

MENTAL HEALTH DEVELOPMENT OF CHILDREN THROUGH AN ISLAMIC GROUP GUIDANCE APPROACH AT THE ACEH SEPAKAT DARUL AITAM ORPHAN CARE FOUNDATION, MEDAN

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Abstract

Children's mental health is an important aspect in personality development and social life. Children living in orphanages are vulnerable to emotional and psychological problems due to lack of attention and affection from their families, so appropriate guidance efforts are needed through an Islamic group guidance approach. This study aims to determine the effect of fostering children's mental health through an Islamic group guidance approach at the Yayasan Penyantunan Yatim Piatu Aceh Sepakat Darul Aitam Medan. This study was conducted using a quantitative method with a pre-experimental research type with a pretest-posttest one group design. The selection of research subjects used purposive sampling totaling 12 children. Data analysis used the One Sample T-Test with the SPSS 25 program. The research findings indicate that the Islamic group guidance approach is effective in improving children's mental health. This can be seen from the differences in children in the experimental group in the pretest and posttest with a significance of 0.000 or a probability below alpha (0.000 < 0.05). Based on the above findings, it can be concluded that the Islamic group guidance approach is effective in improving children's mental health at the Yayasan Penyantunan Yatim Piatu Aceh Sepakat Darul Aitam Medan.

Keywords: Mental Health, Islamic Group Guidance



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INTRODUCTION

Mental health is a condition in which individuals experience psychological well-being, recognize their own potential, effectively manage the stresses of daily life, work productively, and contribute positively to society. Mental health is not merely defined as the absence of mental disorders but also encompasses a balance among individuals' emotional, cognitive, and behavioral dimensions (Daradjat, 2016). From an Islamic perspective, mental health is understood as a state of inner peace (*sakinah*), emotional balance, and self-control in facing life's various challenges. Islam views human beings as holistic beings whose physical, psychological, and spiritual dimensions must be nurtured harmoniously to achieve optimal well-being (Bastaman, 2018). These perspectives are particularly relevant for children living in orphanages, who often experience psychological distress due to parental loss, neglect, or disrupted family relationships. Such experiences may hinder emotional regulation, reduce self-confidence, weaken social relationships, and diminish optimism about the future. Consequently, promoting mental health among children in orphanage settings requires interventions that address not only their psychological needs but also their spiritual well-being in an integrated manner.

In this context, Islamic group guidance offers an appropriate intervention because it combines psychological support with Islamic teachings that encourage emotional resilience, self-reflection, mutual support, and spiritual growth. Conducted in a group setting, this approach provides children with opportunities to share experiences, strengthen interpersonal relationships, and receive encouragement from peers while internalizing Islamic values as sources of meaning and coping. According to Faqih (2001), Islamic group guidance is a counseling service based on Islamic principles that aims to help individuals attain happiness and well-being in both this world and the hereafter. Through discussions, reflection, and religious guidance, participants are encouraged to develop positive coping strategies, improve moral character, strengthen their relationship with Allah, and cultivate inner peace. Therefore, Islamic group guidance is considered particularly suitable for children living in orphanages because it simultaneously addresses their psychosocial and spiritual needs.

In this study, mental health is not treated as a broad or general concept but is specifically focused on dimensions that are highly relevant to children living in orphanages. The mental health aspects examined include emotional regulation, self-confidence, social relationships, optimism, and inner peace or religiosity. These five dimensions were selected because they reflect children's ability to regulate emotions, establish positive interpersonal relationships, develop confidence in themselves, maintain hope for the future, and achieve psychological stability through spiritual values. Strengthening these dimensions is expected to help children adapt more effectively to their social environment and enhance their overall psychological well-being.

Children receiving alternative care outside their nuclear families often have backgrounds involving parental loss, neglect, or family conflict. Such experiences may significantly influence their emotional and social development. One form of alternative care is the orphanage, which provides residential care for children with these backgrounds. A study conducted in Semarang found that some children living in orphanages exhibited symptoms of anxiety and depression and required further psychological assessment to address their mental health problems (Paotiana et al., 2023).

Psychological theory views mental health as a condition in which individuals are able to adapt effectively to their environment and regulate their emotions appropriately (Basir, 2026). Daradjat (2016) further argues that, from an Islamic perspective, mental health is characterized by inner peace, acceptance of life's realities, and awareness of one's roles and responsibilities as a servant of Allah. Consequently, Islamic group guidance may serve as an effective intervention for improving children's mental health through social support, spiritual development, and the internalization of Islamic values.

Numerous studies have investigated guidance and counseling services for children living in orphanages, particularly in supporting their psychological and social development. Children residing in orphanages generally experience psychological vulnerabilities due to parental loss, the absence of secure attachment figures, and pressures from their social environment. These conditions highlight the need for continuous mental health development services.

Research conducted by Lasari (2022) demonstrated that group guidance services contribute positively to students' mental health. The findings showed a significance value of 0.000 (< 0.05), indicating that group guidance had a significant positive effect on students' mental well-being. Similarly, Saleh and Karneli (2020) emphasized the role of guidance and counseling services in addressing anxiety among children in orphanages. Their study confirmed that guidance and counseling effectively help children manage anxiety and emotional distress. Furthermore, Rahmagustina and Prihmaningrum (2025) examined orphaned children's perceptions of guidance and counseling services. Their findings revealed that most children held positive perceptions of counseling because it helped them cope with personal and social problems, thereby reinforcing the importance of guidance services within orphanage settings. A study closely related to the present research was conducted by Mahisani and Rusman (2025), who examined the effectiveness of group guidance using the Disputing Irrational Belief technique in improving emotional regulation among orphaned children at the Aceh Sepakat Orphanage. Their findings demonstrated that group guidance services were effective in enhancing children's emotional regulation.

Based on these previous studies, it can be concluded that group guidance services play a significant role in supporting various psychological aspects of children living in orphanages, including well-being, anxiety management, emotional regulation, learning motivation, and social adjustment. Nevertheless, although numerous studies have examined guidance and counseling services for orphaned children, most have adopted general counseling approaches and have not systematically integrated Islamic values into children's mental health development. Moreover, no previous study has specifically investigated children's mental health development through an Islamic group guidance approach at the Aceh Sepakat Darul Aitam Orphan Care Foundation in Medan.

Therefore, the novelty of this study lies in its focus on fostering children's mental health through an Islamic group guidance approach at the Aceh Sepakat Darul Aitam Orphan Care Foundation in Medan. This research is expected to address the limitations of previous studies by proposing a mental health development model that emphasizes not only psychological well-being but also spiritual development in accordance with Islamic principles.

Based on the foregoing discussion, this study does not examine all dimensions of mental health. Instead, it specifically focuses on improving mental health as reflected in emotional regulation, self-confidence, social relationships, optimism, and inner peace or religiosity among children living in the orphanage.

RESEARCH METHOD

Research Design

This study employed a quantitative approach using a pre-experimental research design with a one-group pretest–posttest design. Experimental research enables researchers to examine the effects of a particular intervention by observing changes that occur after treatment is administered (Kasiram, 2008). In the present study, participants' mental health was measured before the intervention (pretest) and after the intervention (posttest) to evaluate the effectiveness of the Islamic group guidance program.

Table 1. Research Design

Group	Pretest	Treatment	Posttest
E	O ₁	X	O ₂

The one-group pretest–posttest design was selected because the study aimed to evaluate the preliminary effectiveness of an intervention implemented in a natural educational setting where establishing a control group was not feasible. Ethical considerations also supported the use of this design, as withholding a potentially beneficial guidance program from children living in the orphanage was considered inappropriate. Although this design has limitations, particularly the absence of a control group that restricts the ability to eliminate threats to internal validity such as history, maturation, and testing effects, it remains suitable for assessing changes in participants' mental health before and after the implementation of the Islamic group guidance program.

This research was conducted at the Aceh Sepakat Darul Aitam Orphan Care Foundation in Medan, Indonesia, an institution providing residential care, education, social support, and religious guidance for orphaned children. The study was carried out during the implementation of the Islamic group guidance program, beginning with the administration of the pretest, followed by the intervention sessions, and concluding with the posttest.

Research Participant

The population of this study consisted of all children residing at the Aceh Sepakat Darul Aitam Orphan Care Foundation. According to Sugiyono (2022), a population comprises all individuals possessing characteristics relevant to the objectives of a study.

Because not all members of the population met the inclusion criteria, participants were selected using non-probability sampling through a purposive sampling technique. Purposive sampling involves selecting participants based on predetermined criteria that are relevant to the research objectives (Sugiyono, 2022). The inclusion criteria were children who resided permanently in the orphanage, were willing to participate throughout the intervention, and were able to complete both the pretest and posttest. Based on these criteria, 12 children were selected as research participants.

Research Procedure

The research was conducted through the following stages:

1. Preparing the research instruments and obtaining permission from the orphanage management.
2. Administering the pretest to assess participants' initial mental health conditions.
3. Implementing the Islamic group guidance intervention. The intervention consisted of structured group guidance sessions emphasizing emotional regulation, self-confidence, social relationships, optimism, and inner peace through discussions, group interaction, reflection, and the internalization of Islamic values.
4. Administering the posttest after completion of the intervention to evaluate changes in participants' mental health.
5. Analyzing and interpreting the collected data to determine the effectiveness of the intervention.

Instruments, and Data Collection Techniques

Data were collected using a mental health scale designed to measure five dimensions of mental health: emotional regulation, self-confidence, social relationships, optimism, and inner peace (religiosity). Prior to the main study, the instrument underwent validity and reliability testing to ensure that it accurately and consistently measured the intended construct.

Data collection was conducted in two stages. First, participants completed the mental health scale before participating in the Islamic group guidance program (pretest). Second, the same instrument was administered after the intervention (posttest). The comparison of pretest and posttest scores was used to evaluate changes in participants' mental health following the intervention.

Data Analysis Technique

The collected data were analyzed using descriptive and inferential statistics. Descriptive statistics were employed to summarize participants' mental health scores before and after the intervention. Prior to hypothesis testing, the normality of the data distribution was examined to ensure that the assumptions for parametric analysis were satisfied. Subsequently, a paired-samples *t*-test was conducted to compare participants' mean mental health scores before and after receiving the Islamic group guidance intervention. Statistical analyses were performed using IBM SPSS Statistics version 25 with a significance level of 0.05. The paired-samples *t*-test was considered appropriate because the study compared two related measurements obtained from the same participants at two different time points.

RESULTS AND DISCUSSION

This section presents the findings of the study, including the implementation of the Islamic group guidance program, instrument validity and reliability testing, descriptive statistics, assumption testing, and hypothesis testing.

Implementation of the Islamic Group Guidance Program

The Islamic group guidance intervention consisted of six structured sessions designed to enhance participants' mental health through the integration of psychological development and Islamic spiritual values. Each session focused on a specific aspect of mental health that corresponded to the dimensions measured in this study, namely emotional regulation, self-confidence, social relationships, optimism, and inner peace (religiosity). The intervention was implemented sequentially so that the knowledge and skills acquired in one session could reinforce learning in subsequent sessions.

The first session focused on attaining inner peace through closeness to Allah SWT, aiming to help participants recognize the importance of spirituality as a source of emotional stability and psychological well-being. The second session emphasized developing positive thinking, encouraging participants to replace negative thoughts with more adaptive and optimistic perspectives grounded in Islamic teachings. The third session addressed building positive social relationships by strengthening communication skills, empathy, cooperation, and mutual respect among group members. The fourth session concentrated on enhancing self-confidence and optimism, enabling participants to recognize their personal strengths, develop confidence in their abilities, and maintain hope when facing future challenges. The fifth session focused on strengthening spiritual closeness to Allah SWT through self-reflection and the internalization of Islamic values to reinforce gratitude, patience, and trust in Allah (*tawakkul*). Finally, the sixth session addressed emotional regulation, helping participants identify, understand, and manage their emotions appropriately while applying Islamic principles in responding to daily life situations.

Each session lasted approximately 60 minutes and incorporated a combination of psychoeducational activities, group discussions, reflection, interactive exercises, and prayer. This structured sequence was intended to facilitate gradual improvements in participants' psychological and spiritual well-being while encouraging active participation and mutual support among group members.

Table 2. Implementation Plan of the Islamic Group Guidance Program

Session	Topic	Activities	Duration
1	Attaining Inner Peace through Closeness to Allah SWT	Opening, prayer, self-introduction, group contract, explanation of objectives, material presentation, group discussion, reflection, conclusion, and closing prayer.	60 minutes
2	Developing Positive Thinking	Apperception and motivation, material presentation, discussion, question-and-answer session, reflection, and closing prayer.	60 minutes
3	Building Positive Social Relationships	Participant preparation, material presentation, group discussion, case study analysis, evaluation, and closing prayer.	60 minutes
4	Enhancing Self-Confidence and Optimism	Motivation, material presentation, group games, discussion, reflection, and prayer.	60 minutes
5	Strengthening Spiritual Closeness to Allah SWT	Apperception, material presentation, discussion, self-reflection, reinforcement of learning, and closing prayer.	60 minutes
6	Emotional Regulation	Review of previous sessions, material presentation, discussion, overall evaluation, participants' reflections, commitment to change, and closing prayer.	60 minutes

The Islamic group guidance sessions were conducted by the researcher under the supervision of a certified guidance and counseling professional to ensure that all intervention procedures were implemented consistently and in accordance with the research protocol.

Instrument Validity and Reliability

Prior to the main study, the mental health scale was evaluated for validity and reliability using IBM SPSS Statistics version 25.

Table 3. Validity and Reliability Test Results

Variable	Number of Items	Validity Coefficient Range	Interpretation
Mental Health	30	0.511–0.895	All items were valid

Reliability Statistics

Cronbach's Alpha	Number of Items
0.973	30

The validity analysis indicated that all 30 questionnaire items had corrected item-total correlation coefficients exceeding the critical value ($r = 0.361$), indicating that all items were valid. Furthermore, the reliability analysis yielded a Cronbach's Alpha coefficient of 0.973, demonstrating excellent internal consistency. Therefore, the instrument was considered highly reliable and suitable for the main study.

Descriptive Statistics

Table 4. Descriptive Statistics of Pretest and Posttest Scores

Variable	N	Minimum	Maximum	Mean
Pretest	12	60	90	76.17
Posttest	12	90	119	108.08

The descriptive analysis showed that the study involved 12 participants. The mean mental health score increased from 76.17 on the pretest to 108.08 on the posttest, indicating an improvement in participants' mental health following the Islamic group guidance intervention.

Normality Test

Before hypothesis testing, the normality assumption was examined using the Shapiro–Wilk test, as the sample size was fewer than 50 participants.

Table 5. Results of the Shapiro–Wilk Normality Test

Variable	Statistic	df	Sig.
Pretest Score	0.916	12	0.257
Posttest Score	0.870	12	0.065

The Shapiro–Wilk test revealed significance values of 0.257 for the pretest scores and 0.065 for the posttest scores. Since both values exceeded the significance level of 0.05, the data were considered normally distributed. Consequently, the research hypothesis was tested using a paired-samples t-test.

Hypothesis Testing

Paired Samples Statistics

Table 6. Paired Samples Statistics

Variable	Mean	N	Standard Deviation	Standard Error Mean
Pretest Score	76.17	12	8.892	2.567
Posttest Score	108.08	12	6.973	2.013

The paired-samples statistics demonstrate an increase in the average mental health score following the intervention. The posttest mean score (108.08) was substantially higher than the pretest mean (76.17), suggesting that participants experienced improvements in mental health after participating in the Islamic group guidance program.

Paired Samples t-Test

Table 7. Results of the Paired-Samples t-Test

Paired Comparison	Mean Difference	Standard Deviation	Standard Error	95% Confidence Interval	t	df	Sig. (2-tailed)
Pretest Posttest	-31.917	11.611	3.352	-39.294 to -24.540	-9.522	11	0.000

The hypothesis was tested using a paired-samples t-test, as the normality assumption had been satisfied. The analysis produced a t-value of -9.522 with 11 degrees of freedom and a two-tailed significance value of 0.000. Since the significance value was below the threshold of 0.05 ($p < 0.001$), the null hypothesis (H_0) was rejected, and the alternative hypothesis (H_1) was accepted.

These findings indicate that the Islamic group guidance intervention significantly improved the mental health of children at the Aceh Sepakat Darul Aitam Orphan Care Foundation, Medan. The substantial increase in posttest scores suggests that integrating Islamic values into group guidance effectively enhanced participants' emotional regulation, self-confidence, social relationships, optimism, and inner peace.

The findings of this study indicate that there was a significant improvement in the mental health of children after participating in the Islamic group guidance program at the Aceh Sepakat Darul Aitam Orphan Care Foundation, Medan. The results suggest that Islamic group guidance not only enhanced participants' cognitive understanding of the importance of maintaining mental health but also helped them develop emotional regulation skills, cultivate more positive thinking patterns, strengthen self-confidence, improve social relationships, and foster a closer relationship with Allah SWT. Throughout the intervention, participants were provided with opportunities to

share their personal experiences, offer mutual support to fellow group members, and reflect on the challenges they encountered based on Islamic values. The integration of group dynamics with spiritual reinforcement is believed to have contributed substantially to the improvement in participants' mental health scores following the completion of the Islamic group guidance program.

The materials delivered during each session were systematically interconnected to support improvements in participants' mental health. Sessions focusing on attaining inner peace through closeness to Allah SWT and strengthening one's relationship with Allah helped participants achieve psychological tranquility by enhancing their spirituality. The positive thinking session encouraged participants to develop more adaptive cognitive patterns when dealing with life challenges, while the session on building positive social relationships provided opportunities to improve interpersonal communication, develop mutual respect, and receive social support from other group members. In addition, the session on enhancing self-confidence and optimism enabled participants to recognize their personal strengths, thereby increasing their confidence in facing future challenges. The emotional regulation session further equipped participants with healthier strategies for managing their emotions. Collectively, these integrated learning materials are considered to have played an important role in improving the participants' mental health following the Islamic group guidance intervention.

These findings are supported by previous research demonstrating that spiritual approaches to mental health services play a crucial role in promoting adolescents' psychological well-being. The integration of spiritual values helps individuals cultivate hope, strengthen their ability to cope with life stressors, and develop a greater sense of meaning and purpose in life, all of which positively contribute to mental health (Elzamzamy et al., 2024). Therefore, the incorporation of Islamic values into the intervention implemented in this study can be regarded as one of the key factors contributing to the observed improvements in participants' mental health.

The present findings also reinforce Tohirin's (2013) view that group guidance is a counseling service that utilizes group dynamics to facilitate the development of individuals' social competencies, self-understanding, and problem-solving abilities. When integrated with Islamic values, group guidance addresses not only participants' psychological needs but also their spiritual well-being, which plays a fundamental role in fostering positive mental health (Amin, 2013). Furthermore, the findings are consistent with international studies reporting that group counseling effectively promotes mental health by encouraging participants to share experiences, provide mutual support, and develop a sense of belonging within the group. Positive interactions throughout the group process enable participants to learn from one another's experiences, thereby enhancing their capacity to cope with personal and social challenges more effectively (Marmarosh, 2024).

Maulana (2016), in his study entitled *Development of an Islamic Group Guidance Model to Enhance the Social Intelligence of Vocational High School Students*, argues that Islamic group guidance is a helping process conducted by a professional through a group setting by integrating the values embedded in Islamic teachings. This approach enables group members to actively participate, share experiences, and develop the knowledge, attitudes, and skills necessary to prevent personal problems and foster personal growth. Ultimately, it aims to help individuals live in accordance with Allah's guidance and commandments, thereby attaining well-being in both this world and the Hereafter.

According to Yusuf and Nurihsan (2014) mental health can be enhanced through the development of a healthy personality, adaptive coping skills, positive social relationships, and the reinforcement of spiritual and religious values. Individuals who receive adequate social support, are capable of regulating their emotions, and maintain a close relationship with religious values tend to exhibit better mental health. Furthermore, the group dynamics established throughout the guidance sessions provided participants with opportunities to receive both social

and emotional support from fellow group members. In line with these findings, spiritually oriented psychotherapy also emphasizes the importance of integrating spiritual dimensions into psychological interventions to promote inner peace, strengthen individuals' sense of meaning and purpose in life, and improve psychological well-being (Care et al., 2024).

Lasari (2022), found that group guidance services make a positive contribution to students' mental health. Through group dynamics, participants are encouraged to share experiences, receive social support, and develop coping strategies for dealing with various life challenges. Similarly, Mahisani and Rusman (2025) reported that group guidance effectively improves emotional regulation among orphaned children. The present findings are further supported by Sahputra et al. (2025), who argue that mental health can be fostered through counseling services that help individuals manage stress, regulate emotions, and cope with various life problems. These findings suggest that mental health development should not be limited to clinical interventions but can also be effectively promoted through guidance and counseling services that emphasize personal growth and the development of individual potential.

Drawing on these previous studies, it can be understood that mental health can be promoted through various complementary approaches. In the present study, the intervention combined Islamic group guidance with the strengthening of spiritual values through group dynamics. The integration of these two components enabled participants to receive social support, improve emotional regulation, develop more positive patterns of thinking, and strengthen their spiritual connection, all of which contributed to improvements in their mental health. These findings further reinforce previous research demonstrating that group-based psychological interventions and the cultivation of positive personal strengths among adolescents can enhance psychological well-being while reducing negative emotional states. Therefore, Islamic group guidance may be regarded as an effective intervention for promoting adolescents' mental health (Kennes et al., 2024).

Daradjat (2016) defines mental health as an individual's ability to adjust to oneself, to others, and to the surrounding environment in order to achieve a harmonious life and inner peace. From an Islamic perspective, mental health is also characterized by tranquility of the soul, acceptance of life's realities, and awareness of one's roles and responsibilities as a servant of Allah. Accordingly, Islamic group guidance represents an effective approach to enhancing children's mental health through social support, spiritual development, and the internalization of religious values. The spiritual dimension embedded within the Islamic group guidance sessions enabled participants to strengthen their relationship with Allah SWT, thereby fostering greater gratitude, optimism, and inner peace. Such spiritual reinforcement has been identified as one of the factors contributing to improved mental health among adolescents (Klee & Bartkowski, 2024).

Kartono (2014) similarly explains that mental health is closely associated with an individual's capacity to adapt effectively to oneself and to the surrounding environment, thereby achieving a harmonious life. Consequently, the improvement in participants' mental health observed in this study may be understood as the result of enhanced adaptive capacities and greater self-regulation. Throughout the Islamic group guidance program, participants were encouraged to understand various issues related to mental health, including identifying their causes, recognizing their potential consequences, and determining appropriate ways of addressing them in accordance with Islamic values (Bandini & Sa'adah, 2020). This process enabled participants not only to develop cognitive understanding of mental health issues but also to cultivate self-control, thereby preventing existing problems from escalating into more complex psychological difficulties.

The implementation of Islamic group guidance followed several sequential stages, namely the formation stage, transition stage, working stage, and termination stage. According to Prayitno (2012), group guidance services can be utilized to transform ineffective attitudes and behaviors into more constructive and adaptive ones. Within the group setting, participants are

encouraged and motivated to recognize and understand the difficulties they face, which serves as an important step toward personal growth and success. Furthermore, the primary objective of Islamic group guidance is to help individuals develop both vertical relationships with Allah and horizontal relationships with fellow human beings by understanding their position before Allah and their responsibilities within society (Naufal, 2018).

Overall, the findings of this study are consistent with group guidance theory, which posits that group dynamics facilitate the development of social competence, emotional regulation, and problem-solving skills. Within an Islamic framework, the guidance process is further enriched by religious values that promote inner peace and foster positive character development among children. These findings highlight the important role of integrating Islamic values into guidance services as an effective approach to promoting mental health and supporting children's holistic development within social care settings such as orphanages.

CONCLUSION

Based on the findings of this study, it can be concluded that Islamic group guidance has a significant positive effect on the mental health development of children at the Aceh Sepakat Darul Aitam Orphan Care Foundation, Medan. This improvement was reflected in the positive changes observed in the participants after completing the entire series of guidance sessions covering various psychological and spiritual themes. These findings suggest that Islamic group guidance is an effective guidance and counseling intervention for promoting children's mental health, particularly within orphanage settings. It is recommended that the orphanage continue implementing and further developing Islamic group guidance programs on a regular basis, given their positive impact on children's psychological well-being. Future research is also encouraged to involve a larger and more diverse sample and to employ more rigorous research designs, such as quasi-experimental or true experimental designs, to provide more comprehensive evidence regarding the effectiveness of Islamic group guidance in promoting children's mental health.

AUTHOR CONTRIBUTIONS

Author 1: Conceptualization; Data curation; Formal analysis; Investigation; Methodology; Project administration; Writing – original draft.

Author 2: Conceptualization; Supervision; Validation; Writing – review & editing.

CONFLICTS OF INTEREST

The authors declare no conflict of interest. The authors confirm that there were no financial, personal, or institutional interests that could have influenced the design of the study, data collection, data analysis, interpretation of the findings, writing of the manuscript, or the decision to publish the results.

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