

IMPLEMENTATION OF ISLAMIC COUNSELING USING A PROBLEM-SOLVING APPROACH TO ADDRESS STUDENTS' MORAL PROBLEMS

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Abstract: This study examines the implementation of Islamic counseling using a problem-solving approach to address students' moral problems. The study employed a qualitative approach with a descriptive design to explore the counseling process, students' experiences, behavioral changes, and supporting and inhibiting factors. Data were collected through observation, in-depth interviews, and documentation involving counselors, students, and relevant educational personnel. Data were analyzed through data condensation, data display, and conclusion drawing, with source and technique triangulation used to ensure credibility. The findings indicate that Islamic counseling begins with identifying students' moral problems and their underlying causes, followed by problem analysis, formulation of alternative solutions, decision making, implementation, and evaluation. The integration of Islamic values, including honesty, responsibility, patience, self-control, respect, and accountability, provides an ethical framework for students' decision making. The approach contributes to improved self-awareness, emotional regulation, personal responsibility, and morally appropriate behavior. Its effectiveness is supported by counselor competence, institutional support, parental involvement, and a positive educational environment.

Keywords: Islamic Counseling, Problem Solving, Students' Moral Character

Abstrak: Penelitian ini mengkaji implementasi konseling Islami dengan menggunakan pendekatan pemecahan masalah dalam mengatasi problematika akhlak peserta didik. Penelitian ini menggunakan pendekatan kualitatif dengan desain deskriptif untuk mengeksplorasi proses konseling, pengalaman peserta didik, perubahan perilaku, serta faktor-faktor pendukung dan penghambat. Data dikumpulkan melalui observasi, wawancara mendalam, dan dokumentasi yang melibatkan konselor, peserta didik, serta tenaga kependidikan yang relevan. Data dianalisis melalui kondensasi data, penyajian data, serta penarikan dan verifikasi kesimpulan, dengan menggunakan triangulasi sumber dan teknik untuk memastikan kredibilitas data. Hasil penelitian menunjukkan bahwa konseling Islami dimulai dengan mengidentifikasi problematika akhlak peserta didik beserta faktor penyebabnya, yang kemudian dilanjutkan dengan analisis masalah, perumusan alternatif solusi, pengambilan keputusan, implementasi, dan evaluasi. Integrasi nilai-nilai Islam, meliputi kejujuran, tanggung jawab, kesabaran, pengendalian diri, rasa hormat, dan akuntabilitas, memberikan kerangka etis dalam pengambilan keputusan peserta didik. Pendekatan ini berkontribusi terhadap peningkatan kesadaran diri, regulasi emosi, tanggung jawab pribadi, dan perilaku yang sesuai dengan nilai moral. Efektivitasnya didukung oleh kompetensi konselor, dukungan kelembagaan, keterlibatan orang tua, dan lingkungan pendidikan yang positif.

Kata Kunci: Konseling Islami, Problem Solving, Akhlak Peserta Didik

INTRODUCTION

The development of students' moral character constitutes one of the fundamental objectives of education, particularly within the framework of Islamic education, which positions moral formation as an integral dimension of human development. Education is not merely expected to facilitate the acquisition of knowledge and intellectual competencies but also to cultivate individuals who possess faith, responsibility, self-discipline, integrity, and socially constructive behavior. In this context, students' moral development becomes increasingly important because the quality of education cannot be adequately measured solely through academic achievement. Islamic Religious Education has an important role in developing students' character because the learning process is directed not only toward religious knowledge but also toward the formation of attitudes and behaviors that reflect Islamic values (Aditya Maulana & Purba, 2024; Khasanah, 2023; Munawir et al., 2024). The importance of moral development is further demonstrated by research emphasizing that character education involves moral knowing, moral feeling, and moral action, indicating that moral formation requires an integration of cognitive, affective, and behavioral dimensions (Izzati et al., 2019). The emergence of various moral problems among students, including disrespectful behavior toward teachers and peers, dishonesty, disciplinary violations, bullying, excessive use of digital media, and declining sensitivity to religious and social values,

indicates that academic development needs to be accompanied by systematic efforts to strengthen students' moral character. These conditions demonstrate the importance of educational interventions that are capable of addressing the underlying causes of students' moral problems rather than merely responding to their behavioral manifestations (Aprilia et al., 2024; Mursidin, 2023).

The complexity of students' moral problems is closely associated with changes in the social, cultural, and technological environment. The rapid development of digital technology has expanded students' access to information, communication, and social interaction, but it has also created new challenges for moral development. Students may encounter various forms of communication, lifestyles, values, and behavioral models that are not always consistent with Islamic ethical principles. At the same time, students experience psychological and social pressures arising from family relationships, peer interactions, academic demands, identity formation, and environmental influences. Religiousness and spirituality can function as important resources in helping adolescents cope with stress and interpret challenging experiences, particularly when religious values become part of their meaning-making processes (Krok, 2015). Similarly, religious coping during adolescence has been associated with patterns of externalizing problems and prosocial behavior, demonstrating the relevance of religious dimensions to students' social and behavioral development (Eisenberg et al.,

2011). When these factors are not adequately managed, they may contribute to behavioral problems that affect students' personal development and educational processes. Therefore, addressing moral problems requires an approach that considers students not simply as subjects who violate rules but as individuals whose behavior may reflect underlying cognitive, emotional, social, and spiritual difficulties.

Within this context, Islamic counseling offers a distinctive framework for responding to students' moral problems. Islamic counseling integrates psychological assistance with Islamic teachings and values, thereby placing the development of the individual within a spiritual and moral framework. Counseling is not limited to helping students overcome psychological difficulties but also seeks to guide them toward self-awareness, responsibility, ethical behavior, and a closer relationship with Allah. Recent studies indicate that Islamic counseling has an important role in fostering students' morals by integrating counseling processes with religious and moral values (Asriana et al., 2026; Fazira et al., 2025). The implementation of Islamic guidance and counseling has also been associated with efforts to improve students' moral development, demonstrating that counseling services can become an important component of educational strategies for character formation (Harahap et al., 2025). The integration of Islamic values into counseling is particularly relevant in educational environments where religious principles constitute an important foundation of students' character

formation. Through Islamic counseling, students can be guided to understand the consequences of their actions, evaluate their behavior, strengthen their spiritual awareness, and develop constructive alternatives based on Islamic moral principles. Such an approach emphasizes that moral improvement is not achieved merely through external control but through the internalization of values and the development of personal responsibility (Humaira & Prasetya, 2022; Rofiq, 2025).

However, the effectiveness of Islamic counseling in addressing students' moral problems depends significantly on the counseling approach employed. A counseling process that focuses primarily on advice, reprimands, or the transmission of religious messages may not adequately address the specific problems experienced by students. Moral problems frequently emerge from complex interactions among personal perceptions, emotional conditions, social relationships, and environmental circumstances. Consequently, students need to be actively involved in identifying their problems, understanding their causes, considering alternative solutions, selecting appropriate actions, and evaluating the consequences of their decisions. This requirement makes the problem-solving approach particularly relevant to Islamic counseling. Problem solving encourages students to examine problems systematically and develop practical solutions through processes of problem identification, analysis, alternative generation, decision making, implementation, and evaluation. The

effectiveness of problem-solving interventions has been demonstrated in psychological and health-related contexts, indicating that structured problem-solving approaches can contribute to individuals' ability to manage complex difficulties (Bell & D'Zurilla, 2009; Malouff et al., 2007). Similarly, problem-solving therapy has been applied to adolescents in addressing behavioral and psychological difficulties, demonstrating its potential as a structured intervention for developing adaptive coping and problem-management abilities (Setiyani et al., 2021). When integrated with Islamic principles, this approach can transform counseling from a predominantly advisory process into a participatory educational intervention that develops students' capacity to make morally responsible decisions.

The integration of Islamic counseling and problem solving is also theoretically significant because it connects the cognitive and practical dimensions of moral development with the spiritual dimension emphasized in Islamic education. Students are not only encouraged to recognize whether a particular behavior is right or wrong but are also guided to understand why the behavior is problematic, what factors contribute to it, and how it can be changed in accordance with Islamic values. Character education requires students to develop moral knowledge, moral feelings, and moral actions, thereby establishing a connection between understanding values and translating those values into actual behavior (Izzati et al., 2019). Islamic

Religious Education similarly contributes to character development by providing a value-based framework through which students can internalize religious principles and apply them in everyday life (Aditya Maulana & Purba, 2024; Muyassaroh et al., 2020). This process can foster self-reflection, self-control, accountability, and decision-making skills. Furthermore, religiousness has been associated with prosocial behavior, suggesting that the internalization of religious values can contribute to constructive social behavior among adolescents and students (Kelly et al., 2024; Safrilsyah et al., 2021). Problem-solving activities therefore provide opportunities for counselors and students to establish a dialogical relationship in which students can express their experiences and difficulties without excessive judgment. Such an interaction is important because sustainable moral change is more likely to occur when students develop awareness and willingness to change from within rather than simply complying with externally imposed rules.

The urgency of implementing this approach is reinforced by the fact that unresolved moral problems can have broader consequences for students' educational and social development. Persistent dishonesty, indiscipline, aggression, disrespect, or other forms of problematic behavior may interfere with learning processes, weaken relationships within the school community, and potentially develop into more complex behavioral difficulties. Conversely, effective

counseling interventions can help schools create a learning environment that supports not only academic achievement but also emotional maturity, spiritual development, and social responsibility. Research on religious education demonstrates that educational processes oriented toward character formation can contribute to the development of students' moral and religious qualities (Munawir et al., 2024; Muhtarom et al., 2021). Similarly, the implementation of Islamic counseling has been positioned as an important mechanism for strengthening students' character and moral development (Asriana et al., 2026; Rofiq, 2025). Therefore, Islamic counseling should be understood as an integral component of educational efforts to develop students as whole persons rather than as a supplementary service that is activated only when behavioral problems occur.

Despite the growing attention to Islamic counseling and character education, there remains a need for empirical and conceptual studies that specifically examine the implementation of Islamic counseling through a problem-solving approach in addressing students' moral problems. Existing studies have emphasized Islamic counseling as an approach for fostering student morals, character, and religious development (Asriana et al., 2026; Fazira et al., 2025; Harahap et al., 2025), while other studies have examined Islamic education and character formation through learning and educational management (Aditya Maulana & Purba, 2024; Muhtarom et al., 2021; Munawir et al., 2024). Meanwhile,

research concerning problem solving has primarily developed within psychological and therapeutic contexts, where structured problem-solving procedures are employed to help individuals identify and manage personal difficulties (Bell & D'Zurilla, 2009; Malouff et al., 2007). The integration of both perspectives provides an opportunity to develop a more comprehensive model in which problem-solving procedures are grounded in Islamic ethical and spiritual values. The novelty of the present study therefore lies in examining how Islamic counseling can operationalize a problem-solving approach to address students' moral problems, particularly through a process that connects problem identification and behavioral change with Islamic principles of self-reflection, responsibility, and moral conduct.

Accordingly, this study is scientifically relevant because it contributes to the development of counseling practices within Islamic education by providing a framework that integrates practical problem-solving mechanisms with religious and moral guidance. The study seeks to examine the implementation of Islamic counseling using a problem-solving approach in addressing students' moral problems and to understand how this approach contributes to students' awareness, decision-making, and behavioral improvement. The findings are expected to provide both theoretical and practical contributions to the development of Islamic counseling in educational settings. Theoretically, the study may enrich discussions on the intersection between

Islamic counseling, problem solving, and moral education by connecting established findings concerning Islamic counseling, character education, religiousness, and structured problem-solving interventions (Asriana et al., 2026; Izzati et al., 2019; Kelly et al., 2024; Malouff et al., 2007). Practically, it may provide counselors, teachers, and educational institutions with an alternative strategy for responding to students' moral difficulties in a systematic, participatory, and value-oriented manner. In this way, Islamic counseling based on problem solving can become an important educational mechanism for fostering students who are not only intellectually competent but also morally responsible, spiritually grounded, and capable of responding constructively to the challenges of contemporary life

METHOD

This study employed a qualitative research approach to obtain an in-depth understanding of the implementation of Islamic counseling using a problem-solving approach in addressing students' moral problems. A qualitative approach was considered appropriate because the study focused not merely on measuring changes in students' behavior but on exploring the processes, experiences, interactions, and contextual factors involved in the implementation of counseling. The approach enabled the researchers to examine how Islamic counseling was planned and implemented, how counselors identified and responded to students' moral

problems, how students participated in the problem-solving process, and how Islamic values were integrated into counseling activities.

The research was designed as a descriptive qualitative study. The research setting was an educational institution that implemented Islamic counseling services as part of its efforts to address students' behavioral and moral problems. Research participants were selected purposively based on their direct involvement in the counseling process. They included Islamic counseling teachers or school counselors, students who had experienced moral or behavioral problems, and relevant school personnel who could provide complementary information concerning the implementation of counseling. The selection of participants was based on their ability to provide relevant and detailed information regarding the phenomenon under investigation. The number of participants was determined according to the principle of data saturation, whereby data collection was continued until additional information no longer generated substantial new findings.

Data were collected through observation, in-depth interviews, and documentation. Observations were conducted to examine the implementation of Islamic counseling activities and the interactions between counselors and students during the counseling process. Particular attention was given to the stages of problem identification, problem

analysis, formulation of alternative solutions, decision making, implementation of solutions, and evaluation. In-depth interviews were conducted with counselors, students, and relevant educational personnel to explore their experiences, perceptions, strategies, and evaluations of the counseling process. Interviews were conducted flexibly using semi-structured guidelines to ensure that the main research questions were addressed while allowing participants to provide detailed explanations based on their experiences. Documentation was used to complement observational and interview data and included counseling records, institutional policies, student behavioral records, counseling programs, and other relevant documents.

The data analysis process followed an interactive qualitative analysis model consisting of data condensation, data display, and conclusion drawing and verification. During data condensation, information obtained from interviews, observations, and documents was selected, organized, coded, and categorized according to themes relevant to the research objectives. The data were then displayed in narrative and thematic forms to facilitate the identification of relationships, patterns, and processes associated with the implementation of Islamic counseling. Conclusions were developed continuously throughout the research process and were verified by comparing information obtained from different participants and data sources. This process allowed the researchers to

identify consistent patterns while remaining attentive to contradictory or distinctive findings.

To ensure data credibility, the study applied triangulation of sources and techniques. Source triangulation was conducted by comparing information obtained from counselors, students, and other relevant educational personnel, while technique triangulation involved comparing findings from interviews, observations, and documentation. Member checking was also employed by confirming selected interpretations with relevant participants to ensure that the findings accurately represented their experiences and perspectives. Through these procedures, the study sought to produce credible, contextual, and comprehensive findings regarding the implementation of Islamic counseling using a problem-solving approach to address students' moral problems.

RESULTS AND DISCUSSION

Identification and Understanding of Students' Moral Issues and the Initial Stages of Problem-Solving in Islamic Counseling

The implementation of Islamic counseling using a problem-solving approach demonstrates that students' moral problems cannot be addressed through disciplinary measures alone. Moral problems are associated with interconnected factors, including personal attitudes, peer relationships, family environment, academic pressure, communication patterns, and digital-media

exposure. Therefore, problematic behavior should be understood as an expression of personal, psychological, social, and spiritual conditions. Counseling consequently begins by understanding students' individual circumstances and providing appropriate guidance rather than focusing solely on punishment (Asriana et al., 2026; Fazira et al., 2025; Rofiq, 2025).

Problem identification is conducted through observation, communication with teachers and parents, behavioral records, and individual counseling. This process is important because similar behaviors may originate from different causes, such as self-control difficulties, peer pressure, or family problems. Individualized identification therefore enables counselors to provide contextual interventions suited to students' specific conditions (Asriana et al., 2026; Humaira & Prasetya, 2022). Establishing a trusting relationship is equally important. Through dialogue rather than judgment, counselors encourage students to explain their experiences, emotions, perceptions, and decisions. This approach creates opportunities for self-reflection and strengthens awareness of moral responsibility (Asriana et al., 2026; Humaira & Prasetya, 2022).

The problem-solving process guides students to identify core problems, analyze their causes and consequences, consider alternatives, and make responsible decisions. Rather than receiving solutions passively, students actively participate in analyzing their difficulties and evaluating possible responses. This structured process strengthens self-evaluation and decision-

making abilities, consistent with research demonstrating the effectiveness of problem-solving interventions in managing personal difficulties (Bell & D'Zurilla, 2009; Malouff et al., 2007).

An important characteristic of this approach is the integration of Islamic values. Students are encouraged to evaluate solutions based on honesty, responsibility, respect, patience, self-control, justice, and concern for others. Thus, problem solving is not merely a technical process but an ethical and spiritual activity. Islamic education similarly emphasizes character formation alongside religious knowledge, making the integration of moral values essential to students' development (Aditya Maulana & Purba, 2024; Khasanah, 2023; Muyassaroh et al., 2020).

The counseling process also contributes to a gradual transformation in students' understanding of morality. Students increasingly recognize that honesty, discipline, respect, and responsibility are not merely external rules imposed by schools or parents but values that support personal development and positive relationships. This transformation reflects the integration of moral knowing, moral feeling, and moral action in character development (Izzati et al., 2019). As students become more capable of recognizing the consequences of their actions and selecting constructive alternatives, counseling moves beyond behavioral correction toward moral consciousness and personal responsibility (Mursidin, 2023).

Overall, the findings indicate that effective Islamic counseling depends not only on religious instruction but also on the quality of a structured, participatory, and reflective counseling process. Problem-solving-oriented Islamic counseling enables students to identify difficulties, analyze causes, evaluate alternatives, and develop appropriate actions while grounding these processes in Islamic ethical principles. Consequently, Islamic counseling can function as a transformative educational intervention that integrates cognitive reflection, emotional awareness, behavioral adjustment, and spiritual values (Asriana et al., 2026; Fazira et al., 2025; Rofiq, 2025).

Implementation of the Problem-Solving Process and Changes in Student Behavior

The implementation of the problem-solving approach in Islamic counseling demonstrates that students' behavioral improvement occurs gradually through problem identification, formulation of alternatives, decision making, implementation, and evaluation. Counselors encourage students to consider several possible responses and evaluate their consequences rather than immediately determining solutions for them. This participatory process helps students overcome impulsive decision making, improve emotional regulation, and develop more responsible choices. The effectiveness of structured problem-solving interventions in developing adaptive responses is supported by previous

research (Bell & D'Zurilla, 2009; Malouff et al., 2007).

Students are actively involved in articulating possible solutions and discussing their advantages, disadvantages, risks, and moral implications. In interpersonal conflicts, for example, students are encouraged to consider the consequences of anger, avoidance, apology, or constructive dialogue. This process enables them to understand that behavioral choices influence relationships and social outcomes. Such an orientation is consistent with research linking religiosity with prosocial behavior and constructive social interaction (Kelly et al., 2024; Safrilsyah et al., 2021).

The Islamic dimension becomes particularly important when evaluating alternative solutions. Counselors guide students to assess their choices according to honesty, justice, respect, patience, responsibility, forgiveness, and avoidance of harmful behavior. Thus, problem solving is not merely a technical procedure but an ethical and spiritual process. Solutions are considered appropriate when they address immediate problems while also promoting moral improvement and consistency with Islamic values (Khasanah, 2023; Munawir et al., 2024).

The implementation of solutions requires cooperation between counselors and students through realistic behavioral commitments, such as improving communication, controlling emotions, strengthening discipline, reducing inappropriate digital-media use, and fulfilling responsibilities. Counselors

monitor these commitments through follow-up counseling and observation because cognitive understanding does not automatically produce consistent behavioral change. Repeated practice, reinforcement, reflection, and adjustment are therefore necessary. This finding is consistent with the view that moral development involves the integration of moral understanding, emotional engagement, and actual moral action (Izzati et al., 2019).

Gradual behavioral targets are also important. Students are not expected to change all problematic behaviors simultaneously but are guided toward specific and attainable improvements. This strategy strengthens their confidence and demonstrates that moral development requires consistency and sustained educational guidance (Aprilia et al., 2024; Aditya Maulana & Purba, 2024). Through reflective problem solving, students also become increasingly capable of recognizing their own contribution to problems rather than attributing responsibility entirely to external factors. This development strengthens personal responsibility, self-regulation, and self-efficacy (Mursidin, 2023).

Students further develop the ability to anticipate the consequences of their actions. They learn to consider how decisions may affect academic performance, relationships, emotional conditions, and moral development. Such awareness supports self-control and responsible decision making, while religiousness and spirituality can provide resources for

coping with challenges and regulating responses to stressful situations (Krok, 2015; Eisenberg et al., 2011).

Behavioral improvement becomes more sustainable when supported by counselors, teachers, parents, and the broader school environment. Consistent communication and reinforcement strengthen the values developed through counseling, whereas inconsistent responses may weaken behavioral changes. Therefore, Islamic counseling should be integrated with broader educational programs and character-building practices (Muhtarom et al., 2021; Sukendar et al., 2019).

Overall, problem-solving-oriented Islamic counseling contributes not only to reducing behavioral violations but also to developing students' self-awareness, responsibility, emotional regulation, and moral decision-making. Through reflection, decision making, action, and evaluation, students become active participants in resolving their problems and translating Islamic values into everyday behavior. Consequently, Islamic counseling based on problem solving represents both a corrective and developmental process for cultivating responsible, ethical, and spiritually grounded students (Asriana et al., 2026; Fazira et al., 2025; Rofiq, 2025).

Effectiveness, Supporting and Inhibiting Factors, and Implications of Implementing Islamic Counseling Using a Problem-Solving Approach

The implementation of Islamic counseling using a problem-solving approach demonstrates that the

effectiveness of moral intervention is influenced by the interaction between the counseling process and the broader educational environment. The findings indicate that counseling becomes more effective when students receive continuous guidance, emotional support, and consistent reinforcement from counselors, teachers, parents, and peers. Moral development cannot be achieved solely through individual counseling sessions because students' behavior is continuously shaped by the social environment in which they live and learn. Therefore, the sustainability of behavioral change depends on the extent to which the values and solutions developed during counseling are reinforced through students' daily experiences. This finding confirms that Islamic counseling should be positioned as an integral component of the educational process rather than as a corrective service that is activated only when students violate school regulations (Asriana et al., 2026; Rofiq, 2025).

One of the most significant supporting factors is the counselor's ability to establish a positive and trusting relationship with students. Students are more willing to disclose their experiences when they perceive the counselor as someone who listens, understands, and provides guidance without immediately judging their mistakes. Such a relationship creates psychological space for students to reflect honestly on their behavior. The counselor's role is therefore not limited to identifying violations but includes facilitating students' self-understanding

and helping them discover constructive solutions. The findings suggest that empathy, patience, communication skills, religious understanding, and consistency are important competencies for counselors implementing this approach. These competencies enable counselors to balance the need for moral guidance with respect for students' psychological development and individual circumstances (Humaira & Prasetya, 2022; Asriana et al., 2026).

Another important supporting factor is the integration of Islamic values into the entire counseling process. Islamic principles provide a clear moral framework for evaluating students' problems and proposed solutions. Concepts such as responsibility, honesty, patience, self-control, respect, justice, repentance, and mutual assistance provide students with references for understanding their behavior and determining appropriate responses. The integration of these values also strengthens the meaning of counseling because students are not merely encouraged to adapt to institutional rules but are guided to understand their behavior within a broader spiritual and ethical framework. This is particularly important in Islamic educational contexts, where moral formation is inseparable from the development of faith and spiritual awareness (Khasanah, 2023; Munawir et al., 2024; Muyassaroh et al., 2020).

The findings also demonstrate that institutional support contributes substantially to the sustainability of counseling interventions. Schools that provide clear counseling programs,

adequate time for counseling activities, coordination between counselors and teachers, and opportunities for parental involvement are better positioned to support students' behavioral development. Institutional commitment is reflected not only in the availability of counseling services but also in the development of a school culture that consistently promotes ethical behavior. When teachers model respectful communication, administrators apply rules fairly, and students are encouraged to support one another, the counseling process receives reinforcement from the surrounding environment. In contrast, counseling interventions may have limited effects when the institutional environment itself provides inconsistent examples of the values that students are expected to internalize. Research on character education management demonstrates the importance of institutional and environmental arrangements in sustaining character formation (Muhtarom et al., 2021; Sukendar et al., 2019).

Despite these supporting factors, the implementation of Islamic counseling through a problem-solving approach also encounters several challenges. One of the major challenges is the diversity and complexity of students' backgrounds. Students differ in terms of family conditions, personality, emotional maturity, religious understanding, peer relationships, and experiences with digital media. Such differences require counselors to adapt their strategies rather than applying identical interventions to all students. The

same counseling technique may produce different responses depending on the student's level of readiness and the nature of the problem. Consequently, counselors need to develop individualized approaches while maintaining consistency with the general principles of Islamic counseling. The need to consider individual differences is consistent with the broader understanding that students' moral development is influenced by multiple dimensions of personal and social development (Eisenberg et al., 2011; Mursidin, 2023).

Another challenge relates to students' initial resistance to counseling. Some students may perceive counseling as a form of punishment or may fear that disclosure of their problems will result in negative consequences. This perception can limit their openness during counseling sessions. The findings suggest that counselors need to communicate clearly that counseling is intended to assist students in solving problems and developing themselves rather than simply identifying mistakes. Building trust requires time and consistency. Confidentiality, respectful communication, and the avoidance of stigmatizing labels are therefore essential elements in creating a counseling environment that encourages student participation. The importance of a supportive counseling relationship is consistent with the role of Islamic counseling in fostering students' moral development through guidance and assistance rather than merely through

behavioral correction (Asriana et al., 2026; Humaira & Prasetya, 2022).

Time limitations and counselor workload may also affect the implementation of the problem-solving process. Effective problem solving requires sufficient time for identifying problems, exploring causes, discussing alternatives, implementing solutions, and conducting follow-up evaluations. If counseling is conducted only briefly or irregularly, students may receive recommendations without sufficient opportunity to practice and evaluate them. This condition can reduce the sustainability of behavioral change. Therefore, educational institutions need to provide adequate organizational support so that counselors can conduct both individual and group interventions systematically. The development of structured follow-up mechanisms is particularly important because behavioral change cannot be assumed merely from students' verbal agreement during counseling sessions. The systematic nature of problem-solving interventions requires sufficient opportunity for implementation and evaluation (Bell & D'Zurilla, 2009; Malouff et al., 2007).

The findings further suggest that parental and family involvement represents both a supporting factor and a potential challenge. Family environments can reinforce positive behavioral changes when parents communicate consistently with counselors and provide appropriate guidance at home. However, differences between counseling recommendations at school and practices within the family may

create difficulties for students. For this reason, constructive communication between schools and families is necessary. Such communication should not be directed toward blaming parents or disclosing students' confidential information unnecessarily but toward establishing a shared understanding of the values and behavioral objectives that need to be strengthened. The partnership between school and family can consequently provide students with a more consistent environment for practicing the solutions developed through counseling. The importance of the broader social environment is also reflected in research concerning religious coping and students' behavioral development (Eisenberg et al., 2011; Krok, 2015).

From a theoretical perspective, these findings strengthen the understanding that Islamic counseling can function as a comprehensive educational intervention that combines psychological, behavioral, cognitive, and spiritual dimensions. The problem-solving approach provides a practical mechanism for translating Islamic moral principles into concrete decision-making processes. Meanwhile, Islamic values provide an ethical orientation that prevents problem solving from becoming merely instrumental. The combination of these two dimensions creates a counseling process in which students are encouraged not only to solve immediate problems but also to develop the capacity to evaluate their choices according to moral and spiritual considerations. This integration represents

an important contribution to the development of counseling practices within Islamic education (Asriana et al., 2026; Fazira et al., 2025; Rofiq, 2025).

The practical implication of the findings is that counselors need to design counseling interventions that are systematic, participatory, contextual, and continuous. Students should be involved in identifying problems, analyzing causes, generating alternatives, selecting solutions, implementing behavioral commitments, and evaluating outcomes. Counselors should function as facilitators who guide students through this process while incorporating Islamic values into each stage. Schools should simultaneously strengthen institutional support through counseling programs, teacher collaboration, parental communication, and a positive moral culture. Such an approach allows counseling to move beyond reactive responses to behavioral violations toward preventive and developmental interventions. This orientation is consistent with the broader role of Islamic education in developing students' character and moral capacities through integrated educational processes (Aditya Maulana & Purba, 2024; Aprilia et al., 2024; Munawir et al., 2024).

Overall, the findings indicate that Islamic counseling using a problem-solving approach has significant potential to address students' moral problems because it combines structured problem resolution with the internalization of Islamic values. Its effectiveness is reflected not only in behavioral

improvement but also in the development of students' self-awareness, responsibility, emotional regulation, and capacity to make morally appropriate decisions. Nevertheless, the sustainability of these outcomes depends on continuous support from counselors, schools, families, and the broader educational environment. Therefore, the implementation of Islamic counseling should be understood as a collaborative and developmental process in which moral transformation is achieved gradually through reflection, practice, reinforcement, and evaluation. This perspective reinforces the scientific relevance of integrating problem-solving strategies into Islamic counseling as an approach capable of responding to contemporary students' moral challenges while remaining firmly grounded in the ethical and spiritual foundations of Islamic education (Asriana et al., 2026; Kelly et al., 2024; Rofiq, 2025).

CONCLUSION

This study concludes that the implementation of Islamic counseling using a problem-solving approach provides a systematic and value-oriented strategy for addressing students' moral problems. The findings demonstrate that students' moral difficulties are influenced by multiple personal, social, family, educational, and environmental factors and therefore require interventions that move beyond disciplinary responses. Through problem identification, analysis of causes, formulation of alternative solutions, decision making,

implementation, and evaluation, students are actively involved in understanding and resolving their own problems. The integration of Islamic values, including honesty, responsibility, patience, self-control, respect, justice, and accountability, provides an ethical and spiritual framework for guiding students' decisions and behavioral changes. The counseling process contributes not only to the reduction of problematic behaviors but also to the development of students' self-awareness, emotional regulation, personal responsibility, and capacity for morally appropriate decision making. The effectiveness of the approach is strengthened by counselors' competence, trusting counselor-student relationships, institutional support, parental involvement, and a consistent school environment. However, differences in students' backgrounds, limited counseling time, student resistance, and inconsistent environmental support remain challenges. Overall, problem-solving-based Islamic counseling represents a relevant and comprehensive approach for strengthening students' moral development and integrating psychological, behavioral, cognitive, and spiritual dimensions within Islamic education.

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