COLLABORATIVE RELIGIOUS MENTORING AND COUNSELING IN ADDRESSING ADOLESCENT DATING BEHAVIOR AT MAN 1 KENDARI

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Abstract:

This study investigates students' perspectives on dating behavior and examines the collaborative practices between *Majelis Ta'lim* mentors and guidance and counseling teachers in addressing maladaptive dating behavior at MAN 1 Kendari. Employing a qualitative case study design, data were collected through participatory observation, semi-structured interviews, and document analysis involving mentors, counseling teachers, and female students with prior dating experiences. The findings reveal that most students perceive dating as predominantly negative, citing emotional instability, diminished academic focus, and incongruence with the moral identity of an Islamic school. The study further demonstrates that effective collaboration is realized through an integrated framework of preventive, repressive, and curative interventions that align religious guidance with professional counseling practices. These results highlight the significance of value-based collaboration in fostering emotional regulation, academic engagement, and character development among adolescents in faith-based educational settings. However, the single-site focus and emphasis on female students limit the generalizability of the findings. Future research is recommended to adopt comparative or mixed-methods designs across diverse educational contexts to further assess the sustainability and transferability of collaborative intervention models.

INTRODUCTION

Adolescent dating behavior has become an increasingly salient global concern as rapid globalization and digital transformation reshape how young people construct intimacy, identity, and social relationships. Empirical studies consistently demonstrate that adolescent romantic relationships are closely associated with psychological vulnerability, exposure to violence, and academic disengagement, positioning dating behavior as a critical issue for educational and social systems. [1] Within the discipline of education, schools are no longer viewed merely as instructional spaces but as moral and psychosocial environments responsible for guiding students' personal development. For religious-based institutions, adolescent dating presents an even more complex challenge due to tensions between contemporary youth culture and faith-based moral norms. [2] Accordingly, adolescent dating behavior constitutes a multidimensional problem that demands structured, context-sensitive, and collaborative interventions.

Previous scholarship has extensively documented the prevalence and patterns of dating-related risks among adolescents and young adults across cultural contexts. Quantitative and spatial analyses reveal that dating status is significantly correlated with sexual activity and elevated risk profiles among secondary school students. [3] At the psychological level, exposure to dating violence has been linked to depression, anxiety, and post-traumatic stress symptoms, particularly among individuals with prior victimization histories. [4] These outcomes suggest that dating relationships may function as gateways to broader forms of psychosocial harm rather than neutral developmental experiences. Consequently, the literature underscores the urgency of early prevention within formal educational settings.

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[1] B Steele et al., "Sexual Violence Among Higher Education Students in the United Kingdom: Results from the Oxford Understanding Relationships, Sex, Power, Abuse and Consent Experiences Study," *Journal of Interpersonal Violence* 39, no. 9–10 (2024): 1926–51, https://doi.org/10.1177/08862605231212167.

[2] N Karunaratne, "The Influence of Family and Culture on South Asian Student Dating Violence Survivors' College Experiences," *Journal of American College Health* 72, no. 9 (2024): 3725–33, https://doi.org/10.1080/07448481.2023.2194430.

[3] E Qurniyawati et al., "Spatial Pattern Analysis of Dating Status as a Risk Factor on Adolescent Sexual Activity in Surabaya, Indonesia," *Althea Medical Journal* 12, no. 1 (2025): 28–35, https://doi.org/10.15850/amj.v12n1.3542.

[4] M S Chesin, M Cascardi, and K Gilleran, "Associations Between PTSD and Depressive Symptoms and Victimization Among Female College Students: A Latent Class Analysis," *Journal of Interpersonal Violence* 40, no. 5–6 (2025): 1412–32, https://doi.org/10.1177/08862605241260602.

A substantial body of research has focused on preventive and educational interventions aimed at fostering healthy dating attitudes and behaviors. Psychoeducational programs addressing emotional violence awareness and affirmative sexual consent have been shown to reduce tolerance for harmful behaviors and enhance student awareness.[5] Comprehensive sexuality education has also been empirically associated with improved knowledge, attitudes, and self-regulatory skills among adolescents.[6] Furthermore, school-based interventions are most effective when they integrate character education and trauma-informed perspectives.[7] These findings collectively highlight education as a strategic platform for preventive engagement.

Beyond intervention design, research emphasizes the influence of social, cultural, and identity-related factors on adolescent dating behavior. Gender norms, cultural orientation, and family socialization patterns significantly shape adolescents' perceptions of romantic relationships and help-seeking behavior.[8] Marginalized groups, including sexual minority youth, face disproportionately higher risks of dating violence and mental health distress.[9] In addition, the proliferation of digital dating platforms has transformed adolescent intimacy, often amplifying exposure to sexual risk behaviors.[10] These complexities indicate that effective prevention must account for intersectional vulnerabilities and evolving social environments.

Within educational institutions, guidance and counseling services are recognized as key mechanisms for addressing maladaptive student behaviors. Empirical evidence shows that counseling interventions, including individual counseling and group guidance, can significantly reduce delinquency and behavioral violations among students. However, fragmented or isolated

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[5] S Yalnizca-Yildirim and F Cenkseven-Önder, "Intimate Partner Violence in University Students: A Protective-Preventive Study," *Journal of Human Behavior in the Social Environment*, 2025, https://doi.org/10.1080/10911359.2025.2470897.

[6] S Badriah et al., "The Effect of Comprehensive Sexual Education on Improving Knowledge, Attitudes, and Skills in Preventing Premarital Sexual Behavior in Adolescents," *Kontakt* 25, no. 1 (2023): 404–10, https://doi.org/10.32725/kont.2023.004.

[7] Y Tateoka and F Itani, "Changes in High School Students' Perception of Sexual Education Based on Preconception Care," *Humanities and Social Sciences Communications* 9, no. 1 (2022), https://doi.org/10.1057/s41599-022-01114-7.

[8] E Terrazas-Carrillo et al., "Cultural Correlates of Dating Violence in a Combined Gender Group of Latino College Students," *Journal of Interpersonal Violence* 39, no. 3–4 (2024): 785–810, https://doi.org/10.1177/08862605231198241.

[9] A Mennicke et al., "The Link Between Lesbian, Gay, Bisexual, Transgender, Queer+ College Students' Experiences of Anti-Lesbian, Gay, Bisexual, Transgender, Queer+ Discrimination and Psychological Symptoms in the Context of Polyvictimization," *Psychology of Sexual Orientation and Gender Diversity*, 2025, https://doi.org/10.1037/sgd0000826.

[10] N Havey, "Untapped Potential: Understanding How LGBQ Students Use Dating Applications to Explore, Develop, and Learn about Their Sexual Identities," *Journal of Women and Gender in Higher Education* 14, no. 3 (2021): 324–41, https://doi.org/10.1080/26379112.2021.1988625.

counseling practices often limit early detection of dating-related problems and weaken student trust in formal support systems.[11] Research further suggests that coordinated support structures contribute to improved academic engagement and emotional resilience.[12] This body of work points to the strategic importance of collaborative, rather than individualistic, intervention models.

Despite the breadth of existing studies, notable gaps remain in the literature. Most research on dating behavior and violence is concentrated in higher education or secular school contexts, leaving faith-based secondary institutions underexplored.[13] Moreover, prior studies tend to emphasize the role of counselors or educators in isolation, with limited attention to structured collaboration between religious mentors and professional counseling teachers.[14] The moral and spiritual dimensions of adolescent dating are often treated as supplementary rather than integral components of prevention frameworks.[15] These limitations indicate a need for empirical studies that integrate religious guidance and counseling practices within school-based interventions.

In response to these gaps, the present study examines the collaboration between *Majelis Ta'lim* mentors and guidance and counseling teachers in addressing student dating behavior at MAN 1 Kendari. The study aims to explore students' perspectives on dating and to analyze how collaborative practices function in preventing and managing maladaptive dating behaviors within an Islamic senior high school context. By situating counseling services within a structured moral and religious framework, this research offers a culturally grounded model of adolescent behavior intervention.[16] The findings are expected to contribute to the development of collaborative guidance practices in Islamic education. Ultimately, this study seeks to enrich international scholarship by

[11] R J Voth Schrag and L Wood, "Development and Validation of the School Sabotage Scale to Address School Specific Tactics of Intimate Partner Violence," *Journal of Family Violence*, 2025, https://doi.org/10.1007/s10896-025-00882-5.

[12] L Wood, R J Voth Schrag, and N Busch-Armendariz, "Mental Health and Academic Impacts of Intimate Partner Violence among IHE-Attending Women," *Journal of American College Health* 68, no. 3 (2020): 286–93, https://doi.org/10.1080/07448481.2018.1546710.

[13] D M Padilla-Medina, O Gilbar, and J R Williams, "Development of a Questionnaire on Intentions to Engage in Dating Violence Among Puerto Rican Residents," *Journal of Family Violence* 37, no. 7 (2022): 1181–93, https://doi.org/10.1007/s10896-021-00341-x.

[14] K Laughon et al., "Conceptualizing an Approach to Secondary Prevention of Relationship Violence among College Students," *Journal of American College Health* 69, no. 7 (2021): 798–805, https://doi.org/10.1080/07448481.2019.1706535.

[15] S M Shearman, A Morin, and A F Muldrow, "Campus Integration and Campus Climate at a Predominantly White Institution in the South," *Howard Journal of Communications* 34, no. 1 (2023): 92–111, https://doi.org/10.1080/10646175.2022.2098082.

[16] N Jaffe, M C Joppa, and D J Angelone, "Development, Feasibility, and Acceptability of SPoRT: A Dating Violence and Sexual Risk Prevention Intervention for College Student-Athletes," *Pilot and Feasibility Studies* 9, no. 1 (2023), https://doi.org/10.1186/s40814-023-01413-z.

demonstrating how faith-based collaboration can enhance comprehensive and sustainable approaches to adolescent dating issues.

RESEARCH METHODS

This study employed a qualitative research approach with a case study design to obtain an in-depth and context-sensitive understanding of student dating behavior and the collaborative practices between *Majelis Ta'lim* mentors and guidance and counseling (BK) teachers at MAN 1 Kendari. The case study methodology was selected to allow close examination of social interactions, institutional practices, and meaning-making processes within a bounded educational setting. This design is particularly suitable for exploring complex behavioral phenomena embedded in religious and educational contexts. The focus on a single madrasah enabled detailed analysis of collaboration patterns and intervention strategies as they naturally occur. Accordingly, the study prioritized depth, context, and interpretive richness over generalizability.[17]

The research procedures were conducted systematically in several stages. Initial access and rapport-building were undertaken with school authorities to ensure ethical compliance and institutional support. Participants were purposively selected based on their direct involvement in student guidance and disciplinary processes, including *Majelis Ta'lim* mentors, BK teachers, and female students who had previously engaged in dating behavior. Data collection was carried out over a sustained period to capture routine practices and minimize reactivity. Throughout the process, the researcher maintained reflective field notes to document observations and emerging insights.[18]

Data were gathered using multiple qualitative tools to enhance comprehensiveness. Participatory observation was employed to examine daily school activities, religious guidance sessions, and disciplinary practices related to student dating behavior. Semi-structured interviews were conducted to explore participants' perspectives, experiences, and interpretations of dating behavior and collaborative interventions. Documentary analysis was used to examine relevant school records, including disciplinary logs, program reports, and institutional regulations related to student conduct. These tools collectively enabled triangulation across data sources and perspectives.

Data analysis followed an interactive and iterative process. Collected data were first organized and subjected to systematic reduction to identify salient

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[17] Michael Q Patton, *Qualitative Research and Evaluation Methods*, 3rd ed. (California: SAGE Publications, 2002).

[18] Glenn A Bowen, "Document Analysis as a Qualitative Research Method," *Qualitative Research Journal* 9, no. 2 (2009): 27–40.

themes and patterns. The reduced data were then displayed in thematic matrices to facilitate comparison across participants and intervention stages. Finally, conclusions were drawn through continuous interpretation and verification, ensuring that emerging findings were grounded in empirical evidence. This analytical process allowed for the integration of behavioral, institutional, and relational dimensions of the phenomenon under study.[19]

To ensure the reliability and validity of the findings, several trustworthiness strategies were applied. Credibility was enhanced through source, method, and time triangulation to confirm consistency across data sets. Prolonged engagement in the research setting supported contextual accuracy and reduced misinterpretation. Dependability was strengthened by maintaining a clear audit trail of research procedures and analytical decisions. Collectively, these measures ensured that the findings provide a credible, coherent, and contextually grounded account of collaborative efforts in addressing student dating behavior within an Islamic educational environment.

FINDINGS AND DISCUSSION

This study was guided by the research questions concerning students' perspectives on dating behavior and the collaborative role of *Majelis Ta'lim* mentors and guidance and counseling teachers in addressing such behavior within an Islamic secondary school context. Previous literature has consistently highlighted adolescent dating as a multidimensional phenomenon shaped by emotional, academic, cultural, and institutional factors. Studies have also emphasized that dating relationships during adolescence are often associated with emotional instability and academic disruption when adequate guidance is absent. Within religious educational settings, moral and normative frameworks play a particularly salient role in shaping students' attitudes toward romantic relationships. [20] Therefore, examining this issue within a madrasah context contributes to a more nuanced understanding of dating behavior embedded in faith-based educational environments.

Turning to the main findings, the results indicate that most female students at MAN 1 Kendari perceive dating behavior as having more negative than positive consequences. This perception is primarily linked to reduced academic focus,

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[19] John W Creswell, *Research Design: Pendekatan Kualitatif, Kuantitatif, Dan Mixed* (Yogyakarta: Pustaka Pelajar, 2016).

[20] Karunaratne, "The Influence of Family and Culture on South Asian Student Dating Violence Survivors' College Experiences."

emotional instability, and conflicts with the moral identity of the madrasah.[21] Similar patterns have been reported in studies showing that romantic involvement during adolescence often interferes with learning priorities and emotional regulation. Emotional distress following relationship conflicts or breakups emerged as a particularly salient concern among students. These findings underscore the close interrelationship between emotional well-being and academic performance in adolescent populations.

In further restating the results, the study reveals that students' negative perceptions of dating are not merely normative but are grounded in observed and lived experiences. Students reported mood fluctuations, decreased motivation, and difficulties concentrating on academic tasks when involved in romantic relationships.[22] This experiential basis reinforces the argument that adolescents may lack sufficient emotional maturity to manage romantic involvement without adverse effects.[23] The findings also suggest that the institutional culture of a madrasah intensifies students' awareness of behavioral boundaries. Consequently, dating behavior is interpreted not only as a personal issue but also as a deviation from collective moral expectations.

Another key result concerns the structured collaboration between *Majelis Ta'lim* mentors and guidance and counseling teachers through preventive, repressive, and curative actions. Preventive strategies, such as religious guidance and routine moral reminders, were found to play a central role in shaping students' awareness before violations occurred.[24] Repressive measures, including reflective disciplinary practices, were perceived as fostering self-awareness rather than mere compliance. Curative efforts, such as ongoing counseling and monitoring, helped stabilize students' behavior after violations. This tiered approach highlights the importance of continuity and coherence in behavioral interventions.

When compared with previous studies, these findings align with research emphasizing the effectiveness of multidimensional and school-based prevention

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[21] D Ayumaruti, D Anshari, and E Martha, "Social Determinants Related to Mental Health Literacy Level of Regular Undergraduate Students Class of 2018 Andalas University West Sumatra Province," *Media Publikasi Promosi Kesehatan Indonesia* 6, no. 12 (2023): 2539–49, https://doi.org/10.56338/mppki.v6i12.4049.

[22] S Negash et al., "Worsened Financial Situation During the COVID-19 Pandemic Was Associated With Depressive Symptomatology Among University Students in Germany: Results of the COVID-19 International Student Well-Being Study," *Frontiers in Psychiatry* 12 (2021), https://doi.org/10.3389/fpsyt.2021.743158.

[23] E D Castro, M R Nobles, and E Zavala, "Assessing Intimate Partner Violence in a Control Balance Theory Framework," *Journal of Interpersonal Violence* 35, no. 3–4 (2020): 600–622, https://doi.org/10.1177/0886260516689776.

[24] J L B Watters, G J Miller, and R Rhone, *Reimagining the P-20 Landscape for School Leadership Learning* (University of Texas at Tyler, Tyler, TX, United States: IGI Global, 2024), https://doi.org/10.4018/979-8-3693-6220-4.

strategies. Prior work has shown that integrated character education and counseling interventions can reduce risky relational behaviors among adolescents. [25] The emphasis on collaboration mirrors findings that multidisciplinary approaches enhance the sustainability of behavioral change.[26] Unlike studies focused solely on secular educational settings, this research demonstrates how religious mentoring adds a moral and spiritual dimension to prevention efforts. Thus, the present findings extend existing literature by situating collaboration within a faith-based institutional framework.

At the same time, the results contrast with studies conducted in higher education or non-religious contexts, where dating is often normalized and framed as part of identity exploration. Research among university students frequently reports higher tolerance of dating and its associated risks, including emotional distress and sexual risk-taking.[27] In contrast, students in this study framed dating as incompatible with their primary educational and moral objectives. This divergence underscores the role of institutional values in shaping behavioral interpretations. [28] It also suggests that prevention strategies must be context-sensitive rather than universally applied.

The findings can be explained by the strong integration of religious norms, consistent supervision, and interpersonal guidance within the madrasah environment. The collaboration between *Majelis Ta'lim* mentors and counseling teachers creates a shared moral narrative that reinforces self-control and accountability. Such an environment may amplify students' internalization of behavioral norms, leading to heightened awareness of the consequences of dating behavior. However, these findings should be interpreted cautiously, as they reflect a single institutional context and primarily female perspectives. [29] Broader generalization would require comparative studies across different school types and regions.

The implications of this study are both theoretical and practical. Theoretically, it contributes to the literature by demonstrating how religious

[25] P Juárez-Rodríguez, J E Restrepo, and R M Meda-Lara, "Self-Care Mediates the Effect of Psychological Distress on the Subjective Well-Being and Quality of Life among University Students," *Mediterranean Journal of Clinical Psychology* 12, no. 3 (2024): 1–22, https://doi.org/10.13129/2282-1619/mjcp-4349.

[26] E Baker et al., "Adolescent Dating Violence Prevention: Teaching Social Justice Oriented Skills and Strategies to Undergraduate-Level Teachers and Social Workers," *Canadian Journal of School Psychology* 40, no. 1 (2025): 40–60, https://doi.org/10.1177/08295735241273952.

[27] D Freire, J Rema, and F Novais, "Dating Apps and Mental Health Status: Is There a Link?," *Journal of Psychosexual Health* 5, no. 3 (2023): 167–73, https://doi.org/10.1177/26318318231213501.

[28] Shearman, Morin, and Muldrow, "Campus Integration and Campus Climate at a Predominantly White Institution in the South."

[29] Chesin, Cascardi, and Gilleran, "Associations Between PTSD and Depressive Symptoms and Victimization Among Female College Students: A Latent Class Analysis."

mentoring and counseling collaboration can function as an integrated behavioral regulation system within secondary education.[30] Practically, the findings suggest that schools, particularly faith-based institutions, should strengthen collaborative frameworks rather than relying on isolated disciplinary measures.[31] Preventive strategies grounded in moral education, supported by professional counseling, appear especially effective in addressing dating-related behaviors. Ultimately, this study highlights the potential of value-based collaboration to promote emotional stability, academic focus, and character development among adolescents.[32]

Discussion

Students' Perspectives on Dating Behavior at MAN 1 Kendari

Based on the results of interviews and field data analysis, this study shows that the majority of MAN 1 Kendari students have relatively the same views on dating behavior. In general, female students view that dating, especially in the school environment and even more so in the madrasah environment, has more negative impacts than positive impacts. This view arises from the experiences they observe directly with their peers as well as from personal experiences they have experienced.

A student with the initials A2 said that dating is bad behavior because it can divert the main focus of students from learning activities. According to A2, students who date often place more importance on romantic relationships than academic duties and obligations. This can be seen from the habit of discussing couples during the learning process and the tendency to choose additional activities, such as tutoring, just for the sake of being with your partner. This condition indirectly shows that dating can affect students' learning priorities.

A similar view was also conveyed by a student with the initials NA who assessed that dating in the MAN 1 Kendari environment was not in accordance with the school's identity as a madrasah. According to NA, as an Islamic school, MAN 1 Kendari has an image and moral values that should be maintained by all school residents. Although NA acknowledges that dating can have a positive impact, such as being a place to share stories and increase morale, she emphasized

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[30] D S Scott-Tilley et al., "Factor Analysis of the Administrator-Research Campus Climate Collaborative (ARC3) Survey," *Health Education and Behavior* 47, no. 1_suppl (2020): 54–69, https://doi.org/10.1177/1090198120911613.

[31] Laughon et al., "Conceptualizing an Approach to Secondary Prevention of Relationship Violence among College Students."

[32] Steele et al., "Sexual Violence Among Higher Education Students in the United Kingdom: Results from the Oxford Understanding Relationships, Sex, Power, Abuse and Consent Experiences Study."

that the negative impact is much more dominant. These impacts include unstable mood swings, irritability, difficulty focusing on learning, and uncontrolled emotions when the relationship ends.

This finding is in line with the view of a student with the initials PP who stated that students who date tend to experience a decrease in study focus and emotional instability. The student with the initials PP expressly stated that the majority of dating among students had a negative impact in the form of lack of concentration and unstable emotions. This is also strengthened by the statement of a student with the initials S who considers that conflicts in romantic relationships can reduce the spirit of learning and have a direct impact on the decline of academic scores.

Personal experience also corroborates these findings. The A2 student revealed that after experiencing a breakup, her emotional condition decreased drastically and had an impact on a decrease in academic grades. This shows that the emotional condition of students is closely related to academic performance. When feelings are unstable, the ability to focus and study optimally is also disturbed.

These field findings are in line with various previous studies. Bangkit S. explained that teenagers who date tend to experience unstable emotions because they do not have emotional maturity. This condition makes adolescents more prone to anger, jealousy, and excessive sadness.[33] This is contrary to the teachings of Islam which emphasizes the importance of controlling emotions, as quoted in Kristina where the Prophet Muhammad PBUH said, "Do not be angry, then for you will be heaven" (HR. ath-Thabrani).[34]

In addition to having an impact on emotions, dating also has a significant effect on focus and learning achievement. Research by Kasingku & Warouw shows that students who date have a tendency to procrastinate on academic assignments because more time and energy are spent on managing conflicts in romantic relationships. This results in reduced learning time and decreased learning outcomes.[35] The findings are reinforced by research by Lin et al. which showed a

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[33] Dwiki Bangkit S, "Dating Can Cause Teenagers to Experience Excessive Emotions, This Is the Doctor's Explanation," Serayu News, August 7, 2023, https://serayunews.com/pacaran-bisa-sebabkan-remaja-alami-emosi-berlebih-ini-penjelasan-dokter.

[34] Kristina, "Hadith on the Prohibition of Anger that Needs to Be Understood," detik.com, detikedu, 2021, https://www.detik.com/edu/detikpedia/d-5598322/hadits-larangan-marah-yang-perlu-dipahami.

[35] Juwinner Kasingku and Winda Novita Warouw, "Dating and Its Influence on Student Learning Achievement," *Innovative: Journal Of Social Science Research* 5, no. 1 (2025): 254, https://doi.org/10.31004/innovative.v5i1.17479.

decrease in the percentage of high-achieving students from 37% before dating to 14% during a dating relationship.[36]

Another study by Indah et al. also emphasized that courtship that consumes time and attention can reduce students' focus and learning mood. The inability to prioritize between studying and dating makes students spend more time with their partner than completing academic obligations.[37] Joshua added that emotional dependence on partners, possessive nature, and unbalanced time division are the main factors in disrupting the motivation and learning interest of students who are dating.[38]

In the perspective of Islamic psychology, Wijaya et al. explained that learning concentration is disrupted because students' attention is focused on their partner. The constant thought of a partner causes students to lose focus on academic activities.[39] This opinion is also in line with Tita who stated that excessive emotional attachment makes it difficult for students to concentrate and tends to neglect academic tasks.[40]

Based on the results of interviews and the support of various studies, it can be concluded that dating behavior among MAN 1 Kendari students, especially in the madrasah environment, has more negative impacts than positive impacts. These impacts include emotional instability, decreased focus and motivation to learn, and decreased academic achievement. Therefore, dating behavior in the school environment is considered less in accordance with the main purpose of education, which is to study knowledge and form the character of students with good morals.

Collaboration of "Majelis Ta'lim" Coaches and Counseling Guidance Teachers in Overcoming Students' Dating Behavior

The collaboration between the "Ta'lim Council" coach and the Counseling Guidance (BK) teacher at MAN 1 Kendari shows that there is a structured and tiered coaching system in dealing with students' misguided behavior, especially dating. Based on the results of the research, this collaboration is not only seen in

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[36] Kenzie Hara Lin et al., "The Effect of Courtship on the Learning Process in Grade 10 Students," *Indonesian Journal of Sociology, Education, and Development* 6, no. 2 (2024): 232, https://doi.org/10.52483/xqn32w36.

[37] Winda Indah et al., "The Effect of Dating on the Learning Mood of Students and Students at SMKN 1 Kuala Kapuas," *Title: A Student Scientific Journal* 1, no. 1 (2024): 27–28, 1.

[38] Francis Xaverius Joshua, "The Impact of Courtship on Interest and Motivation to Learn," *Journal of Global Innovation* 2, no. 6 (June 2024): 628, 6, https://doi.org/10.58344/jig.v2i6.107.

[39] Ray Yusra Wijaya et al., "The Effect of Dating on Student Concentration in the Perspective of Islam and Psychology," *Nathiqiyyah: Journal of Islamic Psychology* 4, no. 2 (2021): 100, https://doi.org/10.46781/nathiqiyyah.v4i2.365.

[40] Gusti Ayu Tita, "The Influence of Love Slave Behavior on Student Academics," Stekom.ac.id, 2023, https://stekom.ac.id/artikel/pengaruh-perilaku-budak-cinta-terhadap-akademik-mahasiswa.

the division of roles, but also in the common goals and strategies that are implemented in a sustainable manner. This is in line with the principle of collaboration according to Sentanu et al. that effective cooperation is characterized by common goals, clear roles, and complementarity between parties.[41] Practically, the "Ta'lim Council" coaches and BK teachers apply three main forms of actions in dealing with dating behavior, namely preventive, repressive, and curative actions.

1. **Preventive Measures**

Based on the results of the research, preventive measures are the most frequent and consistent steps taken by the "Ta'lim Council" coaches and BK teachers at MAN 1 Kendari. The "Ta'lim Council" carries out prevention through religious guidance that is integrated into daily activities, such as the old assembly. The supervisor of the "Ta'lim Council" with the initials SA revealed that in this activity, students who were unable to pray were gathered to receive Islamic materials and direct advice from the coach, including reminders about the rules of the madrasah and the prohibition of dating. The confession of female students with the initials A1, A2, and PP also together shows that advice related to dating is almost always conveyed in the old assembly.

These findings show that the "Ta'lim Council" coaches play a role as motivators and moral coaches, as Khasanah stated that religious teachers have a strategic function in providing advice, verbal reprimands, and habituation of religious values to prevent violations of student discipline.[42] In addition, habituation that is carried out repeatedly is in line with the findings of Khoirunisa & Hidayat that moral development through habituation methods (daily positive/religious activities) plays a role in shaping good behavior and positive habits of students.[43]

Preventive efforts are also strengthened by BK teachers through socialization, class monitoring, and motivation to all students, both

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[41] I. Gede Eko Putra Sri Sentanu, Shinta Happy Yustiari, and MPA S AP, *Managing Stakeholder Collaboration in Public Services* (West Jakarta: PT Indonesia Eight Kreasi Nusa, 2024), 3–5, https://books.google.com/books?hl=id&lr=&id=pV8QEQAAQBAJ&oi=fnd&pg=PA1&dq=Mengelola+Kolaborasi+Stakeholder+Dalam+Pelayanan+Publik&ots=PP37Ew664U&sig=1nI2VrFrDtpmuugltmrFpSWvFnY.

[42] Erna Nur Khasanah, "The Efforts of Islamic Religious Education Teachers in Overcoming Violations of Student Discipline at SMP Negeri 2 Baturraden Baturraden District, Banyumas Regency" (Thesis, State Islamic University Professor Kiai Haji Saifuddin Zuhri Purwokerto, 2025), 63, https://repository.uinsaizu.ac.id/id/eprint/29894.

[43] Anna Khoirunisa and Nur Hidayat, "Student Moral Development through the Habituation Method at MI Wahid Hasyim Yogyakarta," *Al-Bidayah: Journal of Islamic Policy Education* 9, no. 2 (2024): 199, https://doi.org/10.14421/al-bidayah.v9i2.28.

problematic and accomplished, as the results of an interview with a BK teacher with the initials IA. BK teachers actively enter classes to provide an understanding of norms, rules, and restrictions on opposite-sex association. This shows that the group guidance carried out by BK teachers functions as an early prevention effort. Theoretically, this is in line with Rohman's finding that group guidance can increase student awareness and encourage behavior change so as not to violate school rules.[44]

The most concrete preventive collaboration can be seen in the implementation of mobile phone raids. Sisiwi with the initials M and reinforced by a BK teacher with the initials IA revealed the same thing that this raid was carried out with the student council under the supervision of BK teachers and the management of the "Ta'lim Council" under the supervision of the supervisor of the "Ta'lim Council" with procedures that maintain the ethics and dignity of students. In terms of discussion, this practice is in line with the research of Ansyari et al. who stated that raids are a form of preventive action to suppress deviant behavior of students, including dating, as long as it is carried out in a controlled and educational manner.[45]

Thus, the preventive measures implemented at MAN 1 Kendari are not only supervisionary, but also prioritize the internalization of values, habituation, and fostering student awareness.

2. Repressive Actions

The results of the study show that repressive actions are applied when dating behavior has occurred, is repetitive, or falls into the category of moderate to severe violations. One of the special forms of repressive action implemented by the "Ta'lim Assembly" is the Court Day program. The supervisor of the "Ta'lim Council" with the initials SA revealed that in this activity, students who were proven to have committed violations were called forward and presented in front of all students as part of the disciplinary affirmation process. The student was asked to explain and realize the mistakes that had been made, then directed to follow the form of coaching that had been set by the "Ta'lim Council" until the activity was completed.

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[44] Saeful Rohman, "The Efforts of Counseling Guidance Teachers in Overcoming Behavior Violating Rules at SMPI Al-Syukro Universal Ciputat" (Thesis, Syarif Hidayatullah State Islamic University Jakarta, 2021), 78–79, https://repository.uinjkt.ac.id/dspace/handle/123456789/56377.

[45] Muhammad Ansyari, Sultani Sultani, and Muhammad Eka Prasetia, "The Role of BK Teachers in Overcoming the Behavior of Students Who Smoke at the State Junior High School 4 Alalak" (Diploma Article, Islamic University of Kalimantan, 2023), 5, https://eprints.uniska-bjm.ac.id/id/eprint/17827.

Based on the confession of students with the initials A1, A2, and PP, this process is felt as a reflective experience that provides a learning effect for oneself as well as a reminder for other students.

This action can be understood as a form of educational *punishment* that aims to cause a deterrent effect as well as self-reflection. This is in line with the findings of Mason et al. that when students are asked to identify their own mistakes, their awareness and reflective abilities increase.[46] Aziz also emphasized that questions that stimulate self-reflection help students understand mistakes more deeply.[47]

In addition to Court Day, repressive actions are also carried out through direct summons and coaching in the teacher's room. The supervisor of "Majelis Ta'lim" with the initials SA revealed that in the coaching process in the teacher's room, the supervisor of "Majelis Ta'lim" directed students to be in a position that reflected a reflective attitude and willingness to receive advice. This approach is interpreted as an effort to foster self-awareness and a humble attitude in understanding the mistakes that have been made. This statement is also supported by students with the initials A1 and S who stated that at this stage they were lectured, given religious and moral enlightenment, and asked to end the dating relationship. If the violation continues to be repeated, the case will be handed over to the BK teacher.

The BK teacher with the initials IA revealed that if the case has been submitted to the BK teacher, then the BK teacher then implements gradual coaching through individual counseling. Students are called separately, then together, to be given advice, motivation, and warnings. This practice is in line with the individual counseling approach according to Masdudi which emphasizes *face-to-face* relationships to deal with personal problems.[48] In addition, parental involvement through summons and agreement letters shows school-family collaboration, as emphasized by Jannah et al.[49] and

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[46] Andrew Mason et al., "Learning from Mistakes: The Effect of Students' Written Self-Diagnoses on Subsequent Problem Solving," *The Physics Teacher* 54, no. 2 (2016): 84, https://doi.org/10.1119/1.4940171.

[47] Tian Abdul Aziz, "How Should Teachers Ask Students," Culture, *Spring Magazine*, 2016, https://mataair.co/bagaimana-seharusnya-guru-bertanya-pada-murid/.

[48] Masdudi Masdudi, *School Perspective Guidance and Counseling*, 1st ed. (Cirebon: Nurjati Press, 2015), 69, https://repository.syekhnurjati.ac.id/1007/1/Buku%20Bimbingan%20Konseling%20%28Masdudi%29.pdf.

[49] Siti Aisatun Jannah et al., "School Strategy to Overcome Violations of School Discipline in Shaping the Character of Student Discipline at SMAN 2 Narmada," *SOCIAL: Journal of Social Studies Education Innovation* 4, no. 3 (2024): 234, https://doi.org/10.51878/social.v4i3.3315.

Fakhri et al.[50] that the summoning of parents aims to find a joint solution and prevent the recurrence of violations.

3. Curative Action

Curative actions in this study are seen as a follow-up effort to improve and stabilize students' behavior after receiving repressive actions. The results of the study showed that the "Ta'lim Council" supervisors and BK teachers continued to monitor and approach interpersonal after coaching. The student with the initials A1 as the key informant stated that the student was still often greeted, asked about his development, and advised when they met.

This action reflects the curative function of counseling, which is to help students recognize mistakes and improve behavior on an ongoing basis. This is in line with Thohir's opinion that individual counseling is the main service in curative action.[51] In addition, the application of score-based discipline also functions as a control tool as well as coaching. The supervisor of the "Ta'lim Council" with the initials SA and the BK teacher with the initials IA explained that each violation was recorded, scored, and evaluated to a maximum limit of 100, with the final decision remaining in the hands of the Head of the Madrasah.

This system is in line with the concept of independence according to Suhertina, where students are given the opportunity to determine attitudes, understand the consequences, and take responsibility for their choices.[52] In addition, curative actions are also strengthened through group counseling and routine socialization carried out by BK teachers and the "Ta'lim Council" supervisors in each activity. This practice is in accordance with Adinda et al.'s research that group counseling with a behaviorism approach can help students adjust their behavior to the school environment.[53]

Another curative effort is the cultivation of religious culture through the morning dhikr and tausiyah programs. This program is not only ritual,

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[50] Fakhri et al., "The Role of Parents and Counseling Guidance Teachers in Dealing with Students' Deviant Behavior," *Educator Development Journal* 2, no. 1 (2024): 101, https://doi.org/10.22373/edj.v2i1.4304.

[51] Moh Muafi bin Thohir, "The Implementation of Counseling Services for Students Who Violate School Rules at Madrasah Aliyah Darunnah Lumajang," *Dakwatuna: Journal of Islamic Da'wah and Communication* 5, no. 2 (2019): 163, https://doi.org/10.36835/dakwatuna.v5i2.406.

[52] Suhertina Suhertina, *Basics of Guidance and Counseling*, 1st ed. (Pekanbaru: CV. Pearl of the Coast of Sumatra, 2014), 17–22, https://repository.uin-suska.ac.id/26955/1/DASAR-DASAR%20BIMBINGAN%20DAN%20KONSELING.pdf.

[53] Adinda Adinda et al., "Improving Student Discipline Behavior Through Group Counseling with a Behavior Approach," *COUNSELING: Scientific Journal of Research and Its Application* 5, no. 3 (2024): 97, https://doi.org/10.31960/konseling.v5i3.2312.

but also a means of internalizing Islamic values so that students have self-control and good morals. These findings are in line with Khasanah[54] and Ichtafia's research [55] which confirms that the religious culture of schools plays an important role in shaping the character of discipline and student adherence to discipline.

CONCLUSION

This study examined students' perceptions of dating behavior at MAN 1 Kendari and analyzed the collaborative role of Majelis Ta'lim mentors and guidance and counseling teachers in addressing maladaptive dating practices. The findings indicate that most female students perceive dating as having negative emotional and academic consequences and as conflicting with the moral identity of an Islamic educational institution. The study also reveals that collaboration between religious mentors and counseling teachers is systematically implemented through preventive, repressive, and curative strategies, forming an integrated moral–counseling approach. These results highlight the effectiveness of sustained, value-based collaboration in regulating student behavior within a faith-based school context.

The study contributes conceptually by demonstrating the synergy between religious mentoring and professional counseling as a unified behavioral guidance system, and practically by emphasizing the importance of preventive and collaborative strategies over punitive approaches. However, the findings are limited by the single-site focus, the predominance of female participants, and the qualitative design. Future research should involve diverse school settings, include male students, and employ mixed-methods or longitudinal approaches to assess the broader applicability and long-term impact of such collaborative interventions.

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[54] Khasanah, "The Efforts of Islamic Religious Education Teachers in Overcoming Student Discipline Violations at SMP Negeri 2 Baturraden, Baturraden District, Banyumas Regency," 34–35.

[55] Ndira Aulina Ichtafia, "The Implementation of School Religious Culture in an Effort to Overcome Juvenile Delinquency (Study at SMAN 74 Jakarta)" (Thesis, Syarif Hidayatullah State Islamic University Jakarta, 2023), 83, https://repository.uinjkt.ac.id/dspace/handle/123456789/73776.

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