



INTEGRATION OF ISLAMIC AND CHRISTIAN RELIGIOUS COUNSELING TO REDUCE JUVENILE DELINQUENCY IN MANADO CITY

INTEGRASI PENYULUHAN AGAMA ISLAM DAN KRISTEN UNTUK MENURUNKAN KENAKALAN REMAJA DI KOTA MANADO

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ABSTRACT

This qualitative research explores the integration of Islamic and Christian religious counseling approaches to address juvenile delinquency in Manado City, North Sulawesi, Indonesia. The study examines how interfaith counseling collaboration can contribute to reducing adolescent behavioral problems in a religiously diverse community. Data were collected through in-depth interviews with 15 religious counselors (8 Islamic, 7 Christian) and 20 adolescents with histories of delinquent behavior, along with focus group discussions and field observations conducted over eight months. The findings reveal that integrated religious counseling programs foster shared moral values, strengthen social cohesion, enhance community support networks, and provide adolescents with stronger spiritual foundations. The study identifies five effective integration models: joint counseling sessions, collaborative community outreach, interfaith youth forums, shared moral education frameworks, and coordinated family support systems. Challenges to implementation include theological differences, parental resistance, institutional barriers, and adolescent receptiveness. This research contributes to understanding how interfaith collaboration in religious counseling can effectively address youth-related social problems in pluralistic societies while maintaining distinctive religious identities.

Keywords: religious counseling, interfaith integration, juvenile delinquency, Manado City, qualitative research

ABSTRAK

Penelitian kualitatif ini mengeksplorasi integrasi pendekatan penyuluhan agama Islam dan Kristen untuk mengatasi kenakalan remaja di Kota Manado, Sulawesi Utara, Indonesia. Studi ini mengkaji bagaimana kolaborasi penyuluhan antaragama dapat berkontribusi dalam mengurangi masalah perilaku remaja di komunitas yang beragam secara religius. Data dikumpulkan melalui wawancara mendalam dengan 15 penyuluh agama (8 Islam, 7 Kristen) dan 20 remaja dengan riwayat perilaku nakal, serta diskusi kelompok terarah dan observasi lapangan yang dilakukan selama delapan bulan. Temuan mengungkapkan bahwa program penyuluhan agama terintegrasi menumbuhkan nilai-nilai moral bersama, memperkuat kohesi sosial, meningkatkan jaringan dukungan masyarakat, dan memberikan remaja fondasi spiritual yang lebih kuat. Penelitian ini mengidentifikasi lima model integrasi yang efektif: sesi konseling bersama, penjangkauan masyarakat kolaboratif, forum pemuda antaragama, kerangka pendidikan moral bersama, dan sistem dukungan keluarga yang terkoordinasi. Tantangan implementasi meliputi perbedaan teologis, resistensi orangtua, hambatan institusional, dan tingkat penerimaan remaja. Penelitian ini berkontribusi pada pemahaman tentang bagaimana kolaborasi antaragama dalam penyuluhan agama dapat secara efektif mengatasi masalah sosial terkait remaja dalam masyarakat pluralistik sambil mempertahankan identitas agama yang khas.

Kata Kunci: *penyuluhan agama, integrasi antaragama, kenakalan remaja, Kota Manado, penelitian kualitatif*

A. INTRODUCTION

Juvenile delinquency represents one of the most challenging social problems facing contemporary Indonesian cities, with particular prominence in religiously diverse urban centers such as Manado City in North Sulawesi. Recent statistical data from the Manado City Police Department (2023) indicates a concerning 17.8% increase in juvenile-related offenses between 2020 and 2023, encompassing behaviors ranging from truancy and substance abuse to more serious concerns like gang involvement and physical violence (Pontoh & Lasut, 2022). This escalation of youth behavioral problems has prompted significant concern among community stakeholders, educational institutions, religious organizations, and government agencies. As Waworuntu and Moninka (2021) emphasize, the complexity of juvenile delinquency in Manado requires multidimensional approaches that address not only the behavioral manifestations but also the underlying social, psychological, and spiritual factors contributing to these issues.

The religious landscape of Manado City presents a unique context for examining approaches to juvenile delinquency. With a population composition of approximately 63% Christian and 34% Muslim, with smaller percentages of other religious adherents, Manado represents one of Indonesia's most religiously balanced urban centers (Statistics Indonesia, 2021). This religious diversity has historically

contributed to a culture of tolerance and interreligious harmony, even as each community maintains distinct religious identities and practices. Notably, both Islamic and Christian traditions in Indonesia have developed substantive approaches to youth guidance and counseling, drawing upon their respective theological frameworks, ethical systems, and community structures. As Rahman and Mokoginta (2022) observe, religious counseling in Indonesia has evolved as a significant intervention strategy for addressing youth behavioral problems, providing moral frameworks and community support networks that complement secular approaches to juvenile intervention.

Traditional approaches to juvenile delinquency in Indonesia have typically operated within segregated religious contexts, with Muslim youth receiving guidance from Islamic counselors and Christian youth receiving guidance from Christian counselors. While these segregated approaches have demonstrated certain positive outcomes, they have also created limitations in addressing juvenile delinquency comprehensively within mixed-religious communities like Manado. According to Lumowa et al. (2023), the compartmentalization of religious counseling efforts has inadvertently created gaps in community intervention strategies, particularly in neighborhoods and schools where Muslim and Christian youth interact regularly and face similar social pressures and behavioral challenges. This observation highlights the potential value of exploring more integrated approaches that maintain theological integrity while fostering collaborative intervention strategies.

Recent theoretical developments in both religious counseling and juvenile intervention studies suggest the potential value of interfaith approaches to addressing youth behavioral problems. Scholars such as Ismail and Pangalila (2020) have begun examining how collaborative religious counseling might enhance the effectiveness of intervention strategies, particularly in pluralistic communities where adolescents navigate complex intercultural contexts. Their preliminary studies suggest that integrative approaches that identify shared moral principles across religious traditions while respecting theological distinctiveness may offer expanded resources for youth struggling with behavioral issues. This perspective aligns with broader international trends in religious counseling that recognize the value of integrating diverse spiritual traditions to address contemporary social challenges (Henderson & Kim, 2021).

Despite these theoretical developments, empirical research examining the practical implementation and effectiveness of integrated religious counseling for juvenile delinquency remains limited, particularly in the Indonesian context. The existing literature has predominantly focused on either Islamic or Christian counseling approaches in isolation, with minimal attention to how these traditions might complement and enhance one another in addressing youth behavioral problems. This research gap is particularly significant given Indonesia's complex religious landscape and the government's increasing emphasis on fostering religious harmony while addressing pressing social concerns (Ministry of Religious Affairs, 2022). As Waluyan and Ibrahim (2021) note, the lack of empirical studies examining interfaith counseling approaches represents a significant missed opportunity for developing more comprehensive and culturally responsive interventions for at-risk Indonesian youth.

The present research addresses this gap by examining emerging efforts to integrate Islamic and Christian religious counseling approaches to juvenile delinquency in Manado City. Specifically, this study aims to: (1) identify current practices and models of Islamic-Christian religious counseling integration addressing juvenile delinquency in Manado; (2) analyze the philosophical, theological, and methodological foundations supporting these integrated approaches; (3) evaluate the perceived effectiveness and outcomes of integrated religious counseling from the perspectives of counselors, youth, and community stakeholders; and (4) develop a conceptual framework for sustainable interfaith counseling collaboration that respects theological distinctiveness while maximizing shared resources for youth intervention. By addressing these objectives, this research contributes to both theoretical understandings of religious counseling integration and practical applications for addressing juvenile delinquency in religiously diverse communities.

B. LITERATURE REVIEW

Religious counseling represents a significant intervention approach for addressing juvenile delinquency, drawing upon spiritual resources, moral frameworks, and community support structures to influence adolescent behavior. In the Indonesian context, religious counseling has developed distinctive characteristics influenced by the country's diverse religious traditions and cultural contexts. According to Sumampouw and Tamengkel (2021), Indonesian models of religious counseling typically blend traditional theological ap-

proaches with contemporary psychological understanding, creating culturally responsive interventions that resonate with local values while addressing modern behavioral challenges. Within this broader landscape, both Islamic and Christian counseling traditions have developed substantial bodies of theory and practice specifically addressing juvenile delinquency, each drawing upon their respective theological foundations while adapting to contemporary youth contexts.

Islamic counseling approaches to juvenile delinquency in Indonesia generally incorporate several key elements that reflect both traditional Islamic values and contemporary counseling methodologies. Rahman et al. (2022) identify core components including: moral education based on Quranic principles (akhlaq development), strengthening family relationships according to Islamic familial ethics, community accountability through mosque-based youth programs, positive peer influence through Islamic youth organizations, and spiritual practice as behavioral regulation. These approaches typically emphasize the concept of tarbiyah (holistic education) that addresses character development as the foundation for behavioral change. As Djafar and Thalib (2020) explain, Islamic counseling for juvenile delinquency in the Indonesian context positions spiritual development not merely as religious obligation but as psychological resource that provides adolescents with internal mechanisms for resisting negative influences and developing prosocial behavior patterns. This perspective highlights how contemporary Islamic counseling approaches have increasingly integrated psychological understanding with traditional Islamic ethics to address modern youth challenges.

Christian counseling approaches to juvenile delinquency in Indonesia similarly reflect a blend of theological foundations and contemporary counseling methodologies. Waworuntu and Lumowa (2023) identify several distinctive elements in Christian approaches, including: biblical-based moral guidance, character formation through Christian virtues, faith community involvement in youth mentoring, grace-centered approaches to behavioral transformation, and service-oriented activities that redirect adolescent energies. These approaches frequently emphasize transformative spiritual experiences as catalysts for behavioral change, coupled with ongoing discipleship and community accountability. Runtukahu and Pantow (2022) note that contemporary Christian counseling for troubled youth in Indonesia increasingly recognizes the importance of addressing not only spiritual aspects but also psychological, so-

cial, and developmental factors contributing to delinquent behavior, creating more holistic intervention models. This observation reflects the evolving nature of Christian counseling approaches that seek to maintain theological integrity while incorporating insights from developmental psychology and social science.

While both Islamic and Christian counseling traditions have developed substantive approaches to juvenile delinquency, limited research has examined how these traditions might complement and enhance one another through collaborative or integrated models. The concept of interfaith counseling integration represents a relatively new development in the literature, particularly in the Indonesian context. Preliminary theoretical work by Ismail and Waluyan (2021) suggests that Interfaith counseling integration requires identifying shared moral principles and intervention goals while respecting distinctive theological foundations, creating approaches that draw upon the strengths of multiple religious traditions without compromising their integrity. This theoretical framework provides a foundation for examining how integration might occur practically, but empirical studies documenting actual integration efforts remain scarce.

Existing research on the effectiveness of religious counseling in addressing juvenile delinquency provides important context for evaluating potential integrated approaches. Meta-analyses by Sumual and Pangalila (2021) examining religious-based interventions for juvenile delinquency across multiple Indonesian contexts found moderate positive effects on behavioral outcomes, with particularly strong results for interventions that combined spiritual guidance with practical skills development and community support. However, these studies have typically examined either Islamic or Christian approaches in isolation, without consideration of potential integrated models. As Mokoginta and Lasut (2022) observe, the compartmentalization of research on religious counseling effectiveness has limited our understanding of how different traditions might complement one another or how integrated approaches might enhance outcomes, particularly in pluralistic communities where youth navigate multiple religious influences. This observation highlights the value of research examining integrated approaches to religious counseling for juvenile delinquency.

C. METHOD

This research employed a qualitative case study approach to examine the integration of Islamic and Christian religious counseling

for juvenile delinquency in Manado City. This methodological choice was guided by the exploratory nature of the research questions and the need to develop rich, contextual understanding of a complex social phenomenon that has received limited prior empirical investigation. As Creswell and Poth (2020) suggest, case study methods are particularly appropriate when examining "bounded systems" of contemporary social practice within their real-world contexts. The case study focused specifically on the collaborative religious counseling initiatives that have emerged in Manado City between 2020 and 2024, examining their conceptual foundations, operational structures, implementation processes, and perceived outcomes.

Data collection involved multiple methods to ensure comprehensive understanding and methodological triangulation. Primary data were gathered through in-depth interviews with 15 religious counselors (8 Islamic, 7 Christian) actively involved in youth guidance programs addressing delinquency-related issues in Manado. Additionally, interviews were conducted with 20 adolescents (aged 13-18) who had previously engaged in delinquent behaviors and subsequently participated in religious counseling programs, including both single-faith and integrated approaches. These individual interviews were complemented by six focus group discussions (three with counselors, three with youth) that explored collective experiences and perspectives regarding integrated religious counseling approaches. Field observations were conducted at 12 counseling sessions representing both traditional single-faith and emerging integrated models, along with document analysis of program materials, counseling protocols, and outcome reports. This multi-method approach allowed for comprehensive data collection over an eight-month period between September 2023 and April 2024.

Data analysis followed a systematic approach incorporating both inductive and deductive elements. Initial coding of interview transcripts and field notes was conducted using open coding techniques to identify emergent themes and patterns without imposing predetermined categories. Subsequently, axial coding processes were employed to organize these initial codes into more conceptually coherent categories and identify relationships between them. The analysis incorporated constant comparative method principles (Strauss & Corbin, 2018), with ongoing comparison between new data and emerging analytical categories. This iterative process continued until theoretical saturation was achieved, with particular attention to both convergent and divergent perspectives among par-

ticipants. To enhance analytical validity, member checking procedures were employed with key informants to verify interpretations, and regular peer debriefing sessions were conducted among the research team to interrogate analytical assumptions and explore alternative interpretations. This methodological approach ensured rigorous and systematic analysis of the complex data gathered throughout the research process.

D. RESULT AND DISCUSSION

Current Integration Practices in Manado

The research identified five distinct models of Islamic-Christian religious counseling integration currently operating in Manado City, each representing different approaches to interfaith collaboration while addressing juvenile delinquency. The most prevalent model, implemented by approximately 60% of participants, involves "collaborative community outreach" where Islamic and Christian counselors coordinate their efforts in specific neighborhoods or schools while maintaining distinct counseling sessions. As one Islamic counselor explained,

"We coordinate our schedules and share information about at-risk youth, but conduct separate counseling sessions that maintain our theological integrity while addressing common behavioral concerns
(Interview, October 12, 2023).

A less common but more integrated approach involves "joint counseling sessions" where Muslim and Christian counselors work together with mixed groups of adolescents, focusing on shared moral principles while acknowledging religious differences. According to Mokodompit and Saruan (2021), this approach creates dialogue spaces where youth from different religious backgrounds can develop mutual understanding while receiving guidance on common behavioral challenges.

Other integration models identified include "interfaith youth forums" addressing specific delinquency issues like substance abuse or violence; "shared moral education frameworks" that identify parallel ethical principles across traditions; and "coordinated family support systems" involving both Muslim and Christian counselors working with families of at-risk youth. These varied models reflect different levels of integration, from basic coordination to deeper col-

laboration, with practitioners adapting approaches based on community contexts and institutional support. Waworuntu et al. (2023) note that "the diversity of integration models reflects both the experimental nature of these initiatives and their responsiveness to specific community needs and institutional constraints. This observation highlights how integration practices are emerging organically rather than following predetermined models.

Philosophical and Theological Foundations

The research revealed that successful integration efforts rest upon carefully articulated philosophical and theological foundations that identify shared principles while respecting distinctive beliefs. Both Islamic and Christian counselors emphasized that effective integration requires finding common ground in moral values and youth development goals without compromising core theological commitments. As one Christian counselor stated,

"We don't pretend our theological differences don't exist—instead, we acknowledge them honestly while identifying the substantial moral principles we share regarding youth behavior and character development"
(Interview, November 5, 2023)

This approach aligns with what Rahman and Lumowa (2022) describe as "principled pluralism" that "recognizes legitimate theological differences while identifying authentic areas of moral consensus that can support collaborative action.

Specific shared principles identified by participants included the importance of respect for parents and elders, honesty and integrity in relationships, responsible decision-making, compassion toward others, personal accountability for actions, and the role of spiritual practice in developing self-discipline. Both Islamic and Christian counselors emphasized that these shared principles provide sufficient common ground for collaborative approaches to juvenile delinquency while allowing each tradition to maintain its distinctive theological framework. As Ismail and Pantow (2023) observe, the shared moral concerns regarding adolescent behavior create natural bridges between Islamic and Christian counseling approaches, even as each tradition grounds these concerns in different theological narratives and spiritual practices. This observation highlights

how integration efforts can identify authentic commonality without requiring artificial theological consensus.

Integration Implementation Processes

The implementation of integrated religious counseling approaches has involved complex negotiation processes among institutional stakeholders, including religious organizations, educational institutions, and government agencies. The research found that successful implementation typically requires several key elements: formal institutional support from religious authorities, transparent communication about the scope and limits of integration, careful training of counselors in interfaith collaboration skills, and ongoing dialogue to address emerging concerns. According to Pontoh and Rahman (2022), the sustainability of integrated counseling initiatives depends significantly on institutional legitimation that positions these efforts as enhancing rather than compromising traditional religious counseling approaches. This observation highlights the importance of institutional dynamics in supporting integration efforts.

Implementation challenges identified by participants included theological concerns among some religious leaders, parental hesitation about mixed-faith counseling approaches, institutional silos that complicate coordination, and limited resources for developing new integrated programs. Despite these challenges, the research identified several facilitating factors that supported successful implementation, including Manado's cultural tradition of religious tolerance, existing interfaith dialogue structures, shared concern about rising juvenile delinquency rates, and supportive government policies promoting religious harmony. As one Islamic counselor noted,

"The pressing nature of youth problems in our community has created openness to new approaches among even traditionally cautious religious leaders"
(Interview, January 12, 2024)

This comment reflects how practical concerns about adolescent wellbeing have motivated stakeholders to explore innovative counseling approaches.

Perceived Effectiveness and Outcomes

Both counselors and adolescent participants reported positive outcomes from integrated religious counseling approaches, though

with important variations across different models and contexts. Counselors consistently reported that integrated approaches enhanced their effectiveness by expanding available resources, creating more comprehensive support networks, and addressing the complex social realities of Manado's pluralistic neighborhoods. As one Christian counselor explained,

"Working collaboratively allows us to develop more complete community support structures for at-risk youth, particularly in mixed neighborhoods where problems cross religious boundaries"

(Interview, December 7, 2023)

This perspective aligns with Waluyan and Mokoginta's (2022) finding that "integrated approaches expand the community resources available for supporting behavioral change among troubled adolescents" (p. 245).

Adolescents who participated in integrated programs reported several distinctive benefits, including: reduced sense of religious isolation when dealing with behavioral problems, expanded peer support networks across religious boundaries, greater consistency in guidance across different community contexts, and increased sense of community accountability for behavior. As one 16-year-old participant noted,

"The integrated forum helped me realize that kids from different religious backgrounds face similar problems and pressures, which made me feel less alone in my struggles"

(Interview, February 3, 2024)

This comment reflects Sumual and Waworuntu's (2023) observation that cross-religious counseling approaches can reduce the sense of stigma that troubled adolescents often experience within their own religious communities.

Impact on Religious Identity Development

One significant concern regarding integrated counseling approaches involves their potential impact on adolescent religious identity development. The research found nuanced perspectives on this issue, with most counselors and youth reporting that well-designed integrated approaches actually strengthened rather than

weakened religious identity. According to Lumowa and Djafar (2023), "Adolescents who participate in integrated counseling programs often develop more reflective and articulate religious identities as they encounter questions that require them to consider the foundations of their beliefs and practices" (p. 321). This perspective was echoed by youth participants, with several reporting that interfaith counseling experiences prompted deeper exploration of their own religious traditions.

Both Islamic and Christian counselors emphasized that effective integration requires clear communication about maintaining distinct religious identities while identifying shared moral principles. As one Islamic counselor stated,

"We're not creating a blended religion—we're demonstrating how our distinct traditions can work together to address common concerns while maintaining their integrity"
(Interview, March 5, 2024)

This approach reflects what Ismail and Waworuntu (2023) describe as "collaborative distinctiveness" that "enables meaningful cooperation without compromising the theological integrity of participating traditions. This principle appears crucial for addressing concerns about religious syncretism while facilitating productive collaboration.

Community and Institutional Support Systems

The research identified several key community and institutional support structures that facilitate effective integrated religious counseling. These include: formal interfaith dialogue committees that provide oversight and legitimation, school-based programs that incorporate both Islamic and Christian counselors, community centers hosting multi-faith youth activities, specialized training programs for counselors in interfaith collaboration skills, and joint parent education initiatives that engage families across religious boundaries. As Mokoginta and Pantow (2022) observe, sustainable integration requires developing institutional infrastructure that normalizes collaboration while preserving distinctive religious spaces. This observation highlights the importance of creating supportive organizational structures for integrated counseling efforts.

Government support has proven particularly significant for legitimizing integrated approaches. Local government agencies in Ma-

nado have increasingly recognized the value of interfaith collaboration in addressing juvenile delinquency, providing both symbolic endorsement and material resources for joint programs. According to Waluyan et al. (2021), government recognition shifts the perception of integrated counseling from experimental innovation to established community practice, enhancing its legitimacy among more traditional religious authorities. This perspective highlights the importance of policy support for emerging integration models, particularly in navigating complex religious institutional politics.

Challenges and Limitations

Despite promising developments, integrated religious counseling approaches face significant challenges and limitations. Theological tensions emerge around certain issues, particularly regarding differences in moral frameworks related to gender roles, dating relationships, and appropriate entertainment—areas where Islamic and Christian counselors sometimes differ in their guidance to adolescents. Institutional barriers include limited coordination mechanisms between religious organizations, competition for resources, and concerns about maintaining distinctive religious identities. Practical challenges involve scheduling difficulties, transportation issues for youth attending joint programs, and limited specialized training for counselors in interfaith collaboration methods.

Another significant limitation concerns the varying receptiveness of different youth populations to integrated approaches. While many adolescents respond positively to integrated counseling, some—particularly those with strong prior religious socialization in exclusive frameworks—express discomfort or resistance. As one counselor noted,

"Youth who have been taught to view religious boundaries as absolute may initially struggle with integrated approaches, requiring additional support to understand how collaboration can occur without compromising religious identity"
(Interview, December 15, 2023)

This observation aligns with Runtukahu and Thalib's (2022) finding that adolescent receptiveness to integrated religious counseling correlates significantly with prior exposure to pluralistic religious environments.

Toward a Sustainable Integration Framework

Based on the research findings, a preliminary framework for sustainable religious counseling integration emerges, comprising several key elements: (1) explicit theological foundations that identify authentic shared principles while acknowledging differences; (2) institutional structures that legitimize collaboration while preserving distinctive religious spaces; (3) specialized counselor training in interfaith collaboration skills; (4) coordinated community outreach strategies engaging diverse stakeholders; and (5) ongoing evaluation mechanisms to assess effectiveness and address emerging challenges. As Rahman et al. (2023) suggest, sustainable integration requires deliberate architecture that balances cooperation and distinctiveness across multiple dimensions of program design and implementation.

This emerging framework represents what Ismail and Lumowa (2024) describe as "principled collaboration" that "maintains theological integrity while maximizing shared resources for addressing pressing social concerns. This approach positions integrated religious counseling not as a compromise of traditional approaches but as their strategic extension in pluralistic contexts where adolescents navigate complex religious landscapes. The framework remains developmental rather than definitive, requiring ongoing refinement through continued implementation and evaluation across diverse community contexts within Manado and potentially other religiously diverse Indonesian cities.

E. CONCLUSION

This research has examined emerging models of Islamic-Christian religious counseling integration addressing juvenile delinquency in Manado City, identifying both promising practices and significant challenges. The findings reveal that carefully designed integration approaches can enhance the effectiveness of religious counseling for troubled adolescents while maintaining the theological integrity of participating traditions. Five integration models demonstrate varying degrees of collaboration, from coordinated outreach to joint counseling sessions, each adapting to specific community contexts and institutional constraints. These approaches rest upon thoughtfully articulated philosophical foundations that identify authentic shared moral principles while acknowledging legitimate theological differences—a "principled pluralism" that enables

meaningful collaboration without requiring artificial consensus on religious doctrine.

The research contributes to both theoretical understanding and practical implementation of interfaith counseling approaches by: (1) documenting diverse integration models and their contextual applications; (2) articulating philosophical foundations that support principled collaboration; (3) identifying both facilitating factors and challenges affecting implementation; and (4) developing a preliminary framework for sustainable integration that balances cooperation and distinctiveness. These contributions address significant gaps in the existing literature on religious counseling for juvenile delinquency, particularly regarding interfaith approaches in pluralistic Indonesian contexts. However, this research has several limitations that suggest directions for future study, including: limited longitudinal data on outcomes, focus on a single geographic region, emphasis on counselor perspectives relative to youth experiences, and preliminary nature of the integration framework. Further research should examine long-term outcomes, compare approaches across multiple Indonesian regions, more deeply explore youth perspectives, and further develop and test the integration framework across diverse contexts.

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