

Integrative Conceptual Model of Student Development Management and Islamic Guidance and Counseling for Holistic Student Development in Islamic Education

Nuraeni Novira¹, Rahmayani Lancang², Iskandar³, Fitri Kasmirawati⁴, Samsuddin⁵✉, Muhammad Naji Bulloh⁶

^{1,2,3} Institut Agama Islam STIBA Makassar, Indonesia

⁴ Sekolah Tinggi Agama Islam Al-Gazali Bulukumba, Indonesia

^{5,6} Institut Agama Islam Al-Hidayah Bogor, Indonesia

✉ Corresponding Email: samsuddin@staiabogor.ac.id

Received: 2026-06-11; Accepted: 2026-10-15 ; Published: 2026-10-27

ABSTRACT

This study aims to develop an integrative conceptual model that connects student development management and Islamic Guidance and Counseling (Bimbingan dan Konseling Islam/BKI) within the framework of holistic student development in Islamic education. The study employs an integrative conceptual literature review to identify, examine, and synthesize relevant theoretical and conceptual perspectives. Literature was searched through Google Scholar, Garuda, and the Directory of Open Access Journals (DOAJ) during January–July 2026. From an initial 312 records, successive stages of duplicate removal, relevance screening, and full-text assessment resulted in a final corpus of 58 sources. The literature was analyzed through data extraction, initial coding, thematic categorization, cross-source comparison, and conceptual synthesis. The literature synthesis indicates conceptual convergence around the importance of integrating students' spiritual, moral, psychological, and personal development within Islamic education. Based on this synthesis, the study proposes an integrative conceptual model comprising four interconnected components: fitrah as the philosophical and anthropological foundation of human potential; holistic Islamic education as the overarching developmental orientation; student development management as the institutional framework for planning, coordinating, and evaluating student development; and Islamic Guidance and Counseling as the professional support mechanism for identifying students' needs and facilitating preventive, responsive, and developmental interventions. Functionally, fitrah establishes the foundational understanding of human potential, holistic Islamic education defines the developmental direction, student development management translates this orientation into coordinated institutional practices, and Islamic Guidance and Counseling provides individualized and group-based support within appropriate professional boundaries. These components operate as a mutually reinforcing framework for integrating educational planning, student support, and holistic development. The study concludes that this model offers a coherent conceptual basis for understanding student development in Islamic education, while its practical applicability and effectiveness require further empirical examination.

Keywords: student development management, Islamic guidance and counseling, holistic education, fitrah, Islamic education.

Copyright © Authors

How to Cite :



This work is licensed under a [Creative Commons Attribution-NonCommercial-ShareAlike 4.0 International License](https://creativecommons.org/licenses/by-nc-sa/4.0/)

INTRODUCTION

Islamic education is essentially a process of developing all human potentials in an integrated manner, encompassing intellectual, spiritual, moral, emotional, social, and physical dimensions, so that learners can fulfill their roles as servants of Allah and vicegerents (*khalifah*) on earth.¹ Human beings are multidimensional creatures whose physical, intellectual, emotional, spiritual, and innate (*fitrah*) elements must be nurtured in balance through systematic education.² Modern educational practice nevertheless continues to treat academic achievement as the main indicator of success, while character formation, spirituality, mental health, and social maturity receive less attention. This contributes to identity crises, low psychological resilience, deviant behavior, and declining moral and spiritual commitment, showing that academic success does not necessarily produce mature personalities and noble character.³ The challenge is therefore not simply to add non-academic activities but to develop a framework that organizes them as interconnected aspects of student development.

These challenges are more complex in the digital era. UNESCO reports that digital technology has transformed how students acquire information, interact, and construct their identities,⁴ while studies document cyberbullying, misinformation in the post-truth era, ethical degradation in digital interactions, and mental health problems linked to uncritical use of digital media.⁵ Institutions must therefore strengthen character, digital literacy, mental well-being, and spiritual resilience, which calls for connecting educational processes, institutional support, and guidance services rather than relying on isolated interventions.

The concept of *fitrah* provides the theological and philosophical basis for student development in Islamic education. Theologically, it is the primordial disposition bestowed by Allah, including an innate orientation toward faith and the fundamental capacities through which human beings develop in accordance with the purpose of their creation.⁶ In Islamic education it should not be read as a fixed set of innate traits or a directly measurable psychological construct; it is an anthropological conception of human potential and developmental direction. Langgulong argues that education cultivates the various dimensions of human *fitrah* so that potential is progressively actualized. In this study *fitrah* is therefore an interpretive framework that orients student development toward the harmonious cultivation of spiritual, moral, intellectual,

¹ Hasan Langgulong, *Asas-Asas Pendidikan Islam* (Jakarta: Pustaka Al-Husna Baru, 2003); Abuddin Nata, *Ilmu Pendidikan Islam* (Jakarta: Kencana, 2023).

² Abdul Mujib and Jusuf Mudzakir, "Ilmu Pendidikan Islam" (Jakarta: Kencana, 2014).

³ Singgih Panita Budiman, "Peran Komprehensif Bimbingan Konseling dalam Menangani Dampak Tekanan Akademik Terhadap Kesehatan Mental," *Jurnal Al-Irsyad: Jurnal Bimbingan Konseling Islam* 6, no. 1 (June 21, 2024): 105–18, <https://doi.org/10.24952/bki.v6i1.12544>.

⁴ UNESCO, *Global Education Monitoring Report 2023: Technology in Education* (Paris: UNESCO, 2023).

⁵ Nuhdi Futuhal Arifin and A. Jauhar Fuad, "Dampak Post-Truth di Media Sosial," *Intelektual: Jurnal Pendidikan dan Studi Keislaman* 10, no. 3 (March 22, 2020): 376–78, <https://doi.org/10.33367/ji.v10i3.1430>; Leonard Brahmandika, "Fenomena Cyberbullying di Media Sosial Sebagai Pelanggaran Sila Kedua Pancasila," *Bhinneka Tunggal Ika: Pancasila Jurnal Internasional Berbahasa Indonesia* 2, no. 1 (June 10, 2025), <https://doi.org/10.52738/bti.v2i1.36>.

⁶ Achmad Munib, "Konsep Fitrah dan Implikasinya dalam Pendidikan," *Jurnal Progress: Wahana Kreativitas dan Intelektualitas* 5, no. 2 (2017): 223, <https://doi.org/10.31942/pgrs.v5i2.2611>; Fitri Wulandari et al., "Implikasi Fitrah Manusia dalam Pandangan Ilmu Pendidikan Islam," *Jurnal Ilmu Manajemen Sosial Humaniora (JIMSH)* 7, no. 1 (2025): 1–13, <https://doi.org/10.51454/jimsh.v7i1.851>.

psychological, social, and physical dimensions; it informs the scope of educational assessment rather than serving as a psychometric variable. This aligns with holistic education, which views the learner as an integrated whole and stresses balanced intellectual, emotional, social, moral, physical, and spiritual development.⁷ *Fitrah* supplies the philosophical rationale, and holistic education the developmental orientation.

Holistic development cannot rely on classroom instruction alone; it requires a guidance and support system. Islamic Guidance and Counseling (*Bimbingan dan Konseling Islam*, BKI/IGC) helps students understand themselves, develop their potential, overcome personal and social problems, and strengthen their relationships with Allah, themselves, and society.⁸ Unlike conventional counseling, which focuses on psychological adjustment and problem-solving, IGC integrates spiritual dimensions and revelation as foundations of personal development,⁹ so it serves not only as a remedial service but also as an instrument for character formation, mental health promotion, and spiritual development.

Previous studies, however, discuss these topics separately. Budiman examined guidance and counseling in addressing academic pressure, highlighting individual counseling, learning guidance, and parental counseling; this counseling-oriented approach responds to psychological needs but is not linked to a broader student development management system.¹⁰ Utomo and Rizqa found Merdeka Belajar compatible with Islamic principles and emphasized holistic academic, moral, spiritual, and social development, but did not explain how holistic aims become an institutional system of assessment, planning, intervention, monitoring, and evaluation.¹¹ Samsuddin and Bakry showed that hadith-based moral education rests on human *fitrah* and the inclination toward goodness, yet focused on moral methods rather than an institutional model.¹² Putri et al. showed that counselors support psychological well-being through emotion management, self-efficacy, social skills, and coping strategies, in collaboration with parents, but did not develop an Islamic framework within student development management.¹³ Research on

⁷ John P. Miller, *The Holistic Curriculum* (Toronto: University of Toronto Press, 2019); Edi Utomo and Miftahir Rizqa, "Merdeka Belajar dan Pendekatan Holistik: Pendidikan Islam yang Terintegrasi," *Instructional Development Journal* 7, no. 1 (April 30, 2024): 225–34, <https://doi.org/10.24014/idx.v7i1.31704>.

⁸ Diah Retno Ningsih, *Mengenal Bimbingan dan Konseling Islam* (Malang: Institut Agama Islam Sunan Kalijogo Malang, 2020); Syamsu Yusuf and A. Juntika Nurihsan, *Landasan Bimbingan dan Konseling* (Bandung: Remaja Rosdakarya, 2022).

⁹ Thohari Musnamar, *Dasar-Dasar Konseptual Bimbingan dan Konseling Islami*, 1992; Miftahul Huda, Erny Fitroh Nabila Muwafiqi, and Slamet Slamet, "Konsep Bimbingan Konseling Berfokus Solusi dalam Islam," *Dewantara : Jurnal Pendidikan Sosial Humaniora* 2, no. 3 (July 13, 2023): 222–34, <https://doi.org/10.30640/dewantara.v2i3.1379>.

¹⁰ Budiman, "Peran Komprehensif Bimbingan Konseling dalam Menangani Dampak Tekanan Akademik Terhadap Kesehatan Mental."

¹¹ Utomo and Rizqa, "Merdeka Belajar dan Pendekatan Holistik: Pendidikan Islam yang Terintegrasi."

¹² Samsuddin Samsuddin and Kasman Bakry, "Metode Pendidikan Akhlak Perspektif Hadis: Telaah Kitab Adab Ṣaḥīḥ Al-Bukhārī: Method of Moral Education In Perspective of Hadith: A Study of The Book of Adab of Ṣaḥīḥ Al-Bukhārī," *Jawami'ul Kalim: Jurnal Kajian Hadis* 1, no. 1 (March 30, 2023): 38–57, <https://doi.org/10.36701/jawamiulkalim.v1i1.912>; Miftahul Huda and Maryam Luailik, "Strategi Pembinaan Akhlak Peserta Didik dalam Psikologi Islam," *Competitive: Journal of Education* 2, no. 3 (August 30, 2023): 189–200, <https://doi.org/10.58355/competitive.v2i3.45>.

¹³ Widya Anggraini Putri and others, "Peran Profesi Bimbingan dan Konseling dalam Mengatasi Masalah Psikologis Siswa," *Edu Society: Jurnal Pendidikan, Ilmu Sosial dan Pengabdian Kepada Masyarakat*, 4.1 (2024), 1247–1254. <https://doi.org/10.56832/edu.v4i1.464>.

mental health and character education likewise rarely connects with a comprehensive student management system, and Islamic counseling studies often treat counseling as a response to individual problems. The gap is thus not the absence of studies on these concepts but their limited integration into a coherent framework that explains how developmental needs are identified, planned for, addressed through coordinated interventions, and evaluated continuously.

The novelty of this study lies in an Integrative Model of Student Development Management and Islamic Guidance and Counseling that connects four dimensions usually discussed separately: (1) *fitrah* as the philosophical foundation, (2) holistic Islamic education as the developmental orientation, (3) student development management as the institutional framework, and (4) IGC as the professional support mechanism. The novelty is not in the individual concepts but in their functional sequence: *fitrah* sets the anthropological direction; holistic education translates it into multidimensional aims; student development management institutionalizes these aims through assessment, planning, implementation, monitoring, and evaluation; and IGC offers differentiated professional support. Holistic development is strengthened when philosophical orientation, developmental aims, institutional processes, and professional support are functionally aligned. The research question is: how can student development management and IGC be conceptually integrated into a holistic model of student development based on the principles of *fitrah* and Islamic education? The study therefore examines the *fitrah*-based concept of student development, the developmental, preventive, curative, and preservative functions of IGC, and the institutional functions of student development management, to clarify their functional relationships theoretically and to give Islamic schools and madrasahs a basis for more preventive, developmental, and responsive student management and counseling services.¹⁴

RESEARCH METHODOLOGY

Research Methodology

This study uses a qualitative library research approach in which the literature itself is the primary data, in order to examine, compare, and synthesize existing concepts, theories, and findings rather than collect data from participants.¹⁵ Following Snyder, a literature review can serve as a research methodology when identification, selection, analysis, and synthesis are systematic and transparent.¹⁶ More specifically, the study is an integrative conceptual literature review, chosen because the problem spans Islamic education, holistic education, student development management, and BKI, whose diverse theoretical perspectives and evidence cannot be captured by a single framework; an integrative review brings these perspectives together and

¹⁴ Fitra Herlinda, Munir, and Sariah, 'Integrating Guidance and Counseling into Islamic Education: A Framework for Holistic Student Development', *Jurnal Bimbingan dan Konseling Terapan*, 9.1 (2025), 113–22 <https://doi.org/10.30598/bkt.v9i1.17114>.

¹⁵ Lexy J. Moleong, *Metodologi Penelitian Kualitatif* (Bandung: PT Remaja Rosdakarya, 2018); Klaus Krippendorff, *Content Analysis: An Introduction to Its Methodology* (California: Sage Publications, 2018).

¹⁶ Hannah Snyder, "Literature Review as a Research Methodology: An Overview and Guidelines," *Journal of Business Research* 104 (November 1, 2019): 333–39, <https://doi.org/10.1016/j.jbusres.2019.07.039>; Eko Haryono et al., "New Paradigm Metode Penelitian Kepustakaan (Library Research) Di Perguruan Tinggi," *An-Nuur* 14, no. 1 (May 31, 2024), <https://doi.org/10.58403/annuur.v14i1.391>.

critically examines their convergence and divergence.¹⁷ It is not a systematic review (a highly structured, reproducible procedure for a focused question), a meta-analysis (statistical combination of comparable empirical findings), or a grounded theory study; qualitative coding and category development serve only as tools for organizing and interpreting the literature.¹⁸

Literature Identification and Search Strategy

The search covered Google Scholar, Garuda, and the Directory of Open Access Journals (DOAJ) during January–July 2026, chosen for complementary coverage of international scholarship, Indonesian publications on Islamic education and BKI, and peer-reviewed open-access sources.¹⁹ It was organized around four domains: (1) student development management, (2) Islamic Guidance and Counseling, (3) *fitrah* and holistic education, and (4) conceptual integration. English and Indonesian keywords (for example “student development management,” “manajemen peserta didik,” “Islamic Guidance and Counseling,” “Bimbingan dan Konseling Islam,” “*fitrah*,” “holistic education,” “integrative model,” “kerangka konseptual”) were combined with AND/OR operators adapted to each platform, producing 312 records. After 64 duplicates were removed, 248 unique records remained for screening.

Literature Selection, Screening, and Eligibility

Records were assessed against predefined inclusion and exclusion criteria, applied progressively during screening and full-text assessment rather than on keywords alone. A source was eligible if it was published in a recognized scholarly venue, was substantively relevant to BKI, Islamic education, Islamic psychology, Islamic values, or closely related interdisciplinary perspectives, and offered sufficient conceptual, theoretical, or empirical discussion, with adequate methodological information for empirical work. Sources were excluded if they were not academically verifiable, lacked substantive relevance, had insufficient analytical depth, addressed general counseling without relevance to BKI or Islamic education, lacked methodological clarity where required, or duplicated another record.²⁰

Screening was conducted by the researcher as sole reviewer in two stages, and borderline records were reassessed against the criteria to keep their application consistent. Of the 248 unique records, 154 were excluded for insufficient relevance, leaving 94 for full-text assessment. Of

¹⁷ Robin Whitemore and Kathleen Knafl, “The Integrative Review: Updated Methodology,” *Journal of Advanced Nursing* 52, no. 5 (December 1, 2005): 546–53, <https://doi.org/10.1111/j.1365-2648.2005.03621.x>; Richard J. Torraco, “Writing Integrative Literature Reviews: Guidelines and Examples,” *Human Resource Development Review* 4, no. 3 (2005): 356–67, <https://doi.org/10.1177/1534484305278283>; Muhammad Haramain, *Metodologi Penelitian Kepustakaan (Literature Review)* (Parepare: IAIN Parepare Nusantara Press, 2024).

¹⁸ Johnny Saldaña, *The Coding Manual for Qualitative Researchers*, 4th Ed. (London: SAGE Publications, 2021); Anselm Strauss and Juliet Corbin, *Basics of Qualitative Research: Techniques and Procedures for Developing Grounded Theory*, 2nd Ed. (Thousand Oaks, California: SAGE Publications, 1998), <https://doi.org/https://doi.org/10.56645/jmde.v10i23.395>; Moleong, *Metodologi Penelitian Kualitatif*.

¹⁹ Haryono et al., “New Paradigm Metode Penelitian Kepustakaan (Library Research) di Perguruan Tinggi”; Haramain, *Metodologi Penelitian Kepustakaan (Literature Review)*.

²⁰ Cecilia Maria Patino and Juliana Carvalho Ferreira, “Inclusion and Exclusion Criteria in Research Studies: Definitions and Why They Matter,” *Jornal Brasileiro de Pneumologia* 44, no. 2 (March 1, 2018): 84–84, <https://doi.org/10.1590/S1806-37562018000000088>; Snyder, “Literature Review as a Research Methodology: An Overview and Guidelines,” November 1, 2019.

these, 36 were excluded (18 for insufficient analytical depth, 11 for general counseling without relevance to BKI or Islamic education, and 7 for insufficient methodological clarity), leaving a final corpus of 58 sources (Figure 1).

Figure 1. Literature Search, Screening, and Selection Process

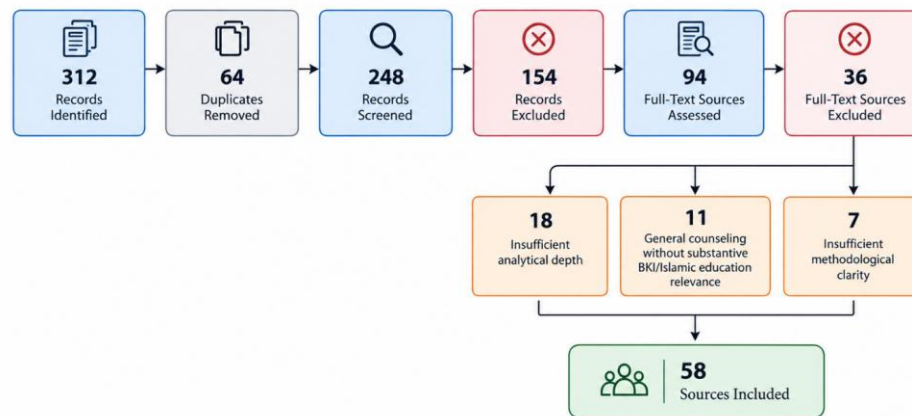


Figure 1. Literature Search, Screening and Selection Process

Academic Credibility Assessment

The 58 sources were then appraised for academic credibility and analytical suitability through a qualitative matrix of four dimensions (publication credibility, conceptual relevance, analytical adequacy, and methodological clarity), each with explicit decision rules (Table 1).²¹ A source was suitable when it had verifiable scholarly status, clear relevance to at least one conceptual domain, sufficient conceptual or analytical contribution, and adequate methodological transparency where applicable. The dimensions were judged qualitatively rather than scored, because the corpus mixes conceptual, theoretical, and empirical literature and a single numerical scale could obscure distinct contributions.

Table 1. Qualitative Appraisal Matrix for Academic Credibility Assessment

Appraisal Dimension	Assessment Focus	Decision Rule
Publication credibility	Scholarly status and academic verifiability of the publication	The source must originate from a verifiable scholarly journal, academic book, or other academically recognized publication.
Conceptual relevance	Substantive relevance to the research focus and conceptual domains	The source must substantively address at least one conceptual domain: student development management, IGC, fitrah and holistic education, or conceptual integration within Islamic education.
Analytical adequacy	Depth and quality of the conceptual, theoretical, or empirical contribution	The source must provide enough content to support interpretation, comparison, or synthesis; sources with insufficient analytical depth are excluded.
Methodological clarity	Transparency of methodological or evidentiary explanation, where applicable	Empirical sources must explain design, evidence, and analysis; conceptual sources must show transparent, coherent, and logically consistent reasoning.

²¹ Joseph Hare and Timothy Guetterman, "Evaluability Assessment: Clarifying Organizational Support and Data Availability," *Journal of MultiDisciplinary Evaluation* 10, no. 23 (July 29, 2014): 9–25, <https://doi.org/10.56645/jmde.v10i23.395>.

Data Extraction and Organization

The 58 sources then underwent structured data extraction. The predetermined components were bibliographic characteristics, research or conceptual focus, theoretical perspective, methodological approach (research design for empirical work; conceptual reasoning and evidentiary basis for theoretical work), principal findings or arguments, Islamic values, contributions to BKI and to Islamic education, dimensions of human development (psychological, spiritual, moral, cognitive, social, educational, behavioral), and conceptual contribution to the proposed model. The extracted information was organized by recurring concepts, thematic similarities, theoretical relationships, and differences in interpretation; divergent perspectives were retained, because an integrative review seeks to understand how different perspectives contribute to a broader interpretation (Table 2).

Table 2. Summarized Evidence Matrix Linking Selected Literature to the Proposed Model

Thematic Domain	Representative Sources	Synthesized Evidence	Conceptual Contribution	Component of the Proposed Model
Fitrah and human potential	Al-Attas (1999); Langgung (1988); An-Nahlawi (1995); Mujib & Mudzakir (2006); Munib (2017); Wulandari et al. (2025)	Fitrah is an innate human disposition and potential that gives an Islamic foundation for understanding human development and education.	Sets the anthropological and philosophical direction of student development as the actualization of multidimensional potential.	Fitrah as the philosophical foundation
Holistic Islamic education	Al-Attas (1999); Langgung (1988); An-Nahlawi (1995); Tafsir (2012); Nata (2012); Miller (2019)	Education is a multidimensional process (spiritual, moral, intellectual, psychological, social, behavioral), not academic achievement alone.	Defines the multidimensional aims and scope of student development.	Holistic Islamic education as the developmental orientation
Student development management	Utomo & Rizqa (2024); student development and student affairs management studies in the corpus	Development requires organized processes: needs identification, planning, implementation, monitoring, evaluation, and follow-up.	Translates philosophical and developmental aims into a systematic institutional process.	Student development management as the institutional framework
Islamic Guidance and Counseling (IGC)	Musnamar (1992); Herlinda et al. (2025); Supriyanto & Amany; IGC studies in the corpus	IGC meets developmental needs through preventive, developmental, curative, and preservative functions, incorporating Islamic values and spiritual dimensions.	Provides differentiated professional support for psychological, spiritual, moral, social, and developmental needs.	IGC as the professional support mechanism
Character, moral, and spiritual development	Samsuddin & Bakry (2023); Huda & Luailik (2023); Zahrah et al. (2025); Pratama et al. (2024)	Akhlak, moral formation, Islamic values, and psychological-spiritual development shape students' character.	Strengthens the multidimensional aims and the need to link management with developmental and counseling functions.	Holistic student development as the intended outcome
Contemporary developmental challenges	Adona et al. (2025); Herlinda et al. (2025); contemporary studies in the corpus	Contemporary challenges require responses to students' psychological, social, moral, and developmental needs.	Justifies integrating systemic management with professional counseling rather than isolated services.	Integrated student development system
Functional integration of the four domains	Cross-source synthesis of the 58 selected sources	Fitrah, holistic Islamic education, student development management, and IGC are complementary but usually discussed separately.	Specifies a functional sequence: philosophical foundation, developmental orientation, institutional process, differentiated professional support.	Integrative Model of Student Development Management and IGC

Analytical and Conceptual Synthesis

The extracted information was analyzed through initial coding, thematic categorization, cross-source comparison, and conceptual synthesis, aiming to identify recurring concepts, relationships, convergence, divergence, and complementarity rather than to summarize

publications. For example, an argument on *fitrah* as a foundation for development was coded “human developmental potential,” grouped under the theme “*fitrah* as the foundation of holistic development,” and compared with literature on holistic Islamic education, student development management, and BKI, yielding the proposition that *fitrah* gives philosophical direction while student development management and BKI provide complementary institutional and professional mechanisms. Convergence denotes compatible interpretations, divergence is retained where sources differ in theoretical, disciplinary, or contextual perspective, and complementarity applies where sources contribute different dimensions of one relationship. The model is not taken from any single publication and is not an empirically tested causal model; it is a conceptual proposition derived from cumulative interpretation. Figure 2 shows the analytical pathway (58 sources, data extraction, coding, thematic categorization, cross-source comparison, conceptual synthesis, model construction), which allowed movement between stages for conceptual refinement.

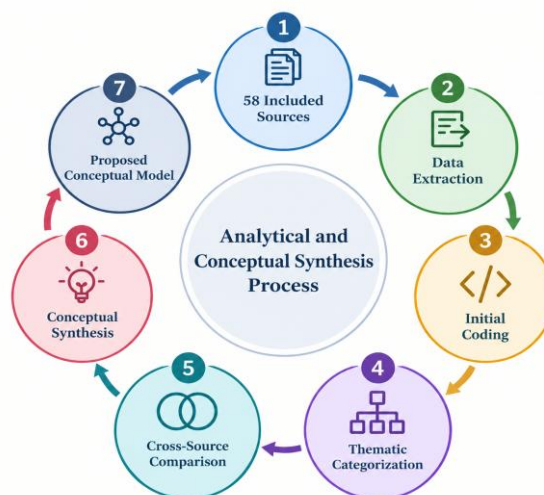


Figure 2. Analytical and Conceptual Synthesis Process

RESULTS AND DISCUSSION

Holistic Student Development as a Response to the Challenges of Modern Education

The synthesis indicates that holistic student development is an interconnected process spanning academic, psychological, moral, social, and digital dimensions, which should be addressed through an integrated approach rather than as separate outcomes.²² This supports the central argument that holistic development requires alignment among educational objectives, student development management, and IGC.

Three challenges stand out. First, a character crisis (weakened moral values, individualism, declining social responsibility, and deviant behavior) reveals a gap between intellectual progress and personal maturity;²³ the problem is not the absence of character education but its treatment as

²² OECD, *21st-Century Readers: Developing Literacy Skills in a Digital World* (Paris: OECD Publishing, 2021); UNESCO, *Global Education Monitoring Report 2023: Technology in Education*.

²³ H.E. Mulyasa, *Manajemen Pendidikan Karakter* (Jakarta: PT Bumi Aksara, 2022), 15-28; Abdurrahman, Nurwahida, and Samsuddin, “Konsep Pendidikan Adab Dalam Kitab Ta’lim Al-Muta’allim Karya Imam Al-Zarnuji: Kajian Literatur: The Concept of Adab Education in the Book of Ta’lim Al-Muta’allim by Imam Al-Zarnuji:

separate from academic, psychological, social, and spiritual development. Second, academic pressure, social expectations, competition, and digital media raise the risk of stress, anxiety, and depression;²⁴ from an Islamic perspective, mental health depends on balance among physical, intellectual, and spiritual needs,²⁵ so well-being belongs in a developmental system with preventive, developmental, and supportive interventions, not only remedial ones. Third, post-truth conditions (misinformation, manipulation, hate speech, weak verification skills) require digital literacy that includes *tabayyun* (verification), critical thinking, and accountability,²⁶ connecting cognitive with moral and spiritual development.

Holistic development views human beings as integrated persons and rejects the dichotomy between intellectual and spiritual intelligence. Its strength lies in connecting dimensions, yet it does not explain how needs are identified, planned for, addressed, monitored, and evaluated; this creates the need for an institutional mechanism in which student development management supplies the systemic framework and IGC the professional support. The view agrees with Langgulang, for whom Islamic education aims at the balanced development of all potentials,²⁷ and with Al-Attas, who defines education as instilling *adab* so that individuals recognize their place before God, humanity, and the universe.²⁸ Holistic development in Islamic education is therefore not merely an adaptation of general holistic education: its distinctive foundation is the Islamic conception of human nature, purpose, and responsibility, with *fitrah* as the philosophical foundation and holistic education as the developmental orientation.

Compared with previous studies, Budiman emphasizes counseling for students' mental health and Samsuddin and Bakry moral education from the hadith perspective,²⁹ while Utomo and Rizqa highlight holistic approaches in Islamic education;³⁰ each addresses one dimension. The comparative synthesis (Table 3) shows that the limitation is not a lack of concepts but their limited integration into a unified framework. The novelty of this study therefore lies in synthesizing *fitrah*,

Literature Review.," *Tarbiyah: Jurnal Pendidikan Dan Pembelajaran* 1, no. 2 (2024), <https://garuda.kemdikstisaintek.go.id/documents/detail/5618953>.

²⁴ Panita Budiman, Musyayarah, and Chusni, "Peran Komprehensif Bimbingan Konseling dalam Menangani Dampak Tekanan Akademik Terhadap Kesehatan Mental"; Putri et al., "Peran Profesi Bimbingan dan Konseling Dalam Mengatasi Masalah Psikologis Siswa."

²⁵ Abdul Basir, 'Konsep Kesehatan Mental Peserta Didik Dalam Perspektif Psikologi Pendidikan Islam', *Sipakatau: Jurnal Pendidikan dan Kebudayaan*, 3.1 (2026), 98–110, <https://jurnal.staialgazalibone.ac.id/index.php/sipakatau/article/view/141>; Unang Sodikin and others, 'The Urgency of Psychology in Islamic Education: Building Cognitive, Affective, and Spiritual Balance in Education', *Eduprof: Islamic Education Journal*, 8.1 (2026), 1–16, <https://doi.org/https://doi.org/10.47453/eduprof.v8i1.324>.

²⁶ Rekonstruksi Konseptual Kompetensi et al., "Literasi Digital dalam Perspektif Pendidikan Islam: Rekonstruksi Konseptual Kompetensi, Etika, dan Karakter di Era Digital," *Tashfiyatuna: Jurnal Pendidikan Keislaman* 5, no. 1 (April 10, 2026), <https://doi.org/10.67058/tashfiyatuna.v5i1.145>.

²⁷ Langgulang, *Asas-Asas Pendidikan Islam*.

²⁸ Syed Muhammad Naquib Al-Attas, *The Concept of Education in Islam: A Framework for an Islamic Philosophy of Education* (Kuala Lumpur: ISTAC, 1999).

²⁹ Budiman, "Peran Komprehensif Bimbingan Konseling dalam Menangani Dampak Tekanan Akademik Terhadap Kesehatan Mental"; Samsuddin and Bakry, "Metode Pendidikan Akhlak Perspektif Hadis: Telaah Kitab Adab Ṣaḥīḥ Al-Bukhārī: Method of Moral Education in Perspective of Hadith: A Study of The Book of Adab of Ṣaḥīḥ Al-Bukhārī."

³⁰ Utomo and Rizqa, "Merdeka Belajar dan Pendekatan Holistik: Pendidikan Islam yang Terintegrasi."

holistic education, student development management, and IGC into a coherent conceptual relationship, not in introducing them as new concepts.

Table 3. Comparative Synthesis

Approach	Primary Orientation	Strength	Limitation Identified	Contribution of the Present Study
Traditional/fragmented approach	Academic achievement, character, psychological support, and counseling addressed separately	Allows specialization of educational services	Developmental dimensions become fragmented; responses are sectoral	Integrates the dimensions within one student development framework
Counseling-oriented approach	Psychological and individual student problems	Provides developmental and problem-solving support	Not necessarily connected to student management and Islamic educational objectives	Positions IGC as an integral developmental, preventive, curative, and preservative component
Moral/character-oriented approach	Moral values, adab, and character formation	Strengthens ethical and religious dimensions	Less attention to systemic management and psychological dimensions	Connects moral formation with holistic student development
Holistic education approach	Intellectual, emotional, social, moral, physical, and spiritual development	Comprehensive conception of human development	Needs an institutional mechanism for implementation and support	Connects holistic education with student development management and IGC
Integrative Model proposed in this study	<i>Fitrah</i> + <i>holistic education</i> + <i>student development management</i> + <i>IGC</i>	Coherent relationship among philosophical, developmental, systemic, and counseling dimensions	Conceptual; requires empirical testing	Formulates an integrative framework for holistic student development in Islamic education

Holistic student development is thus a strategic necessity, enabling institutions to produce students with Islamic character, sound mental health, responsible digital literacy, and spiritual resilience,³¹ and it requires institutional integration rather than merely additional programs. Figure 3 illustrates the resulting model: *fitrah* provides philosophical direction, holistic Islamic education the multidimensional orientation, student development management the institutional mechanism, and IGC developmental counseling support responsive to personal, social, academic, moral, and spiritual needs.³² Needs are identified, translated into planning, addressed, monitored, and evaluated, and evaluation feeds reassessment, producing a cycle of continuous development.

³¹ Farida Nur Azizah, "An Islamic Educational Approach to Students' Mental Health Challenges Amidst Academic Pressure and the Influence of Social Media," *Proceeding International Conference on Islam, Law, and Society (INCOILS)* 5, no. 1 (March 14, 2026): 2025, <https://doi.org/10.70062/incoils.v5i1.443>; Siti Fatimah and Sri Sumarni, "A Holistic Approach to Islamic Basic Education: Synthesizing the Development of Students' Potential from Intellectual, Spiritual and Emotional Aspects," *Pionir: Jurnal Pendidikan* 13, no. 2 (August 17, 2024): 106–16, <https://doi.org/10.22373/pjp.v13i2.24259>.

³² Triwidiyastuti and Maragustam Siregar, "The Concept of Islamic Education Development Based on the Theory of *Fitrah*," *Indonesian Journal of Interdisciplinary Islamic Studies (IJIIS)* 2, no. 1 (September 20, 2018): 31–52, <https://doi.org/10.20885/ijiis.vol2.iss1.art2>, <https://journal.uui.ac.id/IJIIS/article/view/10935>; Putri Adona et al., "Holistic Islamic Education Curriculum Towards Society 5.0," *Fitrah: Jurnal Studi Pendidikan* 16, no. 2 (December 30, 2025): 295–303, <https://doi.org/10.47625/fitrah.v16i2.1175>.



Figure 3. Conceptual Relationship of the Integrative Model

Integration of the Concept of *Fitrah* and Holistic Education in Student Development

Fitrah is not only the innate inclination to recognize the truth of *tawhīd* but also the natural potentials (intellectual, spiritual, emotional, social, moral, and physical) that must be developed harmoniously through purposeful education, on the assumption that every student has unique developmental capacities.³³ Education therefore does not create new potentials but nurtures, directs, and perfects existing ones.³⁴ This shifts student development from a deficit-based response to problems toward a developmental approach that starts from students' existing potentials, so that *fitrah* works as a philosophical principle for the direction, objectives, and orientation of development. Holistic education gains an ontological foundation in *fitrah*: Langgulong argues that humans are created with interconnected potentials that must develop harmoniously, so cognitive-only education produces imbalance. The two concepts are not equivalent: holistic education gives the pedagogical orientation toward multiple dimensions, whereas *fitrah* explains why these dimensions must be developed in an integrated manner.³⁵

Al-Attas adds that the aim of education is the inculcation of *adab*, so that intellectual development proceeds together with moral and spiritual formation and *adab* works as an integrative principle.³⁶ Langgulong stresses harmonious development of potential, while Al-Attas stresses the ordering of knowledge, morality, and responsibility; holistic development thus means organizing dimensions according to an Islamic conception of human purpose and ethical

³³ Langgulong, *Asas-Asas Pendidikan Islam*; Irwan Supriyanto and Amany, "Konsep Pendidikan Islam Berbasis Fitrah: Studi Tentang Pengembangan Potensi Diri Peserta Didik," *Tadib: Jurnal Pendidikan Agama Islam* 3, no. 1 (March 30, 2025): 71–83, <https://doi.org/10.69768/jt.v3i1.68>; Inskanda Azwar Samsuddin, "Konsep Pembinaan Manusia: Telaah Pemikiran Ibnu Sina (370–428 H) Dalam Kitab Al-Siyāṣah," *Jurnal Cendekia: Media Komunikasi Penelitian dan Pengembangan Pendidikan Islam* 16, no. 01 (March 23, 2024): 127–48, <https://doi.org/10.37850/cendekia.v16i01.630>.

³⁴ Munib, "Konsep Fitrah dan Implikasinya dalam Pendidikan."

³⁵ Abd. Rachman Mildan and Siti Khulasoh, 'Fitrah Manusia dalam Perspektif Al-Qur'an dan Relevansinya dalam Pendidikan Islam', *Permata: Jurnal Pendidikan Agama Islam*, 5.2 (2024), 306–316. <https://doi.org/10.47453/permata.v5i2.3029>; Supriyanto and Amany, "Konsep Pendidikan Islam Berbasis Fitrah: Studi Tentang Pengembangan Potensi Diri Peserta Didik."

³⁶ Al-Attas, *The Concept of Education in Islam: A Framework for an Islamic Philosophy of Education*.

responsibility, a normative framework that general holistic education needs.³⁷ Mujib and Mudzakir describe the person as a multidimensional entity of body (*jasad*), intellect (*'aql*), heart (*qalb*), soul (*nafs*), and spirit (*rūh*),³⁸ and An-Nahlawi directs all potentials toward servitude to Allah and the role of vicegerent;³⁹ together they imply that holistic development requires both multidimensionality and directionality. Contemporary studies confirm the relevance of *fitrah*: Wulandari et al. argue that its potentials must be developed in balance among intellectual, spiritual, and social dimensions,⁴⁰ and Buhori describes the development of *fitrah* as the essence of Islamic education;⁴¹ but these studies focus on its philosophical significance, with less attention to institutional integration.

Taken separately each has limits: management may reduce students to administrative objects without a philosophical dimension, counseling may remain reactive and individualized without an institutional system, and holistic education lacks organizational mechanisms. The integration is oriented toward the ideal of *insān kāmil*, a person developed across intellectual, spiritual, emotional, social, and moral dimensions with balanced worldly and spiritual aspirations.⁴² In practice, institutions must coordinate school management, teachers, Islamic education teachers, homeroom teachers, and counselors, with continuous monitoring so that developmental information becomes educational and counseling responses;⁴³ the actualization of *fitrah* depends on the coherence of the educational environment.

Reconstructing the Role of Islamic Guidance and Counseling in Student Development

IGC can be reconstructed from a predominantly remedial orientation into a paradigm of holistic student development. Counseling is often seen as a response to behavioral problems and therefore works reactively, whereas contemporary challenges require continuous development of all dimensions of the personality; IGC is thus positioned as an integral component of the student development system, oriented toward prevention, potential development, character building, and spiritual reinforcement.⁴⁴ Evidence supports this: a multisite study in three modern pesantren found IGC implemented through orientation, information services, individual and group counseling, spiritual strengthening, evaluation, and referral,⁴⁵ and a systematic review identified approaches such as *tazkiyat al-nafs*, Islamic Cognitive Behavioral Therapy, expressive writing,

³⁷ Adona et al., "Holistic Islamic Education Curriculum Towards Society 5.0."

³⁸ Mujib and Mudzakir, "Ilmu Pendidikan Islam."

³⁹ Abdurrahman An-Nahlawi, *Pendidikan Islam di Rumah, Sekolah, dan Masyarakat* (Jakarta: Gema Insani Press, 1995).

⁴⁰ Wulandari et al., "Implikasi Fitrah Manusia dalam Pandangan Ilmu Pendidikan Islam."

⁴¹ Buhori, 'Pengembangan Fitrah Kemanusiaan Terhadap Pendidikan', *Iqra': Jurnal Ilmiah Keislaman*, 2.01 (2023), <https://e-journal.staisiak.ac.id/index.php/iqra/article/view/55>.

⁴² Syed Muhammad Naquib Al-Attas, *The Concept of Education in Islam* (Kuala Lumpur: ABIM, 1980), 27-30; Langgulang.

⁴³ Hasanah et al., "Manajemen Pembinaan Peserta Didik Dalam Meningkatkan Motivasi Belajar"; Zahrah, Lubis, and Sitorus, "Islamic Guidance and Counseling Practices for Strengthening Student Adjustment: A Multisite Study in Urban Modern Pesantren of Medan."

⁴⁴ Ningsih, *Mengenal Bimbingan dan Konseling Islam*.

⁴⁵ Zahrah, Lubis, and Sitorus, "Islamic Guidance and Counseling Practices for Strengthening Student Adjustment: A Multisite Study in Urban Modern Pesantren of Medan."

character education, and sharia-based digital counseling.⁴⁶ Theoretically it rests on *fitrah*: counseling facilitates the actualization of the potentials bestowed by Allah, consistent with Musnamar's view that IGC helps individuals attain well-being in this world and the hereafter by developing all aspects of life according to Islamic values.⁴⁷ Prophetic-values group counseling and Islamic counseling in Malaysian higher education (*muraqabah, muhasabah, mujahadah, riyadah*) show that the Islamic character of counseling lies in spiritual formation, moral values, and Islamic meaning-making, not in religious terminology alone.

The developmental function treats students as capable of growth: potential assessment, career counseling, and self-development programs help them identify talents, interests, abilities, and goals, and such services have been shown to raise self-confidence in career planning.⁴⁸ In the integrative model, development covers the broader actualization of intellectual, emotional, social, moral, spiritual, and physical potentials, including adjustment across social, emotional, and spiritual dimensions. The preventive function responds to identity crises, cyberbullying, behavioral deviations, social media addiction, and moral degradation;⁴⁹ because these problems reinforce one another, prevention requires protective capacities (self-awareness, emotional regulation, digital responsibility, moral judgment, and spiritual resilience)⁵⁰ delivered through informational services, character programs, and Islamic digital literacy. Integrating Islamic values into counseling supports their understanding and internalization,⁵¹ and collaboration among counselors, teachers, Islamic religious education teachers, school leaders, and parents makes IGC part of the institutional ecology of student development.

The curative function helps students cope with stress, anxiety, internal conflicts, and learning difficulties; what distinguishes IGC is the integration of psychological approaches with spiritual values that give meaning, hope, and inner tranquility.⁵² The distinctive contribution of

⁴⁶ Aisyah Ummaroh and Evi Winingsih, "Islamic Counseling as a Spiritual Approach to Reducing Academic Stress in High School Students," *International Conference on Guidance and Counseling* 3, no. 1 (December 17, 2025): 321–29, <https://proceeding.unesa.ac.id/index.php/icgc/article/view/6331>; Zulamri Zulamri et al., "Islamic Counselling in the Generation Z Era: Strategies for Strengthening Work Ethic and Youth Resilience amid Social and Digital Disruption," *Al-Musyrif: Jurnal Bimbingan dan Konseling Islam* 9, no. 1 (April 21, 2026): 58–79, <https://doi.org/10.38073/almusyrif.v9i1.4560>; Suhertina Universitas et al., "Islamic-Based Counseling Approaches for Student Mental Well-Being: A Systematic Literature Review," *Madania: Jurnal Ilmu-Ilmu Keislaman* 15, no. 2 (July 13, 2025): 94–103, <https://doi.org/10.24014/jiik.v15i2.37785>.

⁴⁷ Musnamar, *Dasar-Dasar Konseptual Bimbingan dan Konseling Islami*.

⁴⁸ Diana Indah Indraswati and Arina Fithriyana, "Peran Guru BK dalam Membangun Kepercayaan Diri Siswa Terhadap Pilihan Karier di SMA Negeri 1 Kudus," *Hisbah: Jurnal Bimbingan Konseling dan Dakwah Islam* 22, no. 1 (June 30, 2025): 57–79, <https://doi.org/10.14421/hisbah.2025.221-04>.

⁴⁹ Arifin and Fuad, "Dampak Post-Truth Di Media Sosial"; Brahmandika, "Fenomena Cyberbullying Di Media Sosial Sebagai Pelanggaran Sila Kedua Pancasila."

⁵⁰ Christina Cipriano et al., "The State of Evidence for Social and Emotional Learning: A Contemporary Meta-Analysis of Universal School-Based SEL Interventions," *Child Development* 94, no. 5 (September 1, 2023): 1181–1204, <https://doi.org/10.1111/cdev.13968>; Brahmandika, "Fenomena Cyberbullying di Media Sosial Sebagai Pelanggaran Sila Kedua Pancasila."

⁵¹ Baiq Ghina Sholehah Azkia, Sasta Adisti Dea Viska, and Siti Rahmah, 'Peran Bimbingan dan Konseling dalam Meningkatkan Nilai-Nilai Islam Pada Peserta Didik', *Jurnal Ilmiah Psikologi dan Kesehatan Masyarakat*, 2.2 (2024), 537–79. <https://jipkm.com/index.php/jipkm/article/view/255>.

⁵² Huda, Muwafiqi, and Slamet, "Konsep Bimbingan Konseling Berfokus Solusi dalam Islam"; Abdurrahman et al., "Islamic Educational Psychology in the Digital Era: Opportunities and Challenges," *J-EMas: Journal of Education Management and Islamic Studies* 2, no. 01 (July 30, 2026): 53–61, <https://doi.org/10.68150/jemas.v2i01.55>.

IGC is therefore not adding religious language to conventional counseling but integrating psychological assistance with an Islamic framework of meaning, moral responsibility, and spiritual resilience, while spiritual approaches complement rather than replace psychological assessment, counseling techniques, and referral. The preservative function maintains and strengthens students' positive conditions through continuous mentoring of character, mental health, and religious commitment, in line with the Islamic concept of *tarbiyah* as continuous nurturing;⁵³ it consolidates positive change into stable self-regulation, moral conduct, spiritual commitment, and healthy social relationships through follow-up, monitoring, mentoring, and reinforcement, since improvement after an intervention does not by itself ensure that change persists.⁵⁴

The four functions are not separate programs but a developmental cycle: developmental services identify and strengthen potentials, preventive services reduce the probability of disruption, curative services respond when difficulties emerge, and preservative services consolidate positive outcomes; students move among them non-linearly.⁵⁵ IGC does not replace instruction, character education, or management; it connects them by identifying developmental needs, facilitating individual and group growth, responding to difficulties, and maintaining positive trajectories, and it is a multidimensional support mechanism aligned with forming individuals of faith, knowledge, and noble character.⁵⁶ Its evaluation should therefore go beyond the number of problems resolved to developmental progress, such as self-understanding, emotional regulation, moral reasoning, social competence, spiritual resilience, academic engagement, and sustained behavioral change,⁵⁷ which also provides a basis for empirical testing. IGC is the operational dimension through which individual developmental needs are identified, supported, restored, and sustained.

An Integrative Model of Student Development Management and Islamic Guidance and Counseling

Student development programs and counseling services often operate separately: management focuses on administrative, academic, and extracurricular matters, while counseling intervenes after problems arise, which limits systematic development. The proposed model therefore positions IGC as an integral component of student development management.⁵⁸

⁵³ Ahmad Syaripudin et al., "Analisis Semantik Terhadap Kata Tarbiyah dan Derivasinya dalam Hadis: Implikasi dalam Pendidikan dan Pembelajaran: A Semantic Analysis of the Term Tarbiyah and Its Derivatives in Hadith: Implications for Education and Learning," *Jawami'ul Kalim: Jurnal Kajian Hadis* 3, no. 2 (December 24, 2025): 167–86, <https://doi.org/10.36701/1bwp2b54>.

⁵⁴ Putri Purmawati, 'Upaya Guru Bimbingan dan Konseling dalam Meningkatkan Motivasi Belajar Siswa Pengguna Gadget di Sekolah Menengah Pertama Negeri 1 Batang Cenaku', 2024.

⁵⁵ Rahim; Riza Amalia, Lutfatulatifah, and Rudi Haryadi, 'Exploring the Role of Developmental Guidance and Counselling in the Merdeka Curriculum', *Jurnal Bikotetik (Bimbingan Dan Konseling : Teori Dan Praktik)*, 9.1 (2025), 41–61, <https://doi.org/10.26740/bikotetik.v9n1.p41-61>.

⁵⁶ Yusuf dan Nurihsan, *Landasan Bimbingan dan Konseling*; Ningsih, *Mengenal Bimbingan dan Konseling Islam*.

⁵⁷ American School Counselor Association, "The School Counselor and School Counseling Programs." (ASCA Position Statements, 2017), <https://www.monmouth.edu/provost/wp-content/uploads/sites/108/2026/04/Grace-Bucca-EDC-Internship-2-Poster-final-PDF.pdf>; Cipriano et al., "The State of Evidence for Social and Emotional Learning: A Contemporary Meta-Analysis of Universal School-Based SEL Interventions."

⁵⁸ Asni and Alya Rahmadina, "Manajemen Layanan Bimbingan dan Konseling Berbasis Analisis Beban Kerja Guru:

Although they form a hierarchy from foundation to implementation, they operate iteratively, as assessment, counseling, monitoring, and evaluation feed subsequent planning. Integration is functional rather than mere juxtaposition: information about needs grounds planning and implementation, and counseling results feed management decisions; research on student development management stresses planning, implementation, supervision, and evaluation, while research on Islamic counseling stresses institutional support, collaboration, and structured services.⁵⁹ Management operates at the systemic level (who plans, coordinates, implements, monitors, and evaluates) and IGC at the professional-support level; neither replaces the other, and they connect through shared developmental objectives, information sharing, referral mechanisms, and periodic evaluation.

The model rests on three foundations: philosophical (*fitrah*, the innate potentials to be optimally developed),⁶⁰ pedagogical (the holistic education paradigm, balanced development of all dimensions),⁶¹ and operational (IGC functions embedded in every stage of management, beginning with planning, rather than incidental interventions). They yield an iterative four-stage cycle that differentiates support according to students' developmental profiles and adjusts as needs change:⁶² (1) student assessment and potential mapping (talents, interests, character, psychological and spiritual conditions, developmental needs); (2) multidimensional development integrating intellectual, emotional, social, moral, and spiritual programs through learning, character education, mentoring, religious programs, and counseling; (3) continuous guidance and intervention through the four functions of IGC; and (4) holistic developmental evaluation that considers character, mental well-being, social competence, and spiritual growth in addition to academic achievement. Table 4 specifies inputs, responsible actors, interventions, outputs and indicators, and feedback mechanisms for each stage.

Table 4. Operational Framework of the Integrative Model of Student Development Management and Islamic Guidance and Counseling

Stage	Inputs	Responsible actors	Processes/interventions	Expected outputs and proposed indicators	Feedback mechanism
Student assessment and potential mapping	Student profiles, educational records, observations, information on strengths and needs	School leaders, student affairs personnel, teachers, and qualified counselors according to their roles	Identify talents, interests, learning needs, social-emotional conditions, and moral and spiritual needs using appropriate assessment methods	Outputs: developmental profiles and priority needs. Indicators: completeness of records; documented identification of support needs	Results set developmental priorities, objectives, and resource allocation in planning
Multidimensional development	Developmental profiles, priorities, institutional objectives, resources	School leaders, teachers, student affairs personnel, relevant staff	Coordinated programs through learning activities, character education, mentoring, religious programs, and	Outputs: development plans and implemented programs. Indicators: implementation of activities, participation,	Monitoring of implementation and participation informs program adjustment

Studi Kasus Pada Sekolah Menengah Atas : Penelitian,” *Jurnal Pengabdian Masyarakat dan Riset Pendidikan* 4, no. 3 (February 20, 2026): 20962–72, <https://doi.org/10.31004/jerkin.v4i3.5584>.

⁵⁹ Hasanah et al., “Manajemen Pembinaan Peserta Didik dalam Meningkatkan Motivasi Belajar”; Zahrah, Lubis, and Sitorus, “Islamic Guidance and Counseling Practices for Strengthening Student Adjustment: A Multisite Study in Urban Modern Pesantren of Medan.”

⁶⁰ Langgulang, 57-61; Munib, 223-241.

⁶¹ Miller, 15-28; Utomo and Rizqa, 2225-234.

⁶² Hasanah and others, 424-438; Zahrah, Lubis, and Sitorus, 209-224.

			extracurricular activities	progress objectives	toward
Continuous guidance and intervention	Assessment findings, referrals, observed concerns, emerging needs	Qualified counselors, coordinating with teachers, student affairs personnel, and families where appropriate	Preventive, developmental, curative, and preservative IGC services with differentiated support	Outputs: support plans, counseling, follow-up referrals, records. Indicators: appropriateness and continuity of support, completed follow-up, progress toward goals	Follow-up informs adjusted interventions, referrals, and coordination with programs
Holistic developmental evaluation	Plans, implementation records, monitoring information, developmental indicators	School leaders, teachers, student affairs personnel, and counselors within their responsibilities	Review implementation and assess progress across academic, moral, psychological, social, and spiritual dimensions	Outputs: evaluation reports, improvement areas, recommendations. Indicators: documented progress against objectives; continuing or emerging needs	Results inform reassessment, revised priorities, resources, and the next planning cycle

The stages form an iterative cycle rather than a linear sequence: assessment informs planning, implementation and counseling generate monitoring information, and evaluation determines whether interventions are maintained, modified, intensified, or supplemented by specialized support, while management and IGC keep distinct but complementary responsibilities. The proposed outputs and indicators are an initial basis for operationalization and require validation in specific educational settings.

Consistent with Mulyasa's emphasis on systematic and sustainable character education,⁶³ the contribution of this study lies in specifying how *fitrah*, holistic education, student development management, and IGC are integrated, not in the novelty of the individual concepts. The model is relevant because students face academic pressure, identity crises, moral degradation, mental health problems, and rapid technological change that cannot be addressed by instruction or remedial counseling alone, and it is oriented toward the formation of *insān kāmil*.⁶⁴

Implementation requires four institutional conditions: (1) a clear coordination structure specifying the responsibilities of student-affairs managers, teachers, counselors, homeroom teachers, *musyirif*, and parents; (2) ethical and confidential handling of student information, particularly information obtained through counseling; (3) adequate counselor competence and referral procedures for cases needing specialized services; and (4) evaluation instruments that measure developmental change rather than program participation. Without them, integration may reproduce the fragmentation the model is meant to overcome; multisite research on Islamic counseling likewise identifies institutional support, counselor capacity, parental collaboration, and formalized service structures as relevant conditions.⁶⁵ Student development is a collective responsibility within a developmental ecosystem, reflecting *tarbiyah* as continuous and supported by all educational environments:⁶⁶ the principal or student development manager coordinates the plan, teachers and homeroom teachers contribute classroom observations, counselors conduct professional assessment and intervention, *musyirif* give continuous mentoring in boarding

⁶³ Mulyasa, *Manajemen Pendidikan Karakter*.

⁶⁴ Panita Budiman, Musyayarah, and Chusni, 105-118; OECD, 209-224.

⁶⁵ Zahrah, Lubis, and Sitorus, 209-224.

⁶⁶ An-Nahlawi, 112-120; Iskandar and others, 'The Integrated Islamic Education System in Islamic Movements: A Philosophical Analysis of Wahdah Islamiyah's Educational Model', *El-Suffah: Jurnal Studi Islam*, 2.2 (2025), 190–218, <https://doi.org/10.70742/suffah.v2i2.416>.

contexts, and parents provide information and reinforcement. Role differentiation, connected by shared goals and communication mechanisms, is what makes integration effective.⁶⁷

The model is a conceptual proposition, not an empirically validated intervention model, and its four-stage cycle and role structure require testing in schools, madrasahs, and Islamic boarding schools.⁶⁸ Operationally, it must distinguish educational guidance by teachers and other educational personnel, IGC/BKI delivered by qualified counselors, and clinical assessment and treatment by licensed mental health professionals. Teachers and student-affairs personnel may identify concerns, provide educational support, and refer students, but should not diagnose or treat; IGC practitioners work within their competence and refer students when specialized assessment is indicated. Referrals follow institutional procedures that protect privacy, share information only with consent or another valid legal or safeguarding basis, and maintain confidentiality subject to legal and professional obligations, including serious safety risks. Future research may use case studies, design-based research, or mixed methods, including validated instruments for academic engagement, character, psychosocial adjustment, social competence, and spiritual development, and should examine the feasibility of referral procedures, confidentiality safeguards, and role boundaries.

Conceptual Implications for Contemporary Islamic Education

Integrating student development management and IGC expands the paradigm from academic achievement toward a holistic view of students as having interconnected intellectual, emotional, social, moral, and spiritual dimensions, with success measured also by character, maturity, well-being, and the capacity to fulfill the roles of servant (*'abd*) and vicegerent (*khalīfah*).⁶⁹ The unit of educational concern shifts from isolated outcomes to the continuity of student development, and policies, programs, and services must work toward common developmental objectives rather than merely coexist.

For policy, indicators of success remain dominated by academic and cognitive outcomes, although moral crises, declining resilience, behavioral deviations, and identity confusion show that these do not track character;⁷⁰ policies should encourage evaluation systems that incorporate character, mental health, social competence, and spiritual growth.⁷¹ Adding indicators alone is insufficient: they must connect to planning, implementation, monitoring, and institutional evaluation, be observable over time, and be adaptable to context, so that they do not become reporting categories without developmental programs. For student management in schools and madrasahs, management should move from administering student affairs to comprehensive development management based on mapping students' potentials, needs, psychological conditions, and characteristics, including character programs, psychosocial support, spiritual nurturing, talent development, and continuous evaluation;⁷² student data then function as

⁶⁷ An-Nahlawi, 112-120; Zahrah, Lubis, and Sitorus, 209-224.

⁶⁸ Zahrah, Lubis, and Sitorus, 209-224.

⁶⁹ Langgulang, 112-118; Al-Attas, *The Concept of Education in Islam: A Framework for an Islamic Philosophy of Education*, 27-30.

⁷⁰ Panita Budiman, Musyayaroh, and Chusni, 105-118.

⁷¹ Nata, 74-81; Tafsir, 68-73.

⁷² Mulyasa, 41-49; Asni and Rahmadina, 20962-20972.

developmental information (with ethical and confidential handling), and management becomes the mechanism that coordinates classroom learning, extracurricular activities, mentoring, and counseling.⁷³

IGC should be developed as a comprehensive support system integrated with educational processes,⁷⁴ through institutional strengthening, counselor competence, guidance programs grounded in Islamic values, and integration with instructional and character-building programs; this is consistent with practice in which IGC includes orientation, information services, individual and group counseling, spiritual strengthening, evaluation, and referral,⁷⁵ while counselors keep distinct professional responsibilities. Curricula should integrate academic competence, character, spirituality, and life skills instead of treating character and mental health as supplements,⁷⁶ using value-based learning, Islamic digital literacy, and self-development through classroom interaction, projects, mentoring, and reflective practice, consistent with scholarship that integrates digital literacy, twenty-first-century competencies, and Islamic ethics.⁷⁷ Character education requires a systematic, continuous, collaborative process integrated with student management and IGC, in which honesty, *amanah*, responsibility, discipline, empathy, and integrity are cultivated through role modeling, habituation, mentoring, and continuous evaluation, in line with *tarbiyah*.⁷⁸

Students face pressures from academic demands, social change, digital media, and uncertainty about the future, leading to stress, anxiety, low self-esteem, and existential crises.⁷⁹ Integrating IGC and holistic education offers a framework for resilience through spirituality, positive self-concept, psychosocial support, and life-skills training, but within professional boundaries: it is not a substitute for clinical intervention and requires clear assessment, referral, and collaboration among counselors, educators, parents, and relevant professionals.⁸⁰ Evaluation should examine developmental change (engagement, character-related behavior, emotional regulation, social interaction, psychological adjustment, spiritual participation, and sustained behavioral development), monitored periodically as feedback rather than administrative reporting.⁸¹ As a literature-based synthesis, however, the model has not been empirically validated; its effectiveness, feasibility, and adaptability need examination in schools, madrasahs, and Islamic boarding schools,⁸² through design-based research, case studies, or mixed methods

⁷³ Changhee Lee, Eric M. Camburn, and James Sebastian, 'School Context, School Leaders' Data-Informed Decision Making, and Student Achievement: Evidence from Florida', *School Effectiveness and School Improvement*, 36.1 (2025), 45–70, <https://doi.org/10.1080/09243453.2024.2436889>; Asni and Rahmadina, 20962-20972.

⁷⁴ Ningsih, 41-58; Yusuf and Nurihsan, 52-67.

⁷⁵ Zahrah, Lubis, and Sitorus, 209-224.

⁷⁶ Miller, 15-29; Utomo and Rizqa, 225-234.

⁷⁷ Adona and others, 295-303.

⁷⁸ Samsuddin and Kasman Bakry, 'Metode Pendidikan Akhlak Perspektif Hadis: Telaah Kitab Adab Şaḥīḥ Al-Bukhārī', *Jawami'ul Kalim: Jurnal Kajian Hadis*, 1.1 (2023), 38–57, <https://doi.org/10.36701/jawamiulkalim.v1i1.912>; Huda and Luailik.

⁷⁹ Putri and others, 1247-1254; Basir, 98-110.

⁸⁰ Putri and others, 1247-1254; Basir, 98-110.

⁸¹ Ningsih, 41-58; Yusuf and Nurihsan, 52-67.

⁸² Samsuddin and Bakry, 'Metode Pendidikan Akhlak Perspektif Hadis: Telaah Kitab Adab Şaḥīḥ Al-Bukhārī', 38-57; Huda and Luailik, 189-200.

that identify valid and reliable indicators and examine implementation, stakeholder roles, referral mechanisms, and changes in student development over time.⁸³

CONCLUSION

This study proposes an Integrative Model of Student Development Management and Islamic Guidance and Counseling (IGC) as a conceptual contribution to Islamic educational management. Its theoretical contribution lies in specifying the functional relationship among four components: *fitrah* as the philosophical foundation, holistic Islamic education as the developmental orientation, student development management as the institutional framework, and IGC as the professional support mechanism. Rather than treating these components as separate concepts or services, the model connects them through an iterative process of student assessment, multidimensional development, continuous guidance and intervention, and holistic evaluation. Practically, the model offers Islamic educational institutions a framework for coordinating developmental programs and professional support while maintaining clear role boundaries, confidentiality safeguards, and referral procedures for needs that exceed educational or counseling professionals' competence. The model remains a conceptual proposition derived from literature analysis and has not yet been empirically validated. Its feasibility, implementation processes, and contribution to students' academic, moral, psychological, social, and spiritual development therefore cannot yet be established. Future research should examine the model in schools, madrasahs, and Islamic boarding schools, with particular attention to contextual adaptation, stakeholder coordination, professional boundaries, and referral mechanisms. Such investigation is necessary to refine the framework and determine the suitability of its proposed indicators across different Islamic educational settings.

REFERENCE

- Abdurrahman, Muhammad Naji Bulloh, Samsuddin, and Nurwahida. "Islamic Educational Psychology in the Digital Era: Opportunities and Challenges." *J-EMas: Journal of Education Management and Islamic Studies* 2, no. 01 (July 30, 2026): 53–61. <https://doi.org/https://doi.org/10.68150/jemas.v2i01.55>.
- Abdurrahman, Nurwahida, and Samsuddin. "Konsep Pendidikan Adab dalam Kitab Ta'lim Al-Muta'allim Karya Imam Al-Zarnuji: Kajian Literatur: The Concept of Adab Education in the Book of Ta'lim Al-Muta'allim by Imam Al-Zarnuji: Literature Review." *Tarbiyah: Jurnal Pendidikan dan Pembelajaran* 1, no. 2 (2024). <https://garuda.kemdiktisaintek.go.id/documents/detail/5618953>.
- Adona, Putri, Zainur Huda, Fitri Yani, and Wedra Aprison. "Holistic Islamic Education Curriculum Towards Society 5.0." *Fitrah: Jurnal Studi Pendidikan* 16, no. 2 (December 30, 2025): 295–303. <https://doi.org/10.47625/fitrah.v16i2.1175>.
- Al-Attas, Syed Muhammad Naquib. *The Concept of Education in Islam: A Framework for an Islamic Philosophy of Education*. Kuala Lumpur: ISTAC, 1999.

⁸³ H. Snyder, 'Literature Review as a Research Methodology: An Overview and Guidelines', *Journal of Business Research*, 2019, J. Bus. Res, 333-339.

- Al-Attas, Syed Muhammad Naquib. *The Concept of Education in Islam*. Kuala Lumpur: ABIM, 1980.
- Amalia, Riza, Lutfatulatifah, and Rudi Haryadi. "Exploring the Role of Developmental Guidance and Counselling in the Merdeka Curriculum." *Jurnal Bikotetik (Bimbingan dan Konseling: Teori dan Praktik)* 9, no. 1 (May 17, 2025): 41–61. <https://doi.org/10.26740/bikotetik.v9n1.p41-61>.
- An-Nahlawi, Abdurrahman. *Pendidikan Islam di Rumah, Sekolah, dan Masyarakat*. Jakarta: Gema Insani Press, 1995.
- Arifin, Nuhdi Futuhal, and A. Jauhar Fuad. "Dampak Post-Truth di Media Sosial." *Intelektual: Jurnal Pendidikan dan Studi Keislaman* 10, no. 3 (March 22, 2020): 376–78. <https://doi.org/10.33367/ji.v10i3.1430>.
- Asni, and Alya Rahmadina. "Manajemen Layanan Bimbingan dan Konseling Berbasis Analisis Beban Kerja Guru: Studi Kasus Pada Sekolah Menengah Atas : Penelitian." *Jurnal Pengabdian Masyarakat dan Riset Pendidikan* 4, no. 3 (February 20, 2026): 20962–72. <https://doi.org/10.31004/jerkin.v4i3.5584>.
- Association, American School Counselor. "The School Counselor and School Counseling Programs." ASCA Position Statements, 2017. <https://www.monmouth.edu/provost/wp-content/uploads/sites/108/2026/04/Grace-Bucca-EDC-Internship-2-Poster-final-PDF.pdf>.
- Azizah, Farida Nur. "An Islamic Educational Approach to Students' Mental Health Challenges Amidst Academic Pressure and the Influence of Social Media." *Proceeding International Conference on Islam, Law, and Society (INCOILS)* 5, no. 1 (March 14, 2026): 2025. <https://doi.org/10.70062/incoils.v5i1.443>.
- Azkie, Baiq Ghina Sholehah, Sasta Adisti Dea Viska, and Siti Rahmah. "Peran Bimbingan dan Konseling dalam Meningkatkan Nilai-Nilai Islam Pada Peserta Didik." *Jurnal Ilmiah Psikologi dan Kesehatan Masyarakat* 2, no. 2 (2024): 537–79. <https://jipkm.com/index.php/jipkm/article/view/255>.
- Basir, Abdul. "Konsep Kesehatan Mental Peserta Didik dalam Perspektif Psikologi Pendidikan Islam." *Sipakatau: Jurnal Pendidikan dan Kebudayaan* 3, no. 1 (2026): 98–110. <https://jurnal.staialgalibone.ac.id/index.php/sipakatau/article/view/141>.
- Brahmandika, Leonard. "Fenomena Cyberbullying di Media Sosial Sebagai Pelanggaran Sila Kedua Pancasila." *Bhinneka Tunggal Ika: Pancasila Jurnal Internasional Berbahasa Indonesia* 2, no. 1 (June 10, 2025). <https://doi.org/10.52738/bti.v2i1.36>.
- Budiman, Singgih Panita. "Peran Komprehensif Bimbingan Konseling dalam Menangani Dampak Tekanan Akademik Terhadap Kesehatan Mental." *Jurnal Al-Irsyad: Jurnal Bimbingan Konseling Islam* 6, no. 1 (June 21, 2024): 105–18. <https://doi.org/10.24952/bki.v6i1.12544>.
- Buhori. "Pengembangan Fitrah Kemanusiaan Terhadap Pendidikan." *Iqra': Jurnal Ilmiah Keislaman* 2, no. 01 (June 28, 2023). <https://e-journal.staisiak.ac.id/index.php/iqra/article/view/55>.
- Cipriano, Christina, Michael J. Strambler, Lauren H. Naples, Cheyeon Ha, Megan Kirk, Miranda Wood, Kaveri Sehgal, et al. "The State of Evidence for Social and Emotional Learning: A Contemporary Meta-Analysis of Universal School-Based SEL Interventions." *Child*

- Development* 94, no. 5 (September 1, 2023): 1181–1204. <https://doi.org/10.1111/cdev.13968>.
- Corbin, Anselm Strauss and Juliet. *Basics of Qualitative Research: Techniques and Procedures for Developing Grounded Theory, 2nd Ed.* Thousand Oaks, California: SAGE Publications, 1998. <https://doi.org/10.56645/jmde.v10i23.395>.
- Fatimah, Siti, and Sri Sumarni. “A Holistic Approach to Islamic Basic Education: Synthesizing the Development of Students’ Potential from Intellectual, Spiritual and Emotional Aspects.” *Pionir: Jurnal Pendidikan* 13, no. 2 (August 17, 2024): 106–16. <https://doi.org/10.22373/pjp.v13i2.24259>.
- Haramain, Muhammad. *Metodologi Penelitian Kepustakaan (Literature Review)*. Parepare: IAIN Parepare Nusantara Press, 2024.
- Hare, Joseph, and Timothy Guetterman. “Evaluability Assessment: Clarifying Organizational Support and Data Availability.” *Journal of MultiDisciplinary Evaluation* 10, no. 23 (July 29, 2014): 9–25. <https://doi.org/10.56645/jmde.v10i23.395>.
- Haryono, Eko, Siti Suprihatiningsih, Damar Septian, Joko Widodo, Ali Ashar, and Sariman Sariman. “New Paradigm Metode Penelitian Kepustakaan (Library Research) Di Perguruan Tinggi.” *An-Nuur* 14, no. 1 (May 31, 2024). <https://doi.org/10.58403/annuur.v14i1.391>.
- Hasanah, Nurul, Sofiatu Rizkianti, Ahmad Khoiri, and Nuzzulul Ulum. “Manajemen Pembinaan Peserta Didik dalam Meningkatkan Motivasi Belajar.” *Al Qodiri: Jurnal Pendidikan, Sosial dan Keagamaan* 22, no. 3 (January 30, 2024): 424–38. <https://doi.org/10.53515/qodiri.2025.22.3.424-438>.
- Herlinda, Fitra, Munir, and Sariah. “Integrating Guidance and Counseling into Islamic Education: A Framework for Holistic Student Development.” *Jurnal Bimbingan dan Konseling Terapan* 9, no. 1 (January 4, 2025): 113–22. <https://doi.org/10.30598/bkt.v9i1.17114>.
- Huda, Miftahul, and Maryam Luailik. “Strategi Pembinaan Akhlak Peserta Didik dalam Psikologi Islam.” *Competitive: Journal of Education* 2, no. 3 (August 30, 2023): 189–200. <https://doi.org/10.58355/competitive.v2i3.45>.
- Huda, Miftahul, Erny Fitroh Nabila Muwafiqi, and Slamet Slamet. “Konsep Bimbingan Konseling Berfokus Solusi dalam Islam.” *Dewantara : Jurnal Pendidikan Sosial Humaniora* 2, no. 3 (July 13, 2023): 222–34. <https://doi.org/10.30640/dewantara.v2i3.1379>.
- Indraswati, Diana Indah, and Arina Fithriyana. “Peran Guru BK dalam Membangun Kepercayaan Diri Siswa Terhadap Pilihan Karier di SMA Negeri 1 Kudus.” *Hisbah: Jurnal Bimbingan Konseling Dan Dakwah Islam* 22, no. 1 (June 30, 2025): 57–79. <https://doi.org/10.14421/hisbah.2025.221-04>.
- Iskandar, Iskandar, Samsuddin Samsuddin, Abdul Jabar Idharudin, Rahendra Maya, Mowafg Masuwd, and Balkis Nur Azizah. “The Integrated Islamic Education System in Islamic Movements: A Philosophical Analysis of Wahdah Islamiyah’s Educational Model.” *El-Suffah: Jurnal Studi Islam* 2, no. 2 (November 29, 2025): 190–218. <https://doi.org/10.70742/suffah.v2i2.416>.
- Krippendorff, Klaus. *Content Analysis: An Introduction to Its Methodology*. California: Sage Publications, 2018.

- Langgunglung, Hasan. *Asas-Asas Pendidikan Islam*. Jakarta: Pustaka Al-Husna Baru, 2003.
- Lee, Changhee, Eric M. Camburn, and James Sebastian. "School Context, School Leaders' Data-Informed Decision Making, and Student Achievement: Evidence from Florida." *School Effectiveness and School Improvement* 36, no. 1 (January 2, 2025): 45–70. <https://doi.org/10.1080/09243453.2024.2436889>.
- Mildan, Abd . Rachman, and Siti Khulasoh. "Fitrah Manusia dalam Perspektif Al-Qur'an dan Relevansinya dalam Pendidikan Islam." *Permata : Jurnal Pendidikan Agama Islam* 5, no. 2 (August 31, 2024): 306-316–306 – 316. <https://doi.org/10.47453/permata.v5i2.3029>.
- Miller, John P. *The Holistic Curriculum*. Toronto: University of Toronto Press, 2019.
- Moleong, Lexy J. *Metodologi Penelitian Kualitatif*. Bandung: PT Remaja Rosdakarya, 2018.
- Mujib, Abdul, and Jusuf Mudzakir. "Ilmu Pendidikan Islam." Jakarta: Kencana, 2014.
- Mulyasa, H.E. *Manajemen Pendidikan Karakter*. Jakarta: PT Bumi Aksara, 2022.
- Munib, Achmad. "Konsep Fitrah dan Implikasinya dalam Pendidikan." *Jurnal Progress: Wahana Kreativitas dan Intelektualitas* 5, no. 2 (2017): 223. <https://doi.org/10.31942/pgrs.v5i2.2611>.
- Musnamar, Thohari. *Dasar-Dasar Konseptual Bimbingan dan Konseling Islami*, 1992.
- Nata, Abuddin. *Ilmu Pendidikan Islam*. Jakarta: Kencana, 2023.
- Ningsih, Diah Retno. *Mengenai Bimbingan dan Konseling Islam*. Malang: Institut Agama Islam Sunan Kalijogo Malang, 2020.
- OECD. *21st-Century Readers: Developing Literacy Skills in a Digital World*. Paris: OECD Publishing, 2021.
- Patino, Cecilia Maria, and Juliana Carvalho Ferreira. "Inclusion and Exclusion Criteria in Research Studies: Definitions and Why They Matter." *Jornal Brasileiro de Pneumologia* 44, no. 2 (March 1, 2018): 84–84. <https://doi.org/10.1590/S1806-37562018000000088>.
- Pratama, Achmad Galih, Yosi Aryanti, Mohammad Ridwan, Fajar Satriyawan Wahyudi, Wildan Wafa Amrul Kohhar, and Nabil Rosyadi. "Eight Integrations of Holistic Education Practices in Islamic Educational Institutions." *Khalifa: Journal of Islamic Education* 8, no. 1 (March 28, 2024): 1–10. <https://doi.org/10.24036/kjie.v8i1.394>.
- Purmawati, Putri. "Upaya Guru Bimbingan dan Konseling dalam Meningkatkan Motivasi Belajar Siswa Pengguna Gadget di Sekolah Menengah Pertama Negeri 1 Batang Cenaku," July 30, 2024. <https://repository.uin-suska.ac.id/84091/>
- Putri, Widya Anggraini, Uli Makmun Hasibuan, Annisa, and Sri Rezeki. "Peran Profesi Bimbingan dan Konseling dalam Mengatasi Masalah Psikologis Siswa." *Edu Society: Jurnal Pendidikan, Ilmu Sosial dan Pengabdian Kepada Masyarakat* 4, no. 1 (June 2, 2024): 1247–54. <https://doi.org/10.56832/edu.v4i1.464>.
- Rahim, Aunur. *Bimbingan dan Konseling dalam Islam*. UII Press Yogyakarta, 2016.
- Saldaña, Johnny. *The Coding Manual for Qualitative Researchers, 4th Ed*. London: SAGE Publications, 2021.
- Samsuddin, Muhammad Naji Bulloh, and Nursalam Siradjuddin. "Literasi Digital dalam Perspektif Pendidikan Islam: Rekonstruksi Konseptual Kompetensi, Etika, dan Karakter di Era Digital." *Tashfiyatuna: Jurnal Pendidikan Keislaman* 5, no. 1 (April 10, 2026). <https://doi.org/10.67058/tashfiyatuna.v5i1.145>.

- Samsuddin, Abdul Jabar Idharudin, and Agusman. "Dasar-Dasar Pendidikan Islam Perspektif Hasan Langgulung dan Relevansinya di Era Disrupsi." *Dirasah: Jurnal Kajian Islam* 2, no. 1 (2025). <https://litera-academica.com/ojs/dirasah/article/view/122>.
- Samsuddin, Samsuddin, and Kasman Bakry. "Metode Pendidikan Akhlak Perspektif Hadis: Telaah Kitab Adab Ṣaḥīḥ Al-Bukhārī: Method Of Moral Education In Perspective Of Hadith: A Study Of The Book Of Adab Of Ṣaḥīḥ Al-Bukhārī." *Jawami'ul Kalim: Jurnal Kajian Hadis* 1, no. 1 (March 30, 2023): 38–57. <https://doi.org/10.36701/jawamiulkalim.v1i1.912>.
- Samsuddin, Sikandar, Nursalam Siradjuddin, Abdul Jabbar Idharudin, and Mowafg Masuwd. "Manajemen Peserta Didik Perspektif Ibnu Jama'ah Al-Kinani Al-Syafi'i." *Tanzhimuna : Jurnal Manajemen Pendidikan Islam* 6, no. 1 (June 30, 2026): 138–65. <https://doi.org/10.54213/tanzhimuna.v6i1.961>.
- Snyder, Hannah. "Literature Review as a Research Methodology: An Overview and Guidelines." *Journal of Business Research* 104 (November 1, 2019): 333–39. <https://doi.org/10.1016/j.jbusres.2019.07.039>.
- Sodikin, Unang, Abdul Jabar Idharudin, Balkis Nur Azizah, Ali Maulida, Mowafg Masuwd, Univeristas Ibn Khaldun Bogor, Institut Agama Islam Al-Hidayah Bogor, Sekolah Tinggi Agama Islam Majene, and Institut Agama Islam Sunan Giri Trenggalek. "The Urgency of Psychology in Islamic Education: Building Cognitive, Affective, and Spiritual Balance in Education." *Eduprof: Islamic Education Journal* 8, no. 1 (April 28, 2026): 1–16. <https://doi.org/10.47453/eduprof.v8i1.324>.
- Supriyanto, Irwan, and Amany. "Konsep Pendidikan Islam Berbasis Fitrah: Studi Tentang Pengembangan Potensi Diri Peserta Didik." *Tadib: Jurnal Pendidikan Agama Islam* 3, no. 1 (March 30, 2025): 71–83. <https://doi.org/10.69768/jt.v3i1.68>.
- Syaripudin, Ahmad, Samsuddin Samsuddin, Ali Maulida, and Iskandar Iskandar. "Analisis Semantik Terhadap Kata Tarbiyah Dan Derivasinya Dalam Hadis: Implikasi Dalam Pendidikan Dan Pembelajaran: A Semantic Analysis of the Term Tarbiyah and Its Derivatives in Hadith: Implications for Education and Learning." *JAWAMI'UL KALIM: Jurnal Kajian Hadis* 3, no. 2 (December 24, 2025): 167–86. <https://doi.org/10.36701/1bwp2b54>.
- Tafsir, Ahmad. *Ilmu Pendidikan Islami*. PT Remaja Rosdakarya, 2012.
- Torraco, Richard J. "Writing Integrative Literature Reviews: Guidelines and Examples." *Human Resource Development Review* 4, no. 3 (2005): 356–67. <https://doi.org/10.1177/1534484305278283>.
- Triwidiyastuti, and Maragustam Siregar. "The Concept of Islamic Education Development Based on the Theory of Fitrah." *Indonesian Journal of Interdisciplinary Islamic Studies (IJIIS)* 2, no. 1 (September 20, 2018): 31–52. <https://doi.org/10.20885/ijis.vol2.iss1.art2>.
- Ummaroh, Aisyah, and Evi Winingsih. "Islamic Counseling as a Spiritual Approach to Reducing Academic Stress in High School Students." *International Conference on Guidance and Counseling* 3, no. 1 (December 17, 2025): 321–29. <https://proceeding.unesa.ac.id/index.php/icgc/article/view/6331>.
- UNESCO. *Global Education Monitoring Report 2023: Technology in Education*. Paris:

UNESCO, 2023.

- Universitas, Suhertina, Islam Negeri, Sultan Syarif, and Kasim Riau. "Islamic-Based Counseling Approaches for Student Mental Well-Being: A Systematic Literature Review." *Madania: Jurnal Ilmu-Ilmu Keislaman* 15, no. 2 (July 13, 2025): 94–103. <https://doi.org/10.24014/jiik.v15i2.37785>.
- Utomo, Edi, and Miftahir Rizqa. "Merdeka Belajar Dan Pendekatan Holistik: Pendidikan Islam Yang Terintegrasi." *Instructional Development Journal* 7, no. 1 (April 30, 2024): 225–34. <https://doi.org/10.24014/idj.v7i1.31704>.
- Whittemore, Robin, and Kathleen Knafl. "The Integrative Review: Updated Methodology." *Journal of Advanced Nursing* 52, no. 5 (December 1, 2005): 546–53. <https://doi.org/10.1111/j.1365-2648.2005.03621.x>.
- Wulandari, Fitri, Irma Choiriyah, Maspuroh, and Dadang Zaenal Mutaqin. "Implikasi Fitrah Manusia dalam Pandangan Ilmu Pendidikan Islam." *Jurnal Ilmu Manajemen Sosial Humaniora (JIMSH)* 7, no. 1 (2025): 1–13. <https://doi.org/https://doi.org/10.51454/jimsh.v7i1.851>.
- Yusuf, Syamsu, and A. Juntika Nurihsan. *Landasan Bimbingan Dan Konseling*. Bandung: Remaja Rosdakarya, 2022.
- Zahrah, Raudhatuz, Lahmuddin Lubis, and Masganti Sitorus. "Islamic Guidance and Counseling Practices for Strengthening Student Adjustment: A Multisite Study in Urban Modern Pesantren of Medan." *Jurnal Pendidikan Islam* 14, no. 2 (July 28, 2025): 209–24. <https://doi.org/10.14421/jpi.2025.142.209-224>.
- Zulamri, Zulamri, Rosmita Rosmita, Miftahuddin Miftahuddin, and Kodarni Kodarni. "Islamic Counselling in the Generation Z Era: Strategies for Strengthening Work Ethic and Youth Resilience amid Social and Digital Disruption." *Al-Musyrif: Jurnal Bimbingan dan Konseling Islam* 9, no. 1 (April 21, 2026): 58–79. <https://doi.org/10.38073/almusyrif.v9i1.4560>.