

DISSEMINATION OF ISLAMIC VALUES AMONG YOUNG FACTORY WORKERS IN THE DE KERATON KOSAMBI HOUSING COMPLEX

Arief Nur Apriyanto¹

¹Sekolah Tinggi Agama Islam Publisistik Thawalib Jakarta, Indonesia; Ariefnurapriyanto@gmail.com * (Corresponden)

ABSTRACT

Background

The De Keraton Kosambi housing complex in Karawang is predominantly inhabited by young factory workers who face difficulties in participating in regular religious activities despite having received religious education. The influence of social media and the scarcity of study forums reduce their motivation to worship.

Purpose

This dissemination program aims to strengthen the understanding and practical application of Islamic values in a relevant manner within the daily lives of the youth residing in the area.

Implementation Method

The implementation employed a Participatory Action Research (PAR) method utilizing laptops, projectors, and educational materials.

Result

The community service outcomes at De Keraton Kosambi demonstrate that coordination with community leaders and field observations significantly aid in understanding the conditions and needs of the young factory workers. The dissemination activities focused on reinforcing Tawhid (the oneness of God), fiqh of worship, and the practical application of Qur'anic values tailored to their work schedules. Interactive and practical methods successfully enhanced participants' motivation to perform religious duties amid their busy routines. Participants were also able to internalize Islamic values as guiding principles for life and work ethics, making the program effective in strengthening faith and cultivating harmonious Islamic character.

Conclusion

the dissemination program effectively increased the understanding and practice of Islamic values among young factory workers, thereby reinforcing faith and fostering a practical and contextual Islamic work ethic.

Keywords

Dissemination, Islam, Youth



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INTRODUCTION

De Keraton Kosambi Housing Complex is one of the largest residential areas in Kosambi, Karawang, West Java, experiencing rapid development with a significant population of residents, predominantly young factory workers employed in the surrounding industrial zones. Its strategic location, merely ten minutes from the Pantura Road, facilitates residents' mobility. The complex is in close proximity to public facilities such as the train station, Karawang East toll gate, traditional markets, minimarkets, schools, hospitals, community health centers, and recreational amenities. The majority of the residents consist of young families and factory-working youth who face challenges in consistently participating in religious activities. Although there is a mushola (prayer room) available, its utilization remains limited due to work-related busyness. Observations indicate that while these youths have received both formal and non-formal religious education, the practical implementation of Islamic values in their daily lives remains weak. The lack of interactive study forums combined with the pervasive influence of social media further diminishes their motivation for worship.

In response to these conditions, a community service program entitled "Dissemination of Islamic Values among Young Factory Workers in the De Keraton Kosambi Housing Complex" was initiated, employing a practical and contextually relevant approach. Community service serves as a vehicle for the application and development of knowledge and technology beyond the academic environment, aimed at enhancing students' educational quality as well as developing their social competencies and personalities (Syardiansah, 2019). Through this program, students can apply their acquired knowledge to assist in resolving social, economic, educational, and religious issues within the community, while simultaneously shaping themselves into agents of change (Ibrahim et al., 2023). Therefore, it is essential to adopt a *dawah* (Islamic outreach) approach that is both interactive and relevant to the daily lives of the youth, in order to strengthen their understanding and practice of Islamic values. This aligns with Qur'anic teachings which emphasize inviting to good, commanding the right, and forbidding wrong (Iskandar, 2019).

The dissemination of Islamic values integrates spiritual principles such as *tawakkul* (trust in Allah) and *ikhtiar* (effort) with modern psychological techniques including cognitive restructuring and guided imagery, aimed at supporting the mental health of Muslim clients (Faizal et al., 2025). Counselors are expected to uphold ethical standards grounded in Islamic law (*sharia*), demonstrating integrity and honesty, which are crucial for effective counseling (Haryati, 2018). This approach addresses specific psychological issues such as depression and scrupulosity by incorporating the values of *rida* (contentment) and *sabr* (patience) in therapy (Md Rosli et al., 2021). Therapeutic models like Traditional Islamically Integrated Psychotherapy (TIIP) combine spiritual interventions with cognitive and emotional techniques, yielding positive outcomes in alleviating distress among Muslim patients (Khan et al., 2023). Practical applications include the use of Qur'anic verses and prayers tailored to client needs, as demonstrated in documented case studies (Hussein Rassool, 2024). Moreover, social workers are encouraged to integrate Islamic values in community practice to enhance therapeutic effectiveness and cultural understanding (Pathan, 2016).

Islamic counseling for youth involves the integration of religious and spiritual values within the therapeutic process, consistent with Islamic beliefs and practices (Rassool, 2015). This approach provides guidance based on the Qur'an and Sunnah to assist youth in overcoming psychological and social challenges from a faith-based perspective (Diponegoro et al., 2020). Islamic counselors serve as role models by embodying *sharia*-compliant behavior, which is critical for adolescents confronting identity crises and developmental challenges (Kushendar & Fitri, 2018). Muslim youth also face issues such as bullying and discrimination, particularly in Western societies, which may

have adverse psychosocial effects. Multicultural competent school counselors play an important role in supporting these individuals (Ermis-Demirtas, 2021). Counseling techniques utilized include solution-focused counseling, creating a comfortable environment, and employing scaling and miracle questions (Mulawarman et al., 2023). Research on Islamic counseling continues to expand with numerous publications contributing to the field (Ifdil et al., 2023). The provision of quality counselor training is vital for enhancing the effectiveness of counseling services (Situmorang, 2017).

IMPLEMENTATION METHOD

The Community Service Program employed the Participatory Action Research (PAR) approach, aiming to actively involve the community throughout all stages of the activities. In the program titled *“Strengthening Islamic Values among Young Factory Workers in the De Keraton Kosambi Housing Complex,”* this method was chosen to ensure that the youth, as the primary target group, could actively participate in planning, implementing, and evaluating the activities. The PAR approach emphasizes close collaboration between program facilitators and participants, ensuring that the outcomes align with the actual needs of the community. The tools used included writing instruments such as notebooks, pens, and markers to support discussions and note-taking. Additionally, presentation equipment such as laptops, projectors, and screens were prepared for material delivery. Participants' comfort was also prioritized by providing mats or chairs and a simple sound system. Supporting media, including the Qur'an and Islamic reference books, served as important material sources for the outreach activities.

The program implementation began with the preparation stage, which included location surveys, needs analysis, and scheduling. This was followed by socialization to the local youth to introduce the program and encourage their active participation. The core stage consisted of thematic studies covering the understanding of Tawhid (the oneness of God), practical fiqh of worship, and strengthening work spirit based on Qur'anic values, delivered through interactive lectures, discussions, and Q&A sessions to enhance participant engagement. After the core activities, a joint reflection was conducted to assess participant understanding and gather feedback. The final stage involved evaluation and report writing to measure the program's success and plan follow-up activities to ensure the continued application of Islamic values. The program ran for one month, from July 21 to August 21, 2025, regularly every Monday to Friday from 8:00 PM to 9:30 PM Western Indonesia Time (WIB), adjusted to the participants' schedules, most of whom are factory workers with busy daytime activities.

Table 1. Schedule of Community Service Program Activities at De Keraton Kosambi Housing Complex, Karawang Regency

| Theme | Activity Title | Date |
|--|--|---------------------------|
| Field Observation | Coordination with Community Leaders & RT/RW | Monday, July 21, 2025 |
| | Environmental Observation & Informal Discussion | Tuesday, July 22, 2025 |
| | Home Visits for Religious Needs Identification | Wednesday, July 23, 2025 |
| | Leisure Time Survey & Interest in Guidance | Thursday, July 24, 2025 |
| | Material Planning & Active Participant Mapping | Friday, July 25, 2025 |
| Instilling Tawhid as Provision for a Muslim Worker | Review of Tawhid Understanding | Monday, July 28, 2025 |
| | The Danger of Modern Shirk among Laborers | Tuesday, July 29, 2025 |
| | Tawhid as Motivation for Life and Work | Wednesday, July 30, 2025 |
| | Purification of the Heart from Hidden Shirk | Thursday, July 31, 2025 |
| Fiqh of Worship in Daily Life of Muslim Workers | Review & Practical Exercises | Friday, August 1, 2025 |
| | Taharah: Ablution (Wudhu) and Tayammum in Emergency Situations | Monday, August 4, 2025 |
| | Prayer Amid Work Schedule | Tuesday, August 5, 2025 |
| | Fasting & Zakat for Workers | Wednesday, August 6, 2025 |
| | Practical Worship at the Workplace | Thursday, August 7, 2025 |
| Worship Case Simulation | Friday, August 8, 2025 | |

| | | |
|---|--|----------------------------|
| Qur'an and Islamic Work Spirit for Muslim Workers | Revision of Short Surahs & Basic Tajwid | Monday, August 11, 2025 |
| | Recitation Amid Busy Work | Tuesday, August 12, 2025 |
| | Qur'anic Verses Motivating Islamic Work Ethics | Wednesday, August 13, 2025 |
| | Incorporating the Qur'an into Daily Life | Thursday, August 14, 2025 |
| | Closing & Reflection | Friday, August 15, 2025 |

RESULTS AND DISCUSSION

Observation of Community Service Site Conditions

On Monday, July 21, 2025, community service students conducted initial coordination with community leaders and the local neighborhood head (Ketua RT), Mr. Fuad Fadillah, within the De Keraton Kosambi Housing Complex. This meeting aimed to introduce the work program, particularly the dawah (Islamic outreach) activities targeted at young factory workers. During the discussion, the students explained the program's objectives, the themes of the religious studies to be addressed, and the forms of support required to ensure the effectiveness of the activities. This coordination also served as a means to establish good relations with neighborhood administrators to obtain official permission and community support. The meeting concluded with the determination of the primary location for the dawah activities at the residence of Mr. Arrizal Sifaunnafi (Block L14 No.10), along with an initial strategy to engage the youth in active participation. This activity formed a critical foundation for designing dawah steps tailored to the social conditions and needs of the community, particularly the youth working in a demanding and shift-based work system.

In the following days, the students continued the program with field observations and direct interactions with residents. On Tuesday, July 22, 2025, observations were made regarding religious facilities such as the mushola (prayer room), its usage rates, and informal discussions with residents to understand worship habits and youth involvement. It was found that the shift work pattern posed a major obstacle to participation in religious activities. On Wednesday, July 23, 2025, students visited homes of residents with young factory workers to identify their needs and challenges in performing worship. Many expressed difficulty attending religious study sessions due to time constraints, despite having a solid religious background. Subsequently, on Thursday, July 24, 2025, a survey was conducted to explore leisure time and interest in types of religious activities. The results indicated that most youth had free time from after Maghrib prayer until 10:00 PM WIB and preferred light, practical, and interactive religious studies that are relevant to everyday life.



Figure 1: Gathering Youth and Planning Outreach Activities

On Friday, July 25, 2025, students planned the Islamic counseling materials based on data collected from observations, home visits, and previous surveys. The materials were focused on three

main topics: strengthening Tawhid (the oneness of God), understanding the fiqh of worship, and introduction to the Qur'an along with its application in modern life. This activity also involved mapping participants who showed commitment to attend regularly. Based on coordination with the neighborhood head and community leaders, it was agreed that the dawah activities would be conducted at the residence of Mr. Arrizal Sifaunnafi, located at De Keraton Housing Block L14 No. 10. This planning represented a crucial initial step to ensure the program was structured, effective, and aligned with community needs. Observation is a vital technique in data collection that involves the use of all senses, not just sight (Khaatimah & Wibawa, 2017). In the context of community service, field observation enables students to gain direct understanding of the social, cultural, and religious conditions of the community, thereby allowing dawah strategies to be designed in a targeted and contextual manner.

Islamic Counseling on Instilling Tawhid as a Foundation for a Muslim's Work Life



Figure 2: Explanation of Tawhid

On Monday, July 28, 2025, community service students conducted a counseling session reviewing the understanding of Tawhid with young factory workers in the De Keraton Kosambi Housing Complex. The activity took place at the residence of Mr. Arrizal Sifaunnafi, Block L14 No. 10. The students delivered material covering the definition of Tawhid, its divisions (Uluhiyyah, Rububiyyah, and Asma' wa Sifat), and its connection to the first pillar of faith (rukun iman), which is belief in Allah SWT. The presentation was delivered simply and tailored to the participants' daily life context—for example, helping them realize that sustenance, health, and success are ultimately decreed by Allah alone. To deepen comprehension, the students encouraged active discussion, Q&A sessions, and sharing of spiritual experiences in applying the values of faith both at home and in the workplace. The session concluded with a reflection segment in which participants wrote down concrete actions they intended to practice daily as a form of actualizing their faith and strengthening correct aqidah (creed).

Over the following four days, from Tuesday to Friday, July 29 to August 1, 2025, the students continued the counseling program by delivering interconnected follow-up materials. On the second day, the focus was on the dangers of modern forms of shirk (associating partners with Allah) that often occur unconsciously, such as relying on lucky numbers or objects believed to possess special powers. Participants were divided into small groups to discuss personal experiences and identify behaviors that might lead to hidden shirk. Wednesday's session emphasized Tawhid as a source of work motivation for youth, highlighting values such as honesty, discipline, and responsibility at work as forms of worship. On Thursday, the students guided participants through heart purification practices involving introspection, dhikr (remembrance of Allah), and intention evaluation. The week

concluded on Friday with a review session and practical simulation of the materials, followed by a group prayer and participants' written commitments to apply the values of Tawhid in their lives, both at home and in the workplace.

Tawhid is a central concept in Islamic teachings, affirming that only Allah is worthy of worship and is the source of all power and provision. The Qur'an reinforces this principle in Surah Az-Zariyat, verse 56, stating that the primary purpose of human creation is to worship Allah SWT. Worship in Islam extends beyond ritual acts such as prayer and fasting to encompass all aspects of life intended for Allah, including work activities (Tanjung, 2023). The Prophet Muhammad SAW emphasized the importance of professional work, as reflected in the hadith: "Indeed, Allah loves a servant who, when he works, does it with itqan (professionalism)" (HR. Thabrani). Grounded in Tawhid, a Muslim maintains honesty and trustworthiness while avoiding reprehensible behaviors such as fraud and corruption (Harahap, 2022). Therefore, instilling the value of Tawhid functions not only as a spiritual foundation but also as an ethical guideline for modern professional life.

Islamic Counseling on Fiqh of Worship in the Daily Life of Muslim Workers



Figure 3: Discussion and Question & Answer Session

From August 4 to August 8, 2025, community service students continued religious guidance activities focusing on the practical fiqh of worship in the lives of Muslim workers. The program began with training on purification (thaharah), particularly ablution (wudhu) and dry ablution (tayammum) under emergency conditions. These sessions were conducted practically and interactively at the residence of Mr. Arrizal Sifaunnafi, Block L14 No. 10, De Keraton Kosambi Housing Complex. In the following days, the material covered strategies for maintaining the five daily prayers amid demanding work schedules, understanding fasting and zakat obligations for workers, and integrating worship practices into daily work routines, such as dhikr (remembrance of Allah) and brief prayers. The program culminated with realistic case simulations that allowed participants to apply all learned material contextually. This initiative not only emphasized the legal aspects of worship but also encouraged participants to evaluate their habits and seek solutions to maintain consistent worship in challenging work environments.

Fiqh of worship is a crucial aspect of daily life for Muslim workers as it provides practical guidelines for fulfilling religious duties amidst work demands. Fiqh goes beyond theoretical legal discourse by offering solutions to worship-related challenges faced by workers, such as limited time for prayers or physical constraints during fasting. Prayer, as the pillar of religion, must be upheld even in demanding work conditions. Understanding dispensations (rukhsah), such as combining (jama') and shortening (qashar) prayers, is therefore essential. Furthermore, obligations like zakat and ensuring the permissibility (halal) of one's income form an integral part of a blessed professional life (Nurhayati, 2018). Through a fiqh-based approach, workers can wisely manage their time,

intentions, and actions, thereby avoiding neglect of worship despite busy and sometimes unsupportive work environments.

Besides serving as a guideline for formal worship, fiqh of worship also shapes spiritual character and Islamic work ethics. In Islam, every activity performed with the intention of pleasing Allah is considered worship, including working to support one's family. This awareness fosters sincerity, responsibility, and discipline in the workplace. The Prophet Muhammad SAW stated that Allah loves a servant who works with *itqan* (professionalism), highlighting that work quality is a manifestation of faith. Workers who understand this principle not only avoid neglecting their worship duties but also steer clear of unethical practices such as corruption or fraud. With sound fiqh knowledge, a Muslim is not trapped in a dichotomy between worldly life and the hereafter; rather, they can transform their work into a means of drawing closer to Allah SWT, thereby achieving a harmonious balance between spiritual and professional life.

Islamic Counseling on the Qur'an and the Spirit of Islamic Work for Muslim Workers



Figure 4: Review of Short Surahs

The third week of the Community Service program began on August 11, 2025, with activities focusing on the review (*murojaah*) of short Qur'anic chapters and strengthening basic *tajwid* (rules of Qur'anic recitation). Held at the residence of Mr. Arrizal Sifaunnafi, participants were guided to improve their Qur'an recitation, focusing on proper pronunciation of letters and correct application of *tajwid*. The sessions were conducted in turns and interactively to ensure each participant received direct guidance. The following day, students continued with Qur'an recitation (*tilawah*) training for young workers who have busy schedules. The material emphasized strategies to consistently read the Qur'an despite their hectic routines, such as utilizing break times or dividing the reading into several verses per day. Open discussions provided a platform for participants to share experiences and strengthen mutual commitment to *tilawah*. The goal of these two days was to foster a closeness to the Qur'an—not only through memorization and recitation but also by integrating Qur'anic values into participants' daily routines, including at work.

On August 13, 2025, the focus shifted to strengthening the Islamic work ethic through Qur'anic verses. Students conveyed that the Qur'an does not merely regulate ritual worship but also shapes the spirit and moral values in working life. Participants were introduced to verses emphasizing honesty, responsibility, and patience, which were then connected to their realities as factory workers. Discussions helped participants find the meaning and relevance of these values in their daily activities. The next day, August 14, 2025, participants were encouraged to apply the Qur'an as a life guide. Practical tips were shared, such as reading short verses during breaks or keeping a small *mushaf* (Qur'an copy) at the workplace. This activity aimed to build a Qur'anic culture among the

youth, where the Qur'an is not only read but also actively practiced as a source of motivation, encouragement, and guidance in facing modern life challenges.

The third week concluded on August 15, 2025, with a reflection and evaluation session covering the entire dakwah program. Students and participants jointly reviewed the materials from the first to the third week, spanning Tauhid, fiqh of worship, and the implementation of Qur'anic values in work. Participants shared their experiences and perceived changes during the program, as well as devised concrete steps to apply the knowledge gained. This session reiterated that the Qur'an is a relevant life guide in professional contexts, as reflected in values such as honesty (QS. Al-Qashash: 26), excellence or diligence (*itqan*) (QS. At-Taubah: 105), patience (QS. Al-Baqarah: 153), and cooperation (QS. Al-Maidah: 2). By internalizing these values, Muslim workers not only engage in worldly routines but also earn rewards in the hereafter. This closing session strengthened the participants' resolve to remain steadfast in practicing Islamic values after the program's completion.

CONCLUSION

The Community Service activities conducted at the De Keraton Kosambi Housing Complex, focusing on Tauhid preaching, Fiqh of worship, and the Qur'an, have proven successful in strengthening the understanding and practice of Islamic values among young factory workers. Through an interactive approach, contextual discussions, and direct practice, the students were able to create an active learning environment that was relevant to the daily realities of the participants. Despite the participants' demanding work schedules, the program was able to inspire their enthusiasm to remain consistent in performing their worship and to uphold the principles of Tauhid as a foundation in their work and social interactions. For the students, this program served as a practical application of preaching theory, Fiqh, and Qur'anic teaching, while simultaneously developing their skills in communication, community development, and religious activity management. The students also gained new insights into the importance of a contextual approach when teaching religion to adult communities facing unique challenges. Meanwhile, for the local community, especially the youth, this program provided spiritual motivation and fostered the development of a more religious and harmonious environment. The increased awareness of worship and the strengthening of an Islamic work ethic represent tangible outcomes of the program, which are hoped to continue even after the service period has concluded.

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AUTHOR CONTRIBUTION

Author 1 : Responsible for program planning and coordination with the local community. This author led the field observation phase, needs data collection, and established communication with community leaders and participants. Additionally, they were tasked with preparing dakwah materials and facilitating interactive discussions during implementation.

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