



Research Article

Islamic Religious Education Teachers as Embedded Counselors: Constructing a Tiered Guidance Model Grounded in Islamic Values and Professional Competence Boundaries

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Abstract. The expansion of Islamic Religious Education (IRE) teachers' roles into guidance functions is a widespread phenomenon in Indonesian madrasah and Islamic schools, yet it has not acquired an adequate conceptual foundation. Existing scholarship tends to celebrate this dual role as a normative necessity without interrogating the ethical tensions and competence boundaries that accompany it. This study aims to construct a conceptual model of the IRE teacher as an embedded counselor while simultaneously mapping the limits of its applicability. The study employs an integrative literature review design, using a source screening procedure adapted from the PRISMA framework and a six-phase thematic analysis. Thirty-four scholarly sources published between 2015 and 2025 were analysed, comprising nationally and internationally indexed journal articles, theses, books, and policy

documents. The study yields three findings. First, an anthropological divergence exists between the Islamic tradition of *irsyad* and modern school counselling that has hitherto been overlooked, causing the integration of the two to remain largely rhetorical. Second, the dual role of IRE teachers carries three structural dilemmas, namely multiple-role conflict, ambiguous competence boundaries, and the risk of role strain. Third, role integration is defensible only when it is designed as a tiered system. The study proposes a Value-Based Tiered Guidance Model comprising a preventive-curricular tier, a responsive-personal tier, and a referral-collaborative tier, governed by two control axes in the form of calibrated directivity and a role transparency protocol. The model is formulated into five empirically testable propositions, with implications for teacher training design and guidance service policy in madrasah.

Keywords: Islamic Religious Education Teacher, Embedded Counselor, Tiered Guidance, Competence Boundary, Multiple-Role Ethics

INTRODUCTION

Islamic Religious Education in madrasah has never been understood as the mere transmission of religious knowledge. Since the earliest stages of its development, Islamic education has placed the formation of the person as its principal aim, positioning the educator well beyond the function of a subject teacher. Al-Abrasyi (1993) asserted that the orientation of Islamic education is the preparation of a morally upright and psychologically sound human being, an aim that logically demands the educator's attention to the emotional and spiritual dimensions of the learner. Consequently, IRE teachers in madrasah face expectations far broader than those directed at teachers of other subjects, encompassing moral exemplarity, spiritual accompaniment, and the initial handling of students' personal difficulties.

These expectations intersect with structural conditions that render them increasingly burdensome. Regulation of the Minister of Education and Culture Number 111 of 2014 stipulates an ideal ratio of one guidance and counselling teacher for every one hundred and fifty students, yet the majority of madrasah, particularly private *pesantren*-based institutions, have not been able to meet this provision. Where professional counsellors are scarce, the resulting service vacuum is not simply left unattended. It is absorbed by the teacher perceived as relationally closest and morally most authoritative, namely the IRE teacher. This absorption occurs without formal appointment, without specialised training, and without a written delineation of duties. The IRE teacher thereby becomes what this article terms an *embedded counselor*, that is, an agent of guidance whose authority derives from relational proximity and religious standing rather than from professional certification.

Comparable phenomena are documented in the international literature on teacher role expansion. Reinke, Stormont, Herman, Puri, and Goel (2011) found that teachers in under-resourced schools routinely address students' mental health concerns despite perceiving themselves as inadequately equipped. Holt, Raczynski, Frey, and Hymel (2020) demonstrated that classroom-level and school-level factors shape students' experiences of victimisation, positioning teachers at the point of daily interaction as key preventive actors. These findings confirm that role expansion is not a purely local phenomenon. Nevertheless, this body of scholarship proceeds from secular school settings and does not account for the religious authority attached to the

IRE teacher, a variable that substantially alters the dynamics of the guidance relationship.

Conversely, the Indonesian Islamic education literature has addressed the dual role of IRE teachers extensively, yet largely halts at normative justification. Haslina (2022), Nurjannah, Kusen, and Meisaroh (2024), and Pulungan (2023) each report that IRE teachers performing guidance functions exert a positive influence on students' character formation and discipline. Such findings are valuable, but these studies treat the dual role as inherently beneficial and do not examine the costs it generates. No study was found that systematically problematises what occurs when the person who assigns marks for moral conduct and imposes disciplinary sanctions is the same person to whom students are expected to disclose their personal difficulties. Nor was any study found that specifies the point at which an IRE teacher ought to cease handling a case and begin referring it.

This gap is not merely academic. It carries practical consequences. Without an articulated competence boundary, IRE teachers risk handling matters beyond the reach of their expertise, while students requiring professional intervention experience delayed access to appropriate services. Without awareness of multiple-role conflict, student disclosure becomes filtered through a calculation of consequences, such that the most consequential information never reaches the teacher at all. Without institutional design, the absorption of guidance functions by IRE teachers becomes a transfer of institutional burden onto individuals, carrying the risk of role strain extensively documented in the literature on the helping professions (Maslach & Leiter, 2016; Skovholt & Trotter-Mathison, 2016).

On this basis, the present article poses three research questions. First, what is the epistemological standing of the *irsyad* tradition within Islamic educational thought when brought into dialogue with the framework of modern school counselling? Second, what structural dilemmas arise when IRE teachers perform guidance functions in an embedded manner? Third, what guidance model can integrate the two traditions while containing the dilemmas that accompany such integration?

The novelty of this article resides in three respects. Theoretically, it brings the ethics of multiple relationships from the counselling profession into contact with the principles of Islamic education, an encounter not yet undertaken in the Indonesian Islamic education literature. Conceptually, it advances a tiered model that shifts the discussion from the question of whether IRE teachers may act as counsellors towards the question of up to which tier and under what conditions. Methodologically, it formulates five testable propositions, rendering the proposed model open to empirical falsification rather than resting as a normative construction.

LITERATURE REVIEW

The Philosophical Foundations of Islamic Education and the Guidance Function

The classical framework of Islamic education recognises three key terms that delineate the scope of the educator's task. Al-Attas (1979) elaborated the concept of *ta'dib* as the inculcation of adab, whereby everything is accorded its proper place, while *tarbiyah* denotes the process of nurturing and cultivating potential, and *ta'lim*

the conveyance of knowledge. Muhaimin (2012) maintains that the three constitute a single unified process rather than separable stages. The implication of this unity is clear: the Islamic educator cannot confine himself to the function of *ta'lim* without disavowing the essence of his vocation.

Al-Ghazali, in *Ihya' 'Ulum al-Din*, situates the teacher-student relationship within a framework of care for the soul, in which the teacher occupies the position of a physician who identifies the ailments of the student's heart and prescribes treatment appropriate to each condition. This metaphor carries two implications that are seldom noted. The first is an acknowledgement of differentiation: treatment cannot be uniform because the condition of each student differs. The second is an acknowledgement of expertise, since the metaphor of the physician presupposes a diagnostic competence not possessed by everyone. It is this second implication that disappears when the tradition is invoked in contemporary scholarship, which tends to emphasise personal closeness while neglecting the demand for competence that accompanies it.

Ibn Khaldun, in the *Muqaddimah*, adds a further dimension in the form of a critique of educational approaches grounded in severity and coercion, since such approaches produce dissimulation and weaken the learner's spirit. This critique is pertinent to the present discussion because it demonstrates that the Islamic tradition itself has recognised the risks of disproportionate exercise of authority within educational relationships.

Irsyad and School Counselling as Two Traditions

The term *irsyad* within Islamic scholarship denotes the provision of direction towards the right path. Hidayani (2022) analysed Qur'anic principles of listening and identified a range of competencies relevant to the practice of Islamic counselling, among them empathic listening, spiritual reflection, and non-judgemental accompaniment. This analysis demonstrates the presence of substantial conceptual resources within the Islamic tradition.

Such resources, however, are not identical with the framework of modern school counselling. Rogers (1957) formulated the conditions regarded as necessary for therapeutic change, comprising unconditional positive regard, congruence on the part of the counsellor, and empathic understanding, resting on the underlying assumption that the individual possesses an actualising tendency that will operate once relational obstacles are removed. This anthropological assumption positions the counsellor as a facilitator and establishes a non-directive stance as the norm. By contrast, *irsyad* rests on the assumption of *fitrah* and the existence of objective normative guidance, such that directive counsel is regarded not as a transgression but as an expression of responsibility.

This divergence of assumptions matters because it determines what counts as an appropriate intervention. The Indonesian Islamic education literature tends to juxtapose the two traditions without explaining how the tension between them is resolved. The present article regards this juxtaposition without resolution as one source of the conceptual imprecision that requires redress.

Frameworks of Competence and Developmental Ecology

Shulman (1987) introduced the concept of pedagogical content knowledge, which holds that effective teaching requires the fusion of subject matter mastery with knowledge of how to render that content meaningful to learners. Gudmundsdottir and Shulman (1987) illustrated how such fusion operates in practice. In the context of Islamic Religious Education, this framework implies that mastery of religious content alone is insufficient. The teacher must also possess a reading of students' psychological states, a competence that intersects with basic counselling skills without being identical to them.

Bronfenbrenner (1979) situates individual development within nested environmental systems that mutually influence one another, extending from the microsystem of classroom and family to the macrosystem of cultural values. This framework explains why IRE teachers occupy a strategic position, since they operate at the microsystem level where daily interaction takes place. The same framework, however, also carries a caution. Difficulties rooted in the exosystem and macrosystem, such as family economic conditions, domestic conflict, or the pressures of digital culture, cannot be resolved through microsystem intervention alone. An IRE teacher who attempts to resolve structurally rooted problems through personal counsel will encounter a limitation that does not arise from any deficiency of effort.

Multiple-Role Ethics in the Helping Professions

The literature on counselling ethics recognises the concept of multiple relationships, referring to circumstances in which a practitioner occupies more than one role in relation to the same person. Herlihy and Corey (2015) explain that multiple relationships are not invariably prohibited, but invariably demand vigilance, since they may obscure professional judgement and place the less powerful party in a position of vulnerability. Corey, Corey, and Corey (2019) add that in under-resourced settings multiple relationships are frequently unavoidable, so that the ethical focus shifts from avoidance to management through transparency, documentation, and referral.

This framework has not been systematically applied to scholarship on IRE teachers in Indonesia, notwithstanding that such teachers occupy at least four roles in relation to the same student, namely instructor, assessor, enforcer of discipline, and confidant. The American School Counselor Association (2019) underscores the importance of role clarity and clearly delimited confidentiality in school guidance services, a requirement difficult to satisfy when all four roles are vested in a single person in the absence of any protocol.

METHOD

This study employs an integrative literature review design. Torraco (2005) defines an integrative review as a form of inquiry that does not terminate in the summarisation of findings but generates a new synthesis in the form of a conceptual framework, taxonomy, or model. Snyder (2019) adds that this design is appropriate where the research aim is to build a theoretical construction across a field whose findings are dispersed and as yet unintegrated. Both characteristics correspond to the

aim of the present article, namely the construction of a conceptual model from bodies of literature that have hitherto developed separately across the traditions of Islamic education and school counselling.

Data Sources and Screening Procedure

Searches were conducted across four databases, namely Google Scholar, SINTA, Garuda, and DOAJ. The search terms employed included the dual role of IRE teachers, IRE teachers as counsellors, Islamic guidance and counselling, teacher counsellor dual role, and Islamic school counselling. The screening procedure was adapted from the PRISMA framework (Moher, Liberati, Tetzlaff, & Altman, 2009) across three stages, as presented in Table 1.

Stage	Action	Criteria	Sources (n)
Identification	Database search	Correspondence with search terms	138
Screening	Title and abstract review	Topical relevance, Indonesian or English language, published 2015 to 2025	61
Eligibility	Full-text review	Focus on teacher roles, guidance, or professional ethics; methodological clarity; full text available	34

Table 1. PRISMA-Adapted Source Screening Procedure

The analysed sources comprise nationally and internationally indexed journal articles, theses from Islamic higher education institutions, reference works in Islamic education and counselling ethics, and policy documents. Classical sources such as the works of Al-Ghazali and Ibn Khaldun were included as primary philosophical references outside the publication date restriction, since they function as conceptual foundations rather than as empirical evidence.

Analytical Technique

Analysis proceeded through the six-phase thematic analysis procedure developed by Braun and Clarke (2006), comprising familiarisation with the data, generation of initial codes, searching for themes, reviewing themes, defining themes, and reporting. Coding was conducted inductively in the first round in order to capture patterns emerging from the literature, and deductively in the second round using the frameworks of multiple-role ethics and professional competence as interpretive lenses. The outputs of the two coding rounds were then compared in order to identify the discrepancy between what the literature states and what it leaves unaddressed.

The conceptual model was constructed through the synthesis procedure recommended by Torraco (2005), namely the arrangement of themes into a tiered structure, the specification of relationships between tiers, and the formulation of propositions. The Miles and Huberman (1994) model was employed for data management at the reduction and display stages.

Trustworthiness

Trustworthiness was maintained through three procedures. First, source triangulation was applied, whereby each principal claim was verified against no fewer than three independent sources. Second, a negative case search was undertaken, involving the deliberate pursuit of literature contradicting the article's central thesis, particularly scholarship supporting a strict separation between the roles of teacher and counsellor. Third, expert review was conducted by supervising academics in Islamic education, who assessed the adequacy and soundness of the model's reasoning. These three procedures were intended to reduce the risk of selective confirmation commonly encountered in literature-based inquiry.

FINDINGS AND DISCUSSION

Thematic Map of Findings

The thematic analysis generated four principal themes. The first concerns the range of guidance strategies employed by IRE teachers. The second concerns obstacles to implementation. The third, which emerged from the deductive reading and is not explicitly articulated in any of the sources, concerns the ethical tensions concealed within the practice of the dual role. The fourth concerns proposed solutions, which have to date been individual in orientation and have not addressed institutional design.

A comparison between the first and third themes reveals an instructive pattern. The literature documents strategies in reasonable detail, yet almost invariably halts at description without analysing the conditions under which those strategies hold. IRE teachers are reported to conduct personal conversations, offer religious counsel, and cultivate closeness with students, yet not a single source specifies which categories of difficulty may appropriately be addressed in this manner and which may not. This absence constitutes the point of departure for the discussion that follows.

The Unfinished Encounter between *Irsyad* and School Counselling

The first finding of this article is that the integration of the *irsyad* tradition with school counselling in the Indonesian Islamic education literature has thus far proceeded rhetorically. The terms *tarbiyah*, *mau'izhah*, and *hikmah* are repeatedly invoked as foundations, yet are seldom translated into observable action. Pulungan (2023) addresses the guidance function within a religious framework, while Hidayani (2022) formulates principles of listening derived from the Qur'an. Both make conceptual contributions, yet neither explains how these normative principles confront the non-directive assumption underpinning modern counselling practice.

This tension is real and cannot be resolved through the juxtaposition of terminology. *Mau'izhah hasanah* is directive in its very constitution, since it presupposes the existence of a truth to be conveyed to a party who does not yet apprehend it. The Rogersian framework, by contrast, treats directivity as an obstacle to the emergence of self-awareness (Rogers, 1957). If both are applied simultaneously without regulation, the result is a practice that verbally claims empathy while factually foreclosing the student's space for exploration.

This article proposes a resolution through the concept of calibrated directivity.

Directivity is not a property that must be either invariably present or invariably absent, but a variable whose degree is determined by the category of the difficulty at hand. In matters of a normative and doctrinal character, such as doubts concerning the obligation of worship or erroneous understandings of creed, directivity is indeed required, since the teacher genuinely occupies the position of an authoritative source of knowledge. In matters of a psychological and emotional character, such as anxiety, family conflict, or social pressure, directivity introduced prematurely will inhibit disclosure and risks producing what Welwood (2000) terms spiritual bypassing, namely the use of religious language and practice to circumvent psychological difficulty without genuinely confronting it.

The consequence of this calibration is practical. Counsel such as an exhortation to increase *istighfar* and reliance upon God constitutes an appropriate response for a student experiencing spiritual doubt, yet becomes an inadequate and potentially harmful response when offered to a student undergoing severe psychological distress. In the latter case, religious counsel delivered prematurely conveys the implicit message that the suffering endured is a consequence of weak faith, thereby compounding the burden of guilt borne by an already distressed student. This finding extends the work of Hidayani (2022) by introducing the dimensions of timing and target appropriateness that the Qur'anic framework of listening has not yet addressed.

The First Dilemma: Multiple-Role Conflict and the Filtering of Disclosure

The second finding constitutes the principal analytical contribution of this article. The entirety of the literature reviewed treats the closeness between IRE teachers and their students as an unqualified advantage. Haslina (2022) reports that students are more receptive to guidance from teachers they trust, and Nurjannah, Kusen, and Meisaroh (2024) document the strengthening of positive habits through a holistic approach. Yet when these findings are read through the framework of multiple-role ethics (Herlihy & Corey, 2015; Corey, Corey, & Corey, 2019), a problem emerges that remains invisible to a surface reading.

An IRE teacher in a madrasah simultaneously occupies four roles in relation to the same student. He is the instructor who delivers content, the assessor who determines attainment in conduct and learning, the enforcer of rules empowered to impose disciplinary consequences, and at the same time the party expected to receive the student's disclosure of personal difficulties. These four roles are not neutral with respect to one another. The roles of assessor and enforcer place the teacher in a position of power over the student's interests, whereas the role of confidant requires a psychological safety that emerges only where the student is confident that what is disclosed will not subsequently be turned against him.

From this tension, the article formulates the phenomenon of disclosure filtering. A student who recognises that his interlocutor also holds sanctioning authority will perform a calculation before speaking. Low-risk matters, such as difficulty in understanding a lesson or a minor disagreement with a peer, will be conveyed relatively openly. High-risk matters, by contrast, namely precisely those most requiring intervention, such as bullying involving other students, breaches of dormitory regulations, domestic violence, or exposure to inappropriate digital content, tend to be

concealed, since their disclosure may occasion sanction for the student concerned or for those closest to him.

The implication of this phenomenon is fundamental. Reports of successful guidance by IRE teachers in the literature may contain a selection bias, since such success is measured against the difficulties that actually reach the teacher, while those that never reach him are excluded from the calculation. Relational closeness does indeed increase the volume of disclosure, yet sanctioning authority simultaneously filters the kind of disclosure that occurs. This reading does not negate the findings of Haslina (2022) or Nurjannah and colleagues (2024), but rather situates them within a more candid statement of the conditions under which they hold.

Managing this dilemma cannot be accomplished by eliminating one of the roles, since the structure of the madrasah does not permit such elimination. What is achievable is management through transparency, consistent with the shift in ethical focus described by Corey and colleagues (2019). This article proposes a role transparency protocol comprising three elements. The first is role declaration at the outset of a conversation, whereby the teacher states plainly when he speaks as an accompanying figure and when as a holder of authority. The second is clarification of the limits of confidentiality, whereby the teacher states from the outset what may be held in confidence and what must be conveyed to others for the student's safety. The third is separation of time and place, whereby guidance conversations are not conducted in the same setting as the enforcement of rules, so that the student has a clear marker of which role is currently operative.

The Second Dilemma: Ambiguous Competence Boundaries

The third finding concerns the absence of any articulated competence boundary in the literature reviewed. Anwar (2022) identifies limited formal training as an obstacle, yet the discussion halts at a call for capacity building without specifying how far such capacity requires development and at what point capacity building ceases to be the appropriate answer. The distinction between these two matters. Certain difficulties can indeed be addressed through short-term training; others cannot, since their management demands clinical qualifications that cannot be acquired through supplementary training for a subject teacher.

This article proposes a distinction between three zones of intervention. The first is the zone of full authority, encompassing difficulties genuinely within the IRE teacher's domain of expertise, such as accompanying students in the discipline of worship, strengthening learning motivation, resolving minor disputes among peers, and cultivating positive habits. The second is the zone of conditional authority, encompassing difficulties an IRE teacher may address provided this is done jointly with others and under monitoring, such as prolonged decline in motivation, withdrawal from social interaction, or behavioural change of as yet unclear origin. The third is the zone of mandatory referral, encompassing difficulties that must be conveyed promptly to professionals and to parents, comprising indications of serious psychological disturbance, suspicion of violence in any form, and circumstances threatening the student's safety.

This zonal distinction contributes something different from a mere call for

training. A call for training assumes that the problem lies in a deficiency of individual capability, whereas the zonal distinction relocates the problem to the domain of service design. IRE teachers need not become professional counsellors. What is required is the capacity to recognise boundaries and the resolve to refer, a competence that within Bronfenbrenner's (1979) framework corresponds to the teacher's position at the microsystem level, namely as an early detector and a conduit towards more appropriate tiers of service.

It bears noting that the capacity to refer is not a simple skill. Referral demands knowledge of the indicators warranting concern, the availability of a clear referral pathway, and, most frequently neglected, a willingness to relinquish the case. This last element intersects with the question of professional culture. In an environment that venerates the teacher as a figure capable of resolving all matters, the act of referral risks being perceived as failure. Reversing that perception is institutional work rather than individual work, and therefore requires policy that explicitly frames referral as a mark of professionalism.

The Third Dilemma: Role Strain and Sustainability

The fourth finding concerns sustainability. The literature reviewed consistently identifies heavy workload and limited time as obstacles (Anwar, 2022; Haslina, 2022; Nurjannah et al., 2024), yet treats these as technical constraints remediable through scheduling and personal commitment. A reading informed by the literature on the helping professions yields a different interpretation. Maslach and Leiter (2016) demonstrate that burnout in the helping professions is rooted in a mismatch between job demands and available resources rather than in individual weakness. Skovholt and Trotter-Mathison (2016) add that work requiring sustained emotional engagement necessitates deliberately designed mechanisms of recovery.

From this perspective, the absorption of guidance functions by IRE teachers without any augmentation of resources constitutes a transfer of institutional burden to individuals. The madrasah secures guidance provision without incurring the cost of appointing counsellors, while the IRE teacher bears an additional emotional burden without formal recognition, without reduction in teaching load, and without supervisory support. Such an arrangement may endure in the short term, sustained by the teacher's religious commitment, yet is fragile over the longer term.

This tension exposes the limitation of the solutions the literature has hitherto offered. Pulungan (2023) emphasises continuous self-development as a remedy, and Anwar (2022) emphasises adaptation to the characteristics of a new generation of learners. Both solutions locate the responsibility for improvement with the teacher. This article contends that such a location of responsibility is disproportionate, since the root of the problem is structural. An adequate response requires three institutional measures, namely formal recognition of the guidance function within the IRE teacher's job description together with a corresponding adjustment of teaching load, the availability of a supervisory mechanism through which teachers may discuss the cases they handle, and the progressive appointment of guidance and counselling personnel as mandated by Regulation of the Minister of Education and Culture Number 111 of 2014.

Constructing the Value-Based Tiered Guidance Model

On the basis of the foregoing discussion, this article constructs a Value-Based Tiered Guidance Model. The model rests on the principle that the integration of the roles of teacher and counsellor is defensible provided its scope and depth are regulated in tiers. A tiered structure was selected because it accommodates two apparently opposed requirements, namely the requirement of relational closeness that constitutes the IRE teacher's distinctive advantage and the requirement of competence boundaries that constitutes the condition of service safety.

The first tier is preventive-curricular guidance, directed at the entire student body. At this tier the guidance function is embedded within instruction rather than separated as a distinct activity. Its value foundation is *tarbiyah*, and its forms of implementation include the creation of a psychologically safe classroom climate, exemplarity, the use of reflective instructional methods such as problem-based learning and moral case discussion, and habituation that cultivates self-awareness. Milidar (2024) documents the effectiveness of interactive methods in Islamic Religious Education instruction, and the present model treats those findings as instruments of guidance rather than merely instruments of instruction. At this tier the degree of directivity is moderate, since the teacher conveys normative values while opening space for reasoning.

The second tier is responsive-personal guidance, directed at students displaying indications of a need for particular attention. Its value foundation lies in *mau'izhah* and *hikmah*, with emphasis on listening prior to counselling. Its forms of implementation include scheduled personal conversations, small-group accompaniment, and the involvement of parents. It is at this tier that the role transparency protocol becomes obligatory, and at this tier likewise that calibrated directivity most decisively determines outcomes. The most frequent error at this tier is acceleration towards counsel before the difficulty has been fully apprehended.

The third tier is referral-collaborative guidance, directed at students whose difficulties fall outside the teacher's zone of authority. Its value foundation is *amanah*, understood in this context as candour regarding the limits of one's own capacity. Its forms of implementation include recognition of risk indicators, referral to guidance and counselling teachers or other professionals, coordination with parents, and continued accompaniment in the form of relational presence without assuming technical management of the case. At this tier the IRE teacher's position shifts from handler to conduit and companion.

The two control axes operate across all three tiers. The axis of calibrated directivity regulates the degree of prescriptive guidance according to the category of difficulty, while the axis of role transparency regulates clarity of position and limits of confidentiality within every interaction. Absent these two axes, the tiered structure would revert to an administrative division of labour that leaves the ethical problem untouched. A summary of the model is presented in Table 2.

Tier	Target	Value Foundation	Form of Service	Degree of Directivity	Position of the IRE Teacher
Preventive-curricular	All students	Tarbiyah	Classroom climate, exemplarity, reflective instruction, habituation	Moderate	Educator and transmitter of values
Responsive-personal	Students showing indications of particular need	Mau'izhah and hikmah	Personal conversation, small groups, parental involvement	Low initially, increasing once the difficulty is apprehended	Companion operating under a role protocol
Referral-collaborative	Students whose difficulties lie outside the zone of authority	Amanah	Recognition of risk indicators, referral, coordination, relational accompaniment	Not applicable to technical management	Conduit and companion

Table 2. The Value-Based Tiered Guidance Model

The model departs from the model of role integration hitherto implicit in the Indonesian Islamic education literature in three respects. The first departure lies in its rejection of unbounded integration; the model asserts that role expansion has a clearly defined terminus. The second lies in its placement of ethics as a structural element rather than as an addendum. The third lies in its transfer of responsibility for improvement from the individual teacher to institutional design.

Testable Propositions

In order to render the model open to empirical examination, this article formulates five propositions.

The first proposition holds that the greater the sanctioning authority an IRE teacher holds over a student, the lower the likelihood that the student will disclose high-risk difficulties to that teacher, notwithstanding a high degree of relational closeness between them.

The second proposition holds that the implementation of a role transparency protocol will increase the disclosure of high-risk difficulties without diminishing the quality of relational closeness.

The third proposition holds that the accuracy of directivity calibration is positively associated with students' perceptions of the usefulness of guidance, whereas uncalibrated directivity applied to psychological and emotional difficulties is

negatively associated with students' willingness to seek guidance again.

The fourth proposition holds that madrasah possessing a written referral pathway exhibit more appropriately targeted intervention than madrasah relying on the individual discretion of teachers, irrespective of the level of competence of the teachers concerned.

The fifth proposition holds that formal recognition of the guidance function within the IRE teacher's job description, accompanied by adjustment of teaching load and the availability of supervision, is negatively associated with indications of role strain and positively associated with the sustainability of guidance provision.

Counterargument and the Limits of the Model

A balanced reading requires consideration of an opposing position. Some maintain that the most appropriate remedy is not tiered integration but a strict separation between the roles of teacher and counsellor, on the grounds that specialisation secures service quality and eliminates role conflict altogether. This position has a firm basis within the framework of the counselling profession (American School Counselor Association, 2019) and cannot be disregarded.

This article accepts the force of that argument as an ideal condition, yet contends that its implementation faces two obstacles. The first is empirical. The majority of private madrasah do not yet possess adequate guidance and counselling personnel, so that strict separation in practice would entail the absence of provision rather than better provision. The second is conceptual. Strict separation presupposes that the guidance function can be detached from the educative function, a presupposition at variance with the framework of *tarbiyah*, *ta'lim*, and *ta'dib*, which treats the two as a single unity (Al-Attas, 1979; Muhaimin, 2012). The tiered model advanced here constitutes a middle path, preserving the unity of functions at the first and second tiers while accepting the logic of specialisation at the third.

The model carries a number of limitations that warrant explicit acknowledgement. First, it was constructed from a literature review and has not undergone field testing, so that its status remains that of a framework awaiting verification. Second, the majority of the sources analysed derive from the Indonesian context, so that the model's transferability to Islamic education systems in other countries requires separate examination. Third, the model presupposes the availability of a functioning referral pathway, a presupposition not yet satisfied in many madrasah, such that implementation of the third tier requires prior institutional groundwork. Fourth, the study does not capture the perspective of students, notwithstanding that the proposition concerning disclosure filtering specifically requires data from students themselves.

Implications

The theoretical implication of this study lies in a reorientation of how the dual role of IRE teachers is understood. Hitherto the dual role has been discussed as a problem of capability, so that proposed remedies have revolved around training and personal commitment. This article situates it as a problem of systems design, so that remedies revolve around the ordering of tiers, the clarity of boundaries, and

institutional support. This reorientation opens a new line of inquiry bringing together the study of Islamic education and the study of professional ethics, two fields that have developed separately in Indonesia.

The practical implications are directed at three constituencies. For teacher education institutions, the study recommends that basic guidance skills, recognition of risk indicators, and multiple-role ethics be incorporated as compulsory components of the IRE teacher preparation curriculum, with emphasis on the capacity to recognise boundaries rather than on mastery of therapeutic technique. For madrasah administrators, the study recommends the formulation of written referral pathways, formal recognition of the guidance function within job descriptions, and the provision of periodic supervisory forums. For policymakers, the study underscores that meeting the prescribed ratio of guidance and counselling personnel in madrasah is not a matter of administration alone but a condition of service safety.

CONCLUSION

This study proceeds from the reality that IRE teachers in many madrasah perform guidance functions without formal appointment, without specialised training, and without a clearly delineated scope of duties, a position this article designates as that of the embedded counselor. Through an integrative literature review of thirty-four sources, three conclusions are drawn.

First, the integration of the *irsyad* tradition with the framework of school counselling in the Indonesian Islamic education literature remains rhetorical, since the divergence of anthropological assumptions between them, particularly concerning the standing of directivity, has never been resolved. This article advances the concept of calibrated directivity as a means of resolution.

Second, the dual role of IRE teachers carries three structural dilemmas that have hitherto escaped attention, namely multiple-role conflict giving rise to the filtering of student disclosure, ambiguous competence boundaries that risk delaying appropriate intervention, and role strain that threatens the sustainability of provision. None of the three can be resolved through enhancement of individual capability alone.

Third, role integration is defensible provided it is designed in tiers. The Value-Based Tiered Guidance Model advanced here orders provision into preventive-curricular, responsive-personal, and referral-collaborative tiers, with calibrated directivity and role transparency serving as control axes.

Further research is recommended to test the five propositions formulated here through field studies across madrasah of differing characteristics, incorporating the perspective of students as a principal source of data, particularly in order to examine the proposition concerning disclosure filtering, which cannot be verified through teacher accounts alone.

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