographic.

The study's conceptual framework and focus on spirituality programs for Muslim youth are justified by the rapid growth of digital media and the shift in religious knowledge and identity formation, all of which influence young populations, the potential for digital dakwah, and concerns about the spread of unregulated information, a shallow approach to Islam, and the potential disruption of community cohesion. The need for strong and well-formulated spirituality programs becomes evident in the context of spirituality programs. Previous research demonstrates the impacts of weakened family and community religious support systems on substance abuse, risk-taking, and other problem behaviors. There are unique gaps in the spirituality programs on offer, specifically in the areas of accessibility, relevance, and overall quality. Therefore, this study aims to explore the perceptions of Malaysia Muslim youth on the management of spirituality programs and the determinants of their perceptions.

LITERATURE REVIEW

Islamic Spirituality

Islam recognizes that human being consists of two parts. The first part is the body which is the physical dimension. The second part is the spirit, which is called "nafs" (in Arabic language) while the human is living and "ruh" (soul) when the human dies. Al-Ghazzali (2004) indicated that human beings have four distinguished classes of characteristics; animal characteristics, evil characteristics, wild characteristics and spiritual characteristics. Spirituality is rooted in faith (Iman) demonstrated by the Islamic rituals of prayer, fasting, pilgrimage to Mecca (haj) and charity (zakah). These rituals according to Nasr (1987) are the means by which Muslims get closer to the Creator.

Al-Ghazzali (2004) stated that Ibadah such as prayers (solat), fasting (saum), charity (zakah), and pilgrimage to Mecca (haj) should improve a person's relationship with Allah and people, otherwise humans then become just empty rituals with no value. All the rituals Allah instructed the believers to carry out such as fasting and prayer are only for their benefits so they could reach to the highest state of spiritual and physical fitness (Ibrahim, 1997). In line with this contention, Hawa (2004) posits that spirituality could not be maintained unless all rituals (Ibadah) of fasting, pilgrimage to Mecca (haj) and charity (zakah) are observed regularly. Allah had imposed these rituals (Ibadah) on Muslims to provide them with daily, weekly and yearly meals for their spirits, which can strengthen and renew their beliefs and cleans their hearts from stains of sins and impurity. In view of the contention by Hawa (2004) and Al-Ghazzali (2004), it is worth noting that spirituality does not depend on facial looks or wealth, personal backgrounds or race, but depends on how clean one's heart is from stains of sins and disobeying Allah's commands.

In strengthening this position, Hawa (2006) also captured that purification of soul is achieved through performing rituals (Ibadah) such as prayers, charity (zakah), pilgrimage to Mecca (hajj), reading Qur'an and fasting. Recitation of the Qur'an is a significant way to enlighten the spirit and it complements what prayer, charity, fasting and hajj do in realizing the spiritual potential of human beings. In much the same way, Al-Helali (2000) mentioned that spending in Allah's ways gets a person closer to Allah as in the following verse "And of the Bedouins there are some who believe in Allah and the Last day, and look upon what they spend (in Allah's cause) as means of nearness to Allah, and a cause of receiving the Messenger's invocations. Indeed the expenditures are a means of nearness for them" (Qur'an, 9:99).

To add to the elaboration of the benefits and importance of spirituality, (Hawa, 2004) explained that Islamic spirituality is capable of producing a complete Muslim who would worship Allah and also be a valuable member to his society through kindness. Ali (2005) also captured that spiritual and mental needs strengthen the quest for perfection and actualization of one's potential in serving the community and organization, while pursuing his/her activities. Spiritual people enjoy minds that are motivated towards good deeds and complete satisfaction and self-actualization (Ali, 2005).

In this study, spirituality encompasses more than prayer and it includes the conformity of other obligations. According to Mohsen (2007) Islamic spirituality is a concept that is embedded in *Taqwa* (God-consciousness/piety). To identify the characteristics of Islamic spirituality, the concept of *Taqwa* was thoroughly explored from the Qur'an, found in six areas of the Qur'an; (2:3-4), (2:177), (2:183), (3:133-136), (5:8-9), (23:1-11) and (25:63-76). From these verses, the characteristics of the Muttaqeen (pious people) was collected and grouped under two main categories; namely, Islamic spirituality which is defined as the relationship between the Creator and man (Mohsen, 2007); and Islamic social responsibility (ISR) which is defined as the relationship between man and his fellow man, nature, and other creations (Mohsen, 2007).

Therefore, Kamil et al. (2011) presented the Islamic Spirituality as in the Qur'an comprises of certain salient spiritual aspects associated with the pious people. These include; careful observance of the Rituals (Ibadat) which comprises of prayers (solat), fasting (saum), charity (zakat) and pilgrimage to Mecca (at least once in a life time) i.e. (hajj); Forgiveness attitude (Al a'fw); Belief in Allah (Iman bil-Lah) and constant Remembrance of Allah (Dhikrullah). The first pillar of Islam is the declaration of faith in Allah the Almighty (kalimat shahadah).

However, Khaliq (2011) considered spirituality synonymous with purification of the heart, which is required to set right all the parts of the human body. He stressed that for the heart to be purified (spiritual) it must be strong in Islamic belief (Iman). To be spiritual, one has to have the firm belief in Allah's greatness and develop divine qualities like "Taqwa", (piety) "Tawakkal" (trust in Allah) "Qana'ah" (contentment) "Sabir" (patience) "Ikhlas" (purity of intention) "Akhirah" (the life Hereafter).

Contemporary Empirical Evidence on Youth Spirituality and Well-Being

Recent studies from Malaysia and other Southeast Asian countries highlight the importance of spirituality and religiosity on youth well-being. These characteristics help in reducing risky behaviors and foster positive behaviors such as empathy, volunteerism, and self-control. Ahmad, Osman, and Rahman (2024) revealed positive correlations between spirituality, spiritual coping, and the valence of mental well-being of medical and health sciences students in Malaysia. In the same way, religiosity along with family support were reported to mediate the relationship between stress and adolescent risk-taking behaviors (Ibrahim & Roslan, 2023).

Recent scholarship draws attention to and includes the emerging concept of digital spirituality the new modes of religious participation through social media and other online platforms. Rahim and Ismail (2024) and Saidin (2024) note that Malaysian youth become active seekers of religious materials and communities and engage with them in the digital sphere. This creates new and different forms of identity construction and spiritual practice. While offering access to da'wah and the formation of online religious communities for the socially distanced, scholars warn of the dangers of digital spirituality, including insincere religiosity, misinformation, and the erosion of traditional forms of sociality (Ma'rof, Abdulah, & Hamsan, 2024; Saidin, 2024). Program Management, Pedagogy and Quality Assurance

Well-designed management and pedagogical frameworks determine the effectiveness of youth spirituality programs. Evidence shows that programs run by trained facilitators employing participatory and experiential pedagogies—mentorship, service learning, and reflective practice—are more likely to result in sustainable behavioural change than those reliant on lecture-based pedagogy (Khaliq & Fontaine, 2011; Kolb, 1984).

Embedding quality assurance within programs also optimises their relevance and impact. Targeted needs assessments, ongoing evaluation, and participatory program design are important for the alignment of purpose with youth aspirations, as well as within the institutional framework (Othman & Yusof, 2022). From an Islamic perspective, these are the principles of *ihsān* (excellence) and *amanah* (trustworthiness) in moral obligation, which ensures that program execution focuses on the inner development of the individual while paying attention to social virtue.

METHODOLOGY

The primary data for the study was collected using a questionnaire survey on a macro scale to ensure a convincing representative study on perceptions of Malaysian Muslim youth towards the management of spirituality activities organized by the public and private sectors. The study is based on primary data collected through a self-developed questionnaire and distributed to Muslim youth in Malaysia.

In assessing the perceptions of Malaysian Muslim youth towards the management of spirituality programs, this research utilized a quantitative cross-sectional survey design. The target demographic was Muslim youth aged 15 to 40 across all 14 states in Malaysia. Stratified random sampling was used to select the 3,648 respondents ensuring equal representation in terms of gender, age, and education.

According to the conversation with the officer from the Department of Statistics Malaysia, 750 sampling blocks were chosen, each of which is made up of 8 households. One sampling block accommodates all 16 states of Malaysia including the Federal Territories of Kuala Lumpur, Labuan, and Putrajaya. Each state was further categorized into urban and sub-urban. The respondents of the study were the country's youth, who were representative of different socio-economic, ethnic, and educational backgrounds. The study was designed to gather information using a questionnaire. A total of 5,972 questionnaires were distributed. Ultimately, 4,703 questionnaires were returned and they were complete and met the required specifications.

A structured questionnaire was designed with four key components: (i) demographic information, (ii) engagement with spiritual activities, (iii) management quality perception, and (iv) factors affecting management quality which included family, peers, and personal religiosity. The 10-point Likert scale was employed to assess response to each question, where 1 meant strong disagreement and 10 meant strong agreement. The data was processed using SPSS version 27 and analyzed with descriptive statistics, t-tests, ANOVA, and multiple regression to find the main factors that determine the perception of youth.

RESULTS AND DISCUSSION

This section will discuss the findings from the data that was analysed by using descriptive analysis, t-test, anova and multiple regression. It divided into four part which are (i) demographic factors, (ii) mean for perception towards management practices on spirituality activities and (iii) regression result of factors influencing the perception towards management on spirituality activities.

Background of Respondent

The demographic factors in this research are gender; age; marital status, Highest Academic Qualification at School, Types of Secondary School, School Streams, Secondary School Category, Highest Academic Qualification (Higher Education), age they start learning about religious lesson and age they started to perform pray/solat. The characteristics of the respondents are listed in the Table 1 in frequency distribution and percentages.

Based on the table, the number of females were only 1625 or 44.5%. Meanwhile, male respondents were slightly higher than female with 2021 respondents (55.4%). In terms of age, there are five different categories of respondent's age. Most of the respondents is at the age of 21-25 years old (31%). There are four group of marital status used in this research are single, marries, divorced and widowed. Majority of the respondent are single and consists of 2142 respondents.

While in terms of education, most of the respondents achieved SPM/O Level (77.7%) in the highest academic qualification at school. While for types of secondary school, majority of the respondents are from *Sekolah Menengah Kebangsaan*, in which they represent 88.5% of total respondents and mostly from arts stream for the category of school streams (46.4%), and the majority of the respondents comes from daily school with 64.3%. In term of highest academic qualification (Higher Education) majority of the respondents hold diploma in which they represent 24.3% of total respondents. This background can conclude that the respondents which are youth are having moderate level of education.

In terms of the age when Muslim youth started to learn about religious lesson and the age, they started to perform praying, majority Muslim Malaysia Youth started to learn about religions from age 1-5 years old with the representation of 56.2%. However, they started to perform pray in the age of 6-10 years old. This is because in Islam, parents are required to educate children to pray since 7 years old.

Table 1: Demographic Factors (N=3648)

No	Item	Characteristics	Number of respondents	Percentage (%)
1	Gender	Male	2021	55.4
		Female	1625	44.5
2	Age	15-20 years	806	22.1
		21-25 years	1132	31.0
		26-30 years	683	18.7
		31-35 years	496	13.6
		36-40 years	531	14.6
3	Marital Status	Single	2142	58.7
		Married	1428	39.1
		Divorced	53	1.5
		Widowed	18	0.5
4	Highest Academic Qualification at School	Below UPSR	31	0.8
		UPSR	56	1.5
		PMR/SRP	171	4.7
		SPM/ O LEVEL	2834	77.7
		STPM/ A LEVEL	556	15.2
5	Types of Secondary School	S.M. Kebangsaan	3230	88.5
		S.M. Persendirian Cina	21	.6
		Sek Agama	268	7.3
		Others	129	3.5

6	School Streams	Technical	528	14.5
		Science	906	24.8
		Art	1694	46.4
		Religion	263	7.2
		Others	48	1.3
7	Secondary School Category	Full Boarding	311	8.5
		Semi Boarding	787	21.6
		Daily	2346	64.3
8	Highest Academic Qualification (Higher Education)	Diploma	888	24.3
		Degree	719	19.7
		Master	127	3.5
		PhD	21	0.6
9	Age of starting Religious lesson	1 - 5 years old	2051	56.2
		6 - 10 years old	1326	36.3
		11 - 15 years old	38	1.0
		16 - 20 years old	11	0.3
		More than 20 years old	7	0.2
10	Age started perform pray/solat	1 - 5 years old	770	21.1
		6 - 10 years old	2425	66.5
		11 - 15 years old	206	5.6
		16 - 20 years old	27	.7
		More than 20 years old	14	.4

Mean for perception toward management spirituality activities.

As described by the table, the mean score for the perception towards management practices on spirituality activities is 7.67 out of 10 points. Based on Table 3.2, the highest mean for the item is 7.82 which is item 'I think spirituality activities that I involved in is very effective to me'. It shows that the level of the perception towards management of spirituality program is high. However, based on this result, there are room to be improved on the management side in managing the spirituality program especially for youth.

Table 2: Muslim Youth Opinion towards Management on Spirituality Activities

Item	Mean	Std. Deviation
1. I always involve in spirituality activities (example like religious lecture)	7.47	1.796
2. I think spirituality activities that I involved in is very effective to me.	7.82	1.730
3. I am satisfied with the spirituality program that I involved in.	7.73	1.720
4. In my opinion, the moderator who handle the spirituality activities is very suitable.	7.67	1.739
Mean Score	7.6734	1.52395

Regression Analysis

Table 4 illustrates Muslim youth perceptions regarding the management of spirituality programs as established in the multiple regression analysis. The results reveal eight (8) variables which have an impact on Muslim youth perceptions on the management of spirituality activities which are (i) age (ii) education (iii) friends (iv) family (v) Shariah (vi) Akhlak (vii) Aqidah, and (viii) the need for more religious activities.

The model produced an R^2 value of 0.566, which means 56.6% of the variance in perceptions of the youth can be explained using the independent variables from the analysis.

The supposed ratio for age ($\beta = 0.005$, $p < 0.10$) and education ($\beta = 0.070$, $p < 0.05$) indicates the older and more educated respondents are, the greater their perceptions of the spirituality programs are, suggesting that age and education are important positivity predictors. Greater age, cognitive maturity, and life experience in assessing value and relevance enables older respondents to evaluate programs more profoundly and appreciate the value within personal and social development. Respondents with higher educational attainment, as noted in the studies of Lerner et al. (2005) and Al-Mutawa & Rahman (2023), and more educated self-reflective respondents are more likely to appreciate the value of a well-structured spirituality program, closely aimed at achieving the respondents goals. Moreover, the educational system at the tertiary level are more likely to value and promote discourse around the program's presence and effectiveness aimed at social development and personal goal attainment and spirituality.

The results show that both family ($\beta = 0.101$, $p < 0.01$) and friends ($\beta = 0.177$, $p < 0.01$) are positive and significant influences, addressing the hypothesis that the spirituality of the youth is highly socialized. In both Islamic and sociocultural frameworks, the family has and continues to be the focal point of moral and spiritual education (Daradjat, 1992). Religion is internalized through parental modeling, rituals, and discussions in the family. In a similar way, influence from friends during the adolescent and early adult years is critical in the formation of attitudes, identity, and behaviors. This mirrors Bandura's (1986) Social Cognitive Theory that emphasizes the observation and imitation of behaviors as well as the social reinforcement associated with them. Ma'rof et al. (2024) demonstrate that youth who are engaged with religiously active peers are more likely to engage in community religious activities and gain a more positive evaluation concerning the activities.

Results confirm that Shariah ($\beta = 0.1968$, $p < 0.01$) and Akhlak ($\beta = 0.122$, $p < 0.01$) are the most positive predictors of youth perception of program management. This demonstrates the importance of these pillars of Islam in understanding the relevance and authenticity of spirituality initiatives. Programs that emphasize Shariah (religious practice) and Akhlak (moral conduct) attain a higher score in the participants' perception of meaning and transformation. This is in agreement with Kamil et al. (2011), who stated that the balance between religious obligation and moral behavior is the essence of Islamic spirituality. It is also consistent with Al-Ghazali's classical view that spirituality belongs to the domain of inner pious conduct (Akhlak) while the outward claims (Shariah), this is the only condition in which complete obedience to God and divine law is permitted. Programs with increased spiritual engagement include community service (amal jariah), reflective journaling, and ethical decision-making, which demonstrate integrated tools of the dimensions described.

Aqidah ($\beta = -0.107$, $p < 0.01$) also correlated negatively and significantly with youth perception of program management. This may seem perplexing, yet it might signify a disconnect between the level of belief the youth hold personally and the theological material presented during programs. While strong Aqidah is a crucial part of Islamic identity, the negative coefficient might imply that the younger people with a more developed theology are likely to hold more negative views on the management of spirituality programs. This is aligned with qualitative feedback from more recent studies (Rahim & Ismail, 2024; Yusuf et al., 2023) which noted that young Muslims often voice their frustrations regarding overly rigid programs that seem disconnected from pressing contemporary issues, such as mental health, technology, and career-related ethics. In a way, more personal religiosity may raise the bar for a program to meet expectations regarding authenticity, intellectual rigor, and competence of the presenters. For this reason, designers of such programs must aim to provide Aqidah-related materials that are contextual, engaging, and responsive to young people's doctrinal realities.

The most significant factor, "Need for More Religious Activities" ($\beta = 0.382$, $p < 0.01$), shows how much Malaysian Muslim youth are asking for more organized, interesting, and regular spiritual activities. The large size of the coefficient emphasizes the importance of aligning supply with demand; the more spiritually hungry the youth are, the higher their perception of the quality of the management of the programs, as long as those programs are acceptable to their needs. This is consistent with the Malaysian Youth Mental Health Index 2023 (MyMHI'23) report, which noted that, within the context of psychosocial stress and identity confusion, many youths are seeking meaning and belonging, as well as moral grounding. When packaged in more active formats, such as youth retreats, volunteer activities, and digital halaqah, the needed balance and purpose can be achieved through emotionally engaging spirituality.

The findings also validate Lerner's Positive Youth Development (PYD) model, which states that the provision of opportunities for spiritual and moral development will trigger thriving indicators such as competence, confidence, and character. This also supports Kamil et al. (2011), who asserted that young Muslims's exposure to religious and ethical teachings is crucial as it bolsters motivation and social responsibility.

The results of the regression analysis demonstrate that the management of spirituality must consider not only content, but also context, and community. The role of the social (family, friends) and moral-religious (Shari'ah, Akhlak) factors gives evidence that the development of youth spirituality integrates the management of education, mentorship, and socialization. On the other hand, the negative coefficient of Aqidah stands as an encouraging reminder that the management of programs must adapt to the intellectual and emotional challenges of contemporary Muslim youth.

These results invite the collaboration of multiple stakeholders, namely, educators, the clergy, and youth organizations, to jointly develop collaborative, evidence-based and context-sensitive spiritual programs. By taking these steps, Malaysia will be positioned to improve the spiritual literacy, psychological wellbeing, and moral resilience of young citizens.

Table 4: Regression Result

No	Item	B	t
	Constant	0.516	3.287
1	Age	0.005*	1.930
2	Education (Diploma and above)	0.070**	2.003
3	Religious School (secondary school)	0.032	0.397
4	Religious School (primary school)	-0.084	-0.733
5	Religious Stream	-0.018	-0.231
6	Actively involved in co-curriculum	-0.061	-1.544
7	Influence by friends	0.177***	12.741
8	Influence by family	0.101***	6.309
9	Akidah	-0.107***	-5.725
10	Shariah	0.1968***	13.540
11	Akhlak	0.122***	8.238
12	Age started learn about religious	0.010	1.086
13	Age started pray/solat	0.003	0.336
14	Need more religious activities	0.382***	28.191
	R Square = 0.566		
	F value = 315.846***		

Note: *** Significant at 0.01; **Significant at 0.05, *Significant at 0.10

CONCLUSIONS

To integrate Malaysian Muslim Youth into the mainstream of national development, improvements are needed in the management of spirituality programs, which include content, design, execution, and the involvement of knowledgeable moderators and facilitators. This is especially critical in the selection of qualified facilitators or moderators who lead the spirituality programs.

Moreover, the content of spirituality programs must prioritize the three fundamental components of Islam: *akidah* (belief), *Shariah* or *ibadah* (worship), and *akhlak* (moral). These components are interconnected and essential elements in the faith of a Muslim and in serving God (Sabiq, 1992). As stated by Mustafa (1999), Islamic education should guide the individual physically, spiritually, and mentally, in the process of character formation. Zakiah Daradjat (1992) asserted that Islamic education involves practical and belief formation of a Muslim character. It is a living subject which encompasses and influences all aspects of human life. It is integration with other subjects, more than the compulsory requirement, that it primarily seeks to build a Muslim personality in youth.

From a programmatic perspective, collaborative partnerships among educational institutions, mosques, youth organizations, and community agencies are increasingly necessary to ensure that spirituality programs are responsive to contemporary youth realities. Such collaborations broaden resource sharing, strengthen institutional support, and improve contextual relevance, thereby enhancing the effectiveness, continuity, and long-term sustainability of spirituality initiatives. When systematically coordinated, these partnerships can ensure that program objectives, pedagogical approaches, and delivery methods remain aligned with the evolving needs and lived experiences of Muslim youth in Malaysia.

REFERENCES

1. Ali, A. J. (2005). *Islamic Perspectives on Management and Organization*. Cheltenham: Edward Elgar Publishing.
2. Ahmad, N., Osman, Z., & Rahman, H. (2024). Spirituality, spiritual coping and mental well-being among Malaysian medical and health sciences students. *International Journal of Education, Psychology and Counseling*, 9(1), 45–59.
3. al-Ghazali. (2004). *The Revival of the Religious Sciences*. (Translated Edition). Kuala Lumpur: Islamic Book Trust.
4. al-Ghazali. (1998). *Iḥyā' 'Ulūm al-Dīn [The revival of the religious sciences]* (F. Karim, Trans.). Islamic Book Trust.
5. Al-Halali, M. (2000). *Tafsir Ibn Kathir Abridged* (Vol. 4). Riyadh: Darussalam.
6. Daradjat, Z. (1992). *The Islamic Education Science*. Jakarta: Bumi Aksara.
7. Kamil, N. M., Al-Kahtani, A. H., & Sulaiman, M. (2011). The components of spirituality in the business organizational context: The case of Malaysia. *Asian Journal of Business and Management Sciences*, 1 (2), 166-80.
8. Khaliq, A. (2011). Leadership motivation from the Islamic perspective. In K. Ahmed, R. Islam, & Y. Ismail (Eds.), *Issues in Islamic Management* (pp. 252-266) Kuala Lumpur: IIUM Press.
9. Lerner, R. M., Alberts, A. E., Anderson, P. M., & Dowling, E. M. (2005). On making humans human: Spirituality and the promotion of positive youth development. *Spirituality and Positive Youth Development*, 60-72.
10. Mustafa, A. (1999). *History of Islami Education in Indonesia*. Bandung: CV Pustaka Setia.
11. Sabiq, al-S. (1992). *al-Aqa'id al-Islamiyyah*. Beirut: Dar al-Fikr.
12. Ibrahim, A. (1997). *Man and His Destiny in the Light of the Qur'an*. Kuala Lumpur: Islamic Book Trust
13. Hawa, S. (2004). *Tarbiyatuna al-Ruhiyyah*. Cairo: Dar al-Salam.
14. Hawa, S. (2006). *Al-Mustakhlash fi Tazkiyat al-Anfus*. Cairo: Dar al-Salam.
15. Ibrahim, R., & Roslan, N. (2023). Religiosity, family support and adolescent resilience: A Malaysian perspective. *Journal of Psychology and Behavioral Science*, 11(2), 77–89.

16. Kamil, M. I., Sulaiman, M., Osman-Gani, A. A., & Ahmad, K. (2011). The components of spirituality in the business organizational context: The case of Malaysia. *Asian Journal of Business and Management Sciences*, 1(2), 166–180.
17. Khaliq, A., & Fontaine, R. (2011). *Islamic leadership: The model for present and future management*. Kuala Lumpur: International Islamic University Malaysia Press.
18. Kolb, D. A. (1984). *Experiential learning: Experience as the source of learning and development*. Englewood Cliffs, NJ: Prentice Hall.
19. Ma'rof, A. A., Abdullah, H., & Hamsan, H. H. (2024). The role of social media usage, gratitude, self-esteem and religiosity on volunteerism among Malaysian youth. *International Journal of Academic Research in Business and Social Sciences*, 14(3), 25–40.
20. Mohsen, N. R. M. (2007). Leadership from the Qur'an: Relationship between Taqwa, Trust and Business Leadership Effectiveness. *Journal of Management, Spirituality & Religion*, 4(3), 341–354.
21. Nasr, S. H. (1987). *Islamic spirituality: Foundations*. New York: Crossroad.
22. Othman, Z., & Yusof, N. (2022). Quality assurance in youth development programs: A framework for Islamic education institutions. *Journal of Education and Learning*, 16(2), 103–117.
23. Rahim, N., & Ismail, F. (2024). Digital religiosity and identity formation among Malaysian Muslim youth. *Malaysian Journal of Youth Studies*, 12(1), 55–70.
24. Saidin, M. I. S. (2024). Digital media and religious sentiments in Malaysia. *Religion*, 15(2), 141–159. <https://doi.org/10.3390/rel15020141>