

Islamic Spiritual Counseling in Improving the Emotional Resilience of Broken Home Students at Muhammadiyah Middle School Tanjung Redeb

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ABSTRACT

This study aims to analyze the effectiveness of Islamic spiritual counseling in improving the emotional resilience of broken-home students at SMP Muhammadiyah Tanjung Redeb. The study used a descriptive qualitative approach with a phenomenological orientation. The main subjects were students from broken-home families, while supporting informants included Guidance and Counseling teachers, Islamic Education teachers, homeroom teachers, and the school principal. Data were collected through participatory observation, in-depth interviews, and documentation. The data were analyzed through data condensation, coding, thematic categorization, data display, and conclusion verification. The findings show that Islamic spiritual counseling provides an emotional safe space for students to express sadness, anger, anxiety, and disappointment without fear of judgment. The counseling process integrates a humanistic approach with Islamic values through empathy, acceptance, prayer, dhikr, muhasabah, sabr, ikhlas, tawakkul, and tazkiyatun nafs. These practices help students regulate emotions, reduce anxiety, control anger, accept family realities, and rebuild self-confidence. The study concludes that Islamic spiritual counseling is effective as a holistic school counseling model because it combines emotional support, spiritual strengthening, moral guidance, and character formation. This model is relevant for Islamic schools in supporting students who experience family problems and emotional vulnerability.



Introduction

Students from broken homes face complex emotional pressure. This pressure may appear as sadness, anxiety, anger, low self-esteem, loss of learning motivation, and difficulty building healthy social relationships. In the school context, this problem affects not only students' personal lives but also their concentration, discipline, teacher interaction, and classroom participation. Adolescents who experience parental separation tend to show higher mental health problems than adolescents who live with parents who remain together (Karhina, Bøe, Hysing, & Nilsen, 2023).

This issue also appears in SMP Muhammadiyah Tanjung Redeb. The thesis manuscript explains that some students come from families marked by divorce, long-term

parental conflict, or family disharmony. These conditions affect students' learning motivation, concentration, discipline, stress symptoms, and emotional control. The thesis also shows that school counseling services still need improvement because they tend to focus on administrative functions and have not fully addressed students' spiritual needs.

Emotional resilience is an important need for students from broken homes. Emotional resilience helps students survive pressure, regulate themselves, manage stress, and maintain positive hope when facing family conflict. Family communication, social support, and psychological resilience have an important relationship with family resilience among adolescents who experience depression (Zhang, Hu, & Yang, 2024). Family resilience also relates closely to family functioning among adolescents with emotional disorders (Shen, Zhou, Du, Xia, & Jiang, 2025).

In Islamic education, strengthening emotional resilience should not rely only on general psychological approaches. Muslim students also need an approach that fits Islamic values, worship, moral formation, and the search for life meaning. Religion and spirituality can serve as sources of meaning, coping, and support for children and adolescents, although research on religion and child mental health still needs further development (Elzamzamy, Naveed, & Dell, 2024). A systematic review and meta-analysis also found that spiritual well-being may protect young people from depression, while religious and spiritual interventions tend to support the treatment of depression and anxiety, although stronger evidence is still needed (Aggarwal, Wright, Morgan, Patton, & Reavley, 2023).

Islamic spiritual counseling offers a relevant approach to this need (Nurhayati & Rosadi, 2022). This approach integrates counseling principles with Islamic values such as patience, sincerity, tawakkul, prayer, dhikr, self-reflection, and purification of the soul. These values help students understand family problems not only as psychological burdens but also as life experiences that can be interpreted through faith. Islamic spiritual practices such as dhikr and Qur'anic recitation have potential to support mental health and can be integrated with modern mental health care (Zahir & Qoronfleh, 2025). The integration of religion into health and well being interventions is also important for faith-based communities, including Muslim communities (McLaren, Patmisari, Hamiduzzaman, Jones, & Taylor, 2021).

The study of Islamic counseling has also grown in academic literature. A bibliometric study found that Islamic counseling publications show a strong development trend and focus on integrating religious values into therapy to help individuals face psychological and social problems (Ifdil et al., 2023). However, most studies still discuss Islamic counseling in a general context. Research that specifically examines students from broken homes in Islamic schools, especially through collaboration between school counselors and Islamic Education teachers, remains limited.

The novelty of this research lies in its specific focus. This study does not only discuss Islamic spiritual counseling as a concept. It examines its effectiveness in improving the emotional resilience of students from broken homes at SMP Muhammadiyah Tanjung Redeb. Another unique aspect lies in the Muhammadiyah school context, which is built on the values of faith, knowledge, good deeds, moral education, and religious school culture. The thesis shows that the counseling unit works with Islamic Education teachers to handle students' academic and emotional problems. This collaboration makes Islamic spiritual counseling not only a psychological service but also a process of faith strengthening, moral guidance, and life-meaning formation.

This research is important because students from broken homes need holistic support. They do not only need advice, warnings, or behavioral monitoring. They need a safe space to express their feelings, understand emotional wounds, accept family realities, and rebuild self-confidence. In this context, Islamic spiritual counseling can become a more

suitable approach because it combines empathy, psychological guidance, and spiritual strengthening. This view aligns with the need to develop new psychological interventions that use spirituality and religious involvement to support young people (Aggarwal et al., 2023).

Based on this explanation, the study entitled “The Effectiveness of Islamic Spiritual Counseling in Improving the Emotional Resilience of Students from Broken Homes at SMP Muhammadiyah Tanjung Redeb” has strong academic and practical justification. Academically, this research enriches the field of Islamic guidance and counseling, Islamic educational psychology, and adolescent emotional resilience. Practically, this research can guide schools, school counselors, and Islamic Education teachers in designing Islamic spiritual counseling services that are more systematic, empathetic, and sustainable. Therefore, this study is expected to contribute to the development of a school counseling model that not only helps students overcome emotional pressure but also builds resilience rooted in Islamic values.

Methods

This study uses a descriptive qualitative approach with a phenomenological orientation because it focuses on understanding the emotional and spiritual experiences of broken home students who participate in Islamic spiritual counseling at SMP Muhammadiyah Tanjung Redeb. This approach is selected because the study does not aim to test statistical hypotheses, but to explain in depth the implementation, process, and effectiveness of Islamic spiritual counseling in developing students’ emotional resilience. Qualitative research is appropriate for examining participants’ experiences, perceptions, meanings, and social contexts directly (Lim, 2025). In this study, effectiveness is understood as positive changes seen in students’ ability to regulate emotions, accept family conditions, improve inner calm, and develop patience, sincerity, and tawakkul.

The study is conducted at SMP Muhammadiyah Tanjung Redeb, Berau Regency, East Kalimantan. This location is selected because the school has a religious culture, applies Islamic values, and provides counseling services related to students’ emotional and spiritual development. The main subjects of the study are broken home students who experience parental separation, family conflict, or family disharmony, and who show emotional or social difficulties. Supporting informants include Islamic Education teachers, Guidance and Counseling teachers, homeroom teachers, and the principal. The informants are selected through purposive sampling because the study requires data from individuals who have direct experience and deep understanding of the phenomenon being studied (Ahmad & Wilkins, 2025).

Data are collected through participatory observation, in depth interviews, and documentation (Nurhayati, 2023). Observation is used to examine the school atmosphere, teacher-student interactions, spiritual development activities, and the implementation of counseling services. In depth interviews are conducted in a semi-structured form so that informants can explain their experiences, feelings, emotional changes, and spiritual meanings during the counseling process. Documentation is used to support the data through counseling records, religious development programs, school archives, activity photos, and student development notes. The use of several data collection techniques helps the researcher obtain richer, more complete, and comparable data from different sources (Cena et al., 2024).

The data are analyzed thematically through data condensation, coding, category grouping, data display, and conclusion drawing and verification. Initial codes may include safe space, teacher support, dhikr, self-reflection, emotional control, self-acceptance,

patience, sincerity, and tawakkul. Thematic analysis is used because this study seeks to identify patterns of meaning from the experiences of broken home students who participate in Islamic spiritual counseling (Byrne, 2022). Data validity is maintained through credibility, transferability, dependability, and confirmability. The researcher also applies source triangulation, technique triangulation, member checking, and continuous observation so that the findings truly come from field data. Since the study involves emotionally vulnerable students, the researcher maintains research ethics by obtaining school permission, protecting students' identities, and using empathetic and non-judgmental language (Dimic, Farrell, Ahern, & Houghton, 2023).

Results and Discussion

1. Islamic Spiritual Counseling as an Emotional Safe Space

The findings of the study show that Islamic spiritual counseling functions as an emotional safe space for broken-home students at SMP Muhammadiyah Tanjung Redeb. In this context, a safe space means a counseling setting where students can express sadness, anger, confusion, fear, and disappointment without feeling judged or blamed. The thesis findings show that students positioned counseling as a safe place to express feelings, seek guidance, and rebuild self confidence. The school's counseling service did not only solve behavioral problems, but also supported moral formation, spiritual strengthening, and emotional healing.

This finding is important because broken-home students often experience emotional instability due to parental separation, prolonged conflict, and family disharmony. Adolescents with separated parents tend to report more mental health problems than peers from non-separated families, including symptoms of depression, anxiety, conduct problems, and attention difficulties (Karhina et al., 2023). In the context of this study, several students showed sadness, irritability, withdrawal, low learning motivation, and difficulty controlling emotions. These conditions indicate that they needed counseling not only as disciplinary control, but as a warm and protective relational space.

The emotional safe space emerged through the empathetic relationship built by the school counselor, Islamic Education teacher, and students. The guidance and counseling teacher explained that counseling was given gradually to help students manage emotions, improve behavior, and rebuild self-confidence. The teacher also emphasized that students often came with unstable emotions, so the first task of counseling was to make them feel safe before entering deeper guidance. This result confirms that the quality of the counseling relationship becomes the first foundation for emotional recovery. Research on child and adolescent mental health also shows that therapists' interpersonal style and in-session behavior significantly influence therapeutic alliance and counseling outcomes (Ryan, Berry, & Hartley, 2021).

The safe space in this study was not formed only through emotional listening, but also through spiritual guidance. Students felt calmer when they were guided through prayer, Islamic advice, dhikr, and muhasabah. This shows that Islamic spiritual counseling provides a dual function. It allows students to release emotional burdens and helps them connect those experiences with faith, patience, sincerity, and reliance on Allah. This finding is consistent with research that explains religion and spirituality as sources of meaning-making and coping for children, adolescents, and families (Elzamzamy et al., 2024).

The students' responses also show that Islamic spiritual counseling reduced their fear of being judged. One student stated that counseling allowed them to tell personal problems without fear of judgment, while other students felt helped by dhikr, prayer, and self reflection. This means that counseling created psychological security before spiritual

transformation occurred. Young people value therapeutic relationships that provide safety, choice, autonomy, flexibility, and accessibility (Ifdil et al., 2023). For broken-home students, this kind of relationship matters because they often lack stable emotional support at home.

The role of the Islamic Education teacher strengthened the emotional safe space because the counseling process did not stop at emotional expression. It continued into moral and spiritual guidance. The thesis shows that the Guidance and Counseling unit worked together with Islamic Education teachers to address students' academic and emotional problems. This collaboration became a unique strength of the school because students received psychological support from the counselor and spiritual strengthening from the Islamic Education teacher. This supports the view that spiritual and religious practices can be used as part of preventive and treatment interventions for young people with depression and anxiety symptoms (Aggarwal et al., 2023).

The discussion also shows that the emotional safe space was supported by the school environment. SMP Muhammadiyah Tanjung Redeb has a religious culture, close teacher-student relationships, and a school atmosphere that emphasizes care and compassion. These conditions helped students feel accepted and protected during counseling. A systematic review on school connectedness found that stronger school connectedness has a protective relationship with lower depression and anxiety symptoms among young people (Raniti, Rakesh, Patton, & Sawyer, 2022). Therefore, Islamic spiritual counseling becomes more effective when it grows within a supportive school culture.

As an emotional safe space, Islamic spiritual counseling also helped students move from emotional chaos to self understanding. Through dialogue, prayer, dhikr, and muhasabah, students learned to name their emotions, understand the causes of their distress, and reinterpret family problems through Islamic values. Traditional Islamic spiritual meditative practices, including dhikr and Qur'anic recitation, have potential to support mental well-being and build psychological resilience (Zahir & Qoronfleh, 2025). In this study, spiritual practices helped students feel calmer, reduce overthinking, and gain hope that their family problems did not define their future.

The findings also show that confidentiality and trust are central to the success of Islamic spiritual counseling. Broken-home students are emotionally vulnerable because their stories involve family conflict, parental separation, and personal wounds. They need to trust that their experiences will not become gossip or a source of stigma. Confidentiality is a crucial ethical principle in therapy for children and adolescents because it influences their willingness to speak honestly and engage in treatment (Kafka, Kothgassner, & Felnhofner, 2024). In this study, students' willingness to tell their problems shows that counseling had become a trusted space.

Overall, the research findings indicate that Islamic spiritual counseling serves as a safe, empathetic, confidential, and faith-based space for broken-home students. It helps students express emotional pain, receive non-judgmental support, strengthen spiritual awareness, and rebuild emotional resilience. This finding aligns with a scoping review showing that youth safe spaces can support mental health outcomes, including reduced anxiety, reduced stress, increased resilience, and improved self esteem (Meherali, Nisa, Aynalem, Ishola, & Lassi, 2025). Therefore, Islamic spiritual counseling at SMP Muhammadiyah Tanjung Redeb can be understood not only as a counseling service, but as an integrative emotional and spiritual recovery space for students facing family breakdown.

2. Integration of the Humanistic Approach and Islamic Values

Darul Ihsan et al (Islamic Spiritual Counseling in Improving)

The research findings show that Islamic spiritual counseling at SMP Muhammadiyah Tanjung Redeb works through the integration of a humanistic counseling approach and Islamic values. The humanistic approach appears in the counselor's effort to build closeness, empathy, acceptance, and trust before giving deeper guidance. This approach helps broken-home students feel valued as persons, not judged as students with problems. In this study, students were not treated only as disciplinary cases. They were guided to understand their feelings, express emotional wounds, and rebuild self-confidence through a caring counseling relationship. This finding supports the view that the therapist's interpersonal style and in-session behavior have a strong influence on therapeutic alliance and counseling outcomes among children and adolescents (Ryan, Berry, & Hartley, 2023).

The humanistic dimension is important because broken-home students often carry hidden emotional burdens. They may feel rejected, lonely, angry, insecure, or confused about family conflict. In this context, empathy and unconditional acceptance become the first step toward emotional healing. The thesis shows that the counseling process began by building rapport, exploring students' problems, giving Islamic guidance, practicing prayer, dhikr, and muhasabah, evaluating emotional development, and conducting follow-up monitoring. This sequence shows that the counseling process did not immediately impose religious advice. It first created a personal and emotional connection, then integrated spiritual guidance into the student's recovery process.

The integration of Islamic values strengthens the humanistic approach by giving students a spiritual framework to interpret their suffering. Humanistic counseling helps students recognize their emotions and personal potential, while Islamic values help them connect these experiences with faith, patience, sincerity, tawakkul, and hope. In this study, students were guided to see family problems not only as painful events, but also as life tests that can be faced with inner strength and spiritual awareness. This aligns with research showing that religiosity and spirituality can support young people in managing depression and anxiety, especially when spiritual well-being becomes a source of protection and meaning (Aggarwal, Wright, Morgan, Patton, & Reavley, 2023).

The findings show that students responded positively to the combination of emotional support and Islamic practices. One student explained that the teacher invited them to share feelings, gave advice about patience, and guided them in prayer so the heart became calmer. Another student stated that the teacher encouraged dhikr and positive thinking. A third student said that muhasabah and prayer helped control emotions. These statements indicate that Islamic values were not delivered as abstract doctrine. They were practiced as emotional regulation strategies that helped students calm themselves, reflect on their condition, and regain hope.

The role of Islamic values can be seen in the use of sabr, ikhlas, tawakkul, muhasabah, and tazkiyah al-nafs. Sabr helps students remain patient when facing family conflict. Ikhlas helps them reduce resentment and accept reality without losing self-worth. Tawakkul helps them release excessive anxiety after making personal efforts. Muhasabah helps them reflect on their emotions and behavior. Tazkiyah al-nafs helps them cleanse negative feelings such as anger, disappointment, and despair. Recent research on Islamic spiritual meditative practices also explains that dhikr and Qur'anic recitation can be integrated into modern mental health care to support well-being, reduce anxiety, and strengthen psychological resilience (Zahir & Qoronfleh, 2025).

The integration of humanistic and Islamic approaches also appears in the role division between the Guidance and Counseling teacher and the Islamic Education teacher. The Guidance and Counseling teacher helps students understand emotional problems, regulate behavior, and rebuild self-confidence. The Islamic Education teacher strengthens

the spiritual dimension through religious advice, prayer guidance, moral reflection, and faith-based meaning-making. The thesis states that collaboration between BK teachers and PAI teachers becomes an important implication of the study because counseling becomes more effective when psychological and spiritual dimensions work together.

This finding is consistent with the growing literature on Islamically integrated psychotherapy. Khan, Keshavarzi, Ahmad, Ashai, and Sanders found that Traditional Islamically Integrated Psychotherapy combines Islamic spiritual interventions with cognitive and emotion-focused interventions, and the outcomes showed reductions in clinical and functional distress among Muslim clients (Khan, Keshavarzi, Ahmad, Ashai, & Sanders, 2023). This supports the argument that Islamic counseling should not reject modern psychological principles. Instead, it can use psychological methods while grounding healing in Islamic concepts of the self, worship, morality, and relationship with Allah.

The study also shows that Islamic spiritual counseling is not merely a religious activity. It is a structured counseling model that connects psychological support, spiritual awareness, and character formation. The thesis explains that Islamic spiritual counseling integrates humanistic theory, Islamic spirituality, emotional resilience theory, and positive psychology. Humanistic theory gives a foundation for empathy and self-acceptance. Islamic spirituality strengthens faith and morality. Resilience theory explains emotional recovery. Positive psychology emphasizes optimism and personal potential. This theoretical integration helps broken-home students understand emotions, control negative responses, and find spiritual strength in difficult realities.

The integration is also relevant to the needs of Muslim students because religious identity shapes how they understand pain, hope, guilt, family problems, and personal responsibility. Khan, Dean, Ridge, and Souvlakis argue that an Islamic model of the self can be integrated with Acceptance and Commitment Therapy because both emphasize suffering, acceptance, meaning, and value-based action (Khan, Dean, Ridge, & Souvlakis, 2025). In the context of SMP Muhammadiyah Tanjung Redeb, this means that students learn not only to accept painful emotions, but also to act according to Islamic values, such as self-control, prayer, respect, patience, and responsibility.

The discussion of the findings confirms that the integration of the humanistic approach and Islamic values creates a holistic counseling model for broken-home students. The humanistic approach makes counseling emotionally safe, warm, and student-centered. Islamic values give students spiritual meaning, moral direction, and inner calm. When both approaches work together, counseling becomes more than problem solving. It becomes a process of emotional healing, spiritual strengthening, and character development. This supports research showing that young people value counseling relationships that provide safety, autonomy, self-understanding, self-efficacy, and self worth (Dimic, Farrell, Ahern, & Houghton, 2023).

Therefore, the integration of humanistic counseling and Islamic values in this study contributes to the development of Islamic school counseling. It shows that broken-home students need more than advice or discipline. They need empathy, acceptance, spiritual direction, and continuous guidance. The model can help Islamic schools design counseling services that are systematic, faith-based, and responsive to students' emotional needs. It also strengthens the role of BK teachers and PAI teachers as partners in building students' emotional resilience through a balanced approach between psychology and spirituality.

3. Islamic Spiritual Counseling and Emotion Regulation

Darul Ihsan et al (Islamic Spiritual Counseling in Improving)

The findings show that Islamic spiritual counseling at SMP Muhammadiyah Tanjung Redeb plays a direct role in strengthening students' emotion regulation. In this study, emotion regulation refers to students' ability to recognize, calm, control, and express emotions in a healthier way when facing family pressure. This is important because broken-home students often experience emotional instability, anxiety, sadness, anger, and fear due to parental separation, family conflict, or the absence of stable emotional support at home. Emotional dysregulation in children and adolescents refers to difficulty regulating the intensity and quality of emotions such as fear, anger, and sadness, so adolescents may struggle to return to emotional balance after distress (Paulus, Ohmann, & Popow, 2021).

The research findings indicate that Islamic spiritual counseling became a form of "therapy of tranquility" or *ithmi'nan*. Through prayer, *dhikr*, spiritual advice, and reflective dialogue, students gained space to calm themselves and reset their emotional condition. The Guidance and Counseling teacher stated that students became calmer, more able to speak honestly about their feelings, and showed lower anxiety after joining the counseling process. This finding shows that spiritual practices did not function only as religious rituals. They worked as emotional regulation tools that helped students reduce inner tension, organize feelings, and express personal problems more safely.

This finding is consistent with current psychological literature on adolescents. Emotion regulation is central to adolescent mental health because the way young people manage emotions relates to depression, anxiety, aggression, and other psychological symptoms. A meta-analysis of children and adolescents found that maladaptive strategies such as rumination, avoidance, and suppression were strongly linked to psychological symptoms, while adaptive strategies such as acceptance, problem-solving, and cognitive reappraisal supported healthier emotional adjustment (Kraft, Ebner, Leo, & Lindenberg, 2023). In the context of this study, *dhikr*, prayer, and *muhasabah* helped students move away from rumination and emotional suppression toward acceptance, reflection, and self-control.

The role of *dhikr* is especially important in the regulation of emotional arousal. Students who felt anxious, angry, or overburdened were guided to remember Allah, calm their breathing, and shift attention from painful thoughts to spiritual awareness. Traditional Islamic spiritual meditative practices such as *dhikr* and Qur'anic recitation can support mental well-being and may be integrated into modern mental health care as culturally meaningful psychotherapeutic resources for Muslim clients (Zahir & Qoronfleh, 2025). This supports the finding that students felt more peaceful after they were guided to pray, remember Allah, and reflect on their condition through Islamic values.

Muhasabah also appeared as a key mechanism of emotion regulation in the study. Through *muhasabah*, students learned to reflect on their emotions, identify the causes of anger or sadness, and evaluate their responses before acting. The thesis reports that Student C became more able to control anger after being guided to practice *muhasabah*, while Student A became more able to hold back tears and avoid panic. These changes show that Islamic spiritual counseling strengthened the students' inner capacity to pause, reflect, and respond more wisely to emotional pressure.

The process also reflects the concept of *tazkiyatun nafs*, or purification of the soul. In the study, *tazkiyah* was not treated as an abstract theological concept. It was practiced as a counseling process that helped students reduce excessive anger, disappointment, sadness, and anxiety. This is relevant because emotion regulation requires not only emotional expression but also emotional transformation. Islamically integrated psychotherapy shows that Islamic spiritual interventions can work together with cognitive and emotion-focused interventions to reduce clinical and functional distress among Muslim clients (Khan, Keshavarzi, Ahmad, Ashai, & Sanders, 2023).

The findings also show that Islamic spiritual counseling helped students reinterpret painful family experiences. Broken-home students often see themselves as victims of family conditions. Through counseling, they were guided to understand family problems as tests that can be faced with patience, sincerity, tawakkul, and hope. This meaning-making process is important because emotional regulation becomes stronger when students can change the meaning of stressful events. Religiosity and spirituality can support young people by providing meaning, coping resources, and emotional protection, although the quality of evidence varies across studies (Aggarwal, Wright, Morgan, Patton, & Reavley, 2023).

The counseling process also supported emotion regulation flexibility. Students did not rely on one strategy only. They learned to speak honestly, pray, perform dhikr, reflect through muhasabah, receive advice, and monitor their behavior. This variety matters because adolescents need flexible regulation strategies that fit different emotional situations. A systematic review on emotion regulation flexibility in adolescents explains that flexible regulation helps adolescents adjust their emotional, behavioral, and social functioning across changing contexts (Haag, Bagrodia, & Bonanno, 2024). In this study, students used spiritual practices when they felt anxious, reflective dialogue when they felt confused, and teacher support when they needed guidance.

The results also show that Islamic spiritual counseling reduced emotional avoidance. Before counseling, students tended to keep problems inside, become easily angry, cry, or feel panic. After counseling, they became more willing to speak honestly about their feelings. This change indicates a movement from emotional suppression to emotional expression. It also shows that counseling provided a safe relational structure for students to process distress. Since emotional dysregulation can make adolescents vulnerable to internalizing and externalizing problems, helping students express and regulate emotion is a key part of school-based mental health support (Paulus, Ohmann, & Popow, 2021).

The integration of Islamic values also made emotional regulation more acceptable for students. Since the students study in a Muhammadiyah school environment, spiritual language such as sabr, ikhlas, tawakkul, dhikr, and prayer fits their religious identity and school culture. This cultural fit is important because counseling becomes more effective when students understand the intervention as meaningful and compatible with their worldview. The integration of Islamic psychology with Acceptance and Commitment Therapy shows that Muslim clients can be supported through a framework that connects suffering, acceptance, meaning, and value-based action (Khan, Dean, Ridge, & Souvlakis, 2025).

The discussion of the findings confirms that Islamic spiritual counseling improves emotion regulation through four main pathways. First, it calms emotional arousal through prayer and dhikr. Second, it develops self-awareness through muhasabah. Third, it transforms negative emotions through tazkiyatun nafs. Fourth, it builds meaning and acceptance through sabr, ikhlas, and tawakkul. These pathways helped students become calmer, more honest in expressing feelings, less anxious, more able to control anger, and more capable of facing family problems with spiritual strength.

Therefore, Islamic spiritual counseling can be understood as a faith-based emotion regulation model for broken-home students. It does not only teach students to suppress anger or sadness. It guides them to recognize emotions, express them safely, calm the heart, reflect on the self, and reinterpret hardship through Islamic values. This makes counseling more holistic because it combines psychological support, spiritual practice, moral guidance, and school-based care. The model is relevant for Islamic schools because it helps students

build emotional resilience without separating mental health from faith, worship, and character formation.

4. Emotional Resilience in the Perspective of Islamic Education

Emotional resilience in Islamic education refers to the student's ability to face pressure, regulate emotions, preserve hope, and maintain moral direction through faith-based awareness. It is not only a psychological capacity. It is also a spiritual and moral capacity that helps students interpret suffering through values such as *sabr* (patience), *ikhlas* (sincerity), *tawakkul* (trust in Allah), *ridha* (acceptance), *muhasabah* (self-reflection), and *tazkiyatun nafs* (purification of the soul). In this perspective, resilient students are not students who never feel sadness, anger, or anxiety. They are students who can manage these emotions, understand their life conditions, and continue to act positively according to Islamic values. Studies on religion, spirituality, and youth mental health show that spiritual well-being can become a protective factor for young people who face depression, anxiety, and emotional distress (Aggarwal, Wright, Morgan, Patton, & Reavley, 2023).

The findings of the study at SMP Muhammadiyah Tanjung Redeb show that emotional resilience is strongly related to students' ability to accept family realities and rebuild inner strength. Broken-home students in this study experienced emotional pressure, low motivation, anxiety, and difficulty controlling feelings because of parental separation, family conflict, or family disharmony. Islamic spiritual counseling helped them express their emotions, receive guidance, practice prayer and *dhikr*, and understand their problems through Islamic meaning. The thesis explains that Islamic education aims to develop a balance between intellectual intelligence, emotional resilience, and spiritual strength, so counseling must not stop at behavioral correction but must also strengthen faith and inner stability.

From the perspective of Islamic education, emotional resilience grows when students learn to see hardship as part of moral and spiritual development. This does not mean ignoring pain. It means helping students process pain through a meaningful framework. In the research findings, students became calmer after receiving spiritual guidance, prayer, *dhikr*, and *muhasabah*. This shows that Islamic spiritual counseling worked as a process of emotional recovery and spiritual strengthening. Islamic spiritual meditative practices such as *dhikr* and Qur'anic recitation have been discussed as culturally meaningful practices that may support mental well-being, reduce anxiety, and strengthen psychological resilience among Muslims (Zahir & Qoronfleh, 2025).

The value of *sabr* becomes one of the main foundations of emotional resilience in Islamic education. In this study, students were guided to remain patient when facing family conflict and emotional disappointment. Patience was not taught as passive surrender. It was taught as the ability to control emotional reactions, avoid harmful behavior, and stay committed to self-improvement. This finding is relevant to the concept of adaptive resilience in Islamic school settings, where resilience is shaped through religious meaning, collective support, discipline, and spiritual values (Bashori & Moerdijat, 2023).

The value of *ikhlas* also played an important role in helping students release emotional burdens. Broken-home students often carry resentment, sadness, and feelings of rejection. Islamic spiritual counseling helped them understand that acceptance does not mean approving all painful events. It means reducing emotional attachment to anger and disappointment so that students can move toward healthier behavior. This process aligns with research showing that spirituality and religiosity can serve as sources of comfort, protection, and coping for children, adolescents, and families in vulnerable situations (Souza et al., 2024).

Tawakkul strengthened emotional resilience by helping students manage anxiety about matters beyond their control. Family conflict often creates uncertainty, fear, and helplessness. Through tawakkul, students were guided to make personal efforts, seek support, improve behavior, and then trust Allah with outcomes that they could not fully control. This spiritual orientation helped students reduce excessive worry and rebuild hope. A scoping review on religion, spirituality, and pediatric mental health also shows that religious and spiritual resources can shape coping, meaning-making, and psychological support for children and adolescents (Elzamzamy, Naveed, & Dell, 2024).

The research findings also show that emotional resilience in Islamic education requires a supportive school environment. SMP Muhammadiyah Tanjung Redeb provided a religious school culture through Islamic activities, teacher-student closeness, and collaboration between Guidance and Counseling teachers and Islamic Education teachers. This collaboration helped students receive psychological support and spiritual guidance at the same time. The thesis highlights that the role of Islamic Education teachers became important because students needed not only practical solutions for emotional problems, but also faith strengthening, life meaning, and moral guidance.

This finding confirms that Islamic education views resilience as an integrated process. It includes the mind, emotion, morality, and spirituality. Students need to understand their feelings, but they also need to build values that guide their responses. They need emotional expression, but they also need self-control. They need social support, but they also need spiritual hope. Research on Islamic spiritual mindfulness among adolescents found that Islamic spiritual mindfulness increased religiosity and resilience, indicating that Islamic-based practices can support adolescent mental health and adaptive coping (Dwidiyanti et al., 2022).

In the context of this study, emotional resilience can be seen through several changes in students. Students became more willing to talk about personal problems, more able to control anger, calmer after spiritual practices, more accepting of family conditions, and more confident in facing school life. These changes show that Islamic spiritual counseling helped students move from emotional vulnerability to emotional stability. The process did not remove family problems, but it changed how students understood and responded to those problems. This supports the view that resilience is not the absence of adversity, but the ability to adapt, recover, and continue functioning despite adversity (Haag, Bagrodia, & Bonanno, 2024).

The discussion also shows that emotional resilience in Islamic education is closely linked to character formation. A resilient student is not only emotionally strong, but also morally directed. Islamic spiritual counseling helped students develop patience, gratitude, self-reflection, respect, and responsibility. This makes resilience different from mere psychological endurance. In Islamic education, resilience must lead students toward better worship, better behavior, and stronger moral awareness. Studies on Islamic adaptive resilience in schools also emphasize that faith-based educational culture can shape students' resilience through spiritual values, discipline, communal support, and moral formation (Bashori & Moerdijat, 2023).

Therefore, emotional resilience in the perspective of Islamic education can be understood as the integration of emotional regulation, spiritual meaning, moral discipline, and social support. The findings from SMP Muhammadiyah Tanjung Redeb show that Islamic spiritual counseling helped broken-home students build this form of resilience through prayer, dhikr, muhasabah, empathy, teacher support, and Islamic values. This model is important for Islamic schools because it responds to students' emotional problems without separating mental health from faith, worship, and character education. It also

shows that Islamic education can contribute to school-based mental health support by forming students who are emotionally stable, spiritually aware, and morally responsible.

Conclusion

In conclusion, Islamic spiritual counseling at SMP Muhammadiyah Tanjung Redeb plays an important role in strengthening the emotional resilience of broken-home students. The counseling process helps students express sadness, anger, anxiety, and disappointment in a safe and empathetic setting. Through the support of Guidance and Counseling teachers and Islamic Education teachers, students receive not only emotional assistance but also spiritual guidance. This makes the counseling process more meaningful because students are guided to understand their problems through faith, self-reflection, and moral awareness.

The findings show that emotional resilience in Islamic education is built through the integration of psychological support and Islamic values. Practices such as prayer, dhikr, muhasabah, and spiritual advice help students regulate emotions, reduce anxiety, control anger, and accept family realities more calmly. Values such as sabr, ikhlas, tawakkul, and ridha help students interpret hardship as a life test that can develop patience, self-control, and hope. This process does not remove family problems, but it changes how students respond to them.

Overall, Islamic spiritual counseling can be understood as a holistic model of school counseling for broken-home students. It combines emotional safety, teacher support, spiritual practice, and character formation. This model is relevant for Islamic schools because it links mental health support with faith, worship, and moral education. The study confirms that students need more than discipline and advice. They need continuous guidance that helps them become emotionally stable, spiritually aware, and confident in facing life challenges.

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