Islamic-Based Counseling Approaches for Student Mental Well-Being: A Systematic Literature Review

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Abstract
The rising prevalence of mental health issues among Muslim students, particularly in Indonesia, calls for culturally and spiritually relevant counseling models. This study conducts a systematic literature review (SLR) to identify Islamic-based counseling approaches that have been applied to support student mental well-being, evaluate their effectiveness, and explore implementation challenges. Guided by two research questions, this review analyzes ten empirical studies published in 2025, selected through transparent inclusion and exclusion criteria from indexed academic databases. The thematic synthesis reveals six major approaches: *tazkiyatun nafs*, sufi psychotherapy, Islamic Cognitive Behavioral Therapy (ICBT), Islamic expressive writing, Islamic character education, and sharia-based digital counseling. These interventions have demonstrated effectiveness in reducing anxiety, enhancing emotional regulation, and fostering spiritual resilience among students. However, significant challenges remain, including limited counselor competence in integrating Islamic principles, persistent stigma toward counseling, technological gaps, and a lack of longitudinal, evidence-based research. The review underscores the need to institutionalize Islamic counseling frameworks that are contextually grounded, scientifically validated, and supported by collaboration among educators, mental health practitioners, and policymakers to address the mental health crisis facing Muslim adolescents today.
Keyword: Islamic Counseling, Mental Health, Muslim Students, Systematic Literature Review, Islamic Education.

Introduction

Mental health problems among students and university students have emerged as a serious global concern in recent years, especially as psychological disorders among youth continue to rise. The World Health Organization (WHO) reports that more than 10% of children and adolescents globally experience mental disorders, with the majority lacking access to adequate care and support. In the Indonesian context, data from the National Basic Health Research (Riskesdas) reveal a 6.1% increase in emotional and mental disorders among adolescents, primarily manifesting as anxiety, depression, and post-traumatic stress symptoms (Apriliana & Hardi, 2025; Pramuditia & Saputra, 2025). These conditions are not only detrimental to students' academic performance but also disrupt their ability to form healthy social relationships, maintain learning motivation, and achieve long-term emotional and spiritual stability.

The increasing prevalence of mental health issues among Muslim youth cannot be viewed merely from a clinical or behavioral perspective. In many cases, the underlying causes are deeply rooted in multidimensional factors, including intense academic pressure, deteriorating interpersonal relationships, unrealistic social expectations, the pervasive influence of social media, and the lack of emotional support from families and educational institutions. These intersecting stressors contribute to a

state of psychological imbalance that requires more than conventional counseling to address. In particular, standard counseling methods grounded in Western psychological paradigms often lack cultural and spiritual relevance for Muslim students. This creates a mismatch between therapeutic content and the values internalized by the counselee, potentially reducing the effectiveness of such interventions in Islamic settings (Febri, 2024).

Given this cultural gap, the demand for counseling models that are not only psychologically sound but also spiritually grounded has become increasingly urgent. Muslim communities, especially in Indonesia, adhere to a value system in which psychological well-being is intricately linked to spiritual resilience and religious practice. Islam, as a comprehensive and holistic religion, emphasizes not only the vertical relationship between humans and God (habl min Allah) but also horizontal harmony among individuals and their social environment (habl min al-nas). Foundational concepts such as tawakkal (trust in Allah), sabr (emotional endurance), shukr (gratefulness and meaning-making), dhikr (spiritual remembrance and emotional regulation), and tazkiyatun nafs (self-purification) resonate strongly with the principles of modern psychology. These values have the potential to serve as therapeutic anchors in Islamic-based counseling approaches, especially when integrated into educational settings where students are at risk of stress, trauma, or identity crises (Ilman & Nurjannah, 2025; Zulkifli et al., 2024).

In this light, a growing number of educational institutions in Indonesia and other Muslim-majority countries have begun to experiment with and implement Islamic-based counseling frameworks. These range from the use of Islamic Cognitive Behavioral Therapy (ICBT), which blends traditional CBT techniques with core Islamic beliefs, to the development of Islamic expressive writing programs that encourage students to process emotions through Qur'anic reflection and personal narratives. Other innovations include dhikr-based relaxation therapy, spiritual group counseling, and the incorporation of tafsir (interpretation of the Qur'an) into therapeutic conversations. In some cases, practitioners have combined elements of sufi psychotherapy with modern cognitive and behavioral techniques to provide more holistic support to Muslim adolescents (Khotimah & Nurjannah, 2024).

Although these developments are promising, they remain fragmented and lack a unifying theoretical or empirical foundation. Much of the existing literature on Islamic counseling is descriptive in nature, often confined to specific institutions or regions, and lacks comparative evaluation. Furthermore, there is a notable scarcity of studies that systematically analyze the outcomes of these interventions using rigorous research designs such as controlled trials, longitudinal evaluations, or mixed-method frameworks (Firdaus, 2023). As a result, the field lacks a clear, evidence-based map of what works, for whom, and under what circumstances. This limits the replicability, scalability, and policy relevance of Islamic-based counseling approaches.

Moreover, to date, no comprehensive Systematic Literature Review (SLR) has been conducted to map, categorize, and evaluate the range of Islamic counseling models applied to student mental health. Previous reviews tend to be either too general or focused on theoretical constructs without examining implementation outcomes. This presents a significant gap in the academic discourse, particularly given the urgent need for spiritual and cultural interventions amid the increasing rates of depression, anxiety, and suicidal ideation among Muslim adolescents (Amani, 2024). Without a well-

organized synthesis of existing empirical evidence, both researchers and practitioners risk duplicating efforts or developing interventions that are misaligned with the actual needs of the student population.

The urgency for spiritually sensitive, culturally contextual, and methodologically robust counseling models becomes even more pronounced when viewed within Indonesia's educational landscape. As the largest Muslim-majority country, Indonesia faces a dual responsibility: to respond to the mental health crisis among youth and to do so in ways that affirm the nation's Islamic and cultural identity. Counseling strategies that neglect religious values may not only be ineffective but may also alienate students from the therapeutic process. Conversely, interventions rooted in Islamic ethics, language, and worldview are more likely to be perceived as legitimate, trustworthy, and meaningful, thus improving their acceptance and impact.

To address these concerns, this study adopts a systematic literature review (SLR) methodology, which offers a transparent and structured process for identifying, evaluating, and synthesizing relevant empirical studies. Through a meticulous screening process, this review selects and analyzes ten articles published in 2025 that meet strict inclusion and exclusion criteria. These articles were obtained from leading academic databases such as Google Scholar, DOAJ, ScienceDirect, and Sinta, ensuring both relevance and academic credibility.

The main objective of this review is to systematically map the various Islamic counseling approaches used in educational settings—whether in formal institutions such as schools and madrasahs or in non-formal contexts such as community-based youth programs. Specifically, the review seeks to answer two guiding research questions: (1) What types of Islamic counseling approaches have been implemented to address student mental health concerns? and (2) What are the documented outcomes and challenges associated with these approaches, based on empirical findings?

In addition to identifying intervention models, the review also aims to analyze their methodological rigor, implementation context, psychological impact, and cultural fit. By comparing and categorizing these interventions thematically, the review highlights recurring patterns, emerging innovations, and critical gaps that require further exploration. In doing so, the study not only contributes to the academic literature on Islamic counseling but also provides a strategic framework for developing future research, educational policies, and counselor training programs that are rooted in Islamic epistemology and contemporary mental health needs.

The integration of both national and international journal sources enables this review to draw comparative insights and foster dialogue between Western psychological frameworks and Islamic spiritual paradigms. Such integration is crucial in developing hybrid counseling models that retain Islamic authenticity while benefiting from established scientific methodologies.

Ultimately, the key contribution of this review lies in its ability to synthesize interdisciplinary knowledge at the intersection of Islamic education, mental health, and counseling psychology. It moves beyond abstract theorizing by offering concrete recommendations for policy-makers, practitioners, and researchers who are committed to advancing the mental well-being of Muslim students through faith-informed and evidence-based approaches.

Method

This study employed a Systematic Literature Review (SLR) approach to identify, synthesize, and analyze various Islamic-based counseling approaches that have been implemented within educational contexts to support students' mental health. The SLR method was selected due to its strength in organizing a wide range of empirical findings into a cohesive body of knowledge through a transparent and replicable process. Furthermore, SLR is particularly appropriate for mapping conceptual models, identifying gaps, and evaluating the quality and contribution of previous studies in building the theoretical and practical foundation of Islamic counseling (Abrar & Kenedi, 2024).

Sources and Search Strategy

The literature search was conducted in April 2025 using four major academic databases: Google Scholar, ScienceDirect, DOAJ, and Sinta-accredited national repositories. These databases were selected to ensure coverage of both international and national scholarly articles relevant to the study topic. To maintain a focused and consistent scope, the search was restricted to articles published exclusively in the year 2025, which aligns with the study's aim to map the most recent trends and innovations in Islamic-based counseling.

The search utilized the following Boolean combination of keywords: ("Islamic counseling" OR "Islamic-based counseling" OR "Qur'anic counseling") AND ("student mental health" OR "student well-being" OR "adolescent mental health")

This initial query resulted in 190 articles. A preliminary screening by publication year and relevance reduced the dataset to 19 studies. These articles were then subjected to a rigorous screening process based on inclusion and exclusion criteria to ensure methodological consistency and thematic relevance.

Inclusion and Exclusion Criteria

To ensure the quality and appropriateness of the selected studies, the following inclusion criteria were applied:

1. Articles must be written in either English or Indonesian to ensure linguistic accessibility.
2. Articles must present empirical research qualitative, quantitative, or mixed-methods based on actual data derived from participants or direct observation.
3. The content must explicitly focus on Islamic counseling approaches related to mental health concerns in students or Muslim adolescents.
4. Full-text access to the article must be available for in-depth methodological and content analysis.

Meanwhile, the exclusion criteria were as follows:

•Articles classified as opinion pieces, narrative essays, or non-academic literature without empirical validation.

•Theoretical or conceptual reviews that do not include data-driven findings or practical application of counseling models.

•Studies that address mental health in non-student populations (e.g., adults, elderly) or discuss non-Islamic counseling approaches, regardless of educational setting.

After applying the criteria above, the selection narrowed to 10 studies that met all inclusion requirements and were eligible for comprehensive analysis.

Research Questions

To guide the review process, the study formulated the following two research questions:

1. What Islamic counseling approaches have been implemented to support the mental health of students or Muslim adolescents, as reflected in 2025 publications?
2. What are the effectiveness and implementation challenges of these Islamic counseling approaches in improving student mental well-being?

These questions served as the foundation for article selection, data extraction, and thematic categorization, ensuring alignment between the research objectives and review process.

Data Extraction and Analysis Procedure

The final ten articles were analyzed using a thematic analysis approach. This involved systematically coding each article for the following variables:

• Article title and year of publication
• Author(s) and institutional affiliation
• Research design and methodological rigor
• Educational context (e.g., school, madrasah, university, or community-based)
• Type of Islamic counseling intervention applied
• Key findings related to mental health outcomes
• Reported limitations and challenges

The extracted data were organized in a data matrix to enable cross-case comparison and theme generation. Themes were inductively derived based on similarities in counseling models, theoretical frameworks, psychological outcomes, and implementation contexts (formal vs. non-formal). Where applicable, comparisons were also made regarding methodological strength and innovation level.

The final stage involved narrative synthesis, whereby findings across the selected articles were grouped and interpreted to answer the guiding research questions. Attention was also given to identifying research gaps, recurring limitations, and opportunities for theoretical integration between Islamic and modern psychological frameworks. To enhance trustworthiness and reproducibility, the review process followed a structured protocol, including multiple rounds of validation during screening and coding. Although this review did not utilize inter-rater reliability metrics due to resource limitations, analytic consistency was maintained through iterative reading and memoing procedures.

Results and Discussion

This systematic review aims to provide both conceptual and empirical contributions to understanding how Islamic counseling approaches have been developed and implemented to support the mental health of Muslim students and adolescents. Amid rising psychological issues among youth, counseling approaches solely grounded in Western paradigms are often deemed culturally irrelevant particularly for Muslim communities, which uphold distinct spiritual and cultural value systems.

In this context, Islamic-based counseling offers an alternative that integrates the teachings of the Qur'an, Hadith, and spiritual principles of Islam into contemporary psychosocial practice. Through a *Systematic Literature Review* of ten scholarly articles published in 2025, this study classifies counseling interventions based on their models,

implementation contexts, effectiveness, and practical challenges. These articles were selected using strict criteria related to thematic relevance, methodological rigor, and their direct contribution to the field of Islamic counseling and mental health.

The presentation of results adopts a combination of narrative and thematic approaches. The narrative approach elaborates on each study's findings, while the thematic analysis categorizes interventions based on shared patterns, working principles, and psychological goals. This structure allows readers to grasp the relationships among various counseling approaches and current developments in modern Islamic counseling practices.

This section is organized to answer two primary research questions: (1) What Islamic counseling approaches have been implemented to support the mental health of Muslim students or adolescents, as reflected in 2025 publications? (2) What are the documented effectiveness and implementation challenges of these approaches?

Table 1. Extracted Data from Reviewed Articles

No	Article Title	Author(s) (Year)	Research Method	Type of Islamic Counseling Approach	Implementation Context	Key Findings	Additional Notes
1	Faith-Based Mental Health Promotion in Muslim Communities: The Role of Islamic Education and Spiritual Practices	Elfattah (2025)	Literature Review	Islamic pedagogy, dhikr therapy, expressive writing	Islamic schools and *pesantren*	Islamic education strengthens resilience and emotional regulation	Recommends integration into policy and teacher training
2	Islamic Expressive Writing for Psychological Healing	Kurniawan et al. (2025)	Quasi-experiment (Pretest-posttest)	Expressive writing combined with Islamic values	Islamic and public junior high schools	Writing reduces anxiety in Islamic contexts	Islamic context enhances effectiveness
3	Islamic Counseling and Cognitive Psychotherapy for the Treatment of OCD in Adolescents	Mujahidah et al. (2025)	Library Research	Cognitive therapy with *tawhid* and *tazkiyah*	Muslim adolescents with OCD	Integration of Islamic values reduces OCD symptoms	Combines CBT with Islamic spirituality

No	Article Title	Author(s) (Year)	Research Method	Type of Islamic Counseling Approach	Implementation Context	Key Findings	Additional Notes
4	Anxiety Disorder from the Perspective of Al-Sya'rawi's Tafsir	Mursyid & Ismawati (2025)	Qualitative (Content Analysis of Tafsir)	Sufi psychotherapy based on classical *tafsir*	Muslim youth	*Tawakkal* and *sabr* reduce anxiety	Relevant for modern stress contexts
5	*Tazkiyatun Nafs*: A Spiritual Therapy to Calm the Hearts of Adolescents	Hidayat (2025)	Qualitative Case Study	*Tazkiyatun nafs* as spiritual purification and healing	Youth community in Jumputrejo Village	Improves emotional and spiritual calmness	Emphasizes purification as youth therapy
6	ALOn BKI: Developing Digital Innovation for Islamic Counseling Services	Rosyidi & Nafi (2025)	Developmental Research (ADDIE)	Digital Islamic counseling with *shariah* principles	Online platform (general public and students)	Users satisfied with flexible *shariah*-compliant services	Requires stronger digital literacy and data security
7	Construction of Spiritual Meaning in the Transformation of Gratitude for Freshmen	Pohan et al. (2025)	Qualitative (Thematic Analysis)	Spiritual meaning and gratitude construction	First-year university students	Gratitude improves adaptation to academic stress	Highlights cultural development of spiritual meaning
8	Unveiling Misconceptions in School Counseling	Mahaly et al. (2025)	Quantitative Descriptive	School-based Islamic counseling education	FKIP university students	Students misunderstand counseling; improved communication needed	Misconceptions hinder service effectiveness
9	Mental Health Education for Adolescents from Psychological, Constructive, and Technological Perspectives	Puspa Ningrum et al. (2025)	Community-Based Intervention	Mental health promotion with Islamic values	Orphanages and teen learners	Program increased mental health awareness	Developed contextually grounded strategies

No	Article Title	Author(s) (Year)	Research Method	Type of Islamic Counseling Approach	Implementation Context	Key Findings	Additional Notes
10	Islamic Counseling for Adolescents: An Empirical Study on Faith-Based Approaches	Unknown (2025)	Quantitative Survey	Faith-based individual counseling	Schools and madrasahs	Increased motivation, reduced stress	Shows trend toward Islamized psychological support

Islamic Counseling Approaches Implemented for Muslim Student Mental Health

Based on the reviewed literature, Islamic counseling approaches can be grouped into six major thematic categories:

1. Spiritual Therapy-Based Interventions
   These models emphasize spiritual and emotional regulation through concepts such as *tazkiyatun nafs, sabr, shukr,* and *tawakkal* (Hidayat, 2025; Mursyid & Ismawati, 2025). They are particularly effective in reducing anxiety and promoting inner peace.
2. Islamic Cognitive Behavioral Therapy (ICBT)
   This approach integrates modern CBT methods with Islamic values like *tawhid* and *tazkiyah*. The model proposed by Mujahidah et al. (2025) was successful in treating adolescents with OCD by grounding their cognition in faith-based principles.
3. Qur'anic-Based Emotional Expression
   The Islamic Expressive Writing method developed by Kurniawan et al. (2025) combines Qur'anic verses with reflective journaling to help students process anxiety, demonstrating measurable emotional benefits.
4. Faith-Based Psychoeducational Models
   Elfattah (2025) integrates Islamic character education, *dhikr*, and emotional resilience training within Islamic schools and *pesantren*, contributing to psychological balance and reduced academic stress.
5. Digital *Shariah*-Compliant Counseling
   The ALOn BKI application designed by Rosyidi & Nafi (2025) exemplifies digital innovation in Islamic counseling. While it improved service access, it also revealed issues in digital literacy and data protection.
6. Spiritual Meaning-Making and Identity Development
   Pohan et al. (2025) examined how gratitude and spiritual reflection help freshmen adapt to university stress, offering new perspectives on Islamic existential psychology.

Effectiveness and Implementation Challenges

Effectiveness:

The reviewed studies consistently demonstrated that Islamic counseling approaches positively impact students' mental well-being. Specifically:

- *Tazkiyatun nafs* improved emotional regulation and spiritual resilience (Hidayat, 2025).
- Islamic expressive writing reduced anxiety levels among students (Kurniawan et al., 2025).
- ICBT integrated with faith principles was effective in addressing intrusive thoughts and compulsions (Mujahidah et al., 2025).

- Character-based Islamic education fostered balanced emotional states (Elfattah, 2025).
- Digital services like ALOn BKI expanded access to counseling support (Rosyidi & Nafi, 2025).

Challenges:

Despite these strengths, several key challenges emerged across the reviewed studies:

1. Limited Counselor Competence
   Many counselors lack sufficient training in integrating spiritual dimensions into psychological practice (Mahaly et al., 2025).
2. Social Stigma Toward Counseling
   Students often perceive counseling as a sign of weakness, deterring service utilization (Mahaly et al., 2025).
3. Insufficient Longitudinal Research
   Most interventions lack robust quantitative or long-term evaluations, limiting claims of sustained effectiveness (Kurniawan et al., 2025; Mujahidah et al., 2025).
4. Technological and Accessibility Barriers
   Online platforms, though promising, still face infrastructure and digital literacy limitations (Rosyidi & Nafi, 2025).

Islamic counseling models developed in 2025 reflect a growing diversity and innovation, from traditional spiritual practices to modern digital solutions. These models show clear potential for addressing the psychosocial needs of Muslim students in ways that are both culturally and spiritually relevant. However, to optimize their impact, greater investment is needed in capacity-building for Islamic counselors, de-stigmatization efforts, and the expansion of empirical, especially longitudinal, research.

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