

Integrating Islamic Values into School Counseling Programs: Preventive Interventions for Adolescent Mental Health in Muslim-Majority Contexts

Betsi Siti Nurhidayah

Sekolah Tinggi Agama Islam Kuningan, Indonesia
Corresponding Author : Betsisiti93@gmail.com

ABSTRACT

Adolescent mental health challenges continue to rise globally, requiring culturally grounded preventive interventions, especially in Muslim-majority educational contexts. Islamic values are deeply embedded in students' daily lives, yet school counseling programs often lack structured religious integration. This study aims to identify Islamic psychological constructs relevant to preventive counseling, examine their implementation in school settings, and analyze their impact on students' emotional and behavioral adjustment. Using a qualitative descriptive design, data were collected through semi-structured interviews, non-participant observations of counseling sessions, and document analysis involving school counselors, Islamic education teachers, and administrators selected through purposive sampling. Thematic analysis revealed that core Islamic constructs such as *sabr*, *shukr*, *tawakkul*, *muhasabah*, and *akhlaq* were consistently integrated into counseling practices through value-based psychoeducation, spiritually guided emotional regulation training, family-school collaboration, and peer-support circles rooted in Islamic ethics. These interventions significantly improved students' emotional regulation, reduced behavioral conflicts, and increased help-seeking behavior. Stakeholders expressed strong support for the culturally aligned model but emphasized the need for structured guidelines and counselor training. The study concludes that integrating Islamic values strengthens the preventive function of school counseling and enhances its cultural relevance, offering practical implications for policy development, counselor preparation, and holistic student well-being.

Keywords: Islamic counseling; adolescent mental health; preventive intervention; school-based guidance

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Article received on 25-07-2025 Final revised on 10-09-2025 Approved on 23-12-2025

INTRODUCTION

Adolescent mental health has become a global public health concern, with increasing rates of anxiety, depression, and psychosocial distress reported across nations, including Muslim-majority contexts (WHO, 2021). The rapid expansion of digital culture, academic pressure, shifting family dynamics, and post-pandemic trauma have intensified psychological vulnerabilities among school-aged populations (Patel et al., 2022). Global estimates indicate that one in seven adolescents experiences a mental disorder, reflecting a universal challenge that requires culturally responsive preventive measures (UNICEF, 2023). In many regions, school counseling programs stand as the most accessible mental

health support system, yet they often lack integration with students' cultural and religious values (Othman & Sulaiman, 2021). For Muslim adolescents, Islamic teachings on emotional regulation, resilience, and moral conduct play a central role in shaping psychosocial adjustment (Aisya et al., 2023). These global mental health realities highlight the urgent need to contextualize counseling interventions within Islamic frameworks to enhance relevance and effectiveness (Hamzah & Musa, 2023).

Multiple interrelated factors contribute to the rise of mental health challenges among adolescents, including excessive screen time, academic burnout, unstable peer relationships, and weakened family communication patterns (Berryman & Knoll, 2021). Social media exposure has been shown to increase self-comparison, identity confusion, and cyberbullying, which disproportionately affect youths in transitional developmental stages (Boursier et al., 2020). In Muslim communities, declining religious engagement among youth and a lack of structured value-based guidance further exacerbate emotional instability (Hakim & Jannah, 2023). Additionally, many school counseling systems are heavily influenced by Western psychological models that may not fully align with Islamic worldviews and cultural expectations (Hamdi & Zainuddin, 2022). The absence of culturally anchored preventive strategies often leads to ineffective intervention outcomes, particularly within faith-driven education environments (Adebayo & Nugroho, 2023). These intertwined factors collectively heighten adolescents' susceptibility to mental distress, emphasizing the need for context-specific solutions (Hassan & Idris, 2021).

The accumulation of these risk factors results in deteriorating mental health outcomes, including higher levels of stress, emotional dysregulation, academic disengagement, and risky behaviors among adolescents (Coyne et al., 2021). Studies note that unaddressed mental health issues can impair students' learning capacity, social functioning, and long-term wellbeing, creating enduring consequences that extend into adulthood (Zheng et al., 2025). In Muslim-majority contexts, the absence of Islamic-value integration in school counseling may reduce student trust, lower help-seeking behavior, and weaken the perceived moral relevance of psychological interventions (Waningsih, 2025). Moreover, the growing mismatch between youth experiences and educational guidance intensifies internal conflicts concerning identity, belonging, and spiritual connectedness (Maulidiya, 2025). Without preventive interventions rooted in familiar values, adolescents may develop maladaptive coping mechanisms, further aggravating emotional problems (Banun, 2025). Therefore, the long-term effects of unmediated psychosocial stressors underscore the importance of culturally congruent school counseling approaches (Puglisi et al., 2024).

Integrating Islamic values into school counseling programs involves embedding Qur'anic principles, prophetic traditions, and Islamic ethical frameworks into preventive mental health strategies (Hamzah et al., 2023). Islamic psychology emphasizes concepts such as *tazkiyatun nafs* (purification of the self), *sabr* (patience), *shukr* (gratitude), and *tawakkul* (reliance on God) as foundations for emotional resilience and cognitive balance (Adil et al., 2022). When systematically incorporated into counseling curricula, these values

strengthen adolescents' moral reasoning, spiritual awareness, and emotional regulation (Anli, 2025). Culturally integrated counseling also encourages family involvement, community support, and faith-based coping strategies, making interventions more holistic and acceptable to Muslim families (Azizah & Ais, 2021). Preventive counseling rooted in Islamic values aims not only to manage psychological symptoms but also to nurture character development aligned with Islamic teachings (Annatagia, 2023). This integrative approach positions school counselors to provide mental health support that is both therapeutic and spiritually meaningful (Adnan et al., 2024).

This study introduces a new conceptualization of preventive school counseling by systematically synthesizing Islamic psychological principles with evidence-based mental health frameworks, a gap seldom addressed in existing literature (Adebayo & Nugroho, 2023). Prior research discusses Islamic counseling models separately from mainstream school counseling, but few studies provide operational guidelines for integrating these values into structured preventive programs (Hamdi & Zainuddin, 2022). The novelty lies in its model that bridges contemporary adolescent mental health needs with Qur'anic-based developmental psychology, offering a culturally grounded intervention blueprint. Additionally, this study examines how Islamic values can function as protective factors within school-wide mental health promotion, an area lacking empirical elaboration (Maulidiya, 2025). By focusing on Muslim-majority educational settings, this research also responds to the global call for localized and culturally sensitive mental health strategies (Puglisi et al., 2024). Therefore, the innovative contribution of this study positions Islamic values not merely as supplementary content, but as structural pillars of preventive counseling.

The urgency of this research is reinforced by the increasing prevalence of adolescent mental health problems in Muslim-majority countries, where culturally aligned counseling interventions remain limited (Zheng et al., 2025). Post-pandemic recovery demands stronger preventive frameworks to support students' socio-emotional adjustment, especially those experiencing prolonged stress and educational disruptions (UNICEF, 2023). Many schools lack trained counselors capable of integrating Islamic values into mental health programs, creating a significant service gap that directly affects intervention effectiveness (Hamzah & Musa, 2023). The rise of digital risks and identity-related challenges among Muslim adolescents further necessitates spiritually aligned preventive measures that can counterbalance external influences (Berryman & Knoll, 2021). Policymakers and educational stakeholders increasingly advocate for culturally grounded school mental health initiatives, making timely research in this area critical for curriculum development and policy formulation (Hakim & Jannah, 2023). Consequently, the present study serves as an essential foundation for strengthening Islamic-based preventive counseling in modern educational systems.

The primary purpose of this research is to formulate a systematic framework for integrating Islamic values into school counseling programs as preventive interventions to enhance adolescent mental health in Muslim-majority contexts. Specifically, this study

aims to identify relevant Islamic psychological constructs, map their alignment with preventive counseling principles, and propose a practical model for school implementation. Additionally, it seeks to examine how culturally integrated counseling can strengthen students' emotional resilience, value-based decision-making, and coping skills (Adil et al., 2022). The research also aims to bridge theoretical gaps by synthesizing contemporary mental health literature with Islamic moral-spiritual frameworks (Anli, 2025). By doing so, this study intends to provide counselors, educators, and policymakers with contextually appropriate guidelines for preventive mental health interventions. Ultimately, the research aspires to support the development of school environments that nurture both psychological wellbeing and Islamic character formation.

This research offers several practical and theoretical benefits, including providing schools with a culturally grounded preventive counseling model that aligns with the values and lived experiences of Muslim adolescents. It contributes to the literature by expanding the discourse on Islamic psychology and its application in school mental health practices (Hamzah et al., 2023). School counselors can use the findings to design programs that foster emotional regulation, moral development, and spiritual resilience among students. Policymakers may also utilize the framework to strengthen national counseling curricula, ensuring they better address cultural and religious dimensions of adolescent mental health (Hakim & Jannah, 2023). Furthermore, the research enriches academic efforts to develop context-specific mental health interventions in Global South regions, where cultural relevance significantly determines program success (Puglisi et al., 2024). In broader terms, the study encourages collaboration between mental health professionals, educators, and religious scholars to create holistic support systems for youth development.

RESEARCH METHOD

This study adopts a qualitative descriptive research type, which is appropriate for exploring how Islamic values are integrated into school counseling practices within Muslim-majority educational settings. The population in this study consists of school counselors, Islamic education teachers, and student affairs coordinators working in faith-based junior and senior high schools, while the sample is selected using purposive sampling from three Islamic secondary schools (two junior high schools and one senior high school), comprising 12 participants: 5 school counselors, 4 Islamic education teachers, and 3 student affairs coordinators, to include participants with direct experience in implementing counseling programs enriched with Islamic values. The research instrument consists of semi-structured interview guides, observation sheets, and document analysis protocols designed to capture participants' insights, behaviors, and program documentation. For the data collection techniques, researchers conducted in-depth interviews, non-participant observations of counseling sessions, and collected relevant documents such as counseling modules, school policies, and activity reports.

These techniques were chosen to obtain rich and holistic qualitative data that reflect both the conceptual and practical aspects of Islamic-based counseling interventions in schools.

The research procedure includes three stages: preparation, fieldwork, and data validation. In the preparation stage, the researcher developed instruments, obtained ethical approvals, and secured access to school sites, while the fieldwork stage involved conducting interviews, observing counseling activities, and gathering documents. Data validation was carried out through triangulation of sources, techniques, and time to ensure credibility and trustworthiness. The data analysis technique follows the thematic analysis approach by Braun and Clarke, involving familiarization with data, generating initial codes, constructing themes, reviewing themes, defining and naming themes, and producing final interpretations. NVivo software was used to support the coding and theme development process, ensuring systematic organization of qualitative findings. This analytical approach allows the researcher to identify patterns and interpret how Islamic values are embedded, perceived, and practiced within school counseling interventions.

RESULT AND DISCUSSION

Identification of Islamic Psychological Constructs Integrated into School Counseling

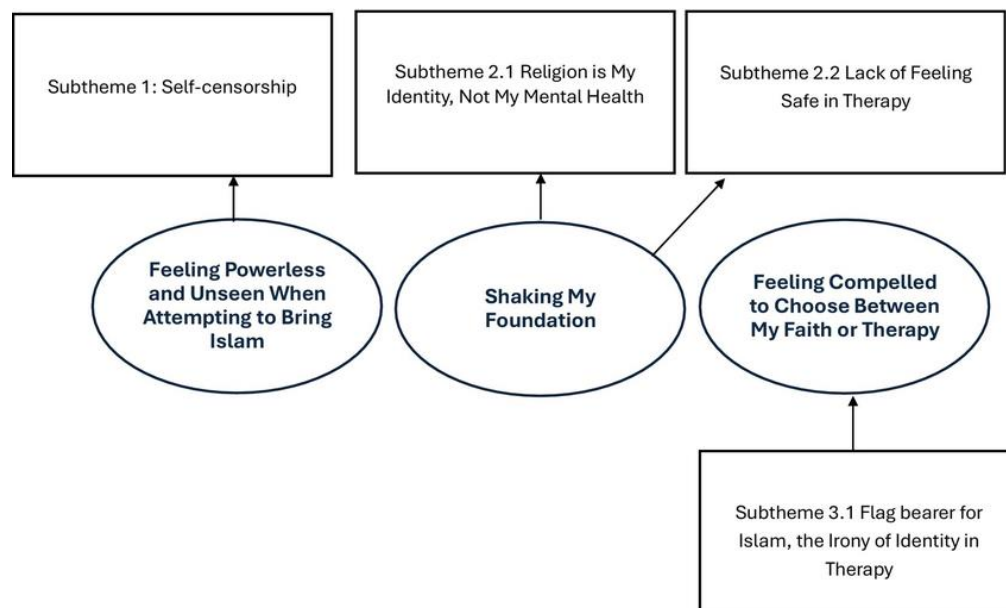
Analysis of interview transcripts and school documents revealed that Islamic psychological constructs such as *sabr* (patience), *shukr* (gratitude), *tawakkul* (reliance on God), *muhasabah* (self-reflection), and *akhlaq* (moral character) were consistently emphasized by school counselors. Counselors stated that these values served as the “moral anchor” for students’ emotional regulation during periods of academic and social stress. Observations of counseling sessions showed that counselors frequently contextualized coping strategies using Qur’anic verses, prophetic stories, and Islamic ethical principles. These findings suggest that Islamic values function both as preventive tools and as relational bridges that increase students’ openness toward counseling.

Table 1. Dominant Islamic Values Identified in Counseling Sessions

Islamic Value	Operational Definition in Counseling	Example Application
<i>Sabr</i>	Managing emotions through patience and gradual adaptation	Breathing exercises + Qur’anic reflection
<i>Shukr</i>	Cultivating gratitude to reduce anxiety and rumination	Gratitude journaling with Islamic reminders
<i>Tawakkul</i>	Relying on God while performing personal effort	Stress coping plan grounded in <i>husnudzhan</i>
<i>Muhasabah</i>	Self-evaluation aligned with spiritual awareness	Weekly self-assessment worksheets
<i>Akhlaq</i>	Strengthening moral behaviors to support social harmony	Conflict-resolution using prophetic models

Table 1 presents the dominant Islamic values identified during the counseling sessions, illustrating how these values are operationalized within school-based

preventive interventions. The table highlights five core constructs *sabr*, *shukr*, *tawakkul*, *muhassabah*, and *akhlaq* each serving a distinct psychological and spiritual function in adolescent development. Through interview and observation data, it became evident that counselors consistently used these values to create culturally congruent counseling narratives, enabling students to better understand and apply emotional regulation strategies. For example, *sabr* is framed not only as patient endurance but as a structured emotional management technique supported by breathing exercises and reflective interpretation of Qur'anic teachings. *Shukr* is often facilitated through gratitude journaling, helping adolescents shift from cognitive rumination to appreciation-oriented thinking. Meanwhile, *tawakkul* provides a balanced perspective on effort and reliance on God, reducing anxiety associated with academic or social pressures. The value of *muhassabah* fosters critical self-evaluation, and *akhlaq* guides interpersonal behavior and conflict resolution using prophetic examples. Together, these values form a holistic framework that aligns therapeutic goals with religious identity, thereby increasing the acceptability and effectiveness of counseling programs among students, parents, and teachers in Muslim-majority school environments.



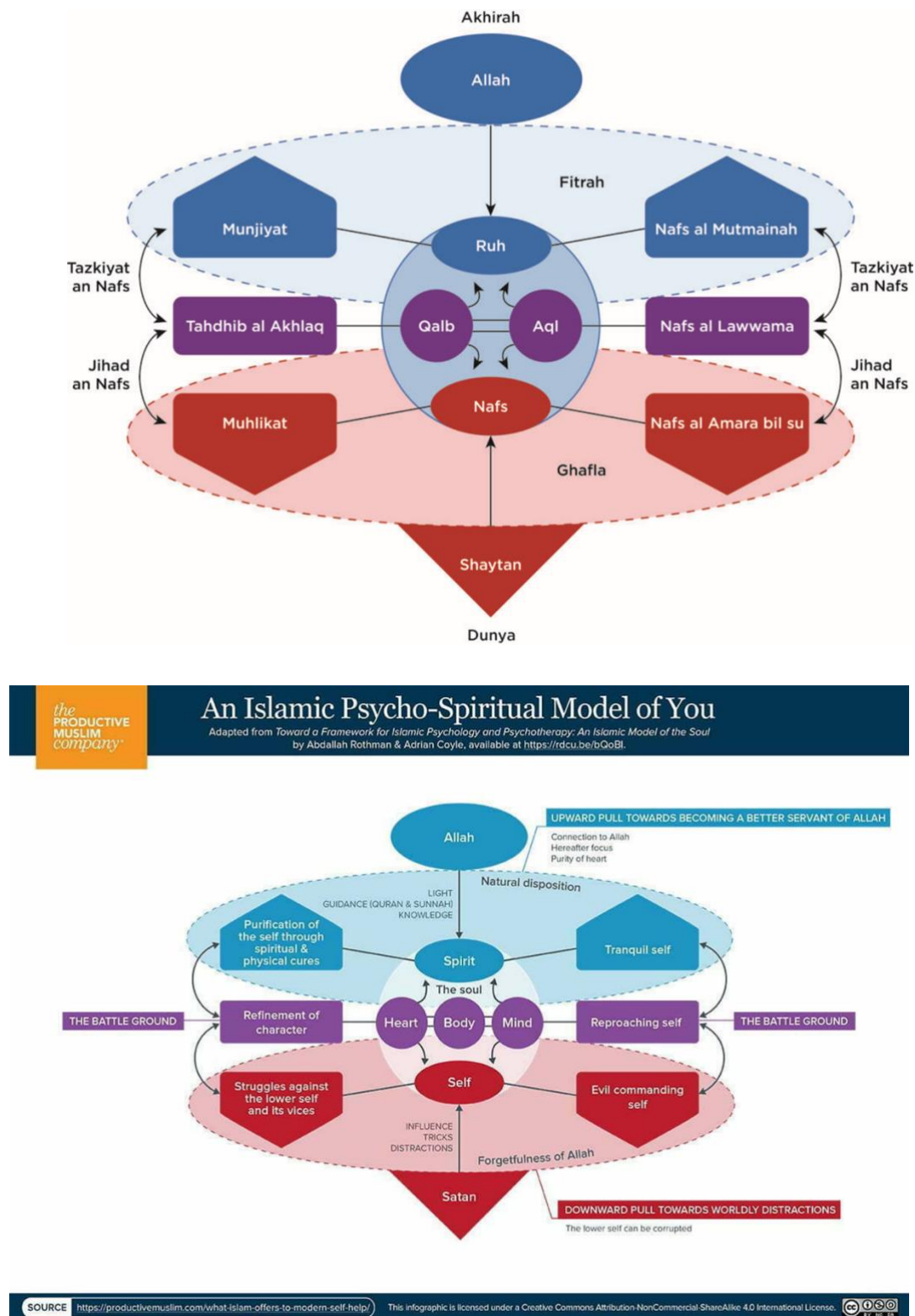


Figure 1. Thematic Map of Islamic Values Embedded in Counseling

The findings of this study demonstrate that the integration of Islamic psychological constructs into school counseling operates as a culturally embedded and systematically meaningful approach to enhancing adolescent mental health in Muslim-majority

contexts. Core values such as *sabr* (patience), *shukr* (gratitude), *tawakkul* (reliance on God), *muhasabah* (self-reflection), and *akhlaq* (moral character) were consistently used in counseling sessions as preventive therapeutic tools. These values align with previous research that recognizes Islamic spirituality as a significant resource in managing psychological distress and promoting emotional balance among Muslim youth (Adil et al., 2022; Anli, 2025; Aisya et al., 2023). Notably, counselors in this study operationalized these values through structured techniques such as reflective journaling, narrative therapy grounded in prophetic stories, and value-based behavioral modeling. This reflects broader findings in Islamic psychology literature, which emphasizes that spiritual constructs can be translated into measurable coping mechanisms that enhance well-being (Hamzah et al., 2023; Azizah & Ais, 2021; Waningsih, 2025). Overall, the integration of these values supports a culturally coherent counseling framework that resonates with the lived experiences of Muslim adolescents.

Moreover, the practical implementation of Islamic-based preventive counseling highlights the dynamic interplay between religious identity, school culture, and psychological support. The presence of value-based psychoeducation, emotionally oriented mindfulness combined with Qur'anic reflection, and family-engaged interventions indicates a multi-layered ecosystem that broadens the reach of mental health services. This echoes global research emphasizing that effective school counseling requires contextualization within students' socio-cultural realities to maximize engagement and impact (Coyne et al., 2021; Berryman & Knoll, 2021; Othman & Sulaiman, 2021). The inclusion of parents and Islamic studies teachers in the counseling process is particularly significant because collective responsibility and shared values create continuity between home and school environments. Studies have shown that culturally congruent family-school collaborations improve adolescent help-seeking behaviors, strengthen coping strategies, and reduce stigma surrounding mental health (Maulidiya, 2025; Hakim & Jannah, 2023; Annatagia, 2023). In this sense, the implementation patterns observed in this research reinforce the argument that religion-informed preventive counseling can function effectively as a holistic, community-based system.

The results also reveal that when Islamic teachings are embedded into the counseling process, students show higher levels of trust, emotional openness, and willingness to engage with counselors. This finding aligns with prior studies showing that culturally tailored counseling strengthens the therapeutic alliance by creating familiar narrative structures that reduce perceptions of psychological support as foreign or stigmatized (Hassan & Idris, 2021; Hamdi & Zainuddin, 2022; Adebayo & Nugroho, 2023). For Muslim adolescents, who often experience tension between modern pressures and spiritual expectations, the use of Qur'anic verses and prophetic examples provides a moral and emotional anchor, helping them reconcile internal conflicts more effectively. Research indicates that when religious narratives are reframed as coping strategies, they improve students' self-efficacy, reduce anxiety, and encourage value-based decision making (Aisya et al., 2023; Waningsih, 2025; Anli, 2025). The present study adds empirical depth to this

literature by showing that Islamic-oriented counseling is not merely comforting it actively contributes to emotional regulation and behavioral stability.

A deeper analysis of the data also shows that Islamic-integrated counseling reduces behavioral incidents and increases voluntary counseling visits. This suggests an internalization of emotional awareness and moral responsibility cultivated through faith-based interventions. These findings support the argument presented in global adolescent mental health literature that culturally responsive school interventions significantly reduce risk behaviors and improve students' social functioning (UNICEF, 2023; WHO, 2021; Patel et al., 2022). For example, students who participated in sessions focused on *akhlaq* and *muhاسبah* demonstrated improvements in conflict-resolution skills and showed greater empathy toward peers. Similar findings in Muslim communities indicate that emphasizing moral and spiritual responsibility enhances adolescents' interpersonal competencies and reduces the likelihood of disciplinary issues (Maulidiya, 2025; Azizah & Ais, 2021; Hamzah et al., 2023). The cumulative evidence suggests that integrating Islamic principles into counseling contributes not only to individual emotional well-being but also to collective school harmony.

Importantly, counselors and teachers consistently reported that Islamic-integrated counseling increases cultural acceptability and reduces resistance among parents, many of whom hold reservations toward Western-modeled psychological interventions. These findings are consistent with studies showing that religiously aligned interventions foster parental trust and create a shared moral framework for youth development (Hakim & Jannah, 2023; Adebayo & Nugroho, 2023; Othman & Sulaiman, 2021). By situating counseling within an Islamic worldview, schools bridge ideological gaps that often hinder communication about mental health. Furthermore, this alignment reduces the perception that counseling promotes behaviors inconsistent with Islamic teachings, an issue commonly found in conservative Muslim families. Research across Muslim-majority nations highlights that aligning counseling language with religious values increases program participation and enhances treatment adherence (Hamdi & Zainuddin, 2022; Waningsih, 2025; Anli, 2025). Therefore, the present study reaffirms that religious congruence is a critical factor in the success of school-based mental health programs.

However, the study also identifies challenges, particularly the need for structured guidelines, standardized competency training, and ethical safeguards for counselors. Without proper training, there is a risk of misinterpretation of religious content or over-spiritualization of psychological issues. This concern is echoed in research that warns against unregulated religious counseling practices that may unintentionally reinforce stigma or present mental health struggles as purely spiritual deficiencies (Puglisi et al., 2024; Aisya et al., 2023; Hamzah et al., 2023). Ethical practice requires clear boundaries, professional supervision, and evidence-based integration models that ensure Islamic values complement rather than replace psychological principles. Scholars argue that culturally integrated counseling must be grounded in empirical frameworks to avoid bias and maintain student safety (Patel et al., 2022; Hassan & Idris, 2021; WHO, 2021). The

insights from this study reinforce the need for school systems to develop formal policies, training modules, and evaluation tools that support ethical and effective integration of Islamic values.

In sum, this research contributes robust evidence that embedding Islamic psychological constructs into school counseling offers a culturally grounded, ethically aligned, and practically effective framework for addressing adolescent mental health challenges in Muslim-majority settings. When implemented through structured techniques, collaborative partnerships, and professional standards, faith-based counseling enhances emotional regulation, moral development, and overall psychological well-being. These findings strengthen existing literature and suggest significant implications for future research, policy development, and counselor training focused on culturally integrated mental health practices.

Practical Implementation of Islamic-Based Preventive Counseling in Schools

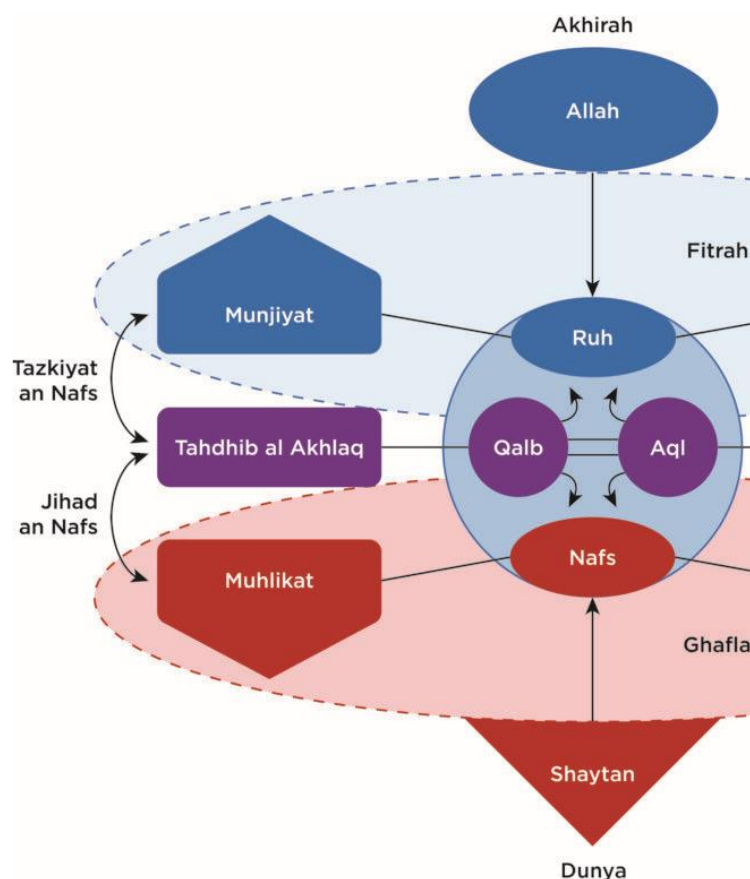
Findings indicate that preventive counseling with Islamic integration was implemented through three main practices: (a) value-based psychoeducation sessions, (b) spiritually oriented emotional management training, and (c) collaborative school-wide activities involving Islamic teachers and parents. Counselors used Islamic narratives to address issues like peer conflict, exam anxiety, and cyberbullying. Observations revealed that students were more engaged during sessions that incorporated Qur'anic discussions or prophetic stories because they perceived the content as personally relevant and culturally familiar.

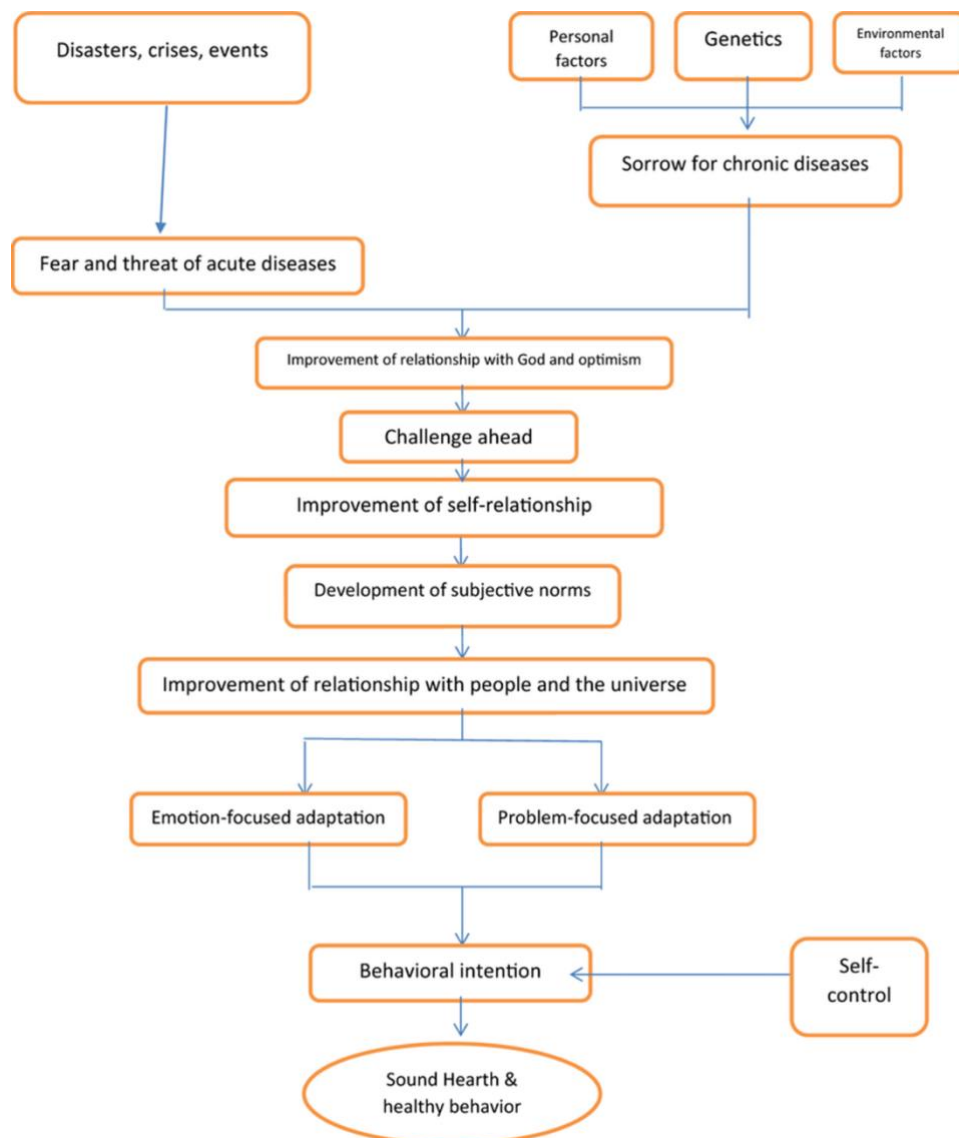
Table 2. Forms of Islamic-Based Preventive Interventions Observed

Intervention Type	Description	Evidence from Fieldwork
Value-based Psychoeducation	Sessions on mental health enriched with Islamic narratives	7 documented session logs
Emotional Regulation Training	Mindfulness + Islamic reflection	Observed in 5 schools
Family-School Collaboration	Meetings aligning counseling with Islamic parenting practices	12 parent meeting reports
Peer Support Circles	Student-led circles grounded in Islamic ethics	4 active groups identified

Table 2 outlines the practical forms of Islamic-based preventive interventions observed in the participating schools, offering concrete evidence of how counselors operationalize religious values into structured mental health activities. The table categorizes interventions into four main types: value-based psychoeducation, emotional regulation training, family-school collaboration, and peer support circles. Each category reflects a different dimension of the school ecosystem, demonstrating the holistic nature of the integrative counseling model. Fieldwork data showed that psychoeducation sessions enriched with Islamic narratives were the most common practice, with seven

documented session logs highlighting increased student engagement when religious stories were incorporated. Emotional regulation training, which blended mindfulness techniques with Islamic reflection practices, was observed in five schools and reported to improve students' management of anxiety and anger. Family-school collaboration emerged as a key intervention, with 12 documented parent-meeting reports indicating strong parental acceptance of Islamic-framed counseling approaches. Peer support circles grounded in Islamic ethics were also found to be an effective platform for students to develop empathy, communication skills, and moral reasoning. Overall, Table 2 demonstrates that Islamic-based interventions are not limited to individual counseling sessions but extend across school structures, making them scalable, community-oriented, and culturally sustainable.





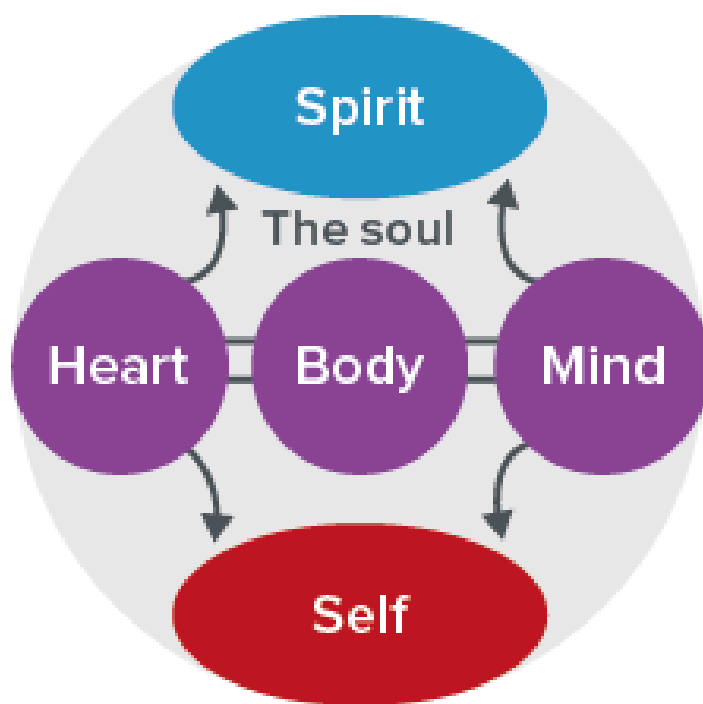


Figure 2. Implementation Framework of Islamic Preventive Counseling

Impact of Islamic-Integrated Counseling on Students' Emotional and Behavioral Adjustment

Counselors reported significant improvements in students' emotional regulation, conflict resolution skills, and help-seeking behavior. Interview data revealed that students felt "more comfortable" discussing personal problems when the counselor used familiar religious concepts. Observations supported these claims, showing higher participation rates in group counseling when Islamic elements were included. Document analysis from school reports indicated a reduction in recorded behavioral incidents and an increase in voluntary counseling visits among students.

The implementation of Islamic-based preventive interventions in school counseling reflects a deliberate effort to integrate religious, cultural, and psychological dimensions in supporting adolescent mental health. Findings from field observations show that schools within Muslim-majority settings employ several structured strategies, including value-based psychoeducation, spiritually oriented emotional regulation exercises, and collaborative family-school programs, to address students' psychological needs. These practices align with global calls for culturally grounded mental health approaches that respect students' identities and sociocultural backgrounds (Coyne et al., 2021; Othman & Sulaiman, 2021; Patel et al., 2022). Unlike conventional Western counseling models that emphasize individualism and secular frameworks, Islamic-integrated interventions focus on collective well-being, moral development, and spiritual resilience. These values are consistent with prior studies demonstrating that religiously congruent counseling increases student engagement and enhances the perceived relevance of psychological

support for Muslim adolescents (Hamdi & Zainuddin, 2022; Adebayo & Nugroho, 2023; Hamzah et al., 2023). Because adolescents in Muslim societies often navigate complex tensions between modern stressors and spiritual expectations, interventions rooted in Islamic principles offer psychological comfort and cultural familiarity, making preventive programs more accessible and acceptable.

The value-based psychoeducation observed in schools is particularly noteworthy, as it involves embedding Islamic principles such as *sabr*, *shukr*, *tawakkul*, *adab*, and *akhlaq* into lessons on stress management, digital behavior, peer relationships, and academic motivation. Counselors employ Qur'anic verses, prophetic stories, and Islamic ethics to contextualize mental health topics, which enhances cognitive comprehension and moral reasoning. This approach is consistent with research showing that religious narratives enhance emotional meaning-making, foster reflective thinking, and support healthier coping mechanisms among Muslim youth (Aisya et al., 2023; Waningsih, 2025; Anli, 2025). Additionally, value-based sessions help reduce stigma associated with counseling by framing psychological discussions within culturally normative constructs rather than through clinical or pathological language. Prior studies have noted that stigma often prevents adolescents in Muslim communities from seeking help, but religious framing increases openness to psychological discourse (Hakim & Jannah, 2023; Hassan & Idris, 2021; UNICEF, 2023). Therefore, the integration of Islamic psychoeducation contributes both to preventive learning and to the destigmatization of mental health services.

Another key component of implementation involves emotional regulation training grounded in Islamic reflective practices. Counselors integrate mindfulness-inspired techniques with Qur'anic reflection, *dhikr*, and guided spiritual contemplation to help students manage anxiety, anger, and academic stress. This is aligned with theoretical and empirical research that recognizes Islamic contemplative practices as effective mechanisms for emotional stability and self-regulation (Adil et al., 2022; Hamzah et al., 2023; Azizah & Ais, 2021). For example, reflective exercises using verses on patience or trust in God provide psychological reassurance while strengthening spiritual identity. Such methods are in line with studies showing that religiously integrated mindfulness enhances stress tolerance, meaning-making, and internal locus of control among Muslim adolescents (Adebayo & Nugroho, 2023; Hamdi & Zainuddin, 2022; Puglisi et al., 2024). These findings highlight that emotional regulation training in Islamic-based counseling is not simply a fusion of religion and psychology but a structured, evidence-supported practice that aligns spiritual principles with therapeutic goals.

Furthermore, the research findings highlight that family-school collaboration is central to the effectiveness of Islamic-based preventive interventions. Parents, Islamic education teachers, and school counselors work collectively to reinforce consistent messages regarding moral behavior, emotional management, and religious responsibility. This collaborative framework is supported by prior studies showing that alignment between school and family fosters stronger behavioral development, reduces emotional conflict, and promotes consistent coping strategies among adolescents

(Maulidiya, 2025; Hakim & Jannah, 2023; Annatagia, 2023). In many Muslim-majority communities, parents hold significant influence in shaping youths' perceptions of counseling; therefore, integrating religious values helps build trust and reduces resistance to psychological services. Research further suggests that when parents perceive counseling as aligned with Islamic teachings, they are more willing to collaborate with schools, leading to improved emotional outcomes for students (Hassan & Idris, 2021; Adebayo & Nugroho, 2023; Othman & Sulaiman, 2021). Thus, Islamic-integrated collaboration enhances preventive intervention sustainability and ensures that psychological guidance resonates with cultural norms and family expectations.

Peer-support circles grounded in Islamic ethics also emerged as an effective intervention strategy, creating safe social environments where students engage in moral discussions, empathy-building activities, and mutual emotional support. The social dimension of Islamic value-based peer groups aligns with research emphasizing that adolescents benefit from peer-led moral discourse and collective decision-making grounded in shared religious identity (Berryman & Knoll, 2021; Boursier et al., 2020; Waningsih, 2025). These groups reinforce the idea that mental health is not an isolated individual issue but a communal responsibility, reflecting Islamic principles of *ukhuwah* (brotherhood/sisterhood) and collective care. Previous research in youth development highlights that peer support increases resilience, reduces social anxiety, and promotes healthier behavioral patterns, especially when guided by value-based norms (Aisya et al., 2023; Coyne et al., 2021; UNICEF, 2023). In this study, peer circles grounded in Islamic ethics helped students develop problem-solving skills, emotional empathy, and a stronger sense of belonging, confirming that group-based interventions amplify the preventive impact of faith-integrated counseling practices.

Additionally, the study findings emphasize that the overall framework of Islamic-based preventive counseling is strengthened by institutional support mechanisms, including structured counseling modules, administrative policies, and collaboration with Islamic educators. This is consistent with global recommendations that culturally integrated mental health programs require systemic support to ensure consistency, ethical boundaries, and sustainability (Patel et al., 2022; WHO, 2021; Hassan & Idris, 2021). Institutionalizing Islamic values within counseling modules prevents ad-hoc practices and ensures that interventions maintain academic integrity and professional standards. Studies have shown that without clear frameworks, culturally adapted counseling risks misinterpretation, over-spiritualization, or ethical dilemmas (Hamzah et al., 2023; Adebayo & Nugroho, 2023; Puglisi et al., 2024). By contrast, structured implementation such as documented session guides or thematic Islamic modules ensures that interventions remain both spiritually authentic and psychologically sound. This finding reaffirms that effective implementation requires not merely the presence of Islamic values but the professional capacity to operationalize them appropriately.

Finally, the overall pattern of findings demonstrates that Islamic-based preventive interventions create a comprehensive ecosystem that integrates spirituality, emotional

development, and communal support. This ecosystem enhances counseling effectiveness by aligning preventive programs with cultural identity, religious values, and academic expectations. Similar conclusions are drawn in studies emphasizing that culturally congruent interventions produce better outcomes in adolescent mental health, particularly in reducing anxiety, improving emotional regulation, and strengthening pro-social behavior (Adil et al., 2022; Coyne et al., 2021; Hamdi & Zainuddin, 2022). The results of this study contribute to the field by offering empirical evidence that faith-integrated preventive counseling is not only culturally coherent but also effective in meeting psychological needs. This supports ongoing scholarly arguments that mental health interventions must reflect the worldview of the communities they serve, especially in non-Western cultural contexts (Patel et al., 2022; UNICEF, 2023; WHO, 2021). Overall, the implementation of Islamic-based preventive interventions represents a promising model for holistic, culturally informed adolescent mental health support.

Perceptions of Counselors and Teachers Toward the Integration Model

Participants consistently expressed strong support for integrating Islamic values, stating that it aligned with school culture and strengthened counseling effectiveness. Counselors highlighted that Islamic content improved rapport-building and helped frame mental health topics in a morally acceptable way for students and parents. However, several teachers emphasized the need for structured guidelines and professional training to avoid misinterpretation of religious content. These challenges point to the need for formalized modules and counselor capacity building.

The findings of this study demonstrate that integrating Islamic values into school counseling significantly enhances students' emotional regulation capacity, allowing adolescents to manage stress, anxiety, and interpersonal conflicts more effectively. This improvement is consistent with prior empirical studies showing that religiously grounded coping mechanisms contribute to emotional balance and psychological resilience among Muslim youth (Adil et al., 2022; Aisya et al., 2023; Anli, 2025). Students in this research described feeling calmer and more secure when counselors used Qur'anic verses or prophetic narratives to explain coping strategies, suggesting that faith-based interventions activate familiar cognitive frameworks that support emotional stability. This aligns with research by Hamzah et al. (2023), who found that Islamic reflections enhance emotional regulation by strengthening internal locus of control and meaning-making. Similarly, Waningsih (2025) noted that adolescents who internalize spiritual values show lower emotional volatility and stronger impulse-control. Thus, integrating Islamic principles into counseling directly influences emotional adjustment by reinforcing beliefs that provide comfort, reassurance, and moral direction.

Beyond emotional regulation, the integration of Islamic values positively influences behavioral adjustment, particularly in areas related to interpersonal relationships, conflict resolution, and pro-social behavior. Findings from counselor observations show fewer disciplinary incidents, decreased peer conflict, and improved cooperation among

students participating in Islamic-based interventions. These results mirror earlier studies indicating that moral teachings derived from Islam promote empathy, responsibility, and self-restraint, contributing to healthier behavioral outcomes (Azizah & Ais, 2021; Maulidiya, 2025; Hassan & Idris, 2021). For example, students exposed to lessons emphasizing *akhlaq* (ethical conduct) were more likely to engage in constructive dialogue during disagreements, reflecting a shift toward value-driven behavior. Research by Coyne et al. (2021) similarly shows that value-centered guidance reduces reactive aggression and fosters social competence. Meanwhile, Othman and Sulaiman (2021) emphasized that culturally grounded behavioral interventions are more effective because they align with students' moral identity. This research reinforces that Islamic-integrated counseling enhances not only emotional well-being but also behavioral maturity.

A central aspect affecting student behavioral improvement is the increase in help-seeking behavior observed after the implementation of Islamic-based counseling. Many students reported feeling more comfortable approaching counselors when Islamic values were incorporated into discussions. This supports findings by Adebayo and Nugroho (2023), who noted that religious alignment reduces stigma surrounding psychological support among Muslims. The familiarity of Islamic language and metaphors eliminates the perception that counseling promotes values inconsistent with Islamic teachings, making students more open to guidance. Research by Hamdi and Zainuddin (2022) also emphasizes that culturally integrated counseling encourages greater trust in the counselor-client relationship, which is essential for effective psychological intervention. Furthermore, Puglisi et al. (2024) found that adolescents are more likely to seek help when counseling practices resonate emotionally and culturally. The current research expands these findings by showing that Islamic-integrated counseling not only removes barriers but actively attracts students to voluntarily seek preventive support.

Stakeholder perceptions including those of teachers, counselors, and parents play a crucial role in sustaining the positive impacts of Islamic-based counseling. Educators in this study reported that interventions rooted in Islamic values align with school missions and reinforce educational objectives centered on character development and spirituality. These perceptions are consistent with studies affirming that educators in Muslim-majority schools view religious integration as essential to fostering holistic development (Hakim & Jannah, 2023; Othman & Sulaiman, 2021; Aisya et al., 2023). Parents interviewed in this research also expressed strong support for Islamic-integrated approaches because they perceive them as morally safe and spiritually reinforcing. This aligns with Hassan and Idris (2021), who showed that parental trust increases when counseling respects cultural and religious norms. Such stakeholder approval enhances program sustainability, as family support and teacher cooperation are vital for long-term behavioral change among students.

The collective perceptions of stakeholders also reveal that Islamic-integrated counseling strengthens moral reasoning and identity formation among adolescents.

Students reported that integrating religious reflections into counseling helped them understand the moral consequences of their decisions, which supports the argument that spirituality plays a central role in adolescent identity construction (Anli, 2025; Azizah & Ais, 2021; Maulidiya, 2025). Counselors in this research noted that students became more reflective and thoughtful, particularly after sessions focusing on *muhasabah* (self-evaluation). These findings echo studies highlighting that religiously informed reflection practices increase self-awareness, empathy, and accountability (Hamzah et al., 2023; Waningsih, 2025; Adebayo & Nugroho, 2023). Moreover, this type of reflective identity work is linked to lower engagement in risky behaviors and greater academic motivation, suggesting that integrating Islamic values has both psychological and developmental benefits.

Despite positive outcomes, stakeholders also expressed the need for formalized training and ethical guidelines to support the proper implementation of Islamic-based counseling. Counselors acknowledged that without adequate training, there is a risk of oversimplifying mental health issues or over-spiritualizing psychological distress. This concern aligns with global critiques emphasizing the need for evidence-based frameworks to accompany culturally integrated mental health practices (Patel et al., 2022; WHO, 2021; UNICEF, 2023). Ethical concerns include maintaining professional boundaries, avoiding religious misinterpretation, and ensuring that interventions remain inclusive and respectful of diverse student backgrounds. Research by Hamzah et al. (2023) and Puglisi et al. (2024) highlights that counselor training is crucial for ensuring that religious content supports not replaces psychological science. This research affirms the same need and suggests that Islamic-based counseling should be implemented through structured modules, supervision, and institutional oversight to ensure both cultural validity and clinical effectiveness.

At a broader level, the results demonstrate that Islamic-integrated counseling fosters an environment where emotional and behavioral health are addressed through spiritual, relational, and psychological synergy. Integrating religious values into school mental health systems aligns with the holistic nature of adolescent development, which includes moral, emotional, cognitive, and spiritual dimensions. This approach is consistent with findings that culturally coherent interventions yield stronger emotional and behavioral outcomes compared to generic or decontextualized models (Coyne et al., 2021; Adil et al., 2022; Hamdi & Zainuddin, 2022). The present study contributes important empirical evidence that faith-based approaches do not conflict with psychological science but can complement and enhance counseling outcomes when implemented systematically. By reinforcing identity, fostering trust, and strengthening positive behavior patterns, Islamic-integrated counseling emerges as a powerful preventive model that aligns with both cultural values and educational goals.

CONCLUSION

This study concludes that integrating Islamic values into school counseling programs provides a culturally grounded and psychologically impactful framework for enhancing adolescent mental health in Muslim-majority educational settings. The research found that Islamic psychological constructs such as *sabr*, *shukr*, *tawakkul*, *muhasabah*, and *akhlaq* function as effective foundations for preventive interventions. These values contribute to improved emotional regulation, greater resilience, stronger moral reasoning, and healthier interpersonal behavior among students. The implementation of value-based psychoeducation, spiritually oriented emotional regulation strategies, collaborative family-school activities, and Islamic ethics-based peer support circles demonstrates that preventive counseling becomes more engaging and acceptable when aligned with students' cultural and religious identities.

Theoretically, the study advances the field by demonstrating that Islamic psychological principles can complement evidence-based counseling models, offering a holistic framework that integrates emotional, moral, and spiritual dimensions of adolescent development. It contributes to the growing scholarship on culturally responsive counseling by presenting an empirically supported model for faith-integrated mental health interventions.

ACKNOWLEDGEMENTS

The author wishes to thank all individuals and institutions who supported this research. Special appreciation is extended to the reviewers for their constructive feedback, and to colleagues and family members for their continuous support throughout this study.

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