Optimizing Hypnotherapy-Based Counseling in Secondary Schools: Implications for Islamic Education Policy

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Abstract: Optimizing Hypnotherapy-Based Counseling in Secondary Schools: Implications for Islamic Education Policy. Objective: This study aims to analyze the effectiveness of hypnotherapy in Islamic value-based individual counseling to improve self-regulation, emotional resilience, and learning motivation among secondary school students. **Method:** The study used a mixed-method approach with a convergent design, combining pre-post test quantitative data with qualitative data from interviews, observations, and documentation. Quantitative data were collected using self-regulation and concentration scales, academic anxiety scales, and learning motivation scales. Qualitative data were obtained through semi-structured interviews, participatory observations, and document studies. **Findings:** Quantitative results showed a significant increase in self-regulation, emotional resilience, and learning motivation, as well as a significant decrease in academic anxiety. Meanwhile, qualitative findings revealed three main themes: (1) students felt calmer, more focused, and more capable of controlling their emotional resilience after participating in hypnotherapy sessions, (2) counselors emphasized the importance of consistently implementing Islamic value-based standard operating procedures (SOPs), and (3) there were administrative and ethical challenges, including the need for parental consent and school schedule adjustments. **Conclusion:** The integration of quantitative and qualitative data shows that hypnotherapy is effective in supporting students' emotional and academic readiness, particularly in improving self-regulation, emotional resilience, and learning motivation. However, the implementation of this strategy requires attention to ethical, regulatory, and Islamic education policy aspects so that it can be applied sustainably and relevant to the counseling service needs in secondary schools.

Keywords: hypnotherapy, individual counseling management, islamic education.

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■ INTRODUCTION

Education aims not only to enlighten the nation, but also to create individuals who have a balance between intellectual, emotional, and spiritual intelligence (Layantara, 2021; Ramondo, Gignac, Pestell, & Byrne, 2021). In this context, schools are not only teaching institutions, but also centers for character development, personality formation, and mental stability of students (Handayani, 2024; Connors et al., 2023). Especially during adolescence, high school students are in a very dynamic stage of

psychosocial development (They are vulnerable to various pressures, whether from their family, social, or academic environments (Montgomery, 2020). The presence of Guidance and Counseling services in schools is significant in helping students overcome these problems professionally and effectively (Flammer & Bongartz, 2023).

Guidance and counseling services in Indonesia have a mandate to provide systematic, planned, and sustainable assistance to students, including through individual counseling (Fox et al., 2021). However, in practice, the implementation of individual counseling in schools often faces various challenges, ranging from time constraints, a lack of professional counselors, to low student interest in counseling (Accardi & Milling, 2019; Mahaly, 2021).On the other hand, the psychological problems faced by students are increasingly complex and require a more effective and integrative approach that is in line with local values and the religious beliefs held by students (Lifshitz & Raz, 2023).

In modern psychology, hypnotherapy has begun to be widely used as an effective intervention method to help individuals overcome anxiety disorders, trauma, and stress, and improve self-regulation (van Leeuwen et al., 2021). Hypnotherapy is a therapeutic technique that uses suggestion in a trance state to access an individual's subconscious mind, thereby increasing the potential to change behavior, perceptions, and habits (Jensen et al., 2021).

Previous research in other religious education fields has also shown the use *of mindfulness-based* or suggestion techniques in supporting the development of students' religious character (Yang, Nie, & Yang, 2021). For example, the practice *of mindfulness meditation* in Buddhist education and concentration exercises in the Hindu tradition have been shown to improve students' focus, inner peace, and self-control (Huang, Jia, & Brunner, 2018). Meanwhile, secular hypnotherapy applied to religious adolescents in the West has shown positive results in reducing anxiety, mild depression, and improving emotional regulation without causing conflict with their religious beliefs (Grabinger et al., 2017). This reinforces the argument that suggestion-based techniques are flexible and can be adapted to various religious contexts, including Islamic education (Parker et al., 2019).

However, the application of hypnotherapy in education, particularly in Islamic secondary schools, is still very limited (Fidya, 2024; Maclaren et al., 2023) This approach has great potential if developed appropriately and in accordance with Islamic values that emphasize holistic healing involving spiritual, intellectual, and physical (Perdana & Daulay, 2023; Kamal & Loewenthal, 2023).

The management of hypnotherapy-based counseling services in secondary schools, especially in Islamic educational institutions, requires further study. This is related to aspects of legality, ethics, practitioner competence, integration with the curriculum, and socio-cultural acceptance in Islamic school environments (Chen, Zhou, & Wang, 2022; Larasati, 2024). Therefore, this study specifically aims to discuss how the optimization of hypnotherapy-based individual counseling management can be implemented in the context of guidance and counseling services in secondary schools, and to analyze its implications for integrative and humanistic Islamic education policies.

Adolescents are a group that faces various psychosocial challenges (Lifshitz et al., 2023). According to Erikson, the adolescent stage of development is marked by an identity crisis versus role confusion (Agard et al., 2024). During this stage, individuals search for their identity and meaning in life. If not handled properly, they may experience identity confusion, emotional disturbances, or even deviant behavior (Bryant et al., 2024). Amidst fast-paced and dynamic social conditions, the pressures on adolescents are increasingly complex. Device addiction,

cyberbullying, sexual violence, family conflicts, and academic pressure are part of the daily problems faced by high school students (Cardeña et al., 2023).

These conditions require a handling strategy that is not only reactive and incidental, but also comprehensive, integrative, and adaptive to the conditions and needs of individual students (Cojan et al., 2023). Individual counseling is an ideal form of service for dealing with students' personal problems (Bryant & Mallard, 2024). However, the effectiveness of individual counseling is highly dependent on the approach and methods used. Therefore, innovation in counseling methods is needed to utilize the potential for behavioral change from within the students themselves (Gandhi & Oakley, 2023).

Hypnotherapy has begun to be considered as an effective intervention method due to its ability to access the subconscious mind and provide constructive, positive suggestions (Freeman et al., 2024). Several studies show that hypnotherapy is effective in reducing anxiety levels, increasing self-confidence, managing emotions, and even overcoming psychological disorders such as mild to moderate depression (Lazarus, 2021).

In the context of counseling services in Islamic schools, hypnotherapy has great potential to be integrated with the Islamic spiritual approach (Connors et al., 2023). Hypnosis is not a practice that contradicts Islam, as long as it is carried out within the framework of Sharia values and ethics (Sacks, 2021).

This is in line with the Sufi tradition, which emphasizes the importance *of muraqabah* (full awareness of Allah's presence), *tawajjuh* (inner focus), and *dzikir khafi* (silent remembrance), all of which involve deep awareness, focus, and openness to positive suggestions (Abu-Raiya & Pargament, 2021). In Islamic psychology, this process is understood as part of *tazkiyatun nafs* (purification of the soul) which aims to balance the intellectual, spiritual, and physical aspects

(Mahoney & Stein, 2019). Thus, the use of Islamically contextualized hypnotherapy can be viewed not only as a psychological technique, but also as a spiritual means of strengthening students' character and mental health (Koenig & Perez, 2021).

The use of positive suggestions, spiritual affirmations, and the instilling of Islamic values through hypnotherapy can be a new tool in shaping students' character and psychological stability (Bentall et al., 2021).

However, only a few Islamic schools systematically adopt this approach in their counseling management (Blakemore et al., 2025). Limited understanding of hypnotherapy, concerns about Sharia aspects, and the absence of supporting policy guidelines are the main obstacles (Haggard et al., 2024). This is what underlies the importance of this research.

Individual counseling management in schools is not only about the counseling practice itself, but also includes program planning, implementation, evaluation, and quality assurance (De Pascalis et al., 2024).In adopting new approaches such as hypnotherapy, structured management is required, starting from the development of *Standard Operating Procedures (*SOPs), counselor training and certification, the development of contextual intervention materials, to evidence-based monitoring and evaluation (Cojan et al., 2021).

Optimizing counseling management is crucial to ensure that hypnotherapy remains aligned with educational goals and stays within the framework of Islamic character development (Cox & Barnier, 2025).Schools, as institutions, require clear guidelines and policies to ensure that hypnotherapy services are integrated into the education system, rather than being merely a temporary addition (Terhune et al., 2021).

Islamic education has a broader dimension than simply transferring knowledge (Halligan et al., 2023). education Islam aims to develop individuals who are faithful, virtuous, and able to

be a blessing to those around them (Connors, 2024). Therefore, Islamic education must respond to the challenges of the times, including addressing students' psychological problems (Oakley & Halligan, 2023). The implications of this research for Islamic education policy are significant, given the absence of regulations governing the use of modern intervention methods such as hypnotherapy in Islamic education (Loewenthal & Cinnirella, 2021).

This research is expected to encourage the development of new policies that support innovation in Islamic value-based counseling services, including the use of hypnotherapy approaches. In addition, the findings of this study can be used as a basis for developing a training curriculum for counselors and strengthening the role of schools in comprehensively fostering student character development.

Thus, this study is based on a primary assertion: that hypnotherapy, when professionally managed and integrated with Islamic values, has the potential to become an innovative approach to individual counseling management in secondary schools, effective in supporting self-regulation, emotional stability, and the development of Islamic character in students.

■ METHOD

Research Design and Procedure

This study used a *mixed methods* approach with a qualitative dominance enriched by quantitative data (Clark & Clark, 2022). The design used is *a convergent parallel design* (Poth, 2023). Qualitative data (interviews, observations, documentation) and quantitative data (psychometric scales) were collected in parallel over 3 3-month periods, analyzed separately, and then the results were compared, contrasted, and integrated. The research procedures included:

1. Preparation Stage: developing an Islamic hypnotherapy module, compiling SOPs, obtaining ethical approval, training counselors, and socializing the program to students and parents. This module covers topics such as Islamic relaxation techniques, tauhid-based dhikr and affirmations, strengthening positive self-image, and emotion management. An example of an Islamic suggestion used is the sentence: *"I am a strong servant of Allah, calm, and able to control myself with His permission."*

2. Pre-test: initial measurement of students' self-regulation, anxiety, and learning motivation using quantitative instruments.

3. Intervention Implementation: Individual hypnotherapy-based counseling sessions were conducted for 6–8 weeks at a frequency of once per week.

4. Observation and Interviews: Observing the intervention process and interviewing counselors, students, school principals, and parents.

5. Post-test: re-measurement using quantitative instruments to evaluate changes.

6. Data Analysis: Qualitative data was analyzed using thematic analysis, while quantitative data was analyzed statistically.

The counselors who provided the intervention had obtained hypnotherapy certification from *the Indonesian Hypnotherapy Association* (IHA) and received training in Islamic values from the Campus *Da'wah* Institute, as well as lectures in Islamic psychology. The training material covered the principles of monotheism, Islamic counseling ethics, and the application of dhikr in therapy.

Participants

The research was conducted at Harapan Umat Integrated Islamic High School in Karawang, which has implemented a hypnotherapy-based counseling program as part of its counseling services. The research subjects consisted of:

1. School counselors (n = 3) who conducted hypnotherapy interventions,

2. Students participating in the intervention (n = 25) who were involved in individual counseling sessions,

3. School administrators and students' parents as additional informants.

Subject selection was conducted through purposive sampling with the following student inclusion criteria: (1) willing to participate in all intervention sessions, (2) experiencing difficulties with self-regulation, anxiety, or learning motivation based on initial assessment results, and (3) obtaining permission from parents. Exclusion criteria included students undergoing other psychological therapy, experiencing severe mental disorders, or refusing to give consent. The school was chosen because, since 2020, it has developed an innovative Islamic counseling program that incorporates hypnotherapy, making it a relevant case study location.

Instruments

The research instruments consisted of:

1. Self-Regulation and Concentration Scale (10 items, Likert 1–5). This scale was adapted from *the Self-Regulation Questionnaire* (Brown, Foster, & Ostergren, 2021). The adaptation process was carried out through forward and backward translation, readability testing, and validation by three Islamic counseling experts. The construct of this scale consists of the self-management factor (items 1–5) and the learning concentration factor (items 6–10)

2. The Academic Anxiety Scale (8 items, Likert 1–5) was adapted from *the* Academic *Anxiety Scale* (Cassady & Johnson, 2022). The constituent factors include the dimensions of fear of failure (items 1–4) and academic pressure (items 5–8).

3. Learning Motivation Scale (12 items, Likert 1–5), developed based on *the Academic Motivation Scale* (Vallerand et al., 2020), with intrinsic motivation constructs (items 1–6) and extrinsic motivation constructs (items 7–12).

Reliability testing showed Cronbach's Alpha values of 0.82 for self-regulation, 0.79 for anxiety, and 0.85 for motivation. The validity of the instrument was assessed through *expert judgment* by three experts in counseling, psychology, and Islamic education, accompanied by a Content Validity Index (CVI) of 0.91.

Data Analysis

Qualitative analysis was conducted using thematic analysis to identify key themes, such as service management, barriers, and the integration of Islamic values. Quantitative analysis was performed using descriptive statistics. The percentage of participants' answers for each indicator (self-regulation, anxiety, and learning motivation) will be presented in the form of a 100% stacked bar chart to show the distribution of changes in perception.

Inferential analysis used a perception change test, no longer a t-test-based pre-test and post-test, but rather a mapping of perception shifts using a Sankey Diagram to visualize the transition respondents' answers between scale categories.

Data integration is carried out through triangulation, where qualitative data enriches the understanding of quantitative results, while quantitative data confirms the patterns from interviews and observations. Perception shifts are analyzed for each key indicator of self-regulation, anxiety, and learning motivation, thus providing a comprehensive understanding of the effectiveness of the intervention.

■ **RESULT AND DISCUSSION**

Design and Implementation of Individual Counseling Management

Hypnotherapy-based individual counseling services in the context of secondary education demonstrate an innovative approach to responding to the dynamics of students' psychosocial problems. In its implementation, the design of this service was developed systematically and integrally, starting from

program planning, intervention module development, counselor training, service scheduling, and continuing with continuous documentation and evaluation mechanisms. This framework refers to the principles of student-centered, preventive, and developmental guidance and counseling services.

The planning stage began with identifying common problems among students, such as academic anxiety, family conflicts, and a decrease in motivation to study. Interviews with counselors revealed that "*exam anxiety and lack of self-confidence are the main complaints of students.*" Based on this initial assessment, counselors developed standard operating procedures (SOPs) for hypnotherapy counseling services. They designed Islamic-based intervention modules, such as positive affirmations inspired by the values of tawhid.

Sessions were conducted over 6-8 weekly meetings. Participatory observation showed that a calm room atmosphere, the use of opening prayers, and a personal approach were effective in creating a good relationship between counselors and students. During hypnotherapy sessions, students were guided into a state of light to medium relaxation (*light to medium trance)* with Islamic suggestions such as: "*I am calm because Allah is with me.*" Based on counseling records, students showed an increase in positive responses to spiritual affirmations.

The evaluation was conducted formatively and summatively. Formative evaluation was conducted at the end of each session, while summative evaluation used quantitative pretest and posttest results. Quantitative data showed a significant improvement in various psychological aspects of students, in accordance with observation notes and interviews.

The figure above shows that Islamic value-based hypnotherapy can improve self-regulation, reduce anxiety levels, and improve the learning motivation of high school students. This
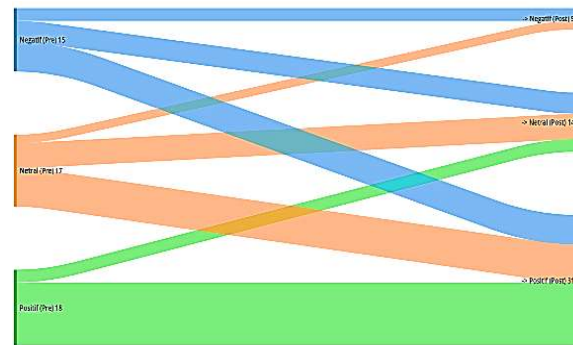

Figure 1. Analysis of shifts in students' psychological perceptions through a sankey diagram

phenomenon is in line with modern psychological principles that place *trance* or deep relaxation as a medium for building positive suggestions and adaptive behavioral changes (Elkins, 2015). *Hypnosis is not a practice that contradicts Islam, as long as it is carried out within the framework of sharia values and ethics. This can be understood by linking the concept of trance with the practice of muraqabah (full awareness of Allah's supervision), focus in prayer, and the power of positive suggestion, which in Sufism is known as dzikrullah, which is able to calm the soul (*Keshavarzi & Haque, 2013).

Field findings also show that students who attended counseling sessions showed increased focus on learning and emotional control. *This reinforces the Islamic psychological view that the soul (nafs) can be directed towards a state of calm (nafs al-muthmainnah) through awareness exercises, relaxation, and the reinforcement of positive suggestions* (Hodge, 2021).

The integration of Islamic values in hypnotherapy is also reflected in the use of prayer and dhikr as part of the relaxation process, making the counseling experience not only therapeutic but also spiritual. *This approach is in line with Sufi literature, which emphasizes that inner focus (khashyah) and repetition of*

*dhikr are the path to peace of mind, which, in the context of this study, is internalized as an Islamic counseling technique (*Tix & Frazier, 1998*).*

Thus, the results of the study confirm that the management of individual counseling services based on hypnotherapy within the framework of Islamic education is not only psychologically effective but also in accordance with Islamic values. This strengthens the foundation that counseling innovation can be carried out without violating Sharia principles, while contributing to the development of Islamic education policies that are responsive to students' psychological needs.

The Role of Counselors as Agents of Spiritual Change

In addition to functioning as counseling facilitators, counselors in this study also acted as agents of spiritual change for students. Within the framework of Islamic education, counselors not only conveyed relaxation and suggestion techniques but also guided students to understand the spiritual meaning behind the process. Counselors instill the awareness that true inner peace comes from closeness to Allah, so that every positive suggestion is linked to the values of tawhid and prayer.

Field findings show that students respond better when counselors integrate short dhikr and prayers into the hypnotherapy process. This reinforces the counselor's position as a spiritual guide who directs students to not only overcome academic anxiety but also to foster religious attitudes and closeness to Allah. Thus, counselors play a dual role: as psychological therapists and as murabbi (spiritual educators) who shape Islamic personalities (Jana-Masri & Priester, 2019).

From a Sufi perspective, counselors can be viewed as similar to mursyid (spiritual guides) who lead students to a calmer and more controlled state of mind. Through this guidance, individual hypnotherapy-based counseling targets not only cognitive and emotional aspects but also fosters lasting spiritual transformation in students.

Supporting Factors: Competence, Institutional Support, and Cultural Appropriateness

Several supporting factors emerge as determinants of the success of the intervention:

1. Counselor competence: Counselors who are certified in hypnotherapy and understand Islamic values are able to apply suggestion techniques that are appropriate to the religious context of the students. This is in line with Islamic educational literature that emphasizes the integration of religious aspects into psychosocial services.
2. Institutional support: The principal provided space and administrative legitimacy for the program's implementation, including facilitating training and providing a conducive counseling space.
3. Cultural acceptance: The inclusion of Islamic affirmations (e.g., prayers, short verses, brief zikr) in the hypnotherapy module conveys Islamic values, preventing students and parents from viewing this method as something foreign.

Overall, these achievements support the importance of building counselor competence, institutional readiness, and the cultural appropriateness of interventions in Islamic schools.

Barriers: Regulations, Ethics, and Negative Perceptions Despite effective management, several significant obstacles have been identified:

1. The absence of formal regulations specifically governing the use of hypnotherapy in schools creates legal and ethical uncertainty for counselors and institutions.
2. Concerns from parents or school officials about hypnotherapy practices, which are often associated with myths about mind control or supernatural practices.

3. Religious ethics: some parties question the limits of using suggestion by incorporating Islamic values, whether it is in accordance with Sharia or constitutes bid'ah (innovation in religion).

These challenges underscore the need for policies that include technical and religious guidance, as well as systematic outreach to school communities.

Effectiveness of Hypnotherapy Intervention: Quantitative and Narrative Analysis
Self-Regulation and Concentration

Quantitative analysis shows a significant improvement in self-regulation and concentration with an average gain score of ±25%. Paired t-tests show a p-value less than 0.05, indicating that this improvement is statistically significant.

These quantitative results are reinforced by qualitative findings. Based on in-depth interviews, one student stated: "I can focus better on my studies and am not as distracted by negative thoughts."

Field observations showed noticeable changes in student behavior, particularly in their ability to maintain focus on their studies for more than 40 minutes after the hypnotherapy session. Triangulation data from guidance counselors also confirmed that students showed increased self-awareness in managing their study schedules and external distractions.

The use of hypnotherapy techniques combined with Islamic visualization also had a positive effect on strengthening concentration, which supports improvements in the quality of learning by managing emotions and thoughts.
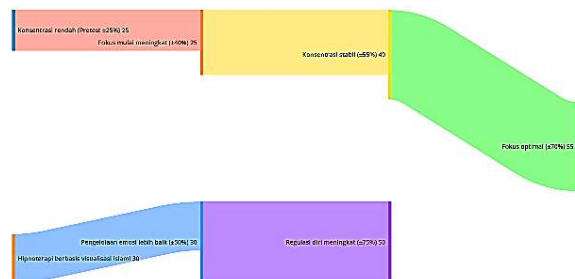
Figure 2. Flow of self-regulation and concentration enhancement

Emotional Resilience

The Emotional Resilience Measurement Scale recorded an average increase of 17–20%, which was confirmed through the Wilcoxon test with a p-value of less than 0.05. This data shows that hypnotherapy intervention has a positive effect on students' emotional stability.

These findings are consistent with the results of parent interviews. One parent stated: "Usually, my child would cry when getting bad grades, but now they are calmer and willing to discuss it."

The observation data support these results, noting that students are better able to control their emotional reactions when facing academic and social pressures. The hypnotherapy approach, combined with the values of patience and calmness from Islamic teachings, creates a suggestive effect that strengthens students' emotional resilience.
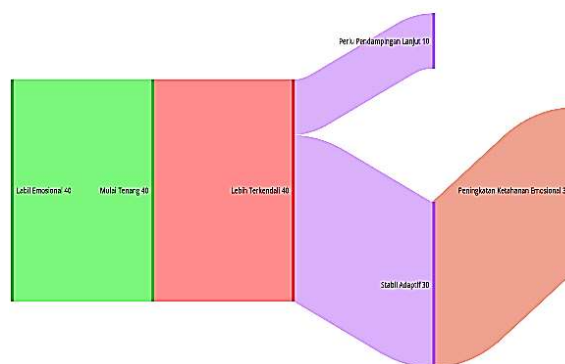
Figure 3. Flow of emotional resilience enhancement

Academic Motivation

In terms of academic motivation, there was a 20–22% increase in scores, particularly on the achievement orientation subscale. Paired t-tests showed a p-value less than 0.05, indicating a statistically significant positive effect of the intervention. Interviews with school counselors revealed that: "*Students showed new enthusiasm in setting learning goals.*"

The success visualization technique, which was part of the hypnotherapy session, proved to have a strong suggestive effect, making students

more confident and giving them a higher intrinsic drive to achieve.

From an observational perspective, students appeared more proactive in organizing learning strategies and completing tasks, demonstrating a significant transformation in academic behavior. The Islamic value-based approach, such as instilling the concepts of sincerity and trust in God, strengthened students' motivation to achieve learning goals that aligned with their spiritual values.
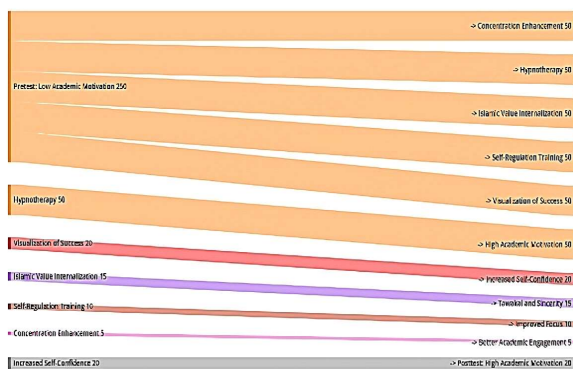

Figure 4. Flow of academic motivation enhancement

The triangulation approach strengthens the validity of the findings. The increase in quantitative scores in the three aspects of self-regulation, emotional resilience, and academic motivation aligns with the results of interviews, observations, and program documentation.

The program evaluation also noted that more than 80% of students showed consistent adaptive behavioral changes. This indicates that Islamic value-based hypnotherapy interventions are not only statistically effective but also have a real impact on students' affective and spiritual dimensions.

Application of Islamic Principles in Hypnotherapy

The learning of Islamic value-based hypnotherapy techniques is carried out through spiritual affirmations (such as *"I can, with* Allah's *permission"*), visualization of school success associated with prayer, and the formation of transcendental suggestions that align with tawhid.

Counselors are trained to ensure that every suggestion given is positive and free from manipulative or supernatural elements. These values are consistently emphasized by the principal, who stresses that hypnotherapy is a facilitator of students' internal values, not a substitute for their beliefs.

This method is in line with the holistic approach of Islamic education, which focuses on the integrated well-being of the individual's physical, emotional, and spiritual aspects.

Integration of Practice into the School Counseling System

Research findings indicate that an effective management model consists of five stages:

1. Socialization and orientation for students, teachers, and parents;
2. Training for counselors (hypnotherapy techniques + Islamic values);
3. Conducting regular sessions;
4. Monitoring and evaluation based on before and after data;
5. Internal reflection and recommendations, as well as external recommendations to policymakers.

It is recommended that Islamic schools establish hypnotherapy as an official part of their counseling services, with internally recognized modules and ongoing training for counselors.

These findings are in line with a study conducted by Haque (2023) which emphasizes that the effectiveness of hypnotherapy in education requires integration with cultural and religious values to strengthen acceptance by students and parents. Similarly, research by Bordin (2020) shows that the application of hypnotherapy accompanied by a religious approach has a more significant impact on emotional regulation than purely secular models.

However, there are also different findings. For example, research by Anwar (2018) and George, Larson, Koenig, & McCullough (2022) reveals that the effects of hypnotherapy in an educational context tend to be limited to short-term improvements in concentration, without a significant impact on academic motivation. This difference may be due to contextual factors, particularly the lack of religious values as an internal reinforcer in the counseling model. Therefore, the results of this study enrich the literature by showing that the integration of hypnotherapy and Islamic education can have a more comprehensive impact, not only on cognitive aspects but also on strengthening students' character and spirituality.

Implications for Islamic Education Policy

The implementation of hypnotherapy-based individual counseling services in secondary schools not only contributes practically to addressing students' psychosocial problems but also raises several strategic implications for Islamic education policy more broadly. The integrative approach between hypnotherapy and Islamic values in this study opens up opportunities for the Islamic education system to be more responsive to students' mental health needs, especially in the post-pandemic era and amid increasingly complex social pressures.

First, Islamic education policy needs to recognize the importance of counseling services that are integrated with spiritual approaches and modern techniques such as hypnotherapy. Often, counseling services in madrasas or Islamic schools are only administratively oriented and are not considered an important part of shaping students' character and psychological resilience. This study shows that a hypnotherapy-based counseling model that combines Qur'anic values, zikr, and short prayers can improve students' mental calmness and encourage positive behavioral change. Therefore, Islamic education regulations must accommodate such innovations in the curriculum and student support services.

Second, the findings of this study highlight the urgency of developing SOPs for Islamic hypnotherapy-based counseling as a national guideline. The Ministry of Religious Affairs, through the Directorate of Islamic Education, can develop technical guidelines that guide implementing Islamic hypnotherapy in religious schools. This is important to ensure accountability, sharia compliance, and the measurability of counseling services provided by guidance counselors or Islamic counselors.

Third, Islamic education policy needs to strengthen the role of guidance and counseling counselors as agents of spiritual and mental health development, not just as disciplinarians or recorders of student behavior. This implies the need for ongoing training for guidance counselors to acquire basic hypnotherapy skills, an understanding of Islamic psychology, and the ability to design value-based intervention programs. This study shows that counselors who apply SOPs with an Islamic approach can create significant changes in the psychological and spiritual aspects of students.

Fourth, these findings also imply the expansion of the function of Islamic educational institutions as centers for spiritual and mental health development based on revelatory values. In this context, schools or madrasas are not only places for the transmission of knowledge, but also *healing spaces* that are friendly to students who have emotional burdens, trauma, or family problems. By incorporating Islamic counseling services based on hypnotherapy into the school service structure, Islamic educational institutions will become more relevant to the challenges of the times and the needs of Generation Z, who are emotionally vulnerable.

Fifth, this study recommends synergy between Islamic education policies and national mental health regulations. The Ministry of

Religious Affairs and the Ministry of Education need to design cross-sectoral policies that bridge the aspects of character education, mental health, and value-based services. This will strengthen the position of Islamic education in producing a generation that is faithful, mentally healthy, and ready to face global pressures.

Finally, it is important to emphasize that the successful implementation of the Islamic-based hypnotherapy counseling management model in this study represents a holistic approach that integrates knowledge, faith, and empathy in shaping students who are psychologically and spiritually empowered.

The policy implications of these findings are of urgent importance, particularly in designing an Islamic education system oriented towards the formation of a complete human being (*insan kamil*), who is not only cognitively intelligent, but also spiritually and mentally strong. Based on these findings, several recommended policy points include:

1. Formal regulations from the Ministry of Religious Affairs/Islamic Education regarding the legality and procedures of hypnotherapy in Islamic schools, including ethical and pedagogical boundaries. This should also recognize the importance of counselor competence, so that regulations not only govern procedures but also set standards for counselor expertise in accordance with Islamic values.
2. Standardization of counselor certification: School counselors who wish to apply this method must have a hypnotherapy license plus training in Islamic values. This recommendation is directly rooted in the findings on the importance of counselor competence, because the professional ability and religious sensitivity of the counselor greatly influence the quality of the intervention results.
3. Integration into the national guidance and counseling curriculum for Islamic schools,

incorporating hypnotherapy as an optional method in psychosocial counseling. This curriculum should emphasize that only competent and certified counselors are permitted to use hypnotherapy, thereby maintaining consistency with research findings on the crucial role of counselor competence.
4. Ethical guidelines issued by Islamic bodies (e.g., the Indonesian Ulema Council) ensure that Islamic affirmations and suggestions are carried out within the limits of Sharia law. The application of these ethical guidelines also requires counselors to possess adequate religious and professional competence, ensuring that no deviations or techniques are used that contradict Sharia law.

With this policy, hypnotherapy can become an acceptable and structured part of the Islamic education system without causing controversy or legal uncertainty.

The literature on counseling and Islamic education supports these findings. For example, research on the use of suggestive therapy in character development shows high effectiveness when aligned with religious values. Previous research on counseling in Islamic schools emphasizes the need for interventions that are not only modern but also sensitive to values (see contemporary Islamic counseling literature).

In addition, research on hypnotherapy in adolescents shows a tendency toward increased self-regulation and reduced anxiety, findings that are also reflected in this study. The integration of this literature strengthens the validity of the findings and clarifies the contribution of the research to practice and policy. Practical recommendations for Islamic education policy include:

1. Islamic schools should form counseling teams equipped with Islamic hypnotherapy modules, complete with standard operating procedures (SOPs), parental consent forms, and monitoring indicators.
2. Intensive and ongoing training for counselors

understand hypnotherapy techniques, Islamic values, and ethical considerations.

3. Comprehensive outreach to parents and the school community to address resistance or negative perceptions.

4. Collaboration with Islamic education regulators to create formal guidelines to prevent this method from being approved in parallel by non-religious educational bodies.

Individual counseling management based on hypnotherapy, if optimized through strict SOPs, appropriate counselor training modalities, and an approach based on Islamic values, can effectively improve students' self-regulation, emotional resilience, and motivation. Challenges such as regulations and negative perceptions can be overcome through official policies and value-based outreach. This study not only contributes a practical model but also opens up policy space to integrate psychosocial interventions with Islamic education in a modern and ethical manner.

However, this study has limitations that need to be considered. *First*, the number of participants is relatively limited, so generalizing the results to other Islamic school contexts must be done with caution. *Second*, the duration of the hypnotherapy model implementation is still relatively short, so it cannot yet capture the long-term impact on the development of self-regulation and student motivation. *Third,* this study focused on a specific educational unit, so external factors, such as regional policy support and cultural differences between schools, were not fully accounted for. These limitations affect the interpretation of the results because the findings emphasize contextual evidence rather than universal conclusions.

■ **CONCLUSION**

This study shows that optimizing hypnotherapy-based individual counseling management in guidance and counseling services at Islamic senior high school counseling centers can improve the effectiveness of psychosocial services for students. Structured counseling management, including program planning, counselor training, session implementation with an Islamic approach, evaluation, and reporting, is key to the success of the intervention. The contextual hypnotherapy approach, which combines Islamic values (such as spiritual affirmation, positive religious visualization, and ethical suggestion), is effective in enhancing self-regulation, emotional resilience, and learning motivation among students. Factors supporting the success of this program include the counselors' competence in applying hypnotherapy techniques in accordance with Islamic principles, structural support from the school, and the school community's acceptance of alternative approaches rooted in Islamic values. The main challenges faced include the absence of formal regulations regarding the practice of hypnotherapy in schools, ethical and religious doubts in the form of concerns from some parents about the compatibility of hypnotherapy with Islamic beliefs, anxiety about the potential for psychological manipulation of students, and doubts from the school regarding the legal legitimacy and professionalism of counselors, as well as the absence of standard implementation guidelines from Islamic educational institutions.

This study also has limitations, including a relatively small sample size, meaning that the results cannot be generalized widely; a limited intervention duration covering only a few sessions, meaning that the long-term impact has not been monitored; and limitations in the instruments, which still rely on students' self-reports, meaning that subjective bias may have affected the results. The policy implications emphasize the importance of formal regulation by Islamic education authorities, the development of competency standards and certification for counselors, and the integration of this method into the guidance and counseling curriculum in Islamic schools. Thus, the main recommendation of this study is the need for a systemic commitment from

Islamic educational institutions to institutionalize hypnotherapy as a legal, ethical, and professional counseling service, thereby enabling the holistic integration of the intellectual, emotional, and spiritual dimensions of students.

Further research is expected to explore the development of a more comprehensive Islamic hypnotherapy model, involving a broader sample, and examining its effectiveness in the context of global Islamic education, so that its scientific and practical contributions will be even more significant for modern Islamic educational civilization.

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