

Spiritual Intelligence among Students Based on the Al-Ghazali Approach to the Therapeutic Consultation Module (KiTA) a Construction of a Conceptual Framework

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To Link this Article: <http://dx.doi.org/10.6007/IJARBS/v14-i11/23198> DOI:10.6007/IJARBS/v14-i11/23198

Published Date: 19 November 2024

Abstract

This article discusses the construction of Al-Ghazali's Therapeutic Consultation Module (KiTA), which can help increase the level of spiritual intelligence among students. In addition, the therapeutic approach using Al-Ghazali's approach is rarely combined in a study. This is because spiritual intelligence based on a combination of western and Islamic models is a theoretical basis that can understand the needs and intervene using simple therapy focused on helping to solve mental health problems and further increase spiritual intelligence among academic advisors and students. The selection of students as a sample in the construction of this module because the statistics of the attendance of IPTA students in Malaysia to the Health Centre due to mental health problems showed a sharp increase in 2017 compared to the previous two years. Various intervention modules have been implemented to help shape student behaviour from various parties, but the module involves the role of academic advisors as mediators to help change the spiritual intelligence of students with very limited mental health. Accordingly, intervention strategies are important to help change behaviour among students who face mental health problems and further increase spiritual intelligence. With the construction of the KiTA Module, which can indirectly be used as an intervention option among counsellors and psychologists, especially in departments, institutions, schools, and other counselling and psychology practitioners, in helping to become advisors to students experiencing mental health problems and improving their spiritual intelligence.

Keywords: Spiritual Intelligence, Al-Ghazali Approach, Therapeutic Consultation Module

Introduction

Students are a very important asset in a country where they are the generation that will continue the leadership and glory of national management at some point in the future. The Malaysian Education Development Plan 2015–2025 (Higher Education) is a national plan to produce holistic graduates as outlined in this Development Plan. The holistic person referred to in the plan not only assesses achievement in knowledge and thinking skills but also includes elements of spiritual intelligence, leadership skills, and student identity.

When talking about the element of spiritual intelligence with students, it is one of the elements that affects student achievement in university. This is proven through a study done by Tekke et al. (2018), Achour et al. (2017), Jalilian et al. (2017), and Ebadi et al. (2016), who stated that spiritual intelligence can increase an individual's ability to express positive emotions (Kim-Prieto & Diener, 2009), face stress and challenges (Fischer et al., 2010), and help in social interactions with others (Jung, 2014) to the extent that it can affect a person's achievement.

This is because spiritual intelligence is a very important personal need; it helps individuals maintain internal or external well-being when facing stressful situations or conflicts (Norazwa, 2013). Meanwhile, according to Asmawati, Fatimah, Zainah, Nor Bayah, and Mohd Norahim (2015), the need for modules that help improve spiritual intelligence needs to be diversified in order to provide a consistent effect of change among students with mental health problems. Spiritual intelligence is one of the elements that can help change someone's behaviour, especially students. This is because spiritual intelligence is the intelligence to face and solve questions of meaning and value; indirectly, it helps a person put human behaviour and life in a more meaningful and broader context and make an assessment of each action (Zohar & Marshall, 2003).

In general, although many studies are done on spiritual intelligence, they are not comprehensive and are limited to concepts and the basics. In this paper, the Al-Ghazali Therapeutic Consultation Module (KiTA), which is based on spiritual intelligence using the Al-Ghazali Approach, is used as the basis for the formation of treatment techniques in addition to the application of functional elements of advisors and spiritual intelligence in the KiTA Module. Therefore, the need for modules that help improve spiritual intelligence needs to be diversified in order to provide a consistent effect of change among students with mental health problems. Spiritual intelligence is one of the elements that can help change someone's behaviour, especially students. This is because spiritual intelligence is the intelligence to face and solve questions of meaning and value. Indirectly, the variety of modules that are applied can help one put human behaviour and life in a more meaningful and broader context and make an assessment of each action. This is important to help deal with the issue of mental health of university students, which is becoming more and more worrying lately and can further give strong and effective implications from the point of view of spiritual intelligence to students in the future.

Spiritual Intelligence

According to Zohar and Marshall (2000), spiritual intelligence is the intelligence to face and solve problems of meaning and value. Spiritual intelligence aims to adjust behaviour and life in the context of a wider meaning; it aims to evaluate someone's actions or way of life more

meaningfully than others. In addition, spiritual intelligence is also defined as the application of spiritual abilities and resources to practical contexts. Whereas, according to Kamus Dewan (2000), spiritual refers to the mental spirit or is related to religion.

A person uses spiritual intelligence when they take advantage of their spiritual abilities and resources in making decisions, considering an existing issue, and solving daily life problems (King, 2008). According to Margitics (2010), spirituality is a human internal resource; it is a basic value with other cluster bases. Centre on ways of looking at things that lead people to be religious, anti-religious, or non-religious. It will also guide a person in a way of life as well as being naturally immaterial in the dimension of human events. According to Ryan and Fiorito (2003), spirituality aims to find a sacred meaning to help a person identify his goals. In addition, spiritual intelligence is also defined as a human effort to achieve deep meaning, values, and goals, as well as obtain motivation at a high level (Zohar & Marshall, 2005).

Spiritual intelligence is able to stimulate a high level of self-awareness in humans, which indirectly leads to rational behaviour and actions. According to Vaughan (2002), spiritual intelligence can be learned and trained. Spiritual intelligence is something that exceeds mental ability; it includes aspects of awareness of relationships that go beyond limits, relationships between people, relationships with nature, and relationships with all creatures on earth. In this study, the definition by King (2008) will be the basis. Spiritual intelligence is defined as a set of mental capacities produced from awareness, integration, and self-adjustment, non-material nature, and overcoming aspects of a person's existence that lead to deep reflection, increased meaning and awareness, and self-reflection towards spirituality (King, 2008).

Al-Ghazali's Approach to Spiritual Intelligence

Religious aspects play a large role in the development of the soul and spirituality because they can shape a person's behaviour, actions, and decisions. This thing coincides with the nature of religion, which is one of the spiritual needs that always yearn for happiness and peace of mind. The psychological crisis that occurs among people in the era of globalisation can be overcome if people return to religious teachings, which include performing tazkiyah al-nafs, or purification of the soul.

According to Che Zarrina and Nor Azlinah (2016), researchers from among scholars and Sufi scholars complement each other in the meaning of tazkiyah al-nafs without any contradiction. Tazkiyah al-nafs means a persistent and earnest effort and process to cleanse and purify the soul from reprehensible traits. Said Hawwa (t.t.) explained further that it is a process of transition from a soul that is dirty, stained, and polluted with sins into a pure soul. Therefore, Che Zarrina and Azlinah (2016), say that the tazkiyah al-nafs approach needs to be symbolised as a serious effort to treat the heart in an integrated manner, followed by some practical approaches and spiritual practises. Among the examples of spiritual practises are prayer, fasting, zikr, praying, reading the Quran, and giving alms. Al-Ghazali is seen to present his views in stages in the aspects of mujhadah al-nafs and riyah al-nafs. It is hoped to be able to help the community treat heart disease that is caused by neglecting the importance of spiritual practise and to be able to guide the community to practise it in daily life.

Al-Ghazali is seen to present his views in stages in the aspects of mujhadah al-nafs and riyah al-nafs. While Ibnu Qayyim is seen to present a general view only regarding the aspect of mujhadah al-nafs, While on the aspect of riyah al-nafs, Ibnu Qayyim discusses the same aspects as al-Ghazali, namely faith, worship, and noble morals. But his view is not like al-Ghazali's view, which is so detailed (Zidni & Zaizul 2017). The comparison that exists between al-Ghazali and Ibnu Qayyim encourages the writer to discuss this topic in more detail by highlighting their works related to the concept of tazkiyah al-nafs. The researcher sees Al-Ghazali's approach as more thorough and detailed than Ibnu Qayyim's, so the researcher takes Al-Ghazali's approach as the most appropriate approach in dealing with mental health cases.

Therapeutic Consultation

Consultation is a service provided by counsellors, psychologists, and human resource workers to help someone who is responsible for a case or programme (Dougherty, 2009). Consultation can help bring positive change, not only to the client but to the consultation, programme, curriculum, and learning environment as well as the entire environment. (Buysse & Wesley, 2005).

Consultation involves three parties, namely the consultant, the consultation, and the client system. The consultant will deliver the service directly to the consultant, that is, the person who will deliver the service directly to the client's system. The client will receive the services delivered by the consultant through an intermediary, which is the consultant. Through the help given by the consultant to the consultee, it will have a positive effect on the role of the consultant in helping the client's system. Consultation is often associated with professional services such as counsellors, psychologists, social workers, or human resource development specialists. Consultants usually consist of lecturers, parents, professionals in human resource services, teachers, administrators, and so on (Dougherty, 2009).

Consultants involving services to people usually involve professionals in services to society such as counsellors, psychologists, social workers, or experts in human resources. While consulting usually involves Advisors, people involved in professional services to the community, teachers, administrators, supervisors, and so on, A consultant can consist of one or more individuals. While the client system involves an individual, group, organisation, or community,

According to Dougherty (2009), there are four stages in the consultation process, namely:

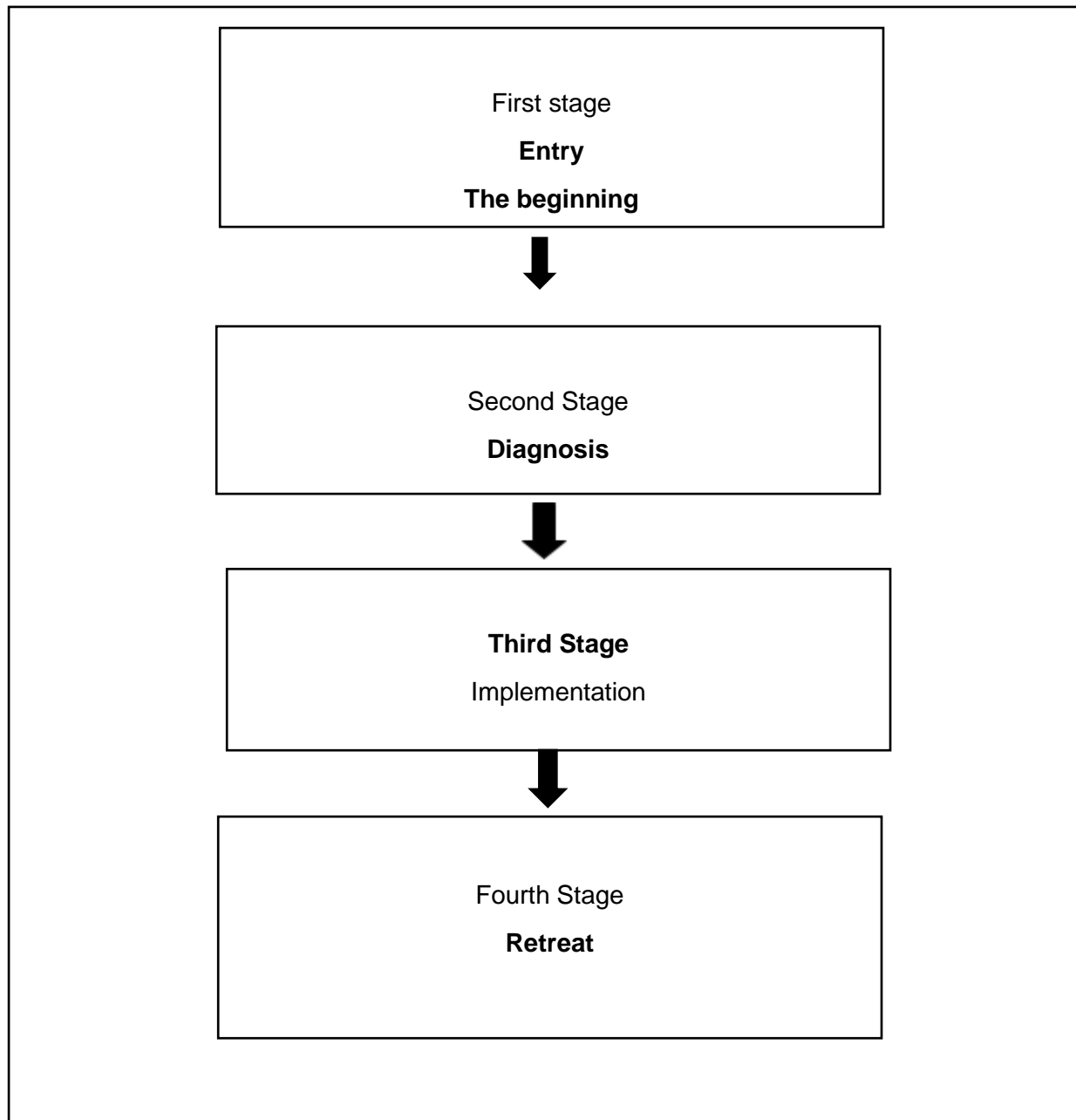


Figure 1 Stages in the Consultation Process Source: (Dougherty 2009)

Consultation is a service provided by counsellors, psychologists, and human resource workers to help someone who is responsible for a case or programme.

The generic model of consultation by Dougherty (2009) shows the consultation process, which is the First Stage called entry, where the consultant will begin to enter to build a relationship with the consultee. During this stage, relationships are built, problem parameters are tested, and contracts are agreed upon with individual and organisational consultants. This stage is the basis of the consultation process.

Next is the second stage, where this model focuses on problems that have been extensively

tested during the entry stage. At this stage, the problem is understood, and we begin to think of ways to meet the goals of the consultancy. Diagnosis is used in contrast to problem definition because it is an ongoing process.

The third stage is implementation, which involves taking action to solve the problem. Planning will be formulated, implemented, and evaluated. This stage is called implementation, where the main focus of the next action is planning.

The fourth stage is the final process, which is the withdrawal or termination period. Consultations will be evaluated, and consultant involvement will be reduced. Goodbyes will be said, and leaving will be taken. Retrenchment or termination is described as a consultative process carried out through a gradual reduction in activity, and it is used as a substitute for termination where it better describes a sudden termination process. Consultation is a dynamic and flexible process (Dougherty, 2009). The normal consultation process may also fail and have to be restarted (Allen & Graden, 2002; Curtis & Stollar, 2002). To determine the distinguishing characteristics of consultation, based on the form of the helping relationship process, the process may vary according to the specific model of the consultation, such as mental health, behaviour, organisation, and so on. However, the stages of all models are generally the same and describe a process common to professionals who want to plan and evaluate interventions for children and families (Buyyse & Wesley, 2005). The consultation process will be used in Al-Ghazali's Therapeutic Consultation Module (KiTA) as an intervention process for the treatment group (KR) to see its effect on improving spirituality and mental health among students.

Model King (2008)

Spiritual intelligence is defined based on King's Model (2008), which includes four main components: the existence of critical thinking, the production of personal meaning, spiritual or spiritual awareness, and the development of the conscious level. The details of these four components are as follows:

1) Critical Existential Thinking

Refers to the capacity to think critically about the nature of existence, reality, the universe, space, time, death, or metaphysical issues. Based on complex and various aspects of existence. It can also be concluded as a thought about the existence of a person that involves matters related to life and death, reality, consciousness, the universe, sour truth, justice, evil, and related issues.

Chance (1986), defines critical thinking as the ability to analyse facts, generate and give ideas, express views, make comparisons, draw conclusions, evaluate arguments, and solve problems. Based on the definition, it clearly shows that critical thinking involves more than the ability and skill of thinking; it indirectly differentiates between individuals who are able to think about questions related to existential issues and those who are able to analyse issues and draw their own conclusions. Therefore, the existence of critical thinking can be used as a source for various situations and forms such as adaptation, coping, problem solving, thinking, or abstract conquest, especially the crisis of existence, which gives rise to the existence of guidance and questions. This can be achieved by allowing an individual to

critically analyse the issues and the situation, which indirectly makes it easier to resolve the existence of frustration and avoid side effects (King, 2008).

2) Production of Personal Meaning (Personal Meaning Production)

A person's ability to construct personal meaning and purpose in all physical and mental experiences, including the capacity to shape and master purpose in life. It involves reflecting on the symbolic meaning of personal events and circumstances in an effort to find purpose and meaning in life's experiences (Nasel, 2004). Personal meaning is also defined as having a purpose in life, a sense of direction, and a reason for existence (Reker, 1997). Meaning is also defined as value, purpose, goal, and reflection on the past (Krause, 2004). The production of personal meaning acts as a coping method that allows an individual to construct meaning and purpose for dealing with stressful situations by transforming stressors into positive effects. When meaning is derived from a stressful situation, further distress will be avoided. In the same situation, when a person is faced with a dilemma, the production of personal meaning will lead to an effective solution.

3) Spiritual Awareness (Transcendental Awareness),

A person's ability to identify and understand spirituality in the conscious state of others and be able to relate that state to oneself. Spiritual awareness can also be associated with a person's awareness beyond the physical and material; it is also limited to occurring while in a normal state and developing in a conscious state. Therefore, a person will be able to know the spiritual dimension of reality in the form of objects, experiences, activities, and events that occur in everyday life. Hamel, Leclerc, and Lefrancois (2003), identified that spiritual awareness is also linked to mental ability.

There are two basic components that help produce spiritual awareness as a mental ability: deep perception, which is associated with the ability to distinguish and explore different aspects of one's life and life in general. Basically, the ability to identify spirituality in aspects of life includes a deep knowledge of personal resources and certain limitations, as well as knowledge of reality. This, indirectly, helps a person see things from various angles and perspectives. In reality, the normal level of awareness is not known, but it usually becomes a reminder or reflection (Hamel et al., 2003).

4) Conscious State Expansion

It is the last component of spiritual intelligence, which is the ability to enter and exit a high level or level of spiritual awareness such as pure awareness, cosmic awareness, unity, unity. This method is used by a person as a way to cope when faced with pressures or crises (existence, spiritual life, and so on) and also to reduce anxiety. Related relaxation will also give a person peace, focus on thinking, and make them more efficient in solving problems, making decisions, and making judgements (King, 2008).

Be aware of your own abilities as well as your values and things that can motivate you. Priority to the awareness of one's life purpose. Prioritised vision and values. Act based on your own principles and deep beliefs and live according to them. Utilise hardship or misfortune positively. Learn to grow from mistakes, obstacles, and suffering. Holistic, seeing with a broader form, relationships, and having a sense of belonging. Compassion. Having the

quality of deep feeling and empathy. Celebrating diversity accepting the differences of others, no matter who they are. Field- Free Able to be in public and have self-confidence. Asking the basic question "Why" Requires understanding something and getting it from the ground up. Able to reframe Able to stand back from a situation or problem and see the bigger picture and the problem in a wider context. Spontaneous living in a responsive state at all times the feeling of wanting to work or serve the feeling of being called to serve, to give something humility having feelings that play an important role in life, he is a true person in the world. The principles of spiritual intelligence are used by a person facing existential problems, which are about life as a whole, including issues related to human existence.

Literature Review

Various studies have been conducted on spiritual intelligence; the following are past studies conducted in various fields and subjects, including students, organisations, families, and personal.

Studies on spiritual intelligence are also done in family and personal settings, as can be seen through a study done by Afsaneh and Fatemah (2014), who conducted a study on the role of personality traits with the mediation of spiritual intelligence in the development model of dissatisfaction in marriage on 364 workers working with the sector government and agencies in Iran's Birjan City who were married. The results of the study found that personality traits indirectly influence spiritual intelligence through disappointment in marriage. Subsequently, a study conducted by Jacob and Rajeswari (2013) conducted a study of spiritual intelligence on 554 couples in India. The results of the study found that there is a significant relationship between spiritual intelligence and family dysfunction. The findings of this study also state the need for education and exposure to spiritual intelligence in dysfunctional families. Further research on spiritual intelligence can be seen through a study conducted by Vibha (2012) on the relationship of spiritual intelligence to self-esteem and family environment in the pre-service of 500 teachers at the Lovely Professional University of Phagwara, India. The results of the study found that low or high levels of self-esteem had no significant relationship with spiritual intelligence. Likewise, with the family environment, this study found that there was no significant difference in spiritual intelligence; likewise, the effect of relationships on self-esteem and the family environment was not significant.

While the study conducted by Walt (2007), which is about the relationship between spirituality and job satisfaction, It involved 600 white-collar workers selected from organisations in different industries in South Africa. The results of the study found that there is a positive relationship between organisational spirituality and job satisfaction. However, there is a low negative relationship found between personal spirituality and job satisfaction and between personal spirituality and organisational spirituality. According to Fiorito and Ryan (2003), in the context of spirituality and psychological well-being, it was found that spiritual means and ends have the ability to predict aspects of spiritual goals that can increase or harm a person's psychological well-being. The study also found that the ability to find spiritual meaning has a simple relationship with spiritual goals and well-being. However, well-being and spiritual intelligence only have a relationship when nurses carry out their duties in the ward.

From the aspect of spiritual intelligence with students and teachers, several studies have been done by scholars before, among which Smartt (2014), studied the relationship between spiritual intelligence and the academic performance of secondary school students. The results of the study found that there is an inverse relationship between spiritual intelligence and the achievement of high school students in America. Additionally, demographic variables such as age and gender are predictors of achievement among American high school students.

In contrast to the findings obtained through a study conducted by Hidayatul (2008), on the learning motivation of Ibnu Qoyyim Yogyakarta boarding school students, it was found that there is a significant positive relationship between spiritual intelligence and learning motivation; that is, the higher the level of spiritual intelligence, the higher the learning motivation of the boarding school students at Ibnu Qoyyim boarding school Yogyakarta.

Next, a study conducted by Abbas and Malihe (2012), on 31 employees at a public university in Tehran, Iran, found that there was no significant difference in spiritual intelligence between genders among public employees at Tehran University. A study conducted by Gurkirat and Ravinder (2013), which is about spiritual intelligence among students majoring in engineering and teachers in colleges in Punjab, India, examined the relationship between gender, area, and family status. The results of the study found that the sample has high spiritual intelligence. However, this study also found that there was no significant effect of factors underlying spiritual intelligence on gender, region, or family status.

In addition, the study by Che Sue Mustaffa (2009), which is a study on the relationship between communication concerns and emotional and spiritual intelligence in Malaysian students, The results of the study show that there is a significant relationship between communication anxiety and ESQ. The findings of this study show that although the level of spirituality among Malaysian students is high, they still face communication concerns. In addition, this study also shows that there is no significant relationship between interpersonal and public speaking and emotional and spiritual intelligence.

Che Sue Mustaffa, Nuredayu, and Munif (2011), have conducted research on the antecedents of the existence of emotional, spiritual, and emotional intelligence among boarding students and students of higher education institutions, involving 404 students of higher education institutions and 699 boarding students. The results of the study found that there is a significant difference between spiritual and emotional intelligence among boarding students and Malaysian HEI students according to gender and age.

While the study conducted by Mohd Wafi (2011), on the Impact of spiritual intelligence on life, which is a study on the relationship between spiritual intelligence and the quality of life of JPTK Students of the Faculty of Education of the University of Technology Malaysia (UTM), involved 17 respondents from JPTK students of the Faculty of Education, The results of the study found that the level of spiritual intelligence among students at this university is high. In addition, this study also shows that there is a significant relationship between spiritual intelligence and the quality of life of students.

The findings of this study are similar to a study by Ahmadian Elaheh (2012), on the staff of the Islamic Azad University of Mashhad, which found that there is a positive relationship between

spiritual intelligence and entrepreneurship. Idris (2003) conducted a study on the spiritual intelligence of students in Yogyakarta, Indonesia, involving 41 students. The results of the study found that the spiritual intelligence of Yogyakarta students tends to be moderate. Spiritual intelligence has a significant relationship with university and student religion.

Discussion

Based on the reviews of previous works, it can be concluded that the Al-Ghazali Therapeutic Consultation Module (KiTA) is a treatment to improve spiritual intelligence among students. While lecturers and parents are consultants or mediators who play a role in helping students with mental health problems make consistent changes to improve their spiritual intelligence, The therapeutic consultation model Dougherty (2009), used in the formation of this module is based on the principles and characteristics of cognitive behaviour used in clinical and non-clinical helping situations that are applied with functional elements of academic advisors and spiritual intelligence based on the Spiritual Intelligence Model by King (2008). The instrument was also given to both groups before and after KTPFS treatment, namely The Spiritual Intelligence Self-Report Inventory, SISRI 4 King (2008). The dependent variable consists of the construct of Spiritual intelligence (King, 2008), which consists of four elements: the existence of critical thinking, the production of personal meaning, transcending awareness, and the development of the conscious level.

The actual measurement of the study consists of independent and dependent variables. Consisting of a treatment group and a control group. The treatment group will receive KiTA treatment, while the control group will not receive any treatment. The study instrument was given to both groups before and after treatment. The treatment and control group samples were selected to have low levels of spiritual intelligence and mental health.

Therapeutic consultation is one of the alternatives to helping lecturers and academic advisers face students' mental health problems. The role of academic advisor lecturers in helping students with mental health problems change their behaviour is very important; it aims to ensure consistent changes in student behaviour as well as the advisor's functionality in educating students. Counsellors often choose to delegate certain tasks to certain parties in helping their troubled students, such as counsellors and administration, and choose to send their students to the hospital centre as the best way to help their students.

This matter is seen to have an impact on the role and responsibility of advisors and students who experience mental health issues themselves in ensuring consistent changes among students. If there is a lack of awareness among advisors about their ability to help change student behaviour, it will have a negative impact on the development of the institution itself. The need for spiritual intelligence and mental health in helping lecturers, advisers, and students is very important. With the presence of these two variables, it becomes the driving force for structural development and will indirectly help advisers as a supporter for students with mental health problems to change the way they live so that they can help each other and work together to ensure that the education and guidance of advisors to students, especially students, can be delivered well and effectively.

Therefore, it can be concluded that the development of this framework based on past studies is very important because the construction of the KiTA Module can help increase the level of

spiritual intelligence among students. In addition, the Therapeutic approach using Al-Ghazali's approach is rarely combined in a study. This is because spiritual intelligence based on a combination of western and Islamic models is a theoretical basis that can understand the needs and intervene using simple therapy focused on helping to solve mental health problems and further increase spiritual intelligence among academic advisors and students.

With the construction of the KiTA Module, which can indirectly be used as an intervention option among counsellors and psychologists, especially in Departments, institutions, schools, and other counselling and psychology practitioners, they can help become advisors to students experiencing mental health problems and improve their spiritual intelligence.

Conclusion

Overall, the construction of the Family Therapeutic Consultation Module (KiTA) will have an impact on the level of spiritual intelligence among students who experience mental health cases. The use of a structure based on the procedures that have been prepared indirectly helps the implementation of the KiTA Module intervention to run smoothly and makes it easier for counsellors to carry out sessions. In addition, counsellors who are energetic, efficient, and experienced in handling sessions with students experiencing mental health cases also help launch the implementation of interventions. Therefore, the construction of this module is a starting point for the development of studies and interventions in the field of counselling psychology so that it becomes a mechanism for the development of interventions and expertise for practitioners in the future in solving mental health problems that occur today.

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