



Management of Guidance and Counseling Programs Based on Islamic Values in Madrasah Tsanawiyah Binjai City

San Putra^{1,✉}, Maslina Siagian², Jamal Thahir Karo-Karo³

^{1,2,3}Universitas Negeri Medan, Indonesia

Email : sanputra@insan.ac.id, maslina.siagian@gmail.com, thahir1297@gmail.com

Received: 2025-10-28; Accepted: 2026-1-30; Published: 2026-3-12

ABSTRACT

The management of Guidance and Counseling (GC) programs in madrasahs plays a crucial role in developing students' holistic character. However, in practice, many institutions still face challenges in systematically integrating Islamic values into every stage of program management. This study aims to describe and analyze the implementation of Islamic value-based GC management in Madrasah Tsanawiyah (MTs) in Binjai City. Using a qualitative case study approach, the research was conducted in three schools: MTsN 1 Binjai, MTsS Al Washliyah 47 Binjai, and MTs Al-Ishlahiyah Binjai. Data were collected through in-depth interviews, observations, and documentation, and analyzed using the Miles, Huberman, and Saldaña interactive model. The findings reveal that while Islamic-based GC management has been implemented, its application remains inconsistent across institutions. The planning stage tends to be administratively oriented, while the implementation stage demonstrates partial integration of Islamic values such as trustworthiness (*amanah*), responsibility, and honesty through Islamic counseling and spiritual development activities. Evaluation processes, however, are largely unstructured and lack instruments aligned with Islamic moral indicators. The study concludes that strengthening the professional competence of GC teachers, enhancing institutional collaboration, and developing a systematic Islamic-based GC management model are essential to achieving balance among students' intellectual, emotional, and spiritual intelligence.

Keywords: *Guidance and Counseling Management, Islamic Values, Madrasah Tsanawiyah, Islamic Education*

INTRODUCTION

Guidance and Counseling (BK) is consistently viewed as an integral part of the education system that plays a strategic role in helping students develop their full potential, including personal, social, academic, and career aspects (Irham, 2019). In the context of madrasahs, counseling services are not only oriented toward resolving behavioral or academic problems, but are also expected to foster character, spirituality, and Islamic values as the basis for the holistic development of students' personalities (Arisman Juanda, 2023). The reality on the ground shows that the implementation of Islamic values-based guidance and counseling program management at the madrasah level, such as MTs, still faces complex problems, for example, the partial integration of the Islamic guidance and counseling curriculum, a weak managerial system, and suboptimal value-based planning and evaluation (Sapari et al., 2025).

From a theoretical perspective, the model of guidance and counseling service management in schools generally refers to modern ideas as developed by Norman C. Gysbers and Patricia Henderson in (Aissa et al., 2023) which emphasize comprehensive planning, design, implementation, evaluation, and improvement of guidance programs. Similarly, studies in Indonesia show that "comprehensive" mentoring programs require characteristics such as being holistic, systematic, curriculum-based, and reflective. (Putra Bhakti, 2017). Meanwhile, from an Islamic educational perspective, ideal educational management should be based on the principles of tawhid, amanah, ihsan, justice, and responsibility, which distinguish Islamic educational management from general management (Ahyani et al., 2021).

Based on phenomenological observations supported by informal interviews with guidance counselors at several MTs in Binjai City, it was found that the implementation of the guidance counseling program has not been carried out systematically and is still far from the idealization of Islamic values; the majority of guidance counselors still operate reactively to deal with student behavior cases, while efforts to nurture spirituality and character building have not received proportional attention. The stages of guidance counseling program management, starting from planning, implementation, evaluation, to follow-up, are still administrative in nature and lack direction towards achieving Islamic educational goals that include a balance of intellectual, emotional, and spiritual intelligence. This condition results in a clear gap between the ideal concept of Islamic education and the reality of guidance counseling management implementation in the field. Previous research shows that the internalization of Islamic values in group counseling services increases the relevance of guidance counseling interventions in madrasah education (Bahiroh, 2021).

There is a theoretical gap between conventional BK management approaches that focus on structure and systems and student development (academic, social, career), and the specific needs of Islamic educational institutions such as madrasahs, which require the integration of spiritual and religious values as a fundamental aspect of the overall BK service management process. Therefore, a BK managerial strategy is needed that is not only procedural but also spiritually-based, so that BK services in madrasahs can truly carry out their function of balanced character and spiritual development.

Previous studies have shown that effective BK service management has a significant effect on student character development in madrasahs. For example, Ibrahim (2024) found that BK management explained 23.6% of the variability in student character development at MA in Bandung (Ibrahim, 2024). Meanwhile, studies emphasizing the integration of Islamic values in counseling services show that Islamic value-based counseling services strategically strengthen students' adjustment in the social, emotional, and spiritual dimensions (Zahrah et al., 2025). However, there is very little research that specifically describes and analyzes the implementation of Islamic value-based guidance counseling program management at the MTs level, resulting in an important research gap that needs to be filled. Therefore, this study aims to describe and analyze the implementation of Islamic value-based guidance counseling program management at MTs Kota Binjai in order to provide theoretical and practical contributions to the development of guidance counseling services that are in line with the character of Islamic educational institutions.

METHOD

This study uses a qualitative approach with a case study design, as it aims to describe in depth the implementation of Islamic values-based guidance and counseling (BK) program management at Madrasah Tsanawiyah (MTs) in Binjai City. This approach allows researchers to understand the social and religious context behind BK management practices comprehensively (Creswell, 2016).

The research subjects consisted of guidance counselors, school principals, and vice principals in charge of student affairs at three MTs in Binjai City. Informants were selected using purposive sampling, which involved selecting participants who had a deep understanding of the implementation of guidance counseling programs in madrasahs (Sugiyono & Lestari, 2021).

Data collection techniques included in-depth interviews, participatory observation, and documentation studies. The main instrument of this study was the researcher himself (human instrument), assisted by interview and observation guidelines compiled based on BK management theory and Islamic

education principles. The validity of the instrument was tested through expert judgment by Islamic BK experts.

Data analysis was conducted interactively following the Miles, Huberman, & Saldaña model, which includes data reduction, data presentation, and conclusion drawing and verification. To ensure data validity, source and method triangulation were conducted, as well as member checks on informants.

The research was conducted in three MTs in Binjai City, namely MTsN 1 Kota Binjai, MTsS Al Washliyah 47, and MTs Al-Ishlahiyah Binjai. For six months, the researcher was present as a participant observer to gain a contextual understanding of the application of Islamic values in guidance and counseling service management.

RESULTS AND DISCUSSION

Research conducted in three madrasahs, namely MTsN 1 Kota Binjai, MTsS Al Washliyah 47 Binjai, and MTs Al-Ishlahiyah Binjai, shows that the implementation of Islamic values-based Guidance and Counseling (BK) program management has been running quite well, although the level of implementation still varies in each institution. In general, all madrasahs have established a structure and program for BK services that cover four main areas: personal, social, academic, and career, which align with the goals of Islamic education in shaping well-rounded individuals. However, the findings show that the integration of Islamic values into each stage of management, from planning and implementation to evaluation, has not yet been carried out systematically and comprehensively. In some madrasahs, values such as trustworthiness, discipline, and responsibility have begun to be internalized in program design and counseling activities, but not all activities have a strong spiritual foundation or are based on the principles of tawhid and akhlakul karimah. These differences are generally caused by factors such as human resource readiness, madrasah policies, and institutional support in developing a planned BK management model based on Islamic values. Therefore, it is necessary to strengthen the capacity of guidance counselors, synergize with madrasah principals and homeroom teachers, and develop more structured guidelines for Islamic guidance counseling management so that spiritual values are not merely complementary but become the main spirit in the entire guidance and counseling process in madrasahs.

At the program planning stage, guidance counselors at the three madrasahs, namely MTsN 1 Kota Binjai, MTsS Al Washliyah 47 Binjai, and MTs Al-Ishlahiyah Binjai, demonstrated good managerial awareness by using the madrasah's vision and mission as the basis for developing guidance counseling

programs. This is in line with the planning function in George R. Terry's theory of educational management, which is to determine the direction of activities by setting goals, policies, and strategies oriented towards achieving the institution's vision. In the context of madrasahs, this planning function is translated into the efforts of guidance counselors to integrate Islamic values such as trustworthiness, discipline, responsibility, and sincerity into every guidance activity. This integration is in line with Al-Abrasyi's theory of Islamic educational management, which emphasizes the importance of the spiritual dimension in the entire process of managing educational institutions so that they do not get caught up in mere administrative routines (Ansori, 2021).

Meanwhile, from the perspective of guidance and counseling theory, the approach used by comprehensive guidance and counseling program (Gysbers & Henderson, 2012) which emphasize that service planning must include four main components: program planning, implementation, evaluation, and professional development of counselors. However, based on the interview results, it was found that planning in the three madrasahs was still administrative in nature and did not systematically emphasize the integration of spiritual values. This means that the design thinking stage in BK management has not fully incorporated the aspect of tauhid as the conceptual foundation of the service. This shows a gap between the ideal theory of Islamic BK, which emphasizes the formation of insan kamil through a ruhiyah, akliyah, and jasadiyah approach, and managerial practices that are still oriented towards procedural aspects.

The planning stage of the guidance counseling program in madrasahs has fulfilled the basic principles of managerial planning, but it still needs to strengthen the Islamic value-based paradigm so that spiritual orientation does not only become a symbol but also an epistemological basis in designing guidance counseling programs that truly guide students towards a balance between emotional, social, and spiritual intelligence.

This finding is in line with a study by (Gunawan et al., 2023) which states that many Islamic educational institutions still face challenges in systematically integrating religious values into guidance counseling service management.

During the implementation stage, the implementation of the BK program in the three madrasahs (MTsN 1 Kota Binjai, MTsS Al Washliyah 47, and MTs Al-Ishlahiyah) showed the application of managerial principles as stated by George R. Terry, namely planning, organizing, actuating, and controlling. In the context of BK, the actuating stage (implementation) was realized through various activities such as individual counseling, group counseling, tutoring, and moral and spiritual guidance for students. BK teachers act as facilitators who guide students to understand and internalize Islamic values such as honesty,

responsibility, and ukhuwah (brotherhood), in line with Islamic BK theory which emphasizes spirituality as the basis for behavioral change (Prayitno, 2017) (Romeinita & Irawan, 2023). The counseling process is not only aimed at resolving emotional or academic problems, but also at developing well-rounded individuals, namely individuals who are balanced in terms of intellectual, emotional, and spiritual intelligence (Ansori, 2021). In practice, activities such as weekly spiritual guidance, reflection on moral values after congregational prayers, and recitation of prayers during counseling sessions are concrete evidence of the application of Islamic values in guidance and counseling services. This is in line with the view (Gysbers & Henderson, 2012) which emphasizes the importance of a comprehensive approach in the implementation of guidance and counseling programs that are oriented towards the holistic development of students' character. These findings are consistent with the results of research (Zahrah et al., 2025) (Fidya & Irman, 2024), which confirms the effectiveness of counseling based on tauhid values in building the emotional and spiritual balance of students.

Meanwhile, at the evaluation and follow-up stage, only MTsN 1 Kota Binjai has implemented a planned evaluation system with observation instruments and reflection notes that contain Islamic moral indicators. In the other two madrasahs, evaluation is still incidental and has not been documented in a structured manner. This condition reinforces the results of the study (Jarkawi & Madihah, 2022), which found that the success of Islamic guidance and counseling management is greatly influenced by consistency in planning and evaluation based on spiritual values.

From the perspective of the principal's role, all three institutions showed positive support for the BK program, but coordination between school elements (teachers, homeroom teachers, and students) still needs to be improved in order to create an integrated BK management system. According to (Syafi'i et al., 2023), the success of Islamic guidance and counseling management requires synergy between the madrasah organizational structure and the internalization of the value of monotheism in the school culture.

Thus, the results of this study indicate that the implementation of Islamic values-based BK management in madrasahs in Binjai City has a good foundation, but still needs strengthening in terms of strategic planning, measurable evaluation, and collaboration between stakeholders. Theoretically, this study enriches the study of spirituality integration in BK management; practically, it provides recommendations for the development of an Islamic BK management model that emphasizes a balance between students' intellectual, emotional, and spiritual intelligence.

CONCLUSION

Research conducted in three madrasahs in Binjai City, namely MTsN 1 Kota Binjai, MTsS Al Washliyah 47 Binjai, and MTs Al-Ishlahiyah Binjai, shows that the implementation of Islamic values-based Guidance and Counseling (BK) program management has been running well but is not yet fully systematic in all institutions. Each madrasah has implemented BK services covering personal, social, learning, and career aspects, but the integration of Islamic values in planning, implementation, and evaluation still varies. At the planning stage, the BK program has been directed towards the formation of good character, although it is still administrative in nature; in its implementation, Islamic values have begun to be internalized through activities such as Islamic counseling and character building based on hadith; while in the evaluation stage, only some madrasahs have a structured assessment system based on Islamic morals. Support from madrasah principals is quite positive, but coordination between BK teachers, homeroom teachers, and the school needs to be strengthened. Overall, Islamic BK management in madrasahs has a good foundation, but improvements are needed in strategic planning, spiritually-based evaluation, and collaboration among stakeholders to realize BK services that are intellectually, emotionally, and spiritually balanced.

REFERENCES

- Ahyani, H., Abduloh, A. Y., & Tobroni, T. (2021). Prinsip-Prinsip Dasar Manajemen Pendidikan Islam Dalam Al-Quran. *Jurnal Islamic Education Management*, 6(1), 37-46. <https://doi.org/https://doi.org/10.15575/isema.v6i1.10148>
- Aissa, A. H., Bakar, A. Y. A., & Amat, S. (2023). Psychoeducational Program at Refugee Schools in Malaysia: An Initial Study. *Psychology*, 14(08), 1426-1436. <https://doi.org/10.4236/psych.2023.148081>
- Ansori. (2021). Pemikiran Pendidikan Muhammad Athiyah Al-Abrasyi. *Tadiban: Journal of Islamic Education*, 2(1), 43-57.
- Arisman Juanda. (2023). Pelaksanaan Layanan Bimbingan Konseling Dalam Upaya Peningkatan Nilai Islami. *FITRAH: International Islamic Education Journal*, 5(1), 15-36. <https://doi.org/10.22373/fitrah.v5i1.2573>
- Bahiroh, S. (2021). The implementation of Islamic values in group counseling in madrasah. *Jurnal Konseling Dan Pendidikan*, 9(4), 331. <https://doi.org/10.29210/166500>

- Creswell, J. W. (2016). *Research Design: Pendekatan Kualitatif, Kuantitatif, dan Mixed (Edisi ke-4)*. Pustaka Pelajar.
- Fidya, D., & Irman, I. (2024). Penguatan Pendidikan Karakter Siswa Melalui Manajemen Bimbingan Dan Konseling Islam. *Guiding World (Bimbingan Dan Konseling)*, 7(1), 76–84. <https://doi.org/10.33627/gw.v7i1.1659>
- Gunawan, H. H., Syah, M., Hasanah, A., & Hadiana, M. E. (2023). Relationship Between Conseling Guidance And Islamic Conceling Guidance At SMAN 2 Bandung And SMAN 8 Bandung. *IJMIE: International Journal of Management and Islamic Education*, 1(2), 57–68.
- Gysbers, N. C., & Henderson, P. (2012). Developing & Managing Your School Guidance dan Counseling Program. In *Your School Guidance & Counseling Program (Vol. 53, Issue 9)*.
- Ibrahim, T. (2024). The effect of guidance and counseling management on student character development in the merdeka curriculum. *Edukasi Islami: Jurnal Pendidikan Islam*, 13(4), 745–754. <https://doi.org/10.30868/ei.v13i04.5498>
- Irham, M. (2019). Bimbingan Konseling di Madrasah. *Jurnal Pendidikan Islam*, 28(3), 1–9. <https://doi.org/https://doi.org/10.15575/jpi.v28i3.559>
- Jarkawi, J., & Madihah, H. (2022). Management of Counseling Guidance in Handling Student’s Delinquency in Madrasah. *AL-TANZIM: Jurnal Manajemen Pendidikan Islam*, 6(1), 354–365. <https://doi.org/10.33650/al-tanzim.v6i2.3392>
- Meiliawati, M., Sulistianingsih, S., & Marliani, L. (2023). Reality Individual Counseling For Victims Of Verbal Sexual Harassment. *International Journal of Social Research*, 1(1), 33–38.
- Permana, H., Sulistianingsih, S., Purnama, D., Marliani, L., Muslimah, M., & Kurniawan, F. A. (2025). REBT-Based Individual Counseling to Overcome Verbal Bullying Behavior. *JISPENDIORA Jurnal Ilmu Sosial Pendidikan Dan Humaniora*, 4(1), 58–68.
- Prayitno. (2017). *Layanan Bimbingan Kelompok dan Konseling Kelompok yang Berhasil: Dasar dan Profil*. Universitas Negeri Padang Press. <https://www.belbuk.com/layanan-bimbingan-kelompok-dan-konseling-kelompok-yang-berhasil-dasar-dan-profil/produk/60041>
- Putra Bhakti, C. (2017). Program Bimbingan Dan Konseling Komprehensif Untuk Mengembangkan Standar Kompetensi Siswa. *JURKAM: Jurnal Konseling Andi Matappa*, 1(1), 131–141. <https://creativecommons.org/licenses/by-nc/4.0/>

- Romeinita, E., & Irawan, D. (2023). Pendidikan Islam Dalam Perspektif Imam Al-Ghazali. *Jurnal Obsesi : Jurnal Pendidikan Anak Usia Dini*, 15(1), 197-210. <https://doi.org/10.00000/pjpi.v1n22023>
- Sapari, MZ, Y., & Abbas, F. M. (2025). Integrating Islamic Counseling and Guidance (BK Islami) Curriculum into Madrasah Aliyah Management System : Problem or Solution ? *LenteraPeradaban:JournalonIslamicStudies*, 1(3), 115-122. <https://doi.org/https://doi.org/10.61166/lpi.v1i3.109>
- Sugiyono, S., & Lestari, P. (2021). Metode Penelitian Komunikasi (Kuantitatif, Kualitatif, dan Cara Mudah Menulis Artikel pada Jurnal Internasional). 1-152.
- Syafi'i, Hendrajaya, & Soehari. (2023). The Role Of Islamic Counseling Management In Increasing Learning Motivation Through Self-Confidence In Broken Home Family Students At Smk Negeri 1 Pringapus, Semarang District. *International Conference on Digital Advance Tourism, Management and Technology*, 1(1), 478-492. <https://doi.org/10.56910/ictmt.v1i2.91>
- Zahrah, R., Lubis, L., & Sitorus, M. (2025). Islamic Guidance and Counseling Practices for Strengthening Student Adjustment: A Multisite Study in Urban Modern Pesantren of Medan. *Jurnal Pendidikan Islam*, 14(2), 209-224. <https://ejournal.uin-suka.ac.id/tarbiyah/index.php/JPI/index>