

Reliability of the Tazkiyatun NAFS Module

Sabri Awang, Samsiah Mohd Jais

To Link this Article: <http://dx.doi.org/10.6007/IJARBSS/v10-i2/6873>

DOI:10.6007/IJARBSS/v10-i2/6873

Received: 03 January 2020, Revised: 20 January 2020, Accepted: 30 January 2020

Published Online: 01 February 2020

In-Text Citation: (Awang & Jais, 2020)

To Cite this Article: Awang, S., & Jais, S. M. (2020). Reliability of the Tazkiyatun NAFS Module. *International Journal of Academic Research in Business and Social Sciences*, 10(2), 69–82.

Copyright: © 2020 The Author(s)

Published by Human Resource Management Academic Research Society (www.hrmars.com)

This article is published under the Creative Commons Attribution (CC BY 4.0) license. Anyone may reproduce, distribute, translate and create derivative works of this article (for both commercial and non-commercial purposes), subject to full attribution to the original publication and authors. The full terms of this license may be seen at: <http://creativecommons.org/licenses/by/4.0/legalcode>

Vol. 10, No. 2, 2020, Pg. 69 - 82

<http://hrmars.com/index.php/pages/detail/IJARBSS>

JOURNAL HOMEPAGE

Full Terms & Conditions of access and use can be found at
<http://hrmars.com/index.php/pages/detail/publication-ethics>

Reliability of the Tazkiyatun NAFS Module

Sabri Awang, Samsiah Mohd Jais

Faculty of Human Development, Sultan Idris Education University, Tanjung Malim Perak Malaysia

Email: sabriawang1@gmail.com; samsiah@fpm.upsi.edu.my

Abstract

This research aims to find out the reliability of the Tazkiyatun Nafs Module. The module consists of three sub-modules which are Tarbiyah Asasiyah (basics education of religion), Tarbiyah Ma'rifatullah (the process of knowing Allah) and Tarbiyah Mawaddah Warahmah (the process of education through love and care). The participants of this study consisted of seven experts and 50 secondary school students. The participants were treated using the Tazkiyatun Nafs Module. A questionnaire was used as a research instrument in finding the reliability of the module. Questionnaires on Sub Module 1: Tarbiyah Asasiyah, Sub Module 2: Tarbiyah Ma'rifatullah, Sub Module 3: Tarbiyah Mawaddah Warahmah were used to determine the coefficient value of the reliability of the Tazkiyatun Nafs Module. The collected data were analyzed using Alpha Cronbach. The findings show that the Alpha Cronbach's value for the sub module 1 is 0.720, the sub module 2 is 0.809, the sub module 3 is 0.770, while the overall Alpha Cronbach value of the Tazkiyatun Nafs Module is 0.772. Finally, some implications were also discussed based on the findings of this study.

Keywords: Hallucination, Auditory, Schizophrenia, Bipolar Disorder, Psychosis.

Introduction

The *Tazkiyatun Nafs* module is a set of module of self-surrender and purification of the heart and methods of finding peace to bring peace and tranquility to the soul. The tranquility and peace of the soul can prevent one from hallucination and spiritual disturbance that can lead to mental breakdowns. The construction of the module is aimed to overcome hallucination and psychiatric disorders that can be defined as the impairment of one's perception through the senses towards the environment without any real stimulus or a concrete trigger. Hallucination is also an experience of being able to see, hear or touch something that does not actually exist, all due to mental health disorders or drug use.

According to Smith (2019); Sinha & Hassan, (2014), hallucination is defined as an experience and sensational which is not understood by other parties. However, the person who experience it assumed that it is real and perceptible. The 70% of average percentage of schizophrenians are those who are experiencing hallucination.

According to Chiu (1989) in Diagnostic and Statistical Manual of Mental Disorders, Fifth Edition (DSM-5, 2015), the definition of hallucination is *'a perception in the absence of external stimulus that has qualities of real perception. Hallucinations are vivid, substantial, and located in external objective space. They are distinguished from the related phenomena of dreaming, which does not involve wakefulness'* (Chiu, 1989, p. 292).

According to the given definition, hallucination is a perception without any external stimulus or trigger, which acquires realistic perceptual characteristics. These hallucinations are clear, plentiful and are placed outside the objective space. Hallucination is distinguished from phenomena related to dreams that do not involve one to be awake or half conscious. Thus hallucination is an act that occurs in a state of unconsciousness and is experienced as a real situation for the person who is said to be in a state of hallucinating.

In addition, Leister (1998) Yatin, Mohammed, Nasir, Wahid, & Kiroh (2018), suggested a revised definition of the concept of hallucination taken from DSM-5 (2015) stating that hallucination is "A sensory perception that has the compelling sense of reality of a true perception but that occurs without external stimulation of the relevant sensory organ" (Leister, 1998).

The use of the *Tazkiyatun Nafs* module in solving the problem of hallucination is no longer foreign. The use of this module was also carried out by earlier researchers such as Al-Ghazali (1980), Ibnu Qayyim (2005) and Kamaruzaman (2015) in the Theory of Counselling of the Soul.

Problem Statement

The concept of purification of the soul (*Tazkiyatun Nafs*) brought about by Al-Ghazali (1980) shows a perfect way of purifying the soul in accordance with the demands of Allah SWT to produce a man of *Robbani* (man of divine nature) which helps in shaping commendable morals as shown by the Prophet Muhammad S.A.W. In order to obtain such result, a module has been constructed and the reliability of the module is carried out. According to Rusell (1974), the testing of the reliability of a module can be done by measuring students' ability to master and understand the content of the module. Sidek and Jamaludin (2005) agree that the method for determining the reliability of a module is similar to the method for determining the reliability of a test or measurement tool, because both are created for specific purposes. Abu Bakar (1987); Anghelache, Marinescu, Samson (2018) states that any measuring device that does not meet the requirements related to reliability is considered useless. Therefore, the results obtained from the module's findings are unacceptable. Julie (1995) argues that the measurement tool is considered reliable and robust when there is evidence of reliability coefficient. Thus, to determine the reliability coefficient of the *Tazkiyatun Nafs* module, the research question addressed was; is the reliability coefficient value of the module high? This research is conducted to identify the reliability of the *Tazkiyatun Nafs* training module in dealing with hallucination among secondary students in Malaysia.

Research Objectives

This study was conducted to determine the reliability coefficient of the *Tazkiyatun Nafs* training module that should be practiced by secondary school students in northern zone of Malaysia. In detail,

this research will study and identify the reliability coefficient of the three sub-modules of *Tazkiyatun Nafs* namely i) identify the reliability value of sub-module 1; ii) to identify the reliability value of sub-module 2; iii) the reliability value of module as a whole.

Literature Review

According to Waters (2017), hallucination is one of the top 5 symptoms of psychotic disorder in DSM-5, which shows the meaning of diagnostics for the group. Despite the special features of hallucination (negative voice, speaking with third party, and in a supernatural space) are no longer featured in DSM, it is possible that the assumption of schizophrenia can be identified based on the characteristics of a person.

Hallucination Auditory (AH) is often considered as a sign of psychotic disorder. This was promoted by DSM category-5 specific Schizophrenia spectrum and other psychotic disorder (OSSSOPD) (Waters et al. 2018). According to Waters et al. (2018) again, the hallucination may be due to various reasons, including boundary personality disturbances, post-traumatic pressure disorder (PTSD), loss of hearing, sleeping disorder or brain fatigue and may also occurs outside of invisible pathology context. In such a case, the use of DSM's diagnosis-5 OSSSOPD will be incorrect, and it may provide unaffactive treatment with antipsychotic medicine.

Methodology

Research Framework

The design of this research is a case study that is qualitative in character. The use of a case study design for this particular research is to study the research subject on determining the effectiveness of the planned module. The variables in the research are also measured repeatedly to obtain accurate results. The design or framework of a study implies that a data processing procedure is taken on specific and systematic planning on the concept of network formation between the variables involved in the study (Kerlinger, 1970). The design of this case study refers to Gall, Gall and Borg (2005), who stated that a case study is an in-depth study of a phenomenon in the natural context and based on the perspective of the participants involved in the study.

In other words, the research subject will be treated according to the *Tazkiyatun Nafs* module beforehand. They will then proceed with answering a set of questionnaires to find the reliability coefficient value of the *Tazkiyatun Nafs* module. If the reliability coefficient value is high, then the *Tazkiyatun Nafs* module can determine the effectiveness of this study. Creswell (2007), on the other hand, stated that a case study is a detailed procedure to give an idea of the case being studied in a real environment.

Research Location

The locations that the research has been conducted to find out the validity of the *Tazkiyatun Nafs* module are, Sekolah Menengah Abi, Perlis in Northern zone Malaysia, government hospitals, Hospital Tengku Fauziah Kangar, Institut Pendidikan Guru Malaysia (Perlis and Kedah branch), Universiti Utara Malaysia and Pusat Perubatan Islam Alternatif Darussyifa' Perlis, also in Northern zone of Malaysia.

Research Sample

The population and sample of respondents in search for the validity of the *Tazkiyatun Nafs* module involved seven experts who were appointed to assess the reliability of the module. The group of experts, made up of people with religious background, psychology and counselling, modern medicine and alternative medicine, have been interviewed. Of the seven experts interviewed, there are three main themes in the construction of this module, namely *Tarbiah Asasiyah*, *Tarbiyah Ma'rifullah* and *Tarbiah Mawaddah Warahmah*. The themes have a high level of knowledge in teaching and educating people towards the path blessed by Allah S.W.T. The main source of reference in the selection of experts was based on a study by Md. Noor (2012).

The selected respondents consists of; i) A UUM lecturer in Psychology and Counselling, ii) Two lecturers from IPGM, in the field of Psychology and Counselling, Specialist in the Development of The Psychology Education Islamic Approach, iii) A specialist doctor, from the department of Psychiatry and Mental Health, Hospital of Psychiatry, iv) A practitioner of islamic medicine from Darussyifa' Medical Center, v) Ma'ahd Tahfiz instructor and translator specializing in Hadith and Arabic. Apart from that, a pilot test of a set of questionnaires was conducted on 50 secondary school students to test the reliability of the module.

Research Instrument

To find the reliability of the *Tazkiyatun Nafs* module, several instruments have been used such as interview questions and questionnaire. An audio recording method has also been used to ensure that no information is left out during the process of filtering information (Othman, 2006). The interview method refers to Patton (2006) from journal Oltmann, (2016), which aims to determine the respondents' perspective, as well as to examine respondents' mindset towards their views on the issues discussed in this research.

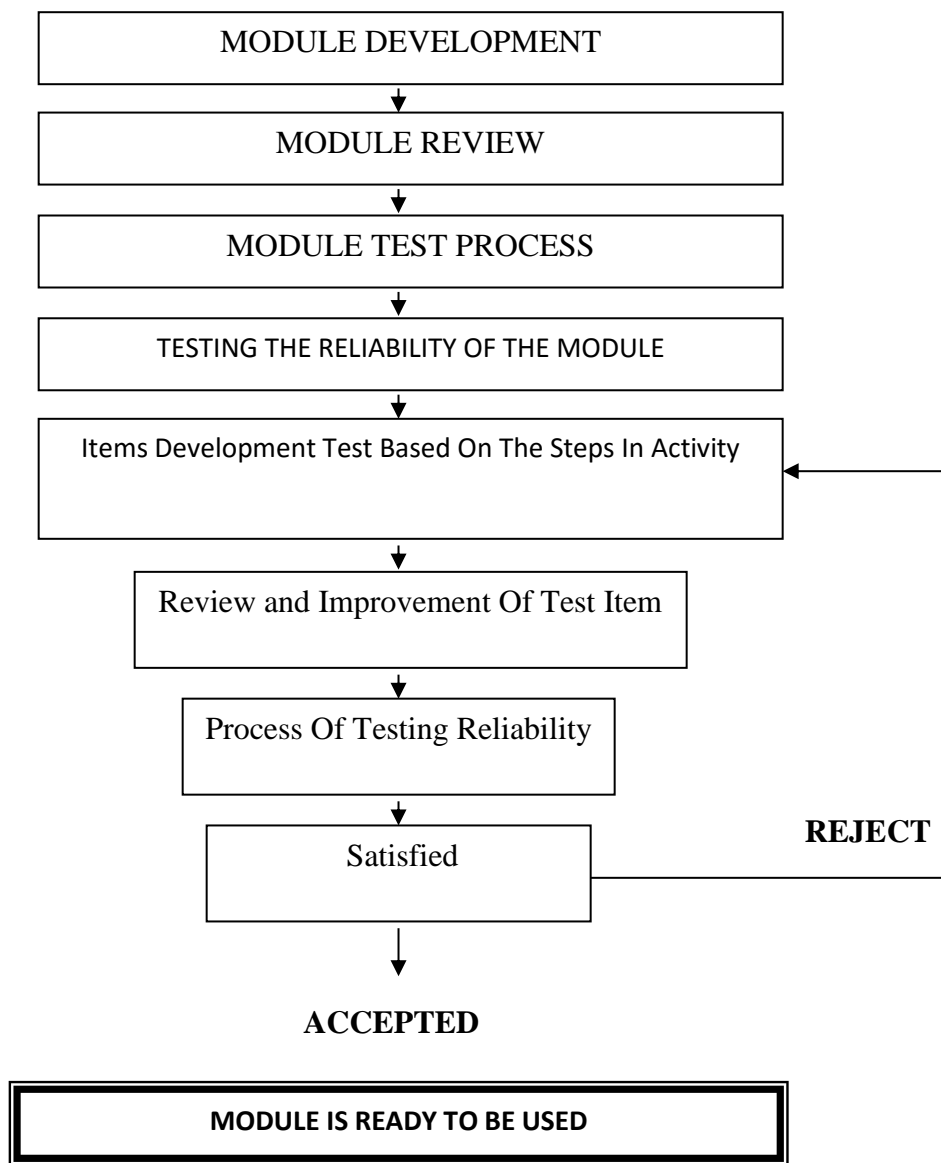
Data Analysis

The reliability value of the *Tazkiyatun Nafs* module is tested with Alpha Cronbach as it is an appropriate technique for testing instruments or test instruments. The construct validity value for the instrument should exceed the α value of 0.6 at a significant level of .05 (Kerlinger, 1979. from journal Mohajan, 2017). However, the best α value of an instrument should be greater than 0.7; given that α values above 0.6 are still acceptable (Gay, 1996, from journal Samsiah et al., 2019).

Research Findings

After the module has undergone the process of correction and improvement, the *Tazkiyatun Nafs* module was finally distributed to the selected respondents. During this process, reviews, corrections and improvements of the *Tazkiyatun Nafs* module are ongoing. This is in line with Rusell (1974), who argued that the most important process in determining the reliability coefficient value of a module is the module testing process by evaluating the participants' feedbacks. The diagram below shows the reliability process of the module.

Reliability Process Of The *Tazkiyatun Nafs* Module



Research Findings

The *Tazkiyatun Nafs* module is designed to help students with hallucination that occurs at school. The hallucination that occurs is considered a level of mental health. This is taken as one of the objectives of the research. Apart from validity, a good module must be tested to find terms in which the module is considered reliable. Sidek and Jamaludin (2005), clarified that a good and applicable module must have a high reliability coefficient value. This is to ensure that the module can be used consistently and for a long period of time.

To test the reliability of this module, a set of questionnaires was designed based on the study by Sidek and Jamaludin (2005). Interview questions and questionnaires consist of items to test

the steps in each activity listed in the module. This is to determine the coefficient value of its reliability. After each interview sessions with the experts, a set of questionnaires will be distributed to the research specialist to determine the reliability of the module. All of the selected research respondents are experts in their field based on the design of the module.

Reliability of *Tazkiyatun Nafs* Module

The reliability of the module will undergo an evaluation process by administering it to the designated respondents. Based on the pilot test, the overall Alpha Cronbach obtained showed the value of reliability to be greater than 0.60. This value indicates that the instrument is good and applicable. Table 1 shows the reliability value of the questionnaires;

Table 1: *Reliability Value of The Tazkiyatun Nafs' Questionnaires*

Sub Module/Session	Value A
Session1: <i>Muhasabah</i> (Self-reflection)	0.627
Session 2: Islamic Medical Ritual Process	0.813
Sub Module 1: Tarbiah Asasiyah	0.720
Session 3: First Stage of <i>Tazkiyatun Nafs</i> Practice (Basic Compulsory Practice)	0.850
Session 4: First Stage of <i>Tazkiyatun Nafs</i> Practice (Basic Circumstantial Practice 1)	0.737
Session 5: First Stage of <i>Tazkiyatun Nafs</i> Practice (Basic Circumstantial Practice 2)	0.839
Sub Module 2: Tarbiyah Ma'rifatullah	0.809
Session 6: Second Stage of <i>Tazkiyatun Nafs</i> Practice (Additional Basic Circumstantial Practice 1)	0.737
Session 7: Second Stage of <i>Tazkiyatun Nafs</i> Practice (Additional Basic Circumstantial Practice2)	0.802
Sub Module 3: Tarbiyah Mawaddah Warahmah	0.770
Total	0.772

Based on Table 1 above, the overall alpha value is greater than 0.60, which is 0.772. This indicates that the instruments' reliability level is good and is applicable to the actual sample. The lowest Alpha Cronbach value in the pilot test was recorded Unit 1: Session 1, *Muhasabah* (Self-Reflection) with an *alpha* value of 0.627. Whereas the highest alpha value obtained in this test was recorded in Unit 1: Session 3, First Stage of *Tazkiyatun Nafs* Practice (Basic Compulsory Practice) with a value of 0.850. The results show that the secondary school students understand and appreciate the religious elements that are embedded in their souls as natural circumstances of human events.

Experts' Interview Results

Based on the interviews, researcher has gained a wide range of opinions and experiences from experts regarding the construction of this religious module. To facilitate the comprehension of the

sharing, the researcher will use the following codes for the interview results report that have been carried out. The codes are as follows;

Table 2: *Consultant Interview Code*

Code	Code Description
TB Pkr 1	Interview with Expert 1
TB Pkr 2	Interview with Expert 2
TB Pkr 3	Interview with Expert 3
TB Pkr 4	Interview with Expert 4
TB Pkr 5	Interview with Expert 5
TB Pkr 6	Interview with Expert 6
TB Pkr 7	Interview with Expert 7

The strength of guidance from the Islamic perspective is one that is difficult to define. Mohd Noor Saper (2012), stated that the strength of counselling and guidance based on the Islamic perspective has five sub-themes. In this chapter, the strength of this guidance also has five sub-themes which are:

- a. comprehensive needs
- b. spiritual needs
- c. the basis of the revelation from Allah S.W.T.
- d. acceptance
- e. preach

Fulfilling needs Comprehensively

In general, the *Tazkiyatun Nafs* guidance module fulfills the needs of an individual in a comprehensive and holistic manner that covers every Muslim's physical and spiritual needs. According to the interviews, some experts believe that Islamic perceptions not only meet one's spiritual needs but also affect other elements such as cognitive, effective and behaviour. This can be seen in statements made from several of the selected experts. The statements are as follow:

TB Pkr 2: "...Whatever it is that we want to do, it starts from our intention. Correct our intention, our heart. Treat our heart beforehand. Because of that, the Prophet said, blood and body, our heart. And we strengthen it with positive internal words, as God says in the Al-Quran."I have always loved humans for their heart and soul. In other words, our heart is the trigger, the cause of it..."

(Expert 2, 12)

TB Pkr 4: "...hallucination, based on medical term, is a form of perceptual disturbance. Perception disturbance. Basically, we have five senses. Perceptions of interacting with the environment. We see, we hear, we feel through our skin, we taste using our tongue and

the fifth, we smell. These are the five senses, and any disturbance in our senses of perception, is called hallucination..."

(Expert 4, 12)

Spiritual Aspect

The spiritual aspect in the context of Islamic guidance and counselling is particularly important in the *Tazkiyatun Nafs* module which has undergone a very precise and detailed construction process in its spiritual form. In terms of the problem being focused on in this research, hallucination, it is closely related to spirituality as it involves the existence of spiritual creature (*Jinn*), where it is believed to be the main cause of hallucination. This matter has been discussed by experts in this research. In addition, religious aspect is the fundamental in treating hallucination. The aspect of religion is also a fundamental aspect in the process of constructing the *Tazkiyatun Nafs* module, in order to treat hallucination among school students. Experts' statements are as follow:

TB Pkr 2: "...whatever it is that we want to do, it starts from our intention. Correct our intention, our heart. Treat our heart beforehand. Because of that, the Prophet said, blood and body, our heart. And we strengthen it with positive internal words, as God says in the Al-Quran."I have always loved humans for their heart and soul. In other words, our heart is the trigger, the cause of it..."

(Expert 2, 12)

TB Pkr 6: "...spiritual, spiritual creatures because we are speaking based on evidence, right? If in terms of modern medicine..."

(Expert 6, 36)

TB Pkr 6: "...most of the time, we do look back at the cases where it is said that there are events of spiritual possession, and when patients report back to us, we can see that the patients are actually ill..."

(Expert 6, 38)

Revelation of Allah S.W.T.

The Islamic guidance and counselling is an approach based on the revelation of Allah S.W.T. The main source is Al-Quran and as-Sunnah, with the purpose of achieving blessings on earth and the afterlife. Furthermore, the construction of the *Tazkiyatun Nafs* module is generally referred to al-Quran and as-Sunnah because of its spiritual nature in the content of the module which is to completely rely on Allah. This situation is also acknowledged by experts who have been appointed to give opinions and suggestions on the situation, Experts' statements are as follow:

TB Pkr 5: "...surah Al-Mu'minin. Ayah 97 & 98. Then the devil's protection verse, Surah Al-A'raf ayah 27. From the hadith, there is a prayer of protection from the devil. Also from the hadith, a prayer to avoid from the devil's seduction..."

(Expert 5, 98)

TB Pkr 4: "...But if there is a clear sign of disturbance from spiritual creatures that can be seen, hear, there are several terms that can clarify that it is a severe disturbance. When it comes to psychosis, it is a serious form of brain disorder... "

(Expert 4, 128)

The Concept of Acceptance

According to interviews conducted on experts, questions and concerns regarding life as a test from Allah S.W.T have been discussed. Everything that happens is under the work of Allah S.W.T. on the concept of qada' and qadar as mentioned by Allah S.W.T. The concept of acceptance towards what Allah S.W.T. has planned for us is seen as a fundamental aspect of a pious man. This concept also motivates and inspires individuals to lift themselves from being weak and deprived of motivation. Experts' statements are as follow:

TB Pkr 5: "...it is able to give an effect with His permission..."

(Expert 5, 137)

TB Pkr 2: "...with that very nature, will drive us towards determining where and what the future holds. If in the world, then the world it is. If it were the hereafter, then surely, he would have been a residence of heaven."

(Expert 2, 22)

Preaching

The process of guiding and counselling is a concept of preaching in Islam. This concept is broad and general. The concept of preaching in Islam covers the matter regarding worldly matters and hereafter. As a healthy Muslim as well as a preacher, a counselor must guide students who are having trouble, to the right path. This is a small step to encourage almost, if not all, students to gain blessings from Allah S.W.T. and be protected from destruction. This concept was also cited by experts as a source of reference in this research. The statements are:

TB Pkr 2: "...firstly, keep an eye on thoughts as they can become words. Secondly, cautious when it comes to words because it becomes actions. From thoughts, it becomes words, from words, it becomes actions. Then it continues, from actions it becomes a habit. A habit. It continues, from being cautious of habits, because it becomes human nature and characteristics. And be cautious of human nature and characteristics as these determine the future..."

(Expert 2, 1)

TB Pkr 5: "...the first reason, life practices. Strayed away from religion, as a Muslim. Unhealthy lifestyle, too stressed..."

(Expert 5, 18)

Research Implications

The findings of this research has shown that the *Tazkiyatun Nafs* module has a high value of reliability coefficient. In other words, this module has achieved the research objectives. Therefore, this module is suitable for implementation to the target group. In addition, this module can serve as an intervention to improve the efficiency of counselling practices in general, and mental health counselling practices in particular. Other than a school setting, the *Tazkiyatun Nafs* module can also be implemented in other settings such as, for the use of counselling psychologists in schools, alternative medical practitioners and those involved in human development under various circumstances.

The concept of Psychoanalytic Sigmund Freud, Kohlberg's, and Ajzen's Behavior theory which are used in this study helped researchers to identify the respondent well especially in the problems of hallucination disorder. In addition, the theory of the Soul Build Counselling, al-Ghazali's, Ibn Qayyim's and Hassan Langgulung's can help research processes based on Islamic theories. Thus, the use of this study theory helps researchers to develop the concept of Islamic psychology which is obtained from the combination of western and Islamic theories which produced the *Tazkiyatun Nafs* module. The reliability of the module helps to strengthen the module's ability to be used in real studies.

The *Tazkiyatun Nafs* module can also be used by school counsellors to control students with traumatic stress or hallucinations that can lead to severe side effects (such as suicide, severe stress, extreme fear and more) if no early intervention is carried out. Apart from that, the module is also suitable for implementation in environments other than school such as organizations, welfare centers, hospitals, homes for refugees or rehabilitation centers, all which are familiar with cases of hallucination, depression, sadness and anxiety. As counsellors are often equipped with basic and advanced counselling skills, the *Tazkiyatun Nafs* module can be a valuable addition to their practice especially in dealing with hallucination experienced among school students.

The school's counselling service not only focuses on counselling alone, but it also involves other services such as education, prevention and treatment. The *Tazkiyatun Nafs* module can be used in this program to educate and disseminate information on mental health. The method of using a module to spread awareness especially on health issues has been practiced by several researchers and has been applied in several programs around the world (Samsiah et al., 2019). It is hoped that this module will be widely used in schools in the country whether as reference or guidance for counsellors to deal with hallucination in various settings such as rehabilitation centers, welfare centers and the public and private organizations. Schools can also design similar modules to be used in the school setting so that the use of such modules can be expanded in the future.

References

- Ahmad, J. (2002). *Kesahan, Kebolehppercayaan dan Keberkesanan Modul Program Maju Diri ke atas Motivasi Pencapaian di Kalangan Pelajar Sekolah Negeri Selangor*. Tesis Dr. Fal. Universiti Putra Malaysia.
- Al-Ghazali. (1989). *Ayyuh al Walad, Cetakan Pertama*. Jakarta: H.I. Press CV

- Al-Ghazali. (2006). *Surat Cinta Al-Ghazali*. Jakarta, Indonesia: Mizan Publishing.
- Al-Ghazali. (2012). *Ayyuh al Walad*. Pokok Sena Kedah: Al-Khazanah Al-Banjariyah, Ma'ahad al-Tarbiyah al-Islamiyah
- Al-Ghazali. (2014). *Ringkasan Ihya' Ulumuddin*, hlm. 4. Jakarta, Indonesia: PT Mizan Pustaka.
- Al-Juaziyah, I. Q. (2000). *Keajaiban Hati*. (Terj. Fadhli Bahri Lc.). Indonesia: Pustaka Azzam.
- Al-Juaziyah, I. Q. (2005). *Kaedah-kaedah Rawatan Penyakit Hati*. (Terj. Harun Ar-Rashid Tuskan). Kuala Lumpur: Darul Fajr.
- Al-Quran al-Karim.
- Alsagoff, S. A. (1981). Pengenalan pengajaran individu dengan tumpuan khas kepada modul pengajaran dan modul pembelajaran. *Jurnal Pendidik dan Pendidikan*, 3(1): 54-62. Pulau Pinang: Universiti Sains Malaysia
- Anghelache, C., Marinescu, A.-I., Samson, T. (2018). Theoretical Characteristics of the Purchasing Power Parity in the EU Context, *International Journal of Academic Research in Accounting, Finance and Management Sciences* 8 (2): 37-47.
- Awang, S., & Jais, S. M. (2020). Reliability of the Tazkiyatun Nafs Module. *International Journal of Academic Research in Business and Social Sciences*, 10(2), 1–14.
- Chiu, P. W. L. (1989). Differential Diagnosis and Management of Hallucinations. (PDF). *Journal of the Hong Kong Medical Association* 41 (3).
- Creswell, J. W. (2007). *Qualitative Inquiry and Research Design: Choosing Among Five Approaches (2nd Ed.)*. Washington: Sage Publications, Inc.
- Gay, L. R. (1996). *Educational Research*. (5th Edition). New Jersey: Prentice Hall Inc. Reprinted by S.T. Printers, Rawalpindi.
- Harmawati. (2018). Hubungan Tingkat Kecemasan Klien Dengan Timbulnya Halusinasi Di Rskd Makassar. *Jurnal Mitrasetat*. Muhammadiyah Makassar: Indonesia
- Hopkins, K. D. (1998). *Educational and Psychological Measurement And Evaluation*. 8th Edition. Boston: Allyn and Bacon.
- Houten, H. V. & Tom, K. (2006). Trainer's manual for rape trauma counselors in Kenya. *Ministry of Health, Kenya*.
<https://doi.org/10.1093/schbul/sbw132>
<https://www.psycom.net/schizophrenia-hallucinations-delusions/>
- Jais, S. M., Bistamam, M. N., Arip, M. A. S. M., Sipon, S., & Khan, R. K. A. W. (2014). Pembinaan Model Integrasi Kesehatan Mental Dan Trauma Sebagai Strategi Peningkatan Kecekapan Amalan Kaunseling Kesehatan Mental Dan Trauma Di Malaysia. *Fundamental Research Grant Scheme*. Kementerian Pendidikan Malaysia
- Jais, S. M., Bistamam, M. N., Mustafa, M. B., & Rani, N. H. M. (2019). Reliability of Post Traumatic Growth Module for Domestic Violence Survivors. *Journal Counseling and Psychology*. Tanjung Malim, Perak: Sultan Idris Education University.
- Jalaludin, K. (2015). *Teori Kaunseling Bina Jiwa: Falsafah, Pengisian Dan Orientasi Klinikal*. Langkap: Perak
- Jusoh, A. J., Rahman, A. M. A., Bistamam, M. N., & Arip, M. A. S. M. (2011). *Modul kaunseling kelompok CTRT: Pendekatan menangani permasalahan pelajar*. Tanjung Malim: Penerbit Universiti Pendidikan Sultan Idris. Al-Ghazali. (1988). *Terjemahan Ihya Ulumuddin jilids 8*. (Terj. TK.H. Ismail Yakub SH). Kuala Lumpur: Victory Agensi.

- Karmeli, Y., & Karmelia, Y. (2012). Pengaruh terapi aktivitas kelompok stimulasi persepsi terhadap kemampuan mengontrol halusinasi pada klien halusinasi di ruang cendrawasih dan ruang gelatik Rs Jiwa Prof Hb Saanin Padang tahun 2012. *Kajian tidak diterbitkan* : Universitas Andalas. Indonesia.
- Kerlinger, F. N. (1979). *Foundation of behavioral research*. Ed. Ke 2. New York: Holt Rinehart & Winston.
- Kerlinger, F., & Lee, H. (2000). *Foundation of behavioral research*. Ed. Ke 4. New York: Forth Worth.
- Kurniawan, Y., & Abdullah, T. (2012). *Masalah etika di Pusat Rawatan Pesakit Mental : satu kajian pemerhatian langsung (Direct Observation)*. In: Regional Conference on Values and Humanities (RECOVH) 2012, 02 - 03 Disember 2012, Dewan Terbuka Keusahawanan, Universiti Malaysia Kelantan, Kampus Kota , Kota Bharu , Kelantan
- Leister, M. B. (1998). Toward a New Definition of Hallucination. *American Journal of Orthopsychiatry*, 68, 305-312.
- Maramis, W. F. (2005). *Ilmu Kedokteran Jiwa. Edisi 9*. Surabaya: Airlangga University Press.
- Mohajan, H. K. (2017). Two Criteria for Good Measurements in Research: Validity and Reliability. *Journal Psychology*. Bangladesh: Premier University, Chittagong.
- Naqvi, H. A. (2008). Skizofrenia: A Concept. *Journal of Pakistan Medical Association*, Vol. 58. No. 3
- Nawi, A., Zakaria, G. A. N., Hashim, N., & Ren, C. C. (2015). Assessing the Quality of IPBL Module: Validity and Reliability Aspects. *Journal Of Quality Measurement and Analysis*. Brunei DS: Universiti Brunei Darussalam
- Noah, S. M. (2002). *Rekabentuk Penyelidikan: Falsafah, Teori dan Praktis*. Serdang: Penerbit Universiti Putra Malaysia.
- Noah, S. M. (2005). *Pengujian dan penilaian dalam kaunseling: Teori dan Aplikasi*. Serdang: Penerbit Universiti Putra Malaysia.
- Noah, S. M., & Ahmad, J. (2005). *Pembinaan Modul: Bagaimana Membina Modul Latihan dan Modul Akademik*. Serdang: Penerbit Universiti Putra Malaysia
- Nordin, A. B. (1995). *Penilaian Afektif*. Kajang: Masa Enterprise.
- Oltmann, S. M. (2016). Qualitative Interviews: A Methodological Discussion of the Interviewer and Respondent Contexts [37 paragraphs15,]. *Forum Qualitative Sozialforschung / Forum: Qualitative Social Research*, 17(2), Art.
- Rashid, A. R. A. (1993). *Pendidikan Merentasi Kurikulum*. Kuala Lumpur: Dewan Bahasa dan Pustaka.
- Rusell, J. D. (1974). *Modular Instruction: A Guide to the Design, Selection, Utilization and Evaluation of Modular Materials*. United States: Publishing Company.
- Sinha, R. B. N., & Hassan, A. (2014). Respondents versus Informants Method of Data Collection: Implications for Business Research. *Multilingual Academic Journal of Education and Social Sciences*, 2(1), 1–13.
- Saper, M. N. (2012). *Pembinaan Modul Bimbingan 'Tazkiyah An-Nafs' dan Kesanya ke atas Religiositi dan Resiliensi Remaja*. Tesis Dr. Falsafah. Serdang: Universiti Utara Malaysia.
- Smith, K. (2019). *Schizophrenia: Hallucinations and Delusions*
- Subahan, T. M. (1990). Pembinaan alat kajian untuk mengukur tingkah laku pengajaran di sekolah dan di universiti. *Jurnal Pendidikan*, 43-63. Bangi: Universiti Kebangsaan Malaysia.
- Vale, J.D. (1998). *Traditional Reliability*, <http://www.ece.edu/-koopman/de>. (23 Julai 2002).

- Valetta, Rebecca, M. (1977). *Modern Language Testing: A Hand Book. (2nd Edition)*. New York: Harcourt Brace Jovanovich.
- Wahyuni, S., Yuliet, S. N., & Elita, V. (2011). Hubungan lama hari rawat dengan kemampuan pasien dalam mengontrol halusinasi, *Jurnal Psikologi: Ners Indonesia*
- Waters, F., & Fernyhough, C. (2017). Hallucinations: A Systematic Review of Points of Similarity and Difference Across Diagnostic Classes. *Schizophrenia Bulletin, Volume 43, Issue 1*, Pages 32–43.
- Waters, F., Bloom, J. D., Jardri, R., Hugdahl, K., & Sommer, I. E. C. (2018). Auditory Hallucinations, Not Necessarily a Hallmark of Psychotic Disorder. *Journal Psychology. 48(4):529-536*. doi: 10.1017/S0033291717002203.
- Yatin, S. F. M., Mohammed, Z., Nasir, A. A. M., Wahid, M. M. K. A., & Kiroh, C. A. (2018). Information Industry: Characteristics and Mechanism for the Development. *International Journal of Academic Research in Progressive Education and Development, 7(3)*, 200–210.