

GUIDANCE COUSELING TECHNIQUES THROUGH SELF-INTROSPECTION WITH QURANIC VALUES

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Abstract: To prevent deviant behavior and enable students to develop their potential, adolescent students need counseling. This article describes counseling techniques for adolescents aged 15-16 at the Ma'arif Private Islamic Senior High School in Lumajang City, by internalizing the values of self-introspection based on the teachings of the Quran. This research is qualitative with a case study approach. Data sources include the principal, guidance and counseling teachers, and students receiving counseling assistance. Data collection used in-depth interviews, participant observation, and documentation. Data analysis used the stages of data reduction, data presentation, and conclusion drawing. Data validity techniques used triangulation of sources and methods, and dependability. The results concluded that counseling was carried out by observing what happened to students and what they experienced. Counselors helped students express their feelings and experiences. The second stage was by analogizing stories from verses in the Quran. The third stage was group counseling conducted regularly once a week.

Keywords: counseling, introspection, values of compassion, Quran.

Abstrak: Upaya mencegah perilaku menyimpang sehingga peserta didik mampu mengembangkan potensi diri maka para siswa remaja butuh bimbingan konseling. Artikel ini mendeskripsikan Teknik bimbingan konseling untuk para remaja usia 15-16 tahun di Madrasah Aliyah Swasta Ma'arif Kota Lumajang dengan menginternalisasikan nilai-nilai intropeksi diri berbasis ajaran Al-Qur'an. Penelitian ini berjenis kualitatif dengan pendekatan studi kasus. Sumber data antara lain kepala sekolah, guru bimbingan konseling dan para siswa yang menerima bantuan konseling. Pengumpulan data menggunakan wawancara mendalam, observasi partisipatif dan dokumentasi. Analisis data menggunakan tahapan reduksi data, penyajian data dan penarikan kesimpulan. Teknik keabsahan data menggunakan triangulasi sumber dan metode, serta dependabilitas. Hasil penelitian menyimpulkan bahwa bimbingan konseling dilakukan dengan

dengan mengobservasi apa yang terjadi pada diri siswa, apa yang dialami. Konselor membantu siswa mengungkapkan perasaan dan pengalamannya. Tahap kedua adalah dengan menganalogikan dengan kisah-kisah dalam sebuah ayat di Al-Qur'an. Tahap ketiga adalah konseling kelompok secara rutin seminggu sekali.

Kata kunci: bimbingan konseling, intropeksi, nilai kasih sayang, al-qur'an

INTRODUCTION

Juvenile delinquency is a violation committed by adolescents that is unlawful, antisocial, immoral, and violates religious norms. This phenomenon of juvenile delinquency is often found among students in schools.¹ According to 2022 data from the World Health Organization (WHO), an average of 42% of boys and 37% of girls in 40 developing countries were victims of bullying.²

In 2021, the number of juvenile delinquency cases in Indonesia is projected to reach 6,325 cases, up from 7,007 cases in 2023 and 7,762 cases in 2023. This means that from 2021 to 2023, there will be an increase of approximately 10.7%, with cases arising from various juvenile delinquency cases, including theft, murder, promiscuity, and drug use. From this data, it can be predicted that the number of juvenile delinquency cases will increase annually.³

This requires sound and appropriate counseling when dealing with children under their care to rediscover their religious insight and re-motivate them to live their lives.⁴ Efforts to counteract and prevent undesirable behaviors, as mentioned, involve developing self-potential and facilitating it systematically and in a programmed manner to achieve independent competence.⁵ These adolescents are provided with counseling and guidance.

¹ Ylva Bjereld, Robert Thornberg, and Jun Sung Hong, "Why Don't All Victims Tell Teachers about Being Bullied? A Mixed Methods Study on How Direct and Indirect Bullying and Student-Teacher Relationship Quality Are Linked with Bullying Disclosure," *Teaching and Teacher Education* 148, no. 3 (2024): 105–24, <https://doi.org/10.1016/j.tate.2024.104664>.

² Kyosuke Tanaka et al., "Bully-Victim Network Perceptions of Bullies, Victims, and Peer Observers," *Social Networks* 83, no. May (2025): 62–78, <https://doi.org/10.1016/j.socnet.2025.06.002>.

³ Tiara Ayu Cendani, Nurochim, and Hesti Kusumaningrum, "Implementasi Bimbingan Dan Konseling Di SMA Negeri 63 Jakarta," *Jurnal Manajemen Pendidikan Islam* 12, no. 2 (2023): 93–112.

⁴ Ning Wang et al., "What Do They Need?—The Academic Counseling Needs of Students Majoring in Art and Design in a Higher Vocational College in China," *Heliyon* 10, no. 6 (2024): e27708, <https://doi.org/10.1016/j.heliyon.2024.e27708>.

⁵ Mari Virtanen et al., "Digital Components and Interaction Types in Counseling Interventions for Childhood and Adolescent: A Systematic Review," *International Journal of Nursing Sciences* 12, no. 2 (2025): 123–29, <https://doi.org/10.1016/j.ijnss.2025.02.014>.

The individual guidance methods provided by guidance and counseling teachers include personal conversations, advice, and solutions by introducing and guiding children toward more positive outcomes.⁶ Meanwhile, the theory of Islamic guidance and counseling can be linked to psychological aspects, including personality, attitudes, intelligence, feelings, and so on, related to the client and counselor, integrated within the human heart, mind, and desires, which give rise to behavior that ultimately shapes a person's personality.⁷

Meanwhile, Islamic guidance and counseling methods that refer to the Quran include the theory of wisdom (an approach considered representative, such as winning the child's heart by considering their situation and condition, encouraging them to be more open about their problems), the theory of *mau'izatil hasanah* (building the child's confidence by demonstrating their sincerity in helping the client, such as convincing the child to keep their problems confidential), and the theory of *mujadalah* (a collaborative discussion between the client and the counselor, such as the guidance and counselor giving the child the opportunity to express all their concerns without interrupting them. Only when the child loses focus does the counselor correct them and discuss the problem.)⁸

One educational institution in Lumajang Regency is the A Ma'arif Islamic High School in Lumajang City. The Ma'arif Islamic High School in Lumajang has several areas for student character development. One of these areas is Quran-based guidance and counseling (BK). Islamic guidance and counseling at MA Ma'arif Lumajang City is a resource provided to students. The guidance and counseling department at MA Ma'arif Lumajang City assists in character development. It serves as a partner for students in problem-solving, helping them determine their future choices after completing their MA education. Guidance and counseling for MA Ma'arif Lumajang

⁶ Lih-Horng Hsieh, Wei-Chou Liao, and En-Yu Liu, "Feasibility Assessment of Using ChatGPT for Training Case Conceptualization Skills in Psychological Counseling," *Computers in Human Behavior: Artificial Humans* 22, no. 2 (2024): 101–13, <https://doi.org/10.1016/j.chbah.2024.100083>.

⁷ Sri Damayanti, "Analisis Praktik Bimbingan Konseling Islami Sebagai Upaya Peningkatan Kepercayaan Diri Belajar Siswa Pada Pendidikan Agama Islam Di Smp Al – Multazam Sepatan Kabupaten Tangerang," *Rausyan Fikir: Jurnal Pemikiran Dan Pencerahan* 19, no. 3 (2023), <https://doi.org/10.31000/rf.v19i1.8167>.

⁸ Muhammad Ahmad Ibrahim AlJahsh, "Science and Islamic Ethics: Navigating Artificial Womb Technology through Quranic Principles," *Heliyon* 10, no. 17 (2024): 367–83, <https://doi.org/10.1016/j.heliyon.2024.e36793>.

City students encompasses various methods, including support for students facing personal challenges and those who have violated the rules.

Based on observations, the guidance and counseling process for students experiencing personal problems begins with the student approaching the guidance counselor. The counselor will receive and record the student's data. The counselor will then ask about the problem the student is experiencing. The student will describe the problem and request feedback and solutions. The counselor will then provide solutions to the problem.

RESEARCH METHOD

This qualitative research employs a descriptive approach.⁹ The aim is to qualitatively examine the integration of guidance and counseling patterns, embracing Islamic values based on the Quran, in school education and their implementation at the Ma'arif Islamic Senior High School in Lumajang City. The research used a qualitative case study approach. The research was conducted from May to July 2025.

The informants were the principals and counselors at the three schools implementing the guidance and counseling process.¹⁰ The selection of research subjects was based on predetermined criteria, namely, counselors working at the Ma'arif Islamic Senior High School in Lumajang City, located at Jl. Musi No. 09 Sumberejo, Sukodono, Lumajang Regency, East Java Province.

The data collection method used in this study was interviews, observation, and documentation. Data from interviews, documentation, and observations were analyzed simultaneously through data reduction, presentation, and verification. Conclusions were then drawn from the data analysis.¹¹ Based on these explanations, the researcher concluded and verified the data.

⁹ Mariel A. Pfeifer and Erin L. Dolan, "Venturing into Qualitative Research: A Practical Guide to Getting Started," *Scholarship and Practice of Undergraduate Research* 7, no. 1 (2023): 10–20, <https://doi.org/10.18833/spur/7/1/2>.

¹⁰ Alexios Brailas and Elena Tragou, "Introduction to Qualitative Data Analysis and Coding," *American Journal of Qualitative Research* 7, no. 3 (2023): 19–31, <https://doi.org/10.29333/ajqr/13230>.

¹¹ Manuel Au-Yong-Oliveira, "Expanding Qualitative Research Horizons: The Development and Application of Intuitive Field Research (IFRes)," *Electronic Journal of Business Research Methods* 22, no. 1 (2024): 43–54, <https://doi.org/10.34190/EJBRM.22.1.3336>.

RESULTS AND DISCUSSION

Counseling using the muhasabah qur'ani technique is one of the Islamic counseling approaches that is the best solution in efforts to solve problems of violence and to strengthen students' empathy, with detailed findings as follows:

A. Identify Student Needs and Problems.

The initial process carried out by the school and guidance and counseling teachers is to examine what happened to the students, what they experienced and did, and what they should do. As explained by the principal of Madrasah Aliyah Ma'arif Lumajang Regency who stated:

"The condition of students' adjustment attitudes when they first enter the school environment is that many students are still shy, less open, or some students are introverted, lack communication with other friends, and still have difficulty adapting to the new environment. Apart from that, not all students here have enough self-confidence. Different environments and backgrounds greatly influence the formation of each individual's self-confidence. "The obstacles experienced by every student here are those who have problems lacking self-confidence, such as feeling shy, insecure and afraid."¹²

From the results of observations, the researcher saw the adjustment conditions of these students, namely that they still had difficulty socializing with peers and adapting to the surrounding environment. This student is introverted, quiet, shy, likes to be alone and is afraid of not being accepted by his friends. The researcher saw the expression of the student, whose voice was soft, and his face was lowered because he was shy. The low ability to communicate and establish social relationships can be seen during break times; these students prefer to be alone in and outside class.¹³

However, the guidance technique used at the student problem identification stage was explained by the principal of Madrasah Aliyah Ma'arif Lumajang Regency, who stated:

"The implementation of guidance and counseling for children is very different from the counseling process for adults. The counseling process for adults is usually carried out by sitting together and inviting the counselee to talk to the counselee. However, if we use the same method with children, most will not answer or will probably get bored after a while.

¹² Interview, Mr. Munadi, Mei 23, 2025

¹³ Observation, MA Ma'arif Lumajang, 27 Mei 2025

Counselors should involve themselves with children so that they can talk freely about their problems."¹⁴

Additional information required to provide sufficient accuracy regarding the identification of student needs and problems and adjustments to the type of counseling required by students is explained by the guidance and counseling teacher who states that:

"To attract the child's attention so that the child can focus his attention entirely, I can create a pleasant atmosphere in every activity carried out during counseling guidance. Additionally, counseling guidance activities are fun, making children feel safe and comfortable and activating the child's neocortex (thinking brain); pleasant conditions can also increase children's self-confidence and optimize every learning process while playing activities carried out during guidance. Counseling."¹⁵

In line with the assistant counseling teacher who teaches Islamic Religious Education, who stated that:

"Simply put, I ask students to tell what happened to them, with reflection, and with the guidance and counseling teacher to understand it. Whatever the counselee says, the counselor must assure Allah Ta'ala will provide a way out. I always motivate students not to give up on Allah's help because He will help them and forgive them for their mistakes. I also need to encourage him to tell himself completely, through muhasabah, so that he realizes and acknowledges it."¹⁶

Based on this information, it can be understood that the counseling teacher can encourage students to state their problems in a warm atmosphere and without pressure. Concreteness specifically concerns the counseling teacher's precise statements regarding the feelings and experiences of the students being guided¹⁷. So, counseling teachers help students express specific feelings and experiences. In the initial stage of the teacher-counseling relationship, this type of interview is expected to focus the counselor's attention on developing problem models and

¹⁴ Interview, Mr. Munadi, Mei 23, 2025

¹⁵ Interview, Mrs. Fauziah, June 02, 2025

¹⁶ Interview, Mrs. Elok Purnawati, June 07, 2025

¹⁷ Ning Wang, Jian-Hong Ye, and Wanli Gao, "What Do They Need?—The Academic Counseling Needs of Students Majoring in Art and Design in a Higher Vocational College in China," *The Journal of Allergy and Clinical Immunology: In Practice* 2, no. 2 (2022): 48–61, <https://doi.org/10.1016/j.heliyon.2024.e27708>.

exploring the background of the causes of the counselee's difficulties. Diagnostic interviews are guidance interviews ¹⁸.

The purpose of this analogy with the stories contained in a verse in the Qur'an is to achieve a positive feeling in the student after he thinks about it, as explained by the guidance and counseling teacher who states.

"After the student understands the problem and is willing to undergo therapy, I explain the verses related to the type of therapy chosen. With this verse, think about it and direct it by providing responses from the guided students. "The analogy is with the stories contained in a verse in the Al-Qur'an, namely explaining a particular verse or story, which needs to be understood by the guidance students and its meaning and wisdom." ¹⁹

In line with the explanation of the principal of Madrasah Aliyah Ma'arif Lumajang Regency, who stated "

"The role of the counseling teacher is to give warnings through selected verses. In contrast to the disciplinary approach, which allows sanctions to produce a deterrent effect, handling problematic students by analogy with stories contained in verse in the Koran prioritizes healing efforts using various existing services and techniques. Handling problematic students through analogy with the stories in verse in the Al-Qur'an does not use any form of sanctions. However, it relies more on the quality of interpersonal relationships of mutual trust between counselors and problematic students, so that gradually, students can understand and accept themselves and their environment, and can direct themselves to achieve better self-adjustment." ²⁰

Implementing the teacher's primary duties in learning must be connected to guidance and counseling activities. Likewise, guidance and counseling services at schools also need help from teachers ²¹. Teachers' tasks as educators to develop students as complete and optimal learners are a joint task that must be carried out by school principals, subject teachers, guidance and counseling teachers, and other teaching staff as working partners. Meanwhile, each party still has a particular

¹⁸ Norliza Alis, Wan Marzuki Wan Jaafar, and Ahmad Fauzi Mohd Ayub, "Promoting Counseling Competence Using Silf-Reflection," *MATEC Web of Conferences* 150 (2018), <https://doi.org/10.1051/mateconf/201815005072>.

¹⁹ Interview, Mrs. Elok Purnawati, June 07, 2025

²⁰ Interview, Mr. Munadi, Mei 23, 2025

²¹ Jacqueline M. Mainwaring et al., "Using a Cognitive Aid to Improve Confidence in Counseling Regarding Current Anesthesia-Related Breastfeeding Recommendations," *Journal of Perianesthesia Nursing* 23, no. 1 (2024): 11–25, <https://doi.org/10.1016/j.jopan.2023.11.008>.

Ilmuna: Jurnal Studi Pendidikan Agama Islam I Vol. 7, No.1 September (2025)
ISSN: 2715-9981. EISSN: 2715-9434. DOI: <https://doi.org/10.54437/ilmuna>.

service area to support self-realization and achievement of student learning outcomes²².

C. Group Counseling Guidance Techniques.

Based on data obtained by researchers, the group guidance process was carried out in groups, namely face-to-face between the guidance and counseling teacher and students. This group guidance is carried out routinely once a week at 8 am in front of the Madrasah Aliyah Ma'arif Lumajang Regency Mosque and is divided into several groups. In implementing the steps Mrs. Evariska Asriani took as the group supervisor, she formed a group of 10-15 students.

After all the new students have gathered in front of the MA Ma'arif Mosque, the guidance and counseling teacher can start conducting group guidance. In its implementation, there are several parts that are carried out as follows:

In the initial stage, namely the opening, the guidance and counseling teacher approached the students in front of the MA Ma'arif Mosque by saying hello and inviting the new students to sit in a circle of 10-15 new students according to their respective groups. Next, new students are invited to read bismillah together, and one is asked to read the Al-Qur'an (tilawah). The students prepare themselves to start group guidance activities. Next, the guidance and counseling teacher explains the goals to be achieved.²³

The second stage is atmosphere conditioning, the core activity stage is to add to the group atmosphere so that students do not feel awkward. The guidance and counseling teacher provides an emotional approach to students by asking:

“Are you familiar with the school environment? Are you familiar with new friends? , after giving questions to the students, the guidance and counseling teacher gave a little story about the history of the Prophet, the history of the friends of the Prophet and Apostles, and then the students listened carefully. By providing stories about the history of the Prophet and Apostles, it is hoped that students can emulate the struggles, attitudes, and behavior of the Prophet and Apostles. Once they feel relaxed enough and

²² Naouel Abdellatif, “Guidance and Counselling in Algeria: A Clarion Call for a Restructured Policy in Education,” *Procedia - Social and Behavioral Sciences* 30, no. 2 (2021): 242–46, <https://doi.org/10.1016/j.sbspro.2011.10.048>.

²³ Observation, June 19, 2025

not awkward, the guidance and counseling teacher invites the students to enter the activity stage.”²⁴

Based on the description of the research results, the technique used in implementing group guidance at the MA Ma'arif Mosque is the technique of providing information or the lecture method. This technique is a technique used to help clients (students) master the material presented, so that students can capture the material presented and apply it in everyday life (Ahmad & Mansyur, 2017). The observations obtained by researchers show that the technique used in group guidance carried out by guidance and counseling teachers at the MA Ma'arif Mosque is the technique of providing information or lectures. This technique goes through several steps as follows: Lecture, namely delivery of material from the counselor; question and answer between the counselor (counseling teacher) and the client (group guidance participant); deepening of the material through discussion.²⁵

Even though there are only two directions, it is still called a group because both state something, and then there is agreement. The two-way discussion was exemplified by the Prophet Muhammad. For example, in determining strategic locations in the battle of Badr, the Prophet consulted only with Hubaib ibn al-Mundzir and took his opinion. Likewise, the Prophet SAW consulted with Salman al-Farisi regarding digging trenches during the Khandaq war.²⁶

Based on the description of the research results, it can be synthesized that after following the guidance and counseling services provided by the guidance and counseling teachers, students have exemplary attitudes at school, namely not violating school regulations, being able to think maturely, being disciplined in learning, and being active in the classroom.²⁷ Teachers realize that in school programs, including developing children's altruism, the role of parents makes an extraordinary contribution. Therefore, the school collaborates with parents

²⁴ Interview, Mrs. Elok Purnawati, June 07, 2025

²⁵ Mutiara Desy Yuliana Nlisma, Dini Ardiyani, Aina Sabela, “Dasar Strategi Layanan Bimbingan Dan Konseling Di Sekolah,” *INOVATIVE: Journal Of Social Science Research* 4 (2024): 6319–30.

²⁶ AlJahsh, “Science and Islamic Ethics: Navigating Artificial Womb Technology through Quranic Principles.”

²⁷ Zarawi M.Z.M.N. Nor, Najib N.M. Yaacob, and Jamilah A.M. Mohammad, “Dimensionality and Reliability of USM Pre-Clinical Medical Students' Guidance and Counselling Needs Questionnaire,” *Journal of Taibah University Medical Sciences* 14, no. 2 (2019): 123–30, <https://doi.org/10.1016/j.jtumed.2019.01.002>.

regarding child development, including children's empathy, by providing space and time to express all the problems parents face at home in raising children.²⁸

From this information, it can be understood that the counseling teacher invites guidance students to reflect, digest, and take lessons from the verse, surah, or story that is of concern. In the theoretical framework above, it has been explained that children with Muhasabah Qur'ani counseling techniques can have a confident attitude, can control their emotions, can get along well with friends, are independent, successful in learning, are socially responsible, like to help and care about the environment

CONCLUSION

The results of the research also concluded that the development of an attitude after receiving counseling guidance with a self-introspection with quranic values contained in the stories of the Qur'an in new students at Madrasah Aliyah Ma'arif Lumajang Regency was seen from four aspects, namely affection, caring, tolerant, and tolerant with implications for changing attitudes, including not distinguishing between friends in relationships, not quickly getting angry with friends, a caring attitude, willing to share, helping each other, not liking to criticize friends, willing to apologize if one makes a mistake to a friend, able to listen to others. Kindness, understanding, and comprehending other people's points of view, responsiveness to other people's needs, prioritizing other people's interests, and the ability to control one's emotions. Based on the description of the research results and discussion with theory, it can be concluded that the initial process carried out in counseling guidance through self-introspection with quranic values at Madrasah Aliyah Ma'arif Lumajang Regency is to examine what happened to the students, what they experienced, and did, and how which should. Counseling teachers help students express specific feelings and experiences. The second stage is by analogy with the stories in a verse in the Al-Qur'an. The counseling teacher invites guidance students to reflect, digest, and gain wisdom from the verse surah, or story that concerns them. The third stage is group counseling.

²⁸ Hayriye Torunoğlu and Dilek Gençtanırım, "The Perceptions of School Counselors about the Counseling and Guidance Programs of Vocational High Schools," *Procedia - Social and Behavioral Sciences* 174, no. 4 (2019): 368–76, <https://doi.org/10.1016/j.sbspro.2015.01.675>.

This group guidance is carried out routinely once a week at 8 am in front of the Ar-Rahmah Integrated Mosque and is divided into several groups. In implementing the steps, the group supervisor forms a group of 11 students.

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