Prophetic: Professional, Empathy and Islamic Counseling Journal
Vol. 9, No. 1, June 2026, 23-39
https://doi.org/10.24235/prophetic.v9i1.24005
e-ISSN: 2685-0702, p-ISSN: 2654-3958
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Available online at: https://journal1.uinssc.ac.id/index.php/prophetic/index

Integrative Model of Guidance and Counseling Services in Islamic Boarding Schools Based on Religious and Applied Psychology: Conceptual Analysis

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Received: 2/07/2026; Revised: 11/07/2026; Accepted: 15/07/2026

Abstract

Guidance and counseling services in Islamic boarding schools *(pesantren)* face challenges in responding to the complexity of students' psychological problems because religious approaches and applied psychology are generally still being developed in a partial manner so that there is no conceptual model that integrates the two systematically. This study aims to formulate an integrative model of *pesantren* guidance and counseling services based on religious approaches and applied psychology through conceptual analysis. The research uses a literature study method with an integrative conceptual analysis approach to 16 research articles published in the 2020–2025 period and systematically selected based on the PRISMA 2020 guidelines. The results of the research produced an integrative model that combines Islamic philosophical foundations, evidence-based psychological principles, service components, implementing actors, *pesantren* cultural context, change mechanisms, and service outputs in one complete conceptual framework. This model places religious values as a philosophical foundation, while applied psychology serves as a scientific foundation in assessment, intervention, and service evaluation so as to support the spiritual, psychological, social, academic, and character development of students holistically. Thus, the resulting model makes a theoretical contribution to the scientific development of Islamic guidance and counseling as well as a conceptual reference for the development of *pesantren* guidance and counseling services that are professional, contextual, scientifically tested, and still rooted in Islamic values.

Keywords: *Islamic Boarding School; Guidance and Counseling; Religious Approach; Applied Psychology; Integrative Model.*

INTRODUCTION

Guidance and counseling services are an integral part of the education system that plays a role in helping students understand themselves, develop their potential, and overcome various personal, social, academic, and career problems. In the context of *pesantren*, these functions have more complex characteristics because they are not only oriented to the development of psychological aspects, but are also directed at fostering Islamic morals, spirituality, and personality. The distinctive character of *pesantren* that integrates education, daily life coaching, and character formation makes guidance and counseling services inseparable from religious values that are the main foundation of the educational process. Therefore, the development of guidance and counseling services in *pesantren* requires an approach that is able to accommodate psychological and spiritual dimensions in an integrated manner.

The development of social life, technological advancements, and the increasing complexity of the problems faced by students have encouraged a change in the paradigm of guidance and counseling services in Islamic boarding schools. The problems that arise are no longer limited to academic and

disciplinary aspects, but also include mental health, emotional regulation, social relationships, identity crises, and psychological distress due to environmental changes. This condition requires guidance and counseling services that not only rely on a normative religious approach, but also utilize an applied psychology approach that has a scientific basis, systematic assessment procedures, and scientifically tested intervention techniques. A number of recent studies have shown that the integration of Islamic values with psychological approaches is a strategic need to produce guidance and counseling services that are able to support character formation while improving the psychological well-being of students holistically (Herlinda et al., 2025); Johan et al., 2025).

The development of the study of guidance and counseling *pesantren* in recent years has increasingly led to efforts to integrate the religious dimension with a psychological approach. A religious approach based on Islamic principles, such as monotheism, *Tazkiyatun nafs*, patience, gratitude, sincerity, *tawakal*, and the formation of noble morals as the foundation for problem solving and strengthening mental health (Iskandar et al., 2022; Abdullahi, 2025; Suhertina, 2025). Meanwhile, applied psychology offers a variety of empirically tested theories and intervention techniques, such as humanistic, behavioristic, and humanistic approaches. Cognitive Behavioral Therapy (CBT), which is effective in helping individuals overcome various psychological problems through a systematic process of assessment, diagnosis, and intervention. The integration of these two approaches began to be implemented in various guidance and counseling service practices in Islamic boarding schools, for example through the combination of worship values and *tazkiyatun nafs* with Islamic CBT techniques, assessment of learning difficulties based on trust values, and character strengthening through helping relationship based on the morals of karimah (Nur et al., 2024); Shirley & Shirley, 2025).

The characteristics of the guidance and counseling *pesantren* service also cannot be separated from the central role of *kiai* and *ustaz* as spiritual guides as well as traditional counselors. Emotional closeness, exemplary, *mau'idzah hasanah*, as well as the habit of worship is the main strength in the process of assisting students. Various studies show that the role of *kiai* and *ustaz* contributes to the formation of discipline, strengthening spirituality, emotional stability, and improving the academic achievement of students (Najib, 2020); Rofiq et al., 2025; Usman, 2025). In fact, under certain conditions, the religious approach taken by the *kiai* has proven to be effective as part of handling psychological problems in an inclusive manner (Zain dan Muttaqin 2024). However, the increasing complexity of psychological disorders experienced by students shows that these services require collaboration with applied psychology approaches so that the assessment, intervention, and evaluation process can be carried out more professionally and comprehensively (Wahyuni et al., 2024); Saputra et al., 2025).

Although research developments show that religious and psychology-based guidance and counseling services have been widely carried out. However, most previous studies have addressed religious approaches and applied psychology separately or only integrated the two at the level of implementation of specific counseling techniques. The religious approach is generally focused on spiritual and moral development, while applied psychology focuses more on the psychological, behavioral, and procedural aspects of science. As a result, there is no conceptual framework that systematically explains how the two approaches can be combined in one complete guidance and counseling *pesantren* service model, starting from philosophical foundations, operational principles, counselor competencies, to service mechanisms. On the other hand, various practical obstacles, such as the dominance of the secular paradigm in guidance and counseling education, the limited competence of counselors in integrating Islamic values methodologically, the lack of optimal guidance and counseling institutions in Islamic boarding schools, and the still existence of stigma against counseling services, further show the need for a more comprehensive integrative model (Riyadi & Bagas, 2022; Abas et al., 2025; Zahrah et al., 2025).

Based on these conditions, this research is a scientific effort to fill the gap in the studies that have been carried out previously through the development of a conceptual model of guidance and counseling *pesantren* services that integrates religious approaches with applied psychology holistically. In contrast to previous research which generally only highlighted integration at the level of counseling techniques or practices, this study seeks to build a conceptual framework that connects the two approaches to the ontological, epistemological, axiological, and praxis dimensions so as to produce a service model that is systematic, contextual, and in accordance with the characteristics of the *pesantren*. The model developed is expected to be able to become a conceptual foundation in the implementation of guidance and counseling services which are not only oriented towards solving psychological problems, but also strengthening spirituality, character building, and mental well-being of students in a sustainable manner.

On this basis, this study aims to analyze and formulate an integrative model of *pesantren* guidance and counseling services based on religious approaches and applied psychology through conceptual analysis. The results of the research are expected to make a theoretical contribution to the scientific development of Islamic guidance and counseling, as well as become a practical reference for *pesantren* in developing guidance and counseling services that are adaptive to the dynamics of modern life without ignoring Islamic values as the main foundation of *pesantren* education.

METHOD

This study uses a literature study with an integrative conceptual analysis approach. This approach aims to review, clarify, and integrate various concepts that develop in the literature so as to produce a new, more comprehensive theoretical construction. In contrast to literature reviews that only describe the results of previous research, integrative conceptual analysis is oriented towards the reconstruction of concepts through the synthesis between empirical evidence and theoretical foundations to build conceptual models that have scientific coherence and contextual relevance (Wynn 2024). This approach was chosen because it is in accordance with the purpose of the research, which is to formulate an integrative model of *pesantren* guidance and counseling services that combines religious approaches and applied psychology as two complementary perspectives in supporting the psychological and spiritual development of students (Yusanto, 2019); Muhtadi, 2025).

The object of research is in the form of scientific literature that discusses *pesantren* guidance and counseling services, religious approaches, applied psychology, Islamic counseling, *pesantren* culture, and student mental health. The study population includes all research articles published in the 2020–2025 period and indexed in Google Scholar, Garuda, Crossref, and Scopus. Source selection is done using purposive sampling based on the suitability of the substance with the focus of the research. Inclusion criteria include original research articles, has gone through a process peer review, available in full text in Indonesian or English, using qualitative, quantitative, or mixed methods, and explicitly discuss one or more themes related to *pesantren* guidance and counseling services, religious approaches, applied psychology, *pesantren* culture, or student mental health. On the other hand, conceptual articles, literature reviews, proceedings, books, theses, theses, dissertations, editorials, or publications that are not relevant to the research focus or are not fully available are excluded from the analysis process so that the resulting synthesis is based on credible empirical evidence (White & Beagan, 2020); Boor et al., 2022; Morton et al., 2022).

The research instruments are in the form of literature documentation sheets, article selection forms, and data extraction matrices used to record information regarding the identity of the publication, research objectives, methodological design, subject characteristics, main concepts, empirical findings, and theoretical implications of each article. Data collection began with a systematic literature search using a combination of keywords based on Boolean operators according to the focus of the research. Furthermore, screening is carried out through the study of titles, abstracts, and complete texts based on the inclusion and exclusion criteria that have been set. To improve the transparency and traceability of

the literature search process, this study adopts the documentation flow of Preferred Reporting Items for Systematic Reviews and Meta-Analyses (PRISMA) 2020 as a guideline for reporting the process of identification, screening, and selection of literature sources. In this study, PRISMA was used solely to document the systematic literature search process, not as a research design or systematic review method.

Data analysis was carried out using integrative conceptual analysis as stated by Wynn (2024). The stages of analysis include four interrelated steps. First, identify concepts, namely inventory the main concepts related to *pesantren* guidance and counseling services, religious approaches, and applied psychology from each article that meets the criteria. Second, categorization and mapping of concepts, namely grouping concepts based on themes, dimensions, theoretical assumptions, and interrelated relationships to obtain a complete conceptual structure. Third, conceptual synthesis, which integrates empirical findings with theoretical perspectives to find patterns of relationships, common points, and conceptual gaps that have not been widely developed in previous research. Fourth, reconstruction of the conceptual model, namely compiling an integrative model of *pesantren* guidance and counseling services that combines religious dimensions, applied psychology, and the cultural characteristics of the *pesantren* into a coherent, applicative, and contextual conceptual framework. Through these stages, this research not only produces a synthesis of knowledge, but also offers a new conceptual model that can be the basis for the development of theories and practices of guidance and counseling services in the *pesantren* environment.

FINDINGS AND DISCUSSION

Findings and Literature Selection

The initial stage of this research focuses on identifying the characteristics of the literature that meet the inclusion criteria as the basis for the preparation of conceptual synthesis. The presentation of the characteristics of the article aims to provide an overview of the distribution of data sources based on the author, year of publication, type of research, research context, and focus of the study so that it can show that all the literature analyzed has relevance to the research objectives. Although this study uses an integrative conceptual analysis approach, the literature search and selection process is still systematically documented with reference to the PRISMA 2020 guidelines to improve the transparency and traceability of the literature source search process. The complete flow of search and article selection is presented in Figure 1.

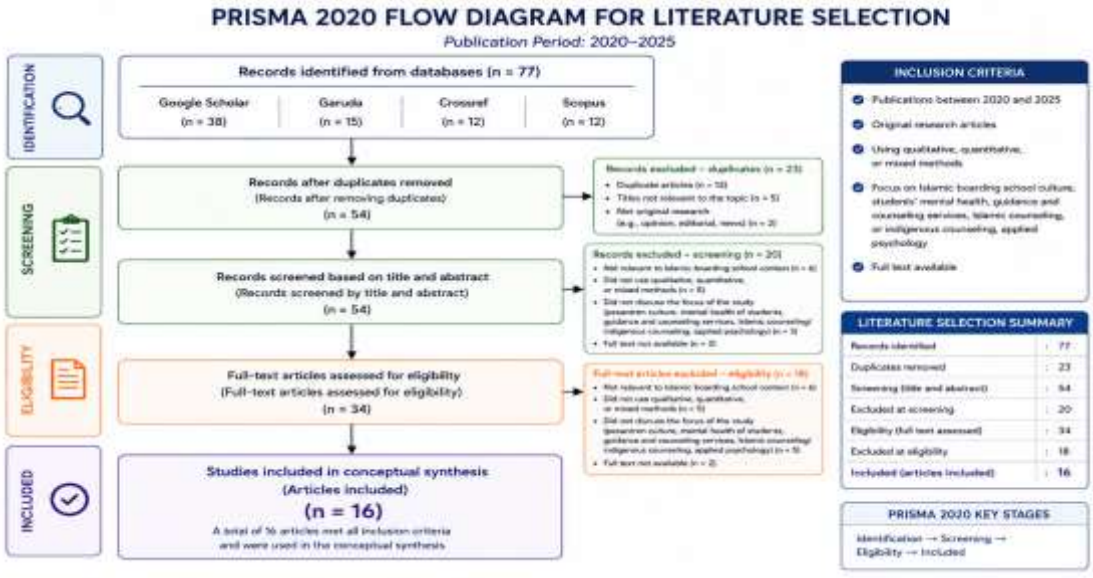


Figure 1. Literature Search and Selection Flow Refers to the PRISMA 2020 Guidelines

Figure 1 visualizes the process of identifying literature through four scientific databases, namely Google Scholar, Garuda, Crossref, and Scopus, with a publication range of 2020–2025. The

identification stage produced 77 articles, consisting of 38 articles from Google Scholar, 15 articles from Garuda, 12 articles from Crossref, and 12 articles from Scopus. Additional searches through reference lists or hand searches do not result in new articles.

Furthermore, duplication was eliminated so that 54 unique articles were obtained that entered the screening stage. At the screening stage, articles are selected based on titles and abstracts to assess their suitability with the focus of the research. A total of 20 articles were eliminated because they were still identified as duplicates (13 articles), had irrelevant titles (5 articles), or were not research articles, such as editorials and opinion articles (2 articles). Thus, 34 articles were declared eligible to undergo an eligibility assessment.

The eligibility stage is carried out through a thorough review of the complete manuscript to evaluate the suitability of the research context, the quality of the methodology, and the completeness of the information required. Of the 34 articles, 18 articles were issued because they were not carried out in the context of *pesantren* (6 articles), did not use qualitative, quantitative, or mixed methods research designs (5 articles), did not discuss the main themes of research including *pesantren* culture, student mental health, guidance and counseling services, Islamic counseling, indigenous counseling, or applied psychology (5 articles) and did not provide a complete manuscript (2 articles).

Through this series of processes, 16 articles were obtained that met all inclusion criteria and were subsequently used as the basis for the preparation of conceptual synthesis. The articles are seen as having methodological quality and substantial relevance to explain the relationship between religious approaches, applied psychology, and the cultural characteristics of *pesantren* in the development of integrative models of guidance and counseling services. Therefore, the use of the PRISMA 2020 flow in this study serves as a guideline for reporting the search process and literature selection in a transparent manner, not as a systematic review method. The characteristics of the sixteen articles on which the analysis is based are further presented in Table 1, which contains information about the author and year of publication, the type of research, the research context, the focus of the study, and the main contribution of each article to the development of the integrative model of *pesantren* guidance and counseling services based on religious approach and applied psychology.

Table 1. Characteristics of the Literature Studied

No.	Author (Year)	Types of Research	Research Context	Study Focus	Contribution to the Integrative Model
1.	Endaryono et al., 2020	Qualitative	*Pesantren*	*Pesantren* culture	Explain the culture of *pesantren* as a development environment that supports the formation of guidance and counseling character and services.
2.	Abdurrahman et al., 2021	Qualitative	*Pesantren*	Character education	Affirming religious values as the foundation for character development and guidance and counseling services.
3.	Burga & Damopolii, 2022	Qualitative	*Pesantren*	Islamic cultural values	Showing the role of culture and social support in the formation of student character.
4.	Farhah et al., 2022	Qualitative	*Pesantren*	Parenting system	Explain religious habituation and example as a strategy for raising students.
5.	Hana et al., 2022	Quantitative	*Pesantren*	Mental health of students	Proving religiosity as a protective factor for students' mental health.
6.	Yuslih & Hafiz, 2022	Qualitative	*Pesantren*	Character education	Explain the strengthening of discipline, morals, and independence of students.
7.	Andhika Sarfatra, 2023	Qualitative	*Pesantren*	Student development	Describe habituation and example in fostering students.

No.	Author (Year)	Types of Research	Research Context	Study Focus	Contribution to the Integrative Model
8.	Kirno, 2023	Qualitative	*Pesantren*	Educational culture	Explain the internalization of religious values in the *pesantren* education system.
9.	Huda & Luailik, 2023	Qualitative	*Pesantren*	guidance and counseling Services	Describe the implementation of preventive and curative functions of guidance and counseling services.
10.	Mutho' et al., 2024	Quantitative	*Pesantren*	Resilience of students	Showing the relationship between self-regulation and students' mental health.
11.	Sutomo et al., 2024	Qualitative	*Pesantren*	Local Wisdom	Explain the culture of *pesantren* as a therapeutic community.
12.	Yunanda et al., 2024	Mixed Methods	*Pesantren*	Nurturing students	Describing the psychosocial adaptation of students through the *pesantren* parenting system.
13.	Fitrianjani et al., 2025	Quantitative	*Pesantren*	Stress	Identify risk factors that affect students' mental health.
14.	Rahmatullah & Hamzah, 2025	Quantitative (Experimental)	*Pesantren*	Islamic CBT	Proving the effectiveness of CBT integration with spiritual practice in counseling.
15.	Rozi et al., 2025	Qualitative	*Pesantren*	Islamic Gestalt Counseling	Adapting the Gestalt approach according to Islamic values in guidance and counseling services.
16.	Shirley & Shirley, 2025	Qualitative	*Pesantren*	Indigenous counseling	Develop counseling based on *ta'dib, at-tadrij,* and *i'tibar ahwal* an-nas in the context of Islamic boarding schools.

Table 1 shows that the articles analyzed were dominated by qualitative research as many as 10 articles (62.5%), followed by quantitative research as many as 5 articles (31.3%), including one experimental study, and 1 article (6.2%) using a mixed methods approach. Based on the year of publication, articles that met the inclusion criteria came from the 2020–2025 range, with a distribution of one article in 2020 and 2021, four articles in 2022, three articles in 2023, three articles in 2024, and four articles in 2025, respectively. All articles come from the context of *pesantren* education and collectively provide an empirical foundation regarding *pesantren* culture, parenting system, guidance and counseling services, student mental health, and the integration of religious approaches and applied psychology. The synthesis of the characteristics and findings of the sixteen articles is the basis for formulating an Integrative Model of *pesantren* guidance and counseling services based on religious approaches and applied psychology offered in this study.

Sixteen articles that met the inclusion criteria showed that research on *pesantren* guidance and counseling services has increased in the last five years. Most studies use qualitative approaches, while quantitative and mixed methods research is still relatively limited. In terms of substance, most of the research focuses on Islamic counseling and student mental health, while studies that explicitly integrate religious approaches with applied psychology within the framework of *pesantren* services are still very few. These findings show that there is room for the development of conceptual models that are able to bridge the two approaches.

Discussion

Conceptual Synthesis of Integrative Model of Guidance and Counseling *Pesantren* Services

Pesantren is an Islamic education ecosystem that has different characteristics from formal educational institutions in general because they organize the educational process as a whole through the dormitory life system. In this system, learning activities, worship, moral development, social interaction,

and character formation take place in an integrated manner for twenty-four hours. This condition makes the *pesantren* not only function as an educational institution, but also as a development environment which simultaneously forms the cognitive, affective, social, spiritual, and moral aspects of the students. Various studies have shown that the parenting pattern in *pesantren* contributes to the formation of discipline, independence, responsibility, religiosity, and social character of students (Endaryono et al., 2020); Yuslih & Hafiz, 2022; Yunanda et al., 2024). The findings are in line with Bronfenbrenner's developmental ecological perspective which places the environment as the main determinant of individual development (Bronfenbrenner dan Morris 2007). In the context of Islamic boarding schools, intensive interaction between students, *kiai*, stuttgart, peers, and institutional culture form an ecological system that continuously affects the psychological development of students.

Conceptually, the *pesantren* parenting system does not only rely on behavior control mechanisms, but also emphasizes the internalization of values through habituation, modeling, as well as spiritual strengthening. Structured daily schedule, obligation to attend congregational prayers, book recitation, *Tahfiz*, formal learning, to activities polar bahtsul create a learning experience that takes place repeatedly so as to form positive habits (Farhah et al., 2022); Andhika Sarfatra, 2023; Kirno, 2023). The perspective of Bandura's social learning theory explains that individual behavior develops through observation of authority figures (Bandura 1997). In the culture of Islamic boarding schools, *kiai, ustaz*, and stuttgart serves as a role model which not only conveys knowledge, but also represents the values that are expected to be part of the personality of the students. Therefore, the process of character development in *pesantren* takes place not only through verbal instruction, but through the experience of living together in a religious community.

This interpretation shows that the effectiveness of *pesantren* parenting cannot be understood only as a result of the application of strict discipline. Twenty-four-hour supervision, reward and punishment mechanisms, and intensive interpersonal relationships form a gradual process of value internalization. Andhika Sarfatra (2023) shows that the application of educational awards and sanctions not only increases compliance with the rules, but also strengthens the intrinsic motivation of students in carrying out religious and social obligations. Thus, the parenting function is no longer regulative, but develops into a character education mechanism that balances external control with the development of self-regulation. This synthesis expands on the findings of previous research that generally still views *pesantren* discipline as an instrument of behavior development, while the conceptual analysis of this study shows that discipline is part of the psychological process of religious identity formation.

The results of the literature review also show that *pesantren* parenting has implications for the mental health of students. Discipline, worship habits, collective life, and strengthening spiritual values have been proven to increase adaptability, independence, social awareness, and self-regulation (Hannah et al., 2022; Mutho' et al., 2024). From a positive psychology perspective, the experience acts as a protective factor that strengthens psychological resilience through the existence of the meaning of life, social support, and group identity. however, various studies also remind that the *pesantren* system presents psychological challenges that cannot be ignored. Tight schedules, academic and organizational demands, limited privacy, and strict rules have the potential to increase stress if not balanced with adequate coping skills (Fitrianjani et al., 2025). These findings show that the *pesantren* environment has a paradoxical character, which is able to be a protective factor as well as a risk factor for mental health depending on the quality of the available assistance system.

In this context, the existence of guidance and counseling services has gained a strategic position as a mechanism that bridges the function of character education with the need for psychological assistance for students. In contrast to the practice of guidance and counseling in formal schools which is more oriented towards solving individual problems, guidance and counseling services in *pesantren* develop as an integral part of the *pesantren* culture. The purpose of the service does not only include handling psychological problems, but also the formation of moral character, strengthening religiosity,

improving mental health, developing academic potential, and career readiness of students. This orientation shows that the guidance and counseling *pesantren* service has *developmental, preventive*, and spiritual characteristics at the same time.

Various studies have identified that guidance and counseling services in *pesantren* are carried out through two main functions, namely preventive and curative (Huda & Luailik, 2023; Shirley & Shirley, 2025). The preventive function is realized through the study of *ahlak, Mau'izhah Hasanah*, worship habits, orientation of new students, and character development in an ongoing manner. Instead, the curative function is realized through individual counseling, group counseling, mentoring stuttgart, to *Kiai's* involvement as an informal counselor when students face psychological and social problems. This characteristic shows that guidance and counseling services in *pesantren* are not limited by formal counseling rooms, but take place in the entire process of daily life.

When compared to previous research, most studies still describe the form of guidance and counseling services partially, for example, only discussing group counseling, the role of *musyrif,* or the function of *kiai* as counselors. These studies have not explained much about the conceptual relationship between *pesantren* culture, the parenting system, and the guidance and counseling service mechanism as a whole student development system. The conceptual analysis in this study shows that the three elements form each other dynamically. The culture of the *pesantren* provides a social and spiritual context, the parenting system is a medium for internalizing values, while the guidance and counseling service functions as a professional instrument that ensures that the development process of students takes place in a healthy manner. Thus, the effectiveness of guidance and counseling services is not only determined by the quality of counseling techniques, but also by the ability of services to utilize the cultural strength of *pesantren* as a therapeutic medium.

This interpretation is strengthened by the study of counseling based on local wisdom which places the principle of *ta'dib*, and *at-tadrij* as the basis for the implementation of counseling services in *pesantren* (Sari dan Fidyatin 2025). These principles show that the counseling process must consider the psychological development of students, cultural context, and stages of behavior change. The values of ukhuwah, mutual cooperation, respect for teachers, and communal life are not only cultural characteristics, but also serve as therapeutic mechanisms that strengthen social support, religious identity, and psychological well-being of students (Burga & Damopolii, 2022; Sutomo et al., 2024). This perspective expands the concept therapeutic community in modern psychology because the *pesantren* community not only provides social support, but also provides spiritual orientation as a source of meaning in life.

Based on this synthesis, it can be understood that the culture of the Islamic boarding school, the parenting system, and the guidance and counseling service are three components that cannot be separated. These three form a conceptual foundation for the development of a contextual guidance and counseling service model with the characteristics of Islamic boarding schools. However, despite having the power in character formation and spirituality, the approach that develops in *pesantren* still faces limitations in the form of the lack of use of standardized psychological assessments, service documentation that has not been systematic, and scientific evaluation that is still limited. This condition is the starting point for the need for integration with applied psychology so that guidance and counseling services in *pesantren* are not only normatively and culturally strong, but also meet the principles of professionalism, accountability, and evidence-based practice. Thus, the next discussion is directed to the analysis of how religious approaches can be integrated with applied psychology to build a more comprehensive, adaptive, and relevant guidance and counseling *pesantren* service model to the mental health challenges of students in the contemporary era.

Integrative Model of Guidance and Counseling

The development of guidance and counseling services in *pesantren* is moving from a traditional paradigm to an integrative paradigm. This shift emerged in response to the increasingly complex

psychological problems of students that can no longer be explained only through religious approaches or modern psychology separately. Various studies confirm that religious approaches have advantages in building meaning in life, internalizing values, as well as building character, while applied psychology provides a systematic scientific framework for assessment, intervention, and evaluation of services (Zahrah et al., 2025). Therefore, the relationship between the two approaches should not be positioned as two competing paradigms, but as two complementary perspectives in building comprehensive guidance and counseling services in accordance with the characteristics of Islamic boarding schools.

These findings also show a paradigm shift in Islamic counseling practices. So far, most studies have viewed religion as one of the intervention techniques used to strengthen the effectiveness of modern psychotherapy. On the contrary, the results of the conceptual synthesis in this study show that in the context of religious *pesantren* it is not just a therapeutic instrument, but an epistemological foundation that determines how to understand the nature of human beings, the purpose of counseling, and indicators of service success. This perspective is in line with the paradigm of Islamic guidance and counseling which views human beings as a complete unity between physical, psychological, social, moral, and spiritual dimensions within the framework of monotheism (Rahmatullah dan Hamzah 2025). Thus, applied psychology does not replace Islamic values, but serves as a methodological tool that strengthens the professional implementation of those values.

This interpretation shows a fundamental difference from some previous research that tends to place modern psychology as the main paradigm, then add religious elements as a complement to the intervention. The model offered in this study actually places monotheism as a metatheory, while applied psychology becomes an operational tool to translate Islamic values into systematic, measurable, and scientifically tested service procedures. This conceptual position shows that the integration built is epistemological, not just a technical collaboration between methods.

In this perspective, Islamic concepts such as *ruh*, *qalb*, *nafs*, *tazkiyatun nafs*, *muhasabah*, patience, gratitude, sincerity, pleasure and tawakal are the basis for understanding the psychological dynamics of students. At the same time, applied psychology contributes through the use of needs assessment, identification of risk factors, preparation of development programs, selection of intervention techniques, and evaluation of service effectiveness. Thus, the counseling process takes place through a combination of spiritual transformation and mutually reinforcing psychological changes. This synthesis shows that changes in student behavior are not only understood as the result of cognitive restructuring as described in CBT, but also as a process of purification of the soul directed to bring individuals closer to Allah SWT. This perspective provides a transcendental dimension that has not been widely discussed in Western-based counseling psychology research.

Based on a synthesis of various literature, this study identifies five main components that make up the integrative model of *pesantren* guidance and counseling services. First, the philosophical foundation is in the form of the values of monotheism, trust, patience, sincerity, ihsan, and morals as ethical principles that direct the entire service process. Second, the goal of the service is not only to solve psychological problems, but also to develop the spiritual, social, emotional, academic, and character of the students as a whole. Third, the core service component which includes assessment, orientation services, information services, individual counseling, group counseling, spiritual strengthening, evaluation, follow-up, and referral if needed. Fourth, service actors consisting of guidance and counseling teachers, counselors, foster parents, parents, psychologists, and especially *kiai* as central figures in fostering religious values. Fifth, the context of implementation, namely the *pesantren* culture which is characterized by communal life, Islamic scientific traditions, *kiai* leadership, and local wisdom as a therapeutic environment that supports the development of students (Abdurrahman et al., 2021).

The five components show that the integrative model not only combines counseling techniques with religious activities, but establishes a systematic relationship between philosophical dimensions,

service objectives, actors, processes, and institutional culture. This position is different from some previous studies that generally only integrate certain psychotherapy techniques, such as CBT or SFBT, with dhikr or prayer without explaining the conceptual framework that connects all the components of the service. Therefore, the main novelty of this research lies in the preparation of a conceptual model that explains how religious values, *pesantren* culture, and applied psychology interact as a complete guidance and counseling service system.

At the implementation level, various applied psychology techniques have been proven to be contextually adapted in the *pesantren* environment. The CBT approach, for example, is not only used to help students identify and change cognitive distortions, but is combined with practice meditation, remembrance, *tadabbur* The Qur'an, and *tazkiyatun nafs* so that cognitive restructuring goes hand in hand with spiritual strengthening (Rahmatullah dan Hamzah 2025). Similarly, SFBT can be combined with Islamic values of tawakal, gratitude, and optimism so that the orientation to solutions is not solely based on individual strength, but also on confidence in the help of Allah SWT. Gestalt approach that emphasizes self-awareness can also be enriched through the concept *muraqabah* and spiritual reflection so as to improve the quality of students' existential awareness (Rozi et al., 2025).

The findings show that the principles of evidence-based practice in psychology are fundamentally not in conflict with Islamic values as long as the adaptation process is carried out critically against the philosophical and cultural foundations of Islamic boarding schools. Therefore, the integration developed is not a symbolic process of Islamization of psychological theory, but a contextualization process that maintains scientific validity while maintaining the authenticity of religious values. This analysis expands on the results of the research of Rahmatullah & Hamzah (2025) which affirms the effectiveness of the CBT and SFBT approaches, because this study shows that the effectiveness of these techniques can be further increased when enriched by the spiritual dimension relevant to the students' belief system.

On the other hand, the results of the synthesis show that the religious approach still has advantages that are not entirely replaceable by modern psychology. The emotional closeness between the *kiai* and the students, the relationship built through manners, example, worship habits, communal life, and supervision for twenty-four hours creates a mentoring process that takes place naturally in daily life. The relationship forms a strong therapeutic alliance because it is based on trust, respect, and spiritual bonding. In contrast, applied psychology offers advantages in the form of objective assessment procedures, the use of standardized instruments, service documentation, professional supervision, and data-driven evaluations. Therefore, the two approaches have different but complementary strengths.

The integration between religious approaches and applied psychology takes place on five main aspects. First, integration on the philosophical foundation, namely Islamic values becomes the basis of ethics, while psychological theory becomes a scientific framework in understanding behavioral dynamics. Second, integration into service objectives, namely developing mental health while forming moral karimah. Third, integration in assessments and interventions, namely the use of psychological instruments enriched with indicators of religiosity, worship, and moral development. Fourth, integration in counseling relationships, which is combining empathetic professional relationships with *kiai* and student relationships that are full of examples. Fifth, integration in evaluation, which combines measurable psychological indicators with spiritual indicators such as improving the quality of worship, moral changes, and moral maturity. Through this integration, guidance and counseling services in *pesantren* are no longer understood as a combination of two stand-alone approaches, but as a system that strengthens each other in supporting the holistic development of students.

These findings show a different research position compared to most previous studies. Previous research has generally focused on the effectiveness of one counseling technique, the role of *kiai,* or the implementation of a particular guidance and counseling program. Instead, this study develops a conceptual synthesis that connects *pesantren* culture, parenting system, religious approaches, applied psychology, and guidance and counseling service governance into one integrative model framework.

Thus, the formulation of a conceptual framework that can be used as the basis for the development of an evidence-informed *pesantren* guidance and counseling service model is also strongly rooted in Islamic values and *pesantren* culture.

Based on the results of a conceptual synthesis of various research findings, the model offered in this article places the guidance and counseling *pesantren* service as a system that integrates Islamic religious values with applied psychology approaches in one comprehensive service framework. The integration is built on the principle that the religious approach functions as a philosophical foundation as well as a source of value that directs the purpose of service, while applied psychology provides a scientific framework in the form of assessments, intervention techniques, and evaluations based on scientific evidence. The two approaches are not positioned as conflicting paradigms, but as complementary systems in supporting the holistic development of students. The conceptual framework resulting from this research is presented in Figure 2.

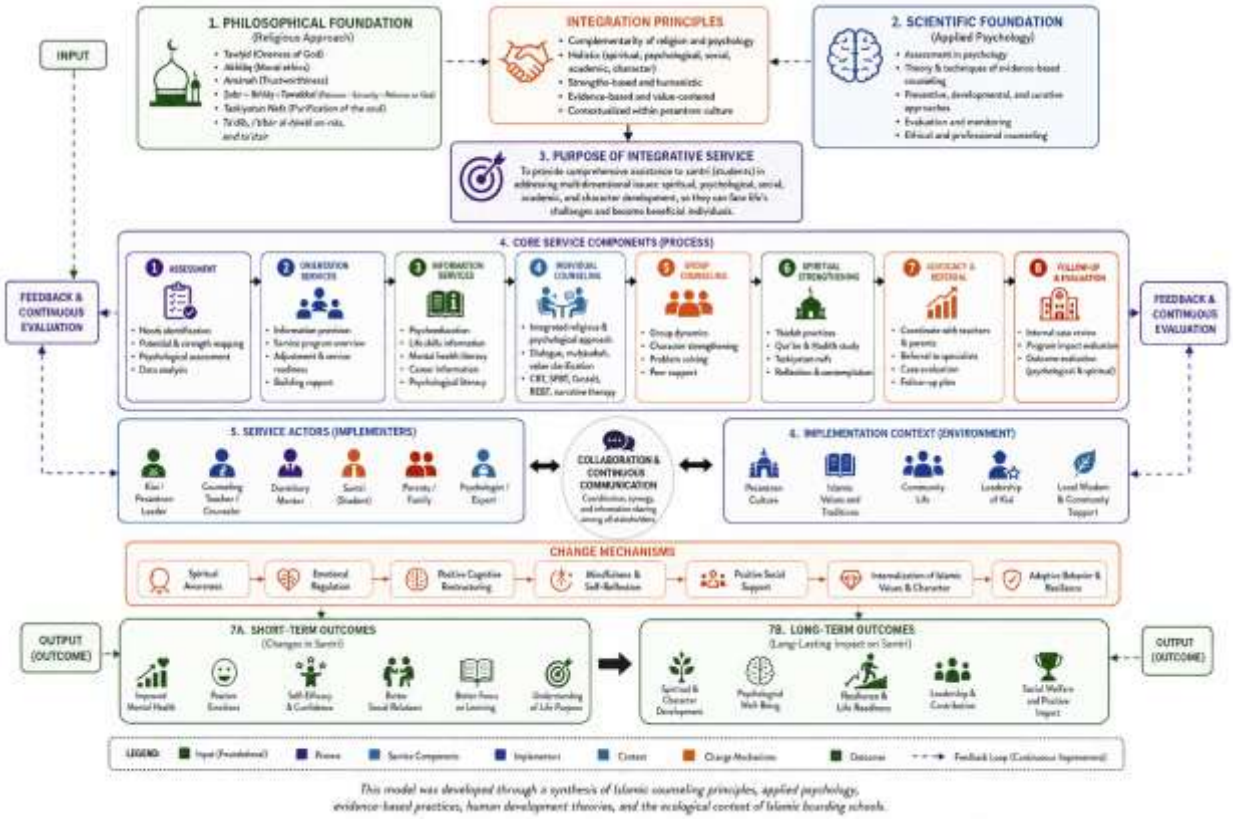


Figure 2. Conceptual Framework of the Integrative Guidance and Counseling Model

Figure 2 presents the conceptual framework of the integrative model of *pesantren* guidance and counseling services based on religious approach and applied psychology developed through a conceptual synthesis of Islamic counseling theory, evidence-based practice-based applied psychology, developmental psychology, ecological approach, and *pesantren* cultural characteristics. This framework is designed to explain the systematic relationship between the components of the model, starting from the philosophical and scientific foundations as inputs, the principles of integration that are the conceptual basis, the process of guidance and counseling services, the factors supporting implementation, the change mechanism, to the outcomes. that is expected. This model not only describes the stages of implementing guidance and counseling services, but also explains the conceptual logic of how the integration of religious values and applied psychology can produce comprehensive changes in the development of students. This conceptual framework is prepared based on the flow of input–process–support system–change mechanism–outcome which shows that the effectiveness of guidance and counseling services in *pesantren* is the result of interaction between the foundation of values, scientific

approaches, service processes, implementing actors, *pesantren* environment, and evaluation carried out on an ongoing basis.

The input stage begins with two main foundations, namely the philosophical foundation and the scientific foundation. The philosophical foundation is rooted in Islamic values which include monotheism, noble morality, trust, patience, sincerity, tawakal, tazkiyatun nafs, *ta'dib*, *i'tibar ahwal an-nas*, and *at-tadrij*. These values become an ethical and spiritual orientation that directs the entire service process to not only focus on solving psychological problems, but also on the formation of character and spiritual maturity of students. On the other hand, the scientific foundation adopts the principles of applied psychology through psychological assessments, scientifically tested counseling theories and techniques, preventive, developmental, and curative approaches, as well as evaluation, monitoring, and professional ethics. The integration of the two foundations shows that *pesantren* guidance and counseling services do not separate the religious dimension from the scientific approach, but rather combine them in a complementary way.

The two foundations are then brought together through the principle of integration which is the core of model development. This principle emphasizes that religious approaches and applied psychology have complementary relationships, so that services are developed holistically by paying attention to spiritual, psychological, social, academic, and character dimensions. In addition to being oriented to the needs of students, this model also prioritizes evidence-based practices that are still based on Islamic values and adjusted to the cultural characteristics of the *pesantren*. The presence of this principle of integration clarifies the conceptual mechanism that connects the theoretical foundation with the implementation of services.

Based on this principle, the model is directed to the goal of integrative services, which is to develop students as a whole so that they have a balance between mental health, spiritual maturity, social ability, academic achievement, and good character. With this orientation, guidance and counseling services not only aim to overcome the problems experienced by students, but also facilitate optimal development so that they are able to face various life challenges adaptively and responsibly.

The next stage is the core service process, which is systematically arranged starting from assessment, orientation services, information services, individual counseling, group counseling, spiritual strengthening, evaluation and follow-up, to referrals if needed. The assessment functions to identify the needs, potentials, and psychological and religious conditions of students as the basis for the preparation of interventions. Orientation services help the process of adapting to the *pesantren* culture, while information services provide education about education, mental health, career, religion, and psychological literacy. Individual counseling integrates psychological techniques, such as CBT, SFBT, and REBT, with a religious approach in the form of dhikr, muhasabah, and internalization of Islamic values. Meanwhile, group counseling is directed to develop problem-solving skills, peer support, and character strengthening through group dynamics. Spiritual strengthening is carried out through worship, dhikr, *tadabbur* of the Qur'an, *tazkiyatun nafs*, and moral development as an integral part of the counseling process. The entire process is then evaluated through development monitoring and follow-up, while referrals are made if students need services that are outside the authority of the counselor.

The success of the model implementation is supported by the service actors and the context of the implementation. Service actors include *kiai* or *pesantren* leaders, guidance and counseling teachers, musyrif or foster guardians, students, parents, and psychologists or experts. The collaboration of all actors allows services to be provided in an integrated manner according to their respective roles and competencies. On the other hand, the implementation of services takes place in the context of *pesantren* culture which is characterized by Islamic scientific traditions, communal life, *kiai* leadership, and local values. Thus, the counseling process is not understood as an individual activity alone, but as part of the social and cultural system of the *pesantren* that also affects the development of students.

As a link between components, the model puts collaboration and continuous communication in a

central position. This component emphasizes that coordination, information exchange, and synergy between service implementers must take place continuously so that the interventions provided remain consistent, integrated, and in accordance with the needs of students. In addition, the model also implements a feedback loop that connects the evaluation stage with the next assessment. This mechanism shows that guidance and counseling services are dynamic and sustainable so that the results of the evaluation are used as a basis for improving services in the next cycle.

The uniqueness of this model lies in the existence of a change mechanism that explains how the service process produces changes in students. Through various forms of intervention, it is hoped that there will be an increase in self-awareness, the ability to regulate emotions, cognitive restructuring towards a more adaptive mindset, spiritual strengthening that gives meaning to life, increased social support from the surrounding environment, and internalization of Islamic values and noble character. These changes become mediators that explain the relationship between the service process and the expected end result.

Finally, the model generates two categories of outcomes. Short-term outcomes are improved mental health, spiritual well-being, self-regulation, resilience, adaptive coping skills, and social competence. These changes then develop into long-term outcomes in the form of the formation of students who have character, religious, noble character, independence, responsibility, achievement, have a leadership spirit based on Islamic values, and are able to make a positive contribution to society and the nation. Thus, this conceptual framework not only describes the stages of implementation of guidance and counseling services, but also explains the logical relationship and mechanism of change that connects the integration of religious approaches and applied psychology with the achievement of holistic student development.

Thus, this conceptual framework emphasizes that the effectiveness of guidance and counseling services in *pesantren* does not only depend on the use of scientifically tested counseling techniques, but also on the success of integrating religious values and *pesantren* culture as a philosophical foundation that provides direction, meaning, and sustainability to the entire process of student mentoring. This framework is also a research novelty because it offers an integrative model that connects the philosophical, scientific, institutional, and service practice dimensions in one complete conceptual system, so that it can be used as a basis for the development of operational models and empirical research on various *pesantren* typologies.

From the theoretical side, this integrative model contributes to the scientific development of Islamic guidance and counseling by showing that the integration between religious approaches and applied psychology does not have to result in the dominance of one paradigm. On the contrary, the two can be constructed in a complementary relationship through the placement of monotheism as a philosophical foundation and applied psychology as a methodological tool. This contribution expands the study of indigenous Indonesian counseling which has so far emphasized more on local cultural aspects than on the systematic integration between religious dimensions and scientifically tested psychological approaches.

Practically, the model offered can be a reference for *pesantren* managers in compiling a more comprehensive guidance and counseling program. guidance and counseling teachers, *musyrif*, and *kiai* can develop services based on student needs assessment, adapt applied psychology techniques according to Islamic values, and build an evaluation system that measures psychological and spiritual development. In addition, this model opens up opportunities for stronger collaboration between Islamic boarding schools, psychologists, professional counselors, and families in building a sustainable mentoring system. The integration is expected to be able to improve the quality of mental health services for students without eliminating the religious identity and culture of the *pesantren*.

However, this study has several limitations that need to be considered. First, the research uses a conceptual analysis approach so that the resulting model is still theoretical and has not been empirically

tested on various types of Islamic boarding schools. Second, most of the literature analyzed uses a qualitative approach, so the evidence on the effectiveness of interventions is still relatively limited compared to experimental studies. Third, the variation in the characteristics of *pesantren* in Indonesia causes this integrative model to require an adaptation process in accordance with the organizational culture, education system, and resources owned by each institution. Therefore, further research needs to develop religious-based assessment instruments, test the effectiveness of models through experimental design or mixed methods, and develop implementation guidelines that can be applied to various typologies of Islamic boarding schools.

Overall, the results of this conceptual analysis confirm that *pesantren* guidance and counseling services will be more effective if developed through the integration of Islamic religious values, *pesantren* culture, and applied psychology. The religious approach provides philosophical direction, moral orientation, and spiritual meaning, while applied psychology provides a systematic scientific procedure for assessment, intervention, and evaluation of services. The synergy between the two results in a guidance and counseling model that is contextual, holistic, scientifically tested, while maintaining the Islamic identity of the Islamic boarding school. Thus, the integrative model offered not only offers a new conceptual framework for the scientific development of Islamic guidance and counseling, but also provides a practical basis for the implementation of counseling services that are adaptive to the dynamics of mental health of students in the contemporary era.

CONCLUSION

This study succeeded in formulating an integrative model of *pesantren* guidance and counseling services based on religious approaches and applied psychology through a conceptual analysis that integrates Islamic values, *pesantren* culture, and empirical data-based psychological principles into one comprehensive, systematic, and contextual service framework. The resulting model places religious values as a philosophical foundation, applied psychology as a scientific foundation, and connects service components, implementing actors, implementation contexts, change mechanisms, and *outcomes* in an integrated manner so as to be able to support the spiritual, psychological, social, academic, and character development of students holistically. This finding makes a theoretical contribution to the scientific development of Islamic guidance and counseling through the preparation of an integrative conceptual framework that expands the perspective of guidance and counseling services in Islamic boarding schools, as well as becoming a practical reference for the development of services that are professional, scientifically tested, and still rooted in Islamic values and *pesantren* culture. However, the model offered is still conceptual, has not been empirically tested, and is compiled based on a literature dominated by qualitative research so that the generalization is still limited to specific contexts. Therefore, further research needs to validate the model through experimental research or mixed methods, develop standardized religious-based assessment instruments, and develop implementation guidelines that are adaptive to the diversity of characteristics of *pesantren* so that the effectiveness of the model can be proven more comprehensively.

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