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The Role of Qur'anic Values in Family Counseling to Overcome Moral Crisis in Adolescents

Lutfanudin, Mohammad Zakki Azani

Universitas Muhammadiyah Surakarta

O100240010@student.ums.ac.id, mza650@ums.ac.id

Corresponding Autor: Lutfanudin

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Abstract: The phenomenon of moral crisis among children and adolescents is increasingly worrying, marked by an increase in deviant behavior such as violence, drug abuse, gambling, and a weak sense of responsibility and empathy. This condition indicates a failure of the family to perform its function as the first educational institution. This study aims to analyze the role of Qur'anic values in family counseling as a solution to overcome the moral crisis among adolescents. Using a descriptive qualitative method through a literature study, this study examines literature related to Islamic family counseling, Qur'anic values, and the phenomenon of moral crisis among adolescents. The results of the study show that Qur'anic values such as monotheism (tauhid), honesty (shidq), responsibility (amanah), compassion (rahmah), justice ('adl), patience (sabr), and deliberation (musyawarah) can be used as a framework for Islamic family counseling. The integration of these values can strengthen family communication, improve adolescent self-control, and build moral and spiritual resilience. Thus, Qur'anic-based family counseling not only serves as a means of conflict resolution but also as a preventive measure to build a young generation with strong character, noble morals, and Islamic identity.

Keywords: Family Counseling, Qur'anic Values, Moral Crisis, Adolescents, Islamic Education

INTRODUCTION

The phenomenon of moral crisis among children and adolescents today is a global issue that has attracted serious attention from academics, educators, parents, and policymakers. In the modern era, characterized by globalization, digital technology development, and popular culture trends, adolescents face various complex challenges that result in a decline in social awareness, reflecting the deterioration of moral identity formation in children and adolescents (Mailawati, 2025). According to a UNICEF report (2022), nearly 20% of adolescents worldwide are involved in risky behaviors such as drug abuse, violence, and premarital sex.

This condition is also reflected in Indonesia, where data from the National Narcotics Agency (BNN, 2021) shows that around 2.29 million adolescents have tried drugs, while the Ministry of Women's Empowerment and Child Protection (KPPPA, 2020) reports that cases of physical and psychological violence among children continue to increase.

The moral crisis affecting adolescents is not only limited to criminal acts or deviant behavior that is visible, but also to the degradation of basic values such as honesty, responsibility, empathy, and respect for parents. This phenomenon is often exacerbated by the inability of families to function as the first and primary educational institution. In fact, from an Islamic perspective, the

family is seen as *madrasah al-ūlā* (the first school) which plays a vital role in shaping a child's personality from an early age (Al-Attas, 2018). The Prophet Muhammad SAW emphasized that every child is born in a state of *fitrah*, and it is the parents who play a role in shaping their character, either towards goodness or otherwise (Hadith Narrated by Bukhari and Muslim).

In this context, the family has a central role as the first educational institution that directly shapes the character and morals of children. However, reality shows that the function of the family is often hampered by various pressures such as the high demands of parents' work, weak communication, lack of parental attention to children, lack of parental role models in guiding their children, and lack of spiritual guidance in dealing with the dilemmas of children and adolescents. (Miftahul Jannah, 2015)

This can occur due to internal and external factors within the family. Internal factors include: 1) Limited knowledge about household matters, which leads to frequent arguments and ultimately family disharmony. 2) The selfish attitude of the couple, where both the husband and wife prioritize themselves, which can trigger prolonged arguments and conflicts. In addition to internal factors, external factors can also contribute to family disharmony. These external factors include: 1) Economic problems, unstable family economic conditions, and if handled immaturely by either the wife or husband, can become a source of constant arguments and can destroy family harmony. 2) Busyness, which can trigger a breakdown in communication between family members, making them prone to misunderstandings. 3) Education, as the level of education can also contribute to family disharmony. The broader the husband and wife's knowledge about family life, the more conflicts can be minimized (Willis, 2015).

In the midst of these conditions, Islamic family counseling offers a solution-oriented approach that integrates psychological, pedagogical, and spiritual aspects. Unlike conventional counseling, which emphasizes communication techniques or behavioral analysis, Islamic family counseling integrates Qur'anic values that are both normative and applicable in everyday life (Abdullah & Salleh, 2020). Therefore, Islamic counseling is important in families to help overcome behavioral problems among adolescents, especially by using a religious approach as a source of solutions. (Adzima & Hisaaniah, 2024) through a religious approach based on Qur'anic values such as honesty, responsibility, justice, modesty, and piety. (Umma Farida, 2017)

Honesty, as emphasized in QS. Al-Ahzab [33]:70–71, is the foundation of open communication in the family, while trustworthiness in QS. Al-Nisa [4]:58 shows the importance of parents' responsibility in educating their children. The value of modesty emphasized in the hadith “*al-ḥayā' min al-īmān*” (modesty is part of faith) serves as an internal control to prevent deviant behavior. Furthermore, the value of piety in QS. Al-Baqarah [2]:2 becomes the moral foundation that guides adolescents to remain consistent in the face of environmental temptations.

Research by Afrita (2024) shows that a Quran-based counseling approach can strengthen the mental resilience of adolescents who are victims of cyberbullying, helping them cope with emotional pressure, increase their faith, and strengthen their Islamic identity. Meanwhile, Tuti Alawiyah (2025) highlights that family counseling based on Islamic values can help family members utilize spirituality as a source of solutions to family problems, such as understanding the meaning of marriage, family, and religion-based conflict resolution. (Tuti Alawiyah, 2023)

In facing modern challenges such as digital media, peer pressure, and changing cultural values, Qur'anic family counseling is needed to offer a relevant and adaptive moral framework. Islamic counseling has been effective in building adolescent character, instilling Islamic identity, wisdom in media use, and constructive social skills. (Umami Hafizatunnisa, 2024)

This study aims to analyze in depth how Qur'anic values can be integrated into Islamic family counseling as a strategy to overcome the moral crisis of adolescents. Specifically, this study seeks to: (1) identify the phenomenon of adolescent moral crisis, (2) explain the role of the family in Islam, (3) explore the concept of Islamic family counseling, (4) Qur'anic Values as a Counseling Framework, and (5) Implications of Islamic Family Counseling for the Prevention of Adolescent Moral Crisis.

This study departs from the belief that the Qur'an as *hudā li al-nās* (guidance for mankind) has answers to contemporary moral problems, including those faced by the younger generation. By exploring Qur'anic values and integrating them into family counseling practices, Muslims are expected to be able to build a generation that is not only intellectually intelligent but also morally and spiritually strong.

METHOD

The method used in this study is descriptive qualitative. According to (Sugiyono, 2015), qualitative research is a research method used to study objects in their natural conditions. The library research method was chosen because the research is theoretical and aims to examine in depth the concept of Qur'anic values-based family counseling in overcoming moral crises in adolescents. Data was obtained through searching and reviewing various relevant literature, both from primary and secondary sources.

The data sources included scientific books, national journal articles, and Islamic references such as the Qur'an and hadith. The literature reviewed was related to the family counseling approach, Qur'anic values, and moral crises in adolescents. The analysis was conducted descriptively and analytically by describing the content of the collected literature, then examining and drawing connections between the family counseling approach and the reinforcement of Qur'anic values in dealing with moral crises in adolescents. The results of this analysis are expected to provide a systematic and applicable conceptual framework for the development of Qur'an-based counseling practices.

RESULTS AND DISCUSSION

Moral Crisis in Adolescents

A moral crisis is behavior that deviates from and is not in accordance with religious values. Environmental factors such as behavior, speech, and manners towards parents have a significant influence on adolescent motivation. This environment is a place to meet, interact, and socialize. (Ani Nuraeni et al., 2023) There are several moral crises that are prevalent in the lives of adolescents:

1. Fighting

Based on field observations, there have been several fights in the neighborhood due to uncontrolled greed caused by scarcity. Mediating religious values in an unhealthy home environment. Environmental factors have a major influence on the behavior and mindset of teenagers, because their minds are still unstable and all their actions are considered normal.

2. Gambling

The younger generation faces a moral crisis of gambling due to a lack of understanding in their home environment. Communication with family is very important in instilling religious values in children, so if the family is not harmonious, it can have a negative impact on the teenager.

3. Theft/Pickpocketing.

The main causes of teenagers committing theft and pickpocketing are economic factors, an unhealthy environment, family factors, and not practicing religious teachings due to a lack of religious knowledge.

4. Alcohol Consumption

The younger generation affected by the moral crisis due to alcohol consumption is caused by a lack of transmission of religious values in the family environment. An unhealthy environment and a lack of attention from religious leaders and the community towards teenagers in the area often cause teenagers to engage in inappropriate behavior.

The moral crisis among teenagers does not arise in a vacuum; it is influenced by internal and external factors.

1. Internal Factors

a. Identity Crisis

Adolescence is a period of identity search that is prone to moral conflict. When they fail to form a positive identity, adolescents tend to experience role confusion, which leads to deviant behavior.

b. Weak self-control

Adolescents who cannot learn and distinguish between acceptable and unacceptable behavior will be drawn into “delinquent” behavior. The same applies to those who know the difference between the two types of behavior but cannot develop the self-control to behave in accordance with their knowledge.

2. External Factors

a. Lack of attention from parents

lack of affection is fundamental to a child's personality development and growth. Therefore, the family plays an important role in shaping a child's personality. Family circumstances that cause juvenile delinquency, such as broken homes, households in disarray due to the death of a parent, families rife with conflict, and poor family finances, are all fertile ground for juvenile delinquency.

b. Lack of understanding of religion

Religion plays a very important role in moral guidance because moral values derived from religion remain unchanged despite changes in time and place. Moral and religious guidance for adolescents through the household needs to be carried out from an early age in accordance with their age because every child is born without understanding what is right and wrong, nor do they understand the moral boundaries in their environment.

c. Influence of the surrounding environment

The modern world has indeed brought humanity into an era of progress, but on the other hand, it has changed our society, including the morals of the younger generation and children. The negative impact of this can be seen in the deterioration of their morals, ranging from minor to serious, such as fighting, robbery, and other criminal acts. The influence of Western culture and their interactions with peers often influence them to try and eventually fall into it. The environment is the factor that most influences the behavior and character of adolescents. (Feti Ayu Pratarti, 2025)

From an Islamic perspective, the moral crisis among adolescents is seen as a result of the weak internalization of faith and moral values from an early age. The Qur'an emphasizes that family education is the first line of defense for children in maintaining morality (QS. Al-Tahrim [66]:6). Ibn Kathir's interpretation explains this verse as a command for parents to educate their children to avoid the fires of hell through teaching faith, worship, and noble morals.

Furthermore, the hadith of the Prophet Muhammad SAW emphasizes that every child is born in a state of fitrah, and it is their family environment that shapes their character. This shows that even though external factors have an influence, the family remains the determining factor in preventing moral crises. If the family fails to instill Qur'anic values from an early age, teenagers will be more easily influenced by secular values that contradict Islamic teachings.

The moral crisis among adolescents has long-term implications for social life. First, the increase in deviant behavior among adolescents has the potential to reduce the quality of a nation's human resources.

Second, the moral crisis causes disharmony in families and communities. Deviant behavior among adolescents is often a source of conflict between the younger generation and their parents, thereby eroding family harmony.

Third, the moral crisis has the potential to weaken the cultural and religious resilience of a nation. The younger generation who have lost their moral and religious footing will be more easily dominated by a secular global culture, which ultimately threatens the Islamic identity of Muslim communities.

The Concept of Family in Islam

The word family comes from the Sanskrit words *kula* and *warga* "kulawarga," which mean "member or group of relatives." Family in Arabic is called *ahlun*. According to another opinion, the word *ahlum* refers to a group of people united by certain relationships such as blood, religion, work, home, or country. According to Esposito, family refers to people who are related by blood or marriage, as in the expression *ahlu al-bait*, which is translated into Indonesian as *keluarga* (family). (Ritonga, 2021)

In Islam, the family has an important meaning, where the family is part of the Islamic community and it is within the family that a person learns about Islam from an early age. The family in Islam is a household built on a marriage between a man and a woman that is carried out in accordance with Islamic law, which fulfills the requirements of marriage and the pillars of marriage.

According to Islamic concepts, the family is a union between a man and a woman through a marriage contract in accordance with Islamic teachings. Any bond between a man and a woman that is not done through an Islamic marriage contract is not recognized as an Islamic family. (Thohari Musnamar, 1992)

1. The Role of the Family in Islam

In daily married life, there are two important roles, namely domestic roles and public roles. Domestic roles are various tasks and activities carried out in the home or activities related to tasks and activities carried out in the home or reproductive tasks. Among the domestic roles or reproductive tasks are washing, cleaning the house, caring for children, cooking, accompanying children in their studies, and maintaining the house. Meanwhile, public roles are tasks or roles outside the home that are oriented towards earning money and for the sake of developing one's potential and self-actualization.

Formal family roles are explicit in nature:

- a. Parental and marital roles. Nye and Gecas have defined six basic roles that shape the social positions of husbands and wives.
 - b. The role of children. The role of children is to carry out tasks related to physical, psychological, and social development and growth.
 - c. The role of grandparents. According to Bengtson, the role of grandparents in the family.
2. The Function of the Family in Islam

The function of the family basically consists of two main points, namely that the family not only functions as a biological unit but also as part of community life. The family not only functions to care for children but also to shape social ideas and attitudes. The family has an obligation to lay the foundations for education, religion, preferences, willpower, economic skills, beauty, and even knowledge in society.

The family is required to carry out all of its obligations, especially within its social environment, particularly towards its own family members. These activities enable the family to fulfill its functions in social life, which are as follows:

- a. Biological function

This function is related to the fulfillment of human biological desires, which change with the birth of children as the family's successors. This function distinguishes human marriage from animal mating, because this function within the family is regulated by marriage.

- b. Educational function

In this function, the family is obliged to provide education for its members, especially for its children, because the family is the closest and most familiar environment for children. Children's first experiences and knowledge are gained and provided through the family. Parents have a very important role in guiding children towards physical and spiritual maturity with the aim of developing their mental, spiritual, moral, intellectual, and professional aspects.

- c. Religious function

The family has an obligation to teach Islam (Aqidah, Sharia, and Akhlak) to all family members through understanding, awareness, and practice in daily life, so that a religious atmosphere is created within the family.

- d. Protective function

Where the family becomes a safe place from internal and external disturbances and to ward off any negative influences that enter it.

- e. Cultural socialization function

This relates to preparing children to become good members of society, capable of upholding universal norms of life, both in their own family relationships and in dealing with a pluralistic society across pockets, nations, groups, races, cultures, religions, languages, and genders.

- f. Economic function

The family is an economic unit where the family has activities to earn a living. Business development, budget planning, management and how to make good use of income sources, distribute fairly, and be socially and morally accountable for wealth and property (Jawas, 2002, pp. 42–45).

3. Fulfillment of Family Rights and Obligations in Islam

The concept of family according to Islam is essentially no different from the concept of *sakinah* family in Islamic sharia, which is to build a household that is *sakinah mawaddah wa rahmah*. However, there are certain points that are emphasized more in its implementation, such as matters relating to the rights and obligations or roles of husbands and wives in the household, because this is the method of applying the concept of family in Islam.

The rights and obligations of husbands and wives are essentially balanced, so the principle of the relationship between husband and wife in the family is one of balance and equality (*attawazub wat-takafu'*) between the two.

a. Husband's Obligations

- 1) The husband has a big responsibility, his obligation is to give dowry to his wife (Q.S an-Nisa': 4 and 24) and to provide for her (her needs) so that he has a certain status over his wife. (Q.S Al-Baqarah: 233; Q.S At Thalaq:7).
- 2) Another obligation of the husband is to treat his wife in a *ma'ruf* manner (Q.S an-Nisa: 19). According to Azar Basyir, treating his wife in a *ma'ruf* manner includes three things:
 - a) First, a respectful attitude, appreciation, and good treatment, as well as improving her standard of living in the areas of religion, morals, and necessary knowledge.
 - b) Second, protecting and safeguarding his wife's good name.
 - c) Third, fulfilling her biological needs.
- 3) Another obligation of the husband is to protect the family from sin and transgression or from being afflicted by hardship and danger (Q.S At Tahrim: 6).
- 4) Finally, the husband is obliged to provide his wife with a sense of security, as well as love and affection so that the purpose of the marriage can be realized, namely a harmonious family life (*sakinah, mawaddah, and rahmah*).

b. Wife's Obligations

- 1) The wife's obligations to her husband are not material in nature, but rather non-material, such as obeying and submitting to her husband (Q.S an-Nisa verse 34) within the limits of Islamic law.
- 2) In addition, the wife must also strive to perform her reproductive functions properly and healthily. The determination of when and how many children to have is done through mutual consultation (Q.S. Asy-Syuura: 38).

c. The Rights and Obligations of Husband and Wife

- 1) According to Syafruddin, there are three forms: First, it is permissible for them to socialize and have fun with each other. This is the true essence of marriage (Q.S. An Nisa: 19 and Q.S al-Baqarah: 187). Second, the husband's relationship with his wife's family and vice versa, the wife's relationship with her husband's family. Third, the relationship of mutual inheritance between husband and wife. Each party has the right to inherit from the other in the event of death.
- 2) In addition, if they have children; First, to care for and educate the children born from the marriage. Second, to maintain a peaceful, loving, and compassionate household.

d. Obligations of Children to Parents

1) Obligations of Parents

- a) According to scholars, even while still in the womb, a child already has rights, although they do not yet have obligations. The rights of a child in the womb include the right to inheritance, the right to a will, and the right to own property.

- b) Parents have the obligation to care for, nurture, and educate their children, from preparing for pregnancy, checking the health of the fetus, giving birth safely, caring for, nurturing, and supervising their development, as well as educating them so that they become healthy, pious, and knowledgeable children (hadhanah).
 - c) As a consequence of hadhanah, parents, especially fathers, have an obligation to provide for their children.
- 2) Obligations of Children
- a) The obligation to do good to one's parents is basically the counterpart of the obligation of hadhanah from parents, who have cared for their children, from before birth until adulthood. (Q.S, Al-Israa: 23), (Q.S, Al-Ahqaf: 15).
 - b) As a manifestation of this, children have an obligation to provide for their parents if they are in need. This is because the children's wealth is essentially also their parents' wealth.
 - c) Being good to parents is essentially unlimited in all matters; the only limitation is the rights of the child themselves. Thus, each child and parent in the family has rights and responsibilities. If there is a difference of opinion, it must be discussed and resolved amicably, always based on love and mutual understanding.

Islamic Family Counseling

1. Definition of Counseling

The word "counsel" comes from the Latin word *consilium*, which means consultation, advice, or deliberate assessment. Counseling is a type of talk therapy that focuses on developmental and psychosocial issues through cognitive, affective, and behavioral interventions. Nurihsan views counseling as an effort to help individuals through a personal interaction process between the counselor and the client so that the client is able to understand themselves and their environment, make decisions and set goals based on their beliefs, and thus feel happy and behave effectively. (Achmad Juntika Nurihsan, 2011)

Islamic counseling is a process of providing targeted, continuous, and systematic assistance to each individual so that they can optimally develop their religious potential or nature by internalizing the values contained in the Quran and Hadith of the Prophet into themselves, so that they can live in harmony with the demands of the Quran and Hadith. (Samsul Munir, 2015)

From the above definitions, we can draw the common thread that Islamic guidance and counseling is a process of assistance provided to individuals in understanding themselves in order to undergo the stages of development to become complete human beings in accordance with their potential as guided by Allah and the Sunnah of the Prophet. So, in essence, Islamic guidance and counseling is a guidance and counseling process oriented towards peace and tranquility in human life in this world and the hereafter. The achievement of peace (*sakinah*) is achieved through efforts to approach Allah to obtain His protection.

2. The Purpose of Islamic Counseling

Diponegoro (2011) explains that the objectives of counseling in Islam are:

- a. To bring about change, improvement, health, and cleanliness of the soul and mind. The soul becomes calm, gentle, and peaceful (*muthmainnah*), open-minded (*radhiyah*), and receives enlightenment, guidance, and direction from God (*mardhiyah*).

- b. Islamic counseling aims to bring about change, improvement, and polite behavior that can benefit oneself, the family environment, the work environment, as well as the social environment and the surrounding nature.
- c. Islamic counseling aims to develop emotional intelligence in individuals so that tolerance, solidarity, mutual assistance, and compassion emerge and flourish.
- d. To develop spiritual intelligence in individuals so that they develop a desire to obey God, sincerely comply with all His commands, and steadfastly accept His tests.
- e. To develop divine potential, so that with this potential individuals can carry out their duties as caliphs properly and correctly; they can deal with various life problems well; and they can provide benefits and safety for their environment in various aspects of their lives.

3. The Basis of Islamic Family Counseling

Some of the basics of Islamic family counseling include:

- a. The basis of happiness in this world and the hereafter

The entire counseling process is directed at strengthening faith and awareness of Allah's presence in family life. This foundation focuses on helping people achieve happiness in this world and the hereafter. This means that happiness in this world must be used to achieve happiness in the hereafter, which includes all family members.

- b. The foundation of *sakinah, mawaddah wa rahmah*

Efforts to help people build a household based on *sakinah, mawaddah wa rahmah*, because that is the main goal of every Muslim in marriage and family formation.

- c. The foundation of communication and deliberation

Communication and deliberation must be carried out with respect and affection, so that communication runs smoothly.

- d. The foundation of patience and *tawakal*

Islamic family guidance and counseling help people to be patient and trust in God when facing family problems because by being patient and trusting in God, the mind will be calm and not rush into making decisions. This is not only for clients who must be patient and trust in God regarding their problems, but also for counselors who must be patient and trust in God when helping them.

- e. The basis of benefit (*maslahat*)

It can offer solutions to various family problems, such as divorce and polygamy. By being patient and trusting in God, it is hoped that the solution to family problems will ultimately focus on finding the best benefits or advantages for family members, the family as a whole, society in general, and humanity as a whole (Rahmat & Wahyu, 2020).

4. Islamic Family Counseling Approach

Family problems are when family life is chaotic, disorderly, and directionless, parents lose their authority to control their children's lives, especially during adolescence, children rebel against their parents, and there are constant arguments between husband and wife, especially when it comes to raising children. This family crisis can even lead to divorce. In other words, family problems are a very unstable condition in the family, where two-way communication in a democratic environment no longer exists.

The factors that cause problems in the family are: broken communication between family members, egocentric attitudes, economic problems, busy schedules, educational problems, infidelity, and distancing from religion. Every problem should have a solution. This also applies to very complex family problems. The root of the problem must be identified, and then a

solution must be found. There are many efforts that can be made to resolve crises in the family, namely through traditional and modern/scientific methods.

In family counseling from an Islamic perspective, counselors utilize main approaches and therapeutic techniques that are in accordance with Islamic teachings. It is important for counselors to explain from the outset that they are open to input and suggestions, and want to use an approach to resolve their problems through Islamic values and their ethics as Muslims. The guidelines include:

a. Assess the religiosity of the couple

Counselors need to understand the position of Islam in the lives of the couple as a whole and individually. The level of commitment to Islamic beliefs and practices will determine the nature and approach of counseling practices. Assessing religiosity does not mean observing a list of Islamic practices from clients, but rather it will be evident in the couple's views, both collectively and individually, and how they talk about Islam, as well as the things they disagree with.

b. Observe the level of acculturation

Understand the client's religion, culture, and views. It is very important to understand ethnic culture, because culture influences views on marriage and divorce. There are cultural values that may not always be in line with Islamic values, and there are differences between Muslim culture and Islamic culture itself. Therefore, it is important to assess the level of acculturation.

f. Consult with scholars when fiqh (Islamic law) issues arise

If issues arise related to the couple, whether in terms of civil law or Islamic law, that are brought up in counseling sessions. In this case, it is best to bring the case to a leading Islamic scholar, or a group of scholars or clerics. Islamic fiqh matters related to family include: child custody, the validity of divorce, khula (a woman's right to divorce her husband in Islam), and domestic violence.

g. Pay attention to language

Language can be a barrier if the husband and wife do not speak a language that both understand. It is important not to take things too literally.

h. Understand the influence of the couple's families on their relationship

New couples struggle to build a family and remain faithful to each other, and this can easily be broken if in-laws interfere aggressively. The best course of action for counselors is to politely acknowledge their concerns about their children or other issues. Confidentiality must be maintained. Couples need to learn about setting certain boundaries as a way to preserve the family, and these boundaries must be decided by the couple.

i. Understand the dynamics of power

One area of conflict in Muslim families is the abuse of authority. It should be noted that when counseling Muslims, wives and children may feel uncomfortable speaking in front of their husbands. This can occur in families where wives and children are under the authority of their husbands/fathers. Counselors must be sensitive and avoid forcing themselves in counseling sessions and involve wives or children in counseling sessions.

j. Focus on solutions

Individuals need to feel ownership of their problems; clients must work hard with counselors to find solutions to their problems. It is important to understand that counselors are not family saviors who feel responsible for their clients' work. If counselors refrain from

acting as saviors, clients will not learn personal responsibility and how to deal with resolving their own conflicts and problems. The counselor's role is to ensure that clients take responsibility for their own problems and act as facilitators in finding solutions.

k. Contact cultural or Islamic associations

Local and national associations, or Islamic social service associations, can provide professional assistance and guidance with issues or deviations specific to Muslim couples. (Hussein Rassol, 2019)

The moral crisis among adolescents described above can be minimized through the active role of Islamic family counseling. The Qur'anic values instilled in the counseling process can build moral resilience in adolescents.

1. Islamic family counseling instills the value of shidq (honesty) as the basis of trust.
2. The value of amanah (responsibility) is taught to foster discipline. This is relevant to QS. Al-Mu'minun [23]:8, which emphasizes the importance of maintaining amanah.
3. The value of iffah (refraining from despicable acts) is taught to prevent premarital sexual behavior.

Thus, Islamic family counseling is not merely a means of conflict resolution, but also a preventive strategy against the moral degradation of the younger generation.

Qur'anic Values as a Counseling Framework

The Qur'an is the main source for Muslims in developing behavior, ethics, and spirituality. In the context of family counseling, Qur'anic values not only serve as normative guidelines but also as a psychological-spiritual framework that guides interactions between family members. As emphasized by Yusuf and Latif (2021), Qur'anic values have a regulatory function that can improve communication patterns, strengthen emotional bonds, and prevent family dysfunction.

The Qur'anic values referred to include fundamental teachings such as tauhid (awareness of the oneness of Allah), shidq (honesty), rahmah (compassion), 'adl (justice), and sabr (patience). These values can be positioned as principles of Islamic family counseling to strengthen children's morality and prevent adolescent crises.

Dimensions of Qur'anic Values in Family Counseling

1. Tauhid

Tauhid is the basis of all Qur'anic values. Awareness of tauhid affirms that every family dynamic occurs within the framework of servitude to Allah. In counseling, tauhid serves to guide families to view conflict not merely as a social or psychological problem, but as a spiritual test that must be resolved with patience, prayer, and obedience.

2. Rahmah (Compassion)

Rahmah emphasizes that family relationships must be built on the basis of sincere love, not just formal obligations. In counseling, rahmah is manifested in the practice of mutual forgiveness, giving opportunities for self-improvement, and rebuilding trust that has been damaged by conflict. Compassion based on rahmah is not merely an emotional expression, but a spiritual commitment that guides families to maintain unity and harmony.

3. Adl (Justice)

The value of justice is very relevant in family counseling, especially when dealing with role conflicts, differences of opinion, or disputes between parents and children. Justice in the Qur'an demands a balance between rights and obligations, so that no party feels neglected or treated unfairly. Justice in the Qur'an does not simply mean giving equal rights, but placing things in

their proper place. This principle is crucial when families face conflicts, such as in parenting patterns that are often biased between boys and girls.

4. Shidq (Honesty)

Honesty is an important value in building family communication. Many domestic crises and deviant behavior in adolescents stem from a lack of honesty. In the context of counseling, shidq is a principle of open communication, frankness, and integrity, so that each family member can trust and respect one another.

5. Sabr (Patience)

Patience is necessary to deal with prolonged conflicts within the family. QS. Al-Baqarah [2]:153 emphasizes that patience and prayer are helpers in times of difficulty. Islamic family counseling uses the value of sabr to teach emotional control and psychological resilience. An empirical study by Alwi et al. (2022) confirms that the application of sabr in counseling can improve the emotional regulation of family members.

6. Amanah

In the family, every role that is carried out, whether as a husband, wife, or child, is a trust from Allah. By emphasizing trust, Islamic family counseling helps family members realize their respective spiritual responsibilities. The husband is understood as the head of the household who is responsible for providing for, guiding, and protecting the family, while the wife plays a role in caring for and educating the children, without neglecting her potential in the public sphere. Children are also taught that obedience and respect for their parents are part of fulfilling their moral amanah. Thus, amanah is not only understood as a social obligation, but also as a dimension of worship that strengthens family bonds.

7. Deliberation

Deliberation within the family means the involvement of all parties in the decision-making process, including adolescents. This is very important in the context of counseling because deliberation teaches respect for the voice of each family member. Teenagers who are involved in deliberation will feel valued, so they tend to be more responsible for the decisions made together. Thus, counseling that internalizes the value of deliberation not only resolves conflicts, but also fosters a culture of participation and openness within the family.

Implications of Islamic Family Counseling on Preventing Moral Crises in Adolescents

The first implication that can be seen is how Islamic family counseling restores the role of the family as the first madrasah for children. When Qur'anic values are integrated into the counseling process, the family is no longer seen merely as a place of refuge, but also as a center for character building. Counseling helps parents realize their responsibilities, which are not only to provide financial support and physical protection, but also to ensure the growth of faith, worship, and noble character in their children. This awareness is very important to prevent adolescents from moral crises, because continuous character education based on divine values has proven to be stronger than relying solely on formal rules in schools or society.

The next implication is the strengthening of family communication. One of the factors causing moral crises in adolescents is a lack of healthy communication with parents. Many adolescents feel that they are not listened to, not understood, and often judged when they try to express their opinions. Islamic family counseling, with its emphasis on the principles of *qaulan ma'rufan* and *qaulan layyinan*, guides families to build empathetic, polite, and loving communication. Healthy communication opens up space for adolescents to express themselves without fear of

being criticized. At the same time, parents can convey Qur'anic values in a more acceptable way. This process makes the moral values taught feel less like coercion and more like part of a dialogue that builds awareness.

Another very significant implication is the strengthening of adolescents' moral resilience through the internalization of Qur'anic values. Islamic family counseling does not only focus on communication, but also teaches how values such as patience, trustworthiness, chastity, and gratitude can be practiced in everyday life. Moral resilience means that adolescents have the strength to resist negative influences even when they are in an environment that is permissive of deviant behavior. For example, when faced with peer pressure to engage in behavior that violates norms, adolescents who are accustomed to the value of chastity will be better able to refuse firmly. Thus, Islamic family counseling serves as a spiritual fortress that protects adolescents from moral degradation.

Furthermore, Islamic family counseling also has implications for the formation of social responsibility awareness. Adolescents who receive counseling guidance are not only directed to improve themselves individually, but are also guided to understand their role in society. Qur'anic values that emphasize *ukhuwah* (brotherhood), justice, and social concern make adolescents realize that their behavior has an impact on others. This awareness is very important in preventing the emergence of selfish, individualistic, and consumptive behavior, which are often the causes of moral crises in the modern era. Through Islamic family counseling, adolescents learn that being a moral person is not only about avoiding prohibitions, but also about making a positive contribution to society.

Islamic family counseling also has implications for the formation of Muslim adolescent identity. One source of moral crisis is identity confusion, especially when adolescents are faced with various lifestyle choices offered by global culture. Islamic family counseling helps adolescents understand that Muslim identity does not conflict with modern aspirations, but rather provides a solid framework for facing the challenges of the times. With Qur'anic guidance, adolescents can formulate a balanced identity, which is open to the development of science and technology, but does not lose its spiritual and moral roots. This clear identity prevents them from ambivalent behavior that can lead to a moral crisis.

In addition to individual teenagers, the implications of Islamic family counseling are also seen in the dynamics of relationships within the household. Counseling helps parents understand that extreme authoritarian or permissive parenting styles are often the cause of moral problems in children. Islam emphasizes a balance between love and discipline, between freedom and responsibility. Islamic family counseling reintroduces this concept into parenting practices, creating an environment conducive to the moral development of adolescents. When parents apply Islamic parenting patterns that are full of *rahmah*, children will feel appreciated and guided, making it easier for them to accept the moral values instilled in them.

Another implication that needs to be considered is how Islamic family counseling fosters a culture of deliberation within the family. Deliberation is not only a tool for conflict resolution, but also a means of moral education. By involving teenagers in the deliberation process, families teach Islamic democratic values, namely respect for opinions, shared responsibility, and the search for the best solution. This has a positive impact on the moral development of adolescents, as they learn that decisions in life should not be made selfishly, but must take into account the interests of others. Through deliberation, Islamic family counseling shapes adolescents to be more morally and socially mature.

The implications of Islamic family counseling on preventing moral crises among adolescents can also be seen from the dimension of spirituality. Counseling based on the Qur'an teaches worship practices as a means of self-purification. Prayer, supplication, recitation, and remembrance are not only rituals but also spiritual therapies that calm the soul. When families are guided to strengthen their routine of worship together, adolescents grow up in a spiritual atmosphere that fosters moral awareness. This collective worship practice becomes an effective bulwark against the destructive influences of digital media, hedonistic culture, and peer pressure.

Finally, the implications of Islamic family counseling also touch on the long-term aspect, namely the formation of a generation of Muslims with strong character. Preventing moral crises among adolescents through family counseling not only impacts individuals and families, but also society at large. Adolescents who grow up with Qur'anic values will become a generation capable of leading with integrity, managing differences wisely, and maintaining social cohesion. In other words, Islamic family counseling has a strategic role in maintaining the moral resilience of the ummah amid the increasingly complex challenges of globalization.

CONCLUSION

The moral crisis faced by adolescents today cannot be separated from the weakening of the family's function as the primary center of education. Internal factors such as weak self-control and identity search, as well as external factors such as environmental influences and lack of religious education, are the main triggers for deviant behavior. Islamic family counseling with a Qur'anic values approach offers a comprehensive solution. The values of tauhid, shidq, amanah, rahmah, 'adl, sabr, and musyawarah can be used as a foundation to improve communication patterns, strengthen emotional bonds, and shape the moral character of adolescents. The integration of Qur'anic values in family counseling not only helps resolve internal conflicts but also serves as a prevention against the moral degradation of the younger generation. Thus, the application of Qur'anic-based family counseling is very important for developing teenagers who are faithful, moral, and able to face global challenges with a strong Islamic identity.

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