The Role of Islamic Guidance and Counseling through DHUAR (*Dhuha Akbar*) Activities in Enhancing the Spiritual Intelligence of Adolescents in Vocational High Schools

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ABSTRACT

Adolescent spiritual development in vocational high schools faces challenges such as increasing psychosocial problems, weak emotional regulation, and low internalization of religious values, highlighting the need for an integrated and contextual Islamic guidance and counseling model. This study aims to analyze the role of Islamic Guidance and Counseling through the DHUAR (*Dhuha Akbar*) program in enhancing students' spiritual intelligence. The study employs a qualitative approach with a case study design at SMKN 2 Kota Tangerang Selatan. Data were collected through in-depth interviews, participant observation, and document analysis, then thematically analyzed using open coding, axial coding, and selective coding to generate core themes. Findings indicate that DHUAR functions as an integrated spiritual development model encompassing ritual, educational, and counseling dimensions. Four key roles of Islamic Guidance and Counseling were identified: construction of spiritual meaning, habituation of religious behavior, enhancement of self-awareness and emotional regulation, and development of spiritual resilience. This intervention improves students' inner calm, life purpose orientation, prayer discipline, and spiritual coping skills. The study concludes that DHUAR is an effective school-based Islamic counseling intervention for strengthening adolescents' spiritual intelligence. Its contribution lies in developing a conceptual model of integrated spiritual development, enriching both practice and theory of evidence-based Islamic guidance and counseling.

Keywords: *Islamic Guidance and Counseling, Spiritual Intelligence, Character Development, Dhuha Prayer, Spiritual Resilience.*

INTRODUCTION

The development of the era in globalization has brought significant impacts on the lives of adolescents, especially in the moral and spiritual dimensions. Adolescents are in a phase of identity searching that makes them vulnerable to various negative influences, including deviant behaviors such as promiscuity, lack of discipline in worship, violations of

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school regulations, and even involvement in risky actions such as the abuse of addictive substances. This phenomenon shows the existence of a moral crisis that not only affects individuals but also threatens the social value system in society. Various studies have shown that low spiritual intelligence is associated with the increase of problematic behavior among adolescents, as well as weakening their ability to manage emotions and make proper moral decisions (for instance, the relationship between spiritual intelligence and student adaptation has been found to be significant in the context of Islamic education).[1]

Spiritual intelligence is the ability to understand the meaning of life, connect oneself with transcendental values, and position behavior within a broader moral framework, which in turn enhances students' self-regulation and resilience. In the context of Islamic education, spiritual intelligence is also associated with the formation of religious character, empathy, ethical awareness, and psychological endurance. Research by Pecilia Defri shows that the guidance and counseling approach plays a significant role in helping students recognize and understand emotions and build deeper spiritual awareness as part of their personality development.[2] Other findings indicate that Islamic counseling guidance is effective in developing students' spiritual intelligence through a holistic approach that involves various systematic development strategies in Islamic secondary schools.[3] Furthermore, a study on spiritual intelligence training among adolescents with risky behaviors concludes that spiritual intelligence training significantly increases students' resilience and psychological well-being, indicating the important contribution of spiritual intelligence in addressing risky behaviors among adolescents in general.[4] In addition, the implementation of individual counseling guidance has been proven to have a positive impact on the development of students' spiritual intelligence in the context of general schools in Indonesia, although with variations in influence among individuals.[5] Other studies related to the development of spiritual intelligence in secondary schools also show that the involvement of teachers and parents plays an important role in improving students' spiritual quotient.[6]

In the educational context, Islamic Guidance and Counseling has a strategic role in developing students' spiritual intelligence as a service that is preventive, curative, and focused on the holistic development of self-potential. Islamic Guidance and Counseling is not only

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[1] Arizka Harisa, "The Influence of Counseling Guidance and Spiritual Intelligence in Developing Students' Islamic Personality," *Jurnal Pendidikan Islam* 5, no. 1 (2019): 75–86, https://doi.org/10.15575/jpi.v5i1.4552; Novi Tazkiyatun Nihayah et al., "Spiritual Intelligence and Juvenile Delinquency of Students in Salatiga: A Study of the Rasch Model," *Cendekia: Jurnal Kependidikan dan Kemasyarakatan*, December 1, 2021, 197–218, https://doi.org/10.21154/cendekia.v19i2.2614; Idi Warsah et al., "Self-Efficacy and Moral Education in Enhancing the Moral Development and Social Intelligence of Muslim Adolescents," *Islamic Counseling: Jurnal Bimbingan Konseling Islam* 8, no. 2 (2024): 123–50, https://doi.org/10.29240/jbk.v8i2.11276.

[2] Pecilia Defri, "Dinamika Pendekatan Bimbingan Dan Konseling Dalam Penguatan Kecerdasan Emosional Dan Spiritual Pada Siswa," *Realita : Jurnal Bimbingan Dan Konseling* 10, no. 1 (2025): 2641â€"2648-2641â€"2648, https://doi.org/10.33394/realita.v10i1.14352.

[3] Saparwadi Saparwadi and Mohamad Syafiq, "Peranan Bimbingan Konseling Islam Dalam Menumbuhkan Kecerdasan Spiritual Siswa," *Muthmainnah: Jurnal Bimbingan Konseling Islam Dan Psikosufistik* 1, no. 1 (2025): 22–32, https://doi.org/10.38073/muthmainnah.v1i1.3507.

[4] Sahar Navari et al., "The Effectiveness of Spiritual Intelligence Training on Resilience and Psychological Well-Being of Adolescents with High-Risk Behaviors: The Effectiveness of Spiritual Intelligence Training on High-Risk Behaviors," *International Journal of Body, Mind and Culture*, February 24, 2024, 45–55, https://doi.org/10.22122/ijbmc.v11i1.511.

[5] Bunga Yustika Khoerrotul Ummah et al., "Pengaruh Bimbingan Individual Terhadap Perkembangan Kecerdasan Spiritual Sisiwa," *Irsyad: Jurnal Bimbingan, Penyuluhan, Konseling, Dan Psikoterapi Islam* 12, no. 3 (2024): 299–316, https://doi.org/10.15575/irsyad.v10i1.19532.

[6] Ahmad Buchori Muslim et al., "Development of Students' Spiritual Intelligence at MTs Esa Nusa Islamic School," *Quality : Journal Of Education, Arabic And Islamic Studies* 3, no. 1 (2025): 10–22, https://doi.org/10.58355/qwt.v3i1.81.

related to problem-solving but also to the cultivation of fundamental moral and religious values, thus functioning as a medium for the formation of mature Muslim character.[7] However, although previous research has proven the general effectiveness of Islamic Guidance and Counseling in developing spiritual intelligence, most of these studies remain general in nature or focus on individual or group counseling approaches without specifically examining the implementation of structured spiritual activities in schools that are designed as preventive interventions against moral crises among adolescents.

One form of spiritual practice that has begun to be implemented in several schools is the DHUAR (*Dhuha Akbar*) activity, namely congregational *dhuha* prayer followed by a spiritual guidance session led by a religious teacher, ROHIS mentor, or counseling teacher. The habituation of worship such as *dhuha* prayer has been proven to strengthen religious character, inner calmness, and help students understand ethical and moral values related to their daily lives—which are important aspects of spiritual intelligence. However, up to now, there has been little research that empirically examines the role of DHUAR as an integrated part of Islamic Guidance and Counseling services in the context of vocational high schools, particularly from the perspective of strengthening spiritual intelligence as a preventive strategy against moral crises among adolescents.

This study seeks to address this gap by focusing on the implementation of DHUAR as an Islamic Guidance and Counseling service based on ritual habituation and value development, as well as systematically analyzing its role in enhancing the spiritual intelligence of students at SMKN 2 South Tangerang City. This study also identifies supporting and inhibiting factors in program implementation, thereby providing an empirical contribution to the development of a more effective, contextual, and value-based model of Islamic Guidance and Counseling services in vocational secondary education. Thus, this study is expected to broaden the study of Islamic Guidance and Counseling in terms of structured spiritual development practices, provide new insights into preventive interventions against moral crises, and offer value-based educational policy implications in the context of modern Islamic education.

METHOD

This study employs a qualitative approach with a case study design to examine in depth the role of Islamic Guidance and Counseling through the DHUAR (*Dhuha Akbar*) activity in enhancing spiritual intelligence and preventing moral crises among adolescents at SMKN 2 South Tangerang City. The qualitative approach was chosen because it allows the researcher to understand spiritual and moral phenomena contextually, holistically, and based on the participants' subjective experiences, thereby explaining how and why Islamic Guidance and Counseling services through DHUAR function as an effective developmental strategy.

The research location was selected purposively based on the results of a preliminary assessment conducted through initial observations and informal interviews with the school. The pre-assessment indicated the presence of moral and spiritual issues among several students, such as low discipline in worship, declining religious awareness, and the emergence

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[7] Hanifudin Hanifudin and Khoirotul Idawati, "Implementation of Islamic Counseling Guidance in Forming Student Character in Madrasah," *AL-ISHLAH: Jurnal Pendidikan* 16, no. 2 (2024): 718–26, https://doi.org/10.35445/alishlah.v16i2.5129; Sokip Sokip et al., "Character Building in Islamic Society: A Case Study of Muslim Families in Tulungagung, East Java, Indonesia," *Journal of Social Studies Education Research* 10, no. 2 (2019): 224–42; Muhammad Irfan Syahroni and Sunardi Sunardi, "Islamic Education Curriculum Model Based on Character and Spiritual Intelligence For Generation Z," *Edukasi Islami: Jurnal Pendidikan Islam* 14, no. 03 (2025): 883–98, https://doi.org/10.30868/ei.v14i03.8953.

of deviant behaviors, amid the existence of the DHUAR program as a structured spiritual development activity integrated with Islamic Guidance and Counseling services. The combination of problem urgency and program uniqueness makes SMKN 2 South Tangerang City a relevant and information-rich research context.

The research subjects were selected using purposive sampling techniques, including the Vice Principal for Student Affairs, Guidance and Counseling teachers, Islamic Religious Education teachers, ROHIS mentors, and students who actively participate in DHUAR activities. The criteria for selecting informants included direct involvement in the planning and implementation of DHUAR, a minimum of one year's experience in the program, and willingness to participate voluntarily. This strategy enables the researcher to obtain diverse and in-depth perspectives regarding the role of Islamic Guidance and Counseling through DHUAR.

Data were collected through non-participant observation of DHUAR implementation, semi-structured in-depth interviews, and documentation studies of school programs, counseling service reports, and ROHIS activity archives. The observations focused on the implementation process, counseling interactions, and students' spiritual responses, while the interviews explored experiences, interpretations, and behavioral as well as spiritual awareness changes among students. The entire research process adhered to research ethics principles, including informed consent, data confidentiality, and voluntary participation.

Data analysis was conducted simultaneously following the interactive model of Miles, Huberman, and Saldaña, which includes data condensation, data display, and conclusion drawing and verification. The data were openly coded, categorized, and thematically analyzed to identify patterns, meanings, and key themes related to the role of Islamic Guidance and Counseling, spiritual intelligence, and moral development through DHUAR. Data validity was maintained through source and method triangulation, member checking, audit trail, and researcher reflection to ensure the credibility, dependability, confirmability, and transferability of the research findings.

RESULTS AND DISCUSSION
Implementation of DHUAR Activities as an Integrated Spiritual Development Model

The findings show that DHUAR is implemented in a programmed and continuous manner as part of the school's strategy to strengthen religious character. This activity includes congregational *dhuha* prayer, reinforcement of Islamic content through *tadabbur* of the Qur'an and hadith, reflection or *muhasabah*, and motivational reinforcement by Guidance and Counseling (BK) teachers and Islamic Religious Education (PAI) teachers. Conceptually, this design represents a spiritual development approach that integrates ritual, educational, and counseling dimensions, which is a characteristic of holistic spiritual education according to the Islamic religious education literature. For example, previous studies state that teachers and school programs that systematically integrate spiritual dimensions into routine activities contribute significantly to the formation of students' Islamic character and consistently reinforce the habituation of religious values.[8]

Analytically, the implementation of DHUAR does not merely function as a worship routine, but as a pedagogical-counseling intervention that builds meaning-making and students' emotional well-being. This finding is consistent with empirical evidence that integrating structured spiritual activities within educational environments has the potential

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[8] Andie Kusuma Brata et al., "Role of Schools in Spiritual Education and the Formation of Children's Islamic Character," *Buana Gender: Jurnal Studi Gender Dan Anak* 10, no. 2 (2025): 1–18, https://doi.org/10.22515/bg.v10i2.12552.

to improve students' well-being and moral orientation. For instance, empirical literature states that spiritual well-being contributes positively to mental health and students' overall learning experience, including their psychological well-being.[9]

Students interpret the *dhuha* prayer and reflection sessions as a means of transcendental communication, emotional regulation, and life-goal orientation—each of which is an important aspect of spiritual intelligence. This pattern aligns with research findings showing that developing spiritual intelligence through religious education can improve students' quality of life in personal, social, and academic aspects. The study states that spiritual intelligence can help students understand and apply spiritual values in everyday life, thereby positively affecting their well-being.[10]

Furthermore, other research examining the role of Islamic-based mindfulness approaches found that spiritual practices such as meditation or reflection linked to Islamic values help learners manage emotions better, reduce anxiety, and increase gratitude and overall psychological well-being. The study emphasizes that Islamic-based spiritual practices have direct benefits in improving emotional regulation capacity and adaptation to the pressures of modern life.[11]

Thus, the findings of this study broaden the understanding that DHUAR as an integrated spiritual development model not only provides worship experiences alone, but also functions as an educational and counseling intervention that can strengthen psychological well-being, character formation, and students' moral orientation through systematic reflection and the practice of spiritual values in the school context.

The Role of Islamic Guidance and Counseling through DHUAR in Enhancing Spiritual Intelligence

The thematic analysis identified four key roles of Islamic Guidance and Counseling (Islamic Guidance and Counseling) through the implementation of DHUAR after an open coding process on interview transcripts and observation notes, followed by axial coding to group codes into categories, and selective coding to finalize the most representative core themes: construction of spiritual meaning, habituation of religious behavior, strengthening self-awareness and emotional regulation, and development of spiritual resilience. This analytical approach aligns with rigour procedures in qualitative research to build valid and credible themes.

First, Islamic Guidance and Counseling facilitates the construction of spiritual meaning through dialogue, *tadabbur* of the Qur'an, and reflective counseling. Students not only know the virtues of *dhuha* prayer, but begin to understand its relevance to daily life—including the meaning of sustenance that goes beyond material matters, inner peace, and broader life purpose. This process strengthens the meaning dimension in spiritual intelligence, which according to the literature is the foundation of moral decision-making and prosocial life orientation. Other research shows that structured spiritual development in schools helps students develop personal meaning toward their religious practices, thereby positively affecting quality of life and moral decision-making.[12]

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[9] Jan Klokočka, "Spiritual Well-Being of Pupils and Students: A Systematic Review of Current Empirical Research," *International Journal of Educational Research* 133 (January 2025): 102689, https://doi.org/10.1016/j.ijer.2025.102689.

[10] Jumsir Jumsir et al., "Kecerdasan Spiritual Dan Peran PAI Dalam Meningkatkan Kualitas Kehidupan Siswa," *Sulawesi Tenggara Educational Journal* 5, no. 1 (2025): 358–66, https://doi.org/10.54297/seduj.v5i1.1119.

[11] Retisfa Khairanis and Muhammad Aldi, "Peran Mindfulness Berbasis Islam Terhadap Kesejahteraan Psikologis Siswa Di Era Digital," *Akhlak: Journal of Education Behavior and Religious Ethics* 1, no. 1 (2025), https://doi.org/10.30998/jebg.v1i1.3725.

[12] Klokočka, "Spiritual Well-Being of Pupils and Students."

Second, through habituation, Islamic Guidance and Counseling transforms knowledge into real practice. Observable changes, such as increased discipline in prayer, greater awareness in worship, and consistent religious behavior, indicate value internalization. This change aligns with character development models based on repeated practice that emphasize the role of the school environment as an ecosystem that shapes meaningful habits. Empirical studies in the Indonesian education context found that the habituation of routine worship at school contributes to improved spiritual discipline and the more systematic formation of Islamic character.[13]

Third, Islamic Guidance and Counseling acts as a facilitator of emotional regulation and self-awareness. One student stated, "After the *dhuha* prayer, my heart feels calmer and more relieved; if there is a problem, I pray and it feels easier to control my emotions," while a BK teacher emphasized, "Through reflection and *muhasabah*, students learn to recognize their feelings, be grateful for blessings, and manage stress with Islamic values." Students reported increased awareness of gratitude, better self-control, and the ability to calm themselves after participating in DHUAR. These findings reinforce research showing that spiritual interventions in schools, especially those involving reflection and value development, can enhance psychological well-being through mechanisms of transcendental connectedness and emotional regulation.[14] The research shows that contextual spiritual activities in schools have positive effects on learners' emotional regulation and quality of life.

Fourth, Islamic Guidance and Counseling functions as a reinforcement of spiritual resilience (spiritual coping) that helps students face psychosocial challenges. Through counseling and deliberation (*musyawarah*), students learn to interpret problems as tests, develop hope, and formulate problem-solving strategies grounded in Islamic values. Conceptually, spiritual resilience is an important mediator between religious practice and adolescents' psychosocial adaptation, thereby strengthening the argument that DHUAR is effective as a preventive and developmental intervention. This is consistent with studies finding that engagement in meaningful spiritual activities can improve students' ability to cope with stress, reduce anxiety, and strengthen life hope.[15]

Thus, Islamic Guidance and Counseling through the implementation of DHUAR not only helps students understand religious teachings cognitively, but also encourages the internalization of spiritual values into everyday life, strengthens emotional well-being, and develops moral resilience capacity. These findings indicate that planned and structured Islamic counseling activities—such as DHUAR—can serve as an effective model for developing students' spiritual intelligence, which empirically aligns with the contemporary literature on spiritual education.

Supporting and Inhibiting Factors in DHUAR Implementation

The successful implementation of DHUAR is supported by several key factors that are structural and cultural in nature. First, the commitment of school management and support from internal policies serve as a strong foundation for the sustainability of the

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[13] Aisha Mirani Wardani et al., "Penerapan Metode Pengembangan Spiritual Quotient Dalam Pendidikan Agama Islam Pada Usia Anak Sekolah Dasar," *Conseils : Jurnal Bimbingan Dan Konseling Islam* 2, no. 2 (2022): 1–9, https://doi.org/10.55352/bki.v2i2.151.

[14] Mehdi Akbari and Sayed Morteza Hossaini, "The Relationship of Spiritual Health with Quality of Life, Mental Health, and Burnout: The Mediating Role of Emotional Regulation," *Iranian Journal of Psychiatry* 13, no. 1 (2018): 22–31; Lídia Graça and Tânia Brandão, "Religious/Spiritual Coping, Emotion Regulation, Psychological Well-Being, and Life Satisfaction among University Students," *Journal of Psychology and Theology* 52, no. 3 (2024): 342–58, https://doi.org/10.1177/00916471231223920.

[15] Alba Zambrano et al., "Construction of an Intercultural Preventive Strategy of Alcohol Use in Rural Mapuche Communities: A Community-Based Participatory Research," *Journal of Community Psychology* 49, no. 1 (2021): 166–85, https://doi.org/10.1002/jcop.22440.

program. The school's religious leadership that integrates spiritual activities into the curriculum and school culture creates a continuous development structure. This finding is supported by research stating that schools with a strong religious culture have a positive impact on students' spiritual intelligence development, because consistent religious activities strengthen students' relationship with moral and spiritual values.[16]

Second, cross-role integration among BK teachers, PAI teachers, homeroom teachers, and student organizations such as ROHIS creates a collaborative ecosystem that strengthens the legitimacy and effectiveness of the program. This collaboration enables a multidimensional approach to spiritual development, including reinforcing moral messages across various educational activities. This aligns with educational research finding that the involvement of multiple stakeholders in schools can strengthen religious values and students' spiritual development more comprehensively.[17]

Third, a school culture that places spirituality as a priority creates a school climate that supports the internalization of spiritual values. Such a culture helps students see worship practices and spiritual counseling not merely as ritual obligations, but as part of their identity and everyday life. Similar research shows that a religious school environment can accelerate the formation of students' spiritual intelligence through repeated exposure to universal values and moral ethics.[18]

However, there are also inhibiting factors that need attention. Technical constraints such as unpredictable weather and limited physical space can disrupt the continuity of DHUAR implementation, especially when activities are planned outdoors. Such obstacles have also been reported in other studies, where the implementation of religious development programs was disrupted by limitations in adequate facilities and infrastructure, thus affecting the effectiveness of the activities.[19]

In addition, variations in students' motivation and initial resistance to worship habituation become significant challenges. Not all students have the same spiritual readiness or intrinsic motivation toward religious activities, so their engagement in DHUAR can vary greatly. Empirical research shows that differences in levels of involvement and motivation toward spiritual activities in schools can influence students' spiritual and psychosocial development outcomes individually, which requires more personalized and adaptive service approaches.[20]

The impact of these obstacles can be seen in disruptions to the consistency of program implementation and fluctuations in student participation levels. To address this, schools need to apply adaptive solutions such as alternative scheduling and the use of indoor spaces so that activities can continue even when the weather is unfavorable, as well as strengthen differentiated counseling services to reach students with low motivation or personal barriers. Increasing participatory approaches by involving students in activity design—for example through OSIS or ROHIS—can increase students' sense of ownership

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[16] Muhammad Ihsan Nashihin, "Peran Kebudayaan Religius Di Sekolah Terhadap Perkembangan Kecerdasan Spiritual Siswa (Studi Kasus Madrasah Pembangunan UIN Jakarta)," *JURNAL Al-AZHAR INDONESIA SERI HUMANIORA* 8, no. 2 (2023): 144–53, https://doi.org/10.36722/sh.v8i2.1874.

[17] Muslim et al., "Development of Students' Spiritual Intelligence at MTs Esa Nusa Islamic School."

[18] Nashihin, "Peran Kebudayaan Religius Di Sekolah Terhadap Perkembangan Kecerdasan Spiritual Siswa (Studi Kasus Madrasah Pembangunan UIN Jakarta)."

[19] Tini Melinda Nst et al., "Implementasi Program Penguatan Keagamaan Dan Dampaknya Terhadap Kecerdasan Spiritual Siswa Di SMP Negeri 5 Sinunukan : Penelitian," *Jurnal Pengabdian Masyarakat Dan Riset Pendidikan* 4, no. 1 (2025): 596–603, https://doi.org/10.31004/jerkin.v4i1.1406.

[20] Tini Melinda Nst et al., "Implementasi Program Penguatan Keagamaan Dan Dampaknya Terhadap Kecerdasan Spiritual Siswa Di SMP Negeri 5 Sinunukan : Penelitian," *Jurnal Pengabdian Masyarakat Dan Riset Pendidikan* 4, no. 1 (2025): 596–603, https://doi.org/10.31004/jerkin.v4i1.1406.

of the program. Continuous monitoring and evaluation based on spiritual-psychosocial indicators are also needed so that schools can objectively assess program effectiveness and make adjustments according to learners' needs.

Overall, these supporting and inhibiting factors show that the success of the DHUAR program depends not only on its conceptual design, but also on structural support, school leadership, implementation quality, and the ability to adapt to the dynamics of students' needs. Responsive and needs-based interventions will strengthen DHUAR as an effective and relevant spiritual development model in the context of modern vocational secondary education.

CONCLUSION

This study concludes that DHUAR is an effective integrated spiritual development model within Islamic guidance and counseling for enhancing students' spiritual intelligence. Through the integration of congregational Dhuha prayer, *tadabbur* of the Qur'an and hadith, reflection (*muhasabah*), and Islamic counseling, DHUAR functions not merely as a routine act of worship but as a pedagogical-counseling intervention that fosters meaning-making, emotional regulation, and spiritual resilience. The thematic analysis identifies four main roles of Islamic Guidance and Counseling through DHUAR: constructing spiritual meaning, habituating religious behavior, strengthening self-awareness and emotional regulation, and developing spiritual resilience. These findings affirm that structured spiritual interventions in schools can strengthen adolescents' psychological well-being and religious character, while also extending the theoretical contribution of Islamic counseling within the context of formal education.

Nevertheless, this study has limitations because it employs a qualitative case study design in only one school, so the generalizability of the findings remains limited and is highly dependent on the research participants' perceptions. Future research is recommended to use mixed methods or longitudinal approaches involving more schools to test the effectiveness of DHUAR more broadly and in greater depth, and to integrate quantitative measurements of spiritual intelligence, psychological well-being, and spiritual resilience. Future studies also need to examine mediating roles such as meaning in life, religious attachment, and emotional regulation so that the DHUAR model can be developed into a stronger, more applicable evidence-based Islamic counseling intervention for school policy.

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