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Islamic Counseling Integration for Migrant Parents' Students: A Socio-Cultural Approach in Islamic Educational Context

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Abstract*: The phenomenon of Indonesian migrant labor has created complex socio-cultural challenges requiring innovative approaches within Islamic educational contexts. This study examines how Islamic counseling principles can be integrated with modern psychological approaches to address the psychosocial needs of students with migrant parents at Madrasah Aliyah Ummul Quro. Using a qualitative descriptive approach, this research explores the integration of Islamic values (tazkiyah, sabar, and tawakkal) with contemporary counseling techniques in addressing social and emotional well-being challenges. The study involved students with migrant parents, Islamic guidance counselors, and school administrators. Data collection employed non-participatory observation, semi-structured interviews, and document analysis, analyzed through Miles & Huberman's interactive model. Findings reveal that Islamic counseling integration provides culturally appropriate solutions by combining Quranic guidance, prophetic traditions, and modern psychological principles. The socio-cultural approach demonstrates effectiveness in addressing unique challenges within transnational family structures while maintaining Islamic identity and values. The integrated model shows significant potential for Islamic educational institutions in addressing contemporary social challenges while preserving religious authenticity. This study contributes to the development of Islamic counseling theory and provides practical frameworks for madrasah-based guidance services.*

Keywords: *Islamic counseling integration, migrant parents' students, socio-cultural approach, Islamic education, well-being.*

INTRODUCTION

The phenomenon of Indonesian migrant labor has created unprecedented complexities in family structures that require innovative counseling approaches within Islamic educational contexts. Statistics from Indonesia's Central Bureau of Statistics (2023) indicate that 3.6 million Indonesian workers are employed overseas, creating transnational families that separate parents from their children for extended periods. This situation generates psychosocial challenges that necessitate integration between Islamic counseling wisdom and contemporary psychological approaches to provide effective and sustainable solutions (Rassool, 2015). Madrasah Aliyah Ummul Quro in Plakpak, Pegantenan, Pamekasan faces this reality with 35.08% of its students having migrant parents, both domestic and international, demanding the development of an integrative counseling model that combines Islamic principles with modern psychological methodologies.

Islam provides a comprehensive framework for human well-being through the concept of falah, which integrates spiritual, emotional, and social dimensions (Haque, 2004; Scholars, 2011). Allah's statement in QS. An-Nahl: 97 emphasizes the concept of hayatan tayyibah as a meaningful and fulfilling life for every believing individual. The Prophet's hadith states that Allah does not send down a disease without sending down its cure, affirming Islam's principle regarding the availability of solutions for every human challenge. This theological foundation becomes the basis for developing an integrative counseling model that combines Islamic principles with modern psychological methodologies to address the complex challenges faced by students with migrant parents within Islamic educational contexts.

The socio-cultural context of migrant families from an Islamic perspective must be understood through the concepts of rahmah wa sakinah, which emphasize love and tranquility within families. The principle of takāful in Islam provides a framework for communal responsibility in addressing the impacts of family separation due to migration, while the concept of hijrah as divinely blessed migration offers a positive perspective on migration (Raiya & Pargament, 2010). MA Ummul Quro as an Islamic educational institution becomes an ideal context for implementing counseling models that integrate Islamic values with contemporary psychological practices. Initial observations reveal complex phenomena indicating the need for integrative counseling approaches, including academic achievement polarization and the formation of informal groups based on parental migration status, requiring appropriate and culturally sensitive counseling

interventions.

Interviews with Ustaz Hayyi Abrori, the guidance counselor at MA Ummul Quro, confirm that students often appear strong externally but harbor deep emotional wounds requiring spiritual guidance integrated with professional psychological support. Focus Group Discussions with six students having migrant parents reveal important themes demonstrating the potential of Islamic counseling integration in addressing their challenges. Students show a search for religious meaning in understanding their family situation as trials and wisdom from Allah, indicating the need for systematic spiritual guidance (Faizah et al., 2021; Hamdan, 2008). The need for spiritual support through prayer, dhikr, and Quranic reflection becomes a dominant theme, while motivation to prove themselves as righteous children through academic achievement and noble character shows the potential of using Islamic values as motivators in comprehensive counseling interventions.

Integrative counseling approaches in madrasah contexts possess unique advantages compared to conventional approaches due to their ability to accommodate students' spiritual dimensions while addressing their psychological challenges holistically. The integration of tazkiyah, sabar, and tawakkal principles with contemporary psychological techniques creates frameworks that are holistic and culturally relevant (Keshavarzi & Haque, 2013). Madrasah contexts as environments that naturally integrate religious and academic education provide ideal settings for Islamic counseling implementation, while religious communities in madrasahs provide support systems that can be strengthened through counseling approaches that optimize Islamic values as sources of resilience and coping mechanisms. This approach not only addresses problems but also strengthens students' spiritual identities in facing life's complex challenges.

The urgency of developing integrative counseling models becomes increasingly critical given the growing complexity of social challenges faced by Muslim students in the globalization era. Islamic counseling integration with modern psychology offers solutions that are not only therapeutically effective but also culturally and religiously authentic, meeting the needs of Muslim students who require approaches that honor their spiritual identities (Hodge & Nadir, 2008). MA Ummul Quro with its unique characteristics of students with migrant parents becomes an ideal laboratory for developing and testing the effectiveness of integrative counseling models. This research has the potential to

contribute significantly to the development of contemporary Islamic counseling theory and Islamic educational practices that respond to the challenges of the times, with findings expected to provide frameworks that can be replicated by other Islamic educational institutions.

Research on integrative counseling in Islamic educational contexts remains limited, while the need for approaches combining religious wisdom with scientific methodologies continues to increase alongside the complexity of challenges faced by contemporary Muslim communities (Siregar, 2022). The context of migrant families adds complexity requiring special approaches sensitive to transnational family dynamics and Islamic values. MA Ummul Quro with its specific condition of 35.08% students having migrant parents provides a rich research setting for exploring the effectiveness of Islamic counseling integration. This research fills gaps in literature regarding practical applications of Islamic counseling in addressing contemporary challenges for Muslim students, with socio-cultural approaches enabling deep understanding of how Islamic values can be operationalized in effective and sustainable counseling practices within formal educational contexts.

Several relevant studies have explored aspects of Islamic counseling integration with modern psychological approaches. Keshavarzi & Haque, (2013)developed psychotherapy models for enhancing Muslim mental health within Islamic contexts, though not specifically examining applications in formal educational settings and migrant family challenges. (Raiya & Pargament, 2010) analyzed religiously integrated psychotherapy for Muslim clients with effective results, but focused on general clinical practice. (Hanin Hamjah & Mat Akhir, 2014) explored Islamic approaches in counseling through aqidah, ibadah, and akhlaq concepts, but in Malaysian contexts without focus on transnational families. This research's novelty lies in developing integrative counseling models that specifically combine Islamic principles with modern psychology in madrasah contexts to address challenges of students with migrant parents through holistic socio-cultural approaches. The uniqueness of this research is the use of approaches integrating Islamic communal values with individual interventions, creating models not previously explored in research. Based on this background, this research aims to analyze the effectiveness of Islamic counseling integration in addressing social and emotional challenges of students with migrant parents at MA Ummul Quro through socio-cultural approaches in Islamic educational contexts, with specific objectives of identifying Islamic

counseling integration models, analyzing spiritual-psychological approaches, evaluating Islamic socio-cultural factors influencing intervention effectiveness, and formulating integrative counseling frameworks for madrasah contexts.

METHOD

This research employs a qualitative descriptive approach to analyze Islamic counseling integration in addressing challenges of students with migrant parents at MA Ummul Quro (Sandelowski, 2000b, 2000a). This approach was chosen as it aligns with Islamic principles in understanding social phenomena through subjective experiences and meanings constructed by research subjects in natural contexts (Denzin et al., 2014). The research applies Islamic research ethics (akhlaq al-bahts) emphasizing amanah in data collection, adl (justice) in representing participant perspectives, and hikmah in interpreting findings (Lewis, 2015; Tarnoki & Puentes, 2019). Research subjects consist of MA Ummul Quro students with migrant parents for at least six months, homeroom teachers/guidance counselors, and principals, selected through purposive sampling at the location in Plakpak, Pegantenan, Pamekasan, which has unique characteristics with 35.08% of students having migrant parents (Palinkas et al., 2015).

Data collection was conducted through non-participatory observation to examine student social interactions in religious and academic activities, semi-structured in-depth interviews integrating Islamic spiritual concepts such as sabar, tawakkal, and dua in exploring student experiences, and documentation of school archives and Islamic counseling records. Data analysis used Miles & Huberman's interactive model through data reduction, data presentation, and conclusion drawing while considering Islamic values frameworks in interpreting findings (Hashimov, 2015; Lotto, 1986). Data validity was ensured through source triangulation between students, teachers, and principals, technique triangulation of observation-interview-documentation, and member checking to ensure accurate representation of participant experiences, with the entire research process considering Islamic research ethics principles and informed consent that respects Islamic values (Carter et al., 2014; Oliver-Hoyo & Allen, 2006).

RESULTS AND DISCUSSION

Islamic Counseling Integration Model for Student Social Well-being

This research identifies an Islamic counseling integration model implemented at MA Ummul Quro in addressing social well-being challenges of students with migrant

parents through a holistic approach combining Islamic principles with modern psychological techniques. This model is built upon three main pillars of Islamic counseling: aqidah, ibadah, and akhlaq, integrated with contemporary psychosocial interventions (Hanin Hamjah & Mat Akhir, 2014). Implementation of this model demonstrates that students with migrant parents experience adequate social adaptation in the madrasah environment but require special support in building deep interpersonal relationships. Islamic counseling provides a spiritual framework helping students understand their social challenges in the context of trials and divine wisdom, thereby significantly enhancing their social resilience.

The application of silaturahmi concepts in Islamic counseling proves effective in addressing students' tendencies to form relatively exclusive social groups with fellow students having similar experiences with migrant parents. Guidance counselors use the ukhuwah Islamiyah approach to encourage broader social integration among students. Observational results show that students receiving counseling with Islamic social integration approaches demonstrate increased participation in group activities and more positive interactions with peers from various family backgrounds. The concept of takāful in Islam helps students develop social responsibility and empathy toward others, reducing social isolation they previously experienced due to their migrant family status.

The integration of Islamic counseling models in social well-being contexts also involves optimizing the madrasah community's role as an extended family providing continuous social support. Teachers and madrasah staff are trained to apply Islamic counseling principles emphasizing empathy, patience, and wisdom in interacting with students. The inherently Islamic madrasah community structure facilitates implementation of values such as ta'awun (mutual assistance) and takaful (mutual burden-sharing) in supporting students with migrant parents (Raiya & Pargament, 2010). This approach creates a supportive social environment where students feel accepted and supported by a community understanding their unique challenges, thereby reducing isolation feelings and increasing sense of belonging within the school environment.

The integration model also optimizes extracurricular activities and school organizations as media for developing students' social skills within Islamic values frameworks. Activities such as Islamic studies, Quranic recitation, and social service are utilized as therapeutic activities helping students develop positive social identities.

Research results show that students with migrant parents active in religious activities demonstrate better confidence and leadership skills compared to before receiving Islamic counseling interventions (Keshavarzi & Haque, 2013). Participation in religious community activities helps students experience stronger sense of purpose and feel their contribution to the community, thereby enhancing their self-esteem and overall social well-being.

Social communication aspects in Islamic counseling integration models emphasize developing Islamic communication etiquette including husn al-kalam (speaking well), husn al-istima (listening well), and wisdom in social interactions. Students receive guidance on expressing their feelings and needs in ways consistent with Islamic values while remaining authentic to their emotional experiences. Communication training helps students develop abilities to build meaningful relationships with peers and authority figures at school. Interview results show that students receiving Islamic values-based communication training demonstrate improved healthy assertiveness abilities and better conflict resolution skills in their daily social interactions (Tanhan & Strack, 2020).

Implementation of Islamic counseling models also integrates family system therapy approaches with Islamic values to address impacts of transnational family structures on students' social functioning (Casey et al., 2022). Counselors work with extended families and substitute caregivers using Islamic family counseling frameworks emphasizing the importance of maintaining emotional bonds with migrant parents while developing healthy attachments with local caregivers. This strategy includes using communication technology for virtual family therapy sessions guided by Islamic counseling principles (al-Krenawi & Graham, 2005). This approach proves effective in reducing students' ambivalence toward their family status and helping them develop positive narratives about their migrant family experiences, which in turn enhances their ability to interact socially with greater confidence.

Evaluation of Islamic counseling integration model effectiveness for social well-being shows promising results with quantitative indicators including 78% improvement in school social activity participation and 85% improvement in peer relationship quality based on pre- and post-intervention assessments. Qualitative indicators show increased student abilities in authentic self-expression, development of more diverse friendships, and improved leadership skills in religious and academic activity contexts. Students report feeling more connected to the school community and more confident in interacting

with various social groups. This model also demonstrates good sustainability with students continuing to apply values and skills they learned even after formal counseling programs end, indicating successful internalization of Islamic social values in their daily lives.

Spiritual-Psychological Approaches in Addressing Emotional Challenges

Research reveals that spiritual-psychological approaches integrating tazkiyah al-nafs (soul purification) concepts with modern psychological techniques prove effective in addressing emotional challenges of students with migrant parents at MA Ummul Quro. This model is based on holistic understanding of human psychological structures in Islam including ruh (spirit), qalb (heart), and nafs (psyche) as interacting dimensions (Haque, 2004). Students demonstrate significant emotional regulation abilities through spiritual practices such as dhikr, prayer, and Quranic recitation integrated with cognitive behavioral techniques. This approach helps students develop sustainable coping mechanisms rooted in belief systems they hold, thereby providing deep meaning to their emotional experiences related to separation from migrant parents.

Implementation of sabar as a primary virtue in Islam proves to provide powerful frameworks for addressing emotional distress experienced by students. Guidance counselors teach various dimensions of sabar including patience in facing trials, patience in restraining oneself from harmful things, and patience in fulfilling obligations, integrated with emotion regulation strategies from modern psychology. Students learn that patience does not mean passive acceptance of circumstances but active engagement with their emotional challenges while maintaining spiritual equilibrium. Interview results show that students receiving sabar-based counseling interventions report 85% reduction in anxiety levels and significant improvement in emotional stability. They develop abilities to face emotional triggers with calmer and more thoughtful responses rather than reactive behaviors they previously exhibited.

The concept of tawakkal (reliance on Allah) is integrated with locus of control theory to help students develop balanced perspectives between maximum effort and acceptance of results beyond their control. Students learn to differentiate between aspects they can control such as academic performance, relationship building, and self-development, and aspects within Allah's will such as parents' return timing and global situations affecting migration. This approach helps reduce feelings of helplessness and rumination often experienced by students with migrant parents. Tawakkal practices

combined with problem-solving skills help students develop more effective adaptive coping strategies. They learn to channel their energy toward productive actions while maintaining inner peace and spiritual connections providing emotional anchors in facing uncertainty.

Spiritual healing techniques through ruqyah and therapeutic recitation of Quranic verses are integrated with mindfulness-based interventions to address emotional suppression and anxiety experienced by students. Guidance counselors trained in Islamic psychology use specific Quranic verses relevant to students' emotional situations as focal points for meditation and reflection. This practice helps students experience healthy emotional catharsis while strengthening their spiritual connections. Observational results show that students regularly attending spiritual healing sessions demonstrate decreased levels of emotional numbness and increased emotional awareness. They develop abilities to acknowledge and process negative emotions constructively without being overwhelmed or engaging in emotional avoidance behaviors they previously used as coping mechanisms.

Integration of Islamic positive psychology through concepts of shukr (gratitude) and husn al-zann (positive assumption) with strength-based counseling approaches provides strong foundations for student emotional well-being. Students engage in regular gratitude practices including daily reflections on blessings they receive, including their parents' sacrifices and opportunities available to them (Ghorbani et al., 2014). Husn al-zann practices help students develop positive narratives about their parents' intentions and actions, reducing resentment or abandonment feelings they might experience. Combined with strength identification and character building activities, this approach helps students develop positive self-concepts and resilience rooted in spiritual values. Students report increased sense of purpose and meaning in their lives, as well as greater appreciation for unique experiences and opportunities available to them as children of migrant parents.

Therapeutic storytelling using stories from the Quran and Prophetic biography proves effective as bibliotherapy for addressing students' emotional challenges. Stories of Prophet Yusuf separated from family, Prophet Ibrahim leaving his birthland, and other relevant narratives are used as therapeutic metaphors helping students find meaning and hope in their situations. Students can identify with characters in these stories and learn coping strategies tested throughout Islamic history. Narrative therapy approaches

integrated with Islamic storytelling help students re-author their life stories from more empowering and spiritually meaningful perspectives. Focus group discussion results show that students experience significant shifts in self-perception from "victims of circumstances" to "individuals on meaningful spiritual journeys," providing them greater emotional resilience and motivation for personal growth.

Peer support programs based on ukhuwah and ta'awun concepts show remarkable effectiveness in providing ongoing emotional support for students with migrant parents. Senior students who have successfully navigated similar challenges are trained as peer counselors using Islamic counseling principles in supporting junior students. Group therapy sessions guided by Islamic values such as confidentiality (amanah), empathy (rahma), and mutual support (ta'awun) create safe spaces for emotional sharing and healing. Students report feeling less isolated and more understood when sharing with peers having similar experiences within frameworks of Islamic values they understand and believe. Peer support networks also function as ongoing maintenance systems helping prevent relapse to negative emotional patterns and providing continuous reinforcement for healthy coping strategies learned through individual and group counseling sessions.

Islamic Socio-Cultural Factors and Integrative Counseling Framework

Analysis of Islamic socio-cultural factors influencing counseling intervention effectiveness reveals that Islamic communal values such as ummah concepts, extended family responsibility, and collective care provide strong foundations for support systems for students with migrant parents. Research finds that communication quality with migrant parents through video calls or digital communication has significant impact on students' emotional well-being when integrated with spiritual practices such as family prayers together and virtual Quranic recitation (Hamdan, 2008). Islamic socio-cultural frameworks emphasizing maintenance of family bonds despite physical separation provide religious legitimacy and cultural validation for efforts to maintain emotional connections with migrant parents. Students whose families actively maintain Islamic traditions and communication patterns show better adjustment and lower levels of emotional distress compared to students experiencing disruption in religious family practices due to migration.

The role of extended families and communities in providing substitute care is analyzed through lenses of Islamic social responsibility and collective child-rearing

concepts inherent in Indonesian Muslim culture. Substitute caregivers with understanding of Islamic parenting principles and ability to provide spiritual guidance alongside practical care show greater effectiveness in supporting students' emotional and social development. Community elders, Islamic teachers, and religious leaders in communities around MA Ummul Quro serve as surrogate parent figures providing wisdom, guidance, and emotional support based on Islamic values. Research identifies that students with access to multiple caring adults within Islamic community frameworks show better social integration and emotional resilience. Networks of care based on religious community bonds prove more sustainable and culturally appropriate compared to formal support systems not integrated with Islamic values and local cultural contexts.

Economic improvement factors resulting from parental migration are analyzed within Islamic perspectives on rizki, gratitude, and social responsibility. Students whose families experience significant economic improvement show mixed responses requiring careful Islamic guidance to avoid materialism or social superiority complexes. Islamic counseling helps students develop healthy perspectives on wealth as amanah and responsibility to share with community. Zakat and charity programs involving students from migrant families in giving back to community help them develop social consciousness and gratitude while reducing potential guilt or awkwardness related to their improved economic status. Islamic teachings about balance between worldly and spiritual goals provide frameworks for students to appreciate economic opportunities while maintaining focus on spiritual development and social contribution.

Cultural stigma and social perceptions related to migrant families are addressed through Islamic education about hijrah as practices having precedent in Islamic history and potentially becoming forms of worship when conducted with correct intentions. Community education programs led by religious leaders help change narratives about migration from potentially stigmatizing perspectives to appreciation for sacrifice and hard work done by migrant families for their children's better futures (Hodge & Nadir, 2008). Islamic counseling helps students develop pride in their parents' sacrifices while maintaining humility and connection with community. This approach helps reduce social tensions and increase community acceptance toward families with migrant parents. Students report decreased feelings of being different or outcasted and increased sense of belonging in their communities, significantly affecting their overall well-being and academic performance.

Gender considerations in Islamic counseling approaches show that male and female students require different adaptations in counseling strategies based on Islamic guidelines about gender-specific needs and development patterns. Female students losing mother figures due to migration show particular needs for female Islamic role models and mentorship in developing Islamic feminine identity. Mentorship programs with female Islamic teachers and community leaders prove particularly effective for female students in navigating identity development issues. Male students need male Islamic role models for guidance in developing Islamic masculine identity and leadership skills, particularly important in cultures emphasizing male responsibility as future heads of households (Istati & Nuraini, 2022). Gender-specific Islamic counseling approaches respecting Islamic guidelines while addressing contemporary psychological needs show better outcomes compared to generic approaches not considerate of cultural and religious gender expectations in Muslim communities.

Integration of Islamic counseling with modern school counseling systems requires careful coordination to ensure compatibility and avoid conflicts between religious approaches and secular educational requirements. Training programs for school counselors in Islamic psychology and cultural competency prove essential for effective implementation of integrated counseling models. Collaboration between religious authorities, educational administrators, and mental health professionals in developing protocols and guidelines for Islamic counseling in educational settings requires ongoing dialogue and adjustment. Research shows that schools successfully implementing integrated Islamic counseling approaches have better student outcomes in terms of academic performance, social adjustment, and emotional well-being. Sustainability of integrated approaches requires institutional support, ongoing training, and community involvement to maintain quality and effectiveness of interventions provided to students with diverse needs and backgrounds.

The integrative counseling framework developed from this research consists of five core components: Islamic spiritual assessment, culturally responsive intervention planning, integration of religious and psychological techniques, community involvement and support, and ongoing evaluation using both religious and psychological outcome measures. Implementation of this framework requires trained Islamic counselors with competency in both Islamic knowledge and contemporary counseling skills. Quality assurance measures include regular supervision, peer consultation, and continuing

education in Islamic psychology to ensure that interventions provided are effective, ethical, and consistent with Islamic teachings (Bagis et al., 2024). Research-based evaluation systems incorporating both quantitative measures such as standardized psychological assessments and qualitative measures such as spiritual well-being indicators provide comprehensive pictures of Islamic counseling intervention effectiveness and areas for continuous improvement in service delivery to Muslim students and families in educational settings (Machmudah et al., 2022).

CONCLUSION

This research demonstrates that Islamic counseling integration with modern psychological approaches proves effective in addressing social and emotional challenges of students with migrant parents at MA Ummul Quro through holistic models combining aqidah, ibadah, and akhlaq principles with contemporary counseling techniques. Implementation of spiritual-psychological approaches integrating tazkiyah, sabar, and tawakkal concepts with cognitive behavioral techniques results in 85% improvement in student emotional regulation and 78% increase in school social activity participation. Islamic socio-cultural factors such as ummah, silaturahmi, and takāful concepts provide strong foundations for sustainable support systems that are culturally authentic and religiously meaningful. The developed integrative counseling framework contributes significantly to contemporary Islamic counseling theory development and provides practical models replicable by other Islamic educational institutions in facing transnational family challenges in the globalization era.

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