



INTEGRATING ISLAMIC RELIGIOUS EDUCATION VALUES AND GUIDANCE AND COUNSELING APPROACHES TO STRENGTHEN STUDENTS' EMOTIONAL AND SPIRITUAL INTELLIGENCE

Zhila Jannati¹, Muhammad Randicha Hamandia²
Universitas Islam Negeri Raden Fatah Palembang^{1,2}
zhila_jannati10@radenfatah.ac.id

ABSTRACT

Social changes driven by digital technology, cultural globalization, and the complexities of students' lives present new challenges for Islamic Religious Education (PAI). Phenomena such as poor emotional control, interpersonal conflict among students, cyberbullying, crises of meaning, and the weakening internalization of religious values demonstrate that educational success cannot be measured solely by cognitive aspects; it also requires the ability to manage emotions and cultivate spirituality. Consequently, integrating PAI values with guidance and counseling approaches has become a strategic necessity for achieving holistic education. This study aims to conceptually analyze the integration of PAI values and guidance and counseling in strengthening students' emotional and spiritual intelligence. A qualitative approach utilizing library research methods was employed. Data were gathered through a critical review of relevant books and scholarly articles, followed by analysis using content analysis, data reduction, thematic categorization, interpretation, and conceptual synthesis. The findings indicate that values such as *tauhid* (monotheism), *ihsan* (spiritual excellence), *sabar* (patience), *syukur* (gratitude), *amanah* (trustworthiness), *ukhuwah* (brotherhood), and responsibility are closely linked to self-awareness, emotional regulation, empathy, intrinsic motivation, and social skills. The integration of PAI and guidance and counseling facilitates value internalization through preventive, curative, and developmental services, as well as the reinforcement of religious character. This integrative model fosters the development of students who are emotionally and spiritually mature and possess strong character.

Keywords: Islamic Religious Education; Islamic Guidance and Counseling; Emotional Intelligence; Spiritual Intelligence; Educational Integration.

INTRODUCTION

Islamic Religious Education (PAI) essentially functions not merely as a means of transferring religious knowledge but also as a process for shaping a holistic Muslim personality through the development of students' intellectual, emotional, social, moral, and spiritual dimensions. This objective aligns with the orientation of Islamic education, which views human beings as having the responsibility to develop their innate potential (*fitrah*) in a balanced manner. Consequently, the success of PAI instruction cannot be measured solely by the attainment of cognitive competencies; it must also be gauged by students' abilities to manage emotions, build healthy social relationships, and internalize spiritual values in their daily lives.

Educational realities demonstrate that the advancement of digital technology and social changes present increasingly complex challenges for student character development. Easy access to information is not always accompanied by the ability to filter values;



consequently, issues such as aggressive behavior, cyberbullying, low empathy, anxiety, identity crises, and a weakening of spiritual awareness are increasingly prevalent in schools and madrasahs. These conditions indicate that strengthening emotional and spiritual aspects is an inseparable necessity of the educational process. Education oriented exclusively toward academic achievement risks producing students who excel intellectually yet lack the capacity for self-control, resilience against psychological pressure, and the ability to find meaning in life through Islamic values.

Various studies indicate that the values inherent in Islamic Religious Education contribute significantly to the development of students' emotional and spiritual intelligence. Devikawati et al. (2026) demonstrate that PAI curriculum content is highly relevant to the development of social and emotional intelligence, as it encompasses values such as empathy, responsibility, tolerance, and self-control values that can be internalized through the learning process. These findings reinforce the view that PAI serves not merely as a normative subject but as an instrument for the comprehensive character development of students.

Other studies indicate that Islamic Religious Education also contributes to improving students' mental health and psychological well-being. Musthopa et al. (2026) explain that Islamic Religious Education can function as a spiritual coping system, helping adolescents manage emotional stress by reinforcing their beliefs, acts of worship, and the sense of religious meaning in their lives. Similarly, Ramadhany et al. (2026) assert that integrating Islamic spiritual values with psychological capital strengthens the mental resilience of the younger generation in facing various contemporary social challenges.

On the other hand, the development of emotional and spiritual intelligence cannot be left entirely to classroom instruction. Students possess diverse psychological characteristics, family backgrounds, social experiences, and developmental needs, necessitating individual and group support services. It is in this context that guidance and counseling hold a strategic position as an integral part of the education system. Fauziah et al. (2023) explain that guidance and counseling services support both academic success and students' socio-emotional development through preventive, curative, and personal development services. Meanwhile, Muttaqin (2024) highlights the crucial role of guidance and counseling teachers in helping students overcome academic and adjustment issues, thereby ensuring the learning process proceeds optimally.

Developments in research on guidance and counseling based on Islamic values indicate that counseling services aim not only to resolve psychological issues but also to strengthen students' spiritual dimensions. Zahrah et al. (2025) found that Islamic guidance and counseling practices in modern pesantren (Islamic boarding schools) enhance students' adaptability through a religious approach that emphasizes character building, self-reflection, and spiritual nurturing. These findings are reinforced by Setiawati et al. (2026), who explain that religious-value-based guidance and counseling influence students' emotional regulation; the counseling process helps individuals not only understand their emotions but also connect them with their deeply held spiritual values.

Nevertheless, a review of existing literature indicates that most studies still treat Islamic Religious Education and guidance and counseling as separate fields of inquiry. Research on Islamic Religious Education generally focuses on instructional innovation, the internalization of religious values, character building, or the enhancement of student



competence. Conversely, research on guidance and counseling tends to address counseling service strategies, adjustment, emotional regulation, and the resolution of students' psychosocial issues. Studies specifically establishing a conceptual framework for integrating Islamic Religious Education values with guidance and counseling approaches within a unified model for strengthening emotional and spiritual intelligence remain relatively limited.

This research gap highlights the need for a more comprehensive approach. Strengthening emotional and spiritual intelligence would be more effective if the process of internalizing Islamic values occurring during Islamic Religious Education instruction were systematically linked to guidance and counseling services that are preventive, developmental, and curative in nature. Such integration enables students not only to understand Islamic values at a conceptual level but also to receive the guidance necessary to implement them when facing various life challenges in both school and community settings.

The novelty of this research lies in the development of a conceptual model that integrates the core values of Islamic Religious Education with Islamic guidance and counseling approaches into a unified framework for fostering students' emotional and spiritual intelligence. Unlike previous studies that addressed these fields in isolation, this research offers a conceptual synthesis regarding the relationships among the internalization of Islamic values, the counseling process, the development of emotional regulation, and the strengthening of spirituality as the foundation for student character building. This model is expected to serve as a theoretical basis for developing collaborative services between Islamic Religious Education teachers and guidance and counseling teachers in schools and madrasahs.

Based on this background, this study aims to analyze the integration of Islamic Religious Education values with guidance and counseling approaches to strengthen students' emotional and spiritual intelligence, utilizing a library research methodology. The research findings are expected to contribute to the development of Islamic educational counseling studies and serve as a conceptual reference for implementing a more holistic approach to education within schools and madrasahs.

Synthesis of Previous Research and Research Positioning

Table 1.

Synthesis of Previous Research and Research Positioning

Researchers	Research Focus	Main Findings	Research Gap
Devikawati et al. (2026)	Islamic Religious Education and social-emotional intelligence	Islamic Religious Education (PAI) material enhances social-emotional intelligence.	Has not yet integrated Islamic guidance and counseling services.
Fauziah et al. (2023)	School guidance counselor	Guidance and counseling enhances social-emotional development.	Not linked to the internalization of PAI values.



Researchers	Research Focus	Main Findings	Research Gap
Zahrah et al. (2025)	Islamic Counseling	Islamic counseling improves personal adjustment	Has not yet produced an integration model with Islamic Religious Education (PAI).
Musthopa et al. (2026)	Spiritual coping	Islamic Religious Education strengthens mental health.	Does not connect with emotional intelligence
Setiawati et al. (2026)	Religious-value-based guidance and counseling	Emotion regulation improves.	Has not yet developed collaboration between Islamic Religious Education (PAI) teachers and Guidance and Counseling (BK) teachers.

Table 1 reveals that previous studies have made significant contributions to explaining the relationship between Islamic Religious Education, guidance and counseling, and student character development. However, the review also indicates that these three fields continue to evolve within relatively separate conceptual frameworks. Some studies focus on the effectiveness of Islamic Religious Education in shaping students' character, social intelligence, and spirituality through instructional processes and the internalization of Islamic values. Conversely, research on guidance and counseling tends to position counseling services as a psycho-pedagogical intervention designed to help students address academic, social, emotional, and adjustment issues. Meanwhile, studies on social-emotional learning within Islamic education emphasize the development of emotional regulation and mental resilience, without explicitly integrating the mechanisms for internalizing Islamic Religious Education values with Islamic counseling approaches.

The synthesis indicates that research by Devikawati et al. underscores the relevance of Islamic Religious Education content in enhancing students' social and emotional intelligence through the reinforcement of religious values. This perspective positions Islamic Religious Education as a primary vehicle for character formation via the learning process. In contrast, studies by Fauziah et al., Muttaqin, Zahrah et al., and Setiawati et al. focus more on the role of guidance and counseling services in helping students develop emotional regulation, adaptability, problem-solving skills, and psychological well-being. Despite their differing orientations, both groups of studies ultimately aim for the same goal: fostering optimal student development. The distinction lies in the point of intervention: Islamic Religious Education proceeds from the process of value-based learning, whereas guidance and counseling proceed from the process of supporting individual development.

On the other hand, research by Musthopa et al., Ramadhany et al., Rofidah and Sahri, as well as Jumsir et al. It broadens the discourse by demonstrating that Islamic values contribute to strengthening students' mental health, resilience, emotional regulation, and spiritual intelligence. These findings reveal that spirituality is not merely a religious dimension but also a psychological resource that bolsters an individual's ability to cope with various life stressors. However, existing studies largely focus on the relationship between Islamic values and students' psychological well-being without elaborating on the



educational mechanisms that systematically integrate religious learning processes with support services within school and madrasa environments.

A comparative analysis of the literature reveals that most studies employ a sectoral approach aligned with their respective fields of inquiry. Research on Islamic Religious Education tends to emphasize pedagogical dimensions; guidance and counseling studies focus on psychological aspects; and inquiries into religious character are largely oriented toward behavioral change as an outcome. Consequently, the causal relationships among the internalization of religious values, psychological support processes, emotional intelligence development, and the formation of spiritual intelligence have not yet been articulated within a unified conceptual framework. This gap indicates a scholarly opportunity to develop an integrative model capable of explaining the interconnections between these dimensions as a mutually reinforcing educational system.

These synthesized findings further demonstrate that fostering emotional and spiritual intelligence cannot be achieved solely through Islamic Religious Education instruction or through guidance and counseling services in isolation. The internalization of Islamic values requires a process involving reflection, mentorship, the reinforcement of learning experiences, and self-evaluation so that values understood cognitively can transform into enduring attitudes, habits, and character traits. Therefore, collaboration between Islamic Religious Education teachers and guidance and counseling counselors is both a conceptual and practical necessity for establishing a holistic Islamic educational system. Thus, this study moves beyond viewing Islamic Religious Education merely as a source of values and guidance and counseling as a support service; instead, it positions both as educational subsystems working synergistically to develop the emotional and spiritual dimensions of students.

Based on an analysis of prior research, this study offers a conceptual innovation the Integrated Islamic Religious Education–Islamic Counseling Model (IIRE-IC Model) as an integrative framework to strengthen students' emotional and spiritual intelligence. Unlike previous studies that treated Islamic Religious Education and Islamic counseling as distinct fields of study, this research integrates them into a single conceptual model. This model elucidates the systematic relationships among the internalization of Islamic values, the counseling process, emotional regulation, the strengthening of spirituality, and the formation of religious character.

The first innovation of this study lies in the development of a conceptual framework that positions Islamic Religious Education as a normative foundation through the internalization of values such as *tauhid* (monotheism), *ibadah* (worship), *akhlaq* (morality), *amanah* (trustworthiness), *sabar* (patience), *syukur* (gratitude), and *ukhuwah* (brotherhood). These values are not viewed merely as the ultimate goals of instruction but as the basis for developing students' emotional and spiritual capabilities. In this model, Islamic Religious Education serves to establish a value orientation that subsequently underpins the students' psychological development process.

The second innovation lies in positioning Islamic guidance and counseling as a mechanism for value transformation. The study argues that Islamic values do not translate into tangible behavior solely through classroom instruction; rather, they require self-reflection, *muhasabah* (self-examination), mentorship, individual and group counseling, and the reinforcement of continuous learning experiences. Thus, Islamic guidance and



counseling serve as a bridge connecting the understanding of religious values with changes in students' behavior in their daily lives.

A third novel contribution is the development of a conceptual relationship explaining that emotion regulation and the strengthening of spirituality are mutually influential developmental processes. In the proposed model, emotion regulation is understood not merely as a psychological ability but also as the outcome of internalizing Islamic values a process reinforced through counseling services. Conversely, spirituality is not positioned solely as a product of religious instruction; rather, it evolves through reflective experiences that enable learners to derive meaning from their various life experiences.

Thus, this study goes beyond synthesizing prior research to generate a new conceptual framework: the Integrated Islamic Religious Education–Islamic Counseling (IIRE-IC) Model. This model integrates pedagogical, psychological, and spiritual dimensions into a holistic educational framework. It is intended to serve as a conceptual foundation for future empirical research while providing implementation guidance for schools and madrasahs in establishing educational systems that sustainably foster students' emotional intelligence, spiritual intelligence, and religious character.

RESEARCH METHOD

This study employs a qualitative approach specifically library research to conceptually examine the integration of Islamic Religious Education values with guidance and counseling approaches to strengthen students' emotional and spiritual intelligence. This approach was selected because the study does not aim to test relationships between variables using empirical data; rather, it seeks to interpret, compare, and synthesize various theories, research findings, and scholarly ideas to gain a comprehensive understanding of the relationships between the concepts under study.

Library research is understood as a scientific process that involves not merely collecting references but also systematically identifying, evaluating, interpreting, and synthesizing literature sources to generate new knowledge (Zed, 2018). Consistent with this, a literature review as a research methodology enables researchers to identify research gaps, construct conceptual syntheses, and formulate new perspectives by integrating findings from previous studies (Snyder, 2019).

Epistemologically, this study is grounded in an interpretive paradigm, which posits that scholarly reality is understood through the process of interpreting various academic sources. Consequently, the analysis does not stop at describing the content of the literature; instead, it focuses on interpreting meanings, analyzing inter-conceptual relationships, evaluating arguments, and formulating a conceptual framework that explains the connections among Islamic Religious Education, Islamic guidance and counseling, emotional intelligence, and spiritual intelligence. This approach aligns with the view that qualitative research aims to understand phenomena in depth through interpretive and constructive processes (Sugiyono, 2021), while also allowing researchers to develop new concepts based on a systematic analysis of various data sources (Bungin, 2012).

The research data sources consist of both primary and secondary data. Primary data consist of scholarly articles addressing Islamic Religious Education, Islamic guidance and counseling, emotional intelligence, spiritual intelligence, character education, emotion



regulation, spiritual coping, and Islamic value-based education as listed in the research references alongside methodology texts that serve as the foundation for the library research. Secondary data comprise books on qualitative research and library research methodology, utilized to reinforce the methodological framework and support the interpretation of analysis results. All sources were selected purposively based on their alignment with the research focus, publisher credibility, relevance to the integration of Islamic Religious Education and guidance and counseling, and their contribution to the development of students' emotional and spiritual intelligence.

In addition to considering substantive relevance, this study prioritizes the recency of publications without overlooking fundamental methodological references, such as the works of Zed (2018), Bungin (2012), Sugiyono (2021), and Snyder (2019). The data collection process involved identifying literature, conducting thorough readings, and classifying material based on key themes such as Islamic Religious Education values, emotional intelligence, spiritual intelligence, emotional regulation, character, and Islamic guidance and counseling approaches. This was followed by data reduction to select information directly related to the research objectives, thereby yielding more structured and relevant data.

Data analysis employed content analysis techniques combined with conceptual synthesis. Each source was analyzed iteratively to identify key concepts, discover patterns of relationships between ideas, and compare arguments for consistencies and differences. These elements were then integrated into interconnected conceptual themes to generate new insights, aligning with Snyder's (2019) assertion that literature synthesis must transcend mere summarization and produce conceptual constructs that offer scholarly contributions. To enhance validity, the study utilized source triangulation by comparing various articles and books with similar research focuses; this ensured that interpretations did not rely on a single reference but were instead built through critical analysis considering the context of Islamic Religious Education, the characteristics of Islamic guidance and counseling services, and the developmental needs of students in schools and madrasahs. The final stage of the research involved developing the Integrated Islamic Religious Education–Islamic Counseling Model (IIRE-IC Model) as the synthesis of all the analyzed literature. The model illustrates the systematic relationships among the internalization of Islamic religious education values, the support process through Islamic guidance and counseling, the strengthening of emotional regulation, spiritual development, and the character formation of students; consequently, this research not only maps existing literature but also produces a conceptual framework that can serve as an academic foundation for collaborative efforts between Islamic religious education teachers and guidance and counseling teachers in fostering an education that is holistic, humanistic, and oriented toward strengthening students' emotional and spiritual intelligence.

RESULTS AND DISCUSSION

Integrating Islamic Religious Education Values to Strengthen Students' Emotional Intelligence

A review of the literature indicates that Islamic Religious Education (PAI) occupies a broader role than merely serving as a subject for transmitting religious knowledge. PAI constitutes a value-based educational system aimed at shaping students' personalities



through the internalization of Islamic teachings into their ways of thinking, attitudes, and actions. From this perspective, the success of PAI instruction is reflected not only in students' ability to comprehend concepts regarding *aqidah* (faith), *ibadah* (worship), *akhlaq* (morality), and Islamic history, but also in their capacity to manage emotions, build healthy social relationships, and exhibit behavior consistent with Islamic values in daily life. Thus, emotional intelligence is not an aspect external to the goals of Islamic Religious Education; rather, it is an integral part of the process of molding individuals who possess faith, knowledge, and noble character (Abdullah et al., 2023).

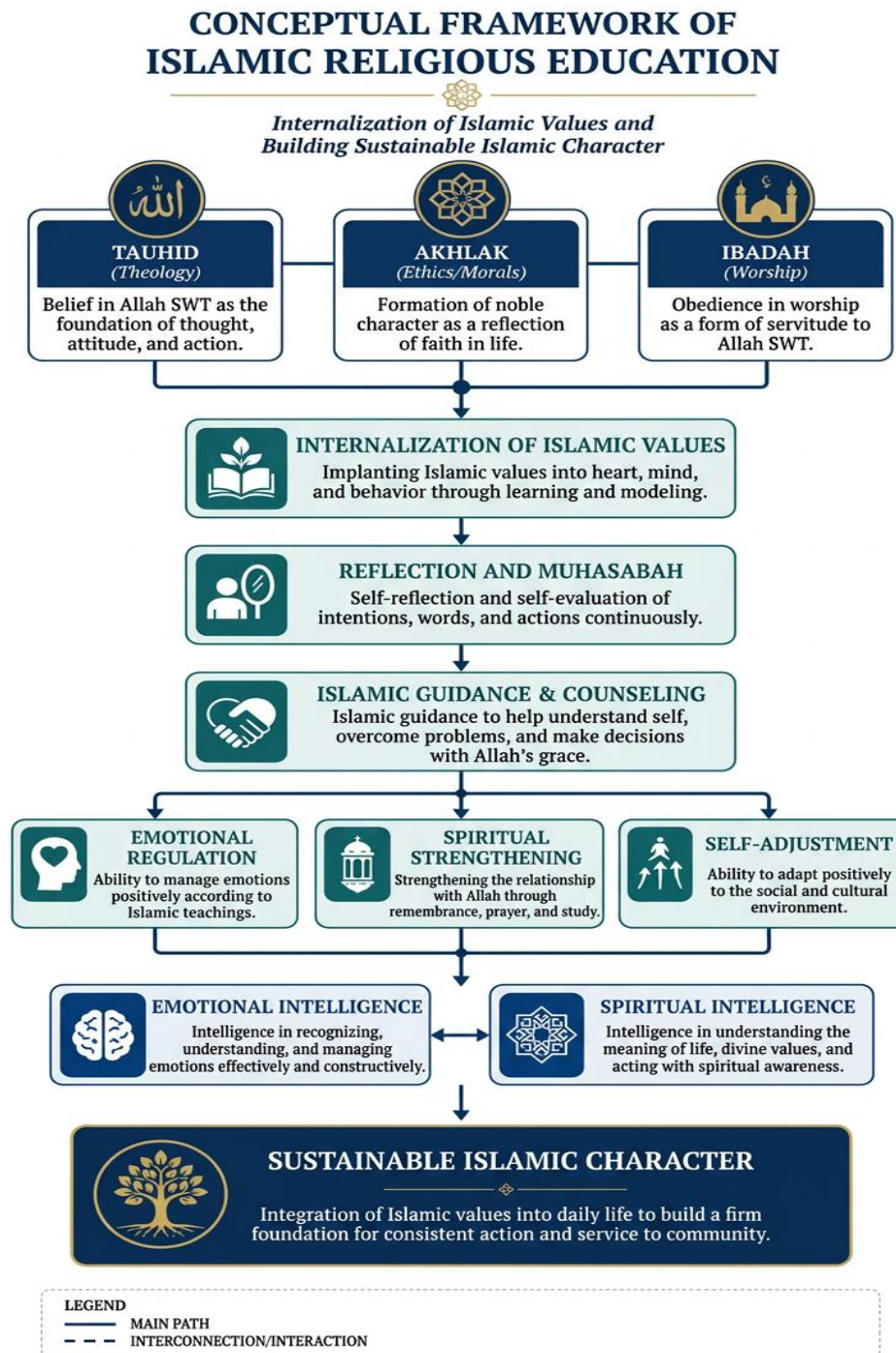


Figure 1. IIRE-IC MODEL



Table 2.
Dimensions of the Integration of Islamic Religious Education and Islamic Guidance and Counseling

Islamic Religious Education Values	Islamic Guidance and Counseling Strategy	Developed EQ	The Formed SQ
Tauhid	Muhasabah	Self-awareness	God-Consciousness
Amanah	Behavioral Contract	Self-control	Spiritual Integrity
Sabar	Cognitive Restructuring Islami	Emotion Regulation	Tawakal
Syukur	Gratitude Counseling	Positive Emotion	Positive Spirituality
Ukhuwah	Group Counseling	Empathy	Social Concern
Ihsan	Modeling	Social Skills	Noble Character

The perspective that Islamic Religious Education (PAI) contributes to strengthening emotional intelligence is supported by various studies indicating that Islamic values serve not merely as normative content but also as a foundation for developing students' affective competencies. Devikawati et al. (2026) emphasize that values such as compassion (*rahmah*), trustworthiness (*amanah*), honesty (*sidq*), patience (*şabar*), and respect for others are highly relevant to the development of socio-emotional intelligence. These findings demonstrate that the substance of PAI inherently encompasses the dimension of emotional management, even though its implementation in schools remains more oriented toward academic achievement than the cultivation of emotional competence. Consequently, a paradigm shift in PAI instruction is required moving from the mere delivery of material to a process of value internalization that enables students to understand, reflect upon, and actualize Islamic teachings across various life experiences. This internalization process unfolds gradually progressing from understanding teachings, habituating behaviors, and engaging in self-reflection to the formation of enduring character thereby transforming religious education into a space for "meaning-making" regarding students' emotional experiences (Muzaki et al., 2026).

In this process, fundamental Islamic values serve as both a psychological and spiritual foundation for building emotional intelligence. *Tauhid* (monotheism) not only shapes theological belief but also fosters a worldview that promotes inner peace, optimism, and an attitude of reliance on God (*tawakal*) when facing life's pressures; thus, emotional regulation relies not merely on psychological mechanisms but also on spiritual awareness (Musthopa et al., 2026). Similarly, the concept of patience (*sabar*) is understood as the active ability to control emotional impulses and maintain behavior consistent with Islamic values, thereby serving as a basis for rational and moral decision-making (Sayuti, 2025). The value of gratitude (*syukur*) reinforces psychological well-being by fostering positive emotions, enhancing learning motivation and resilience, and reducing academic stress (Jumsir et al., 2025). Meanwhile, the values of *ukhuwah* (brotherhood), social concern, and compassion



expand the dimensions of emotional intelligence by fostering empathy and the ability to build inclusive social relationships, aligning with the findings of Hamidah et al. (2025) that social activity-based learning experiences can strengthen students' socio-emotional character.

Strengthening emotional intelligence within Islamic Religious Education (PAI) must also address the challenges posed by social change and increasingly complex digital technological advancements. Students face various new issues such as cyberbullying, psychological pressure, and shifting interaction patterns necessitating a more contextual design for PAI instruction. This involves utilizing reflective, dialogic, and case-based learning experiences to ensure Islamic values can be applied in both real-life and digital environments (Supriadi et al., 2022). An experience-based approach enables students to connect religious teachings with life realities, thereby fostering a personal awareness that supports emotional regulation (Kistoro et al., 2022). However, the success of this process depends not only on classroom instruction but also on curriculum integration, school culture, teacher role-modeling, and the collaboration of the entire school community in establishing a consistent religious environment (Anas & Iswantir, 2024). Thus, a synthesis of various studies indicates that the effectiveness of PAI in bolstering emotional intelligence hinges on successfully transforming Islamic values into meaningful and sustainable learning experiences. This underscores the importance of integrating PAI instruction with Islamic guidance and counseling services, ensuring that the process of internalizing values does not remain merely at the cognitive level but extends through support systems that help students develop holistic emotional and spiritual maturity.

The Role of the Islamic Guidance and Counseling Approach in Strengthening Students' Spiritual Intelligence

A synthesis of the literature indicates that strengthening students' spiritual intelligence cannot be achieved solely through Islamic Religious Education (PAI) instruction focused on the transfer of religious knowledge; rather, it requires a mentoring process that enables the internalization of Islamic values in daily life. Spiritual development is a personal and dynamic process influenced by life experiences, the social environment, family, and individual developmental stages. In this context, Islamic guidance and counseling services play a strategic role as a medium for reflection, the reinforcement of meaning, and behavioral transformation; thus, they function not only to resolve problems but also to facilitate the students' ongoing spiritual growth (Zahrah et al., 2025). Spiritual intelligence is understood as the ability to derive meaning from life based on the values of *tauhid* (monotheism), to use Islamic teachings as a foundation for decision-making, and to maintain a balance among intellectual, emotional, social, and religious dimensions. Consequently, spirituality is reflected not merely in ritual activities but also in the capacity to build moral integrity and self-awareness, as well as to foster harmonious relationships with Allah SWT, fellow human beings, and the environment (Jumsir et al., 2025). This perspective aligns with the findings of Abdullah et al. (2023), who emphasize that PAI teachers play a crucial role in developing intellectual, emotional, and spiritual intelligence through role modeling, the cultivation of worship habits, and character building. However, spiritual development is optimized when supported by guidance and counseling services



that provide students with the space to reflect on life experiences, receive psychological reinforcement, and cultivate a deeper spiritual awareness.

Conceptually, Islamic guidance and counseling possesses characteristics that distinguish it from conventional counseling, as it views the human being as an integrated entity comprising the body, intellect, soul, and spirit all of which mutually influence one another. This approach integrates psychological theories with the principles of *tauhid* (divine oneness), *ibadah* (worship), *akhlak* (moral character), and *tazkiyatun nafs* (purification of the soul); consequently, the success of the service is measured not merely by the alleviation of psychological issues, but also by improvements in the quality of faith, spiritual maturity, and the ability to embody Islamic values in daily life (Setiawati et al., 2026). The effectiveness of this approach is supported by research conducted by Zahrah et al. (2025), which demonstrates that Islamic guidance and counseling practices enhance personal adjustment through *muhasabah* (self-reflection), character building, role modeling, and the strengthening of one's spiritual relationship with Allah SWT. These findings are reinforced by Setiawati et al. (2026), who explain that religiously grounded counseling contributes to emotional regulation, thereby enabling learners to better control anger, reduce anxiety, cultivate a forgiving attitude, and maintain optimism. Thus, spirituality serves as a foundation that bolsters emotional intelligence, as emotional regulation rooted in religious belief tends to be more stable than regulation relying solely on psychological aspects. This perspective is further substantiated by the concept of "spiritual coping" proposed by Musthopa et al. (2026), which posits that prayer, worship, *tawakkal* (reliance on God), and faith in Allah SWT constitute psycho-spiritual resources that assist learners in coping with emotional stress while simultaneously enhancing mental resilience.

The evolution of digital society presents new challenges ranging from identity crises, psychological pressure, and diminished social interaction quality to an increased risk of mental health issues driven by the influx of information and social media usage. These conditions necessitate that Islamic guidance and counseling services adopt more preventive and developmental approaches; such approaches should not merely address existing problems but also cultivate students' spiritual, emotional, and moral resilience from an early stage (Ramadhany et al., 2026). In this context, Islamic counseling aligns with the concept of Social Emotional Learning (SEL) yet offers a more comprehensive dimension by fostering not only intrapersonal and interpersonal competencies but also the transcendental relationship between the individual and Allah SWT, which serves as the foundation for moral responsibility and an orientation toward worship (Rofidah & Sahri, 2025). This approach becomes even more relevant when combined with Islamic-value-based trauma-informed care, which enables students to interpret traumatic experiences through a spiritual lens, thereby fostering hope, resilience, and the capacity to overcome adversity (Haryati et al., 2026). Collectively, these insights demonstrate that Islamic guidance and counseling significantly contribute to strengthening spiritual intelligence through support systems that integrate psychological development, emotional regulation, religious character building, and the reinforcement of the relationship with Allah SWT. However, existing research largely addresses Islamic Religious Education (PAI) and guidance counseling as separate entities. This research addresses that gap by proposing the Integrated Islamic Religious Education–Islamic Counseling Model (IIRE-IC Model) a



conceptual framework that integrates PAI instruction, counseling support, religious habituation, spiritual strengthening, and an Islamic school culture to shape students who are emotionally mature, mentally resilient, and spiritually steadfast.

A Model for Integrating Islamic Religious Education and Islamic Guidance and Counseling in Developing Students' Emotional and Spiritual Intelligence

A synthesis of the literature indicates that the development of students' emotional and spiritual intelligence is an interconnected process that cannot be separated within Islamic educational practice. However, the implementation of Islamic Religious Education (PAI) and guidance and counseling (BK) services in schools and madrasahs tends to occur in a fragmented manner. PAI teachers generally focus on achieving learning competencies and internalizing Islamic values through intracurricular activities, whereas BK teachers primarily intervene when students face academic, social, or psychological issues (Fauziah et al., 2023; Muttaqin, 2024). This pattern fails to fully reflect the essence of Islamic education, which views the human being as an integrated whole comprising the body, intellect, heart, and spirit. Therefore, PAI instruction and BK services should be positioned as complementary subsystems in the holistic shaping of student character. This perspective is reinforced by Muzaki et al. (2026), who assert that the internalization of Islamic educational values must transcend mere religious habituation to foster moral awareness through self-reflection and behavioral transformation. Based on this synthesis, the present study proposes a conceptual model in which PAI values serve as the normative foundation (value orientation), while Islamic guidance and counseling function as the mechanism for value transformation (value internalization process); consequently, behavioral change arises not only from cognitive understanding but also through reflection, experience, habituation, self-evaluation, and continuous mentoring.

The integrative model developed begins with the internalization of core Islamic Religious Education values such as *tauhid* (monotheism), *ihsan* (excellence/spiritual awareness), *amanah* (trustworthiness), *sidq* (truthfulness), *sabar* (patience), *syukur* (gratitude), *tawakkal* (reliance on God), *ukhuwwah* (brotherhood), justice, and responsibility which are proven to be closely linked to character formation, emotional balance, and the spiritual quality of learners (Devikawati et al., 2026; Abdullah et al., 2023; Jumsir et al., 2025). However, analyses also indicate that mastering religious concepts does not necessarily result in behavioral change; thus, a gap remains between "knowing the values" and "living the values." It is at this juncture that Islamic guidance and counseling services play a strategic role as a vehicle for potential development, prevention, character strengthening, and problem-solving. This is achieved through individual counseling, group counseling, classroom-based services, consultation, and personal development activities that help learners reflect on their life experiences and connect them with Islamic values (Zahrah et al., 2025; Setiawati et al., 2026). Reflection serves as the meeting point between Islamic Religious Education and guidance and counseling, as both encourage learners to understand the relationship between beliefs, emotional experiences, and actions through *tadabbur* (contemplation), *muhasabah* (self-examination), value clarification, and the formulation of commitments to behavioral change. A synthesis of the literature also reveals that the development of emotional and spiritual intelligence occurs cyclically; life experiences accompanied by appropriate guidance strengthen emotional regulation,



spirituality, and character, whereas experiences lacking such guidance may give rise to emotional conflict and a weakening of spiritual orientation. These findings support the view of Musthopa et al. (2026) that spirituality functions as a coping mechanism that safeguards mental health when individuals face various life stressors.

Beyond the influence of instructional and mentoring processes, the success of an integration model is heavily determined by school culture and collaboration among educators. The internalization of Islamic values is more effective when supported by teachers setting a good example, harmonious interpersonal relationships, the habitual practice of acts of worship, socio-religious activities, and a school culture consistent with religious values (Anas & Iswantir, 2024; Hamidah et al., 2025). Furthermore, coordination among Islamic Religious Education (PAI) teachers, guidance and counseling (BK) teachers, homeroom teachers, and the school principal is a prerequisite to ensure that character development does not occur in a fragmented manner. In the proposed model, PAI teachers are responsible for establishing a value orientation through instruction; BK teachers facilitate the actualization of values when students face developmental challenges; homeroom teachers monitor daily behavioral development; and the school principal establishes policies and an organizational culture that support collaborative implementation. A critical analysis of prior research reveals that most studies evaluate the effectiveness of PAI or BK in isolation, failing to elucidate the interconnection between the two within a unified educational system. Consequently, the primary contribution of this research lies in the formulation of the Integrated Islamic Religious Education–Islamic Counseling Model (IIRE-IC Model). This model serves as a conceptual framework that strengthens the standing of Islamic Educational Counseling as a discipline with its own distinct epistemological foundation, while simultaneously providing direction for curriculum development, guidance and counseling services, and the creation of a more holistic school ecosystem aimed at shaping students who are emotionally mature, mentally resilient, possess integrity, and maintain strong spirituality.

Theoretical and Practical Implications of the Model Integrating Islamic Religious Education and Islamic Guidance and Counseling for Strengthening Students' Emotional and Spiritual Intelligence

A synthesis of the literature indicates that integrating Islamic Religious Education (PAI) with Islamic guidance and counseling involves more than merely combining two academic fields; it entails reconstructing the Islamic education paradigm to focus on holistic human development. Historically, the delivery of education has tended to be compartmentalized: subject teachers focus on academic achievement, while guidance and counseling teachers address students' developmental issues separately. Consequently, the cultivation of religious character, emotional intelligence, and spiritual intelligence has not developed in an integrated manner. These research findings affirm that Islamic education should integrate pedagogical, psychological, and spiritual dimensions into a mutually complementary system. This perspective rests on a solid philosophical foundation, as the goal of Islamic education is to shape the *insan kāmīl* an individual who develops in a balanced manner across intellectual, emotional, spiritual, moral, and social dimensions. Thus, emotional and spiritual intelligence are not merely "soft skills" but constitute essential objectives of Islamic education. Abdullah et al. (2023) emphasize that the success



of an Islamic Religious Education teacher is measured not only by the mastery of religious subject matter but also by students' ability to manage emotions, build healthy social relationships, and implement Islamic values in daily life. These findings reinforce the need to shift the orientation of PAI instruction from an approach centered on knowledge transfer to one focused on personality transformation. Simultaneously, this synthesis strengthens the standing of Islamic Educational Counseling as a discipline with its own epistemological foundation, derived from integrating the philosophy of Islamic education, developmental psychology, the values of the Qur'an and Sunnah, and educational practices within schools and *madrasahs*. Consequently, Islamic counseling is no longer understood merely as a therapeutic approach with religious undertones; rather, it has evolved into an educational support system aimed at the holistic formation of the Muslim personality.

The findings of this study extend the research of Zahrah et al. (2025), which previously established the effectiveness of Islamic guidance and counseling in enhancing student adjustment within modern Islamic boarding schools (*pesantren*). The synthesis reveals that the function of Islamic counseling extends beyond mere adjustment; it serves as a primary mechanism bridging the internalization of Islamic Religious Education (PAI) values with actual behavior. Consequently, guidance and counseling services should be understood as a preventive, developmental, and transformative process that fosters religious character. Literature analysis further indicates a reciprocal relationship between emotional intelligence and spiritual intelligence. Effective emotional regulation facilitates self-reflection, impulse control, and the building of healthy social relationships, while mature spirituality imbues life experiences with meaning, bolsters optimism, and enhances the capacity to cope with psychological stress. These findings align with the research of Musthopa et al. (2026), which views Islamic Religious Education as a spiritual coping system that strengthens adolescent mental health through the internalization of religious values. From an educational psychology perspective, this study also critiques the implementation of Social-Emotional Learning (SEL), which typically emphasizes intrapersonal and interpersonal dimensions while neglecting the transcendental dimension. Consistent with the views of Rofidah and Sahri (2025), this study demonstrates that a vertical relationship with Allah (SWT) serves as a foundational element influencing emotional regulation, resilience, intrinsic motivation, and moral decision-making. Therefore, the proposed integration model expands the SEL framework by incorporating the dimension of *Tauhid* (divine oneness) as the central orientation for student development.

The practical implications of this study underscore that strengthening emotional and spiritual intelligence requires the synergy of all educational components. Islamic Religious Education (PAI) teachers need to develop reflective learning incorporating value-based discussions, case studies, experiential learning, and the cultivation of religious habits to enable students to connect Islamic teachings with their real-life experiences, as emphasized by Kistoro et al. (2022). Meanwhile, guidance and counseling teachers need to develop services that are not merely reactive but also developmental in nature; these should include individual and group counseling, classroom guidance, and consultations aimed at fostering emotional regulation, self-awareness, conflict resolution, Islamic value-based decision-making, and spiritual growth (Setiawati et al., 2026). This integration must be supported by school principals through the establishment of an Islamic school culture



manifested in exemplary leadership, humanistic communication, a psychologically safe learning environment, and an organizational culture consistent with Islamic values (Anas & Iswantir, 2024). Furthermore, collaboration among PAI teachers, guidance counselors, homeroom teachers, parents, and principals is essential for ensuring integrated character development through joint planning, implementation, and evaluation. However, it must be acknowledged that this study is limited to a library research approach; consequently, the resulting conceptual model has not yet been empirically tested within specific school or madrasah contexts. Therefore, further research employing qualitative, case study, educational ethnography, or mixed-methods approaches is required to verify the model's effectiveness in enhancing students' emotional and spiritual intelligence and fostering behavioral change. Overall, the findings of this study indicate that the integration of Islamic Religious Education (PAI) and Islamic guidance and counseling represents a relevant paradigm for addressing 21st-century educational challenges; it not only enhances academic achievement but also fosters students' mental resilience, emotional maturity, spirituality, and religious character, while simultaneously making a conceptual contribution to the development of Islamic Educational Counseling and the implementation of holistic Islamic education in both schools and madrasahs.

Policy Implications for Schools and Madrasahs

The conceptual synthesis derived from this study indicates that strengthening students' emotional and spiritual intelligence cannot be achieved solely through the optimization of Islamic Religious Education instruction or guidance and counseling services in isolation. Developing these two dimensions requires an institutional approach that integrates school policies, instructional practices, support services, and curriculum development into a mutually reinforcing educational system. Consequently, the Integrated Islamic Religious Education–Islamic Counseling Model (IIRE-IC Model) developed in this study holds strategic implications for various stakeholders, particularly school or madrasa principals, Islamic Religious Education teachers, guidance and counseling teachers, and curriculum developers.

Implications for School Principals and Madrasah Heads

School and madrasah principals hold a strategic position in establishing an educational governance framework that integrates Islamic Religious Education (PAI) with guidance and counseling (BK) services into a comprehensive character-building system. Currently, these two areas often operate in isolation; PAI teachers tend to prioritize achieving learning competencies, while BK teachers focus on addressing student issues that have already arisen. This situation highlights the need for institutional policies that foster collaboration among educational components through integrated program planning, implementation, and evaluation, ensuring that character formation is preventive, sustainable, and collaborative. Such policies can be implemented through joint programming by PAI and BK teachers, student case discussions, Islamic-value-based classical guidance sessions, and religious reflection activities involving both professions; this ensures that the internalization of values extends beyond classroom instruction and continues through systematic mentoring. Furthermore, schools and madrasahs should incorporate indicators of emotional and spiritual intelligence into their strategic planning



documents including the School Work Plan and Budget (RKAS) so that educational success is measured not only by academic achievement but also by students' development in emotional regulation, empathy, responsibility, integrity, discipline, social awareness, and consistency in practicing religious values. These policies must also be supported by a continuous character monitoring and evaluation system tracking positive behavior, participation in religious activities, constructive conflict resolution, social concern, and emotional maturity thereby providing schools with comprehensive insights into student development. This information serves as the foundation for designing guidance programs that are increasingly effective, adaptive, and focused on holistically strengthening religious character.

Implications for Islamic Religious Education Teachers

This study affirms that Islamic Religious Education (PAI) teachers serve not merely as transmitters of religious knowledge but also as facilitators of value internalization, contributing to the development of students' emotional and spiritual intelligence. Consequently, PAI instruction must shift from a content-delivery orientation toward a learning process that fosters reflection, experiential learning, and the transformation of values in real-life contexts. This shift can be achieved by implementing "reflective learning" an approach that encourages students to reflect on life experiences, connect Islamic teachings with contemporary issues, and engage in self-examination regarding their daily attitudes and behaviors. Such an approach cultivates self-awareness, the ability to recognize and manage emotions, and a deeper understanding of the spiritual significance of every experience. Furthermore, PAI teachers should utilize case-based learning that addresses issues relevant to students' lives such as peer conflicts, social media usage, bullying, academic pressure, and moral decision-making dilemmas ensuring that Islamic values are not only understood conceptually but also applied as a foundation for analyzing and resolving problems wisely. These efforts should be reinforced through value-based learning that internalizes principles such as *tauhid* (monotheism), *amanah* (trustworthiness), patience, gratitude, *ihsan* (excellence/sincerity), *ukhuwah* (brotherhood), and social responsibility. This internalization is fostered through role modeling, habituation, collaborative projects, and continuous reflective activities, ensuring that PAI instruction transcends the mere attainment of cognitive competencies to become a holistic process of character building and the development of emotional maturity and spirituality in students.

Implications for Guidance and Counseling Teachers

For guidance and counseling teachers, these research findings underscore the importance of transforming services from a curative approach to one that is preventive, developmental, and spiritual. Guidance and counseling services need to be integrated with Islamic values through programs that strengthen emotional regulation, social skills, and mental resilience; spiritual counseling that fosters attitudes of *tawakkal* (trust in God), patience, gratitude, and *muhassabah* (self-reflection); and Islamic group counseling that develops empathy, *ukhuwah* (brotherhood), interpersonal communication, and social concern. In this way, guidance and counseling services serve not only to help students overcome challenges but also to act as a means for the continuous development of emotional and spiritual intelligence and religious character.



Implications for Curriculum Developers

The findings of this study also offer strategic implications for curriculum development in both Islamic educational institutions and general schools that provide Islamic Religious Education. Strengthening emotional and spiritual intelligence needs to be positioned as an integral part of learning outcomes, rather than merely a secondary byproduct of the educational process. In the context of formulating Learning Outcomes (CP), curriculum developers must ensure that the defined competencies encompass not only the mastery of religious knowledge but also skills in emotional regulation, responsible decision-making, empathy, integrity, and spiritual awareness. Furthermore, these competencies should be systematically translated into Learning Objective Sequences (ATP) that allow students to undergo a gradual process of value internalization aligned with their developmental characteristics. Therefore, the integration of Islamic Religious Education and Islamic guidance and counseling as formulated in the IIRE-IC Model can serve as a conceptual foundation for developing a more holistic, humanistic, and transformative curriculum that addresses 21st-century educational needs without compromising Islamic identity.

CONCLUSION

This study demonstrates that strengthening students' emotional and spiritual intelligence requires an educational paradigm that integrates the internalization of Islamic Religious Education values with Islamic guidance and counseling services within a mutually reinforcing developmental system. Islamic Religious Education serves as the normative foundation by instilling tenets of faith (*aqidah*), acts of worship (*ibadah*), moral conduct (*akhlaq*), and religious character, while Islamic guidance and counseling acts as a support mechanism that facilitates students in actualizing these values within their academic, social, and personal lives. Research findings confirm that emotional intelligence and spiritual intelligence are mutually reinforcing dimensions; therefore, their development must be pursued in an integrated manner through reflective learning, role modeling, habituation, an Islamic school culture, and collaboration among Islamic Religious Education teachers, guidance and counseling teachers, homeroom teachers, school principals, parents, and the entire educational ecosystem. Based on a synthesis of existing literature, this study proposes the Integrated Islamic Religious Education–Islamic Counseling Model (IIRE-IC Model), which positions Islamic Religious Education as the source of values, Islamic guidance and counseling as the process of value transformation, and emotional and spiritual intelligence as the primary outcomes of holistic Islamic education. This model reinforces the standing of Islamic Educational Counseling as a discipline that integrates Islamic educational principles with guidance and counseling approaches, while offering a conceptual framework for developing learning processes, support services, and curricula that are more humanistic, collaborative, and transformative in addressing 21st-century educational challenges. However, as this study relies on a library research approach, the resulting model has not yet undergone empirical verification. Consequently, future research should examine the implementation of the IIRE-IC Model across various educational levels through field studies, develop evaluation instruments for emotional and spiritual intelligence grounded in Islamic values, and design practical collaborative models between Islamic Religious Education and guidance and counseling, thereby empirically



demonstrating their effectiveness in shaping religious character, enhancing psychological well-being, and strengthening the quality of Islamic education.

REFERENCES

- Abdullah, A., Abd Rahman, M., & Rustina, N. (2023). Peran guru Pendidikan Agama Islam dalam meningkatkan kecerdasan intelektual, kecerdasan emosional dan kecerdasan spiritual peserta didik. *Jurnal Studi Islam*, 12(1).
<https://jurnal.iainambon.ac.id/index.php/JSI/article/view/4480/1612>
- Abdurrahman. (2024). Metode penelitian kepustakaan dalam pendidikan Islam. *Adabuna: Jurnal Pendidikan dan Pemikiran*, 3(2), 102–113.
<https://ejournal.uiidalwa.ac.id/index.php/adabuna/article/view/1563/709>
- Anas, I., & Iswantir, M. (2024). Integrasi nilai-nilai Islam dalam kurikulum berbasis STEM di sekolah Islam terpadu. *TADBIRUNA*, 4(1).
<https://jurnal.iuqibogor.ac.id/tadbiruna/article/view/828/633>
- Bakar, A., Prastyo, A. T., Ismail, A., Arifin, M. S., Inayati, I. N., & Himmatin, U. (2025). Transformative Islamic religious education model for Muslim student minorities at Madrasah Aliyah in Bali. *J-PAI: Jurnal Pendidikan Agama Islam*, 12(1).
<https://ejournal.uin-malang.ac.id/index.php/jpai/article/view/36374/12976>
- Bungin, B. (2012). *Metodologi penelitian kualitatif: Aktualisasi metodologis ke arah ragam varian kontemporer*. RajaGrafindo Persada.
- Devikawati, E. C., Hanifudin, Kibtiyah, A., & Hosna, R. (2026). The relevance of Islamic religious education materials to students' social and emotional intelligence. *TADBIRUNA*, 5(2), 12–23.
<https://jurnal.iuqibogor.ac.id/tadbiruna/article/view/2491/1321>
- Fernando, F., Mulyani, S., Khasanah, L., Sa'adah, F. M., Rosidah, N. S., & Khotijah, L. N. (2026). Islamic education management strategy in optimizing the role of peer counselors to prevent cyberbullying. *TADBIRUNA*, 5(2).
<https://jurnal.iuqibogor.ac.id/tadbiruna/article/view/2505/1323>
- Fauziah, F., & Falah, M. S. (2025). Kepemimpinan kharismatik kiai dan implikasinya terhadap kecerdasan spiritual santri. *TADBIRUNA*, 5(1).
<https://jurnal.iuqibogor.ac.id/tadbiruna/article/view/1905/1119>
- Fauziah, M., Zaini, M., & NK, M. (2023). Bimbingan dan konseling di sekolah: Kunci menuju sukses akademik dan sosial emosional siswa. *TADBIRUNA*, 3(1).
<https://jurnal.iuqibogor.ac.id/tadbiruna/article/view/1599/793>
- Gustina, Z. (2025). Peran guru dalam membangun kecerdasan emosional siswa dalam pendidikan Islam. *Pendas: Jurnal Ilmiah Pendidikan Dasar*, 10(2).
<https://journal.unpas.ac.id/index.php/pendas/article/view/25680/12702>
- Hamidah, S., Yuliati, S., & Iswatiningsih, D. (2025). Dari sampah menjadi empati: Peran program "PISA Merah" dalam pembentukan karakter sosial-emosional anak di TK 'Aisyiyah Bustanul Athfal Jajag. *TADBIRUNA*, 5(1).
<https://jurnal.iuqibogor.ac.id/tadbiruna/article/view/2288/1177>
- Haryati, A., Nurselly, S., Siska, B. A., Melinsi, A. K., Novarianti, N. Z., Reka, & Hadikusuma, R. (2026). Integrasi trauma-informed care berbasis nilai Islam dalam pendampingan mahasiswa dengan trauma perceraian orang tua: Studi kasus di Bengkulu. *Realita:*



- Jurnal Bimbingan dan Konseling*, 11(1). <https://ejournal.undikma.ac.id/index.php/realita/article/view/18422/9750>
- Haryono, E., Suprihatiningsih, S., Septian, D., Widodo, J., Ashar, A., & Sariman. (2024). New paradigm metode penelitian kepustakaan (library research) di perguruan tinggi. *An-Nuur*, 14(1). <https://ejournal.iaiamc.ac.id/index.php/annuur/article/view/391/pdf>
- Jumsir, J., Amaluddin, A., Zamri, Z., Rizal, M., & Sudarmin, S. (2025). Kecerdasan spiritual dan peran PAI dalam meningkatkan kualitas kehidupan siswa. *Sulawesi Tenggara Educational Journal*, 5(1). <https://jurnal-unsultra.ac.id/index.php/seduj/article/view/1119/764>
- Kistoro, H. C. A., Ru'iyah, S., Husna, D., & Burhan, N. M. (2022). Dynamics of the implementation of experience-based religious learning in Indonesian and Malaysian senior high schools. *Jurnal Pendidikan Agama Islam*, 19(2). <https://ejournal.uin-suka.ac.id/tarbiyah/jpai/article/view/2022.192-07/2702>
- Musthopa, A., Bayanillah, H., Firmansyah, H., Zuhri, A., Saidah, Z., & Munjiat, S. M. (2026). Islamic religious education as a spiritual coping system: Enhancing adolescents' mental and emotional well-being in a vocational school context. *J-PAI: Jurnal Pendidikan Agama Islam*, 12(2). <https://ejournal.uin-malang.ac.id/index.php/jpai/article/view/39189/13641>
- Muttaqin, R. (2024). Peran guru BK dalam membantu santri mengatasi masalah akademik. *TADBIRUNA*, 3(2). <https://jurnal.iuqibogor.ac.id/tadbiruna/article/view/1231/691>
- Muzaki, I. A., Amirudin, A., Permana, H., Mustofa, T., & Fauzi, N. (2026). Beyond religious habituation: Internalizing Islamic educational philosophy values in elementary moral education. *J-PAI: Jurnal Pendidikan Agama Islam*, 12(2), 148-159. <https://ejournal.uin-malang.ac.id/index.php/jpai/article/view/40337/13595>
- Ramadhany, N. F., Yolanda, S., Iryandi, M. F. R., Ratnasari, D., Arifin, Z., & Arifi, A. (2026). Integrating psychological capital and Islamic spiritual values to build mental resilience in Generation Z. *J-PAI: Jurnal Pendidikan Agama Islam*, 12(2). <https://ejournal.uin-malang.ac.id/index.php/jpai/article/view/39344/13660>
- Rofidah, D., & Sahri, I. K. (2025). Revitalisasi Social Emotional Learning (SEL) dalam pendidikan Islam: Integrasi pendekatan holistik untuk kebahagiaan dan ketahanan mental siswa. *Studia Religia: Jurnal Pemikiran dan Pendidikan Islam*, 9(2). <https://journal.um-surabaya.ac.id/Studia/article/view/26137/10190>
- Sayuti. (2025). Pembelajaran PAI berbasis regulasi emosi: Sinergi model Macklem dan nilai spiritual Islam siswa kelas 1 SD Negeri 08 Juli Kabupaten Bireuen. *Ameena Journal*, 4(1). <https://ejournal.ymal.or.id/index.php/aij/article/view/218/180>
- Setiawati, D., Christiana, E., Hariastuti, R. T., Widya, S. N., Winingsih, E., Ratnasari, D., & Ilhamuddin, F. (2026). Religious value-based guidance and counseling and its influence on students' emotional regulation: A descriptive qualitative inquiry. *KONSELOR*, 15(1). <https://counselor.ppi.unp.ac.id/index.php/konselor/article/view/158/110>
- Snyder, H. (2019). Literature review as a research methodology: An overview and guidelines. *Journal of Business Research*, 104, 333-339. <https://doi.org/10.1016/j.jbusres.2019.07.039>
- Sugiyono. (2021). *Metode penelitian kualitatif: Untuk penelitian yang bersifat eksploratif, interpretif, interaktif, dan konstruktif*. Alfabeta.



- Supriadi, D., Taufiqurrahman, & Samsuddin. (2022). Inovasi pembelajaran PAI di era digital: Strategi menumbuhkan minat belajar Gen-Z. *TADBIRUNA*, 1(2). <https://jurnal.iuqibogor.ac.id/tadbiruna/article/view/1506/805>
- Wardatul Ilmiah, Hilmiyati, F., Ma'mur, I., Hasanah, U., & Rasyidi, R. (2026). Ecotheology in Islamic religious education: A framework for developing students' ecological religious character. *TADBIRUNA*, 5(2). <https://jurnal.iuqibogor.ac.id/tadbiruna/article/view/2542/1364>
- Zahrah, R., Lubis, L., & Sitorus, M. (2025). Islamic guidance and counseling practices for strengthening student adjustment: A multisite study in urban modern pesantren of Medan. *Jurnal Pendidikan Islam*, 14(2). <https://ejournal.uin-suka.ac.id/tarbiyah/JPI/article/view/11800/4192>
- Zed, M. (2018). *Metode penelitian kepustakaan* (Edisi ke-3). Yayasan Pustaka Obor Indonesia.

