



Integrating Islamic Values into Modern Guidance and Counseling Services in Schools

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ABSTRACT

This study aims to analyse the integration of Islamic values into modern guidance and counseling services at SMK Pembina Bangsa Bukittinggi in response to moral degradation and spiritual crises in the digital era. The study employed a qualitative descriptive approach involving guidance counsellors, school principals, and students as participants. Data were collected through in-depth interviews, participatory observation, and documentation studies, then analysed using thematic analysis techniques. The findings revealed that Islamic values such as honesty, responsibility, patience, and trust in God (*tawakkul*) were systematically integrated through school religious policies, individual and group counseling, and character development programmes. The integration of modern counseling techniques with Islamic spiritual values improved students' psychological well-being, self-control, interpersonal relationships, and character development. The study concludes that integrative Islamic counseling provides a holistic approach to addressing students' psychological and spiritual needs.

KATA KUNCI

nilai-nilai Islam;
Bimbingan dan konseling;
Konseling Islami integratif;
Kesejahteraan psikologis;
Pengembangan karakter.

ABSTRAK

Penelitian ini bertujuan menganalisis integrasi nilai-nilai Islam ke dalam layanan bimbingan dan konseling modern di SMK Pembina Bangsa Bukittinggi sebagai respons terhadap degradasi moral dan krisis spiritual di era digital. Penelitian menggunakan pendekatan kualitatif deskriptif dengan melibatkan guru bimbingan dan konseling, kepala sekolah, dan siswa sebagai partisipan. Data dikumpulkan melalui wawancara mendalam, observasi partisipatif, dan studi dokumentasi, kemudian dianalisis menggunakan teknik analisis tematik. Hasil penelitian menunjukkan bahwa nilai-nilai Islam seperti kejujuran, tanggung jawab, kesabaran, dan tawakal diintegrasikan secara sistematis melalui kebijakan religius sekolah, konseling individu dan kelompok, serta program pembentukan karakter. Integrasi teknik konseling modern dengan nilai spiritual Islam terbukti meningkatkan kesejahteraan psikologis, pengendalian diri, hubungan interpersonal, dan karakter siswa. Penelitian ini menyimpulkan bahwa konseling Islami integratif mampu memberikan pendekatan holistik terhadap kebutuhan psikologis dan spiritual siswa.

1. INTRODUCTION

In modern educational systems, schools are expected not only to improve academic achievement but also to support students' psychological, social, and spiritual well-being through guidance and counseling services. Guidance and counseling services play a strategic role in helping students achieve optimal development in personal, social, academic, and career domains (Marianti et al., 2025). Therefore, integrating Islamic values into school

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counseling services becomes increasingly important to balance intellectual and spiritual development among students (Herlinda et al., 2025)

The rapid development of digital technology has created significant challenges for contemporary education. Adolescents are currently exposed to value disruption, moral degradation, and spiritual crises caused by unrestricted access to information and popular culture (Hidayat, 2020). In this situation, counseling services that focus solely on psychological aspects are often insufficient to address students' moral and spiritual problems (Walid et al., 2024). Consequently, counseling approaches that integrate religious and spiritual values are needed to support students' holistic development.

Islam, as a comprehensive way of life, offers principles that encompass spiritual, moral, psychological, and social dimensions (Asriana et al., 2026). Islamic teachings promote values such as honesty, responsibility, patience, empathy, and self-discipline, which are closely aligned with the objectives of modern counseling practices aimed at improving psychological well-being and social adjustment (Al-Ghazali, 2018). Therefore, integrating Islamic values into counseling services can become an effective strategy for strengthening character education within contemporary educational contexts.

Islamic counseling does not reject modern psychological approaches; instead, it combines scientific counseling methods with Islamic spiritual principles. This integrative perspective views humans as bio-psycho-socio-spiritual beings whose development requires a balance among the emotional, cognitive, social, and spiritual dimensions (Saiful & Fadilah, 2021). Through this perspective, counseling services are expected to address students' psychological needs while also strengthening their faith, moral awareness, and spiritual resilience (Wirawn et al., 2025).

Previous studies have demonstrated the positive contribution of Islamic counseling to students' psychological well-being. Research conducted by Sari and Mulyana (2021) found that Islamic counseling approaches can improve students' self-control and reduce academic stress. Similarly, Rahman and Nurbaya (2022) explained that integrating Islamic values into school counseling services can function as a preventive strategy against juvenile delinquency, mental health problems, and deviant behaviour among adolescents. In addition, Rohman (2022) emphasised that Islamic approaches to counseling services can strengthen students' moral character by integrating Qur'anic values and religious reflection into counseling practices.

The importance of integrating Islamic values into counseling services is also related to the growing phenomenon of spiritual alienation among adolescents in the globalisation era. Exposure to hedonistic lifestyles and popular culture often causes young people to lose meaning, direction, and emotional balance in life (Azizah, 2023). In this context, school counsellors play a significant role in helping students develop spiritual awareness and a sense of life meaning through values such as tawhid, gratitude, patience, and tawakkul. Furthermore, integrating Islamic values into counseling services supports the national educational vision of producing students who are faithful, pious, and morally responsible, as stated in Law Number 20 of 2003 concerning the National Education System (Nasional, 2003).

Despite the growing importance of Islamic counseling, its implementation in schools remains challenging. Counsellors are required to possess not only counseling competencies but also an adequate understanding of Islamic ethics, theology, and Qur'anic-based counseling approaches (Huda, 2020). However, limited spiritual literacy among counsellors, the lack of practical Islamic counseling guidelines, and insufficient institutional support remain major obstacles to effectively implementing Islamic-based counseling services (Mulyono, 2021). These conditions indicate the need for innovative, context-specific counseling models that integrate evidence-based counseling techniques with Islamic spiritual values.

Although previous studies have discussed Islamic counseling and spiritual approaches in education, limited research specifically examines the integration of Islamic values with modern counseling techniques within vocational school settings in Indonesia. Existing studies also rarely examine how Islamic counseling simultaneously contributes to students' psychological well-being, character development, and school counseling practices. Therefore, this study seeks to fill this gap by examining the implementation of Islamic-integrative counseling services in a vocational school context.

This study was conducted at SMK Pembina Bangsa Bukittinggi because the school has actively implemented counseling programmes that combine modern counseling approaches with Islamic spiritual values. The school provides a relevant context for examining how Islamic values are integrated into counseling practices, school culture, and character education programmes.

This study aims to analyse the integration of Islamic values into modern guidance and counseling services at SMK Pembina Bangsa Bukittinggi, examine their contribution to students' psychological well-being and character

development, and identify the supporting and inhibiting factors influencing the implementation of Islamic-based counseling practices. Conceptually, this study contributes to the development of a holistic counseling model that combines evidence-based counseling approaches with Islamic spiritual principles. Furthermore, this study is relevant to broader global discussions concerning holistic education, spiritual well-being, and culturally responsive counseling practices in multicultural educational settings.

2. METHOD

2.1 Research Design

This study employed a qualitative, descriptive approach. This approach was selected because the study aimed to explore deeply how Islamic values are integrated into guidance and counseling services in schools. Qualitative research enables researchers to understand meanings, experiences, and counseling practices within their real-life context (Creswell & Poth, 2018). Therefore, this study not only presents empirical findings but also interprets the integration of Islamic values in the counseling services context, both contextually and reflectively.

2.2 Subject.

The research participants consisted of guidance and counseling teachers, school principals, and students at SMK Pembina Bangsa Bukittinggi. The study was conducted in 2025, when the school had actively implemented Islamic approaches within its counseling services. Participants were selected using purposive sampling based on criteria relevant to the research objectives, particularly their involvement and experience in implementing Islamic values in counseling practices (Miles et al., 2014).

2.3 Data Collection

Data were collected through in-depth interviews, participatory observation, and documentation to obtain comprehensive, triangulated information. Semi-structured interviews were conducted to provide participants with flexibility in explaining their experiences, perspectives, and counseling practices related to the integration of Islamic values. Participatory observations were carried out to examine counseling activities and school religious programmes directly, while documentation studies were used to analyse school policies and counseling programme records.

2.4 Data Analysis

The collected data were analysed using thematic analysis techniques, including data reduction, theme categorisation, interpretation, and conclusion drawing (Braun & Clarke, 2019). Thematic analysis enabled the researchers to identify patterns and meanings related to the implementation of Islamic-integrative counseling practices in schools.

2.5 Data Validity

To ensure the validity and credibility of the findings, the study applied triangulation of sources and methods, as well as member-checking procedures with participants to confirm the accuracy of data interpretation (Sugiyono, 2019). These strategies were conducted to minimise researcher bias and strengthen the trustworthiness of the research findings.

3. RESULTS AND DISCUSSION

3.1 Results

The results of the study at SMK Pembina Bangsa Bukittinggi indicate that the integration of Islamic values into guidance and counseling services has been implemented systematically through school policies, counseling practices, and religious habituation programmes. Islamic values such as honesty (*sidq*), responsibility (*amanah*), patience (*shabr*), and trust in God (*tawakkul*) were integrated into both individual and group counseling activities.

School policies supporting the programme included collective prayers before learning activities, weekly religious mentoring sessions, and moral guidance programmes. These activities became the foundation for creating a religious school climate that supports counseling implementation.

The findings also revealed that counsellors regularly incorporated Qur’anic verses, prophetic stories, and Islamic advice into counseling sessions. Students demonstrated greater emotional openness and willingness to discuss academic, personal, and social problems during counseling sessions that combined psychological techniques with spiritual approaches.

In addition, the study found improvements in students’ psychological well-being after participating in the integrative counseling programme. Students showed better self-control, reduced academic anxiety, and stronger interpersonal relationships. Group counseling programmes based on Islamic values also contributed to reducing peer conflicts and strengthening prosocial behaviour among students.

From the counsellors’ perspective, integrating Islamic values required additional competencies, including understanding Islamic ethics, applying spiritual counseling approaches, and adapting modern counseling techniques to Islamic-based interventions. Internal training programmes and workshops were conducted to improve counsellors’ competencies in implementing integrative counseling practices.

However, several obstacles were identified during programme implementation, including limited counseling time, uneven spiritual literacy among counsellors, and resistance from some students who perceived religious discussions as moral lectures rather than counseling processes. Despite these challenges, support from school leaders, teachers, and the religious school environment contributed significantly to the programme's sustainability.

Table 1. Integration of Islamic Values in Counseling Services

| No | Counseling Aspect | Forms of Islamic Integration | Findings |
|----|--------------------------|---|--|
| 1 | School policy | Collective prayers, religious mentoring, moral guidance | Creation of a religious school climate |
| 2 | Individual counseling | Use of Qur’anic verses and spiritual reflection | Increased emotional openness |
| 3 | Group counseling | Discussion of morality and Islamic ethics | Improved social relationships |
| 4 | Counseling techniques | Combination of CBT and Islamic values | Better self-control and coping |
| 5 | Psychological assessment | Spiritual-based assessment indicators | Holistic understanding of students |
| 6 | Character development | Amanah, sabr, and responsibility training | Strengthened student character |

Table 1 indicates that the integration of Islamic values into guidance and counseling services at SMK Pembina Bangsa Bukittinggi was carried out systematically across multiple aspects of counseling activities, including school policies, individual counseling, group counseling, counseling techniques, assessment, and character development. The findings demonstrate that incorporating Islamic values such as honesty, responsibility, patience, and tawakkul positively affect students’ emotional openness, self-control, interpersonal relationships, and character formation. The integration of spiritual approaches with modern counseling techniques also enabled counseling services to address students’ psychological and spiritual needs simultaneously, creating a more holistic intervention model.

Table 2. Supporting and Inhibiting Factors

| No | Supporting Factors | Inhibiting Factors |
|----|----------------------------------|---|
| 1 | Religious school climate | Limited counseling time |
| 2 | Support from school leaders | Uneven counsellor spiritual literacy |
| 3 | Collaboration among teachers | Student resistance to religious discussions |
| 4 | Religious habituation programmes | Vocational curriculum workload |
| 5 | Internal counsellor training | Lack of standardised counseling modules |

Table 2 shows that several important factors, including a religious school climate, support from school leaders, teacher collaboration, and internal counsellor training programmes, supported the implementation of Islamic-based counseling services. However, the study also identified several inhibiting factors, including limited counseling time, uneven spiritual literacy among counsellors, student resistance to religious discussions, and the absence of standardised counseling modules. These findings suggest that although the integration programme has produced positive outcomes, continuous institutional support, professional development, and structured counseling guidelines are still needed to improve the sustainability and effectiveness of Islamic counseling services in schools.

3.2. Discussion

The findings demonstrate that integrating Islamic values into guidance and counseling services significantly contributes to the development of holistic counseling practices in schools. The religious school climate established through institutional policies supports the effectiveness of spiritually oriented counseling services. This finding is consistent with Rahman and Nurbaya (2022), who argued that school climate plays an important role in supporting the implementation of Islamic-based counseling programmes.

The incorporation of Qur'anic verses, prophetic stories, and Islamic reflections into counseling sessions was found to increase students' emotional openness and psychological comfort. These findings support Pargament's (1997) theory that spirituality and religion function as important coping mechanisms that strengthen psychological resilience and provide meaning in life. In the context of counseling services, Islamic values help students understand their problems not only psychologically but also spiritually.

The study also confirms that combining modern counseling techniques with Islamic values can improve counseling effectiveness. The integration of Cognitive Behavioural Therapy (CBT) with concepts such as *tawakkul* and *ikhtiar* helped students reconstruct negative thought patterns and develop adaptive coping strategies (Çınaroğlu, 2024; Mawadah & Irsyadunnas, 2025). This supports Corey's (2017) argument that integrative counseling approaches allow practitioners to combine different theoretical perspectives to achieve more comprehensive outcomes.

From the perspective of character education, Islamic values such as honesty, patience, and responsibility contributed positively to students' behavioural development (Anwar et al., 2025). These findings strengthen the view of Saiful and Fadilah (2021), who emphasised that humans should be understood as bio-psycho-socio-spiritual beings. Therefore, counseling interventions should not focus solely on psychological aspects but also include spiritual dimensions that shape moral behaviour.

The implementation of Islamic value-based group counseling programmes also improved social cohesion and peer relationships among students. This finding aligns with Yalom's (1980) theory regarding the effectiveness of group counseling in strengthening interpersonal relationships and social support systems. Through group discussions centred on morality and emotional management, students became more empathetic and socially responsible.

Despite these positive findings, the study also identified several implementation challenges. Limited counseling time, lack of counsellors' spiritual competence, and students' negative perceptions towards religious discussions became barriers to programme effectiveness. These findings align with Mulyono (2021), who noted that Islamic counseling innovation often faces obstacles related to limited spiritual literacy and the absence of standardised counseling models. Consequently, continuous professional development and evidence-based counseling modules are necessary to support counsellors' competencies (Omar et al., 2025).

The ethical dimension of integrating religious values into counseling practices also requires careful consideration. Counsellors must ensure that counseling remains voluntary, inclusive, and respectful of students' diverse backgrounds and beliefs (Young et al., 2002, p. 31). This principle is consistent with the ethical guidelines of the American Counseling Association (2014), which emphasise respect for client autonomy and values in professional counseling practice.

Furthermore, the findings indicate that Islamic-based counseling contributes not only to students' psychological well-being but also to their work readiness and moral development. Alum interviews revealed that values internalised during counseling programmes helped them develop perseverance, professional ethics, and conflict-management skills in the workplace. These findings correspond with OECD (2018), which highlighted the importance of character education and soft skills in preparing students for global employment challenges.

Conceptually, this study reinforces the argument that counseling models integrating spirituality and psychology are highly relevant in contemporary education. The integration of Islamic values into counseling services provides a balanced approach that addresses students' emotional, moral, and spiritual needs simultaneously. Therefore, the development of standardised Islamic counseling modules, counsellor certification programmes, and long-term evaluation studies is necessary to strengthen the sustainability and effectiveness of integrative counseling practices in schools.

4. RESEARCH IMPLICATIONS

This study has several important implications for the development of guidance and counseling services in educational settings. First, the findings imply that integrating Islamic values into modern counseling practices can

provide a more holistic counseling model that simultaneously addresses students' psychological, social, moral, and spiritual dimensions. The combination of evidence-based counseling techniques with Islamic spiritual values demonstrates that counseling services can be more meaningful and culturally relevant for students in Islamic educational contexts.

Second, the study highlights the importance of improving counsellors' professional competencies in both modern counseling approaches and Islamic spiritual literacy. Counsellors are required not only to master psychological intervention techniques but also to understand Islamic ethics, theology, and value-based counseling strategies. Therefore, counseling education institutions and professional organisations should develop specialised training programmes and certification models related to Islamic counseling competencies.

Third, the findings imply that school policies and institutional support play a significant role in sustaining Islamic-based counseling programmes. Schools need to establish supportive religious environments, provide sufficient counseling time, and develop collaborative programmes involving teachers, parents, and school leaders. Such institutional support can strengthen the effectiveness and continuity of counseling interventions.

This study also provides implications for future research. Further studies are recommended to employ longitudinal and mixed-method approaches to examine the long-term effectiveness of Islamic-integrative counseling programmes. Researchers may also develop and validate standardised Islamic counseling modules and spirituality-based assessment instruments to enhance the consistency, reliability, and broader implementation of counseling services in diverse educational contexts.

5. CONCLUSIONS

Based on research conducted at SMK Pembina Bangsa Bukittinggi, it can be concluded that the integration of Islamic values into modern guidance and counseling services has been carried out systematically and adaptively, in line with the times. Counsellors at this school not only act as facilitators in helping students overcome personal, social, and academic problems, but also as murabbi who instil Islamic values such as honesty (*sidq*), responsibility (*amanah*), patience (*shabr*), and trust in God (*tawakkul*) in every counseling process. This integration is carried out through a humanistic and religious approach, utilising digital technology such as e-counseling to expand the reach of services. Thus, the guidance and counseling practices at SMK Pembina Bangsa Bukittinggi reflect a harmonisation between modernity and spirituality, which is relevant to the concept of Islamic character education in the global era.

Furthermore, this study shows that the success of integrating Islamic values is highly dependent on counsellors' spiritual and professional competence, as well as on the support of a religious and participatory school environment. Counsellors at SMK Pembina Bangsa Bukittinggi utilise a combination of Western counseling theories, such as person-centred counseling and cognitive-behavioural therapy, with Islamic values to form a contextual service model rooted in the local religious culture. This integration results in a guidance pattern that more deeply engages students' moral, emotional, and spiritual aspects, while also emphasising that Islamic education can coexist with modern psychological approaches. Thus, this study is expected to be an important contribution to the development of a new paradigm of Islamic counseling guidance in Indonesian schools, oriented towards a balance among knowledge, faith, and morals.

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AUTHOR CONTRIBUTION STATEMENT

Author 1 contributed to the conceptualisation of the study, data collection, and manuscript drafting. Author 2 was responsible for developing the research methodology and conducting data analysis. Author 3 contributed to the literature review, interpretation of findings, and manuscript editing. Author 4 assisted in field observations, documentation, and data validation processes. Author 5 contributed to supervision, critical revision of the manuscript, and final approval of the article for publication. All authors have read and approved the final version of the manuscript.

DECLARATION OF COMPETING INTEREST

The authors declare that there is no conflict of interest regarding the publication of this article. The research was conducted independently, without any financial or commercial influence that could affect the study's objectivity.

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