

Strengthening Self-Control among Madrasah Aliyah Students through Islamic Counseling and Qur'anic Values

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ABSTRACT: *The persistence of dating behaviour among students despite their understanding of the Islamic prohibition against approaching zina highlights the need for preventive educational efforts. Therefore, this study aims to analyse differences in students' self-control based on the intensity of Islamic counselling guidance grounded in the values of Surah Al-Isra' verse 32 to prevent dating behaviour at MA Mahrusiyah Lirboyo. This study employed a mixed-methods approach with a sequential explanatory design. Quantitative data were collected using a self-control scale consisting of 10 valid items with four response options. Besides that, the study involved two groups of students, namely Dormitory D1 as the main group receiving more intensive Islamic counselling and Dormitory D2 as the comparison group receiving relatively lower counselling intensity. The study analysed quantitative data using descriptive statistics and an independent-samples t-test and collected qualitative data through semi-structured interviews, participant observations, and documentary records. The findings revealed that students receiving more intensive Islamic counselling demonstrated higher self-control scores (mean = 33.45) than those in the comparison group (mean = 29.40), with a significant difference between groups ($t = -4.829$; $p < 0.05$). Qualitative findings further indicated that routine supervision, religious habituation, periodic counselling, and the internalisation of Qur'anic values strengthened students' abilities to regulate emotions, control impulses, and make decisions consistent with moral and religious values, thereby reducing tendencies toward dating behaviour. These findings highlight the importance of systematic Islamic counselling integrated with Qur'anic values in strengthening adolescents' self-control and preventing dating behaviour.*

Perilaku berpacaran pada remaja masih ditemukan di lingkungan pendidikan Islam meskipun para siswa telah memahami larangan mendekati zina dalam Islam. Penelitian ini bertujuan untuk menganalisis perbedaan tingkat kontrol diri siswa berdasarkan intensitas layanan bimbingan dan konseling Islam yang berlandaskan nilai-nilai Surah Al-Isra' ayat 32 dalam upaya mencegah perilaku berpacaran di MA Mahrusiyah Lirboyo. Penelitian ini menggunakan pendekatan *mixed methods* dengan desain *sequential explanatory*. Data kuantitatif dikumpulkan menggunakan skala kontrol diri yang terdiri atas 10 butir pernyataan dengan model Likert empat pilihan jawaban. Selain itu, penelitian melibatkan dua kelompok subjek, yaitu Asrama A sebagai

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kelompok utama yang memperoleh layanan bimbingan dan konseling Islam dengan intensitas lebih tinggi serta Asrama B sebagai kelompok pembanding yang memperoleh intensitas layanan yang relatif lebih rendah. Analisis kuantitatif dilakukan menggunakan statistik deskriptif dan uji *independent samples t-test*. Data kualitatif diperoleh melalui wawancara semi-terstruktur, observasi partisipan, serta dokumentasi berupa peraturan asrama, laporan program bimbingan dan konseling, dan catatan pelanggaran siswa. Hasil penelitian menunjukkan bahwa siswa pada Asrama A memiliki rata-rata skor kontrol diri yang lebih tinggi (33,45) dibandingkan siswa pada Asrama B (29,40), dengan perbedaan yang signifikan secara statistik ($t = -4,829$; $p < 0,05$). Temuan kualitatif menunjukkan bahwa pembiasaan religius, pengawasan yang berkesinambungan, layanan konseling secara berkala, dan internalisasi nilai-nilai Al-Qur'an berkontribusi terhadap kemampuan siswa dalam mengendalikan emosi, membatasi interaksi yang tidak sesuai dengan norma agama, mempertimbangkan konsekuensi perilaku, serta mencegah perilaku berpacaran. Penelitian ini menegaskan pentingnya bimbingan dan konseling Islam yang terintegrasi dengan nilai-nilai Al-Qur'an sebagai strategi preventif dalam memperkuat kontrol diri remaja.

Keywords: *Islamic Counseling Guidance, Qur'anic Values, Courtship, Adolescents, Self-Control, Islamic Boarding School.*

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I. INTRODUCTION

The adolescent period is an interesting phase for experts because it involves a transition from childhood to adulthood (Fortin et al., 2022). During this period, adolescents experience many changes, including physical, hormonal, emotional, cognitive, and social changes, which influence their thoughts, behaviour, and feelings in their daily lives (Mastorci et al., 2024). Previous studies have shown that adolescence is a critical period for the development of emotional regulation and psychosocial adjustment in identity and social relationships, making adolescents sensitive to environmental influences (Silvers, 2022). During this period, teenagers experience attraction to the opposite sex, leading to the desire to form romantic relationships, which is considered normal (Gonzalez et al., 2021). However, this is in contrast to Islamic education, which views this behaviour as related to risky sexual behaviour. The normative perspective of Islam requires the prevention of this behaviour through the affirmation of the contents of Surah Al-Isra': 32 (Safitri et al., 2023). Therefore, although the literature generally regards dating relationships as a normal developmental phenomenon, Islamic education views behaviours leading to premarital intimacy as moral issues that require preventive efforts through character education and the strengthening of adolescents' self-control.

In Islamic education, the moral principles articulated in Surah Al-Isra' verse 32 provide an ethical framework for understanding adolescent relationships. The Qur'anic injunction *wa lā taqrabū al-zinā* (do not approach adultery) does not merely prohibit adultery itself, but also behaviours that may lead to it. According to Quraish Shihab (2004), the expression *wa lā taqrabū al-zinā* does not merely prohibit adultery itself, but also all behaviours and situations that may lead individuals toward immoral acts. Thus, the verse carries a preventive educational message aimed at safeguarding moral

and spiritual well-being. In the context of Islamic education, this preventive principle is reflected in efforts to cultivate self-restraint and responsible social interactions among adolescents (Wiranto & Akib, 2022). Consequently, dating behaviour is viewed as an issue requiring preventive efforts within the framework of Islamic education (Irhamni et al., 2024). From this perspective, the values embodied in Surah Al-Isra' verse 32 need to be internalised through character education and Islamic guidance and counselling services so that adolescents are able to develop self-control and regulate their social interactions in accordance with Islamic principles.

This phenomenon indicates that normative understanding alone is insufficient to prevent inappropriate behaviour among adolescents and highlights the importance of self-control. Self-control enables individuals to regulate emotions, manage impulses, and evaluate the consequences of their actions (Silvers, 2022). Adolescence itself represents a critical period of identity formation in which individuals are highly attracted to new experiences and vulnerable to negative influences (Erikson, 1968; Mastorci et al., 2024). From a psychological perspective, Beck (1976) argued that behavioural change begins with changes in cognitive patterns, whereas Averill (1973) conceptualised self-control through cognitive, affective, and decisional dimensions. These perspectives suggest that strengthening adolescents' self-control is essential for helping them avoid behaviours that contradict moral and religious values. Accordingly, preventive efforts should not merely emphasise normative prohibitions but also involve educational and counselling processes that facilitate the internalisation of moral values and the development of self-regulation.

In the context of Islamic education, guidance and counselling services are not merely intended to resolve students' problems but also to facilitate moral and spiritual development. Spiritual counselling helps students internalise religious values as the foundation for behavioural change and character formation (Suhartono et al., 2024). This perspective is consistent with Bandura's social cognitive theory, which explains that behaviour is shaped through reciprocal interactions among cognitive factors, environmental influences, and self-regulation (Bandura, 1986). Through continuous guidance, supervision, and the reinforcement of Islamic values, counselling services provide an environment that supports adolescents in developing self-regulation. Furthermore, Lickona's character education framework emphasises that moral development involves the interconnected processes of moral knowing, moral feeling, and moral action (Lickona, 1992). Therefore, Islamic counselling integrated with the values of Surah Al-Isra' verse 32 may contribute not only to normative understanding but also to strengthening adolescents' self-control in preventing dating behaviour.

From the perspective of Islamic education, the preventive message contained in Surah Al-Isra' verse 32 is implemented not merely through the transmission of religious prohibitions Shihab (2004), but through educational processes that facilitate the internalisation of values (Rahawarin et al., 2024). In practice, Islamic guidance and counselling function as a medium through which adolescents receive religious advice, supervision, and moral reinforcement. Consistent with Bandura's social cognitive theory, these environmental influences interact with cognitive processes and self-regulation, enabling students to transform normative understanding into behavioural control (Bandura, 1986). In this way, the values embodied in Surah Al-Isra' verse 32 are expected to contribute to the development of self-control and ultimately prevent dating behaviour that contradicts Islamic principles.

Despite the emphasis placed on Islamic values and the prohibition of dating within Islamic educational institutions, the reality in the field often differs from these normative expectations. MA Mahrusiyah, as an Islamic educational institution, implements various regulations grounded in Islamic principles, including clear restrictions regarding interactions between male and female students. However, preliminary observations and records obtained from the guidance and counselling unit revealed that some students continued to engage in behaviours that violated these regulations, such as exchanging letters, seeking opportunities to meet, and maintaining interactions with the opposite sex beyond acceptable boundaries. These findings indicate that normative knowledge alone is insufficient to prevent dating behaviour among adolescents. Therefore, preventive efforts should not merely focus on transmitting religious prohibitions, but also on strengthening students' self-control and character development through systematic educational and counselling processes.

Previous studies have highlighted several factors associated with the prevention of inappropriate adolescent behaviour. Research on religiosity and normative understanding has demonstrated their relationship with adolescents' sexual behaviour, although religious knowledge alone does not necessarily prevent risky interactions (Alfita et al., 2021; Arumi & Faradilla, 2023; Z. Safitri, 2023). Other studies have emphasised the role of self-control in reducing deviant behaviour and strengthening adolescents' self-regulation capacities (Fristian et al., 2022; Gajda et al., 2022; Qin & Gan, 2023; Zare et al., 2023), while studies in Islamic education have shown the contribution of Islamic counselling and religious mentoring to adolescents' moral development and the prevention of dating behaviour (Fitri et al., 2025; Jais et al., 2024; Triatmojo, 2021). Nevertheless, these studies have generally examined religiosity, self-control, and counselling interventions separately, with limited attention given to explaining how Qur'anic values are internalised through Islamic counselling to strengthen adolescents' self-control and prevent dating behaviour within a single analytical framework. This gap highlights the novelty and significance of the present study, particularly in addressing the discrepancy between normative Islamic understanding and the actual behaviour of students at MA Mahrusiyah. The conceptual relationship among these variables is illustrated in the theoretical framework presented in this study. Therefore, this study aims to analyse differences in adolescents' self-control based on the intensity of Islamic counselling integrated with the values of Surah Al-Isra' verse 32 and to explain how the internalisation of these Qur'anic values contributes to the prevention of dating behaviour among students at MA Mahrusiyah through a mixed-methods approach.

II. METHOD

This study uses a mixed methods approach with an explanatory sequential design, combining quantitative and qualitative models systematically and in sequence (Creswell, 2014). The study was conducted at MA Mahrusiyah Lirboyo Kediri because the institution implements Islamic counselling programmes grounded in religious values and applies specific regulations concerning interactions between male and female students. Preliminary observations also indicated the existence of dating-related violations despite students' understanding of the Islamic prohibition against approaching zina. These conditions made MA Mahrusiyah an appropriate setting for examining the influence of Islamic counselling guidance based on Surah Al-Isra' verse

32 on students' self-control. This study employed this approach because it not only measured students' self-control levels but also explored how Islamic counselling guidance based on Surah Al-Isra' verse 32 contributed to the development of self-control and the prevention of dating behaviour among students.

The research phase began with a quantitative process using a causal comparative ex post facto design, which involved identifying the dormitory groups as the research subjects. This study designated Dormitory A as the intervention group because it provided a higher level of Islamic counselling support. In contrast, this study selected Dormitory B as the control group because it had a relatively similar profile but a different level of counselling support. Next, the study developed and validated the quantitative research instruments, collected data through questionnaires, and analysed the data using descriptive statistics, prerequisite tests, and independent-samples t-tests. The qualitative stage follows to deepen the results of the quantitative data, through the collection of data via interviews, observations and documentation. This data is mapped and focused on exploring services, supervision, habits and self-control formation. The data collected was verified through triangulation, and then analysed through reduction, display of data, and drawing conclusions. The final stage is the integration of the quantitative and qualitative results, which are compared and connected to provide a comprehensive explanation of the significant differences in the level of self-control of students influenced by Islamic counselling guidance based on Surah Al-Isra' verse 32. This process is visualised in the form of a diagram showing the stages of the quantitative and qualitative processes and their integration.

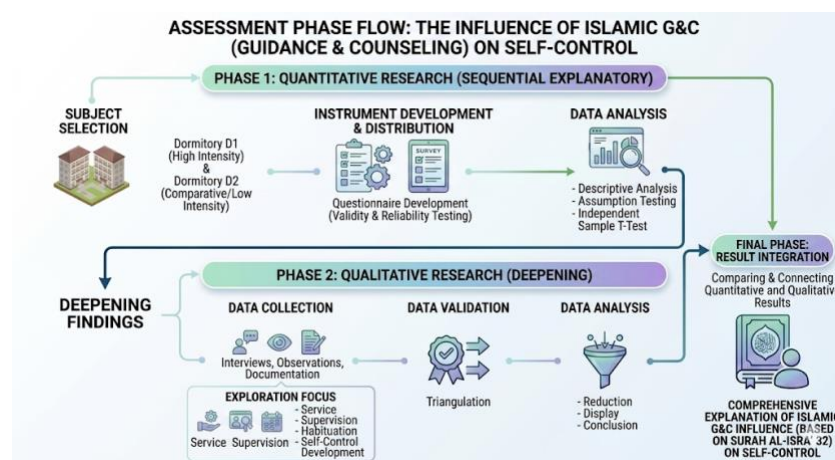


Figure 1. Research Design: Mixed Methods with Sequential Explanatory Design.

The total population of students is 200 in each dormitory. In contrast, the population under consideration is limited to students living in the dormitory, which is the unit of comparison for the research. The sample was determined using the purposive sampling technique. Thus, 50 students were selected from each dormitory, both A and B, to form the basis for the questionnaire instrument (Sugiyono, 2021). The qualitative informants were selected purposively based on their direct involvement in the implementation of Islamic counselling guidance and student supervision activities (Sugiyono, 2021). The informants consisted of the head of the dormitory, guidance and counselling personnel, dormitory supervisors, and students from both dormitory groups. These informants were considered capable of providing comprehensive information regarding the implementation of Islamic counselling guidance based on the values of Surah Al-Isra'

verse 32, the supervision process, and the development of students' self-control in preventing dating behaviour.

Data was collected using a quantitative research instrument in the form of a questionnaire with a four point Likert scale (Azwar, 2021). The response options consisted of Strongly Agree, Agree, Disagree, and Strongly Disagree. The theoretical framework of self-control, based on Averill (1973), encompasses emotional, cognitive and decision-making control, and is operationalised in research indicators that generate 15 statements. Next, the X variable was not measured using a questionnaire, but rather was determined based on natural group status. The instrument then underwent a validity and reliability test using Cronbach's alpha (Azwar, 2019). The criteria for the validity of each item are that it must fulfil the minimum requirement of Corrected Item-Total Correlation > 0.30 (Azwar, 2019). In this context, the research questionnaire produced 10 items that fulfil the validity requirement. The questionnaire demonstrated acceptable reliability with a Cronbach's alpha coefficient of 0.841, exceeding the recommended threshold of 0.70.

The study complemented the quantitative findings by collecting qualitative data through semi-structured interviews with the head of the dormitory, guidance and counselling personnel, dormitory supervisors, and students from both dormitory groups. This interview format enabled the researcher to use predetermined guiding questions while allowing flexibility to explore emerging issues related to self-control development and counselling experiences. Observation was conducted using a participant observation technique. The researcher observed counselling activities, supervision practices, interactions between students and guidance counsellors, students' responses, and religious habituation programmes without direct involvement in the activities. Observations were carried out continuously over eight months, enabling the researcher to gain an in-depth understanding of the counselling process, supervision patterns, and students' behavioural development within the dormitory setting. Documentary data consisted of dormitory regulations, records of student violations, counselling programme reports, and activity schedules in the dormitory.

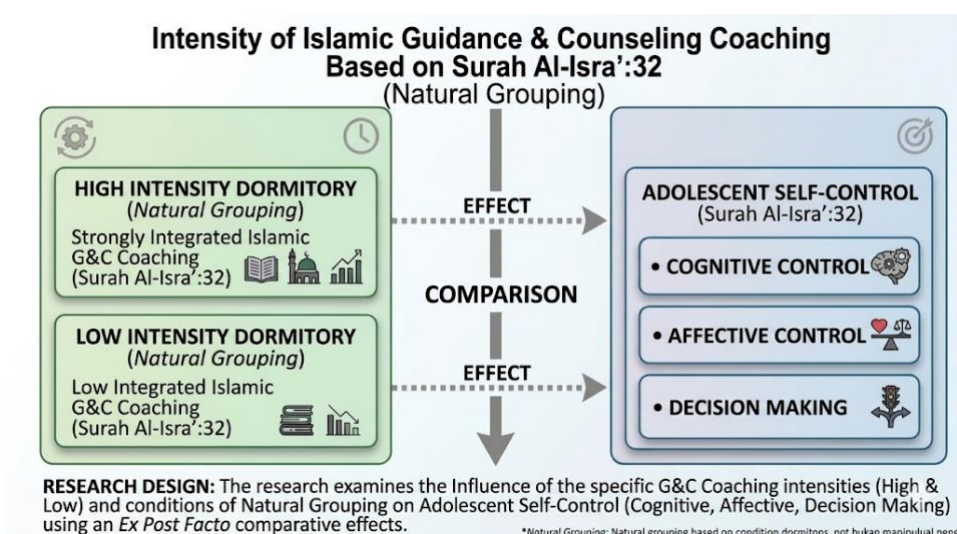


Figure 2. Conceptual Framework of the Comparative Study on the Influence of the Intensity of Islamic Guidance and Counselling on Adolescents' Self-Control.

Figure 2 illustrates the conceptual framework showing the relationship between the intensity of Islamic counselling and students' self-control in preventing dating behaviour. The framework shows that differences in the intensity of Islamic counselling guidance based on the values of Surah Al-Isra' verse 32 are expected to influence students' levels of self-control in preventing dating behaviour.

Further quantitative data analysis was conducted using descriptive statistics, prerequisite tests (normality and homogeneity tests), and independent samples t-tests to determine differences between the primary control group and the comparison group (Ghozali, 2021). The data were considered to meet the prerequisite assumptions when the significance values of the normality and homogeneity tests exceeded 0.05. A t-test significance value below 0.05 indicated statistically significant differences between groups. Cohen's effect size criteria classified the magnitude of the differences as low (0.20–0.49), moderate (0.50–0.79), or high (0.80 or above). Unlike quantitative data, qualitative data underwent source triangulation involving multiple informants and technical triangulation through cross-checking various qualitative data sources. The study analysed the data by applying data reduction, thematic categorisation, and narrative data presentation, and interpretative conclusion drawing based on the findings.

III. RESULT AND DISCUSSION

Students' Self-Control Levels Based on the Intensity of Islamic Guidance and Counselling

This study examined the level of self-control among students based on the intensity of guidance provided by an Islamic counselling service based on the Surah. The main group consisted of residents of Dormitory A, whilst the control group consisted of residents of Dormitory B. In this context, measurements were taken using a questionnaire based on J. Averill's theory, covering cognitive, affective and decision-making aspects (Averill, 1973). The following numerical data present the results of self-control measurements among students at MA Mahrusiyah, Kediri City.

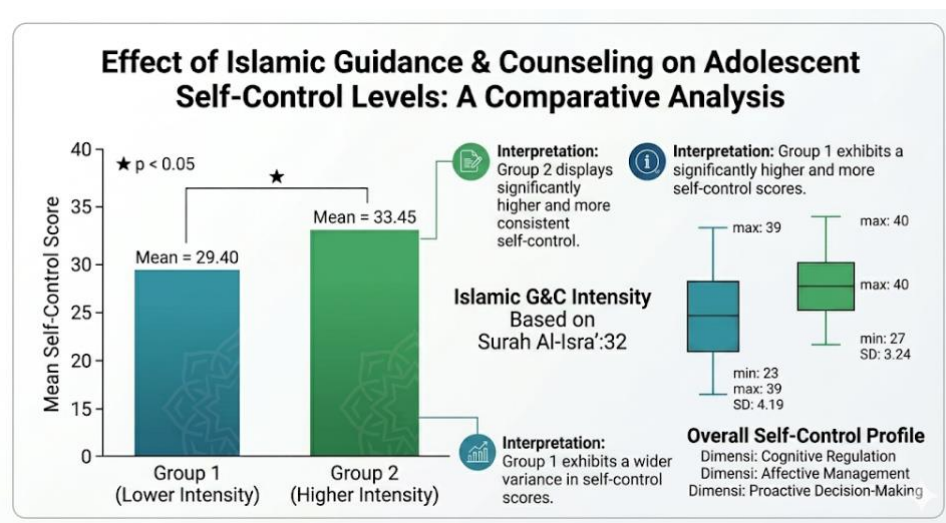


Figure 3. Comparison of the Mean Self-Control Scores between Dormitory B and Dormitory A.

The collected data were subsequently processed in accordance with the systematic procedures of the research methodology through descriptive statistical analysis for further interpretation, which formed the basis of the findings in this study. The following section presents the results of the descriptive analysis of the questionnaire data.

Table 1. Descriptive Statistics of Students' Self-Control Levels Based on the Intensity of Islamic Guidance and Counselling

Group	Description	Mean	Std. Deviation
B	Comparison Group (Relatively Lower Intensity of Islamic Guidance and Counselling)	29.40	4.19
A	Main Group (Higher Intensity of Islamic Guidance and Counselling)	33.45	3.24

The results of the descriptive analysis indicate that the group receiving a higher intensity of guidance demonstrated better levels of self-control compared with the comparison group. The comparison group achieved a mean score of 29.40 with a standard deviation of 4.19, whilst the group receiving more intensive Islamic guidance and counselling achieved a mean score of 33.45 with a standard deviation of 3.24. The difference in mean scores suggests that students who received more intensive Islamic guidance and counselling exhibited better abilities in regulating emotions, controlling behavioural impulses, considering the consequences of their actions, and making decisions in accordance with moral and religious values.

Furthermore, the smaller standard deviation observed in the group receiving more intensive guidance indicates a more homogeneous distribution of data, suggesting that the students' levels of self-control within this group tended to be more stable than those of the comparison group. These findings are consistent with the results of interviews conducted with dormitory administrators and field observations. Dormitory A adopted a more intensive approach to guidance and counselling by combining close supervision, routine habituation programmes, and strict regulations governing interactions with the opposite sex, including restrictions on the use of make-up. The comparison dormitory adopted a less stringent approach to these regulations.

In addition, counselling sessions were conducted approximately one to two times per week using a counselling approach focusing on topics such as "avoiding promiscuity among adolescents", "maintaining boundaries with the opposite sex", "the consequences of adolescent promiscuity", and "the consequences of dating", among others. The dormitory also facilitated active dialogue sessions between students and guidance and counselling teachers, who collaborated with dormitory caregivers and administrators to provide advice and accommodate students' personal feelings, aspirations, problems, and other concerns (AL). These practices influenced the character formation of students residing in the dormitory. Based on the researcher's observations, students in Dormitory A tended to be more reserved and less likely to engage in behaviour exceeding established boundaries. They rarely left classes without permission or interacted excessively with students of the opposite sex at school.

Interview data from students in both dormitories further reinforced this finding. Students from Dormitory A explained that "they were directed to comply with all regulations, routines, and counselling activities under structured supervision, although not in a manner that created psychological pressure." As a result, they developed an understanding that unnecessary behaviours such as dating did not contribute positively to their lives and could potentially lead to harmful consequences (AM). In contrast,

students from Dormitory B stated that “several regulations strongly emphasised in Dormitory A were not strictly implemented in their dormitory.” Furthermore, the level of supervision and enforcement of dormitory rules was less rigorous than that of Dormitory A, resulting in students tending to engage more freely in less directed behaviours (PSA). These findings were also supported by records of dating-related violations obtained from the guidance and counselling division, which showed that the number of violations committed by students from Dormitory A was relatively low, involving only four students, compared with seventeen students from the comparison dormitory. Overall, these findings provide a clear illustration of the substantial behavioural differences between students who received intensive and structured guidance and counselling services in Dormitory A and those in Dormitory B who did not receive such regular guidance and counselling support.

Overall, the findings provide interconnected evidence regarding the influence of counselling intensity on students' self-control, particularly in preventing dating behaviour. The quantitative findings indicate that students in Dormitory A demonstrated higher average self-control scores than students in Dormitory B. These findings are further strengthened by the qualitative data, which revealed the implementation of comprehensive counselling services involving various structured programmes and close supervision, thereby contributing to the development of students' self-control behaviour. Islamic guidance and counselling in this study was not limited to resolving students' problems, but also functioned as a continuous educational process aimed at internalising religious values and strengthening character. The counselling services were implemented through regular counselling sessions, supervision, religious habituation programmes, and collaboration between counsellors and dormitory administrators. These activities provided students with opportunities to receive moral guidance, reflect on their behaviour, and develop awareness regarding appropriate interactions with the opposite sex. In this sense, counselling served not merely as a corrective mechanism but also as a preventive strategy to foster self-regulation among adolescents.

These findings can be explained through Bandura's social cognitive theory, which emphasises reciprocal interactions among cognitive factors, environmental influences, and self-regulation (Bandura, 1986). In Dormitory A, counselling activities provided cognitive understanding regarding Islamic values, while the dormitory environment reinforced these values through supervision and habituation. Such interactions facilitated the development of self-regulation, enabling students to control impulses and make behavioural decisions consistent with moral and religious principles. Consequently, students receiving more intensive Islamic guidance demonstrated higher levels of self-control than those in Dormitory B. Furthermore, these findings are consistent with Lickona's character education framework, which emphasises the interrelated dimensions of moral knowing, moral feeling, and moral action (Lickona, 1992). Through Islamic counselling, students not only acquired knowledge regarding religious norms but also developed emotional awareness and behavioural commitments that encouraged them to avoid inappropriate interactions. Therefore, self-control among students was strengthened not merely through the transmission of rules, but through the internalisation of religious values supported by the educational environment.

These findings are further supported by research conducted by Chen (2022), which demonstrated that individual behaviour is influenced by the governance, systems, and

environment established within educational institutions. This perspective aligns with the actual conditions implemented in the dormitory environment, including guidance programmes, intensive supervision, and strict regulations. In addition, studies conducted by Lubis, Daulay, and Zainuddin (2022), as well as by Siregar and Nadaek (2021), demonstrated that the implementation of guidance and counselling services aimed at strengthening self-control can contribute to changes in students' character and behavioural tendencies, particularly when supported by a comprehensive educational environment. Furthermore, Sari et al. (2024), alongside Aldawiyah and Damayanti (2023), argued that integrating religious and Qur'anic values into the educational environment strengthens the self-control of Islamic boarding school students. Dormitory A exemplified this integration. Overall, these findings indicate that routine and systematic guidance and counselling practices grounded in religious and Qur'anic values play a significant role in strengthening students' self-control.

Comparative Analysis of Students' Self-Control Levels between Dormitory Groups

To determine the differences in students' self-control levels based on the intensity of Islamic counselling grounded in the values of Surah Al-Isra' verse 32, a comparative analysis was conducted between the main group and the comparison group. In the context of this study, the comparative analysis consisted of two stages: prerequisite testing, including tests of normality and homogeneity, followed by the independent samples t-test. The detailed results of the comparative analysis are presented below.

Table 2. Results of the Prerequisite Tests for Data Normality and Homogeneity

No.	Type of Test	Group/Data	Sig. Value	Criteria	Interpretation
1	Normality Test (Shapiro–Wilk)	Comparison Group	0.208	Sig. > 0.05	Normally distributed
2	Normality Test (Shapiro–Wilk)	Main Group	0.099	Sig. > 0.05	Normally distributed
3	Homogeneity Test (Levene's Test)	Both Groups	0.079	Sig. > 0.05	Homogeneous variance

The results of the prerequisite tests indicate that the data from both groups were normally distributed, as demonstrated by the significance values obtained from the Shapiro–Wilk normality test, namely 0.208 for the comparison group and 0.099 for the main group. Since both values exceeded 0.05, the data from both groups fulfilled the normality assumption. Subsequently, the homogeneity test was conducted using Levene's Test, which produced a significance value of 0.079 for the data from both groups. This result exceeded the homogeneity criterion of 0.05, indicating that the variances of the two groups were homogeneous. Based on these findings, the data from both groups satisfied the prerequisite assumptions, allowing the analysis to proceed to the next stage, namely the independent samples t-test.

Table 3. Results of the Comparative Test of Self-Control between Groups

Variabel	t-Value	Sig.	Mean Difference	CI 95%
Self-Control	-4.829	0.000	-4.05	-5.719 – -2.380

Based on the statistical testing process conducted, the results of the independent samples t-test revealed a calculated t-value of -4.829. At a significance level of 5% with 40 participants, the t-table value was 1.999. Accordingly, the absolute value of the calculated t-value exceeded the t-table value ($|t| = 4.829 > 1.999$), indicating a statistically significant difference between the main group and the comparison group. This conclusion is further supported by the significance value of 0.000, or 0.05, thereby fulfilling the criterion for interpreting a significant difference between the two groups. Furthermore, the mean difference value of -4.05 indicates that the main group, namely students from Dormitory A who received more intensive guidance and counselling services, demonstrated a higher average level of self-control compared with students from Dormitory B, as the comparison group. In addition, the 95% confidence interval ranging from -5.719 to -2.380 did not cross the value of zero, which further strengthens the evidence of statistically significant differences between the groups. Overall, the interpretation of the statistical test results successfully addresses the research objective concerning differences in students' levels of self-control influenced by the intensity of Islamic counselling guidance based on the values of Surah Al-Isra' verse 32 at MA Mahrusiyah. The findings also demonstrate the contribution of Islamic counselling guidance services in strengthening students' self-control, particularly in preventing dating behaviour.

These findings are consistent with the results of interviews conducted with dormitory administrators from both Dormitory A and Dormitory B, which, in the researcher's view, indicate clear differences in students' behavioural characteristics between the two dormitories. According to statements delivered by the security division of Dormitory A (MA), students demonstrated good levels of self-control, reflected in behaviour characterised by polite and ethical speech, restraint from using inappropriate language, and efforts to maintain their dignity as female students. Students were also reported to understand that behaviours leading towards dating-related interactions were not considered appropriate, including seemingly minor actions such as exchanging prolonged glances or communicating through messages. Furthermore, dormitory administrators explained that students possessed a strong awareness of their primary purpose within the Islamic boarding school environment, namely *tholabul 'ilmi* (the pursuit of knowledge) and seeking blessings (*barakah*).

According to the administrators, these behavioural characteristics were developed through routine guidance programmes, intensive supervision, periodic counselling sessions, close interactions between students and dormitory caregivers, as well as educational materials and advice concerning adolescent life, all of which were intended to strengthen students' self-control. As a result, students became more capable of considering the consequences of their actions in relation to school regulations, Islamic values, and the psychological and social impacts of inappropriate behaviour, including emotional instability and disturbances to inner peace.

In contrast, an explanation provided by the security division of Dormitory B revealed that:

“There is a greater tendency among students to interact freely with the opposite sex and consider this behavior normal. In fact, according to the administrators, violations related to interactions with the opposite sex occur almost weekly.” (DA)

This finding is reinforced by a statement from a student living in Dormitory B, who explained that:

“One of the most common violations in the dormitory involves the use of makeup motivated by a desire to appear attractive to the opposite sex. This behavior is influenced by the lack of intensive supervision, even though both dormitories have relatively similar regulations. Furthermore, dormitory guidance activities do not specifically include regular programs aimed at strengthening student self-control” (RA).

Based on the researcher’s observations, students from Dormitory B were more likely to violate regulations during teaching and learning activities. Apart from the use of make-up, some students frequently left classes without permission to interact with students of the opposite sex, exchanged written messages, used inappropriate language, and engaged in behaviours considered inconsistent with the expected dignity and conduct of female students within the Islamic boarding school environment. Overall, the findings of this study demonstrate a substantial contribution of the intensity of Islamic counselling guidance based on Surah Al-Isra’ verse 32 towards the development of students’ self-control in Dormitory A. Quantitative findings revealed that students residing in Dormitory A, which implemented more intensive guidance programmes, achieved higher self-control scores compared with students in Dormitory B.

Dormitory A integrated the values embodied in Surah Al-Isra' verse 32 into preventive guidance and counselling activities to help students avoid behaviours that could lead to inappropriate relationships. In accordance with Quraish Shihab's interpretation, the command *wa lā taqrabū al-zinā* does not merely prohibit adultery itself but also emphasises preventive efforts to avoid behaviours leading to moral harm (Shihab, 2004; Wiranto & Akib, 2022). Accordingly, counselling activities focused on strengthening students' awareness regarding the importance of maintaining boundaries with the opposite sex, avoiding excessive interactions, and understanding the moral consequences of inappropriate relationships. Dormitory reinforced these values through routine religious habituation programmes, close supervision, and regulations governing interactions between male and female students (Irhamni et al., 2024).

In practice, students participated in regular counselling sessions addressing topics such as adolescent promiscuity, maintaining appropriate social boundaries, and the consequences of dating behaviour. Guidance and counselling teachers, dormitory supervisors, and administrators worked collaboratively to provide advice and monitor students’ daily interactions. Interview findings indicated that students gradually developed greater awareness and became more cautious in managing their relationships with the opposite sex. Consequently, self-control was manifested not only through compliance with dormitory regulations but also through students’ ability to regulate emotions, restrain impulses, and consider the consequences of their behaviour. This finding supports the view that Islamic counselling contributes to students’ moral and spiritual development through the internalisation of religious values (Suhartono et al., 2024).

These findings indicate that the preventive message contained in the Qur'anic command *wa lā taqrabū al-zinā* was translated into educational practices that emphasised self-regulation and character development. In this context, Islamic counselling functioned not merely as a means of solving students' problems but also as a medium for internalising Qur'anic values into everyday behaviour. Therefore, the influence of counselling intensity on students' self-control can be understood as the result of continuous interactions among religious values, educational environments, and students' self-regulatory capacities. Qualitative data further support these findings by demonstrating that Dormitory A implemented guidance practices through routine supervision, religious habituation, periodic counselling sessions, and social regulations grounded in Islamic values. Such practices subsequently influenced students' abilities to regulate their emotions, maintain appropriate interactions with the opposite sex, and consider the moral and social consequences of their behaviour. These findings are consistent with James Averill's theory of self-control, which conceptualises self-control through three principal dimensions: the cognitive dimension, reflected in students' awareness and understanding; the affective dimension, reflected in behavioural attitudes and character demonstrated within the school environment; and the decisional dimension, reflected in students' consideration of the consequences of their actions before making decisions (Averill, 1973; Gülseven et al., 2021). The findings are also strengthened by the social cognitive theory proposed by Albert Bandura, which states that individual behaviour is shaped through interactions between cognitive control, the social environment, and self-regulation (Bandura, 1986). In the context of this study, these aspects were systematically cultivated within the dormitory environment and manifested in students' daily behaviour.

Furthermore, several previous studies have confirmed that the educational environment, institutional regulations, social-religious atmosphere, and levels of religiosity strongly influence individual behavioural control. These findings are highly relevant to the present study, particularly in relation to the integration of Qur'anic values within the dormitory environment. This was reflected in the various dormitory programmes previously described, which collectively created an environment supportive of the development of students' self-control, especially in preventing dating behaviour (Aldawiyah & Damayanti, 2023; Hafidzi & Istiyani, 2026; Karimi et al., 2022; Khoiroh, 2023). Therefore, the results of this study provide strong evidence that the intensity of Islamic counselling guidance based on Surah Al-Isra' verse 32 contributes significantly to students' self-control abilities. This conclusion is supported by both quantitative and qualitative findings, as well as by relevant previous research.

Internalising the Values of Surah Al-Isra' Verse 32 in Developing Adolescents' Self-Control

This article demonstrates that Islamic counselling guidance based on Surah Al-Isra' verse 32 at MA Mahrusiyah functions not merely as a medium for conveying normative prohibitions against dating behaviour, but also as an instrument for internalising Qur'anic values that contribute to the development of students' self-control. This process is reflected in various routine religious activities, such as *istighosah* (collective religious reflection), congregational prayers, restrictions on interactions with the opposite sex, and other structured religious practices. Furthermore, strict behavioural supervision was implemented by dormitory administrators without creating psychological pressure upon students. This process was supported through intensive

interactions between students, dormitory caregivers, administrators, and guidance and counselling teachers through active dialogue sessions and educational materials concerning adolescent social interaction. Consequently, the guidance system implemented within the dormitory can be understood as a form of environment-based Islamic counselling aimed at preventing deviant behaviour whilst continuously fostering students' character development.

The values contained within Surah Al-Isra' verse 32 were internalised not only as a textual prohibition against adultery, but also as an effort to strengthen students' awareness of behaviours that may lead towards moral violations. The Qur'anic expression "*wa lā taqrabū az-zinā*" (وَلَا تَقْرَبُوا الزِّنَىٰ), meaning "do not approach adultery", was interpreted within the dormitory context as encouraging students to limit interactions with the opposite sex, regulate emotional behaviour, monitor patterns of communication, and develop awareness regarding the moral, social, and spiritual consequences of dating behaviour. Through this internalisation process, students gradually developed the ability to consider the consequences of their actions before making decisions, rather than merely understanding religious regulations at a cognitive level. This discussion is supported by James Averill's theory of self-control, which conceptualises self-control through cognitive, affective, and decisional dimensions (Averill, 1973). In the context of this study, students demonstrated the cognitive internalisation of the values contained in the Surah through their understanding of behavioural boundaries and moral consequences; effectively through the regulation of emotions and behavioural impulses; and decisively through the ability to consider actions based on the religious, moral, and social values instilled within students (Gülseven et al., 2021).

Furthermore, Albert Bandura's social cognitive theory explains that individual behaviour is shaped through interactions between cognition, the social environment, and self-regulation (Bandura, 1999). In the present study, the religious dormitory environment, consistent supervision, and the internalisation of Qur'anic values functioned as the primary factors contributing to the development of students' self-control. These findings are consistent with studies conducted by Khoiroh (2023), Anjani & Shalihah (2024), as well as Irhamni (2024), which demonstrated that adolescents residing in religious Islamic boarding schools (*pesantren*) possess stronger perspectives regarding the prohibition of behaviours leading towards adultery compared with adolescents living in less religious environments. This understanding extends beyond cognitive comprehension and becomes integrated into students' daily activities and habitual practices.

The prohibition contained in Surah Al-Isra' verse 32 is therefore highly relevant in shaping students' understanding of moral prohibitions, their causal factors, negative consequences, and preventive strategies. This interpretation is also aligned with the findings of Sari, who emphasised that the internalisation of the values of Surah Al-Isra' verse 32 in behavioural formation constitutes a gradual and continuous process supported by consistent environmental regulation (Sari et al., 2024). Accordingly, the findings of this study demonstrate that religious values can effectively contribute to the formation of self-control when implemented through systematic and contextual developmental processes embedded within students' daily lives, rather than merely through normative instruction.

In contrast, students in Group B exhibited relatively lower levels of self-control, which cannot be explained solely by differences in the intensity of Islamic counselling services. Qualitative findings indicated that religious supervision, counselling activities, and the reinforcement of regulations concerning interactions with the opposite sex were implemented less intensively in Group B. Consequently, opportunities for the internalisation of the preventive values embodied in Surah Al-Isra' verse 32 were relatively more limited. According to Bandura's social cognitive theory, behaviour is shaped through reciprocal interactions among cognitive factors, environmental influences, and self-regulation (Bandura, 1986). Therefore, the findings suggest that differences between Groups A and B extend beyond counselling frequency to include the consistency of environmental support and the extent to which the dormitory fostered the integration of religious values into everyday habits. This finding suggests that normative understanding alone is insufficient to strengthen adolescents' self-control without continuous guidance and a supportive educational environment.

These findings indicate that the development of self-control among adolescents is influenced by the interaction between individual and environmental factors rather than by counselling intensity alone. Although students in both groups possessed similar knowledge regarding Islamic prohibitions against inappropriate relationships, students in Group A experienced more systematic processes of value internalisation through counselling sessions, supervision, and religious habituation programmes. Consequently, religious values were transformed into patterns of self-regulation and behavioural commitment, whereas in Group B, such values tended to remain at the level of normative understanding. This dynamic supports Lickona's character education framework, which emphasises that moral development involves the integration of moral knowing, moral feeling, and moral action (Lickona, 1992).

In addition, studies conducted by Aldawiyah & Damayanti (2023), Sari et al. (2024), as well as McCullough & Willoughby (2009), found that religiosity contributes positively to the development of individual self-control and self-regulation. This was reflected in students from Dormitory A, who demonstrated stronger abilities in maintaining appropriate social interactions, regulating behaviour, and considering the consequences of their actions based on the values taught within the dormitory environment. Therefore, the internalisation of the values of Surah Al-Isra' verse 32 through Islamic guidance and counselling services can be understood as a comprehensive process of developing adolescents' self-control through moral, spiritual, and psychological education.

IV. CONCLUSION

This study demonstrates that there are significant differences in students' self-control based on the intensity of Islamic guidance and counselling integrated with the values of Surah Al-Isra' verse 32. Quantitative findings showed that students in Group A, who received more intensive counselling and supervision, achieved higher levels of self-control than students in Group B. These findings indicate that the proposed hypothesis was supported and suggest that systematic Islamic counselling contributes to strengthening adolescents' abilities to regulate emotions, control impulses, and make decisions consistent with moral and religious values. The qualitative findings further revealed that the development of self-control was influenced not only by the intensity of counselling activities but also by the internalisation of Qur'anic values through

supervision, religious habituation programmes, and collaboration among counsellors, dormitory administrators, and caregivers. Therefore, Islamic counselling based on Surah Al-Isra' verse 32 functions not merely as a medium for transmitting normative prohibitions but also as a preventive strategy for character development and self-regulation among adolescents. This study has several limitations. First, this study examined a single Islamic educational institution and involved only two dormitory groups, which may limit the generalizability of the findings. Second, the ex post facto design cannot establish causal relationships with certainty. Third, other factors potentially influencing adolescents' self-control, such as family background, peer influence, individual religiosity, and exposure to social media, were not examined in this study. Therefore, future studies should include broader educational settings and incorporate additional variables in order to obtain a more comprehensive understanding of the factors influencing adolescents' self-control.

V. REFERENCES

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