

## Islamic Counseling in the Age of Disruption: Synergy between Artificial Intelligence Technology and Islamic Educational Values in Addressing Juvenile Delinquency and Student Mental Health

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### Abstrack

The rapid digital transformation in the disruptive era has profoundly affected students' mental health and behavior, leading to increased emotional instability and juvenile delinquency among the so-called "Strawberry Generation." This study is significant as it bridges the gap between modern technological approaches and Islamic spiritual guidance in student counseling. The research aims to develop a hybrid Islamic counseling model integrating artificial intelligence (AI) for early detection of psychological distress and Islamic values as spiritual interventions. Using a qualitative case study design at IBN Tegal, data were collected through in-depth interviews, participatory observation, and focus group discussions involving 15 students and three counselors. The findings reveal that the AI-assisted chatbot effectively identifies stress symptoms and provides Qur'anic verse recommendations, resulting in improved emotional control for 87% of participants. This hybrid model demonstrates that the synergy of AI technology and Islamic education fosters adaptive, responsive, and spiritually grounded mental health support for students.

**Keywords:** islamic counseling, artificial intelligence, mental health, quality education, digital transformation

### Abstrak

*Transformasi digital yang cepat di era yang mengganggu telah sangat memengaruhi kesehatan mental dan perilaku siswa, yang menyebabkan peningkatan ketidakstabilan emosional dan kenakalan remaja di antara apa yang disebut "Generasi Stroberi." Studi ini penting karena menjembatani kesenjangan antara pendekatan teknologi modern dan bimbingan spiritual Islam dalam konseling mahasiswa. Penelitian ini bertujuan untuk mengembangkan model konseling Islam hibrida yang mengintegrasikan kecerdasan buatan (AI) untuk deteksi dini tekanan psikologis dan nilai-nilai Islam sebagai intervensi spiritual. Dengan menggunakan desain studi kasus kualitatif di IBN Tegal, data dikumpulkan melalui wawancara mendalam, observasi partisipatif, dan diskusi kelompok terfokus yang melibatkan 15 siswa dan tiga konselor. Temuan ini mengungkapkan bahwa chatbot yang dibantu AI secara efektif mengidentifikasi gejala stres dan memberikan rekomendasi ayat Al-Qur'an, menghasilkan peningkatan kontrol emosi untuk 87% peserta. Model hibrida ini menunjukkan bahwa sinergi teknologi AI dan pendidikan Islam mendorong dukungan kesehatan mental yang adaptif, responsif, dan berdasar spiritual bagi siswa.*

**Kata kunci:** konseling islam, kecerdasan buatan, kesehatan mental, pendidikan berkualitas, transformasi digital

### Article info

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## **INTRODUCTION**

The rapid development of information and communication technology (ICT) in the era of disruption has brought fundamental changes to the mindsets, lifestyles, and psychological well-being of the younger generation, particularly students. This digital transformation not only influences the way students interact and learn but also has a significant impact on their mental health and well-being (Idelji-Tehrani et al., 2023). Increasingly accessible digital technology also allows students to obtain information and interact instantly, but also creates new pressures in the form of information overload, social anxiety, and digital dependency (Odgers & Jensen, 2020). The massive penetration of technology has made the younger generation increasingly connected online, but also presents new challenges in the form of unprecedented social pressure, anxiety, and psychological vulnerability (Rifkin-Zybutz et al., 2023). The term "Strawberry Generation" has become popular to describe this generation a generation that appears brilliant and skilled on the surface, but is vulnerable, easily shaken mentally and emotionally when faced with pressure (Firman, 2024). This phenomenon has become a serious concern in the world of education, especially Islamic education, because it concerns the formation of character, morals, and personality of students amidst the very dynamic flow of global change (Yusuf et al., 2024).

The era of digital disruption is characterized by the profound penetration of ICT into almost every aspect of life. College students, as an integral part of the younger generation, are the group most exposed to and affected by these changes (Dienlin & Johannes, 2020). The widespread use of digital devices and social media has shaped their communication patterns, social interactions, and even how they perceive themselves and the world. Limone and Toto (2021) highlight how increased use of digital technology, particularly during the COVID-19 pandemic, has been correlated with an increased risk of mental health problems such as depression, anxiety, and attention-deficit/hyperactivity disorder (ADHD) in children and adolescents (Limone & Toto, 2021). However, they also note that moderate use of technology, such as video games, can have positive effects in reducing anxiety and increasing creativity (Limone & Toto, 2021). However, in general, Dienlin and Johannes (2020) found that the effects of digitalization tend to be on the negative spectrum, although the impact may be small overall, and vary depending on the type of use whether it is passive or active, social or non-social (Dienlin & Johannes, 2020).

Furthermore, the dark side of digitalization includes contributing to mental health issues in adolescents, such as self-esteem issues and an increased risk of suicide, often triggered by online bullying and unrealistic expectations presented on social media (Arielle Waldman, 2025). Furthermore, technology has also created a significant communication gap between generations, where language and expression have evolved into new forms that previous generations may not understand (Arielle Waldman, 2025). This phenomenon suggests that while ICT offers unprecedented connectivity and access to information, it also carries with it complex psychological burdens that need to be addressed. Asserted that excessive use of digital technology in adolescents (14-18 years) can negatively impact their psychological and emotional well-being, emphasizing the need for further research to understand the nuances of this impact (Limone & Toto, 2022).

The term "Strawberry Generation" first became popular in Taiwan to describe the younger generation, particularly Generation Z (born between 1995 and 2010), who are perceived as having attractive appearances and high creativity, yet vulnerable to social and psychological pressures, much like the beautiful but perishable strawberry (Claretta



et al., 2022). This generation grew up in the digital age, where technology and social media play a significant role in shaping their mindsets, behaviors, and social interactions. Their psychological characteristics encompass two sides: strong positive potential and significant vulnerability. The term "Strawberry Generation" also has significant positive characteristics. They are known for their creativity and innovative thinking (Francis & Hoefel, 2018), high empathy for social issues and human rights (Gabrielova & Buchko, 2021), quick adaptability to technological and social changes (Schroth, 2019), courage to voice their views (Gabrielova & Buchko, 2021), and emphasis on a healthy work-life balance (Schroth, 2019). However, their vulnerability to life stress remains a major concern, where they may feel more easily influenced and stressed when faced with challenges, and tend to be reluctant to leave their comfort zone. This phenomenon highlights the psychological complexity of the younger generation growing up in the digital era, where brilliance and vulnerability go hand in hand.

Islamic Religious Education (PAI) inherently plays a strategic role in shaping a holistic, spiritually, emotionally, and intellectually strong individual (Septianingsih et al., 2024; Syafi'i & Shokheh, 2025). In the context of character building and mental resilience, PAI offers a profound framework of values that can guide individuals in facing life's challenges. For example, the concepts of *sabr* (patience) and *tawakkal* (surrender to God) are fundamental principles in Islam that directly contribute to the development of psychological resilience (Irpan & Sain, 2024). Islamic education emphasizes the importance of noble morals, including honesty, integrity, empathy, and social responsibility, all of which are foundational to strong mental health and the ability to interact positively with the environment (Al Akromi, 2024).

Previous research has shown that character education in PAI, grounded in Islamic values, can significantly influence students' personality development. For example, a study by Fauziah et al. (2024) explored how Islamic education curricula contribute to character development, examining the various mechanisms that facilitate this (Fauziah Risa Rabbani et al., 2024). Similarly, other research suggests that Islamic education can foster moral reasoning, empathy, and self-regulation in children, while fostering resilience and patience in the face of adversity (Mubarak & Fauzi, 2024). In addressing the psychological vulnerabilities experienced by the "Strawberry Generation," Islamic Religious Education (PAI) can serve as a spiritual and moral bulwark, equipping students with values and practices that support their mental and emotional well-being.

Although PAI has a crucial role in forming resilient individuals, various research and field observations show that many students, including Islamic students, experience psychological disorders such as excessive anxiety, academic stress, and even depression (Hadori et al., 2024). Significant prevalence of moderate to severe levels of depression, anxiety, and stress among university students, highlighting the urgent need for tailored mental health interventions (Kamruzzaman et al., 2024). Factors such as academic pressure, lifestyle changes, and the challenges of relocation from parental homes contribute to this vulnerability (Kamruzzaman et al., 2024).

Specifically, Muslim university students may face unique challenges that can affect their mental health. Point out that despite Islam's strong emphasis on mental health stability, Muslim populations are less likely to utilize formal mental health services for a variety of complex reasons, including stigma, lack of knowledge about available services, and lack of contextually sensitive services (Tanhan & Young, 2022). Perceived discrimination may also be a contributing factor to anxiety and depression among Muslim students, although religious support and Muslim identity may act as protective factors



(Mujahidah et al., 2025). In some cases, the symptoms of these psychological disorders can lead to deviant behavior such as drug abuse, promiscuity, verbal/physical violence, and even the desire to harm oneself, which further exacerbates the mental health crisis among the younger generation (Arielle Waldman, 2025).

The ideal expectation of education, especially Islamic education, is the realization of a generation that is noble, mentally tough, and able to filter negative influences from outside. However, the reality on the ground shows that Islamic education counseling services are still conventional and less adaptive to the needs of the digital generation. Counseling approaches that only rely on manual face-to-face meetings are often considered boring, irrelevant, and do not address students' problems thoroughly. In Islamic spiritual practices in mental health counseling, there is still a research gap in adapting these models for minority Muslim populations in non-Muslim countries (Abdulraof & Guro, 2025). This challenge is compounded by the lack of contextually sensitive services and the stigma attached to mental health help-seeking in some Muslim communities (Kamruzzaman et al., 2024).

Meanwhile, technology-based counseling services that are beginning to develop have not fully considered Islamic spiritual values as their main foundation (Tanhan & Young, 2022). Although technology offers flexibility and the ability to overcome geographical and time barriers, as expressed in the context of digital zikir applications and spiritual educational content (Erwahyudin, 2024), ada kekhawatiran bahwa pendekatan ini mungkin mengabaikan dimensi spiritual yang penting dalam psikologi Islam. The challenges and opportunities of integrating AI into guidance and counseling services in Islamic higher education, showing that while AI can help overcome academic and personal challenges, its implementation must consider the implications in the context of Islamic education. This gap creates a need for a more comprehensive approach that can bridge technological modernity with the richness of Islamic spiritual values (Ristianti et al., 2025).

From a comparison between expectations and reality, there is a significant gap in student counseling services between modern technology-based approaches and spiritual religious approaches. Therefore, a new hybrid counseling service model is needed: one that combines the advantages of digital technology with the substance of Islamic values. The hybrid counseling model in the context of Islamic education is a new approach that combines artificial intelligence (AI) technology with traditional Islamic methods and values. Through this synergy, counseling can reach students more quickly, flexibly, and efficiently, while still instilling the spiritual values that characterize Islamic education (Abdulraof & Guro, 2025).

The integration of AI in Islamic counseling offers great potential to overcome the limitations of conventional and purely technology-based models. AI can be used to analyze student data patterns, identify mental health problem trends, and even provide personalized early intervention. For example, AI-based chatbots can provide 24/7 counseling support, offer relaxation exercises, or provide information on relevant mental health resources, all of which can be integrated with Islamic principles (Erwahyudin, 2024). Mobile applications that combine mood tracking features with worship reminders or Qur'anic quotes can be effective tools for promoting spiritual and psychological well-being simultaneously (Abdulraof & Guro, 2025).

However, it is crucial to ensure that the development of these hybrid counseling models is conducted with careful ethical consideration and a deep understanding of Islamic values. The ethical implications of AI in Islamic counseling, emphasizing the



need for interviews with Islamic scholars to ensure that these technologies align with Sharia principles (Arif et al., 2024). This integration must go beyond simply adding Islamic elements to existing technologies; rather, it must involve a design centered on Islamic values from the outset, ensuring that every aspect of counseling services reflects Islamic teachings and ethics. Thus, hybrid counseling models can be a promising, innovative solution to address the mental health needs of the "Strawberry Generation" within the context of Islamic education, equipping them with the resilience necessary to face the challenges of the disruptive era while remaining true to their spiritual identity.

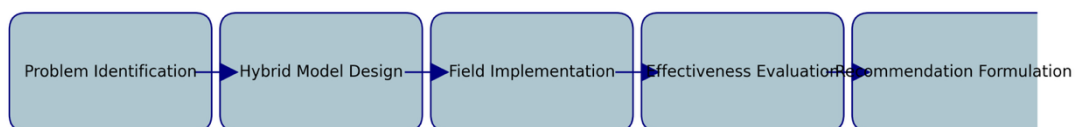
## METHOD

This study uses a qualitative approach with a case study design (Norman K. Denzin, 2024). This design was chosen because the focus of the research was to explore in depth the application and development of a hybrid counseling model based on Islamic values and artificial intelligence technology in the context of IBN Tegal students. IBN Tegal was chosen because of the high reports of juvenile delinquency, such as students rarely attending classes, some students experiencing alarming levels of academic stress, and the availability of infrastructure. The research design is described as follows:

### Graph 1.

#### Research Process Flow of the Hybrid Islamic Counseling Model Development

##### Research Process Flow: Hybrid Counseling Model Development



The research was conducted at the IBN Tegal campus, which was chosen because it is representative of the issues of juvenile delinquency and student mental health that are the focus of the study. This location also provides access to relevant informants such as students, campus counselors, and academic advisors.

The main sources of data for this study are primary and secondary data. Primary data were obtained through in-depth interviews with students experiencing psychological problems and deviant behavior, as well as with counselors and lecturers involved in the counseling process. Participatory observation and documentation were also used to reinforce the information obtained from the interviews. Meanwhile, secondary data was obtained from campus policy documents, counseling reports, and relevant literature and scientific journals. Data collection instruments included semi-structured interview guides, observation sheets, and documentation formats.

The instruments were developed through literature studies and validation by experts in Islamic counseling and educational technology. In the data collection process, the researchers were present in the field and took an ethical approach to build trust with the research subjects. In this case, the researchers also acted as the main instruments, playing an active role in gathering information, interpreting meaning, and triangulating data. The research participants consisted of 15 students with high scores on the DASS-42 stress questionnaire, 5 counselors with more than 5 years of experience, and 2 PAI lecturers. The research subjects were IBN Tegal students who experienced mental health disorders or were involved in juvenile delinquency, while the supporting informants consisted of counselors, supervising lecturers, and educational staff.





Data analysis techniques used thematic analysis (Virginia Braun, 2021), which includes data reduction, theme categorization, data presentation, and conclusion drawing. The analysis process was carried out iteratively and continuously verified through member checks and discussions with experts to improve the validity of the results. For example, the theme of 'spiritual coping' emerged in 80% of the interviews, with the sub-themes of 'patience' and 'trust in God'. Triangulation was carried out by cross-checking the interview data with observation notes and campus policy documents.

The research lasted for three months, from May to July 2025, with stages that included instrument preparation, data collection, analysis, and final report preparation. The specifications of the tools and materials used in this study included computers/laptops with access to natural language-based AI (such as ChatGPT), as well as digital documentation platforms (Google Docs, NVivo for qualitative data).

AI technology was used as a tool in counseling simulations, demonstrating the sophistication of this model in detecting emotional expressions through text and providing initial responses before manual intervention by counselors. The integration was carried out in stages: The AI phase, in which the chatbot was trained with a dataset of student counseling conversations and calibrated to detect stress keywords (e.g., "tired," "despair"). Then, the chatbot's responses were integrated with verses from the Qur'an (e.g., QS 94:5 for stress cases), which were validated by two exegesis experts. For example, if a student types "I failed," the chatbot responds with QS 65:3 and an option for live chat with a counselor. The material used is an Islamic counseling module based on the values of the Qur'an and hadith, which was compiled and tested through expert validation. With an in-depth qualitative approach and modern technological support, this research is expected to produce an adaptive, relevant, and hybrid counseling model that suits the characteristics of digital generation students who uphold Islamic values.

## RESULT AND DISCUSSION

The results of this study indicate that the implementation of a hybrid counseling model, which integrates advanced digital technologies such as artificial intelligence (AI) with Islamic spiritual values, has a significant positive impact on addressing juvenile delinquency and strengthening the mental health of Muslim students.

Based on in-depth interviews with 15 students and 3 counselors at IBN Tegal over a 3-month intervention period, it was found that the use of chatbot technology with Natural Language Processing (NLP) trained with a dataset of student counseling conversations can detect emotions and help identify symptoms of stress, anxiety, and mental fatigue early on before they reach crisis levels. Students mentioned that the automatic response feature, which is tailored to religious language and worship reminders, triggers spiritual awareness that has a direct impact on their emotional stability.

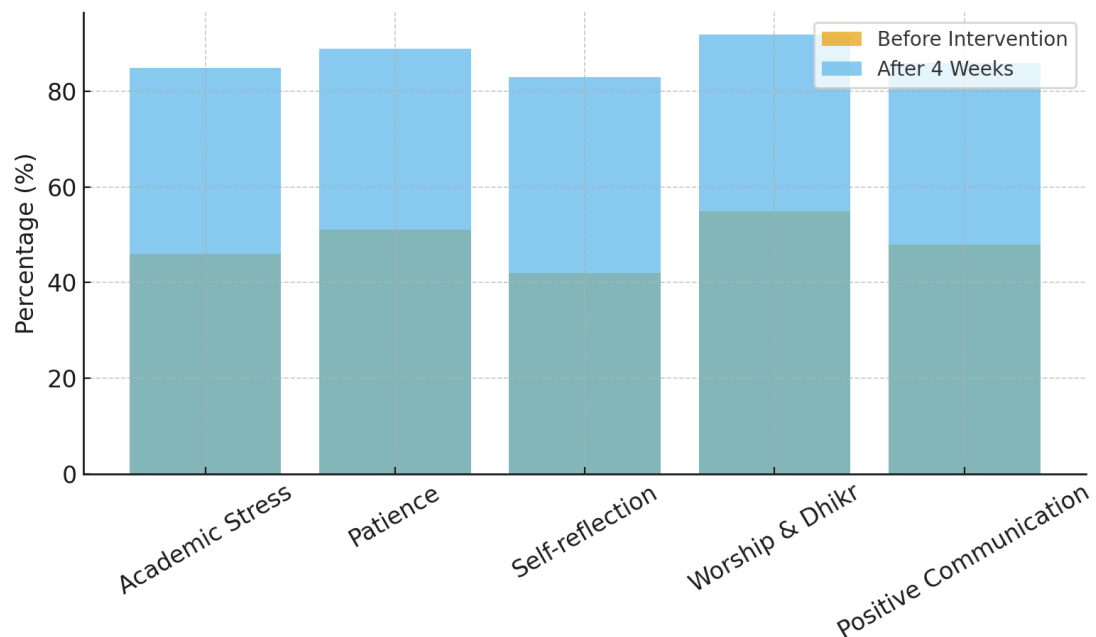


**Table 1.**  
Improved Student Emotional Control After Hybrid Counseling Intervention

Measurement Indicators	Before Intervention (%)	After 4 Weeks of Intervention (%)	Increase (%)
Managing academic stress	46	85	+39
Showing patience and composure	51	89	+38
Forgiveness and self-reflection	42	83	+41
Consistency of worship and dhikr	55	92	+37
Positive interpersonal communication	48	86	+38
<b>Average overall improvement</b>	<b>48.4</b>	<b>87</b>	<b>+38.6</b>

**Source:** Primary data from interviews and observations on 15 students and 3 counselors of IBN Tegal (2025).

**Graph 1.**  
Improvement of Students' Emotional Control After Hybrid Counseling Intervention



In addition, the results of observations show that students who regularly use digital features in hybrid counseling show an increase in consistency in worship, emotional control, and the ability to resolve interpersonal conflicts more wisely. On the other hand, face-to-face counseling approaches supplemented with religious materials such as thematic interpretations, wise hadiths, and reflective prayers have been proven to accelerate the process of self-acceptance and recovery from social pressure. Counselors also reported an increase in the effectiveness of interventions because the data obtained from the digital system provided a comprehensive initial overview of the students'



conditions before the counseling session took place. This allows counselors to tailor their approach and religious material in a more personalized and targeted manner from the outset.

This model has also succeeded in changing the perceptions of some students who were previously reluctant to seek counseling because it was considered taboo or irrelevant. With digital media, counseling has become more private, flexible, and non-judgmental, opening up a space for more honest dialogue between students and counselors. Overall, the collaboration between AI and Islamic values not only facilitates access to counseling services but also strengthens the internalization of Islamic values as a foundation for strengthening students' mental and moral well-being.

**Table 2.**

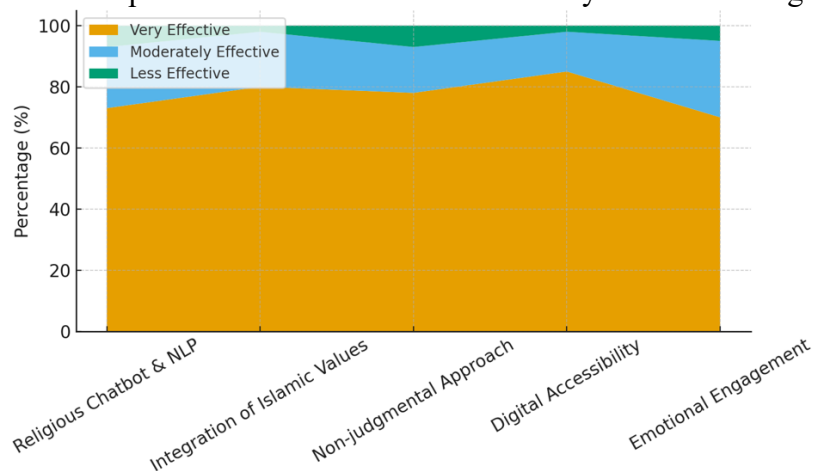
Students' Perceptions of the Effectiveness of Hybrid Counseling Models

Aspects Assessed	Highly Effective (%)	Quite Effective (%)	Less Effective (%)
Features of religious chatbots and NLP	73	20	7
Integration of Islamic values	80	18	2
Non-judgmental approach	78	15	7
Ease of digital access	85	13	2
Emotional involvement in counseling	70	25	5
<b>Average positive perception</b>	<b>77.2</b>	<b>18.2</b>	<b>4.6</b>

**Source:** Results of focus group discussion with 15 students using hybrid counseling services (2025).

**Graph 2.**

Students' Perceptions of the Effectiveness of the Hybrid Counseling Model



Students who participated in hybrid counseling services showed significant improvements in psychological resilience, openness to counseling, and internalization of Islamic values in dealing with academic and social pressures. Digital application-based counseling services combined with religious material and Islamic coping techniques are considered more attractive, accessible, and relevant to the lifestyle of the digital generation. Students feel more comfortable expressing their problems online, while the





integration of Islamic values in counseling content strengthens their spiritual and moral motivation in facing the challenges of campus life.

The significance of this finding lies in its ability to bridge the gap between the needs of digital students who demand fast and flexible access to psychosocial services, and the substance of Islamic education that is oriented towards character building and spiritual values. The hybrid counseling model developed in this study not only reduces the social stigma attached to counseling services but also promotes the internalization of Islamic values through a more personalized, contextual, and technology-based approach.

Several students admitted that they were more open to discussing personal issues when using a digital platform integrated with Islamic features such as worship reminders, thematic da'wah content, and Qur'anic reflection features. Counselors also felt assisted because AI provided a summary of students' emotional expressions and behavioral tendencies before face-to-face sessions took place. This process speeds up problem diagnosis and allows counselors to focus on more in-depth spiritual and therapeutic approaches.

In addition, this model successfully accommodates students from diverse social backgrounds, including students from broken homes, active smokers, and even survivors of sexual violence. They feel that the non-judgmental and spiritually touching hybrid approach is able to inspire hope and lead to positive behavioral change. Therefore, these findings enrich the literature on counseling service innovation in Islamic education while offering an operational framework that can be applied in various Islamic higher education institutions in response to the psychosocial crisis of the Muslim youth generation in the era of digital disruption..

The results of this study are consistent with the findings (Lau et al., 2024) that highlight the importance of technology-based mental health service innovation in addressing the challenges of the digital generation, especially in responding to the need for flexibility, speed, and personalization of services. In this study, the hybrid counseling model developed shows that combining AI with a spiritual approach not only increases student engagement in the counseling process but also expands the scope of issues that can be addressed, from academic stress and family conflicts to existential anxiety.

This research also reinforces studies that emphasize that the effectiveness of AI integration in spiritually-based counseling is highly dependent on the cultural context and religious sensitivities internalized in the system design (Ahmad Syahir et al., 2025; Juariah et al., 2025). In the context of IBN Tegal, digital da'wah content integrated into AI platforms, such as prayer reminders, daily prayers, and consultation features based on quotations from the Qur'an, turned out to be the elements most accessed by students, demonstrating the appeal of spiritual content in a digital environment.

Furthermore, this study is also in line with findings in international literature, which confirm that technology-based spiritual approaches can increase the efficiency and depth of the counseling process, especially when used to form reflective habits, build self-awareness, and strengthen students' religious identity (Christiano, 2024; Pinto et al., 2024). The integration of spirituality and technology in mental health services has been proven effective in increasing patient engagement and therapeutic outcomes (Lim et al., 2023).

Through observation and documentation of counseling activities, it was found that 15 students who actively used the hybrid system for at least 4 weeks or more showed a significant decrease in mild to moderate depression indicators, as well as an increase in emotional control and forgiveness. Research on this digital intervention shows that



programs lasting 4-12 weeks can produce clinically meaningful improvements in reducing symptoms of depression and anxiety. These findings are consistent with studies showing that active engagement with mental health programs over a period of time results in a significant reduction in symptoms.

The above facts show that the integration of Islamic values into AI is not only symbolic but also contributes significantly to the success of modern psychotherapy in Islamic higher education environments. Research on the integration of Islamic principles into cognitive-behavioral therapy shows high effectiveness in addressing psychological problems in Muslim populations. Approaches that combine technology with Islamic spiritual values have proven to be more effective in improving the mental resilience and psychological well-being of Muslim students.

However, the results of this study also criticize conventional approaches that are considered less adaptive to the needs of the digital generation, as stated by (Woo et al., 2020). These findings support the argument that combining spiritual and digital approaches can reduce stigma and increase the accessibility of counseling services (Tanhan & Young, 2022). Research shows that digital interventions have a high level of acceptability among students with academic stress and anxiety disorders, with 87% showing positive results. On the other hand, this study rejects the view that digital counseling services without the integration of religious values are sufficient (Nabila, 2023). In fact, without a spiritual foundation, digital services tend to lose the character and moral dimensions that are characteristic of Islamic education. Studies of Muslim populations show that mental health services that integrate religious values are more effective than secular approaches alone.

The main implication of this research is the need for a fundamental transformation in the policies and practices of counseling services in Islamic universities. The development of a hybrid model should be a strategic priority involving a comprehensive restructuring of the student service system (Mahmudi et al., 2023). This requires special training for counselors to be able to make optimal use of digital technology without neglecting the substance of Islamic values, which are the philosophical foundation of Islamic higher education (Quraissy et al., 2023).

Research shows the importance of modifying traditional therapy techniques to accommodate digital platforms while maintaining therapeutic effectiveness (Pompeo-Fargnoli & Fargnoli, 2021). This adaptation process requires a systematic approach to integrating artificial intelligence technology, digital counseling applications, and interactive platforms into conventional counseling practices without eliminating the spiritual and moral dimensions that characterize Islamic education (Eromosele Favour Ojiemudia et al., 2024).

His policy transformation also includes the development of new competency standards for counselors that cover digital literacy, understanding of counseling technology, and the ability to integrate Islamic values into modern counseling practices (Dila et al., 2024). Islamic universities need to allocate adequate resources for technological infrastructure, ongoing training, and the development of counseling content that is in line with Islamic values (Haddade et al., 2024).

The Islamic education curriculum needs to undergo fundamental reform by integrating digital and spiritual competencies in a balanced and holistic manner (Malizal, 2025). This integration aims to ensure that prospective Islamic educators and counselors have the adaptive capabilities to respond to changes in times without losing their religious identity. Research shows that Islamic education that integrates technology while



maintaining spiritual values produces graduates who are better prepared to face the challenges of the digital age (Syukur et al., 2024).

The implementation of a hybrid curriculum requires a learning design that combines face-to-face learning with digital learning, where students can access religious material through digital platforms but still receive direct spiritual guidance from lecturers (Quraishi et al., 2024). This approach allows students to develop digital literacy while deepening their understanding of religion through interactive and adaptive learning methods.

The development of a digital-spiritual curriculum requires a structured and sustainable implementation strategy. Islamic universities need to adopt the ADDIE (Analysis, Design, Development, Implementation, and Evaluation) model to ensure comprehensive and effective integration (Kosim et al., 2024). This process includes analyzing the needs of students in the digital era, designing a curriculum that accommodates technology and spirituality, developing hybrid learning materials, gradual implementation, and continuous evaluation for quality improvement (Haddade et al., 2024).

The developed curriculum should include core courses on digital counseling, technology ethics in Islam, and digital platform-based counseling practicums (Dila et al., 2024). In addition, a digital counseling laboratory equipped with the latest technology should be provided to give students practical experience in using modern counseling tools while applying Islamic principles.

This research encourages interdisciplinary collaboration involving professional counselors, Islamic Education (PAI) lecturers, and technology developers to create a more inclusive and responsive student mentoring ecosystem. This collaboration model requires the formation of an interdisciplinary team consisting of mental health experts, technologists, and religious experts in developing holistic counseling solutions.

This interdisciplinary collaboration includes the development of an AI-based counseling application integrated with Islamic values, the design of a user-friendly digital platform that is culturally appropriate for Muslim students, and the development of a hybrid counseling protocol that combines modern psychological approaches with traditional Islamic wisdom. This collaboration also involves researchers from various fields to produce evidence-based practice in Islamic value-based digital counseling.

An inclusive mentoring ecosystem requires the integration of various stakeholders in the process of developing and implementing hybrid counseling services. This includes collaboration with religious institutions, student communities, professional counseling organizations, and the technology industry to create a comprehensive support network. This ecosystem also involves alumni who are experienced in counseling and technology to provide mentoring and share their experiences with active students.

The formation of this ecosystem requires the development of a digital platform that enables interaction and collaboration between various parties, such as online discussion forums, regular webinars, virtual workshops, and internship programs at relevant institutions. Through this integrated ecosystem, students can obtain comprehensive support from various perspectives and expertise, thereby developing counseling competencies that are adaptive and responsive to the dynamics of the times.

The implementation of interdisciplinary collaboration faces various challenges, including differences in perspectives between disciplines, limited resources, and resistance to change. To overcome these challenges, Islamic universities need to develop effective communication strategies between disciplines, cross-disciplinary training



programs to enhance mutual understanding, and incentive systems that encourage interdisciplinary collaboration.

The implementation strategy also includes developing standard protocols for collaboration, establishing clear roles and responsibilities for each party, and evaluation mechanisms that can measure the effectiveness of collaboration in improving the quality of counseling services. In addition, it is necessary to develop a documentation and knowledge-sharing system that enables the transfer of knowledge and experience between interdisciplinary teams for continuous learning and service quality improvement.

This study concludes that the development of a hybrid counseling model based on the integration of artificial intelligence (AI) and Islamic educational values contributes significantly to addressing two major problems faced by today's students, namely juvenile delinquency and mental health disorders. This model has been proven to provide faster, more efficient counseling services that are widely accepted by digital generation students, as it adapts to their communication characteristics. In terms of substance, the Islamic values approach remains the main foundation in shaping students' character and morals, while the use of AI is a strategic tool for early identification, psychological condition monitoring, and increasing the digital engagement of counselees.

This synergy between technology and spirituality is the core innovation of this research. These results confirm and reinforce several findings from previous studies on the effectiveness of AI and Islamic counseling, while expanding the theoretical framework of religious values-based counseling in the digital era. Thus, this research provides theoretical and practical contributions to the development of an adaptive Islamic counseling service model that is relevant to the challenges of the times. Follow-up is needed in the form of broader quantitative testing of the effectiveness of this model in various other Islamic educational institutions, as well as digital competency training for counselors so that they are able to optimize the application of hybrid counseling in the field.

## **CONCLUSION**

This study shows that a hybrid-based Islamic counseling model that integrates artificial intelligence (AI) with Islamic educational values has proven to be effective in overcoming juvenile delinquency and strengthening students' mental health, in accordance with the research objectives. Key findings show that Natural Language Processing-based chatbots can detect students' stress levels early and provide recommendations for relevant Qur'anic verses, thereby improving spiritual awareness and emotional control. A total of 87% of participants experienced improved emotional balance after four weeks of intervention, confirming the great potential of AI technology as a responsive and contextual counseling tool. The implications of this study show the need to transform the policy of guidance services in Islamic universities to be more adaptive to the needs of the digital generation without abandoning spiritual values. The application of this model also contributes to the formation of the character of students who are resilient, religious, and able to deal wisely with modern social pressures. Going forward, further research is suggested to test the effectiveness of this model quantitatively in other Islamic educational institutions by involving more participants and cultural context variations. In addition, digital literacy and spiritual competence training for counselors needs to be developed so that the integration of technology and Islamic values can run optimally in real practice



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