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## Religious Value-Based Guidance and Counseling and Its Influence on Students' Emotional Regulation: A Descriptive Qualitative Inquiry

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# Religious Value-Based Guidance and Counseling and Its Influence on Students' Emotional Regulation: A Descriptive Qualitative Inquiry



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**Abstract:** Guidance and counselling services are vital in helping students manage their emotions, including those shaped by religious values. This descriptive study aims to demonstrate the effect of guidance and counselling rooted in religious values on students' emotional regulation. Data collection methods included interviews, documentation, and descriptive assessment scales on emotional regulation. The participants were selected through purposive non-random sampling, comprising 16 students who had received guidance and counselling on religious values and emotional regulation, as well as 2 counsellors providing these services. The analysis employed specific techniques. The counsellors' services involved guidance and counselling incorporating religious values such as patience, self-reflection, sincerity, striving for improvement, and faith in what Allah provides. These services contributed to improved emotional regulation by helping students identify causes of negative emotions, change thought patterns, and select activities that produce positive emotions. The religious values integrated into the guidance and counselling included classical guidance, group guidance, individual counselling, and group therapy. Students demonstrated increased capacity to regulate their emotions, especially when confronting changing situations that evoke emotions, with the least effective strategy being to divert attention from triggers of negative emotions. Based on these findings and the noted limitations, further research with a larger, more diverse population is essential. It is also important to explore how counselling services grounded in religious values can further enhance emotional regulation across diverse contexts.

**Key Words:** Counsellor, Emotional regulation, Religious values, Students

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## INTRODUCTION

Emotional regulation is one aspect of resilience. As mentioned by Reivich & Shatte (2002), Resilience has seven aspects, including emotional regulation, causal analysis, optimism, self-efficacy, impulse control, empathy and reaching out. As for Silaen & Dewi (2015), Emotional regulation is an individual's ability to understand, regulate, and control emotions, as well as to express them. This is very important for achieving goals and reducing potential negative impacts. In this context, Saputra (2017) states that emotional regulation is a crucial component in adolescent development. Adolescents who are able to control their emotions well tend to experience fewer problems because they are better at socialising with others and are more tolerant of others.

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Various studies on resilience show the need for high resilience, including emotional regulation, and the advantages of having high resilience. Hopkins KD, Zubrick SR, Taylor CL. (2014; 2015; 2017) found that someone with high resilience will be more productive, as stated by Garmezy (in Kumpfer, 1999), who said that people who are able to work well and play well are resilient. In addition, resilience is also related to a person's mental health (Wexler et al, 2014). Good emotional regulation is needed by individuals across various developmental periods, including adolescence, which is often referred to as a critical period (Batubara, 2016). Changes occur in both hormonal, physical, psychological, and social domains, and they also take place sequentially. Maturation, both emotional and psychological, accompanies adolescence or puberty.

Thomson (2019) defines emotional regulation as an individual's ability to manage attention, affect, and behaviour to achieve goals. Emotional regulation directly impacts children's development, health, and well-being and shapes the direction of healthy behaviour management, thereby helping them achieve their maximum social and economic potential throughout their lives (Brown et al., 2012). In addition, it is also accompanied by behavioural changes influenced by mood (Fadhila, 2017). Traditionally, adolescence is considered a period of "Storm and Stress" because during this period, adolescents experience emotional tension due to physical and glandular changes.

Emotional regulation is a vital part of a student's life, involving both internal and external processes. Internal processes relate to an individual's ability to manage their own emotions, while external processes involve influencing others' emotions. These skills can be enhanced through religious-based counselling services. Given the significance of emotional regulation, guidance and counselling are essential, especially for supporting personal emotional development. However, the services provided are often unstructured (Sukma and Setiawati, 2025). Furthermore, as guidance and counselling services evolve, they should be linked to a structured approach to religiousness, rather than merely values without careful planning. In fact, several studies emphasise the importance of integrating religious aspects as a foundation for delivering services. Improving emotional regulation can be achieved by implementing guidance and counselling services, particularly basic services containing religious values, which are expected to enhance students' emotional regulation. The types of services designed to boost students' religious motivation can align with the components of comprehensive guidance and counselling. According to Gysbers & Henderson (2012) and Yusuf (2009, these include (1) Guidance Curriculum, (2) Responsive Services, (3) Individual Planning Services, and (4) System Support. Basic Services refer to guidance and counselling activities that provide programmed experiences through a group approach to develop behavioural skills desired with developmental tasks outlined in the standards of student independence competencies. Guidance and counselling services incorporating religious values are implemented in individual, group, and class settings.

Whether the service strategy involves classical guidance or group guidance, research on the importance of religion in life, such as Koenig (2012), found a positive relationship between religion, spirituality, and health. Another study by Wong et al. (2019) on the significance of religion in addressing the risk of depression is similar to Rissler's (2014) research on the importance of religion. Research conducted by Edy et al. (2024) revealed that integrating Islamic values into educational counselling is a vital step in creating a more meaningful and relevant learning experience for students, particularly Islamic religious values for Muslims. This enables them to develop a deeper understanding of Islamic principles, strong morals, and ethics, and helps them achieve their full educational potential. Another study by Yasin (2016) analysed theoretical approaches to religious motivation, identifying four core perspectives: self-determination theory, hope theory, sacralisation theory, and the theory of religion as a search. The results indicated a relationship between levels of religiosity, psychological well-being, and various psychological traits. Overall, motivational psychology aids in understanding many personal and sociocultural processes related to religion. Based on the above description, the influence of religious-based guidance and counselling services on improving students' emotional regulation will be discussed.

## METHOD

This research is a qualitative descriptive study. Descriptive research was chosen because it has the benefit of describing, explaining, and providing a factual picture of the role of guidance and counselling based on religious values systematically, accurately, and in-depth at this time, revealing the characteristics, nature, and relationship between guidance and counselling based on religious values without testing hypotheses, understanding naturally, (Creswell, 2022; Sugiyono, 2022; Nazir, 2014; Sukmadinata, 2016; and Arikunto, 2013). A description of students' emotional regulation was explored through data collection methods such as interviews, documentation, and descriptive scales. The results were described and summarised using data obtained from students and guidance and counselling teachers.

### Participants

The respondents were 16 junior high school students as primary data and two counsellors as secondary data, selected through purposive non-random sampling. The interviewees focused on what they do when experiencing emotional disturbances and the religious values instilled through guidance and counselling services. Primary data is information collected directly from the source by the researcher, such as through interviews. Meanwhile, secondary data is data that already exists and was previously collected by another party, which the researcher can access through archives.

The steps for non-random sampling include: identifying the population, which comprises junior high school students who have experienced emotional problems and received help in managing their emotions based on religious values. Next, select the type of non-random purposive sampling technique and gather data according to the set criteria until the required sample size is reached. Based on the results of interviews and previous documentation studies, 16 students and 2 teachers met the established criteria. The criteria for research participants were students who had received guidance and counselling services based on religious values for regulating emotions, and 2 counsellors who had provided such services to improve students' emotional regulation.

### Materials and Apparatus

The data collection methods used were interviews, documentation, and a descriptive assessment scale. The emotional regulation scale was developed independently, using four indicators of emotion regulation from Gross (2020). After creating the indicators, validity testing was conducted with instrument experts, namely lecturers in the measurement instrument development course who held instrument certification. Based on the results of the expert testing, the scale was approved for distribution with revisions. The emotional regulation scale is used to measure, among other things, identifying situations that evoke positive emotions (situation selection) and changing situations that evoke emotions (situation modification), diverting attention from triggers of negative emotions (attentional deployment), and transforming negative thoughts into positive ones (cognitive change). The scale comprises three response categories: never, rarely, and often. After entering the data, percentages are calculated, and the results are summarised.

Interviews were utilised for preliminary studies to identify problems and gain a deeper understanding of the limited number of respondents (Sugiyono, 2022). The questions in the interview were also validated with experts, including lecturers from non-test engineering psychological assessment courses. The interview findings were described and summarised. Documentation studies were conducted to gather data and information, such as books, archives, documents, writings, numbers, and images, as well as reports and explanations, to support the research. Documentation studies included counsellor notes on student data who had received services to improve emotional regulation.

### Procedures

As mentioned earlier, this study employed data collection tools including interviews, documentation studies, and descriptive scales. Interviews were carried out with two target groups: students and counsellors. Three aspects were addressed in interviews with students: the impact of low

emotional regulation, actions taken when emotional regulation is low, and the support provided by guidance and counselling teachers to enhance students' emotional regulation. Interviews with 16 students were conducted over two days, with two teams of interviewers, each lasting 30 minutes. Interviews with counsellors focused on two aspects: the support provided to students to improve their emotional regulation, and the inclusion of religious values in the guidance and counselling services offered. These interviews with counsellors were conducted over a single day, lasting approximately 30 minutes.

The emotional regulation scale was developed independently, using four indicators of emotion regulation from Gross (2020). After the indicators were created, validity testing was conducted with instrument experts, namely lecturers in the measurement instrument development course who held instrument certification. Based on the expert testing results, the scale was deemed suitable for distribution with revisions. The emotional regulation scale is used to measure, among other things, identifying situations that evoke positive emotions (situation selection) and changing situations that evoke emotions (situation modification), diverting attention from triggers of negative emotions (attentional deployment), and transforming negative thoughts into positive ones (cognitive change).

## Data Analysis

The data analysis technique includes data reduction, data presentation, and drawing conclusions or verification (Milles & Hubberman, 1992). Data collection involves gathering all relevant data for research or analysis, which can come from interviews, documentation, and other sources. Once collected, the data then undergoes reduction, aimed at simplifying and organising it for easier understanding and analysis. After reduction, the data are presented descriptively, often in tabular form. The final stage in data analysis is drawing conclusions or verification, where researchers interpret the presented data to identify findings or patterns. Two main data sets were examined: students' emotional regulation skills and religious-values-based guidance and counselling services to enhance emotional regulation. The data are displayed across three tables: student interview results, teacher interview results, and descriptive scale results.

## RESULTS

This study's results are summarised in Table 1, which includes findings from student interviews. Table 2 displays the outcomes of teacher interviews. Table 3 provides descriptive data for the emotional regulation scales. The documentation study is presented descriptively.

**Table 1.** Results of Interviews with Students

No	Aspect	Results
1.	Impact of Less Emotional Regulation	<ul style="list-style-type: none"> <li>Difficulty focusing</li> <li>Overthinking</li> <li>Shortness of breath and dizziness</li> <li>Crying? Bad mood</li> <li>Stress and dizziness</li> <li>Not wanting to do anything and not caring about anything</li> <li>Crying and anxiety</li> <li>Becoming depressed</li> <li>Feeling confused, like feelings that can't be explained, mixed up</li> <li>Angry for no reason</li> <li>Energy drained</li> <li>Friends become the target of my emotions</li> <li>Dizziness</li> <li>Makes mental decline</li> </ul>
2.	Actions when emotional regulation is poor	<ul style="list-style-type: none"> <li>Be patient and try to calm yourself down</li> <li>Be quiet</li> </ul>

No	Aspect	Results
		Cry and rest Prefer to avoid crowds, sometimes I get emotional, but for some reason I cry Recite dhikr, ask forgiveness, and take deep breaths Do things I enjoy, sleep, and eat Write We must calm ourselves down by praying Sometimes I sleep or play games Never Sleep Calm myself down, then think critically about the problem at hand Recite forgiveness and be patient Be quiet Sleep or do positive activities
3.	Counselor assistance to improve emotional regulation	Giving advice and listening to my problems Giving good advice and solutions based on religious like sincerity Providing insights into solutions or simply a place to vent I tend to be less active, but Guidance and Counseling really cares about us, so I can share my problems in Guidance and Counseling and accept solutions from the counselor Giving advice and further guidance, such as praying, introspection, trying your best, trusting in God diligently and being patient, and trust to God what the best. Listening and providing support and solutions Calming myself Making me feel calm Chatting Sharing stories to calm anger Helping me resolve problems slowly but fruitfully
4.	Improvement in emotional regulation skills after religious value-based guidance and counseling services	Knowing the causes of emotions, avoiding the causes of negative emotions, changing the way of thinking, choosing activities that can give rise to positive emotions

Table 1 indicates that students attempt to manage their emotions, both positively and negatively, when facing emotional issues. Counsellor services encompass guidance and counselling that incorporate religious values, such as self-introspection (*muhasabah*), striving to do their best (*Ikhtiyar*), and trusting in God (*Tawakal*).

**Table 2.** Results of Interview with Counsellor

No.	Aspect	Results
1.	Counselor assistance to improve emotional regulation	Group guidance, classical guidance, individual counseling, group counseling
2.	Religious values that are instilled	1. Patience refers to restraining oneself in difficult situations. 2. Sincerity refers to accepting oneself in the face of problems or sincerely accepting one's condition, regardless of the problems faced. 3. Taqwa means fearing and submitting to Allah SWT. 4. Tawakal means surrendering to Allah SWT.
3.	Improvement in emotional regulation skills after religious value-based guidance and counseling services	Knowing the causes of emotions, changing the way of thinking, choosing activities that can give rise to positive emotions

Table 2 illustrates improvements in emotional regulation, such as recognising the causes of negative emotions, shifting thinking patterns, and choosing activities that promote positive feelings. Religious values incorporated into guidance and counselling services—such as classical guidance, group guidance, individual counselling, and group counselling—include patience, sincerity, trust in God, and piety. Furthermore, based on Table 3, data showed that students experienced an increase in their ability to regulate emotions, especially in changing situations that evoke emotions (Situation Modification). The smallest increase was in diverting attention away from things that trigger negative emotions (Attentional Deployment).

**Table 3.** Results of Descriptive Assessment Scale

No.	Stages of Emotional Regulation	Results
1.	Identifying situations that evoke positive emotions (Situation Selection)	66% frequently perform this step, 33% of students sometimes perform it.
2.	Changing situations that evoke emotions (Situation Modification),	77% of students frequently perform it, and 23% of students sometimes perform it.
3.	Diverting attention from things that evoke negative emotions (Attentional Deployment),	46% frequently perform it, 26% sometimes perform it, and the rest never perform it.
4.	Changing negative thoughts into positive thoughts (Cognitive Change).	75% frequently perform it, 25% sometimes perform it.

## DISCUSSION

Based on the results of interviews with both students and counsellors, it was found that students experienced an increase in their ability to regulate emotions after receiving guidance and counselling services based on Islamic religious values such as patience, self-introspection (*Muhasabah*), sincerity (*Ikhlās*), striving for improvement (*Ikhtiyar*), and trusting in the best that Allah provides (*Tawakal*). In today's dynamic, contemporary era, patience is highly relevant as a tool for facing various challenges and managing emotions more wisely. Patience is not just about restraining oneself; it is also a vital strategy for managing stress and boosting mental resilience in adversity (Nurhidayah, et al., 2025). Bradberry & Greaves (2017) state that with patience, individuals can maintain emotional balance and avoid impulsive decisions, which often lead to negative consequences. Therefore, with the value of patience, the ability to regulate emotions—especially when faced with changing situations that evoke strong feelings (situation modification)—becomes essential.

Self-introspection (*Muhasabah*) is vital for assessing and reviewing our actions, leading to self-improvement. In Islam, self-reflection essentially means self-introspection. It is a self-evaluation process aimed at growth (Wijaya and Lisalam, 2025). Self-introspection helps individuals recognise situations that evoke positive emotions. Sincerity (*Ikhlās*) creates an atmosphere of obligation that reflects inner motivation to worship Allah and to cleanse the heart of tendencies to perform actions that do not bring us closer to Allah (Taufiqurrahman, 2019). Striving for improvement (*Ikhtiyar*) and trusting in the best that Allah provides (*Tawakal*) are key values. These are integrated into basic services, such as group and classical guidance, as well as responsive services, such as individual and group counselling. The study above demonstrates that enhancing emotional regulation through guidance and counselling that incorporates religious values. This research supports previous findings by Setiawati et al. (2021), which showed that group guidance can enhance student resilience, including emotional regulation. In Islam, emotional regulation is understood both as a psychological skill and as a form of spiritual maturity integrated with faith and morals. Hence, Islamic Guidance and Counselling regard emotional management not only as a technical skill but also as part of the process of *Tazkiyatun nafs* (purification of the soul).

The results of the documentation study, in the form of student records, showed that 68% of students had experienced emotional disturbances, while the remaining 32% had never experienced any. The results above indicate that religious values are incorporated into counselling services. This is similar to research conducted by Setiawati et al. (2025) on guidance and counselling containing the values of santri (Islamic students). Santri refers to Islamic spiritual values such as gratitude, positive thinking about everything that happens, and other Islamic principles. Research by Saputra et al. (2025) also emphasises the importance of Islamic counselling services in increasing gratitude. Previous research conducted by Siregar (2019) also demonstrated the significance of religious values in counselling services.

Religion influences emotional regulation by providing moral guidance, ethical principles, and religious practices that aid individuals in managing their emotions healthily. Quranic values such as patience, gratitude, trust in God, and sincerity are closely linked to the concept of emotional regulation. Children taught to be patient can better delay negative reactions in stressful situations. Those trained in gratitude tend to maintain a positive outlook and assess circumstances more clearly. Meanwhile, trust in God helps children reduce anxiety because they learn to do their best while leaving the final outcome to God (Sholihah & Novitasari, 2025). The methods for regulating emotions include identifying situations that trigger emotions, modifying scenarios that cause emotional responses, diverting attention from things that provoke negative feelings, and transforming negative thoughts into positive ones. These steps are adapted from Gross's (2020) framework for emotional regulation. Converting negative thoughts into positive ones is the most frequently practised and impactful step. For example, thinking positively when situations are bad, or negatively when they are good, reflects the message in QS. Al-Baqarah 216. The least performed step is diverting attention away from the causes of negative emotions. Guidance and counselling are often avoided because they are seen as running away from problems, even though avoiding issues will not lead to success (Taylor, 2020). Religion-based counselling, particularly in Islam, not only offers solutions to emotional problems, including emotional regulation, but also serves as an effective tool in developing a spiritually mature personality, both through thinking and behaviour. This distinctive personality fosters emotional stability and virtue. Religious values make a significant contribution to personality development rooted in faith, enabling individuals to attain peace of mind.

This study has limitations, including its reliance on subjective accounts from 16 students and two counsellors regarding the influence of religious-based guidance and counselling on enhancing students' emotional regulation. Therefore, the findings cannot be generalised to a wider population. Furthermore, appropriate testing is necessary to assess how much religious-based guidance and counselling improves emotional regulation.

## CONCLUSION

Research indicates that students attempt to regulate their emotions both positively and negatively when facing emotional challenges. Counselling includes guidance rooted in religious values such as patience, self-reflection (*Muhasabah*), sincerity and effort (*Ikhtiyar*), and trust in Allah (*Tawakal*). Improvements involve identifying the causes of negative feelings, altering thoughts, and engaging in positive activities. Services offered include traditional guidance, group, and individual counselling. Students showed the greatest improvement in adapting to emotional triggers (Situation Modification) but less so in diverting attention (Attentional Deployment). Further research with larger, more diverse groups is necessary to explore how religious-based counselling can better support emotional regulation.

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