

Validity and Reliability of the Spiritual Counselling Intervention Module (MIKS)

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ABSTRACT: This study aims to determine the validity and reliability of the Spiritual Counselling Intervention Module (MIKS) for secondary school students. This study aims to develop a counselling module based on a spiritual approach, namely the 'Spiritual Counselling Intervention Module (MIKS) based on the Tazkiyah al-Nafs al-Ghazali Model, to deal with mental health issues. This module is based on the Tazkiyah al-Nafs model by Imam Ghazali. In carrying out this study, the design and development method (Design and Development Research, DDR) was used according to three systematic phases, namely *Phase 1*: analysis of needs; *Phase 2*: design and development; and *Phase 3*: evaluation and usability. Validity tests are conducted based on evaluations from experts in various fields involving psychologists, guidance and counselling experts, and religious experts. The reliability test was conducted on 60 high school students in four schools. The results show that the overall reliability coefficient of this module is very high (Cronbach Alpha = 0.978). Feedback from respondents to the module was positive. This study can help develop a counselling module related to religion and spirituality to help counsellors in dealing with psychosocial issues and mental well-being, especially in dealing with the problem of depression among secondary school students, correct the spiritual element that is the cause of problems in everyday life.

Keywords: Validity, reliability, module development, depression, spirituality.

I. INTRODUCTION

The development of the Spiritual Counseling approach in counseling interventions shows that the community understands and accepts the spiritual and religious practice [1]. Therefore, counselling practitioners have widely recognized the integration of spiritual and religious elements in counseling. The importance of applying spiritual elements in counseling has received the attention of several Western figures, including Carl Jung. The acceptance of spiritual elements in counseling is also seen through several terms in the West to symbolize spiritual and religious elements, such as Biblical Counseling, Pastoral Counseling and Spiritual Counseling [2]. In fact, spiritual and religious development continues to develop in other religions, such as Japan, by discovering Naiken Therapy based on Buddhism.

The development of spiritual elements in counselling in Malaysia started in the 1980s [3]. In the meantime, recent results show a deep interest in integrating spiritual elements into counseling practice. Therefore, spiritual and religious elements are getting more and more attention in Malaysia's counseling field. In the context of Malaysia, recent developments show that studies on spiritual practices are growing [4 – 7]. The majority of these studies discuss spiritual elements in counseling practice. Spiritual elements have also been widely used in various studies related to mental health [4, 8 – 11]. Thus, the development of spiritual elements in counseling practice shows the importance of spiritual elements as a Spiritual counseling methodology in providing solutions to the problems of human life. Furthermore, the Islamic view of spirituality or al-nafsiyy is seen as a

spiritual aspect that includes aspects of the heart, soul, intellect and spirit [12]. Therefore, counselling nowadays requires a spiritual approach since this approach is more effective in dealing with the client's problems [13]. Realizing this fact, applying spiritual aspects in counseling is a crucial matter further to strengthen the practice of guidance and counseling services.

Based on that, this spiritual approach to counselling is more effective in helping teenagers improve the effectiveness of interventions in solving problems according to religious teachings [13]. Furthermore, the need for religious elements has been certified by professional bodies such as the American Psychological Association (APA) and the American Counselling Association to be used as an intervention in contributing to human development and functioning. This is also stated by [11], who state that an approach needs to be assimilated to help teenagers treat their mental and spiritual needs in parallel with the religious approach so that the efforts implemented are more effective because they involve an internal recovery process that is both spiritual and psychological. Therefore, religious and spiritual elements are identified to increase the level of emotional stability and peace of mind of an individual [9]. Through a study [4, 14], and [11] also show the connection between spiritual and spiritual elements in treating mental illness that causes depression. Therefore, spiritual elements should be given attention to be applied as one of the approaches in the practice of guidance and counselling services, apart from emotional, thought, behavioural, and social elements [15].

Through the spiritual counselling approach, the spiritual concept refers to *al-nafsiyy*, which means things related to religion and spirituality. This approach describes human characteristics consisting of four main elements, namely *qalb* (heart), *ruh* (spirit), *nafs* (soul), and *aql* (mind) [14 – 16]. This coincides with the concept of human understanding according to Islam, which is heavily influenced by the elements of *qalb* (heart), *ruh* (soul), *nafs* (soul), and *aql* (mind). Each of these elements interacts with each other. The elements of *qalb*, which is the heart; *ruh*, which is spiritual; and *nafs*, which is the soul, are the elements that affect the inner nature of man, while *aql*, which is the mind, is the element that affects the outer nature of man [4]. However, the Western Conventional theoretical approach that is practiced in the practice of Guidance and Counselling Services in Malaysia focuses more on emotional elements, thoughts, and behaviour and is seen to have its own weaknesses, so that it ignores the internal aspects that are religion or spiritual in overcoming depression [4]. Realising this fact, the problems identified are caused by the spiritual aspects of the students themselves [14]. Accordingly, guidance and counselling services are a medium that can help deal with student depression.

Therefore, spiritual counselling is a paradigm that explains the holistic values of Islam in assisting clients. This approach is a change in guidance and counselling services from a secular Western counselling approach to a monotheistic paradigm that relies on Allah SWT [17]. The Spiritual Counselling Approach [16] is an approach that combines elements of spirituality and religion by implementing al-Ghazali's philosophy of thought, which is sourced from al-Quran and al-Sunnah as the main reference. Therefore, it becomes a necessity in counselling to inject spiritual and religious elements to increase individual awareness and obtain happiness in life in this world and the afterlife [18]. Thus, spiritual counselling is a psychological intervention that helps and heals human emotional and cognitive stress based on the teachings of the Quran and Sunnah. Therefore, this approach is an alternative approach that counsellors can use to help clients during the counselling intervention process by looking at the spiritual aspect [15], [16].

In addition, the treatment given to depression patients needs to be in line with the religious approach so that the efforts carried out are more effective because it involves an internal recovery process that is both spiritual and psychological [11]. Therefore, the spiritual element is a more effective and regular alternative treatment by using counselling techniques that suit the socio-cultural context of the Malaysian community [1]. However, discussions related to spiritual and religious elements in interventions to deal with mental and emotional problems have yet to be widely and comprehensively discussed. As stated by al-Ghazali, the method of applying *al-nafsiyy*, or spirituality, covers the process of *tazkiyah al-Nafs*. *Tazkiyah al-nafs* means two different words, namely *tazkiyah* and *al-nafs*. '*Tazkiyah*', which comes from the verb, means the purification of human beings from lust and all reprehensible traits. '*Tazkiyah*' also means cleansing the soul by leaving bad deeds [14 - 19]. Meanwhile, the word *al-Nafs* in the Qur'an contains various meanings, among which lust or soul is interrelated with forms of desire such as lust for anger, lust for *lawwamah*, and lust for *mutmainnah* [14].

Accordingly, the soul recovery approach (*tazkiyah al-nafs*) can treat depression, as research done by [11]. This view is in line with the debate of previous scholars who stated that the spiritual counselling approach can

help patients reduce the depression experienced [16]. Therefore, the tazkiyah al-nafs approach is a process of healing and treating depression through good practices done earnestly, istiqamah and continuously. This is because, according to al-Ghazali, a serious effort in purifying the soul can be translated by applying tazkiyah al-nafs. The method that can be done is by filtering the heart from reprehensible qualities (*mazmumah*) through the process of transitioning from being dirty, tainted, and polluted with the sin of purifying the heart, fighting nature and high patience followed by hard work and enthusiasm [12]. Al-Ghazali's Tazkiyah al-Nafs Model approach is adapted from al-Ghazali Model. [20]. Al-Ghazali's model of soul purification (tazkiyah an-Nafs) al-Ghazali provides six steps that must be followed in carrying out the Spiritual Counseling intervention process, namely a) building a relationship with the client, b) knowing oneself (*ma'rifah an-nafs*), c) cleaning the heart (*takhalli*), d) filling the heart (*tahalli*), e) self-evaluation (*muhasabah*) and f) the goal of happiness (*al-saadah*). The process of building this Spiritual Counseling intervention module will follow all the procedures and steps of building the Tazkiyah al-Nafs al-Ghazali Model adapted to the al-Ghazali Salasiah Model 2008. Therefore, the main focus of the spiritual counseling approach according to al-Ghazali focuses on the process of recognizing oneself (*ma'rifah al-nafs*), the struggle of the soul (*mujahadah al-nafs*), the training of the soul (*riyadah al-nafs*) and the purification of the soul (*tazkiyah al-nafs*) towards happiness in this world and the hereafter (*al-sa'adh*).

The approach of tazkiyah al-nafs through *mujahadah al-nafs* can produce a society with faith and noble character [17]. Therefore, counselors can help clients overcome heart problems through the application of *mujahadah al-nafs* by recognizing the cause of the problem that causes depression [18]. Thus, this *mujahadah al-nafs* requires earnest efforts accompanied by a high fighting spirit to produce a society with a calm soul. Continuous efforts through seriousness against the nature of *mazmumah* can overcome the problems of the heart with mental illness. Therefore, counselors also need to be injected with awareness and sincerity in guiding the community toward creating a harmonious society.

Meanwhile, *riyadah al-nafs* is also one of the processes of tazkiyah al-nafs involving efforts to decorate the soul with the qualities of *mahmudah* (*al-tahalli*). *Al-tahalli* comes from a verb that means to decorate. According to [12], *al-tahalli* also plays a role in beautifying the heart and treating it with goodness (*al-fadilah*) to draw closer to Allah S.W.T. In fact, *al-tahalli*, which means self-fulfillment, can be done through praiseworthy qualities, worship and obedience, monotheism and noble morals [19]. Thus, *al-tahalli* is an effort to adorn oneself with commendable qualities and the qualities of *Mahmudah* in order to be able to draw closer to Allah S.W.T through the process of *riyadah al-nafs* with continuous training through virtuous practices.

Realizing this fact, the problems identified are caused by the spiritual aspects of the students themselves [18]. Accordingly, Guidance and Counseling services are a medium that can help deal with student depression. However, the Western Conventional Theory Approach that is practiced in the practice of Guidance and Counselling Services in Malaysia focuses more on emotional elements, thoughts and also behavior and is seen to have its weaknesses so that it ignores the internal aspects that are spiritual or spiritual in overcoming depression [4]. Therefore, the treatment given to depression patients needs to be in line with the religious approach so that the efforts carried out are more effective because it involves an internal recovery process that is spiritual and psychological [11]. Thus, the spiritual element is a more effective and regular alternative treatment using counseling techniques that suit the socio-culture of the Malaysian community [1]. However, discussions on spiritual and religious elements in interventions for mental and emotional problems have yet to be widely and comprehensively discussed.

Thus, efforts to diversify intervention approaches can help students deal with depression effectively. Therefore, the researcher thinks it is necessary to create an effective and systematic alternative intervention that is spiritual by integrating Western theories without neglecting the emotional, cognitive and behavioral aspects to overcome the issue of depression among high school students. This is also stated by [20] in their study of the development of a group guidance module through REBT-Tazkiyah An-Nafs Integration for the issue of motivation, resilience, and emotional intelligence in students. Therefore, intervention assisted by modules can guide counsellors in providing more structured and effective services. [21]. Furthermore, [22] explains that modules are used not only for teaching but also in non-academic fields. Therefore, using modules in motivation can expand efficiency, performance, enthusiasm, and ongoing awareness [23].

II. LITERATURE REVIEW

Mental rehabilitation from the spiritual aspect, with the help of an intervention module, can be done to overcome the problem of depression. However, the use of theory in module development only involves one approach or several combinations of methods from a Western perspective. For example, a study conducted by [24 – 26]. Meanwhile, the study conducted by [27, 28], only discusses one approach from the perspective of Islamic scholars, particularly in psychological intervention in module development. Therefore, to design a psychiatric intervention for the issue of depression, the religion and spiritual aspects cannot be separated from the emotional, cognitive and behavioral elements. Thus, the researcher found the need to integrate spiritual, emotional, cognitive and behavioral elements in using conventional Western and Islamic theories in developing intervention modules. This is in line with the use and practice of Western conventional theory that has been put into practice after a long time in the process of assisting counselors with clients. Therefore, with the integration of the Islamic approach, it can be adapted to the norms and culture of the local community, especially for Muslim clients.

However, in the context of Malaysia, the integration of theory in research studies is minimal. Therefore, it is necessary to integrate Western theories and spiritual approaches by taking into account emotional, thought, behavioral and spiritual aspects to deal with the issue of depression among secondary school students. Thus, looking at the importance of the module through the spiritual counseling approach in helping the counselor's tasks, then the study of the construction of the module based on the integration of the spiritual approach in the practice of guidance and counselling services is appropriate, especially in guiding counselors in conducting counselling sessions to deal with psychosocial issues and mental well-being in treating depression among secondary school students.

The module that has been developed needs to go through a validation process to ensure that the module that has been designed helps students to master the objectives that have been set in the module. Hence, the developed Module needs to be validated to measure the accuracy of the measurement used. This is because validity aims to see the extent to which the measurement tool that refers to the module can collect data that includes the content of a studied field. Thus, a measurement tool is said to have high content validity when the measurement tool can effectively measure all the content of the area being studied [29]. Therefore, module validity refers to the correctness of the concept and content of a module. According to [22], the validity of the module for evaluation is as follows: a) it meets the target population, b) the teaching situation or the method of implementing the module is appropriate, c) the time allocated to carry out one method of implementing the module is sufficient, d) the module succeeds in causing the occurrence of increased student achievement in the targeted aspects, and e) the module successfully changes the student's attitude towards excellence. Therefore, the validity of the module must contain the characteristics above.

Accordingly, to increase the validity of the content of a measurement tool, [29] suggests that the method can be done by obtaining the services of external evaluators who are experts in the field. This is to ensure that the domains evaluated by external evaluators are included in the measurement tools in the field of study being studied. Thus, the evaluation of external experts aims to assess the appropriateness of the information used to measure the chosen domain. Therefore, the validity of a module will reflect the extent to which the results should be achieved. This means that the Module needs an objective the researcher wants to measure.

In addition, the reliability of a module is determined when the respondent can master the objectives and follow the steps for each activity in the module that is implemented effectively. According to [22, 30, 31], assessment instruments for the effectiveness and completeness of modules can be made in two ways, namely, through item questions created based on objectives and second item questions based on the steps specified in each module activity. Therefore, a module that is considered good must have a high-reliability value. Consequently, it is clear, according to [22], testing the reliability of a module can be seen through the extent to which students can follow the content of a module.

III. RESEARCH OBJECTIVE

This study aims to develop a spiritual counselling intervention module for secondary school students based on a spiritual approach using the Tazkiyah al-Nafs model by Imam Ghazali. Design and development studies

focus on designing and developing modules before testing the modules's usability. The construction of a complete module needs to be determined for validity and reliability first to ensure that the developed module achieves the objectives set. After obtaining the validity value of the module, the Spiritual Counselling Intervention Module (MIKS) needs to reach a level of reliability so that students can follow each activity developed to achieve the objectives specified in the module. Thus, validity and reliability tests are conducted to obtain a quality module that enables students to complete activities to achieve the objective of the module. Specifically, the objective of this study is to:

1. Measuring the content validity of the Spiritual Approach Counselling Intervention Module
2. Measuring the reliability of the Spiritual Approach Counselling Intervention Module

Therefore, based on the objectives of the study, this research was conducted to answer the following research questions:

1. What is the content validity of the Spiritual Approach Counselling Intervention Module?
2. What is the reliability value of the Spiritual Approach Counselling Intervention Module?

IV. THEORETICAL FRAMEWORK OF THE MODULE

The Spiritual Counselling Intervention Module was developed using the spiritual counselling approach through the Tazkiyah al-Nafs al-Ghazali Model. This module integrates the spiritual counselling approach through the Tazkiyah al-Nafs al-Ghazali Model in treating students' mental or spiritual aspects apart from thoughts, emotions, and behavior. The construction of the Spiritual Counselling Intervention Module chooses the Rational Emotive Behaviour Theory (REBT) integrated with the Tazkiyah al-Nafs al-Ghazali Model approach as a theory and model that becomes a pillar in the framework of the development of the Spiritual Counselling Intervention Module against depression, emotional intelligence, and student coping strategies at secondary school. Interventions in the module are developed to help clients solve depression problems using a spiritual approach, apart from focusing on emotional, thought, and behavioural elements. Therefore, counsellors will guide students who suffer from depression through a monotheistic process by setting a clear life goal to seek the pleasure of Allah SWT in obtaining happiness in life in this world and the hereafter, which is al-sa'adah.

The combination of the Tazkiyah al-Nafs al-Ghazali Model conceptual framework and REBT theory is explained based on the REBT-Tazkiyah al-Nafs Integration Concept Framework adapted from [20]. In that framework, explain that (A) is an event that has been experienced with Ma'rifah al-Nafs (recognising the nature of human events), (B) irrational beliefs with Ma'rifah al-Nafs (recognising the heart), (C) is the effect of emotions with Ma'rifah al-Nafs (recognising the signs of heart disease), (D) debate or debate irrational thoughts with Takhalli (cleansing the heart with the main and specific method) and Tahalli (filling the heart), (E) is a new belief with muhasabah (evaluation of profit and loss), and (F) is building a new goal with al-Saadah (happiness in this world and the hereafter). Thus, all these concepts have an impact on the psychosocial and mental well-being of students by lowering the level of depression and increasing the level of emotional intelligence and coping strategies of high school students. The theoretical framework of Rational Emotive Behaviour (REBT) and the Tazkiyah al-Nafs al-Ghazali Model is shown in Figure 1.

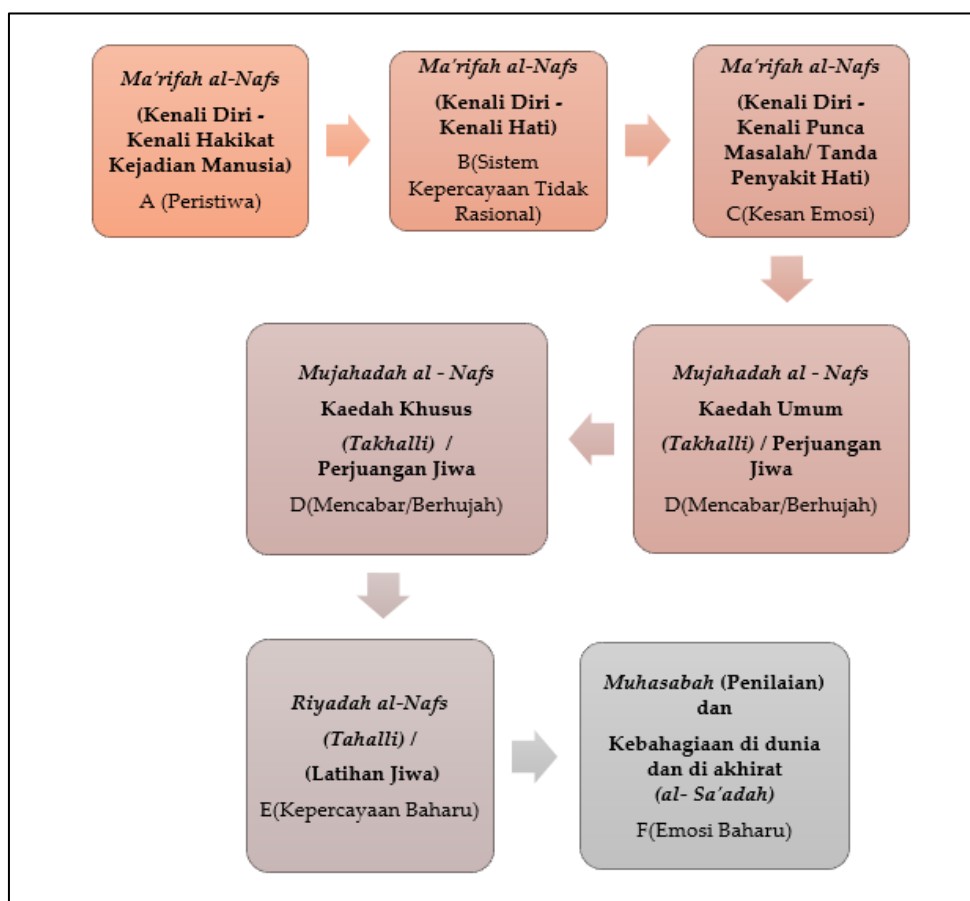


FIGURE 1. Rational Emotive Behavioral Theory (REBT) and al-Ghazali's Tazkiyah al-Nafs Model (adapted to the REBT-Tazkiyah al-Nafs Integration conceptual framework [20])

1. THE COUNSELLING PROCESS

1.1 Session 1: Structuring and Building Relationships

Event (Concept A) / Ma'rifah al-Nafs (Know yourself)

Before starting a counselling session, the main goal of counselling is to build a friendly relationship between the counsellor and the client. At this stage, the counsellor needs to show a caring attitude towards the client in order to gain trust from the client so that the client can share stories throughout the counselling session. At this stage as well, counsellors need to apply the methods of al-ta'ruf, al-'taluf, al-tafahum, and al-ta'awun.

The first meeting between the counsellor and the client can be formed through the al-ta'aruf method. Counsellors need to accept the client as they are, accept the client unconditionally (unconditional positive regard), and consider the client as a unique individual. The counsellor's sincerity in conducting the counselling session reflects its congruent nature by displaying natural feelings and thoughts and not pretending throughout the counselling session [32], [33]

Next, the relationship between counsellor and client can be applied through al-ta'aluf. Al-ta'aluf means harmony, equality, and the existence of understanding and agreement between the counsellor and the client.

This step is important to foster a friendly and loving relationship between the client and the counselor. In fact, loving each other is something that is commanded, as suggested by the Prophet SAW in his hadith:

Nabi Muhammad SAW bersabda «Orang mukmin itu bersifat mesra. Tidak ada kebaikan bagi seorang mukmin itu jika dia tidak mesra dan sukar dimesrai (Hadis riwayat Ahmad ibn Hanbal)

At this stage, the counsellor will implement al-tafahum to understand the client not only through verbal confession but will empathise by empathising and feeling the client's feelings from the aspects of feeling, thinking, and behaviour [34] In the meantime, the counsellor plays the role of helping the client through al-ta'awun by guiding the client to get to know and get closer to Allah SWT through obligatory worship and circumcision, including prayer, visiting the mosque, reading and appreciating the verses of the Qur'an, and studying the Sunnah and Sirah of the Prophet [18]

In this regard, based on the concept of REBT, the counsellor will help the client tell about the events and incidents that happened, whether bitter or sweet, in his life. In fact, the event becomes a matter that has a negative effect on the client until it disturbs the individual's psychology, including thoughts, emotions, and behaviour.

1.2 Session 2: Exploring and Analyzing the Problem

Irrational Belief (Concept B) / Ma'rifah al-Nafs (Know Yourself - Know the Reality of Human Creation

At this stage, the counsellor's role is to give understanding to the client regarding the fact that human events consist of two elements: the external and the spiritual. Then, the counsellor guides the client to understand the l-nafsiyy, or spiritual element, about the position of the heart in the human body [35] al-Ghazali focuses on the heart (al-qalb), because the heart is like a king who leads all the human body parts [36]. Thus, al-Ghazali's view is in line with the teachings of Islam, where Rasulullah s.a.w. himself stated that it is important for people to protect their hearts because the determination of a person's good and bad values lies in his heart, as the hadith of Rasulullah s.a.w.

Sesungguhnya di dalam jasad manusia itu ada seketul daging. Jika daging itu baik maka baiklah seluruh jasad tetapi jika ia rosak, maka rosaklah juga jasad. Daging yang dimaksudkan itu ialah hati (Hadis riwayat Bukhari).

Therefore, the counsellor also plays the role of guiding the client to get to know himself by identifying his strengths (sharf al-nafs) and his weaknesses ('uyub al-nafs), which can help in identifying the cause of the problem and subsequently solving the problems he is experiencing.

1.3 Session 3: Identifying the Cause of the Problem

Emotional Effects (Concept C) / Ma'rifah al-Nafs (Know Yourself - Know the Cause of Problems/Signs

Next, this stage identifies that a well-functioning heart can use common sense to achieve happiness by knowing Allah SWT. In counselling, the counsellor can identify the cause of the problem and understand the client through the exploration of events, emotions, feelings, thoughts, and behaviour of the client. This is to help the counsellor identify the cause of the problem experienced by the client. The process of exploring the cause of the problem can be focused on matters related to the client's spirituality. al-Ghazali believes that spiritual matters can be identified through the signs of heart disease, the medium of the devil's entry into the human heart, the method of recognising self-deficiency, and being aware of a restless heart. The cause of the problem that has been identified can provide guidance to the counsellor to overcome the client's problem. Next, the counsellor also explains how to treat heart disease, signs of a healthy heart, morals and personality, as well as human happiness, and identifies the cause of the problem and the effects of the problem in the client's life.

In the meantime, the concept of C in REBT theory gives counsellors an idea of how to identify the client's emotional impact, which can be seen in the client's behavior. This can be seen through the narration and sharing of events, emotions, feelings, thoughts, and behaviour of the client. The resulting emotional effects include sadness, disappointment, hopelessness, depression, anger, aggrievement, and others. Therefore, for counsellors, these negative emotions and behaviours will have an impact on student depression. Meanwhile, emotional intelligence that cannot be managed well will have implications for students' coping strategies when dealing with depression. Thus, the effects of high depression, emotional intelligence, and low coping strategies will affect student behaviour (heart disease).

1.4 Session 4: Implementation of Alternative Solutions

Irrational Thought Debate (Concept D) / Mujahadah al-Nafs General Method (Takhalli) / Soul Struggle

A strategy that can be used to treat liver disease is through the opposite technique. For example, anger is treated with forgiveness, arrogance is treated with humility, sadness and disappointment are treated with contentment, and bad thoughts are replaced with good thoughts. In this regard, the counsellor plays the role of guiding the client through the general method of Mujahadah al-nafs (Takhalli), which is done to overcome the characteristics of mazmumah, which is liver disease, as recommended by [12]. Methods to treat other liver diseases can also be done using the opposite method, as mentioned in Ihyas:

Setiap penyakit dirawat dengan kaedah bertentangan, kegelapan yang menguasai hati berlaku disebabkan maksiat yang dilakukan dan tiada kaedah lain bagi menghapuskan kegelapan itu melainkan dengan cahaya yang terhasil daripada kebaikan dan setiap kejahatan dirawat dengan kebaikan.

In addition, clients can also be guided to remember death to help improve their faith. This situation will encourage a person to be determined to remove all reprehensible traits by thinking of the supplies that will be brought to the afterlife, thus encouraging him to prepare for death by increasing the practice of virtue [35] According to [12] by remembering death, a person will immediately repent and abandon the pleasures of the world by increasing good practices as a supply in the hereafter.

Meanwhile, in concept D, the counsellor will guide the client by looking at the effects of irrational thoughts on his life. Thus, the counsellor will teach the client to challenge the irrational belief system. The counsellor will guide the client to deal with something sad. For example, I must be loved and approved by the people who are important or significant in life.

During the group session, the counsellor will focus on the sad client to engage in discussion activities and ask the client to tell his story to his friends in the large group. This is to enable the client to get emotional support from other group members. The client himself is asked to challenge the irrational belief system formed in his thinking.

1.5 Session 5: Implementation of Alternative Solutions

Irrational Thought Debate (Concept D) / Mujahadah al-Nafs Special Method (Takhalli) / Soul Struggle

The next strategy is focused on applying the specific method of Mujahadah al-nafs (Takhalli) to identify the liver disease faced by the client. [12] has proposed a treatment method for liver disease caused by stress. As suggested by [12] the mujahadah al-nafs method can be used to overcome the disease, such as:

- i) Don't give up, but continue life.
- ii) Islam strongly forbids its people to give up hope and instead puts their trust and hope in Allah SWT.
- iii) Mujahadah to be satisfied with the provisions of Allah SWT in addition to realising that being satisfied with the provisions of Allah SWT is proof of a servant's love for His Creator by feeling the hardships and difficulties in facing disappointing things.

- iv) Be fully convinced in your heart that Allah SWT will reward you with patience in the face of disappointing things.
- v) believing and realising that there is wisdom behind something that happens.

In addition, in concept D, the counsellor will continue to guide the client to see the effects of irrational thinking on his life. Thus, the counsellor will empower guidance in challenging the client's irrational belief system by applying methods to argue, teach, challenge, and correct the irrational belief system that causes the client to experience an irrational emotional reaction.

1.6 Session 6: Taking Action

New Belief Concept (E) / Riyadhah al-Nafs (Tahalli) / Soul Training

Once the client has successfully removed the mazmumah (vile) qualities in his soul that have become a problem in life, the next step can be done by decorating (tahalli) the soul that has been cleansed of the mazmumah (vile) qualities with mahmudah (praiseworthy) qualities through the method of Riyadhah al-Nafs (Tahalli), which is the exercise of the soul. A soul that undergoes soul training decorated with mahmudah (praiseworthy) qualities will be a catalyst towards goodness and enable it to live life calmly and obtain the pleasure of Allah SWT.

Accordingly, at this stage, the Riyadhah al-Nafs method, which is Tahalli, can be used to treat the cause of spiritual-related problems by enhancing faith and applying pure morals through the virtues of mahmudah in the soul, such as repentance, patience, fear, asceticism, trust, calmness, and sincerity. Remember the dead. The process of strengthening faith involves efforts to strengthen confidence in the pillars of faith in addition to cleansing the soul from discord and adorning it with knowledge of God's attributes. Therefore, faith can not only give strength, patience, and calmness to individuals who face problems but also educate the soul to calm down with all the provisions and tests of Allah SWT [18] .

In addition, efforts to strengthen faith also include belief in sam'iyat such as heaven, hell, mizan, sirat, and so on, and belief that all good deeds in the world will be rewarded in the afterlife [12]. Meanwhile, al-Ghazali also stated that practices to improve faith can be done through worship, such as reading the verses of the Qur'an, praying, fasting, performing Hajj, almsgiving, tafakur, repentance, gratitude, fear, hope, reflection, remembering the dead, etc.

Whereas, for the E concept in REBT theory, the client begins to think rationally and gain common sense. Even the client will have a rational and positive belief and evaluation system. For example, my situation must be loved and approved by people who are important or significant in my life. I feel happy now.

1.7 Session 7: Taking Action

New Emotions (Concept F) / Muhasabah (Evaluation) and Happiness in the World and the Hereafter (al-Sa'adah)

The last stage is an evaluation of the previous stages. Reflection is done with the purpose of evaluating back to all levels, which starts with building friendship with the client, getting to know oneself and identifying the cause of the problem, and the application of tazkiyah al-nafs with mujahadah al-nafs (takhalli) and riyadah al-nafs (tahalli). At this stage, the counsellor will guide the client to make an assessment of the steps and methods of reflection towards achieving al-sa'adah (happiness) in the client's life. The assessment is done by looking at the goals that have been determined towards solving the spiritual problems faced by the client.

In addition, in concept F of the REBT theory, when all available assessments have been made, the counsellor will guide the client to accept everything that happens openly and positively. This is to enable the client to continue a better life by practicing all the strategies that have been discussed and agreed upon continuously to obtain a better life.

1.9 Session 8: End of the Session

The next stage is when the counsellor will explain to the client that this last session is the end of the session. This is intended to make the decision that the session needs to end after the goal of the session is achieved. Therefore, the counsellor needs to evaluate the alternatives that have been implemented to ensure that the client can rely on those alternatives without the counsellor's help in the future. This can simultaneously return the client to their world without the supervision of the counsellor to achieve the true meaning of happiness experienced by the client.

V. SPIRITUAL COUNSELING INTERVENTION MODULE CONSTRUCTION MODEL (MIKS)

The Spiritual Counseling Intervention Module (MIKS) was developed based on design and development research (DDR) [37]. Accordingly, the development of the Spiritual Counseling Intervention Module (MIKS) through the design and development research (DDR) is “ the systematic study of design, development and evaluation prosesess with the aim of establishing and empirical basis for the creation of intructional and non-intructional products” [37]. Accordingly, the development of the Spiritual Counseling Intervention Module (MIKS) through design and development studies is a systematic process as well as through a trial process or pilot study to see the shortcomings and weaknesses that exist to ensure that the Module developed quality. Design and development research has three systematic phases: Phase 1: needs analysis; Phase 2: design and development; and Phase 3: evaluation and usability. The procedure for implementing this study is summarised in Figure 2 according to the three main phases in design and development research (Design and Development Research, DDR), including Phase 1: analysis of needs; Phase 2: design and development; and Phase 3: evaluation and usability. Therefore, validity and reliability tests are conducted to obtain useful findings in improving by looking at the suggestions and recommendations received from experts on the developed modules.

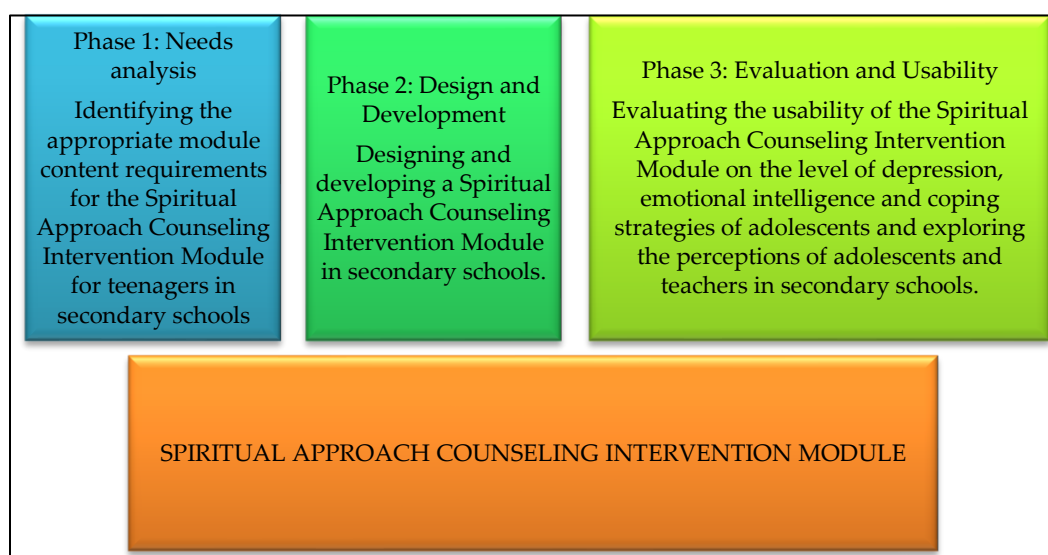


FIGURE 2. Rational Emotive Behavioral Theory (REBT) AND al-Ghazali's Tazkiyah al-Nafs Model (adapted to the REBT-Tazkiyah al-Nafs Integration conceptual framework)

1. THE APPLICATION OF THEORY AND MODEL OF THE MODULE

Rational Emotive Behaviour Theory (REBT) was applied in the design phase of the Spiritual Approach Counselling Intervention Module. This theory is used to obtain the module content that is appropriate for the aspect of depression. The content of the depression intervention is in line with the need to guide teenagers about wrong thinking, ways to see the cause of the problem, and restructure irrational thinking in a more positive direction. This is to maintain emotional stability and cognitive attitudes towards positive behaviour to lead a better-quality life. Meanwhile, Goleman's Emotional Intelligence Model emphasises the intelligence possessed by each individual from an emotional perspective. Emotional intelligence involves abilities related to self-awareness, self-control, empathy, motivation, and social skills applied in the content of this module. Lazarus and Folkman's Coping Strategies Model focuses on the actions taken by individuals when faced with problems that can be learned through actions such as planned problem solving, confrontation, social support, positive evaluation, acceptance of responsibility, self-control, distancing, and avoidance. The Spiritual Approach Counselling Intervention Module was developed using Spiritual Approach Counselling through the Tazkiyah al-Nafs al-Ghazali Model. This module integrates spiritual approach counselling through Tazkiyah al-nafs al-Ghazali's model in treating the psychological or spiritual aspects of youth apart from thoughts, emotions, and behavior. The application of Rational Emotive Behaviour Theory (REBT), Goleman's Emotional Intelligence Model, Lazarus and Folkman's Coping Strategies Model, as well as Tazkiyah al-Nafs al-Ghazali's Model, are shown in Figure 2.

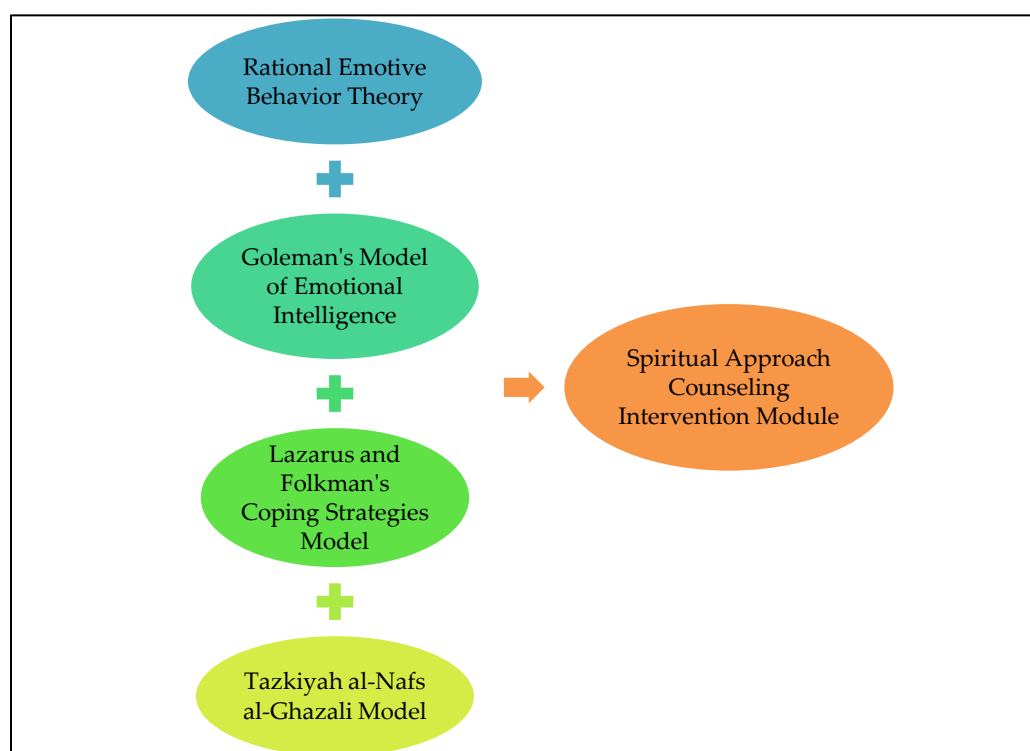


FIGURE 3. The application of Rational Emotive Behaviour Theory (REBT), Goleman's Emotional Intelligence Model, Lazarus and Folkman's Coping Strategies Model, and Tazkiyah al-Nafs al-Ghazali's Model in the development of the Spiritual Approach Counselling Intervention Module

The Spiritual Approach Counselling Intervention Module was developed based on the content of the module, which is divided into three constructs. Each construct is supported by a theory or model to further strengthen the construction of modules. Next, each theory and model selected will be listed as a subtheory and a submodel as an approach. In the development of the module, the researcher applies a treatment approach using treatment techniques based on spiritual approach counselling through the Tazkiyah al-Nafs al-Ghazali model. Therefore, three sub-constructs were formed with 8 sessions containing 25 activities that are the backbone of this Spiritual Approach Counselling Intervention Module. Table 1 describes a summary of each construct.

Table 1. Content and structure of the Spiritual Approach Counselling Intervention Module (MIKS)

Construct Research	Unit	Activity
EMOTIONAL INTELLIGENCE	<i>Ma'rifah Al-Nafs</i> (Know Yourself - The Facts of Human Creation)	Greetings Ta'aruf (Salam Ta'aruf) Understand Myself (al-Ta'aluf)
	Event (A) (Kenali Diri - Hakikat Kejadian Manusia)	Self Exploration (Eksplorasi Diri)
	Peristiwa (A)	Getting to know REBT (Mengenai REBT)
	<i>Ma'rifah al-Nafs</i> (Know Yourself - Know your heart)/	Magic Binoculars (Teropong Ajaib)
	Belief Systems (Kenali Diri - Kenali hati)/	Know Yourself 1 (Ma'rifah al-Nafs 1)
	Sistem Kepercayaan (B)	Know Yourself 2 (Ma'rifah al-Nafs 2)
	<i>Ma'rifah Al-Nafs</i> (Know Yourself - Know the Cause of the Problem / Signs of Liver Disease) Emotional Effects (C) (Kenali Diri - Kenali Punca Masalah /	Color of Life (Warna Kehidupan)
	Tanda Penyakit Hati) Kesan Emosi (C)	The beauty of the heart (Keindahan Hati)
	<i>Mujahadah al-Nafs Kaedah Umum (Takhalli) / Soul Struggle / Irrational Thought Debate (D) (Perjuangan Jiwa / Perbahasan Pemikiran Tidak Rasional (D)</i>	Facts of Life (Hakikat Kehidupan)
	<i>Mujahadah al-Nafs Kaedah Khusus (Takhalli) / Soul Struggle / Irrational Thought Debate (D) (Perjuangan Jiwa / Perbahasan Pemikiran Tidak Rasional (D)</i>	Rational Analysis (Analisis Rasional)
DEPRESSION	<i>Riyadah Al-Nafs (Tahalli) / (Soul Training) / New Faith (E) (Latihan Jiwa) / Kepercayaan Baharu (E)</i>	Challenging Irrational Thinking Systems (Mencabar Sistem Pemikiran Tidak Rasional)
		Goal Setting (Penetapan Matlamat)
		Know Liver Disease (Kenal Penyakit Hati)
		Treatment of Liver Disease (Rawatan Penyakit Hati)
COPING STRATEGIES		Self Treatment (Rawatan Kendiri)
		Strengthening Faith (Memantapkan Keimanan)
		Applications of Commendable Properties (Aplikasi Sifat Terpuji)
	Muhasabah (Evaluation) and Happiness in the World and the Hereafter (<i>al-Sa'adah</i>) / New Feelings (F) (Muhasabah (Penilaian) dan Kebahagiaan di	Self Check (Semakan Kendiri) Self-reflection (Muhasabah Diri) Istiqamah (Istiqamah)

Dunia dan Akhirat (*al-Sa'adah*) /

Perasaan Baharu (F)

Termination (Penamatan)

My Life Goals Now (Matlamat
Hidupku Kini)

Last Greetings (Salam Terakhir)

Self Reflection (Refleksi Diri)

VI. RESEARCH METHODOLOGY

This study is a survey study conducted to test the validity and reliability of the draft module developed. Accordingly, the modules that have been developed need to be determined for validity and reliability first to help students achieve the objectives set. Therefore, the Module that has been designed must have a high validity and reliability value. All the information about expert comments and suggestions in writing through the expert validity form and the reliability value through the reliability form obtained from a group of subjects among students with depression problems in high school can help improve the Spiritual Counselling Intervention Module (MIKS) to improve the quality of the module developed.

The location of the validity survey of this Module involves experts from various fields (heterogeneous) who serve in Public Universities, Teaching Institutes and Counselling Practitioners in Darul Quran and schools. At the same time, the reliability survey was located at two National Secondary Schools in Pahang. The respondents involved in evaluating the validity of this Module are a group of experts with areas of expertise, knowledge and experience that are compatible with the built module. Accordingly, seven experts from various fields (heterogeneous) were appointed to assess the construct validity and module content. Therefore, the selection criteria for expertise are based on: (i) Expertise and knowledge related to the field of Islamic religion, such as Islamic education, preaching psychology, human development and Sufism, (ii) Expertise and knowledge in the field of psychology as well as guidance and counselling, (iii). Practitioners in the field of psychology and counselling, and (iv) Expertise and knowledge in the field of module construction. The profile of the expert panel is shown in Table 2 below:

Table 2. Expert profile of module content validity.

Expert	Brief Profile	Institution	Expertise
1	Dr (University lecturer)	USIM	Psychology
2	Dr (University lecturer)	IPG	Guidance and counselling
3	Associate Professor (University lecturer)	USM	Islamic Psychology and Counselling, Islamic Education
4	Dr (University lecturer)	UTM	Counseling and Islamic Psychology, Module Construction
5	Dr (University lecturer)	UMP	Islamic Studies and Human Development
6	Dr (University lecturer)	UMP	Islamic Studies, Islamic Sufism, Soft Skill Development
7	Dr (University lecturer)	USIM	Guidance and counselling
8	Associate Professor (University lecturer)	UNISZA	Guidance and counselling
9	Associate Professor (University lecturer)	UNISZA	Islamic Studies
10	Counselor Registered (Practitioner)	DARUL QURAN	Guidance and counselling (Module Specialist)

The second group of respondents was 60 Form Four students who were involved in testing the reliability of the Spiritual Counselling Intervention Module (MIKS). They will go through the activities found in the Spiritual Counselling Intervention Module (MIKS) first before answering the reliability items of the module. The student's background is from a day school, with moderate academic achievement in addition to having a severe depression problem. Their selection follows the needs of the study.

1. MODULE VALIDITY REVIEW TOOL

The construction of a complete module needs to be validated so that the module can help students master the objectives that have been determined in the module. According to [38], validity can choose the measurement tool used can measure what should be measured. Thus, a measurement tool is said to have high validity when it has a degree of ability to measure what needs to be measured [39]. Therefore, the study of the validity of the module was carried out to see the level of validity of the Spiritual Counseling Intervention Module (MIKS) that had been developed.

Accordingly, according to [22], a module is valid when it fulfills five things: meeting student targets, using appropriate methods, sufficient time allocated, increasing achievement and changing attitudes in the desired direction. This opinion [22], is also supported by [30]. In this study, the content validity of MIKS was done using the external judgment technique through the confirmation of a group of experts [40]. Two methods were used, namely a) verification based on the method [22], which has five statements about the validity of the module and b) Validity in terms of the division of constructs (sessions) and subconstructs (activities in sessions). A total of 10 experts from various fields (heterogeneous) have been appointed based on Islamic religious expertise such as Islamic education, preaching psychology, human development and Sufism, psychology and guidance and counselling, psychology and counselling and the field of module construction.

The score evaluation is based on ten optional points from 1 to 10, where a panel of experts will evaluate the activities found in the Module. To determine content validity, the total score filled in by the expert (x) is divided by the actual total (y) and multiplied by one hundred. When a module has high content validity and a score value of more than 70%, it is considered mastery or achieves a high level of achievement [30, 41, 42].

$$\frac{\text{Total Experts (x)}}{\text{Total Actual Score (y)}} \times 100 \% = \text{Content Validity Achievement} \quad (1)$$

2. MODULE RELIABILITY STUDY TOOL

After obtaining the validity value of the module, the Spiritual Counseling Intervention Module (MIKS) needs to reach a level of reliability so that students can follow each activity developed to achieve the objectives specified in the module. Therefore, the developed module needs to have high reliability. Accordingly, according to [22], the reliability of the developed module can be seen to the extent to which students can follow each of the steps arranged in the module. Therefore, students need to master the steps outlined in the module to ensure that students can master the objectives of the module.

Therefore, among the methods that can be used to determine the reliability coefficient is to use the module reliability questionnaire. Thus [30], stated that the reliability assessment is based on activity measures or objectives to test the value of the reliability coefficient to find out the Cronbach Alpha value of the module. Therefore, the researcher can build a reliability questionnaire using two approaches based on the steps or objectives of the assembled module. In this study, the researcher has created a reliability questionnaire based on the purposes of each activity. A total of 124 reliability questionnaire questions were constructed, including 25 activities using five-answer scales to determine the reliability value of the Module. Next, the Module's reliability questionnaire was answered by students after undergoing the pilot test of the Spiritual Counseling Intervention Module (MIKS).

Next, the data was analyzed to obtain the Cronbach Alpha coefficient to assess the module's reliability. However, some procedures must be followed before getting the module's reliability. The researcher first obtained permission from the Education Policy Planning and Research Division, Ministry of Education

Malaysia (KPM) to conduct the study after receiving approval from the Malaysian Ministry of Education (KPM) for the researcher also to get permission to conduct a pilot study for the module that has been developed from the State Education Department (JPN) and the Kuantan District Education Office (PPD). Next, a pilot study of the module was carried out in selected schools after discussions with the State Education Department (JPN) and the Kuantan District Education Office (PPD), with the cooperation of guidance and counseling teachers as facilitators. To test the module's reliability, the researcher selected 60 respondents in a systematic random sample by filling out a reliability questionnaire (124 items) after completing the module's pilot test.

VII. FINDINGS

1. FINDINGS OF MODULE VALIDITY

The findings of the module validity study conducted by experts are discussed based on the module content validity questionnaire [22], which has been modified to determine the content level of the Spiritual Counseling Intervention Module (MIKS). As a result of expert evaluation, the validity value for the entire MIKS content can be seen in Table 3.

Table 3. Expert evaluation results for the validity of the content of the Spiritual Counseling Intervention Module.

Expert	Brief Profile	Institution	Expertise	Percent	Views Expert
Pakar 1	Dr (University lecturer)	USIM	Psychology	87	Accepted
Pakar 2	Dr (University lecturer)	IPG	Guidance and counselling	90	Accepted
Pakar 3	Associate Professor (University lecturer)	USM	Islamic Psychology and Counselling, Islamic Education	74	Accepted
Pakar 4	Dr (University lecturer)	UTM	Counseling and Islamic Psychology, Module Construction	71	Accepted
Pakar 5	Dr (University lecturer)	UMP	Islamic Studies and Human Development	100	Accepted
Pakar 6	Dr (University lecturer)	UMP	Islamic Studies, Islamic Sufism, Soft Skill Development	96	Accepted
Pakar 7	Dr (University lecturer)	USIM	Guidance and counselling	86	Accepted
Pakar 8	Associate Professor (University lecturer)	UNISZA	Guidance and counselling	84	Accepted
Pakar 9	Associate Professor (University lecturer)	UNISZA	Islamic Studies	90	Accepted
Pakar 10	Counselor Registered (Practitioner)	DARUL QURAN	Guidance and counselling (Module Specialist)	100	Accepted
Average Agreement				88%	Accepted

Table 3 shows the percentage value of experts' opinions about content validity as suggested by [24] for the Spiritual Counselling Intervention Module (MIKS). The minimum percentage value is 87 percent, while the maximum percentage is 100 percent expert agreement score. The average agreement for these five experts is 90 percent (having a content validity coefficient of 0.90). Heterogeneous expert agreement values (experts from various educational backgrounds) for the validity of this module were high and agreed to be suitable for use with minor improvements.

Table 4. Expert evaluation of the validity of the Spiritual Counselling Intervention Module (MIKS) according to [22].

Bil	Statement	Percent	Views Expert
1	The content of this Module meets the target group that has been set.	90	Accepted
2	The content of this Module can be implemented perfectly.	87	Accepted
3	The content of this Module corresponds to the time allotted.	87	Accepted
4	The content of this Module can lower the level of student depression.	87	Accepted
5	The content of this Module can increase the level of emotional intelligence of students	91	Accepted
6	The content of this Module can increase the level of students' coping strategies	90	Accepted
Average Agreement		88.6	Accepted

Table 4 shows that the content of this module meets the target population, and the content of this module can reduce depression with a percentage value of 87 percent. Meanwhile, the content of this module can increase emotional intelligence, with a percentage value of 91 percent, and adolescent coping strategies, with a percentage value of 90 percent. The content of this module corresponds to the allotted time, which is 87 percent. The total score validity percentage is 88.6 percent. Overall, the views from the expert panel show that the content of the Spiritual Approach Counselling Intervention Module is acceptable. Updating and improving this module aims to enhance the quality of activities to match the sub-topics and objectives formulated for this module. Findings of expert validity values based on sessions and activities are as in the following Table 5.

Table 5. Validity value of experts based on sessions and activities of the Spiritual Counseling Intervention Module (MIKS).

Unit	Activity	Percent %	Expert View
<i>Ma'rifah Al-Nafs</i> (Know Yourself - The Facts of Human Creation)	Greetings Ta'aruf (Salam Ta'aruf)	90	Accepted
	Understand Myself (al-Ta'aluf)	93	Accepted
	Self Exploration (Eksplorasi Diri)	87	Accepted
	Getting to know REBT (Mengenai REBT)	90	Accepted
<i>Ma'rifah al-Nafs</i> (Know Yourself - Know your heart)/ Belief Systems (Kenali Diri - Kenali hati)/	Magic Binoculars (Teropong Ajaib)	90	Accepted
	Know Yourself 1 (Ma'rifah al-Nafs 1)	93	Accepted
	Know Yourself 2 (Ma'rifah al-Nafs 2)	97	Accepted
	Life Balance (Neraca Kehidupan)	93	Accepted

Sistem Kepercayaan (B)				
<i>Ma'rifah Al-Nafs</i> (Know Yourself -	Color of Life (Warna Kehidupan)	87		Accepted
Know the Cause of the Problem /	The beauty of the heart (Keindahan	90		Accepted
Signs of Liver Disease) Emotional	Hati)			
Effects (C) (Kenali Diri - Kenali	Facts of Life (Hakikat Kehidupan)	93		Accepted
Punca Masalah /				
Tanda Penyakit Hati) Kesan				
Emosi (C)				
<i>Mujahadah al-Nafs Kaedah Umum</i>	Rational Analysis (Analisis Rasional)	90		Accepted
(<i>Takhalli</i>) / Soul Struggle /	Challenging Irrational Thinking	93		Accepted
Irrational Thought Debate (D)	Systems (Mencabar Sistem Pemikiran			
(Perjuangan Jiwa / Perbahasan	Tidak Rasional)			
Pemikiran Tidak Rasional (D)	Goal Setting (Penetapan Matlamat)	93		Accepted
<i>Mujahadah al-Nafs Kaedah Khusus</i>	Know Liver Disease (Kenal Penyakit	90		Accepted
(<i>Takhalli</i>) / Soul Struggle /	Hati)			
Irrational Thought Debate (D)	Treatment of Liver Disease (Rawatan	93		Accepted
(Perjuangan Jiwa / Perbahasan	Penyakit Hati)			
Pemikiran Tidak Rasional (D)				
<i>Riyadah Al-Nafs (Tahalli) / (Soul</i>	Self Treatment (Rawatan Kendiri)	90		Accepted
Training) / New Faith (E) (Latihan	Strengthening Faith (Memantapkan	93		Accepted
Jiwa) / Kepercayaan Baharu (E)	Keimanan)			
	Applications of Commendable	90		Accepted
	Properties (Aplikasi Sifat Terpuji)			
Muhasabah (Evaluation) and	Self Check (Semakan Kendiri)	87		Accepted
Happiness in the World and the	Self-reflection (Muhasabah Diri)	93		Accepted
Hereafter (<i>al-Sa'adah</i>) / New	Istiqamah (Istiqamah)	93		Accepted
Feelings (F) (Muhasabah				
(Penilaian) dan Kebahagiaan di				
Dunia dan Akhirat (<i>al-Sa'adah</i>) /				
Perasaan Baharu (F)				
Termination (Penamatan)	My Life Goals Now (Matlamat	93		Accepted
	Hidupku Kini)			
	Last Greetings (Salam Terakhir)	97		Accepted
	Self Reflection (Refleksi Diri)	97		Accepted

All information about expert comments and suggestions has been successfully collected through the expert validation form that has been distributed. As a result of the expert review for the validity of the content of this Module, the recommendations of the expert opinion can be formulated as listed in Table 6 below. The conclusions from these ten experts are collected and summarized in Table 4 to facilitate the reader's understanding. Based on the available information, all suggestions and opinions of these experts are taken into account, and improvements are made to the activities as suggested. Findings of comments and recommendations are as in the following Table 6.

Table 6. Expert comments and improvement suggestions.

Expert	Recommendations and expert views	Reviews
Expert 1		
Expert 2	Improved the exploration phase. Time improvement for some specific activities needs to be piloted to achieve the objective. The formulation made must refer to the objective to be achieved.	The time allocation for the activities was improved during the pilot run to achieve the objectives.
Expert 3	Need to improve the writing so that the presentation is clearer. Consistency in terminological usage.	Improve writing and use of terminology.
Expert 4	Suggest to check the use of Arabic terms. Improving activities is more about the client's self-exploration. It's easier if irrational thoughts are removed (dispute or takhalli) and replaced with the qualities of mahmudah.	The use of Arabic terms has been reviewed by experts in Islamic Studies, Islamic Sufism, and Soft Skill Development.
Expert 5		
Expert 6	It is proposed to provide an instrument to assess the level of consistency of the participants in evaluating the <i>Mujahadah Al-Nafs</i> and <i>Riyadah Al-Nafs</i> practices of the participants.	An instrument for assessing the level of participants' consistency is provided to assess the participants' <i>Mujahadah Al-Nafs</i> and <i>Riyadah Al-Nafs</i> practices.
Expert 7		
Expert 8		
Expert 9		
Expert 10		

The following is the narrative of seven of the ten experts who have been appointed and agree with the content of the Spiritual Counselling Intervention Module (MIKS);

"Congratulations. A good and suitable module is used to help overcome the issues studied. (Expert 1)

"This module is very good because it works on the elements of human nature as stated in al-Quran and al-Sunnah. This can be seen through the views of Iman al-Ghazali through his books. I pray that this pure effort is blessed by God and given success in this world and the hereafter. (Expert 5)

" Overall, this module is very good to implement to the designated target group. (Expert 6)

"This module has been prepared completely. A good facilitator's user manual can provide guidance for modules/operators: (Expert 7)

"This Spiritual Counseling Intervention Module is carefully constructed, clear and detailed. This module is suitable for treating cases related to depression, emotional intelligence and coping strategies. (Expert 8)

"Candidates have developed a Spiritual Counseling Intervention Module against depression, emotional intelligence and coping strategies for high school students in a comprehensive and integrative manner by combining western theories with Islam. (Expert 9)

"The module is well based on REBT Theory - Tazkiyah al-Nafs. (Expert 10)

Most experts agree and confirm the content of the Spiritual Counselling Intervention Module (MIKS). According to experts, this module has a high level of validity and is suitable for high school students.

2. FINDINGS OF MODULE RELIABILITY

The results of the reliability analysis administered based on the sessions and activities of the Spiritual Counseling Intervention Module (MIKS) on students using the overall reliability coefficient value analysis are as follows:

Table 7. Reliability coefficient value of the Spiritual Counseling Intervention Module (MIKS).

Modul	Reliability coefficient values
Modul Intervensi Kaunseling Spiritual (MIKS)	.978

Based on the pilot study that has been conducted, the value of the overall reliability coefficient is well above the .60 level, which is .978. This finding is enough to confirm that this module has a high-reliability value and is suitable to be accepted as previously suggested by the researcher. The view further reinforces this (Fraenkel et al. 2013), which states that Cronbach's Alpha value (α) > 0.6 is acceptable and consistent. Accordingly, the highest reliability coefficient value is for the emotional intelligence construct ($\alpha = 0.939$), and the second highest is for the coping strategy construct ($\alpha = 0.919$). At the same time, the third is the construct of depression ($\alpha = 0.888$). Next, a reliability test was conducted to identify the reliability value for each activity to see the Cronbach Alpha value. The reliability coefficient's highest value is for getting to know REBT ($\alpha = 0.939$). Meanwhile, the lowest reliability coefficient value is for Salam ta'aruf activity ($\alpha = 0.712$). Table 7 summarizes the reliability value for each activity in the module content.

Table 8. Reliability value according to activity.

BiL	Activity	Cronbach Alpha
1	Greetings Ta'aruf (Salam Ta'aruf)	0.712
2	Understand Myself (al-Ta'aluf)	0.778
3	Self Exploration (Eksplorasi Diri)	0.876
4	Getting to know REBT (Mengenai REBT)	0.939
5	Magic Binoculars (Teropong Ajaib)	0.885
6	Know Yourself 1 (Ma'rifah al-Nafs 1)	0.834
7	Know Yourself 2 (Ma'rifah al-Nafs 2)	0.719
8	Life Balance (Neraca Kehidupan)	0.870
9	Color of Life (Warna Kehidupan)	0.807
10	The beauty of the heart (Keindahan Hati)	0.822
11	Facts of Life (Hakikat Kehidupan)	0.746
12	Rational Analysis (Analisis Rasional)	0.886
13	Challenging Irrational Thinking Systems (Mencabar Sistem Pemikiran Tidak Rasional)	0.746

14	Goal Setting (Penetapan Matlamat)	0.775
15	Know Liver Disease (Kenal Penyakit Hati)	0.810
16	Treatment of Liver Disease (Rawatan Penyakit Hati)	0.888
17	Self Treatment (Rawatan Kendiri)	0.919
18	Strengthening Faith (Memantapkan Keimanan)	0.754
19	Applications of Commendable Properties (Aplikasi Sifat Terpuji)	0.911
20	Self Check (Semakan Kendiri)	0.809
21	Self-reflection (Muhasabah Diri)	0.905
22	Istiqamah (Istiqamah)	0.843
23	My Life Goals Now (Matlamat Hidupku Kini)	0.885
24	Last Greetings (Salam Terakhir)	0.885
25	Self Reflection (Refleksi Diri)	0.919

Next, for the reliability value of the Spiritual Counselling Intervention Module (MIKS) according to the construct, the value for the reliability coefficient of the emotional intelligence construct has a Cronbach Alpha's coefficient value ($\alpha = 0.960$) representing eleven activity items and the last is the depression construct with a Cronbach Alpha's value ($\alpha = 0.937$) to represent the five items for the activity. This shows that the reliability value of the Spiritual Counselling Intervention Module (MIKS) is high and acceptable (Table 9).

Table 9. Reliability values of the Spiritual Counseling Intervention Module (MIKS) by construct.

Construct	Cronbach Alpha's	Number of Activities
Emotional Intelligence	0.957	11
Depression	0.921	5
Coping Skill	0.963	9
Average Reliability Value	0.978	High and acceptable level

The reliability value of the Spiritual Counseling Intervention Module (MIKS) is summarized in Figure 1 based on the constructs of emotional intelligence, depression and coping strategies. This finding shows that the Spiritual Counselling Intervention Module (MIKS) has an average value of reliability at a high level with a value of 0.978, and this illustrates that the activities built are in line with the objectives set and it has a good level of consistent.

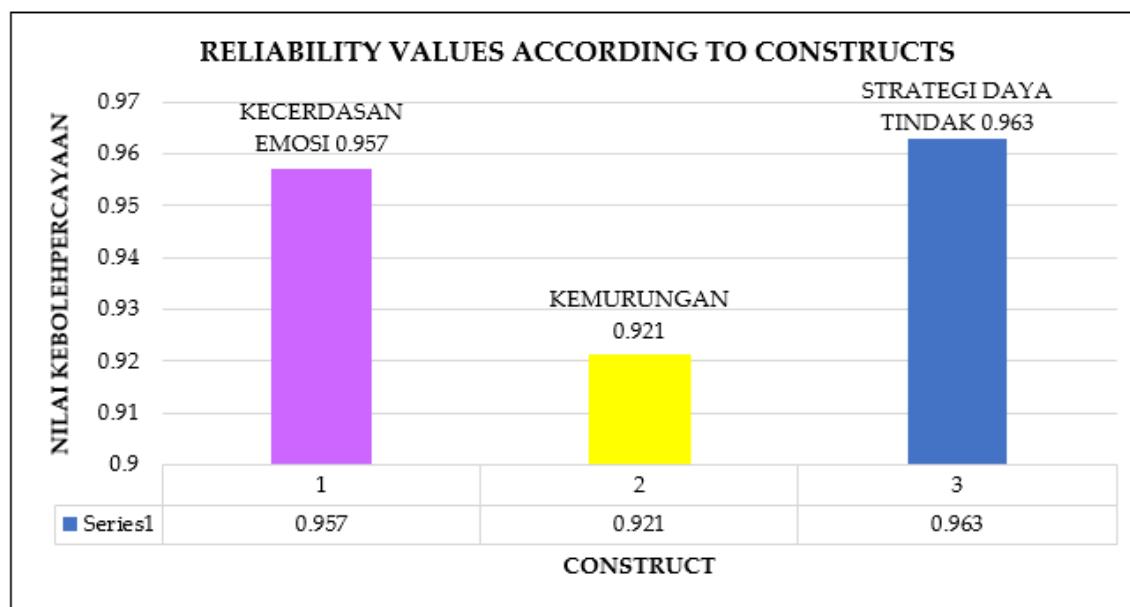


FIGURE 4. Reliability values according to constructs.

VIII. DISCUSSION

This study aims to develop a Spiritual Counselling Intervention Module (MIKS) for students in secondary school. This module uses a spiritual counseling approach based on the Tazkiyah al-Nafs al-Ghazali Model, an alternative intervention to treat students' mental health. Thus, to ensure that the content of the built module meets the set objectives, the prototype of the built module needs to undergo an expert review and the validity of the content of the module. The prototype of this Spiritual Counseling Intervention Module has been successfully developed. It has undergone a content validity review by experienced experts in the field under study. This module is also proven to have a high-reliability value that students have evaluated. The content of this module has been improved based on the recommendations of experienced experts to produce quality modules.

IX. CONCLUSION

Based on the findings of this study, it can be concluded that the Spiritual Counselling Intervention Module designed can help the form 4 students to reduce their level of depression and increase the level of emotional intelligence through coping strategies. The implementation process using a spiritual counselling approach through group counselling sessions can act as an intervention in restoring their psyche based on religion and spiritual elements. Therefore, suggestions for improvement that based on the recommendations of experts and research findings of this module is significant that a set of quality module can be produced to help students overcoming depression. This module can provide significant solutions in assisting students with depression problems.

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