


Islamic Family–Based Group Guidance and Counseling in Students’ Academic Decision-Making

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<p>Submitted: 2025-12-13</p> <p>Revised: 2026-01-22</p> <p>Published: 2026-05-24</p> <p>Keywords: Academic Decision-Making, Career Planning, Group Counseling, Islamic Family Values</p> <p>Copyright holder: © Author/s (2026)</p> <p>This article is under: </p> <p>How to cite: Daulay, M., & Harahap, D. (2026). Islamic Family–Based Group Guidance and Counseling in Students’ Academic Decision-Making. <i>Bulletin of Counseling and Psychotherapy</i>, 8(2). https://doi.org/10.51214/002026081733000</p> <p>Published by: Kuras Institute</p> <p>E-ISSN: 2656-1050</p>	<p>ABSTRACT: These difficulties are further exacerbated by the suboptimal implementation of group guidance and counseling services, particularly in facilitating academic decision-making processes that incorporate Islamic family values as moral and spiritual foundations. This study aims to analyze strategies for enhancing group counseling services based on Islamic family values in assisting students with academic decision-making related to the selection of university study programs. The research employed a descriptive qualitative approach using interviews, observations, documentation, and Focus Group Discussions (FGDs) involving school principals, guidance and counseling counselors, and experts in Islamic guidance and counseling. Data were analyzed using the Miles and Huberman interactive model. The findings indicate that the integration of Islamic family values such as <i>shura</i> (consultation), <i>amanah</i> (trustworthiness), <i>ta’awun</i> (mutual assistance), and <i>maslahah</i> (public benefit) strengthens students’ self-reflection, enhances their confidence in making independent decisions, and improves academic communication between students and parents. This study recommends the development of an Islamic family values–based group counseling model and the implementation of career planning program.</p>
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INTRODUCTION

The selection of a university study program represents one of the most critical academic decisions in the lives of senior high school students, as it determines their future educational pathways and long-term career prospects (Lent & Hackett, 1994; Gati & Levin, 2014). Despite its importance, empirical findings indicate that many students continue to experience uncertainty and confusion when determining their field of study (Gati & Levin, 2014; Osipow, 1999). This condition is influenced by several factors, including limited self-understanding of personal interests and talents, insufficient access to information regarding higher education institutions and career prospects, as well as inadequate family support and communication.

From an Islamic educational perspective, decision-making processes should be grounded in Islamic family values such as *shura* (consultation), *amanah* (responsibility), *ta’awun* (mutual assistance), and *maslahah* (public benefit). These values provide ethical, spiritual, and social guidance that enables students to make academic decisions in a more reflective, responsible, and purposeful manner. In Islam, the family is regarded as the primary educational institution that shapes character, moral reasoning, and life orientation, including students’ academic and career choices.

Group guidance and counseling services have significant potential to facilitate students' self-reflection, exploration of interests and talents, and development of academic decision-making skills (Daulay et al., 2022). Through the group dynamics, students are encouraged to share experiences, engage in peer discussions, clarify personal values, and strengthen their academic choices. However, the implementation of group counseling services in senior high schools in Padangsidempuan City remains suboptimal. Several studies indicate that peer-group counseling can support students' decision-making abilities; however, the effectiveness of counseling services may be influenced by the quality of implementation and student engagement in the counseling process (Setyasri, 2026).

Previous studies have emphasized the importance of integrating Islamic values into educational guidance and counseling processes. Family education plays an important role in instilling Islamic values and shaping adolescents' character through parental guidance, religious habituation, and moral modeling (Mujib, 2021). Similarly, Mazandarani (2026) reported that Islamic-oriented counseling services contribute positively to students' motivation, discipline, and personal development. Sebayang et al. (2025) emphasized that parental involvement and guidance in academic decision-making contribute positively to students' study program choices by aligning educational decisions with students' talents and career aspirations.

Conversely, research on group counseling implementation in schools reveals persistent challenges. Bulantika (2019) noted that counselor competence significantly affects students' interest and participation in group guidance services, while Rohman et al. (2021) found that student engagement in counseling activities often remains below expectations. Several studies indicate that although Islamic values are increasingly recognized in guidance and counseling services, their practical implementation is still limited and not yet fully integrated into counseling practices (Arsal, 2023; Putri et al., 2026; Junaedi et al., 2024).

Although existing studies acknowledge the importance of Islamic values and group counseling in educational decision-making, limited research has specifically examined the integration of Islamic family values into group counseling strategies aimed at enhancing students' academic decision-making in selecting university study programs (Andry et al., 2022). Most prior research has addressed either Islamic values in family education or general group counseling practices separately, without offering a comprehensive framework that systematically combines both dimensions.

This study addresses this gap by proposing a holistic and contextualized group counseling strategy based on Islamic values. The integration of Islamic values in group counseling services has been shown to strengthen counseling goals by embedding spiritual, moral, and psychological dimensions into the counseling process, making it more meaningful for student development (Zerni & Darimis, 2025; Lazuardi et al., 2025; Farid & Aminah, 2025). Furthermore, previous studies indicate that Islamic value-based group counseling can improve students' behavioral outcomes through group counseling processes that integrate Islamic values in addressing students' behavioral problems (Abdi et al., 2020). In addition, the implementation of Islamic counseling in school settings demonstrates that religious values can be integrated into group counseling practices as part of counseling content and procedures in guidance and counseling services (Ramadhan & Bahiroh, 2021).

The novelty of this research lies in its integrative approach, which combines psychological, spiritual, and social dimensions within group counseling practices to strengthen students' academic decision-making capacity while fostering Islamic character development.

Research Aim

Based on the identified research gap, this study aims to analyze and develop strategies for Islamic family values–based group counseling to enhance senior high school students' academic decision-making abilities in selecting university study programs. The findings are expected to

contribute both theoretically and practically to the development of more effective, value-based counseling models in secondary education.

METHODS

Design

This study employed a qualitative approach with a case study design. The qualitative approach was chosen because the research seeks to gain an in-depth understanding of the processes, dynamics, and meanings of group guidance and counseling strategies based on Islamic family values in assisting students with academic decision-making for selecting university study programs. The case study design was applied to explore the phenomenon holistically within its natural context, namely the implementation of group guidance and counseling in a school that incorporates Islamic family values as fundamental principles in students' decision-making processes.

The research was conducted at a senior high school located in a region with a strong Islamic cultural context (e.g., Senior High School X in Padangsidempuan City). The research site was selected purposively based on the following characteristics: (1) the school provides active guidance and counseling services; (2) group guidance programs are implemented; (3) the majority of students come from Muslim families; and (4) there is an observable phenomenon of students' difficulties and confusion in determining university study programs.

Participants

The informants were selected using purposive sampling. The first group of informants consisted of guidance and counseling teachers or school counselors who actively implement group guidance services in schools. The second group of informants comprised 8–12 Grade XII students who participated in group counseling services and were in the process of selecting university study programs. The students were selected based on specific criteria: they were currently enrolled in Grade XII, had attended at least two group counseling sessions conducted by the school counselor, experienced uncertainty or required guidance regarding academic major or university selection, participated voluntarily in the study, and were able to clearly articulate their experiences and decision-making processes during interviews or group discussions (Creswell & Creswell, 2017). In addition, parents of students were included as optional informants to enrich perspectives on the role of Islamic family values in the academic decision-making process. The number of informants in this study was flexible and determined based on the principle of data saturation.

Procedure

Data were collected through several main techniques. First, in-depth data were obtained through semi-structured interviews with guidance and counseling teachers, students, and, when necessary, parents. These interviews were designed to explore students' understanding of academic decision-making, patterns of communication, and the influence of Islamic family values, the dynamics of group counseling sessions, and the strategies employed by counselors to optimize group guidance services.

Second, participant observation was carried out during the implementation of group guidance and counseling sessions. The observations focused on group dynamics, interactions among group members, the practical application of Islamic values such as *shura* (consultation), empathy, and justice, as well as the counseling techniques used by the counselors. Observational data were systematically recorded using observation sheets and detailed field notes to capture both verbal and non-verbal interactions.

Third, documentation was used as a complementary data source to strengthen and validate findings from interviews and observations. The documents collected included group counseling program plans, counseling modules or instructional materials, results of students' interest and

apptitude assessments or academic records, and portfolios related to students' career decision-making processes. These documents provided contextual and factual evidence that supported the overall analysis and interpretation of the data.

Data Analysis

Data analysis was conducted using the Miles and Huberman interactive model. In the data reduction stage, data obtained from interviews, observations, and documentation were carefully selected, organized, and focused on key themes relevant to the research objectives. These themes included group guidance and counseling strategies, Islamic family values, academic decision-making processes, as well as factors that supported or hindered the implementation of the counseling services. This process enabled the researcher to manage large volumes of qualitative data while maintaining analytical focus and coherence. In the data display stage, the reduced data were organized and presented in the form of narrative descriptions, thematic matrices, and visual diagrams. This presentation facilitated a clearer understanding of patterns, relationships, and connections among the identified categories and themes, thereby supporting deeper interpretation of the findings.

Finally, during the conclusion drawing and verification stage, the researcher interpreted the findings by examining the meanings and implications of Islamic values–based group counseling strategies. This stage involved continuously verifying interpretations against the data to ensure consistency and credibility, as well as analyzing the overall impact of these strategies on students' academic decision-making processes.

Trustworthiness of the Data

To ensure the validity and rigor of the study, four criteria of trustworthiness were applied. Credibility was achieved through triangulation of data collection techniques, including interviews, observations, and documentation, as well as triangulation of sources involving guidance counselors, students, and parents. In addition, member checking was conducted with informants to verify the accuracy of the findings, supported by prolonged engagement in the field and repeated observations to strengthen the depth and authenticity of the data.

Transferability was ensured by providing a detailed and rich description of the research context, including the characteristics of participants, the setting, and the implementation of group counseling services. This contextual detail allows readers to assess the applicability of the findings to similar educational settings or populations.

Dependability was established through the use of an audit trail that documented all stages of the research process, from data collection to analysis. This process was further strengthened by reviews conducted by experts or supervisory committees to ensure the consistency and logical coherence of the research procedures.

Finally, confirmability was ensured by grounding the study's findings strictly in empirical data rather than researcher assumptions or biases. This was supported by maintaining audit records, reflexive notes, and comprehensive field documentation, enabling transparency and allowing the findings to be traced back to the original data sources.

RESULTS AND DISCUSSION

Results

The findings indicate that strategies for optimizing group guidance and counseling (G&C) based on Islamic family values have a significant influence on assisting Grade XII students in making academic decisions related to the selection of university study programs. Group counseling services function not only as a forum for sharing experiences and information, but also as a mechanism for

internalizing Islamic family values that shape students' ways of thinking, decision-making processes, and levels of self-confidence in determining their academic futures.

These findings were derived from in-depth interviews, observations of group counseling sessions, and document analysis of counseling materials used by school counselors. The triangulation of data sources confirms that the integration of Islamic family values strengthens both the process and outcomes of academic decision-making among students.

Dynamics of Islamic Family Values–Based Group Counseling Implementation

The integration of Islamic values within group counseling sessions was carried out systematically by school counselors throughout the stages of the counseling process. Central to this integration was the internalization of *tawhid*, which framed the selection of a university study program as not merely an academic or pragmatic choice, but as an act of worship (*ibadah*) and a form of long-term life planning aimed at seeking Allah's pleasure. This perspective encouraged students to approach decision-making with a heightened sense of purpose, responsibility, and spiritual awareness. In addition, the principle of *shura* (consultation) was embedded in group discussions, allowing students to openly exchange ideas, provide mutual advice, and express differing opinions in a respectful and constructive manner. Counselors also emphasized *rahmah* (compassion) to cultivate an atmosphere of empathy, mutual respect, and emotional safety, ensuring that students felt accepted and supported regardless of their academic concerns or uncertainties. The value of *amanah* (responsibility) further reinforced students' awareness that academic decisions carry personal and moral accountability. Collectively, the integration of these values fostered a group dynamic that was warm, open, and strongly oriented toward meaningful and goal-directed outcomes. One counselor explained:

"...We always remind students that choosing a major is not just about where they want to study, but about how that choice can become ibadah. If the intention is right, the process and the outcome will also be meaningful..."
(Counselor 1).

This perspective encouraged students to approach decision-making with a heightened sense of purpose, responsibility, and spiritual awareness. A student reflected this understanding by stating:

"...After the group counseling sessions, I realized that my choice of major should not only make me happy but also be useful for others and pleasing to Allah..." (Student 3).

In addition, the principle of *shura* (consultation) was embedded in group discussions, allowing students to openly exchange ideas, provide mutual advice, and express differing opinions in a respectful and constructive manner. Counselors emphasized *rahmah* (compassion) to cultivate an atmosphere of empathy, mutual respect, and emotional safety. As one student noted:

"...In the group, I felt safe to talk. Even when my opinion was different, my friends listened and gave advice without judging me..." (Student 5).

The value of *amanah* (responsibility) further reinforced students' awareness that academic decisions carry personal and moral accountability. Collectively, these values fostered a group dynamic that was warm, open, and oriented toward meaningful and goal-directed outcomes. Within this value-based framework, counselors assumed a role that extended beyond the delivery of academic information. They functioned as moral and behavioral role models (*uswah hasanah*), demonstrating ethical communication, reflective thinking, and principled decision-making grounded in Islamic teachings. Counselors actively facilitated students' self-reflection by prompting

them to examine their interests, abilities, personal aspirations, and underlying values. Group discussions were guided using *shura* principles, enabling counselors to manage dialogue in a way that was participatory, inclusive, and respectful of diverse perspectives. Through this process, counselors also acted as mentors who directed students toward decisions that were not only academically sound but also beneficial (*maslahah*) for their personal development, families, and broader society. This multifaceted role strengthened the counselor–student relationship and enhanced students’ trust in the counseling process. One counselor stated:

“...Students observe not only what we say, but how we speak and respond. That is why we try to show patience, fairness, and Islamic manners during discussions...” (Counselor 2).

Counselors facilitated students’ self-reflection by encouraging them to explore their interests, abilities, and values. Through *shura*-based dialogue, counselors also acted as mentors who guided students toward decisions that were *maslahah* for themselves, their families, and society.

Observational findings further indicated that the incorporation of Islamic values had a positive impact on group interaction patterns. Students demonstrated greater confidence and courage in expressing their opinions, even when those views differed from those of their peers or prevailing trends. At the same time, they showed improved abilities to listen attentively, appreciate alternative perspectives, and engage in meaningful dialogue. The shared value framework promoted a strong sense of togetherness and mutual support among group members, reducing feelings of isolation or competition that often accompany academic decision-making. Through continuous discussion and interaction, students gradually internalized virtuous values such as empathy, respect, responsibility, and cooperation. This process of value internalization occurred organically through discussion-based learning, making group counseling not only a space for academic guidance but also a medium for character formation and ethical development. One student explained:

“...Before joining the group, I was afraid of making the wrong choice. After discussing with friends and the counselor, I became more confident and calmer...” (Student 1).

The shared value framework promoted a sense of togetherness and mutual support, reducing feelings of isolation and competition. Through ongoing discussion, students internalized values such as empathy, responsibility, and cooperation, making group counseling not only a space for academic guidance but also for character formation.

Factors Influencing Students’ Academic Decision-Making

Family influence and religious values emerged as central factors shaping students’ academic decision-making. Interview findings revealed that families function as the primary source of guidance and support when students determine their preferred university study programs. Through daily interactions and long-term educational socialization, families significantly shape students’ ways of thinking, value orientations, and attitudes toward education. Moral and spiritual values instilled within the family context provide an ethical foundation that guides students in evaluating academic options. Families also play an important role in encouraging students to align their personal interests and talents with broader social benefits. Within an Islamic cultural framework, academic decisions are not viewed merely as pathways to material success but as choices that carry spiritual meaning and are closely connected to worship (*ibadah*) and the pursuit of divine blessing (*barakah*). This perspective reinforces students’ sense of responsibility and moral accountability in making educational choices. A parent stated:

“...Since childhood, we taught our child that education is part of worship. When choosing a major, we remind them to think about benefits, not just income...” (Parent 1).

Students similarly acknowledged the strong role of family values:

“...My parents always ask me to choose a major that fits my abilities and can help others. That advice really affects my decision...” (Student 6).

Within an Islamic cultural framework, academic decisions were viewed as spiritually meaningful choices connected to *ibadah* and the pursuit of *barakah*. This perspective strengthened students’ sense of moral responsibility.

Despite this family support, many students reported experiencing considerable uncertainty when selecting university study programs. This uncertainty stemmed from limited knowledge about available programs and their prospects, pressure from peers, strong parental expectations, and a lack of deep self-understanding regarding personal interests, talents, and academic capacities. These factors often created internal conflict and anxiety, making it difficult for students to arrive at confident and independent decisions. Islamic values–based group counseling played a crucial role in alleviating this uncertainty by providing structured opportunities for spiritual reflection and collective consultation (*shura*). Through guided discussions grounded in shared values, students were able to clarify their priorities, reduce anxiety, and approach decision-making in a more reflective and balanced manner. One student shared:

“...I was confused because my friends chose popular majors, while my parents had different expectations. I didn’t really understand my own strengths...” (Student 2).

Islamic values–based group counseling helped alleviate this uncertainty through spiritual reflection and collective consultation (*shura*). As another student noted:

“...Listening to others’ experiences and reflecting on Islamic values helped me feel more certain and less anxious about my choice...” (Student 4).

Guidance counselors also played a pivotal role in supporting students throughout the academic decision-making process. They acted as key providers of accurate and relevant academic information, including details about university study programs, career prospects, and admission requirements. Beyond information delivery, counselors functioned as mediators who helped bridge the gap between students’ aspirations and family expectations, facilitating constructive dialogue and mutual understanding. Counselors further served as facilitators of career-related discussions, enabling students to explore alternatives, reflect on their goals, and evaluate potential outcomes. Additionally, they offered motivational support and spiritual reinforcement, strengthening students’ confidence and resilience in making informed and value-based academic decisions. One counselor explained:

“...Sometimes students feel pressured by their families. Our role is to help both sides understand each other and find the best solution based on values...” (Counselor 3).

Effectiveness of Islamic Values–Based Group Counseling Strategies in Academic Decision-Making

The findings indicate a clear enhancement of students’ self-reflection abilities as a result of Islamic values–based group counseling. Students became more capable of recognizing and articulating their personal interests and talents, while also developing a deeper awareness of the

family values that guide their lives. This reflective process enabled them to align their choices of study programs with Islamic principles such as *maslahah* (benefit) and usefulness, ensuring that academic decisions were not only personally meaningful but also socially and morally responsible. Moreover, students demonstrated an increased ability to critically evaluate external influences, including peer pressure, prevailing trends, and societal expectations. Such depth of reflection was rarely observed in conventional group counseling services that did not integrate Islamic values, highlighting the added value of this approach. One student stated:

“...Through the counseling sessions, I realized what I am good at and how my choice should bring benefit, not only for myself but also for others...”
(Student 7).

Students also developed the ability to critically evaluate external influences such as peer pressure and social trends. This depth of reflection was perceived as a distinctive strength of Islamic values-based counseling compared to conventional approaches.

In addition to improved self-reflection, students showed strengthened self-confidence in making academic decisions. The practice of shura within group discussions, combined with mutual support among group members, fostered a sense of reassurance and collective encouragement. Students reported greater certainty regarding their chosen study programs and expressed a reduced tendency to be swayed by peer pressure or popular trends. They also developed an understanding that thoughtful and well-planned decisions represent a form of *amanah*, reinforcing their commitment to taking responsibility for the outcomes of their choices. This shift indicates that confidence emerged not from impulsivity, but from a reflective and value-based decision-making process. As expressed by a student:

“...After discussing in the group, I was no longer afraid of being different from my friends. I felt confident because my decision was well thought out...”
(Student 8).

Students understood that academic decisions represent an *amanah*, reinforcing responsibility for future outcomes. Ultimately, the integration of Islamic values within group counseling contributed to the formation of more mature and meaningful academic decisions. The decisions made by students were characterized by a strong alignment with their interests and talents, careful consideration of Islamic values such as blessing (*barakah*), benefit, and responsibility, and active consultation with family members and guidance counselors. Students also demonstrated greater awareness of long-term career prospects and the potential implications of their academic choices. These findings underscore the effectiveness of group counseling as a medium for cultivating structured, reflective, and responsible academic decision-making, particularly when grounded in a coherent value-based framework.

Discussion

Reinforcement of Internal Decision-Making Processes through Islamic Values

The findings of this study indicate that the integration of Islamic family values within group counseling significantly strengthens students' internal decision-making processes. Consistent with Schwartz's values theory, values function as stable cognitive structures that guide judgment and behavior. In this study, Islamic values such as tawhid, *amanah*, *maslahah*, and *barakah* provided students with a moral and spiritual framework that shaped how they interpreted academic choices. Unlike conventional academic counseling, which often emphasizes rational analysis and external outcomes, this value-based approach enabled students to perceive academic decision-making as a meaningful and ethically grounded process.

Previous studies on career and academic decision-making have demonstrated that value clarity enhances decisional confidence and reduces anxiety. However, much of the existing literature focuses on secular or individualistic value systems. This study extends prior research by demonstrating that religiously grounded values, specifically Islamic family values, can serve as powerful internal regulators of cognition and motivation. Students were not only guided to evaluate academic options logically, but also encouraged to consider long-term moral responsibility and social benefit. This integration resulted in deeper self-reflection and more coherent decision-making patterns than those reported in studies of non-value-based counseling interventions.

Shura-Based Group Counseling as an Effective Collective Decision-Making Model

The findings further highlight the effectiveness of *shura* (consultation) as a culturally and religiously relevant mechanism within group counseling. In line with Corey's group dynamics theory, structured group interaction enhances self-awareness, interpersonal learning, and emotional support (Corey, 2012). The application of *shura* enriched these dynamics by embedding democratic participation, mutual respect, and shared responsibility into the counseling process.

Previous research on group counseling has emphasized peer interaction as a means of reducing indecision and promoting insight. This study builds upon those findings by illustrating that when group interaction is guided by *shura*, students engage more openly and respectfully, even in the presence of differing opinions. Unlike competitive or comparison-driven group settings reported in some prior studies, the *shura*-based approach fostered cooperation rather than rivalry. As a result, students experienced reduced decision-making anxiety and increased confidence, suggesting that culturally grounded consultation models may be more effective than generic group counseling frameworks in certain sociocultural contexts.

Counselors as Moral Role Models in Academic Decision-Making

Consistent with Bandura's Social Learning Theory, the findings underscore the importance of counselors' roles as moral and behavioral role models. Students observed and internalized counselors' communication styles, ethical reasoning, and value-based responses, which significantly influenced their own decision-making behaviors. This confirms earlier research indicating that counselor credibility and authenticity are critical factors in counseling effectiveness.

However, this study extends previous findings by demonstrating that moral modeling grounded in Islamic values enhances not only relational trust but also cognitive and ethical development. Counselors functioned as *uswah hasanah* (exemplary models), offering students tangible demonstrations of reflective, responsible, and value-consistent decision-making. This modeling effect strengthened students' confidence and enabled observational learning processes that supported adaptive problem-solving. Compared to studies that focus primarily on technical counseling competencies, these findings emphasize the centrality of counselor character and value alignment in facilitating meaningful academic decisions.

Implications

The findings of this study have several important implications for guidance and counseling practice, particularly in Islamic or value-oriented educational contexts. First, they suggest that integrating religious and family values into counseling services can enhance students' self-awareness, decisional clarity, and moral responsibility. Counseling programs should therefore move beyond information dissemination and incorporate structured value reflection as a core component of academic guidance.

Second, counselor education and professional development programs should emphasize not only technical skills but also ethical formation and cultural competence. Training counselors to facilitate *shura*-based discussions and model value-consistent behavior can strengthen counseling

effectiveness. At the policy level, educational institutions may consider formally integrating value-based counseling frameworks into school guidance curricula to better support students facing complex academic and career decisions.

This study contributes theoretically by enriching the field of guidance and counseling through the development of an Islamic family values–based group counseling approach that supports academic decision-making and has the potential to be expanded into a broader framework for academic, career, and developmental counseling. Practically, the findings encourage guidance counselors to implement value-based group counseling in interest mapping and university study program selection, supported by schools through adequate resources and professional development. Parents are advised to strengthen value-based communication and consultation at home, while students are encouraged to actively engage in self-exploration and group counseling services to make more reflective, responsible, and identity-aligned academic decisions.

Limitations and Recommendation for Future Research

Despite its contributions, this study has several limitations that should be acknowledged. The research was conducted within a specific cultural and religious context, which may limit the generalizability of the findings to non-Islamic or more pluralistic settings. Additionally, the qualitative design and relatively small number of participants, while appropriate for in-depth exploration, restrict the ability to draw causal conclusions or broad statistical generalizations.

Future research could address these limitations by employing mixed-methods or longitudinal designs to examine the long-term impact of Islamic values–based group counseling on academic and career outcomes. Comparative studies involving different religious or cultural value systems would also provide valuable insights into the universal and context-specific aspects of value-based counseling. Furthermore, exploring parents' perspectives more systematically could deepen understanding of how family values interact with school-based counseling interventions in shaping students' academic trajectories.

CONCLUSION

This qualitative study demonstrates that optimizing group guidance and counseling through the integration of Islamic family values significantly supports students' academic decision-making processes. The internalization of values such as *tawhid*, *rahmah*, justice, and *shura* provides an ethical and moral framework that encourages responsibility, reflective thinking, and careful consideration of academic choices. Through structured group counseling activities such as self-reflection, interest assessment, dialogical discussion, and decision-making simulations, students develop greater self-awareness, confidence, and academic decision literacy within a supportive and empathetic group environment. Overall, the integration of Islamic family values with group counseling strategies proves to be pedagogically effective and culturally appropriate, fostering academic decisions that are more mature, realistic, and responsible within the Indonesian religious and collectivist context.

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