

Islamic Counseling and Educational Integration: A Holistic Model from Indonesian Pesantren

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Abstract

The dominance of Western-centric paradigms in mental health and educational counseling has often marginalized spiritual and communal dimensions that are essential to non-Western societies. This study aims to examine the integration of Islamic counseling and education within the unique educational ecosystem of Indonesian pesantren, focusing on three modern institutions: Darul Arafah Raya, Nurul Hikmah An-Nahdly, and Darul Ihsan in North Sumatra. Employing a qualitative multiple case study design, data were collected through in-depth interviews, participant observation, and document analysis to explore how counseling is embedded within educational practices. The findings reveal that Islamic counseling is not implemented as a separate service but is systematically integrated into the educational process, encompassing classroom learning, dormitory life, and religious activities. This integration fosters a holistic model of student development that combines spiritual, emotional, and social dimensions. Core values such as sabr (patience), tawakkal (reliance on God), and muhasabah (self-reflection) function as pedagogical tools for emotional regulation and character formation, continuously reinforced through structured programs and daily interactions. The effectiveness of this model is further supported by institutional synergy among kyai, teachers, counselors, and dormitory supervisors, creating a comprehensive and collaborative educational environment. Unlike conventional Western approaches that tend to separate counseling from instructional processes, this model represents a proactive and value-driven framework that integrates counseling into the core of educational practice. The study concludes that the integration of Islamic counseling and education offers a culturally responsive and sustainable approach to holistic student development, contributing to the broader discourse on decolonizing educational and counseling practices.

Introduction

The field of counseling and psychotherapy has long been dominated by Western theoretical frameworks that shape global standards in training, practice, and policy (Limenih et al., 2024; Mani & Mansaray, 2025; Garcini et al., 2025). These models, largely grounded in Eurocentric epistemologies, are often treated as universally applicable despite originating from specific cultural and philosophical contexts. Scholars have increasingly critiqued this dominance as a form of epistemic hegemony that marginalizes non-Western knowledge systems and imposes culturally incongruent approaches in diverse societies (Bhatia & Priya, 2021; Kleinschmitt, 2024; Pieterse et al., 2024). In educational contexts, this dominance has further implications, as counseling practices embedded in schooling systems may neglect communal, relational, and spiritual dimensions that are central to learners in non-Western environments (Rahal & Arar, 2025; Vu, 2025; Macpherson, 2025).

The persistence of Western-centric paradigms in global mental health and educational counseling has also been associated with neocolonial dynamics in knowledge production and professional practice (Shaka et al., 2025; Waheed, 2025; Mehjabeen et al., 2025). The globalization of counseling services often involves the uncritical transfer of Western models into non-Western educational settings, thereby overlooking local pedagogical traditions, indigenous epistemologies, and faith-based approaches to student development (Dispenza et al., 2024; Omer, 2020). This condition has prompted calls for the decolonization of counseling and education through the inclusion of culturally grounded, context-sensitive, and spiritually informed frameworks. Decolonial and indigenist perspectives emphasize the importance of integrating local knowledge systems, relational worldviews, and community-based practices into both counseling and educational processes (Fish et al., 2022; Gone, 2021; Sonn, 2025).

One of the critical limitations of conventional counseling models, particularly within educational institutions, lies in their insufficient integration of spirituality as a core dimension of holistic student development (Aithal, 2025; Surbakti et al., 2024; Aithal & Srinivasan, 2024). Contemporary research suggests that mental health and learning processes cannot be fully understood through a purely bio-psycho-social lens without incorporating spiritual and existential dimensions. Integrative frameworks, such as the bio-psycho-social-spiritual-existential model, highlight the importance of meaning, purpose, and transcendence in fostering both psychological well-being and educational engagement (Matthews et al., 2026). Empirical studies further demonstrate that integrating spirituality into counseling and educational practices enhances students' coping mechanisms, resilience, and overall quality of life (Anghel et al., 2025; Chan, 2020; Saad & Medeiros, 2020).

Despite this growing recognition, the integration of spirituality within counseling and educational practices remains inconsistent and often underdeveloped. One contributing factor is the limited incorporation of spiritual and religious competencies in counselor and educator training programs (Currier, 2024). Additionally, concerns regarding ethical neutrality, inclusivity, and cultural sensitivity have led to cautious engagement with spiritual dimensions in formal education systems (Saad & Medeiros, 2020). Nevertheless, recent studies emphasize that culturally responsive educational counseling particularly in religious communities requires the meaningful integration of learners' spiritual beliefs and practices to achieve sustainable developmental outcomes (Rauf et al., 2025).

In this context, Islamic counseling emerges as a significant alternative framework that integrates spiritual, psychological, and educational dimensions within a coherent epistemological system. Rooted in Qur'anic teachings, Hadith, and Islamic psychology, this approach emphasizes concepts such as *tazkiyat al-nafs* (self-purification), *sabr* (patience), and *tawakkal* (trust in God) as central to both personal development and educational formation. In Indonesia, *pesantren* (Islamic boarding schools) represent a distinctive educational ecosystem in which counseling is not a separate clinical activity but an integral component of the learning process, character education, and daily social interaction.

Empirical studies on *pesantren* indicate that counseling practices are embedded within a 24-hour educational environment involving *kyai* (religious leaders), teachers, and peer mentors. Educational approaches such as *at-tawazun* emphasize balance across intellectual, emotional, and spiritual domains, while pedagogical methods such as *mauidhah hasanah*, *uswah hasanah*, and structured reward–sanction systems are employed to support moral and behavioral development. These integrated practices have been associated with positive educational outcomes, including enhanced student resilience, discipline, emotional regulation, and holistic well-being (Arifin et al., 2021). Such findings suggest that *pesantren*-based counseling

represents not only a therapeutic model but also a comprehensive educational approach that differs significantly from conventional Western paradigms.

However, despite its potential, the integration of Islamic counseling within educational systems has not been systematically conceptualized into a comprehensive theoretical model (Hakim, 2025; Zaki, 2024; Shaleh, 2024). Existing studies tend to focus on specific practices or outcomes without synthesizing them into an integrative educational-counseling framework. Therefore, this study aims to address this gap by developing a holistic model of Islamic counseling and education integration based on empirical evidence from Indonesian pesantren. By situating this model within broader discussions on the decolonization of knowledge and the integration of spirituality in education, this research seeks to contribute to the advancement of culturally responsive, holistic, and contextually grounded educational practices.

Methods

This study employs a qualitative approach using a multiple case study design to explore the integration of Islamic counseling and educational practices within Indonesian pesantren. The approach is appropriate for examining complex educational and socio-religious phenomena in their natural settings, particularly in understanding how counseling is embedded within the broader educational system to support holistic student development. The research was conducted in three modern Islamic boarding schools in Deli Serdang Regency Darul Arafah Raya, Nurul Hikmah An-Nahdly, and Darul Ihsan which were purposively selected based on their strong integration of counseling practices within formal and non-formal educational environments. The study focuses on how Islamic counseling contributes to character formation, emotional development, and spiritual nurturing as part of the pesantren educational ecosystem.

Data were collected through participant observation, in-depth interviews, and document analysis. Observations captured daily interactions across classrooms, dormitories, and religious activities, while interviews involved kyai, teachers, counselors, and students to gain multi-perspective insights into the integration process. Institutional documents such as counseling program plans (*Rencana Pelaksanaan Layanan*), curricula, and policy guidelines were also analyzed to understand the structural implementation of counseling within education. Data were analyzed using the interactive model of Miles, Huberman, and Saldaña, involving data condensation, data display, and conclusion drawing. To ensure trustworthiness, this study applied triangulation of sources and methods alongside credibility, transferability, dependability, and confirmability criteria, ultimately generating a holistic model of Islamic counseling and education integration.

The diagram above illustrates a systematic and integrative research flow, starting with the selection of Islamic boarding schools (pesantren) as the educational context, followed by a multi-case qualitative study design focused on the integration of counseling and education. Data collection was conducted through observation, interviews, and document analysis to capture real-world practices within the Islamic boarding school educational ecosystem. The data were then analyzed using an interactive model to generate key themes such as spiritual development, emotional regulation, and character formation. This entire process culminated in the development of a holistic model of the integration of Islamic counseling and education, which was validated through the principle of trustworthiness to ensure the quality and validity of the research findings.

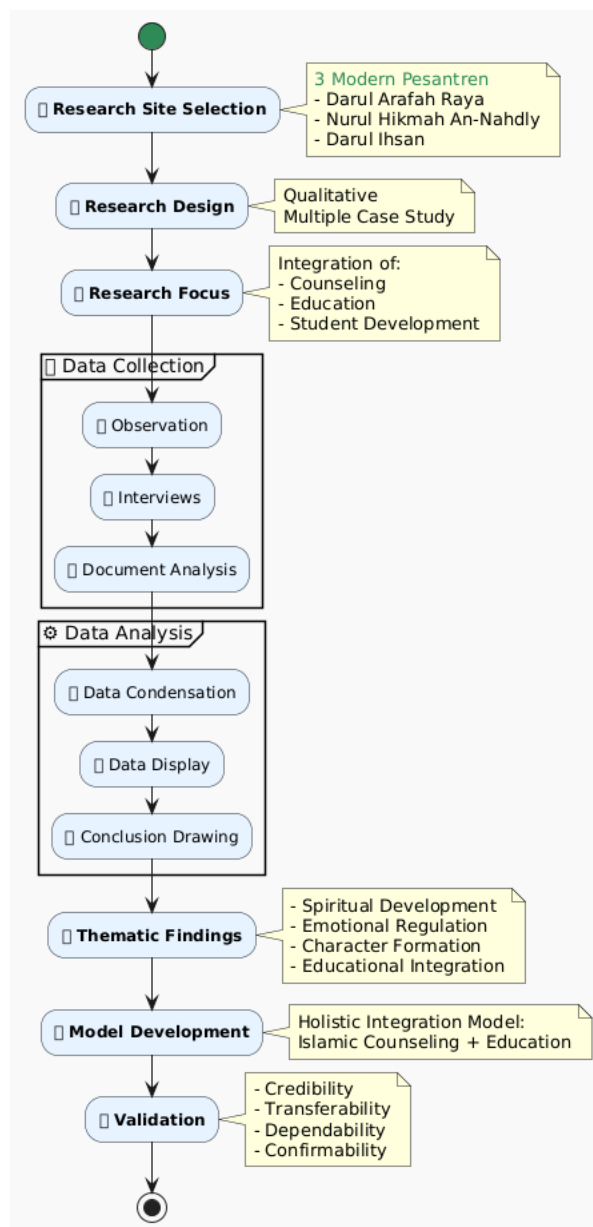


Figure 1. Islamic Counseling and Education Integration Model

Results and Discussion

The Integration of Islamic Counseling within the Pesantren Educational Ecosystem

The findings indicate that Islamic counseling in the observed pesantren is systematically integrated into the broader educational ecosystem rather than functioning as a separate or reactive service. Observational data show that counseling activities occur across multiple educational settings, including classrooms, dormitories, and communal religious practices. These interactions demonstrate that counseling is embedded within daily educational processes and is continuously reinforced through routine activities. This integration reflects a holistic educational model in which academic, emotional, and spiritual dimensions are addressed simultaneously. As a result, counseling becomes an inherent part of the learning environment rather than an auxiliary intervention.

Interview data strongly support this observation by highlighting how educators perceive counseling as an integral pedagogical responsibility. A senior teacher at Darul Arafah Raya (coded as T1) stated,

“Guidance is not only conducted during formal counseling sessions; every teaching activity is essentially a counseling process because we shape students’ character, attitudes, and emotional awareness in every interaction.”

Similarly, a counselor (C1) emphasized that the integration of counseling and education is intentional and structured,

“We design counseling programs that are directly connected to educational goals. For example, when students face academic difficulties, we guide them not only psychologically but also spiritually, so they can understand the meaning behind their challenges.”

These statements indicate that counseling is not perceived as a separate domain but as a core component of the educational process.

Further evidence from dormitory supervisors (D1) reinforces the role of non-classroom environments in counseling integration,

“In the dormitory, we observe students’ daily behavior. When there are emotional issues, we immediately approach them through advice, discussion, and sometimes spiritual reflection. This is part of education, not separate from it.”

This perspective demonstrates that counseling practices extend beyond formal structures into informal educational spaces. Observations confirm that such interactions occur naturally, particularly during evening activities where students engage in reflection (*muhasabah*) and group discussions. These practices create a continuous feedback loop between behavior, reflection, and guidance. Consequently, the educational ecosystem functions as a comprehensive platform for counseling implementation.

Document analysis also reveals that this integration is formally institutionalized through structured planning instruments. The *Rencana Pelaksanaan Layanan* (RPL) explicitly outlines counseling objectives that align with educational outcomes such as discipline, emotional regulation, and spiritual awareness. These documents demonstrate that counseling is systematically embedded within the curriculum and daily routines. For instance, weekly themes include “developing patience in learning” and “managing emotions through spiritual practices,” which are directly linked to classroom and dormitory activities. This alignment between documentation and practice ensures consistency and sustainability of the model. It also indicates that the integration of counseling and education is both conceptual and operational.

Student perspectives further validate the effectiveness of this integrated approach. A student (S1) explained.

“We do not feel that counseling is something formal or intimidating. It happens naturally when teachers advise us, when we reflect together, or when we talk about our problems.”

Another student (S2) added,

“When I have problems, I can talk to teachers or dormitory supervisors, and they always relate it to religious values. It helps me understand my situation better.”

These responses indicate that students experience counseling as a supportive and accessible component of their educational journey. The absence of stigma and the presence of continuous guidance contribute to a positive learning environment. This reinforces the idea that integration enhances both educational and psychological outcomes.

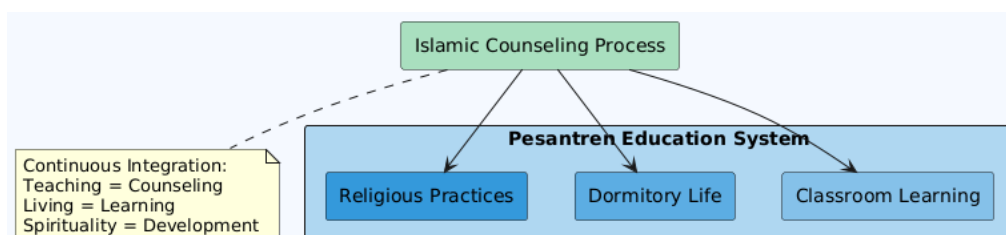


Figure 2. Integrated Counseling-Education Ecosystem

This diagram shows that Islamic counseling is directly integrated into all components of the Islamic boarding school education system, creating a sustainable and holistic learning process.

Table 1. Evidence of Counseling–Education Integration

Data Source	Evidence	Interpretation
Interview (T1)	Teaching as counseling process	Pedagogical integration
Interview (C1)	Counseling linked to academic issues	Goal alignment
Interview (D1)	Dormitory guidance practices	Informal education
Observation	Daily reflection activities	Continuous process
Document (RPL)	Structured counseling themes	Institutionalization

This table shows that the integration of counseling and education is supported by multiple data sources, including interviews, observations, and documentation, which consistently point to a systemic pattern of integration.

Spiritual-Based Emotional Regulation as an Educational Process

The findings demonstrate that emotional regulation in pesantren is not treated as a purely psychological process but as an integrated educational practice grounded in spiritual values. Observational data reveal that students are consistently guided to manage emotional challenges through structured religious activities such as prayer, *dzikir*, and *muhasabah*. These practices are embedded in daily routines, including after-class reflections and evening dormitory sessions. This indicates that emotional regulation is cultivated not only through counseling sessions but also through habitual educational practices. Consequently, emotional development becomes part of a continuous learning process rather than a reactive intervention.

Interview data further confirm that spiritual values serve as primary tools for emotional regulation. A counselor at Darul Ihsan (C2) stated,

“When students experience anxiety or conflict, we do not immediately approach it as a psychological disorder. Instead, we guide them through sabr, tawakkal, and reflection so they can understand their emotions from a spiritual perspective.”

Similarly, a student (S3) explained,

“When I feel stressed about exams, I usually perform extra prayers or recite dhikr. My teachers always remind us that calmness comes from remembering Allah.” \

These responses indicate that emotional regulation strategies are deeply rooted in religious teachings. The integration of these values allows students to internalize coping mechanisms that are both meaningful and culturally relevant.

Observational findings reinforce this integration through consistent behavioral patterns. During evening sessions, students are observed engaging in collective reflection activities, where they discuss personal challenges and relate them to spiritual teachings. Teachers often facilitate these discussions by connecting emotional experiences with Qur’anic values and prophetic traditions. This approach transforms emotional difficulties into opportunities for moral and spiritual growth. As a result, students develop a sense of purpose in dealing with their challenges.

Document analysis also supports these findings, as counseling program plans explicitly include emotional regulation objectives framed within spiritual contexts. For instance, weekly themes such as “developing patience in facing academic pressure” and “managing anger through self-reflection” are documented in the RPL. These structured plans ensure that emotional development is systematically integrated into the educational process. The alignment between documentation and practice demonstrates the intentional design of this model. It also highlights the role of spirituality as a pedagogical tool.

Another student (S4) emphasized the impact of this approach,

“Before entering pesantren, I often reacted emotionally to problems. Here, I learned to pause, reflect, and think about what Allah wants from me in that situation.”

This statement illustrates how emotional regulation is transformed into a reflective and value-based process. The emphasis on spirituality fosters deeper self-awareness and emotional control. This finding confirms that the integration of counseling and education enhances students’ resilience and well-being.



Figure 3. Spiritual Emotional Regulation Cycle

This diagram shows a spiritually based emotional regulation cycle that is educational and repetitive, emphasizing that this process is part of continuous learning.

Table 2. Emotional Regulation through Spiritual Integration

Data Source	Evidence	Educational Meaning
Interview (C2)	Sabr & tawakkal guidance	Value-based coping
Interview (S3)	Dhikr for stress relief	Spiritual habit formation
Observation	Reflection sessions	Experiential learning
Document (RPL)	Emotional themes	Structured curriculum

This table shows that emotional regulation is not only spontaneous, but is the result of systematic integration between spiritual values and educational processes.

Character Formation through Integrated Counseling-Educational Practices

The study finds that character formation is a primary outcome of integrating Islamic counseling into the educational system. Observations indicate that values such as discipline, honesty, and responsibility are continuously reinforced through both formal instruction and informal interactions. Counseling sessions are designed not only to address behavioral issues but also to instill moral values that guide students' daily conduct. This integration ensures that character education is not limited to theoretical instruction but is practiced in real-life situations. As a result, students develop consistent behavioral patterns aligned with institutional values.

Interview data highlight the role of educators as moral exemplars in this process. A teacher at Nurul Hikmah An-Nahdly (T2) stated:

"Students observe our behavior every day. If we want to teach honesty and discipline, we must demonstrate it consistently in our actions."

A counselor (C3) added,

"We integrate counseling into daily teaching by discussing real-life problems and guiding students to respond based on Islamic values."

These statements emphasize that character formation is achieved through modeling and interaction. The integration of counseling allows moral values to be contextualized within students' experiences.

Observations further reveal that group counseling sessions are used as platforms for discussing ethical dilemmas. Students are encouraged to share their experiences and reflect on their actions. These discussions are often guided by teachers who connect moral issues with religious teachings. This participatory approach fosters critical thinking and ethical reasoning. It also creates a supportive environment where students learn from each other.

Document analysis shows that character education is explicitly included in counseling program plans. Objectives such as "developing responsibility in academic tasks" and "strengthening honesty in social interactions" are systematically outlined. These objectives are aligned with broader educational goals, indicating a cohesive framework. The structured nature of these programs ensures that character development is continuously monitored and evaluated. This alignment strengthens the effectiveness of the integration model.

A student (S5) reflected on this process,

"Here, we are not only told what is right or wrong, but we are guided to understand why and how to act properly in real situations."

This response highlights the transformative nature of character education within the pesantren context. Character formation in pesantren is not limited to the enforcement of institutional rules or the regulation of student behavior through discipline alone. Rather, it is developed through

a continuous process of guidance, reflection, habituation, and spiritual nurturing. The integration of Islamic counseling and education allows students to understand the moral and religious foundations behind expected behaviors, enabling them to internalize values such as responsibility, sincerity, discipline, respect, humility, and self-control.

Through this integrated model, counseling functions not merely as a corrective mechanism for students who face problems, but also as a preventive and developmental approach that supports students' personal, social, emotional, and spiritual growth. Educational activities provide knowledge and normative direction, while counseling helps students reflect on their experiences, recognize their weaknesses, and strengthen their moral awareness. As a result, students are encouraged to act not because they are afraid of punishment or external supervision, but because they have developed an inner awareness of the importance of good character.

This process demonstrates that pesantren-based character education has a deeper transformative potential. It moves students from external compliance toward internal commitment. When values are consistently taught, modeled by teachers and caregivers, reinforced through daily routines, and supported through counseling interactions, students gradually develop stable moral habits. This integration therefore contributes to sustainable behavioral change, as students are more likely to maintain positive attitudes and behaviors beyond the formal pesantren environment. In this sense, Islamic counseling and education work together to shape students holistically, addressing not only their intellectual development but also their emotional maturity, social responsibility, and spiritual consciousness.

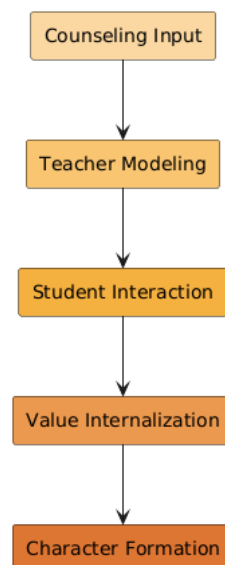


Figure 4. Character Development Flow

This diagram shows that character formation occurs through a tiered process involving counseling input, role modeling, interaction, and internalization of values.

Table 3. Character Development Evidence

Source	Evidence	Outcome
Interview (T2)	Role modeling	Moral consistency
Interview (C3)	Value-based discussion	Ethical reasoning
Observation	Group sessions	Peer learning
Document	Program objectives	Structured development

This table shows that character formation is the result of systematic integration between counseling and educational practices.

Institutional Synergy in the Implementation of Integration

The findings reveal that the success of integrating Islamic counseling and education is strongly supported by institutional synergy. Observations indicate that multiple actors including kyai, teachers, counselors, and dormitory supervisors collaborate to guide student development. This collaboration ensures that counseling is consistently reinforced across different contexts. The presence of multiple support systems creates a comprehensive educational environment. This synergy is a defining characteristic of the pesantren model.

Interview data emphasize the importance of coordination among institutional actors. A counselor (C4) stated,

“We regularly communicate with teachers and dormitory staff to monitor students’ progress. This coordination helps us understand students holistically.”

A dormitory supervisor (D2) added,

“We see students in their daily lives, so we can provide immediate guidance when problems arise.”

These statements highlight the complementary roles of different actors. The integration of their perspectives enhances the effectiveness of interventions.

Document analysis further supports this finding through structured coordination mechanisms. Counseling reports and evaluation documents are used to track student progress and inform decision-making. These documents facilitate continuous monitoring and improvement. The presence of such systems indicates that institutional synergy is not accidental but systematically organized. This structured approach ensures sustainability.

Students also recognize the benefits of this synergy. A student (S6) noted,

“If I have a problem, I can talk to teachers, counselors, or dormitory staff. They all give consistent advice.”

This accessibility reduces barriers to seeking help and encourages proactive engagement. The consistency of guidance reinforces learning outcomes. Ultimately, institutional synergy plays a critical role in achieving holistic development.

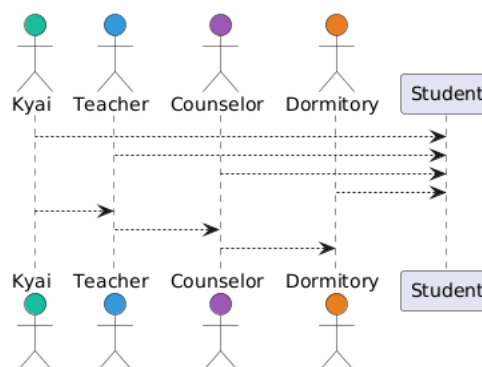


Figure 5. Institutional Synergy Network

This diagram depicts a collaborative network between actors in supporting the integration of counseling and education.

Table 4. Institutional Roles and Contributions

Actor	Role	Contribution
Kyai	Spiritual leader	Value foundation
Teacher	Educator	Academic & emotional guidance
Counselor	Specialist	Psychological integration
Dormitory Staff	Supervisor	Daily monitoring

This table confirms that integration was successful due to a clear and collaborative distribution of roles.

The findings of this study demonstrate that the integration of Islamic counseling and education in Indonesian pesantren represents a holistic educational model that bridges spiritual values with contemporary student development needs. This integration extends beyond the conventional boundaries of counseling by embedding psycho-spiritual guidance within everyday educational practices. In line with the Meaning, Purpose, and Spirituality (MPS) framework Cooper (2022), Corpuz (2024), Ferrell et al (2020), Jonas & Rosenbaum (2021), and Matthews et al (2026), the findings confirm that spirituality is not merely an additional dimension of student support but a foundational element of holistic education. Unlike Western counseling models that often separate psychological services from instructional processes, the pesantren context demonstrates that counseling can function as an integral pedagogical mechanism. This indicates that student well-being and learning processes are interconnected and must be addressed simultaneously within educational environments.

The study further reveals that spiritual values such as *sabr* (patience), *tawakkal* (reliance on God), and *muhasabah* (self-reflection) serve as core mechanisms for emotional regulation within the educational process. These findings support previous research Haramain & Afiah (2024) and Rauf et al (2025), which highlights the effectiveness of Islamic counseling interventions in addressing anxiety and emotional distress through culturally grounded frameworks. However, this study extends these findings by demonstrating that such values are not only applied in counseling sessions but are systematically integrated into daily educational practices. Through continuous exposure in classrooms, dormitories, and religious activities, students internalize these values as part of their learning experience. This suggests that emotional regulation in pesantren is not reactive but developmental, positioning spirituality as a pedagogical tool that enhances resilience and self-regulation in students.

Another significant contribution of this study lies in its identification of character formation as a central outcome of counseling–education integration. The findings indicate that character development is achieved through a combination of counseling input, teacher modeling, and participatory student interactions. This aligns with theories of holistic education and character education, which emphasize the importance of experiential learning and value internalization. In this context, counseling is not limited to problem-solving but functions as a transformative educational process that shapes students’ moral reasoning and behavior. By integrating ethical discussions, reflective practices, and real-life problem-solving into daily learning activities, pesantren create an environment where character formation is continuously reinforced. This finding highlights the pedagogical potential of counseling as a tool for developing not only emotionally stable but also morally grounded individuals.

The study also highlights the critical role of institutional synergy in sustaining the integration of Islamic counseling and education. Unlike the individualized approach commonly found in Western counseling models, the pesantren system operates through a collective framework involving kyai, teachers, counselors, and dormitory supervisors. This collaborative model reflects a community-based approach to student development, which resonates with decolonial perspectives on education and mental health (Cohen, 2020; Diab et al., 2020; Omer, 2020;

Polanco & X, 2021). The presence of structured coordination mechanisms, such as counseling documentation and evaluation systems, further demonstrates that this integration is not incidental but systematically organized. This institutional synergy creates a comprehensive support system that enhances both educational and psychological outcomes, suggesting that collective responsibility is a key factor in achieving holistic student development.

Furthermore, the findings indicate that the modernization of pesantren does not diminish their spiritual foundations but instead strengthens their capacity to address contemporary educational challenges. This supports the arguments of Azra (2012), Halimah et al (2024), and Suwendi et al (2024), who emphasize the adaptive nature of pesantren in responding to global transformations. The integration of formal curricula with traditional Islamic values demonstrates that pesantren are capable of developing contextually relevant educational models that address modern student needs, including academic pressure and socio-emotional challenges. Rather than viewing modern educational practices as a threat to religious identity, this study shows that they can be harmonized to enhance the effectiveness of character and spiritual education. This finding contributes to ongoing debates on the compatibility of tradition and modernity in Islamic education.

In conclusion, the integration of Islamic counseling and education identified in this study represents a shift from a reactive, problem-oriented approach toward a proactive, developmental, and holistic educational model. By embedding counseling within the educational system, pesantren create a continuous process of student guidance that encompasses spiritual, emotional, and social dimensions. This model aligns with contemporary calls for culturally responsive and contextually grounded educational practices (Caffer et al., 2024; Pieterse et al., 2024; Rahmatullah et al., 2025; Rahmelia et al., 2025), while also offering a distinctive contribution through its emphasis on faith-based integration. The findings suggest that the future of educational counseling lies in the ability to integrate local wisdom, spiritual values, and pedagogical practices into a unified framework that supports holistic human development.

Conclusion

This study concludes that the integration of Islamic counseling and education in Indonesian pesantren constitutes a holistic and contextually grounded educational model that unifies spiritual, psychological, and social dimensions within a single pedagogical framework. The findings demonstrate that counseling in pesantren is not positioned as a separate or reactive service, but rather as an integral component of the educational system that is embedded in daily learning processes, social interactions, and religious practices. Through this integration, values such as *sabr* (patience), *tawakkal* (reliance on God), and *muhasabah* (self-reflection) are not only taught conceptually but are continuously internalized through structured and experiential educational activities. As a result, the model fosters not only emotional regulation and resilience but also sustainable character formation and spiritual maturity among students.

Furthermore, this study highlights that the effectiveness of this integrative model is strongly supported by institutional synergy, where multiple educational actors including kyai, teachers, counselors, and dormitory supervisors collaboratively contribute to student development. This collective approach transforms counseling into a shared educational responsibility and creates a comprehensive support system that enhances both learning outcomes and student well-being. In contrast to conventional Western models that often emphasize individualized and clinical interventions, the pesantren model offers a proactive, community-based, and value-driven approach that aligns with culturally responsive and holistic educational paradigms. Therefore, this study contributes to the advancement of educational theory by demonstrating how

counseling and pedagogy can be meaningfully integrated within a faith-based educational context.

Based on these findings, it is recommended that pesantren institutions develop standardized and adaptive operational frameworks to strengthen the sustainability and scalability of Islamic counseling and education integration across diverse educational settings. Continuous professional development is also essential for teachers, counselors, and dormitory supervisors to enhance their competencies in integrating psycho-spiritual guidance into pedagogical practices. Such training should emphasize not only counseling techniques but also strategies for embedding spiritual and character education into everyday teaching and mentoring processes.

Finally, future research is encouraged to expand this study by exploring different typologies of pesantren and other Islamic educational institutions to examine the transferability of this integrative model. Longitudinal studies are particularly needed to assess the long-term impact of this approach on students' academic development, emotional well-being, and social adaptation beyond the pesantren environment. Additionally, comparative studies between pesantren and other educational systems may further enrich the discourse on holistic and culturally responsive education. Through such efforts, the integration of Islamic counseling and education can continue to evolve as a significant contribution to global educational practices.

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