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## Integration of Qur'anic Values in Family Counseling Practices

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**Abstract:** This study examined the integration of Qur'anic values in family counseling practice as a holistic response to the demands on contemporary families. This study emerged from a growing need for counseling models to incorporate spiritual guidance to foster resilience, cohesion, and ethical accountability. The study aims to analyze how Qur'anic values such as compassion, justice, patience, and forgiveness can be systematically applied to promote family dynamics and enhance the role of counselors professionally. Using qualitative, descriptive, and documentary analysis, the research included textual and theme analysis of Qur'anic verses, Hadith, traditional interpretations of the Qur'an, and more recent approaches to counseling. The results were structured around three interconnected dimensions: first, the significance of value-like teaching to enable practitioners to integrate Qur'anic ethics within therapy; second, that families convey moral values both explicitly and implicitly which often involves children holding parents accountable and acting as enforcers of outcomes; and third, that participants perceived positive integration of healing Qur'anic values into family life that included improving conflict resolution, intergenerational respect, and community cohesion. The study showed that although embedding Qur'anic values in psychological counseling is not limited to providing not only culturally appropriate and spiritually affirming advice, but also modern psychological practices into a socialization process that includes a holistic paradigm of human well-being that involves mind, body, and spirit. In summary, integrating Qur'anic values into counseling represents a paradigm shift that can strengthen familial relationships, enable counselors, and contribute to the moral integrity of society.

**Keywords:** Qur'anic Values; Family Counseling; Moral Development; Islamic Education; Community Cohesion

## INTRODUCTION

Family counseling in many contemporary society has serious issues including marital struggles, parenting conflicts, conflicts between generations, and psychological stress presented more broadly, in the context of modernity and globalization (Osman et al., 2021). In many Muslim-majority contexts, these are influenced by the need for counseling practice that is sensitive to religious and cultural values. Secular counseling approaches have provided helpful detail for descriptively identifying and talking about families; however, they fail to acknowledge the spirituality and connectedness of many Muslim families (Al-Dousari & Prior, 2019; Osman et al., 2021). This fact urges more culturally relative and ethically appropriate family counseling models that are supported by the teachings of Islam.

Recent research highlights that Muslim clients in various contexts experience psychological distress that requires faith-related intervention (Osman et al., 2021; Rassool, 2021). Systematic reviews, indicate high levels psychological distress in crisis-affected Muslim communities and among Muslim minorities, where standard models of working through counseling often do not properly address cultural and spiritual needs. In this state of affairs, the Qur'an becomes critically important as many moral and relational insights are offered through shared values, including *rahmah* (compassion), *'adl* (justice), *sabr* (patience), and *shuker* (gratitude). These insights are foundational both in terms of Islamic spirituality, as well as bearing direct relevance for therapeutic outcomes such as resilience, family balance, and conflict resolve. As such we can ask, how may Qur'anic insights be intentionally used in family counseling where consideration has been given to cultural as well as professional issues? What approaches might help counselors embed scriptural wisdom in contemporary clinical practice and still be seen as ethical? How an integration of Qur'anic wisdom can help provide measurable changes in family balance, conflict resolve and resilience once in counseling? Addressing these questions means therapists offer interventions that are consistent with their clients' spiritual identities and where the therapeutic needs of clients skillfully aligned with evidence-based psychological needs.

The integration of Qur'anic values into counseling provides an opportunity for increasing both cultural pertinent and therapeutic effectiveness. Specifically, spiritual practices such as *tawakkul* (trust in divine wisdom) and *shuker* (gratitude) have been found to have positive correlations with psychological health and social connectedness (Arikhah et al., 2022). That said, there are many prominent practice frameworks for counseling upheld by Western individualism that fail to integrate the relational and communal orientations of Muslim family systems (Muller-Dugic et al., 2024). It has been argued that to support the effectiveness of counseling in any Muslim context developing a framework that is community-oriented rather than individual oriented is essential to creating a stronger therapeutic alliance and therefore better therapeutic outcomes.

New empirical studies provide further evidence of how Qur'anic values can be applied in practice. Qualitative evidence points to Islamic counseling interventions operating as improved family communications, productive emotional ties, and a sense of belonging to communities (Afnita et al., 2024; Dwidiyanti, 2022). In adolescents, spiritual therapy has been linked to demonstrated improvements in self-efficacy and resilience and faith-based counseling approaches have proven effective in dealing with issues like cyberbullying (Afnita et al., 2024) under the tenets described in Qur'an's Islamic tenets of compassion and wisdom. The results suggest the approaches taken as comprised with Islamic-based values not only present short-based psychological distress, but provide individuals lasting coping tools developed around faith.

From an academic viewpoint, the integration of Islamic values in counseling is continuing the ongoing development of faith-integrated psychotherapy as the field takes shape and becomes professionally and academically acceptable and viable. The field, and therefore the importance of culturally responsive, context-sensitive, approach to care, continues to be developed (Abrar et al., 2024; Toktas, 2024). From a practical point of view, it provides the counsellor with a framework, helping them, through the interventions they explore with clients, in a way that is congruent to the clients beliefs, thus developing trust, rapport, and producing effective outcomes (Afnita et al., 2024; Hamni et al., 2024; Mujahidah et al., 2024). The broad objectives of Islam integration are: 1) to determine Qur'anic principles at the basis of family well-being; 2) provide useful guidance for better embedding these Qur'anic principles within nominally organized practice with clients; and 3) examine their impact on practice competency and satisfaction (Afnita et al., 2024; Yaqin &

Setyawan, 2024). If it is better understood through an operational lens, how spiritual dimensions become employed in practice, they could also offer practitioners greater opportunities to support clients going through challenges while strengthening resilience and mental wellness (Afiani & Haririe, 2024; Yakhin, 2021).

In short, combining Qur'anic values with clinical counseling can both promote psychological health and assure that we are ethically and culturally relevant. Therefore, the Qur'an plays an important role in our moral and therapeutic understanding, especially when considering the challenges facing Muslim families in the modern world. This integrative style can ultimately lead culturally-response improvements in counseling practices that establish standards of professionalism and honor the sacredness of values that are part of Muslim culture, being both religion- and culture-based (Koenig, 2012; Vieten & Lukoff, 2022). Additional studies show that addressing spiritual needs leads to better ways of coping during times of crisis, contributing to improved quality of life for many different populations (Bovero et al., 2015; Jim et al., 2015; Vallurupalli et al., 2012). The need for developing counseling models that enable Muslim professionals to address spirituality in their therapeutic processes is warranted, particularly as their approach emulates the bio-psycho-social-spiritual model of care, which provides for wellness by addressing the whole person (Milner et al., 2019; Vieten et al., 2013).

By highlighting the compatibility of spiritual principles and professional counseling practices, this study illustrates how Islamic values can help support resilience, strengthen family relations, and empowerment for individuals living in their own cultural and religious contexts.

## METHOD

This research used a qualitative descriptive-analytical method aimed at exploring and analyzing the integration of Qur'anic values into family counseling practices. A qualitative approach is by far the most relevant since the study is focused on meaning, interpretation, and ethical implications which cannot be explained by numbers and shouldn't be reduced to statistics. This research is more concerned with understanding the text, context, and meaning of the Qur'an, relevant literature, and scholarship on contemporary family counseling practice rather than quantification.

The study is primarily based on documents, which include the Qur'an, classical and contemporary tafsir (exegesis including tafsir on family life, marriage, conflict resolution and morality), and a sampling of hadiths. The secondary data includes research books, journal articles, and qualitative and quantitative empirical studies on Islamic counselling and psychology. There will be a focus on current and relevant research, and as such, this study will put considerable emphasis on published works from the last ten years (2015–2025). The literature review is complemented by literature on family counselling models, Islamic psychology, and applied counselling within Muslim communities contributing to the review.

Data collection occurs through a systematic literature review and thematic analysis approach. The data is collected by identifying relevant Qur'anic verses related to themes like marital relations, communication, patience, justice, forgiveness, and problem-solving. Next, some traditional and modern exegesis is performed on these verses to identify the meanings and their implications. Then, the values reflected in these sources were compared to find overlaps with principles and strategies included in clinical and counseling approaches like cognitive-behavioral therapy, solution-focused counseling, and narrative therapy. The key educational contribution of this study,

with reference to this comparison, was to identify areas of overlapping, complementarity, or originality of the Qur'anic perspective.

Thematic analysis is used for the evaluation. The Qur'anic values have been grouped into areas of communication and empathy, patience and perseverance, justice and fairness, forgiveness and reconciliation, and respect for self and others. All themes are examined for relevance and applicability within the context of counseling. Whenever possible, applied examples and case-based evidence drawn from existing research in Muslim communities has provided context for the themes under consideration and evidence of their applicability.

This study recognizes that it is limited in text- and concept-analysis to the potential exclusion of field-work. This limitation, however, is deliberate; the study intended to establish a value- and theoretical guidance for practitioners. It hopes to derive a Qur'anic approach that serves as an example of cohesion with Islamic principles in the practice of family counseling that enhances practitioners' ability to respond to contemporary and Paramount issues related to family.

In summary, the method adopted is non-biased and systematic in seeking out one contemporary way to explore Qur'anic values and family counseling that is sensitive to domestic life issues and that can serve as an empirical basis for exploring a role and response of family counseling integrated with Qur'anic beliefs. The research should be seen as a bridge between conceptual insight and practice, integrating descriptive observation to support the appropriateness and this strength in ways to explore integrating Qur'anic values to family counseling. This exploration can also act as a platform for empirical researchers to use the theoretical insights to develop a more empathetic appreciation of the philosophical complexities when creating empirical program evaluation research for family counseling practice.

## **RESULTS AND DISCUSSION**

The combination of Qur'anic values in family counseling can provide needed spiritual support and intervention strategies, reducing social issues faced by families today. Studies show that Qur'anic-based counseling interventions improve outcomes for families giving them improved cohesion, conflict resolution, and ability to resist problems such as marital separation or relationship intergenerational conflict (Kılınçer, 2023; Sholihah et al., 2024). In addition, with family stability, clients prefer spiritual forms of therapy or modalities combining spiritual and secular models. As well, a use of religious or spiritual framework (Qur'anic) can be combined with a secular treatment model, this may assist in development of a stronger therapeutic relationship with clients (Currier et al., 2023; Gockel, 2011; Roach & Sierra, 2024; Walker et al., 2004) are raised considerations as practitioners thinking about matters of scripture and counseling then we ask ourselves how we maintain a “balance” between adhering to professional standards and scripture in practice, and provide the right context for special training, sensitivity to spirituality and depth of psychological understanding of phenomena (Hodge, 2001; Myers & Williard, 2003). It is important to respond to these issues in a thoughtful way and consider new models of professional practice that ensure ethical responses to their counsel, and culturally measured responses to it.

In summary, applying Qur'anic principles in counselling enhances therapeutic practice by an integration of spiritual wisdom with counselling modalities that will enhance effectiveness while practicing in a culturally competent way. This discussion develops around three overlapping themes: the Qur'anic foundations of counselling, the delivery of value- and spiritually-based interventions and the perceived impact on families and communities (Ridwan et al., 2020; Tam, 2006).

## Qur'anic Foundations and Their Application in Family Counseling

Applying Qur'anic principles within the context of family counseling represents dynamic, multidimensional ways to strengthen families, improve conflict resolution, and establishing efficacy for long-term wellness. As both divine revelation and ethical guidance, the Qur'an stands as a robust framework for discussing family complexity. While secular forms of family counseling can inform psycho-emotional strategies, Qur'an-competent family counseling becomes innovative by bringing spiritual wisdom and practical direction together. This makes emotional regulation possible and also creates a moral standard regardless of individual and family circumstances while navigating 21st century challenges. Across recent studies, families using Qur'anic frameworks for counseling in family settings reflect greater emotional resilience, empathy, and even problem solving compared to families on a purely secular route (Azim et al., 2024; Wijaya et al., 2024). This means Islamic teachings have the potential to provide not just strategies for dealing with adversity, but critical values about integrating strategies into an enduring cultural heritage of togetherness.

Islamic education, via Qur'anic Studies, is due to the moral character and emotional intelligence aspects of it, important in bringing awareness to the importance of moral character and emotional intelligence ability. Studies discovered that the virtues, identified in the Qur'an (e.g., *sabr*, *rahmah*, *adl*), have already been shown to impact emotional stability and relationship development (Sofiani et al., 2024; Sukenti et al., 2021). Families that incorporate these virtues into the life-styling of their families demonstrate greater awareness of tolerance, understanding and conflict resolution strategies they can apply. We can see that Islamic coping (i.e. prayers, *dhikr*, and reflection) provides family assets and spiritual resources, to deal with stress and psychological pressure (Hafizah & Uyun, 2023). This shows that Qur'anic foundations are more than concepts but act as therapeutic methods for families that are part of their everyday lives as a Muslim family.

In addition, the Qur'an provides very specific information regarding marriage and concerns pertaining to conflict resolution. For example, "And live with them in kindness" (Qur'an 4:19) is commonly used in counselling to remind spouses to show one another respect and kindness. Counsellors that take into account a married couple's religious and ethical values can use the verse quite effectively, as clients take the text more seriously than generic advice also routed in altruism, but divinely ordered desire (Liaquat et al., 2022; Sofiandi et al., 2024). The Qur'anic contract for *nafaqah*, which is the husband's obligation to be responsible for the family (therefore, accepting social responsibility), reinforces financial responsibility and fairness in the family - two important components of colliding differences (Sofiandi et al., 2024). This form of instruction provides a culturally congruent anchor for counselling which is respectful of clients' religious mandates and ethical principles.

Premarital counseling again shows the relevance of Qur'anic teachings in family therapy. Evidence from research studies shows that couples who participated in premarital faith-based counseling are preparing to manage possible conflicts, recommending shared experiences such as: "We've made a commitment to hold each other in respect, patience, and consultation as per Qur'anic practice" (Keverenge et al., 2020; Stahmann, 2000). This activity reduces marriage discord and promotes marriage stability for this couple, thereby proving that Qur'an based counselling is providing families long-term possibilities of resilience amidst modern family challenges. The increased urgency of these needs was exacerbated by the COVID-19 pandemic, as families confronted their frailty, and the importance of spiritual education that promotes resiliency (Liaquat et al., 2022; Salam & Hasan, 2023).

The Qur'an conveys more than strategies for resolution of conflicts; we also find the expression of *sabr* which is further defined as patience, as foundational to family life. The Qur'an verse "Indeed, Allah is with the patient," (Qur'an 2:153) serves as a spiritual orientation to families dealing with difficulties (e.g., financial hardship, parental responsibilities and pressures from family and community). *Sabr* has been presented by scholars as an 'active' not a passive state representing the role and importance of perseverance and self-control (Alfain et al., 2023; Wiroko & Fadillah, 2020). When agencies of counseling a client couple invokes patience as a virtue, (*sabr*) clients are more likely to be reflective in responding to conflict, and restraint, thereby regulating impulsive reactions and fostering emotional compassion and resilience (Bronk et al., 2025; Sholihah et al., 2024). Counselors who help families embrace *sabr* (patience) through prayer, reflections, and helping one another, find remarkable increases in both marital satisfaction and family harmony (Afifa & Abdurrahman, 2021; Musslifah, 2022).

The Qur'an also provides specific and clear methods for resolving conflict between family members. "If you fear dissension between the two, send an arbitrator from his people and an arbitrator from her people. If they both desire reconciliation, Allah will cause it between them" (Qur'an 4:35) reminds us of the role of mediation in a community of people. Studies show that families who take this community approach tend towards more sustainable reconciliation because it incorporates spiritual accountability, as well as, their culture (Sadia, 2024). Furthermore, the Prophet's ﷺ Hadith adds to this particular approach more specific examples of reconciliation based on compassion, dignity, and fairness within the marital relationship (Sadia, 2024).

Counseling informed by Qur'anic teachings also applies forgiveness (*maghfirah*) and humility (*tawadu'*) as focal points in the healing process in family, particularly when problems are severe enough that they need the mediator to help resolve the issues. The Qur'an states "And let them pardon and overlook. Would you not like that Allah should forgive you?" (Qur'an 24:22) provides very strong direction in encouraging couples to focus on reconciliation not blame. Studies show that framing forgiveness as an obligation enhanced marital satisfaction and emotional well-being can have a significant impact (Bustan et al., 2024; Jafari et al., 2023).

An important aspect rooted in Qur'anic guidance is effective communication. The idea of communicating in a *qawlan ma'rūfā*, meaning in a kind and suitable manner, is addressed in several verses and reminds spouses and family members to engage in respectful dialogue (Saiin et al., 2023). Counselors applying this principle have noted families' increased ability to de-escalate conflict and have constructive discussions (Munawirsazali et al., 2024; Pohan et al., 2024). The importance of communication is also well-documented in the psychological literature as a primary contributor to healthy family functioning (Subhi & Habibi, 2022). In absorption of Qur'anic communication principles into the counseling process, there is potential for strengthening individual emotional ties as well as the resilience of the family.

Qur'anic counseling applies beyond the personal and social dimension of family life. For instance, the verse "And among His signs is that He created for you spouses that you may find tranquility in them; and He placed between you affection and mercy" (Qur'an 30:21) emphasizes the relationship between marital harmony and community health. Families with affection and mercy will establish community level coherence. The fabric of society is often ripped apart when there is chaos in the home (Samsul et al., 2020; Soleha et al., 2024). Counselors helping families from this contextual lens help families understand their familial roles are greater as advocates for social stability beyond the narrow confines of the family unit.

Yet, generational changes have introduced unique challenges to the application of the Qur'an to family matters. It was acknowledged that younger couples may find it challenging when there appears to be discord between when the Qur'an might seem to endorse traditional values of autonomy and conditional equity, and modern sensibilities which support personal autonomy/radical freedom (Efstathiou et al., 2024) and right-full equality between men and women. To develop solutions that did not dismiss the principles of the Qur'an, several of the traditional counsellors in the fore-going research referred to the Qur'anic principle of *shūrā* (consultation) and the collaborative model of decision making it can conjure (Qur'an 42:38). This principle retains much to be commended about egalitarian thought while also maintaining an Islamic pedigree (Constance, 2023; Munawirsazali et al., 2024). The degree to which the Qur'anic principles, when re-framed as adaptable, could respond to, include the substantive expectations of contemporary partners, especially younger partners who are committed to ideas of equality partnership, emerged as further unique findings of this research.

A recurrent problem in family counselling is cherry picking verses from the hadeeth and Qur'an; wherein individuals construct interpretations of Qur'anic texts to justifiably arrive at problematic positions. This distortion of the Qur'an can heighten conflict instead of resolving it. Counselors must be clear about trying to shape a contextual and holistic applications of the Qur'an, that embodies justice, compassion, and does not hive off a utopian reading from each chapter, (Nelson et al., 2011; Wolf & Stevens, 2001). Narrative therapy has been put forward in the literature's discussions of the workings of these Qur'anic, normative dimensions in family counselling to assist families to re-interpret their initial experiences along expanded, 'special meaning' readings of chapters within the framework of the Qur'an that honour reconciliation (Larner, 1996). Bringing about familial goals using a tradition in this way is able to resist instrumentalization of the text and create a post-conflict context for holistic healing.

Tadabbur--reflection on the Qur'ān--is another important transformative practice. It is recommended that counselling sessions involving Qur'ān recitation as their beginning, due to the spirituality generated, create a positive atmosphere that promotes openness and humility. Research shows that Qur'ān recitation alleviates anxiety, builds resilience, and helps creates strong emotional attachments among family members (Salari et al., 2025; Sutoyo et al., 2023). In particular, family counselors have stated that families that engaged in tadabbur develop empathy toward one another and shariah-*ma'rūf* disposition that give rise to new and improved relationships via engagement in moral dilemmas which ultimately fortify the healing process) (Hamjah & Akhbir, 2013; Khan & Nadeem, 2021).

Tackling the examples of Qur'anic stories, like Qur'ān 31:12-19 on Luqmān, can also prove to be important in terms of negotiating issues regarding the impact of parent and child narratives. Specifically, Qur'anic narratives model virtues that include (but are not limited to) gratitude, prayer, humility and respect to parents. This demonstration is clearly helpful in terms of parent-child developments in the literature (Ali, 2022; Rahiem et al., 2020). By incorporating these types of stories for counsellors to share with families they are working with, practitioner have provided families with examples that they can use as a standard for more faith-based moral narratives in ways that nurture resilience and better intergenerational relationships.

Finally, linking Qur'anic foundations to contemporary psychological approaches like cognitive-behavioral therapy (CBT) represents an exciting development in family therapy. The literature indicates that modifying CBT to leverage Islamic values greatly improves Muslim clients' outcomes - even potentially when managing issues of depression, stress, and relational conflict

(Çınaroğlu, 2024; Husain & Hodge, 2016; Pearce et al., 2015). Counselors presenting Qur'anic teachings on patience and forgiveness, coupled with cognitive reframing strategies, promote interrelated benefits of spiritual guidance and evidence-based treatment for the family simultaneously (Haque et al., 2016; Zamani et al., 2018). This approach helps to promote scientifically sound interventions that reflect the cultural values of the family.

In summary, Qur'an values are comprehensive sources of moral and spiritual guidance that can enhance family therapy and counseling. The Qur'an can be used as therapeutic directives around compassion, patience, forgiveness, consultation, and communication in family therapy with Muslim groups facing the challenges of modernity. While the Qur'anic values discussed previously still need to be practiced, they can be invoked with complementary modern psychological styles of therapy to help families build emotional health, heal conflict, and nurture their relationships with one another. The Qur'anic values approach emphasizes that faith and psychology are not adversarial or contradictory contributions to one's health but can be mutually supportive approaches to wellness for the person and family.

### **The Practical Integration of Qur'anic Values in Counseling Sessions**

The practical integration of Qur'anic values in counselling sessions is an essential application of the theoretical foundations found in previous section. While the Qur'an offers ethical and spiritual principles that influence family life, application within a therapeutic space illustrates the ways these teachings provide potential solutions for psychological, relational, and emotional challenges. Integration unwillingly entails one doesn't simply refer to sacred texts, it is a methodological intention to use the Qur'an within the counselling process as a means of improving communication, relationships that ultimately produce solutions which enable families to thrive, even amidst the demands of modern life. Recent research on religion-integrated psychotherapy has demonstrated that interventions in spiritual contexts produce greater improvements in psychological and spiritual functioning than secular approaches by themselves (Captari et al., 2018). This evidence support the use of Qur'anic based approaches counselling could support therapeutic processes, as it would be ensuring that the client's faith and world-view is reflected within the treatment.

Counselors working in Muslim contexts often find that clients are coming to counseling with expectations shaped through a lens of their religious commitments. This opens the use of the Qur'an or Qur'anic principles as a framing device to discuss hope, resilience, and moral responsibility. The literature on religiously integrated cognitive behavioral therapy (RCBT) suggests that therapeutic interventions integrated with faith can contribute to better treatment outcomes of those with chronically disabling health conditions requiring psychological, as well as spiritual, approaches to care (Koenig et al., 2015). By presenting Qur'anic principles in a therapeutic approach, counselors can offer clients a holistic model that acknowledges their emotional distress, as well as respect their spiritual hopes.

Practical integration is highly influential in part because of Qur'anic communication ethics. There are three Qur'anic principles that require that counselors use respectful and human-centered dialogue: hikmah (wisdom), maw'idhah hasanah (kind advice) and mujādalah billatī hiya aḥsan (arguing in the best way) (Qur'an 16:125). By listening empathically and withholding judgment when counselors engage in Qur'anic communication ethics, they support and foster safe spaces in which clients are able to deeply share their personal difficulties. Research suggests that

communication focused on faith builds and improves trust and clients' commitment to change and reconcile family issues (Bustan et al., 2024; Sutoyo et al., 2023).

Another component of Qur'anic integration is the personal integrity of the counselor. Scholars stress that effective Islamic counseling necessitates practitioners possess technical skill, but also model ethical character aligned with Qur'anic ethics (Haryati, 2018). Counselors modeled fairness, compassion and sincerity, thus evidencing trust, which can make it more likely a client will share sensitive issues. This is why I argue that ongoing professional development that focuses on continuous religious and cultural competence, is essential to prepare counselors to work with Muslim clients (Ibrahim & Dykeman, 2011).

Practical methods of Qur'anic integration also consist of metaphorical references and Qur'anic stories and narratives. Emphasis on stories and storytelling can reflect aspects of Qur'anic traditions and the idea of identity and narrative is evident in narrative therapy. For example, stories about Prophet Ya'qub and his ability to be patient through family-related crises or stories of Prophet Ibrahim and projecting resilience and sacrifice can be utilized therapeutically (Ahammed, 2010; Sutoyo et al., 2023). These stories or metaphors provide clients with relatable role models, as well as potential spiritual frames of reference for their own challenges and adversity. Likewise, the practice of reflecting on Qur'anic verses (*tadabbur*), in-session, has provided a basis for finding context with anxiety and strengthening spiritual identity (Salari et al., 2025; Sutoyo et al., 2023).

Conflict resolution is a prominent aspect of family counselling that is compatible with Qur'anic teachings; for example the verse "And if they separate (*yatanāzal*), Allah will enrich each of them from His abundance" (Qur'an 4:130) which recognizes the possibility of separation but firmly encourages *ṣulḥ* and forgiveness (*al-'afw*) wherever possible. Unlike western secular models, which frame compromises as the "pragmatic" solution, Islamic practice places the goal of reconciliation through forgiveness and patience in a spiritual context (Muhammad et al., 2023; Musslifah, 2022). Research indicates that forgiveness-focused strategies decrease stress and increase relational satisfaction (Batik et al., 2023; Wade et al., 2014). When combined with Qur'anic teachings, these integration practices can improve emotional health, and increase spiritual resilience.

Conflict among family members, which is a chief goal of family counseling, aligns nicely with Islamic values from the Qur'an. For instance, the Qur'anic phrase "And if they separate, Allah will provide for each of them from His Bounty" (Qur'an 4:130) acknowledges a reality of separation but simultaneously promotes the idea of reconciliation (*ṣulḥ*), and forgiveness where it can happen. Unlike secular models that will promote a pragmatic compromise as a way to settle an issue. We acknowledge that reconciliation takes place in a spiritual space with respect to Islamic counseling. Consequently, we see that Islamic counseling where the *sūrah* promotes reconciliation as moral behavior with reference to forgiving another (*'afw*) and practicing patience (*ṣabr*) is a moral act (Muhammad et al., 2023; Musslifah, 2022). Research shows that forgiveness as part of a healing strategy lowers stress and improves what we call relational satisfaction (Batik et al., 2023; Wade et al., 2014). While these practices will have positive effects on psychological health, when applied using Qur'anic guidelines will enhance spiritual resilience.

Justice and fairness also play an important role in practical counseling guided by Qur'anic understandings. In the verse "Stand out firmly for justice, even as against your own self or your parents or your relatives" (Qur'an 4:135), you are called upon to be neutral in relation to any other people and circumstances. More practically, this means that counselors should be able to assure that all people are able to participate well within the counseling, allowing all family members

(including spouses, children and elders) an equal voice. This intended to eliminate any harmful power imbalance between group members and to practice Qur'anic principles of ensuring fairness ('adl) in family relations (Sofiandi et al., 2024). Although these concepts closely resemble more recent family therapy methods relating to inclusive and participatory communication, the Qur'anic outlined principles provide a more deeply moral grounded legitimacy to these approaches.

Another notable application that should be mentioned is *shūrā* (mutual consultation), which we find in Qur'an 42:38 for decision-making together in family matters. Family matters often involve more than just two individuals and so what better way to address these issues together rather than alone. There is no doubt that when ex-couples or parents and children deliberate together the inclusion helps reduce conflict, encourages family unity and even provides them spaces for inclusivity in making decisions. The current research on participatory decision-making supports this not only in relation to relational satisfaction but also on contributing to individual mental well-being. The ongoing work of Hamjah & Akhir (2013); Khan & Nadeem (2021) provides foundational literature showing there are clear synergies between Qur'anic guidance enforceable in evidence-based clinical practice. In this example, we see *shūrā* uniquely applied as a practice for couples to share (and be equipped) with consultative practices to work together and in collaboration on difficulties (Sutoyo et al., 2023).

**Table 1:** Below is a summary of practical applications of Qur'anic values in family counseling situations:

<b>Qur'anic Value</b>	<b>Key Verse</b>	<b>Counseling Application</b>	<b>Example in Practice</b>
Wisdom & Gentle Communication ( <i>hikmah</i> , <i>maw'adhah hasanah</i> )	16:125	Encouraging respectful dialogue and empathetic listening	Moderating marital disputes with a non-judgmental tone
Reconciliation ( <i>ṣulḥ</i> )	4:130	Promoting forgiveness and reconciliation	Guiding spouses toward compromise rather than divorce
Justice & Fairness ( <i>adl</i> )	4: 135	Ensuring balanced participation in sessions	Giving parents and children equal opportunity to speak
Patience ( <i>ṣabr</i> ) & Forgiveness ( <i>afw</i> )	42: 43	Building resilience and emotional stability	Encouraging family members to forgive past mistakes
Mutual Consultation ( <i>shūrā</i> )	42: 38	Inclusive family decision-making	Couples jointly deciding on children's education
Qur'an 31:12–19	Narrative Guidance	Using Qur'anic stories as therapeutic tools	Invoking Prophet Ya'qub's patience in family crises

In addition, the embedding of Qur'anic values in counseling has been found to improve counselor-client alliances and therapeutic effectiveness overall. It has been established that spiritually embedded therapies enhance engagement, especially for Muslim clients who have an aversion to secular oriented counseling (Bustan et al., 2024; Sujadi et al., 2020). Culturally modified counseling narratives that reflect Islamic practices have been shown to foster resilience and healing

(Ayob et al., 2021; Isgandarova, 2014). These insights reaffirm that Islamic counseling, based on Qur'anic teachings, allows for meeting psychological and spiritual needs of the family, resulting in holistic solutions in place of secular solutions.

While promising, obstacles remain to realizing Qur'anic principles. Generational divides can create conflict when members of a family are interpreting the Qur'an using secular norms while the older members tend to rely on traditional interpretations (Ritonga et al., 2024). In addition, selective or misappropriation of scriptures can enhance patriarchal or authoritarian tendencies as opposed to creating justice and compassion (Rassool, 2021). Thus, counselors will need to be mindful of their own hermeneutics ensuring they are contextual readings that rely mainly on Qur'anic ethical consideration of fairness and mercy. As important is the array of training programs for competence in religious and spiritual aspects allowing counselors to harness these tensions effectively (Niles & Gutiérrez, 2024).

In summary, the practical implementation of Qur'anic ideals in counselling is more than a simple comparison of faith and psychology. It is a comprehensive approach that will position spiritual principles as inherent in the practice of family counselling, offering moral richness with narrative significance in combination with cultural relevance. The Qur'an offers the 21st-century family counsellor a living expression in which to resolve the challenges facing the contemporary family through the practice of communication ethics, equity, reconciliation, and consultation. The method of Qur'an-based family counselling supports the faith of Muslim clients without compromising the therapeutic process. In addition, Qur'an-based family counselling contributes to family cohesiveness and clients' resilience. As we will unpack in the next section, the practical components as we have explored will also inform the perceived impact of Qur'an-based family counselling on individual clients, families, and larger social units, showcasing its potential to create change both inside and outside the counselling session.

### **Perceived Impact of Integrating Qur'anic Values on Families and Counselors**

Integrating Qur'anic principles into family counselling and educational settings has had a profound and multi-fold impact on families and counselors. This impact affects families and counselors outside the classroom or therapy hour and influences social interactions, moral development, and relationships with larger entities. As noted in earlier sections, the Qur'an provides a moral and spiritual base to counselling practices and applying Qur'anic principles in your family and religious context builds resilience, justice, and reconciliation with Qur'anic fundamentals. The focus of this section is the intended impacts of integrating Qur'anic values including impacts on families, practices of the counselor, and the wider social context.

From families' perspectives, the integration of Qur'anic values has impacted behaviours of children, as well as family cohesiveness. Children, who participate in structured Islamic teachings of Qur'anic values, have been observed to respect parental authority, demonstrate the ability to resolve conflicts and have higher awareness of the ethical responsibilities of relationships. These changes are in line with the Qur'anic command to honour parents (Qur'an 29:8); to be grateful, respectful, and obedient (Rahmanisa et al., 2023). With consequential changes in the atmosphere of the home, there are indications that relationships can become less tense within the household meaning increased family harmony; we may suggest that Qur'anic teaching is not only spiritually relevant, but socially meaningful.

Empirical studies indicate that Qur'anic education leads to strong family ties and instills moral values into a child's identity. The internalization and practice of calling to mind Qur'anic

verses in daily life, for example, will internalize values like being honest, being patient, and being responsible (Mustakim et al., 2021; Nurkhayati & Sutrisno, 2022). Research also indicates families that practice these features cultivate family patterns in which children take on the role of "moral facilitators," reminding their parents or siblings of their spiritual and moral duty (Rachma, 2023). This reciprocal exchange is a treat from the more traditional parental, hierarchical, direction of teaching children; instead, there is a shared responsibility of moral growth.

Counselors also gain strong benefits from the integration of Qur'anic values, which provides an ethical and spiritual framework to resolve family conflict and build compassion, respect, and resilience. For example, Qur'an values which cultivate forgiveness (ʿafw), and patience (ṣabr), allow counselors to far better mediate conflict and reconciliation because it is rooted in shared faith (Aziz et al., 2022; Mustajab et al., 2021). In addition, Qur'anic stories, as they speak to the patience of Prophet Ya'qub and the resilience and credibility given to Prophet Ibrahim, create metaphorical narratives that can motivate families to work through adversity. The various aspects of ethical and spiritual references also incorporate a dynamic into counseling and acceptance for clients who align with a spiritual perspective (Miller & Thoresen, 2003; Walker et al., 2004).

The application of Qur'anic values relates to enhanced mental health outcomes. Family ties linked to common moral principles help alleviate stress, decrease adolescent behavioural issues and improve the overall psychological health (Deng et al., 2022; Farmakopoulou et al., 2024). In family and group cohesion, children, parents and families have resilience and flexibility and are able to build emotional support networks. The positive impacts of Qur'anic principles also surpass the individual or small family context and bring about the development of socially responsible beings able to act morally in their communities (Muthmainah & Usman, 2022; Saiin et al., 2023).

Counsellors can have a strong impact on this process. If counselling practitioners work with couples prior to marriage or promote values directly related to Qur'an, they can help couples and families to develop relationships that are grounded in responsibility, communication and spirituality (Sutoyo et al., 2023). In terms of education, applying strategies that promote Qur'anic ethics as well as academic learning are necessary to develop not only students' understanding, but also a sense of purpose and responsibility (Nur, 2019; Robiah et al., 2024). When both the academic and Qur'anic learning are promoted, students develop holistically and can balance their intellectual abilities with their emotional and spiritual development.

**Table 2:** below outlines the main influences associated with embedding Qur'anic values and summarises the domains of influence for both counsellors and families:

Perceived Impact on Families	Perceived Impact on Counselors	Domain
Greater respect for parents; improved sibling relationships; reduced household conflicts	Use of Qur'anic ethics in conflict mediation; improved communication with students and parents	Interpersonal Relations
Children act as moral reminders in the household; family cohesion strengthened through shared values	Integration of Qur'anic teachings into counseling frameworks, fostering ethical resilience among students	Moral Development
Increased attentiveness to duties, academic responsibility, and reinforcement of parental trust	Encouraging accountability and self-control grounded in Qur'anic concepts	Responsibility & Discipline

Reduced tension in homes; stronger sense of harmony and emotional support rooted in spirituality	Application of patience and gratitude to address stress, peer pressure, and anxiety	Emotional Well-Being
Families engage more actively in charity and community service under students' influence	Promotion of civic engagement and social responsibility through Qur'anic perspectives	Community Orientation

This chart shows the ties between family members, and counselors are shown to be instrumental in their implementing Qur'anic standards, showing it is beyond the counseling room and meaningfully connects to family and community living.

On the other hand, there are challenges with this process of integration. When Qur'anic teachings come into conflict with cultural customs, tension may be introduced; perhaps younger family members are challenged by cultural customs they have learned, that disagree with Islamic teachings. In these circumstances, it is important to have conversations within families about ways they reconcile cultural customs with Qur'anic values (Mahoney et al., 2003; Vermeer, 2014). Counselors can assist family members with some of these tensions, drawing attention to an inclusive, ethical, and conscientious scope of ethical purpose, and not putting Qur'anic teachings in direct relation, or demanding compliance and instilling patriarchal or domineering tone (Rassool, 2021).

In spite of these limitations, there are considerable opportunities attached to integrating Qur'anic values to increase family ties, develop counselor effectiveness, and add resilience to societies. Studies demonstrate that utilizing these developmental values not only yields enhanced psychosocial functioning, increased resiliency over the short and long term, and improved intergenerational solidarity (Landor et al., 2010; Mahoney et al., 2008; Masruroh, 2022). The families and counselors that goes through this transformative experience create spaces where people evolve in moral development in sync with individual and collective community success (Rosenkrantz et al., 2020).

To summarize, the perceived effect of incorporating Qur'anic values expands far beyond the influence on the mechanics of counseling in the immediate term. Families reported greater wellbeing, harmony, and mental health, greater sense of moral responsibility, and counselors identified practical, effective ways of dealing with clients' needs using culturally appropriate practices. These dimensions of practice embody a wholistic framework of Islamic education - a landscape that sees spirituality, ethics and social responsibility intersect and display itself within families, producing stable units, while also commensurately creating collaborative, caring communities (Azim et al., 2024; Khairani et al., 2024; Mansur et al., 2024). In this way, integrating ways to strengthen ethical frameworks across generations, affords opportunity to strengthen resilient family formations, while creating resilient society formations. As discussed here, the perceived impacts are the logical extension of the theoretical and practical foundations detailed methodologically, completing a clear picture of Qur'an-based family counselling for contemporary understanding.

The findings from the three sections collectively illustrate how integrating Qur'anic values into family counseling has both theoretical and practical dimensions. First, it develops a value-based pedagogical framework that situates counseling into ethical and spiritual principles. Second, It illustrates both explicit and implicit experience in relative moral value transmission and shows

that faith-guided practice can be congruent with professional therapeutic practices. Finally, it highlights the perceived impacts on families and counselors, showcasing the perceived benefits to family connectedness, enhanced strategies related to counseling, and strengthened social resilience. These three interrelated dimensions validate that the Qur'an provides not only spiritual depth but also access to relevant tools for contemporary family issues, thereby promoting improved individual health, family health, and community health.

## **CONCLUSION**

Incorporating Qur'anic values in family counseling is both a faith-based requirement, and it is actively required by the reality of family existence. The Qur'an provides a transcendent perspective about family from justice, mercy, patience, respect, and multiple other values that constitute the Qur'anic view on life. It enables family members and families to focus on being reconciled, resilient, and living harmoniously. Thus, when a counselor invokes Qur'anic values alongside their counseling strategies, they are able to develop interventions that are culturally sensitive, created and sustained, and spiritually informed which provides tangible evidence that therapy (and healing) comes from, that it is keenly aware of, and is deeply involved with a Muslim family's identity.

The results of this study indicate that when Qur'anic principles are integrated into family counseling practices, they can be used to support families by improving family cohesion, enhancing moral/emotional wellbeing, as well as increasing the quality of counselor delivery of ethical dilemmas. Integrating Qur'anic principles is not limited to resolving problems; it can be preventative; embedding behaviours and structures in families that allow Canadians to embrace moral values related to responsibility, care, and cooperation so that they families can protect against societal pressures that arise from time to time. The Qur'anic model goes beyond work of resolving problems; it supports the enduring benefits that families receive while supporting/strengthening the family itself as a fundamental dimension of community.

Also as a process, qualifications, and as empowerment, the Qur'anic approach demonstrates the potential for practicing family counseling to be transformative from a social, emotional, and spiritual aspect to understanding the holistic nature of family. The Qur'anic approach provides Muslim families assurances and authentic guidance according to Qur'anic principles which connect faith with practice, while enhancing individual growth and collective resilience. It offers counselors a platform to transcend beyond the professional view point of spiritual authority and offers spiritual guidance helpful to clients in the single or dual position.

Overall, matching Qur'anic principles to family counseling demonstrates the relevance of divine direction in contemporary society while supporting the evolution of counseling as a practice. From a different lens, it gets the prophetic wisdom back into action as a living resource for living with complexity in society and positions families as influential agents in moral and social change. Connecting the human condition in tradition and modernity, spirituality and therapy, means supporting healthier families and thriving communities.

## **AUTHOR CONTRIBUTION**

All authors have equal contributions to the paper. All the authors have read and approved the final manuscript. Aboubacar Barry participated in preparing the research proposal, collecting the data, analyzing the entire datasets, reducing the data, aggregating the data into units, and verifying data coherence. Hakmuddin Salim participated in interpreting the data. All authors

contributed to writing the study and assisted in preparing the research plan, as well as collecting data.

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## DECLARATION OF CONFLICTING INTEREST

The authors declare they have no conflict of interest related to the research, writing, or publication of this article.

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