

AN ISLAMIC APPROACH TO COUNSELLING TO ADDRESS THE BEHAVIOUR OF PRIMARY SCHOOL PUPILS

Anggun Puji Astuti¹, Annisa Anugrahwati², Fitri Qhoidatul Khasanah³, dan Siti Fatichatul 'Ulmi⁴

^{1 2 3 4} Prof. K.H. Saifuddin Zuhri State Islamic University, Purwokerto, Indonesia

Corresponding Author:

Anggun Puji Astuti,
Universitas Islam Negeri Prof.K.H. Saifuddin Zuhri, Purwokerto, Indonesia
Anggunpujiastuti@gmail.com

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Abstrak

This study aims to analyze the application of the Islamic approach in guidance and counseling services to overcome the moral problems of elementary school students and identify their effectiveness in shaping students' character. The method used is a qualitative approach with a type of descriptive research based on field studies, through observation techniques, in-depth interviews, and documentation of BK teachers, classroom teachers, and students. The results of the study show that the initial condition of students' morals is still relatively low, characterized by a lack of discipline, responsibility, and good manners. After applying the Islamic approach through the strategy of mauidzah hasanah, example, habituation, and positive reinforcement, there are significant behavioral changes, such as increasing discipline, respectful attitudes, and religious awareness of students. The novelty of this research lies in the systematic integration of the values of the Qur'an and Hadith in the practice of counseling guidance that is not only theoretical, but also applicable and sustainable in the elementary school environment. The implications of this study show that the Islamic approach can be a strategic alternative in fostering students' morals holistically by combining psychological and spiritual aspects, as well as contributing to the development of a more contextual and effective model of guidance and counseling based on religious values in the world of basic education.

Keywords: Guidance and counselling, Islamic approach, Pupils' moral character



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PENDAHULUAN

Education is a conscious endeavour to prepare learners for a better life as independent individuals with a harmonious culture—that is, possessing noble morals and character, a profession grounded in science, technology and/or the arts applied appropriately, and commendable creativity that soothes and brings a sense of peace of great value, thereby improving their lives. Education in this sense is a shared responsibility, between families, the community and the government through schools, whether run by the government itself or by the community (Abdul Rahmad, 2014: 5).

Law No. 20 of 2003 on the National Education System stipulates that the aim of national education is “the development of learners’ potential so that they may become people who have faith in and are devout to the One and Only God, possess noble character, are healthy, knowledgeable, competent and creative, and become democratic and responsible citizens”. (Munir Yusuf, 2018:30-31). Primary education plays a vital role in shaping pupils’ moral character from an early age. Primary schools serve not only as places for the transfer of knowledge, but also as forums for fostering attitudes, values and behaviour in line with religious and social norms. However, the recent phenomenon of moral decline amongst pupils highlights a gap between the ideal aims of education and the reality on the ground (Hasan dkk., 2023).

Cases of breaches of school rules, a lack of respect towards teachers, and the prevalence of deviant behaviour within the school environment are indicators of the need for a more systematic strategy for fostering students’ moral character (Azizah dkk., 2023). Therefore, appropriate and targeted efforts are required to address these issues, one of which is through an Islamic approach to guidance and counselling, which is hoped to instil moral values more deeply and sustainably (Kurnia & Silvia, 2026). It is here that guidance and counselling (BK) teachers play a strategic role as educators, mentors and counsellors who help pupils recognise, manage and develop their moral and spiritual potential (Suroso & Salehudin, 2021).

Guidance and counselling is an activity undertaken by an individual with the aim of providing assistance to those experiencing spiritual difficulties in relation to their environment, so that they may find the strength to overcome these challenges through a heightened sense of awareness and surrender to the power of Allah the Almighty, thereby kindling within them a glimmer of hope for happiness in both the present and the future (Nasution & Abdillah, 2019). The role of Islamic Guidance and Counselling is therefore to assist pupils in solving problems using an Islamic approach (Ferki Ahmad Marlion, 2017). Consequently, the implementation of Islamic guidance and counselling will help to shape pupils’ personalities so that they possess an Islamic spirit, have faith in Allah, and develop their potential to the full in accordance with the guidance of the Qur’an and the Hadith (Sutoyo, Anwar, 2007:24).

Various studies on guidance and counselling in primary schools generally place greater emphasis on psychological approaches and pupils’ development, such as the use of behaviourist, humanistic and cognitive techniques in addressing pupils’ behavioural problems (Wulan Kurnia et al., 2026).

Meanwhile, several other studies have begun to integrate religious values into counselling services; however, their application remains general in nature and has not yet specifically examined a structured Islamic approach to shaping the moral character of primary school pupils (Kamaluddin et al., 2024). Furthermore, there is still a limited number of studies highlighting how Islamic values are not only conveyed theoretically but also internalised through systematic and sustained counselling practices.

This gap highlights the need for a more in-depth study of the implementation of an Islamic approach in counselling as a more effective means of addressing moral issues amongst primary school pupils. Therefore, research focusing on the integration of Islamic values into counselling practice is of great importance. It is hoped that such research will contribute to the formulation of a practical model of Islamic guidance and counselling within primary school settings. Thus, this study not only addresses the shortcomings of previous research but also offers a more comprehensive alternative solution for fostering students' moral character.

The Islamic approach to counselling has long been regarded as a highly relevant alternative, particularly in schools with a religious background (Ferki Ahmad Marlion et al., 2021). This is because this approach not only emphasises psychological aspects, but also seeks to address the spiritual dimension of pupils' lives. Several studies have noted that values derived from the Qur'an and the Hadith can serve as a foundation for shaping moral character, such as honesty, responsibility and mutual respect (Nofrizal et al., 2022).

However, upon further examination of previous research, it becomes apparent that the discussions presented tend to remain general in nature and do not yet focus specifically on the context of primary schools. In fact, the characteristics of primary-age pupils are naturally different and require a more concrete and step-by-step approach. Furthermore, the methods used in these studies are not always explained in detail, making it difficult to ascertain how the process of instilling values was actually carried out (Amanda et al., 2026).

There are also studies that present the final results directly such as changes in pupils' behaviour but fail to describe the process that took place during the guidance sessions. This situation means that our understanding of the effectiveness of the Islamic approach is incomplete, as not all stages can be clearly observed (Refania, Julianti, et al., 2026). This highlights a gap that warrants further study, particularly regarding how the Islamic approach is actually implemented in primary schools (Futri et al., 2026). This study therefore aims to address this shortcoming by examining the processes, methods and outcomes of the implementation of Islamic counselling in a more structured and contextual manner.

The research question in this study stems from a simple yet fundamental question: how exactly can the application of an Islamic approach in guidance and counselling in primary schools help to address pupils' moral issues? This question was further developed upon realising that not all guidance and counselling programmes are able to address pupils' moral and spiritual aspects in depth. This gives rise to the need not only to examine the implementation process, but also to assess the extent to which this approach is effective in shaping behaviour that is consistent with Islamic values.

This study is based on the initial assumption that Islamic values, derived from the Qur'an and the Hadith, possess a normative power that can influence the formation of moral character if properly integrated. However, this assumption cannot, of course, be accepted at face value without being substantiated by empirical evidence. Therefore, the hypothesis is put forward that the application of an Islamic approach in counselling, when carried out regularly and continuously, can bring about positive changes in pupils' behaviour.

These changes are evident not only in compliance with rules, but also in everyday attitudes that reflect better moral values. To test this hypothesis, this study will examine the students'

circumstances before and after they have participated in Islamic counselling services. In addition, the researcher will also seek to understand how this approach is implemented in practice, including any obstacles that may arise. It is therefore hoped that the findings of this study will not only answer the research questions but also provide a more comprehensive picture of the effectiveness and potential for developing a religious values-based guidance and counselling model in primary schools.

LITERATURE REVIEW

Islamic guidance and counselling is the process of providing support to individuals so that they may live in accordance with the will of Allah SWT, thereby attaining happiness in this world and in the hereafter (Mairoh dkk., 2022). This concept integrates a psychological approach with the principles of Tawhid, which regard human beings as spiritual beings endowed with an innate inclination towards goodness.

Islamic guidance and counselling does not merely focus on resolving behavioural issues, but also fosters religious awareness amongst pupils. In the context of education, guidance and counselling teachers play a strategic role as moral educators who instil noble ethical values. Guidance counsellors act as a link between academic matters and character development through a persuasive and educational approach. Consequently, the Islamic Guidance and Counselling and the role of guidance counsellors are interlinked in shaping pupils' personalities so that they are people of faith, of good moral character, and possess a balance between intellectual and spiritual aspects. Islamic Guidance and Counselling also emphasises the importance of the process of self-understanding as a first step in helping individuals cope with various life challenges.

On the other hand, the term 'religious awareness' in Islamic Guidance and Counselling refers to an individual's ability to consciously understand and practise religious teachings, rather than merely following customs. This is important because behavioural changes based on awareness tend to be more lasting. In this context, guidance and counselling teachers do not merely act as advisors, but also as facilitators who help pupils find meaning in every experience they go through. This process often involves open and reflective dialogue, enabling pupils to think more deeply.

From an evaluative perspective, the Islamic Guidance and Counselling approach encompasses preventive, curative and character-building aspects for pupils (Rofiq, 2025). The method employed combines counselling techniques with religious approaches such as prayer, remembrance of God (zikir) and self-reflection (muhasabah). The role of the guidance and counselling teacher can be categorised as that of a motivator, counsellor and influential role model in shaping pupils' behaviour.

The development of moral character is implemented through habit formation, setting a good example and positive reinforcement, such as the culture of greeting others, discipline and polite behaviour within the school environment. Parental involvement is also a key factor in strengthening pupils' character outside school. Evaluations show that setting a good example and hands-on practice are more effective than merely imparting theory.

Therefore, consistency between the values taught and actual behaviour is key to successfully fostering a religious character in pupils. Furthermore, in relation to social learning theory, the example set by guidance and counselling teachers is a highly influential factor, as pupils tend to imitate behaviour they observe directly. This is evident in the practice of greeting customs and discipline, which are easier to implement when teachers consistently set a concrete example. It can therefore be concluded that the success of Islamic Guidance and Counselling depends heavily on the integration of methods, role modelling and comprehensive environmental support.

RESEARCH METHODOLOGY

The phenomenon of the internalisation of Islamic values through guidance and counselling services in primary schools was chosen as the focus of this research due to the increasingly

complex moral challenges faced by pupils from an early age. Rapid technological developments and the tide of globalisation are also influencing children's ways of thinking and behaviour; consequently, systematic efforts are required to instil Islamic values on an ongoing basis. As formal educational institutions, schools play a strategic role in shaping pupils' character, not only in cognitive terms but also in affective and spiritual terms. In this regard, guidance and counselling services serve as an effective means of integrating Islamic values into pupils' daily lives (Yusuf & Nurihsan, 2012).

Furthermore, there remains a gap between the concept of Islamic character education and its practical implementation on the ground, particularly at primary school level (Arifin, 2011). Therefore, this study is important in order to provide an empirical overview of actual practices taking place in school settings (Marlion & Dardiri, 2019). The focus on the interaction between counsellors and pupils is also a key reason, as this process lies at the heart of the successful internalisation of values. It is hoped that this study will reveal the strategies, methods and approaches used in Islamic counselling, thereby serving as a reference for education practitioners (Moleong, 2017).

On the other hand, the phenomenon of changes in pupils' behaviour as a result of Islamic counselling services also needs to be studied in depth to determine its effectiveness. This is in line with the importance of evaluating values-based education programmes so that they can continue to be developed optimally (Nofrizal & Ferki Ahmad Marlion, 2025). Thus, this research not only has academic value but also makes a practical contribution to improving the quality of Islamic character education in primary schools. This choice of focus is also based on the scarcity of research specifically examining the integration of guidance and counselling with Islamic values in the context of primary education.

The data used in this study are qualitative in nature, as they focus on meaning, processes and an in-depth understanding of the phenomena under investigation. This type of research falls under the category of field research, in which the researcher acts as the primary instrument for collecting data directly within the natural environment (Moleong, 2017).

Through this approach, researchers can gain a comprehensive understanding of Islamic guidance and counselling practices in primary schools. Primary data obtained from key informants serves as the main source, as it provides factual information based on the direct experiences of the research subjects. In-depth interviews were conducted to explore the perspectives of Islamic guidance and counselling teachers, class teachers and pupils regarding the process of internalising Islamic values (Sugiyono, 2019).

In addition, participatory observation was also used to directly observe the interactions between counsellors and pupils during guidance sessions. This technique enabled the researcher to understand the social context and real-life situations that are not always revealed through interviews. On the other hand, secondary data serves to complement and corroborate the primary data that has been collected. School documents were analysed to examine the consistency between written policies and practices on the ground. The use of these various data sources is also intended to enhance validity through triangulation techniques (Creswell, 2014).

Consequently, the research findings are expected to have a high degree of validity and to be scientifically sound. This combination of primary and secondary data provides a solid foundation for a comprehensive understanding of the phenomenon (Refania, Ahmad Marlion, et al., 2026). The data obtained through these three techniques are then classified according to their source and level of relevance to the research focus. The main source of data came from informants who were selected using purposive sampling, namely those considered to have direct knowledge and experience relating to the implementation of Islamic guidance and counselling (Sugiyono, 2019).

The criteria for selecting informants included active involvement in counselling activities, an understanding of Islamic values, and the ability to provide in-depth and accurate information. In addition, the researchers also took into account the diversity of the informants' backgrounds to ensure that the data obtained was richer and more varied (Tri Yulia Wijayanti et al., 2022).

The criteria for selecting informants included active involvement in counselling activities, an understanding of Islamic values, and the ability to provide in-depth and accurate information. In addition, the researchers also took into account the diversity of the informants' backgrounds to ensure that the data obtained was richer and more varied (Miles Huberman, 2014). The documentation data was selected on the basis of the reliability of the sources and its relevance to the development of pupils' moral character and school policy. To ensure the validity of the data, the researcher applied source and method triangulation, namely by comparing the results of observations and interviews (Creswell, 2014).

This process aims to obtain credible and reliable data. In addition, the researchers also cross-checked the information with informants to ensure the accuracy of the data obtained. Consequently, data selection and management were carried out systematically to ensure that the research findings were highly accurate and capable of providing a comprehensive description of the phenomenon.

This study also employed systematic data collection techniques to ensure the depth and accuracy of the information obtained. Participatory observation was carried out repeatedly over a specific period to enable the researcher to understand patterns of student behaviour consistently, rather than based solely on isolated incidents (Moleong, 2019). In this process, the researcher is not merely a passive observer, but is also involved to a limited extent in order to capture the social dynamics occurring within the school environment.

Furthermore, in-depth interviews were conducted using a semi-structured approach to ensure they remained focused yet flexible in eliciting a broader range of information from the informants. The questions asked were developed contextually in response to the informants' answers, thereby allowing for the emergence of richer new data (Creswell, 2014). This technique is considered effective for understanding the subjective experiences of guidance and counselling teachers and pupils in the Islamic counselling process. In addition, documentation is used as a supporting method to trace historical and administrative data relating to pupils' development.

The documents examined include records of disciplinary offences, counselling reports and relevant school policies. These three techniques are used in an integrated manner so that the data obtained complement one another. In practice, researchers also keep detailed field notes as part of the data collection process. The data collected is then organised systematically to facilitate the subsequent analysis process (Sugiyono, 2019). Consequently, the data collection methods used in this study were designed not only to gather information, but also to ensure the quality and depth of the data produced.

The data analysis process in this study was also carried out cyclically and continuously throughout the research (Kamaluddin, Marlion, et al., 2023). During the data condensation stage, the researcher not only reduced the information but also carried out coding to group the data according to specific themes relevant to the focus of the research (Creswell, 2014). This process helps researchers to identify patterns, relationships and trends emerging from the field data. Subsequently, during the data presentation stage, the categorised information is organised systematically in the form of matrices, simple tables or narrative descriptions to ensure it is easily understood.

This presentation enables researchers to see both the big picture and the finer details of the phenomenon under study. During the conclusion-drawing stage, Researchers interpret the meaning of the data by relating it to the theoretical framework employed. The conclusions drawn are not definitive at this early stage, but are continually verified through a process of re-examining the available data (Miles, dkk 2018).

This verification was carried out to ensure that the findings were indeed supported by strong empirical evidence. In addition, the researcher also used the 'member check' technique to test the validity of the interpretations made. This process involved informants in order to confirm whether the results of the analysis were consistent with their lived experiences. Data analysis was also conducted reflectively, taking into account the possibility of researcher bias in interpreting

the data.

Consequently, all stages of data analysis were carried out systematically, thoroughly and repeatedly in order to produce findings that are valid and scientifically sound (Sugiyono, 2019).

RESULT

The findings of this study are presented on the basis of data obtained through observation and interviews during the implementation of the Islamic approach in guidance and counselling services at primary schools. The presentation of the findings focuses on three main aspects: the initial state of the pupils' moral character prior to receiving the service, the process of implementing the Islamic approach, and changes in the pupils' behaviour following their participation in guidance and counselling activities. According to Suryani (2023), poor moral character and a low standard of education will relegate children to a lower position within the social order and lead to an increase in crime; therefore, the aim of national education is not only to enlighten the nation but also to shape individuals of noble character.

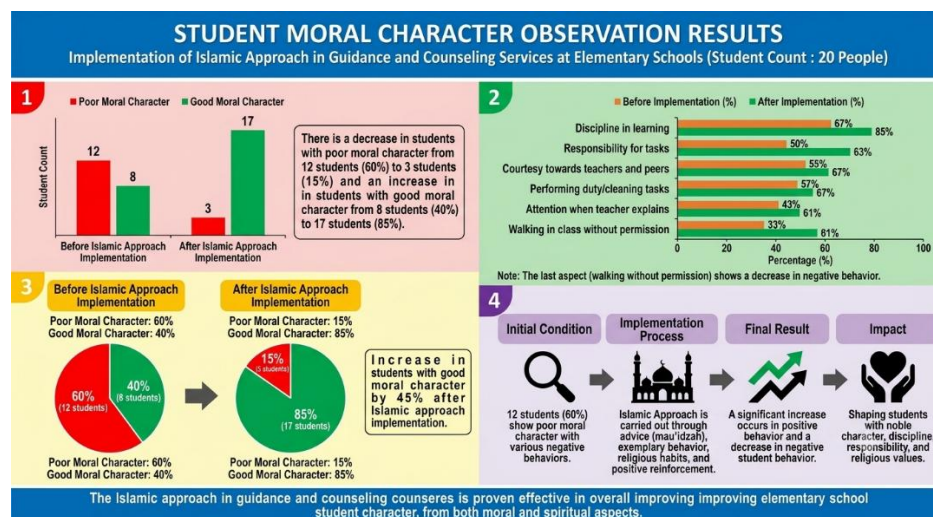


Figure 1. Results of the Observation of Pupils' Behaviour

In the initial stage, the findings of the observations indicated that the moral standards of some pupils were still relatively low and did not yet reflect behavioural values in line with religious norms or school rules. There are factors contributing to pupils' low sense of responsibility in their learning, which may stem from the school environment and the pupils' own awareness. This is evident from various behaviours observed during the learning process. Some pupils appear not to be carrying out their scheduled cleaning duties, resulting in the classroom not being kept sufficiently clean.

Furthermore, whilst the teacher is explaining the lesson content, some pupils tend to make a commotion, talk to their neighbours, and pay little attention to the explanation being given. Another common behaviour is pupils wandering from desk to desk without permission, even though the teacher is still in the classroom and the lesson is in progress. According to Khotimah (2024), students' politeness has declined significantly as a result of changing times, particularly due to the influence of their social environment and the use of technology. Interactions that pay little heed to etiquette, both in the real world and online, mean that students tend to imitate impolite behaviour. Therefore, educators have a vital role to play in re-instilling the values of politeness as part of students' character development.

In addition to this behaviour, a case was also identified involving one pupil who displayed a lack of responsibility towards their schoolwork. According to the Kamus Besar Bahasa Indonesia (KBBI), responsibility is the state of being obliged to take charge of everything. This pupil tended not to write at all when given an assignment by the teacher, preferring instead to play with the toys they had brought with them on the desk. This situation persisted even though the pupil was seated at the front of the class, which should have made it easier for the pupil to receive the

teacher's attention and supervision. Based on the results of the initial observation, out of a total of 20 pupils, 12 exhibited poor behaviour to varying degrees.

In light of these circumstances, an Islamic approach has been implemented in guidance and counselling services as an effort to address students' moral issues. According to Defriansyah et al. (2023), Islamic guidance and counselling is understood as the process of providing targeted, continuous and systematic support to each individual, so that they may develop their religious potential or character to the full by internalising the values contained in the Qur'an and the Prophet's Hadith, enabling them to live in harmony and in accordance with the guidance of the Qur'an and the Hadith (Kamaluddin et al., 2022). This approach is implemented in a planned and sustainable manner through a number of strategies.

Firstly, advice or 'mauidzah hasanah' is provided in a simple and contextually relevant manner, so that it is easily understood by primary school pupils (Kamaluddin, Ferki Ahmad Marlion, et al., 2023). The advice given relates to the importance of being disciplined, respecting teachers, and maintaining good manners during the learning process. Secondly, teachers set an example through their everyday behaviour such as being patient, speaking politely and demonstrating discipline so that pupils can emulate them directly.

Thirdly, religious practices are encouraged, such as saying prayers before and after lessons, and reminding pupils to behave well as part of putting Islamic values into practice. In addition, teachers also provide direct reinforcement when pupils display positive behaviour, such as offering praise or simple words of appreciation. This approach is not only applied in dedicated guidance and counselling sessions, but is also integrated into day-to-day learning activities, so that the process of internalising values can take place more naturally and continuously.

The results following the implementation of an Islamic approach in guidance and counselling services have had a positive impact on changes in the moral character of primary school pupils. These changes are evident in the improvement in pupils' discipline, sense of responsibility and polite behaviour during the learning process. These findings suggest that an Islamic approach is not only effective in addressing behavioural issues, but is also capable of shaping pupils' character more comprehensively, in both moral and spiritual terms. Ghuftron and Risnawita state that religious behaviour comprises several aspects that can influence pupils' actions and outlook on life regarding how to behave in a religious manner, namely the dimensions of belief, worship, emotion, religious knowledge and practice (effect).

When considered in the context of the national educational objectives set out in Law No. 20 of 2003, the findings of this study are consistent with efforts to nurture learners of high moral character and a sense of responsibility. Education serves not only as a process of transferring knowledge, but also as a means of fostering values and attitudes. Therefore, an Islamic approach to guidance and counselling can be a relevant strategy for achieving these objectives, particularly in the context of primary education.

The changes in pupils' behaviour that occurred following the implementation of the Islamic approach can also be explained through the concept of Islamic guidance and counselling, which emphasises a balance between psychological and spiritual aspects. Islamic guidance and counselling aims to help individuals overcome life's challenges through an approach that fosters self-awareness and a closer relationship with Allah the Almighty (Ferki Ahmad Marlion & Ahmad Dardiri, 2019).

In this study, these values were internalised through moral guidance, setting a good example and consistent practice, so that pupils not only understood them intellectually but also began to apply them in their everyday behaviour.

Furthermore, the findings of this study also reinforce the view that the methods of setting a good example and fostering habits play a significant role in shaping the moral character of primary school pupils. At this age, pupils tend to imitate behaviour they observe directly more readily than simply accepting verbal explanations. This is evident from the change in the pupils' behaviour: they have become calmer during lessons, are willing to carry out their duty rota, and

show greater respect for their teachers. Thus, an Islamic approach, when applied in a contextual and sustainable manner, has proven capable of meeting the specific needs of primary school pupils.

Nevertheless, the research findings also indicate that there are several obstacles to the implementation of an Islamic approach in guidance and counselling. Time constraints are one of the factors affecting the optimisation of services, meaning that teachers must integrate guidance activities into the learning process. Furthermore, the inconsistent behaviour of some pupils indicates that character development requires a considerable amount of time and cannot be achieved overnight. Environmental factors outside school, such as a lack of support from the family, also influence the success of pupils' character development. Nevertheless, overall, the Islamic approach to guidance and counselling continues to demonstrate a high degree of effectiveness in improving pupils' character. This is evident from the decline in the number of pupils exhibiting undesirable behaviour and the increase in positive attitudes in their daily lives. Consequently, this approach can serve as an alternative strategy for fostering moral character among primary school pupils.

DISCUSSION

Based on the research findings presented in the previous section, it was found that the initial state of primary school pupils' moral character revealed various behavioural issues, such as a lack of good manners, low levels of discipline, and a lack of awareness regarding the application of religious values in daily life. Observational data indicate that some pupils still frequently breach classroom rules, show a lack of respect for teachers, and are not yet able to manage their emotions effectively. Interviews with teachers also revealed that previous teaching approaches had not adequately addressed the pupils' affective and spiritual aspects. Following the implementation of an Islamic approach in guidance and counselling services, a fairly significant change in behaviour has been observed among the majority of pupils.

Pupils have begun to display more polite behaviour when interacting with teachers and their peers. Furthermore, pupils' level of discipline in participating in learning activities has also improved. The data shows an increase in pupil participation in religious activities such as group prayers and reciting short verses (Wijayanti et al., 2022). Changes are also evident in pupils' ability to manage their emotions and resolve conflicts more wisely. Teachers reported that pupils became easier to guide and more responsive to the advice given. (Marlion, 2017) Further observations showed that the classroom environment became more conducive after this approach was implemented. Overall, the data indicated a positive change in the pupils' moral behaviour following the guidance and counselling sessions based on an Islamic approach.

The changes observed in these pupils can be understood in the light of several underlying factors. One of the main factors is the integration of religious values into the guidance process, which addresses the pupils' emotional and spiritual aspects. The Islamic approach enables pupils not only to understand good behaviour on a cognitive level, but also to experience it as an integral part of their faith (Marlion et al., 2025). Furthermore, teaching methods that draw on exemplary stories, advice and the cultivation of good habits also help to reinforce the internalisation of these values. The role of the teacher as a role model is also a key factor in shaping pupils' moral character.

When teachers consistently demonstrate good behaviour, pupils tend to imitate and internalise it. A supportive classroom environment also helps to reinforce changes in pupils' behaviour. Positive social interactions amongst pupils help to foster the development of good habits collectively. Another influencing factor is the consistent provision of reinforcement. This reinforcement makes pupils feel valued when they display good behaviour. Furthermore, pupils' active involvement in religious activities helps them to develop self-awareness. Thus, the changes that occur are the result of a combination of various internal and external factors that reinforce one another.

The implications of these changes in pupils' behaviour have a fairly wide-ranging impact on the learning process and social life at school. With improved manners and discipline, the classroom atmosphere has become more conducive to teaching and learning (Tri Yulia Wijayanti & Ferki Ahmad Marlion, 2019). This enables teachers to deliver the curriculum more effectively without being disrupted by pupils' disruptive behaviour. Furthermore, the relationship between pupils and teachers has become more harmonious. Pupils with good moral character tend to be more receptive to guidance and advice.

Another noticeable effect is an increase in pupils' sense of responsibility towards their tasks and duties. In the long term, these changes have the potential to foster a stronger character and greater integrity in pupils. Pupils also become better able to control their emotions and resolve conflicts peacefully. This is important for developing good social skills from an early age (Hanif et al., 2022). Furthermore, deeply ingrained religious values can serve as a foundation for day-to-day decision-making. These changes also have the potential to have a positive impact beyond the school environment, such as at home and within the wider community. Thus, an Islamic approach to guidance and counselling not only influences pupils' behaviour at school, but also contributes to their overall character development.

The findings of this study are consistent with those of previous research, which has shown that an approach based on religious values is effective in shaping pupils' moral character. Several earlier studies have also found that the integration of spiritual values into education can enhance pupils' positive behaviour (Yuliana Wijayanti & Ahmad Marlion, 2022). Another commonality lies in the importance of the teacher's role as a role model in the character-building process. However, this study identified several differences. One of these is the focus on guidance and counselling services as the primary means of implementing the Islamic approach.

Previous research has tended to emphasise classroom learning in general. Furthermore, this study demonstrates a more structured process of change through the stages of counselling services. Another difference lies in the methods employed, in which this study combines observation and in-depth interviews. The findings of this study also provide a more detailed picture of the gradual changes in pupils' behaviour. Nevertheless, overall, the findings of this study reinforce previous findings. This indicates that the Islamic approach is highly relevant in the context of primary education. Consequently, this study not only confirms the findings of previous research but also makes a further contribution in the form of a more practical approach.

Based on the findings and discussion outlined above, several recommendations can be put forward. Firstly, schools need to integrate an Islamic approach more systematically into their guidance and counselling services (Kamaluddin, Ferki Ahmad Marlion, Nurlaila, Amelia, 2023). This can be achieved by developing structured and sustainable programmes. Secondly, teachers need to receive specialised training on the application of an Islamic approach when guiding pupils.

This training is important to ensure that teachers have adequate understanding and skills. Thirdly, it is recommended that future research employ a wider variety of methods, such as experiments or longitudinal studies. The aim is to assess the long-term effectiveness of the approach. Fourthly, parents need to be involved in supporting the development of pupils' moral character at home. Synergy between school and family will reinforce the results achieved.

Fifthly, there is a need to develop innovative media and methods based on Islamic values. This will make the guidance process more engaging and effective. Furthermore, regular evaluations should be carried out to ensure the programme's success. With these recommendations in place, it is hoped that the Islamic approach can be implemented more effectively. Ultimately, it is hoped that these efforts will make a tangible contribution to shaping a generation of noble character.

CONCLUSION

The conclusions of this study indicate that the application of an Islamic approach in guidance and counselling services plays a significant role in addressing moral issues amongst primary school pupils. Preliminary findings reveal that pupils' moral standards prior to the intervention were still relatively low, characterised by a lack of discipline, responsibility and good manners during learning activities. These issues are not only influenced by individual pupil factors, but also by the social environment and a lack of integration of religious values into the learning process.

Through an Islamic approach, values derived from the Qur'an and the Hadith are systematically internalised through various methods such as *mauidzah hasanah*, setting a good example, habit formation, and positive reinforcement. The research findings indicate a fairly significant change in behaviour following the sustained application of this approach. Pupils have begun to show improvement in terms of discipline, responsibility and respect for teachers and classmates. These challenges indicate that fostering students' moral character requires synergy between schools, families and the community.

These findings suggest that the success of an Islamic approach is determined not only by the methods used, but also by comprehensive support from the wider community. Consequently, a more collaborative strategy is required to optimise the outcomes achieved. This study also emphasises the importance of ongoing evaluation to ensure the effectiveness of the programmes implemented. Furthermore, the findings of this study support the theory that the integration of spiritual values into education can significantly improve the quality of pupils' behaviour. Therefore, an Islamic approach is highly relevant in the context of primary education.

Based on these findings, this study recommends several strategic steps for further development. Schools are expected to integrate an Islamic approach more systematically into their guidance and counselling programmes, so that it is not merely incidental but becomes an integral part of the school culture. Guidance and counselling teachers also need to be given specialised training so that they are able to implement an Islamic approach effectively and in a contextually appropriate manner.

The findings of this study also open up opportunities for the development of Islamic guidance and counselling models that are more practical and adaptable to students' needs. Thus, the results of this study not only make a theoretical contribution but also have practical implications for the world of education. Ultimately, it is hoped that an Islamic approach will provide an alternative solution for shaping a generation of people with noble morals and strong character. This endeavour is vital in addressing the increasingly complex moral challenges of the modern era.

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