

Usability Evaluation of the Prophetic Hadith Practice Module in Islamic Counselling

Tengku Zawani binti Tengku Zawawi^{1*}, Shaaban AbdelHameed Refae Mohamad², Mohd Suhadi Mohamed Sidik³, Nazihah binti Rusli⁴ & Mohamed Hamed Mohamed Said⁵

^{1,2&5} Kulliyah of Usuluddin, Quranic Science and Arabic Language, Sultan Abdul Halim Mu'adzam Shah International Islamic University (UniSHAMS), 09300 Kuala Ketil, Kedah Darul Aman.

^{3,4} Kulliyah of Counselling, Education & Social Sciences, Sultan Abdul Halim Mu'adzam Shah International Islamic University (UniSHAMS), 09300 Kuala Ketil, Kedah Darul Aman.

*Corresponding author: zawani@unishams.edu.my

<https://doi.org/10.61211/mjqr120104>

How to Cite:

Tengku Zawani, T. Z., Mohamad, S. A. R., Mohamed Sidik, M. S., Rusli, N., & Mohamed Said, M. H. (2026). Usability Evaluation of the Prophetic Hadith Practice Module in Islamic Counselling. *Malaysian Journal of Qualitative Research*, 12(1). 46–60.

<https://doi.org/10.61211/mjqr120104>

ABSTRACT

Islamic counselling emphasises the integration of divine revelation, particularly the Qur'an and Hadith, as fundamental sources guiding theory and practice. Nevertheless, the practical application of Hadith in contemporary counselling sessions remains limited. This limitation is largely attributed to counsellors' insufficient exposure to religious knowledge, especially in the science of Hadith, as well as the absence of structured, systematic, and accessible guidance to facilitate its integration into counselling practice. In response to this gap, the present study evaluates the usability of the Prophetic Hadith Practice Module in Islamic Counselling, which was specifically developed to support Muslim counsellors in incorporating Hadith-based approaches into their professional practice. The study aimed to assess the module's usability in terms of comprehensibility, relevance, and effectiveness, focusing on its content, implementation strategies, and applicability in real counselling settings. A qualitative research design was employed using semi-structured interviews with nine registered Muslim counsellors selected through purposive sampling. The collected data were analysed using Lichtman's 3C method, which involves systematic processes of coding, categorising, and developing concepts. The findings revealed three major usability themes. First, the module demonstrated strong comprehensibility and content accessibility, indicating that its structure, language, and presentation facilitated understanding among counsellors. Second, the module was found to be effective in enhancing counsellors' knowledge, confidence, and practical skills in applying Hadith-based interventions. Third, the module showed high relevance and applicability in actual counselling sessions, supporting its potential use as a practical guide in professional settings. This study is significant as it addresses both theoretical and practical gaps in Islamic counselling by providing empirical evidence on the usability of a Hadith-based counselling module. The findings contribute to the development of structured resources that can strengthen the integration of Prophetic traditions into counselling practice, thereby enhancing the quality and effectiveness of Islamic counselling services.

Keywords: Hadith Integration; Islamic Counselling; Prophetic Hadith; Usability Evaluation

Article Info:

Received: 1 January 2026

Accepted: 20 February 2026

Published: 31 May 2026

INTRODUCTION

Islamic counselling is a counselling process where both the counsellor and the client share an implicit understanding of a mutual belief system which is Islam, thus the session brings the consciousness awareness of Allah. This mutual bonding creates a trusting relationship between the counsellor and the client (Rassool, 2025). To be excellence in creating the mutual bonding based on mutual belief system, the counsellor must have knowledge in al-Quran, Sunnah and other appropriate disciplines about Islam, so that the counselling session aligns with divine revelation.

Furthermore, integrating Hadith into this process is essential, as the Prophet (PBUH) modelled effective guidance in addressing social and behavioural issues. His approach and teachings in all circumstances were focused on calling people back to Allah. In relation to at-risk adolescents, the Prophet Muhammad (PBUH) outlined various principles that remain relevant and can be utilised to address the challenges faced by today's youth (Yahya, et al., 2024). In practice, Islamic Psychologists draw on the Qur'an and Hadith alongside modern psychological theories, not as a rejection of Western approaches but as a corrective and complementary framework where spiritual and moral dimensions are insufficiently addressed (Yahya et al., 2024; Zulkipli et al., 2023).

Despite this growing interest, previous research shows that religiously oriented counselling, especially interventions grounded in Hadith, has not been extensively developed at the academic or practical level (Ismail et al., 2024). Although studies on Nabawi psychotherapy highlight its potential as a complementary treatment (Zulkipli et al., 2023), the literature still lacks systematic guidance on how counsellors can practically locate, evaluate, and apply Hadith in real counselling sessions. This gap is further compounded by limited practitioner training in Hadith studies and the absence of structured tools to support evidence-based integration.

These shortcomings underscore the need for a more systematic and professionally grounded approach to incorporating Hadith within counselling practice. In response, the Prophetic Hadith Application Module in Islamic Counselling was developed to equip counsellors with foundational Hadith knowledge, skills in identifying and interpreting relevant Hadith, and practical steps for integrating them into therapeutic intervention.

Therefore, this study aims, first, to explore counsellors' perceptions of their understanding of the content presented in the developed module. Second, to examine counsellors' views on the suitability and practicality of the module's implementation strategy within Islamic counselling practice. And finally, to investigate how counsellors experience the applicability of the module in actual counselling sessions.

Three research questions were developed as follows:

1. How do counsellors perceive their understanding of the content presented in the developed module?
2. What are the counsellors' views on the suitability of the module's implementation strategy within Islamic counselling practice?
3. In what ways do counsellors experience the effectiveness of the module when it is applied in real counselling sessions?

BACKGROUND OF STUDY

The integration of religious elements into counselling has gained increasing attention as mental health concerns rise and scholars emphasise the importance of addressing clients' spiritual needs (Bohecker et al., 2017). Nevertheless, the counselling field continues to show a noticeable gap in incorporating religious and spiritual dimensions, largely due to the perceived divide between psychology and religion, limited practitioner competence, and insufficient training on how to apply religious principles in therapeutic settings (Abas et al., 2024a; Abu Shahim et al., 2024; Zakaria & Awang, 2022).

In the Islamic context, counsellors are expected to guide clients in ways that align with the Qur'an and Sunnah. Hadith plays a central role in this process, offering practical guidance for emotional, behavioural, and spiritual well-being. Empirical studies have demonstrated its value, including evidence that reference to Prophetic teachings can support self-healing and problem resolution (Siti Fatimah et al., 2023). However, the effective use of Hadith in counselling remains limited. Counsellors often lack religious literacy, particularly in Hadith studies, Arabic proficiency, and the ability to evaluate and apply Hadith within counselling sessions (Abas et al., 2024b; Mohd Dagang et al., 2015; Tengku Zawawi et al., 2025).

These issues reflect a broader structural gap: although the need for integration is recognised, counsellors are not sufficiently equipped with practical, accessible tools to implement Hadith-based interventions in a professional manner.

Usability Module

The ISO 9241 (International Organization for Standardization) defines usability as a system, or product, or service can be used by specified users to achieve specified goals with effectiveness, efficiency and satisfaction in a specified context of use (ISO, 2018). The usability of a module comprises five attributes: learnability, efficiency, memorability, error and satisfaction (Nielsen, 2012). Wahyuni et al. (2025) state that a highly usable module can help users better understand the material, increase motivation to learn, and facilitate a more enjoyable learning experience.

In addition, Wahyuni et al. (2025) assert that determining a module's usability is expected to contribute to the development of improved learning materials and support the creation of an innovative and effective learning process. At the same time, gathering users' perspectives and reactions plays an important role in product development (Awang et al., 2024).

Hence, in this study, learnability, efficiency, and memorability serve as the key indicators of the module's usability. The module should be easy to use and understand (learnability), enhance knowledge retention (memorability), and improve counsellors' skills in utilizing hadith effectively (efficiency). This study therefore aims to assess how counsellors perceive the module's clarity, relevance, and practicality, addressing a critical gap in the effective integration of Hadith into contemporary Islamic counselling.

The Practice of Prophetic Hadiths in Islamic Counselling Module

In response to this limitation, the Practice of Prophetic Hadiths in Islamic Counselling Module was developed as a structured resource designed to assist counsellors in identifying relevant Hadith, understanding their meanings, and applying them appropriately within counselling sessions.

The development of this module aims:

1. To explain the meaning of types of Hadith, such as *Mutawātir*, *Āhād*, *Ṣaḥīḥ*, *Ḥasan*, *Da'īf*, and *Mawḍū'*, including their classifications and the ruling on acting upon them
2. To introduce simple and correct methods for hadith searching
3. To explain easy and accurate methods for understanding hadith, and
4. To integrate hadith related to marital issues into counselling sessions.

The table of contents for the module is presented in Table 1 (Appendix A).

METHOD

Research Design

This study employed a qualitative research design using the Design and Development Research (DDR) approach introduced by Richey & Klein (2007). DDR is an appropriate research approach for testing theories and conducting usability assessments or validations in a more practical and systematic manner (Ridhuan & Nurulrabihah, 2020). This approach comprises three phases: (1) the Need Analysis phase, (2) the Design and Development phase, and (3) the Evaluation phase. Accordingly, the present usability study constitutes part of the evaluation phase.

Training of The Module

The most crucial step prior to conducting the interviews was ensuring that all informants were adequately trained and familiarised with the module. Each informant received a thorough explanation and training on the module, which comprises five sub-modules: (1) Introduction to the Science of Hadith, (2) Methodology of Searching for Hadith, (3) Methodology of Understanding Hadith, (4) Methodology of Hadith Integration, and (5) A Collection of Hadiths Related to Post-Divorce. The training encompassed 11 activities as presented in Table 2 below:

Table 2: Activities in module

Number of Activities	Titles	Instructional Method
Activity 1:	Identify the accepted categories of hadith.	Lecture & Discussion
Activity 2:	What are the rejected categories of hadith?	Lecture & Discussion
Activity 3:	Reflection – “Do counsellors need to know about Hadith studies?”	Reflection & Discussion
Activity 4:	Identifying hadith sources.	Lecture & Discussion
Activity 5:	Search and verify hadith.	Practical & Discussion
Activity 6:	Identifying the eight methods of understanding hadith.	Lecture & Discussion
Activity 7:	Practical session on understanding hadith using online platforms.	Practical & Discussion
Activity 8:	Reflection – “How can counsellors identify hadith appropriate to clients’ issues?”	Reflection & Discussion
Activity 9:	Reflection – “The Responsibilities of Counsellors in Islamic Counselling.”	Reflection & Discussion
Activity 10:	Applying hadith in counselling sessions.	Lecture, Practical & Discussion
Activity 11:	Reflection – “What were the Prophet’s (SAW) teachings regarding post-divorce matters?”	Reflection & Discussion

Nevertheless, in terms of research methodology, studies that employ a fully qualitative approach remain limited. Most design and development studies have not utilised a wholly qualitative method for data collection. In response to this gap, Osman (2013) emphasises the need for developmental research that adopts a purely qualitative approach.

Accordingly, for the evaluation phase, this study employed semi-structured interviews as the primary method of data collection. Wang and Cheng (2020) asserted that this method is appropriate due to its strengths, including the ability to collect data efficiently across multiple variables at a single point in time and to yield in-depth, detailed insights.

Therefore, this method was chosen for this research because it allows researchers to explore participants’ experiences, perceptions, and challenges in depth. Meanwhile, this method supports probing for clarification, identifying unexpected usability issues, and capturing nuanced feedback on clarity, relevance, and practical application. Consequently, it enabled the researchers to gather rich, detailed insights into how counsellors understand, engage with, and apply the module in real counselling contexts.

Data Sampling

The informants were selected using purposive sampling and snowball sampling methods. According to Wang (2024), purposive sampling is a non-probability technique in which participants are chosen based on specific traits or eligibility criteria. In this study, the informants were selected based on their eligibility as registered counsellors with the Malaysian Board of Counsellors.

In addition, snowball sampling was employed, whereby the researcher asked each informant to recommend other potential participants who were also registered counsellors practising Islamic counselling. As noted by Isaías et al. (2013), this method is particularly effective in facilitating access to targeted participants who meet clearly defined eligibility criteria.

According to Bazeley (2013) estimating the number of participants required in a qualitative study to achieve saturation depends on several factors. Saturation occurs when no new information emerges and no additional coding categories are needed. In this study, saturation was reached when the collected data were sufficiently rich, no new codes appeared, useful insights were obtained from each participant, and all participants provided responses that addressed the research questions. Consequently, the study involved nine Muslim counsellors who were registered with the Malaysian Board of Counsellors and were actively practising Islamic counselling.

Table 3: Demographics of participants

Informants	Gender	Occupation
P1	Female	Administrative Assistant & Registered Counsellor
P2	Male	Registered Counsellor
P3	Female	Administrative Assistant & Registered Counsellor
P4	Male	Mosque Imam & Registered Counsellor
P5	Female	Psychology Officer
P6	Female	Counselling Lecturer & Registered Counsellor
P7	Female	Registered Counsellor
P8	Female	Religious Teacher & Registered Counsellor
P9	Female	Headmaster & Registered Counsellor

Ethical Procedure

Among the aspects emphasised by the researchers is the ethical procedure of obtaining informed consent from study participants. The consent must clearly state the protections and rights afforded to the participants, as well as issues related to privacy and confidentiality. The researchers prepared an informed consent document for the purpose of training and interviewing participants, consisting of nine (9) counselling practitioners. The informed consent document includes the following aspects: (i) Purpose of the study, (ii) Study procedures, (iii) Expected benefits and risks, (iv) Rights of participation, and (v) Confidentiality.

Data Collection

The data for this study were collected through semi-structured interviews. This type of interview allows for in-depth exploration, flexibility, and greater control over the direction of the conversation (Ruslin et al., 2022). In addition, this method of data collection is parallel with data measurement methods suggested by Saedah Sirat et al. (2021) and Ridhuan and Nurulrabihah (2020), as presented in Table 3 below.

Table 4: Data measurement methods for the usability evaluation phase

Phase	Data Collection Methods	Respondent/Expert
Evaluation and Usability	Questionnaire	User
	Fuzzy Delphi	Expert
	Quasi Experiment	User
	Single Group Experiment	User
	Structured Interview	User/ Expert
	Deep Interview	User/ Expert

The interview questions were subjected to face validation by four (4) experts, as shown in Table 5.

Table 5: Experts for interview questions validation.

Expert	Institution	Expertise
Expert 1	UUM	Theology & Counselling
Expert 2	USM	Counselling
Expert 3	USM	Islamic Studies
Expert 4	UniSHAMS	Psychology & Counselling

Then, a pilot interview was conducted because it is crucial in any type of research, and in this qualitative study, it is important to demonstrate the study's trustworthiness (Miranda et al., 2023). Prior to data collection, informants were provided with a consent form outlining their right to withdraw at any point during the interview. Additionally, they were notified that the session would be recorded. To protect participants, use a secure encryption scheme with a code (P) to represent each participant, thereby maintaining anonymity. Information on the actual data collections is explained in Table 6 below.

Table 6: Information on the actual data collection.

Informants	Venue of training and interview	Date, Day & Time	Duration of training and interview
P1	UniSHAMS	25 th April 2025 (Friday), 9.30 am	4 hours
P2	MAHARZ Counselling Centre, Sungai Petani	5 Mei 2025 (Monday), 11.00 am	3 hours and a half
P3	Masjid Zahir, Alor Setar	7 Mei 2025 (Wednesday), 10.00 am	4 hours
P4	Masjid Zahir, Alor Setar	7 Mei 2025 (Wednesday), 10.00 am	4 hours
P5	UniSHAMS	8 Mei 2025 (Thursday), 9.00 am	3 hours
P6	UniSHAMS	11 Mei 2025 (Sunday), 9.30 am	3 hours
P7	Klinik Sejahtera LPPKN, Baling	13 Mei 2025 (Tuesday), 11.30 am	4 hours
P8	Baling	19 Mei 2025 (Monday), 10.00 am	3 hours and a half
P9	Online via Google Meet	24 Mei 2025 (Saturday), 10.00 am	3 hours

To ensure the accuracy and reliability of the data, all interviews were systematically audio-recorded using a digital recording device. The recorded data were subsequently transcribed by the researcher. Transcription is a critical phase in qualitative research, as it enables rigorous and comprehensive analysis of interview data (Syasyila et al., 2023). Hence, the process of interview transcription and validation was carried out as follows: First stage: All audio recordings and Google Meet recordings were saved in each informant's folder. Second stage: All interview data were recorded without filtering for relevance to the research questions. Third stage: The transcribed record was provided to the informant, along with the audio or Google Meet recording, for validation. And finally, the fourth stage: Once validated, the transcript was transferred into the 3C data analysis column for analysis.

DATA ANALYSIS

The data were analysed inductively by using Litchman's 3C approach, which comprises Code, Category, and Concept. According to Lichtman (2006), the 3C method is a manual, researcher-driven approach designed to help researchers think deeply and conceptually about qualitative data. Moreover, it emphasizes thematic development from coding, encouraging researchers to move beyond surface meaning (Lichtman, 2006). Hence, this method assists researchers in gaining a deeper understanding and appreciating the meanings embedded within the transcripts. It also enables them to categorise data and generate themes related to a phenomenon more effectively and accurately.

The process of 3C was executed as follows:

1. Initial Coding: The researcher identified preliminary ideas based on the participants' statements.
2. Revisiting Initial Coding: The initial codes were reviewed, with several codes being replaced or renamed to more appropriate ones.
3. Developing an Initial List of Categories or Central Ideas: The codes were combined and grouped into categories.
4. Modifying the Initial List Through Repeated Reading: Repeated readings were conducted to ensure the appropriateness and consistency of the constructed categories.
5. Revisiting Categories and Subcategories: The categories and subcategories were reviewed and refined to accurately reflect the participants' statements.
6. Moving from Categories to Concepts/Themes: Relevant concepts or themes were identified to represent the main themes emerging from the study's findings.
7. The findings of codes, categories, and concepts were validated among a team of researchers.

Table 7: Example of Process of Coding, Categorizing and Concept (3C)

Words Transcribed	Code	Categorise	Concept
“For those who familiar with classical texts (kitab turath), these terms are, in shā’ Allāh, easy to be understood. But for counsellors who have never been in any part of a religious education system, there might be some difficulty in understanding certain terms. Overall, it's not a major issue.” (B5_Participant 2_Minutes 2:21:33–2:22:15) “Yes, I could only understand those Arabic terminologies after being explained.” (B5_Participant 7_Minutes 2:06:11-2:06:17)	Easy to understand Difficult to understand for those without religious education. Understand Arabic terminologies after being explained.	Language Comprehension & Terminology	Comprehension and Content Accessibility
“God willing, they can be achieved if proper explanations are provided.” (B5_Participant 7_Minute 2:06:27) “The content of the module aligns well with the allocated time, but ultimately it depends on the counsellor.” (B5_Participant 4_Minutes 3:19:28–3:19:38)	Objectives are achievable Given a proper explanation Enough time allocation	Clarity of Objectives	

RESULT

The study found three major concepts or themes that evaluate the usability of the module: (1) Comprehension and Content Accessibility, (2) Suitability and Usability and (3) Relevance and Application in Counselling Sessions. Table 8 below summarises the analysis of the interview data using Lichtman's 3C method. While the findings in this study are presented based on the three research questions.

Table 8: Codes, Categories and Concepts of Interview Data

Codes	Category	Concept
Easy to understand, clarification needed for Arabic terms	Language Comprehension & Terminology	Concept 1: Comprehension and Content Accessibility
Objectives are achievable, enough time allocation	Clarity of Objectives	
Easy to use, suitable for use at any time	Easy to Implement	Concept 2: Suitability and Usability
Increased knowledge of Hadith, improved skills in integrating hadith, realistic, using contemporary methods.	Skill Enhancement	Concept 3: Relevance and Application in Counselling Sessions
Personal Use, Relevance for Muslim counsellor, Suitable to be used in counselling session, Effective service	Practical Applicability	

Research Question 1: Comprehension and Content Accessibility

The first research question explores how counsellors perceive their understanding of the content presented in the developed module. Codes such as “easy to understand”, “clarification needed for Arabic terms,” and “objectives are achievable” emerged from the interviews. Consequently, two categories, which are language comprehension

and clarity of objectives, were identified, both of which reflect broader concepts of content comprehension and accessibility.

The module incorporates various hadith-related terminologies such as *Ṣaḥīḥ li-dhātihī*, *Ṣaḥīḥ li-ghayrihi*, and others in Sub-Module 1, which briefly introduces the sciences of hadith, including *mutawātir*, *āḥād*, *ṣaḥīḥ* and so forth. The author adopted the approach of retaining the original Arabic terms while providing their translations and explanations within the module.

This approach was found to enhance the counsellors' knowledge by facilitating their understanding of the hadith terminologies, as clearly indicated by participants P1, P4, P5, P6, P8, and P9. For example, P4 remarked:

"The language is easy to understand." (B5_Participant 4_Minute 3:19:05)

However, P2, P3, and P7 noted that these terms require further explanation, either within the module itself or through training sessions, as counsellors without prior exposure to hadith studies may struggle in comprehending the Arabic terminology. As stated by P2:

"For those who are familiar with classical texts (kitab turath), these terms are, in shā' Allāh, easy to understand. But for counsellors who have never been in any part of a religious education system, there might be some difficulty in understanding certain terms. Overall, it's not a major issue." (B5_Participant 2_Minutes 2:21:33–2:22:15)

Additionally, all participants agreed that the objectives outlined in each sub-module are achievable within the proposed timeframe. For instance, P7, who does not have any religious education background, stated:

"God willing, they can be achieved if proper explanations are provided." (B5_Participant 7_Minute 2:06:27)

Regarding time allocation, P4 commented:

"The content of the module aligns well with the allocated time, but ultimately it depends on the counsellor." (B5_Participant 4_Minutes 3:19:28–3:19:38)

In conclusion, most participants found the language used in the module to be generally easy to understand. However, there is a need for additional clarification of Arabic or technical terms, particularly for counsellors without any religious background. Therefore, a comprehensive understanding of the module can be achieved with sufficient guidance or training and adequate time allocation, as outlined in each sub-module.

Research Question 2: Suitability and Usability

The second research question explores views of counsellors on the suitability of the module's implementation within Islamic counselling practice. Codes such as "easy to use", "suitable for use at any time", "increased knowledge of Hadith," and "improved skills in integrating hadith" emerged from the interviews, indicating that the module demonstrates strong suitability and usability.

Sub-modules 2 and 3 introduce counsellors to the primary sources of Prophetic hadiths and their interpretations, while also guiding them with knowledge and techniques on how to search for hadiths, verify their authenticity, and comprehend their meanings using online hadith platforms and tools such as ChatGPT.

These sub-modules enhance both the knowledge and technical skills of counsellors in identifying and interpreting relevant hadiths based on clients' issues. With the content provided in these sub-modules, counsellors reportedly faced minimal challenges in referencing authentic hadiths and incorporating them into counselling sessions more effectively.

The module includes a total of 11 activities, whereby 3 of the activities are practical in nature, while the rest are lecture-based to expand the understanding of counsellors on hadith studies and prophetic traditions. All participants agreed that the activities have contributed positively to enhancing counsellors' competencies. As P9 noted:

"Yes, meaning if someone already understands hadiths in detail, the materials provided in this module are helpful. It can enhance counsellors' skills, particularly in hadith searching. Nowadays,

we rely a lot on AI, but for basic checks using primary sources, we already know how.” (B5_Participant 9_Minute 1:58:12–1:58:38)

Additionally, P2 highlighted that the activities have also improved the disclosure skills:

“Yes, I agree that all activities in this module, from the first to the fifth, help in improving counsellors’ skills, particularly in disclosure. It helps the counsellor to provide supplementary information during the counselling session.” (B5_Participant 2_Minute 2:23:11–2:23:45)

Furthermore, the module also explains and trains the counsellor on how to look for hadith, identify its authenticity, and comprehend the hadith by using technology such as ChatGPT as medium of assistance and reliable Hadith websites. This has been acknowledged by P5 when he said:

“To me, these objectives can be achieved because it is realistic by using contemporary methods on how to search for suitable hadith, how to authenticate the hadith.” (B5_Participant 5_Minute 33:55-34:28)

And P5 further asserted:

“Very helpful, to search the hadith in Arabic, to authenticate it, where to click in website Durar al-Saniyyah, how to use ChatGPT, and I think that is enough actually.” (B5_Participant 5_Minute 40:41-41:10)

In conclusion, the module's activities significantly support the development of counsellors’ skills in searching for, identifying, authenticating, and understanding the hadith by using modern technologies such as reliable hadith websites and ChatGPT, and then integrating the hadith into counselling practice. It has also contributed to building the counsellors’ confidence in using Islamic sources systematically and professionally.

Research Question 3: Relevance and Application in Counselling Sessions

Finally, the third research question explore counsellors’ experience in integrating the hadith and its relevance when it is applied in real counselling sessions. Codes such as “personal use”, “relevance for Muslim counsellor”, “suitable to be used in counselling session” and “effective service” emerged from the interviews indicate the module applicability and relevance to be implemented in real counselling practice.

Sub-module 4 focuses on the steps for integrating hadiths into counselling sessions. It includes thematically arranged hadiths that are related to marital counselling and proposes specific counselling phases where these hadiths can be inserted with complete suggested phrases that counsellors may use.

In the meantime, the module also suggest six steps to integrate hadith in counselling session, such as: to use technique or approaches demonstrated by the Prophet (PBUH) through hadith, the integrate the hadith as example, reminder and so on, to incorporate hadith through storytelling, to use hadith as basis for the treatment, to compare the client’s issues with the situation that occurred during the time of the Prophet, and finally to discuss the client’s perspectives each time hadith are incorporated into the session. These steps are viewed as relevant and practical for real counselling contexts.

P7 expressed enthusiasm about the learning experience in the module and even intended to use it for personal benefit:

“Indeed, not only for counselling sessions but I also intend to use it personally.” (B5_Participant 7_Minute 2:08:56)

In addition to its suitability for Islamic counselling, participants P2, P5, and P7 agreed that the module is also appropriate for Muslim counsellors who do not have a formal religious background or who primarily practice conventional counselling. However, training and guidance are essential too. As P2 explained:

“Yes, I think this module is very suitable to be introduced to all counsellors. Although it is currently targeting those who are practising Islamic counselling, I believe it can be expanded. Even general counsellors without Islamic education can use it, provided we offer clarity on certain terms, so they don’t feel overwhelmed or misinterpret the content.” (B5_Participant 2_Minutes 2:26:06–2:26:45)

Similarly, P5 noted:

“Actually, it is also suitable and relevant for Muslim counsellors. Even for those who do not operating from an Islamic perspective, they can still use it, given there is adequate guidance and training.” (B5_Participant 5_Minute 39:28–39:42)

P7 added:

“It is very suitable. In fact, even in non-Islamic counselling settings, or with non-Muslims clients, some of the techniques, such as technique three and four, can still be applied.” (B5_Participant 7_Minute 2:07:57–2:08:08)

All participants, regardless of their religious education background, agreed that the module enriches counsellors' knowledge in the sciences of hadith and enhances their skills in integrating hadiths to better guide clients. As P2 expressed:

“Yes, in my point of view, this module is excellent and helps counsellors to provide more effective services to our clients. Clients will also benefit more when we incorporate hadith elements into the counselling session.” (B5_Participant 2_Minute 2:34:07–2:34:27)

Consequently, all participants unanimously agreed that this module is suitable to be incorporated in Islamic counselling practice. For example, P5 responded:

“Yes, it is highly suitable for use.” (B5_Participant 5_Minute 51:35–51:39)

Nevertheless, to ensure the module has a positive impact on the clients, particularly in applying relevant hadiths using the integration steps provided, both P3 and P8 emphasized the importance of counsellors to have sufficient skills in dealing with clients and relate their issues to the most suitable and appropriate hadiths. P3 noted:

“God willing, it depends on the client’s receptiveness, and also on how the counsellor handles it. If both of them align well, it will be effective. Even better.” (B5_Participant 3_Minute 3:09:30–3:09:40)

In summary, the module is deemed highly suitable and relevant to be applied by counsellors who intended to practice the Islamic approaches. Its content enables counsellors to link the client’s issues with Islamic values based on hadiths, thereby contributing positively to the clients’ emotional and spiritual well-being.

DISCUSSION

Most original and authentic sources of the Science of Hadith are in Arabic. Terminologies related to the Science of Hadith, particularly the types of Hadith, are best presented in their original language to preserve their authenticity. This approach has been adopted in the module. However, to enhance accessibility and comprehension, the Arabic terms have also been translated into Malay. Nevertheless, individuals from non-religious academic backgrounds often perceive learning hadith and the Science of Hadith as difficult. Considering this, the study recorded the religious educational background of each informant, as it was considered a factor that may influence their comprehension of the module and its effectiveness in practice.

The study identified that five informants (P1, P2, P4, P8, and P9) held degrees in Islamic education, such as Usuluddin and Shari’ah, or had continuous religious education through traditional *Pondok* schooling. Meanwhile, participant P6, who held a degree in Law, had also taken several Islamic studies subjects (e.g., Tafsir of the Qur’an and Hadith) as electives. The remaining three informants (P3, P5, and P7) did not have a formal education in Islamic studies.

Nonetheless, participants (P3, P5, and P7) with no formal Islamic education provided positive feedback on their understanding of the module. This indicates that the module helped them better understand the different types of hadith. This finding is supported by a usability study conducted by Osman (2013), which also confirmed that a module that is easily comprehensible is a key factor in its usability for teaching and learning.

The study demonstrates that the development of an interactive module, including the use of colour and graphic design, can positively impact counsellors’ understanding of the Science of Hadith. The colourful presentation and visual explanations helped counsellors to better visualise concepts and enhance their understanding. This finding

is consistent with previous studies, which stated that engaging interactive modules provides users with meaningful learning experiences (Mohammad Izam & Mohamad Mohsin, 2025).

Furthermore, the integration of multimedia technology and artificial intelligence (AI) for searching, verifying, and understanding hadith enabled counsellors to learn and practice actively and effectively, aligning with the demands of the 21st century, which emphasise digitalisation. The findings also indicate that the use of this module enhances usability, ease of use, and practical implementation while improving counsellors' knowledge and skills in searching, verifying, and understanding hadith. Previous studies have also shown that a module that enhances users' knowledge and skills provides added value (Aziz & Mamat, 2019).

Finally, the study also demonstrated that the methods of integrating hadith outlined in the module, such as using techniques or approaches demonstrated by the Prophet, incorporating hadith as examples, reminders, encouragements, or warnings, using storytelling contained in hadith, applying hadith as a basis for treatment, comparing the client's issues with situations that occurred during the time of the Prophet, and discussing the client's perspectives each time hadith are incorporated, are relevant and practical for real counselling contexts.

CONCLUSION

This study demonstrates that the developed module provides a clear and practical methodological framework for counsellors, enabling them to integrate Prophetic traditions into counselling practice in a structured and meaningful way. Its design not only guides practitioners through thematically organised counselling phases but also equips them with the skills to utilise digital tools and artificial intelligence for locating, verifying, and interpreting relevant hadiths.

By bridging theoretical Islamic knowledge with contemporary counselling practice, the module contributes a significant methodological advancement to the field. It offers a practical, accessible, and technology-supported approach that strengthens counsellors' professional competence and supports more informed and ethically grounded therapeutic decision-making. As such, the module stands as an innovative contribution that enhances both the usability and relevance of Islamic teachings within modern counselling contexts.

LIMITATION TO THE STUDY

Although the study involved nine registered Muslim counsellors, the sample size was relatively small and consisted primarily of individuals who were already familiar with Islamic counselling or had at least some exposure to Islamic teachings. This may limit the transferability of the findings to a broader group of counsellors, particularly those without a background in Islamic studies or those practising in multicultural or non-religious settings.

Secondly, the findings may be influenced by social desirability bias, as participants could have provided overly positive feedback for many reasons. Thirdly, the study had a limited focus on marital issues, which may not fully capture the range of psychosocial concerns adolescents encounter. Furthermore, the study did not include a direct evaluation of clients' outcomes. While participants provided feedback on usability, the module's actual effectiveness in improving client well-being was not empirically tested.

Finally, the study lacked longitudinal data, making it difficult to determine whether participants' acceptance, understanding, and application of the module would remain stable over time. Long-term follow-up studies are recommended to assess the sustained use, adaptability, and effectiveness of the module in real practice settings.

RECOMMENDATION TO THE STUDY

Based on participants' feedback, several recommendations are proposed to further enhance the module's practicality, usability, and long-term applicability.

(a) Improvements to Module Content

Participants highlighted the need for clearer and more accessible content, particularly for counsellors without a background in the sciences of hadith. It is recommended that the module include simplified explanations, additional contextual notes, clearer guidance on interpreting and applying hadith in counselling, and visual and technological enhancements such as infographics. Additionally, the development of a mobile application or digital platform could significantly improve content accessibility and support real-time usage during counselling sessions. Such improvements would ensure broader usability among general counsellors and enhance consistency in practice.

(b) Training Needs

Given that some counsellors lack prior exposure to hadith studies, structured training workshops should be developed to support accurate understanding and application of the module. These training sessions may include hands-on exercises, case simulations, and guided practice with online hadith databases and AI-assisted verification tools.

(c) Suggestions for Future Research

Future studies should explore the direct effects of hadith-based interventions on clients' outcomes to evaluate the module's practical impact in real counselling settings. Longitudinal research is also recommended to assess sustained usage, counsellor competency development, and the long-term relevance of the module across diverse counselling contexts.

IMPLICATIONS OF THE STUDY

The findings from this study carry the following implications for the practice of Islamic counselling:

1. Training for counsellor

The findings indicate that the module was generally easy to comprehend and apply for those with a background in Islamic education. Nevertheless, two informants with a science-oriented educational background also acknowledged the module's relevance and usefulness, though they emphasized the need for proper training to ensure accurate and effective application.

2. Curriculum enhancement for Islamic Counselling programmes

To ensure the long-term sustainability and effectiveness of integrating hadiths into Islamic counselling practices, academic administrators at public and private higher education institutions offering Islamic counselling programmes are encouraged to design a dedicated curriculum or enhance the existing one. Such improvements should aim to educate, guide, and train future counsellors in the effective application of Prophetic Hadiths within counselling sessions.

3. Implications for Future Islamic Counselling Research

Future research may expand the module to include broader thematic areas and test its effectiveness across different populations and cultural contexts. Longitudinal studies would be valuable in evaluating the sustained impact, adaptability, and long-term relevance of hadith-based counselling frameworks.

AUTHOR CONTRIBUTION

TZTZ developed the module and carried out the usability evaluation, including data collection and analysis. MHMS and NR helped with literature searches, while SAR and MSMS verified the analytical methods and reviewed the data analysis. The manuscript was then proofread by NR.

DECLARATION OF STATEMENT

We declare that the manuscript is our original work and that the manuscript has not been published before this and is not under consideration for publication elsewhere. We also confirm that the paper currently submitted is not a copied or plagiarised version of some other published work. In addition, we declare that the paper shall not be submitted for publication in any other journal until the journal editors have made a decision.

ACKNOWLEDGEMENT

We would like to express our sincere gratitude to Sultan Abdul Halim Mu'adzam Shah International Islamic University (UniSHAMS), and to the Research and Innovation Management Centre (RIMC), for awarding a Postgraduate Research Grant (GPBP), reference 100-161 (RMC)/01/GPBP/2024 bil. (03), in support of this study. We also wish to express our appreciation to all the counsellors who served as informants in this research.

CONFLICT OF INTEREST STATEMENT

We declare that there are no potential conflicts of interest with respect to the research, authorship, and/or publication of this article.

REFERENCES

- Abas, M. K. J., Saper, M. N., & Mohd Daud, N. A. (2024a). Cabaran amalan kaunseling Islam dalam kalangan kaunselor Muslim di sekolah: Challenges of Islamic counseling practice among Muslim counselors in schools. *ATTARBAWIY: Malaysian Online Journal of Education*, 8(1), 209–218. <https://doi.org/10.53840/attarbawiy.v8i1.206>.
- Aziz, N. N. B. A., & Mamat, N. (2018). Development and Usability of Training Module on the Efficacy and Anxiety Levels of Teaching English Among Early Childhood Education Teachers. *International Journal of Academic Research in Business and Social Sciences*, 8(12), 2250–2264. DOI: 10.6007/IJARBSS/v8-i12/5436.
- Abd Razak, M. A., & Zainal Abidin, M. S. (2020). Psikospiritual Islam menurut perspektif Maqasid al-Syariah: Satu sorotan awal. In *Prosiding Seminar Antarabangsa Kaunseling Islam (SAKI)* (pp. 223–232). Klana Resort, Seremban. <http://iirep.iium.edu.my/83934/1/proceeding%20saki.pdf>
- Abu Shahim, M. R., Sumari, M., & Razak, N. A. (2024). *Integrasi agama dan spiritual dalam kaunseling* (1st ed.). Penerbit Universiti Malaya. ISBN 978-967-488-304-1.
- Asri, A. (2023). Hadith-based guidance techniques to raise the psychological intelligence of at-risk adolescents: Praktik bimbingan menurut hadis dalam peningkatan kecerdasan psikologi remaja berisiko. *HADIS*, 13(26), 24–37. <https://doi.org/10.53840/hadis.v13i26.224>
- Awang, A., Abdul Rani, I. F., & Hock, K. E. (2024). Penilaian kebolegunaan modul pengajaran kemahiran bacaan awal bagi kanak-kanak ketidakupayaan penglihatan prasekolah. *JQSS-Journal of Quran Sunnah Education and Special Needs*, 8, 67–86. <https://doi.org/10.33102/jqss.vol8no2.213>
- Bazeley, P. (2013). *Qualitative data analysis: Practical strategies*. SAGE. ISBN: 978-1849203036.
- Bohecker, L., Schellenberg, R., & Silvey, J. (2017). Spirituality and religion: The ninth CACREP core curriculum area. *Counseling and Values*, 62, 128–143. <https://doi.org/10.1002/cvj.12055>.
- Dagang, M. M. M., Ibrahim, R. Z. A., & Bakar, A. A. (2015). Integrasi agama dalam amalan kaunseling di Malaysia. In *Proceedings of ICIC2015: International Conference on Empowering Islamic Civilization in the 21st Century* (pp. 600–612). eISBN: 978-967-13705-06
- Isaiás, P., Pifano, S., & Miranda, P. (2013). Subject-recommended samples: Snowball sampling. In *Information Systems Research and Exploring Social Artifacts: Approaches and Methodologies* (pp. 43–57). IGI Global. DOI: [10.4018/978-1-4666-2491-7.CH003](https://doi.org/10.4018/978-1-4666-2491-7.CH003)
- Ismail, N., Azizan, N. I., Mohd Zin, S. M., Senin, N., & Puad Mohd Kari@Fuad Mohd Karim, D. N. (2024). Pendekatan kaunseling Islam dalam memperkasa kesejahteraan emosi mahasiswa: Tinjauan di institusi pengajian tinggi Islam di Malaysia. *Al-Hikmah*, 16(2), 26–49. <https://spaj.ukm.my/jalhikmah/index.php/jalhikmah/article/view/525>
- ISO. (2018). *Ergonomics of human-system interaction—Part 11: Usability* (ISO 9241-11:2018). <https://www.iso.org/obp/ui/#iso:std:iso:9241:-11:ed-2:v1:en>
- Lichtman, M. (2006). *Qualitative research in education: A user's guide*. Sage Publications. ISBN: 978-1412937344
- Miranda, J. C., Sahadevan, K. J., Innayatullah, Q. A., & Karim Khan, R. (2023). Documenting Methodological Procedures in Qualitative Pilot Study: Exploring the Journey of Women Reaching Leadership Positions in Academia. *Malaysia Journal of Qualitative Research*. 9(2). 150–158. <https://doi.org/10.61211/mjqr090202>
- Mohamad Izam, N. S. A., & Mohamad Mohsin, S. F. A. (2025). Pembangunan dan kebolegunaan modul interaktif bagi topik pengorakan dalam lukisan kejuruteraan. *Malaysian Journal of Social Sciences and Humanities (MJSSH)*, 10(5), e003418. <https://doi.org/10.47405/mjssh.v10i5.3418>
- Mohd Jamil, M. R., & Mat Noh, N. (2020). *Kepelbagaian metodologi dalam penyelidikan reka bentuk dan pembangunan*. Qaisar Prestige Resource. ISBN: 978-967-18106-0-6.
- Nielsen, J. (2012, January). *Usability 101: Introduction to usability*. Nielsen Norman Group. <https://www.nngroup.com/articles/usability-101-introduction-to-usability>
- Osman, Z. (2013). Kebolehlaksanaan dan kebolegunaan modul pengajaran bahasa berlandaskan pendekatan holistik. *PENDETA-Jurnal Bahasa dan Sastra Melayu*, 4, 202–230. ISSN: 1823-6812.
- Rassool, G. H. (2025). *Islamic counselling: An introduction to theory and practice*. 2nd edition. New York: Routledge/Taylor & Francis Group. ISBN: 978-1-003-45341-3. <https://doi.org/10.4324/9781003453413>.
- Richey, R. C., & Klein, J. D. (2007). *Design and development research*. Lawrence Erlbaum Associates. ISBN 978-1-4106-1692-0—1-4106-1692-4.
- Ruslin, R., Mashuri, S., Rasak, M. S. A., Alhabsyi, F., & Syam, H. (2022). Semi-structured interview: A methodological reflection on the development of a qualitative research instrument in educational studies. *IOSR Journal of Research & Method in Education (IOSR-JRME)*, 12(1), 22–29. DOI: 10.9790/7388-1201052229.
- Siraj, S., Lim Abdullah, M. R. T., & Rozkee, R. M. (2021). *Pendekatan penyelidikan reka bentuk dan pembangunan* (2nd ed.). Penerbit UPSI. ISBN: 978-967-2908-15-9.

- Siti Fatimah, Repa Hudan Lisalam, Kurniawan, A. F., & Mus'idul Millah. (2023). Thematic hadith studies: Hadiths on self-healing and their implementation in the contemporary era. *Al-Bukhari Jurnal Ilmu Hadis*, 6(2), 175–193. <https://doi.org/10.32505/al-bukhari.v6i2.6531>
- Syasyila, K., Gin, L. L. & Zhooriyati, S. M. (2023). The Influence of Positivity on the Meaning of Life among Malaysia Frontlines during the Global COVID-19 Pandemic. *Malaysian Journal of Qualitative Research*, 9 (1). 37-48. <https://doi.org/10.61211/mjqr090103>
- Tengku Zawani, T. Z., Shaaban Abdulhameed, R., Mohd Suhadi, M. S., & Nazihah, R. (2025). The method of utilizing hadith online and the counselors' awareness. *International Journal of Academic Research in Business and Social Sciences*, 15(6), 639–657. <http://dx.doi.org/10.6007/IJARBS/v15-i6/25730>
- Wahyuni, N. S., Kurniawan, D. T., & Muhtar, T. (2025). Kebolegunaan (usability) modul ajar discovery learning materi bangun datar matematika kelas IV. *Ideguru: Jurnal Karya Ilmiah Guru*, 10(2), 1329–1334. <https://doi.org/10.51169/ideguru.v10i2.1761>
- Wang, X. (2024). Use of proper sampling techniques to research studies. In *Proceedings of the 6th International Conference on Computing and Data Science* (pp. 2721–2755). DOI: 10.54254/2755-2721/57/20241324.
- Wang, X., & Cheng, Z. (2020). Cross-sectional studies: Strengths, weaknesses, and recommendations. *Chest*, 158(1), S65–S71. DOI: [10.1016/j.chest.2020.03.012](https://doi.org/10.1016/j.chest.2020.03.012)
- Yahya, M. A., Mohamad Asri, N. A., & Ab Rahman, Z. (2024). Adolescent at risk and prevention stigma from hadith perspective. *International Journal of Islamic Thought*, 25, 97–108. https://journalarticle.ukm.my/24018/1/IJIT_25_9.pdf
- Zakaria, N., & Awang, A. (2022). Kaunseling perspektif Islam: Cabaran kaunselor dan perspektif klien masa kini. *Journal Contemporary of Islamic Counselling Perspective*, 1(1), 18–28.
- Zulkipili, S. N., Suliaman, I., Zainal Abidin, M. S., Anas, N., & Wan Jamil, W. K. N. (2023). Psikoterapi Nabawi sebagai rawatan komplementari kejiwaan dalam menangani isu kesihatan mental. *Islamiyyat*, 45(1), 195–213. <https://doi.org/10.17576/islamiyyat-2023-4501-17>

Appendix A:

Table 1: Contents of sub-module, units, objectives for each sub-module.

Sub-module	Units	Objectives
Sub-module 1: Science of Hadith	Unit 1: Introduction to Science of Hadith	1. To accurately explain the meanings of <i>Mutawātir</i>, <i>Āhād</i>, <i>Ṣaḥīḥ</i>, <i>Ḥasan</i>, <i>Ḍa‘īf</i>, and <i>Mawḍū‘</i> hadith. 2. To describe the classifications of each type of hadith clearly. 3. To explain the value and legal ruling of practising upon hadith.
	Unit 2: <i>Mutawātir</i> Hadith	
	Unit 3: <i>Āhād</i> Hadith	
	Unit 4: <i>Ṣaḥīḥ</i> Hadith	
	Unit 5: <i>Ḥasan</i> Hadith	
	Unit 6: <i>Ḍa‘īf</i> Hadith	
	Unit 7: <i>Mawḍū‘</i> Hadith	
Sub-module 2: Methodology of Searching for Hadith	Unit 8: Introduction to Books of Hadith	1. To identify the sources of the Prophet’s hadith. 2. To retrieve hadith from accurate online sources. 3. To conduct hadith searches using ChatGPT
	Unit 9: Websites & Apps of Hadith	
	Unit 10: ChatGPT	
Sub-module 3: Methodology of Understanding Hadith	Unit 11: 8 Ways to Understand the Hadith	1. To explain the eight methods of understanding hadith. 2. To identify authoritative commentary (<i>sharḥ</i>) books on hadith. 3. To understand hadith using reliable online platforms.
	Unit 12: Introduction to Books of Hadith’s Commentary	
Sub-module 4: Methodology of Hadith Integration in Counselling Session	Unit 13: Intention and Responsibilities of Counsellor	1. To explain the responsibilities of Muslim counsellors in applying the Prophet’s hadith. 2. To integrate relevant hadith into counselling sessions according to marital issues faced by clients.
	Unit 14: To get married or stay single?	
	Unit 15: Rights of Marriage	
	Unit 16: The Rights of Husband in Marriage	
	Unit 17: The Rights of Wife in Marriage	
	Unit 18: Challenges in Marriage	
	Unit 19: Abusive Spouse	
	Unit 20: Anger Issue	
	Unit 21: Negligence in Providing Maintenance	
	Unit 22: Polygamy	
	Unit 23: Spousal Infidelity	
	Unit 24: Suspicion Toward One’s Spouse	
	Unit 25: The Practices of the Prophets (PBUH) with his wives	
Sub-module 5: Collection of hadith about post-divorce	Unit 26: Divorce & Reconciliation	1. To compile hadith of Prophet Muhammad (PBUH) related to divorce, <i>‘iddah</i>, and reconciliation (<i>rujū‘</i>) for counsellor reading and reference. 2. To compile hadith of Prophet Muhammad (PBUH) related to <i>hadanah</i> (child custody) for counsellor reading and reference.
	Unit 27: Child Custody	