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Inclusive Education in Islamic Boarding Schools through Guidance and Counseling for Religiosity and Spirituality

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Abstract: Inclusive Education is education that is open to all groups of people. Inclusive-based education in Islamic boarding schools (*pondok pesantren*) is to serve all students of different backgrounds. Students in Islamic boarding schools are composed of different backgrounds and personal identities, as students with inclusive values. Adaptation with the school environment requires self-efficacy in religiosity and spirituality. Self-efficacy can provide encouragement to students enrolled in Islamic boarding schools. Self-efficacy is a feeling of success through possessed abilities to achieve individual life goals. Self-efficacy gives a positive psychological impact towards a person in their lives. Research results indicated that there is a need for guidance and counseling services that can increase the self-efficacy of students yet allow them to stand firm in their religiosity and spirituality. To respond to this matter, there is the need for an application that students may use in any situation and condition. Therefore, the Islamic Guidance and Counseling Application (IGCA) answers the needs of education in Islamic boarding schools. The utilized method in this research was the qualitative method with observations, interviews, and documentation to examine the religiosity and spirituality of students in Islamic boarding schools. The research results are expected to be able to accommodate the needs of counselors in Islamic boarding schools with an inclusive approach for guidance and counseling of religiosity and spirituality.

Key Words: Inclusivity; Islamic boarding school; Guidance and counseling; Self-efficacy; Religiosity.

INTRODUCTION

Students who live in Islamic boarding schools (*pondok pesantren*) will experience problems if they are closed up and not independent. These individuals will become dependent on other people and not possess autonomy. The effects of being dependent are not possessing authority of the self, being easily swayed by other people, not possessing a focus in life, not possessing productivity in self-development, and not being happy and effective in life. A lack of independence causes constant doubt, restricted freedom of opinion, fear of mistakes, a great tendency of silence in life, and inability to make decisions. Individual students who do not possess goals and directions to determine their lives will always be dependent on other people. These individuals experience confusion and doubt in making decisions, do not know the way to prepare for further studies, and do not seek information to prepare for further studies after graduating from high school. Their time is spent more on relaxing, and they do not have a target in the future. The individuals feel unable to change the fate of the poverty they experience.

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They quickly surrender to the circumstances and make little effort. Their spare time is only used for sleeping and talking with friends in their rooms. They become audiences, being only active in social media and avoiding studies. They have no demands or targets to be achieved, only make do with existing circumstances with average abilities, and lack effort in working on assignments given by the teachers. The concept of independence in an Islamic boarding school involves depending life on Allah SWT (the One and Supreme God) and performing all of His commands in earnest to become leaders on the face of the earth. Individuals need to learn in order to be able to lead this world in a better way. The task of humanity to create a more orderly environment and universe, and obtain equal prosperity and happiness, is the spirit of the divine message to creatures. Individuals attempt to move closer to the creator in order to surrender their entire body and soul to be able to obtain straight guidance in line with the values that are blessed upon. Values of effort and *tawakal* (surrender) become a part of a personality that is noble in knowledge and character, honest and trustable, and dutiful and responsible.

The effort to foster success is accomplished by increasing the sense of success of an individual as well as the confidence to be successful in doing good things and to perceive the assistance and protection of Allah SWT. This will nurture the courage to take risks to struggle for hopes and dreams, to possess responsibility to dedicate oneself to be beneficial for others by learning with earnest effort to increase the knowledge competence, to provide many benefits to other people, and to develop oneself in a better way by learning, reading, and writing. The trust of society in Islamic boarding schools is becoming greater, proven by the fact that thousands of adolescents are being enrolled in education in these schools that are heavy with religious and spiritual values. Boarding school rules that uphold values of group prayers (*shalat*) regulate the students to be diligent in worship and to read the Quran and other classical texts. However, many challenges are often encountered by students at an Islamic boarding school, as both internal and external factors such as self-confidence, self-efficacy, conditions or environment of the boarding school, the new culture of living at a boarding school, and even the management and regulation of the boarding school (Khusumadewi, A. *et al.*, 2023).

Self-efficacy has a positive relationship with the factor of mental health (Dalomba *et al.*, 2021). Self-efficacy functions as the energy of an individual to make efforts and be diligent in achieving the pre-determined results. Self-efficacy is a strong driver that is related to work satisfaction and saturation (Elster *et al.*, 2022). Self-efficacy becomes the basis for creativity and innovation. Some prior studies had shown that self-efficacy is related to the diligence of students (Regina *et al.*, 2022). Self-efficacy has a link to the self-estimation by students of the abilities that they possess (Gerbino, 2020). Individuals who possess a sense of success drive themselves to make efforts, manage time, and create effective strategies to achieve the established targets. Self-efficacy is highly related to several factors in the achievement of success such as diligence, potential, and other supporting factors. The execution of everyday activities of students can be examined by the four sources of self-efficacy. These sources of self-efficacy are experience of success, indirect example, verbal persuasion, and physiological and psychological reaction (Loeb *et al.*, 2016), as well as the direct experiences of students in interactions at the school. Self-efficacy of students in schools is the individual belief of successfully being able to undergo everyday activities.

Considering the setting, self-efficacy in an Islamic boarding school is evident through the form of the everyday activities of students at the school, consisting of activities of worship to the One and Supreme God, activities of learning at the school, training, courses, and communication with peers. The everyday activities of students at an Islamic boarding school cover various activities that are designed to achieve religious, moral, and academic educational objectives. These activities cover the study of religion by which students read and memorize the Quran; the study of the *hadith*, *tafsir*, and *fiqh* (Islamic jurisprudence); the study of *akhlak* (morality) and the history of Islam; five daily prayers and daily worship; and other supporting activities. These everyday activities have the objective of not only for the development of religious and academic knowledge, but also for the formation of strong character, obedience, and discipline among students. An Islamic boarding school plays an important role in forming a generation of youths who possess a solid moral and spiritual foundation in Islamic teachings.

Religious and spiritual values become the basis for everyday activities at an Islamic boarding school. In everyday activities at an Islamic boarding school, several important values are stressed and applied: Islamic religious education, as through the Qur'an and the Hadith; regular worship, both required (*wajib*) and commendable (*sunnah*); development of *adab* (civility) and *akhlakqul karimah*

(good character), as patience, honesty, humility, mutual assistance, and respect of others; and foster simplicity and freedom to respect the blessings of Allah by mutual living. These religious and spiritual values are taught through everyday practices, the guidance of teachers or *ustadz*, and communal living at the boarding school. The objective of these actions is to create students who not only possess a strong grasp of religious knowledge but also a good character, a high social awareness, and the preparedness to make positive contribution in society (Naqiyah *et al.*, 2022). The presence of spiritual values is also affirmed to become a guide and motivation for students to achieve future success by continuously and optimally developing these values (Thohir *et al.*, 2023).

In its organization, the Islamic boarding school is one of the educational institutions in Indonesia that has long held in high regard the cultural traditions and values of the country (Cwik & Singh, 2021; Shneiderman, 2020). The Islamic boarding school internalizes religious values based on the socio-religious environment of the school (Zeng *et al.*, 2021). The religious values that are developed in the boarding school provide experience to students to be able to develop religious and spiritual attitudes that can be manifested in everyday life (Naqiyah *et al.*, 2022). However, there are also psychological matters that need to be developed for students, one of which is self-efficacy. Self-efficacy is a very important matter for students. Self-efficacy has not been much developed among students. For this, it is very much necessary to obtain support from all related parties present in an Islamic boarding school, as *ustadz/ustadzah*, caretakers, and *Kiai* and *Nyai*.

Based on research results, the support of *Kiai* and *Nyai* in the boarding school environment has a positive influence on students. Self-efficacy in facing social and emotional situations at the workplace affects mental health (Naqiyah *et al.*, 2019) and prosperity (Brown *et al.*, 2021). Self-efficacy encourages students to be enthusiastic in learning science (Sage *et al.*, 2021). High self-efficacy will affect their achievements in learning. Increasing the self-efficacy of students aids in increasing skills, mastery, creativity, and responsibility (Hamann *et al.*, 2022). Conversely, negative or low self-efficacy creates doubt in athletes. They surrender and give up easily, lack performance, and do not care about self-development; competitiveness is absent in their lives, and they are unhappy and unsatisfied. They are submissive and suffering, for which a long extent of the latter disrupts their mental health. They cannot adapt and they dodge responsibility. For students, they may drop out. The new problems of unemployed people are large amounts of unproductive spare time, addiction to games, and hallucinations. A feeling of inferiority can be eliminated by learning new skills in a boarding school. Students require supportive feelings to act positively and in a more optimistic manner to be able to reduce feelings of anxiety and depression.

Every individual requires efforts of being involved in spiritual and religious matters. Those who become closer to the Almighty will continue to make efforts to increase holiness and worship to achieve greater closeness to the Almighty. The primary basis of a great sense of success in the field of religiosity and spiritualism is the faith of eventually meeting the Creator or being loved by the Great Creator. A strong faith and belief will make individuals more spirited to live according the values of and obedience toward the religious and spiritual teachings they possess. Conversely, individuals who are not involved with religiosity and spiritualism lose meaning in their lives and do not possess goals in life.

Efficacy supports maximal performance for mental health. In general, self-efficacy is a psychological attribute that indicates the belief in the abilities of a person to fulfil challenges and find solutions to problems (Naqiyah, 2021). High efficacy is reflected in practice preparation, diligent efforts, and discipline. Low efficacy is marked by doubt, fear of losing, lack of effort, and avoidance of practice. The importance of increasing self-efficacy is to give support to students in facing challenges, self-development, resilience improvement, active participation, independence, and creating a positive influence on mental well-being.

The materials discussed in this application have the potential to increase self-efficacy, which can have a positive impact on the mental well-being of students. They will tend to possess a more positive attitude toward themselves, reduced stress, and increased satisfaction of their lives at a boarding school. After usage of the application, it is expected that the students will have an improved and stronger self-confidence, which will help them to remain strong in facing obstacles and failure. They will be able to learn from their mistakes, recover, and continue to strive to achieve their objectives.

These are the formulated problems in this research: “How is the implementation and impact of a guidance and counselling application with IGCA media?” “How can the effectiveness of an Islamic

guidance and counselling application through IGCA media increase the innovation and creativity of students?" The IGCA is an application that can be freely downloaded from the Google Play Store and can be used whenever and wherever. The IGCA can be flexibly used, in line with major advancements in innovation and technology. This matter results in challenges for counselors that become ever complex and reflect the multitude of students that experience non-linearity in survival by adaptation.

Self-efficacy in academics is to be adjusted to the needs of millennials, to be able to be accessed digitally any time by the needs of students anywhere, as through the Android platform. A model of Islamic guidance and counselling is very much relevant for Indonesia, as the country with the largest Islamic population in the world and harmony and flexibility in its tolerance. This can be useful for individuals to prepare themselves with the efforts to develop skills through work, courses, and training, and to create innovations in the form of new occupations in the future in order to be able to adapt to all changes that occur. The characteristics of students in learning are interrelated to motivation, stress, procrastination, and self-efficacy (Hamann *et al.*, 2022). In taking part in competitions, students need to make collaborations with teachers and friends. The collaborative and systematic process is realized by conducting school interviews to improve the aspects of teaching and learning (Brown *et al.*, 2021).

The environment of an Islamic boarding school requires guidance and counselling services that are able to accommodate the many needs of students, who number in the hundreds. The usage of technology can be developed to simplify existing processes in schools (Naqiyah *et al.*, 2023). Overall, technology has a very important role in the learning environment; in this context, technology has many roles in the process of guidance and counselling services, where in the context of accessibility and flexibility, technology allows access to educational resources from anywhere and at any time. This allows for remote learning or e-learning that is flexible, overcoming the limits of geographical conditions and time. Technology plays an important role in improving the learning experience; various tools and applications of technology such as simulation, interactive video, and educational games can increase the understanding of students.

This technique can be applied to both the learning process as well as the provision of services to students, which essentially implies that the utilisation of technology is created for the purpose of providing information services to students. The purpose of this research is to present a study that is related to the creation of technology media that promotes the manifestation of self-efficacy while still having the foundation of religious and spiritual values. This is the reason why the design of this research is designed to demonstrate this. According to the explanation that was provided before, it is possible to assert that Islamic boarding schools have become more inclusive in terms of the development of values related to religion, spirituality, and self-efficacy. At Islamic boarding schools, it is anticipated that an all-inclusive approach to guidance and counselling will be able to meet the requirements of both students and teachers of guidance and counselling in order to foster the development of values which include self-efficacy, spirituality, and religious beliefs.

METHOD

The paradigm of qualitative research was utilised in this study. This research approach places an emphasis on facts that are discovered through data gathered through interviews, observation, and documentation with participants. The qualitative research placed a strong emphasis on interview parameters that were designed in accordance with the principles of spirituality, religiosity, and efficacy. At a boarding school that adheres to Islamic principles, kids were asked questions. Throughout the course of multiple stages, interviews with students were carried out at various intervals until consistent responses were received. In the beginning stages, interviews were carried out to gather information about the requirements of students attending the boarding school. These interviews included students, kiai and nyai, as well as teachers of guidance and counselling. In addition, interviews were carried out with specialists in order to have a better understanding of the implementation of inclusive Islam at an Islamic boarding school. Following that, the Islamic Guidance and Counselling Application (IGCA) application medium was developed for the purpose of serving students. After that, an explanation and an early introduction of the application, as well as instructions on how to use the application, were provided

subsequently. Following that, teachers of guidance and counselling at the boarding school provided students with information regarding the application and conducted tests on them. In accordance with the methodology proposed by Miles and Huberman, an analysis of the data was carried out utilising the information gained from snowball sampling. Through the process of putting the outcomes of the interviews and documentation into narrative form, data reduction was accomplished.

RESULTS

Islamic guidance and counselling are a method of advice and counselling that incorporates Islamic principles. Islamic principles encompass openness, respect, sincerity, as well as sanctity and purity of the self. These qualities suggest that those most cherished by Allah SWT (the One and Supreme God) are individuals who demonstrate piety towards Him. In Islamic boarding schools, the notion of independence encompasses reliance on God and the diligent execution of His orders to emerge as leaders on earth. Individuals must engage in learning to enhance their leadership capabilities in the world. The human endeavour to establish a more orderly environment and universe, while achieving equality in prosperity and happiness, is the essence of the celestial message to sentient beings. Individuals endeavour to become nearer to the creator by relinquishing their entire being to receive steadfast guidance in accordance with sacred principles. The values of effort and *tawakal* (surrender) constitute elements of a personality characterised by knowledge, noble character, integrity, trustworthiness, and accountability.

One initiative undertaken to attain these objectives is the establishment of guidance and counselling roles at Islamic boarding schools. The large number of pupils at an Islamic boarding school occasionally renders guidance and counselling services insufficient to address the full student population. The presence of IGCA optimises guidance and counselling services for counsellors and students, specifically enhancing students' self-efficacy, religiosity, and spirituality.

Table 1. Results of IGCA Implementation

Evaluation		Score
Effectiveness	IGCA accelerates counselor performance	100%
	IGCA assists counselors in determining the needs of students appropriately	83.3%
	IGCA saves the cost of execution for guidance and counseling services	91.6%
	IGCA accelerates analyses of problems that are faced by students	91.6%
SUB-SCORE		92%
Utility	IGCA improves student awareness of self-efficacy	100%
	IGCA improves the self-confidence of counselors	100%
	IGCA minimizes human error	91.6%
	IGCA is easy to access	83.3%
	IGCA shortens the execution time of guidance and counseling services	100%
	IGCA is efficient to be used	100%
SUB-SCORE		96%
OVERALL SCORE		94%

Table 1 indicates that the Islamic Guidance and Counselling Application (IGCA) achieved an excellent score for its implementation outcomes. From the perspective of application efficacy, a score of 92% was achieved, indicating that the application effectively supports counsellors and students. From a utilitarian perspective, a score of 96% was achieved, indicating that the application is highly advantageous for both counsellors and students. The presence of IGCA can enhance the self-efficacy of every student at an Islamic boarding school. The IGCA, readily accessible to students, facilitates the enhancement of their self-efficacy, enables self-evaluation, and aids in the strategic planning of personal development improvements.

DISCUSSION

The provision of guidance and counselling in education, particularly inside schools, is anticipated to facilitate optimal student development. Students are anticipated to attain developmental milestones commensurate with their age. Socially, they are anticipated to adapt to their environment with adequate skills (Bahiroh, 2021).

The Inclusivity Model for Islamic Boarding School Education encompasses the accessibility of children to optimal learning, the presence of guidance and counselling educators, the absence of harassment and bullying, and the promotion of responsible behaviors and healthy living practices. The implemented programs encompass traditional guidance and group guidance. Traditional instruction is implemented to enhance the perception of achievement by engaging with IGCA materials via the Android platform. Group guidance is facilitated by social performances that emphasize the values of the prophets to cultivate virtuous character. Individual counselling is conducted by those with diminished self-efficacy. The counselling is conducted according to Islamic principles taken from the Quran and Hadith. The principles of Nahdlatul Ulama (NU), which oversees Islamic boarding schools in Indonesia, highly emphasise the equality of rights in accessing education. The values of *tasamuh* (tolerance), *tawazun* (life balance), and *ta'adul* (fairness) are well-established within the NU heritage. The principles of equality exemplify a commitment to justice, characterised by treating others as they wish to be treated, with complete honour and respect. All individuals enrolled in an Islamic boarding school are entitled to get a proper and high-quality education.

In the 1990s, Alwi Shihab returned from Temple University in the United States. He was the first person who promoted inclusive Islam during the presidency of Abdurrahman Wahid (Gus Dur); this topic became a point of discussion among Muslim intellectuals in Indonesia in the early 1990s. Alwi undertook doctoral education in the United States and introduced inclusive Islam. Then, the discourse of inclusive Islam was adopted by NU youths and became a part of the discussions by Muslim intellectuals in Indonesia, particularly youths. This evolved into a trend and spirited discourses and discussions for NU youths, particularly those at the Learning Development and Quality Assurance Institution (LP3M).

Inclusive Islam is an understanding of Islam that is open to followers of other religions in social interactions and community interactions. Inclusive Islam tends not to limit interactions to only those of other Muslims, and is open toward followers of other religions; it is also known as the “teachings of Gus Dur”. This philosophy of inclusive Islam is in harmony and in line with the religious practices of the NU that continued to be endorsed by the chief of the NU at that time, Abdurrahman Wahid or Gus Dur. For several decades, Gus Dur was even recognized as the “father of religious pluralism” because of his openness toward followers of other religions, made evident by intense interactions with followers of other religions. The closeness of Gus Dur with followers of other religions made him a role model for NU youths and made them friendly with followers of other religions such as Christianity, Hinduism, and Buddhism, which becomes recognized as Islamic tolerance and the characteristic of that tolerance. Becoming a person with Islamic tolerance is recognized and shown at Islamic boarding schools. Islamic tolerance becomes a tradition among those from Islamic boarding schools, and is taught in the education of those boarding schools, forming the basis of inclusive education. The indicators of Islamic tolerance are mutual assistance (*gotong royong*), mutual respect, and mutual appreciation, as shown by figures Masdar Farid Masudi, Ulil Absar Abdalah, and Sinta Nuriyah Abdurrahman Wahid, who always answer the invitation of other faith groups for their humanitarian events.

Inclusive education at an Islamic boarding school represents an open viewpoint of religion. First, the education teaches openness toward followers of other religions. Second, it teaches how Islam can be open with followers of other religions. Third, it shows Islam honoring and respecting other religions. This is different from other groups in Islam that teach hatred and intolerance toward followers of other religions, ones that spread hate speech, rejection, discrimination, and intolerance of other religions, such as insulting students of different religions and regarding them as unclean people (*najis*) or infidels (*kafir*), making them more isolated within the majority. One of the interpretations (*tafsir*) of the Quran, *Fi Zilalil Quran* by Sayyid Qutb, which condemns other religions, is not taught at Islamic boarding schools. Boarding schools instead teach good conduct regarding relationships with followers of other religions.

Islamic Guidance and Counselling use principles derived from Islamic beliefs. The principles of Islam encompass openness, respect, truthfulness, as well as sanctity and self-purity. These values pertain to individuals who are most cherished by Allah SWT, specifically those who are devout to Him. Self-efficacy is the embodiment of the belief in one's capability to successfully attain a desired objective. Self-efficacy refers to an individual's belief in their capacity to attain future success in various situations (Naqiyah et al., 2020). Self-efficacy can be defined as the confidence in one's ability to succeed through various efforts (Andrews et al., 2021). Social cognitive theory posits that the determinants influencing an individual's behaviour also impact their thoughts, attitudes, and emotions; this underpins the concept of self-efficacy.

Self-efficacy is the sense of success for the ability to perform certain tasks and to achieve future success (Hoffman, 2013; Alae et al., 2022). Individuals are able to estimate their abilities of achieving the desired targets at an Islamic boarding school. Self-efficacy is a basic element for a person to gauge their own abilities when completing certain tasks. Self-efficacy aids students in being able to make predictions in order to be able to accomplish the best targets for academic performance (Islamiyah et al., 2018). However, not all students possess high self-efficacy. There are still problems in resolving the everyday problems of students. Self-efficacy marks a high spirit for achieving success. Self-efficacy indicates a feeling of optimism in living at an Islamic boarding school. Self-efficacy is composed of three components that become the determinants of levels for each individual: 1) level or limit of the ability of an individual toward a task, 2) generality or confidence to succeed in achieving a goal, and 3) strength or persistence to achieve the desired goals (Putri & Widyana, 2021).

The mission of guidance and counselling educators at an Islamic boarding school is to serve as program administrators in fostering inclusion. The education is accessible to others and facilitates pupils in attaining optimal self-development. Students engage in diverse interactions and exhibit openness to many faiths. Guidance and counselling educators actively serve as counsellors, exemplifying the pursuit of human values and fairness while enhancing educational quality. Initiatives to cultivate success involve enhancing an individual's self-perception of achievement and instilling confidence in their ability to accomplish positive endeavours, while also fostering a sense of divine support from Allah SWT. This will cultivate a sense of courage to embrace risks in pursuit of aspirations, the obligation to commit to being advantageous to others through diligent learning to enhance knowledge competence, the intention to confer numerous benefits to others, and the determination to self-improve through education, reading, and writing. Inclusivity is an essential characteristic of individuals who can embrace diverse groups and beliefs, fostering coexistence and promoting peace, prosperity, and justice for the common good. This necessitates values such as tolerance, empathy, honesty, fairness, and mutual respect.

The public's confidence in Islamic boarding schools is increasing, as seen by the enrolment of thousands of adolescents in these institutions, which are profoundly shaped by religious and spiritual principles. The regulations of Islamic boarding schools emphasise the importance of communal prayers, mandating students to adhere to worship practices and engage in the reading of the Quran and other ancient literature. The Inclusivity Model for Islamic Boarding School Education encompasses the accessibility and provision of optimal learning for children, the availability of guidance and counselling educators, the absence of harassment and bullying, and the promotion of responsibility and good lifestyle practices. Inclusive education at an Islamic boarding school encompasses a broad perspective on religion. The instruction promotes receptiveness towards adherents of other faiths, methods by which Islam can engage with followers of different religions, and the principles of honour and respect that Islam extends to other belief systems.

CONCLUSION

Inclusive Islam promotes tolerance, mutual respect, and open dialogue among diverse groups, fostering harmonious coexistence with differences, including interfaith relations. Islamic Guidance and Counseling (IGC), rooted in values such as openness, sincerity, and self-purity, integrates these principles to enhance self-efficacy, religiosity, and spirituality. The findings demonstrate that the Islamic Guidance and Counseling Application (IGCA) effectively empowers individuals to confidently engage

in religious and spiritual matters, contributing to their success and well-being in this world and the hereafter.

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