

Exploring Flourishing Among Muslim School Counselors Based on Typological Profiles, Demographic Determinants, and Implications for Islamic Well-Being within School Counseling Management

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Abstract

This study aims to identify the typological profile of flourishing among Muslim school counselors, examine demographic factors associated with their psychological well-being, and investigate the conceptual implications of these findings within the frameworks of Islamic well-being and guidance and counseling management. Addressing gaps in previous research, which has predominantly focused on stress, burnout, and psychological risk factors, this study emphasizes positive psychological functioning. A quantitative person-centered research design was utilized with a sample of 187 Muslim school counsellors in Indonesia. Data collection employed the Flourishing Scale, and analysis was conducted using Latent Class Analysis (LCA) and the Multiple Indicators Multiple Causes (MIMIC) Model. The LCA revealed three distinct flourishing profiles: Flourishing (38%), Moderate (40%), and Isolated/Vulnerable (22%). The MIMIC analysis indicated that tenure ($\beta = 0.375, p = 0.010$) and school level ($\beta = 0.176, p = 0.044$) significantly predicted flourishing, while gender and geographical region did not. The results demonstrate that flourishing is a multifaceted characteristic among Muslim school counselors, and the identified profiles and demographic determinants offer significant considerations for developing and managing guidance and counseling personnel. Furthermore, these findings establish a conceptual foundation for understanding psychological well-being through the lens of Islamic well-being. Future research should develop an empirical model that integrates flourishing and Islamic well-being by examining dimensions such as spirituality, religiosity, religious practices, and the relationship with Allah. This approach could offer a more comprehensive understanding of counselor well-being and generate additional insights for effectively managing guidance and counseling services.

Keywords: flourishing; islamic well-being; latent class analysis; mimic model; muslim school counselors

1. Introduction

The psychological well-being of school counselors has received increasing attention in educational psychology and counseling research. This focus reflects the complex professional demands faced by school counselor as they support

students' academic, social, emotional, and career development. As educational paradigms and student challenges evolve, school counselor must fulfill multiple roles, making their psychological well-being a critical determinant of service quality. When counselors experience a sense of meaningfulness and function optimally, service quality improves, resulting in enhanced student learning outcomes and greater organizational effectiveness. This perspective is supported by research linking well-being to engagement, purpose, and optimal professional functioning (Argyropoulou et al., 2020; C.-D. Kim et al., 2024; Niles et al., 2024). Well-being is promoted by clear role definitions, reduced non-counseling workloads, and a strong professional identity. Role clarity mitigates stress and burnout, enabling counselors to implement evidence-based practices with confidence and purpose, thereby sustaining well-being in daily practice (C.-D. Kim et al., 2024; Villares et al., 2022).

Despite the importance of their role, school counselors encounter diverse sources of stress arising from both professional and non-professional duties. In addition to their core counseling responsibilities, they are frequently assigned administrative tasks and other duties outside their primary role. Burnout among school counselors is attributed to excessive workload, role ambiguity, insufficient social support, and lack of recognition (Mudaim et al., 2021; Shoobihah et al., 2021; Yantrie, 2022). Disproportionate workloads, unequal counselor-student ratios, and minimal institutional support further exacerbate stress, burnout, depressive symptoms, and intentions to leave the profession (Hemi & Maor, 2025; Maor & Hemi, 2021). Additionally, role ambiguity and unclear perceptions of counselors' duties have been identified as factors that negatively impact psychological well-being (Hemi & Maor, 2023; Villares et al., 2022; Wahyuni et al., 2019).

Counselor well-being extends beyond individual psychological functioning and must be considered within the broader framework of guidance and counseling management. School counselors are essential in delivering guidance and counseling services, and their professional effectiveness is closely linked to the implementation and quality of counseling programs. Distributing workloads effectively, ensuring adequate time for counseling responsibilities, and establishing supportive administrative expectations can reduce burnout and enhance program fidelity (Hamelin et al., 2022; Mahomed et al., 2019). Furthermore, structured induction and mentoring processes can increase counselors' engagement in program development, data-driven decision making, and evidence-based practices, thereby strengthening overall program quality (Kitching et al., 2024; Martin & Carey, 2014). Therefore, supporting counselors' psychological well-being is not merely an individual concern but a vital component in the development, supervision, and management of guidance and counseling personnel.

Although these challenges can undermine the psychological well-being of school counselor, responses to work-related pressures are not uniform. Some counselors maintain engagement, find meaning in their profession, and fulfill their roles effectively despite demanding environments. This variation suggests that psychological well-being is shaped not only by stressors but also by individual capacities for adaptation, growth, and meaning-making (Chidi et al., 2024; Listopad et al., 2021; Onan et al., 2025; Varela, 2025; Wei et al., 2025). Therefore, research on counselor well-being should move beyond problem-focused approaches to include perspectives that highlight individual strengths and positive functioning.

In positive psychology, flourishing offers a comprehensive perspective on individuals' capacity to develop, find meaning, and fulfill professional roles effectively. This approach is consistent with positive psychology's emphasis on meaning-making and self-motivation as key drivers of professional success (Extremiera et al., 2019). Furthermore, external factors such as supportive leadership, autonomy, and high-quality supervisory relationships contribute to optimal counselor well-being (Dose et al., 2022). The combination of self-efficacy and relational support creates an environment in which counselors can thrive and deliver high-quality services (Kitching et al., 2024).

Despite these insights, the understanding of flourishing among school counselor remains limited. Most previous research has focused on factors that diminish well-being, such as stress, burnout, depression, and intentions to leave the profession. Additionally, existing studies often use variable-centric approaches that explain relationships between variables linearly. While these studies identify factors influencing well-being, they do not account for subgroups of teachers with distinct flourishing profiles. Furthermore, individuals in similar work environments may display varying levels of well-being. Understanding distinct flourishing profiles is crucial for explaining why some teachers maintain psychological well-being while others are more vulnerable to psychological challenges. Such research is particularly limited in the Indonesian context, especially among school counselors, who have unique social, cultural, and spiritual characteristics.

A person-centered approach to understanding flourishing may have important implications for guidance and counseling management. Identifying distinct flourishing profiles allows for the recognition of differences in counselors' developmental and support needs. Research within counseling contexts demonstrates that counselor wellbeing is shaped by both individual and organizational factors, including self-care, supportive work environments, administrative support, professional development, and supervisory relationships (Gallardo & Chavez, 2022; Hamelin et al., 2022). Furthermore, counselors at different career stages experience varying patterns of burnout and resource

needs, suggesting that professional development and supervision should be adapted to counselors' experience levels and professional contexts (Bardhoshi et al., 2022; Cinotti, 2014). Induction and mentoring are associated with increased work engagement and reduced burnout, highlighting their significance in supporting counselor wellbeing during early professional development (Kitching et al., 2024). Therefore, guidance and counseling management may benefit from differentiated strategies for professional development, supervision, mentoring, and organizational support based on counselors' levels of positive functioning and professional context.

The implications of flourishing profiles for managing guidance and counseling personnel have not been thoroughly investigated, particularly in the Indonesian educational context. Although existing research provides insights into counselors' psychological well-being and occupational challenges, it has given limited attention to how variations in flourishing may inform personnel development, supervision, and organizational support within guidance and counseling systems. Addressing this gap may extend the impact of flourishing research beyond individual psychological well-being to include the management and development of counseling personnel.

Psychological well-being (PWB) refers to optimal psychological functioning and personal development (Cortese et al., 2022; Estrada-Moreno et al., 2025). PWB emphasizes the realization of individual potential and effective functioning in daily life, primarily from a psychological perspective (Schmutte & Ryff, 1997). Building upon this foundation, the concept of flourishing has emerged within positive psychology as a broader representation of optimal mental health. Flourishing encompasses emotional, psychological, and social well-being, reflecting the capacity to function effectively, maintain meaningful relationships, contribute to society, and experience a purposeful life (Diener et al., 2010; Lebares et al., 2022). Unlike psychological well-being, flourishing incorporates social functioning and overall life satisfaction, thereby representing a more comprehensive state of positive human functioning.

Within Muslim communities, flourishing encompasses psychological well-being, religious meaning, social connectedness, and engagement in spiritual practices. Research indicates that well-being is fostered through strong interpersonal relationships, community support, and the practical application of religious values, positioning the spiritual dimension as a central aspect of flourishing (Afiatin et al., 2023; Avni, 2011; Isnaini & Urbayatun, 2020; Julia & Omar, 2020).

From an Islamic perspective, well-being encompasses dimensions that extend beyond psychological and social functioning. Islamic well-being is grounded in the belief that genuine human prosperity is achieved through harmony among psychological health, moral conduct, social responsibility, and

spiritual closeness to Allah (Irawan et al., 2023; Rothman et al., 2024). The Qur'an describes a *good life* (*ḥayātan ṭayyibah*) as a reward for those who combine faith with righteous deeds (Qur'an 16:97). According to Al-Ghazali, true well-being is attained through the purification of the soul (*tazkiyat al-nafs*) and achieving closeness to Allah (Junoh et al., 2022; Rothman et al., 2024; M. Sari & Marhaban, 2023). Thus, spiritual fulfillment constitutes an essential component of well-being in Islam.

In Islam, the concept of well-being is God-centred, positioning Allah at the core of human existence. Well-being is thus not limited to the fulfilment of material needs, but is instead defined as a way of life rooted in faith, righteous actions, and spiritual proximity to Allah. This foundational perspective is articulated in Surah An-Nahl [16]:97 that states: "Whoever does good deeds, whether male or female, whilst being a believer, truly We shall grant them a good life (*ḥayātan ṭayyibah*) and We shall reward them with a reward better than what they used to do." (Quran 16:97). Qur'an 16:97 is a key source for the concept of *ḥayātan ṭayyibah* (a good life), describing it as a life granted to those who combine faith with righteous deeds. Scholars generally interpret *ḥayātan ṭayyibah* as a blessed and meaningful existence in this world, not only as a reward in the Hereafter (M. F. Ali, 2014; Syamsuri et al., 2022). Classical commentators associate this good life with *al-qanā'ah* (contentment), moral and spiritual integrity, and the ability to harmonize faith, righteous action, and worldly engagement. Thus, *ḥayātan ṭayyibah* is defined not by material wealth, but by inner tranquility, contentment, spiritual fulfillment, and a commitment to righteous behavior (M. F. Ali, 2014; Anggi et al., 2024; Fauziah, 2018). The Qur'anic view of a good life integrates both internal and external aspects of well-being, rooted in faith and moral conduct.

This perspective distinguishes Islamic well-being from psychological models of optimal functioning, offering a broader framework for understanding flourishing. Recent studies on *ḥayātan ṭayyibah* emphasize that a good life includes not only subjective well-being, but also moral, spiritual, and relational dimensions that promote balance and meaning (Anggi et al., 2024; Syahrin et al., 2022; Syamsuri et al., 2022). Al-Ghazali similarly maintains that true prosperity requires spiritual growth and a strong relationship with Allah, not just material success (M. F. Ali, 2014; Hidayat et al., 2024). While flourishing is an important psychological aspect of well-being, it does not fully reflect the Islamic view of a good life. Islamic well-being includes psychological, emotional, and social functioning, as well as faith, worship, moral character, contentment, and spiritual closeness to Allah. In this context, *ḥayātan ṭayyibah* provides a theological and ethical foundation for understanding flourishing among Muslim school counselors, while keeping the two concepts distinct.

Western psychology conceptualizes psychological well-being primarily in terms of personal development. In contrast, Sufi psychology regards well-being as the result of spiritual enhancement and closeness to Allah. Therefore, flourishing may be considered a psychological foundation that supports the realization of Islamic well-being, but it does not fully encapsulate the broader concept of Islamic well-being. Within this framework, the present study measures flourishing as a psychological construct, while Islamic well-being serves as a theoretical lens for interpreting findings among Muslim school counselors. The identified flourishing profiles and demographic determinants are further considered for their implications for developing and managing guidance and counseling personnel.

2. Method

2.1 Research Design

A quantitative, person-centered approach was used to identify typological profiles of flourishing among Muslim school counselors and to examine related demographic factors. This methodology effectively identifies relatively homogeneous subgroups within a population and captures variations in psychological wellbeing that variable-centered approaches may overlook. Person-centered methods have been used in school counseling and related fields to identify profiles of burnout, wellbeing, job crafting, and professional identity, along with their demographic and contextual correlates (ÇARKIT, 2024; I. Kim et al., 2023; Um & Li, 2024). These profiles are then analyzed in relation to demographic and professional context factors (I. Kim et al., 2023; Um & Li, 2024). Data were collected online from Muslim school counselors working at junior and senior high schools during the 2024/2025 academic year.

2.2 Sampling

The study included 187 Muslim school counselors employed at junior and senior high schools throughout Indonesia. The majority of participants were female (71%), reflecting the demographic profile of BK teachers nationally. Purposive sampling was used to recruit participants who met the following criteria: active employment as a school counselor at a formal educational institution, identification as Muslim, and voluntary participation. This approach ensured alignment between participant characteristics and the study's objectives. To maintain data quality, responses from individuals who did not meet the criteria or who submitted incomplete instruments were excluded from the analysis.

2.3 Data Collection Instruments

Data were collected using the Flourishing Scale (FS) developed by Diener (Diener et al., 2010). It consists of eight items that measure psychological well-being holistically, encompassing meaning in life, positive social relationships,

active engagement, competence, and optimism. The scale uses a seven-point Likert-type response format, ranging from 1 (Strongly Disagree) to 7 (Strongly Agree). Instrument validity was established through expert review and confirmation of the factor structure, while reliability was assessed using Cronbach's alpha, which fell within the good category. Additionally, participant demographic data, including tenure, gender, educational level, and region, were collected as predictor variables for further analysis.

2.4 Data Collection Procedures

Data collection followed several sequential stages. (1) In the preparation stage, the researcher developed the instrument, refined the questionnaire for clarity and suitability, and set up the online survey platform. (2) For participant recruitment, the researcher worked with school counselor networks to distribute the survey to individuals meeting the inclusion criteria. (3) During data collection, eligible participants voluntarily completed the questionnaire online. (4) In the data screening stage, responses were reviewed for eligibility and completeness; those not meeting the criteria or incomplete were excluded from analysis.

The main data collection stage was conducted online during the 2024/2025 academic year. The questionnaire link was distributed via digital communication channels, including professional groups for school counselor and relevant social media platforms. Participants were asked to complete the questionnaire independently based on their experiences and circumstances during the study.

Before completing the questionnaire, all participants received information regarding the purpose of the study, the voluntary nature of participation, and the assurance of confidentiality of their data. Informed consent was obtained electronically before respondents proceeded to the instrument. To maintain anonymity, participants' personal identities were not collected, and all data collected was used solely for research purposes.

2.5 Data Analysis

Data were analysed in Mplus 8.3 using a two-stage approach. First, Latent Class Analysis (LCA) identified typological profiles of flourishing based on participants' responses to the Flourishing Scale. As a person-centered method, LCA detects unobserved subgroups with similar response patterns, revealing heterogeneity not captured by variable-centered analyses (Nylund-Gibson & Choi, 2018; Rangel & Ballysingh, 2019). This approach has been used to identify profiles of well-being, burnout, and professional functioning, and to examine their associations with demographic and contextual factors (I. Kim et al., 2023; Kitching et al., 2024; Um & Li, 2024). Model selection was based on lower Akaike Information Criterion (AIC) and Bayesian Information Criterion (BIC) values, higher entropy, a significant Lo-Mendell-Rubin Likelihood Ratio Test (LMR-LRT), and the theoretical and substantive interpretability of the classes. We then used

the identified flourishing profiles to examine demographic determinants in the second stage. Next, the Multiple Indicators Multiple Causes (MIMIC) Model was used to test the influence of demographic variables, namely gender, length of service, school level, and assignment area, on the membership of the flourishing profile. All analyses were conducted at a significance level of $\alpha = 0.05$.

3. Findings

3.1 Determining the Number of Latent Classes

One of the important stages in Latent Class Analysis (LCA) is determining the number of latent classes that best represent the heterogeneity of participant characteristics. Latent classes are groups of individuals with relatively similar response patterns to the measured indicator, in this case, the level of flourishing. Therefore, the selection of the number of classes is based not only on statistical indicators but also on the theoretical significance and practical utility of the resulting profiles.

To obtain the most optimal solution, this study compared models with two, three, and four latent classes. Model evaluation was conducted using several fit indices, namely the Akaike Information Criterion (AIC), Bayesian Information Criterion (BIC), entropy, and the Lo-Mendell-Rubin Likelihood Ratio Test (LMR-LRT). In general, lower AIC and BIC values indicate better model fit; entropy values closer to 1 indicate higher classification accuracy, while significant LMR-LRT values indicate that a model with a larger number of classes provides a significant improvement in fit compared to the previous model.

Table 1. LCA Model Fit Comparison

Model	AIC	BIC	Entropy	LMR-LRT (p)	Decision
2nd Class	2105.64	2154.00	0.891	< 0.001	Rejected – too simple
3rd Class	1675.96	1769.35	0.865	< 0.001	Selected – best fit
4th Class	1613.54	1803.54	0.893	1.000	Rejected – unstable class

Based on the model comparison results in Table 1, the two-class solution was deemed less capable of capturing the diversity of flourishing school counselor profiles because it produced overly general classifications. Meanwhile, the four-class model, despite having a lower AIC value, produced one class with a very small proportion of members (2.2%). Classes with very small sizes like these are generally categorized as spurious classes, meaning classes that emerge due to the statistical characteristics of the data but are not stable enough to be interpreted as meaningful clusters.

In contrast, the three-class model demonstrated the best balance between statistical quality and theoretical interpretability. This model produced a lower BIC than other models, a high entropy value (0.865), and a significant LMR-LRT

value ($p < 0.001$), indicating that adding a third class significantly improved the model fit compared to the two-class model. Furthermore, the three classes formed were of adequate size and could be substantively interpreted as distinct flourishing profiles. Based on these considerations, the three-class model was selected as the final solution and used in the subsequent analysis stages.

3.2 Characteristics of School Counselor Profiles

After the three-class model was determined to be the best solution, the next step was to interpret the characteristics of each class based on participant response patterns on the Flourishing Scale. This analysis aimed to understand how levels of psychological well-being were distributed among school counselor and identify groups with distinct flourishing characteristics. The results of the analysis show that there are three qualitatively distinct flourishing profiles: The Flourishing, The Moderate, and The Isolated/Vulnerable.

The first class, The Flourishing (38%), consists of school counselor who demonstrate the highest level of flourishing. This group is characterized by a tendency to respond positively to all flourishing indicators, reflecting a strong sense of meaning in their work, high-quality social relationships, active involvement in professional activities, and confidence in their competence and contributions. This profile represents school counselor who are able to optimally carry out their professional roles and experience high psychological well-being.

The second class, The Moderate (40%), is the largest group in this study. School counselor in this group demonstrate a moderate level of flourishing. They are generally able to carry out their professional duties and responsibilities effectively, but do not yet demonstrate the optimal levels of psychological well-being observed in the Flourishing group. This condition indicates potential for further development, particularly in aspects of work meaning, professional engagement, and social relationships within the school environment.

The third class, The Isolated/Vulnerable (22%), demonstrates the lowest level of flourishing among the three groups. This profile is characterized by low perceptions of the quality of social relationships, support received from the work environment, and involvement in professional activities. School counselor in this group tend to experience feelings of isolation, lack of social connection at school, and lower levels of job satisfaction. Therefore, this group can be seen as the most vulnerable and in need of more intensive attention and support to improve their psychological well-being

3.3 Determinants of Well-Being: Results of the MIMIC Analysis

After successfully identifying the flourishing profile, the next step was to examine demographic factors associated with variations in flourishing levels among school counselor. The analysis was conducted using the Multiple

Indicators Multiple Causes (MIMIC) Model, an approach that allows researchers to simultaneously test the influence of various predictor variables on a latent construct. In this study, flourishing was positioned as an endogenous latent variable, while length of service, school level, gender, and assignment area were included as exogenous predictor variables. The model estimation results are presented in Table 2.

Tabel 2. MIMIC Model Regression Estimation Results

Predictor Variable	Reference Category	Coefficient (β)	P-Value	Conclusion
Work Experience	Senior (> 15 th)	0.375	0.010*	Significant
Education Level	High School Education	0.176	0.044*	Significant
Gender	Female	0.078	0.213	Not Significant
Region	Java Island Region	0.032	0.606	Not Significant

Based on the analysis results in Table 2, two of the four demographic variables tested were significantly associated with the level of flourishing of school counselor: tenure and school level. Tenure demonstrated the strongest effect ($\beta = 0.375$; $p = 0.010$), indicating that school counselor with longer work experience tended to have higher levels of flourishing. This finding suggests that professional experience accumulated over many years can be an important resource for supporting psychological well-being, including by strengthening professional identity, adapting to job demands, and managing emotions more effectively.

In addition to tenure, school level was a significant predictor ($\beta = 0.176$; $p = 0.044$). School counselor working at the high school level demonstrated higher levels of flourishing than teachers at other levels. This finding indicates that the characteristics of the work environment and role structure at each educational level can contribute to different experiences of psychological well-being.

In contrast, gender ($\beta = 0.078$; $p = 0.213$) and assignment area ($\beta = 0.032$; $p = 0.606$) did not significantly influence flourishing. These results indicate that the psychological well-being of the school counselor in this study was relatively unaffected by differences in gender or geographic location where they served. Thus, variations in flourishing were explained more by factors related to professional experience and work context than by other demographic characteristics.

4. Discussion

The study identified three distinct profiles of flourishing among Muslim school counsellors: 'The Flourishing' (38%), 'The Moderate' (40%), and 'The Isolated/Vulnerable' (22%). These findings demonstrate that flourishing is not a

uniform characteristic, but rather is distributed across groups with varying levels of psychological functioning. This outcome aligns with the person-centred approach in positive psychology, which posits that psychological well-being cannot be fully understood through population averages alone. Even within similar work environments, individuals may display different levels of flourishing due to a combination of personal, social, and professional factors. Consequently, Latent Class Analysis offers a more nuanced understanding of the heterogeneity of flourishing than a variable-centred approach.

Identifying distinct flourishing profiles has important implications for guidance and counseling management, especially for differentiated personnel development and organizational support. Rather than applying uniform management strategies to all counselors, these profiles enable customized professional development, supervision, mentoring, and workload support to address specific developmental needs. Counselors within the flourishing profile can benefit from initiatives that sustain and enhance their professional strengths, including leadership development, peer mentoring, and advanced professional learning opportunities. Those in the moderate profile may require structured supervision, coaching, collaborative professional learning, and targeted developmental support to improve professional engagement and efficacy.

In contrast, counselors in the isolated or vulnerable profile may need more intensive organizational and supervisory interventions, such as workload assessment, allocation of protected time for guidance and counseling services, increased supervision, and mentoring by experienced colleagues. Evidence supports these differentiated strategies, as induction and mentoring improve work engagement and reduce burnout (Kitching et al., 2024). Additionally, effective workload management, role clarity, supervisory relationships, and supportive organizational conditions are essential for counselor wellbeing and the overall quality of guidance and counseling services (Hamelin et al., 2022; Mahomed et al., 2019).

Differentiated support must avoid labeling or restricting counselors based on their profiles; instead, these profiles should function as developmental tools to determine appropriate levels and types of support. Cultivating professional identity, effective supervision, mentoring, and alignment between counselors' roles and the guidance and counseling program are crucial for sustaining professional functioning and service quality (Cinotti, 2014; Martin & Carey, 2014). This approach positions counselor flourishing as both an individual psychological outcome and a management priority that informs personnel development, supervisory practices, workload distribution, and organizational support within guidance and counseling services.

From an Islamic perspective, the identification of three flourishing profiles indicates that human well-being is a dynamic and multidimensional construct.

Islam conceptualises well-being (*sa'adah*) as a holistic process directed toward *hayatan tayyibah*, which is achieved through the integration of psychological, social, moral, and spiritual dimensions (M. F. Ali, 2014; Deswita et al., 2022; Irawan et al., 2023; Rothman et al., 2024). In Islamic educational contexts, this process is further anchored in the internalisation of religious values, spiritual development (*tazkiyat al-nafs*), and the attainment of inner equilibrium, all of which are considered essential foundations of human well-being (Inayati et al., 2026). Therefore, the observed variations in flourishing among Muslim school counsellors may reflect differences in psychological conditions that support, but do not constitute, Islamic well-being. Since this study assessed flourishing exclusively through the Flourishing Scale and did not directly measure spirituality or Islamic well-being, this interpretation remains conceptual rather than empirical. Consequently, the three flourishing profiles may be viewed as representing distinct psychological foundations that could facilitate the pursuit of *hayatan tayyibah* and, ultimately, Islamic well-being within an Islamic worldview (M. F. Ali, 2014; Hidayat et al., 2024; Hoque, 2024).

The 'Flourishing' group (38%) demonstrated the highest level of wellbeing, characterized by strong meaning in life, professional engagement, positive social relationship, and perceived contribution. These characteristics correspond with Al-Ghazali's notion of *sa'adah*, which defines true happiness as arising not solely from worldly success or positive psychological functioning, but from the purification of the soul (*tazkiyat al-nafs*), moral excellence, and closeness to Allah (M. F. Ali, 2014; Al-Karam, 2020; Ghani et al., 2024; Rothman & Coyle, 2023). From this perspective, the psychological functioning observed in the flourishing group may facilitate the fulfilment of professional responsibilities in spiritually and morally meaningful ways, consistent with the Qur'anic concept of *hayatan tayyibah* (Qur'an 16:97), which links a good life to the integration of faith and righteous deeds rather than material achievement alone (Purnomo et al., 2020; M. Sari & Marhaban, 2023). Thus, flourishing may be regarded as a psychological foundation that supports, rather than constitutes, Islamic wellbeing by enabling individuals to integrate psychological functioning with spiritual and moral development.

The 'Isolated/Vulnerable' group, comprising 22% of the sample, demonstrated the lowest level of flourishing and was characterized by poor-quality social relationships, insufficient workplace support, low professional engagement, and a pronounced sense of isolation and dissatisfaction with work. These findings indicate that flourishing is shaped not only by individual attributes but also by the quality of the social environment in which counsellors operate. Positive collegial relationship, social support, and a sense of belonging have been identified as protective factors for teacher's emotional wellbeing (Rodhiyah et al., 2025). Within the Islamic framework, such relational dimensions are reflected in

hablum minannas, which, together with *hablum minallah*, constitute an important foundation of Islamic wellbeing (Firdausi, 2023; Hartanto et al., 2021; Satriawan & Rahmat, 2024; Ubaidillah, 2021; Yahya et al., 2021). Values such as *ukhuwah*, *akhlaq*, *ihsan*, *silaturrahim*, mutual assistance, and social responsibility further emphasize the importance of harmonious and caring relationships in promoting individual and collective wellbeing (Amin, 2019; Ibrahim, 2018). Thus, the lower of social relationships observed in the *Isolated/Vulnerable* profile may reflect not only limited psychosocial support but also fewer opportunities to experience collegial solidarity, empathy, collaboration, and mutual care, highlighting the importance of supportive workplace relationship for flourishing within the broader pursuit of Islamic well-being.

The MIMIC analysis indicates that length of service is the strongest predictor of flourishing ($\beta = 0.375$; $p = 0.010$), with school counsellors who have longer professional experience tending to service tend to exhibit higher levels of flourishing than their more junior counterparts. This finding aligns with previous research suggesting that professional experience functions as a psychological resource, facilitating the development of professional identity, resilience, adaptive strategies, and competence in managing occupational demands. The demonstrated relationship between counselor tenure and flourishing therefore underscores the importance of career-stage-sensitive management practices in guidance and counseling. Empirical evidence indicates that burnout, well-being, and professional functioning vary by both career stage and context. Early-career counselors derive significant benefit from structured induction, mentoring, and close supervision, whereas experienced counselors benefit from ongoing professional development, leadership opportunities, and role enrichment (Bardhoshi et al., 2022; I. Kim et al., 2023; Thakore-Dunlap & Velsor, 2014). Induction and mentoring are also associated with increased work engagement and reduced burnout, highlighting their importance as foundational supports (Kitching et al., 2024). Consequently, guidance and counseling management should integrate tenure into the design of professional development, supervision, mentoring, and career pathways.

The observed association between school level and flourishing indicates that organisational context is likely a significant factor influencing counsellors' professional experiences. While the present study did not investigate the specific mechanisms involved, variations across school levels may be attributable to differences in organisational structures, collaborative practices, and the availability of opportunities to provide counselling services. Prior research demonstrates that schools implementing formal mentoring systems, multidisciplinary collaboration, structured referral pathways, and supportive organisational climates enable counsellors to deliver more consistent guidance services, which in turn enhances professional meaning, self-efficacy, and well-

being (Akhter, 2021; M. A. Ali, 2024; Hasan et al., 2018; Rashed & Halim, 2021; Samaeng et al., 2023; Sulaiman, 2021). Such contextual conditions may facilitate more meaningful engagement with teachers, administrators, parents, and students, thereby strengthening counsellors' sense of professional contribution and flourishing. The findings have significant implications for guidance and counselling management, particularly in organizational support, supervision, workload allocation, and personnel development. Rather than applying standardized management strategies across educational settings, management should consider the specific organizational and service demands of different school levels when designing support systems. This context, sensitive approach positions counsellor wellbeing as an organizational priority and provides a basis for strengthening the effectiveness and long-term sustainability of guidance and counseling services.

Within an Islamic framework, organisational environments that foster collaboration, mutual support, and meaningful professional engagement may also provide conditions that are conducive to counselors' flourishing. Such environments may be consistent with Islamic values of *ukhuwah*, mutual assistance, and social responsibility, which emphasize harmonious relationships and collective wellbeing (Amin, 2019; Firdausi, 2023; Ibrahim, 2018). In this sense, differences in organisational context across school levels may potentially shape opportunities for professional contribution, collegial support, and meaningful engagement. However, these organisational and spiritual mechanism were not directly assessed in the present study; therefore, their role should be regarded as a conceptual possibility rather than an established explanation of the observed school, level association. Further research is needed to examine how organisational culture, collegial relationship, and Islamic spiritual may interact with counsellor flourishing across different educational settings.

5. Conclusion

Three distinct flourishing profiles were identified among Muslim school counselors in Indonesia: Flourishing (38%), Moderate (40%), and Isolated/Vulnerable (22%). These results demonstrate individual variation in flourishing. MIMIC analysis revealed that tenure and school level significantly predict flourishing, while gender and region do not. Collectively, these findings emphasize the critical role of professional experience and organizational context in influencing counselors' psychological well-being.

The findings advance the understanding of Islamic well-being by indicating that flourishing may provide a psychological foundation supporting, but not constituting, comprehensive Islamic well-being. The identified profiles represent different levels of psychological health that may enable counselors to pursue *sa'adah* and *hayatan tayyibah*, especially through meaningful work and positive

social relationships. Since spirituality and Islamic well-being were not directly measured, these interpretations are conceptual and should not be considered evidence of a direct relationship between flourishing and Islamic well-being.

For guidance and counseling service management, the findings underscore the importance of adopting flexible, context-specific strategies. Identifying flourishing profiles can guide decisions regarding training, supervision, mentoring, and workload support. The impact of tenure and school level highlights the necessity for management approaches tailored to various career stages and organizational contexts. Counselor flourishing should be viewed not only as a personal outcome but also as vital for maintaining effective guidance and counseling services. Future research should explore the relationship between flourishing and Islamic well-being by including factors such as spirituality, religiosity, religious practices, moral character, and the relationship with Allah, and by examining how these dimensions develop throughout counselors' careers.

Declaration of AI and AI-Assisted Technologies

During the preparation of this manuscript, the authors used Grammarly solely for language enhancement and editorial assistance. The authors critically reviewed, revised, and validated all content generated during this process and assume full responsibility for the final version of the manuscript. No AI tool was used in the collection, analysis, or interpretation of research data.

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