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Content Validity of the Islamic Emotional Regulation Module

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Abstract

This study aimed to assess the content validity of the Islamic Emotional Regulation Module towards the mental wellbeing of youth. This module has five main submodules, namely the emotional regulation submodule of sadness, anger, guilt, shame and fear. This module has gone through content validation involving five experts in the fields of Islamic thought, moral psychology and adolescent counseling. Data evaluation by experts were analyzed using Content Validity Index (CVI). The results of the evaluation by experts showed that all modules tested had a high content validity coefficient of between .770 to .810 (> .70). The results of the study concluded that all submodules of the Islamic Emotional Regulation Module have high content validity and a pilot study should be conducted to determine the reliability of the modules before being used in the experimental study. It is hoped that this developed module can help the youths in regulating their emotions as well as becoming useful human beings. An individual's ability to regulate emotions can help them manage and respond effectively to the emotional experiences they experience. The suggestion follow up study is to conduct a pilot study to determine the reliability of the module and test the effectiveness of the module in a larger population.

Keywords: Content Validity, Modules, Emotional Regulation, Youth.

Introduction

Every individual needs to have the skills to manage and control emotions so that those emotions remain balanced and stable. These skills are called emotional regulation skills. Emotional regulation refers to the process by which a person has control over when and how they experience emotions and express those emotions (Gross & John, 2003). Emotional regulation can also be interpreted as the ability to evaluate and change emotional reactions in accordance to specific current behaviours and circumstances (Thompson, 2001). Proper emotional regulation includes an individual's ability to understand his or her own feelings, physiological reactions, and emotion-related reactions. The most important thing in emotional regulation is to change negative emotions into positive ones that ultimately benefit oneself and others. Failure to control emotions or emotional dysregulation can lead to psychopathological risks i.e. mental health problems (Bradley, et al., 2011).

Emotional regulation is part of emotional intelligence. Emotional intelligence is defined as the ability to recognize, understand, and control emotions to drive thoughts and behaviors (Salovey & Mayer, 1990). The concept of emotional intelligence in Islam is different from the West. Western scholars refer to the concept of emotional intelligence as a person's ability to know and identify emotions, social awareness and relationship management (Goleman & Davidson, 2017). According to Goleman (1995), emotional intelligence encompasses five essential elements: (i) knowing one's emotions; (ii) manage emotions; (iii) motivate yourself; (iv) recognizing the emotions of others, and (v) controlling relationships. A person with emotional intelligence has the ability to recognize and understand emotions as well as being able to detect emotions and observe different emotional reactions, as well as being able to identify emotions correctly. In addition, have an understanding of the emotions of self and others as well as respond appropriately according to the emotions exhibited.

Meanwhile, according to Islamic teachings, the ability to control emotions is the most important essence in building and maintaining human relationships and also the relationship with Allah SWT indirectly (Hamidah, et al., 2013). Emotions experienced, whether sad or happy, need to be controlled so that those emotions do not affect behavior. Stable emotions result from a process of understanding, appreciation, purification and practice that arises from the depths of a pure and holy heart. The appreciation of the worship performed by Rasulullah SAW to control emotions when he feels emotional turmoil in himself to regain peace of mind should be applied in the daily practice of a Muslim individual. Practices such as reciting the Qur'an, remembering Allah (remembrance) and prayer (Diana, 2018).

Existing emotion regulation modules such as the emotion regulation training module of primary school children (Siti & Annastasia, 2019), the emotional regulation module (Intan, et al,, 2019), and the emotional self -regulation module (Purwadi, et al., 2020). The Emotional Regulation Training Module for Primary School Children is given to class teachers so that class teachers can train emotional regulation to their students. As for the emotional regulation module by Intan Puspitairi and friends, it was conducted on for parents who committed acts of child abuse. This module develops Gross's (1998) emotional regulation strategies namely situation selection, situation modification, attention dissemination, cognitive change, and response modulation into related training activities to enhance emotional regulation in parents. While, the emotional self-regulation module by Purwadi and colleagues was conducted to determine the effectiveness of the self-regulation module in reducing students' aggressive behavior. All the models mentioned emphasize the aspects of emotional regulation according to empirical methods without including the method of controlling emotions as taught by the Prophet SAW. Thus, the researcher argues that a module should be constructed by combining existing emotional regulation theory with elements of approach taught by Rasulullah SAW (Rezki, et al., 2020).

Therefore, an emotional regulation module has been developed by integrating two theories, namely Gross emotional regulation theory along with elements of Rasullullah SAW's approach known as the Islamic Emotional Regulation Module. The integration between the existing theory and the approach of Rasulullah SAW in producing the Islamic Emotional Regulation Module (IERM) is expected to produce a more holistic and perfect module. Therefore, this Islamic emotional regulation module is built to provide skills to individuals to take care of emotions by controlling their emotions according to the emotions felt. The three

main phases of module construction namely module needs analysis, module development, and module evaluation are implemented to produce modules that can be used effectively by counselors and therapists. This Islamic emotional regulation module is built based on an Islamic perspective and can be applied by all ages.

Through this module, individuals learn to understand emotions and accept emotions, as well as learn how to control emotions according to the Islamic perspective, by following the way of controlling emotions of the Prophet Muhammad SAW. This module has five main sub -modules, namely the emotional management therapy sub -module of sadness, anger, guilt, shame and fear. This module has been validated by experts and administered to the youth to find out the usefulness of the module. This module is expected to help identify the emotions felt and control those emotions as well as help develop and improve the necessary skills related to emotions. It is hoped that this module can benefit all individuals, especially the youth to prevent emotional dysregulation as well as improve psychological well -being.

Content Validity of the Module

The purpose of validity is done to ascertain whether the indicator or measure used contains the entire range of features that should be present in the aspect being measured in the study (Sabitha, 2006). Meanwhile, the validity of a module refers to the accuracy of the concept and content of a module. The validity of a module for an assessment module must meet five things, namely: a) meet the target population, b) the teaching situation or method of module implementation is appropriate, c) the time allocated for the method is sufficient d) the module successfully provides change and improvement of youth achievement according to the targeted goals and e) the module successfully forms an admirable youth personality (Sidek & Jamaludin, 2005. The existence of these five criteria indicates that a module is considered successful and achieves its goals.

At this stage, content validation is done on 30 activities and 5 sub -modules by involving several experts appointed in their field to assess the overall suitability of the activities including language, phrases and sentences (Ghazali & Sufean, 2016). In this context, the researchers selected five expert evaluators to determine the evaluation of the emotional regulation module. Several previous researchers have made their own determination of the number of experts, namely two experts considered sufficient (Nunnally, 1978), the minimum number of three experts (Lynn, 1986), at least five experts (Burns & Grove, 1993) and recommended between five to seven experts to evaluate the domain content scale using the rating scales.

Methodology

This study uses the design development research (DDR) method which is to obtain the consensus percentage value of the validity of the module content. Validity of module content using expert consensus assessment consisting of 5 experts who have been appointed as study subjects with characteristics such as having conducted module construction studies, teaching, writing articles related to module construction, delivering talks related to module construction, developing and conducting modules in university management. The five experts appointed are lecturers from Universiti Kebangsaan Malaya (UKM), Open University Malaysia (OUM), Universiti Malaysia Terengganu (UMT) and Secondary School teachers. In fact, all the appointed experts have Doctor of Philosophy background from various universities.

Researchers have developed a set of content validity questionnaires using questionnaires adapted and modified from Jamaluddin (2002) and Russell (1974). The questionnaire contained five main sub-domains namely emotions of sadness, fear, guilt, anger and shame. The answer choice scale was likert five namely (5) strongly agree, (4) agree, (3) not sure, (2) disagree, and (1) strongly disagree. The questionnaire was modified according to the emotional regulation approach module of Prophet Rasulullah SAW. Answer choices use a Likert scale of 1 (strongly disagree) to 5 (strongly agree). All activities included in the module are based on expert's recommendations through the interview method that have been conducted in the early stages of module construction. A complete draft of the Rasulullah SAW's emotional regulation approach module together with a questionnaire on the validity of the module content and an appointment letter were given to all experts. Appointed experts are a group of experts who have areas of expertise, experience and suitability for the modules being built. The profile of the expert panel is as shown in Table 1.

Table 1: Expert Validation Panel Profile

No	Short Profile	Institution	Expertise
1	(University Lecturer)	OUM	Islamic Thought
2	(University Lecturer)	UKM	Adolescence Counselling
3	(University Lecturer)	UMT	Counselling
4	(University Lecturer)	USIM	Moral Psychology
5	(Teacher)	Secondary School	Counselling

Data were analyzed descriptively to obtain expert consensus percentage values. The minimum level of validity of good and acceptable content is 70% as stated by Sidek and Jamaludin (2005). In addition, experts also provide views and comments for the improvement of module content.

Findings

Although the experts panel appointed a total of five people but only three people provided feedback and comments on this part, which is the assessment of the validity of the content in this module. Meanwhile, the two experts only evaluate from a general point of view. As a result of the expert evaluation, the validity values of the sub -modules and activities of the emotional regulation module of Rasulullah SAW on the mental well -being of the youth can be seen in Table 2.

Based on Table 2, the results of the content validity findings of the sub -modules and activities showed the content validity coefficients were Sad Emotional Management Therapy Module .797; Anger Emotional Management Therapy Module, .085; Fear Emotional Management Therapy Module, .810; Shame Management Therapy Module, .770; and Guilt Management Therapy Module, .800. This indicates that there is no significant difference in the values of the coefficients between the minimum and maximum for all activities. This shows that the percentage of expert consensus is more than 70% with a level of validity coefficient >.70 found that all these modules are good and satisfactory and can be continued in the pilot study to determine the reliability of the modules.

Table 2: Validity of module content based on sub -modules and activities (expert consensus)

Module	Activities	Expert 1	Expert 2	Expert 3	Expert 4	Total	%	(r)
Sad Emotional Management Therapy Module							**79.7**	**.797**
	Activity 1: Sharing knowledge	5	9	8	9	31	77.5	.775
	Activity 2: Don't be sad, Allah be with you	6	9	8	8	31	77.5	.775
	Activity 3: Sharing my emotional sadness	5	9	7	9	30	75.0	.750
	Activity 4: Games 1 hour	5	9	8	8	30	75.0	.750
	Activity 5: Muslim diary	6	9	9	8	32	80.0	.800
	Activity 6: Excerpts from Quranic verses	6	9	9	8	32	80.0	.800
	Activity 7: Feeling expression session	6	9	8	9	32	80.0	.800
	Activity 8: I'm happy	6	9	9	9	33	82.5	.825
	Activity 9: Thank goodness!	7	9	9	10	35	87.5	.875
	Activity 10: Movie time	7	9	9	8	33	82.5	.825
Anger Emotional Management							**80.5**	**.805**

Therapy Module								
	Activity 1: Individual anger control	6	9	8	9	32	80.0	.800
	Activity 2: Driving an angry attitude for the better	5	9	8	8	30	75.0	.750
	Activity 3: My Idol is Rasulullah	6	10	9	9	34	85.0	.850
	Activity 4: Deal with anger together	6	9	9	8	32	80.0	.800
	Activity 5: Angry or peaceful?	7	9	9	8	33	82.5	.825
Fear Emotional Management Therapy Module							**81.0**	**.810**
	Activity 1: High fear	5	8	7	10	30	75.0	.750
	Activity 2: Case studies	6	9	9	9	33	82.5	.825
	Activity 3: Fear, fear, go away!	6	9	9	10	34	85.0	.850
	Activity 4: Sin and disaster	6	9	8	9	32	80.0	.800
	Activity 5: Thinking skills	6	9	9	9	33	82.5	.825
Shame Emotional Management Therapy Module							**77.0**	**.770**
	Activity 1: he	6	9	8	8	31	77.5	.775

	wisdom of shame from the story of the Quran							
	Activity 2 : Alternative brings shame	5	8	7	9	29	72.5	.725
	Activity 3 : Friend, help me!	7	9	7	8	31	77.5	.775
	Activity 4: Positives dominate negatives	6	10	9	8	33	82.5	.825
	Activity 5: I'm a stylish model	5	10	7	8	30	75.0	.750
Guilt Emotional Management Therapy Module							**80.0**	**.800**
	Activity 1: Learn to forgive yourself	7	9	8	9	33	82.5	.825
	Activity 2: Minimize the burden of guilt	6	9	8	8	31	77.5	.775
	Activity 3: Fight guilt	6	8	8	9	31	77.5	.775
	Activity 4: Checklist good and bad	6	9	9	8	32	80.0	.800
	Activity 5: Positive	7	9	9	8	33	82.5	.825

Then, a group of experts evaluated the validity of the module content as a whole using a questionnaire adapted and modified from Jamaluddin Ahmad (2002); Russell (1974). Table 3 is the consensus findings of three experts showing that the minimum percentage - maximum obtained is 73.3% to 80% for the five content items of this module can be implemented

perfectly. Thus, the overall score obtained for all items of 80% equivalent to a content validity coefficient of .800 > .70 indicates high and good module content validity.

	Module Features	Expert 1	Expert 2	Expert 3	Percent	Validity Coefficient
1.	The content of this module meets its target population	5	4	3	80.0	.800
2.	The content of this module can be implemented perfectly	5	4	3	80.0	.800
3.	The content of this module corresponds to the time allotted	4	4	4	80.0	.800
4.	The content of this module can improve the level of emotional management of participants	5	5	3	86.7	.867
5.	The content of this module can change the thinking of participants	4	4	3	73.3	.733
Total score					**80.0**	**.800**

Table 3 Consensus findings by experts on module content

Discussion and Recommendations

The basic construction of the Islamic emotional regulation module was done as a result of the analysis of the literature related to emotions and emotional regulation of youths. There are a total of 30 activities in total that have been produced and this contributes to the exploration of new knowledge in the implementation of appropriate interventions. According to Sidek and Jamaludin (2005), a good module can measure three main aspects namely content validity, reliability and effectiveness. These three aspects can increase the strength of a module. One of the three aspects of content validity was analyzed and found that the Islamic emotional regulation module has a high content validity value. While the expert evaluation of sub -modules and activities also has high and good content validity. These findings are in line with the findings of a study conducted by Nurliyana, et al. (2014); Amla, et al. (2013); Mohd Ali (2010); previously who also used the same content validation procedure as used in this study. Meanwhile, the Islamic emotional regulation module also has high reliability for the knowledge sub -module, decision -making sub -module.

Analysis of the content validity of the entire module and the high sub -modules received showed that the Islamic emotional regulation module can be used and continued with the study of effectiveness to the university student population. With the construction of this module, can provide contributions at the level of Higher Education Institutions (HEI), such as HEI counselors can use this module in conducting counseling sessions; stakeholders such as Ministries, Universities; and university students will also benefit from this module. Thus, further research proposals should focus on conducting experimental studies to measure the effectiveness of the module.

Conclusion

The findings of the study for the needs analysis phase is very important to obtain information that can determine the required elements for emotional regulation. The needs analysis phase, based on literature review and field review, helped the researcher to determine the content, activities, basic intervention approach and draft the specifications for module's construction

and development which are comprehensive, affective, continuous, systematic and holistic. Successfully constructed emotional regulation modules can contribute to helping youth improve their self -well -being. Through this module, interventions can be carried out on youths in need of guidance and at the same time provide opportunities for counselors and the profession to assist in improving the well -being of youths. In addition, this module is built using a standard module construction model can further strengthen the justification of module quality and has gone through an expert evaluation process.

Appreciation

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