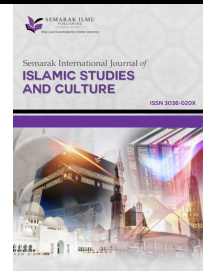




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Validity and Reliability Study of the Prophetic Hadith Practices Module in Islamic Counseling (M-AHKI)

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ABSTRACT

The practice of integrating Prophetic hadith into counseling sessions represents a significant approach in strengthening the spiritual dimension and Islamic values within the helping process. However, this effort remains limited as the integration of Prophetic hadith into counseling practice requires specific knowledge and skills. Hence, counselors need a systematic guide or module to assist them in effectively incorporating Prophetic hadith into their counseling practices. Accordingly, this study was conducted to evaluate the content validity of overall module by appointed experts, to collect their feedback and suggestions for improvement, and subsequently to assess the reliability level of the developed module in enhancing counselors' knowledge and skills to integrate hadith into Islamic counseling practice more effectively. The content validity assessment involved six experts in the fields of Usuluddin, Counseling, and Psychology, while thirty registered counselors were selected to test reliability. The findings indicated that the content validity of the module was 87.5%, while the overall Cronbach's Alpha reliability coefficient was 0.967, reflecting very high internal consistency. The results confirm that the M-AHKI is a valid and reliable guidance module with strong potential to be utilized in the training and practice of Islamic counseling grounded in Prophetic hadith.

1. Introduction

Islamic counselling is a guidance approach founded on the principles of *'aqidah* and *sharī'ah*, whereby effective Islamic counselling practice integrates conventional counselling techniques that are in line with Islamic teachings, together with approaches derived from the Qur'an, Hadith, and Islamic ethics [1]. In this context, the hadith also serves as one of the primary sources in shaping human thought, emotions, and behaviour in accordance with the requirements of the *sharī'ah*.

Hadith is defined as every saying, action, approval, and characteristic attributed to the Prophet Muhammad (peace be upon him) [2]. According to Abdullah and Abd Manas, the Hadith functions as

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an explanation of Qur'anic verses that are general (*'ām*), absolute (*muṭlaq*), or concise (*mujmal*). Furthermore, the hadith also acts as a confirmer of legal rulings that are not explicitly mentioned in the Qur'an [3].

Within the context of practising the hadith, al-Qaradawi outlined three matters that must be avoided when engaging with Hadith; (1) avoid being excessive in interaction with hadith, (2) avoid distorting Islamic teachings by practising innovations (*bid'ah*) that contradict religion and *sharī'ah* and (3) avoid explaining hadith ignorantly [4].

1.1 Research Background

The necessity of employing religious elements as an important component in contributing to the development of human functioning has been recognised by the American Psychological Association (APA) and the American Counselling Association (ACA). Furthermore, the APA has acknowledged religiosity as a significant aspect of psychology through Division 36 [5]. Nevertheless, the optimal and systematic integration of hadith into Islamic counselling sessions has not yet been fully implemented.

For instance, the study by Saper *et al.*, demonstrated that religious-based modules can be developed empirically based on appropriate guidelines and structured module development procedures [6]. Thus, the construction of this module is deemed necessary and suitable to be undertaken in line with these guidelines and procedures to ensure its quality and effectiveness.

Although counsellors are generally aware of the importance of integrating religious elements into counselling sessions, the integration of hadith has not been implemented comprehensively. This is due to several constraints, one of which is knowledge and skills. Not all counsellors possess a religious education background or a clear understanding of hadith sciences. Consequently, they lack the necessary skills to search, verify, and interpret the hadith. This finding emerged from interviews conducted during the needs assessment for module development. A second constraint lies in the lack of supporting materials or references available for counsellors [7].

The rationale for developing the AHKI module is to provide added value in terms of knowledge of Hadith sciences for counsellors. Its user-friendly and engaging presentation is intended to guide counsellors in the processes of searching, verifying, and understanding the hadith from accurate and reliable sources. Moreover, this module will bridge the gap between theory and practice in the integration of hadith within Islamic counselling.

In an effort to strengthen the practice of Islamic counselling, the Practice of Prophetic Hadith in Islamic Counselling module (M-AHKI) was developed. This module integrates five sub-modules that encompass both theoretical and practical aspects of Hadith sciences, as well as the application of hadith in counselling sessions, particularly those related to marital issues. However, before the module can be widely utilised, its validity and reliability must be scientifically and systematically tested.

1.2 Research Objectives

1. To examine the content validity of the entire Practice of Prophetic Hadith in Islamic Counselling (AHKI) module based on expert evaluation.
2. To gather feedback and suggestions for improving the content of the AHKI module from experts.
3. To analyse the overall reliability of the module through Cronbach's Alpha test.

2. Methodology

2.1 Research Design

This study employed a survey research design to test the validity and reliability of the developed module. The evaluation of a module's validity and reliability is important as it demonstrates the extent to which the module can produce the intended outcomes [8]. According to Mohammad Aziz Shah *et al.*, the reliability of a module refers to the consistency and stability of the module in achieving the objectives it was designed to accomplish [9].

2.1.1 Module validity

A well-developed module is one that effectively measures all its content through a validity assessment [10]. Therefore, to obtain the content validity value of the module, the appropriate method is to seek feedback and opinions from relevant experts [11]. The expert panel plays a role in reviewing the items and providing feedback on whether the items presented in the module cover all the intended content. If this condition is met, the content validity is considered high [12].

After receiving all the feedback from the panel of experts, an analysis was conducted to determine the content validity of the module using the formula developed by Mohd Noah and Ahmad as follows [13]:

$$\frac{\text{Total Expert Score (x)}}{\text{Maximum Score (25)}} \times 100\% = \text{Content validity achievement}$$

Based on this formula, the total score given by experts through the Likert scale will be summed (x), divided by the maximum Likert scale score (25), and then multiplied by 100. If the percentage obtained exceeds 70 per cent, the module is considered to have good content validity [14]. Similarly, Tuckman state that good content validity must achieve a minimum level of at least 70 per cent [15].

To obtain validity values based on written responses from expert evaluators, six experts were selected from the fields of Usuluddin, Islamic Studies, Psychology, and Counselling. Table 1 presents the profile of the panel members who assessed the validity of the developed module.

Table 1
Profile of validity panel experts

No.	Expert	Institution	Area of Expertise
1	Expert 1	Sultan Abdul Halim Mu'adzam Shah International Islamic University	Counselling
2	Expert 2	Universiti Sains Malaysia, Penang	Usuluddin
3	Expert 3	Universiti Malaysia Kelantan	Islamic Studies
4	Expert 4	Universiti Malaya Sultan Abdul Halim	Hadith Studies
5	Expert 5	Mu'adzam Shah International Islamic University	Psychology and Counselling
6	Expert 6	Universiti Utara Malaysia	Counselling and Usuluddin

2.1.2 Reliability of the module

The reliability of a module can be assessed based on the extent to which respondents or users are able to follow the steps of the activities in the module effectively [16]. In addition, the module can also be tested against the objectives outlined within it [17]. Accordingly, in this study, the researcher chose to develop a questionnaire based on the 11 activities contained in the AHKI module. The questionnaire on module reliability was adapted from the Career Awareness Module study [18].

In this study, the respondents selected to answer the reliability questionnaire were counsellors registered with the Malaysian Board of Counsellors. To ensure a sufficient number of respondents, the snowball sampling method was also applied, in which the researcher requested each informant to suggest other potential participants who were also registered counsellors. The adaption of snowball technique helps the researcher to gain access to each of more vulnerable population groups of interest [19].

As a result, this study involved 30 respondents among registered counsellors. Table 2 presents the profile of the respondents in the module reliability study.

Table 2

Profile of respondents by gender and state in the module reliability study

Item	Category	Frequency	Percentage
Gender	Male	14	46.7%
	Female	16	53.3%
State	Kedah	16	53.3%
	Pahang	3	10.0%
	Penang	7	23.3%
	Selangor	1	3.3%
	Terengganu	3	10.0%

3. Result

3.1 Findings on Module Validity

The validity of a developed module is crucial to ensure that it can effectively assist the target group in achieving the intended objectives. Jasmi, citing Fraenkel and Wallen (1996), defined validity as the accuracy, truthfulness, meaningfulness, and usefulness of an instrument that enables data to be inferred [20].

Six expert panellists provided feedback through the AHKI module validity form and questionnaire, which were adapted from a questionnaire originally developed by Jamaludin Ahmad to assess the content validity of a module [21].

The validation form, adapted to assess the overall content validity of the module, employed a Likert scale ranging from 1 (strongly disagree) to 5 (strongly agree). To obtain the validity scores for the sub-scale content and the overall content of all sub-modules, the expert panellists were also required to indicate their level of agreement on a scale ranging from 0 (strongly disagree) to 10 (strongly agree).

The findings on the overall content validity score of the AHKI module are summarised in Table 3 below:

Table 3

Level of agreement of expert panellists on overall content

No.	Statement	Percentage (%)	Expert Panel View
1	The content of this module is appropriate for the target population.	90	Accepted
2	The content of this module can be implemented effectively.	80	Accepted
3	The content of this module is suitable for the time allocated.	80	Accepted
4	The content of this module can enhance counsellors' knowledge of Hadith and its sciences.	90	Accepted
5	The content of this module can improve counsellors' skills in identifying suitable Hadith for clients' issues through <i>turath</i> sources, Hadith websites, or Hadith applications.	90	Accepted
6	The content of this module can improve counsellors' skills in verifying the status and sources of Hadith easily through <i>turath</i> sources, Hadith websites, or Hadith applications.	93	Accepted
7	The content of this module can improve counsellors' skills in correctly understanding Hadith through <i>turath</i> sources, Hadith websites, or Hadith applications.	90	Accepted
8	The content of this module can improve counsellors' skills in integrating Hadith into counselling sessions.	87	Accepted
Overall		87.5	

Table 3 shows a minimum percentage value of 80% for the statements that the content of the module can be implemented effectively and that its content is suitable for the allocated time. Meanwhile, the maximum percentage of 93% supports the statement that the module can enhance counsellors' skills in verifying the status and sources of hadith easily through *turath* sources, hadith websites, or hadith applications. Overall, the AHKI module obtained a validity value of 87.5%, indicating that the content of this module is accurate and aligned with the stated objectives of the module.

Meanwhile, the findings of expert validity based on sessions and activities are presented in Table 4 below:

Table 4

Level of agreement among panel evaluators on the content of each sub-module

AHKI Module	Sub-Module Title	Percentage	Expert View
Sub-Module 1	Introduction to Hadith Studies	90	Accepted
Sub-Module 2	Methods of Searching for Hadith	90	Accepted
Sub-Module 3	Methods of Understanding Hadith	88	Accepted
Sub-Module 4	Methods of Integrating Hadith (Marriage Counselling)	88	Accepted
Sub-Module 5	Compilation of Prophetic Hadiths on Post-Divorce Issues	87	Accepted
Sub-Module 5	Compilation of Prophetic Hadiths on Post-Divorce Issues	87	Accepted
Overall		88.6%	

Based on Table 4 above, the minimum percentage was 87%, which refers to Sub-Module 5, Compilation of Prophetic Hadiths on Post-Divorce Issues. Meanwhile, the maximum percentage of 90% was obtained by two sub-modules, namely Sub-Module 1, Introduction to Hadith Studies, and Sub-Module 2, Methods of Searching for Hadith. Overall, the validity value of the sub-modules and activities in the AHKI module was 88.6%. This indicates that the validity level of the AHKI module is reliable.

In conclusion, the development of the AHKI module has achieved a high level of mastery or attainment, which is consistent with the view of Tuckman and Harper, who consider 70% as the minimum threshold for understanding and mastery [22].

3.2 Feedback and Suggestions for Improvement from Expert Panels

The evaluators provided several comments and suggestions for improvement to ensure that the developed module is more effective, engaging, and user-friendly for counsellors. Table 5 presents the findings of expert panels' views and comments on the overall validity of the module's content.

Table 5

Findings of views and comments from expert panels on the overall validity of the module's content

Expert	Area of Expertise	Comments	Suggestions
Expert Panel 1	Counselling	1. Ensure the font used fully complies with APA format. There are instances of the letter "a" appearing with a diacritical mark above it. Although slightly confusing, the intended meaning remains understandable.	Add half an additional activity that is suitable according to current issues/problems.
Expert Panel 2	Islamic Studies	1. Units 1–7: References or additional links should preferably include sources from Malaysia, or at least one of them. 2. Units 1–7: It would be better if the references were divided into main readings and supplementary readings. 3. Units 8–9 are complete, but the explanation regarding the method of application needs to be condensed and simplified. 4. Units 10–11: These units are good with suitable infographics. 5. Units 12–23: The contents of these units are very helpful and facilitate counsellors. The steps for integrating hadiths would be better presented using a numbering system rather than dashes. 6. Units 24–25: Appropriate and sufficient. 7. The allocated time is rather short to complete all units.	The module content is good and beneficial, providing convenience for counsellors. The content of the module aligns with its objectives.

Table 5 (Continued)

Expert	Area of Expertise	Comments	Suggestions
Expert Panel 3	Islamic Studies	1. Units 1–7: Good explanations regarding hadith terminology indicate that the candidate has mastery of hadith knowledge. 2. Units 8–9: Strongly agree with the methods of hadith retrieval as presented in the module; congratulations. 3. Units 10–11: The methods of <i>istinbāt</i> (derivation) of hadiths included in the marriage module show that the candidate has a sound understanding of the hadiths through primary references; congratulations. 4. Units 12–23: The collected hadiths and provided explanations encompass discussions on marriage issues commonly found in society. Every Muslim counsellor should understand these hadiths as a method to be used in addressing marital problems. 5. Units 24–25: The hadiths compiled and explained here are essential knowledge for a Muslim counsellor.	A fundamental issue in counselling is whether Islamic civilisation recognises Islamic counselling. It would be useful if the candidate included hadiths related to the basic concept of counselling in Islam based on Prophetic traditions. For instance, the hadith in <i>Musnad Ahmad</i> concerning a man who approached the Prophet (peace be upon him) seeking permission to commit adultery could be explained within the context of implementing counselling in Muslim society. The same could be done with other relevant hadiths. May the candidate's journey towards obtaining their PhD be facilitated. The reference list should also include works by 'Uthmān Najātī, many of whose writings are related to psychology (<i>al-'ilm al-nafsī</i>).
Expert Panel 4	Hadith	1. Units 1–7: Strongly agree. 2. Units 8–9: Strongly agree. 3. Units 10–11: Strongly agree. 4. Units 12–23: Strongly agree. 5. Units 24–25: It is suggested that Unit 24 be expanded with the following title: <i>Divorce and Reconciliation</i>. 6. There should also be consideration of the latest developments in AI and its multiple applications in locating texts, translations, and other information relevant to hadith studies.	Overall, very good, with only minor suggestions for improvement in the title of Unit 24.
Expert Panel 5	Counselling	1. Units 1–7: An excellent introduction. 2. Units 8–9: Demonstrates hadith search methods/technology to research respondents/counsellors. 3. Units 10–11: Explains using simple language, considering that not all respondents have a religious background. 4. Units 12–23: Connects with current cases to enhance comprehension. Provide contemporary examples linked to hadith references.	Good. Keep it up.

		5. Units 24–25: Allows respondents to reflect on the module as a whole.	
Expert Panel 6	Usuluddin Counselling &	1. Units 1–7: None. 2. Units 8–9: As the module will also be used by counsellors without a background in Islamic Studies, all Arabic terms should be followed by their translations in parentheses. 3. Units 10–11: All Arabic terms should be followed by translations in parentheses. Provide at least one example for each of the eight methods of engaging with hadiths so that the module is comprehensible to counsellors even without undergoing ToT training to deliver it. 4. Units 12–23: In addition to intention (<i>niyyah</i>), it is suggested to add a title: <i>Intention and Responsibilities of Counsellors in Islamic Counselling Practice</i> . Add hadiths on the obligation to help, to give advice, and to perform da'wah. Focus Unit 12 on hadiths and their explanations concerning the responsibilities of counsellors. Include examples of the same hadith's application to clients. Unit 13 should include hadiths on the qualities of prospective spouses, hadiths on forced marriages by guardians, hadiths on rejecting proposals, and hadiths on what to do if one cannot marry. 5. Units 24–25: None.	A very good module. Attention should be given to the suggested improvements.

Based on the feedback and suggestions presented by the expert panels, the researcher has revised the module accordingly. Table 6 outlines the amendments and additions made for each sub-module and activity in the AHKI module based on the panels feedback and suggestions.

Table 6

Improvements made by the researcher based on the suggestions and comments of the expert panels

Expert	Improvements Made
Expert Panel 1	1. The writing format referred to concerns transliterated Arabic script. It is used specifically for authors' names, book titles, or Arabic terms and is not translated.
Expert Panel 2	1. Units 1–7: Added additional references in Malay. 2. Units 1–7: Divided the references into main readings and supplementary readings. 3. Units 8–9: Improved the explanation and clarification of the hadith search method. 4. Units 12–23: Ordered the steps for hadith integration using numbers. 5. Allocated appropriate time according to the activities in each unit.
Expert Panel 3	No suggestions for improvement were provided.
Expert Panel 4	1. Units 24–25: Changed the title of Unit 24 to <i>Divorce and Reconciliation</i> . 2. Added a brief example of hadith search methods using ChatGPT in Unit 9.
Expert Panel 5	1. Units 8–9: Demonstration of hadith search methods will be conducted at the evaluation stage with the study respondents. 2. Units 10–11: Rephrased the explanations in simpler and lighter language. 3. Units 12–23: Linked hadiths to contemporary cases before explaining the steps of integrating them into counselling sessions. 4. Added a Reflection activity in every sub-module.

Table 6 (Continued)

Expert	Improvements Made
Expert Panel 6	1. Units 8–9: Translated Arabic terms into Malay.
	2. Units 10–11: Translated Arabic terms into Malay.
	3. Units 10–11: Provided application examples for each of the eight methods of engaging with hadiths.
	4. Units 12–23: Changed the title to <i>Intention and Responsibilities of Counsellors in Islamic Counselling Practice</i> .
	5. Unit 12: Added hadiths relating to the obligation to help, the obligation to give advice, and the obligation to perform da'wah.
	6. Unit 13: Added hadiths on the characteristics of prospective spouses, hadiths concerning forced marriages by guardians, and hadiths on practices if unable to marry, which were included together with hadiths encouraging marriage. As for hadiths regarding the ruling on rejecting proposals, these were not included as no authentic narration exists except weak ones.

3.3 Findings of Module Reliability Study

The reliability of the module is also important in determining the extent to which the scores in each item used are consistent when tested multiple times. According to Jasmi [23] and Karnia [24], reliability is a concept that refers to the consistency and stability of a measurement, measuring instrument, study, or questionnaire across time in relation to a particular construct.

The findings of the reliability test, based on the overall evaluation conducted by 30 respondents using Cronbach's Alpha (α) analysis, are presented as follows:

Table 7
Cronbach's alpha coefficient value for overall module reliability

Module	Value of α
Module on the Practice of Prophetic Hadith in Islamic Counselling (AHKI)	.967

Meanwhile, the Cronbach's Alpha coefficient (α) values for each sub-module and activity are explained in Table 8 below.

Table 8
Cronbach's alpha coefficient values for module sub-activities

Sub-module	Activity	Value of α
Sub-module 1: Introduction to Hadith Studies	Activity B: Recognising accepted hadiths	.875
	Activity C: Recognising rejected hadiths	.912
	Activity D: Reflection "Do counsellors need to study hadith sciences?"	.916
Sub-module 2: Methods of Hadith Search	Activity E: Identifying hadith sources	.820
	Activity F: Practical search and verification of hadith	.863
Sub-module 3: Methods of Understanding Hadith	Activity G: Recognising 8 methods of understanding hadith	.908
	Activity H: Practical understanding of hadith online	.905

	Activity I: Reflection “How can counsellors identify whether a hadith is suitable and needed by the client?”	.847
Sub-module 4: Methods of Hadith Integration	Activity J: Reflection “Intention & Responsibility of Counsellors”	.761
	Activity K: Practical application of hadith in counselling sessions	.931
Sub-module 5: Compilation of Prophetic Hadiths on Post-divorce	Activity L: Reflection “What were the Prophet’s (PBUH) advices after divorce?”	.969

The analysis shows that Activity B (.875), Activity C (.912), and Activity D (.916) under Sub-module 1 demonstrate high internal consistency. Activity D, which recorded the highest level of consistency, is a reflective activity discussing the necessity and importance of counsellors possessing knowledge of hadith.

Sub-module 2 covers theoretical aspects introducing authoritative sources in Hadith studies (Activity E, $\alpha = .820$) as well as practical aspects of searching and verifying hadiths online (Activity F, $\alpha = .863$). The findings indicate high reliability for both activities. However, the practical activity showed higher consistency than the theoretical one, reflecting the respondents’ understanding and interest in online hadith search and verification activities.

Activities G (.908), H (.905), and I (.847) in Sub-module 3 also demonstrate a high level of consistency. However, Activity I, which involves reflection on how counsellors identify whether a hadith is suitable and required by the client, requires a more structured guideline.

Meanwhile, Activity J in Sub-module 4, which recorded the lowest consistency level among all activities in this module (.761), still falls within an acceptable range. This reflective activity aims to clarify to counsellors their responsibilities in practising Prophetic hadiths, while also presenting relevant hadiths that support counselling practice. This ensures that counsellors act sincerely and are rewarded accordingly by Allah (SWT).

Activities K in Sub-module 4 (.931) and L in Sub-module 5 (.969) demonstrate very high levels of consistency. Both activities involve the application of Prophetic hadiths into counselling sessions, which serve as crucial guidance for counsellors in optimally integrating hadiths during practice. The hadiths are arranged according to marital issues, followed by their sources, authenticity, translation, and essence. The most notable aspect is that the module provides step-by-step instructions for counsellors to apply the hadiths in sessions with clients, along with suggested counsellor statements.

The overall Cronbach’s Alpha value for the AHKI module is .967, which indicates a very high level of reliability across all items in the instrument. According to Mohd Majid Konting [25] and Nunnally and Bernstein [26], a reliability coefficient exceeding $\alpha = .60$ is considered adequate and acceptable in social science research. Meanwhile, Syaharom Abdullah emphasised that values between .60 and .85 are sufficient for evaluating the reliability of a measuring tool [27]. This statement is also supported by Othman Mohamed, who stated that a range of .65 to .85 is appropriate for assessing the reliability of a module [28].

In conclusion, the findings of this study confirm that the developed module possesses a high level of reliability, thereby making it of high quality and suitable to be used as a guidance module for counsellors in integrating Prophetic hadiths into Islamic counselling sessions.

4. Conclusion

This study aimed to establish the validity and reliability of the Prophetic Hadith Practice in Islamic Counseling (AHKI) module, which was developed to guide counsellors in integrating hadith into their Islamic counselling practices. Indirectly, this initiative supports the realisation of the goals and objectives of Islamic counselling, namely to assist clients in becoming more rational and in returning to the teachings of the Qur'an and Sunnah.

The findings of this research demonstrated that the AHKI module possesses a high level of validity and reliability, based on expert evaluation and statistical analysis conducted. Accordingly, the module holds significant potential to serve as a reference and training material for counsellors in their efforts to integrate hadith more effectively and consistently into practice.

Furthermore, this study has successfully introduced a theoretical framework that bridges the gap between theory and practice in the integration of hadith. Therefore, the application of this module should be expanded among Muslim counsellors, so that it may contribute to strengthening counselling practices founded upon revelation in addressing contemporary challenges faced by the Muslim community.

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