

## Validity And Reliability Of Modul Islah In Managing Students At Risk

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### ABSTRACT

The increase in criminal cases or disciplinary problems among students is at an alarming rate. Thus, Modul Islah was built to address the problem. Modul Islah was built based on the Tazkiyatun Nafs (self-purification) approach by Imam Al-Ghazali that contains four elements or sub-modules namely Al-Aqal, Al-Qalb, Al-Ibadah and Al-Akhlak. This study is a quantitative study to evaluate the validity and reliability of Modul Islah. The validity of Modul Islah involves the validity of two experts in the field of counselling and one expert in Islamic Studies (Dakwah and Module). Meanwhile, 50 students took the Modul Islah pilot test and answered the module reliability questionnaire. The findings show that the validity of the content of Modul Islah is at a coefficient of 0.87. While the reliability of Modul Islah is high. The scores for each sub-module are as follows: Sub-module Al-Aqal (0.764), sub-module Al-Qalb (0.817), sub-module Al-Akhlak (0.849) and sub-module Al-Ibadah (0.835) and the overall reliability of Modul Islah is Alpha Cronbach 0.907. This module will help counsellors or related parties use Islamic-based modules to address students at risk of disciplinary misconducts.

**Keywords:** Validity, Reliability, Modules, Issues, Students at Risk.

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### INTRODUCTION

According to the National Transformation Plan (TN50), students are an important asset to the country. The increase of misconducts among students will constrain the country's development efforts in the future (Shuhada, 2015). Great names from the Islamic civilisation such as Saidina Ali bin Abi Talib, Sultan Muhammad Al-Fateh, Imam As-Syafie, Salahuddin Al-Ayubi and many others are known for their contribution to upholding Islam in their youth. The number of students at risk for issues such as sexual misconducts, bullying, fights, rape, drugs, gangsterism, vandalism and more is increasing over the years (Shaw, 2002). Such increase is what concerns the nation as it could hinder the implementation of the Malaysian Education Development Plan (PPPM) 2013-2025 by the Ministry of Education that is to produce students who uphold positive values in facing the challenges in the 21st century. Therefore, this study is to develop a religious-based module to address students who are involved

in disciplinary misconduct. Western scholars have begun to turn their attention to guidance and counselling that implements spiritual and religious elements. There are numerous articles written on effects of religion and spirituality on mental health in counselling and psychotherapy published in major journals in this field (Burke et al. 1999), in addition to presentations at conventions and seminars on mental health (Sapora 2009). Many researchers have discussed the relevance of spiritual aspects in counselling and psychotherapy (Allen et al. 2004; Graham et al. 2001).

The recognition of the needs of religion and spiritual guidance in the process is undeniable. Therefore, it is not surprising that religious and spiritual approaches are growing in the west. According to Sapora (2009), aspects of religion and spirituality have become increasingly important as some professional organizations such as the American Psychological Association (APA) and the American Counselling Association

recognise and acknowledge religion to be an essential element. APA places religiosity on the 36th division among the few recognised psychological divisions. According to APA (2011), religion is among the factors that contribute to the functioning of human life. However, research that focuses on counselling modules that implement spiritual and religious elements from the Islamic perspective is not widely conducted either locally or abroad. It indicates that there is still a lack of awareness of such an approach as well as research on its reliability and validity.

### PROBLEM STATEMENT

Various efforts have been made by the government such as the PPPM (2013-2025), the drafting of the National Preschool Curriculum (KSPK) (2010), Primary School Curriculum (KSSR), the National Social Policy (2003), the Counselling and Guidance Service Module and the Merciful Teacher Program. However, critical disciplinary misconduct continues to increase over the years (Mohd Farhan, 2008). This is supported by Mohd Azhar (2010) in his study on the increase of student misconducts over the years. Therefore, these issues need to be addressed immediately before the problem worsen. The result of the interview conducted by the researcher with the counsellor at the District Education Office shows that there is no comprehensive module built to manage students who are at risk. Therefore, the researcher felt the need to produce a module that can be used to address such issues. This study was conducted to look at the validity and reliability of Modul Islah. This module is based on the Islamic approach of *tazkiyah an-nafs* by Imam Al-Ghazali (2015). This module is intended to assist the Ministry of Education and other government agencies in addressing disciplinary misconducts and criminal cases involving students.

### RESEARCH OBJECTIVE

1. To evaluate the validity of the content of Modul Islah by experts.
2. To evaluate the reliability of Modul Islah as a whole.
3. To evaluate the reliability of the sub-modules in Modul Islah.

### RESEARCH QUESTIONS

1. What is the value on the validity of the entire Modul Islah?
2. What is the value on the reliability of Modul Islah as a whole?

3. What is the value of the reliability of the sub-modules in Modul Islah?

### THE PROCESS AND OBJECTIVE OF SPIRITUAL COUNSELLING ACCORDING TO IMAM AL-GHAZALI

According to Imam Al-Ghazali (2015), the implementation of spiritual aspects in counselling is through the method of *tazkiyah an-nafs* that is the purification of the self in shaping the personality of an individual. *Tazkiyah* is derived from the word *zaka*, which means clean, pure and refined. Whereas *an-nafs* means purification and fertilization. Etymologically, *tazkiyah an-nafs* has two meanings as defined by Al-Ghazali (2015) that is purification and growth. According to Al-Ghazali, self-purification is the removal of negative attitudes and behaviours that are contrary to society's norms and religious claims that can cause anxiety, depression and mental discomfort. While growth according to Al-Ghazali (2015) involves the process of improving the quality of self and heart by taking positive action through developing the praiseworthy (*mahmudah*) qualities that Allah SWT so earnestly seeks while enhancing one's relationship with Allah SWT through worship. It aims to reach tranquillity in the heart and purification. Fariza (2005) concludes the process of forming a good personality as according to Al-Ghazali (2015) needs to go through the process of *tazkiyah an-nafs*, which is the purification from despicable nature. The process of *tazkiyah an-nafs* is divided into three sections that are self-realization (*makrifah an-nafs*), the struggle of the soul (*mujahadah an-nafs*) and *riadah an-nafs*.

#### *Makrifah An-Nafs*

The first process is to know oneself (*makrifah an-nafs*). According to Imam Al-Ghazali (2015), it is a process of recognizing one's own self externally (the physical body) and internally (inner aspects such as the emotion of anger, lust, self-awareness, inner feelings and more). This should allow a person to be able to answer the questions such as who he is, where does he come from, the purpose of his creation and what makes him happy and miserable.

#### *Mujahadah An-Nafs*

Imam Al-Ghazali (2015) defines *mujahadah an-nafs* as a vigorous attempt to fight against lower self or to eliminate it. According to Imam Al-Ghazali, it is the fight against lust and lower self or ego. According to Shahabudin and Rohizani

(2002), repentance is a key step in purifying ourselves from despicable behaviour. An individual needs to repent and not repeat the same thing while building other meaningful habits. It is also a means of eliminating the despicable nature (*mazmumah*) and things associated with it until Allah SWT overflows him with knowledge.

### **Riadah An-Nafs and Tazkiyah An-Nafs**

According to Imam Al-Ghazali (2015) *riadah an-nafs* is a gradual training of the soul towards

goodness to the point where something that was initially heavy and difficult to do is finally easy to be executed and accomplished. It can be understood that *riadah of an-nafs* is a method of combating lust so as to eradicate despicable traits (*mazmumah*) as well as a gradual process of soul training to produce virtuous behaviour. In other words, *riadah an-nafs* is a process of fighting against the lower self to eliminate despicable traits in an individual and replace it with good traits through gradual training of the soul.

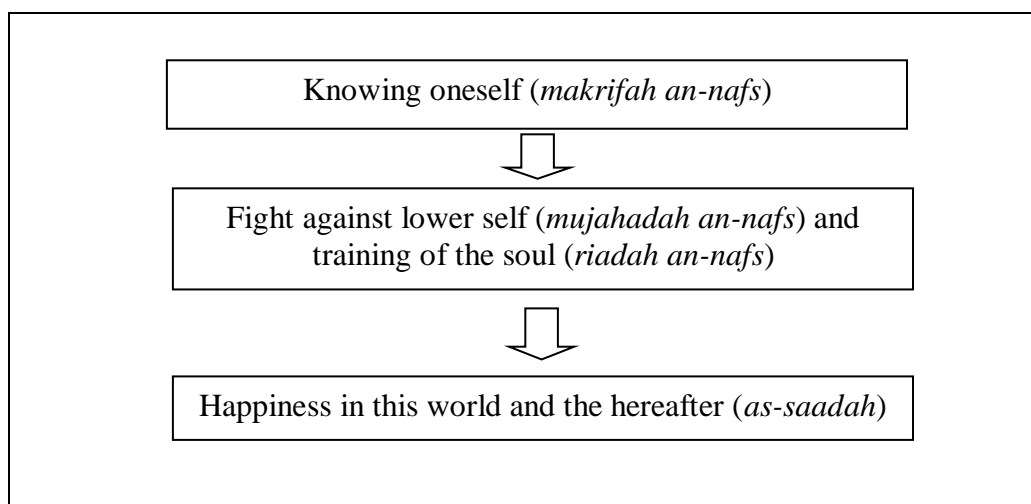


Figure 1: Al-Ghazali Self-Purification Model (Adapted from Al-Ghazali Model: Salasiah, 2008)

Figure 1 shows the process of purification according to Imam Al-Ghazali. Self-purification begins with a person's deep understanding and knowledge of one's strengths, weaknesses, potentials and life goals. It is important for the individual to know what actions to take to change for the better. The next stage is the stage of the struggle of the soul (*mujahadah an-nafs*), which is to remove the despicable nature (*mazmumah*) that is the cause of the problem itself. A lot of determination is needed during this stage in order to get rid of those despicable traits. According to Azizi and Jaafar (2006), one of the ways to get rid of *mazmumah* is through intense soul training to purify the heart from evil despite facing various challenges and suspicions. It is done through

reflecting on the stories of the pious predecessors such as The Prophets of Allah SWT and their companions. The third stage is the stage of *riadah an-nafs*, which is the process of contemplating and nurturing the heart with praiseworthy qualities such as repentance, prayer, patience, fear, remembrance of Allah SWT, *tawakkal* (sincere reliance on Allah SWT), sanctification and constant reminder of death. This requires gradual training to the point where such qualities are easy to be executed. Next, an individual must also reflect on the process in which he can truly achieve the change that he wants. The last stage is the level of happiness (*as-saadah*) that is the ultimate goal of life, which is to please Allah SWT and nurture piety.

### **THE CONSTRUCTION OF MODUL ISLAH**

The researcher referred to the module construction model by Sidek and Jamaludin (2005) in this procedure.

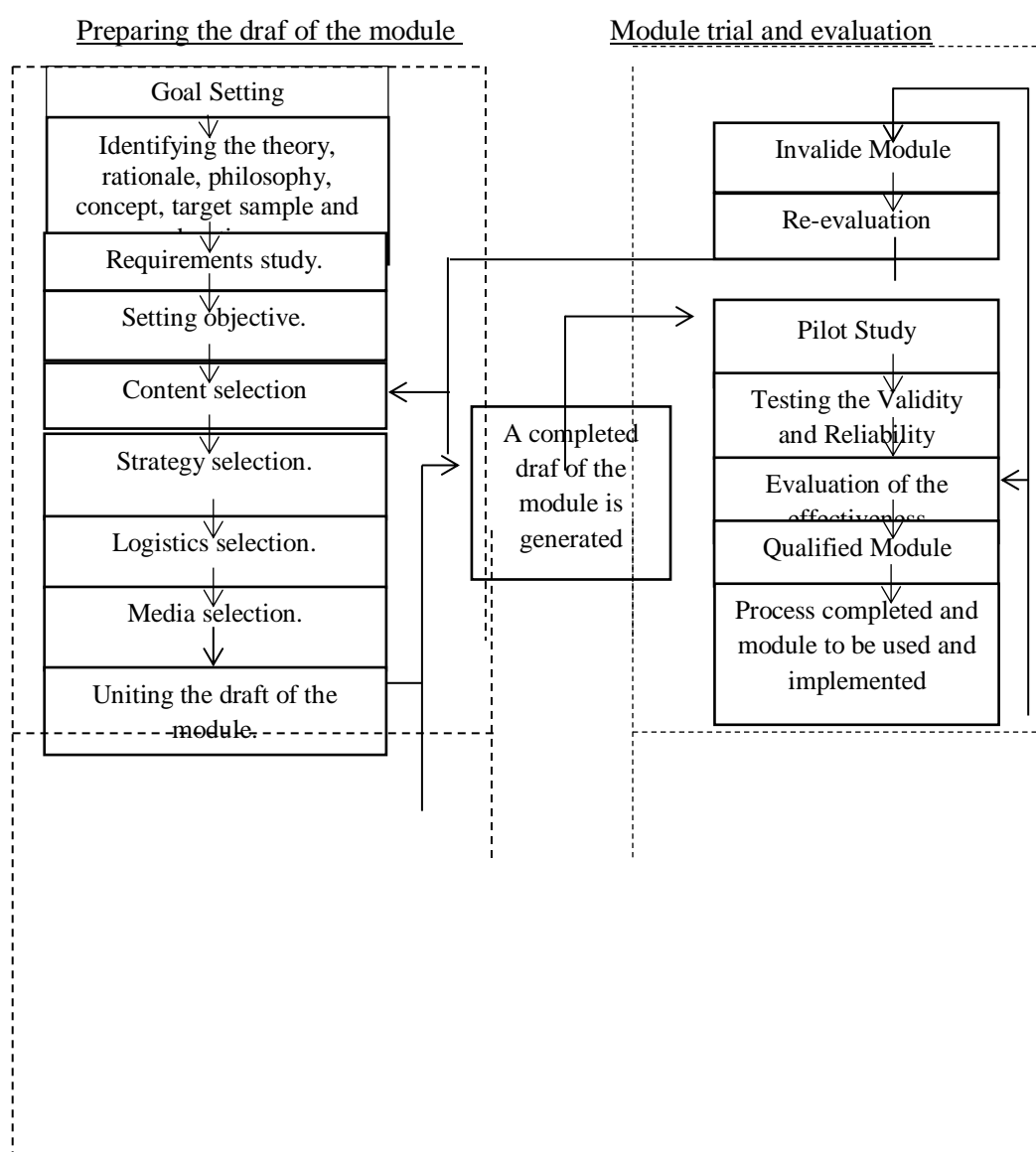


Figure 2: The Design Model of Sidek and Jamaludin Module Design (2005)

This model involves two stages, namely the preparation phase of the module and testing and evaluating phase. The draft preparation stage has nine steps beginning with building goals until the drafting of the module. The second stage is to put it to test and evaluation. The modelling in this study adopts the Sidek module construction model as it is a comprehensive model puts through trial or pilot study to observe the weaknesses and shortcomings of the module.

### RESEARCH METHODOLOGY

This study is an observational research study conducted to test the validity and reliability of the module. The main focus is to determine the value of validity through written feedback by a group of

experts and the value of its reliability through written responses by a group of subjects among students with record of disciplinary misconduct. The study on validity is conducted at the local higher institutions where the first respondent groups, the experts, are available while the study on reliability is conducted with the second respondent group at a secondary school in Johor.

The first respondent group consists of three experts who were appointed to assess the validity of the module. These experts are among those who have the expertise and experience on the constructed module. The selection criteria are as follows: (i) Have the expertise and knowledge related to Islamic Education, *usuluddin* and *tasawwuf*; (ii)

have the expertise and knowledge in psychology and counselling and (iii) practitioners in

psychology and counselling. The profile of the expert panel is as follows:

Table 1: Profile of Validation Panel.

No.	Profile	Institution	Expertise
1.	Assoc. Prof. Dr. (Lecturer)	Universiti Malaysia Terengganu	Islamic Studies (Dakwah and Module).
2.	Dr. (Lecturer)	Universiti Malaysia Terengganu	Psychology and Counselling, Registered counsellor.
3.	Dr. (Lecturer)	Institut Pendidikan Guru	Psychology and Counselling, Registered counsellor.

The second respondent group consists of 50 16-year-old students to test the reliability of *Modul Islah*. The respondents were required to go through the activities constructed in the module before moving on to answering the question items. The respondents' background is as follows: (i) Students who attend public schools. (ii) Students with moderate academic background. (iii) Students with a light-to-moderate disciplinary record. This selection is in line with the needs of this study.

#### Research instrument and validity of the module

The validity of a module refers to the accuracy of the concept and content of a module. The researcher has adapted Russel's (1974) model statement in obtaining validity through five items: a) Meet the target population; b) The teaching method or implementation of the module is appropriate; c) The time allotted for the operation or implementation of the module is sufficient; d) The module succeed and there is a positive increase in achievement in targeted areas among students, and e) the module successfully transforms students' attitudes towards excellence. This means that the validity of the module must contain all of these features. The module is the research instrument. This is because an instrument and a module are forms of tools, resources, reference materials that help a researcher find information and data related to the research (Sidek and Jamaludin 2005). The validity of a module will illustrate how well the results should be achieved. This means that a module with high reliability will achieve the research objectives.

The validity of Modul Islah helps to collect data in determining the content that is relevant for the module. The validity of a module's content is

considered good if it can measure all of its content effectively. In order to determine the validity of a module, a method that can be implemented is through getting feedback from an expert (Mohd Majid 2000). In this study, the validity of the content in Modul Islah is achieved through external criticism and verification from experts by assessing the content and its application. Two methods were used: a) Validation based on Russel's (1974) method which has five statements on the validity of the module; and b) Validity in terms of subdivision (session) and sub-construction (activity in session). Three experts have been selected based on their expertise in religious studies, counselling, module construction and academics. In line with the module validation process conducted by Nunnally (1978), it was determined that the number of experts, which is two experts is considered sufficient. According to Lynn (1986), the minimum number is three experts while a range between two and twenty experts is plausible (Gable & Wolf, 1993; Walz, Strickland, & Lenz, 1991). The researcher has prepared a complete copy of Modul Islah which contains the introduction, general objectives of the module, the theoretical basis, the overall content and appendixes of the module for the panel to review, evaluate and give feedback.

The methodology for building items to determine the reliability of Modul Islah is based on the objectives of each activity contained in the module as suggested by Jamaludin and Sidek (2005). The selection is made on the basis of achievement and the aim is achieved when the respondents understand and meet the objectives outlined in the module. The researcher has prepared a set of questionnaires based on the objectives to test the

reliability of Modul Islah. The questionnaire was then distributed to the second respondent group after they have completed each activity. The questionnaire was analyzed to obtain reliability values using the Alpha Cronbach coefficient. According to Mohd Majid (2000), if the reliability value is high, with a minimum of 0.60, it means that the module has a good consistency. On the other hand, a reliability value that does not reach 0.60 means that Modul Islah is at a poor level of consistency and needs to be improved. In this study, reliability determinations were made on 50 fourth-grade (16-year-old) students following the Modul Islah. Students' backgrounds are those who are attending daily or public schools, have a moderate academic background and have a light

and moderate discipline record. The module questionnaire is then given to students after they have followed each activity in the module. The questionnaire was analysed for reliability values using the Alpha Cronbach coefficient.

**RESEARCH RESULT**

**RESULT ON THE VALIDITY OF THE CONTENT OF THE MODULE**

Findings on the validity of Modul Islah conducted by the selected experts are discussed by adapting the survey on the validity of the content of a module by Russell (1974). The result of the value on the validity of the content of Modul Islah is as follows:

Table 2: Value on The Validity of The Content by Experts.

Statements on Modul Islah	Percentage	Feedback from experts
The content of this module meets the target population.	86.7%	Accepted
The content of this module can be implemented effectively.	93.3%	Accepted
The content is appropriate for the time allotted.	80.0%	Accepted
The content of this module can increase the participants' awareness.	93.3%	Accepted
The content of the module can help improve participants' behaviour.	80.0%	Accepted

Table 2 shows that the minimum percentage of 80% for the statement 'the content of the module can help improve participants' behaviour' and 'the content is appropriate for the time allotted'. While

the maximum percentage of 93.3% for 'the content of this module can increase the participants' awareness' and 'the content of this module can be implemented effectively'.

Table 3: Overall Value of The Validity of The Content by Experts.

No.	Expert	Percentage	Feedback from expert
1.	Expert 1	80.0%	Accepted
2.	Expert 2	88.0%	Accepted
3.	Expert 3	92.0%	Accepted
Average percentage		86.7%	Accepted

Table 3 shows the minimum value of 80.0% and a maximum of 92.0% for the overall value of the validity of the content by experts. The finding

shows the average percentage of the validity of the content of Modul Islah is 86.7%.

Table 4: Feedback for Improvement of The Content by Experts.

Expert	Feedback
Expert 1	This module is successful if the respondents have a high appreciation and desire to improve and make good habits a continuous practice in daily life.
Expert 2	The effectiveness/impact of the use of this module will also depend on the facilitator/person in charge of managing it.

Expert 3 Generally agree to the content. May give emphasis on the time allotted for the activities section to give more time for participants to evaluate and formulate their own conclusions, such as on the aspect of morality.

Table 4 shows the feedback on the module by the experts. The module is edited based on the feedback given by the experts.

## RESULTS ON THE RELIABILITY OF THE MODULE

The finding on the reliability based on the sessions and activities conducted on participants using Cronbach's alpha analysis are as follows:

Table 5: Overall Value of the Reliability of Modul Islah

Module	Alpha value
Modul Islah	0.907

Table 6: The Value of the Reliability of the Sub-modules in Modul Islah.

Sub-module	Alpha value
Sub-module al-Aqal	0.764
Sub-module al-Qalb	0.817
Sub-module al-Ibadah	0.835
Sub-module al-Akhlaq	0.849

Based on the pilot study conducted, the overall reliability values of Modul Islah is 0.907, which is above 0.60. The highest value is 0.849 for 'Sub-module al-Akhlaq' and the lowest value is 0.764 for 'Sub-module al-Aqal'. The finding shows that Modul Islah is acceptable and reliable hence, can be used in interventions to address students at risk for disciplinary misconduct.

## DISCUSSION

This study aims to develop an Islamic prevention module known as Modul Islah. Modul Islah has successfully proven that a module that is based on religious and spiritual elements as an intervention has a positive impact on individual development. The need for this implementation has been recognized by several professional organizations such as the American Psychological Association (APA) and the American Counseling Association who recognise religion as an aspect that contributes to human development and function. APA has placed religiosity on the 36th division among the few recognised psychological divisions (APA, 2011). Modul Islah can be considered as a complete module as it has gone through a thorough study on its validity and reliability in accordance with Sidek's model module construction procedure

(Sidek and Jamaludin, 2005). The model stresses on putting a module to test in order to see its validity and reliability. In the development of training modules and interventions, researchers have also conducted a test of validity to ensure that the content of the modules they have built meets the needs and can be applied to the target population. This includes the study of module construction by Nik Zaharah (2007), Mohammad Aziz Shah (2010) and Ahmad Jazimin et al. (2011).

The validity of Modul Islah was assessed by the experts through assessing the validity of its content. The finding shows that the content of Modul Islah is in line with the target population, meeting the outlined objectives and has appropriate time allocation. This is in accordance with Russel's (1974) that stresses on five aspects on this matter: a) Meet the target population; b) The teaching method or implementation of the module is appropriate; c) The time allotted for the operation or implementation of the module is sufficient; d) The module succeed and there is a positive increase in achievement in targeted areas among students and e) The module successfully transforms students' attitudes towards excellence. This is also adapted by other previous researchers,

Mohammad Aziz Shah (2010) and Ahmad Jazimin et al. (2011) on their respective modules.

The overall reliability score was above 0.60 that is 0.907. According to Mohd Majid (2000), if the reliability value is high that is with a minimum of 0.60, therefore the module has a good consistency level. This shows that Modul Islah is acceptable and reliable to be implemented as an intervention. This process is in line with the practice by Mohammad Aziz Shah (2010) and the study of Ahmad Jazimin et al. (2011). The content is one of the main components of a module. A religious-based module requires content that meets the religious aspects and needs of the target population. The content of Modul Islah is organized in stages according to the progress of the target population starting from pre-session towards the end. This is in line with a study by Nik Zaharah (2007) and Mohammad Aziz Shah (2010) where the content of a module needs to be listed, selected and filtered to ensure its accuracy. This is important to make sure that it achieves the specified goals. This study has successfully presented a comprehensive theoretical framework in the guidance and counselling approach from the Islamic perspective. Imam al-Ghazali's thoughts on the process of *tazkiyah an-nafs* have been fundamental to the construction of the framework. This model has also been used as a theory in the construction of Modul Islah. Al-Ghazali's thoughts on self-purification are so comprehensive as it focuses to gradually build self-esteem based on one's background. This is in line with the previous researcher's view that Imam al-Ghazali could be regarded as the forerunner of Islamic psychology and has highlighted his views on the construction of personality in detail (Sapora 2007; Salasiah 2008).

This study demonstrates that religious modules, especially from the Islamic perspective, can be developed empirically based on the guidelines and procedures for constructing modules. The finding on its validity and reliability proves that Modul Islah can be used as one of the approaches in dealing with students who are at risk. This study explains the validity of Modul Islah. Based on the finding, the validity and reliability of Modul Islah are based on evaluation from the experts. This shows that this module has significant implications in helping to address critical disciplinary issues in schools.

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