The Effectiveness of Islamic Group Guidance in Developing the Religious Values of BKPI IAIN Kudus Students

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Abstract

The development of technology and globalization has contributed to a decline in students' internalization of religious values, including students of the Islamic Educational Guidance and Counseling Program (BKPI) at IAIN Kudus, who are prepared to become counselors grounded in Islamic values. This condition necessitates the provision of personal development services capable of comprehensively internalizing religious values. This study aims to examine the effectiveness of Islamic group guidance in developing the religious values of BKPI students. The study employed a quantitative approach using a pre-experimental one-group pretest–posttest design. The research subjects consisted of six students selected through purposive sampling based on low levels of religiosity. Data were collected using a Likert-scale questionnaire and analyzed using the Wilcoxon Signed Rank Test. The pretest results showed an average score of 69, while the posttest average score increased to 125.8. This indicates a significant increase of 56.8 points in students' religious values after participating in Islamic group guidance services. These findings demonstrate that Islamic group guidance is effective as a strategy for strengthening students' religious character in Islamic higher education institutions.

Keywords: Islamic group guidance, religious values

A. Introduction

The advancement of science and technology in the era of globalization has brought significant changes to the mindset, attitudes, and behavior of university students as young intellectuals. Students are not only required to possess academic and professional competencies but also strong character, moral integrity, and religious values as a foundation for navigating the complexities of modern life. However, reality shows that technological progress and openness of information are often not accompanied by moral and spiritual maturity. Phenomena such as declining academic ethics, weak social responsibility, increasing individualistic behavior, and low internalization of religious values among students indicate a degradation of religious values. Several studies reveal that university students, as individuals in early adulthood, are vulnerable to value and identity crises, particularly when religious values are not deeply internalized within the individual (Zubaedi, 2012; Mulyasa, 2014). This condition also occurs among students of the Islamic Educational Guidance and Counseling (BKPI) program, who are essentially prepared to become educators and counselors based on Islamic values. The urgency of developing religious values among BKPI students is particularly significant because they are expected to serve as moral role models and agents of change within society. Therefore, educational strategies and personal development services are needed that go beyond cognitive aspects and continuously address affective and behavioral dimensions.

Religious values from an Islamic perspective are fundamental values derived from the Qur'an and Hadith, encompassing the integrated dimensions of faith (*aqidah*), worship (*ibadah*), and morality (*akhlaq*). These three dimensions serve as guidelines for Muslims in building relationships with Allah SWT, fellow human beings, and the surrounding environment. Lickona (2012) argues that moral decline occurs when individuals lose value orientation and role models; therefore, character education must focus on value internalization rather than mere knowledge transmission. Studies by Nurhayati (2017) and Rohman (2019) show that strengthening religious values in higher education still faces challenges, as religious instruction often remains theoretical and fails to deeply engage students' lived experiences and practices. This results in a gap between students' understanding of religious values and their actual behavior. Islamic teachings strongly emphasize noble character as exemplified by the Prophet Muhammad SAW, as stated in QS. Al-Qalam verse 4. Hence, more applicative and reflective approaches are required to ensure that religious values are deeply internalized within students' personalities.

One approach considered effective in developing students' religious values is guidance and counseling services, particularly Islamic group guidance. Islamic group guidance is a process of providing assistance to individuals in a group setting by utilizing group dynamics grounded in Islamic teachings. Prayitno (2015) states that group guidance facilitates intensive social interaction, mutual learning, and value internalization through direct experience. Research by Anwar and Salim (2018) found that religious-based group guidance enhances students' responsibility, empathy, and self-control. Similarly, Fitriani (2020) concluded that Islamic group guidance effectively increases students' religious awareness and positive behavior. However, most previous studies have focused on secondary school students, with limited research examining the effectiveness of Islamic group guidance specifically among university students. This research gap highlights the need for more empirical studies to determine the extent to which Islamic group guidance can develop religious values among prospective Islamic counselors.

Based on the above discussion, this study holds high urgency as a preventive and developmental effort to strengthen the religious character of BKPI students at IAIN Kudus. This research integrates group guidance services with Islamic values systematically within the context of Islamic higher education. The study is expected to contribute theoretically to the development of Islamic guidance and counseling scholarship and practically to lecturers and BKPI practitioners in designing effective and relevant guidance services. The objective of this study is to examine the effectiveness of Islamic group guidance in developing the religious values of BKPI students at IAIN Kudus.

B. Methods

This study employed a quantitative approach using a pre-experimental one-group pretest–posttest design to examine the effectiveness of Islamic group guidance services in enhancing students' religious values. This design was selected due to the limited number of research subjects and the study's focus on changes in participants' conditions before and after the intervention without involving a control group (Sugiyono, 2017). The design was modified by narrowing the research subjects to students with low religiosity levels to ensure the intervention was more targeted and relevant, as recommended in intervention research in Islamic guidance and counseling (Prayitno & Amti, 2018).

The population consisted of all fifth-semester students of the Islamic Educational Guidance and Counseling Program, Faculty of Tarbiyah, totaling 103 students. The sample was selected using purposive sampling, with criteria aligned with the research

objectives (Arikunto, 2014). The criteria included fifth-semester students with low religious value scores based on preliminary measurements. Based on these criteria, six students were selected as research participants. The limited sample size was considered appropriate for pre-experimental research focusing on intensive service effectiveness (Creswell, 2015). The research procedures were conducted systematically through preparation, implementation, and evaluation stages. The instrument was tested for validity and reliability to ensure measurement accuracy (Azwar, 2016). Data were collected using a closed-ended questionnaire with a Likert scale. This instrument was chosen for its effectiveness in quantitatively measuring attitudes and values in educational and counseling research (Sugiyono, 2019). Data collection was conducted directly with attention to confidentiality and research ethics. Data analysis consisted of descriptive and inferential analyses. Descriptive analysis described students' religious value profiles before and after treatment, while inferential analysis tested differences between pretest and posttest scores. Given the small sample size and non-normal distribution assumption, the Wilcoxon Signed Rank Test was employed, which is appropriate for paired data in small-sample experimental research (Field, 2018).

C. Results and Discussion

This study examined the effectiveness of Islamic group guidance in developing the religious values of students in the Islamic Educational Guidance and Counseling Program (BKPI) at IAIN Kudus. Participants were selected through purposive sampling, focusing on students who demonstrated low to moderate levels of religious values based on an initial assessment. This selection was intended to ensure that the intervention targeted individuals who most needed developmental support, which aligns with the principles of developmental and preventive guidance in higher education counseling. The research instrument, a religious values scale, underwent rigorous validity and reliability testing prior to its use. The Pearson Product Moment validity test showed that 35 out of 40 items met the required criteria, while reliability testing produced a Cronbach's Alpha coefficient of 0.937, indicating very high internal consistency. This confirms that the instrument was psychometrically sound and capable of capturing changes in students' religious values accurately, as recommended in educational and counseling research standards. Based on the pretest results of 30 BKPI students, six students with low to moderate scores were selected to participate in the Islamic group guidance program. The intervention was conducted in five structured sessions following the stages of group guidance: formation, transition, activity, and termination. Each stage played a strategic role in facilitating the internalization of religious values. The formation stage helped

establish trust and group norms, while the transition stage reduced anxiety and resistance. The activity stage served as the core of the intervention, emphasizing discussions on worship practices, morality, discipline, role modeling, and trustworthiness. The termination stage focused on reflection and commitment to behavioral change.

Quantitative analysis demonstrated a substantial improvement in students' religious values after participating in the program. The mean pretest score of 69.17 (SD = 0.75) increased significantly to a posttest mean score of 125.83 (SD = 3.76). The paired sample t-test yielded a t-value of 45.113 with a significance level of 0.000 ($p < 0.05$), which exceeded the critical t-value of 2.571. These results indicate a statistically significant difference between pretest and posttest scores, leading to the rejection of the null hypothesis and acceptance of the alternative hypothesis. This finding confirms that Islamic group guidance is empirically effective in enhancing students' religious values. From a theoretical perspective, the effectiveness of the intervention can be explained through the integration of cognitive, affective, and behavioral domains. Group guidance activities allowed students to cognitively understand Islamic teachings, emotionally internalize their meaning, and behaviorally practice them in daily life. This holistic approach is consistent with contemporary models of religious and moral development, which emphasize that value formation is most effective when learning occurs experientially and socially. Group dynamics played a crucial role in reinforcing religious values. Interactions among group members encouraged mutual reflection, social support, and value clarification, enabling students to relate Islamic teachings to their personal experiences as university students. This finding supports previous studies indicating that group-based interventions provide a conducive environment for value internalization through shared experiences and peer feedback (Rahman & Anwar, 2020; Sari & Wahyuni, 2019).

The emphasis on morality and discipline was particularly relevant to the developmental stage of emerging adulthood, where students are forming stable value systems and professional identities. Moral values were not only discussed normatively but also contextualized in academic integrity, interpersonal relationships, and future professional responsibilities as counselors. Similar findings were reported by Hasanah (2019) and Fauzi et al. (2021), who concluded that structured moral guidance in higher education strengthens ethical awareness and social responsibility. The use of Islamic role models, such as the Prophet Muhammad SAW and prominent Indonesian scholars including KH. MA. Sahal Mahfudz, significantly enhanced the effectiveness of the guidance process. Through modeling, students were able to observe and emulate concrete

examples of discipline, integrity, and trustworthiness. This aligns with social learning theory, which posits that behavior and values are learned through observation and imitation (Bandura, 2014). Recent studies have also confirmed that role-model-based Islamic guidance positively influences students' religious commitment and self-regulation (Amin & Huda, 2022).

Despite these positive outcomes, the study has several limitations. The small sample size and the absence of a control group restrict the generalizability of the findings. Additionally, the short duration of the intervention does not allow for an assessment of the long-term sustainability of changes in religious values. Future studies are recommended to employ quasi-experimental or experimental designs with larger samples, control groups, and follow-up measurements to evaluate long-term effects. Overall, the findings affirm that Islamic group guidance is an effective and relevant counseling service for developing the religious values of BKPI students at IAIN Kudus. The integration of Islamic teachings, group dynamics, and role modeling contributes to the formation of morally grounded, disciplined, and responsible prospective Islamic counselors. These results support the inclusion of Islamic group guidance as a strategic component of counseling services in Islamic higher education institutions.

D. Conclusion

Based on the research findings and discussion, it can be concluded that Islamic group guidance services are effective in developing the religious values of BKPI students at IAIN Kudus. This effectiveness is evidenced by significant improvements in students' religiosity across cognitive understanding, affective internalization, and behavioral tendencies reflecting morality and discipline. The systematic implementation of group guidance stages fostered conducive group dynamics for internalizing religious values. It is recommended that Islamic group guidance services be implemented more broadly and sustainably within guidance and counseling programs at Islamic higher education institutions. Study programs and academic advisors are encouraged to integrate this service as part of efforts to strengthen students' character and religiosity. Future research should involve larger samples, comparison groups, follow-up measurements, and the development of more varied materials and methods to enhance adaptability to students' needs.

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