COLLABORATIVE SYNERGY BETWEEN ISLAMIC EDUCATION TEACHERS AND SCHOOL COUNSELORS IN FOSTERING RELIGIOUS CHARACTER AND RESPONSIBILITY

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Abstract	This study investigates the collaborative synergy models between Islamic Religious Education (PAI) teachers and School Counselors (BK), designed to strengthen religious character and responsibility among students in Magelang City, Indonesia. Addressing the critical limitations of siloed character education amidst rising urban moral challenges, such as juvenile delinquency, this research argues that isolated interventions fail to address the holistic needs of students. Employing a Qualitative Case Study design, the research was conducted across five public junior high schools (SMP Negeri 1, 2, 3, 5, and 13) in Magelang City. Data were rigorously gathered using three fundamental techniques: (1) in-depth semi-structured interviews with 15 key informants to explore collaborative experiences and role divisions; (2) participant observation of daily religious habituations and counseling sessions; and (3) documentation analysis of guidance programs and student records to triangulate the findings. The findings reveal a comprehensive collaborative framework categorized into five operational models: (1) Preventive, utilizing habituation routines like GLISUCI (Scripture Literacy) and 5S; (2) Curative, applying psycho-theological counseling for behavioral restoration; (3) Thematic-Integrative, involving curriculum infusion; (4) Extracurricular, fostering experiential learning in Scouts and ROHIS (Islamic Spirituality); and (5) Consultative-Collaborative, focusing on parental engagement. The study demonstrates that this synergy effectively integrates theological norms (Aqidah) with psychological guidance, transforming student behavior from mere compliance into intrinsic responsibility. Despite identifying structural rigidities and epistemological gaps between the professions as persistent barriers, the study concludes that formalizing this collaboration through explicit institutional policy is critical. Such institutionalization is necessary to establish a unified, holistic character-building ecosystem capable of navigating the complexities of modern urban educational environments.
Keywords	Collaborative Synergy, Islamic Education, Religious Character, Responsibility, School Counselor.

INTRODUCTION

The urgency of character education in Indonesia currently faces a complex paradox, particularly in urban educational settings like Magelang City. Ideally, the National Education System Law (SISDIKNAS) mandates the cultivation of religious intellect and noble character as the ultimate goal of national pedagogy (Departemen Pendidikan Nasional, 2004; Lestari & 'Izzah, 2021). However, empirical reality in public junior high schools (SMP Negeri) reveals a disturbing trend of adolescent moral degradation that singular educational approaches have failed to curb. Komariah & Nihayah (2023) highlight that urban environments expose adolescents to severe moral crises, ranging from truancy to substance abuse, driven by socio-economic pressures. This is corroborated by data from the Magelang Police Department, which highlights a critical situation: a 7% increase in criminal cases involving youth was recorded in 2023, totaling 113 cases. Furthermore, during the Ramadan period of 2024 alone, 52 specific cases were uncovered, ranging from "sarong wars" (*perang sarung*) involving explosives to juvenile brawls. These statistics indicate that the traditional, fragmented approach is insufficient. In this existing model, Islamic Religious Education (PAI) teachers are often viewed solely as custodians of theological dogma (Natsir & Laelah, 2023), while School Counselors (BK) are seen as handlers of psychological issues (Muslihati, 2019). The academic problem lies in this "institutional silo," where moral cognition is disconnected from behavioral regulation, creating a gap that allows delinquency to thrive.

Addressing this critical gap requires a deeper investigation into the "Collaborative Synergy" between PAI and BK teachers, a concept that must transcend mere administrative coordination to become an integrated pedagogical strategy. Dong et al., (2019) emphasizes that without an effective collaborative model, schools miss vital opportunities for comprehensive character formation. In the specific empirical context of this study, which focuses on junior high school (SMP Negeri 1, SMP Negeri 3, SMP Negeri 5, SMP Negeri 11, and SMP Negeri 13 Magelang), preliminary observations indicate that schools are attempting to bridge this divide through local wisdom programs. For instance, SMP Negeri 5 has implemented GLISUCI (*Gerakan Literasi Kitab Suci*), while other schools emphasize the 5S culture (Smile, Greet, Say Hello, Polite, and Courteous).

However, this collaboration faces a complex interplay of supporting and inhibiting factors, creating significant academic anxiety. While a shared vision for holistic student well-being exists (Fakhruddin et al., 2025), systemic barriers persist that render these efforts sporadic rather than structural. These barriers include structural scheduling rigidities where teaching hours and

counseling services often conflict, and deep-seated epistemological divergence. As noted by Amin (2023), there is often a disconnect between the normative-theological approach of PAI (focusing on dogma) and the humanistic-psychological approach of Counseling (focusing on behavior). This study argues that this "institutional silo" is the root cause of the school's inability to prevent recent moral crises. Understanding these inhibiting factors is crucial for transforming ad-hoc cooperation into a structured, sustainable model of character education capable of withstanding the severe pressures of urban adolescent life, such as the lethal brawls and digital moral degradation witnessed in 2024.

Consequently, the synergy between PAI and BK is hypothesized to create a dual-process mechanism for fostering religious character and responsibility. This mechanism operates through Preventive measures, drawing on the logic of preventive psychiatry (Dave, 2025), where PAI teachers instill *Akidah* (faith) as an internal moral compass. Simultaneously, it employs Curative measures, where Counselors apply psychological techniques—such as Cognitive Behavioral Therapy (Karaburun & Çalışır, 2025) combined with spiritual advice (Arroisi & Himaya, 2023) to reinforce responsibility. By examining the specific forms of synergy in Magelang's public schoolscategorized into preventive, curative, thematic-integrative, extracurricular, and consultative models, this study seeks to answer how the convergence of spiritual guidance and psychological counseling can produce students who are not only religiously observant but also socially responsible. This investigation aims to prove that when religious values are internalized through psychological support, students develop a stronger resilience against moral degradation.

To position this study within the existing academic discourse, five recent studies (within the last five years) regarding teacher collaboration and character education were analyzed. First, Amin (2023) focused on the cooperation between PAI and BK teachers in overcoming student delinquency, finding that collaboration was primarily incidental and reactive to violations. Second, Rofiqi et al. (2025) examined the synergy performance in handling juvenile delinquency in Pegantenan, concluding that cooperation was coordinative but lacked a unified preventive framework. Third, Ramdan et al. (2023) investigated collaboration in vocational schools (SMK), highlighting the role of extracurriculars but focusing less on the psychological integration of the two roles in general public schools. Fourth, Fadhilah (2016) explored the synergy between teachers and parents during the pandemic, emphasizing external collaboration rather than the internal inter-teacher dynamic. Finally, Handoko (2023) analyzed discipline and religious values, finding that while discipline is

key, the specific mechanism of PAI-BK collaboration was not the primary focus.

Research gap and novelty about this research is that the analysis reveals that most existing research focuses on remedial or reactive collaboration (handling delinquency after it happens) or general character building. There is a scarcity of research that explores a structured, holistic model of collaboration that integrates Islamic Pedagogy with Psychological Counseling, specifically in Public Junior High Schools within an urban context. This study fills this gap by proposing a "Psycho-Theological" collaborative framework that covers not just curative measures, but also preventive, thematic, and consultative dimensions, specifically through local wisdom programs like GLISUCI.

The theoretically framework of this study is grounded in the intersection of Islamic education and psychological counseling principles. Islamic Education (PAI), as defined by primary sources such as Al-Ghazali, A. H (1995), is a holistic process not merely for knowledge acquisition but for the formation of a noble character (Akhlak) that aligns with spiritual truth. Teachers act as Murabbi (educators of the soul) who instill Aqidah to govern behavior. Complementing this, School Counseling (BK) refers to Rogers (1961) Humanistic Theory, which emphasizes unconditional positive regard and empathy to help students achieve self-actualization. Furthermore, Albert Bandura (1977) with his theory, Social Learning Theory suggests that students learn responsibility through modeling (Uswah Hasanah) provided by authority figures. In this study, the Collaborative Synergy is theoretically conceptualized as the integration of the PAI teacher's role as a moral model and the Counselor's role as a psychological facilitator. This combination creates a supportive ecosystem where religious values are not just taught as dogma but are internalized through psychological reinforcement.

Based on the identified problems and gaps, this study aims to investigate the collaborative models, implementation strategies, and potential solutions developed by Islamic Religious Education Teachers and School Counselors in public urban schools in Magelang. This research holds significant value in two dimensions: Theoretically, it contributes to the development of a "Psycho-Theological" educational model that bridges the epistemological gap between religious normativity and psychological humanism. Pragmatically, it offers a strategic blueprint for policymakers and school practitioners to institutionalize teacher collaboration, ensuring that character education is not a fragmented effort but a unified, systemic movement to foster a generation that is both religiously devout and socially responsible.

METHOD

This study adopts a Qualitative Case Study design, as defined by Creswell (2014), to provide an in-depth exploration of teacher collaboration within a real-world setting. The research is situated in Magelang City, specifically focusing on five Public Junior High Schools (SMP Negeri 1, SMP Negeri 3, SMP Negeri 5, SMP Negeri 11, and SMP Negeri 13). These institutions were selected to represent the diverse educational landscape of the city, ranging from high-pressure academic environments to schools emphasizing humanist and inclusive values.

To ensure the validity and depth of the findings, the data collection process was carried out using three complementary techniques aimed at achieving triangulation, as suggested by Fadli (2021). These methods were carefully chosen to provide a comprehensive view of the phenomenon under study: 1) In-depth Interviews: Data were gathered through semi-structured interviews with 15 purposively selected key informants. The respondents consisted of 5 Islamic Religious Education (PAI) teachers, 5 School Counselors (BK), and 5 students representing each of the researched schools. These interviews were designed to capture detailed narratives regarding their specific roles, the "Psycho-Theological" collaborative mechanisms, and their personal experiences in handling student moral degradation cases; 2) Participant Observation: The researcher conducted longitudinal field observations over a five-month period, specifically from August 2024 to May 2025. Observations focused on the implementation of collaborative character-building activities, including: outine religious habituation: Sholat Dhuha, Dzuhur congregation, and the morning Kultum; Specialized Programs: The implementation of GLISUCI (Gerakan Literasi Kitab Suci) at SMPN 5 and the 5S culture (Senyum, Salam, Sapa, Sopan, Santun) across all schools; Case Management: Direct observation of how PAI and BK teachers coordinated to handle specific disciplinary cases, such as student brawls or truancy; Documentation Analysis: To cross-verify interview and observation data, a thorough analysis of official documents was conducted. The reviewed documents included Lesson Plans (RPP) for PAI, Guidance Service Plans (RPL) for Counseling, student case records (e.g., the "Buku Pribadi Siswa"), and the strategic planning documents of the Musyawarah Guru Mata Pelajaran (MGMP).

Data Analysis The data analysis followed the interactive model by (Miles et al., 2014), tailored to the specific context of this study. Data Reduction: Raw data from interviews and field notes were filtered to focus specifically on themes related to "collaborative synergy." Irrelevant administrative details were discarded, retaining only information pertaining to preventive, curative,

and thematic collaboration models. Data Display: The reduced data were organized into structured matrices comparing the collaborative approaches of the five schools (e.g., comparing the Preventive Model of SMPN 11 with the Humanist Model of SMPN 13). This visualization highlighted patterns of "institutional silos" versus "integrated synergy." Conclusion Drawing/Verification: Initial conclusions regarding the effectiveness of the "Psycho-Theological" synergy were drawn and then verified against the empirical reality of recent student behavior trends (2024–2025) to ensure the findings were robust and reflective of the actual school ecosystems in Magelang.

FINDINGS AND DISCUSSION

Findings

The field research conducted across five Public Junior High Schools (SMP Negeri) in Magelang City involved 15 key informants, consisting of Islamic Religious Education (PAI) teachers, School Counselors (BK), and students. The data analysis reveals that the collaboration between PAI and BK teachers is not merely administrative but manifests as a structural synergy in fostering religious character and responsibility. The findings are categorized into three main dimensions: (1) The Operational Models of Collaboration, (2) The Implementation Flow of Character Building Strategies, and (3) The Identification of Strategic Barriers.

The Operational Models of Collaborative Synergy

The study identified that the synergy between PAI and BK teachers operates through five distinct models. These models function as an interconnected system to address students' moral and psychological needs. The comprehensive classification of these models is presented in Table

Table 1. Models of Collaborative Synergy in Magelang Public Schools

No.	Collaborative Model	Focus Area	PAI Teacher's Role (Theological)	School Counselor's Role (Psychological)	Operational Activity (Field Data)
1.	Preventive Model	Early prevention of moral degradation & habituation.	Instilling *Aqidah* and guiding religious rituals.	Reinforcing discipline, social etiquette, and emotional regulation.	• GLISUCI (Scripture Literacy Movement) • 5S Culture (Smile, Greeting, Politeness). • Morning Prayer (*Dhuha*).

2.	Curative Model	Handling behavioral deviations (e.g., truancy, bullying).	Providing religious advice and leading *Muhasabah* (reflection).	Conducting individual counseling using cognitive-behavioral approaches.	• Restorative Case Handling: Combining counseling with *Sholat Taubat*. • Home Visits.
3.	Thematic-Integrative	Integrating values into the curriculum.	Connecting Islamic values (*Dalil*) to daily life themes.	Translating values into soft skills and social responsibility.	• Curriculum Alignment: PAI teaches "Honesty"; BK teaches "Anti-Cheating."• Joint Lesson Planning (RPP/RPL).
4.	Extracurricular	Experiential learning outside the classroom.	Supervising worship consistency during activities.	Building leadership, teamwork, and social resilience.	• Scouts (*Pramuka*): Leadership camps. • Rohis: Islamic study groups. • PMR: Humanitarian activities.
5.	Consultative-Collaborative	Engaging the family and external ecosystem.	Using religious authority to communicate with conservative parents.	Providing data-driven behavioral reports to parents.	• Parenting Sessions. • Case Conferences: Involving teachers, parents, and principals.

Source: Field Data from 15 key Informants Across Five SMP Negeri (Public Junior High Schools) in Magelang

As illustrated in Table 1, the synergy between Islamic Religious Education (PAI) teachers and School Counselors (BK) in Magelang Public Schools is not a singular approach but operates through five distinct, interconnected models. These models function as a comprehensive system for character building, described as follows:

Preventive Model: Early Intervention through Habituation

The first model focuses on early prevention by establishing a religious ecosystem within the school. In this framework, the PAI teacher plays a theological role by instilling *Aqidah* (faith) and guiding religious rituals, while the School Counselor reinforces social etiquette and emotional regulation. This synergy is operationalized through Structural Habituation, most notably the GLISUCI (*Gerakan Literasi Kitab Suci* or Scripture Literacy Movement) and the 5S Culture (Smile, Greeting, Politeness). By integrating morning prayers (*Dhuha*) with discipline enforcement at the school gate, this model creates a "psycho-spiritual" condition that prepares students emotionally and spiritually before academic instruction begins.

Curative Model: Restorative Case Handling

When students exhibit behavioral deviations such as truancy or bullying, the collaboration shifts to a curative approach. The data reveals a move from punitive sanctions to Restorative Case Handling. In this model, the School Counselor leads with Cognitive-Behavioral approaches to diagnose the root causes of the behavior. Simultaneously, the PAI teacher provides Spiritual Counseling through *Nasihat Agama* (religious advice) and guides the student in *Muhasabah* (self-reflection). Field data indicate that this process often concludes with *Sholat Taubat* (repentance prayer), ensuring that the intervention heals both the psychological and spiritual aspects of the student.

Thematic-Integrative Model: Curriculum Alignment

This model integrates character values directly into the academic curriculum. PAI and BK teachers engage in Joint Lesson Planning to align their respective topics. The PAI teacher connects theological evidence (*Dalil*) to themes of daily life, while the Counselor translates these values into practical soft skills. A specific example found in the field is the alignment between the PAI lesson on "Honesty" and the BK guidance session on "Anti-Cheating." This synchronization ensures that students perceive moral values not just as religious dogmas but as practical responsibilities in their academic life.

Extracurricular Model: Experiential Learning

The synergy extends beyond the classroom through experiential learning activities such as Scouts (*Pramuka*), Rohis, and the Red Cross (PMR). In this model, the roles are complementary: the School Counselor focuses on building Leadership, Teamwork, and Social Resilience during physical activities, while the PAI teacher oversees Worship Consistency. For instance, during camping activities, PAI teachers ensure that congregational prayers are strictly observed. This model instills the understanding that social leadership and religious obedience must coexist in real-world interactions.

Consultative-Collaborative Model: Family Engagement

The final model addresses the external ecosystem by involving the family. This functions as a Strategic Alliance during Parenting Sessions and Case Conferences. The PAI teacher utilizes religious authority to communicate effectively with parents regarding moral issues, which is particularly effective with conservative families. Meanwhile, the School Counselor provides

objective, data-driven behavioral reports. This dual approach bridges the gap between school values and the home environment, minimizing value conflicts and ensuring consistent support for the student's character development.

Implementation Strategy Flow

The implementation of the collaborative models follows a structured cycle within the school's academic calendar. The synergy is not random but follows a specific workflow involving planning, execution, and evaluation. The detailed breakdown of this implementation cycle is presented in Table 2.

Table 2. Strategic Implementation Flow of Collaborative Synergy between PAI Teachers and School Counselors

No.	Phase	Strategic Focus	Synergistic Mechanism (The Role of Collaboration)	Operational Output (Field Data)
1.	Joint Planning &Synchronization	Curriculum & Needs Mapping *(Administrative Alignment)*	PAI Teacher: Formulates moral objectives in *Lesson Plans* (RPP) centered on *Aqidah* and *Akhlak*. Counselor (BK): Aligns *Guidance Service Plans* (RPL) to address corresponding psychological/social skills. Joint Action: Mapping student vulnerability data to tailor the spiritual approach.	•Synchronized Documents (RPP & RPL). •Example: Topic *"Adab"* (PAI) aligned with *"Interpersonal Skills"* (BK). • Identification of at-risk students for early intervention.
2.	Action & Habituation	Psycho-Spiritual Conditioning *(Execution in Intrakurikuler & Extrakurikuler)*	PAI Teacher: Supervises theological Correctness (e.g., *Tajwid* in scripture reading, prayer motions) and leads spiritual motivation (*Kultum*). Counselor (BK): Monitors behavioral compliance, emotional readiness, and social interaction during activities. Joint Action: Dual supervision in routine programs.	• GLISUCI Program (SMPN 5 & 13): PAI ensures reading accuracy; BK ensures discipline. • 5S Culture: Greeting students at the gate together. • Scouts: Integrating leadership training with obligatory prayers.

| 3. | Integrated Evaluation | Restorative & Solutive Feedback *(Handling Deviations)* | PAI Teacher: Provides a theological perspective on the violation (sin/moral breach) and guides repentance (*Istighfar/Sholat Taubat*). Counselor (BK): Analyzes psychological triggers (trauma, family issues) and provides behavioral therapy. Joint Action: Conducting Case Conferences and Home Visits to align school-home values. | • Joint Case Conference: Decision-making that avoids purely punitive measures. • Home Visits: A tripartite meeting (Teachers-Parents-Student) to harmonize religious and behavioral expectations at home. |

Source: Field Data from Strategic Implementation Phases across five SMP Negeri (public junior high schools) in Magelang

Based on Table 2, the collaborative cycle begins with Phase 1: Joint Planning. Field data indicates that effective collaboration starts with the synchronization of administrative documents. PAI teachers utilize the *Lesson Plans* (RPP) to outline moral objectives, while School Counselors align these with their *Guidance Service Plans* (RPL). For instance, when PAI plans to teach the concept of "Adab" (manners), Counselors prepare sessions on "Interpersonal Communication Skills." This phase also involves mapping student needs, where Counselors share data regarding students' family backgrounds, allowing PAI teachers to tailor their spiritual approach to specific student vulnerabilities.

Phase 2: Action & Habituation represents the execution stage, characterized by "Psycho-Spiritual Conditioning." The most prominent finding here is the dual-role supervision in the GLISUCI (*Gerakan Literasi Kitab Suci*) program. While PAI teachers focus on the accuracy of scripture reading, Counselors focus on student behavioral compliance. In extracurriculars like Scouts, the synergy is strictly operational; Counselors manage physical and leadership activities, whereas PAI teachers ensure that religious obligations (prayers) are not neglected during field camps, reinforcing that responsibility applies to both God and society.

The cycle concludes with Phase 3: Integrated Evaluation. This phase is critical for handling deviations. Data reveals that schools in Magelang utilize Joint Case Conferences to resolve issues like truancy or bullying. *Instead* of unilateral punishment, PAI and BK teachers combine their insights on religious adherence and psychological stability to formulate a restorative intervention

plan. This phase often extends to Home Visits, where both teachers visit the student's family to ensure that the values taught at school are supported at home, creating a consistent character-building ecosystem.

The Identification of Strategic Barriers

While the collaborative models have shown efficacy, the study reveals that the implementation of synergy between PAI and BK teachers is not without significant challenges. The data analysis from Chapter VI identifies fundamental barriers that hinder the optimization of this "Psycho-Theological" framework. These barriers are not merely technical but are deeply rooted in the structural and epistemological differences between the two professions.

The identification of these strategic barriers is categorized into three main dimensions: (1) Epistemological & Professional Divergence, (2) Structural & Institutional Constraints, and (3) Ecosystemic Discontinuity. The detailed classification of these barriers is presented in Table 3.

Table 3. Strategic Barriers in PAI-BK Collaboration at Magelang Public Schools

No.	Barrier Dimension	Specific Issue (Field Data)	Impact on Collaboration	Empirical Evidence (Data Source)
1.	Epistemological & Professional Divergence	Perbedaan Paradigma: PAI focuses on Normative/Dogmatic aspects (Fiqh/Dalil), while BK focuses on Humanistic/Psychological aspects.	Creates a "disconnect" in handling student cases. PAI tends to judge based on *sin/reward*, while BK focuses on *mental health/trauma*, leading to unsynchronized interventions.	*"Islamic Religious Education (PAI) teachers tend to prioritize the theoretical aspects of religious doctrine, whereas Guidance and Counseling (BK) teachers place greater emphasis on a personalized approach... challenges arise when attempting to integrate these distinct methodologies." (Informant ABC, SMPN 11).*
2.	Structural & Institutional Constraints	Rigiditas Jadwal & Beban Admin: Limited time for coordination due to heavy teaching loads and administrative burdens.	Collaboration becomes incidental rather than planned. Teachers struggle to find a common time to design joint programs (RPP/RPL integration).	*"We are frequently impeded by temporal constraints... making it difficult for us to engage in intensive mutual coordination." (Informant ANS, SMPN 1).*

3.	Infrastructural & Competency Gaps	Minimnya Media & Kompetensi: Lack of shared supporting facilities and limited knowledge about collaborative patterns.	Reduces the effectiveness of interventions. Teachers revert to traditional methods (lectures) rather than innovative collaborative counseling.	*"Limitations in supporting infrastructure... coupled with minimal support from educational media and school policy frameworks." (Data Analysis, Chapter VI).*
4.	Ecosystemic Discontinuity	Disparitas Nilai Sekolah-Rumah: Lack of parental support and different value systems at home.	The "Habituasi" built at school collapses at home. Students experience cognitive dissonance between school values and home reality.	*"The discordance between school-based education and domestic habits renders the internalization of values suboptimal." (Informant HB, SMPN 11).*

Source: Field Data on Barriers to Collaboration Across Five SMP Negeri
(Public Junior High Schools) in Magelang

As illustrated in Table 3, the barriers to effective collaboration are multi-layered, extending beyond mere technical difficulties into fundamental structural and professional differences. The detailed explication of these barriers, grounded in the research findings, is described as follows:

Epistemological and Professional Divergence

The first and most profound barrier identified in the study is the Epistemological Gap, a fundamental difference in how PAI teachers and School Counselors view student behavior. Field data obtained from SMPN 11 and SMPN 13 indicate a significant clash in professional paradigms. PAI teachers predominantly operate through a "Normative-Theological" lens, interpreting student actions in terms of religious compliance, sin, and reward (*pahala*). In contrast, School Counselors utilize a "Humanistic-Psychological" lens, focusing on mental health, emotional stability, and underlying trauma.

Empirically, this divergence creates an operational disconnect. An informant from SMPN 11 (Teacher ABC) explicitly stated that conflicts often arise when attempting to merge these perspectives. While the two roles should ideally be complementary, the lack of a unified framework often leads them to operate in parallel rather than in synergy. The practical consequence is that a student may receive "religious advice" that is doctrinally correct but fails to address the underlying "psychological distress" driving their behavior, rendering the intervention less effective.

Structural and Institutional Rigidities

The second barrier moves from the philosophical to the logistical: Structural Constraints within the school system. The study found that while there is a genuine desire among teachers to collaborate, their efforts are frequently hampered by rigid scheduling and heavy administrative workloads.

Data from SMPN 1, particularly from Informant ANS, highlights that "limited time" prevents the intensive coordination required for effective synergy. Ideally, collaboration requires joint planning, as proposed in the *Thematic-Integrative Model*. However, due to the high teaching hours required for certification and the burden of administrative duties, teachers are often forced to work in "silos" (isolation). Consequently, the collaboration shifts from being proactive (planning together to prevent moral degradation) to being reactive (meeting only when a violation or problem has already occurred), which limits the preventative potential of the partnership.

Ecosystemic Discontinuity (The School-Home Gap)

The final barrier, and perhaps the most challenging to control, is the Discontinuity in the Educational Ecosystem. The research analysis in Chapter VI emphasizes that the synergy painstakingly built by PAI and BK teachers within the school often hits a "wall" when students return to their home environments.

Interviews with counselors, specifically Informant HB, reveal a critical "disharmony between school education and home habits." For instance, while the school rigorously enforces programs like *GLISUCI* (scripture literacy) and the *5S culture* to build character, students often return to a family environment that is permissive or neglectful. This discrepancy creates a state of cognitive dissonance for the students; they are torn between the values of responsibility and religious character taught at school and the lack of reinforcement at home. This ecosystemic gap frequently leads to a regression in student behavior, undermining the sustainability of the character-building efforts initiated by the teachers.

Discussion

This study provides empirical evidence that the collaboration between Islamic Religious Education (PAI) teachers and School Counselors (BK) in Magelang City has evolved beyond administrative coordination into a "Psycho-Theological Synergy." The findings reveal five operational models: (1) Preventive, (2) Curative, (3) Thematic-Integrative, (4) Extracurricular, and (5) Consultative-Collaborative. These findings corroborate the systems theory perspective of

(Achmad et al., 2023; Sesinyi & Gcelu, 2023) who argue that sustainable development in education requires a collaborative model where stakeholders operate as an interconnected support system rather than isolated entities. This is further supported by (Farrell, 2023) and bucholtz, et al., (2015), who posit that educational partnerships must transcend superficial cooperation to achieve deep structural integration. This research demonstrates that integrating theological norms (Aqidah) with psychological approaches establishes a character ecosystem that effectively dismantles the "institutional silos" criticized by (Muslihati, 2019; Natsir & Laelah, 2023). Moreover, Mariyono (2024) emphasizes that such convergence is essential in managing multicultural values and educational forces.

The Dialectics of Preventive and Curative Models: Behaviorism, Humanism, and Theology. In the Preventive dimension, the study identified structural habituation practices such as GLISUCI (Scripture Literacy) and the 5S culture. These findings validate Dave's theory of preventive psychiatry, confirming that PAI teachers' strengthening of Aqidah serves as "mental immunization" against the urban moral degradation highlighted by Komariah & Nihayah (2023). This approach is reinforced by recent findings from (Damanik et al., 2025), who argue that promotive and preventive strategies in basic education are far more effective than reactive measures in shaping healthy behaviors.

The mechanism of this habituation can be theoretically explained through Elson & Przybylski (2017) Operant Conditioning. The findings show that consistent positive reinforcement (praise, spiritual rewards) provided by teachers strengthens the repetition of religious behavior. Furthermore, this process is reinforced by (Bandura, 1977) Social Learning Theory. As (Handoko, 2023) notes, discipline is formed through modeling; when students observe PAI teachers demonstrating transcendental submission and BK counselors modeling emotional stability, they internalize responsibility through vicarious learning. This aligns with Fahrina et al., (2025) regarding the implementation of noble religious values through role-modeling, supporting (Dewey, 1920) assertion that character is formed not through passive instruction but through continuous, habitual interaction with the environment.

In the Curative dimension, the synergy applies a restorative approach that merges psychological and theological healing. While (Husna et al., 2023) focused on resolving subconscious conflicts and (Rogers, 1961) emphasized unconditional positive regard and empathy, this study found that PAI teachers complement these psychological techniques with the Islamic concept of

Tazkiyatun Nafs (purification of the soul) as conceptualized by (Al-Ghazali, A. H, 1995). Counseling does not end at emotional catharsis (BK domain) but proceeds to spiritual repentance or Sholat Taubat (PAI domain). This convergence aligns with (Laili & Prautomo, 2024) Cognitive Behavior Therapy (CBT) regarding the correction of cognitive distortions, but extends it into what (Arroisi & Himaya, 2023) and (Badri, 2013) described as Islamic psychotherapy: healing the soul (nafs) to rectify behavior. Recent studies by (Apriyadi, 2022) and (Bahiroh & Suud, 2020) also, confirm that integrating religious spirituality into counseling significantly aids in overcoming anxiety and behavioral disorders, a synergy that (Manurung et al., 2025) Identifying is crucial for assisting subject teachers in handling problematic students.

Thematic and Extracurricular Integration: Scaffolding and Moral Development, In the Thematic-Integrative and Extracurricular models, the findings reveal deep collaboration in lesson planning (RPP) and field activities (Scouts/ROHIS). This aligns with (Vygotskij & Cole, 1981) concept of the Zone of Proximal Development (ZPD). The PAI-BK collaboration creates a "dual scaffolding" system: PAI provides the moral-spiritual scaffold, while BK provides the social-emotional scaffold, allowing students to reach higher levels of character development than they could achieve independently, a dynamic recently observed by (Fakhruddin et al., 2025) in collaborative learning environments. (Maulida, 2023) Further argues that thematic-integrative learning is vital for developing 21st-century skills.

The study indicates that this synergy guides students through the moral stages proposed by (Kohlberg & Hersh, 1977). Students are guided from the pre-conventional stage (obeying rules to avoid punishment) toward the post-conventional stage (acting based on universal ethical principles and religious consciousness). In extracurricular contexts, students utilize (Gardner, 1999) interpersonal and existential intelligence. Unlike (Piaget, 1952) view of moral development as an individual cognitive process, this study suggests that responsibility is formed through social construction within an environment intentionally engineered by both educators. This supports (Anton et al., 2025) who emphasize that collaborative design in extracurricular programs fosters stronger character engagement, and (Black & Wilson, 2025), who highlight the importance of digitally mediated collaboration. Furthermore, (Annisa et al., 2024) and (Masloman et al., 2024) demonstrate that religious extracurricular activities are pivotal in strengthening religious character values.

Comparison with Previous Studies Positioning these findings against existing literature highlights significant novelty. Previous studies by (Amin, 2023; Ramdan et al., 2023; Rofiqi et al., 2025) concluded that PAI-BK collaboration is predominantly "incidental," "reactive," and often limited to handling delinquency. In contrast, this study proves that in Magelang, collaboration has shifted toward a "structural" and "preventive-developmental" model.

Furthermore, while Piao & Rangra (2024) and Sa'adah & Haqq (2022) focused on external synergy (teacher-parent), this study deepens the understanding of internal inter-professional dynamics. (Dong et al., 2019) suggests that teacher mindfulness and emotional intelligence synergy are crucial; this study extends that premise by adding the theological dimension. The findings challenge the assumption that PAI and BK possess incompatible epistemologies (normative vs. humanistic); instead, as supported by Marlia et al. (2023), this research demonstrates that both can fuse into a mutually reinforcing comprehensive service model, or what would be defined as a true collaborative consultation. This is also critical given the findings of Afia & Malik (2024) and Cahyanto et al. (2025), who stress the necessity of stakeholder engagement, yet Adiyono et al. (2025) warn of the new challenges posed by digital reliance, necessitating even stronger teacher collaboration.

Critical Insight and Antithesis: From Epistemological Disparity to Institutionalization Despite the efficacy of this model, the study identifies a critical antithesis: the persistence of epistemological disparity and structural rigidity. Data reveals that PAI teachers often remain entrenched in a normative paradigm (focusing on sin/reward), whereas BK teachers operate within a humanistic paradigm (focusing on empathy/non-judgment). As hinted by (Hamka, 1984) regarding the complexity of human personality, if this divergence is unmanaged, it can lead to value confusion. Additionally, (Alamin et al., 2024) warn of the "hidden curriculum" gaps that can occur in student activities without cohesive oversight.

Therefore, the author proposes that this collaboration must no longer rely on personal initiative or school culture alone but must be elevated into a formal Institutional Policy. There is an urgent need for an "Integrative Counseling Protocol" that mandates Joint Case Conferences and the collaborative drafting of guidance curricula (RPL) and lesson plans (RPP), responding to the curriculum challenges noted by (Hamdi et al., 2025). This aligns with Queupil and Cuenca (Queupil & Cuenca Vivanco, 2022), who argue for permanent collaborative instances to navigate educational crises, and (Assalihee et al., 2024) who advocate for Lesson Study as a transformative tool. Without

formal institutionalization, the PAI-BK synergy remains fragile. This solution transcends the recommendations of prior studies by offering a systemic engineering approach to lock in the sustainability of character education, ensuring students become, as (Lickona, 1991) envisioned individuals who possess moral knowing, moral feeling, and moral action.

CONCLUSION

This study successfully demonstrates that the collaboration between Islamic Religious Education (PAI) teachers and School Counselors (BK) in Magelang City has evolved beyond mere administrative coordination into a structured "Psycho-Theological Synergy." By integrating theological norms (Aqidah) with psychological approaches, this research identifies five operational models Preventive, Curative, Thematic-Integrative, Extracurricular, and Consultative—that function as a comprehensive ecosystem for character development. These findings refute the notion that religious dogmatism and humanistic psychology are incompatible; instead, they prove that when synchronized, PAI teachers provide the moral compass (moral knowing), while Counselors facilitate the emotional regulation (moral feeling) necessary for intrinsic student responsibility.

Theoretically, this research contributes to the reconstruction of character education by bridging the epistemological gap between the normative-theological approach and the humanistic-psychological approach. The resulting "Psycho Theological" framework offers a dual-protection mechanism: it immunizes students against moral degradation through religious habituation (GLISUCI, 5S) and restores behavioral deviations through restorative counseling (Cognitive Behavioral Therapy combined with Sholat Taubat). This synergy ensures that student character is built not only on compliance with school rules but on a deep-seated spiritual and psychological consciousness.

However, the sustainability of this synergy faces significant challenges, primarily due to structural rigidities, administrative burdens, and persistent epistemological divergence between the two professions. Consequently, this study strongly recommends that school stakeholders and policymakers move beyond relying on incidental cooperation. It is imperative to formalize this collaboration through explicit institutional policies, such as mandatory Joint Case Conferences and integrated curriculum planning. Only through such institutionalization can the "siloed" educational approach be dismantled, ensuring a holistic and resilient character-building system capable of navigating the complexities of modern urban adolescence.

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