

# Validity And Reliability Of Depression, Emotional Intelligence, Coping Strategies Instrument And Spiritual Inventory Of Imam Ghazali (ISIG)

Nor Asliza<sup>1</sup>, Ku Suhaila Ku Johari<sup>1\*</sup>, Abu Yazid Abu Bakar<sup>1</sup> And Mohd Izwan Mahmud<sup>1</sup>

<sup>1</sup>Faculty of Education, Universiti Kebangsaan Malaysia, Malaysia, kusuhaila@ukm.edu.my

**Citation:** Ku Suhaila Ku Johari, et al (2024), Validity And Reliability Of Depression, Emotional Intelligence, Coping Strategies Instrument And Spiritual Inventory Of Imam Ghazali (ISIG), *Educational Administration: Theory and Practice*, 30(5), 12098-12113, Doi: 10.53555/kuey.v30i5.5067

## ARTICLE INFO

## ABSTRACT

This study aims to obtain the validity and reliability of the Depression Instrument, Emotional Intelligence Instrument, Coping Strategies Instrument, and Imam Ghazali's Spiritual Inventory (ISIG) based on the adaptation of the Depression Instrument (Nor Shafirin Ahmad 2006), Emotional Intelligence Instrument (Noriah et al. 2003; Saemah Rahman et al. 2012), Coping Strategies Instrument (Salhah Abdullah et al. 2012) and Imam Ghazali's Spiritual Inventory (ISIG) (Mohammad Aziz Shah Mohamed Arip et al. 2015). Five experts evaluated the content validity of the Depression Instrument, Emotional Intelligence Instrument, Coping Strategies Instrument, and Imam Ghazali's Spiritual Inventory (ISIG). At the same time, the subject of the pilot study was conducted involving 30 Form 4 students from a secondary school. The findings of the study showed expert validity assessment scores for Depression Instrument, .84, Emotional Intelligence Instrument, .94, Coping Strategies Instruments, .98 and Imam Ghazali's Spiritual Inventory (ISIG) .92. Overall, the evaluation from the experts showed that the content of the Depression Instrument, Emotional Intelligence Instrument, Coping Strategies Instrument, and Imam Ghazali's Spiritual Inventory (ISIG) was acceptable because the scored value was more than 70 percent. While the reliability analysis of the Depression instrument is 0.808, Emotional Intelligence instrument is 0.942, Coping Strategies Instrument is 0.850, and Imam Ghazali's Spiritual Inventory (ISIG) also shows the value of Richardson Kuder (KR-20) is 0.920, which is more than 0.70. The conclusion of this study indicates that Depression Instrument, Emotional Intelligence Instrument, Coping Strategies Instrument, and Imam Ghazali's Spiritual Inventory (ISIG) is suitable for assessing the level of depression, emotional intelligence, coping strategies, and Spirituality among secondary school students.

**Keywords:** validity, reliability, depression, emotional intelligence, coping strategies, Spirituality, secondary school students

## 1. Introduction

Depression is one of the most common diseases worldwide, with more than 300 million individuals currently suffering from depression (World Health Organization, 2017). Depression is defined as an overwhelming feeling and a severe disturbance that results in persistent feelings of sadness and hopelessness and a loss of interest in activities that were once enjoyed (American Psychiatric Association 2013). The symptoms of this disease also cause feelings of lack of fun, lack of motivation, neglect of appearance, withdrawing from socializing with society, feeling tired, sleep disturbances, absence and loss of appetite, weight loss, deep disappointment, feeling unappreciated, feeling guilty, then thinking about suicide. Thus, depression is a common psychiatric disorder and a leading cause of disability among adolescents. Therefore, mental illnesses are considered one of the main contributors to the global disease burden (Jürgen Rehm & Kevin D.Shield 2019).

Depression is getting more attention from the Malaysian community. Depression is a psychological disorder clinically diagnosed differently from the usual feeling of sadness that can occur over a long time, which is months and continues for years (Sakinah Salleh, 2020). Depression is also categorized as a mental illness involving brain function disruption. Continuous depression can change the thought process to disturbing thoughts, behaviour, emotions, daily activities, and physical health involving the

view of oneself, the future, and the surrounding community (Affizal Ahmad, 2017). Depression can occur without realizing it if the individual cannot control the stress of life when they fail to find a solution to the problem at hand. Indirectly, depression can paralyze the individual's soul and thought due to failing to reason in finding a solution to his situation.

Typically, adolescence is a very critical time when there is an increase in depression among adolescents (Shelli Avenevoli et al., 2015). This can be seen when the depression statistics in Malaysia in 2017 showed an increase in the problem among teenagers from 11.2% in 2006 to 29.2% in 2017 (Asrizal, 2019). This study shows that a total of 4.2 million citizens of this country who are 16 years old and above suffer from depression. Meanwhile, through the implementation of the Mental Health Screening Program on a total of 273,203 individuals, particularly in the depression screening conducted at the Health Clinic, it was found that 6.71% had low-level depression, 0.62% had high-level depression and 2.06% had moderate level depression. This clearly shows that depression faced will have negative implications and be the leading cause of the decline in the quality of human life (Norton, 2017).

Depression is an increasingly emotionally severe illness among today's teenagers that mainly involved school students. According to (L. A. Dardas, 2017), the best approach and intervention need to be implemented immediately as students today are exposed to various social problems due to the rapid development of the times. Realizing this fact, students need to be given due attention, including an emphasis on guidance and counselling aspects to live a better life in the future (Nor Asikhin Ishak et al., 2020). Therefore, guidance and counselling services are one of the approaches used in treating depression. Therefore, assistance through guidance and counselling services can be done through the process of helping a counsellor to a client to solve a problem that originates from the heart or spiritual (Salasiah Hanin Hamjah 2018). Furthermore, in Malaysia's context, the Western counselling theory focuses more on emotions, thoughts, and behaviour to the point of ignoring the spirit and spiritual elements (Abdul Rashid et al., 2020).

According to Goleman (1999), students' emotional intelligence (EQ) is the ability to realize, identify and manage their own emotions, establish friendly relationships with others, and have high self-motivation. This statement is supported by past studies (Lailawati Madlan @ Endalan et al. 2018; Lailawati Madlan Endalan et al. 2019; Melissa Edora Sanu & Balan Rathakrishnan 2019) which see the use of emotional intelligence can help manage depression. Emotional management affects the behaviour of a student in secondary school. Therefore, it clearly shows that an individual with intellectual intelligence does not guarantee that the individual is competent in dealing with depression; on the contrary, emotional intelligence also affects the management of depression effectively.

Therefore, depression that is dealt with wisely requires precise action. Failure to initiate action that can control the situation requires understanding and attempts to prevent, treat and restore one's emotions and those of others around him. The need to manage emotions refers to a coping strategy that can play a role in overcoming cognitive, emotional, and behavioural problems to deal with problematic social and environmental relationships (Kamran Sattar et al., 2022). Furthermore, coping strategies are essential to deal with stress and depression in the face of challenging situations in shaping the mental well-being of each student (Steiner-Hofbauer, 2020). This strategy is a behavioural and psychological way for individuals to manage or reduce events that put pressure on individuals (Di Mattei VE et al., 2008). Therefore, Folkman (2013) defines coping as continuous cognitive changes and behavioural adaptations when handling specific external and internal demands that are assessed as something that exceeds one's resources.

To study psychological aspects, namely the level of depression, emotional intelligence, coping strategies, and Spirituality among secondary school students, researchers obtained the depression, emotional intelligence, coping strategies, and spirituality questionnaires from previous researchers and asked for permission to adapt them as Depression instruments, Emotional Intelligence instruments, coping strategies instruments and Imam Ghazali's Spiritual Inventory (ISIG). Before the Depression instrument, Emotional Intelligence instrument, coping strategies instrument, and Imam Ghazali's Spiritual Inventory (ISIG) were distributed, researchers conducted a pilot study to determine if the instrument was suitable for high school students.

## 2. Literature Review

Depression instrument, Emotional Intelligence instrument, coping strategies instrument, and Imam Ghazali's Spiritual Strategy (ISIG) inventory is said to have high content validity if the validity of an instrument can test what it should be tested. In other words, the content validity of a measuring instrument is said to have high validity when the instrument can measure what it is supposed to measure. According to Creswell (2007); Pallant (2013), content validity refers to the ability and capability of the

research instrument to contain information that includes the studied component or field of study. To test expert validity, Depression, Emotional Intelligence, Coping Strategies, and Imam Ghazali's Spiritual (ISIG) inventory was evaluated by obtaining validity coefficient values based on the average of the cumulative scores obtained from expert evaluations and comments. This method was also used by previous researchers Lahmuddin (2003); Mohammad Nasir (2006) in previous studies. A set of evaluation forms to obtain criticism and evaluation of each item is provided to obtain an expert evaluation. The score from this questionnaire is based on a ten-point choice of all positive and negative items. According to Dimopoulos & Pantis (2003); Makki, M.H. et al. (2003), at least three experts in the mastered field are required for the evaluation. In relation to depression instrument, Emotional Intelligence instrument, coping strategies instrument, and Imam Ghazali's Spiritual Strategy (ISIG) inventory, the scale for evaluation is ten optional points from 1 (strongly disagree) to 10 (strongly agree). To determine the level of validity of the content of the questionnaire, the total score assessed by the expert ( $x$ ) will be divided by the total actual score ( $y$ ) and multiplied by one hundred. Therefore, a questionnaire has high content validity when it obtains 70% and is considered to have reached a high level of achievement (Abu Bakar Nordin, 1995; Sidek Mohd Noah & Jamaludin Ahmad, 2005; Tuckman, 1988).

Meanwhile, according to Wiersma (2000) instrument reliability explains a measurement value to determine the consistency of each item. Therefore, the reliability of the questionnaire instrument can explain that the scores in each item obtained are consistent or stable when tested several times. Therefore, the researcher needs to ensure the validity and reliability of the instrument before using it in the actual study. Therefore, the pilot study will firstly be conducted as a preliminary trial before the items from the actual test are given to the actual study sample. Through this study, the researcher only used two methods to determine the validity of the research instrument, which is to use the assessment of an expert panel and to use the correlation of each item with the entire item through the calculation of Pearson and Kuder-Richardson (KR-20) correlations for binary items that are "Yes" and "No" with a significant degree at the 0.07 level.

The validity of an instrument shows the extent to which the instrument produces a response to the idea being measured. According to (Creswell 2005; Pallant. 2013; Siti Rahaya Ariffin 2003), an instrument is said to have high validity if its the ability to measure what it is supposed to measure. Therefore, this study employs the external judgment method from several expert panels evaluation to obtain the accuracy of the item content in evaluating the instrument which is based on the average of the mean accumulated score (Mohd Najib Abdul Ghaffar, 1999).

## **2.1. The method of development Depression Instruments, Emotional Intelligence, Coping Strategies Instruments, and Imam Ghazali's Spiritual Inventory (ISIG)**

### **2.1.1 Depression Instrument**

This instrument was developed by Beck and Steer in 1986. Then Beck et al., (1996) introduced the BDI-II Version. This instrument was given a slight update to measure depression criteria based on the Diagnostic and Statistical Manual of Mental Disorders - Fourth Edition, DSM-IV (1994). The instrument developed by Beck et al., (1996) was used to measure the level of depression has a high validity and reliability which is 0.93. Each statement represents a symptom of depression, which is sadness, pessimism, involvement in failure, feelings of dissatisfaction, guilt, feeling punished, self-loathing, self-blame, suicidal desire, feeling like crying, irritability, loss of interest and withdrawal, decision-making difficulties, feelings of inferiority, helplessness, sleep disorders, fatigue, appetite disorders, weight disorders, and psychosomatic disorders.

This instrument is used to measure the level of depression which is divided into four levels which are minimal, mild, moderate, and very severe. Each item in the BDI-II includes four answer options with a minimum score of 0 and a maximum score of 3 using a four-point Likert scale (0 to 3). The total score ranges from 0 to 60. The level of depression is divided into four levels which are minimal, mild, moderate, and very severe. The minimum level for depression is a score of 9 to 13, a mild level is from a score of 14 to 19, a moderate level is from a score of 20 to 28 while a very severe level is those who get a score of 29 to 60. Respondents who recorded a high number of scores indicate depression that high and on the other hand respondents who recorded a low total score indicated low depression.

### **2.1.2 Emotional Intelligence Instrument**

This inventory was developed taking into account the views of Goleman (1999). However, the IKEM-D student emotional intelligence questionnaire (Noriah et al, 2003 & Saemah et al., 2008) has been modified according to the needs of the study for secondary school students in Sijunjung Regency, Indonesia. The original questionnaire was built based on a qualitative study, conducted on government officials in Malaysia 2003, then in 2005, this questionnaire was modified to measure the emotions of UKM students. In general, this questionnaire is divided into seven domains, namely a) self-awareness, b) self-control/regulation, c) motivation, d) empathy, social skills, e) spirituality, and f) maturity. However, according to Goleman (1999), the original five domains of self-awareness, self-control, self-motivation, empathy, and social skills are enough

and sufficient to measure a person's emotional intelligence. The result in the item evaluated for validity and reliability is high which is 0.98.

### 2.1.3 Coping Strategies Instrument

This instrument was developed based on Stress Theory by adapting the Coping Strategies Inventory (CSI). The main focus of coping refers to various ways of thinking and behavior used in situations of facing internal and external pressure. This theory also discusses the process of reassessing the situation in dealing with stressful situations. The selection of coping strategies can be categorized into two types of coping strategies, namely emotional focus coping strategies and problem focus coping strategies. The next researcher Sallah Abdullah et al. (2012) used the instrument in research and found a high validity and reliability value of 0.93.

Emotional Focus Coping Strategies (emotional focus) refers to the individual process of using thinking to reduce negative emotions such as sadness, despair, and disappointment. Efforts to modify emotional function are carried out without making modifications to existing stress. Coping behavior that centers on emotions tends to be done when individuals cannot change the pressure and only face it because of the resources they have been unable to overcome the existing pressure (Siti Maryam 2017). (Lazarus and Folkman 1984) have categorized emotion-focused coping strategies into six types, namely (i) social support, (ii) self-control, (iii) distancing, (iv) positive reappraisal, (v) acceptance of responsibility, and (vi) avoidance. Meanwhile, problem-focused coping strategies are divided into two types, namely (i) planned problem-solving strategies and (ii) confrontation. In general, this questionnaire is divided into eight domains, namely (i) problem-solving, (ii) self-criticism, (iii) emotional expression, (iv) hopeful thoughts, (v) social support, (vi) restructuring thoughts, (vii) problem avoidance and (x) social withdrawal.

### 2.1.4 Imam Ghazali's Spiritual Inventory (ISIG)

This inventory was developed based on Kitab al-Arba'in Fi Ushul al'Din which was adapted from the masterpiece Hujjatul Islam Abu Hamid al-Ghazali (450 - 550H). The main focus of Imam Ghazali's Spiritual Inventory (ISIG) is to re-evaluate the level of awareness, practice, and individual knowledge related to spiritual elements from an Islamic perspective, especially in relation to praiseworthy attributes (mahmudah). Through this inventory as well, the individuals involved will be able to make an assessment of the individual's level of awareness, practice, and knowledge and subsequently become a more personable, commendable individual and at the same time be able to help towards the formation of a better society. The result in items evaluated for validity and reliability is high which is 0.91.

Imam Ghazali's Spiritual Inventory (ISIG) is built entirely based on mysticism, which is the knowledge that illuminates the journey of a believer to purify the heart and practice noble qualities (mahmudah) and avoid vile and reprehensible qualities (mazmumah). In addition, the science of tasawwuf aims to educate and control passions and intellect so that it is always based on the real Islamic Sharia law by purifying the spirit (heart) or passions. Because of that, the impulse of a clean heart can also cleanse the external organs from committing evil and the prohibitions of Allah SWT.

Imam al-Ghazali has outlined ten mahmudah or praiseworthy qualities in Kitab al-Arba'in Fi Ushul al'Din. The ten mahmudah or praiseworthy qualities are a) repentance, b) fear, c) asceticism, d) patience, e) gratitude, f) sincerity, g) trust, h) love, i) contentment, and j) remembering death.

## 3. Study Objectives

### Objectives of this study to:

- i Measuring the content validity of Depression Instrument, Emotional Intelligence Instrument, Coping Strategies Instrument and Imam Ghazali's Spiritual Inventory (ISIG) among Form 4 students from daily secondary schools.
- ii Measuring the reliability of Depression Instrument, Emotional Intelligence Instrument, Coping Strategies Instrument and Imam Ghazali's Spiritual Inventory (ISIG) among Form 4 students from daily secondary schools.

## 4. Research Methodology

This study was conducted to measure the content validity and reliability of the Depression Instrument, Emotional Intelligence Instrument, Coping Strategies Instrument, and Imam Ghazali's Spiritual Inventory (ISIG). In this study, researchers have used the expert certificate of field assessors (Creswell, 2005; Christensen, 2004; Sekaran, 2000; Mohd Majid Kontang, 2009) to determine the validity of the Depression Instrument questionnaire, Emotional Intelligence Instrument, Coping Strategies Instrument, and Imam Ghazali's Spiritual Inventory (ISIG). To test the validity of Depression Instrument, Emotional Intelligence Instrument, Coping Strategies Instrument, and Imam Ghazali's Spiritual Inventory (ISIG), expert validity was used by obtaining a validity coefficient based on the average cumulative score obtained. This kind of method

has been used by Lahmudin (2003), Abdul Malek (2004), and Mohammad Nasir (2006).

**4.1 Pilot Study of Study Tools**

The purpose of this pilot study is to test the validity and reliability of the Depression Instrument questionnaire, Emotional Intelligence Instrument, Coping Strategies Instrument, and Imam Ghazali's Spiritual Inventory (ISIG). As previously described, all the instruments were evaluated by five expert panels to obtain feedback on the validity of each item. Next, this instrument was administered to 30 Form 4 Muslim students in a secondary school to obtain the reliability value of each item. The selected students are a study sample that resembles the characteristics that are almost the same as the actual study sample. The consent of the respondents in the pilot study (pilot study) needs to be done as research ethics.

**4.2 Validity of Depression Instrument, Emotional Intelligence, Coping Strategies Instrument, and Imam Ghazali's Spiritual Inventory (ISIG).**

In this study, to prove the content of the items when evaluating the instrument, the external judgment technique was used through a group of experts (Creswell 2007). A panel of five experts evaluated the Depression Instrument, Emotional Intelligence, Action Strategies, and Imam Ghazali's Spiritual Inventory (ISIG).

The evaluation of the score is based on a ten-point choice of 1 to 10 where a panel of experts will evaluate the grammar, understanding, and appropriateness of the questions. To determine content validity, the total score filled in by the expert (x) is divided by the actual total (y) and multiplied by one hundred. An instrument has high content validity if it scores a value of more than 70%, and is considered to have mastered or reached a high level of achievement (Abu Bakar Nordin, 1995; Sidek Mohd Noah & Jamaludin Ahmad, 2005; Tuckman, 1988)

$$\frac{\text{Total Experts (x)}}{\text{Total Actual Score (y)}} \times 100 \% = \text{Content Validity Mastery Level}$$

**4.3 Reliability of Depression Instruments, Emotional Intelligence, Coping Strategies Instrument, and Imam Ghazali's Spiritual Inventory (ISIG).**

The reliability of the questionnaire explains the extent to which the scores in each item obtained are consistent or stable when tested several times. According to Wiersma (2000), a reliability test can be seen through the extent to which a measurement value determines the consistency of each item's score. The view from Sidek Mohd Noah (2002) states that high reliability is linked to consistency where a test is said to have high reliability if the same score is obtained by different individuals. Wainer & Braun (1988) also stated, consistency refers to when the same item is tested several times on the same subject at different time intervals but still the result or answer score is the same or almost the same.

**5. Research Findings**

**5.1 Validity Results of the Depression Instruments, Emotional Intelligence Instruments, Coping Strategies Instrument, and Imam Ghazali's Spiritual Inventory (ISIG).**

Table 1 shows the expert assessment of the measured validity of the Beck Depression Instrument. A total of 20 items for the depression questionnaire were measured.

**Table 1 Expert Evaluation of the Validity of the Beck Depression Instrument**

Symptoms	No. Items	Score	%
Sad	1	46	92
		46	92
		40	80
Affective	7	43	86
		46	92
		46	92
		46	92
		46	92
Cognitive	2	41	82
		42	84
		46	92
		40	80
		46	92
Engage in failure	3	46	92
		45	90

		44	88
		45	90
		38	76
Unsatisfied feeling	4	40	80
		45	92
		44	88
Feeling guilty	5	44	88
		40	80
		39	78
Feeling punished	6	44	88
		40	80
		41	82
		43	86
Blame yourself	8	45	90
		39	78
		41	82
		45	90
Suicidal ideation	9	47	94
		46	92
		46	92
		46	92
Lose interest and withdraw	12	45	90
		47	94
		42	84
		43	86
Feelings of inferiority	14	46	92
		45	90
		42	84
		42	84
Feeling helpless	15	47	94
		45	90
		43	86
		47	94
Feel like crying,	10	44	88
		40	80
		46	92
		47	94
Easily inflamed	11	46	92
		40	80
		43	86
		44	88
Difficulty making decisions	13	47	94
		44	88
		47	94
		48	96
Tiredness	17	43	86
		41	82
		41	82
		44	88
Sleep disturbance	16	47	94
		47	94
		46	92
		46	92
Appetite disorders	18	49	98
		49	98
		45	90
		49	98
Weight disorders	19	43	86
		40	80
		40	80

		40	80
		41	82
Psychosomatic disorders	20	47	94
		47	94
		44	88

Table 1 shows the expert assessment of the validity of the Beck Depression Instrument is .84.

Table 2 shows the experts' assessment of the validity of the measured Emotional Intelligence Instrument. A total of 50 items for the emotional intelligence questionnaire were measured.

**Table 2 Expert Evaluation of the Validity of Emotional Intelligence Instruments**

Construct	No. Items	Score	%
<b>Self-awareness</b>	A1	43	86
	A2	47	94
	A3	47	94
	A4	46	92
	A5	46	92
	A6	47	94
	A7	47	94
	A8	48	96
	A9	48	96
	A10	48	96
<b>Self-control</b>	B1	48	96
	B2	47	94
	B3	48	96
	B4	48	96
	B5	48	96
	B6	48	96
	B7	48	96
	B8	48	96
	B9	48	96
	B10	47	94
<b>Motivation</b>	C1	48	96
	C2	48	96
	C3	48	96
	C4	48	96
	C5	48	96
	C6	48	96
	C7	48	96
	C8	45	90
	C9	46	92
	C10	47	94
<b>Empathy</b>	D1	44	88
	D2	45	90
	D3	45	90
	D4	45	90
	D5	45	90
	D6	48	96
	D7	43	86
	D8	46	92
	D9	47	94
	D10	47	94
<b>Social skills</b>	E1	46	92
	E2	42	84
	E3	48	96
	E4	48	96
	E5	48	96
	E6	48	96
	E7	48	96
	E8	47	94
	E9	48	96
	E10	45	90

Table 2 shows the expert assessment of the validity of the Emotional Intelligence Instrument is .94.

Table 3 shows the experts' assessment of the validity of the measured Coping Strategies Instrument. A total of 40 items for the emotional intelligence questionnaire were measured.

**Table 3 Expert Evaluation of the Validity of Coping Strategies Instrument**

Construct	No. Items	Score	%
<b>Problem-solving</b>	1	48	96
	9	35	70
	17	47	94
	25	47	94
	33	40	80
<b>Self - Criticism</b>	2	37	74
	10	38	76
	18	46	92
	26	39	78
	34	38	76
<b>Emotional Expression</b>	3	45	90
	11	44	88
	19	42	84
	27	43	86
	35	43	86
<b>Hopeful Thoughts</b>	4	42	84
	12	42	84
	20	41	82
	28	47	94
	36	42	84
<b>Social Support</b>	5	45	90
	13	47	94
	21	42	84
	29	41	82
	37	48	96
<b>Restructuring Thinking</b>	6	36	78
	14	43	86
	22	44	88
	30	42	84
	38	41	82
<b>Avoiding Problems</b>	7	40	80
	15	45	90
	23	45	90
	31	43	86
	39	45	90
<b>Social Withdrawal</b>	8	46	92
	16	46	92
	24	45	90
	32	46	92
	40	42	84

Table 3 shows the expert's assessment of the validity of the Action Strategy Instrument is .86.

Table 4 shows the experts' assessment of the validity of the Imam Al Ghazali Spiritual Inventory (ISIG) that was measured. A total of 100 items for Imam Al Ghazali's Spiritual Questionnaire (ISIG) were measured.

**Table 4 Expert Evaluation of the Validity of Imam Al Ghazali's Spiritual Inventory Instrument (ISIG)**

Construct	No. Items	Skor	%
<b>Repent</b>	1	46	92
	2	47	94
	3	48	96
	4	48	96
	5	47	94
	6	47	94
	7	46	92
	8	46	92
	9	45	90
	10	46	92



<b>Scared</b>	11	46	92
	12	41	82
	13	47	94
	14	42	84
	15	42	84
	16	41	82
	17	48	96
	18	42	84
	19	42	84
	20	47	94
<b>Asceticism</b>	21	48	96
	22	49	98
	23	49	98
	24	48	96
	25	47	94
	26	48	96
	27	46	94
	28	48	96
	29	45	90
	30	48	96
<b>Be patient</b>	31	46	92
	32	47	94
	33	47	94
	34	47	94
	35	48	96
	36	48	96
	37	47	94
	38	47	94
	39	47	94
	40	47	94
<b>Thanks</b>	41	46	92
	42	47	94
	43	48	96
	44	47	94
	45	49	98
	46	49	98
	47	47	94
	48	44	88
	49	46	94
	50	48	96
<b>Sincere</b>	51	48	96
	52	48	96
	53	48	96
	54	48	96
	55	44	88
	56	48	96
	57	47	94
	58	47	94
	59	44	88
	60	46	92
<b>Tawakal</b>	61	49	98
	62	39	78
	63	47	94
	64	40	80
	65	46	92
	66	37	74
	67	47	94
	68	47	94
	69	47	94
	70	47	94
<b>Love</b>	71	44	88

	72	44	88
	73	38	76
	74	44	88
	75	44	88
	76	47	94
	77	45	90
	78	38	76
	79	44	88
	80	47	94
<b>Redha</b>	81	48	96
	82	48	96
	83	48	96
	84	48	96
	85	49	98
	86	49	98
	87	48	96
	88	48	96
	89	47	94
	90	46	92
<b>Remembering the Dead</b>	91	47	94
	92	47	94
	93	47	94
	94	41	82
	95	41	82
	96	47	94
	97	40	80
	98	41	82
	99	46	92
	100	39	78

Table 4 shows the expert's assessment of the validity of Imam al Ghazali's Spiritual Inventory Instrument is .92.

## 5.2 Reliability Results of Depression Instruments, Emotional Intelligence Instrument, Coping Strategies Instrument and Imam Ghazali's Spiritual Inventory (ISIG)

Table 5 shows the reliability (Cronbach Alpha) for each depression item.

**Table 5 Beck Depression Instrument**

Symptoms		No. Items	Cronbach's Alpha if Item Deleted	Level
<b>Affective</b>	Sad	1	.793	High
	Hate yourself	7	.807	High
<b>Cognitive</b>	Pessimistic	2	.794	High
	Engage in failure	3	.791	High
	Unsatisfied feeling	4	.796	High
	Feeling guilty	5	.800	High
	Feeling punished	6	.807	High
	Blame yourself	8	.802	High
	Suicidal ideation	9	.804	High
	Lose interest and withdraw	12	.789	High
	Feelings of inferiority	14	.787	High
	Feeling helpless	15	.788	High
<b>Behaviour</b>	Feel like crying,	10	.793	High
	Easily inflamed	11	.818	High
	Difficulty making decisions	13	.805	High
	Tiredness	17	.815	High
<b>Physiology</b>	Sleep disturbance	16	.795	High

	Appetite disorders	18	.795	High
	Weight disorders	19	.806	High
	Psychosomatic disorders	20	.826	High

Depression value a= .808

Table 6 shows the reliability (Cronbach Alpha) for each item emotional intelligence.

**Table 6 Emotional Intelligence Instrument**

Construct	No. Items	Cronbach's Alpha if Item Deleted	Level
<b>Self-awareness</b>	A1	.942	High
	A2	.941	High
	A3	.941	High
	A4	.941	High
	A5	.941	High
	A6	.942	High
	A7	.947	High
	A8	.940	High
	A9	.940	High
	A10	.940	High
<b>Self-control</b>	B1	.943	High
	B2	.942	High
	B3	.941	High
	B4	.941	High
	B5	.941	High
	B6	.942	High
	B7	.944	High
	B8	.944	High
	B9	.940	High
	B10	.941	High
<b>Motivation</b>	C1	.940	High
	C2	.940	High
	C3	.939	High
	C4	.940	High
	C5	.940	High
	C6	.939	High
	C7	.940	High
	C8	.940	High
	C9	.940	High
	C10	.941	High
<b>Empathy</b>	D1	.941	High
	D2	.941	High
	D3	.943	High
	D4	.941	High
	D5	.940	High
	D6	.942	High
	D7	.942	High
	D8	.941	High
	D9	.940	High
	D10	.940	High
<b>Social skills</b>	E1	.940	High
	E2	.941	High
	E3	.940	High
	E4	.940	High
	E5	.940	High
	E6	.940	High
	E7	.942	High
	E8	.941	High
	E9	.940	High
	E10	.942	High

Emotional intelligence value a= .942

Table 7 shows the reliability (Cronbach Alpha) for each Coping Strategies Instrument item

**Table 7 Coping Strategies Instrument**

Construct	Items	Cronbach's Alpha if Item Deleted	Level
<b>Problem-solving</b>	1	.844	High
	9	.839	High
	17	.840	High
	25	.844	High
	33	.849	High
<b>Self - Criticism</b>	2	.845	High
	10	.842	High
	18	.847	High
	26	.847	High
	34	.848	High
<b>Emotional Expression</b>	3	.854	High
	11	.848	High
	19	.847	High
	27	.854	High
	35	.851	High
<b>Hopeful Thoughts</b>	4	.843	High
	12	.842	High
	20	.840	High
	28	.839	High
	36	.842	High
<b>Social Support</b>	5	.853	High
	13	.852	High
	21	.847	High
	29	.846	High
	37	.849	High
<b>Restructuring Thinking</b>	6	.842	High
	14	.844	High
	22	.850	High
	30	.846	High
	38	.850	High
<b>Avoiding Problems</b>	7	.851	High
	15	.840	High
	23	.847	High
	31	.849	High
	39	.847	High
<b>Social Withdrawal</b>	8	.842	High
	16	.855	High
	24	.841	High
	32	.849	High
	40	.841	High

Coping Strategies value  $\alpha = .85$

Table 8 shows reliability of the value of the reliability index is strong with the value K-R20 for each item Spiritual Imam al-Ghazali (ISIG)

**Table 8 Imam Al-Ghazali's Spiritual Inventory Instrument (ISIG)**

Variables	Items	(p)	(q)	Items	(p)	(q)	Items	(p)	(q)	Value K-R20 per domain
<b>Spiritual</b>	1	1	0	36	0.97	0.03	71	0.87	0.13	.95
	2	1	0	37	0.93	0.07	72	0.8	0.2	
	3	0.8	0.2	38	1	0	73	0.77	0.23	
	4	0.97	0.03	39	1	0	74	0.93	0.07	
	5	1	0	40	1	0	75	0.87	0.13	

6	0.87	0.13	41	1	0	76	1	0
7	0.97	0.03	42	0.83	0.17	77	0.97	0.03
8	1	0	43	1	0	78	0.97	0.03
9	0.77	0.27	44	0.9	0.1	79	0.9	0.1
10	0.9	0.1	45	0.97	0.03	80	1	0
11	1	0	46	0.9	0.1	81	1	0
12	0.97	0.03	47	0.97	0.03	82	0.9	0.1
13	0.97	0.03	48	0.97	0.03	83	0.97	0.03
14	1	0	49	0.9	0.1	84	1	0
15	0.97	0.03	50	0.93	0.17	85	1	0
16	1	0	51	0.77	0.23	86	0.97	0.03
17	1	0	52	0.93	0.17	87	0.97	0.03
18	1	0	53	1	0	88	0.97	0.03
19	0.83	0.17	54	0.9	0.1	89	0.93	0.17
20	1	0	55	0.97	0.03	90	0.7	0.3
21	0.83	0.17	56	0.9	0.1	91	0.57	0.43
22	1	0	57	1	0	92	0.93	0.17
23	1	0	58	1	0	93	0.73	0.27
24	0.97	0.03	59	0.97	0.03	94	0.93	0.17
25	0.7	0.3	60	0.67	0.33	95	1	0
26	1	0	61	0.97	0.03	96	0.97	0.03
27	0.93	0.07	62	0.87	0.13	97	1	0
28	0.73	0.27	63	0.93	0.07	98	0.97	0.03
29	0.97	0.03	64	0.97	0.03	99	1	0
30	0.77	0.23	65	0.93	0.07	100	0.97	0.03
31	0.9	0.1	66	0.93	0.07			
32	0.93	0.07	67	0.93	0.07			
33	0.97	0.03	68	1	0			
34	0.93	0.07	69	1	0			
35	0.57	0.43	70	1	0			

K-R20 value=.92

Calculation formula

Kuder-Richardson Formula 20

$$KR_{20} = \frac{K}{K - 1} \left[ 1 - \frac{\sum pq}{s^2} \right]$$

K	100
pq	1.3628
var (s 2)	23.31556
KR20	0.95106
	0.95

- K = Number of items
- p = Correct item
- q = Wrong item
- S<sup>2</sup> = Variant score
- Pq = The sum of p and q

Interpretation:

- 0.00 = Zero correlation
- 0.01 – 0.20 = Negligible correlation
- 0.21 – 0.40 = Weak
- 0.41 – 0.70 = Medium
- 0.71 – 0.90 = High
- 0.91 – 0.99 = Very high

## 6. Discussion

Depression Instrument, Emotional Intelligence Instrument, Coping Strategies Instrument, and Imam Ghazali's Spiritual Inventory (ISIG) have a high level of reliability. Fraenkel. et.al (2013) suggested a Cronbach Alpha value of 0.70 and above, as a reliability value that has a good value to be accepted and the researcher used the recommended Cronbach Alpha value, which is 0.70 as an accepted reliability value. The results of the analysis of the study items found that each item in depression has a strong reliability index value with a Cronbach's Alpha value ranging from 0.787 to 0.818. This means that all items are accepted and remain used as items in the study. Meanwhile, the results of the analysis of the study items found an assessment of the validity of the depression instrument with a high score on the item (appetite disorders) for the appetite construct, namely "My appetite is as usual", "My appetite is not as good as before" and "My appetite is not as before" shows a score value of 98. While the item for the construct of feeling dissatisfied (unsatisfied feeling) which is "I am very satisfied with many things in my life" scored the lowest which is 78. This shows that the respondents understand the purpose of the study on self-depression focusing on the level of student depression based on the identified symptoms of depression that is appetite does not affect the student's life much. However, respondents are not yet satisfied with what they have gone through in their daily lives.

For the Emotional Intelligence instrument analysis, each item has a strong reliability index value with a Cronbach's Alpha value ranging from 0.939 to 0.947. This means that all the items have been accepted and used in the study. Meanwhile, the results of the analysis of the study items found an assessment of the validity of the depression instrument with a high score on the items in the self-control construct between the score values of 94 to 96. Meanwhile, the items in the self-awareness construct between the score values of 86 to 96. The results of this study show that respondents can control themselves when faced with a problem. However, respondents are less able to control the situation when experiencing problems. This shows that today's teenagers are less able to control their emotions when facing the pressures of life.

Meanwhile, each item in the coping strategy shows a strong reliability index value with a Cronbach's Alpha value ranging from 0.839 to 0.854. This means that all items have been accepted and used as items in the study. Expert evaluation of the validity of the coping strategies instrument shows the highest score on the item in the social support construct between the score values of 84 to 96. Meanwhile, the lowest item in the problem-solving construct is between the score values of 70 to 94. The results of this study show that respondents need social support from the surrounding community in facing the pressure of life. Therefore, the inability to solve the problems faced makes teenagers continue to be under pressure and allow themselves to live with problems.

Imam al-Ghazali's Spiritual Instrument also indicates that each item has a strong reliability index value with a K-R20 value exceeding 0.90 which gives the conclusion that the item has internal stability and consistency (Cresswell, 2005; Sekaran, 1992). This K-R20 value summarizes that the item shows a very good reliability and can be used as stated by (Mohd Majid, 1990; Pallant, 2001; Sekaran, 1992; Siti Rahayah, 2003). This means that all items are accepted and remain used as real items in the real study. Next, expert evaluation of the validity of Imam al-Ghazali's Spiritual instrument showed the highest score on items in the satisfaction construct between the score values of 94 to 98. Meanwhile, the lowest item in the tawakal construct is between a score of 74 to 94. This shows that the respondent can accept a problem that occurs with an open heart. In other words, the respondents also trust to accept the provisions of Allah SWT on the problems that befall them.

Based on the objective of the study, which is to assess the validity and reliability of the Depression Instrument, Emotional Intelligence Instrument, Coping Strategies Instrument, and Imam Ghazali's Spiritual Inventory (ISIG), it shows that all these instruments can be used to assess the level of depression, emotional intelligence, coping strategies, and spiritual among students. secondary school.

## 7. Summary

The content validity results of Depression Instrument, Emotional Intelligence Instrument, Copy Strategies Instrument, and Imam al-Ghazali's Spirituality Inventory evaluated by five experts show that the Depression score is .84, Emotional Intelligence is .94, Coping Strategies is .86 and Imam al-Ghazali's Spirituality is .92. While the reliability (Cronbach Alpha) for the Depression instrument involving 30 respondents among Form 4 Malay students shows the reliability value of the instrument for Depression is  $\alpha = .808$ , Emotional Intelligence  $\alpha = .942$ , Coping Strategies  $\alpha = .850$  and Spiritual Imam al -Ghazali KR-20 = .92. Overall, the implications of studying the validity and reliability of Imam al-Ghazali's Depression, Emotional Intelligence, Coping Strategies, and Spiritual can be applied to students in high school.

## 8. Reference

1. Abdul Rashid, Nurhafizah & Nor Hamizah. (2020). Wabak COVID-19: Pengurusan aspek kesihatan mental semasa norma baharu. *International Journal of Social Science Research* 2(4): 156–174. <http://myjms.mohe.gov.my/index.php/ijssr/article/view/11594/5554>.
2. Abu Bakar Nordin. (1995). *Asas penilaian pendidikan*. Petaling Jaya: Logman Malaysia Sdn. Bhd.
3. Affizal Ahmad. (2017). *Kemurungan mengancam kehidupan*. Dewan Bahasa & Pustaka.
4. American Psychiatric Association. 2013. *Diagnostic and statistical manual of mental disorders*. 5th ed. American Psychiatric Publishing.
5. Creswell, J.. (2007). *Qualitative inquiry and research design. Choosing among five approaches*. 2nd ed. Thousand Oaks,CA: Sage.
6. Creswell, J.W. (2005). *Educational research: Planning conducting and evaluating quantitative and qualitative research*. New Jersey: Pearson Education Inc.
7. Di Mattei VE, Prunas A, Novella L, Marcone A, Cappa SF & Sarno L. (2008). The burden of distress in caregivers of elderly demented patients and its relationship with coping strategies. *Neurol Sci.* 29(6): 383–9. <http://doi.10.1007/s10072-008-1047-6>
8. Dimitrios, Dimopoulos & John D. Pantis (2003). Knowledge and attitudes regarding sea turtles elementary students on Zakyntos. *The Journal of Environmental Education* 34(3): 30–38. <https://doi.org/10.1080/00958960309603491>
9. Folkman S. (2013). Stress: Appraisal and Coping. In: *Encyclopedia of Behavioral Medicine*. edn. Edited by Gellman MD, Turner JR. New York: NY: Springer New York.
10. Jürgen Rehm & Kevin D.Shield. (2019). Global Burden of Disease and the Impact of Mental and Addictive Disorders. *Current Psychiatry Reports* 21(2): 1–7. <https://doi.org/10.1007/s11920-019-0997-0>
11. Kamran Sattar, Muhamad Saiful Bahri Yusoff, Wan Nor Arifin, Mohd Azhar Mohd Yasin & Mohd Zarawi Mat Nor. (2022). Effective coping strategies utilized by medical students for mental health disorders during undergraduate medical education-a scoping review. *BMC Medical Education* 22(1): 1–13. <https://doi.org/10.1186/s12909-022-03185-1>.
12. L. A. Dardas. (2017). “A nationally representative survey of depression symptoms among Jordanian adolescents: associations with depression stigma, depression etiological beliefs, and likelihood to seek help for depression”, Duke University.
13. Lahmuddin. (2003). Keberkesanan latihan permodelan dan kembimbangan ibu bapa ke atas pelajar-pelajar lelaki agresif di Medan Indonesia. *Universiti Sains Malaysia*.
14. Lailawati Madlan @ Endalan, Chua Bee Seok, Bahari, Ferlis Bullare @ Hj. Bahari, Jasmine Adela Mutang, Abdul Adib Asnawi, Rosnah Ismail (2018). Kecerdasan Emosi Sosial Kemahiran Penyesuaian Diri Dalam Kalangan Pelajar Sekolah Menengah. *Jurnal Psikologi Malaysia* 32(1): 47–57.
15. Lailawati Madlan @ Endalan, Abdul Adib Asnawi, Chua Bee Seok & Jasmine Adela Mutang. (2019). Penilaian Psikometrik Kecerdasan Emosi Sosial: The Emotional Quotient Inventory Youth Version (Eq-I:Yv) Di Malaysia. *e-Bangi* 16(5): 1–14.
16. Maha Haidar Makki, Fouad Abd-El-Khalick & Saouma Boujaoude (2003). Lebanese Secondary School Students ' Enviromental Knowledge and Attitudes. *Environmental Education Research* 9(1): 21–33. <https://doi.org/10.1080/13504620303468>
17. Melissa Edora Sanu & Balan Rathakrishnan. (2019). Strategi Daya Tindak Sebagai Mediator dalam Hubungan Kecerdasan Emosi dan Kesejahteraan Psikologi Pelajar Miskin di Luar Bandar Sabah. *Journal of Advanced Research in Social and Behavioural Sciences* Journal homepage 14(1): 9–15. [www.akademiabaru.com/arsbs.html](http://www.akademiabaru.com/arsbs.html).
18. Mohammad Aziz Shah Mohamed Arip, Aslina Ahmad & Mohammad Nasir Bistamam, M.A.A. (2015). Pembinaan , Kesahan Dan Kebolehpercayaan Inventori Spiritual Imam Al-Ghazali ( ISIG ). *Jurnal Bitara Edisi Khas (Psikologi Kaunseling)* 924
19. Mohammad Nasir. (2006). Kesan Kaunseling Kelompok Tingkah Laku Kognitif Dalam Merawat Tingkah Laku Langsung Buli Di Kalangan Pelajar Sekolah Menengah. *UKM Bangi*.
20. Mohd Majid Konting. (1998). *Kaedah penyelidikan pendidikan*. Edisi Keem. Kuala Lumpur: Dewan Bahasa dan Pustaka.
21. Mohd Najib Abdul Ghaffar. (1999). *Penyelidikan Pendidikan*. Johor Darul Takzim: penerbit Universiti Teknologi Malaysia.
22. Nor Asikhin Ishak, Nor Shafrin Ahmad & Norakmar Mohd Omar. ( 2020). Issues and trends of depression among students in Malaysia. *Universal Journal of Educational Research* 8(11 B): 5951–5957. <http://doi:10.13189/ujer.2020.082230>
23. Nor Shafrin Ahmad. (2006). Kesan penderaaan seksual dan gaya tindak mangsa penderaaan seksual. *Universiti Sains Malaysia*.
24. Noriah, M.I., Zuria & M. (2003). *Kepintaran Emosi di Kalangan Pekerja di Malaysia*. Prosiding IRPA.
25. Pallant., J. (2013). *SPSS Survival Manual: A Step By Step Guide to Data Analysis using IBM SPSS for Windows*. 5th edition. Buckingham: Open University Press.

26. Saemah Rahman, Noriah Mohd. Ishak, Zuria Mahmud & Ruslin Amir. (2012). Indeks dan Profil Kecerdasan Emosi Pelajar Sekolah Menengah. *Jurnal Teknologi* 48: 187–202. <https://doi.org/10.11113/sh.v48n1.317>
27. Sakinah Salleh. (2020). *Apa Khabar Depresi? Pertama*. Batu Caves, Selangor: Publishing House Sendirian Berhad (PTS).
28. Salasiah Hanin Hamjah. (2018). *Pendekatan Kaunseling Spiritual Menurut Al-Ghazali*. Kedua. Kuala Lumpur: My Era Cetak Sdn. Bhd.
29. Salhah Abdullah, Sapora Sipon & Dini Farhana Baharudin. (2012). Strategi Daya Tindak Versi Bahasa Melayu. *Al-'Abqari Journal* 2: 68–70.
30. Shelli Avenevoli, Joel Swendsen, Jian-Ping MS He, Marcy Burstein & Kathleen Ries Merikangas. (2015). Major Depression in the National Comorbidity Survey- Adolescent Supplement: Prevalence, Correlates, and Treatment. *Physiology & behavior* 176(3): 139–148. <https://doi.org/10.1016/j.jaac.2014.10.010>
31. Sidek Mohd Noah. (2002). *Rekabentuk penyelidikan: Falsafah, teori dan praktis*. Serdang: Penerbit Universiti Putra Malaysia.
32. Sidek Mohd Noah & Jamaludin Ahmad. (2005). *Pembinaan modul: Bagaimana membina modul latihan dan modul akademik*. Serdang: Penerbit Universiti Putra Malaysia.
33. Siti Rahaya Ariffin. (2003). *Teori, konsep & amalan dalam pengukuran dan penilaian*. Bangi: Pusat Pembangunan Akademik UKM.
34. Verena Steiner-Hofbauer & Anita Holzinger. (2020). How to Cope with the Challenges of Medical Education? Stress, Depression, and Coping in Undergraduate Medical Students. *Academic Psychiatry* 44(4): 380–7. <http://doi:10.1007/s40596-020-01193-1>
35. Tuckman, B.. (1988). *Conducting Education Research*. 3rd Editio. New York: Harcourt Brace.
36. Tuckman & B.W. (1988). *Conducting Education Research*. 3rd Editio. New York: Harcourt Brace.
37. Wainer, H., & Braun, H.. (1988). *Test Validity*. New Jersey: Lawrence Erlbaum Associates Publishers.
38. Wiersma. (2000). *Research in Education: An introduction*. Boston: Allyn and Bacon.
39. World Health Organization. (2017). *Depression and Other Common Mental Disorders*. Geneva.