

Transformative Guidance and Counseling Management in Islamic Education Practice

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Abstract: Guidance and Counseling (BK) services play a crucial role in transformative education, but are often hampered by a secular paradigm that neglects the spiritual dimension of students. This study aims to formulate a systematic, transformative BK management model based on Islamic values. Using qualitative case study methods and inductive data analysis, a results-oriented, data-driven managerial framework was developed. The results emphasize that BK must go through the P-O-A-C stages integrated with Islamic values, supported by strong collaboration between stakeholders, and implement digital innovation to overcome implementation challenges and achieve the development of Perfect Humans in the digital era.

Keywords: Guidance and Counseling Management, Transformative, Islamic Education

INTRODUCTION

Guidance and Counseling (BK) is an integral part of the education system with the primary goal of optimizing student development (Berkat, 2018). However, amidst the demands of 21st-century education, which requires students to be independent, adaptable, and master holistic competencies, the conventional BK approach—which focuses solely on addressing symptomatic problems—is considered inadequate (Farisya, 2025).

One way to address this need for change is through the concept of transformative guidance and counseling (BK). This concept shifts the perspective of BK services from being a "fire-fighting" solution to a problem, but rather as a comprehensive process for developing students' full potential (Nabila et al., 2025). The goal is to encourage profound and sustainable behavioral changes, encompassing cognitive, affective, and psychomotor dimensions, so that students are prepared to face the complex challenges of the future.

However, this spirit of transformation faces real implementation challenges. Guidance and counseling management practices in many schools remain routine, unintegrated, and weak in measuring the impact of change. This challenge is exacerbated by the lack of managerial and leadership competencies among counselors to become drivers of transformation. Based on this situation, in-depth research on formulating an effective Transformative Guidance and Counseling Management model in education is urgently needed.

Transformative Islamic education is defined as an approach that seeks to change the paradigm and practices of conventional education towards a more holistic system based on Islamic values (Mawlana Nabrisni Hawna, et al., 2024). This concept rests on three main pillars: 1) integration of general knowledge and Islamic values; 2) holistic learning (covering physical, mental, spiritual, and social aspects); and 3) generating positive impacts for both individuals and society. Essentially, transformation is defined as a process of fundamental or substantial change within a human being (Jack Mezirow, 2000).

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In the context of Islamic educational management, counselors play a vital role in ensuring that the guidance provided to students is not only effective but also aligned with Islamic values (Yundri Akhyar, 2023). The primary role of guidance and counseling is to guide students toward developing noble character, strong independence, and instilling a sense of responsibility.

Despite this, many school guidance and counseling services still adopt a modern psychological approach that is secular, individualistic, and reductive (Budi Johan, 2025). This situation makes conventional guidance and counseling less able to address the spiritual crisis, declining moral awareness, and weakening religious identity experienced by students. Therefore, transformative guidance and counseling management is needed to reform the guidance and counseling curriculum to be more contextual, oriented toward values of change, and focused on developing students' Islamic character holistically.

METHOD

This research is a qualitative case study, chosen to conduct a comprehensive investigation of the Transformative Guidance and Counseling management model and practices in the field. Data collection was conducted through three main techniques: in-depth interviews with students, observations of Guidance and Counseling services, and analysis of program documents and Guidance and Counseling reports. The collected data were analyzed inductively through a process of data reduction, data presentation, and conclusion drawing. The final result of this process is an innovative and data-verified managerial framework.

RESULT AND DISCUSSION

1. The Nature and Principles of Transformative Change Management

Change management is the process of using organizational resources to influence change in an organization by utilizing other people to achieve goals efficiently and effectively. (Mawlana: 2024) This process is the entire procedure that begins with planning, organizing, mobilizing, and controlling which is expected to lead to progress.

Transformative Guidance and Counseling (BK) management in the context of Islamic education is a planned and systematic approach to managing BK services. Its primary goal goes beyond solving immediate problems. (Helmi, 2019) This approach focuses on guiding students to achieve holistic and independent self-development, always grounded in Islamic values and teachings. The ultimate goal of this process is to achieve true happiness for students, both in this world and the hereafter.

2. Transformative Guidance and Counseling (BK) Management in Islamic Education

Transformative guidance and counseling management in Islamic education is a systematic and holistic approach that aims to trigger fundamental and profound changes in students, based on the Qur'an and Sunnah as the main guidelines. The main goal is to form *Insan Kamil* (perfect individuals) who achieve an optimal balance between worldly and hereafter excellence, have complete independence, and have noble morals. (Dedi, 2024) Transformative guidance and counseling services cover aspects of personal, social, learning, and career development, and use Islamic problem-solving strategies such as increasing faith, piety, self-understanding (*ma'rifatun nafs*), and developing potential (*fitrah*). This transformative guidance and counseling management is realized through structured management stages, starting from planning, organizing, implementing, to evaluation, the stages of transformative guidance and counseling management in Islamic education are as follows:

First stagenamely: Planning (Needs Identification) in the implementation of transformative Guidance and Counseling (BK) management in Islamic education is a crucial initial step, where the main focus is to find and understand in depth the needs and various problems faced by students (including

personal, social, learning, and career problems) using appropriate instruments. Based on this identification, the next step is to systematically develop a BK service program that must be integrated with the Islamic education curriculum and have a strong foundation in the values of the Qur'an and Sunnah. The success of this planning stage depends heavily on the involvement of all stakeholders, including school principals, teachers, parents, and the community, in collectively formulating the strategy and objectives of the BK program.

Second stage: Organization (Work Plan Preparation) in transformative Guidance and Counseling (BK) management in Islamic education focuses on structuring structures and resources to implement the program effectively. This stage includes establishing roles to ensure BK teachers/counselors have full competence and responsibility in providing independent services. Next, resource allocation is carried out wisely, which includes regulating the use of technology, time, and teaching staff. (Samriana, 2024) The culmination of this stage is solid teamwork—involving all teachers, especially Islamic Religious Education (PAI) teachers—to ensure the integration of religious values and noble morals in every BK service provided.

Level threea: The implementation of Guidance and Counseling Services (BK) in the transformative management of Islamic Education is carried out through three main service components, where all activities are imbued with religious values. First, Basic Services, which consist of classical guidance, group guidance, or lectures, aim primarily to instill Islamic values and ethics in all students. Second, Responsive Services, which focus on handling specific cases (through individual, group, or mediation counseling), utilize approaches and techniques based on Islamic teachings. Third, the Specialization Service, which assists students in career planning and further education while remaining aligned with religious principles. Throughout this implementation process, integration with Islamic Religious Education (PAI) teachers is strongly emphasized, with PAI teachers playing an active role in providing guidance to develop religious attitudes and instill noble morals in students.

Fourth Stage Evaluation and Reflection, in transformative guidance and counseling management in Islamic education, is an ongoing process aimed at assessing the effectiveness of the services provided. This process specifically seeks to measure the real transformative impact on students, such as the extent to which there is an increase in character, independence, and a strengthening of understanding of Islamic values. (Eko Carles, 2025) The results of this impact and effectiveness assessment are then used as a basis for reflection and continuous improvement of the guidance and counseling program so that its relevance and success in realizing the goals of Islamic education can increase in the future.

3. Transformative Change Model in Educational Practice

The most basic Transformative Change Model and the main reference is the Three Stage Model (*Three-Step Model*) developed by social psychologist Kurt Lewin in the 1940s. This classic model explains that for planned change to be successful and long-lasting, it must go through three phases: first, Unfreeze, which is creating awareness and breaking down old habits (*status quo*) to overcome resistance and demonstrate the urgency of change; second, Change/Movement, which is implementing new systems or behaviors with ongoing support, training, and communication; and finally, Refreeze, which is stabilizing and institutionalizing newly implemented changes so that they become a permanent part of the new organizational culture or norms. (Dina, 2020)

Application of Kurt Lewin's Three-Stage Model in the context of coaching new students in the first semester of the Guidance and Counseling (BK) Study Program at IKIP Siliwangi, with a focus on

changing mindsets and developing initial competencies: Application of the Kurt Lewin Model to BK Students in the First Semester

The implementation of this change model aims to change students from a student mentality to a professional one who is ready to become a prospective counselor (prospective BK Teacher).

a. Unfreeze (Pencairan)

This stage focuses on dissolving students' long-held views of guidance and counseling, which are often seen as merely "school police" or "punishment centers." Objectives: Raise awareness of the importance of being proactive, critical students, and understanding guidance and counseling as a humanistic and scientific helping profession. Activities: Academic Orientation (Osmaru): Presenting data and case studies on guidance and counseling misconceptions that need to be changed. Critical Discussion: Facilitating a discussion forum on the challenges of guidance and counseling in schools and the role of guidance and counseling in the Industrial Revolution 4.0, creating a sense of urgency to change perspectives. Initial Self-Assessment: Students are asked to complete a questionnaire about their hopes and fears. towards the BK profession, making them aware of the gap between ideal conditions and current conditions.

b. Change/Movement

This stage is the implementation of new behavior and knowledge that is in accordance with the professional standards of BK. Objectives: Acquiring basic knowledge, communication skills, and developing a professional identity as a prospective counselor. Activities: Core Courses: Implementation of intensive learning in basic courses such as Introduction to BK, Ethics of the BK Profession, and Developmental Psychology.

Simulation and Practice: Students are involved in role-playing initial peer-counseling sessions to apply basic humanistic communication techniques. Ongoing Support: Lecturers and senior mentors provide regular guidance and feedback to ensure new behaviors (e.g., empathy, confidentiality) are implemented correctly.

c. Refreeze (Refreezing)

This stage aims to strengthen new practices so that they become permanent habits and an integral part of students' academic and professional identities. Objective: To make the mindset and skills of BK semester 1 a solid foundation for the following semester. Activity: Integrative Final Project: Students are asked to create a reflection journal or a simple case study that integrates all BK concepts learned and finds an ethically based solution.

Reward System: Provide recognition or certificates (e.g., "Student with the Best Professional Ethics") to reinforce new positive behaviors. Integration into the System: Ensure that the curriculum from semester 2 onward builds on the competencies acquired in semester 1, preventing students from reverting to old ways of thinking. Through these three stages, first-semester students at IKIP Siliwangi are systematically prepared to transform from mere students into individuals who understand and uphold the professional identity of prospective counselors.

4. Integration of Islamic Values and the Role of Transformative Counselors.

The Role of Transformative Counselors and the Integration of Islamic Values Counselors in transformative Islamic education management hold the primary responsibility as agents of change and collaborators to integrate guidance and counseling services into the educational curriculum. This integration focuses on holistic values, namely harmoniously combining cognitive, affective, and spiritual

aspects, making Islamic values such as monotheism, patience, and sincerity the core of psychological and spiritual strengthening. Counselors not only provide personal and social guidance to instill self-awareness and resilience, but also provide spiritual guidance to help students navigate ethical and moral dilemmas in accordance with religious teachings. The success of this role depends heavily on cross-role collaboration—including the Principal, Homeroom Teacher, and parents—by forming a "Golden Triangle of Communication" that ensures a shared commitment to character development.

b. Data-Driven Accountability and Digital Innovation

Transformative BK management requires high levels of accountability that go beyond simply counting activities. Accountability has now shifted to a data- and results-based approach (*results-oriented*), known as DBDM (*Data-Based Decision-Making*), where data is collected and analyzed to improve school performance. Systematic models such as measure provide a framework for linking counseling programs to the school's mission, while TISC (*Transformative Individual School Counseling*) encourages counselors to become reflective and investigative practitioners. In addition, facing digital challenges, cyber counseling (*Cyber Counseling*) emerged as a key innovation, enabling services to reach learners without geographical limitations, in line with the utilization of digital instruments such as excel-based problem checklists (DCM) for fast and accurate problem identification.

5. Challenges and Innovations of Transformative Guidance and Counseling

The implementation of transformative Guidance and Counseling (BK) in Islamic education faces significant obstacles, including limited counselor competency in program accountability and a lack of systemic support, such as infrastructure. Culturally, there is resistance from secular educators, while policy-wise, the Guidance and Counseling Operational Guidelines (POP) for Guidance and Counseling are not specific in determining indicators of success with direct impact. The limited human resources that combine BK and Islamic Religious Education expertise (Eko Carles, 2025) encourage innovation: from technological innovations for easily accessible services, to more humanistic and transformative service innovations, to systematic case studies to measure the actual effectiveness of services.

CONCLUSIONS

In conclusion, the role of guidance and counseling management in transformative educational practices is crucial, focusing on character development rooted in Islamic values and holistic individual development. To optimize this role, more specific national policy support regarding data-driven accountability practices is needed, as well as ongoing professional development for counselors to enhance digital and spiritual competencies.

Suggestions for optimizing transformative guidance and counseling management require specific national policy support on data-based accountability as an indicator of success. Counselors must enhance their digital (*Cyber Counseling*) and spiritual competencies through continuous professional development. Institutions must strengthen systemic support and overcome cultural resistance, ensuring full integration with spiritual, intellectual, and emotional intelligence.

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