THE ISLAMIC RELIGIOUS EDUCATION TEACHER AS COUNSELLOR: INTEGRATING ISLAMIC COUNSELLING INTO ISLAMIC RELIGIOUS EDUCATION TO ADDRESS ADOLESCENT BEHAVIOURAL PROBLEMS IN THE DIGITAL ERA

(Guru PAI sebagai Konselor: Integrasi Konseling Islam dalam Pendidikan Agama Islam untuk Menangani Problem Perilaku Remaja di Era Digital)

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ABSTRACT

Adolescents in Indonesian schools face behavioural, emotional and moral challenges intensified by digital media, including excessive gadget use, negative peer influence and declining discipline. Islamic Religious Education (IRE) is usually expected to address these problems through moral instruction, yet instruction alone rarely reaches the inner motives behind behaviour, and many schools and madrasahs lack sufficient professional counsellors. This study aims to formulate a framework for integrating Islamic counselling into IRE so that IRE teachers can act as first-line counsellors. Using an integrative literature review design, it applies thematic analysis to international scholarship on Islamic psychology and psychotherapy, religious coping, person-centred counselling and school-based social-emotional learning, together with Indonesian studies published in this journal. The review produces three findings. First, the behavioural problems addressed in IRE research are rooted in emotional, social and spiritual needs that require a counselling relationship rather than instruction alone. Second, Islamic psychology offers a coherent model of the person, comprising the heart, intellect, self and spirit, that allows counselling and IRE to share one conceptual language. Third, Qurʾanic principles of communication, such as wisdom, good counsel and gentleness, converge with evidence-based counselling conditions such as empathy and unconditional positive regard. The study proposes a four-layer model of Islamic counselling integration in IRE: classroom, small group, individual and family-community. It recommends that counselling competence be strengthened in IRE teacher education.

Keywords: *Islamic Counselling; Islamic Religious Education; IRE Teacher; Adolescent Behaviour; Digital Era*

ABSTRAK

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Remaja di sekolah Indonesia menghadapi tantangan perilaku, emosional, dan moral yang diperkuat oleh media digital, seperti penggunaan gawai berlebihan, pengaruh teman sebaya yang negatif, dan menurunnya kedisiplinan. Pendidikan Agama Islam (PAI) umumnya diharapkan menjawab persoalan ini melalui pengajaran moral, padahal pengajaran saja jarang menyentuh motif batin di balik perilaku, sementara banyak sekolah dan madrasah kekurangan konselor profesional. Penelitian ini bertujuan merumuskan kerangka integrasi konseling Islam ke dalam PAI agar guru PAI dapat berperan sebagai konselor lini pertama. Dengan desain kajian pustaka integratif, penelitian ini menerapkan analisis tematik terhadap literatur internasional tentang psikologi dan psikoterapi Islam, koping religius, konseling berpusat pada pribadi, dan pembelajaran sosial-emosional berbasis sekolah, serta penelitian yang terbit dalam jurnal ini. Hasil kajian menunjukkan tiga temuan. Pertama, problem perilaku yang dibahas dalam penelitian PAI berakar pada kebutuhan emosional, sosial, dan spiritual yang menuntut relasi konseling, bukan sekadar pengajaran. Kedua, psikologi Islam menawarkan model manusia yang utuh, yaitu qalb, ʿaql, nafs, dan rūḥ, sehingga konseling dan PAI dapat berbagi bahasa konseptual yang sama. Ketiga, prinsip komunikasi Qurʾani, seperti hikmah, nasihat yang baik, dan kelembutan, sejalan dengan kondisi konseling berbasis bukti seperti empati dan penerimaan tanpa syarat. Penelitian ini menawarkan model empat lapis integrasi konseling Islam dalam PAI: kelas, kelompok kecil, individual, serta keluarga dan masyarakat, dan merekomendasikan penguatan kompetensi konseling dalam pendidikan calon guru PAI.

Kata Kunci: Konseling Islam; Pendidikan Agama Islam; Guru PAI; Perilaku Remaja; Era Digital

A. INTRODUCTION

Islamic Religious Education (IRE) in Indonesian schools carries a heavy expectation. Beyond transmitting knowledge of faith, worship and Islamic history, it is expected to shape learners' character and to protect them from moral decline. This expectation has grown sharper in the digital era, as adolescents spend a large part of their time on smartphones and social media and encounter forms of peer pressure, information and entertainment that were unknown to earlier generations. When students show problematic behaviour, such as indiscipline, deviance, excessive gadget use or loss of concentration, the IRE teacher is often among the first adults expected to respond.

Research published in this journal documents these challenges clearly. Damayanti et al. (2025) found that peer association had a significant effect on deviant behaviour among students of a vocational high school in Tangerang. Makmun and Mubin (2025) identify gadget addiction, the spread of misinformation, cyberbullying and moral degradation as the main risks of information technology for children, and argue that Islamic moral education should be internalized rather than imposed through prohibition. Cholifah (2026) shows that exposure to gadgets and social media outside school can weaken students' concentration in IRE lessons, and that teachers respond by giving advice and reinforcing character when students begin to lose focus. Kifli and Nasrulloh (2025) emphasize that discipline involves self-control and personal responsibility, not mere compliance with school rules.

These studies share an important implication that has not yet been made explicit. The problems they describe are not only gaps in knowledge that can be corrected by explaining what is right and wrong. They involve emotions, relationships, habits and inner motives. A student who is drawn into deviant peer groups, or who cannot put down a smartphone, usually already knows that the behaviour is wrong; what is needed is a relationship in which the

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student feels understood, is helped to recognize the needs behind the behaviour, and is supported in choosing a different path. In other words, these problems call for a counselling approach. Yet in many schools and madrasahs, professional counselling services are limited or unevenly available, and IRE teachers have rarely been prepared to adopt a counselling role.

Islamic tradition itself provides a strong basis for such a role. The Qurʾan instructs believers to call others to the way of God "with wisdom and good counsel" (Q. al-Naḥl [16]: 125) and praises the Prophet's gentleness, noting that harshness would have driven people away (Q. Āl ʿImrān [3]: 159). The advice of Luqmān to his son (Q. Luqmān [31]: 13–19) presents a model of guidance that is affectionate, dialogical and grounded in faith. The concept of *tazkiyat al-nafs*, the purification and growth of the self (Q. al-Shams [91]: 7–10), places inner transformation at the centre of education. These sources suggest that counselling is not foreign to Islamic education but belongs to its core.

Over the past two decades, international scholarship on Islamic psychology has developed this heritage into systematic models. Keshavarzi and Haque (2013) outline a psychotherapy model for enhancing Muslim mental health within an Islamic context, and Rothman and Coyle (2018) propose an Islamic model of the soul that integrates the heart (*qalb*), intellect (*ʿaql*), self (*nafs*) and spirit (*rūḥ*). Haque et al. (2016) review the growing body of research integrating Islamic traditions with modern psychology. Abu Raiya and Pargament (2010) show how religious resources can be integrated into psychotherapy with Muslim clients, and Hamjah and Akhir (2014) describe an Islamic approach to counselling that combines spiritual practice with established counselling techniques. However, this literature is directed mainly at clinical and professional counselling settings. Its relevance to the daily work of school IRE teachers has received little attention.

There is therefore a research gap: Indonesian IRE research documents students' behavioural problems and the moral responses of teachers, while international Islamic psychology offers models of counselling, but no framework yet links the two at the level of IRE classroom and school practice. This study aims to (1) analyze why the behavioural problems addressed by IRE require a counselling approach; (2) identify the conceptual and practical points of convergence between Islamic counselling and IRE; and (3) formulate a model for integrating Islamic counselling into IRE that can be implemented by IRE teachers. Theoretically, the study brings Islamic psychology into dialogue with IRE pedagogy; practically, it offers a structured role for IRE teachers as first-line counsellors who work alongside, not in place of, professional counsellors.

B. RESEARCH METHOD

This study adopts a qualitative approach with an integrative literature review design. An integrative review was chosen because the topic lies at the intersection of Islamic education, counselling psychology and the psychology of religion, and requires critical synthesis rather than a summary of a single field (Torraco 2005; Snyder 2019). Its purpose is to generate a conceptual framework that can guide practice and further empirical research.

The review followed the five stages of integrative review proposed by Whittemore and Knafl (2005): problem identification, literature search, data evaluation, data analysis and

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presentation. The problem was defined as the gap between the moral-instructional approach that dominates IRE and the emotional, social and spiritual nature of adolescents' behavioural problems. Literature was searched through Crossref, Google Scholar and Indonesian journal portals using keywords such as *Islamic counselling*, *Islamic psychology*, *Islamic psychotherapy*, *religious coping*, *person-centred counselling*, *social and emotional learning*, *adolescent screen time* and *Islamic religious education*, together with Indonesian keywords such as *konseling Islam*, *guru PAI*, *perilaku menyimpang*, *gadget* and *karakter disiplin*.

Sources were selected purposively according to three criteria: (a) publication in peer-reviewed international or national journals; (b) verifiable bibliographic identity, preferably with a DOI; and (c) direct relevance to at least one of three strands of the review, namely adolescent behavioural problems in the digital era, Islamic models of counselling and psychotherapy, and the role of IRE and its teachers in character formation. Foundational works, such as Rogers's (1957) formulation of the core conditions of therapeutic change and Pargament et al.'s (1998) work on religious coping, were retained because they continue to underpin current counselling research and practice.

The data were analyzed using thematic analysis (Braun and Clarke 2006), proceeding through familiarization, initial coding, theme development, theme review, theme definition and reporting. Initial codes such as "moral instruction versus inner motive", "peer influence", "gadget exposure", "model of the soul", "religious coping", "empathy" and "family partnership" were grouped into broader themes and synthesized into a layered model. Claims were cross-checked across sources and traced back to their primary references to maintain the trustworthiness of the analysis.

C. RESULTS AND DISCUSSION

The thematic analysis produced four main themes: (1) from moral instruction to a counselling relationship; (2) Islamic psychology as a shared conceptual language for counselling and IRE; (3) the convergence of Qurʾanic communication principles with evidence-based counselling conditions; and (4) a four-layer model for integrating Islamic counselling into IRE. Each theme is presented below, followed by a discussion of its implications.

1. From Moral Instruction to a Counselling Relationship

The Indonesian studies reviewed show that the problems IRE teachers face are multidimensional. Damayanti et al. (2025) demonstrate that deviant behaviour is strongly linked to peer association, which means that it is embedded in students' social needs for acceptance and belonging. Cholifah (2026) shows that loss of concentration in IRE lessons is linked to gadget and social media exposure outside school, which is a matter of habit and self-regulation rather than knowledge. Kifli and Nasrulloh (2025) define discipline as self-control and personal responsibility, qualities that grow from within rather than being installed from outside. Makmun and Mubin (2025) explicitly reject an approach based solely on prohibition and call for internalization of moral values.

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International evidence reinforces this reading. Twenge et al. (2018) report that increases in depressive symptoms among adolescents after 2010 coincided with, and were associated with, increased time spent on new media screens. Whatever the precise causal mechanisms, this finding indicates that digital-era behavioural problems frequently have an emotional dimension. A student who withdraws into a smartphone may be seeking escape from loneliness or stress; a student who joins a deviant peer group may be seeking recognition that is missing elsewhere. Moral instruction that addresses only the visible behaviour risks missing these underlying needs.

The evidence on school-based social and emotional learning points in the same direction. In a meta-analysis of school-based universal programmes, Durlak et al. (2011) found that programmes developing students' social and emotional skills improved not only those skills but also attitudes, behaviour and academic performance. This finding is significant for IRE, because many of the competencies targeted by social and emotional learning, including self-awareness, self-management, relationship skills and responsible decision-making, correspond closely to the aims of akhlāq education. IRE thus has a natural opportunity to address students' emotional and social development, provided that it moves beyond lecturing about virtues towards guided reflection and relationship.

The first theme therefore establishes that the behavioural problems addressed by IRE research require a counselling relationship as well as instruction. This does not diminish the importance of moral teaching. Rather, it places teaching within a broader relationship of care in which the teacher seeks to understand the student before correcting the student.

2. Islamic Psychology as a Shared Conceptual Language

A practical obstacle to integrating counselling into IRE is the perception that counselling belongs to a secular psychological discourse that is distant from religious education. Islamic psychology helps to overcome this obstacle by describing the human person in terms that are already familiar in IRE. Rothman and Coyle (2018) propose an Islamic model of the soul in which the *qalb* (heart) is the centre of perception and moral orientation, the *ʿaql* (intellect) enables understanding and discernment, the *nafs* (self) is the seat of desires and impulses, and the *rūḥ* (spirit) connects the person to God. Psychological wellbeing, in this model, involves the purification of the *nafs* and the healthy orientation of the *qalb* under the guidance of the *ʿaql* and the *rūḥ*.

This model offers IRE teachers a way to understand students' problems without leaving the conceptual world of their discipline. Excessive gadget use, for example, can be understood as a domination of the *nafs* by immediate gratification, accompanied by a neglected *qalb*. Deviant peer conformity can be understood as a need for belonging that the *nafs* seeks to satisfy in harmful ways because healthier sources of recognition are absent. Keshavarzi and Haque (2013) show how such an understanding can be translated into therapeutic goals that combine psychological and spiritual dimensions, while Hamjah and Akhir (2014) describe counselling practices that draw on Islamic concepts and practices alongside established counselling techniques.

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Research on religious coping adds an empirical foundation. Pargament et al. (1998) distinguish positive forms of religious coping, such as seeking spiritual support and benevolent religious reappraisal, from negative forms, such as interpreting problems as divine punishment or feeling abandoned by God, and show that these patterns are associated with different psychological outcomes. For IRE teachers, this distinction is valuable. The way religion is taught can either strengthen students' resilience, by presenting God as merciful and present in difficulty (Q. al-Raʿd [13]: 28), or increase their distress, by presenting religion mainly as threat and punishment. Abu Raiya and Pargament (2010) emphasize that religiously integrated counselling must deliberately cultivate positive religious coping. IRE is a natural place for this cultivation.

Haque et al. (2016) note that the integration of Islamic traditions with modern psychology has grown rapidly but still requires applied models in specific settings. The school, and specifically IRE, is one such setting. When IRE teachers use the language of *qalb*, *ʿaql*, *nafs* and *rūḥ* in understanding and guiding students, counselling becomes an extension of religious education rather than an addition imported from outside.

3. The Convergence of Qurʾanic Communication Principles and Counselling Conditions

The third theme concerns the manner in which guidance is given. Rogers (1957) argued that constructive personality change occurs when a helper offers empathic understanding, unconditional positive regard and genuineness, and when the person being helped perceives these qualities. These conditions remain central to counselling practice across theoretical orientations. Remarkably, they converge with principles of communication found in the Qurʾan.

The instruction to call others "with wisdom and good counsel" (Q. al-Naḥl [16]: 125) implies attention to the condition and readiness of the listener, which corresponds to empathic understanding. The description of the Prophet's gentleness in Q. Āl ʿImrān [3]: 159, followed by the command to pardon, to seek forgiveness for people and to consult them, corresponds to acceptance and respect for the person even when behaviour must change. The dialogue of Luqmān with his son (Q. Luqmān [31]: 13–19) begins with the affectionate address "O my dear son" (*yā bunayya*), modelling a relationship in which advice is grounded in love. The principle of mutual counsel "in truth and in patience" (Q. al-ʿAṣr [103]: 3) emphasizes that guidance is a shared and continuing process rather than a single act of correction.

This convergence has two practical consequences. First, IRE teachers can adopt counselling skills such as active listening, reflecting feelings and asking open questions as expressions of Qurʾanic ethics rather than as foreign techniques. Second, the convergence offers a criterion for evaluating current practice. Approaches that rely mainly on reprimand, public shaming or threats of punishment fall short not only of counselling standards but also of the Qurʾanic model of guidance. Cholifah's (2026) finding that teachers give advice and reinforce character when students lose focus reflects a valuable instinct; the convergence identified here suggests that such advice is most effective when it is preceded by listening and grounded in a relationship of trust.

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Sahin (2018) argues that Islamic education should cultivate reflective and critical engagement rather than passive reception. Counselling-oriented IRE serves this aim. When students are invited to reflect on their own experiences in light of Qurʾanic values, rather than merely to receive rulings, they develop the capacity for self-examination (*muḥāsabah*) that lies at the heart of *tazkiyat al-nafs*.

4. A Four-Layer Model of Islamic Counselling Integration in IRE

The synthesis of the three themes is formulated as a four-layer model that organizes the IRE teacher's counselling role from prevention for all students to collaboration beyond the school. The model is summarized in Table 1.

Table 1. Four-Layer Model of Islamic Counselling Integration in IRE

Layer	Target and purpose	Islamic foundation	Practices of the IRE teacher
1. Classroom (preventive)	All students; building self-awareness, self-regulation and digital ethics	*Tazkiyat al-nafs* (Q. al-Shams [91]: 7–10); Luqmān's counsel (Q. Luqmān [31]: 13–19)	Reflective IRE lessons on emotions, peer relations and technology use; short guided *muḥāsabah* (self-review) journals; integrating social-emotional learning into akhlāq topics
2. Small group (developmental)	Groups with shared risks, e.g. heavy gadget use or negative peer influence	*Tawāṣī bi al-ḥaqq wa al-ṣabr* (Q. al-ʿAṣr [103]: 3)	Halaqah-style group guidance; positive peer mentoring; structured discussion of real dilemmas
3. Individual (responsive)	Students showing persistent behavioural, emotional or spiritual difficulties	*Mauʿiẓah ḥasanah* (Q. al-Naḥl [16]: 125); gentleness (Q. Āl ʿImrān [3]: 159)	Empathic listening and unconditional regard; exploring the problem in cognitive, emotional, behavioural and spiritual terms; positive religious coping; referral to professional counsellors or psychologists when needed
4. Family and community (collaborative)	Parents, homeroom teachers, school counsellors and community figures	*Birr al-wālidayn* and family responsibility (Q. al-Taḥrīm [66]: 6)	Regular communication with parents; shared agreements on gadget use; case conferences; involving the mosque or meunasah in mentoring

Source: Author's synthesis of the reviewed literature (2026).

a. Classroom layer (preventive). At the first layer, the IRE teacher integrates counselling principles into regular lessons for all students. Akhlāq topics such as patience, gratitude, honesty and self-control are taught not only as concepts but as occasions for students to reflect on their own experiences, for instance through short guided *muḥāsabah* journals or discussions of real situations involving peers and technology. This layer draws on the evidence that universal social and emotional learning improves both behaviour and

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learning (Durlak et al. 2011) and on the call by Makmun and Mubin (2025) for internalization rather than prohibition.

b. Small-group layer (developmental). At the second layer, the teacher works with groups of students who share particular risks, such as heavy gadget use or exposure to negative peer influence. Halaqah-style group guidance, in which students discuss dilemmas and support each other under the teacher's facilitation, applies the principle of mutual counsel (Q. al-ʿAṣr [103]: 3). Because peer influence is a powerful driver of behaviour (Damayanti et al. 2025), this layer seeks to turn the peer group from a risk into a resource, for example through positive peer mentoring.

c. Individual layer (responsive). At the third layer, the teacher responds to individual students who show persistent behavioural, emotional or spiritual difficulties. The teacher listens empathically and without condemnation (Rogers 1957), explores the problem in terms of the *qalb*, *ʿaql*, *nafs* and *rūḥ* (Rothman and Coyle 2018), and encourages positive religious coping (Pargament et al. 1998). An essential element of this layer is knowing its limits. When a student shows signs of serious emotional distress, the IRE teacher refers the student to the school counsellor, a psychologist or other professional services. The IRE teacher is a first-line helper, not a substitute for professional care.

d. Family and community layer (collaborative). At the fourth layer, the teacher builds partnerships with parents, homeroom teachers, school counsellors and community figures. Cholifah (2026) shows that collaboration between school and parents is decisive in managing gadget use, since much of the exposure occurs at home. The Qurʾanic command to protect oneself and one's family (Q. al-Taḥrīm [66]: 6) places families at the centre of moral formation. In regions such as Aceh, community institutions such as the mosque and the meunasah can also be involved in mentoring, extending the counselling relationship beyond the school walls.

The four layers are cumulative rather than separate. Most students are served by the classroom layer; smaller numbers require group or individual support; and family and community collaboration supports all of the other layers. This structure allows IRE teachers to focus their limited time where it is most needed while ensuring that counselling values permeate ordinary teaching.

5. Discussion: Implications for IRE Teacher Education and School Policy

The findings carry several implications. First, for teacher education, IRE study programmes should strengthen counselling competence in their curricula. Courses on counselling in IRE programmes should go beyond introducing theories to include supervised practice in listening, group facilitation and referral, framed explicitly within Islamic psychology. Collaboration between IRE programmes and Islamic guidance and counselling programmes within Islamic higher education institutions can support this development.

Second, for school policy, the counselling role of IRE teachers should be recognized and coordinated with formal counselling services rather than left to individual initiative. Clear referral procedures, regular case conferences and shared records of student development

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would allow IRE teachers, homeroom teachers and counsellors to work as a team. Such coordination also protects students by ensuring that serious problems reach professionals.

Third, for research, the four-layer model requires empirical testing. Useful designs include classroom action research applying the classroom and small-group layers, mixed-methods studies of how students experience counselling-oriented IRE, and quasi-experimental studies examining the effects of the model on discipline, concentration and religious coping.

This review has limitations. As an integrative literature review, its conclusions are conceptual and have not yet been tested in schools. The Islamic psychology literature reviewed is largely developed in Western and Middle Eastern settings, and its application to Indonesian adolescents, including those in regions with strong local cultures such as Aceh, needs to be examined. Finally, the model presupposes that IRE teachers have adequate time and support, which may not be the case in all schools.

D. CONCLUSION

This review concludes that the behavioural problems addressed by IRE in the digital era, including deviant peer conformity, excessive gadget use, loss of concentration and weak discipline, are rooted in emotional, social and spiritual needs and therefore call for a counselling relationship as well as moral instruction. Islamic psychology provides a model of the person, comprising the *qalb*, *ʿaql*, *nafs* and *rūḥ*, that enables counselling and IRE to share one conceptual language, while Qurʾanic principles of wisdom, good counsel and gentleness converge with evidence-based counselling conditions of empathy, unconditional positive regard and genuineness.

The study proposes a four-layer model of Islamic counselling integration in IRE, comprising classroom, small-group, individual and family-community layers, which positions IRE teachers as first-line counsellors working in coordination with professional services. Strengthening counselling competence in IRE teacher education and testing the model empirically in schools and madrasahs are recommended as next steps.

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