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VALIDITY AND RELIABILITY OF I-BT (ISLAMIC BRIEF THERAPY) MODULE TO HANDLE STUDENTS’ AGGRESSIVE BEHAVIOR

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ABSTRACT

This module was developed based on the findings from the needs analysis phase and content analysis phase. Based on the needs analysis findings, the level of aggressive behaviour among Islamic secondary school students (n = 200) was at a moderate level. This study aimed to measure the validity of content of the entire module by experts and to study the overall reliability of the module. This module comprises of three units and seven strategies based on the Solution Focused Brief Therapy (SFBT) theory and is integrated with Abdullah Nasih Ulwan’s approach to address students’ aggressive behaviour. To measure the validity of the content, the certification method of 15 experts was involved in the design of the module and 10 experts were involved in the module development. For that purpose, a pilot study was conducted and questionnaires were distributed to 16 registered counselors as respondents in this study. The results showed that this module had a high content validity index value of over 85% and Cronbach’s Alpha coefficient of Islamic Brief Therapy Module was high which was .99 as measured by Rasch Measurement Model using Winstep software version 3.68.2. In conclusion, the Islamic Brief Therapy Module is a new contribution to Malaysia’s guidance and counseling practitioners and is suitable for use in the local context. The findings from the analysis have statistically proven that these items have a high degree of validity, reliability and should be used by counselors in Malaysia.

1.0 INTRODUCTION

The increasing levels of aggression involving student misbehaviour is causing concerns amongst today's society (Howard et al, 2008; Tharshini & Ibrahim, 2018). According to Inspector-General of Police, Tan Sri Mohamad Fuzi Harun, there were 1,285 reported criminal cases involving school children including physical aggression (Berita Harian, 2019). Some of the cases have received widespread coverage of mainstream media, most of which are students' aggressive actions that lead to bullying at schools. There were about 23 students pleading guilty on acting aggressively and bullying their friends at Kuala Terengganu Magistrate’s Court (Harian Metro, 2018), while there were 9 students in Shah Alam that beat up their classmate (Berita Harian Online, 2018).

The aforementioned cases are part of the violence amongst students that need to be addressed immediately. Azemi (2014) stated that the Guidance and Counselling service can be implemented at school by school counseling to address this issue. Although the study found that students' aggressive behavior in Islamic secondary schools was still at a moderate level, there was a tendency for students to behave aggressively based on the findings in the study (“Comparison of levels and types of aggressive behaviours among students of Islamic secondary schools in Terengganu,” 2020).

However, in the context of Islamic perspectives, a study that focuses on this issue is seen as relevant in the context of counseling as well as the community. The researchers would like to identify whether there is an individualised counselling approach to Focused Problem-Solving Therapy and Abdullah Nasih Ulwan’s approach to students who exhibit aggressive behaviour. This study aims to develop the Islamic Brief Therapy Module, a module that is based on Abdullah Nasih Ulwan’s thoughts in dealing with the aggressive behaviour amongst school students. The production of this module is a new dimension in the world of counselling in Malaysia which involves the study of Islamic counselling that still needs further exploration and study.
1.1 Solution-Focused Brief Therapy

Solution-Focused Brief Therapy (SPBT) was developed over 50 years ago. It was initially developed in the United States and later expanded all over the world including Europe (Rassool, 2016). The figures who named the therapy and were involved in the specific steps for this therapy were a pair of husband and wife, Steve de Shaver (1940-2005) and Insoo Kim Berg (1934-2007) with their group at Brief Family Therapy Center in Milwaukee, United States (Rassool, 2016). The concept of Solution-Focused Brief Therapy has been widely used in fields such as drug abuse, family therapy (Campell, 1999; McCollum & Trepper, 2001), partner therapy (Hoyt & Berg, 2008; Muray & Murray, 2004), anxiety (Baijesh, 2015) and sex therapy. Berg dan Miller (1992) explained three important things in SFBT; do not search for problems, do more of the thing when you know that something is effective. If that does not work, stop and try something else.

This therapy does not have a preset duration for the session. Therapists do not focus and limit the time or sessions, but they focus more on assisting and developing strategies to achieve the goal. In conclusion, therapists are focused on helping clients identify elements of the desired solution that often already exist in the client's life. Clients learn to build these elements that form the basis for ongoing changes. This therapy does not look for the root causes of the problem but instead focuses on defining changes and making it a reality. Shazer (1988) and Walter dan Peller (1992) introduced useful methods in SFBT for counsellors to build solutions. However, these techniques must be applied on the basis of the collaborative relationship between the counselor and the client. There are a number of Solution-Focused Brief Therapy techniques that can be used namely asking magic questions, scalable questions, actionable questions, exceptions and future-focused questions.

1.2 Abdullah Nasih Ulwan’s Approach In Addressing Aggressive Behaviors

Abdullah Nasih Ulwan was an Islamic scholar born in 1928 in the Qadhi Askar District, Halb City, Syria. Noraniza et al. (2019) proposed four approaches by Abdullah Nasih Ulwan in assisting clients namely the responsibility of faith education, the responsibility of educating the mind, the responsibility of mind awareness and the responsibility of the education of the soul. Abdullah Nasih Ulwan, (2000a) outlines four methods for implementing children's faith education. Faith education is an emphasis on the fundamentals of faith, Islamic principles and Shariah principles (Mohd Syaubari & Ahmad Yunus, 2017). The first one is starting the life of the child with the sentence La il a ilallah. This sentence should be the first sentence a baby hears via Islamic prayer calls (Adzan) when he is born. Secondly, teaching the children the law of halal and haram once they are wise so that they can grow up knowing and aware of their responsibilities as servants of Allah swt. They will obey all His commands and abandon all His prohibitions and know Islam as the perfect religion encompassing all aspects of life. Thirdly, get the children to worship since the age of seven. It aims to familiarize the children with the atmosphere of worship. Once they have reached their puberty, they are familiar with the act of worshipping and easily performs the act of worshipping. Finally, educating the children of love for the Prophet Muhammad and his family and cultivating the love for reading the Quran. The Quran needs to be practiced daily in order to establish a noble character. Prophet Muhammad and his personal family exemplify and practice the Sunnah in life either through deeds or conversations.

Abdullah Nasih Ulwan explained that educating the mind is to shape children's thinking with things that benefit them such as Islamic laws and guidelines, academic education and current general knowledge. According to al-Ghazali (2006) knowledge that comes with intellectual prowess will enable people to know more about their Creator, worship, glorify Him, develop obedience and abstain from evil practices. Providing awareness to children from childhood to adulthood is one of the important responsibilities that Islam entrusted in parents and educators. Thought awareness that Abdullah Nasih Ulwan meant was to develop children’s mind with the emphasis on Islam as the religion and the State, linking it with the Quran as a rule of life, Islamic history as a splendor and Islamic knowledge as its thinking. According to Abdullah Nasih Ulwan, the education of the soul is to train children to be courageous, honest, self-centered, good-natured, able to control their temper and to have all the virtues of a noble and praiseworthy character (Urip, 2017).

Abdullah Nasih Ulwan emphasised two key relationships that need to be implemented in the best interests of the child. These relationships are Spiritual Relationships and Spiritual Relations. Spiritual relationships are closely related to the spiritual bond of the pure and virtuous child, his heart full of faith and sincerity, and a worthy soul. In this regard, Islam has a way of binding a Muslim with various spiritual ties to keep it clean and pure. The Spiritual approach is to bind children worshipping God, bind children to mosques, bind children to the Quran and bind children to remembrance to God. Binding to these preferred actions is the most important factor in moulding the child's spirituality and faith, as well as provides for his or her morals and spirituality. Spiritual
bonding and the formation of the divine will be achieved when practiced next and will enable the child to walk in the lead, the true religion and the straight path.

1.3 I-Bt Module Construction Model

The development of the Module *Islamiq Brief Therapy* is to address students’ aggressive behaviour based on the ADDIE Model and Abdullah Nasih Ulwan’s approach that define the design of the Islamiq Brief Therapy Module to Address Students’ Aggressive Behavior. The development of this module is based on five stages according to the ADDIE model which are analysis, design, development, implementation and evaluation. Researchers have chosen the ADDIE model introduced by Rossett (1987) in developing the Module *Islamiq Brief Therapy* because the ADDIE model is a primary teaching design model and is the source of emergence of other models (Carr-Chellman, 2011). The ADDIE teaching design model covers at least three steps namely planning, implementation, and evaluation that illustrate how the teaching process is carried out step by step (Shariza, 2017).

The first component comprises of Theory of Aggressive Behaviour and Types of Aggression, Abdullah Nasih Ulwan’s Approach and Solution-Focused Brief Therapy while the second component includes the implementation of the module. The third component is the process of the module. Subsequently, the drafts of the modules that have been developed should go through the process of validity and reliability of the module by the experts. The Islamic Brief Therapy module to address the students’ aggressive behaviour serves as a training module to guide the counselors to practise counselling sessions. This module comprises of seven strategies that include activities for each strategy:


c. Strategy 3: Integration of SFBT Theory with the approach to Abdullah Nasih Ulwan’s thoughts. (Practical Module in solving aggressive behavior problems).


e. Strategy 5: Early Phase Therapy Processors (Pairing & Group Session).


g. Strategy 7: Simulation of Integrated SFBT Therapy with the Brainstorming Approach (Retrial & Public Jury).

Upon the completion of the draft of the module, the module needs to be evaluated by the experts and module development to ensure that the module content is accurate and executable.

2.0 OBJECTIVE OF THE STUDY

This study was conducted to

(i) Measure the validity of content of the entire module by experts.

(ii) To study the overall reliability of the module.

3.0 METHODOLOGY

This study is a survey conducted to test the validity and reliability of the draft module. The main focus is on the validity of module through the written response of a team of experts and on the reliability of the module through the response from a group of subject-matter questionnaires among the counsellors who participated in the module workshops. The validity survey was conducted among the experts working at public universities, counselling practitioners in public institutions as well as school and IPG counsellors. The reliability survey was conducted at IPG at Terengganu district. A total of 15 experts were involved in designing and developing the intended module and it was analysed using Fuzzy Delphi Method (FDM).

The selection of experts for this study was based on three criteria; possessing expertise in counselling, having served as a counsellor or a lecturer for over 15 years and having his or her own clinical centre. A total of 10 panelists were selected to evaluate the validity of the Islamic Brief Therapy module. The respondents for group 2 were 16 counsellors in Terengganu district which were involved in testing the reliability of Islamic Brief Therapy module. They went through the activities in Islamic Brief Therapy module prior to answering the module’s reliability items. Respondents were from Islamic secondary school and they had more than 5 years of counselling experience which were fit to the research requirements.

3.1 Module Validity Study Tools

The validity of a module refers to the accuracy of the concept and content of the module. Researchers have listed statements from Russell (1974) module in obtaining the validity of a module. These are when a) the targets of the population are met; b) the teaching situation or method of implementation of the module is appropriate; c) the time allotted for operating or implementation the methods of the module is sufficient; d) the module leads to the
improvement in achievement of the students in the targeted areas; and e) the module successfully transforms the students’ attitude towards excellence. A measuring tool is considered the same as a module. This is because the measurement tool and a module are the tools, resources, materials that act as a guide to a developer of a module to obtain a wealth of information and data related to future study and research (Sidek Mohd Noah & Ahmad Jamaluddin, 2005). The validity of a module will illustrate how well the results should be achieved. This means that modules with high reliability level will produce the achievement according to the objectives that the researchers want to measure.

In this study, the test of the validity of the content of I-Bt module by external criticism was done through experts’ verifications. The methods used were a) validation based on Rusell’s (1974) method which has five statements on the validity of the module and b) validity in terms of the subdivision (strategy) and sub-construction (activity in session). Ten specialists were selected based on their experts in religious field, guidance and counselling, module constructor and academics. This was in line with the validation process conducted by Md Noor Saper et al., (2016) and Alijah (2016) in which they appointed seven to eight experts to evaluate the module’s construction and study item. Researchers have prepared a complete copy of the I-Bt module containing the introduction, basic theory, objectives, overall contents and appendix of the module provided for review, evaluation and recommendation by the panel of experts.

A set of questionnaires on the validity of the content of the module based on the modified Russell’s (1974) view was also provided to the experts to determine the content level of I-Bt module. The scale for this assessment is ten points ranging from 1 (strongly disagree) to 10 (strongly agree). To determine the validity of the module content, the total scores completed by expert (x) will be divided by the actual score (y) and multiplied by one hundred. A module has a high level of content validity if the score is 70% and is considered to have achieved a high level of achievement (Sidek Mohd Noah & Ahmad Jamaluddin, 2005).

3.2 Module Reliability Study Tool

After the development of Islamiq Brief Therapy module, a pilot study was conducted to determine the reliability of the module. According to Mohamad Aziz shah (2010), the reliability of a module refers to the consistency and stability of the module in treating what should be treated according to the objective of the module. The module’s reliability test can be seen through the extent to which students can follow the content of the module (Russell, 1974). In order to test the reliability of a module, questionnaire method can be used based on the objectives of the module or the implementation steps in the module (Sidek Mohd Noah & Ahmad Jamaluddin, 2005). A study by Md Noor Saper et al., (2016) in the development of I-Sc module has produced reliability items based on the objective and it obtained a reliability coefficient of .927. Besides that, a study on the development of the Arabic (I-Kac IPT) collocation model, the reliability index showed a high level of reliability which was 0.91.

In this study, the methodology of developing questionnaire items to determine the reliability of I-Bt was based on the strategy of each activity found in I-Bt module, such as those suggested by (Sidek Mohd Noah & Ahmad Jamaluddin, 2005). The selection was made on the basis of achievement and the aims towards the respondents were achieved when they understood and met the objectives outlined in the module. The questionnaire was completed by the respondents after they had completed each activity. Most researchers use Cronbach’s alpha coefficient method to measure and derive the item’s reliability level (Muhammad Shazielan Sharif et al., 2019). A pilot study was conducted at Dato’ Razali Ismail IPGM, Batu Rakit, Kuala Nerus Terengganu involving 16 counsellors at Islamic secondary schools around Terengganu. This sample size is sufficient for a stable measurement Linacre (1999) in (Bambang Sumintono, 2014).

4.0 FINDINGS

4.1 Findings Validity Module

The results of the evaluation of the experts, the validity of the content of Islamiq Brief Therapy can be summarised in table 1 below:

| Table 1 Value of the Content Validity Based on Experts’ Assessment |
|---|---|---|
| No. | Statement | Percentage | Expert Views |
| 1. | The content of “handling students’ aggressive behaviors” module is in accordance with the targeted population | 96 | Approved |
| 2. | The content of “handling students’ aggressive behaviors” module can be perfectly executed | 85 | Approved |
| 3. | The content of “handling students’ aggressive behaviors” module is in line with the given timeline | 91 | Approved |
| 4. | The content of “handling students’ aggressive behaviors” module could increase the motivation level and participants’ involvement more effectively | 83 | Approved |
| 5. | The content of “handling students’ aggressive behaviors” module could transform the participants’ behaviour to be better | 83 | Approved |

The table shows that the minimum percentage is 83% for ‘the content of “handling students’ aggressive behaviors” module could transform the participants’ behaviour to be
better statement while the maximum percentage is 91% for ‘The content of “handling students’ aggressive behaviors” module is suitable with the given timeline’ statement. Overall, the findings indicate that the content of Islamiq Brief Therapy module is accurate and appropriate for the objective of the module. The findings of expert on validity based on strategies and activities are as follows:

Table 2 Expert Validation Based on Strategies and Activities Module Islamiq Brief Therapy

<table>
<thead>
<tr>
<th>No.</th>
<th>Strategy</th>
<th>Activities</th>
<th>Percent</th>
<th>Expert View</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Strategy 1 (Introduction)</td>
<td>Quiz on aggressive behavior theories and Abdullah Nasih Ulwan’s Approach</td>
<td>88%</td>
<td>Approved</td>
</tr>
<tr>
<td>2</td>
<td>Strategy 2 (Theories Explanation)</td>
<td>Quiz on Solution-focused Brief Therapy</td>
<td>88%</td>
<td>Approved</td>
</tr>
<tr>
<td>3</td>
<td>Strategy 3 (Theories Integration)</td>
<td>Checklist on Integration of SFBT’s theories with Abdullah Nasih Ulwan’s Approach</td>
<td>90%</td>
<td>Approved</td>
</tr>
<tr>
<td>4</td>
<td>Strategy 4 (Practical Techniques)</td>
<td>Exploration on techniques and principles</td>
<td>91%</td>
<td>Approved</td>
</tr>
<tr>
<td>5</td>
<td>Strategy 5 (Therapy Procedures)</td>
<td>Activity 1: session in pairs</td>
<td>88%</td>
<td>Approved</td>
</tr>
<tr>
<td>6</td>
<td>Strategy 6 (Therapy Procedures)</td>
<td>Activity 1: session in pairs</td>
<td>91%</td>
<td>Approved</td>
</tr>
<tr>
<td>7</td>
<td>Strategy 7 (Integrated Simulation)</td>
<td>Activity 1: Recreational</td>
<td>90%</td>
<td>Approved</td>
</tr>
</tbody>
</table>

The table above shows the overall percentage of strategies and activities in Islamiq Brief Therapy module for each strategy and activity. The minimum percentage of 86% is for strategy 1 which is the Quiz on aggressive behaviour theories and Abdullah Nasih Ulwan’s approach. While the maximum percentage is 91% for strategy 4 and strategy 6. It shows that the validity level of this Islamiq Brief Therapy module is reliable. Experts also provided written comments on the content of the modules for improvement. Some of the expert comments are as follows:

Table 3 Comments and improvements by the Module Reviewer

<table>
<thead>
<tr>
<th>Experts</th>
<th>Comments</th>
<th>Suggestions</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>This module was constructed in line with the basic theories that were researched. The skills defined were in accordance to the planned strategies and activities</td>
<td>Please improve the module after 'Pioneering Reliability'</td>
</tr>
<tr>
<td>2</td>
<td>The construction of this module should focus on issues according to present situations.</td>
<td>The constructed question should also be aligned and aligned to emotional and social development of the client/student.</td>
</tr>
<tr>
<td>3</td>
<td>The entire module is suitable for the strategies that were chosen.</td>
<td>The number of sessions and time allocations should be brought in so Strategy 4 can be merged with Strategy 5 &amp; 6.</td>
</tr>
<tr>
<td>4</td>
<td>The entire module is provided suitable.</td>
<td>Suggestions to add Quamail to recommended act of wording as it is important in students’ personal development</td>
</tr>
<tr>
<td>5</td>
<td>The module’s activities were delivered through strategies and allowed module activities</td>
<td>Statement 5’s participants will become more “effective” shall be changed to “participants can change the aggressive nature to a better behaviour”</td>
</tr>
<tr>
<td>6</td>
<td>The module is suitable for the targeted group. The module is planned to be tailored so that for each activity have to be suitable through activity</td>
<td></td>
</tr>
<tr>
<td>7</td>
<td>This module is suitable and practical for the usage</td>
<td>Null</td>
</tr>
<tr>
<td>8</td>
<td>The activity need to be structured</td>
<td>Null</td>
</tr>
<tr>
<td>9</td>
<td>This module has been structured according to module construction standards and is very good to be implemented to students who have disciplinary issues</td>
<td>Null</td>
</tr>
<tr>
<td>10</td>
<td>This module matched with Islamic Values that would like to be installed or focused in the research</td>
<td>Null</td>
</tr>
</tbody>
</table>

Improvements have been made by the reviewers while taking into account the comments and suggestions from the experts. Most of the comments are to make improvements in the learning materials in the module.

4.2 Module Reliability Study Findings Reliability

The finding of trustworthiness was based on I-Bt strategies and activities that were carried out on the respondents. The study found that the reliability of the Alpha Cronbach’s alpha was .99 as shown in figure 2 below.

![Figure 2 Overall i-Bt Reliability Values](image)

Based on the I-Bt pilot study the overall reliability value was well above the .60 level of .99. The findings show that I-Bt is acceptable and reliable and can be used in addressing students’ aggressive behavior.

5.0 Discussion

This study aims to develop an Islamic-based counseling module known as Islamiq Brief Therapy module to address the aggressive behavior among secondary school students. The I-Bt module is based on the approach of Abdullah Nasih Ulwan. This module can be considered as a complete module as it has undergone the validity and reliability study according to Sidek’s development procedure module (Sidek Mohd Noah & Ahmad Jamaluddin, 2005), where a module of high quality and is considered complete and has been tested for its validity and reliability. In the development of the module, the previous researches have also carried out a validity test to ensure the content of the modules meets the needs and can be used for their target population. These researchers include the studies of module development by (Dahlan, 2014; Md Noor Saper et al., 2016; Nur Nazuha Beevi Abdul Aziz & Nordin Mamat, 2018; Zahir et al., 2019).

The validity of the content by external reviewers was done to I-Bt module. The findings from the validity of the content test by the experts found that the content of I-Bt module covers the content of the module appropriately, fit with the target population, in line with the outlined objective and the allocated time was appropriate. This is in accordance with Russel’s (1974) view, that a validity assessment module shall have these five things: a) the targets of the population are met; b) the teaching situation...
and the method of implementation of the module is appropriate; c) the time allotted for the operating and implementing the module is sufficient; d) the module leads to the improvement in achievement of the students in the targeted areas; and e) the module successfully transforms the students’ attitude towards excellence. The validity of the content was also assessed by previous researchers on their modules (Dahlan, 2014; Md Noor Saper et al., 2016; Nur Nazuha Beevi Abdul Aziz & Nordin Mamad, 2018; Zahir et al., 2019).

The overall reliability of I-Bt module was above 0.60 level which was 0.99. As suggested by Creswell & Creswell (2017) and Bond & Fox (2007) 0.99 point and above is high, 0.70 and above is satisfying and 0.60 and above is acceptable (Lili Hanefarezan Abdullah et al. 2018). This showed that I-Bt module had a good consistency, which indicated that I-Bt module was acceptable and reliable and can be used in intervention. The process of gaining the reliability was in line with what the previous researchers have done with their modules (Md Noor Saper et al., 2016; Zahir et al., 2019).

This study has successfully presented a comprehensive theoretical framework in Islamic guidance and counselling approach. The approaches of Abdullah Nasih Ulwan (the responsibility of education of faith, the responsibility of consciousness and the responsibility of education of soul) have been the basis of the development of the theory framework. Abdullah Nasih Ulwan’s approach to the responsibility of personal education is so comprehensive in one’s life. This is in line with the previous researchers’ view where Abdullah Nasih Ulwan is a prominent figure in children’s education (Che Zarrina Sa’ari et al., 2019; Ismail & Daud, 2014). This study proves that religious module especially from the Islamic perspective can be developed empirically based on the guidelines and procedure for the development of a perfect module.

REFERENCE


