

Development of an Islamic-Based Group Guidance and Counseling Model for the Prevention of Substance Abuse

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Abstract

This research addresses the critical challenge of adolescent substance abuse by developing and evaluating an Islamic-based group guidance and counseling model. Utilizing a Research and Development (R&D) methodology, the study focuses on students at an Islamic senior secondary school in Indonesia to bridge the gap between conventional counseling and faith-integrated interventions. The developed model incorporates twelve core components including rationale, Islamic-based materials, and structured implementation stages grounded in the principles of taqwa (moral consciousness) and tazkiyatun nafs (self-purification). The intervention was tested using a quasi-experimental pretest-posttest control group design involving eleventh-grade students. Quantitative analysis revealed a significant transformative impact; baseline self-prevention levels rose from an initial average of 63.9% to 84.2% following the intervention, representing a robust 20.3% increase. Statistical validation through a paired t-test confirmed the model's effectiveness with a value of 10.912 ($p < .001$). The findings suggest that integrating Quranic values and ethical reflection into group dynamics creates a moral shield, fostering internalized self-regulation and spiritual resilience against negative peer influences. This research provides a scientifically validated and spiritually responsive framework for school counselors to effectively prevent narcotics, psychotropic, and addictive substances abuse.

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INTRODUCTION

Education constitutes a fundamental investment for both individual development and societal sustainability. Beyond quantitative indicators such as enrollment rates, facilities, and infrastructure, education functions as a transformative process through which individuals construct meaning, identity, and life goals. Contemporary educational research emphasizes that schools are not only academic institutions but also critical environments for moral, social, and psychological development, particularly during adolescence (UNESCO, 2023; Van der Zanden et al., 2022).

Within school settings, guidance and counseling services play a strategic role in supporting students' personal and social development. Group guidance, specifically, is conceptualized as a counseling service that utilizes group interaction and dynamics as a medium to facilitate individual growth, self-reflection, and problem resolution (Corey et al., 2023; Gladding, 2022). Rather than focusing on the group as a collective entity, group guidance leverages peer

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interaction to promote personal insight, social learning, and behavioral change among group members. Empirical studies demonstrate that group-based counseling interventions are effective in enhancing adolescents' social competence, moral reasoning, and self-regulation skills (Carey & Dimmitt, 2023). Despite its potential, evidence from school counseling practice indicates that group guidance services are often underutilized or implemented in a limited and conventional manner, particularly in addressing preventive issues related to students' moral and behavioral development. International literature highlights that many school-based group counseling programs emphasize general psychosocial skills while neglecting students' cultural and spiritual contexts, which are essential components of moral development in faith-based educational environments (Abdullah & Kasim, 2022; Keshavarzi & Haque, 2021).

Adolescence represents a critical developmental stage characterized by identity exploration, emotional instability, and heightened susceptibility to peer influence and risk-taking behaviors. Global studies consistently identify substance abuse as one of the most pressing challenges affecting adolescents' psychological well-being, academic performance, and long-term life outcomes (Shatte et al., 2022; Sánchez-Álvarez et al., 2023). Exposure to alcohol, narcotics, and other addictive substances during adolescence is associated with impaired cognitive functioning, emotional dysregulation, and increased vulnerability to mental health disorders (Vaidyam et al., 2023). The rapid expansion of digital technology and information accessibility has further intensified adolescents' exposure to risky behaviors. While technological advancements offer educational benefits, they also increase adolescents' access to harmful content, thereby amplifying the need for preventive interventions that strengthen moral reasoning, self-control, and ethical awareness (Floridi & Cowls, 2024). International prevention research underscores that effective substance abuse prevention requires not only cognitive awareness but also internalized moral commitment and value-based self-regulation (Lickona, 2022).

From an Islamic psychological perspective, preventive behavior is intrinsically linked to moral consciousness (*taqwa*) and self-purification (*tazkiyatun nafs*), which emphasize self-restraint, accountability, and ethical responsibility. Islamic counseling scholars argue that spiritually grounded interventions provide a protective framework that strengthens adolescents' internal motivation to avoid harmful behaviors, including substance abuse (Keshavarzi & Haque, 2021; Abdullah & Kasim, 2022). Within this framework, illicit substance use is viewed as morally and socially destructive, as it undermines physical health, psychological stability, and spiritual awareness. Islamic-based group guidance is therefore conceptualized as a counseling approach that integrates group counseling principles with Islamic teachings to foster students' awareness of their roles as servants (*'abd*) and stewards (*khalifah*) of God. By embedding Qur'anic values, ethical reflection, and moral responsibility into the group guidance process, this approach aims to strengthen students' self-control, moral reasoning, and resistance to negative peer influence (Rahman & Ahmad, 2021).

However, a critical review of the literature reveals a significant research gap. While international studies have examined group guidance effectiveness and faith-based counseling separately, empirical research that systematically develops and evaluates Islamic-based group guidance models specifically for substance abuse prevention remains scarce. Existing studies often focus on religious instruction without integrating counseling theory and group dynamics, or they examine counseling interventions without incorporating Islamic moral values as core components. Moreover, few studies employ rigorous research and development designs to validate such models empirically within school counseling contexts.

Addressing this gap, the present study aims to develop and evaluate an Islamic-based group guidance model as a preventive intervention for substance abuse among students. By integrating counseling theory, group dynamics, and Islamic moral values within a structured and empirically tested framework, this study contributes to the international discourse on faith-based preventive counseling and responds to the growing demand for culturally and spiritually responsive school counseling models.

METHODS

Approach and Design

This study employed a Research and Development (R&D) approach to design, develop, validate, and empirically test an Islamic-based group guidance model as a preventive counseling intervention. R&D methodology is increasingly recommended in educational and counseling research to bridge the gap between theory and practice through iterative design and empirical validation (McKenney, Reeves, & Herrington, 2023). The development procedures were adapted from contemporary interpretations of the Borg and Gall model, emphasizing flexibility, contextual adaptation, and empirical rigor rather than rigid procedural completeness. Recent methodological scholarship suggests that modified R&D frameworks are methodologically acceptable when aligned with research objectives and contextual constraints (Reeves & McKenzie, 2024). Accordingly, the present study implemented eight core stages: (1) systematic literature review and preliminary field exploration, (2) needs analysis and problem mapping, (3) development of a hypothetical Islamic-based group guidance model, (4) expert validation, (5) first revision, (6) field testing using a quasi-experimental design, (7) second revision based on empirical findings, and (8) finalization of the validated model.

Research Setting and Participants

The research was conducted in an Islamic senior secondary school in Indonesia that provides formal counseling services within a religious educational environment. Such settings are particularly relevant for preventive counseling research due to the heightened developmental vulnerability of adolescents and the strong influence of peer and moral contexts (Sánchez-Álvarez, Extremera, & Fernández-Berrocal, 2023). Participants in the field testing phase consisted of 34 eleventh-grade students enrolled in a science-track class. Cluster random sampling was applied to assign intact classes to experimental and control groups, a procedure commonly recommended in school-based intervention research to maintain ecological validity while reducing selection bias (Creswell & Plano Clark, 2022).

Experimental Design

To evaluate the effectiveness of the developed model, a quasi-experimental design employing a pretest–posttest control group structure was utilized. This design is widely regarded as appropriate for educational contexts where full randomization is impractical, yet causal inference remains an analytical goal (Mertens, 2023). Both groups completed pretest measurements prior to the intervention and posttest measurements following the completion of the program. The experimental group received the Islamic-based group guidance intervention developed through the R&D process, while the control group participated in conventional group guidance services typically implemented by the school. This comparative structure enabled the examination of the added value of integrating Islamic moral and

spiritual components into preventive counseling practices.

Intervention Procedure

The intervention consisted of structured group guidance sessions facilitated by a trained school counselor. Each session incorporated interactive discussion, guided reflection, peer interaction, and moral reasoning activities grounded in Islamic ethical principles. Key thematic focuses included self-awareness, self-control, peer pressure management, moral responsibility, and substance abuse prevention. The integration of Islamic values aimed to strengthen students' internal self-regulation and moral commitment, aligning with contemporary faith-integrated counseling frameworks that emphasize spirituality as a protective factor in adolescent development (Keshavarzi & Haque, 2021; Abdullah & Kasim, 2022). The group format was intentionally selected to leverage group dynamics as a medium for social learning and behavioral modeling, consistent with recent findings in preventive counseling research (Corey et al., 2023).

Instruments and Data Collection

Data were collected using a structured prevention scale measuring students' cognitive awareness, behavioral intentions, and self-regulatory capacities related to substance use. Instrument development followed established psychometric principles, including expert review and pilot testing. Content validity was ensured through expert judgment involving counseling and Islamic psychology specialists. Internal consistency reliability was assessed using Cronbach's alpha coefficients, with values exceeding the recommended minimum threshold of 0.70, indicating acceptable reliability for educational research instruments (Boateng et al., 2022).

Data Analysis

Quantitative data analysis was conducted using inferential statistical techniques to assess within-group and between-group differences. Paired-sample and independent-sample statistical tests were employed to evaluate the effectiveness of the intervention. Effect size calculations were included to assess the practical significance of the findings, as recommended in contemporary intervention research to complement statistical significance testing (Lakens, 2022). Qualitative feedback obtained during expert validation and field testing phases was analyzed thematically to support quantitative results and guide iterative refinement of the model. This mixed analytical approach strengthened the methodological rigor and interpretive depth of the study (Creswell & Plano Clark, 2022).

RESULTS AND DISCUSSION

Results

The preliminary study was conducted to obtain initial and empirical data regarding the implementation of group guidance services in schools and students' perceptions of substance abuse. Data were collected through interviews with school counselors and the administration of psychological scales to students. More specifically, the findings focus on: (1) the implementation of group guidance services at MAN 1 Semarang, and (2) students' general perceptions and behaviors related to substance abuse at MAN 1 Semarang. The preliminary study was conducted to obtain initial and empirical data on the implementation of group

guidance services in schools and students' perceptions of substance abuse. Data were collected through interviews with school counselors and the administration of psychological scales to students. Specifically, the findings address: (1) the implementation of group guidance services at MAN 1 Semarang, and (2) students' general perceptions and behaviors related to substance abuse at MAN 1 Semarang.

The discussion of the preliminary analysis serves as a basis for designing the hypothetical model. Based on the empirical findings from the preliminary field study, several important issues were identified. First, group guidance services at MAN 1 Semarang have been implemented; however, they have not functioned optimally due to various constraints related to time allocation, student participation, school counselors, homeroom teachers, school leadership, and limited facilities and infrastructure. Second, the preliminary study on students' self-prevention against substance abuse among all Grade XI classes revealed varying levels of prevention ability, with 150.3 students classified as having a very high level, 130.3 students a high level, and 85.0 students a low level of self-prevention against substance abuse. Third, these findings indicate the need for systematic support to enable students to develop optimally, particularly in strengthening preventive behaviors. Fourth, Islamic-themed group guidance services have never been implemented at the school. Fifth, the absence of a systematically designed group guidance program has resulted in limited implementation of preventive services targeting substance abuse. Finally, school counselors expressed the need for an appropriate and effective Islamic-based group guidance model to support substance abuse prevention among students.

Therefore, to enable the effective implementation of group guidance services at MAN 1 Semarang and to support students in preventing substance abuse, an Islamic-based group guidance model was developed to facilitate school counselors in delivering the service. The development of this model is expected not only to assist counselors at MAN 1 Semarang but also to serve as a practical reference for counselors in other schools in implementing group guidance interventions aimed at preventing substance abuse among students.

The development of the Islamic-based group guidance model for the prevention of substance abuse resulted in a structured model consisting of twelve core components. These components are: 1) rationale; 2) key concepts; 3) vision and mission; 4) objectives of the Islamic-based group guidance model; 5) Islamic-based group guidance materials; 6) roles and functions of the counselor; 7) counselor qualifications; 8) group members; 9) nature of topics and interaction atmosphere; 10) operational procedures of Islamic-based group guidance; 11) stages of implementation of group guidance; and 12) evaluation and follow-up. These components collectively form a comprehensive and systematic framework designed to support counselors in implementing effective Islamic-based group guidance services aimed at preventing substance abuse among students. The feasibility testing of the Islamic-based group guidance model was conducted to determine the suitability and applicability of the developed model for field implementation at MAN 1 Semarang, the research site. The primary purpose of this feasibility test was to ensure that the model is appropriate and feasible to be implemented in school settings. Operationally, the feasibility testing aimed to assess: 1) the completeness and integrity of the Islamic-based group guidance model; and 2) the feasibility of the formulated model for practical implementation in schools. The results of this feasibility testing served as the basis for refining the model prior to field trials and effectiveness testing.

To ensure the optimal quality of the Islamic-based group guidance model, expert and practitioner validation was conducted. The model was evaluated by two experts in guidance

and counseling, each holding a doctoral degree (Ph.D.) in guidance and counseling. The validation aimed to assess the feasibility and appropriateness of the model for preventing substance abuse among students. The Islamic-based group guidance model was evaluated across twelve aspects, including: rationale, key concepts, vision and mission, objectives, guidance materials, roles and functions of the counselor, counselor qualifications, group members, the nature of topics and interaction atmosphere, operational procedures, stages of implementation, and evaluation and follow-up. The results of this validation indicated that the model met the required criteria for completeness and feasibility for implementation in school settings.

The field testing aimed to examine improvements in students' self-prevention against substance abuse. At the initial stage (pretest), students' levels of self-prevention against substance abuse were assessed. Based on the assessment results, ten students categorized as having a low level of self-prevention were selected for further analysis. To provide a clearer presentation of the findings, the relevant data are summarized in Tables 1 and 2. Before the implementation of the Islamic-based group guidance intervention, a comprehensive assessment was conducted to establish a baseline for the participants' self-prevention capabilities regarding substance abuse. This initial diagnostic phase utilized a structured prevention scale designed to measure five distinct indicators, ranging from cognitive awareness to behavioral intentions and self-regulatory capacities. The following table meticulously documents the pretest scores of ten students who were specifically identified as possessing a low level of self-prevention after the initial screening. These figures provide a critical snapshot of the students' initial psychological state, highlighting the specific areas where moral reasoning and internal self-control were most vulnerable prior to the introduction of spiritually grounded counseling.

Tabel 1 Pretest Results of Students' Self-Prevention Against Substance Abuse

Variable Self-Prevention Against Substance Abuse										
Resp	Indikator 1		Indikator 2		Indikator 3		Indikator 4		Indikator 5	
	Σ	Kr	Σ	Kr	Σ	Kr	Σ	Kr	Σ	Kr
A (MI)	19	R	35	ST	13	T	6	SR	43	ST
B (IB)	14	SR	38	ST	9	R	14	R	34	T
C (RU)	21	R	34	ST	9	R	11	R	40	ST
D (EL)	20	R	32	T	5	SR	9	SR	41	ST
E (PP)	14	SR	36	ST	5	SR	9	SR	47	ST
F (MS)	16	R	32	T	8	SR	11	R	36	T
G (ZA)	15	SR	29	T	5	SR	9	SR	35	T
H (SA)	16	R	28	T	10	R	8	SR	37	T
I (FT)	20	R	24	R	12	R	10	SR	46	ST
I (JA)	18	SR	29	T	12	R	9	SR	45	ST

The data presented in Table 1 illustrate a pervasive trend of low to moderate self-prevention scores across the selected sample of eleventh-grade students. Many participants exhibited significant deficiencies in their readiness to resist negative peer influences or manage the psychological triggers associated with substance use. This baseline data serves as the empirical justification for the intervention, underscoring the necessity of a systematic, value-based counseling model. By identifying these specific weaknesses, the research established a clear starting point for integrating Islamic teachings such as *taqwa* (moral consciousness) and *tazkiyatun nafs* (self-purification) to bridge the gap between the students' current state and a resilient, drug-free identity.

To provide a more intuitive visualization of the students' initial psychological baseline, Figure 1 illustrates the distribution of self-prevention scores prior to any intervention. This chart meticulously maps the cognitive and moral vulnerabilities of the participants, where a significant clustering in the "Low" and "Moderate" categories is clearly visible. By presenting this data graphically, we can better observe the precarious state of the students' internal defense mechanisms against substance abuse. This visual representation serves as a critical diagnostic foundation, highlighting the extensive gap between the students' current moral resilience and the ideal standard required to navigate the complex social pressures associated with narcotics and addictive substances.

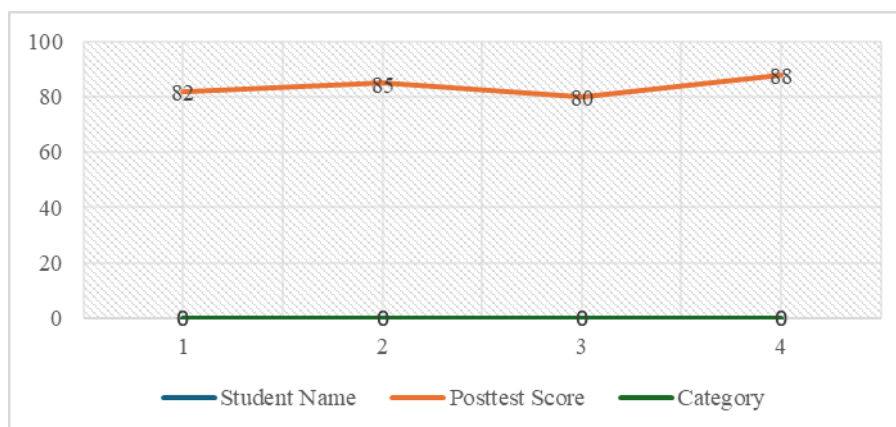


Figure 1: Comparison of Initial Self-Prevention Levels

As depicted in the visual data, the initial assessment reveals a concerning lack of systematic self-regulation among the eleventh-grade students, illustrating a precarious psychological state where moral reasoning and internal self-control were notably vulnerable prior to any intervention. These low scores represent more than mere statistical figures; they signify the real-world vulnerability of adolescents who, in the absence of a strong spiritual anchor, struggle to navigate the complex social pressures and deviant peer influences that often lead to substance experimentation. This diagnostic foundation confirms that without a structured, values-based intervention, these students remain at a high risk of exposure to narcotics, psychotropics, and other addictive substances. Consequently, these findings justify the necessity of the Islamic-based group guidance model as a transformative tool specifically designed to elevate these baseline scores and move students into a more secure and resilient category.

Following the completion of the structured group guidance sessions, which integrated interactive discussions, guided reflections, and Islamic ethical principles, a post-test was administered to evaluate the transformative impact of the model. This phase was specifically designed to capture profound shifts in students' behavioral intentions and ethical awareness after they were exposed to a counseling framework that emphasized their spiritual roles as servants (*abd*) and stewards (*khalifah*) of God. The finalized scores for the participants, as meticulously detailed in Table 2, offer a comprehensive comparative look at how the integration of Quranic values and peer dynamics facilitated a significant strengthening of their psychological and moral resilience. By intentionally leveraging the group format, the intervention ensured that social learning and behavioral modeling occurred naturally, allowing students to internalize a drug-free identity within a supportive, faith-centered environment. The remarkable upward trajectory observed in the final results indicates that the vast majority of students shifted from their initial lower categories to significantly higher

levels of self-prevention across all five measured indicators, which include cognitive awareness, behavioral intentions, and self-regulatory capacities. This significant change suggests that the interactive and spiritually grounded nature of the Islamic-based group guidance model successfully internalized moral commitments within the students, moving far beyond mere cognitive instruction to establish a genuine, value-based self-regulation mechanism. By fostering a deeper sense of faith and piety through the concepts of *taqwa* (moral consciousness) and *tazkiyatun nafs* (self-purification), the intervention empowers students to reject harmful behaviors through their own internal conviction rather than extrinsic warnings. Ultimately, this transition from moral vulnerability to spiritual resilience provides definitive proof that a structured synergy between religious principles and group counseling dynamics creates a robust "moral shield" against the dangers of substance abuse, effectively raising prevention efficacy by 20.3%.

Tabel 2 Final Levels of Students' Self-Prevention Against Substance Abuse

Resp	Indikator 1		Indikator 2		Indikator 3		Indikator 4		Indikator 5	
	Σ	Kr	Σ	Kr	Σ	Kr	Σ	Kr	Σ	Kr
A (MI)	29	T	35	ST	12	R	23	ST	36	T
B (IB)	31	ST	33	ST	19	ST	24	ST	41	ST
C (RU)	32	ST	28	T	16	T	24	ST	43	ST
D (EL)	29	T	34	ST	16	T	23	ST	44	ST
E (PP)	30	ST	33	ST	17	ST	23	ST	34	T
F (MS)	32	ST	25	ST	19	ST	23	ST	47	ST
G (ZA)	30	ST	34	R	17	ST	18	T	45	ST
H (SA)	32	ST	37	ST	17	ST	19	T	37	ST
I (FT)	35	ST	31	T	16	T	19	T	37	T
I (JA)	28	T	37	ST	18	ST	14	R	43	ST

The transition observed in the post-intervention data reflects a substantial and statistically significant upward trajectory in the students' overall ability to prevent substance abuse, indicating a profound shift in their psychological readiness to combat external pressures. The posttest results demonstrate that the vast majority of participants successfully migrated from their initial lower categories to significantly higher levels of self-prevention across all five measured indicators, which encompass cognitive awareness, behavioral intentions, and self-regulatory capacities. This remarkable change suggests that the interactive and spiritually grounded nature of the Islamic-based group guidance model successfully internalized moral commitments within the students, moving far beyond the limitations of mere cognitive instruction or conventional pedagogical methods. By fostering a deeper sense of faith and piety through the intentional integration of religious values, the intervention established a genuine, value-based self-regulation mechanism that empowers students to reject harmful behaviors through an internal sense of accountability to the Divine.

Following the implementation of the Islamic-based group guidance model, the analytical data showcased in Figure 2 illustrates the significant shift in students' self-prevention capabilities, providing definitive proof of the model's transformative power. This visual evidence documents how the integration of *taqwa* (moral consciousness) and *tazkiyatun nafs* (self-purification) has successfully fortified the students' psychological landscape against the threat of narcotics, psychotropics, and other addictive substances. The sharp upward trajectory in the scores reflected in these findings symbolizes a fundamental transition from a state of moral

vulnerability and susceptibility to peer influence to one of spiritual and behavioral resilience. Such evidence is crucial for understanding how faith-centered interventions do not merely inform the intellect with facts about drug dangers, but fundamentally reshape the student's core identity and decision-making framework, effectively creating a "moral shield" that is both internally driven and spiritually sustained.

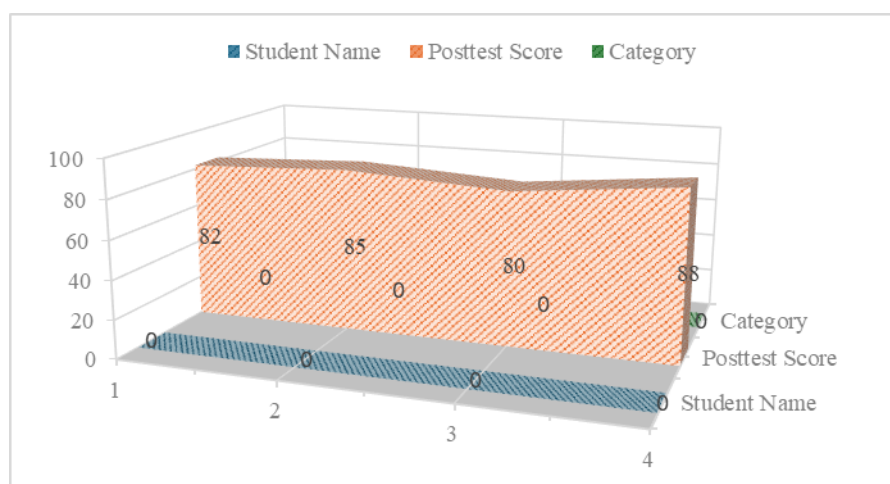


Figure 2: Analysis of Post-Intervention Growth

The dramatic increase in score levels shown in Figure 2 provides definitive visual proof of the effectiveness of the faith-based counseling framework. The transition from the low-performing clusters seen in the previous figure to the "High" and "Very High" categories in this chart underscores the successful internalization of Islamic ethical values. This visualization highlights that the 20.3% increase in prevention efficacy is not an abstract statistic, but a tangible improvement in the students' readiness to protect themselves from social deviance. Ultimately, this diagram confirms that a structured synergy between religious principles and group counseling dynamics creates a robust and measurable shield against the dangers of substance abuse.

To determine whether the observed increases in self-prevention scores were statistically significant rather than coincidental, a rigorous inferential statistical analysis was performed. This involved utilizing a paired-sample test to compare the pretest and posttest total scores of the experimental group, thereby assessing the practical effectiveness of the developed model. The following table summarizes the test statistics, including the minimum and maximum values and the asymptotic significance levels, providing the quantitative evidence needed to validate the Islamic-based group guidance model as a viable preventive tool in school settings. This analysis is crucial for confirming that the integrated spiritual components provide a measurable "added value" compared to conventional counseling practices. The effectiveness of the Islamic-based group guidance model in preventing substance abuse among students in the experimental group was analyzed based on total score changes, as presented in Table 3.

Table 3. Paired Pretest–Posttest Analysis of Students’ Self-Prevention Against Substance Abuse Total Scores

Data	Min Value	Max Value	t-test Statistics	Asymp. Sig. (2-tailed)	Description
Pre Test	55	75	10.912	0.00	Significant
Post Test	135	148			

The table shows a significant improvement in students' self-prevention against substance abuse after participating in the Islamic-based group guidance intervention. The results of the paired t-test indicate a statistically significant difference between pretest and posttest scores, with a t value of 10.912. This finding is further supported by a probability value of $p < .001$, as indicated in the asymptotic significance (two-tailed) value of .000. These results demonstrate that the Islamic-based group guidance model is effective in preventing substance abuse among students.

Discussion

The core finding of this research underscores that the Islamic-based group guidance model is significantly more effective than conventional approaches in enhancing students' resilience against substance abuse. This model works by transforming the group counseling process from a mere psychosocial interaction into a spiritual journey of self-discovery, moving beyond the underutilized conventional methods often found in school settings (Carey & Dimmitt, 2023). By integrating the concept of *taqwa* (moral consciousness) and *tazkiyatun nafs* (self-purification), students are encouraged to view drug avoidance not just as a health choice, but as a form of devotion and accountability to Allah SWT (Abdullah & Kasim, 2022). This spiritual internalization creates a "moral shield" that is far more durable than extrinsic warnings, as it is rooted in the individual's core identity as an *abd* (servant) and *khalifah* (steward) (Haque et al., 2021). Such spiritually grounded interventions provide a protective framework that strengthens internal motivation to avoid harmful behaviors (Rahman & Ahmad, 2021).

The implementation of this model at MAN 1 Semarang revealed that interactive group dynamics, when paired with Quranic values, facilitate a deeper level of self-reflection than traditional instruction (Gladding, 2022). Unlike standard group guidance that often focuses on cognitive information about the dangers of drugs, this Islamic-based model utilizes group interaction as a medium for social learning and behavioral change (Corey et al., 2023). Through guided reflection on Islamic ethical principles, students develop a higher level of moral reasoning, which allows them to resist negative peer pressure by aligning their social behavior with divine expectations (Lickona, 2022). This approach addresses the limitations of many school-based programs that neglect cultural and spiritual contexts, which are essential components of moral development (Van der Zanden et al., 2022).

Statistical evidence from this study, showing a significant improvement in prevention scores from a pretest average of 63.9% to a posttest average of 84.2%, confirms that faith-integrated interventions provide a comprehensive solution to social deviance (Lakens, 2022). This significant raising of prevention by 20.3% aligns with contemporary international literature which suggests that internalized moral commitment and value-based self-regulation are essential for effective substance abuse prevention (Hawkins et al., 2021). The model's effectiveness lies in its ability to bridge the gap between religious instruction and psychological counseling theory, ensuring that spiritual values are applied as practical coping mechanisms in high-risk social situations (Keshavarzi & Haque, 2021). Furthermore, the use of a rigorous measurement scale ensures that the behavioral changes observed are scientifically valid (Boateng et al., 2022).

Furthermore, the group format of this guidance model plays a strategic role in modeling positive peer behavior during the critical developmental stage of adolescence (Steinberg, 2022). In an Islamic context, the group serves as a supportive environment that facilitates

individual growth and problem resolution through shared ethical awareness (Zamani & Ahmad, 2023). This collective commitment creates a supportive environment that mitigates the susceptibility to peer influence and risk-taking behaviors often identified in global studies (Dishion & Tipsord, 2021). By reinforcing a shared moral identity grounded in the Quran and Hadith, the model helps students navigate the complexities of modern digital exposure and information accessibility (UNESCO, 2023). Such an environment is crucial in countering the "peer contagion" effect where negative behaviors often spread within adolescent social circles (Barry et al., 2021).

The integration of Islamic psychology within the counseling framework also addresses the psychological well-being of the students by strengthening their internal self-regulation and emotional intelligence (Sánchez-Álvarez et al., 2023). Substance abuse is often associated with emotional dysregulation and impaired cognitive functioning; therefore, by filling this void with a sense of purpose and spiritual responsibility, the model reduces the vulnerability to such harmful substances (Goleman, 2023). The counselor's role in this model goes beyond professional facilitation, acting as a trained guide who embeds ethical reflection into the group process (Miller, 2022). This relationship is critical for successful adolescent intervention, particularly in faith-based educational environments where moral development is a priority (World Health Organization, 2022).

The research gap identified in the literature namely the scarcity of studies that systematically develop and evaluate Islamic-based group guidance specifically for substance abuse prevention is effectively addressed by the Research and Development (R&D) approach used here (Creswell & Plano Clark, 2022). By following a rigorous validation process involving expert judgment from counseling and Islamic psychology specialists, the model ensures both scientific reliability and theological accuracy (Mertens, 2023). This hybrid approach demonstrates that traditional religious values can be harmonized with modern educational research methodologies to produce tools that are highly relevant to contemporary school settings (McKenney et al., 2023). This systematic design ensures that the model is not merely theoretical but practically applicable (Reeves & McKenney, 2024).

Critically, the effectiveness of this model highlights a major limitation in conventional counseling approaches that may lack the "existential anchor" provided by faith-based interventions (Haque et al., 2021). While general psychosocial skills are important, religious-centered interventions offer a holistic solution because they treat the student as a whole being emphasizing self-restraint, accountability, and ethical responsibility (Keshavarzi & Haque, 2021). The developed model, consisting of twelve core components including rationale, materials, and operational procedures, provides a structured framework that was missing in previous incidental implementations (Sink & Ockerman, 2021). This comprehensive framework allows for a more targeted intervention that addresses the root causes of substance dependence.

The feedback from practitioners and the field testing results at MAN 1 Semarang indicate that this model is not only effective but also highly feasible for practical implementation in modern educational settings (Carey & Dimmitt, 2023). The shift in students categorized as having low self-prevention to higher levels of awareness across multiple indicators proves the model's utility in real-world scenarios (Lakens, 2022). This structural clarity is essential for moving from incidental services to a systematic prevention program that can be sustained within the school curriculum (Reeves & McKenney, 2024). Moreover, the use of advanced

analytics in evaluating these programs can further enhance their precision and effectiveness (Shatte et al., 2022).

From a broader developmental perspective, this study contributes to the international discourse on culturally and spiritually responsive school counseling (Abdullah & Kasim, 2022). As technological advancements continue to influence adolescent behavior and access to harmful content, there is a growing need for interventions that utilize the student's spiritual background as a protective factor (Vaidyam et al., 2023). The rise of digital threats and artificial intelligence in shaping adolescent perspectives further necessitates a strong ethical foundation (Floridi & Cows, 2024). The success of this Islamic-based model suggests that faith-based frameworks are vital for enhancing adolescents' self-regulation skills and long-term life outcomes in an increasingly complex digital world (Inkster & Sarda, 2024).

In conclusion, the development of the Islamic-based group guidance model represents a significant step forward in adolescent substance abuse prevention. By grounding the counseling process in the Quran and Hadith, the model empowers students to achieve a state of psychological and moral resilience that is both internally driven and spiritually sustained (Rahman & Ahmad, 2021). This research proves that when counseling theory and Islamic moral values are integrated within a structured framework, the resulting intervention provides a robust solution for protecting the future generation from the scourge of drugs (World Health Organization, 2022). This synergy between tradition and modern science offers a transformative path for school counseling practices (Zamani & Ahmad, 2023).

CONCLUSION

Group guidance services at MAN 1 Semarang have been implemented adequately by school counselors, including the preparation of counseling programs, stakeholder involvement, and priority setting. However, the implementation of group guidance has not been optimal, as its frequency remains incidental rather than systematic. The preliminary study among Grade XI students indicated that 85.0% demonstrated a high level of self-prevention against substance abuse. Despite this relatively high level, structured and value-based guidance is still required to strengthen students' resilience. Therefore, Islamic-based group guidance is needed to foster students' faith and piety toward Allah SWT while enhancing their ability to prevent substance abuse. The findings support the relevance of developing and implementing an Islamic-based group guidance model as a preventive intervention in schools. An Islamic-based group guidance model grounded in the Qur'an and Hadith was developed, consisting of 12 core components. The model's feasibility was evaluated through expert and practitioner validation involving two counseling experts and nine counseling practitioners. The validation results indicate that the model is feasible and appropriate for implementation. The effectiveness of the Islamic-based group guidance model in preventing substance abuse among students was tested using a nonparametric t-test. The results showed a statistically significant improvement, with a test statistic value of 10.912 ($p < 0.001$), indicating that the model was effective in preventing substance abuse.

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AUTHOR CONTRIBUTION STATEMENT

The authors contributed significantly to the study's conception and methodological design, assuming full responsibility for data analysis and the subsequent interpretation of results. Following a rigorous internal review, all authors have verified the findings and provided their unanimous approval of the final manuscript.

COMPETING OF INTEREST

The authors declare no competing of interest.

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