INTEGRATION OF ISLAMIC VALUES AND THERAPEUTIC COMMUNICATION TECHNIQUES IN GROUP COUNSELLING
(Case Study of MTs. Nurul Iman, Bandung City)

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Article Info

Abstrak

Penelitian ini mengamati praktik konseling kelompok di MTs Nurul Iman Kota Bandung dengan tujuan memahami bagaimana guru bimbingan dan konseling menerapkan prinsip komunikasi empatik, mendengarkan aktif, serta pendekatan spiritual dalam membangun hubungan terapeutik dengan santri. Secara teoritis, penelitian ini memperkaya khazanah keilmuan bimbingan dan konseling Islam melalui pengembangan model konseptual komunikasi terapeutik yang berlandaskan nilai-nilai spiritual. Secara praktis, hasil penelitian menunjukkan bahwa komunikasi terapeutik dalam konseling kelompok madrasah masih memerlukan penguatan agar dapat diterapkan secara lebih konsisten dan terintegrasi dalam praktik layanan bimbingan dan konseling. Oleh karena itu, penelitian ini diharapkan dapat meningkatkan kesadaran profesional guru bimbingan dan konseling madrasah mengenai pentingnya komunikasi terapeutik sebagai fondasi hubungan konseling, serta mendorong penerapan strategi komunikasi yang lebih manusiawi, religius, dan kontekstual dalam mendukung perkembangan psikologis dan moral keislaman peserta didik.Penelitian ini mengamati praktik konseling kelompok di MTs Nurul Iman Kota Bandung, penelitian ini berupaya memahami bagaimana guru bimbingan konseling menerapkan prinsip komunikasi empatik, mendengarkan aktif, dan pendekatan spiritual dalam membangun hubungan terapeutik dengan para santri. Secara teoritis, penelitian ini memperkaya khazanah keilmuan bimbingan dan konseling Islam dengan menghadirkan model konseptual komunikasi terapeutik yang bernilai spiritual. Sementara secara praktis, penelitian ini diharapkan dapat memberikan inspirasi bagi guru bimbingan dan konseling madrasah untuk menerapkan strategi komunikasi yang lebih manusiawi, religius, dan kontekstual dalam membina perkembangan peserta didik, baik dari sisi psikologis maupun moral keislaman. Penggunaan komunikasi memungkinkan strategi komunikasi yang lebih manusiawi, religius, dan kontekstual dalam

pengembangan psikologis dan moral peserta didik.

Kata Kunci: Komunikasi Terapeutik, Konseling Kelompok, Bimbingan Konseling Islam

Abstract

This study examines group counselling practices at MT's Nurul Iman in Bandung City to understand how guidance and counselling teachers apply the principles of empathy, active listening, and spiritual approaches in building therapeutic relationships with students. Theoretically, this research enriches the scientific treasury of Islamic guidance and counselling by developing a conceptual model of therapeutic communication based on spiritual values. Practically, the research results indicate that therapeutic communication in madrasah group counselling still needs strengthening to be applied more consistently and integrated into the practice of guidance and counselling services. Therefore, this research is expected to enhance the professional awareness of madrasa guidance and counselling teachers regarding the importance of therapeutic communication as the foundation of the counselling relationship, and to encourage the application of more humane, religious, and contextual communication strategies in supporting the psychological and Islamic moral development of students. Data collection was done through in-depth interviews, observation, and documentation. The research findings indicate that the group counselling process unfolds through three main stages: problem identification, implementation of counselling, and evaluation of service. At each stage, the counselor optimizes therapeutic communication skills as the primary instrument of service, which includes creating a conducive atmosphere to build the client's sense of safety and openness, applying active listening to deepen understanding of the client's experiences, using Islamic communication techniques to strengthen meaning and spiritual motivation, and building a relationship of mutual trust as the foundation for the effectiveness of the group counseling process in Islamic guidance and counselling.

Keywords: Therapeutic Communication, Group Counselling, Islamic Counselling Guidance

Introduction

Communication is the primary foundation of all human interactions, including in the context of guidance and counselling. In the counselling process, communication serves not only as a means of conveying messages but also as a therapeutic instrument that directly influences the quality of the counselling relationship, the client's level of trust, and the effectiveness of behavioural and psychological changes. Devito (2016) emphasised that effective interpersonal communication is characterised by openness, empathy, support, a positive attitude, and equality, all of which are prerequisites for establishing a therapeutic relationship. Similarly, Rogers (1957) identified empathic communication, unconditional acceptance, and the counsellor's authenticity as core conditions that enable client growth and change.

Therapeutic communication is a form of communication that is intentionally directed to help individuals understand themselves, manage problems, and enhance their mental and emotional well-being (Mukhoirotin et al., 2025, p. 76). In counselling practice, therapeutic communication encompasses not only speaking activities but also active listening skills, reflecting feelings, and providing meaningful feedback, which collectively function to build a sense of security and a relationship of mutual trust between the counsellor and client. El-Abidi et al. (in Mukhoirotin et al., 2025:76) emphasise that the primary goal of therapeutic communication is to create a safe, comfortable, and supportive environment, allowing clients to express their thoughts, feelings, and personal experiences openly. Communication is the primary foundation of every human interaction, including those in the context of guidance and counselling. In the counselling process, communication is not just conveying messages, but becomes a therapeutic medium to build trust, empathy, and change the client's behaviour. According to Devito (2016), effective interpersonal communication is characterised by openness, empathy, support, a sense of positivity, and equality. Therapeutic communication is a form of communication that aims to help individuals understand themselves, overcome challenges, and enhance their mental and emotional well-being (Mukhoirotin et al., 2025, p. 76). In counselling, the quality of this communication is at the core of the therapeutic relationship between the counsellor and the client. Therapeutic communication encompasses the process of listening, responding, and providing feedback effectively to foster a trusting relationship between the counsellor and the client. According to El-Abidi et al. (in Mukhoirotin et al., 2025:76), the goal of therapeutic communication is to create a safe, comfortable and supportive environment for clients to express their feelings or thoughts.

From a humanistic psychological perspective, therapeutic communication is at the heart of the personal growth process. Carl Rogers (1957:96 99) emphasised that successful counselling depends on the extent to which the counsellor demonstrates authenticity, empathy, and unconditional acceptance toward the client. These three fundamental attitudes create a safe emotional environment that allows clients to open up and reflect on themselves. In an educational context, the application of therapeutic communication helps students develop self-awareness, trust, and healthier emotional control.

From an Islamic perspective, communication is understood not merely as a technical skill but as an integral part of social relations and moral development, rooted in spiritual and moral values. The Qur'an explicitly emphasizes the importance of polite, empathetic, and soul-soothing communication, as in the principles of qaulan sadīdan, qaulan layyinan, and qaulan ma'rūfan, which emphasize that speech has a psychological and moral impact on the recipient (QS. Al-Ahzab: 70; QS. Thaha: 44). In the context of educational interactions and guidance,

communication based on the values of mercy, patience, and respect for human dignity is seen as an effective means of shaping the personality and inner peace of students (Al-Ghazali, 2011; Basyid, 2022). For example, the use of gentle language, non-judgmental advice, and attentive listening is seen as a form of communication that is not only cognitively educational but also emotionally and spiritually healthy.

Based on this framework of values, KH. Hasyim Asy'ari (2019) emphasised in his book Adab al-'Alim wa al-Muta'allim that communication between educators and students should be based on sincerity, gentleness of speech, and compassion. The relationship between teacher and student is not merely a process of transferring knowledge, but rather a development of the soul and character. In the context of counselling, this principle emphasises that communication with Islamic values must foster inner peace, a sense of security, and trust in the client. Therefore, the integration of therapeutic communication and Islamic values plays a crucial role in strengthening the spiritual dimension of the counselling relationship.

From an Islamic perspective, communication is not limited to technical matters but is rooted in spiritual and moral values. KH. Hasyim Asy'ari (Hasyim Asy'ari, 2019) emphasises in his book Adab al-'Alim wa al-Muta'allim the importance of communication based on sincerity, gentleness of speech, and compassion between educators and students. The relationship between teacher and student is not merely a transfer of knowledge, but also a development of the soul and manners. In the context of counselling, this principle emphasises that good communication must foster inner peace, trust, and virtuous values in the client. Thus, integrating therapeutic communication with Islamic values can strengthen the spiritual dimension of the counselling relationship.

Group counselling in madrasas is an important space for students to learn to understand themselves and interact healthily with their social environment. Through group counselling, students can share their personal experiences, overcome anxiety, and develop empathy for others. In line with Kamaruzzaman's opinion in the book, group counselling is described as a service provided to students in a group setting. In the process, each group member engages in dynamic social interactions to discuss problems experienced by other group members, thereby finding direction and ways to resolve them through the utilisation of group dynamics (Kamaruzzaman, 2016, p. 68). However, various previous studies tend to highlight the effectiveness of techniques or student behavioural outcomes (Rahmi & Siti, 2023); not many have specifically examined how Islamic values are integrated into therapeutic communication in the madrasa environment. In fact, in the context of Islamic boarding schools or religious-based schools, the relationship between counsellor and client is not only psychological, but also spiritual.

These limitations indicate a significant research gap. In guidance and counselling studies, therapeutic communication is understood as a form of professional communication with healing power, reflected in calming word choices, empathetic attitudes, active listening skills, and non-judgmental responses, thereby creating a sense of security and trust in the client (Hidayat, Maulana, & Darmawan, 2019; Rahmawati & Sa'adah, 2022). Therapeutic communication serves not only as a means of conveying messages but also as a primary medium for helping clients understand themselves, manage their emotions, and develop more adaptive behaviours. Building on this understanding, this study aims to address this gap by analysing how Islamic values, particularly those taught by KH. Hasyim Asy'ari emphasises the importance of sincerity, responsibility, and compassion in the therapeutic communication process during group counselling activities. By observing group counselling practices at MTs Nurul Iman in Bandung City, this study aims to understand how guidance and counselling teachers apply the principles of empathetic communication, active listening, and a spiritual approach in building therapeutic relationships with students. These limitations indicate a significant research gap. This study aims to address this gap by analysing how Islamic values, particularly those taught by KH Hasyim Asy'ari, such as sincerity, responsibility, and compassion, are implemented in the therapeutic communication process during group counselling activities. By observing group counselling practices at MTs Nurul Iman in Bandung City, this study aims to understand how guidance and counselling teachers apply the principles of empathetic communication, active listening, and a spiritual approach in building therapeutic relationships with students.

Theoretically, this study enriches the scientific literature on Islamic guidance and counselling by presenting a conceptual model of spiritually valued therapeutic communication, which combines the principles of interpersonal communication, a humanistic approach, and Islamic values. This model is based on Joseph A. DeVito's interpersonal communication theory, which emphasises openness, empathy, support, positive attitudes, and equality as prerequisites for creating effective interpersonal relationships. These principles are reinforced by Carl R. Rogers' humanistic approach, which places the quality of the therapeutic relationship—including empathy, unconditional positive regard, and congruence—as the primary factor in the client's change and development. In guidance and counselling studies, the quality of the therapeutic relationship and communication is also seen as central to the success of counselling services, as it determines the client's level of trust, openness, and involvement in the assistance process (Corey, 2013; Prayitno & Amti, 2015). The integration of these theories is then enriched with an Islamic counselling perspective that views communication as a means of developing the soul and internalising spiritual values, so that the counsellor-counselee relationship is not only oriented

towards solving psychological problems, but also towards the formation of morals and inner peace. Thus, the therapeutic communication model offered has a strong theoretical foundation and is relevant to the context of madrasas and religious culture. Theoretically, this study enriches the scientific treasury of Islamic guidance and counselling by presenting a conceptual model of therapeutic communication with spiritual values, which combines the principles of interpersonal and humanistic communication with Islamic values. This model is based on the interpersonal communication theory proposed by Joseph A. Devito, which emphasises empathy and openness and is strengthened by the humanistic approach of Carl R. Rogers, who places the therapeutic relationship as a factor for change, as explained in the previous paragraph. Spiritual value means that, from an Islamic perspective, therapeutic communication is enriched with the values of mercy, mau'izah hasanah, and tazkiyatun nafs, so that communication functions not only as a psychological process but also as a medium for spiritual development and the formation of morals and ethics. Meanwhile, practically, this research is expected to inspire madrasa guidance and counselling teachers to implement more humane, religious, and contextual communication strategies in fostering the development of students, both from a psychological and Islamic moral perspective.

Method

This research employs a qualitative approach, utilising a case study method. This approach was chosen because it allows researchers to gain in-depth and contextual understanding of the process of integrating Islamic values and therapeutic communication techniques in the implementation of group counselling within a madrasah environment. Case studies offer researchers the opportunity to explore the meaning, interaction patterns, and communication dynamics that naturally occur in a specific setting. According to Creswell (2015), the case study method is a qualitative research strategy used to explore real-life phenomena through in-depth data collection from various sources of information, such as observation, interviews, and documentation. This view aligns with Yin (2018), who emphasised that case studies are highly relevant when researchers seek to understand complex contemporary phenomena in real-life contexts. Meanwhile, Rahardjo (in Adiwijaja et al., 2024:163) defines a case study as a series of scientific activities carried out in detail and in-depth on a program, event, or activity, both at the individual and group levels, to gain a comprehensive understanding. Thus, the case study method is considered appropriate for an in-depth examination of therapeutic communication practices in group counselling at MTs Nurul Iman, Bandung City. This research employs a qualitative approach, utilising a case study method. This approach was chosen because it enables researchers to gain a deep understanding of the process of integrating Islamic values and therapeutic

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communication techniques in the implementation of group counselling within the madrasa environment. According to Creswell (2015), the case study method is a qualitative research strategy used to explore real-life phenomena through in-depth data collection from various sources of information, including observation, interviews, and documents. This definition aligns closely with that conveyed by Rahardjo (Adiwijaja et al., 2024, p. 163), which describes a series of scientific activities conducted thoroughly and in-depth about a program, event, or activity, at both individual and group levels, to gain in-depth knowledge about the event.

The research was conducted at MTs Nurul Iman in Bandung City, a boarding school (Islamic boarding school) with a boarding system that emphasises Islamic moral development. This location was chosen purposively because it offers routine group counselling activities and is part of the school's Islamic guidance and counselling program. The research subjects consisted of 10 ninth-grade students participating in group counselling activities and one guidance and counselling teacher acting as a counsellor. Informants were selected using a purposive sampling technique, which involves selecting participants based on specific criteria who are considered to have the best understanding of the phenomenon being studied (Sugiyono, 2024). The informant criteria included students who actively participate in group counselling services at the Madrasah, as well as guidance and counselling teachers directly involved in implementing these services and understanding the dynamics of therapeutic communication during the process.

This research focuses not only on how group counselling is implemented, but more specifically on the integration of Islamic values and therapeutic communication techniques used by counsellors during group counselling sessions. This research examines how therapeutic communication principles, including empathy, active listening, honesty, and warmth, are integrated with Islamic values, such as compassion, in the practical application of group counselling at MTs Nurul Iman.

Observations were conducted during the group counselling process, focusing on the therapeutic communication skills demonstrated by both the counsellor and the client. Observations focused on skills in building a conducive and safe atmosphere through the use of empathetic verbal and nonverbal language, active listening skills, and the counsellor's ability to provide reflective responses and emotional support to clients (Prayitno & Amti, 2015; Hidayat, Maulana, & Darmawan, 2019). Furthermore, observations included Islamic communication skills, demonstrated through the practice of praying before activities, delivering Islamic advice, using contextual Quranic verses, and maintaining mutual respect and confidentiality within the group, which are important principles in Islamic guidance and counselling (Basyid, 2022). Clients' emotional and social responses during the sessions were also observed, including their

involvement in group discussions, their ability to provide mutual support, and the application of group counselling techniques such as discussions, problem-solving, and role-playing, all integrated with Islamic values and therapeutic communication (Corey, 2016).

The data collection techniques employed in this study included in-depth interviews, participant observation, and documentation. In-depth interviews were conducted with guidance and counselling teachers and students to explore the experiences and practices of therapeutic communication skills in group counselling (Sugiyono, 2019). Participatory observation was employed to gather empirical data on interaction patterns, counsellor communication skills, and the integration of Islamic values during the counselling process in a natural context (Creswell, 2015). Meanwhile, documentation was used to supplement the data through a review of counselling activity records, service schedules, and relevant madrasah administrative archives, so that the data obtained were comprehensive and mutually reinforcing (Yin, 2018). Observation activities were conducted directly during the group counselling process. Aspects observed included; 1) communication patterns between counselors and clients including the use of therapeutic verbal and non-verbal language, 2) forms of application of Islamic values in counseling interactions such as reading prayers before starting activities, using verses of the Koran or Islamic advice as well as attitudes of mutual respect and keeping secrets, 3) emotional and social responses of clients during counseling activities including how clients respond to counselor directions and provide support to each other in groups and group counseling techniques used such as discussions, problem solving or role playing and how these techniques are integrated with Islamic values and communication.

Data collection techniques included in-depth interviews, participant observation, and documentation. Interviews were conducted with guidance counsellors and students to gain insight into the experiences and practices of therapeutic communication in group counselling sessions. Participant observation was conducted to observe interaction patterns and the application of Islamic values during the sessions. Documentation was used to supplement the data by reviewing counselling activity records, service schedules, and relevant madrasah administrative archives.

Data analysis was conducted interactively and continuously using the Miles, Huberman, and Saldaña model. Data analysis was conducted interactively using the Miles, Huberman, and Saldaña model (2014:31), which includes the stages of data reduction, data presentation, and drawing conclusions and verification. In the data reduction stage, the researcher selected, coded, and focused the data from interviews, observations, and documentation according to the research focus, specifically therapeutic communication skills and the integration of Islamic values in group counselling. The data presentation stage involved organising the data in the form of descriptive narratives and thematic matrices to facilitate the researcher's identification of patterns and

relationships between categories. Next, drawing conclusions and verification was carried out through comprehensive data interpretation and testing the consistency of findings by comparing data between sources and between methods. To ensure the validity of the data, this study applied source triangulation and method triangulation (Creswell, 2015). Source triangulation was conducted by comparing data from interviews with guidance and counselling teachers with those from students. In contrast, method triangulation was achieved by corroborating the interview data through observation and documentation. In addition, member checks were conducted on key informants to ensure the accuracy of data interpretation and the appropriateness of meaning to the participants' experiences.

Which consists of three main stages: 1) Data reduction, namely the process of selecting, focusing, and simplifying data relevant to the focus of the research, 2) Data presentation (data display), namely compiling data in the form of descriptive narratives to find patterns of meaning and relationships between categories and drawing conclusions and verification, namely the process of finding the meaning of the data as a whole by re-examining the consistency of the findings against existing empirical evidence. To ensure the validity of the data, this study employs source and method triangulation techniques (John W, 2015, p. 201). Source triangulation is carried out by comparing information from interviews between guidance and counselling teachers and students. In contrast, method triangulation is carried out by confirming the interview results through observation and documentation data. In addition, member checks are also conducted with key informants to ensure the accuracy of interpretation and the suitability of the meaning obtained by the researcher in relation to the participants' experiences in the field.

Results

A. Concept of Group Counselling and Social Interaction

1. Group Counselling

Adhiputra argues that group counselling is an effort to assist individuals in a group atmosphere that is preventive and developmental in nature, and is directed at providing facilities for their development and growth (Adhiputra, 2014). Group counselling is an excellent support system to help develop personal abilities, prevent interpersonal conflicts, and facilitate problem-solving (Gazada, 1984, as cited in Adhiputra, 2014). Group counselling is a therapeutic approach that involves a group of clients working together to overcome problems related to everyday life. In general, group counselling is carried out for the short and medium term (Rasimin & Mahdi, 2018, p. 6)

From the definitions above, it can be concluded that group counselling is a preventive and developmental effort through a guidance and counselling process that guides clients in addressing

conflicts or solving problems within themselves. The guidance and counselling approach has also evolved in response to the emergence of an Islamic perspective, according to Anwar Sutoyo. Islamic counselling is understood as a process of assisting individuals to develop their instincts and/or return to their natural human nature by empowering their potential (Sutoyo, 2016, p. 5).

In educational settings, Islamic counselling services are intended not only to help students overcome the various problems they face, but also to shape their character and personality in accordance with Islamic teachings. The counsellor's role in this regard is that of a guide who helps students understand and internalise Islamic values in their lives (Hikmawati, 2016, p. 155). Therefore, professional assistance is needed to help students resolve their problems and internalise Islamic values in their lives.

Based on the above description, it can be concluded that group counselling from an Islamic perspective not only aims to resolve practical problems through a therapeutic approach but also serves as a means of strengthening spiritual and moral values that align with human nature. This integration of group counselling techniques and Islamic principles creates a holistic approach that not only resolves temporary conflicts or problems but also shapes students' personalities with character, noble morals, and the ability to internalise Islamic values in their daily lives. Thus, Islamic group counselling is a transformative solution that bridges psychological and spiritual needs within the context of Islamic education.

2. Social Interaction

The concept of social interaction involves reciprocal relationships between individuals, individuals and groups, and groups and groups. The characteristics of social interaction are: (1) The number of actors is more than one person, (2) communication occurs between social contact actors. (3) has a clear purpose or objective, (4) is implemented through a particular social system pattern (Agung & Raharjo, 2009, p. 17). In the group counselling process, interaction between group members is inseparable; interaction is necessary to produce effective group counselling in accordance with the objectives. In group counselling, social interaction occurs between individuals, resulting in assistance for problems experienced by each group member. Group counselling cannot be separated from social interaction, as it requires effective interaction and communication throughout the process.

Group counselling brings together clients from diverse backgrounds, although selecting clients based on homogeneity can trigger two distinct interaction processes. Interactions in group counselling can be positive if they foster cohesion, emotional closeness, and mutual feedback. Conversely, interactions can be harmful if they disrupt the counselling process.

3. Theories and Techniques: Group Counselling

1. Theory Group Counselling

Various theories from expert figures have become the basis for the emergence of group counselling theories, several group counselling theories regarding group counselling services, namely:

a. Psychoanalytic group counselling

Psychoanalytic theory was the first theory to emerge in psychology and is one of the oldest, making it widely used in counselling approaches, including group counselling. Sigmund Freud was the founder of psychoanalysis, which can be viewed as both a personality theory and a psychotherapy method (Lubis & Lumonggo, 2016, p. 72). Alexander Wolf, a psychiatrist and psychoanalyst, is generally recognised as the first person to apply psychoanalytic principles and techniques in group settings systematically.

b. Behavioural group counselling

The behavioural approach is a method often employed by counsellors, as noted by Krumboltz and Thoresen (1976). In Kurnanto's (2014) words, this approach places more emphasis on training or teaching counselees about self-management in order to control their lives, handle current and past problems, and function adequately without continuous therapy.

c. Reality group counselling

William Glasser is a prominent figure in reality theory. Reality theory posits that clients' actions are intended to fulfil one or more of their fundamental needs. Reality therapy focuses on present events or current conditions, emphasises personal strengths, and provides a pathway for group members to learn more about their behaviour and become more realistic.

Several theories have been proposed, but this study focuses on the behavioural group counselling theory. Behavioural group counselling theory is applied by considering the clients, namely students at the Islamic Junior High School (MTs) level, to assist in managing their lives, specifically addressing various behavioural problems and improving certain aspects by implementing therapeutic communication in the counselling process. This is in line with the results of research conducted by Asih Anggina and Saiful Akhyar Lubis, which stated that the application of group counselling with a behavioural approach is efficacious in improving one aspect, namely student achievement at the Islamic Junior High School (MTs) level (Anggina & Lubis, 2024, p. 435).

2. Techniques: Group Counselling

Techniques in group counselling that can be carried out according to Romlah (2014), in (Rahmi, Siti, 2023, pp. 89–90), namely:

a. Technique: Providing information. This technique, similar to the lecture method, involves a speaker explaining to a group of listeners. This can be in written form, such as magazines, videos, or audio recordings.

b. Group discussion. This technique aims to solve problems through a pre-planned conversation between three or more people. This technique is a method of providing services within a group.

c. Technique: Problem Solving. This technique enables individuals to develop an understanding of how to solve problems effectively and systematically.

d. Role-playing. This is an educational activity in which individuals act out imaginative roles, designed to foster self-understanding and enhance interaction skills. There are two types of role-playing: sociodrama and psychodrama.

In practice, the implementation of group counselling services in this study was systematically designed using several existing group counselling techniques. The techniques applied were information provision, group discussion, and problem-solving. The selection and implementation of these techniques were carried out to ensure that the group counselling process runs in accordance with its intended objectives, namely the implementation of Islamic values and therapeutic communication in group counselling. Information provision serves as a foundation for instilling relevant Islamic understanding, while group discussion serves as an interactive forum. Problem-solving is directed at transforming normative understanding into concrete behaviour in accordance with Islamic ethics, encouraging adaptive change in group members.

4. Integration of Islamic values and therapeutic communication techniques in group counselling at MTs Nurul Iman, Bandung City

Group counselling, in the process of providing services, cannot be separated from communication. Therapeutic communication is provided by the counsellor to the counselee to facilitate a good group counselling service process and create effective communication, so that the counselee can understand the issues well and find solutions to every problem they experience. According to the data obtained from the results of interviews and observations conducted by researchers at MTs Nurul Iman, the communication between the counsellor and the counselee can be divided into three parts: initial identification of the problem, provision of counselling services, and evaluation. Initially, the counsellor conducts an assessment or identification of problems for the counselee, who is a student at the boarding school that has become the target of service provision. At this stage, the counsellor also begins to get to know the counselee further and understand what problems are being experienced.

The second part is the implementation process of counselling. In the group counselling process, the teacher or school counsellor typically chooses group members with diverse backgrounds who share the same problems to be solved together. They provide opinions and solutions to each other regarding the problem. The role of the guidance counsellor is to lead group members, directing the course of the group counselling process. In the group counseling process, the counselor uses several techniques that are adapted to the problems of the counselee, in the counseling implementation process, a counselor applies therapeutic communication in it such as providing calming sentences, motivation, good reflection of the client's words and providing directions with directed communication so that the counselee can understand well, usually the existing group members are no more than seven people, to provide effectiveness in the group counseling process. In this part, the guidance counsellor helps the counselee achieve the goals of guidance counselling by applying therapeutic communication in making decisions regarding the problems experienced by the counselee.

The final part is evaluation. After completing the group counselling process, a counsellor must immediately provide a service evaluation, which aims to assess the results of the counselling that has been carried out and identify further actions that need to be taken.

5. Application: Therapeutic communication with group counselling in Islamic counselling guidance at Mts Nurul Iman, Bandung City

Therapeutic communication is a form of communication that aims to create a sense of safety and mutual trust, enabling individuals to feel comfortable exploring their feelings, thoughts, and behaviours. In the context of group counselling, this communication is critical because it involves interactions among several individuals from diverse backgrounds.

The Islamic counselling program implemented at the Nurul Iman Islamic Boarding School in Bandung offers a unique perspective in understanding the students and the issues they face. Islamic values , such as compassion, tolerance, and justice, form the basis for building a therapeutic relationship.

Several methods of therapeutic communication with group counselling that are applied in Islamic counselling guidance carried out by guidance and counselling teachers at MTs Nurul Iman are:

1. Creating a conducive atmosphere. A conducive atmosphere means providing a safe space to express any problems, integrating Islamic values into the group counselling process, such as respecting one another, helping each other, keeping each other's secrets, and using polite language as a foundation for group interaction.

In the process, the guidance and counselling teacher at MTs Nurul Iman, Bandung City, creates a conducive atmosphere to start the counselling process. This stage aims to build the client's trust and encourage them to be more open about the problems they are experiencing.

2. Active listening. The counsellor pays full attention to the client who is speaking and tries to understand (emphasise) the feelings and perspectives of the group members, while also providing constructive feedback.

Active listening is one of the efforts to increase the client's trust in the counsellor; providing an empathetic attitude is an important aspect of the Islamic counselling guidance process.

3. Using Islamic communication techniques. starting and

Conclude the counselling session by reciting prayers and quoting relevant verses from the Quran to offer inspiration and motivation.

The technique often used at MTs Nurul Iman is to provide Islamic understanding to students through the group counselling process. Providing relevant verses from the Quran can offer a more profound understanding to the counselee regarding the healing process for a problem they are experiencing.

3. Building trusting relationships. The Islamic counselling service process at MTs Nurul Iman begins with the counsellor's consistent presence, making it easier for the client to get to know and understand them. Counsellors are open and honest when communicating with group members. Counsellors demonstrate adequate competence and knowledge.

Discussion

This study reveals that the application of therapeutic communication in group counselling at MTs is practical. Nurul Iman, Bandung City, proceeds through three main stages: problem identification, provision of counselling services, and evaluation. The findings align with group counselling theory, which emphasises the importance of process structure in achieving therapeutic goals, as outlined by Adhiputra in his journal (2024, pp. 25-27). However, this study also introduces a new dimension through the integration of Islamic values, such as the use of Quranic verses and the creation of a conducive atmosphere based on religious beliefs. This approach has not been widely explored in conventional group counselling literature.

Field findings indicate that integrating group counselling with Islamic values is a key component. For example, psychoanalytic, behavioural, and realistic counselling theories serve as the foundation for understanding the dynamics of counselling interactions at MTs. Nurul Iman. Freud's psychoanalytic approach emphasises the importance of exploring the subconscious through group interactions (Gerald Corey, 2008), at MTs. Nurul Iman, this is reflected in the problem identification stage, where counsellors use open-ended questioning techniques to

explore students' concerns. However, unlike Freud's theory, which focuses on past conflicts, group counselling at MTs focuses on the present. Nurul Iman focuses more on practical solutions by combining self-reflection with the values of patience and trust in God.

Meanwhile, the behavioural approach emphasises self-management through skills training, which is evident in problem-solving techniques and role-playing. Counsellors at MTs. Nurul Iman not only teaches cognitive skills but also integrates the concept of muhasabah, or self-introspection, into the evaluation process. This demonstrates the adaptation of behavioural theory to specific cultural and religious contexts.

The synergy between therapeutic communication and Islamic values also strengthens the argument that effective communication depends not only on technique but also on underlying values. Therapeutic communication is implemented at MTs. Nurul Iman is developed through: (1) creating a conducive atmosphere, (2) active listening, (3) using communication techniques with Islamic values, and (4) building trusting relationships. These four aspects align with the concept of akhlakul karimah in Islam, which emphasises honesty, empathy, and respect for others.(Basyid, 2022, pp. 89–92)This is reflected when starting a group counselling session with prayer and quoting verses from the Qur'an, as not only does it create calm, but it also strengthens the counselee's religious identity. This suggests that integrating spiritual values in counselling can enhance the client's sense of security.

Theoretically, the findings of this study support the notion that group counselling should be tailored to the client's cultural background and religious beliefs.(Prayona, BA, & Wahyudi, 2023, pp. 200–205)The integration of Islamic values not only serves as a complementary approach but also as a primary framework, challenging the dominance of Western counselling theories, which are often considered universal. Practically, the group counselling model at MTs Nurul Iman can be adopted by other Islamic educational institutions. For example, the use of Quranic verses relevant to specific issues (such as academic anxiety) can be used as a guiding module. Counsellor training should also include material on faith-based communication, such as techniques for delivering advice (mau'izhah) without appearing patronising.

Conclusion

Therapeutic communication is a form of communication that aims to create a sense of safety and mutual trust, enabling individuals to feel comfortable exploring their feelings, thoughts, and behaviours. Therapeutic communication is a form of communication that aims to help individuals understand themselves, overcome challenges, and enhance their mental and emotional well-being. In the context of group counselling, communication is crucial because it involves

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interactions between individuals from diverse backgrounds. Data obtained from interviews and observations conducted by researchers at MTs Nurul Iman indicate that communication between counsellors and clients occurs in three stages: initial problem identification, counselling service delivery, and evaluation. Islamic counselling offers a unique perspective on understanding humans and the problems they face. Islamic values , such as compassion, tolerance, and justice, form the basis for building a therapeutic relationship.

Recommendation

Based on the research findings, it is recommended that educational institutions such as MTs. Nurul Iman develops counsellor training programs focused on strengthening therapeutic communication competencies based on Islamic values. This includes integrating Quranic verses and active listening techniques. Furthermore, a structured Islamic group counselling guide module should be developed that can be adapted by Islamic schools and other Islamic boarding schools, complete with case studies and evaluation strategies.

Further research is recommended to test this model in more diverse socio-cultural contexts, combining both qualitative and quantitative approaches to measure its effectiveness comprehensively. Practically, collaboration between parent and community counsellors needs to be intensified through parenting workshops and synergistic programs to help build a supportive ecosystem for students. Finally, inter-institutional networks should be strengthened through discussion forums and journal publications to share best practices and create a sustainable impact on the advancement of group counselling, particularly those based on Islamic education in Indonesia.

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