

## Reconstructing Islamic Guidance and Counseling as an Integrative Framework for the Pancasila Student Profile

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### ABSTRACT

Islamic guidance and counselling (IGC) has been widely implemented in Indonesian madrasahs; however, it is often treated as a remedial service rather than an integrated pedagogical framework for character development. This study aims to reconstruct IGC as an empirical-based pedagogical framework to strengthen the Pancasila Student Profile at Madrasah Aliyah Negeri Sanana, Sula Islands. This study employed a qualitative single-case study within an interpretive paradigm. Data were collected through semi-structured interviews with the head of the madrasah, vice principals, a guidance and counselling teacher, and Islamic Religious Education teachers, supported by participant observation and document analysis. Data were analysed using thematic analysis through data reduction, display, conclusion drawing, and verification. Trustworthiness was established through source and method triangulation, member checking, and researcher reflection. The findings reveal that IGC has substantively existed in religious learning, student development programmes, and daily moral supervision but has not yet been institutionalised as a systematic pedagogical framework supported by structured planning, documented procedures, measurable character indicators, and continuous evaluation. IGC is implemented through individual counselling, group guidance, religious habituation, and collaborative mentoring, contributing to students' religiosity, responsibility, discipline, and social empathy, while independence and critical reasoning remain underdeveloped. Based on these findings, this study reconstructs an empirical-based integrative pedagogical framework linking Islamic values, Islamic Religious Education, spiritual-psychological-social counselling, collaborative mentoring, and character-based evaluation. The framework is proposed as a conceptual reconstruction to support holistic character development aligned with the Pancasila Student Profile and requires further validation across diverse madrasah contexts.

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## 1. INTRODUCTION

The phenomenon of mental, moral, and character degradation among students in secondary education has become an increasingly serious concern in contemporary educational discourse (Lessy et al., 2024). Various studies have reported the growth of psychosocial problems among adolescents, including prolonged stress, emotional exhaustion, apathy, declining learning motivation, and a crisis of meaning in life, all of which may weaken students' self-control and contribute to deviant behaviour (Daud et al., 2023). In the context of Islamic education, this issue becomes more complex because students do not only face academic and psychological problems, but also experience challenges related to religious commitment, worship discipline, moral awareness, and behaviour that may contradict Islamic ethical values (Sahin, 2018).

Pedagogically, these problems indicate that the crisis faced by students cannot be understood merely as a failure of knowledge transfer. Rather, it reflects a broader crisis in personality formation, value internalisation, and character development (Larsen-Freeman, 2013). Education should not only transmit cognitive knowledge, but should also guide students in developing self-awareness, moral responsibility, social sensitivity, and the ability to make meaningful life decisions. From this perspective, guidance and counselling occupy a strategic position in the educational process. They should not be treated as an additional or incidental service, but as an essential pedagogical instrument for assisting students in understanding themselves, recognising their environment, developing their potential, and making responsible decisions through a dialogical and supportive relationship (Adiyana Adam & Noviyanti Soleman, 2022; Prayitno & Amti, 2013).

In Indonesia, the urgency of character formation is reinforced through the Merdeka Curriculum, which places the Pancasila Student Profile as the main orientation of national education. The Pancasila Student Profile emphasises the formation of students who are faithful and devoted to God Almighty, possess noble character, respect diversity, demonstrate independence, think critically, act creatively, and show social responsibility (Kemdikbudristek, 2022). However, the implementation of these values remains challenging, particularly in religious educational institutions that are expected to become strategic spaces for integrating religious values, national identity, and student character formation. The challenge lies not only in teaching these values formally, but also in transforming them into students' daily awareness, attitudes, and behaviour.

Initial observations at Madrasah Aliyah Negeri Sanana, Sula Islands, indicate a gap between the ideal goals formulated in educational policy and the actual character development of students in daily school life. Institutionally, the madrasah has adequate learning facilities, policy support, and teachers with appropriate academic qualifications. However, several character-related problems are still found, including weak discipline in performing obligatory and sunnah prayers, declining respect toward teachers and parents, increasing psychological pressure and learning stress, and the emergence of deviant behaviour in social interactions inside and outside the school environment (Jurumiah, 2025). This condition suggests that the success of education cannot be measured only by the availability of facilities or formal teacher qualifications, but also by the extent to which educational values are internalised into students' reflective awareness and social behaviour (Wibowo & Tobroni, 2025).

The gap between institutional readiness and student character development shows that the internalisation of religious and moral values still tends to occur at a normative and symbolic level. Values are often taught as moral instructions, but they have not fully functioned as an ethical framework that guides students' ways of thinking, behaving, and making decisions in real life (Althof & Berkowitz, 2006). One of the key factors behind this condition is the limited integration of guidance and counselling into the conceptual and operational structure of Islamic Religious Education. In many madrasahs, guidance and counselling are still perceived narrowly as a disciplinary mechanism or as a service for students with behavioural problems. In fact, guidance and counselling should function as a scaffolding system that supports students' cognitive, affective, social, and spiritual development in an integrated manner (Masdudi, 2016).

From an Islamic perspective, guidance and counselling have a deeper ontological and ethical foundation than purely secular approaches. Islamic guidance and counselling can be understood as a process of *al-irsyad*, namely guiding individuals to return to their *fitrah*, strengthen faith, develop moral awareness, and build self-consciousness as servants of God and responsible social beings (Ivan et al., 2013). Therefore, Islamic guidance and counselling should not only aim to reduce psychological problems or correct student behaviour, but also to form a stable, reflective, and morally responsible personality structure (Sukatin et al., 2026). In this sense, Islamic guidance and counselling has the potential to become an integrative pedagogical framework that connects spiritual formation, psychological support, social development, and civic character.

Previous studies have shown that the integration of Islamic values into guidance and counselling services contributes to strengthening students' religiosity, psychological resilience, and social conflict resolution skills (Aqillah Hawwa Nasywa, 2024; Diana, 2024; Rahmi et al., 2024). These studies provide important evidence that Islamic counselling is relevant for addressing students' moral, emotional, and social problems. However, most of these studies still position Islamic guidance and counselling as a separate religious or psychological service, rather than as a systematic pedagogical model that is explicitly connected to national education policy, particularly the Pancasila Student Profile. As a result, there remains a theoretical and practical gap in the development of Islamic guidance and counselling as a holistic, structured, and operational model for character formation in madrasah education.

In the context of Madrasah Aliyah Negeri Sanana, this gap becomes more urgent because Islamic guidance and counselling has substantively appeared in religious learning, student development policies, and daily moral supervision, but it has not yet been formulated as a structured pedagogical model with clear operational guidelines. Existing practices show curative, preventive, and developmental functions through spiritual, psychological, and social approaches, yet their implementation remains dependent on individual teachers and has not been fully supported by systematic planning, documented procedures, and character-based evaluation. This situation indicates that the main problem is not the absence of Islamic values in the madrasah, but the absence of a pedagogical design that can organise those values into a sustainable system of student development.

Therefore, this study aims to reconstruct Islamic guidance and counselling as an integrative pedagogical model for strengthening the Pancasila Student Profile at Madrasah Aliyah Negeri Sanana, Sula Islands. The reconstruction proposed in this study is directed at transforming Islamic guidance and counselling from a remedial-administrative service into a systematic framework for character formation. The model integrates Islamic value foundations, Islamic Religious Education learning, spiritual-psychological-social counselling approaches, collaborative mentoring, and character-based evaluation. Academically, this study contributes to contemporary Islamic education by positioning Islamic guidance and counselling not merely as a corrective service for problematic students, but as a strategic pedagogical model for nurturing religiosity, independence, critical reasoning, social empathy, democratic attitudes, and moral responsibility in alignment with the Pancasila Student Profile (Kurniawan et al., 2025).

## 2. METHODS

This study employed a qualitative approach with a single-case study design within an interpretive paradigm. The case study design was selected because the research aimed to obtain an in-depth, contextual, and holistic understanding of how Islamic guidance and counselling was constructed, implemented, and evaluated in the specific institutional setting of Madrasah Aliyah Negeri Sanana, Sula Islands. This madrasah was selected purposively because it is one of the leading Islamic secondary schools in the island region, has implemented the Merdeka Curriculum in several grade levels, and demonstrates a substantive yet not fully formalised practice of Islamic guidance and counselling in student character development. Therefore, the case was considered information-rich

for examining the integration of Islamic values, Islamic Religious Education, guidance and counselling services, and the Pancasila Student Profile in a natural educational context.

The research was conducted at Madrasah Aliyah Negeri Sanana, Sula Islands Regency, from June to December 2025. The informants were selected purposively based on their direct involvement in policy formulation, curriculum implementation, counselling services, religious learning, and student character development. The study involved eight key institutional informants: the head of the madrasah, the vice principal for curriculum, the vice principal for student affairs, one guidance and counselling teacher, and four Islamic Religious Education teachers representing Aqidah Akhlak, Fiqh, Qur'an-Hadith, and Islamic Cultural History. These informants represented four important perspectives: institutional leadership, curriculum integration, student affairs, and pedagogical-counselling practice. Students were considered as observed participants to understand behavioural patterns related to discipline, religious practices, interaction patterns, and character development.

Primary data were collected through semi-structured in-depth interviews, participant observation, and field notes. Interviews focused on the meaning of Islamic guidance and counselling, its distinction from general counselling, forms of services, integration with Islamic Religious Education, collaboration among teachers, perceived contributions and challenges in student character development, obstacles, and future development needs. Observation was conducted during learning activities, student development programmes, religious habituation, and counselling-related interactions in the madrasah environment to understand the implementation practices and students' behavioural patterns. Secondary data were obtained from curriculum documents, lesson plans, madrasah activity documents, student development policies, and documents related to the implementation of the Pancasila Student Profile.

Data collection followed an iterative procedure. Initial informants were determined purposively because of their strategic roles in Islamic guidance and counselling practices. Subsequent clarification was conducted through follow-up interviews and snowball-based confirmation when the data from earlier informants required deeper explanation. Data saturation was pursued by comparing interview data, observation notes, and documents continuously during fieldwork. Saturation was considered achieved when additional interviews and observations no longer produced new categories related to Islamic guidance and counselling practices, impl perceived changes in student behaviour, mentation processes, and identified institutional gaps. The repeated patterns included the substantive integration of Islamic guidance and counselling into Islamic Religious Education, the dominance of individual counselling and group guidance based on religious advice, collaborative mentoring among school actors, and the absence of a fully documented operational framework.

Data analysis was conducted interactively and continuously through data reduction, data display, conclusion drawing, and verification. In the reduction stage, interview transcripts, field notes, and documents were selected and organised according to the research focus: the practices and conceptual framework of Islamic guidance and counselling, its implementation process, and its contribution to the formation of the Pancasila Student Profile. In the coding stage, recurring meanings were identified and grouped into thematic categories, including Islamic value foundation, integration with Islamic Religious Education, spiritual-psychological-social approaches, collaborative mentoring, and character-based evaluation. In the data display stage, the findings were organised into thematic narratives to show the relationship between field practices and the proposed integrative model. Conclusions were drawn through critical interpretation and continuously verified by comparing data across informants, observations, and documents.

Trustworthiness was ensured through source triangulation, method triangulation, member checking, and researcher reflection. Source triangulation was conducted by comparing information from the head of the madrasah, vice principals, guidance and counselling teacher, and Islamic Religious Education teachers. Method triangulation was carried out by comparing interview findings with observation notes and relevant institutional documents. Member checking was conducted by reconfirming key findings with selected informants to reduce misinterpretation. Dependability was

strengthened through systematic documentation of the research process, while confirmability was maintained through reflective notes and repeated verification of emerging interpretations. Through these strategies, the study sought to ensure that the findings accurately represented the empirical reality of Islamic guidance and counselling practices at Madrasah Aliyah Negeri Sanana.

### 3. FINDINGS AND DISCUSSION

The findings indicate that Islamic guidance and counseling at Madrasah Aliyah Negeri Sanana has substantively emerged in religious learning, student development policies, and daily moral supervision. However, it has not yet been fully institutionalized as a systematic, documented, and measurable pedagogical framework. The empirical data reveal five major themes: the informal institutionalisation of Islamic guidance and counselling, the use of Islamic values as the counselling foundation, integration with Islamic Religious Education, multidimensional and collaborative service implementation, and its contribution and limitations in strengthening the Pancasila Student Profile.

#### 3.1 *Islamic guidance and counselling has emerged substantively but remains insufficiently formalised*

The first finding shows that Islamic guidance and counselling has been practiced in the madrasah environment, but it remains largely embedded in teacher initiatives, religious learning, and student development activities rather than being organised within a formal operational framework. The head of the madrasah stated that Islamic guidance and counselling had been integrated into student development policy, but had “not yet been formalised in a specific written document.” This statement indicates that Islamic guidance and counselling has gained institutional recognition, yet its implementation still lacks a clear operational guide, documented procedures, and measurable indicators.

This finding was reinforced by document analysis. The madrasah curriculum and learning documents show that character formation, religious habituation, and moral development are included in the educational orientation of the institution. However, the documents do not yet provide a specific Islamic guidance and counselling framework that systematically connects needs assessment, counselling intervention, collaborative mentoring, and character-based evaluation. In other words, Islamic values are present in the school culture and curriculum, but they have not been organised into an integrated counselling framework.

Observation of daily school life also showed that guidance practices appeared in several forms, such as teachers’ moral advice, religious habituation, personal reprimands, and informal mentoring. These practices helped maintain students’ discipline and religious awareness, yet they were still dependent on individual teachers’ initiative. As a result, Islamic guidance and counselling tended to function more as an incidental and corrective response to student problems than as a structured preventive and developmental system.

#### 3.2 *Islamic values function as the ethical and spiritual foundation of counselling practice*

The second finding reveals that Islamic guidance and counselling at MAN Sanana is strongly grounded in Islamic values, particularly faith, worship awareness, moral responsibility, and akhlakul karimah. The guidance and counselling teacher explained that Islamic guidance and counselling was understood as “a development service based on Islamic values and directed toward strengthening students’ mental, spiritual, and moral qualities.” This indicates that counselling is not perceived merely as psychological assistance, but as a form of spiritual-moral mentoring.

In practice, the guidance and counselling teacher used religious advice, reflection, and Qur’anic references to address students’ problems. The teacher stated that the dominant services were “individual counselling and group guidance based on religious advice,” conducted through “the strengthening of faith, self-reflection, and advice based on the Qur’an.” This approach shows that Islamic counselling was designed to touch the affective and spiritual dimensions of students, not only their behavioural problems.

The Qur'an-Hadith teacher also confirmed the role of spiritual guidance in strengthening students' religious and social character. The teacher explained:

*"Spiritual development is currently a major focus in classroom learning. There has been improvement in students' worship practices. The development is carried out by instilling an understanding of ukhuwah Islamiyah, and changes can be seen in some students through increased concern for others."*

This quotation demonstrates that spiritual guidance is linked not only to ritual practice, but also to social empathy. Thus, the Islamic foundation of counselling in MAN Sanana works through two interrelated dimensions: strengthening students' relationship with God and developing their moral responsibility toward others. The dissertation data specifically show that religious advice, muhasabah, and Qur'anic values are used to address students' discipline, learning motivation, and social behaviour.

### **3.3 Islamic guidance and counselling is functionally integrated with Islamic Religious Education**

The third finding shows that Islamic guidance and counselling is not limited to formal counselling sessions. It is also integrated into Islamic Religious Education, especially through Aqidah Akhlak, Fiqh, Qur'an-Hadith, and Islamic Cultural History learning. The Aqidah Akhlak teacher explained:

*"Islamic guidance and counselling is understood as part of Aqidah Akhlak learning, which is not only oriented toward delivering subject matter, but also toward continuously developing students' attitudes, creed, and morals."*

This finding indicates that Islamic Religious Education teachers do not only transmit religious knowledge, but also function as character mentors. In classroom practice, teachers connected religious materials with real problems experienced by students, such as discipline, peer relationships, respect for teachers, worship awareness, and social responsibility. This integration allows counselling values to enter the learning process naturally.

The vice principal for curriculum also confirmed this integration by stating that each Islamic Religious Education teacher was directed to include character values in teaching in order to support the formation of students' personalities. The curriculum structure therefore provides space for teachers to link religious knowledge with counselling-oriented character formation. However, this integration remains mostly functional and pedagogical, rather than formally documented as a specific Islamic guidance and counselling programme.

Document analysis of lesson plans and curriculum documents supports this finding. Elements of guidance are present in learning devices, particularly in the emphasis on religious values, akhlak, responsibility, and social behaviour. Nevertheless, these elements are not yet written as a distinct Islamic counselling service plan. Therefore, integration with Islamic Religious Education has already occurred in practice, but it still needs a clearer operational structure to ensure continuity, consistency, and evaluability.

### **3.4 Services are implemented through individual counselling, group guidance, and collaborative mentoring**

The fourth finding shows that Islamic guidance and counselling services are implemented through several strategies: individual counselling, group guidance, religious habituation, personal advice, and collaborative mentoring. The guidance and counselling teacher stated that the most frequently used service was individual counselling with a religious advice approach. This service was usually provided to students who experienced problems related to discipline, learning motivation, emotional control, or social behaviour.

Group guidance was also used as a preventive and developmental strategy. Through group guidance, students were encouraged to share experiences, reflect on their behaviour, learn from collective problems, and develop empathy, togetherness, and social responsibility. The vice principal

for student affairs explained: *“Student development is also carried out through religious and social activities that involve students collectively.”*

This indicates that guidance was not only delivered in one-to-one counselling situations, but also through collective religious and social activities. The same informant further stated: *“There have been changes in students’ behaviour, especially in the aspect of discipline, which is increasingly shown by the students.”*

Observation of religious habituation and student activities supports this statement. Students were guided through routines such as religious practice, moral reminders, and social activities that encouraged discipline and collective responsibility. These activities functioned as indirect counselling spaces because they allowed students to internalise values through repeated practice. Collaboration among school actors also became an important characteristic of Islamic guidance and counselling at MAN Sanana. Guidance practices involved the counselling teacher, Islamic Religious Education teachers, homeroom teachers, student affairs staff, and the head of the madrasah. Students with behavioural problems were not handled only through punishment, but through gradual, persuasive, and educational approaches involving different school actors. This collaborative pattern shows that Islamic counselling operates as a shared responsibility within the madrasah community, although it still needs stronger documentation and standard procedures.

### ***3.5 Islamic guidance and counselling contributes to character formation, but independence and critical reasoning remain underdeveloped***

The fifth finding indicates that Islamic guidance and counselling contributes to strengthening several character dimensions associated with the Pancasila Student Profile, particularly religiosity, discipline, responsibility, social empathy, and democratic attitudes. The implementation of spiritual, psychological, and social approaches encouraged students to become more aware of worship practices, more disciplined in following school rules, and more respectful in social interaction.

The dissertation findings show that Islamic guidance and counselling contributes substantively to faith and piety, reflective thinking about personal problems, independence in improving behaviour, and cooperation in social life. However, the same data also show that the effectiveness of Islamic guidance and counselling has not yet been maximised institutionally because implementation still depends heavily on individual teacher competence and has not been fully supported by a systematic and well-documented programme.

The finding map in the dissertation also identifies several empirical facts: Islamic guidance and counselling remains normative, the Pancasila Student Profile has not been fully integrated, and empathy and independence are still weak. The proposed direction includes group guidance, value reflection, religious habituation, social projects, character evaluation, improvement of the Pancasila Student Profile design, and strengthening of Islamic guidance and counselling.

These findings suggest that Islamic guidance and counselling has already produced positive character-development effects, especially in the religious and social domains. However, the dimensions of independence and critical reasoning require stronger pedagogical strategies. Existing practices still emphasise advice, habituation, and moral correction, while reflective dialogue, student-led problem solving, self-assessment, and character-based evaluation have not yet been implemented systematically. Therefore, these findings indicate the need to reconstruct Islamic guidance and counselling into an integrative pedagogical framework that can systematically organise existing practices for holistic character development. This framework should be understood as a conceptual reconstruction derived from the empirical findings rather than as a validated intervention model.

### ***3.6 Summary of empirical findings***

Overall, the findings show that Islamic guidance and counselling at MAN Sanana has developed as a substantive practice within religious learning, student development, and daily moral supervision. It is grounded in Islamic values, integrated with Islamic Religious Education,

implemented through individual and group services, and supported by collaborative mentoring among school actors. Nevertheless, the absence of a formal operational framework, systematic documentation, student needs assessment, and character-based evaluation limits its institutional effectiveness. Therefore, the main problem is not the absence of Islamic values in the madrasah, but the lack of a pedagogical design capable of organising those values into a structured, measurable, and sustainable character development system aligned with the Pancasila Student Profile.

### Discussion

The findings of this study indicate that Islamic guidance and counseling at Madrasah Aliyah Negeri Sanana, Sula Islands, have been substantially implemented through religious learning, student development policies, moral supervision, individual counseling, group guidance, and teacher-student mentoring. However, these practices have not yet been institutionalised as a structured, documented, and measurable pedagogical model. This finding confirms the criticism in guidance and counselling literature that counselling services in many educational institutions are still frequently positioned as remedial and corrective mechanisms rather than preventive and developmental systems (Sukatin et al., 2026). In the context of this study, Islamic guidance and counseling have not been absent; rather, they have existed in fragmented practices that depend heavily on teacher initiative, religious habituation, and informal moral supervision.

This finding extends the existing theory of Islamic guidance and counselling by showing that the presence of Islamic values alone does not automatically produce a transformative counselling system. Islamic values at MAN Sanana have been visible in religious advice, worship habituation, moral reminders, and teacher modelling. Nevertheless, these practices have not been fully supported by systematic needs assessment, collaborative planning, documented intervention procedures, and character-based evaluation. Therefore, the main issue is not the lack of Islamic moral content, but the lack of a pedagogical design capable of organising Islamic values into a sustainable system of student development. This study therefore argues that Islamic guidance and counselling needs to move beyond the normative-advisory model toward a pedagogical-transformative model.

From the perspective of Islamic education, this finding deepens the meaning of *al-irsyad*. Sutoyo (2017) explains that Islamic guidance and counselling aims to strengthen human nature through the integration of faith, reason, and morality so that individuals can develop a stable, autonomous, and responsible personality structure. The findings of this study support this view, but also refine it by showing that the development of faith, reason, and morality requires more than religious instruction. It requires reflective dialogue, psychosocial assistance, social mentoring, and continuous evaluation. In this sense, *al-irsyad* should not be reduced to the act of giving religious advice; it should be understood as a pedagogical process of accompanying students to recognise themselves, interpret their life problems through Islamic values, evaluate their moral choices, and develop responsible agency.

The study also corrects the tendency to equate Islamic character formation with ritual obedience alone. The findings show that the religious dimension appears more strongly than other dimensions, such as independence, critical reasoning, social empathy, and democratic attitudes. This indicates that students may participate in formal religious activities without necessarily internalising broader social and civic virtues. In relation to the Pancasila Student Profile, education is expected to form students who are faithful and devoted to God Almighty, possess noble character, demonstrate independence, think critically, respect diversity, cooperate with others, and act creatively (Kemdikbudristek, 2022). Therefore, Islamic guidance and counselling must not stop at strengthening religiosity, but should also transform religiosity into independence, reflective reasoning, empathy, democratic participation, and moral responsibility.

This argument contributes to character education theory by positioning guidance and counselling as a bridge between value transmission and value internalisation. Character education often relies on moral teaching, habituation, and school culture. These elements are important, but the

findings of this study show that they are insufficient when they are not connected to students' psychological needs, emotional struggles, social relationships, and decision-making processes. Islamic Religious Education may provide normative knowledge about faith, worship, and morality, but Islamic guidance and counselling helps students process those values in relation to their lived experiences. Thus, character formation becomes transformative only when values are not merely taught, but also reflected upon, practised, mentored, and evaluated.

The findings also reveal a gap between educational policy and school-level enactment. The Pancasila Student Profile has been formally adopted as an orientation of national education, but its internalisation in madrasah practice remains partial. This supports the argument of Ball and Braun (2013) that education policies are not simply implemented as written, but are interpreted, translated, and sometimes narrowed by school actors according to institutional culture, resources, and professional capacity. At MAN Sanana, the Pancasila Student Profile has been recognised normatively, yet its integration with Islamic guidance and counselling has not been supported by a specific operational model. As a result, the values of the Pancasila Student Profile appear more as moral aspirations than as measurable counselling outcomes.

Another important finding is that students still tend to perceive guidance and counselling as a space for handling problematic behaviour rather than as a safe space for reflection and self-development. This condition is theoretically significant because it shows that the counselling relationship has not fully embodied the humanistic principles of empathy, acceptance, and reflective dialogue. Rogers (1995) emphasises that effective counselling requires a relationship built on empathy, unconditional positive regard, and authenticity. In the madrasah context, these principles need to be integrated with Islamic ethics, such as compassion, wisdom, patience, and moral responsibility. Without this relational transformation, Islamic guidance and counselling risks being perceived as an instrument of control rather than a process of personal growth.

The pedagogical-transformative Islamic counselling model proposed in this study responds to this problem by repositioning students as subjects of development rather than objects of correction. In existing practice, counselling is often activated when students violate rules or display behavioural problems. In the reconstructed model, counselling begins earlier through student needs assessment, preventive guidance, reflective mentoring, and continuous character evaluation. This shift is crucial because students do not only need correction after misconduct; they need systematic accompaniment in forming self-awareness, emotional maturity, ethical reasoning, and social responsibility.

The novelty of the pedagogical-transformative Islamic counselling concept lies in its integration of four dimensions that are often treated separately in previous models. First, it integrates Islamic spiritual values with psychological support, so that counselling addresses both the student's inner moral consciousness and emotional condition. Second, it connects counselling services with Islamic Religious Education, so that religious learning is not limited to cognitive instruction but becomes a space for moral reflection and behavioural formation. Third, it links Islamic moral formation with the Pancasila Student Profile, so that students are guided not only to become personally pious but also socially empathetic, democratic, independent, and civically responsible. Fourth, it transforms counselling from an incidental service into a structured pedagogical framework supported by planning, collaboration, intervention, mentoring, and evaluation.

This contribution is different from existing Islamic counselling models that mainly emphasise religious advice, spiritual healing, moral correction, or individual problem solving. The model developed in this study does not merely Islamise counselling techniques, nor does it simply attach Pancasila values to Islamic education. Instead, it reconstructs Islamic guidance and counselling as a comprehensive pedagogical system that organises spiritual, psychological, social, and civic dimensions into a sustainable character development process. In this model, Islamic counselling becomes the operational mechanism through which Islamic values and the Pancasila Student Profile are internalised in students' daily behaviour.

The study also strengthens Freire's (2021) view that education should not be reduced to the transfer of knowledge, but should become a process of developing critical consciousness. In the context of Islamic guidance and counselling, critical consciousness does not mean distancing students from religious values, but helping them understand, reflect on, and actualise those values in concrete moral and social decisions. Therefore, Islamic counselling should not only encourage obedience, but also cultivate reflective responsibility. Students are expected not merely to follow rules because they are monitored, but to understand why moral conduct, worship discipline, empathy, dialogue, and social responsibility are important for their identity as Muslim learners and Indonesian citizens.

This finding has implications for the role of teachers and institutional collaboration. Guidance and counselling teachers cannot work alone, and Islamic Religious Education teachers cannot limit their role to delivering religious subject matter. The pedagogical-transformative Islamic counselling model proposed in this study addresses this gap. The findings show that Islamic guidance and counselling has been practiced through religious learning, moral supervision, individual counselling, group guidance, and collaborative mentoring. However, these practices have not yet been fully organised into a comprehensive pedagogical system supported by systematic planning, documentation, and evaluation. Therefore, this study reconstructs a pedagogical-transformative Islamic counselling framework as a conceptual direction for strengthening Islamic guidance and counselling in madrasah contexts. This framework should be understood as a conceptual reconstruction derived from empirical findings rather than a validated model that has been fully implemented and tested. Further implementation studies are required to examine its effectiveness and applicability in different educational settings.

Therefore, the scientific contribution of this study is threefold. Theoretically, it extends Islamic guidance and counselling theory by redefining *al-irsyad* as a reflective, developmental, and pedagogical process, not merely a normative-advisory act. Conceptually, it offers an empirical-based integrative framework that connects Islamic value foundations, Islamic Religious Education, spiritual-psychological-social approaches, collaborative mentoring, and character-based evaluation. Practically, it provides madrasahs with a conceptual direction for transforming fragmented moral supervision into a more structured and sustainable character development system aligned with the Pancasila Student Profile.

In conclusion, the findings show that Islamic guidance and counselling at MAN Sanana is in a transitional phase. It already contains strong Islamic values, religious learning practices, collaborative teacher involvement, and character-building potential, but it has not yet become a fully institutionalised pedagogical model. The pedagogical-transformative Islamic counselling framework reconstructed in this study addresses this gap by transforming counselling from a remedial service for problematic students into a strategic educational framework for holistic student development. This model is new because it positions Islamic counselling as a bridge between spiritual formation, psychological maturity, social empathy, critical reasoning, democratic attitudes, and civic responsibility within the framework of the Pancasila Student Profile.

#### 4. CONCLUSION

This study concludes that Islamic guidance and counselling at Madrasah Aliyah Negeri Sanana, Sula Islands, has substantively existed through religious learning, student development activities, moral supervision, individual counselling, group guidance, and collaborative mentoring among madrasah stakeholders. These practices demonstrate that Islamic guidance and counselling has become part of the madrasah's efforts to strengthen students' religious awareness, discipline, responsibility, and social behaviour.

However, the findings also show that these practices have not yet been fully institutionalised as a structured and sustainable pedagogical framework. The implementation of Islamic guidance and counselling still depends significantly on teacher initiatives and has not been supported by systematic needs assessment, documented counselling procedures, measurable character indicators, and

continuous evaluation. Therefore, the main challenge is not the absence of Islamic values or counselling practices, but the need to organise existing practices into a more systematic pedagogical framework.

This study further indicates that Islamic guidance and counselling contributes positively to several dimensions of the Pancasila Student Profile, particularly faith and devotion to God Almighty, noble character, discipline, responsibility, and social empathy. Nevertheless, dimensions such as independence, critical reasoning, and reflective decision-making require further strengthening through more dialogical, developmental, and student-centered approaches.

Based on the empirical findings, this study reconstructs an empirical-based integrative pedagogical framework that connects Islamic values, Islamic Religious Education, spiritual-psychological-social counselling approaches, collaborative mentoring, and character-based evaluation. This framework is proposed as a conceptual reconstruction derived from existing practices and identified institutional gaps, rather than a validated intervention model. Further studies are needed to implement and evaluate the effectiveness of this framework in different madrasah contexts.

The contribution of this study lies in repositioning Islamic guidance and counselling from merely a corrective service into a broader educational process that supports students' spiritual development, psychological maturity, social responsibility, and character formation in alignment with the Pancasila Student Profile.

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