



ISLAMIC GUIDANCE COUNSELOR: THEIR ROLE IN UPLIFTING THE WELFARE OF THE BANGSAMORO YOUTHS IN COTABATO CITY

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Abstract

This study aimed to analyze the role of Islamic guidance counselor in uplifting the welfare of the Bangsamoro youths, specifically, their morality, spirituality, academic achievement, and personal and social development. The study employed exploratory research design, thus qualitative in nature specifically a descriptive-phenomenological design utilizing in-depth interview. The study utilized the Collaizi coding system wherein the verbatim data were translated into English, then were grouped based on the coding system that were formulated and themes had likewise been formulated based on the common answers of the participants. The results showed that the Islamic guidance counselor uplifted the welfares of the Bangsamoro youths. It shows that Islamic guidance counsellor helped uplift the morality, spirituality, academic achievement and personal and social development. Based on the findings of the study, it is concluded that Islamic guidance counsellor has a big role in uplifting the welfares of the Bangsamoro youth. In addition, Islamic guidance counselor uplifted the welfares of the Bangsamoro youth through Islamic teachings, assist students, uplifts morality, spirituality, academically, and personal and social development.

Key words: Islamic guidance and counseling, qualitative, Bangsamoro youths, welfare, morality, spirituality, Cotabato City

INTRODUCTION

Islamic guidance and counseling, according to Tohari (2009), is the process of allowing the individual to be aware of its existence as a creature of God and to live in accordance with the provision and instruction of God to achieve happiness in this world and in the hereafter. Az-Zahrani (2005), in his book Counseling Therapy, explains that "counselling in Islam is one of a variety of human tasks in building and shaping the ideal man. Counseling is a mandate

given by God to all the Messengers and Prophets; for this reason, they would be so valuable and beneficial to humans, both in matters of religion, the world, fulfillment, problem solving, and others. Islamic counseling is one way to help people avoid the problems that plague humans and get back to natural activities as desired by Allah (Tarmizi, 2020). Islamic guidance and counseling is the process of providing assistance to individuals so that the individual or client realizes his or her existence as a creature of God who should live according to the provisions and instructions of God, so as to achieve happiness in this world and the hereafter (Fadilah et al., 2020).

There is a statement that guidance is identical with education. This means that if someone is engaged in educational activities, he is also guided. On the contrary, if someone conducts guiding activities (provides guidance services), it means he or she is also educated. Guidance and counseling services can be provided in the settings of educational institutions (schools or madrasah), families, communities, organizations, industries, and so on. Initially, guidance and counseling were not intended for the world of education. But in its development, it is applied in the world of education (Zamani and Al Baqi, 2019).

Various phenomena of student behaviors today, such as brawls, drug abuse, psychotropic drugs, deviant sexual behavior, moral degradation, unsatisfactory learning outcomes, unpassing exams, and so on, indicate that one of the educational goals, which is the achievement of the learning process, has not been fully able to answer or solve the various problems mentioned above. In addition, the potential (fitrah) of students as individuals who have talents, interests, ideals, etc, has not been developed and channeled optimally through the process of education and learning in the classroom (Setyowati, 2012).

This problem occurs because of several factors. These factors, according to Nata and Darajat (2004), include, among others, unstable conditions and the release of knowledge from religion. The problems faced by humans, especially adolescents, require education, vision, and orientation that emphasize not merely the filling of the brain but also filling the soul, moral guidance, and obedience in performing worship.

In order to solve the problems, the process of education and learning needs to be synergized with counseling and guidance services. This indicates that there needs to be an approach other than the learning process to solve these problems. Therefore, Islamic guidance and counseling have an understanding, as a process of guidance and counseling based on Islamic teachings, to help someone who is having problems find solutions to their problems and achieve worldly and hereafter happiness (Sutoyo, 2017).

Islamic counseling guidance in schools aims to solve problems that occur with students using an Islamic approach because counseling guidance with an Islamic approach will be more meaningful than the secular (Western) approach. The background of Islamic counseling guidance is that humans are the best, noblest beings, perfect compared to other beings, but at the same time, they have a lust that causes them to fall into despair and misery if they obey their desires. As stated in the Qur'an, Surah At-Tin 4-6: "Surely We created man of the best

stature, then we reduced him to the lowest of the low. Save those who believe and do good works, and theirs is an unfailing reward."

Islamic guidance and counseling can be done by giving encouragement, motivation, and solutions to the problems faced by students. Islamic guidance and counseling must also establish the religious process as the main process in performing services to students (Sutoyo, 2017). Based on the background above, the researcher observes that Islamic preachers and guidance counselors missed the opportunity to discuss or address the role of Islamic guidance counselors in uplifting the welfare of the youth. Therefore, the objectives of this study are to identify and investigate the role of the Islamic guidance counselor in uplifting the welfare of the Bangsamoro youth.

METHODS

The research design used in this study was exploratory, thus qualitative in nature; specifically, a descriptive-phenomenological design utilizing in-depth interviews was adopted. The qualitative design was used in this study to explore the role of Islamic guidance counselors in uplifting the welfare of the Bangsamoro youth. It was done through a one-on-one interview.

The respondents for the purpose of this study were Islamic guidance counselors in madrasahs (both traditional and standard) in Cotabato City. The respondents were selected based on the criteria set by the researcher, such as the school head or principal of the madrasah or designated guidance counselors. The selections of the informants were critical to the effectiveness of the qualitative research since their ability to provide information to the questions was significant.

The sample size of this study was 10 Islamic Guidance Counselors of Standard Madrasah in Cotabato City, following the suggestion of Creswell (1988) for phenomenological research. Moreover, to ensure the respondents sampled matched the purpose of the study, a non-probability purposive sampling technique was used to ensure the collected data were from reliable sources. In addition, purposive sampling was the best choice for selecting participants for qualitative research since it used interviews as a data gathering tool, wherein the interviewer acted as the main tool in the study.

RESULTS AND DISCUSSIONS

The data gathered through the one-on-one interview with the participants. The transcription of the conversions was classified into common themes based on the coded meanings of the expressed ideas of the participants. Some of the significant statements were lifted from verbatim conversion and became the common theme of the study.

Theme 1: Roles of Islamic Guidance Counselors

Table 1

Major Themes and Core Ideas on the Role of Islamic Guidance Counselor

Major Themes	Core Ideas
Educate Bangsamoro Youth (BY)	Guidance Towards Righteousness
	Guidance Towards Prohibition in Islam
	Understand Islam
	Strengthen Through Faith in Islam
Assist Student	Listening issues and challenges
	Solving/Addressing issues
	Consultation

The common themes that emerged based on the role of the Islamic guidance counselor are to educate the Bangsamoro youth about Islam and its teachings as well as to assist the students.

Educate Bangsamoro Youth

To educate the Bangsamoro youths is one of the roles of the Islamic guidance counselor among the Muslim youth, specifically about Islam and its teaching. Nowadays, many youths do not give importance to Islamic teaching. This could be because of the environment and society in which the youth are living. The Islamic guidance counselor considered educating the Bangsamoro youth the first step for youths to learn about the principles of Islamic faith, practice, and ethics. It is an important place for Islamic guidance counselors to promote youths understanding of their roles and duties and their discipline in being responsible for conducting important religious practices, as reflected in the following:

Guidance Counselor 1 said,

“Ya roles nu Islamic guidance counselor na panun e ka guide nin kanu mga kangudan sya kanu mapya.” (The roles of Islamic guidance counselor are on how to guide the youth on the righteousness.)

Guidance Counselor 2 added,

“Pagampaganay na katuntayan su agama nin sa ipamando nin, salta na layamen so kanggalbekan kanu kasugwan no Allah, endo kadsasanggila nin kanu languno inisapal nu Allah endo su Rasulullah.” (First is for them to understand what is being taught to them, practice doing the command of Allah and avoidance on all the prohibition of Allah and the Prophet.)

Guidance Counselor 4:

“The role of guidance counselor in uplifting the welfares of Bangsamoro youth is to educate them properly about Islam....”

Guidance Counselor 7:

“Ya main role nu guidance counselor na katarbiyah kanu mga wata sya sa ludep na madrasah, Ipamandu su Aqeedah, gilek kanu Allahutaalah atawka ipamando su kapegkabagel sa kaparityala sa Allah...” (*The main role of guidance counselor is to nurture the child inside the Madrasah, teach the belief in oneness of Allah, fear to Allah or teach how to strengthen their faith to Allah...*)

Table 1 shows that the roles of Islamic guidance counselors in the core ideas are guidance towards righteousness, guidance towards prohibition in Islam, understanding Islam, and strengthening through faith in Islam. This implies that the guidance counselors uplifted the welfare of the Bangsamoro youths through education. Faqih (2001) stated that Islamic guidance and counseling is a process of giving assistance to individuals in order to perform their existence as a God creature that should be in a religious life that is always in harmony with the provisions and guidance of the Lord Allah, so they can archive their happiness in the world and hereafter.

Assist Student

Students sometimes have problems that disturb their minds. Therefore, participants stated that for them, their role is to assist the student, especially in observing and listening to their problems, and to recommend solutions to those problems. The following statement reflects the role of the Islamic guidance counselor for the Bangsamoro youth:

Guidance Counselor 5:

“Una-una yong tinatawag na to guide, to assist, to recommend and to consult to the bangsamoro youth.” (*First is that to guide, to assist, to recommend and to consult to the Bangsamoro youth.*)

Guidance Counselor 8:

“Ma-observe, pakikinegen endu ma-assist nu guidance counselor su mga kangudan a aden problema nilan a pakasikot ku lekanilan a pamikilan atawka awida akal a kadsabapan a kastress atawka kasuicide nilan. Na sya ba ipeg-assist su mga wata atawka estudyante sa ma-guide silan sa right path nandu matarbiyah.” (*Guidance counselors have to observe, listen and assist the youth or students that have a problem that disturbs their mines or problems that result stress or suicide. This is where*

assistance of the youth or students on the right path and nurture will take place.)

These responses denote that the role of the Islamic guidance counselor in uplifting the welfare of the Bangsamoro youth is crucial, especially in educating and teaching them about Islam. Guiding them on the right path and mostly listening and assisting them to address their issues and concerns that would perhaps result in suicide if actions were not taken.

Theme 2: Morality

Table 2

Major Themes and Core Ideas on Morality

Major Themes	Core Ideas
Teaching Islam	Teaching Quran
	Teaching Sunnah
Organized Activity related to Islam	Islamic Symposium
	Story Telling
	Islamic Forum

The common themes that emerged based on how Islamic guidance counselors uplift the welfare of the Bangsamoro youth in terms of morality are teaching Islam and organizing Islamic-related activities.

Teaching Islam

Teaching the Qur'an and the Sunnah is important to the youth, especially nowadays when many Bangsamoro youth do not give importance to the teachings of Islam and do not have good moral ethics. According to the study participants, the Islamic guidance counselor states that uplifting the morality of the Bangsamoro youth with what is being taught in the Quran should be the first thing the Bangsamoro youth has to consider. Therefore, the Islamic guidance counselor teaches the Bangsamoro youth what the Quran and the Sunnah say. This means teaching them what Islam really is, as stated in the following statement:

Guidance Counselor 7 said,

“Qur'an, endaw I bityala na Qur'an na tuba I det a unutan, ika-dwa na su hadith atawka Sunnah, ika-tlu na ijma(consensus)

na samba pegkwan su guideline antu.”(*The **Qur’an**, what is being taught in the Qur’an should be followed, second is the **Hadith or Sunnah**, and third is the Ijma (consensus) which the guidelines are taken.*)

Guidance Counselor 8 added,

“Kapamandu lekanilan sa Agama Islam.” (*Teach them the religion of Islam.*)

According to Zamani and Al Baqi 2019, the Quran and the Prophet's Sunnah serve as the cornerstones of Islamic guidance and counseling since they are the sources of all sources of life guidance for Muslims, as stated by the Prophet Muhammad as follows:

According to H.R. Ibnu Majah, "I leave something for all of you that, if you always cling to him forever, will never stray from the straight path; something that is the Book of Allah and the Sunnah of His Messenger."

Organized Islamic related Activity

Islamic-related activity is another thing. Islamic guidance counselors do improve the morals of Bangsamoro youth by encouraging them to engage in Islamic-related activities. This includes planning events that benefit them, such as symposiums, regular programs, lectures, or storytelling. Such an experience-based narrative, for instance, might inspire people to improve their lives, treat others well, learn what is right, and forbid what is wrong, as indicated in the following statements:

Guidance Counselor 1 said,

“Ya strategies ko na ka enggay sa tudtulan a makangguna kanilan. Upama nin na mga nanggula a makarelata silan lun sa tuba e kakuwan nilan sa pangagi.” (*My strategy is telling a story which benefits them. For instance, experience that they may relate which gives lesson.*)

Guidance Counselor 6 added,

“*Islamic symposium, monthly program, lecture on what is wrong and what is good, and enjoining what is good and forbid what is evil.*”

Guidance Counselor 9 added:

“Pagkakaroon ng Islamic Symposium/Forum para mahikayat sila sa magandang pag-uugali ng isang mabuting kabataan.” (*Having Islamic symposium or forum to convince the youth on good attitudes.*)

As seen from the responses of the respondents, the morality of the youths was uplifted through organizing Islamic-related activities. This implies that activities like symposiums, story-telling, and Islamic forums help uplift their morality. Counseling in Islam is based on the concept of hisbah, triggered by Allah SWT, and practiced until the days of friends. Hisbah refers to instigating the good and forbidding the evil (commanding the good and forbidding the evil), which focuses more on marketing and economics to prevent businessmen from hoarding goods and selling them at high prices (Kamal, 1995). The concept of hisbah, which is to ensure the welfare of the community, was subsequently applied in the field of counseling, which also aims to ensure harmonious relationships between one another in the community. Counseling is a professional process that aims to help individuals understand themselves and the environment (Rasool, 2016).

Theme 3: Spirituality

Table 3

Major Themes and Core Ideas on Spirituality

Major Themes	Core Ideas
Aqeedah	5 Pillars of Islam
	Fear of Allah
Essence of Islam	Integrate the essence of Islam
	Educate the Youths about Islam
	Strengthen their fear and faith to Allah

In terms of spirituality, the common themes that emerged based on how the Islamic guidance counselor uplifts the spiritual welfare of the Bangsamoro youth are the Aqeedah and the essence of Islam.

Aqeedah

Aqeedah enhancement is one of the methods used by the Islamic guidance counselor to improve the wellbeing of Bangsamoro youth. This can be accomplished by educating them about appropriate behavior and urging them to fear Allah. Additionally, the Islamic guidance counselor constantly instructs the youth in the right lessons and serves as a reminder of Islam's prohibitions. The following participant replies demonstrate this:

Guidance Counselor 3 said,

“Uwai, ibamando kanilan su mapya endu mawag a galbekan. Ya ukrit na ibagamung su kapyra na palangay endu gilek kanu Allah sya kanu

kanilan a kabpamandu.” *(Yes, good and bad behaviors are taught to them. The ways included is good behavior and fear to Allah in their teaching.)*

Guidance Counselor 6 added:

“...discuss to them the right things and reminding them of what is forbidden in Islam.”

Guidance Counselor 7 added,

“Uwai, ipamandu su 5 rukun/pillars nu agama Islam.” *(Yes, the 5 pillars of faith are taught to them.)*

Aqedah, which contains fundamental concepts like the five pillars of Islam and fear of Allah, is one of the key themes in terms of spirituality. This suggests that teaching the Bangsamoro youngsters the five pillars of Islam and the fear of Allah helped to elevate their spirits. According to Hallen (2002), Islamic counseling places a focus on spiritual solutions based on love and fear of Allah as well as the obligation to carry out our duties as His servants on this earth.

Essence of Islam

Another strategy of the Islamic guidance counselor to boost the spiritual welfare of the Bangsamoro youths is to inform them of the essence of Islam and its importance to their lives. Moreover, for the Islamic guidance counselor, educating the Bangsamoro youths about Islam and strengthening their fear and faith in Allah is important for the youth's spirituality. This can be observed through the responses of the participants to the following statements:

Guidance Counselor 1 said,

“Ya ukit a kapeg ka-influence sya kanu spirit nu mga kangudan na ipag-integrate su essence nu Islam sya kanu kanilan a kauyag-uyag.” *(The way in influencing the spirit of the youth is integrating the essence of Islam in their daily life.)*

Guidance Counselor 5 added,

“Educating well the Bangsamoro youth about Islam.”

Guidance Counselor 2 shared,

“.....kambagelan su gilek palityala kanu Allah sa kaunutan nilan.”

(...Strengthen fear and faith to Allah that they will follow it.)

The essence of Islam was seen as one of the ways to uplift the spirituality of the Bangsamoro youths. This includes integrating the essence of Islam, educating Bangsamoro youths about Islam, and strengthening fear and faith in Allah. The construction of the Islamic counseling model is based on the principles in the teaching of Islam, which include faith, worship, human understanding, knowledge, and faith (Al-Ghazali, 1998; Utz, 2011).

Theme 4: Academic Achievement

Table 4

Major Themes and Core Ideas on Academic Achievement

Major Themes	Core Ideas
Scholastic Ability	Scholarship
	Motivation
	Consultation
Academic Support	Tutorial
	Nurturing Abilities
	Encouragement to Learn

The common themes that emerged based on the role of Islamic guidance counselors in uplifting the welfare of the Bangsamoro youth in terms of academic achievement are scholastic ability and academic support.

Scholastic Ability

The pattern here is that the Islamic guidance counselor supports the Bangsamoro youth academically by providing scholarships for them. In addition, the Islamic guidance counselor also consults the Bangsamoro youth to ask them if they have difficulties accessing education and motivate them to do better in terms of schooling, as presented in the following statements:

Guidance Counselor 6 said,

“Assist or support them, example is the scholarship.”

Guidance Counselor 3 added,

“Mapakay a maaden su consultation atawka meeting upama aden wata a gapasangan bangagi...” *(It is possible to have consultation or meeting if there is a student having difficulty in their education....)*

Guidance Counselor 7 added:

“Nasisita e mapailay nu Guidance counselor e kaimportante nu ipamandu nilan sa motivate nilan su estudyante.” *(It is necessary for the guidance counselor to show the importance of their teachings and motivate the students.)*

Academic Support

Other than scholastic ability, academic support is also an important role of the Islamic guidance counselor in uplifting the welfare of the Bangsamoro youths in terms of academic achievement. They maintain academic standards and set goals for academic success. The Islamic guidance counselor provides tutorial classes to those youths who are learning slowly in their class. In addition to this, continuous education support is provided to the youth, especially in reading the Quran and learning the teachings of Islam. This can be seen in the following statement by the participants:

Guidance Counselor 1 said,

“Upaman na nyaba na tutorial or remedial class. Su wata a di gid mataw na pamandu nin sa dwa bu silan.” *(For instance is tutorial or remedial class. The slow learner has to undergo on one tutorial.)*

Guidance Counselor 4 added,

“...Mapakay bun a tutorial or remedial class kanu mga malubay.”

(...it is also okay to have tutorial or remedial class to the slow learners.)

Guidance Counselor 9 narrated,

“Sa pamamagitan ng paggabay, paghasa ng mga abilidad ng kabataan at pagbibigay payo sa kanila.” *(Through guiding and nurturing of the abilities of the youth in giving them advises.)*

Guidance Counselor 10:

“Agama anya na sinuportahan nin su kagkataw taman sa paganayan a nakatulo na Iqra atawka batya ka. I-encourage nu guidance counselor sa kagkataw nu kangudan kagina tubun ba isugo sa dalem a

Qur'an.” (Religion supports the education which it commands to read. Counselor encourages youth to learn because that is the command of the Qur'an.)

Table 4 shows two major themes, which are scholastic activity and academic support. On scholastic activity, respondents stated that the academic achievement of the Bangsamoro youth is uplifted through supporting them in scholarship, motivation, and consultation. This implies that academic achievement will be uplifted once there is support.

According to Sutoyo (2017), Islamic guidance and counseling can be done by giving encouragement, motivation, and solutions to the problems faced by students. Islamic guidance and counseling must also establish the religious process as the main process in performing services to students.

Theme 5: Personal and Social Development

Table 5

Major Themes and Core Ideas on Personal and Social Development

Major Themes	Core Ideas
Personal Development	Education
	Student Assessment
	Special Tutorial
Social Development	Promoting Teamwork
	Learning through Islamic Story Telling
	Sharing Knowledge

The personal and social development of Bangsamoro youth are the patterns that have formed based on the function of the Islamic guidance counselor in enhancing the welfare of the Bangsamoro in terms of personal and social development. Social and personal development are equally vital to academic and professional development. In order to establish their own objectives, make their own decisions, and take the necessary actions to accomplish those goals, Bangsamoro kids need to develop their knowledge, attitudes, and interpersonal skills. Children must also learn how to behave well toward others.

Personal Development

Islamic guidance counselors incorporate wider goals of helping students develop socially, personally, and academically. To reach this aim, Islamic guidance counseling services help students get to know themselves better and find effective solutions to their daily problems. They also help students improve themselves in all areas and become fully functioning individuals by educating them on the practice of real Islam. The following statements are the responses of the participants:

Guidance Counselor 4 said,

“Islamic guidance counselors uplift personal and social development of the Bangsamoro youth through educating them Islam again.” *(Islamic guidance counselors uplift personal and social development of the Bangsamoro youth through educating them Islam again.)*

Guidance Counselor 8 added,

“Educate them about Islam and ensures continuity/integrity of the assessment of the student learning.” *(Educate them about Islam and ensures continuity/integrity of the assessment of the student learning.)*

Guidance Counselor 6 also added,

“Guiding them on the right path, teaching what is good and what bad, tutorial is and in a form of symposium.” *(Guiding them on the right path, teaching what is good and what bad, tutorial is and in a form of symposium.)*

The personal development of the Bangsamoro youths is uplifted through education, student assessment, and special tutorials. This implies that guidance counselors really help Bangsamoro youths in uplifting their personal development, especially in their education. Faqih (2011) stated that development functions to help individuals develop their conditions that have been good to become better.

Social Development

The major aim of Islam Guidance Counseling Services is to encourage students' social development. Islamic guidance counselors often help students improve their social skills. They may also offer small group counseling or a symposium to help Bangsamoro youth enhance their listening and social skills, learn to empathize with others, and find social support through healthy peer relationships.

Guidance Counselor 1 said,

“Kapanudtol sa kakwan sa mapya, aden antu na ka-organize sa activity sa school (symposium), endu Islamic story telling.” (*Story telling that gives lesson, sometimes, organizing school activity like symposium and Islamic story telling.*)

Guidance Counselor 3 added,

“Kapangaden sa program sa mailay su kanilan a skills endu teamwork. Mga tudtulan a makangguna kanu kanilan a kaped tatagapeda.” (*Initiating program that promotes skills and teamwork.*)

Guidance Counselor 9 narrated,

“Matibay na samahan at pagkakaisa sa pamamagitan ng organization.” (*Strong association and unity through organization.*)

Social development, on the other hand, is uplifted through promoting teamwork, learning through Islamic story-telling, and sharing knowledge. This implies that the welfare of the Bangsamoro youth on social development is uplifted by supporting, collaborating, and sharing knowledge with them, which results in good development. According to Aswadi (2009), development is to create conducive learning that facilitates the development of learners and counselors through the development of collaborative networks.

Theme 6: Challenges

Table 6

Major Themes and Core Ideas on Challenges

Major Themes	Core Ideas
Family Problem	Problem at Home
	Lack of Parents Support
	Financial Problem
Individual Problem	Disobedience of Youth
	Lack of Students Basic Knowledge on Islam
	Ill mannered

The participants were also asked about the challenges they encountered as Islamic guidance counselors. The common themes that emerged are family and individual problems. For example, some students have problems at home;

some of the parents do not support their child in their schooling or even financially. Moreover, the Bangsamoro youth are sometimes disobedient, ill-mannered, and lack basic knowledge of Islam.

Family Problem

Some of the problems an Islamic guidance counselor could encounter are domestic in nature. A home shouldn't be a hostile environment. Unfortunately, a lot of children grow up in households where rage is a regular occurrence. Of course, even when anger does not result in violence, it can still be troublesome. After all, how can a child feel secure when they frequently experience anger? Additionally, there are some instances where the child is not supported and has financial difficulties. The participants' statements about the family issue that they deal with as a guidance counselor are as follows:

Guidance Counselor 1 said,

“Parenting, problema nu wata sa walay. Aden antu na aden mga parent a babaya den galipunget sa diden pagidsan sya kanu teacher.” (*Parenting and student homebased problem. Sometimes, a parent gets angry easily to the teachers.*)

Guidance Counselor 5 added,

“Yong issue ng bata galling sa bahay. So yun ang mga challenge na naencounter bilang guidance.” (*The issue of the child in their home, so that is the challenge I encountered being guidance.*)

Guidance Counselor 3 also added,

“Sya kanu financial endu parent’s support sya kanu mga wata nilan.” (*Financial and parents support to their children.*)

Guidance Counselor 7 shared,

“Da support nu parent su wata a bangagi sa Arabic nadu financial.” (*No support of the parent on the education of the child and financial problem.*)

On the challenges encountered by the guidance counselor, there are two major themes: family and individual problems. On the family problem, it has three core ideas: problems at home, lack of parental support, and financial problems. This implies that guidance counselors are facing problems in uplifting the welfare of the Bangsamoro youth, especially their morality, spirituality, academic achievement, and personal and social development.

Individual Problem

Lack of participation from students and lack of participation from parents were two issues that hindered the execution of the Islamic guidance and counseling program. As a result, some Bangsamoro youths are disobedient and impolitic. Several factors could be to blame for this. It occasionally results from irrational parental expectations. It may also be linked to the young person's disposition as well as to family issues, stress at school, or disagreements between his parents. Some Bangsamoro youth also don't know much about Islam. Concerning these claims, the following statements are made:

Guidance Counselor 2 said,

“Disobedience sya sa part no kap’d a kangudan, assisting in solving problems. Kapasabot kanu parents.” (*Disobedience of some youths, assisting solving problem and cooperation of the parents.*)

Guidance Counselor 4 added,

“The challenges I’ve encountered are lack of students’ basic knowledge about Islam, ill-mannered...” (*The challenges I’ve encountered are lack of students’ basic knowledge about Islam, ill-mannered*)

Guidance Counselor 10 narrated,

“Di gawa sa mga kangudan i-Hamas tig a basa na hot na hot atawka masasaw, nasisita na makegkem inya.” (*It is irremovable attitude of the youth is being hot tempered or ill-mannered, it is necessary to hold this.*)

Individual problems, on the other hand, are disobedience among the youth, a lack of basic knowledge of Islam, and being ill-mannered. These problems faced by the guidance counselor affect the way they uplift the welfare of the Bangsamoro youths in such a way that disobedience, lack of knowledge, and ill-mannered behavior are difficult to handle. A problem encountered implies that the guidance counselor faces challenges in uplifting the welfare of the Bangsamoro youths, especially in terms of morality, spirituality, academic achievement, and personal and social development.

Theme 7: Action Taken

Table 7

Major Themes and Core Ideas on Action Taken

Major Themes	Cored Ideas
	Meeting with Parents

Parents Intervention	Consultation
	Parents Forum
Guidance Counselor Intervention	Islamic Symposium
	Listening to their Problem
	Advising the Youth

The common themes that emerged based on what is the action taken by the Islamic guidance counselor in addressing those problem they face is the parents' intervention and the guidance counselor intervention.

Parents Intervention

When problems arise, especially among the students, the guidance counselor usually calls the parents to discuss the problem. Thus, guidance counselors can respond by forming parent consultations. Conduct conferences with parents and facilitate parent discussion groups so that it could make a real difference in the Bangsamoro youth's lives, improving their self-understanding and self-confidence, motivation, decision-making, goal-setting, planning and problem solving, interpersonal relationships, communication skills, respect for others, and more. For the Islamic guidance counselor, the parents are the most important resource. Parental involvement is critical to helping their child be successful. Presented in the following statements are the participants' responses:

Guidance Counselor 2 said,

“Nangaden sa meeting/ general meeting ka endu gasabutan nu mga lukes I tidto a ganggula.” (*Initiated a general meeting for them to understand what is really happening.*)

Guidance Counselor 3 added,

“Nagpatawag sa meeting kanu mga parents endu stakeholders ka asal nilan gasabutan su problema.” (*Called a meeting with parent and stakeholders for them to be aware of the problem.*) (Consultation)

Guidance Counselor 7 also added,

“Communication, meeting kanu mga parents apeg estudyante”.
(*Communication, meeting with parents and students.*)

Guidance Counselor 8 narrated,

“Parents symposium or parents forum.” (*Parents symposium or parents forum.*)

Islamic Guidance Counselor Intervention

Even the most primitive cultures developed out of the requirement of guiding individuals' behavior patterns in the interest of the collective, making guidance and counseling key components in the discipline management of people in all communities. The counselor must fully comprehend the issues and experiences of the students. The implementation of a student-focused intervention aims to improve guidance and counseling. The Islamic guidance counselors value communication with young people. The following participant statement regarding their intervention strategy demonstrates how this can be improved by developing a strong relationship with them to the extent that they are free to speak out about their problem and the counselor is there to chat, listen, and advise them:

Guidance Counselor 1 said,

“Na ya ukit na pinakikineg mona, endu mkapasad na tupan ka inimbityala sa mapya nandu endu pidtalu lun su ngin ba e tidto a nanggula.” (*The action taken is listening from them, after that, having conversation with calmly and telling them what really happened.*)

Guidance Counselor 5 added,

“Through Islamic symposium.” (*Through Islamic symposium*)

Guidance Counselor 9 also added,

“Ukit a kabpamanduay nu guidance counselor.” (*Through giving advices of the guidance counselor.*)

Guidance Counselor 10 shared,

“Kambityala sa mapya. Kagina langon a enggulan na kawkitan sa hikmah a kambityala sya kanu mga kangudan.” (*Talking calmly because everything we do, must possessed wisdom especially the way of talking / advising the youth.*)

Summary of Major Findings

The following are the major findings of the study:

The role of the Islamic guidance counselor in uplifting the welfare of the Bangsamoro youth is to educate them about Islam and its teachings, which lead to righteousness, practice doing the command of Allah, avoid the prohibitions in Islam, and assist youths and students.

Islamic guidance counselors help uplift the welfare and morality of the Bangsamoro youth through teaching Islam, the Qur'an, Hadith, and consensus. In addition, organizing Islamic activities like symposiums, lectures, and forums helps uplift their morality.

Spirituality is integrated into uplifting the welfare of the youth. The way to integrate it is through strengthening their aqeedah by teaching them the pillars of Islam, articles of faith, good behaviors or manners, and reminding them of good and evil acts. Also, the essence of life in their daily lives is emphasized.

The impact that a guidance counselor made in uplifting the academic achievement of the Bangsamoro youths was scholastic activity and academic support.

The personal and social developments of the youth are uplifted through teaching Islam. In addition, continuity and integrity of the assessment are administered. Moreover, their social development is uplifted through symposiums, programs, and unity through organization and activities.

The challenges encountered by the guidance counselor are divided into two categories: family and individual. In their family, a lack of support and parenting are observed. In their individual, the most encountered are ill-manneredness, hot temper, disobedience, and a lack of Islamic knowledge.

The actions taken are parents' intervention, which is done through general meetings, awareness, and consultation; second is Islamic guidance counselor intervention, which is done through listening, letting them express themselves, calm conversation, Islamic symposium, and advising them using words of wisdom.

Conclusion

Based on the study's findings, it can be said that Islamic guidance counselors play a significant role in improving the welfare of Bangsamoro youth, particularly when it comes to teaching young people about Islam and its teachings, evaluating students, and fostering moral, spiritual, academic, personal, and social development.

Islamic guidance counselors also promote youth welfare by encouraging right behavior and forbidding wrong. Youth morals, spirituality, academic performance, and personal and social welfare are therefore improved. On the other hand, guidance counselors had difficulties improving their well-being; nonetheless, these difficulties were met with proactive measures.

Recommendations

Based on the findings and conclusion, this study offers the following recommendations:

1. The Bangsamoro Autonomous Region in Muslim Mindanao may establish a center for Islamic counseling. They may appoint a counselor to guide the youth.

2. The Ministry of Basic and Higher Technical Education may offer a program or a degree that caters to Islamic guidance and counseling for Madrasah education to have an Islamic-inclined guidance counselor.
3. The Madaris Education and Islamic Institution may designate a registered counselor as their guidance counselor. In addition, they may send their faculty to trainings related to counseling
4. The Ulama, or Islamic scholars, may organize Islamic counseling for the youths that develops and uplifts their welfare. Also, they may include counseling on their agenda.
5. The guidance counselors' intervention on the attitudes or problems encountered among youths may be in accordance with the Qur'an and the hadith or Sunnah. Also, they may pursue their education in guidance and counseling.

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