

THE VALUES OF ISLAMIC GUIDANCE AND COUNSELING IN THE NOVEL *HUJAN* BY TERE LIYE

Vanny Ulan Saqia, Mira Fauziah, M. Yusuf MY

Universitas Islam Negeri Ar-Raniry Banda Aceh
Jl. Syech Abdurrauf Kopelma Darussalam, Banda Aceh, Aceh
e-mail: 220402009@student.ar-raniry.ac.id, mira.fauziah@ar-raniry.ac.id, m_yusuf@ar-raniry.ac.id

Abstrak: Penelitian ini bertujuan menganalisis nilai-nilai Bimbingan dan Konseling Islam dalam novel Hujan karya Tere Liye serta relevansinya terhadap praktik konseling Islam. Penelitian ini menggunakan pendekatan kualitatif dengan metode analisis isi. Data diperoleh melalui pembacaan mendalam terhadap narasi, dialog, konflik batin, dan perkembangan tokoh utama, Lail. Hasil penelitian menunjukkan bahwa novel Hujan memuat enam nilai utama, yaitu kesabaran, tawakkal, keikhlasan, regulasi emosi, empati dan dukungan sosial, serta motivasi dan harapan hidup. Nilai-nilai tersebut muncul melalui pengalaman Lail dalam menghadapi kehilangan, trauma, tekanan psikologis, dan proses pemulihan diri setelah bencana. Temuan penelitian menunjukkan bahwa pemulihan individu tidak hanya dibentuk oleh kekuatan pribadi, tetapi juga oleh kesadaran spiritual dan relasi sosial yang mendukung. Novel Hujan dapat dipahami sebagai media reflektif yang menjembatani dimensi psikologis dan spiritual. Penelitian ini menyimpulkan bahwa karya sastra dapat dimanfaatkan sebagai media alternatif dalam layanan Bimbingan dan Konseling Islam, khususnya melalui pendekatan naratif, terutama bagi konseli remaja yang membutuhkan contoh konkret dalam memahami pengalaman hidup, mengelola emosi, menerima kenyataan, dan membangun harapan secara religius lebih bermakna.

Kata Kunci: Bimbingan Konseling Islam, Novel Hujan, Nilai-Nilai Konseling

Abstract: This study aims to analyze the values of Islamic Guidance and Counseling in Tere Liye's novel Hujan and their relevance to Islamic counseling practice. This study uses a qualitative approach with content analysis. Data were obtained through an in-depth reading of the narrative, dialogues, inner conflicts, and character development of the main character, Lail. The results show that Hujan contains six main values: patience, tawakkal, sincerity, emotional regulation, empathy and social support, as well as motivation and hope for life. These values emerge through Lail's experiences in facing loss, trauma, psychological pressure, and the process of self-recovery after a disaster. The findings indicate that individual recovery is shaped not only by personal strength, but also by spiritual awareness and supportive social relationships. Hujan can be understood as a reflective medium that bridges psychological and spiritual dimensions. This study concludes that literary works can be used as an alternative medium in Islamic Guidance and Counseling services, particularly through a narrative approach, especially for adolescent counselees who need concrete examples in understanding life experiences, managing emotions, accepting reality, and rebuilding hope in a more religiously meaningful way.

Keywords: Islamic Guidance Counseling, Novel Hujan, Counseling Values

INTRODUCTION

Literary works are not merely aesthetic products; they also function as cultural spaces that record inner human experiences, struggles of values, and the ways individuals interpret suffering. In societies that constantly face social pressures, loss, disasters, and crises of meaning, literature holds an important position because it can present psychological issues concretely through characters, plots, conflicts, and choices of action. Novels, in particular, provide broad space to illustrate the transformation of a character's personality from a fragile state toward the ability to understand oneself and one's environment. Therefore, reading a novel should not stop at the level of story or linguistic beauty, but must also be directed toward the values it contains, which can be connected to specific academic disciplines, including Islamic guidance and counseling. This idea aligns with the use of reading materials in psychological assistance services, as literature can help individuals recognize their experiences, create reflective distance from problems, and construct new understandings of the crises they face (Hasfera, 2018). In this perspective, literature can serve as a reflective medium that helps readers identify life problems, weigh moral and spiritual responses, and understand the process of human recovery more holistically.

Islamic guidance and counseling views humans as creations of Allah who possess physical, spiritual, intellectual, emotional, social, and spiritual dimensions. Individual problems are not only understood as psychological disorders or difficulties in adaptation, but also as part of a life journey

that demands meaning-making, self-control, strengthening of faith, and reorientation toward divine values. Therefore, values such as tawhid (monotheism), patience (*sabr*), trust in God (*tawakkal*), sincerity (*ikhlas*), gratitude (*shukr*), self-reflection (*muhاسباب*), empathy, mutual help, responsibility, and optimism become essential elements in the counseling process. These values do not merely function as normative advice, but as foundations for developing awareness, resilience, and the ability to make meaningful decisions. In Islamic counseling practice, clients are guided to understand their problems, accept reality proportionally, manage emotions, build healthy relationships, and find hope through closeness to Allah and social support. Research in Islamic counseling also emphasizes that religiosity and spirituality can serve as sources of meaning in counseling services, especially when clients face emotional distress and require a more stable life orientation (Fauziah, 2018; Muslikah et al., 2021)

The novel *Hujan* by Tere Liye is relevant to be studied within this framework because it presents the story of Lail, the main character who experiences profound loss due to disaster. Lail not only loses her parents and childhood environment but also struggles with inner wounds, loneliness, longing, uncertainty, and the urge to forget painful experiences. These experiences reflect psychological dynamics closely related to counseling issues, particularly trauma, self-acceptance, the need for support, and the search for meaning. However, Lail's journey is not portrayed as a final destruction. Through her relationships with Maryam, Esok, her caregiving environment, and the life choices she makes,

Lail demonstrates a process of resilience, reconstruction of hope, and learning to accept destiny. In this regard, the novel *Hujan* can be interpreted as a text containing values of Islamic guidance and counseling, even though these values are not always explicitly expressed in the form of religious teachings. Instead, they are embodied through the characters' attitudes, inner conflicts, social relationships, perseverance in facing adversity, and efforts to find meaning amid loss (Liye, 2016; Sauri, 2019).

Previous studies on the novel *Hujan* have generally focused on moral values, social values, character education, narrative structure, or the psychological conflicts of characters. Studies on social values reveal aspects such as mutual help, care, affection, responsibility, and togetherness in the novel (Sauri, 2019). Studies on moral values also show that *Hujan* contains relationships between humans and God, the self, and others (Ubaydiah, 2021). While such studies are important, they do not fully explain how the characters' experiences can be interpreted as representations of Islamic guidance and counseling values. Consequently, the spiritual-counseling dimension of the novel has not received sufficient attention. In fact, the research title "The Values of Islamic Guidance and Counseling in the Novel *Hujan* by Tere Liye" requires a more specific focus, namely identifying Islamic Guidance and Counseling values reflected in the narrative, characters' actions, recovery processes, and interpersonal relationships. This focus differs from general moral studies because it does not merely question whether characters behave well or poorly, but rather how Islamic values function as orientations for assistance, self-

strengthening, acceptance of trials, and the formation of a more mature personality.

Based on this gap, this study aims to identify the values of Islamic guidance and counseling present in the novel *Hujan* by Tere Liye and to analyze their relevance to Islamic counseling practices. This objective is directed at understanding how values such as patience, trust in God, sincerity, self-reflection, empathy, care, responsibility, and optimism are represented in the experiences of Lail and other characters. The distinction of this study lies in the use of the Islamic guidance and counseling (Islamic Guidance and Counseling) perspective as the primary analytical lens, rather than merely as a complementary approach in literary analysis. Thus, the novel is treated as a text that contains a reflective model of assistance, recovery, and meaning-making. The novelty of this research lies in formulating the relationship between representations of trauma and recovery in the novel *Hujan* and the values of Islamic guidance and counseling. This relationship is important because the study does not merely inventory values but also interprets their functions within the characters' recovery processes, supportive relationship patterns, and the formation of religious attitudes in facing loss. Through this approach, the study is expected to uncover value patterns that can enrich Islamic literary studies as well as the development of narrative-based counseling media.

This research is expected to contribute both theoretically and practically. Theoretically, it expands the study of the novel *Hujan* by introducing a more focused perspective of Islamic guidance and

counseling. The findings can strengthen the assumption that literary works can serve as sources for exploring spiritual, psychological, and educational values relevant to counseling studies. Practically, this research can serve as a reference for educators, counselors, students of Islamic guidance and counseling, and literary researchers in utilizing novels as media for reflection, discussion, and strengthening religious character. These practical benefits can be applied in learning activities, group counseling services, literacy discussions, or character education based on literary texts. Through this perspective, the novel *Hujan* is not only positioned as a story about loss and memory, but also as a text that offers insights into how humans face trials, accept Allah's decree, build social support, and reorganize their lives with stronger spiritual awareness, making it relevant for strengthening counseling services in educational settings.

METHOD

This study uses a qualitative approach with a library research design. This approach was chosen because the object of the study is a literary text analyzed to identify meanings, values, and messages related to Islamic guidance and counseling. A qualitative approach allows the researcher to examine the data in a deep, contextual, and interpretive manner, especially when the data consist of words, sentences, dialogues, narratives, and character actions in a literary work. Through this approach, Tere Liye's novel *Hujan* is not viewed merely as a fictional story, but as a text that contains psychological, social, and spiritual values relevant to the concept of Islamic guidance and counseling.

The primary data source in this study is the novel *Hujan* by Tere Liye, published by Gramedia Pustaka Utama. The primary data consist of narrative excerpts, dialogues, events, conflicts, and character actions that reflect the values of Islamic guidance and counseling. These values include patience, trust in God, sincerity, gratitude, self-reflection, empathy, care, responsibility, social support, and the strengthening of life meaning. Secondary data were obtained from books, journal articles, and previous studies that discuss Islamic guidance and counseling, religious values in literature, content analysis, and studies on the novel *Hujan*. The secondary data were used to strengthen the theoretical foundation and assist the researcher in interpreting the findings academically.

The data collection technique used in this study is documentation study. The researcher read the novel repeatedly, marked relevant sections of the text, recorded important excerpts, and classified the data based on categories of Islamic guidance and counseling values. The reading process was conducted carefully to ensure that each selected datum was truly aligned with the research focus. The main research instrument was the researcher, supported by data cards containing the data number, text excerpt, event context, value category, and initial interpretation.

The data analysis technique used in this study is content analysis. The analysis was conducted through four stages: data reduction, data presentation, data interpretation, and conclusion drawing. In the data reduction stage, the researcher selected excerpts relevant to the research focus. In the data presentation

stage, the findings were grouped into categories of Islamic guidance and counseling values. In the interpretation stage, the researcher interpreted the meaning of each excerpt based on the concept of Islamic guidance and counseling. In the final stage, the researcher drew conclusions regarding the forms of values, their relevance, and their contribution to the development of literary studies and Islamic counseling services. Data validity was maintained through persistent reading, sufficient reference use, and theoretical triangulation so that the analytical results had a strong foundation and could be academically justified.

RESULTS AND DISCUSSION

The Values of Islamic Guidance and Counseling in the Novel *Hujan*

Results and Discussion

The analysis of the novel *Hujan* by Tere Liye demonstrates that literary texts not only present plotlines and psychological conflicts but also implicitly represent the values of Islamic guidance and counseling (Islamic Guidance and Counseling) through the characters' experiences, emotional dynamics, and constructed social relationships. The findings of this study reinforce that the life journey of the main character, Lail, can be interpreted as a narrative counseling process reflecting stages of psychological and spiritual recovery. Values such as patience, *tawakkal* (trust in God), sincerity, emotional regulation, empathy, and life motivation do not appear as abstract concepts but are internalized in the character's actions, choices, and personality development. Thus, this novel

can be understood as a representation of an individual's transformation process from a state of trauma toward a more mature meaning-making of life (Aten & Leach, 2009; Liye, 2016; Worthington et al., 2011).

1. Patience in this novel is not merely interpreted as a passive acceptance of circumstances but as an active form of psychological resilience. Lail is portrayed as experiencing profound loss due to a disaster, which psychologically has the potential to cause deep trauma. However, rather than being trapped in despair, she demonstrates the ability to endure through a gradual adaptation process. In this context, patience reflects an individual's capacity to withstand emotional pressure while continuing to function in daily life. From the perspective of Islamic Guidance and Counseling, this aligns with the concept of *sabr* as a coping strategy that enables individuals to manage stress constructively. The patience exhibited by Lail also illustrates the integration of psychological strength and spiritual awareness, allowing her not only to survive mentally but also to find meaning in her suffering.

2. The value of *tawakkal* in the novel *Hujan* appears as a form of spiritual coping that complements human effort in dealing with life's uncertainties. After going through the initial phase of grief, Lail begins to realize that not all events can be controlled by humans. This awareness encourages her to accept destiny with greater openness. The *tawakkal* portrayed here does not imply surrender without

effort, but rather an attitude of entrusting the final outcome to Allah after exerting one's best efforts. Within the Islamic Guidance and Counseling framework, *tawakkal* functions as a balancing mechanism between effort and acceptance, preventing individuals from being trapped in excessive anxiety. These findings indicate that *tawakkal* significantly contributes to creating inner peace and emotional stability, especially when individuals face situations beyond their control.

3. Sincerity (*ikhlas*) becomes an essential stage in the psychological healing process of the main character. Lail does not instantly achieve sincerity but undergoes a long emotional journey, starting from denial and grief to eventual acceptance. In this novel, sincerity reflects an individual's ability to release emotional attachment to the past without having to forget the experience entirely. From the Islamic Guidance and Counseling perspective, sincerity is an indicator of successful counseling, as the individual has come to fully accept their condition. Sincerity also plays a role in reducing psychological burdens caused by resistance to reality. Therefore, sincerity not only impacts the spiritual dimension but also contributes to the overall mental well-being of the individual.
4. Emotional regulation emerges as a crucial aspect in Lail's character development. At the beginning of the story, she experiences intense emotional turmoil, including sadness, fear, and

confusion. However, over time, she learns to manage her emotions through self-reflection and life experiences. This process indicates that emotional regulation is not an instant ability but one that develops through learning and experience. In the context of Islamic Guidance and Counseling, the ability to control emotions is essential in helping individuals achieve mental stability. Individuals who can manage their emotions effectively tend to make more rational decisions and are less influenced by external pressures. These findings affirm that the novel *Hujan* represents an emotional learning process that is highly relevant to Islamic counseling practices.

5. Empathy and social support become key factors in the recovery process of the main character. Lail's relationships with other characters, such as Maryam and Esok, demonstrate interactions grounded in care and mutual assistance. The presence of these figures provides a sense of security and strengthens Lail's psychological condition. From the Islamic Guidance and Counseling perspective, empathy is the foundation for building effective counseling relationships, while social support serves as a protective factor that accelerates an individual's recovery. These findings indicate that the healing process does not solely depend on an individual's internal strength but is also influenced by the quality of their social relationships. Thus, the novel emphasizes the importance of a supportive social environment in helping individuals navigate life crises.

6. Motivation and hope for life represent the culmination of the recovery process experienced by the main character. After going through various emotional phases, Lail begins to show enthusiasm for continuing her life and views the future with greater optimism. In this context, hope functions as psychological energy that drives individuals to rise from adversity. From the Islamic Guidance and Counseling perspective, motivation and hope are the ultimate goals of the counseling process, namely helping individuals achieve a more meaningful and balanced life. These findings suggest that hope does not emerge suddenly but is the result of a long process involving patience, *tawakkal*, sincerity, and social support.

Overall, the findings of this study indicate that the novel *Hujan* by Tere Liye contains values of Islamic guidance and counseling that are integrated into its narrative and character development. These values function not only as moral messages but also as a reflective framework for understanding the psychological and spiritual recovery process of individuals. Therefore, this novel can be utilized as an alternative medium in Islamic guidance and counseling services, particularly within a narrative approach that emphasizes the meaning-making of life experiences. These findings strengthen the assumption that literary works have significant potential as learning resources that are not only aesthetic but also educational and therapeutic (Abu-Raiya & Pargament, 2011; Sauri, 2019; York Al-Karam, 2018).

Analysis of the Relevance of Islamic Guidance and Counseling Values in the Novel *Hujan* to Islamic Counseling Practice

The analysis shows that the values of Islamic guidance and counseling in Tere Liye's novel *Hujan* have strong relevance to Islamic counseling practice. This relevance appears through Lail's experience in dealing with loss, trauma, sadness, loneliness, and the process of self-recovery after a major disaster that changes her life. The novel does not merely present tragic events as narrative elements. It also portrays the inner process of a person who tries to accept reality, regulate emotions, rebuild hope, and find meaning in life. In the context of Islamic guidance and counseling, the character's journey can be read as a representation of psychological and spiritual assistance that aims to help individuals understand their problems, accept Allah's decree, and reorganize their lives in a healthier way.

Patience is one of the key values found in the novel *Hujan*. Lail experiences the loss of her parents, changes in her environment, and severe emotional pressure. This situation requires her to survive under difficult conditions. In the perspective of Islamic guidance and counseling, patience does not mean passivity or surrender without effort. Patience reflects an individual's ability to restrain the self, manage emotional reactions, and continue living despite suffering. In Islamic counseling practice, the value of patience helps counselees understand that life trials must be faced with firmness, not prolonged rejection.

Counselors can use this value to help counsees build resilience, reduce negative impulses, and view problems more clearly.

The value of *tawakal*, or trust in Allah, is also relevant to the character's psychological recovery. Lail faces conditions that she cannot fully control. The loss of her parents and the destruction of the city caused by the disaster are events beyond human power. In Islamic counseling practice, *tawakal* becomes an important value because it helps individuals distinguish between what they can still strive for and what they must accept as Allah's decree. *Tawakal* does not eliminate effort. It provides a spiritual foundation so individuals do not remain trapped in anxiety. Counsees who learn *tawakal* can more easily reduce guilt, fear, and unproductive regret. This value strengthens the purpose of Islamic counseling, namely guiding individuals to continue striving while entrusting the final outcome to Allah (Azizah & Rahman, 2021; Hidayat & Amin, 2019; Tanhan & Young, 2021).

Sincerity in the novel *Hujan* appears through the character's long process of accepting painful reality. Lail does not immediately make peace with her past wounds. She experiences sadness, longing, and the urge to erase painful memories. This condition shows that sincerity is not an instant state, but the result of a long inner process. In Islamic counseling practice, sincerity is related to self-acceptance and acceptance of destiny. Counselors can help counsees understand that accepting reality does not mean forgetting all experiences. Rather, it means placing those experiences in

a healthier position within life. Sincerity helps individuals stop resisting the past and begin to build a more meaningful life orientation (Azhar & Varma, 2000; Carles et al., 2023; Ubaydiah et al., 2021).

The value of emotional control also has a direct relationship with counseling practice. The novel *Hujan* shows that inner wounds can influence how a character views the self, others, and the future. Lail must face emotional impulses that arise from trauma and loss. In Islamic counseling, emotional control is an important part of self-development because uncontrolled emotions can worsen psychological problems. Islamic counseling helps counsees recognize emotions, understand their causes, and direct them toward more appropriate responses. This value is in line with the principle of *muhasabah*, namely the ability to evaluate oneself consciously so that an individual is not excessively controlled by anger, sadness, fear, or disappointment.

Empathy and social support are other prominent values in the novel. The presence of other characters, such as Maryam and Esok, shows that recovery does not take place only within the individual's inner world. It also occurs through supportive relationships. Lail does not recover completely by herself. She receives attention, friendship, and support that help her survive. In Islamic counseling practice, an empathetic relationship between counselor and counselee becomes the main foundation for successful service. Counselors need to be present as sincere listeners who do not judge and who can understand the counselee's condition humanely. Empathy

opens a safe space for counselees to express their wounds, fears, and inner needs. Social support also strengthens the counseling process because individuals who feel accepted tend to develop greater hope and courage to change (Ilmiah et al., 2024; Nurhayati et al., 2025; Prasetyo, 2022).

The values of motivation and hope in the novel *Hujan* show that humans can rise after severe suffering. Lail is not only portrayed as a disaster victim. She is also depicted as a person who continues to move forward in life. Hope becomes an important element because it gives the character direction so she does not remain trapped in loss. In Islamic counseling practice, hope has a strong therapeutic function. Counselees who lose hope often struggle to see the future. Counselors can help counselees rebuild life goals through the understanding that every trial contains space for learning and that every human being still has the opportunity to improve. Hope in Islamic counseling is not separated from faith, because belief in Allah's mercy becomes a source of strength in facing suffering.

These findings show that the novel *Hujan* can be used as a reflective medium in Islamic guidance and counseling practice. Lail's story provides a concrete example of the dynamics of loss, acceptance, emotional control, social support, and the recovery of life meaning. These values can be used by counselors, educators, or religious mentors as discussion materials in group guidance services, adolescent counseling, or literature-based character education. This novel can help counselees understand that suffering is not an unfamiliar experience, but a part of

life that can be faced through spiritual awareness and proper social support.

Therefore, the values of Islamic guidance and counseling in the novel *Hujan* have both theoretical and practical relevance. Theoretically, this novel enriches literary studies through an Islamic counseling perspective, especially in reading the experience of trauma and character recovery. Practically, the values of patience, *tawakkal*, sincerity, emotional control, empathy, social support, motivation, and hope can be used as a basis for assisting counselees who experience loss or life pressure. The novel *Hujan* does not only present a story about disaster and memory. It also shows the human process of reorganizing life through inner strength, supportive relationships, and spiritual awareness. These findings confirm that literary works can serve as relevant media to strengthen Islamic guidance and counseling services, especially in helping individuals achieve psychological and spiritual well-being (Abu-Raiya & Pargament, 2011; Rothman & Coyle, 2018; York Al-Karam, 2018).

Analysis of Research Findings and Novel Findings

Based on the description of the results and discussion, the findings of this study can be condensed into six main values of Islamic Guidance and Counseling as reflected through the journey of Lail, the main character in Tere Liye's novel *Hujan*. These six values include patience, *tawakkal*, sincerity, emotional regulation, empathy and social support, as well as motivation and hope for life. Each value does not appear as a

separate moral teaching, but emerges through the main character's experiences of loss, psychological pressure, social relationships, and the process of meaning-making in life. Lail is portrayed as an individual who experiences severe trauma caused by a disaster and then gradually moves toward acceptance and recovery. This process shows that the novel *Hujan* can be read as a healing narrative that combines psychological and spiritual aspects. From the perspective of Islamic Guidance and Counseling, these values have an important function in helping individuals understand

their problems, manage emotions, accept destiny, and rebuild their life orientation. Therefore, the following table presents a summary of the research findings based on the six most prominent values discussed earlier. This table aims to clarify the relationship between the values, research findings, and their forms of representation in the novel, so that the analysis becomes more systematic, readable, and aligned with the research focus on the relevance of literature as a reflective medium in Islamic counseling services, especially for adolescent readers who face real-life pressures.

Table 1. Analysis of Research Findings

No	Islamic Guidance and Counseling Values	Research Findings	Representation in <i>Hujan</i>
1	Patience	Lail's psychological resilience in facing trauma and loss	Lail continues to endure and move forward despite emotional pressure
2	<i>Tawakkal</i> (Trust in God)	Acceptance of destiny beyond human control	Lail makes efforts, then accepts the outcome as Allah's decree
3	Sincerity (<i>Ikhlas</i>)	Stage of inner healing after loss	Lail eventually accepts reality without forgetting the past
4	Emotional Regulation	Ability to manage emotions and inner pressure	Lail learns to calm herself and becomes more emotionally stable
5	Empathy & Support	Social factors in psychological recovery	Support from Maryam and Esok helps Lail recover
6	Motivation & Hope	Peak of the recovery process	Lail becomes optimistic again and rediscovers meaning in life

Based on the table, the six research findings show that the novel *Hujan* has strong relevance to the practice of Islamic Guidance and Counseling. The values of patience, *tawakkal*, and sincerity form the foundation of Lail's spiritual recovery as she faces loss and difficult life realities. Meanwhile, emotional regulation, empathy, social support, motivation, and hope for life

reveal a gradual process of psychological recovery. These findings affirm that individual recovery does not depend solely on personal strength, but also on spiritual awareness and the quality of supportive social relationships. In the context of counseling services, this novel can be used as a reflective medium to help counselees understand traumatic experiences, manage

grief, accept reality, and rebuild life goals. Lail's story also provides a concrete example that suffering does not always end in despair, because individuals still have the opportunity to rise through value-based guidance, environmental support, and faith in Allah. Therefore, the novel *Hujan* does not only serve an aesthetic function as a literary work, but also has educational and therapeutic functions in strengthening character and mental health based on Islamic values. The use of this novel can enrich narrative counseling strategies, especially in adolescent counseling services that require relatable, communicative, and easily understood examples in the process of interpreting life experiences in a healthier, more religious, and more directed way in their own daily lives (Hodge, 2011; Richards & Bergin, 2005).

CONCLUSION

Based on the research findings, the novel *Hujan* by Tere Liye contains six main values of Islamic Guidance and Counseling, namely patience, *tawakkul* (trust in God), sincerity (*ikhlas*), emotional regulation, empathy and social support, as well as motivation and hope in life. These values are reflected through the journey of Lail in facing loss, trauma, inner pressure, and the process of self-recovery after experiencing disaster. Patience emerges as a form of psychological resilience, *tawakkul* appears as a spiritual coping strategy, sincerity becomes a stage of self-acceptance, emotional regulation functions as inner control, empathy and social support strengthen the recovery process, while motivation and hope

represent the culmination of the character's recovery journey. The findings of this study indicate that the values of Islamic Guidance and Counseling in the novel *Hujan* are not merely presented as moral messages, but also function as a reflective framework for understanding the psychological and spiritual healing process of individuals. Lail's experience demonstrates that recovery from trauma and loss does not occur instantly, but rather through a gradual process involving acceptance, emotional management, social support, and spiritual awareness. Thus, the novel illustrates the integration of psychological and religious dimensions in helping individuals cope with life's pressures in a healthier and more meaningful way. Theoretically, this study strengthens the view that Islamic Guidance and Counseling can be used to interpret the inner dynamics of literary characters through spiritual values relevant to mental recovery. Practically, the findings show that the novel *Hujan* can be utilized as an alternative medium in Islamic Guidance and Counseling services, particularly through narrative and literature-based counseling approaches. This novel can assist counselors, educators, and religious mentors in guiding clients to understand life experiences, accept reality, manage emotions, build hope, and rediscover meaning in life based on Islamic values.

REFERENCES

- Abu-Raiya, H., & Pargament, K. I. (2011). Empirically based psychology of Islam. *Mental Health, Religion & Culture*, 14(2), 93–115. <https://doi.org/10.1080/13674670903426482>
- Aten, J. D., & Leach, M. M. (2009).

- Spirituality and the therapeutic process. *Psychology of Religion and Spirituality*, 1(1), 17–26. <https://doi.org/10.1037/a0015138>
- Azhar, M. Z., & Varma, S. L. (2000). Religious Psychotherapy in Anxiety Disorder. *Acta Psychiatrica Scandinavica*, 101(2), 130–136. <https://doi.org/10.1034/j.1600-0447.2000.101002130.x>
- Azizah, L., & Rahman, A. (2021). Peran Spiritualitas dalam Layanan Bimbingan dan Konseling Islam. *Jurnal Dakwah Dan Konseling*. <https://doi.org/10.24042/jdk.v6i1.9123>
- Carles, E., Hiptraspa, Z., Warsah, I., & Effendi, M. S. (2023). Peningkatan Kesejahteraan Mental Siswa Melalui Bimbingan Konseling Islam. *Islamic Counseling*, 7(1). <https://doi.org/10.29240/jbk.v7i1.6273>
- Fauziah, N. (2018). Konseling Islami sebagai Pendekatan dalam Mengatasi Kecemasan Siswa. *Jurnal Bimbingan Konseling Islam*. <https://doi.org/10.29240/jbk.v2i2.456>
- Hasfera, D. (2018). Bibliotherapy: Layanan Bimbingan Konseling di Perpustakaan. *Shaut Al-Maktabah: Jurnal Perpustakaan, Arsip Dan Dokumentasi*.
- Hidayat, R., & Amin, M. (2019). Implementasi Nilai-Nilai Islam dalam layanan Konseling Individu di Sekolah. *Jurnal Konseling Religi*. <https://doi.org/10.21043/kr.v3i1.5678>
- Hodge, D. R. (2011). Using Spiritual Interventions In Practice. *Social Work*, 56(2), 149–158. <https://doi.org/10.1093/sw/56.2.149>
- Ilmiah, M., Mu'alimin, & Mukaffan. (2024). Desain Model Bimbingan Islami: Integrasi Konseling Modern dengan Nilai Al-Qur'an dan hadis. *Jurnal Media Akademik*. <https://doi.org/10.62281/3esq8f70>
- Liye, T. (2016). *Hujan*. Gramedia Pustaka Utama.
- Muslikah, M., Sutoyo, A., & Sutikno, U. G. (2021). Religiosity of counselor candidates in Islamic counseling: Study of mixed methods in Guidance and Counseling Department. *Edukasi*, 15(1), 83–90. <https://doi.org/10.15294/edukasi.v15i1.30213>
- Nurhayati, R., Jamaluddin, J., & Faizah, A. (2025). Analisis dampak bimbingan konseling Islam dalam membentuk karakter siswa berbasis nilai budaya lokal. *Jurnal Mimbar: Media Intelektual Muslim Dan Bimbingan Rohani*, 11(2), 49–70. <https://doi.org/10.47435/mimbar.v11i2.4173>
- Prasetyo, A. (2022). Nilai-nilai sabar dan tawakal dalam perspektif konseling Islam. *Jurnal Psikologi Islam*. <https://doi.org/10.15575/psy.v8i1.12345>
- Richards, P. S., & Bergin, A. E. (2005). *A Spiritual Strategy for Counseling and Psychotherapy*. <https://doi.org/10.1037/11214-000>
- Rothman, A., & Coyle, A. (2018). Toward a framework for Islamic psychology. *Journal of Religion and Health*, 57(3), 1096–1114. <https://doi.org/10.1007/s10943-017-0484-y>
- Sauri, S. S. (2019). Nilai-nilai sosial dalam novel Hujan karya Tere Liye sebagai bahan Pembelajaran Kajian Prosa pada Mahasiswa Program Studi Dikstrasiada Universitas Mathla'ul Anwar Banten. *Konfiks: Jurnal Bahasa, Sastra Dan Pengajaran*, 6(2). <https://doi.org/10.26618/konfiks.v6i2.2687>
- Tanhan, A., & Young, J. S. (2021). Muslims and Mental Health. *Journal of Counseling & Development*, 99(3), 337–348. <https://doi.org/10.1002/jcad.12368>
- Ubaydiah, I., Martono, M., & Wartiningsih, A. (2021). Analisis nilai-nilai moral

dalam novel Hujan karya Tere Liye. *Jurnal Pendidikan dan Pembelajaran Khatulistiwa*, 10(4). <https://doi.org/10.26418/jppk.v10i4.46564>

Worthington, E. L., Hook, J. N., Davis, D. E., & McDaniel, M. A. (2011). Religion and Spirituality. *Journal of Clinical Psychology*, 67(2), 204–214. <https://doi.org/10.1002/jclp.20760>

York Al-Karam, C. (2018). Islamically Integrated Psychotherapy. *Journal of Muslim Mental Health*, 12(1). <https://doi.org/10.3998/jmmh.10381607.0012.107>

