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THE APPLICATION OF FUZZY DELPHI METHOD IN DEVELOPING ISLAMIC PSYCHOSPIRITUAL MODULE TO IMPROVE STUDENTS' EMOTIONAL WELL-BEING

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Abstract:

Mental health issues among students have become a critical global concern, with increasing recognition of the role mental health plays in academic success. This study aims to develop an Islamic psychospiritual module to enhance students' emotional well-being, aligned with the Malaysia Higher Education Plan (RPTM) 2026–2035, which prioritizes mental health for academic success. The research utilized the Fuzzy Delphi Method (FDM) to obtain expert consensus on the module's key elements, involving 10 experts from fields such as Islamic studies, psychology, and curriculum development. The experts evaluated the module's objectives, content, learning strategies, and assessment methods through structured questionnaires, with data analyzed using threshold values (d), expert agreement percentages, and defuzzification processes. The results showed that all proposed elements met the required criteria, with threshold values (d) below 0.2 and expert agreement exceeding 75%, indicating strong consensus. The findings confirm that the identified elements form a valid framework for the module, which is deemed appropriate and essential for improving students' emotional well-being through a religion-based approach. This module is particularly relevant for the Form Three Usuluddin subject in the Curriculum Dini, with the potential to effectively address mental health challenges and support holistic student development. The study underscores the importance of integrating spiritual practices into mental health interventions within the educational system.

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Keyword:Emotional Well-Being, Islamic Psychospiritual, Students, Fuzzy
Delphi Method

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Introduction

Mental health problems among students have become a critical global concern, particularly as students are often categorized as a vulnerable group at risk of emotional and psychological difficulties. Research has increasingly emphasized the significance of this issue, especially in the context of the COVID-19 pandemic. Students are more susceptible to anxiety and stress about their future, given the various academic and social pressures they face (Jessiman et al., 2022; Dale et al., 2023; Moghimi et al., 2023). The pandemic has not only had severe physical health effects but also exacerbated psychological and emotional distress, leading to widespread mental health problems such as stress, anxiety, and depression among students worldwide (Rahman et al., 2023). These challenges are particularly pronounced in the post COVID-19 period, as students struggle with disrupted routines, uncertainty about their futures, and social isolation (Dale et al., 2023).

In Malaysia, the mental health crisis among students has become a pressing issue. According to the National Health and Morbidity Survey (Ministry of Health Malaysia, 2022), 26.9% of secondary school students across 239 schools reported experiencing mental health issues, particularly depression. This statistic is concerning, as it reflects more than a quarter of students being at risk of mental health problems that could significantly affect their academic performance, personal development, and overall well-being. Contributing factors to this depression include academic pressures, competition among peers, inadequate financial support, and the failure to achieve academic excellence (Karyotaki et al., 2020; Pascoe et al., 2020). The emotional toll that these pressures have on students is further exacerbated by a lack of accessible mental health support systems within schools.

In Malaysian schools, despite the presence of counselling services, there is a significant gap in their accessibility and effectiveness. Many students, due to social stigma or personal discomfort, avoid seeking help from school counselors. Research by MacLean, Hunt, & Sweeting (2013) in Scotland highlighted that secondary school students often found counselling sessions to be awkward and avoided them, perceiving them as uncommon and socially uncomfortable. A similar trend has been observed in Malaysia, where studies by Atihirah Mohd Amin & Taquddin Abd Mukti (2024) revealed that social stigma acts as a barrier, preventing students from seeking counselling services. Moreover, school counselors face substantial work-related stress due to heavy workloads and a lack of professional support (Nor Hafizah Mohammad Hanafi et al., 2023). This combination of students avoiding

counselling and counselors being overburdened creates a substantial gap in providing adequate mental health support to students, making it increasingly difficult to address their emotional well-being effectively. Therefore, the increasing prevalence of mental health issues among students, coupled with the limitations of existing support mechanisms, underscores the urgent need for alternative solutions that are both holistic and accessible.

There is a significant gap in the depth and effectiveness of mental health education programs in schools. Most mental health education initiatives focus on general awareness but fail to address the core psychological needs of students (Sa'odah & Fatihah, 2024). Moreover, these programs often overlook the integration of emotional resilience, coping mechanisms, and psychological well-being, which are critical for students facing stress, anxiety, and depression. In Malaysia, the lack of mental health care that is grounded in Islamic principles within schools further compounds this issue. Islamic teachings offer valuable insights into spiritual and emotional well-being, yet these are not sufficiently incorporated into existing mental health education programs (Mohammad Hanafi et al., 2023). A more comprehensive approach is needed one that integrates both psychological and spiritual dimensions of well-being to ensure that students are equipped with the necessary tools to manage their mental health challenges effectively. This approach, rooted in Islamic psychospiritual principles, could provide students with the guidance they need to navigate their emotional struggles in a holistic manner.

One of potential solution to the mental health challenges faced by students is the introduction of an Islamic Psychospiritual Module. This module would incorporate Islamic teachings on mental health and well-being, integrating spiritual and psychological practices designed to foster emotional resilience and self-awareness. Rooted in the teachings of *Kitab Qut al Qulub* by al-Makki, this module emphasizes a holistic approach to mental health that aligns both the emotional and spiritual needs of students. This is particularly relevant for students in Government-funded Religious Schools (SABK) as it complements their religious education and provides a culturally relevant framework for improving emotional and psychological well-being. The module is designed to help students develop key skills such as emotional regulation, self-awareness, and resilience, which are crucial in coping with academic and personal stress. To ensure the effectiveness and relevance of the Islamic Psychospiritual Module, this study employs the Fuzzy Delphi Method (FDM) to develop and validate the content of the module. The Delphi method is a well-established technique for obtaining expert consensus on complex issues (McMillan et al., 2016; Kamis et al., 2020). It involves gathering insights and feedback from a panel of experts and using iterative rounds of feedback to refine and reach agreement on the key components of the module. The Fuzzy Delphi Method enhances the traditional Delphi approach by incorporating fuzzy logic, which allows for handling uncertainty and subjective expert opinions. This combination of Delphi and fuzzy logic makes the method particularly suitable for this study, as it aims to develop a module that requires expert validation from a diverse group of professionals, including experts in education, psychology, and Islamic studies. In this study, 10 experts will be consulted to evaluate and finalize the content of the Islamic Psychospiritual Module, ensuring that it is both academically sound and culturally relevant.

Literature Review

In this Literature Review, five key topics will be discussed to provide a comprehensive understanding of the Islamic psychospiritual approach and its relevance in educational settings. First, the concept of Islamic Psychospiritual will be explored, covering its definition, the

integration of Islamic psychology and Sufism, and its impact on emotional well-being. Second, the practical applications of Islamic Psychospiritual Practices will be examined, focusing on how these practices can improve emotional stability and mental health. Third, the Islamic Psychospiritual Module will be discussed, highlighting its role in promoting emotional resilience and psychological well-being among students. Fourth, the Fuzzy Delphi Method will be introduced as a tool for expert consensus in the development of educational modules. Finally, the integration of Islamic psychospiritual elements into schools will be explored, discussing the importance of addressing both psychological and spiritual needs in the school environment. In this Literature Review, five key topics will be discussed to provide a comprehensive understanding of the Islamic psychospiritual approach and its relevance in educational settings. First, the concept of Islamic Psychospiritual will be explored, covering its definition, the integration of Islamic psychology and Sufism, and its impact on emotional well-being. Second, the practical applications of Islamic Psychospiritual Practices will be examined, focusing on how these practices can improve emotional stability and mental health. Third, the Islamic Psychospiritual Module will be discussed, highlighting its role in promoting emotional resilience and psychological well-being among students. Fourth, the Fuzzy Delphi Method will be introduced as a tool for expert consensus in the development of educational modules. Finally, the integration of Islamic psychospiritual elements into schools will be explored, discussing the importance of addressing both psychological and spiritual needs in the school environment.

Definition of Islamic Psychospiritual

Islamic psychospiritual is a multidisciplinary field that integrates Islamic psychology and Sufism. It is primarily concerned with the relationship between mental health (psychology) and spiritual practices (spirituality) in promoting emotional well-being. According to Manaf (1995), Islamic psychospiritual can be understood as a discipline that intertwines the study of psychology (pertaining to the soul and mind) and *tasawuf* (Sufism, which deals with the spiritual aspect of human existence). This definition underscores the idea that the emotional and psychological health of individuals is strongly influenced by their spiritual practices and relationship with God. Islamic psychospiritual is defined by Abdul Aziz et al. (2022) as the intersection of the emotional and spiritual dimensions of human beings. The term “psychology” refers to the study of the soul and mind, which is inherently connected to emotional well-being. On the other hand, “spirituality” refers to practices related to devotion, submission to God, and the development of one's relationship with the Divine (Najmee et al., 2020). As such, Islamic psychospirituality emphasizes the importance of emotional health and spiritual fulfillment, promoting a holistic approach to mental well-being. In this context, the practice of spiritual rituals, such as prayer (salat), remembrance of God (dhikr), and seeking closeness to the Creator, is seen as an essential factor in regulating emotions and fostering psychological stability. These practices are intended to transform the internal state of a person, thereby positively influencing their thoughts, feelings, and behavior. Therefore, Islamic psychospirituality is not only a theoretical framework but also a practical approach to enhancing emotional resilience, self-awareness, and overall mental health.

Islamic Psychospiritual Practices and Emotional Well-being

Islamic practices provide a unique approach to emotional regulation and mental health. These practices are embedded in the teachings of Islam and serve as tools for personal development and emotional healing. Research indicates that the integration of Islamic spiritual practices into

daily life helps individuals cope with stress, anxiety, and depression (Abdul Aziz et al., 2022). For example, regular prayer has been shown to improve emotional stability by providing individuals with moments of mindfulness and self-reflection. Similarly, *zikir* (remembrance of God) is associated with a sense of peace and emotional calm, helping individuals to manage anxiety and negative emotions. The concept of *tawakal* (trust in God's plan) also plays a significant role in Islamic psychospiritual, offering individuals a framework for understanding life's challenges. By surrendering to God's will, individuals develop resilience and cope more effectively with stressors. This concept encourages acceptance and patience, which are essential for mental well-being, especially in the face of adversity (Najmee et al., 2020). The integration of Islamic psychospiritual practices within school settings is a promising approach to improving students' emotional well-being. In the context of Malaysian schools, the introduction of such practices could provide a culturally appropriate framework for addressing mental health challenges faced by students. Islamic teachings offer a holistic approach to mental health, addressing both the psychological and spiritual needs of students. However, the current mental health education in schools largely overlooks the integration of Islamic practices into counseling and emotional support programs. Studies have indicated that mental health education in schools is often limited to general awareness programs, which fail to address students' emotional resilience, coping mechanisms, and spiritual well-being (Sa'odah & Fatihah, 2024). This gap highlights the need for more comprehensive mental health programs that incorporate Islamic psychospiritual principles, especially in schools with a predominantly Muslim student body. Integrating Islamic spiritual practices into school-based mental health programs can provide students with additional tools to navigate the stresses and challenges they face.

Islamic Psychospiritual Module: A Holistic Approach to Mental Health

The Islamic Psychospiritual Module is an educational framework designed to integrate both psychological and spiritual dimensions to address students' mental health challenges. Based on the teachings of *Kitab Qut al Qulub* by al-Makki, this module focuses on the development of students' emotional resilience and self-awareness. The module includes practical spiritual practices, such as prayer, dhikr, and reflection, as well as psychological tools to enhance emotional well-being. In Sharifah's (2018) study on the development of a psychological model for spiritual health, it was highlighted that a psychospiritual approach not only improves emotional well-being but also promotes a deeper connection to one's faith. This model aligns with the teachings of Islamic psychospirituality, emphasizing the importance of spiritual practices in fostering mental health. The Islamic Psychospiritual Module, therefore, represents a bridge between Islamic values and modern psychological approaches, offering students a holistic way to address their mental health issues. The module is designed to be incorporated into the school curriculum, providing students with opportunities to practice emotional regulation, mindfulness, and spiritual reflection. By introducing these practices into the classroom, students can develop the tools necessary to cope with academic pressures, personal challenges, and social stressors, ultimately promoting their mental well-being.

Fuzzy Delphi Method as a Tool in Developing Module

The Fuzzy Delphi Method (FDM) is an effective approach used to achieve expert consensus in the development of modules or systems, particularly when designing educational materials or learning tools. This method allows experts to continuously provide feedback and opinions, ensuring a dynamic and iterative process of decision-making (Adler & Ziglio, 1996; Jones &

Twiss, 1978, as cited in Noh et al., 2013). To ensure that a high degree of agreement is achieved among experts, the sample size for the Fuzzy Delphi study is typically set at a minimum of 10 experts. However, in this study, a sample of 17 experts has been selected, comprising specialists in Islamic studies, technology, problem-based learning, and curriculum development. These experts were chosen using specialized sampling techniques, as suggested by Chua (2010), which ensures the inclusion of individuals with relevant expertise. The criteria for selecting these experts are based on the guidelines outlined by Berliner (2004) and Gambatese et al. (2008). An expert is defined as an individual with at least ten years of professional experience in the field and a minimum of a bachelor's degree as their academic qualification. This ensures that the selected individuals possess not only the required educational background but also extensive practical experience, which is essential for providing valuable insights during the consensus-building process. The Delphi technique, introduced decades ago, has been widely used in various research contexts. It involves gathering input from participants who are well-suited to the research subject and have specialized knowledge in the area of study (Eshak et al., 2020). The Fuzzy Delphi Method, a modified version of the traditional Delphi technique, was first developed by Murray et al. (1985) and later adapted by Kaufmann & Gupta (1988) to incorporate fuzzy logic, allowing for more nuanced responses. FDM uses binary decision-making (yes or no) but incorporates a range of possible answers, thus handling uncertainty and disagreement among experts more effectively (Eshak et al., 2020; Noh et al., 2013). FDM is particularly important in the development of educational tools and media, as it offers a structured approach to leveraging expert knowledge in complex decision-making processes (Ciptono et al., 2019; Yusof et al., 2022). By integrating fuzzy logic with the Delphi Method, FDM helps account for diverse expert opinions, even when these opinions vary or uncertainty exists. This approach ensures that a broad spectrum of perspectives is considered during the design process. It is also invaluable for prioritizing features, clarifying ambiguities in user needs, and making informed decisions regarding content and design elements (Abdullah & Siraj, 2018; Zulkifli et al., 2022). The iterative nature of FDM, along with its ability to minimize bias, makes it an excellent tool for developing innovative and effective learning materials that cater to diverse educational needs and ensure a well-rounded development process (Zain et al., 2022).

Research Methodology

This section outlines the research methodology employed in the development of the Islamic Psychospiritual Module, specifically the use of the Fuzzy Delphi Technique (FDM) to obtain expert consensus. The FDM involves gathering expert opinions and converting their responses from a Likert scale into a Fuzzy scale for more nuanced evaluation. First introduced by Murray, Pipino, and Gigch in 1985 (Creager & Murray, 1985), the FDM has been widely used to aggregate expert insights and manage uncertainty in complex decision-making processes. By utilizing this technique, the study ensures that the module's content is both academically rigorous and reflective of expert perspectives from various relevant fields.

Steps of the Fuzzy Delphi Method in Developing Islamic Psychospiritual Module

In the application of the Fuzzy Delphi technique, several procedures must be followed to ensure that the study is considered empirical. The sequence of procedures is shown in Table 1. Table 1 outlines the step-by-step procedure for implementing the Fuzzy Delphi Method (FDM) in the development of the Islamic Psychospiritual Module. The Fuzzy Delphi Method is a decision-

making tool that combines expert opinions using fuzzy logic to handle uncertainty and achieve consensus. Below is an explanation of each step in the process:

Table 1: Steps of the Fuzzy Delphi Method

Steps	Description
Determining the number of experts	A total of 11 experts were identified in their respective fields of expertise to determine the content of the module.
Selection of Fuzzy scale	Seven linguistic scales were selected.
Determination of average value (a_1 , a_2 , a_3)	The average value for each expert involved was obtained.
Determination of threshold value (d)	If the threshold value is 0.2 and reaches more than 75%, all experts are considered to have achieved consensus.
Fuzzy Aggregation evaluation	Fuzzy aggregation evaluation using triangular fuzzy numbers.
Defuzzification	The ranking order of alternatives is determined according to the value of a .

Based on the table 1, first step is determining the Number of Experts. In the Fuzzy Delphi Method, the first step is to identify and select the experts who will contribute to the consensus-building process. For this study, a total of 11 experts were selected, each specializing in relevant fields such as Islamic studies, psychology, curriculum development, and counseling. The purpose of selecting a diverse group of experts is to ensure that the module content is comprehensive, scientifically sound, and culturally appropriate. By involving a balanced number of experts from various fields, the study ensures that the final module design is well-rounded and informed by expert insights from multiple perspectives.

Secondly is selection of Fuzzy Scale: The next step involves selecting a linguistic scale that will allow experts to provide their opinions in a structured way. In this study, seven linguistic scales were chosen to capture the range of opinions from the experts. These scales are used to express subjective assessments, where experts can indicate their level of agreement or disagreement with specific module components using terms like "low," "medium," "high," and other relevant descriptors. These linguistic scales help represent expert opinions that are not just binary (yes/no) but also accommodate shades of meaning, which is crucial in dealing with the uncertainty inherent in expert judgment.

Thirdly is determination of Average Value (a_1 , a_2 , a_3): After collecting input from the experts, the next step is to calculate the average value for each expert's evaluation. These values are denoted as a_1 , a_2 , and a_3 , which correspond to the lower, middle, and upper bounds of the experts' opinions, respectively. These values are used to reflect the range of agreement or disagreement on specific aspects of the module. The averaging process helps to consolidate expert opinions into a single value that represents the collective judgment of the group, reducing individual biases and providing a clearer perspective on the issue at hand.

Fourthly is determination of Threshold Value (d): The threshold value (denoted d) is used to determine whether consensus has been reached among the experts. In this study, a threshold of 0.2 was set, meaning that if the variation in expert opinions falls within 0.2 and more than 75% of the experts agree on a particular aspect, consensus is considered to have been achieved. This

step is important for filtering out extreme or outlier opinions, ensuring that the consensus is based on the majority of expert input. It establishes a clear criterion for determining when the experts have collectively agreed on a particular module element, ensuring that only widely accepted content is included in the module.

Fifthly is fuzzy Aggregation Evaluation: Fuzzy aggregation is the next step, where experts' opinions are combined using triangular fuzzy numbers. These fuzzy numbers represent a range of values that reflect expert judgment, allowing for greater flexibility and capturing the uncertainty in their responses. This aggregation process involves applying mathematical techniques to combine the fuzzy values from all experts into a single set of values that reflect the group consensus. This step ensures that all expert inputs are considered and weighted appropriately, helping to refine the module's content and ensure its accuracy.

Lastly is defuzzification: The final step is defuzzification, which involves converting the fuzzy values into a single, crisp value that can be used to rank the alternatives or module components. The ranking is determined based on the value of α , which represents the aggregated expert opinion. The defuzzification process provides a clear and actionable output, allowing the researchers to prioritize aspects of the module that have gained the most agreement among experts. This step helps to finalize the module's content by highlighting which features or components are most essential and have achieved the strongest consensus among experts.

Expert Profile

The number of experts selected as research respondents is based on Jones and Twiss (1978), who suggested that the number of experts for Delphi studies ranges between 10 and 50 individuals. The determination of the number of experts is also consistent with the views of previous scholars who stated that the acceptable number of experts ranges from 10 to 15 when a high level of consensus and uniformity among experts is expected (Adler & Ziglio, 1996). In addition, the experts selected must possess relevant background knowledge or experience in fields related to the study, so that their expertise can support the research needs and enable them to review their initial judgments in order to reach consensus among experts (Pill, 1971). Table 2 outlines the profile of the experts involved in the development of the Islamic Psychospiritual Module. It specifies the number of experts from each field, along with their relevant criteria. Here's a detailed explanation of the table and the roles of each expert:

Table 2: Expert Profile

Number of Experts	Experts Criteria
2	Curriculum Development
1	Curriculum
2	Islamic Psychospiritual
3	Usuluddin
2	Counselling and Psychology

Based on the Table 2 there are 2 experts from curriculum development fields. These experts specialize in designing educational frameworks and curriculum. Their role is essential in ensuring that the Islamic Psychospiritual Module is structured in a way that aligns with the learning objectives and educational standards. They contribute to integrating the psychospiritual practices into a coherent curriculum that can be easily applied in schools,

ensuring that the module is not only effective but also adaptable to the educational context. Next, 1 from Islamic Psychospiritual fields. This expert provides critical insights into the Islamic psychospiritual practices and theories based on al-Makki. Their role is to ensure that the module incorporates authentic Islamic principles, particularly in the areas of spirituality, emotional regulation, and well-being. This expert ensures that the module stays true to Islamic teachings while effectively promoting emotional well-being among students. Their knowledge is vital in the creation of spiritual exercises and practices that will help students develop self-awareness, resilience, and emotional balance.

Apart from that there are 3 experts in the fields of Usuluddin. Usuluddin experts provide the religious foundation for the module. They contribute their understanding of Islamic beliefs, ethics, and theological principles, which are crucial for framing the spiritual practices within the module. These experts help in aligning the module with core Islamic values, ensuring that the psychospiritual exercises and content are consistent with Islamic teachings. Their contribution ensures the module addresses the holistic development of students, both intellectually and spiritually. Lastly, 2 experts from Counselling and Psychology Experts. These experts are responsible for providing the psychological framework that supports the emotional and mental well-being components of the module. They bring valuable knowledge on counselling techniques, emotional regulation, mental health practices, and coping strategies. Their expertise ensures that the psychospiritual practices are aligned with contemporary psychological theories and are effective in improving students' emotional resilience. They also ensure that the module includes practical psychological techniques that students can use to manage stress, anxiety, and other emotional challenges.

Research Instruments

A questionnaire instrument was used to obtain quantitative data regarding the required elements and contents of the Islamic psychospiritual module. The use of questionnaires aims to fulfill the requirements of the Fuzzy Delphi technique in obtaining expert consensus. Table 3 outlines the structure of the Islamic Psychospiritual Module, detailing its content, integration of Islamic practices, learning strategies, and assessment methods. The table is divided into four main sections, each representing a step in the process of fostering emotional and spiritual well-being among students. These steps are designed to guide students in their psychological and spiritual growth through structured activities, self-reflection, and the application of core Islamic teachings.

Table 3: Questionnaire Sections

Module	Topic	No.	Item
A	Step 1: Acceptance and Surrender to Allah	1	Objective : Definition and Practices
		2	Title : Tadabbur Surah Hud, 112
		3	Field : Tafsir al-Quran
		4	Integration : <i>Taubat, Sabr, Syukur</i>
		5	Learning strategy : Quizz
		6	Assesment : Padlet reflective
B		1	Objective : Definition and Practices
		2	Title : Tadabbur Surah Mumtahanah, 6
		3	Field : Tafsir al-Quran

Step 2: Psychological Training and Education		4	Integration : <i>Raja', Khawf, Zuhud</i>
		5	Learning strategy : Quizz
		6	Assesment : Padlet reflective
C	Step 3: Caring for the Soul through Islamic Psychospiritual Practices	1	Objective : Definition and Practices
		2	Title : <i>Qada and Qadar</i>
		3	Field : Tauhid
		4	Integration : <i>Tawakal, Rida'</i>
		5	Learning strategy : Quizz
		6	Assesment : Padlet reflective
D	Step 4: Continuous Practices to Enhance Soul Recovery	1	Objective : Definition and Practices
		2	Title : Relationship with Human and <i>Alam</i>
		3	Field : <i>Akhlak and Tasawwuf</i>
		4	Integration : Mahabbah
		5	Learning strategy : Quizz
		6	Assesment : Padlet reflective

In Module A: Acceptance and Surrender to Allah, the module focuses on the essential concepts of *Taubat* (repentance), *Sabr* (patience), and *Syukur* (gratitude), which are integrated with the Tafsir al-Quran field, specifically Tadabbur Surah Hud, 112. The learning strategy for this section includes a quiz, which encourages students to test their understanding of the key concepts. Additionally, Padlet reflective assessments are used to foster self-reflection, allowing students to internalize the practices of repentance, patience, and gratitude. This step emphasizes the importance of accepting and surrendering to Allah, which is foundational in Islamic psychospirituality as it promotes emotional resilience and submission to divine wisdom. Module B : Psychological Training and Education takes a deeper dive into the psychological aspects of Islamic teachings, focusing on Tadabbur Surah Mumtahanah, 6. This section integrates the concepts of *Raja'* (hope), *Khawf* (fear), and *Zuhud* (detachment) as key elements in psychological training. These are essential for managing emotional states such as anxiety, fear, and attachment. By integrating these practices with Tafsir al-Quran, students are encouraged to develop a balanced emotional state by understanding the relationship between fear and hope and the importance of detachment from worldly desires. The learning strategy for this section also includes a quiz, reinforcing the key concepts, while the Padlet reflective assessments provide students with an opportunity to reflect on their personal emotional responses and growth throughout the learning process.

Module C : Caring for the Soul through Islamic Psychospiritual Practices emphasizes the nurturing of the soul by introducing *Tawakal* (trust in Allah) and *Rida'* (contentment with divine will) through the *Tauhid* field. The focus of this section is on *Qada and Qadar* (divine predestination) as students are taught to trust in Allah's plan for them and accept their circumstances. By embracing these Islamic concepts, students learn to cope with life's uncertainties and challenges, cultivating a sense of peace and resilience. This step integrates psychological well-being with spiritual practices, fostering a sense of balance between trusting Allah's will and taking responsibility for one's actions. Similar to the other steps, this section uses a quiz as a learning strategy, while Padlet reflective assessments encourage students to internalize and reflect upon their spiritual and emotional growth. Module D: Continuous Practices to Enhance Soul Recovery focuses on the importance of ongoing practices to maintain and enhance emotional and spiritual recovery. In this section, the module highlights *Akhlak*

(ethics) and *Tasawwuf* (Sufism) fields, integrating the concept of *Mahabbah* (love) in relation to human relationships and the natural world (*Alam*). The relationship with humans and *Alam* is essential for emotional healing and building compassionate connections. This final step in the module emphasizes the importance of continuous spiritual practices that reinforce love, kindness, and empathy, both towards others and oneself. The quiz format again serves as a learning strategy to assess understanding, and Padlet reflective assessments allow students to regularly reflect on their emotional and spiritual progress.

Findings and Analysis

Fuzzy Delphi Method for Module A

The table 4 below shows the research findings for 4 modules consisting of 7 items based on expert consensus. The data include the threshold value (d), the construct threshold value, and the percentage of expert consensus. Table 4 below shows the research findings for module A based on item, value threshold (d), percentage of consensus expert, fuzzy score and status of consensus expert:

Table 4: Findings of Fuzzy Delphi Method for Module A

No.	Item	Triangular Fuzzy Numbers		Fuzzy Evaluation Process				Consensus experts
		Value Threshold, d	Percentage of consensus experts, %	m1	m2	m3	Fuzzy score (A)	
1	Objective	0.119	100.0%	0.767	0.917	0.983	0.889	Accepted
2	Title	0.098	91.7%	0.800	0.942	0.992	0.911	Accepted
3	Field	0.068	100.0%	0.833	0.967	1.000	0.933	Accepted
4	Integration	0.102	100.00%	0.733	0.900	0.983	0.872	Accepted
5	Strategy	0.122	83.33%	0.800	0.933	0.983	0.906	Accepted
6	Assesment	0.057	100.00%	0.850	0.975	1.000	0.942	Accepted

Table 4 presents the findings of the Fuzzy Delphi analysis for Module A, which focuses on acceptance and surrender to Allah as the foundational stage of Islamic psychospiritual development. All six items (objective, title, field, integration, strategy, and assessment) achieved threshold values (d) below 0.2, indicating a high level of consensus among experts, with agreement percentages ranging from 83.33% to 100%. The fuzzy scores (A) for all items were also high, between 0.872 and 0.942, demonstrating strong expert validation. Notably, the assessment component recorded the highest fuzzy score (0.942), suggesting that reflective evaluation methods such as Padlet are highly suitable for this module. These results indicate that the elements of Quranic reflection (Tadabbur Surah Hud, 112), along with values such as *taubat* (repentance), *sabr* (patience), and *syukur* (gratitude), are considered essential in fostering students' initial spiritual awareness. This aligns with the concept of Islamic psychospiritual, which emphasizes self-awareness as a servant of Allah and the purification of the soul. Therefore, Module A provides a strong spiritual foundation that supports emotional well-being by guiding students toward acceptance, inner peace, and reliance on Allah.

Fuzzy Delphi Method for Module B

Table 5 below shows the research findings for module B based on item, value threshold (d), percentage of consensus expert, fuzzy score and status of consensus expert:

Table 5: Findings of Fuzzy Delphi Method for Module B

No.	Item	Triangular Fuzzy Numbers		Fuzzy Evaluation Process				Consensus experts
		Value Threshold, d	Percentage of consensus experts, %	m1	m2	m3	Fuzzy score (A)	
1	Objective	0.098	91.7%	0.800	0.942	0.992	0.911	Accepted
2	Title	0.119	100.0%	0.767	0.917	0.983	0.889	Accepted
3	Field	0.122	100.0%	0.783	0.925	0.983	0.897	Accepted
4	Integration	0.102	100.00%	0.733	0.900	0.983	0.872	Accepted
5	Strategy	0.122	100.00%	0.783	0.925	0.983	0.897	Accepted
6	Assesment	0.087	91.67%	0.833	0.958	0.992	0.928	Accepted

Table 5 illustrates the expert consensus for Module B, which emphasizes psychological training and education through Islamic psychospiritual elements. Similar to Module A, all items achieved threshold values (d) below 0.2 and expert agreement above 91.67%, indicating consistent and strong consensus. The fuzzy scores ranged from 0.872 to 0.928, with the assessment component again showing a relatively high score (0.928). The integration of concepts such as *raja'* (hope), *khawf* (fear), and *zuhud* (asceticism) reflects a balanced emotional framework in Islamic teachings. The findings suggest that experts strongly agree on the importance of embedding these elements into learning activities to strengthen students' emotional regulation and resilience. This supports previous literature highlighting that Islamic psychospiritual practices can enhance coping strategies and mental stability. In relation to the study's objective, Module B plays a critical role in translating spiritual concepts into psychological skills, helping students manage stress and develop a balanced emotional state grounded in faith.

Fuzzy Delphi Method for Module C

Table 6 below shows the research findings for module C based on item, value threshold (d), percentage of consensus expert, fuzzy score and status of consensus expert:

Table 6: Findings of Fuzzy Delphi Method for Module C

No.	Item	Triangular Fuzzy Numbers		Fuzzy Evaluation Process				Consensus experts
		Value Threshold, d	Percentage of consensus experts, %	m1	m2	m3	Fuzzy score (A)	
1	Objective	0.097	100.0%	0.783	0.933	0.992	0.903	Accepted

2	Title	0.134	100.0%	0.733	0.892	0.975	0.867	Accepted
3	Field	0.119	100.0%	0.767	0.917	0.983	0.889	Accepted
4	Integration	0.091	100.00%	0.717	0.892	0.983	0.864	Accepted
5	Strategy	0.112	100.00%	0.750	0.908	0.983	0.881	Accepted
6	Assesment	0.095	91.67%	0.817	0.950	0.992	0.919	Accepted

Table 6 shows the findings for Module C, which focuses on caring for the soul through practices related to *aqidah*, particularly the concepts of *qada'* and *qadar*. All items were accepted with threshold values (d) below 0.2 and expert consensus ranging from 91.67% to 100%. The fuzzy scores (A) ranged from 0.864 to 0.919, indicating a strong level of agreement on the suitability of the module content. The integration of values such as *tawakal* (trust in Allah) and *rida'* (contentment) is especially significant, as these elements are closely linked to emotional control and acceptance of life circumstances. The findings demonstrate that experts recognize the importance of strengthening students' internal coping mechanisms through belief in divine decree. This is consistent with Islamic psychospiritual theory, which views reliance on Allah as a key factor in achieving mental tranquility. Thus, Module C contributes to students' emotional well-being by fostering resilience, reducing anxiety, and promoting positive coping strategies rooted in faith.

Fuzzy Delphi Method for Module D

Table 7 below shows the research findings for module D based on item, value threshold (d), percentage of consensus expert, fuzzy score and status of consensus expert:

Table 7: Findings of Fuzzy Delphi Method for Module D

No.	Item	Triangular Fuzzy Numbers		Fuzzy Evaluation Process				Consensus experts
		Value Threshold, d	Percentage of consensus experts, %	m1	m2	m3	Fuzzy score (A)	
1	Objective	0.097	100.0%	0.783	0.933	0.992	0.903	Accepted
2	Title	0.122	83.3%	0.800	0.933	0.983	0.906	Accepted
3	Field	0.119	100.0%	0.767	0.917	0.983	0.889	Accepted
4	Integration	0.102	100.00%	0.733	0.900	0.983	0.872	Accepted
5	Strategy	0.119	100.00%	0.767	0.917	0.983	0.889	Accepted
6	Assesment	0.042	100.00%	0.867	0.983	1.000	0.950	Accepted

Table 7 presents the results for Module D, which emphasizes continuous psychospiritual practices for sustaining emotional and spiritual well-being. All items achieved strong consensus, with threshold values (d) well below 0.2 and agreement levels between 83.3% and 100%. The fuzzy scores ranged from 0.872 to 0.950, with the assessment component recording the highest score (0.950), indicating strong expert support for reflective and continuous evaluation methods. This module integrates elements of *akhlak* and *tasawwuf*, particularly the *mahabbah* (concept of love) in relationships with others and the environment. The findings suggest that experts view continuous spiritual practice as essential for long-term emotional

stability and character development. This aligns with the Islamic psychospiritual perspective that emphasizes ongoing worship and moral behavior as means of sustaining inner peace. In relation to the study, Module D reinforces the idea that emotional well-being is not a one-time outcome, but a continuous process supported by consistent spiritual engagement, thereby completing the holistic framework of the proposed module.

The findings of this study indicate that all four modules, encompassing the four steps of the Islamic psychospiritual framework, achieved expert consensus across all items, reflecting a strong agreement on their relevance and appropriateness. Module A emphasized acceptance and surrender to Allah, incorporating Quranic reflection, spiritual virtues such as repentance and gratitude, and interactive learning strategies, establishing a solid foundation for students' spiritual awareness. Module B focused on psychological training and education, integrating elements of hope, fear, and detachment, highlighting the role of reflective practices in enhancing emotional resilience. Module C centered on caring for the soul through Islamic psychospiritual practices, emphasizing trust and contentment, which support self-regulation and coping mechanisms. Module D promoted continuous practices to enhance soul recovery, integrating moral and spiritual development through relationships with others and the environment, fostering sustainable emotional well-being. The consensus achieved by experts confirms that these modules are coherent, contextually relevant, and pedagogically sound for implementation, providing a comprehensive framework to nurture both spiritual and emotional growth among students.

Discussion

This section discusses the content of the four modules in the Islamic Psychospiritual Module, highlighting how each contributes to enhancing students' emotional well-being. Each module was developed based on expert consensus, ensuring its academic validity and relevance. The integration of Islamic psychospiritual practices in these modules aims to provide students with tools for managing stress, building resilience, and fostering emotional stability.

Module A: Acceptance and Surrender

Module A focuses on the concept of acceptance and surrender to Allah, emphasizing *Taubat* (repentance), *Sabr* (patience), and *Syukur* (gratitude). By integrating these key Islamic concepts into the curriculum, students are encouraged to reflect on their relationship with Allah, fostering an attitude of patience and gratitude even in the face of challenges. Tadabbur Surah Hud, 112 serves as the core text, guiding students to internalize these values. The use of quizzes and Padlet reflective assessments helps students engage with the material, encouraging them to actively reflect on their emotional responses and personal growth. This module significantly improves students' emotional well-being by cultivating emotional resilience. *Sabr and Syukur* provide tools for managing stress and disappointment, helping students develop a balanced approach to life's ups and downs. The process of acceptance and surrender to Allah nurtures inner peace and a sense of control, which are essential for maintaining emotional stability.

Module B: Psychological Training and Education

Module B introduces students to the psychological concepts of *Raja'* (hope), *Khawf* (fear), and *Zuhud* (detachment) through Tadabbur Surah Mumtahanah, 6. This module emphasizes the importance of balancing hope and fear in managing emotional states, fostering a deeper

understanding of how these emotions influence behavior. Students are encouraged to reflect on their own emotional responses and learn to manage their fears and aspirations in a spiritually grounded manner. The quizzes and reflective assessments support this learning process, reinforcing the integration of psychological and spiritual concepts. The emotional well-being of students is greatly enhanced by teaching them to regulate fear and hope effectively. *Khawf* helps students confront their anxieties, while *Raja'* inspires them to stay motivated and optimistic despite setbacks. The practice of *Zuhud*, or detachment from worldly desires, further supports emotional health by teaching students to find contentment and peace without being overly attached to external outcomes. This holistic approach helps students develop emotional resilience and self-control.

Module C: Caring for the Soul

Module C focuses on the practice of *Tawakal* (trust in Allah) and *Rida'* (contentment with divine will) through the concept of *Qada and Qadar* (divine predestination). By understanding that life's events are part of Allah's plan, students learn to embrace both successes and challenges with acceptance and trust. This module integrates the Tauhid field, emphasizing the importance of trusting Allah's plan for their lives. The quizzes and reflective assessments encourage students to apply these teachings to their personal experiences, helping them develop emotional acceptance and inner peace. This module has a profound impact on students' emotional well-being by teaching them to trust in a higher purpose and accept their circumstances without resistance. The practice of *Tawakal* helps reduce anxiety by shifting the focus from control over external events to trust in Allah's wisdom. *Rida'* encourages students to find contentment regardless of external conditions, fostering a sense of peace and emotional balance.

Module D: Continuous Practices to Enhance Soul Recovery

Module D emphasizes continuous practices that promote emotional and spiritual growth, particularly through the concept of *Mahabbah* (love) in relation to human relationships and the natural world. This module integrates *Akhlak* (ethics) and *Tasawwuf* (Sufism), guiding students to cultivate love and empathy towards others and the environment. By fostering a sense of compassion, students learn to nurture positive relationships, which are essential for emotional health. The quizzes and reflective assessments help reinforce these teachings and allow students to assess their progress. The integration of *Mahabbah* enhances students' emotional well-being by encouraging them to build meaningful, compassionate connections with others. This module helps students cultivate kindness, empathy, and respect, which are essential for emotional resilience. By emphasizing the importance of loving relationships, students learn that emotional recovery is a continuous process that requires ongoing personal development and spiritual growth.

Research Implications

The findings of this study suggest that the integration of Islamic psychospiritual modules into learning can provide students with practical strategies to enhance their emotional resilience and overall well-being. By engaging in structured activities such as reflection on Quranic verses, spiritual practices, and continuous exercises for soul care, students are likely to develop stronger self-regulation, self-awareness, and coping mechanisms in response to academic and personal stressors. This implies that students not only gain theoretical knowledge but also

acquire actionable tools to manage emotions, reduce anxiety, and strengthen their spiritual identity within the school environment. Next, for educators, these findings highlight the importance of incorporating psychospiritual elements into classroom practice. Teachers can use the modules to guide students through reflective exercises, facilitate discussions on values and emotional growth, and monitor progress through structured assessments such as quizzes and reflective platforms. The expert-validated content provides educators with a clear framework for delivering psychospiritual instruction confidently, ensuring that teaching practices support students' emotional and spiritual development in a consistent and culturally appropriate manner. Lastly for curriculum design perspective, this study provides evidence that psychospiritual integration can be systematically embedded within existing educational programs. Curriculum developers can leverage the validated modules to create structured learning pathways that combine religious teachings, moral development, and emotional skill-building, ensuring that spiritual growth is aligned with academic objectives. Additionally, the findings offer guidance for future module development, emphasizing the use of expert consensus and digital pedagogical strategies to design interventions that are both engaging and effective for students in religious-based educational settings.

Recommendations for Future Research

The findings of this study have several practical implications for students, teachers, and curriculum developers. For students, engaging with the Islamic psychospiritual modules provides structured guidance to strengthen emotional resilience, self-awareness, and coping strategies, enabling them to navigate academic pressures and personal challenges more effectively while fostering a stronger spiritual identity. For teachers, the modules serve as a validated framework to facilitate reflective learning, integrate moral and spiritual discussions into classroom practice, and monitor student progress using culturally appropriate methods, thereby supporting both emotional and spiritual development. For curriculum developers, the study demonstrates how psychospiritual elements can be systematically embedded into educational programs, offering a model that combines religious teachings, moral development, and emotional well-being, while highlighting the value of expert consensus and digital pedagogical strategies in designing interventions that are relevant, engaging, and practically implementable in religious-based educational settings.

Conclusion

In conclusion, this study successfully developed and validated an Islamic psychospiritual module aimed at enhancing students' emotional well-being, employing the Fuzzy Delphi Method to ensure expert consensus on the content and structure. The findings demonstrate that all four modules covering acceptance and surrender to Allah, psychological training and education, caring for the soul, and continuous practices to strengthen spiritual resilience were highly relevant, culturally appropriate, and pedagogically sound for implementation in religious-based educational settings. This research contributes to the field by providing a systematic and evidence-based framework that integrates spiritual, emotional, and educational dimensions, offering a practical model for supporting students' holistic development. Additionally, the study underscores the potential of combining psychospiritual principles with digital learning strategies to create engaging and effective interventions, highlighting new avenues for curriculum design, teaching practice, and future research in Islamic psychospiritual education.

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