



INTERNATIONAL JOURNAL OF ISLAMICATE SOCIAL STUDIES

Editorial Office: IJISS - Nursyam Centre, Lotus Regency [E8], Surabaya, East Java (60231), Indonesia.

Phone: +622230182999

E-mail: ijiss.nsc@gmail.com

DOI: <https://doi.org/10.62039/ijiss.v4i1.130>

Article Information			
Received:	14 April 2026	Accepted	17 May 2026
Revised:	21 May 2026	Published	27 May 2026
Volume & Pages:	4(1) & 94-115		

Exploring Reframing Counseling for Resilience in Adolescents Experiencing Toxic Parenting

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Abstract

This study explores the role of individual counseling using the reframing technique in fostering resilience among junior high school adolescents experiencing toxic parenting. A qualitative case study design was employed involving one eighth-grade student who reported persistent family conflict and toxic parenting experiences. Data were collected through in-depth interviews, participant observation during counseling sessions, and counseling documentation. The data were analyzed using the interactive model of Miles and Huberman, including data reduction, data display, and conclusion drawing. The findings indicate that individual counseling with the reframing technique contributed to positive changes in the participant's cognitive, emotional, and spiritual responses to family-related adversity. The participant demonstrated a reduced tendency to blame herself for parental conflicts, improved emotional regulation, greater self-efficacy, and the adoption of more adaptive coping strategies. The counseling process also facilitated positive meaning-making of difficult family experiences and

strengthened the participant's use of spiritual resources as a source of psychological support. These changes suggest the early development of resilience-related capacities rather than a comprehensive or permanent increase in resilience. The study contributes to the counseling literature by highlighting the potential of integrating cognitive-behavioral reframing techniques with Islamic spiritual values in supporting adolescents who experience toxic family environments. Practically, the findings provide insights for school counselors in designing culturally and spiritually responsive interventions for students facing family-related psychological challenges.

Keywords: individual counseling, reframing technique, resilience, toxic parenting, adolescents.

INTRODUCTION

Adolescence is a critical developmental stage characterized by significant physical, cognitive, emotional, and social changes (Santrock, 2019). Adolescents aged 12–15 years, particularly those attending junior high school, encounter various developmental challenges that require adequate support from their surrounding environment. Among the various social contexts influencing adolescent development, the family plays the most fundamental role in shaping personality, cognitive patterns, and adaptive capacities (Yunita et al., 2024). The quality of parent–child relationships significantly affect adolescents' psychological well-being and their ability to cope with adversity.

From an Islamic perspective, the family holds a central and strategic role in the development of children's character and moral values. The Qur'an emphasizes the responsibility of parents in nurturing and educating their children. For example, Surah At-Tahrim (66:6) instructs believers to protect themselves and their families from harm, highlighting the importance of responsible parenting and family guidance. Islamic teachings further promote compassion, kindness, and justice in parent–child relationships, as reflected in the Prophet Muhammad's statement that those who do not show mercy to children are not among his followers (Tirmidhi, n.d.). These principles indicate that toxic parenting contradicts Islamic values that emphasize care, empathy, and positive family interactions.

Despite the importance of supportive family relationships, not all adolescents have the opportunity to grow up in psychologically healthy family environments. In recent years, the phenomenon of toxic parenting has attracted increasing attention in developmental psychology and counseling studies. Toxic parenting refers to persistent parental behaviors that

harm children physically, emotionally, or psychologically through excessive control, manipulation, destructive criticism, emotional neglect, or various forms of abuse (Forward & Buck, 2002). Such parenting practices create an emotionally unsafe family environment that may hinder healthy development and increase the risk of long-term psychological difficulties. Adolescents exposed to toxic parenting often experience emotional distress, impaired self-esteem, difficulties in emotional regulation, and challenges in establishing healthy interpersonal relationships.

Research conducted by Jalal et al. (2022) on psychoeducational interventions related to toxic parenting among adolescents revealed that toxic parenting exerts a wide range of negative effects on adolescent development. These effects include low self-esteem, difficulties in emotional regulation, symptoms of anxiety and depression, and challenges in establishing healthy interpersonal relationships. Adolescents who experience toxic parenting often develop negative perceptions of themselves, others, and their social environment. They also tend to have difficulty expressing emotions appropriately, exhibit low self-confidence, and rely on maladaptive coping strategies, such as emotional withdrawal, denial, or aggressive behavior when dealing with stressful situations (Oktariani, 2021). These conditions highlight the importance of providing appropriate psychological support to help adolescents develop adaptive capacities and cope more effectively with adverse family environments.

Resilience refers to the ability to adapt successfully and maintain or regain psychological well-being when confronted with adversity, trauma, threats, or other significant sources of stress (American Psychological Association, 2020). Rather than being an innate trait that individuals either possess or lack, resilience is widely understood as a dynamic process that develops through interactions among personal characteristics, interpersonal relationships, and environmental factors. Resilient adolescents are generally capable of regulating their emotions, maintaining a positive outlook on life, solving problems effectively, seeking support from significant others, and recovering from difficult experiences with greater strength and maturity (Masten, 2018). Therefore, fostering resilience among adolescents who grow up in toxic family environments is essential, as resilience functions as a protective factor that can mitigate the negative consequences of adverse family experiences and support healthier developmental outcomes.

From an Islamic perspective, the concept of resilience can be understood through Qur'anic teachings that emphasize patience, perseverance, and the capacity to overcome hardship. The Qur'an states in Surah Al-Baqarah (2:286) that "*Allah does not burden a soul beyond*

that it can bear.” This verse conveys the belief that every individual, including adolescents exposed to toxic parenting, possesses the capacity to endure and overcome life’s challenges. Similarly, Surah Al-Insyirah (94:5–6) affirms that “*Indeed, with hardship comes ease.*” These verses encourage individuals to interpret difficulties through a more constructive and hopeful perspective, recognizing that challenges may also contain opportunities for growth, learning, and personal development. Such spiritual values may serve as important internal resources that strengthen Muslim adolescents’ ability to cope with adversity and cultivate resilience in the face of family-related difficulties.

Individual counseling is a professional guidance and counseling service designed to assist individuals in addressing personal, social, academic, and career-related challenges through a confidential and face-to-face helping relationship. For adolescents growing up in toxic family environments, individual counseling provides a safe space to explore thoughts, emotions, and personal experiences without fear of judgment or criticism. Through the counseling process, adolescents can develop a better understanding of family dynamics, recognize the psychological impact of toxic parenting, and learn more adaptive ways of coping with life challenges (Danurlita & Khusumadewi, 2025). Appropriate counseling interventions may facilitate cognitive and emotional changes that enable adolescents to develop greater psychological strength and adaptability when facing adversity.

One counseling approach that has the potential to support resilience development among adolescents exposed to dysfunctional family communication is the reframing technique. Reframing is a cognitive-behavioral intervention that aims to modify the way individuals perceive and interpret events, experiences, or behaviors in order to generate more adaptive and constructive meanings without altering the objective facts of the situation (Beck, 2020). In the context of toxic parenting, reframing can help adolescents reinterpret parental behaviors and family conflicts from perspectives that are less self-blaming and more balanced. Rather than viewing themselves solely as victims of adverse circumstances, adolescents may begin to recognize personal strengths, opportunities for growth, and valuable lessons derived from difficult experiences. Furthermore, the principles underlying reframing are consistent with Islamic teachings that encourage *husnudzon* (positive thinking), patience, and the search for wisdom behind life’s challenges. Consequently, the technique can be meaningfully integrated with the spiritual values held by Muslim adolescents.

Previous studies have demonstrated the effectiveness of counseling interventions in various educational and psychological contexts. Linggar Sari and Makin (2022) found that group counseling utilizing positive reinforcement techniques contributed to improvements in students' self-confidence, an important component of resilience. Similarly, Yunita et al. (2024) reported that counseling interventions employing positive reinforcement effectively enhanced learning motivation among students from broken-home families. These findings are particularly relevant because motivation and self-confidence constitute important protective factors that support adolescents' adaptive functioning. Moreover, broken-home and toxic family environments share several characteristics, including emotional instability, family conflict, and limited psychological support, which may negatively influence adolescent development.

Although numerous studies have examined the psychological consequences of toxic parenting, most have primarily focused on identifying its negative outcomes, including low self-esteem, emotional dysregulation, anxiety, and depression (Jalal et al., 2022; Oktariani, 2021). In contrast, research specifically investigating counseling interventions aimed at strengthening resilience among adolescents living in toxic family environments remains relatively limited. Existing studies have demonstrated the effectiveness of counseling approaches in enhancing specific psychological outcomes, such as self-confidence and learning motivation through positive reinforcement techniques (Linggar Sari & Makin, 2022; Yunita et al., 2024). However, studies that specifically examine the use of reframing techniques to help adolescents reinterpret toxic parenting experiences as part of a resilience-building process remain scarce, particularly within the context of junior high school adolescents.

The ability to reinterpret negative experiences is widely recognized as an important factor in the development of resilience. Adolescents who are able to reconstruct the meaning of traumatic or adverse experiences tend to demonstrate better emotional regulation, greater hope for the future, and more adaptive coping strategies. In this regard, the reframing technique is particularly relevant because it does not seek to alter the factual reality of an individual's experiences; rather, it facilitates changes in the way those experiences are perceived and interpreted, thereby promoting more adaptive psychological responses (Beck, 2020). By helping adolescents assign new meanings to difficult family experiences, reframing may support the development of resilience-related capacities and encourage more constructive responses to adversity.

Based on the preceding discussion, this study offers a novel contribution by examining the role of individual counseling using the reframing technique in fostering resilience among junior high school adolescents experiencing toxic parenting. Unlike previous studies that primarily focused on identifying the negative psychological consequences of toxic parenting, this study explores how cognitive and emotional changes that occur during the counseling process may contribute to adolescents' capacity to cope with, adapt to, and recover from adverse family experiences. Furthermore, the study highlights the integration of cognitive-behavioral reframing techniques with Islamic spiritual values as a culturally relevant approach within the Indonesian context. Therefore, this research is expected to contribute both theoretically to the development of counseling and guidance literature and practically to the implementation of school-based counseling interventions for adolescents facing challenges associated with toxic family environments.

Accordingly, this study seeks to address the following research question: How does individual counseling using the reframing technique contribute to the development of resilience among junior high school adolescents experiencing toxic parenting? Specifically, the objectives of this study are: (1) to describe the implementation process of individual counseling using the reframing technique for adolescents experiencing toxic parenting; (2) to analyze changes in adolescents' cognitive perspectives and emotional responses following the counseling process; and (3) to examine indications of resilience development among adolescents after participating in individual counseling with the reframing technique.

RESEARCH METHOD

This study employed a qualitative approach using a case study design. A qualitative approach was selected because it is appropriate for exploring in depth the subjective experiences and counseling processes experienced by adolescents participating in individual counseling with the reframing technique, as well as for understanding the meanings and changes that emerge from the participant's perspective (Creswell & Poth, 2018). The case study design enabled an in-depth examination of a contemporary phenomenon within its real-life context, particularly when the boundaries between the phenomenon and its context are not clearly defined (Yin, 2018).

The participant in this study was an eighth-grade female junior high school student, identified using the pseudonym MK to protect confidentiality. MK was selected based on the following criteria: (1) experiencing toxic parenting, as indicated by the results of the *Alat*

Ungkap Masalah (AUM) assessment and preliminary interviews, particularly those related to family relationship problems; (2) voluntarily agreeing to participate in individual counseling sessions; and (3) demonstrating a need to strengthen resilience in coping with persistent family conflict. Initial assessment findings revealed that MK had been exposed to intense parental conflict at home and had experienced physical abuse from her father, including being struck with an electrical cable and having a chair thrown at her, resulting in visible bruises. MK also reported a history of cigarette smoking as a maladaptive coping strategy to manage stress associated with family-related difficulties.

Data were collected through in-depth interviews, participant observation, and documentation. In-depth interviews were conducted during the pre-counseling phase to explore the participant's background and experiences related to toxic parenting, throughout the counseling process to identify emerging changes, and after the intervention to evaluate the participant's experiences and perceived outcomes. Participant observation was conducted during counseling sessions to examine changes in emotional expression, verbal and nonverbal responses, self-reflective capacity, and overall engagement in the counseling process. Documentation, including counseling verbatim transcripts and field notes, was used as supporting evidence to strengthen the findings obtained through interviews and observations.

Data were analyzed using the interactive model developed by Miles et al. (2014), which consists of three interconnected stages: data reduction, data display, and conclusion drawing and verification. During the data reduction stage, the researcher identified, organized, and categorized information relevant to experiences of toxic parenting, the reframing process, and indicators of resilience development. The data display stage involved the construction of thematic narratives that illustrated cognitive, emotional, and behavioral changes experienced by the participant throughout the counseling process. Finally, conclusions were drawn through an iterative process of verification, in which emerging interpretations were continuously compared against the collected data to ensure consistency and credibility.

To enhance the trustworthiness of the findings, methodological triangulation was employed by comparing data obtained from interviews, observations, and documentation. In addition, member checking was conducted by confirming the researcher's interpretations with the participant to ensure that the findings accurately reflected the participant's experiences and intended meanings.

The individual counseling intervention was conducted over two sessions, each lasting approximately 30–45 minutes. The first session focused on building rapport, exploring the

participant's concerns, and providing psychoeducation regarding toxic parenting and its psychological consequences. The second session emphasized the implementation of the reframing technique, the strengthening of self-acceptance, and the integration of Islamic spiritual values. During the reframing process, the counselor assisted the participant in identifying distressing experiences, examining negative interpretations that had previously been internalized, and developing alternative perspectives that were more adaptive and empowering. The integration of spiritual values was facilitated through reflection on Islamic concepts such as *sabr* (patience), *husnudzon* (positive assumptions toward God and life circumstances), the search for wisdom in adversity, and the belief that every challenge is given according to an individual's capacity, as reflected in Surah Al-Baqarah (2:286) and Surah Al-Insyirah (94:5-6).

This study adhered to fundamental ethical principles in qualitative research. Participant confidentiality was protected through the use of a pseudonym, and informed consent was obtained prior to data collection and the implementation of counseling sessions. The participant was informed of the purpose of the study and her right to withdraw from participation at any stage without negative consequences.

ANALYSIS AND DISCUSSION

Individual Counseling Process Using the Reframing Technique

The individual counseling process began with the establishment of a therapeutic relationship during the first counseling session. The counselor adopted a person-centered approach characterized by empathy, unconditional positive regard, and genuineness to foster trust and psychological safety. The participant was informed that counseling constituted a confidential and non-judgmental environment in which her thoughts, emotions, and experiences would be respected and validated. Although MK initially appeared cautious and reserved, she gradually became more comfortable and willing to disclose her feelings and personal experiences as the session progressed.

The problem exploration stage revealed that MK had been exposed to intense and recurring parental conflict within the family environment. She described frequent arguments between her parents over seemingly minor issues and reported that she typically responded by withdrawing from the situation, remaining silent, and distracting herself through mobile phone use while listening to the ongoing disputes. Despite her passive response, MK

acknowledged experiencing considerable fear and emotional distress. One of the most traumatic experiences reported by MK involved physical abuse perpetrated by her father. In addition, MK disclosed that she had previously engaged in cigarette smoking behind the school as a means of coping with stress associated with family conflict. Although this behavior was eventually discontinued after being discovered by her mother, the disclosure indicates the use of maladaptive coping strategies in response to prolonged emotional distress.

The psychoeducational component regarding toxic parenting represented an important stage in the counseling process. During this phase, the counselor helped MK understand that the family conflicts she experienced were not her responsibility and that marital and parental problems often arise from challenges faced by adults themselves. This intervention contributed to reducing MK's tendency toward self-blame and facilitated a more balanced understanding of her family situation. The counselor also integrated Islamic spiritual values by introducing the message contained in Surah Al-Baqarah (2:286), which states that Allah does not burden a person beyond his or her capacity. This reflection encouraged MK to recognize her inner strengths and reinforced her belief that she possessed the ability to endure and overcome the difficulties she was facing. Through this psychoeducational process, MK began to normalize her experiences, develop greater self-understanding, and reduce maladaptive interpretations of her family circumstances.

The reframing technique was implemented during the second counseling session after MK reported improvements in the family situation, stating, "*Alhamdulillah, things have improved. My parents do not argue as often anymore.*" At this stage, the counselor guided MK to reinterpret her difficult experiences by asking, "*If this situation happened not to hurt you, but to teach you something, what lesson do you think you can learn from it?*" In response, MK reflected, "*Maybe it has made me more patient and helped me understand what it feels like to have parents who do not get along.*" The counselor reinforced this emerging perspective by responding, "*Exactly. That means you have grown into a more empathetic and stronger person.*"

This interaction illustrates the application of reframing as a cognitive restructuring process through which MK began to assign new meanings to previously distressing experiences. Rather than perceiving herself solely as a victim of family conflict, she gradually developed a perspective that emphasized personal growth, emotional maturity, and increased empathy. Such changes indicate the emergence of more adaptive cognitive appraisals, which constitute an important foundation for resilience development.

The reframing process was further strengthened through interventions aimed at promoting self-acceptance and positive self-perception. The counselor invited MK to identify personal qualities that she valued but rarely acknowledged. MK responded, *"I think I'm actually strong, but I rarely say that to myself."* The counselor then validated and reinforced this perception by stating, *"I agree. You are strong, patient, and have a big heart."* This validation process encouraged MK to recognize her internal strengths and personal resources. The development of a more positive self-concept is particularly important because it contributes to self-efficacy, psychological empowerment, and the capacity to cope with future challenges.

The integration of Islamic spiritual values constituted another important component of the reframing process. The counselor explored MK's spiritual coping strategies by asking whether she remembered Allah or prayed when experiencing sadness or confusion. MK explained, *"Yes, sometimes I cry while praying silently and ask Allah to calm my heart."* This response indicated that spiritual practices had already functioned as a source of emotional support in her daily life. To strengthen this coping resource, the counselor introduced the message contained in Surah Al-Insyirah (94:5–6): *"Indeed, with hardship comes ease."* The verse was discussed as a reminder that difficulties are often accompanied by opportunities for growth, relief, and learning. Through this spiritual reflection, MK was encouraged to view her family-related struggles not merely as sources of suffering but also as experiences that could foster personal development and inner strength. Consequently, the integration of Islamic values provided a meaningful spiritual framework that complemented the cognitive reframing process and supported the participant's emerging resilience.

Changes in Cognitive and Emotional Perspectives

Following the two counseling sessions utilizing the reframing technique, MK demonstrated indications of change in the way she perceived both her family situation and herself. These changes were evident in cognitive and emotional aspects that reflected the early development of resilience-related capacities, particularly in her ability to interpret difficult family experiences in a more adaptive manner. One of the most notable changes involved a shift from self-blame toward a greater understanding that the conflicts between her parents were not caused by her actions. Prior to the intervention, MK frequently perceived herself as powerless and relied on maladaptive coping strategies, including cigarette smoking, to manage

stress. Following the counseling process, however, she began to recognize her own capacity to cope with family-related challenges and emotional distress.

A particularly significant change was observed in MK's ability to view her adverse experiences as opportunities for learning and personal growth. When asked about the lessons she had gained from her family situation, she stated that the experience had made her "*more patient and more aware of what it feels like to have parents who do not get along.*" This statement suggests a shift in meaning from perceiving the experience solely as a source of suffering to recognizing its potential value for personal development. The finding indicates the emergence of meaning-making processes, whereby individuals construct positive meanings from challenging life experiences. According to Masten (2018), the ability to derive meaning from adversity represents an important characteristic associated with resilience. In this context, the findings suggest an initial cognitive shift from viewing oneself primarily as a victim of circumstances toward adopting a more constructive interpretation of life experiences. Such a shift may be understood as an early manifestation of resilience-related development, particularly in the capacity to generate positive meaning from stressful situations.

From an emotional perspective, MK demonstrated increased self-acceptance and self-compassion. Her statement, "*I think I'm actually strong.*" reflects a growing awareness of her internal strengths and personal resources. Although she acknowledged that she rarely expressed such positive affirmations to herself, the counseling process facilitated the verbalization and reinforcement of these positive self-perceptions. The ability to recognize and appreciate one's strengths constitutes an important component of resilience and may be interpreted as an indication of emerging self-efficacy. This development has the potential to support further resilience-building processes as the individual continues to face and adapt to future challenges.

The findings indicate the development of several resilience-related capacities in the participant, as reflected in changes in cognitive appraisals, improved emotional regulation, and increased confidence in her ability to cope with family-related stressors. Nevertheless, given that the counseling intervention consisted of only two sessions and the study was conducted within a relatively short timeframe, these findings should be interpreted as early changes toward greater resilience rather than evidence of a comprehensive or enduring increase in resilience. Consequently, continued support and longer-term observation are necessary to

determine the sustainability of the positive changes that emerged during the counseling process.

Indications of Resilience-Related Development

The evaluation findings indicate the development of several resilience-related capacities in MK following participation in two individual counseling sessions utilizing the reframing technique. These findings were derived from the participant's self-reports, counselor observations, and changes in coping strategies observed during and after the counseling process. Given the relatively brief duration of the intervention, the changes identified in this study should be understood as early developments toward greater resilience rather than evidence of a comprehensive or permanent increase in resilience.

The findings suggest the emergence of improved emotional regulation capacities in MK. Prior to the intervention, she frequently relied on withdrawal behaviors, such as remaining silent and using her mobile phone to avoid distressing situations, as well as engaging in risky behaviors such as cigarette smoking to cope with stress. Following the counseling process, however, MK began to demonstrate more adaptive coping strategies. The discontinuation of smoking reflects increased self-awareness and a greater capacity to make healthier behavioral choices. Furthermore, the use of prayer as a means of managing emotional distress indicates the development of constructive spiritual coping mechanisms. MK explained that when she felt sad or confused, she would "*cry while praying silently and ask Allah to calm my heart.*" This response suggests that although negative emotions remained present, she was increasingly able to regulate and express these emotions through adaptive coping strategies rather than becoming overwhelmed by them. The transition from maladaptive coping behaviors toward more constructive coping mechanisms represents an important indicator of emerging resilience-related capacities (Masten, 2018).

The findings also indicate the development of self-efficacy-related beliefs. MK increasingly recognized her personal strengths and began to view herself as capable of coping with adversity. Her statement, "*I think I'm actually strong,*" reflects growing confidence in her ability to confront life challenges. Although she acknowledged that she rarely expressed positive evaluations of herself, the counseling process facilitated greater self-awareness and the verbalization of positive personal qualities. The counselor's validation of these strengths through statements such as, "*I agree. You are strong, patient, and have a big heart,*" further reinforced this positive self-perception. Such validation may contribute to the strengthening of self-

efficacy, which is widely recognized as an important protective factor supporting resilience development and adaptive functioning in the face of adversity.

The counseling process also revealed the emergence of more adaptive cognitive reframing abilities. MK demonstrated the capacity to identify positive lessons derived from her difficult experiences, stating that the situation had made her “*more patient and more understanding of what it feels like to have parents who do not get along.*” This response suggests that MK no longer perceived her experiences solely as sources of suffering but increasingly viewed them as opportunities for personal growth and learning. The counselor’s response, “*Exactly. That means you have become a more empathetic and stronger person,*” further reinforced this positive reinterpretation and supported the internalization of a more constructive perspective. Such findings indicate the development of adaptive cognitive reappraisal processes, which are closely associated with resilience and psychological adjustment in the face of adversity.

Spiritual dimensions contributing to resilience also demonstrated positive development throughout the counseling process. Despite experiencing significant family-related difficulties, MK maintained a connection with Allah through prayer, suggesting that spirituality functioned as an important anchor during times of adversity. Her understanding of the Qur’anic messages introduced during counseling, particularly the belief that Allah does not burden individuals beyond their capacity (Surah Al-Baqarah 2:286) and that ease accompanies hardship (Surah Al-Insyirah 94:5–6), provided a spiritual framework through which she could interpret her experiences more constructively. These spiritual beliefs appeared to serve as important sources of hope, meaning, and inner strength, enabling MK to maintain optimism and emotional endurance while coping with ongoing family conflict. The findings suggest that spiritual coping may play a significant role in supporting resilience-related development among adolescents facing adverse family circumstances.

The findings further indicate the emergence of early signs associated with post-traumatic growth. MK reported that her experiences had made her “*more sensitive*” to the feelings of others facing similar situations. This developing sense of empathy may be interpreted as an indication that she was not only coping with adversity but also beginning to derive personal growth from her experiences. However, such indications should not be interpreted as evidence of fully developed post-traumatic growth, given the relatively brief duration of the counseling intervention and the absence of longitudinal observation. According to Tedeschi and Calhoun (2004), post-traumatic growth represents a complex developmental

process that typically unfolds over time through continued reflection and meaning-making. Therefore, the present findings are more appropriately understood as preliminary indications of growth-related changes rather than definitive evidence of post-traumatic growth.

The participant's ability to derive positive meaning from suffering is consistent with resilience literature and aligns with Islamic perspectives that emphasize the search for wisdom (*hikmah*) within life's trials. This emerging growth was further reflected in MK's increasingly mature understanding of family conflict, as she recognized that parental disputes were "*not the child's fault, but rather the result of parents also being human, feeling exhausted, and experiencing confusion.*" Such a perspective demonstrates a movement away from self-blame toward a more balanced and compassionate interpretation of family difficulties, which may contribute to ongoing resilience development.

The findings suggest that the use of reframing techniques within individual counseling contributed to positive changes across the participant's cognitive, emotional, spiritual, and behavioral domains. These changes were reflected in the participant's increased ability to interpret adverse family experiences more adaptively, enhanced confidence in her personal strengths, greater use of constructive coping strategies, and increased reliance on spiritual resources when dealing with life stressors. Collectively, these developments indicate the emergence of resilience-related capacities that may support more adaptive psychological functioning in the face of family adversity.

Nevertheless, the findings should be interpreted with caution. Given that this study employed a single-case design and the counseling intervention consisted of only two sessions, the observed changes are more appropriately understood as preliminary indications of resilience development rather than evidence of a comprehensive or enduring increase in resilience. Resilience is generally regarded as a dynamic and evolving process that develops over time through continuous interaction between individual, social, and environmental factors (Masten, 2018). Therefore, further counseling support, follow-up assessments, and longitudinal observations are needed to examine the sustainability and long-term impact of the changes identified in this study.

Reframing-Based Individual Counseling in Fostering Adaptive Resilience among Adolescents from Toxic Family Backgrounds

This study suggests that individual counseling utilizing the reframing technique contributed to positive changes in the participant's cognitive, emotional, and behavioral

responses to adverse family experiences. The counseling process appeared to facilitate a shift in the participant's interpretation of family conflict, helping her move from self-blame and feelings of helplessness toward a more adaptive understanding of her circumstances. These changes were reflected in the participant's increasing ability to regulate emotions, recognize personal strengths, and utilize healthier coping strategies. Although the findings should not be interpreted as evidence of a comprehensive increase in resilience, they indicate the early development of resilience-related capacities. These results are consistent with cognitive-behavioral theory, which emphasizes that changes in cognitive interpretations can influence emotional responses and behavioral adjustment (Beck, 2020).

The present findings also support previous studies demonstrating the positive contribution of counseling interventions to adolescent psychological development. Linggar Sari and Makin (2022) reported that positive reinforcement techniques were effective in strengthening students' self-confidence, while Yunita et al. (2024) found that counseling interventions contributed to improved learning motivation among students from broken-home families. Extending these findings, the current study suggests that reframing techniques within an individual counseling setting may facilitate broader psychological changes, including the development of adaptive emotional regulation, self-efficacy, and spiritual coping resources. Furthermore, the findings indicate preliminary signs of growth-related changes associated with resilience development, although such changes cannot yet be interpreted as fully established post-traumatic growth due to the limited duration of the intervention.

A strong therapeutic relationship emerged as an important factor supporting the counseling process. Adolescents who experience toxic parenting often encounter difficulties in trusting others because of repeated exposure to conflict, criticism, neglect, or emotional insecurity within the family environment. In this study, the establishment of a safe and accepting counseling environment appeared to encourage the participant to openly discuss painful experiences and explore alternative perspectives regarding her family situation. This finding is consistent with psychotherapy research emphasizing that the quality of the therapeutic alliance is one of the most influential predictors of counseling outcomes (Norcross & Lambert, 2018).

Accordingly, counselors working with adolescents from toxic family backgrounds should devote sufficient time and effort to building trust, demonstrating empathy, and creating a psychologically safe environment. The findings also highlight the importance of providing psychoeducation about toxic parenting during the early stages of counseling. Helping

adolescents understand the nature and impact of unhealthy parenting patterns may facilitate self-understanding, reduce self-blame, and support the development of more adaptive interpretations of their experiences. In the present study, psychoeducation functioned as an important foundation that enabled the participant to engage more effectively in the reframing process and begin reconstructing the meaning of her family experiences.

The process of labeling and clarifying previously confusing experiences provided the participant with a strong sense of normalization and validation. This finding aligns with Jalal et al. (2022), who reported that psychoeducation on toxic parenting enhances adolescents' broader understanding of their family situations. However, the present study extends this approach by integrating psychoeducation with reframing techniques. This integration not only facilitates cognitive understanding but also supports adolescents in reinterpreting negative experiences in a more adaptive and constructive manner.

The integration of Islamic values within the counseling process, particularly through reframing techniques, demonstrated promising outcomes. Spiritual principles such as patience (*sabr*), the belief that Allah does not burden a soul beyond its capacity, and the conviction that hardship is always accompanied by ease, helped the participant (MK) reframe adverse life experiences with deeper meaning. This finding offers a different perspective compared to Danurlita and Khusumadewi (2025), who applied a conventional behavioral approach. It suggests that the incorporation of spiritual values may enrich the counseling process and enhance meaning-making, particularly within the Indonesian sociocultural context where religiosity plays a central role in daily life.

Although the intervention consisted of only two counseling sessions, the changes observed in MK indicate that brief reframing-based counseling may contribute meaningfully to cognitive and emotional shifts. This finding is consistent with Danurlita and Khusumadewi (2025), who reported that individual counseling with a behavioral approach can produce measurable changes. However, unlike a purely behavioral approach, reframing in this study appears to facilitate deeper cognitive restructuring, which may serve as a foundation for more sustained behavioral change. It is important to note that more enduring and stable outcomes may require longer intervention periods as well as continuous follow-up sessions to reinforce cognitive and behavioral adjustments.

CONCLUSION

This study indicates that individual counseling using the reframing technique contributes to the emergence of positive changes in the cognitive, emotional, and spiritual domains of junior high school adolescents from toxic family environments. These changes are reflected in a reduced tendency toward self-blame, the development of more adaptive meaning-making of family experiences, increased self-efficacy, and the use of more constructive coping strategies, including reliance on spiritual resources in managing life stressors. The findings suggest an early development of resilience-related capacities, characterized by improved emotional regulation, more positive interpretation of lived experiences, and initial indicators of post-traumatic growth.

From a theoretical perspective, this study enriches the field of guidance and counseling by demonstrating the relevance of integrating cognitive-behavioral reframing techniques with Islamic spiritual values in supporting adolescent resilience development. Practically, the findings suggest that reframing techniques may serve as a viable alternative intervention for school counselors in assisting students who experience dysfunctional family environments.

However, these findings should be interpreted cautiously due to the study's limitations, particularly its single-case design and the brief intervention consisting of only two counseling sessions. Therefore, the observed changes are better understood as early indicators of resilience-related development rather than stable or generalizable improvements in resilience. Based on the findings of this study, school counselors are encouraged to consider the use of reframing techniques in individual counseling services for students experiencing family-related difficulties, particularly those associated with toxic parenting. The implementation of this technique should be supported by a strong therapeutic alliance, adequate psychoeducational intervention, and the integration of the counslee's personal and spiritual resources.

At the school level, it is important to strengthen guidance and counseling services through both preventive and curative programs that focus on students' mental health. These efforts may include psychoeducation on healthy parenting practices for parents, as well as capacity building for teachers to enhance their ability to identify early signs of psychological distress among students.

For future research, it is recommended to involve more diverse participants, employ comparative or experimental designs, and conduct longitudinal follow-up studies to examine the sustainability of resilience-related developments following counseling interventions. Such

approaches would provide a more comprehensive understanding of the long-term impact of reframing-based counseling in adolescent populations.

Declaration of AI and AI-Assisted Technologies in the Writing Process

During the preparation of this revised English manuscript, the authors used Chat-GPT to support translation, academic language editing, grammar refinement, and adjustment to the IJISS manuscript structure. After using this tool, the authors reviewed and edited the content as needed and take full responsibility for the integrity, accuracy, and originality of the publication's final version.

CRediT Authorship Contribution Statement

- a. Suwatah: Conceptualization, Data Curation, Formal Analysis, Writing Original Draft, and Writing Review & Editing.
- b. Syadza Saffanah: Literature Review, Resources, Visualization, and Writing Review & Editing
- c. Dita Kurnia Sari: Methodology, Validation, Supervision, Project Administration, and Writing Review & Editing.

Declaration of Competing Interest

The authors declare that they have no known competing financial interests or personal relationships that could have influenced the work reported in this paper

Acknowledgments

The authors would like to thank the guidance and counseling teacher who participated as the main informant in this study. Appreciation is also addressed to the academic institutions that supported the development of this manuscript.

Data Availability Statement

The data supporting the findings of this study are available upon reasonable request from the corresponding author, subject to ethical considerations related to digital data and participant confidentiality.

Funding Statement

This research received no specific grant from any funding agency in the public, commercial, or not-for-profit sectors.

Ethical Approval Statement

The authors confirm that this study adhered to ethical research standards for digital qualitative research. Participation in the interview was based on voluntary informed consent, and personal data were used only for academic purposes. No patient-identifying information was used in this study.

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