

FORMULATING AN ISLAMIC COUNSELING MODEL FOR STRENGTHENING RELIGIOUS IDENTITY AMONG MADRASAH STUDENTS

Zul Arwan, Hasnil Aida, Rahmad Aji Widiono

Universitas Alwashliyah Medan

Jl. Sisingamangaraja Km. 5,5 Harjosari I, Kota Medan, Sumatera Utara

Email: zularwan@gmail.com, aidahasnil69@gmail.com, rahmadaji@gmail.com

Abstract: Religious identity has become an important issue among adolescents due to technological advancement, digital media, and social changes that influence their values, behaviors, and spiritual commitment. Although Islamic counseling has been implemented in educational settings, studies formulating a counseling model to strengthen the religious identity of madrasah students remain limited. This study aims to identify the characteristics of students' religious identity, examine the educational and spiritual factors influencing its development, and formulate an Islamic counseling model. A qualitative single case study was conducted at MTs Al Washliyah Gedung Johor Medan. Data were collected through observations, semi-structured interviews, and document analysis involving teachers, the head of the madrasah, and selected students. The findings show that religious identity is influenced by teacher role modeling, spiritual practices, family support, peer interaction, and digital media exposure. The proposed model comprises four stages: comprehensive identification, integrated spiritual reinforcement, character formation, and continuous mentoring and evaluation. This model offers theoretical and practical contributions to strengthening religious identity among madrasah students.

Keywords: Islamic Counseling, Religious Identity, Spiritual Development

Abstrak: Identitas keagamaan telah menjadi isu penting di kalangan remaja akibat kemajuan teknologi, media digital, dan perubahan sosial yang memengaruhi nilai, perilaku, serta komitmen spiritual mereka. Meskipun konseling Islam telah diterapkan di lingkungan pendidikan, penelitian yang merumuskan model konseling untuk memperkuat identitas keagamaan peserta didik madrasah masih terbatas. Penelitian ini bertujuan mengidentifikasi karakteristik identitas keagamaan peserta didik, mengkaji faktor-faktor pendidikan dan spiritual yang memengaruhi perkembangannya, serta merumuskan model konseling Islam. Penelitian ini menggunakan pendekatan kualitatif dengan desain studi kasus tunggal yang dilaksanakan di MTs Al Washliyah Gedung Johor Medan. Data dikumpulkan melalui observasi, wawancara semi-terstruktur, dan analisis dokumen yang melibatkan guru, kepala madrasah, dan peserta didik terpilih. Hasil penelitian menunjukkan bahwa identitas keagamaan dipengaruhi oleh keteladanan guru, praktik spiritual, dukungan keluarga, interaksi teman sebaya, serta paparan media digital. Model yang diusulkan terdiri atas empat tahap, yaitu identifikasi komprehensif, penguatan spiritual terintegrasi, pembentukan karakter, serta pendampingan dan evaluasi berkelanjutan. Model ini memberikan kontribusi teoretis dan praktis dalam memperkuat identitas keagamaan peserta didik madrasah.

Kata Kunci: Konseling Islam; Identitas Keagamaan; Perkembangan Spiritual

INTRODUCTION

Adolescence represents a critical developmental period characterized by rapid psychological, emotional, social, and spiritual transformation. During this stage, students actively construct their personal identity through interactions with family, peers, educational institutions, and the broader social environment. Within Islamic educational contexts, religious identity constitutes one of the most fundamental dimensions of adolescent development because it shapes students' beliefs, values, behaviors, and moral commitment. Religious identity reflects not merely an individual's religious affiliation but also the internalization of Islamic teachings that guide attitudes, decision-making, and daily conduct. According to Kamil et al. (2024), religious identity plays an essential role in shaping students' character and morality within the framework of Islamic education. Consequently, strengthening religious identity has become one of the principal responsibilities of madrasahs as institutions that integrate academic excellence with Islamic values.

However, the increasingly complex social landscape has introduced new challenges to the formation of students' religious identity. The rapid expansion of digital technology, unrestricted access to social media, and exposure to diverse global cultures have transformed how adolescents perceive religious values and construct their self-understanding. While digitalization

provides opportunities for broader access to religious knowledge, it simultaneously exposes students to conflicting ideologies, secular lifestyles, and value systems that may weaken their attachment to Islamic principles. Safitri et al. (2024) explain that these developments increasingly influence adolescents and contribute to the emergence of religious identity challenges in contemporary society. As a consequence, many students experience uncertainty in maintaining religious commitment while navigating modern social expectations and technological influences.

The weakening of religious identity among adolescents is manifested through declining commitment to religious practices, confusion regarding Islamic values, reduced confidence in expressing Muslim identity, and behaviors that contradict established religious norms. Such conditions not only affect students' spiritual lives but also influence their psychological well-being, social relationships, and moral development. Humaira T. F. and Prasetya Y. (2022) state that the weakening of religious identity may negatively influence students' moral and spiritual development. These conditions are no longer confined to general educational institutions but have increasingly emerged within madrasah settings, where students are expected to demonstrate stronger religious commitment. Amalia et al. (2025) emphasize that these challenges require

serious educational attention because they directly affect the effectiveness of Islamic education in fostering morally responsible and spiritually resilient students.

This phenomenon is also evident at MTs Al Washliyah Gedung Johor Medan. Preliminary observations indicate that some students demonstrate insufficient discipline in performing worship, limited consistency in practicing Islamic values in daily activities, and vulnerability to behavioral influences originating from peer groups and digital media. These circumstances suggest that the development of religious identity cannot rely solely on classroom instruction or religious subjects but requires systematic educational interventions capable of integrating spiritual guidance with students' psychological development. Therefore, strengthening religious identity should be understood as a continuous developmental process that encourages students to internalize Islamic values and translate them into positive attitudes and behaviors.

Islamic counseling offers a promising approach to addressing these challenges because it integrates psychological assistance with spiritual guidance grounded in the Qur'an and Hadith. Unlike conventional counseling approaches that primarily emphasize psychological adjustment, Islamic counseling seeks to develop individuals holistically by strengthening faith, improving moral conduct, enhancing self-

awareness, and fostering a closer relationship with Allah. Puryanti L. D. (2022) highlights the importance of integrating spiritual values into counseling practices, particularly within Islamic educational institutions where students' personal development is inseparable from religious formation. Through systematic counseling interventions, students are expected to understand their personal struggles, strengthen their Islamic identity, develop resilience against negative social influences, and cultivate behaviors that reflect Islamic ethical principles.

Previous studies have demonstrated the significant contribution of Islamic counseling to various educational outcomes. Existing research has explored its effectiveness in addressing juvenile delinquency, bullying behavior, learning motivation, moral development, and students' psychological well-being. Azizah et al. (2023) underline the significance of Islamic counseling studies in responding to contemporary educational challenges. Collectively, these studies indicate that Islamic counseling possesses considerable potential to support students' personal and spiritual development. Nevertheless, the existing body of literature has predominantly examined counseling as an intervention for specific behavioral or psychological problems rather than as a comprehensive model for strengthening religious identity among madrasah students.

Despite these valuable contributions, several important gaps

remain. First, previous studies have largely focused on resolving behavioral deviations or psychological difficulties, while relatively limited attention has been devoted to developing an Islamic counseling model specifically designed to strengthen students' religious identity as a preventive and developmental process. Second, much of the existing literature emphasizes conceptual discussions of Islamic counseling without translating these concepts into practical and systematic counseling models that can be implemented by guidance and counseling teachers within madrasah environments. Third, previous research has rarely integrated spiritual formation, moral development, teacher role modeling, and Islamic identity reinforcement into a comprehensive counseling framework. Finally, empirical studies conducted within the context of MTs Al Washliyah Gedung Johor Medan remain scarce despite the institution's distinctive educational, social, and cultural characteristics, thereby limiting contextual understanding of how Islamic counseling can effectively strengthen students' religious identity.

Addressing these gaps is particularly important because strengthening religious identity represents a preventive strategy for promoting students' moral integrity, psychological resilience, and spiritual maturity in an increasingly complex digital era. Rather than merely responding to manifestations of religious identity problems after they occur,

educational institutions require structured counseling models capable of proactively cultivating students' commitment to Islamic values and encouraging positive identity formation. Accordingly, the novelty of this study lies in the formulation of an Islamic counseling model that integrates spiritual guidance, psychological development, moral education, and the educational characteristics of madrasahs into a practical framework for strengthening religious identity among students. This model is expected to provide both theoretical contributions to the advancement of Islamic guidance and counseling scholarship and practical guidance for counselors, teachers, and Islamic educational institutions in designing counseling services that respond effectively to contemporary developmental challenges.

Based on these considerations, this study aims to formulate an Islamic counseling model for strengthening religious identity among madrasah students by identifying the characteristics of students' religious identity, examining the educational and spiritual factors influencing its development, and developing a counseling framework that is contextually relevant, theoretically grounded, and practically applicable within the madrasah environment.

METHOD

This study employed a qualitative approach following the perspective of

Lexy J. Moleong (2021) using a single case study design to obtain an in-depth understanding of the formulation of an Islamic counseling model for strengthening religious identity among madrasah students. A qualitative case study was considered appropriate because the research sought to explore the experiences, perceptions, interactions, and educational practices associated with the development of students' religious identity within its natural setting. Rather than testing predetermined hypotheses, the study aimed to generate a contextual understanding of how Islamic counseling is implemented and how its essential components can be synthesized into a practical counseling model applicable to the madrasah environment.

The research was conducted at MTs Al Washliyah Gedung Johor Medan, an Islamic educational institution selected purposively because it represents a madrasah facing contemporary challenges related to students' moral, spiritual, and religious identity development amid rapid technological and social transformation. The institution also provides formal guidance and counseling services integrated with Islamic educational values, making it an appropriate setting for investigating counseling practices that support religious identity formation.

Research participants were selected through purposive sampling based on their direct involvement in students' educational and counseling

processes. The participants consisted of guidance and counseling teachers, Islamic Religious Education teachers, homeroom teachers, the head of the madrasah, and students identified as experiencing challenges related to religious identity development. These participants were considered capable of providing comprehensive information regarding counseling practices, students' behavioral characteristics, institutional support, and the educational context influencing religious identity strengthening.

Data were collected through observation, in-depth semi-structured interviews, and documentation, as recommended by Sugiyono (2022). Classroom and school observations were conducted to examine students' religious behavior, interactions, and counseling activities within the natural school environment. Semi-structured interviews enabled participants to describe their experiences, perceptions, and strategies related to strengthening students' religious identity through Islamic counseling. Documentation included school policies, counseling records, guidance programs, religious activity schedules, and other institutional documents relevant to the research objectives. Data credibility was enhanced through triangulation of sources, techniques, and findings by comparing information obtained from different participants and multiple methods of data collection.

The data were analyzed using the interactive analysis model developed by

Matthew B. Miles and A. Michael Huberman (1994), consisting of data reduction, data display, and conclusion drawing and verification. During data reduction, interview transcripts, observation notes, and documentary evidence were systematically coded and categorized according to themes related to religious identity and Islamic counseling practices. The organized data were then presented in thematic matrices to facilitate pattern identification and comparison across participants. Finally, conclusions were continuously verified through repeated examination of the data until consistent findings emerged. These findings subsequently served as the basis for formulating an Islamic counseling model that integrates spiritual guidance, educational practices, and counseling interventions to strengthen religious identity among madrasah students.

RESULTS AND DISCUSSION

Characteristics of Religious Identity among Madrasah Students

The findings indicate that the religious identity of students at MTs Al Washliyah Gedung Johor Medan demonstrates varying levels of development, reflecting differences in students' ability to internalize Islamic values within their daily lives. Although all participants study in an Islamic educational institution where religious instruction is integrated into the formal curriculum, observations and interviews revealed that the strength of religious identity extends beyond students'

cognitive understanding of Islamic teachings. Instead, religious identity is reflected in the consistency with which students practice worship, demonstrate Islamic morality, regulate their behavior, and express confidence in their identity as Muslims. These findings confirm that religious identity is a multidimensional construct encompassing cognitive, affective, behavioral, and spiritual dimensions rather than merely knowledge of religious doctrines.

Data collected from guidance and counseling teachers, Islamic Religious Education teachers, homeroom teachers, and the head of the madrasah revealed several observable characteristics among students whose religious identity required strengthening. One of the most prominent characteristics was inconsistency in performing obligatory worship. Teachers explained that while students generally understood the importance of daily prayers and other religious obligations, many lacked consistencies in practicing these acts independently outside structured school activities. This inconsistency suggested that religious understanding had not yet been fully transformed into personal religious commitment. Observation findings further indicated that some students participated actively in collective religious activities organized by the madrasah but demonstrated lower levels of motivation when religious practices depended upon personal initiative. These findings illustrate that religious identity should not be

interpreted solely through participation in institutional religious programs but through the internalization of religious values that continue beyond formal educational settings.

Another important characteristic identified in this study concerns students' moral behavior in everyday interactions. Teachers reported that several students displayed respectful attitudes toward educators and peers within classroom environments but occasionally demonstrated inconsistent moral conduct when interacting through digital communication or outside school supervision. Such inconsistencies included inappropriate language, reduced sensitivity toward ethical behavior, and a tendency to imitate popular digital culture regardless of its compatibility with Islamic values. These findings indicate that students frequently experience tension between religious norms acquired within the madrasah and social expectations encountered through peer relationships and digital media. Consequently, strengthening religious identity requires educational interventions that enable students to integrate Islamic values across different social contexts rather than limiting religious expression to formal educational environments.

The findings also demonstrate that students possessing stronger religious identity exhibited several distinctive characteristics. They consistently performed religious obligations, demonstrated self-discipline

in daily activities, expressed confidence in identifying themselves as Muslims, and showed greater resilience when confronted with negative peer pressure. Teachers observed that these students were more capable of making independent moral decisions based on Islamic principles rather than following prevailing social trends. Furthermore, they participated more actively in religious discussions, willingly engaged in worship activities, and displayed empathy and responsibility in their relationships with others. These characteristics suggest that a strong religious identity contributes not only to students' spiritual development but also to their emotional stability, social responsibility, and moral resilience. Such findings reinforce the view that religious identity functions as a protective factor supporting adolescents' holistic development.

These empirical findings are consistent with Erikson's theory of identity development, which explains that adolescence constitutes a critical developmental stage during which individuals seek coherence between personal beliefs, social expectations, and future aspirations. Adolescents who successfully integrate these dimensions develop a stable sense of identity, whereas those who experience conflicting influences become vulnerable to identity confusion. Within the context of this study, students demonstrating inconsistent worship practices, fluctuating moral behavior, and

uncertainty in expressing Islamic values illustrate the challenges associated with identity formation during adolescence. Rather than indicating rejection of religion, these behaviors reflect an ongoing developmental process requiring appropriate educational and psychological guidance. Therefore, strengthening religious identity should be understood as facilitating adolescents' successful navigation of developmental challenges through meaningful spiritual experiences and continuous mentoring.

The present findings likewise support previous studies emphasizing the importance of spiritual guidance during adolescence. Hastiani et al. (2022) argue that adolescents require appropriate educational assistance because this developmental period is characterized by heightened emotional sensitivity and increased susceptibility to environmental influences. Similarly, Elizabeth B. Hurlock (2017) explains that adolescents begin questioning previously accepted beliefs while simultaneously developing abstract reasoning abilities that encourage critical reflection upon values and moral principles. Such developmental characteristics explain why students frequently experience uncertainty regarding their religious commitments despite receiving Islamic education. Consequently, educational institutions cannot rely exclusively upon religious instruction but must also provide systematic counseling services capable of assisting students in interpreting,

internalizing, and applying Islamic values within their personal lives.

Overall, these findings demonstrate that the characteristics of religious identity among madrasah students should be viewed as dynamic rather than static. Religious identity develops through continuous interaction between religious knowledge, personal spirituality, behavioral consistency, and social experience. The diversity of characteristics identified in this study indicates that students require differentiated guidance according to their developmental needs rather than uniform religious instruction. This conclusion provides the empirical foundation for the subsequent formulation of an Islamic counseling model designed not merely to resolve behavioral problems but to strengthen religious identity systematically through integrated spiritual, psychological, educational, and moral interventions within the distinctive context of the madrasah.

Educational and Spiritual Factors Influencing Religious Identity Development

The findings demonstrate that the development of religious identity among madrasah students is shaped by the interaction of educational, spiritual, familial, social, and technological factors rather than by a single determinant. Data obtained from interviews with guidance and counseling teachers, Islamic Religious Education teachers, homeroom teachers, and the head of the madrasah

indicate that students' religious identity develops through continuous experiences that either reinforce or weaken the internalization of Islamic values. Although the madrasah provides an educational environment grounded in Islamic teachings, the effectiveness of religious identity formation depends largely on the consistency of educational practices, the quality of spiritual mentoring, and the support students receive from their families and surrounding communities. These findings suggest that strengthening religious identity requires an integrated educational ecosystem in which religious learning is reinforced through guidance, habituation, and meaningful social interaction rather than through classroom instruction alone.

One of the most influential educational factors identified in this study is the role of teachers as educators, counselors, and moral exemplars. Participants consistently emphasized that students are more likely to internalize Islamic values when teachers demonstrate consistency between religious instruction and daily behavior. Guidance and counseling teachers explained that students tend to imitate teachers who exhibit sincerity, discipline in worship, honesty, patience, and compassion in their interactions with learners. Likewise, Islamic Religious Education teachers observed that moral advice becomes more meaningful when students witness the practical application of Islamic principles in teachers'

everyday conduct. This finding confirms that religious identity is strengthened not merely through verbal instruction but through authentic educational relationships characterized by trust, respect, and exemplary behavior. Consequently, teacher role modeling functions as an educational mechanism through which Islamic values become observable and attainable for adolescents during the process of identity formation.

Another important educational factor concerns the integration of counseling services with religious education. The findings reveal that counseling activities within the madrasah have generally focused on resolving students' behavioral or disciplinary problems after they emerge. Although these interventions contribute positively to students' personal development, participants acknowledged that counseling has not yet been systematically designed to strengthen religious identity as a preventive and developmental objective. Instead, counseling activities are frequently implemented separately from classroom learning and religious programs. This separation reduces opportunities for students to connect psychological development with spiritual growth. Teachers therefore emphasized the necessity of integrating counseling services with religious education, character development, worship habituation, and moral mentoring so that students receive consistent guidance across different educational contexts.

Such integration enables counseling to become an essential component of holistic Islamic education rather than an isolated response to behavioral difficulties.

The findings further reveal that spiritual practices constitute another significant factor influencing the development of religious identity. Teachers explained that students demonstrating stronger religious identity were generally those who consistently engaged in obligatory prayers, Qur'anic recitation, collective worship, remembrance of Allah (*dhikr*), and other routine religious activities organized by the madrasah. These practices not only strengthened students' understanding of Islamic teachings but also cultivated emotional attachment to religious values through repeated spiritual experience. Students who actively participated in these activities appeared more capable of regulating their emotions, resisting negative peer influence, and making decisions based on Islamic ethical principles. This finding supports the view that spirituality should be understood as a lived experience rather than solely as theological knowledge. Religious identity develops most effectively when students repeatedly experience the relevance of Islamic teachings within their personal and social lives.

Family involvement also emerged as a decisive factor influencing students' religious identity development. Teachers reported that students who received consistent religious guidance at home

generally displayed stronger commitment to worship, greater respect toward teachers and parents, and higher levels of moral responsibility. Conversely, students whose families provided limited supervision of religious practices frequently demonstrated inconsistency in maintaining religious discipline and were more susceptible to external influences. Participants emphasized that parental attention, family worship routines, and open communication regarding religious values significantly contribute to adolescents' identity formation. These findings indicate that madrasah-based educational efforts cannot fully achieve their objectives without meaningful collaboration between schools and families. Religious identity is continuously constructed across multiple environments, making family participation indispensable in reinforcing the values introduced through formal Islamic education.

In addition to educational and familial influences, participants consistently identified digital technology and peer relationships as major external factors affecting students' religious identity. Teachers observed that unrestricted exposure to social media frequently introduces adolescents to lifestyles, behavioral patterns, and cultural values that differ substantially from Islamic teachings. Students often imitate popular trends without critically evaluating their compatibility with religious principles. Peer groups further reinforce these influences by shaping

students' perceptions of acceptable behavior, social recognition, and personal identity. Nevertheless, participants also acknowledged that digital technology itself is not inherently detrimental. Rather, its influence depends upon students' ability to exercise critical judgment grounded in Islamic values. Therefore, strengthening religious identity should involve developing students' digital literacy alongside their spiritual maturity so that they become capable of navigating contemporary technological environments without compromising their religious commitment.

These findings are consistent with Jalaluddin (2022), who argues that religious identity among adolescents develops through complex interactions involving psychological development, educational experiences, family influence, and the broader social environment. Similarly, Puryanti L. D. (2022) emphasizes that Islamic counseling should prioritize spiritual development because spirituality provides the internal foundation necessary for maintaining religious commitment amid contemporary challenges. The present findings further support Hastiani et al. (2022), who highlight adolescence as a developmental stage requiring continuous guidance due to heightened emotional sensitivity and vulnerability to environmental influences. Furthermore, Elizabeth B. Hurlock (2017) explains that adolescents' growing capacity for abstract reasoning encourages them to

question previously accepted beliefs, making systematic guidance particularly important during this developmental period.

Overall, the findings demonstrate that strengthening religious identity cannot be achieved through isolated educational interventions. Instead, it requires the synergy of exemplary teachers, integrated counseling services, meaningful spiritual practices, supportive family environments, and responsible engagement with digital technology. Religious identity emerges through continuous interaction among these educational and spiritual factors, each reinforcing students' understanding, commitment, and practice of Islamic values. These findings provide a conceptual and empirical basis for formulating an Islamic counseling model that integrates educational guidance, spiritual development, moral formation, and collaborative support systems into a comprehensive framework for strengthening religious identity among madrasah students.

Formulation of an Islamic Counseling Model for Strengthening Religious Identity among Madrasah Students

The findings of this study indicate that strengthening religious identity among madrasah students requires a counseling model that extends beyond conventional problem-solving approaches. Existing counseling practices at MTs Al Washliyah Gedung Johor Medan have contributed positively to addressing

students' behavioral and personal difficulties through individual counseling, religious advice, worship habituation, and routine spiritual activities. However, these interventions are generally implemented as independent educational activities rather than as interconnected components of a comprehensive counseling framework specifically designed to strengthen religious identity. As a result, counseling services frequently respond to behavioral symptoms after problems emerge instead of functioning as preventive and developmental interventions that systematically cultivate students' Islamic identity. This finding demonstrates the necessity of formulating an Islamic counseling model that integrates psychological assistance, spiritual formation, moral education, and character development into a coherent and sustainable counseling process.

The proposed model was formulated through thematic analysis of empirical findings obtained from interviews, observations, and institutional documents. The formulation process identified recurring patterns regarding students' developmental needs, counseling practices, educational challenges, and effective spiritual interventions implemented within the madrasah. Rather than introducing entirely new counseling techniques, the model synthesizes existing educational strengths into a structured framework that enables guidance and counseling teachers to implement counseling systematically according to students'

stages of religious identity development. Consequently, the model reflects the practical realities of madrasah education while remaining grounded in the fundamental principles of Islamic counseling based on the Qur'an and Sunnah (Tryana et al., 2025).

The first component of the proposed model is comprehensive identification of students' religious identity development. Findings indicate that effective counseling should begin with a thorough understanding of students' spiritual conditions rather than focusing exclusively on observable behavioral problems. Guidance and counseling teachers emphasized that indicators such as inconsistency in worship, declining participation in religious activities, uncertainty regarding Islamic values, low self-confidence as Muslims, and susceptibility to negative peer influence should be understood as developmental indicators requiring educational guidance rather than merely disciplinary concerns. Accordingly, the identification stage combines classroom observation, individual interviews, teacher consultation, parental communication, and documentation of students' behavioral patterns to obtain a holistic understanding of each student's religious identity. This comprehensive assessment enables counselors to design interventions corresponding to students' specific developmental needs instead of applying uniform counseling strategies.

The second component involves integrated spiritual reinforcement, which

emerged as the central element of the counseling model. Unlike conventional counseling approaches emphasizing psychological adjustment alone, the findings demonstrate that students' religious identity develops more effectively when counseling incorporates faith development, Qur'anic reflection, worship motivation, remembrance of Allah (dhikr), prayer, and discussion of Islamic life purposes. Participants consistently reported that students experiencing uncertainty regarding their religious identity responded positively when counseling sessions encouraged self-reflection grounded in Islamic teachings rather than simply offering behavioral advice. Spiritual reinforcement therefore functions as an internal developmental process that reconnects students with their religious values while simultaneously strengthening emotional resilience and psychological well-being. This integration illustrates that spiritual growth and psychological development are mutually reinforcing dimensions within Islamic counselling (K. Lubis & Anwar, 2025).

The third component focuses on character formation through educational habituation and teacher role modeling. The findings reveal that students' religious identity is strengthened not only through counseling sessions but also through repeated exposure to positive educational experiences within the madrasah environment. Teachers acknowledged that consistent demonstration of honesty, discipline, responsibility, compassion, and

respect significantly influences students' willingness to internalize similar values. Therefore, the proposed model positions teachers not merely as providers of religious knowledge but as living examples of Islamic character whose daily interactions become integral components of the counseling process. Simultaneously, counseling interventions are reinforced through continuous worship habituation, participation in collective religious activities, and opportunities for students to practice Islamic ethical values within authentic social situations. This educational integration transforms counseling from an isolated professional service into a collaborative institutional responsibility shared by counselors, teachers, school leaders, and families.

The final component of the model consists of continuous mentoring, monitoring, and evaluation. The findings indicate that strengthening religious identity cannot be achieved through short-term counseling interventions because adolescent identity develops gradually through repeated experiences and ongoing reflection. Guidance and counseling teachers therefore emphasized the importance of regular follow-up sessions to monitor students' spiritual progress, behavioral consistency, emotional adjustment, and participation in religious activities. Evaluation within this model extends beyond measuring behavioral change to include students' increasing confidence in expressing their Muslim identity, consistency in worship practices, moral decision-making, and ability to resist

negative environmental influences. Continuous mentoring also encourages collaboration between teachers and parents, ensuring that religious values reinforced within the madrasah continue to be supported in students' family environments. Such continuity strengthens the sustainability of counseling outcomes while preventing students from returning to previous patterns of religious disengagement (S. A. Lubis, 2007, 2011; S. A. Lubis et al., 2022).

The formulation of this Islamic counseling model contributes both theoretically and practically to the development of Islamic guidance and counseling. Theoretically, the model expands previous studies that primarily conceptualized Islamic counseling as a therapeutic response to behavioral or psychological problems by positioning religious identity strengthening as its central developmental objective. This perspective aligns with Erikson's theory of adolescent identity formation while simultaneously integrating the Islamic concept of *fitrah*, which views every individual as possessing an innate disposition toward faith requiring continuous guidance and nurturing. The findings also reinforce the arguments of Puryanti L. D. (2022) regarding the centrality of spirituality in counseling, while extending these ideas into a structured counseling framework specifically designed for the madrasah context. Practically, the model provides guidance and counseling teachers, Islamic Religious Education teachers, and

educational leaders with a systematic framework for implementing counseling services that integrate psychological development, spiritual mentoring, moral education, and institutional collaboration. Accordingly, the novelty of this study lies not merely in identifying factors influencing students' religious identity but in formulating a contextually grounded Islamic counseling model that offers a practical and theoretically informed framework for strengthening religious identity among madrasah students in response to the challenges of contemporary educational environments.

CONCLUSION

This study concludes that strengthening religious identity among madrasah students requires an integrated Islamic counseling approach that addresses students' psychological, spiritual, moral, and educational development simultaneously. The findings reveal that students' religious identity is shaped by the dynamic interaction of internal and external factors, including the quality of spiritual education, teacher role modeling, family support, peer relationships, and the influence of digital media. Religious identity is reflected not only in students' understanding of Islamic teachings but also in the consistency of worship practices, moral behavior, self-confidence as Muslims, and their ability to maintain Islamic values when confronted with contemporary social challenges. These findings indicate that conventional counseling services focusing primarily on

problem-solving are insufficient to promote sustainable religious identity development. The principal contribution of this study is the formulation of an Islamic counseling model consisting of four interconnected stages: comprehensive identification of students' religious identity development, integrated spiritual reinforcement, character formation through educational habituation and teacher role modeling, and continuous mentoring, monitoring, and evaluation. This model provides a systematic framework that integrates counseling services with the educational mission of the madrasah, enabling guidance and counseling teachers to strengthen students' religious identity through preventive as well as developmental interventions. Theoretically, the study enriches the discourse on Islamic guidance and counseling by positioning religious identity strengthening as a central counseling objective. Practically, the proposed model offers a contextually relevant reference for counselors, educators, and Islamic educational institutions seeking to develop counseling services capable of fostering spiritually resilient, morally responsible, and religiously confident Muslim students in the contemporary digital era.

REFERENCES

- Adz-Dzaky, Hamdani Bakran. (2020). *Konseling dan Psikoterapi Islam*. Yogyakarta: Fajar Pustaka Baru.
- Amalia, I., Rahmi, J., & Geubrina, M. (2025). *The Identity Crisis of Islamic Boarding School Students*

in the Flow of Socio-Cultural Change. Edudeena: Journal of Islamic Religious Education, 9(1). <https://doi.org/10.30762/edudeena.v9i1.4708>

- Amin, Samsul Munir. (2021). *Bimbingan dan Konseling Islam*. Jakarta: Amzah.
- Aqillah, H. N. (2024). *Peran Bimbingan Rohani Islam dalam Mengatasi Krisis Identitas pada Remaja Muslim di Kabupaten Tangerang*. Jurnal Bimbingan Penyuluhan Islam. <https://doi.org/10.32332/jsdhcp75>
- Azizah, N., Mz, I., & Faz, G. O. (2023). *Implikasi Bimbingan Kelompok Terhadap Penyesuaian Diri Siswa di Madrasah Aliyah*. Islamic Counseling: Jurnal Bimbingan Konseling Islam, 7(1), 19–30. <https://doi.org/10.29240/jbk.v7i1.5444>
- Dhulfiqaar, A. (2025). *Islamic Counseling Guidance Strategies in Addressing the Identity Crisis of the Alpha Generation*. Journal on Islamic Studies, 1(4), 234–245.
- Erikson, Erik H. (2020). *Childhood and Society*. New York: W. W. Norton & Company.
- Hastiani, Atika, A., Rustam, & Naser, M. N. (2022). *Affirmation of Student Identity Facing the Challenges of Islamic Education in the Era of Society 5.0*. Didaktika Religia, 10(2). <https://doi.org/10.30762/didaktika.v10i2.3339>
- Humaira, T. F., & Prasetya, Y. (2022). *Analisis Pengaruh Bimbingan Konseling Islam Terhadap Pembentukan Karakter Religius Siswa di Sekolah*. Islamic Counseling: Jurnal Bimbingan Konseling Islam, 6(2).

- <https://doi.org/10.29240/jbk.v6i2.4788>
- Hurlock, Elizabeth B. (2017). *Psikologi Perkembangan: Suatu Pendekatan Sepanjang Rentang Kehidupan*. Jakarta: Erlangga.
- Jalaluddin. (2022). *Psikologi Agama*. Jakarta: Raja Grafindo Persada.
- Kamil, H. H., Masrifah, S., Triana, S., & Syam, H. (2024). *Peran Konseling Islam dalam Membantu Siswa Mengatasi Krisis Identitas Remaja di Sekolah*. *Jurnal Multidisiplin Ilmu Akademik*, 2(1). <https://doi.org/10.61722/jmia.v2i1.3236>
- Lubis, K., & Anwar, K. (2025). Konsep Kemuliaan Akal Menurut Imam Al-Ghazali. *Hibrul Ulama*, 7(2), 320–325.
- Lubis, S. A. (2007). *Konseling Islami Kyai dan Pesantren*. elSAQ Press.
- Lubis, S. A. (2011). *Konseling Islami dan Kesehatan Mental*. Citapustaka Media Perintis.
- Lubis, S. A., Nahar, S., Nurkholidah, N., & Ali, R. (2022). Kompetensi Kepribadian Pendidik di Madrasah Aliyah Negeri. *Edukasi Islami: Jurnal Pendidikan Islam*, 10(2), 15–43. <http://dx.doi.org/10.30868/ei.v10i02.1226>
- Nurfajrin, D., Nasichah, Isnaini, Z., & Ardila, S. (2023). *Upaya Penanganan Stres Melalui Kecerdasan Spiritual Pada Mahasiswa*. *At-Taujih: Jurnal Bimbingan Konseling Islam*, 2(1), 24–34. <https://doi.org/10.37216/taujih.v2i1.1214>
- Puryanti, L. D. (2022). *The Token Economy dalam Konseling Islam: Reduksi Perilaku Disruptif pada Siswa*. *Assertive: Islamic Counseling Journal*, 1(2). <https://doi.org/10.24090/j.assertive.v1i2.7096>
- Safitri, A., Ningsih, S. H., & Surawan. (2024). *Identity Crisis and Religious Conversion: The Religious Dynamics of Modern Society*. *Journal of Islamic Education and Ethics*, 3(1). <https://doi.org/10.18196/jiee.v3i1.79>
- Miles, Matthew B., & Huberman, A. Michael. (1994). *Qualitative Data Analysis: An Expanded Sourcebook* (2nd ed.). California: SAGE Publications.
- Moleong, Lexy J. (2021). *Metodologi Penelitian Kualitatif*. Bandung: PT Remaja Rosdakarya.
- Tryana, A., Lubis, K., & Armanila, A. (2025). Peran Guru Pendidikan Agama Islam dalam Meningkatkan Kualitas Keagamaan Siswa Kelas XII di SMK Swasta Wira Jaya Tanjung Morawa. *Hibrul Ulama*, 7(2), 315–319. <https://doi.org/10.47662/hibrululam.v7i2.1220>