

INTEGRATING THE VALUE OF ḤIFẒ AL-'AQL INTO GUIDANCE AND COUNSELING MANAGEMENT AT SMP TUMBUH

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ABSTRACT

Effective counseling-service management in a multicultural school can help protect students' intellectual well-being (ḥifẓ al-'aql) while fostering a safe, welcoming, and intolerance-free environment. This study examines the integration of ḥifẓ al-'aql, one of the objectives of Maqāṣid al-Sharī'ah, into counseling services at SMP Tumbuh, a junior secondary school characterized by cultural and religious diversity. The study employed a qualitative approach, with data collected through observation, interviews, and a literature review. The findings identify five principal components of counseling-service management: (1) an initial needs assessment; (2) coordination with homeroom teachers, support teachers, and religious educators; (3) coordination with psychologists and parents when necessary; (4) individual counseling; and (5) regular evaluation. These programs demonstrate how the values of Maqāṣid al-Sharī'ah can inform counseling practices that promote student well-being, tolerance, and safety within a multicultural school environment.

Keywords: Ḥifẓ Al-'Aql; Counseling Services; Multiculturalism.

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INTRODUCTION

Multiculturalism has become an increasingly prominent feature of contemporary globalization. Interactions among different ethnic, religious, cultural, linguistic, and national groups require sustained efforts to maintain peace and prevent conflict. Miqdad argues that one way to achieve this goal is to apply principles commonly associated with Maqāṣid al-Sharī'ah (Asshobirin and Robbani 2024). Maqāṣid al-Sharī'ah provides a conceptual framework relevant to policy development in Islamic educational institutions because it evaluates policies in light of the objectives of Islamic law (Anam, Habiburrahman, and Haq 2024). It also serves as a foundation for promoting human well-being in this world and the hereafter (Ummah 2019).

Maqāṣid al-Sharī'ah encompasses five primary dimensions: *ḥifẓ al-dīn* (protection of religion), *ḥifẓ al-nafs* (protection of life), *ḥifẓ al-'aql* (protection of intellect), *ḥifẓ al-nasl* (protection of progeny), and *ḥifẓ al-māl* (protection of property) (Witria Ningsih, Nilam Permatasari, and Anjani n.d.). Rokan, as cited by Sofwan, explains that Maqāṣid al-Sharī'ah emphasizes the protection of human welfare through the preservation of religion, life, intellect, progeny, and property (Jauhari 2024). Although the theory generally belongs to the discipline of Islamic law, Abdurrahman al-Nahlawi, as cited by Mohamad Anang, maintains that the concept of *maṣlaḥah* is closely related to the education system. Consequently, attaining and realizing the common good should be an educational objective. The theory rests on such central principles as justice (*'adl*), equality (*musāwah*), and public benefit (*maṣlaḥah*). Its role is therefore essential in establishing norms that promote good, prevent harm, generate benefit, and safeguard all people from adversity (Muslimatun 2022).

Within a multicultural context, the application of Maqāṣid al-Sharī'ah can make an important contribution to strengthening tolerance among diverse groups (Asshobirin and Robbani 2024). Adzkiya' describes Indonesia as a multicultural country composed of diverse ethnicities, linguistic dialects, cultures, and religions (Supriani et al. 2022; Supriatin and Nasution 2017). Multiculturalism is an ideology that values cultural diversity, recognizes the existence of different cultures, and encourages cultural plurality as an integral part of human life (Muniri n.d.; Wahdiah, Ismail, and Mahmud 2023). It is closely associated with harmony and peaceful coexistence. As Hafidhuddin notes, Farid Esack argues in *Qur'an, Liberation and Pluralism* that pluralism involves more than acknowledging or respecting interreligious harmony; its broader aim is universal humanism (Hafidhuddin 2022).

Although Maqāṣid al-Sharī'ah has been examined across multiple disciplines, most research continues to focus on macroeconomic applications, state policy, or interreligious dialogue. These approaches have made important contributions to a general understanding of human welfare within the theory. Nevertheless, research on its implementation in Islamic educational management remains limited and has received inadequate scholarly attention. Several of its values including *ḥifẓ al-dīn*, *ḥifẓ al-'aql*, and *ḥifẓ al-nasl* are reflected in the educational practices of SMP Tumbuh. These values are directed not only toward devotion to God but also toward human welfare and happiness in this world and the hereafter, particularly the well-being of students at SMP Tumbuh (Ismail, Arifin, and Rahmi 2020). This study therefore investigates more deeply how Maqāṣid al-Sharī'ah can serve as a foundation for Islamic educational management at the school.

Against this background, the study examines the management of multicultural counseling services for students at SMP Tumbuh, an educational institution in the Special Region of Yogyakarta that places a strong emphasis on multiculturalism. More specifically, it explores how the principle of protecting the intellect (*ḥifẓ al-ʿaql*) is implemented in the school's guidance and counseling services.

METHOD

This study employed a descriptive qualitative method to develop a clear and systematic understanding of multiculturalism grounded in *Maqāṣid al-Sharīʿah* within counseling services, as experienced and explained by research participants (Nartin et al. 2024). It was conducted as field research, in which data were collected directly through observation, interviews, and documentation (Ahmad and Laha 2020).

Data were collected through semi-structured interviews. Although the interviews followed a set of questions prepared in advance, participants were given sufficient opportunity to elaborate on their experiences and perspectives. This technique ensured that the data addressed the research focus while allowing new information to emerge and strengthen the findings (Sugiyono 2020). Participants included a guidance and counseling educator and a religious education teacher at SMP Tumbuh. The research procedure comprised interviews, observations, and document analysis. All data were subsequently organized and reduced to produce clear conclusions (Moleong 2021; Fadli 2021).

The study focused on the management of multicultural guidance and counseling services through the application of *ḥifẓ al-ʿaql* at SMP Tumbuh Sewon. Its objective was to identify the distinctive characteristics of counseling-service management in responding to student diversity through the principle of protecting the intellect.

RESULTS AND DISCUSSION

Guidance and counseling services at SMP Tumbuh are designed to manage, monitor, assess, and follow up on students' cognitive, affective, and psychological conditions across their diverse backgrounds (Kamaluddin 2011). Counseling helps students master developmental tasks, address emerging challenges, and develop the competencies and resources required for optimal growth (Azam 2016). Because of its multicultural character, SMP Tumbuh faces challenges that differ from those encountered by educational institutions affiliated with a particular religion. The

management of counseling services through *ḥifẓ al-'aql* at SMP Tumbuh Sewon consists of the following five components.

1. Initial Guidance and Counseling Assessment

The assessment is conducted at the beginning of each academic year. Assessment is a measurement activity intended to collect information and understand a counselee's background so that the actual problems experienced by the student can be identified (Siregar 2016). Interviews with the guidance and counseling educator indicated that the assessment is used to map the themes on which counseling will focus. It is an ongoing process and does not end once the initial themes have been determined. The issues currently observed by the counseling educator include students' values, gadget use, sexuality education, and future plans. Assessment is conducted through grade-level forums, classroom sessions, and individual meetings. Grade-level forums provide learning materials and stimuli to all students in a cohort. In individual sessions, students can speak openly with the counselor about the problems they face. Classroom counseling and education are provided once a week. The religious educator, who is also indirectly involved in supporting these activities, confirmed the assessment procedures.

Assessment is essential to the implementation of school guidance and counseling programs. It enables counselors to identify students' general needs and determine the forms of education or intervention that are currently required. This finding is consistent with S et al. (2024), who state that assessment occupies a central position in counseling-program development, service delivery, and performance evaluation. Guidance and counseling at SMP Tumbuh is dynamic and responsive to issues that emerge in practice. Rather than predetermining every issue to be addressed, the school allows conditions in the field to shape the services provided. Its counseling program is designed to help students live confidently in their own era while preparing them to respond to contemporary challenges.

The value of *ḥifẓ al-'aql* is evident in both the planning and implementation of assessment at SMP Tumbuh. Through assessment, counseling services initiate efforts to protect students' intellectual and psychological well-being. This process helps the school identify student needs and prevent moral problems. It also contributes to students' sense of safety and strengthens their perception of SMP Tumbuh as a comfortable and secure environment.

2. Coordination with Homeroom Teachers, Support Teachers, and Religious Educators

Coordination among homeroom teachers, educators, and support teachers occurs both when a student problem has been identified and as part of routine student support. A problem may involve a moral issue committed by a student and observed by an educator. Examples include bullying verbal or nonverbal conduct that harms another person and causes suffering (Prastya and Si 2023)—and racism, a form of discriminatory behavior that violates social norms (Fakhrunnisak 2016). The religious educator explained that these problems rarely occur and are generally not severe. Nevertheless, any indication of bullying is addressed promptly. One factor that may contribute to such moral problems is students' exposure to social media content that they are not yet able to evaluate appropriately.

Bullying and racism are particularly sensitive issues at SMP Tumbuh because the school is not only multicultural but also inclusive. Such incidents can produce misunderstandings among students and undermine the principles of inclusive education (Zamroni et al. 2024). Tolerance, which has been promoted from the outset, therefore serves as a guiding principle throughout the school community. Whenever moral, behavioral, or cognitive concerns arise, homeroom teachers, educators, and support teachers share information, seek one another's views, develop appropriate solutions, and respond collectively within their respective areas of responsibility. This coordinated approach has contributed to the low incidence of such problems at SMP Tumbuh.

To strengthen educators' capacity to respond to multiculturalism, all educators participate in "Teacher Education Working" (Teacher EdWork). The program includes parenting training, professional development, the sharing of learning resources and teaching materials, and exchanges of effective teaching practices, particularly those related to self-awareness management (Roshonah 2019; Putri and Imaniyati 2017). It reinforces the expectation that educators must tailor their responses and proposed solutions to the needs of students from diverse backgrounds.

Collaboration between counseling personnel and religious educators plays an important role in preventing and addressing issues such as sexuality education, bullying, and racism. By integrating psychological and spiritual dimensions, this collaboration can provide students with more comprehensive support. Religious educators do not merely teach subject matter; they also serve as figures capable of recognizing students' psychosocial dynamics in the classroom (Mokalu and Boangmanalu 2021; Haniyyah 2021; Fatah 2022).

Through intensive mentoring, the religious educator observed that some students changed their beliefs or religious affiliation relatively easily. This phenomenon was not exclusively theological; it was often triggered by dissatisfaction with an educator's teaching methods or by external influences, including parents from different religious backgrounds. The observation suggests that some students' religious identities remain under development and may be vulnerable to internal and external pressure.

With this understanding, counseling personnel, homeroom teachers, support teachers, and religious educators can provide personalized assistance to prevent intolerance, spiritual crises, and discomfort in the teaching and learning process. Through close cooperation among counseling services, homeroom teachers, religious educators, and responsive, empathetic support teachers, SMP Tumbuh seeks to build a safe, tolerant, and inclusive learning environment that supports students' mental and spiritual development.

3. Coordination with Psychologists and Parents

Coordination with psychologists and parents takes place when circumstances are considered sufficiently important to require their involvement. Although it is not conducted on a fixed schedule, parental participation becomes particularly meaningful when a student faces a problem requiring multidisciplinary support, including professional psychological assistance and emotional support from the family. Counseling services therefore require consistent collaboration between school psychologists and parents. One area in which active parental involvement is particularly important is sexuality education. Counselors expect parents to provide guidance and explain why such education is important for their children. Sexuality education communicated openly, honestly, and in a developmentally appropriate manner helps students understand their bodies, recognize personal boundaries, and develop healthy social responsibility (Solehati et al. 2023).

In this context, the integration of *ḥifẓ al-'aql* is highly relevant. Education concerning the body, appropriate conduct, and personal responsibility forms part of the effort to protect the intellect from information and behavior that may impair sound judgment. *Ḥifẓ al-'aql* is not limited to shielding the intellect from harm; it also calls for an environment that cultivates critical thinking, ethical awareness, and sound reasoning in responding to contemporary challenges, including sexuality and digital media. Close cooperation among counselors, school psychologists, and parents thus embodies the value of *ḥifẓ al-'aql* by fostering a generation capable of reasoning intelligently, acting responsibly, and evaluating information wisely.

4. Individual Counseling

Many students choose individual counseling, visiting the counseling room directly to discuss the problems they are experiencing. An interview with Mr. F, the counseling educator, indicated that most concerns involve family conflict and students' personal difficulties. These include unstable romantic relationships, difficulties regulating aspirations that do not correspond to their perceived abilities, anxiety and uncertainty about personal limitations and the future, and inadequate family support. Such situations affect students' psychological and emotional condition and may consequently reduce their concentration and motivation at school. Counseling services give students opportunities to grow and develop their interests and abilities. This development also requires an appreciation of freedom as a democratic principle, including the freedom to think and express opinions (Khakim 2018).

In addressing these challenges, guidance and counseling educators seek to meet students' needs. Individual counseling is not merely a place for resolving personal problems; it is an integral part of an educational system that supports self-awareness, acceptance of difference, and students' social-emotional development. Counseling also helps students strengthen their self-confidence, understood as confidence in their abilities and in behaviors consistent with their expectations (Hamka, Suarja, and Pribadi 2024). This function is especially important because self-regulation is a recurrent concern among students at SMP Tumbuh. Self-regulation includes an individual's capacity to manage emotions, behavior, and thought and is considered important for the development of prudent thinking skills (Gunardi and Djuwita 2024). These findings affirm the importance of a holistic approach in which counseling not only addresses psychological problems but also strengthens students' character and mental readiness to face life's challenges in healthy and constructive ways. Individual counseling therefore demonstrates the practical application of *ḥifẓ al-'aql*: counselors help students confront problems, identify solutions, think critically, and develop self-awareness.

5. Regular Evaluation

Regular evaluation is conducted periodically by the counselor. Multiculturalism at SMP Tumbuh represents both diversity and a distinctive professional challenge. Diversity in social life is understood as *sunnatullāh*, or part of the divinely established order (Zuri Pamuji and Kholid Mawardi 2023). Mr. Fatrik, the counselor, acknowledged that student dynamics are changing rapidly alongside developments in digital technology and online content. In

response, the head of counseling provides more structured guidance and education. Evaluation is also intended to ensure that the school continues to provide appropriate facilities and respond wisely to students' needs.

Evaluation is adaptive rather than confined to a predetermined program. It continues to develop alongside students' progress and begins with routine monitoring by the counselor. When a case requires collective evaluation, the counselor refers it to the relevant parties, such as the homeroom teacher, support teacher, or psychological service.

Together, the five components of guidance and counseling management at SMP Tumbuh have an important influence on students. Schools should attend to both the outward and inward dimensions of student development, and guidance and counseling services constitute one of the principal means of providing such support.

CONCLUSION

The findings demonstrate that applying the principles of *Maqāṣid al-Sharī'ah*, particularly *ḥifẓ al-'aql*, to counseling-service management at SMP Tumbuh is highly relevant to contemporary educational conditions. Integrating this value into multicultural counseling management at SMP Tumbuh Sewon contributes to a comfortable and safe learning environment and supports students' holistic development.

This study nevertheless has limitations. Future research should examine more deeply the integration of *ḥifẓ al-dīn* (protection of religion) into education, particularly counseling services in multicultural settings. Furthermore, rapid technological development and expanding access to information have led SMP Tumbuh to prioritize digital-content filtering in its counseling agenda for the new academic year, making this issue particularly relevant for further study. The findings are expected to contribute to the development of *Maqāṣid al-Sharī'ah* theory within Islamic educational management. In this way, its principles can provide a structured Islamic orientation and clarify the pursuit of human welfare in educational management throughout Indonesia.

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