

# AN ISLAMIC COUNSELING MODEL BASED ON THE QUR'AN AND HADITH FOR DEVELOPING STUDENTS' SELF- REGULATION

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## ABSTRACT

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This study develops an Islamic counseling model based on the Qur'an and Hadith to strengthen students' self-regulation across cognitive, affective, and behavioral domains. Employing qualitative library research, it analyzes Islamic primary texts and relevant scholarly works, with data examined through descriptive analysis and triangulation. Findings show that the model effectively fosters self-regulation by enhancing students' understanding of Islamic values such as patience, discipline, and self-control. It also nurtures affective growth through spiritual reflection, motivating behavior regulation as a form of devotion, and improves behavioral discipline and emotional control in daily practice. Compared to Western self-regulation theories, this model provides a more holistic perspective by integrating psychological mechanisms with transcendental values. The study highlights its dual contribution: theoretically, it enriches Islamic educational psychology by embedding Qur'anic and Prophetic principles in counseling; practically, it offers guidelines for educators to integrate character formation with counseling services. Despite challenges—such as teachers' reliance on conventional models, varied student religiosity, and limited time—the model demonstrates strong potential for shaping disciplined, responsible, and spiritually conscious learners, offering insights relevant to global discussions on integrating spirituality in education.

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## INTRODUCTION

In the realm of modern education, efforts to shape learners with strong character and the ability to regulate themselves (self-regulation) have become increasingly significant and urgent. Self-regulation is defined as the capacity of individuals to consciously control their thoughts, emotions, and behaviors so that they remain aligned with their life goals and the values they embrace (Fan & Cui, 2024). This competence is not only vital for academic success but also for social and emotional well-being. Within the framework of Islamic education, however, self-regulation takes on a broader meaning, as it is directed not only toward intellectual achievements but also toward the formation of noble character. Such character development is deeply rooted in the eternal guidance of the Qur'an and Hadith (Rouzi dkk., 2025). For this reason, the formulation of an Islamic counseling model

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based on these foundational sources of Islam emerges as an urgent necessity in today's educational context.

The Indonesian national education system has placed great emphasis on character education as a fundamental mission, which is clearly stated in Law No. 20 of 2003 concerning the National Education System, along with several subsequent regulations (Sari & Khoiri, 2023). These legal frameworks mandate schools to foster moral and character development among students, ensuring that education is not merely cognitive but also ethical and holistic. Nevertheless, in reality, the implementation of such regulations has not been fully realized, especially within the realm of guidance and counseling services. Many counseling practices in schools still employ secular approaches that prioritize psychological techniques while neglecting spiritual values (Vu, 2025). This has resulted in a significant gap between legal mandates and the real conditions in schools, particularly in contexts where Islamic values should ideally serve as the foundation for counseling practices.

Empirical realities in schools and madrasahs also illustrate that a large number of students face serious challenges in developing effective self-regulation. Problems such as poor study habits, lack of discipline, disobedience to school rules, and involvement in behaviors that contradict moral principles are frequently encountered (Kaliny, 2022). These issues indicate that many students struggle to manage themselves both in learning and in everyday interactions. Furthermore, in the current era of globalization, coupled with the pervasive influence of digital media, students are even more vulnerable to distractions and negative influences (Kumar dkk., 2024). Without sufficient self-regulation, they may easily fall into detrimental behaviors such as academic dishonesty, social deviance, or excessive digital consumption. These conditions strongly demand the presence of an Islamic counseling model that is practical, relevant, and capable of addressing the real-life problems that students encounter daily.

From a theoretical perspective, the study of self-regulation has long been dominated by Western psychological frameworks, which tend to focus primarily on cognitive and behavioral dimensions. While these perspectives have provided valuable insights into human behavior, they often fail to capture the spiritual and religious aspects that are integral to a Muslim learner's identity (Champ dkk., 2023). Consequently, theories developed within such frameworks may not be entirely compatible with the educational needs of Muslim students who are raised within communities that emphasize faith, piety, and moral integrity. This theoretical limitation highlights the urgency of constructing an alternative approach—one that draws from the Qur'an and Hadith as primary sources of knowledge (Kamridah dkk., 2025). Such an approach would ensure that the concept of self-regulation is understood not merely as a psychological skill but also as a form of religious and moral discipline deeply embedded within the Islamic worldview.

In this context, it becomes clear that an Islamic counseling model based on Qur'anic and Prophetic teachings has the potential to integrate the dimensions of cognition, behavior, spirituality, and morality into a single, holistic framework. By grounding the counseling process in divine guidance, educators and counselors can provide students with strategies to manage themselves in ways that are not only psychologically sound but also spiritually meaningful. This model would not only

support the achievement of academic excellence but also cultivate virtues such as honesty, patience, discipline, and responsibility, which are central to Islamic ethics. Thus, the integration of Islamic sources into counseling practices offers a comprehensive response to the multifaceted challenges faced by students in modern educational environments.

Building upon these juridical, empirical, and theoretical considerations, this research aims to develop and analyze a model of Islamic counseling that is firmly rooted in the teachings of the Qur'an and Hadith. The model will be designed to strengthen students' capacity for self-regulation, equipping them with the ability to control their thoughts, emotions, and behaviors in alignment with both personal goals and Islamic values. Furthermore, the model aspires to serve as a practical solution that schools and madrasahs can adopt, while also contributing to the theoretical enrichment of Islamic educational psychology. By addressing the gaps in existing counseling approaches, the research seeks to bridge the divide between normative legal frameworks, empirical realities in schools, and theoretical discourse in psychology.

Ultimately, this study is expected to make dual contributions, both practical and academic, to the field of Islamic education. Practically, the counseling model can be implemented as a strategy to foster student self-regulation, reduce behavioral problems, and improve discipline in both academic and social contexts. Academically, the study contributes to the development of an indigenous theory of Islamic counseling that is comprehensive, holistic, and contextualized within the cultural and religious framework of Indonesian Muslim students. In the long run, this initiative is projected to strengthen the Islamic education system by producing individuals who are not only intellectually capable but also faithful, virtuous, and independent in managing their lives in accordance with Islamic principles.

## **RESEARCH METHOD**

This study employs a qualitative approach with the type of library research. The focus of the research is directed toward analyzing primary sources such as the Qur'an, Hadith, classical commentaries, and scholarly works, as well as secondary sources including books, journal articles, and previous studies relevant to the topic. Data were collected through documentation methods, namely by compiling, reading, and recording information from relevant sources, which were then categorized based on research themes: normative foundations, theoretical foundations, and the concept of Islamic counseling in developing students' self-regulation.

The collected data were analyzed using qualitative descriptive analysis through three stages: data reduction, data display, and conclusion drawing. To ensure data validity, theory triangulation and source triangulation were applied, by comparing perspectives from Western psychology, Islamic education, and the values of the Qur'an and Hadith, while also examining various literatures from different authors and disciplines. Thus, this study is expected to produce a conceptual model of Islamic counseling that is comprehensive, rooted in Islamic teachings, and relevant to the needs of Muslim students in developing their self-regulation.

## RESULTS AND DISCUSSION

### 1. Analysis of the Model's Effectiveness

The Islamic counseling model based on the Qur'an and Hadith has proven effective in enhancing the cognitive aspects of students (Sugiarto, 2025). This can be seen in the increased understanding of Islamic values such as patience, discipline, and self-control. Through the counseling process that integrates Qur'anic verses and Prophetic traditions, students not only receive psychological guidance but also theological foundations that strengthen their mindset in overcoming personal and academic challenges. Thus, students' cognitive domains develop through the internalization of Islamic concepts that serve as a foundation for regulating behavior (Tambak dkk., 2021).

In addition, the affective aspects of students have also shown significant improvement. Their self-awareness increases along with the spiritual reflection built during counseling sessions (Salem dkk., 2025). Students become more motivated to engage in positive behavior because they realize that self-regulation is part of religious obedience. This motivation does not merely come from external factors but grows internally as an expression of devotion to Allah SWT. Such affective transformation indicates that the Islamic counseling model can cultivate more mature emotional and spiritual attitudes.

Meanwhile, the psychomotor aspects of students are also refined through the application of concrete behaviors in daily life. Students begin to demonstrate discipline in completing school assignments on time, responsibility in carrying out obligations, and emotional control when facing conflicts (Nasrudin dkk., 2025). These behavioral changes provide tangible evidence that Islamic counseling based on the Qur'an and Hadith does not merely remain at the conceptual level but is also manifested in real actions that comprehensively support the development of students' self-regulation.

### 2. The Correlation of the Model with the Foundations of the Qur'an and Hadith

The Islamic counseling model based on the Qur'an and Hadith is firmly grounded in the normative texts of Islam. One of its key foundations is the word of Allah in QS. Al-Baqarah: 153, which emphasizes the importance of patience and prayer as sources of strength in life. This verse is reinforced by a Prophetic Hadith which states that patience is a light for the believer (Karlina & Rhain, 2023). In the context of counseling, patience is positioned as a spiritual strength that can help students face both academic pressures and personal challenges (Alfain dkk., 2023). By grounding the model in these Qur'anic and Prophetic teachings, counseling does not merely address psychological aspects but also internalizes sustainable spiritual values.

Furthermore, the concept of tazkiyatun nafs (purification of the soul) in Islamic teachings aligns closely with the goals of self-regulation. Tazkiyatun nafs

stresses the importance of cleansing the heart from negative traits such as anger, envy, and laziness, while fostering positive qualities such as discipline, responsibility, and diligence. This process resonates with the essence of self-regulation, which is oriented toward the ability to control oneself in order to achieve more meaningful life goals (Hopipah dkk., 2025). Through Qur'an- and Hadith-based counseling, students are guided to understand that self-regulation is not only a psychological necessity but also an act of worship and a pathway to spiritual purification.

Moreover, the values derived from the Qur'an and Hadith provide a transcendental dimension absent in secular psychology. Western theories generally emphasize cognitive and behavioral aspects, whereas Islamic counseling links the process of self-regulation with the hereafter and accountability before Allah SWT. This transcendental dimension makes the Islamic counseling model more holistic, as it addresses the spiritual foundation of students' behavior. Thus, the integration of the Qur'an and Hadith into counseling constitutes the primary strength that distinguishes this model from secular approaches.

### 3. A Comparison with the Theory of Self-Regulation in Western Psychology

The theory of self-regulation in Western psychology generally emphasizes cognitive and behavioral aspects. Its primary focus lies in the individual's ability to control thoughts, emotions, and actions in order to achieve specific goals (Harma dkk., 2025). While this approach successfully explains the psychological mechanisms of self-control, it tends to neglect the spiritual dimension, which is an essential part of human development, particularly in the context of Muslim students (Hasanah, 2023). In contrast, the Islamic counseling model based on the Qur'an and Hadith incorporates spirituality as a foundation, thereby providing deeper meaning in the process of self-regulation.

Despite these differences, a point of convergence can be identified in the importance of internal motivation. Western psychology emphasizes motivation that arises from an individual's self-awareness toward personal goals, whereas the Islamic model views motivation as an intention rooted in faith and obedience to Allah SWT. The underlying value orientations clearly differ: Western theories are grounded in a humanistic paradigm, while the Islamic model rests on transcendental values that link human effort to accountability in the hereafter (Mardanov, 2021).

Thus, the Islamic model may be considered more holistic, as it integrates both worldly and spiritual dimensions in the development of self-regulation. Students are guided not only to regulate themselves for academic achievement or personal satisfaction but also to attain a blessed life that is seen as an act of worship. The integration of psychological and spiritual dimensions makes

Islamic counseling more relevant to the needs of Muslim students, particularly in facing modern challenges that demand a balance between material success and moral development.

#### 4. Constraints and Challenges in Implementation

In practice, the implementation of the Islamic counseling model based on the Qur'an and Hadith faces several challenges. One of the main obstacles is that many guidance and counseling teachers are still accustomed to using conventional models that rely more on secular approaches (Rawi & Tambusai, 2025). This habit makes the process of adapting to an Islamic model require time and adequate preparation, both in terms of teachers' competencies and their understanding of the Qur'an and Hadith. Special training is therefore needed to equip teachers with the ability to integrate Islamic values into the counseling process without reducing their professionalism as counselors.

Another challenge lies in the fact that not all students have a strong religious background. Differences in levels of religious understanding among students mean that the application of Islamic values cannot be carried out instantly. Some students may easily embrace a spiritual approach, while others require gradual strategies for the values to be effectively internalized (Makhmudah & Arifin, t.t.). Therefore, guidance and counseling teachers must apply adaptive methods, starting with the introduction of simple values before progressing to deeper levels of internalization.

A further significant barrier is the limited time allocated for counseling services in schools. Busy academic schedules often result in counseling sessions being too short, making it difficult to implement the Islamic model intensively. This condition requires teachers to manage time effectively while also seeking alternative strategies such as group counseling, classroom guidance, or the use of digital media to extend the reach of counseling services. In this way, the values of the Qur'an and Hadith can still be integrated, even within the constraints of limited time (Khan dkk., 2025).

#### 5. Theoretical and Practical Implications

Theoretically, this research makes an important contribution to enriching the body of knowledge in Islamic counseling based on the Qur'an and Hadith. Studies on self-regulation have thus far been largely developed from Western psychological perspectives, which tend to emphasize cognitive and behavioral aspects. Through this study, the concept of Islamic counseling gains a stronger theoretical foundation as it is grounded in the primary sources of Islamic teachings. This also affirms that integrating psychology with Islamic values can give rise to a new approach that is more relevant to the needs of Muslim students.

From a practical perspective, the Qur'an- and Hadith-based Islamic counseling model can serve as a new guideline for both guidance and counseling teachers and Islamic education teachers in addressing students' issues. The model offers applicable steps to help students develop self-regulation through the internalization of spiritual values. Teachers can use this model as a reference in designing counseling services that not only address academic challenges but also encompass the development of morality, spirituality, and social responsibility. Thus, educators are provided with a more comprehensive instrument to support students' personal growth.

For schools, the implementation of this model carries significant value in supporting character education programs and fostering a religious culture within the educational environment. Schools are not only places for the transfer of knowledge but also spaces for shaping character and instilling noble values. The presence of an Islamic counseling model rooted in the Qur'an and Hadith can strengthen the school's role in cultivating discipline, religiosity, and social responsibility in line with the vision of national education. Therefore, this model has the potential to become an integral part of efforts to build an educational environment that is conducive, religious, and firmly grounded in strong character.

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This study concludes that the Islamic counseling model based on the Qur'an and Hadith is effective in developing students' self-regulation in cognitive, affective, and psychomotor domains. Students show greater understanding of Islamic values such as patience, discipline, and self-control, accompanied by stronger motivation and emotional maturity rooted in spiritual reflection. The model's foundation in Qur'anic verses and Prophetic traditions provides a transcendental dimension absent in secular psychology, making it a more holistic approach that integrates academic achievement, moral responsibility, and spiritual devotion.

However, its implementation faces several challenges, including teachers' reliance on conventional counseling models, differences in students' religious backgrounds, and limited time for counseling services. Despite these obstacles, the model carries strong theoretical and practical implications. It enriches the field of Islamic counseling, serves as a guideline for teachers in addressing students' academic and moral issues, and supports schools in strengthening character education while fostering a religious culture. Ultimately, the model contributes to shaping disciplined, responsible, and spiritually conscious individuals in line with the vision of holistic Islamic education.

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