

## Boarding School Care System Based On Guidance And Counseling In Developing Intellectual Independence

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### **Abstract.**

*Developing intellectual independence by enhancing higher-order thinking skills in Islamic boarding schools often faces various obstacles. Many students struggle to develop critical and independent thinking skills, either due to environmental factors, inadequate teaching methods, or a lack of attention to their psychological development. As Islamic educational institutions, Islamic boarding schools play a crucial role in shaping the character and personality of their students. In addition to providing in-depth religious education, they also serve as a place for mental, spiritual, and social development. Within this development process, developing intellectual independence through higher-order thinking skills is crucial. This study aims to describe and analyze the guidance and counseling-based care system employed in Islamic boarding schools to develop intellectual independence at Riyadul Ulum Wadda'wah Condong Islamic Boarding School and Al Amin Islamic Boarding School in Tasikmalaya City. The approach used in this study is a qualitative one. A case study method was used. The results of the study indicate that a guidance and counseling-based care system significantly contributes to the development of guidance and counseling (BK) services in fostering the intellectual independence of students. Through this service, students are trained to think analytically, evaluatively, and creatively in dealing with academic and daily life problems.*

**Keywords:** Parenting System, Islamic Boarding School, Guidance Based, Counseling, Intellectual Independence.

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## I. INTRODUCTION

Islamic boarding schools (Pondok Pesantren) are traditional Islamic educational institutions in Indonesia that offer a unique educational system that differs from other public schools. They are based on Islamic values, where students are expected to develop intellectual independence, piety, and good character.

Islamic boarding schools (pesantren) are non-formal Islamic educational institutions that typically teach the Quran and are known as one of the oldest forms of Islamic education in Indonesia. Indonesian history, and even world history, has clearly and accurately recorded the beginnings of Islamic boarding schools. Essentially, Islamic boarding schools are Islamic educational institutions that have experienced significant development in Indonesia, with traditional characteristics. These institutions represent the concept of Islamic education integrated with local Indonesian values, ultimately giving rise to a unique community known as "pesantren" (Takdir, 2018).

Over time, Islamic boarding schools (pesantren) have consistently innovated to maintain their existence amidst the increasingly powerful tide of globalization. In daily life, the pesantren community is grounded in religious teachings, with a particular emphasis on moral aspects of social interaction. This ensures that the attitudes and behavior of pesantren residents are consistently maintained within the framework of sound ethical values. Over time, pesantren have made significant contributions to national development, particularly in the areas of spirituality, mentality, and morality.

The transformation of Islamic boarding schools (*pesantren*) in Indonesia has shown significant progress, as evidenced by the increasing involvement of Islamic boarding schools (*pesantren*) and *madrasahs* (*madrasahs*) in supporting the advancement of Islamic education in the country. As traditional Islamic educational institutions, Islamic boarding schools consistently demonstrate their commitment to nurturing students through exemplary practices, creating a conducive learning environment, fostering positive behaviors, and organizing targeted activities to foster student independence in their daily lives.

According to H.A. Timur Djaelani, quoted (Rohimah, 2024), Islamic boarding schools (*pesantren*) are the oldest educational institutions in Indonesia and are also considered a form of the nation's indigenous culture. This is based on the existence of a relationship-based education system between *kyai* (Islamic clerics), *santri* (students), and dormitories, which has long been known in folklore, particularly in Java. (Hadisi et al, 2022) added that Islamic boarding schools emerged as a form of religious response from society to the process of acculturation of local culture with Islamic values. Islamic boarding school education aims to shape individuals with a deep understanding of religious knowledge, which serves as a guide for life, with a strong emphasis on the ethical and moral dimensions of social life.

According to (Sugeng, 2021), Islamic boarding schools (*pesantren*) are the oldest Islamic educational institutions in Indonesia, possessing unique and distinctive characteristics. In addition to their function as educational institutions, *pesantren* also serve as socio-religious institutions, serving as forums for interaction between individuals and centers for community empowerment in the social, cultural, and economic fields. (Dhofier, 2021) adds that in the era of globalization, *pesantren* are seen as dominant institutions in the process of developing ideal character. The strong characteristics of *pesantren* make them Islamic educational institutions that aim not only to educate the nation but also to shape a young generation with noble morals. As part of the subculture of Indonesian society, *pesantren* education is not only aimed at enriching students' intellectual aspects but also aims to enhance morality, enthusiasm, and appreciation for spiritual and humanitarian values. *Pesantren* also teaches honesty, simplicity, and purity of heart in everyday life.

According to (Kompri, 2018) Islamic boarding schools are non-formal Islamic educational institutions where students live in the *pesantren* environment to study Islamic teachings and are fostered with noble morals under the leadership of a *kyai*. *Pesantren* become centers of moral development, where *kyai* play an important role in shaping the character of students. Meanwhile (Irawan, 2019) explains that *Kyai* as the main educator is required to have high competence in guiding students to achieve educational goals, especially in terms of forming noble character, in accordance with the ideals of national education.

In Indonesia, Islamic boarding schools (*pesantren*) are known not only as institutions for religious education but also as institutions that shape the character and morals of their students. The educational system implemented is holistic, encompassing cognitive, affective, and psychomotor dimensions. In this regard, the care of students is a crucial aspect to ensure balanced emotional, social, and intellectual development (Muhammad, 2011).

However, in life at Islamic boarding schools, students often face various challenges, both internal, such as personal and family issues, and external, such as difficulties adapting to the boarding school environment or social problems with peers. If not addressed appropriately, these issues have the potential to hinder the students' overall development (Suryani, 2019).

Therefore, providing guidance and counseling services in Islamic boarding schools is crucial. These services play a strategic role in helping students overcome various personal, academic, and social problems. Guidance and counseling programs aim to provide

psychological support, facilitate self-development, and help students achieve optimal mental and spiritual balance (Arifin, 2015).

According to (Suryanto, 2018), guidance and counseling services play a crucial role in enhancing the social and emotional development of students by providing a space for them to express their feelings and discuss the problems they face. In practice, counselors can provide interventions tailored to the needs and individual characteristics of students, thereby enhancing psychological well-being, and improving the quality of interpersonal relationships within the Islamic boarding school environment. This is crucial given that Islamic boarding school life tends to be governed by strict norms and regulations, which often limit students' freedom of expression.

Although the importance of guidance and counseling in Islamic boarding schools (pesantren) is increasingly recognized, its implementation still faces various obstacles. These challenges can arise in the form of managerial difficulties, limited human resources, and resistance from students and Islamic boarding school administrators to the program. Therefore, an in-depth study is needed to determine the effectiveness of guidance and counseling services in Islamic boarding schools, including identifying factors that influence their success (Huda, 2016).

In the context of Islamic education, there are three main, complementary goals. First, the individual goal, which emphasizes the holistic development of students' personalities in moral, intellectual, and spiritual aspects to achieve their full potential. Second, the social goal, which utilizes education to create a harmonious, just, and prosperous society. In this context, education functions as an agent of social transformation. Third, the teaching goal, which focuses on the process of conveying and developing knowledge, skills, and values to students, thus forming a competent and integrated generation (Salma et al, 2024).

The primary goal of education is to optimally shape the personality of students. Therefore, the educational process should not be solely instructional, but should also encompass activities that ensure individualized services for students so they can develop optimally. Within this framework, guidance and counseling services play a strategic role as an integral part of education, aiming to help students achieve holistic and balanced personal development (Hikmawati, 2010).

Guidance is seen as a field in education aimed at optimizing students' potential. According to Tolbert in (Ulfah, 2019), guidance encompasses all programs and services within educational institutions aimed at assisting individuals in organizing, planning, and adapting to various aspects of daily life.

On the other hand, counseling is a core method in guidance services. Counseling is characterized by flexibility and comprehensiveness and is even considered a key technique due to its ability to bring about fundamental changes in individuals, particularly in aspects of attitude and behavior (Hikmawati, 2010). Counseling is usually conducted through face-to-face meetings, either individually or in groups, and is primarily intended for students who have experienced specific problems and require professional treatment (Mu'awanah dan Hidayah, 2009).

From an Islamic perspective, the recommendation to provide mutual guidance and counseling is reflected in teachings that emphasize the importance of patience and trust in God in life. These values align with Allah's words in QS. Al-'Asr (103): 1–3, which means:

“By time, indeed mankind is at a loss, except for those who believe and do righteous deeds and advise each other to truth and advise each other to patience.”

The verse of the Quran in Surah Al-'Asr (103:1–3) provides an important message for humans to always nurture and educate themselves and others towards goodness. In this context, the process of education can be understood as a form of guidance towards the

direction of one's life. The Prophet Muhammad also encouraged Muslims to convey the Islamic teachings that they know and understand, even if it is only one verse. The call to provide religious advice conveyed by the Prophet Muhammad can be interpreted as a form of guidance in the perspective of educational psychology (Hikmawati, 2010). One of the hadiths that reinforce the importance of guidance in character formation is the saying of the Prophet Muhammad as narrated by Ibn Majah, which means: "Honor your children and improve their character." This hadith shows that guidance in Islam is not only limited to conveying knowledge, but also involves efforts to improve morals and form moral character in depth.

The provision of guidance and counseling in education also has a strong legal basis. In Law of the Republic of Indonesia Number 20 of 2003 concerning the National Education System, in Chapter I Article 1 Paragraph 1, it is stated that education is a conscious and planned effort to create an atmosphere and learning process that allows students to actively develop their potential. This development includes the spiritual dimension of religion, self-control, personality, intelligence, noble character, and skills needed by individuals, society, and the nation and state. Meanwhile, Paragraph 6 emphasizes that educators include various educational personnel such as teachers, lecturers, counselors, and others, who have a role in implementing the educational process according to their respective expertise.

This legal basis is emphasized in the Republic of Indonesia Law Number 14 of 2005 concerning Teachers and Lecturers, which states that teachers are professional educators with the main task of educating, teaching, guiding, directing, training, assessing, and evaluating students, especially at the levels of early childhood education, elementary education, and secondary education.

Based on this constitutional framework, it can be concluded that guidance and counseling services are an integral part of the national education system. Their implementation in formal educational institutions such as schools and madrasahs aim to provide services that assist students in developing their potential optimally and in a balanced manner, in accordance with the national education goal of enhancing the nation's intelligence.

The importance of guidance and counseling services in education is based on several fundamental reasons. First, education is essentially a conscious process aimed at developing students' personalities, which requires an approach that goes beyond teaching, namely through a personal approach. Second, the ever-changing dynamics of educational development require adequate adjustments, so students need assistance in adjusting through guidance and counseling services. Third, the role of teachers is not limited to merely teaching, but also as educators. In their capacity as educators, teachers must be able to adopt various approaches, including a personal approach through guidance and counseling services, to help students grow and develop holistically (Tohirin, 2017).

Riyadlul Ulum Wadda'wah Condong Islamic Boarding School and Al Amin Islamic Boarding School in Tasikmalaya City not only teach the yellow book as the main curriculum, but also develop a learning system that emphasizes mastery of foreign languages, namely Arabic and English, as well as the Al-Qur'an memorization program. These activities are supported by adequate facilities and infrastructure to support an effective learning process, both in intracurricular and extracurricular activities. However, in the process of managing the boarding school, the guardians, both kyai and administrators face various challenges and obstacles. These obstacles include aspects of educational management, economics, social, and spiritual development of students. This presents a challenge for boarding school managers in developing quality students who can compete in the era of globalization.

Both Islamic boarding schools are committed to developing the ideal profile of students, individuals capable of achieving a bright future through mastery of religious knowledge, strengthening their faith, and increasing sincerity in their charitable deeds. Students are

expected to become intelligent, skilled, and independent individuals. However, in the process of implementing this, various problems often arise, both academic and non-academic, which hinder the process of achieving these qualities. The expected quality of students includes maturation in emotional, intellectual, economic, social, and spiritual aspects. These six aspects should be the primary focus in the process of nurturing and developing students within the Islamic boarding school environment. In response to the complexity of these problems, Riyadlul Ulum Wadda'wah Condong Islamic Boarding School and Al Amin Islamic Boarding School provide Guidance and Counseling (BK) services. These services are expected to support students in resolving various problems they face, both in academic and non-academic areas. The presence of BK services is an important part of efforts to develop students' overall personality.

Based on field findings, it is known that students live in the Islamic boarding school environment 24 hours a day, which naturally encourages various social interactions, both constructive and destructive. Some identified phenomena include students who still have difficulty controlling their emotions, are easily offended, and tend to exhibit aggressive behavior, which leads to conflict between students, including bullying. In addition, several students are unable to accept criticism from their peers wisely, so that every form of input is considered an insult or mockery. Another quite striking problem is the inability of some students to adapt to life in the dormitory, which leads to the emergence of intolerance and egotism. These problems, especially those related to the emotional aspect, demonstrate the urgency of guidance and counseling services to create a psychologically and socially healthy Islamic boarding school environment.

A research study conducted by (Ulfah, 2021) found that Islamic boarding schools that use guidance and counseling-based care systems have better results in developing students' intellectual independence compared to those that use traditional care systems. The study found that students who receive guidance and counseling have better critical thinking skills and are more able to develop independently.

Furthermore, a research study conducted by (Arifudin, 2020) found that a guidance and counseling-based care system can help improve the social independence of students. Students who receive guidance and counseling have better interpersonal skills and are better able to develop themselves socially.

Thus, there is a need for more in-depth research to investigate the guidance and counseling-based care system in Islamic boarding schools in developing intellectual independence. This study aims to determine how a guidance and counseling-based care system in Islamic boarding schools can help improve the intellectual independence of students and how its implementation can improve the quality of education in Islamic boarding schools.

## **II. RESEARCH METHODS**

According to Rahardjo, as quoted by (Arifudin, 2026), a research method is a way to obtain and seek tentative truth, not absolute truth. The result is scientific truth. Scientific truth is open to continuous testing, criticism, and even revision. Therefore, there is no best method for seeking truth, but rather the appropriate method for a specific purpose based on the existing phenomenon. Budiharto, as quoted by (Saepudin, 2024), states that the choice of research method must be tailored to the research being conducted to achieve optimal results.

This research uses a qualitative approach with a single case study design conducted at the Riyadul Ulum Wadda'wah Condong Islamic Boarding School and the Al Amin Islamic Boarding School in Tasikmalaya City. Ultavia et al., quoted (Kartika, 2025), explained that the case study design was chosen to gain an in-depth, contextual, and holistic understanding

of the Guidance and Counseling-Based Islamic Boarding School Care System in Developing Intellectual Independence.

According to Nursalam in (Erfiyana, 2026), a case study is a research study that includes an assessment aimed at providing a detailed description of the background, nature, and characteristics of a case. In other words, a case study focuses on a case intensively and in detail. Research in this method is carried out in depth on a situation or condition in a systematic manner, starting from observation, data collection, information analysis, and reporting of results.

The approach used in this research is a qualitative approach. According to (Mayasari, 2024), a qualitative approach is where qualitative research as a scientific method is often used and implemented by groups of researchers in the social sciences, including educational science. (Arifudin, 2025) explains the qualitative research approach as a process of research and understanding based on methods that investigate social phenomena and human problems.

This study employed qualitative research with field research methods. According to (Awaludin, 2024), this approach aligns with the primary objective of the study, which is to describe and analyze the guidance and counseling-based Islamic boarding school care system for developing intellectual independence. Therefore, this method will be able to explain the research problem (Alammy, 2025).

The purpose of case study research according to Yin in (Erfiyana, 2025) is that the purpose of using case study research is not only to explain what the object being studied is like but to explain how the situation and how the case could occur. Meanwhile, Waluya in (Mayasari, 2023) states that the purpose of case study is to develop in-depth knowledge about the object being studied, which means that this study is exploratory in nature.

Bogdan and Taylor (Awaludin, 2023) explain that qualitative research methodology is a research procedure that produces descriptive data in the form of written or spoken words from people and observable behavior. In this study, researchers create a complex picture, examine words, detailed reports from respondents' views and conduct studies in natural situations, specifically related to the Islamic Boarding School Care System Based on Guidance and Counseling in Developing Intellectual Independence.

Nasution, quoted (Arifudin, 2023), explained that the selection of informants was carried out using a purposive sampling technique, namely selecting subjects who best understand the Guidance and Counseling-Based Islamic Boarding School Care System in Developing Intellectual Independence and are directly involved in its management. These informants include people involved in the Guidance and Counseling-Based Islamic Boarding School Care System in Developing Intellectual Independence. This technique is commonly used to uncover the phenomenon of the Guidance and Counseling-Based Islamic Boarding School Care System in Developing Intellectual Independence.

Technique can be seen as a means of carrying out technical work carefully using the mind to achieve goals. Although research is actually an effort within the scope of science, it is carried out to collect data realistically and systematically to realize the truth. Research methodology is a means to find a cure for any problem. In this case, the author collected information about the Islamic Boarding School Care System Based on Guidance and Counseling in Developing Intellectual Independence, articles, journals, theses, ebooks, and others (Mayasari, 2025).

Because it requires library materials for its data sources, this research utilizes library research. Researchers require books, scientific articles, and other literature related to the topics and issues they are exploring, both printed and online (Kartika, 2022).

Seeking information from data sources requires the use of data collection techniques. Amir Hamzah in (Kartika, 2023) claims that data collection is an effort to gather information

related to the topic being studied. The author uses a library research method to collect data. Specifically, the author begins with the library to collect information from books, dictionaries, journals, encyclopedias, papers, periodicals, and other sources that share the views of the Islamic Boarding School Care System Based on Guidance and Counseling in Developing Intellectual Independence.

Furthermore, Amir Hamzah in (Abdillah, 2026) states that data collection is defined as various efforts to gather facts related to a topic or discussion being or will be explored. These details can be found in scientific literature, research, scientific writings, dissertations, theses, and other written sources. According to (Safar, 2026), data collection can be conducted in various circumstances, using different sources, and employing different techniques.

Saepudin, quoted (Kartika, 2026), explains that in qualitative research, the researcher acts as the main instrument (human instrument) whose function is to interpret data, capture field dynamics, and directly interpret the phenomenon of the Islamic Boarding School Care System Based on Guidance and Counseling in Developing Intellectual Independence. To support this role, auxiliary instruments are used in the form of interview guidelines, observation sheets, and document analysis formats. Meanwhile, Abdussamad, quoted (Arifudin, 2024), explains that research procedures include the pre-research stage, data collection, initial analysis during the research, and validation of findings through source triangulation.

Observation is part of the direct research process into the phenomena being studied (Abdillah, 2024). This method allows researchers to directly observe and experience the atmosphere and conditions of the research subjects. The observations in this study focused on the guidance and counseling-based care system at Islamic boarding schools in developing intellectual independence.

The interview technique in this study is a structured interview, namely an interview conducted using various established standard guidelines, questions are arranged according to information needs and each question is needed to reveal each empirical data .

Documentation is a data collection technique using existing written documents or records (Paturochman, 2024). Documentation comes from the word document, which means written objects. In implementing the documentation method, researchers investigate written objects, such as books, magazines, meeting minutes, and diaries. According to Moleong in (Maulana, 2025), the documentation method is a way of collecting information or data through examining archives and documents. Furthermore, according to (Rosmayati, 2025), the documentation strategy is also a data collection technique proposed to research subjects. This data collection method using the documentation method is carried out to obtain data on the condition of the institution (research object), namely the Islamic Boarding School Care System Based on Guidance and Counseling in Developing Intellectual Independence.

Moleong, quoted (As-Shidqi, 2025), explains that the collected data was analyzed using an interactive analysis model consisting of data reduction, data presentation, and conclusion drawing. Syarifah et al. (Abduloh, 2020) explain that data reduction is carried out by filtering relevant information, presenting data in a systematic narrative form, and drawing conclusions based on research findings. To ensure data validity, this study used source triangulation, namely comparing information from sources. According to Moleong (Sudrajat, 2024), source triangulation helps increase the validity of research results by comparing various perspectives on the phenomenon being studied.

Muhadjir in (Supriatna, 2025) stated that data analysis is an activity of conducting, searching and compiling records of findings systematically through observations and interviews so that the researcher focuses on the research being studied. After that, making a finding material for others, editing, classifying, and presenting it. Data validity techniques

using triangulation techniques include techniques and sources. Data analysis using the Miles and Huberman model in (Supriatna, 2026) consists of data collection, data reduction, data presentation, and drawing conclusions.

### **III. RESULTS AND DISCUSSION**

The results of this study indicate that the guidance and counseling-based Islamic boarding school care system not only functions as an instrument for moral and spiritual development of students, but also plays a strategic role in developing students' intellectual independence in a structured, reflective, and sustainable manner. This finding aligns with and expands the purpose of care as stated by Hurlock (Mukarom, 2024), who emphasized that care aims to educate individuals to be able to adapt to their social environment independently and responsibly. In the context of Islamic boarding schools, this ability to adapt is not merely interpreted as normative compliance with rules, but also as the ability to understand, internalize, and respond to Islamic boarding school values rationally and consciously.

The findings of this study demonstrate that when the care system is integrated with guidance and counseling services, the care process does not stop at habituation and role models but develops into an educational process that stimulates students' intellectual awareness. This aligns with Tolbert's definition of guidance, as quoted by (Ulfah, 2020), which views guidance as a comprehensive set of educational programs and services aimed at assisting individuals in developing plans, making decisions, and adapting to various aspects of life. This integration makes guidance and counseling not merely a curative service, but an inherent part of the care system, oriented towards developing students' intellectual capacity.

In contrast to previous research trends such as (Arnita et al, 2024) and (Wulandari & Adiningtiyas., 2023) that positioned parenting and counseling services as a means of character building, discipline, and noble character, this study shows that students are positioned not only as objects of moral development, but as intellectual subjects trained to think critically, reflectively, and independently. The guidance and counseling-based parenting approach in this study encourages students to understand the rationale behind Islamic boarding school rules, reflect on their learning experiences, and develop analytical skills in dealing with academic and social issues.

From the perspective of Havighurst's theory of intellectual independence, as cited (Kartika, 2021), intellectual independence is defined as an individual's ability to independently address various problems they face. This study's findings indicate that integrated Islamic boarding school education with counseling contributes significantly to fostering this ability. Students are trained not only to passively accept decisions or directions but also to develop thinking skills in problem-solving, decision-making, and taking responsibility for their choices. Thus, students' intellectual independence is developed through a process of habituating thinking, reflection, and ongoing educational dialogue.

Furthermore, the results of this study are relevant to Bloom's theory of higher-order thinking skills (HTR) as cited (Ulfah, 2023), which emphasizes that higher-order cognitive abilities include the activities of analyzing, evaluating, and creating. The guidance and counseling-based care system implemented in this study empirically encourages students to engage in these complex thinking processes, for example through reflection on experiences, problem-solving discussions, and decision-making based on value and logic considerations. This indicates that Islamic boarding schools have great potential as pedagogical spaces to develop HOTS students if care is designed consciously and systematically.

This finding also critiques previous studies, such as those by (Waksito et al, 2018) and (Fatchurahman, 2017), which, despite developing models of guidance and counseling services in Islamic education, still position these services as stand-alone units focused on

solving personal or social problems. This research confirms that guidance and counseling services will be more impactful if they are structurally and culturally integrated into the Islamic boarding school care system, thus functioning as a pedagogical strategy to foster higher-order thinking skills and intellectual independence in students.

From an Islamic educational perspective, the findings of this study align with Al-Ghazali's thinking on the stages of human intellectual development, namely *takhalli*, *tahalli*, and *tajalli*. The *takhalli* stage is reflected in the Islamic boarding school education process, which emphasizes self-purification and behavioral control. The *tahalli* stage is evident in the students' self-infusing with the values of knowledge, morality, and intellectual awareness through counseling. The *tajalli* stage is manifested in the students' ability to demonstrate independent thinking, wisdom in decision-making, and intellectual responsibility in real life. Thus, the counseling-based education in this study does not conflict with Islamic educational traditions, but rather revitalizes them in the context of contemporary challenges.

Based on this explanation, this research fills a crucial research gap in the study of Islamic boarding school care and guidance and counseling: the lack of an integrative model that explicitly and systematically guides Islamic boarding school care as a means of developing the intellectual independence of students. The findings of this study confirm that Islamic boarding school care can no longer be understood reductively as a mere process of discipline and internalization of values, but rather as an educational process that fosters students' intellectual agency.

The results of this study indicate that the guidance and counseling (BK)-based Islamic boarding school care system provides a substantive and strategic contribution in developing the intellectual independence of students, both at the Riyadlul Ulum Wadda'wah Condong Islamic Boarding School and at the Al Amin Islamic Boarding School. This contribution is not partial or incidental, but rather is built through an integrated, reflective, and collaborative care system, which is consciously directed to foster students' critical, analytical, creative, and reflective thinking skills. This finding confirms a shift in the paradigm of Islamic boarding school care from a normative-disciplinary approach to an educational-transformative approach oriented towards developing intellectual independence.

Theoretically, this finding aligns with the parenting theory proposed by Hurlock as cited in (Mansur & Ridwan., 2022), which states that the primary goal of parenting is to educate individuals to adapt to their social environment and thus be accepted in a mature and responsible manner. In the context of Islamic boarding schools, this ability to adapt is not only interpreted as compliance with norms and regulations, but also as the student's ability to understand situations, weigh consequences, and make independent decisions. Thus, BK-based Islamic boarding school parenting functions as a process for developing both social and intellectual maturity in students.

From a guidance theory perspective, the findings of this study are relevant to Tolbert's opinion, as quoted by (Sappaile, 2024), who views guidance as all programs and services within educational institutions aimed at helping individuals develop and implement life plans and adapt to various aspects of life. In this study, guidance and counseling services are not positioned solely as remedial services, but rather as an integral part of the Islamic boarding school's care system. Individual, group, and class counseling are aimed at guiding students in analyzing problems, considering alternative solutions, and evaluating decisions rationally and responsibly. This demonstrates that guidance and counseling functions as a pedagogical instrument that fosters reflective awareness and independent thinking in students.

These findings can also be explained through the theory of intellectual independence proposed by Robert Havighurst, as quoted (Djafri, 2024), who defines intellectual independence as an individual's ability to overcome various problems they face. The

guidance and counseling-based care system at both Islamic boarding schools has been shown to train students not to rely solely on authority but to understand problems, analyze alternative solutions, and make independent decisions. Thus, Islamic boarding school care serves as a space for practicing problem-solving and decision-making, which are the core of students' intellectual independence.

Furthermore, the contribution of guidance and counseling-based parenting to developing students' intellectual independence is also closely correlated with Bloom's theory of higher-order thinking skills (Hanafiah, 2022). Bloom emphasized that higher-order thinking involves complex cognitive processes, such as analyzing, evaluating, and creating. The findings of this study indicate that reflective and dialogic guidance and counseling services encourage students to understand the rationality of rules, reflect on learning experiences, and develop analytical and evaluative skills in addressing real-world problems. Discussions, debates, scientific forums, and activities such as the Pesantren Student Science Club (PSSC) and Forum Discussion Club (FDC) serve as intellectual laboratories that concretely train students' HOTS.

Within the framework of Islamic education, the findings of this study have a strong conceptual alignment with Al-Ghazali's view on the development of human intellectual potential through the stages of takhalli, tahalli, and tajalli. The takhalli stage is reflected in the process of nurturing and counseling that helps students rid themselves of negative attitudes such as blind imitation, dependent thinking, and intellectual indiscipline. The tahalli stage is seen in the process of filling students with the values of knowledge, virtue, and reflective awareness through counseling dialogue, critical thinking habits, and educational mentoring. The tajalli stage is realized when students can manifest wisdom and independence of thought in real actions, such as the ability to make decisions, solve problems, and justify arguments rationally and ethically in the life of the Islamic boarding school and society.

The findings of this study also critique those of (Zamroni dan Rahardo., 2015) and (Kartika, 2024), which, despite demonstrating the success of parenting and guidance counseling in shaping students' morals and discipline, still position guidance counseling services within the framework of normative behavioral development. In contrast to these studies, this study positions guidance counseling as a pedagogical strategy for systematically developing students' intellectual capacity. Similarly, this study expands on the findings of (Syarifah et al, 2024) and (Hidayat et al, 2024) by demonstrating that guidance counseling collaboration is not merely coordinative but structurally and pedagogically integrated within the Islamic boarding school care system.

Furthermore, the findings of this study extend those of (Mulyadi, 2019) and (Rifky, 2024), which emphasized the development of character and mental health in students. This study confirms that this development can be further developed by making intellectual independence a strategic goal of the foster care system. The intellectual independence developed is not separated from Islamic values but is instead placed within a framework of moral and spiritual responsibility, ensuring that students' critical thinking skills remain grounded in ethics and religious values.

Thus, this study fills a research gap in the study of Islamic boarding school care and guidance and counseling, namely the absence of an integrative care model explicitly designed to develop the intellectual independence of students. This research contribution is conceptual, methodological, and practical, because it offers a new paradigm of Islamic boarding school care as an educational-transformative process that integrates care, guidance and counseling, HOTS development, and Islamic educational values. In the context of 21st-century education, these findings confirm that Islamic boarding schools have great potential to produce students

who are not only spiritually and morally superior, but also critical, creative, independent, and adaptive to global challenges.

The impact of strengthening students' religious character through these programs at STIT At-Taqwa Ciparay Bandung cannot be directly observed, as can be seen in academic cognitive assessments. The program's success is more evident in the affective and psychomotor domains of students, specifically in how they develop good morals, disciplined worship, and active involvement in religious activities. Over time, students' religious behavior becomes more visible and begins to become part of their daily lives, although some students still need reminders to be consistent.

This research makes significant conceptual and empirical contributions to the study of Islamic boarding school education by introducing and validating a model of a guidance and counseling-based Islamic boarding school care system oriented toward developing the intellectual independence of students. Previous studies on Islamic boarding school education generally position the care system as a mechanism for controlling behavior, enforcing discipline, and internalizing moral-religious values. Meanwhile, guidance and counseling (BK) services are more often understood as remedial services focused on problem-solving. As a result, the dimensions of students' intellectual independence, particularly those related to reflective thinking skills, rational decision-making, and metacognitive awareness, have received relatively little attention in Islamic boarding school studies.

The main novelty of this research lies in the reconceptualization of the Islamic boarding school care system as a pedagogical ecosystem oriented toward intellectual development, rather than merely a normative and supervisory system. This research shows that a care system systematically integrated with guidance and counseling services functions as a sustainable intellectual scaffolding mechanism, significantly fostering higher-order thinking skills (HRT), reflection, and student independence in decision-making in academic, social, and religious contexts.

Conceptually, this study develops a Guidance and Counseling-Based Islamic Boarding School Care System Model for the Development of Intellectual Independence, which positions intellectual independence as a multidimensional construct. This construct encompasses analytical skills, rational decision-making, self-reflection, and metacognitive regulation based on Islamic values. Unlike previous models that emphasize social independence or moral obedience, this model explicitly positions intellectual responsibility and reflective awareness as the primary outcomes of Islamic boarding school education.

Empirically, research findings at Riyadlul Ulum Wadda'wah Condong Islamic Boarding School and Al Amin Islamic Boarding School indicate a structured, collaborative, and integrative implementation pattern between the care system and guidance and counseling services within the 24-hour Islamic boarding school educational environment. The synergy between caregivers, room guardians, and guidance and counseling teachers creates a multi-layered guidance system that enables early detection of student problems, reflective dialogue, and fostering rational problem-solving skills. This practice transforms discipline from merely enforcing rules into an educative-reflective process that strengthens students' intellectual independence, rather than simply fostering passive obedience.

From a methodological perspective, this study makes an important contribution by operationalizing the concept of intellectual independence in the context of Islamic boarding schools (*pesantren*) with measurable and contextual indicators. Intellectual independence is measured through the dimensions of problem-analyzing skills, decision-making, reflective evaluation, and metacognitive awareness. The use of needs assessment instruments, psychological testing, systematic counseling stages, and reflective evaluation provides a

measurement framework relevant to the characteristics of Islamic boarding school education, going beyond conventional measures of academic success.

Furthermore, this study presents a developmental orientation in Islamic boarding school guidance and counseling services, where counseling functions not only as a means of problem-solving but also as a pedagogical medium for the intellectual development of students. Through classical guidance services, individual counseling, and reflective evaluation, students are trained to articulate problems logically, evaluate various alternative solutions, and take responsibility for their decisions key competencies that represent intellectual independence.

Overall, the novelty of this research lies in the integrative model developed, the conceptual expansion of Islamic boarding school care, and the contextual and applicable measurement of intellectual independence. By connecting the care system, guidance and counseling services, and hidden curriculum practices, this research offers a replicable framework for Islamic boarding school education to shape students who are intellectually independent, morally mature, and reflective in their thinking. These findings not only fill a research gap in Islamic boarding school and guidance and counseling studies but also open up space for further comparative research and model testing in the broader context of Islamic education.

#### IV. CONCLUSION

Based on the data presented and the research findings, the discussion of this study concludes that the implementation of guidance and counseling-based parenting in developing intellectual independence still faces several obstacles. At the Riyadlul Ulum Wadda'wah Condong Islamic Boarding School, the main obstacles include limited implementation time, the high workload of counselors, minimal professional training, and low active participation of some students. Meanwhile, at the Al Amin Islamic Boarding School, obstacles arise from a lack of parental support, limited counselors, and a strong culture of vertical communication that causes students to be less courageous in expressing their opinions openly. In addition, limited facilities, coordination between staff, and differences in students' social backgrounds also hamper the effectiveness of overall service implementation.

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