

Measuring Content Validity: Tadabbur Al Quran and Sejahtera Living

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Abstract: *This research aims to examine the content validity of students' Tadabbur Al Quran and Sejahtera Living using the Content Validity Ratio (CVR). The research was conducted through the evaluation of 8 expert panels with a purposive sampling technique. Expert panels were divided into two categories: professional and field experts. Five professional experts are lecturers at International Islamic University Malaysia and are involved with their respective expertise in the tadabbur Al Quran. Three field experts consisted of one doctor of philosophy (PhD) and two master's candidates who are studying at the International Islamic University Malaysia and specializing in particular fields of study (Al Quran and Sunnah). The scale contains two aspects: tadabbur Al Quran and students' Sejahtera living. Tadabbur Al Quran is conceptualized in three constructs with 17 items. Meanwhile, there are five constructs with 21 items for students' Sejahtera living. The results of the research show that the scale has good content validity and proved that the scale has great potential to be promoted as a good scale of the Tadabbur Al Quran and students' Sejahtera Living. It is suggested to apply more sophisticated statistical analysis, such as the Structural Equation Modelling for elaborating on quality items and model development.*

Keywords: content validity, expert panel, Tadabbur Al Quran, students' Sejahtera living

1. Introduction

Content validity refers to the process of determining how well a concept's dimensions and elements can be successfully defined (Sekaran, 2011). The other function of content validity is to validate every item in the instrument representing each measured construct (Miller et al, 2013). Construct validity provides information or data to prove that the items in the scale are correlated and together measure the construct they are meant to measure.

In the context of psychometrics, the validity of the scale described the extent to which the scale was able to measure the construct. The more evidence of content validity such as the expert evaluation is obtained, the higher the confidence of the researcher in the validity of the instruments being constructed (Johnson, 2012). This study aims to measure content validity for tadabbur Al Quran and students' Sejahtera living.

Nurul Auliya Kamila (2021) claims that Tadabbur the Quran while pondering its verses that have the power to erase, calm, change, and appease. The Quran is essentially a book that has the power to change a person's thoughts, desires, and actions. Pregnant women should be able

to open their minds and emotions to process anxiety more positively when they tadabbur the Quran. Because they are ultimately God's creatures, humans need an intimate relationship with their Creator. Fears, especially anxiety disorders, can be treated with the Al-Qur'an as a guide. All kinds of problems can be solved and guided by the Al-Qur'an. The heart is often brought closer to Allah SWT by reciting and reciting Al-Qur'an. Therefore, the Tadabbur Qur'an is recognized as a unique teaching and learning strategy to promote Islamic education and learning. Muslims shouldn't perform Qur'an recitation without prior planning and inclusion of Tadabbur al-Qur'an in their daily calendar. More importance should be given to the dissemination of the Quran by paying attention to the hidden meaning of the interpretation of its verses so that the Ummah can better understand, appreciate and put into practice the teachings of the Quran in the end times. Maslin Masrom, (2022).

The word *Sejahtera* (roughly translated into English as “wellbeing” or “prosperity”) is widely used in Malaysia and Indonesia as a fundamental concept of human existence which is usually applied to various dimensions of life: physical, ecological, political, governance, educational, social, cultural and religious. M. Kamal Hassan, (2020). Given its importance and central role in building, nurturing, and sustaining a human, peaceful, balanced and prosperous civilization in this period of heightened global crises, in which most of mankind is currently starving for *kesejahteraan* and struggling against an unprecedented COVID-19 pandemic, the Malay concept of *Sejahtera*.

According to Mohamad Sahari Nordin, (2022), the *Sejahtera* living framework has five dimensions namely (1) Preservation of religion, (2) Preservation of Life, (3) Preservation of Intellect,(4) Preservation of Dignity and Lineage, and (5) Preservation of Wealth and Resources, was adopted in this research. *Sejahtera* lifestyle is based on *maqasid shariah*, *Sejahtera* lifestyle is the accomplishment of *Sejahtera* living by a Muslim is conditioned upon the accomplishment of goodness and righteousness as well as the prevention or elimination of 36 damage. The terms "quality living," "happiness in life," "life satisfaction," "meaning in life," and "social and emotional wellbeing" have all been used to describe *sejahtera* living. e.g., Genç, 2021; Sarifuddin, (2021); Schuur, van Weerdenburg, Hoogeveen, & Kroesbergen, (2020); Skrzypińska, (2021); Stammmler & Toivanen, (2022). For instance, one's perception of living a good, successful, fulfilling, and happy life that meets his or her requirements and expectations is referred to as having a quality life. Brown & Brown, (2005); Liu, (1976).

In this research context, expert panel evaluation is essential to be part of this research. In brief, the consensus of the expert panels is the key factor for this research to examine the content validity of tadabbur Al Quran and students' *Sejahtera* Living.

2. Literature Review

Tadabbur Al Quran

Tadabbur is defined as observing and reflecting and originated from the Arabic language and derived from Ibn Kathir. Baharun, Rahman, Ahmad, Saad, & Jamal, (2020). Meanwhile, the tadabbur of the Quran is defined as the understanding of Quranic verses, a reminder or event behind the revealed verses, and taking lessons from it. Baharun et al., (2020). According to Mohd Faizulamri, Sabri, Hamdi Haziyah & Nur Zainatul Nadra, (2021), tadabbur is a comprehensive process while reciting and listening to the Quran, including pronunciation of huruf, words, Quranic recitation, understanding of the meaning and practically valuing the Quranic verses. Practicing the Quran is the essence of the tadabbur while listening, reciting, and memorizing the Quran are the ways to the tadabbur of the Quran. In essence, the term

"tadabbur" refers to the act of observing, examining, reflecting, and studying the meaning of the Quran. This process is crucial to truly understand the verses of the Quran. However, an in-depth understanding is closely related to the extent of a person's capability to understand the interpretation of a verse.

The book of Rawa'il Bayan Muhammad 'Ali al-Shabuni (1979) was used to adapt the fundamental dimensions of Tadabbur Al Quran for the investigation. The three-dimensional Tadabbur Quran framework includes the following elements: (1) Adab tadabbur Al Quran; (2) Quran learning mastery; and (3) Quran learning resources. Below is a detailed explanation of the fundamental aspects of the tadabbur Quran in this study.

i. Adab (manner) tadabbur Al Quran

Islam emphasises adab in daily life. Through manners, our lives will be better and more perfect. Similarly, before we read, understand, and understand the Al Quran, we need to take care of manners with the Al Quran, for example, taking ablution or purification. there are a number of etiquettes one should be mindful of. Such etiquettes, nurture in us a better appreciation for the Quran and allow us to understand it better (<https://www.muslim.sg/articles/how-to-learn-to-read-quran>), such as it is permissible to recite the Quran without Wudhu (religious purification), but it is a Sunnah - encouraged to recite it with Wudhu. Ali Ibn Abi Talib r.a narrated: "Rasulullah s.a.w. once was relieving himself. After (cleaning himself) he went out and recited the Quran and ate with us meat and there was no barrier - limit with reciting the Quran except in the state of Janabah." (Musnad Ahmad), Then, ask Allah for protection and begin with Bismillah. Protection means saying ta'awwuz or isti'azah means asking God for protection from the stoned devil and correcting the intention purely and honestly for the sake of Allah swt. Upon starting to recite the Glorious Qur'an, we should seek refuge with Allah the Almighty from the cursed devil by saying A'udhu billahi min Ash-Shaytan-ir-rajeem "I seek refuge with Allah from the cursed devil". In Al Quran Allah mentioned in surah An Nahl ayah 98, "So when you recite the Qur'an, [first] seek refuge in Allah from Satan, the expelled [from His mercy]." (16:98). So it is good manners to keep clean and perform ablution; asking for protection from Allah and reading Bismillah are the most important manners that we need to practise because they can prevent us from the devil's interference. (Al-Quran Al Karim word-by-word translation & colour coded tajweed, 2023).

ii. Mastery of Learning Al Quran

Teaching and learning methods are important factors for the students to master the reading in the al-Qur'an. Other than that, in the Quranic Reading is a teaching and learning that emphasizes knowing and pronouncing the hija'iyah letters correctly, memorizing any related surah, understanding the importance of reading al-Qur'an with an awareness of its means, and knowing the tajweed rules with the right usage. Thus, the methods of mastering the correct al Qur'an recital are needed to refer to the basic method in the learning process. Ashlah Ibrahim, (2020). The success of student learning absolutely depends on the professionalism and work ethic of the teacher who delivers all of the learning materials. Antonia et al., (2020). According to Efendi et al., (2020), a teacher's success depends on their ability to convey their subject matter effectively and prepare lesson plans, but they must also be able to develop their students' moral character both outside of and within the class. Deswati et al., (2020). Muslims must be able to read the Qur'an properly, which is a necessary skill. Reading the Qur'an correctly and thoroughly is the first step to understanding it better. Good Quranic reading is also necessary for performing important Islamic rituals like prayer. As a result, the Qur'an pre-25 service instructors must possess the fundamental ability to be able to read the Qur'an well and accurately. Rosniati Hakim, (2022).

iii. The Sources of Learning Al Quran

The Quran was primarily an oral revelation before it was written. The Quran was revealed to the Prophet s.a.w. through the angel Jibril a.s. The Companions knew the Quran by oral tradition and memorised it. Allah s.w.t. records this in the Quran: "So once We have recited a revelation (through Jibril a.s.), follow its recitation (closely). (Surah Al-Qiyamah, 75:18) In learning the Al Quran, talaqqi and mushafahah are very effective techniques and are the main sources for learning of Al Quran. Talaqqi is a pedagogy used in traditional educational institutions in the Islamic tradition. Talaqqi refers to learning directly from the pronunciation that continues the narration until it reaches the Prophet SAW. (Khairul Nizam Bin Zainal Badri, 2022).

Sejahtera Living

The term Sejahtera, which roughly translates to "well-being" or "prosperity" in English, is widely used in Malaysia and Indonesia to refer to a fundamental idea of human existence. This idea is typically applied to a variety of life dimensions, including the physical, ecological, psychological, spiritual, intellectual, emotional, economic, political, and religious ones. M. Kamal Hassan, (2020). Sejahtera refers to adopting a sustainable lifestyle, carrying out ongoing initiatives, changing one's ideals, and altering one's attitudes and behaviours. Sejahtera living is a community's well-being to achieve a sustainable lifestyle's community. Wan Zawiyah Wan Ya'cob, (2022). "Sejahtera is a Malay term that cannot be simply translated into a single English word. It is a multi-faceted term that includes the balanced well-being of spiritual, psycho-psychological, intellectual, cognitive, cultural, ethical, emotional, ecological, economic, and societal aspects of human life". Nordin, M. S., & Abd Hamid, H, (2021). The underlying dimensions of students' Sejahtera living were taken from Saladin, Azmil, and Mariam, (2020) for this research. Students' Sejahtera living framework consists of five dimensions: Religion, Life, Intellect, wealth and lineage. The next explanation of the Sejahtera living construct in this research is presented below.

i Religion

The preservation of religion is described in this study as one's awareness of and dedication to the Islamic Worldview. The absolute monotheistic (tawhid) paradigm, which is propelled by the Islamic faith ('aqidah), is included in one's beliefs, knowledge, and practices. In addition to engaging in other forms of "Ibadah," defending the Islamic religion can be performed in a variety of ways, including by writing, speaking, and other practical means Afridi, (2016). For instance, a proud Muslim is expected to believe that "God has a significant effect upon [him/her]" and "realize that [his/her] daily acts are components of ibadah."

ii Life

Respondents with Sejahtera Living experiences are aware of and actively involved in preserving their physical and mental health, safety, and life. They protect their surroundings by keeping dangers at bay. Such a respondent is probably "responsible for safeguarding life," "avoiding dangerous food or drink," and "making sure that [his/her] surroundings are safe. 32 He or she would be protected from unexpected life-threatening situations by taking precautions. According to Afridi, (2016), "It is vital to remember that usually speaking, saving one's life is required. To the detriment of other people's lives, nevertheless, it should not be done."

iii Intellect

High degrees of Sejahtera living is common among those who unwaveringly choose, carry out, and develop their intellectual progress and protection (qalb). The term "intellect" in this study encompasses the Islamically-infused cognitive, social, emotional, and spiritual dimensions.

One's responses to the statements "made myself prepared in all my courses/work," "happy with my personal relationships," and "content with the Islamic environment" reveal his or her degrees of intelligence in day-to-day life. Afridi, (2016) contends that Allah s.w.t. has commanded everyone to safeguard this priceless gift by using the mind for the good of mankind and not for any type of wickedness or anything that could cause devastation. Islam has allowed its adherents the freedom to voice their beliefs and has tolerated divergent viewpoints in order to accomplish this goal. Thoughts and disagreements must, nevertheless, adhere to the moral and ethical standards set forth by the Qur'an and Sunnah.

iv Wealth

This element of maqasid shariah is concerned with how one goes about gathering, using, safeguarding, dispersing, and purifying his or her natural self-resources, such as potential, money, and time, in a fair and beneficial way. Nasr, (2015). A Muslim who conserves wealth and resources is likely to never waste anything, give sadaqah, pay zakat, and value time. This wealth aspect is consistent with the idea that in Islam, wealth and resources are meant for one to meet their requirements, which should then prosper the sejahtera living of the society through community engagement. Abdullah, Has-Yun Hashim, & Yusri, (2020).

v Lineage

Being respectful and responsible in men-women relationships, maintaining one's right to privacy, refraining from revealing others' flaws, and making just decisions in matters pertaining to family, marriage, and divorce are all examples of how to protect one's dignity. Afridi, (2016); Sidik, Saper, & Daud, (2019). These are consistent with the Islamic belief that "all individuals need to be treated in a way of dignity, nobility, and respect, and deserve to be taken decent care of for all concerns" Manan, Khalid, Saidon, Yahya, & Abdul Wahab, (2021). Logically, One's endorsement that they are "good/prepared to be a good parent to my children," "have the positive traits to lead my family," and "always comfortable talking to/working with persons of the opposite gender" are examples of Sejahtera living. These were the examples of Sejahtera living that were measured in this study.

3. Research Methodology

To validate the content validity of the constructs, the quantitative approach (Lawshe, 1975; Lewis et al, 2005) was undertaken in the following manner:

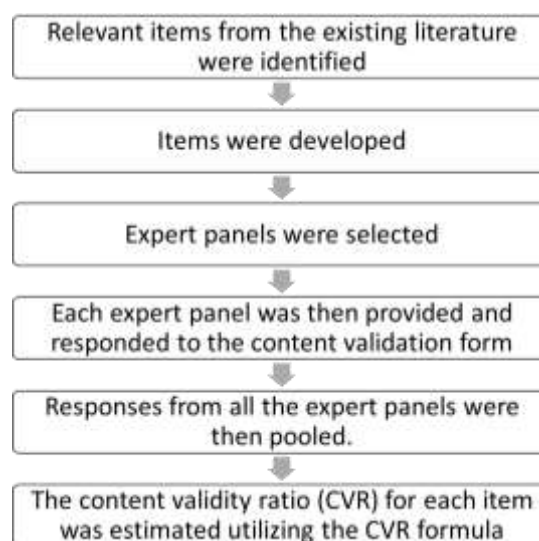


Figure 1: Research process

A few expert panels were invited to review the items with regard to item content representativeness of the constructs, clarity, relevance, and format. A panel of experts is made up of two categories: professional experts and field experts (Rubio et al, 2003). Eleven professionals from International Islamic University Malaysia were involved with expertise in the tadabbur Al Quran. Eight professional experts consist of lecturers at the International Islamic University Malaysia. One expert consisted of a doctor of philosophy (PhD) and two expert candidates who are studying at International Islamic University Malaysia and specializing in particular fields of study (Al Quran And Sunnah)

The sampling technique used was purposive sampling, which is judgment sampling. The criteria for selecting the panel of professional experts and field experts are based on academic qualifications and experiences. The researcher contacts the experts via telephone and emails to explain the purpose of the study, and the procedures and seek their approval to participate. Although Lawshe's method only requires at least five members for the panel, the researcher has decided to include as many experts as possible to increase the value of the model (Lawshe, 1975). The total of 20 experts in this research exceeds the recommendations from past researchers (Baheiraei, 2013; Delgado-Rico, 2012). Previous research by Norashady et al (2016) used a total of 11 expert panels to measure the content validity of the Marine Engineer Personality Inventory (MEPI) in their research.

All the expert panels were asked to indicate whether each item is 'essential', 'important but not essential, or neither important nor essential to be included in the scale to measure the construct (Cohen & Swerdlik, 2010). After completing the content validation form, the expert panel was also asked to check on the item's clarity and to comment on scale instructions, item format, sentences, and response options. The percentage of the agreement will be computed using the following formula;

Essential,
2= Important but not essential,
3= Neither important nor essential.

Content validation ratio (CVR),
$$CVR = (\eta_e - N/2) / (N/2)$$
$$\eta_e = \text{number of panellists indicating essential,}$$
$$N = \text{total number of panellists}$$

CVR is a direct linear transformation from the percentage saying "essential". CVR is used for measuring the content validity of the items through empirical measurements. This method is more practical from the aspect of time and costs. In addition, this method is also easy to administer and only need a short time in term of the implementation process (Dewi Rooslan Tojib & Ly-Fie Sugianto, 2006). These advantages have made CVR a choice among past researchers (Baheiraei, 2013; Delgado-Rico, 2012; Norashady et al (2016).

CVR was positive if more than half of the expert panels indicated the item as essential. It was 0 if only half of the expert panel indicated the item as essential and negative if less than half of the expert panel members indicated the item as essential. The CVR helps the researchers improve the scale and decide which items to retain and which items to remove. The value of CVR ranged from 0 to 1 (Lawshe, 1975; Lewis et al, 2005). CVR values obtained for each item were examined for their significance by employing the standard table provided by Lawshe (1975). If the estimated CVR value was equal to or above the standard value, then the item was

accepted; otherwise, it was eliminated. The significance level or standard value depended upon the number of experts rating the item. The items with CVR values meeting the minimum standard value are retained in the final form of the test. However, in this research, the researcher decided to measure and report only the finding of the CVR value for each item.

The pilot study was performed to verify that the items were clear to the respondents in context and to assess the validity and reliability of the building scale. The pilot study was administered to a hundred ($n = 74$) students who volunteered to fill in the questionnaire. Out of the 74 students, 62 were female (82.4%) while the remaining 12 were male (17.6%). Careful consideration also was given to any feedback and suggestions given by respondents to further improve the quality of the scale. An Exploratory Factor Analysis was used to determine the construct validity to estimate the internal consistency of the retained dimensions, this research applied Cronbach's alpha formula. The instrument was finalized after an extensive review of the products based on material validation (expert judgment) and the results of pilot tests.

The researcher decided to develop the scale in two languages, i.e. English and Malay because Malay is the national language of Malaysians. Once the items were finalized, the instrument was reviewed, proofread, and translated into Malay. Two experts who were proficient in both English and Malay were appointed in the last step to carry out a linguistic validation of the instrument to ensure that items in the two languages were conceptually equivalent.

4. Result And Discussion

The demographic profile of the professional experts ($N = 8$) shows females (4, 50%) dominated by male experts (4, 50%). All the professional experts are from the International Islamic University Malaysia.

The overall findings showed that all the items have positive CVR values. The value of CVR ranged from 0 to 1 (Lawshe, 1975; Lewis et al, 2005). Table 1 shows that the CVR values of the items range from 0.00 – 1.00, while Table 2 shows that the CVR values of the items range from 0.38 - 0.98. Most of the expert panels recommended changing the word "properly" to deeply which means students will not be confused and there is a better word than "properly" so that the respondent is not confused. In addition, the respondent also suggested being able to explain in the definition, terms that have the same meaning that will confuse the respondent, for example, what is the difference between tajwid and makhraj?, what is the difference between Ilm An Nahwi and 'Irab? What is the relationship between the value of time and wealth?

Table 1 shows that only the seventeenth items obtained a CVR value above 0.70. For the first construct of tadabbur Al Quran for item 1 ("Set my right intentions before I read the Quran."), item 7 ("Refer to the translation of the verse so that I can understand the verse correctly."), item 8 ("Ponder the meaning of the verse briefly."), item 15 ("Identify Allah's real advice or warnings.") for item 17 ("I self-reflect."), item 18 ("Follow the instructions and stay away from Allah's prohibitions."), and item 20 ("Feel that reading the Quran engenders love for Allah.") obtained the highest CVR value in this construct (1.00) followed by item 4 ("Begin with saying isti'adhah (A'uuzubillahiminisshaitonirrojin)."), item 16 ("Identify Allah's advice or implied warning."), and item 19 ("Feel that I communicate with Allah SWT and it makes me more confident.") obtained the CVR value in this construct (0.75). While the second construct of Mastery learning of Al Quran for item 1 ("I read the Quran with very good tajweed (the rules in the recitation of the Quran) and makhraj (the exit letters)", obtained the highest CVR value

in this construct (1.00) followed by item 5 (“I know the knowledge of Tafseer (understanding the Quran) properly”), and item 6 (“I know the knowledge of the Arabic language in terms of Ilm An Nahwi (arabic grammar) properly”) obtained the CVR value in this construct (0.75). While the third construct of Sources of Learning Al Quran for item 1 (“I take a course or formal class at the University”), item 2 (“I learn from Sheikh (the highest teacher) and Ustaz (teacher) in the school/ madrasah/ college”), item 3 (“I take courses informally at the surau and mosque”) and item 4 (“I join the usrah (study circle) and halaqah Quran”) obtained the highest CVR value in this construct (1.00).

A review from expert panels recommended that about fifty per cent of the items need to be modified and revised because a few of the items look confusing. Some of the items need to be rephrased to make them clearer and easily understood. A few expert panels suggested defining some items may respondents confuse and considering all the comments from the expert panels as preparation for pilot testing. Further analysis should be carried out to test the construct validity, convergent validity & discriminant validity by using statistical methods.

Table 1: CVR value for tadabbur Al Quran

Construct	Item	CVR value
Tadabbur Al Quran	1	1.00
	2	0.50
	3	0.00
	4	0.75
	5	0.00
	6	0.25
	7	1.00
	8	1.00
	9	0.00
	10	0.25
	11	0.00
	12	0.50
	13	0.50
	14	0.50
	15	1.00
	16	0.75
	17	1.00
	18	1.00
	19	0.75
	20	1.00
Mastery of Al Quran	1	1.00
	2	0.50
	3	0.50
	4	0.25
	5	0.75
	6	0.75
Sources of Learning Al Quran	1	1.00
	2	1.00
	3	1.00
	4	1.00

5	0.429
6	0.429
7	0.429
8	0.429

Table 2: CVR value for students' Sejahtera Living

Construct	Item	CVR value
Religion	1	0.38
	2	0.68
	3	0.57
	4	0.58
Life	1	0.49
	2	0.58
	3	0.53
	4	0.51
	5	0.76
Wealth	1	0.73
	2	0.80
	3	0.74
Intellect	1	0.83
	2	0.69
	3	0.79
	4	0.80
	5	0.74
Dignity	1	0.94
	2	0.98
	3	0.87
	4	0.95

5. Conclusions

In conclusion, all the items obtained a positive CVR value range between 0.00 and 1.00. This finding showed that the items were built with good operationalization and conceptualization. However, more than fifty per cent of the items required modification and refinement in order to make the items more understandable and clear. The strength of CVR was prominent in this research when the differences in expert panel opinions could be seen clearly and easily. The researcher will revise each item by considering all the comments from the expert panels in preparation for pilot testing. The researcher suggested that all 38 items that were refined would undergo a pilot study. The results of the research show that the scale has good content validity and proved that the scale has great potential to be proposed as a good scale of tadabbur Al Quran and students' Sejahtera living. The researcher plans for further investigation for validity evidence of the scale such as construct validity, convergent validity & discriminant validity. In addition, a reliability test or consistency of the items will be the measure to identify the internal consistency of the item. It is also suggested to apply more sophisticated statistical analysis,

such as the Structural Equation Modelling for expanding on the best items and to develop a measurement model for tadabbur Al Quran and students' Sejahtera living.

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Al Quran Al Karim

Al-Quran Al Karim word-by-word translation & colour coded tajweed, 2023

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