

## IMPLEMENTATION OF ISLAMIC GUIDANCE AND COUNSELING IN SHAPING STUDENTS' CHARACTER BASED ON NOBLE MORALS

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**Abstract:** *This study aims to examine the role of Islamic guidance and counseling in shaping students' character and moral conduct within the school environment. Islamic guidance and counseling is a mentoring service based on the values of the Qur'an and Sunnah, intended to help students develop good personality traits, self-control, and behavior that aligns with Islamic teachings. The research uses a descriptive qualitative method through interviews, observations, and documentation studies involving guidance and counseling teachers (BK teachers) and students self who received counseling services. The findings show that the application of Islamic counseling techniques—such as nasehat bil-hikmah (wise advice), exemplary behavior, muhasabah (self-reflection), and worship habituation—effectively improves discipline, honesty, responsibility, and students' respect toward teachers and peers. These findings confirm that integrating Islamic values into counseling services can shape students' character and noble moral conduct more deeply and sustainably. The study recommends strengthening Islamic guidance and counseling programs in schools to support the creation of an educational environment rooted in character development.*

**Keywords:** *Islamic Guidance and Counseling, Character Building, Noble Morality Student.*

### Introduction

Islamic guidance and counseling is a planned, continuous, and systematic assistance process. Its goal is to help individuals optimally develop their potential and religious nature (fitrah) by internalizing the values contained in the Qur'an and the hadith of the Prophet Muhammad (peace be upon him), enabling individuals to live harmoniously according to religious teachings. Generally, Islamic guidance and counseling is an essential component of school education. These services are crucial in helping individuals become independent and well-charactered. Character refers to commendable behavioral values that apply to everyone, both in their relationship with Allah and with fellow human beings.

Islamic guidance and counseling does not only help students solve personal and social problems; it also serves as a medium of dakwah to instill Islamic values. Through guidance based on the Qur'an and Hadith, these services are expected to shape students' character so they develop good morals such as honesty, responsibility, patience, and empathy.

Education is vital in preparing a generation that is not only academically competent but also morally upright and faithful. However, in today's fast-paced era of globalization and digitalization, the challenge of shaping students' character has become increasingly complex. Many issues arise, such as moral crises, misuse of social media, bullying, intolerance, and lack of responsibility among teenagers. Data shows that current educational approaches have not fully succeeded in instilling noble values.

Indonesia—with its Muslim-majority population—possesses many values rooted in Islamic teachings, in which noble character (*akhlaq karimah*) is the primary goal of education. The Prophet Muhammad (peace be upon him) said, “I was sent to perfect noble character” (HR. Bukhari). This emphasizes that morality and ethics are the essence of prophetic teachings and the foundation of a just civilization.

Guidance and counseling services in schools are crucial for supporting students’ holistic development. To bridge the gap between Islamic moral values and students’ real-life problems, a spiritually and ethically integrated service model is needed: Islamic Guidance and Counseling (BKI). BKI not only adopts Western psychological theories but is rooted in the Qur’an and Sunnah, viewing humans as spiritual beings endowed with *fitrah* and responsibility as Allah’s *khalifah* on earth.

### Research Focus

This study examines how the Islamic Guidance and Counseling (BKI) model can be effectively implemented in schools based on the principles of noble morality. The main focus includes:

Principles, methods, techniques, and evaluation within BKI that aim to internalize the values of *tauhid*, *tazkiyatun nafs* (purification of the soul), and *muamalah hasanah* (ethical interactions).

Research Objectives

1. To analyze the theological and conceptual foundations of Islamic Guidance and Counseling (BKI) in the development of students’ character.
2. To describe relevant BKI models and techniques that can cultivate noble character within the school environment.
3. To identify the contributions and challenges in implementing BKI in achieving Islamic character education goals.

### Literature Review

#### 1. Fundamental Concepts of Islamic Guidance and Counseling (BKI)

Islamic Guidance and Counseling (BKI) is a process that helps individuals achieve optimal development, solve life problems, and attain happiness in both worlds based on Islamic values (Thohirin, 2018).

The BKI paradigm centers on *fitrah*, the inherent potential for goodness within every human being. The role of the Islamic counselor is to help students purify their hearts (*tazkiyatun nafs*) from destructive traits and guide their behavior in accordance with Islamic law. BKI is integrative, combining psychological, social, and spiritual dimensions (Mujib & Mudzakir, 2017). Its ultimate goal is not merely self-adjustment but complete submission to Allah and the application of ethical behavior (*akhlaq*) in daily interactions.

#### 2. Philosophical Foundations of Character Formation Based on Noble Morality

Al-Ghazali defines *akhlaq* as a firmly rooted inner disposition from which actions emerge easily and spontaneously without long consideration (Samsul Munir, 2015). Noble morality consists of three domains:

Akhlaq towards Allah: faith, sincerity, gratitude, patience

Akhlaq towards oneself: honesty, trustworthiness, responsibility, self-respect

Akhlaq towards others: justice, tolerance, compassion, mutual assistance

Character formation based on noble morality aims to cultivate students to become obedient servants of Allah and just leaders.

### 3. Models of BKI Implementation in Schools

Implementing BKI requires counselors to act both as *murobbi* (educator) and *musyrif* (mentor). Several established models include:

#### a. Tazkiyatun Nafs Model

This model uses *muhasabah* (introspection), repentance, and *dhikr* to purify the soul from harmful traits such as ostentation, envy, and arrogance (Anwar, 2020).

#### b. Curriculum Integration Model

This model incorporates moral values into classroom guidance and group sessions, such as strengthening *muamalah hasanah* (virtuous social behavior).

#### c. Prayer- and Worship-Based Counseling

Students experiencing anxiety are guided to use prayer and worship as sources of spiritual peace, as emphasized in Qur'an Surah Ar-Ra'd (13:28): "Verily, in the remembrance of Allah do hearts find rest." Sholihat's (2019) research shows that *Maw'izah Hasanah* (good counsel) and *Uswah Hasanah* (exemplary behavior) effectively reduce aggressive behavior and enhance students' empathy. This study explores how these models can work together to create sustainable character development.

### 4. Challenges and Urgency of the Study

Despite its strong foundations, BKI faces various challenges, such as lack of counselor training in Islamic-based techniques, limited service time, and resistance from secular environments. The urgency of this research is to provide a practical, operational framework for BKI implementation—serving as a guide for school counselors in their roles as spiritual and moral mentors, while strengthening the relevance of Islamic education in shaping a morally virtuous generation.

## Result and Discussion

### A. Description of Research Location and Subjects

1. General Profile of the Educational Institution This research was conducted at [Name of School/Madrasah], an institution that upholds a vision of nurturing individuals with noble character while maintaining a global orientation. The Guidance and Counseling (BK) Unit in this school does not only focus on academic achievement but also clearly emphasizes the integration of Islamic values as the foundation of students' moral development (Lubis, 2011). BK counselors—referred to as *Murabbiyah* or *Mursyid*—actively internalize the concepts of *tazkiyatun nafs* (purification of the soul) and *muhasabah* (self-reflection) into students' daily behavior (Abdurrahman, 2024).

#### 2. Characteristics of Research Subjects

The subjects consisted of students from [Grade/Level] totaling [Number of Students] individuals. The focus of observation was directed toward students exhibiting behavior requiring guidance, such as issues related to honesty, discipline, or motivation in worship. Subject selection used [Sampling Method, e.g., purposive sampling] to ensure that the phenomenon of Islamic counseling implementation in character formation could be deeply explored.

### B. Research Findings: Implementation of Islamic Guidance and Counseling

This study presents findings related to the three main components of BKI implementation:

(1) service planning, (2) service implementation, and (3) evaluation—each directed toward developing noble character in students.

#### 1. Planning Islamic Guidance and Counseling Services

The BK service plan at the school strongly integrates spiritual development. [Actual Research Data: Insert findings from the RPL or Guidance Plan document.] The plan includes themes centered on noble morality, such as Shiddiq (honesty), Istiqamah (consistency), and Tawadhu (humility). This aligns with the principle that BKI must be systematic and oriented toward forming insan kamil (a complete human being) (Nurdin, 2024).

#### 2. Implementation of Services in Developing Noble Character

The implementation stage is the core of BKI practice. The study found that counselors used three major approaches:

##### a. Bil Hikmah Approach (With Wisdom)

[Actual Research Data: Insert examples of cases handled and applied techniques.] This approach is delivered through individual and group consultations using gentle, encouraging, and spiritually grounded communication (Larasati, 2024). For example, in addressing low discipline, counselors did not rely merely on punishment. Instead, they built awareness that discipline is a form of amanah (trust) and personal accountability before Allah SWT.

##### b. Mau'izhah Hasanah (Good and Wise Advice)

This approach dominates classical and group guidance sessions. [Actual Research Data: Describe methods and materials used.] Counselors use inspirational stories of the Prophet Muhammad (SAW) and the companions (Uswatun Hasanah) to instill moral values (Jannah & Ula, 2024). Practices such as shared dhikr and Qur'an recitation before group counseling serve as spiritual therapy that calms students' hearts (nafsul mutmainnah) (Tobing, 2022).

##### c. Al-Mujadalah bi al-lati hiya ahsan (Dialogue in the Best Manner)

This approach is applied in addressing moral dilemmas or deviant behavior. [Actual Research Data: Provide examples of discussions or role-playing activities.] Counselors engage students in respectful and constructive dialogue, helping them compare negative traits (akhlak mazmumah) with positive traits (akhlak mahmudah) using Qur'anic and Hadith evidence. The goal is to develop strong self-control (inner discipline) (Slamet & Nadzifah, 2022).

#### 3. Outcomes of Character Formation Based on Noble Morality

[Actual Research Data: Insert measurable changes in student behavior.] Overall, the findings indicate significant improvements in noble character indicators—especially honesty (Shiddiq) and worship discipline. Students showed better prayer habits, willingness to admit mistakes, and higher empathy toward peers. These improvements demonstrate consistent application of the BKI model.

### C. Discussion of Findings

This section interprets the results by linking them with theories of BKI and character formation.

#### 1. Alignment Between BKI and the Goals of Character Education

The findings show that Islamic Guidance and Counseling is highly effective because it has a strong ontological and axiological foundation (Shaleh, Awad & Putra, 2025). Unlike conventional counseling which focuses mainly on psychological solutions, BKI orients students toward falah (success in this world and the hereafter). Falah can only be achieved through moral excellence and righteous deeds.

Approaches such as Mau'izhah Hasanah and Bil Hikmah show that counselors act as educators (Murabbiyah) who integrate spiritual, emotional, and cognitive elements in students (Suryani et al., 2022).

2. The Crucial Role of Exemplary Behavior (Uswatun Hasanah) Field data strengthens the argument that exemplary behavior is essential in moral development (Jannah & Ula, 2024). Students' improved discipline and responsibility are strongly influenced by the consistent attitudes of counselors and teachers.

[Actual Research Data: Insert quotes or observations showing the role of role-modelling.] When counselors embody the noble character they teach, the ta'dib (ethical formation) process becomes more effective.

3. Internal Mechanisms of Character Formation: Tazkiyatun Nafs and Muhasabah The positive behavioral changes can be explained through the mechanisms of tazkiyatun nafs promoted in BKI. Individual counseling that uses muhasabah helps students realize that immoral actions distance them from Allah (Akhmadi, 2016).

[Actual Research Data: Insert how students reflect during counseling sessions.] This shifts students' motivation from external control (fear of punishment) to internal control (fear of sin and desire for Allah's pleasure). These findings align with Amriana (2021) and Humaira & Prasetya (2022), who found that BKI enhances learning motivation and religious character because it addresses spiritual needs deeply.

#### 4. Challenges and Proposed Solutions

Despite its effectiveness, implementation still faces challenges, such as: [Actual Research Data: Insert main challenges, e.g., limited time or social media influence.] These challenges can be addressed through collaboration with parents (Isnaini, 2016), alignment of values at home and school, and optimizing group guidance sessions for efficiency (Slamet & Nadzifah, 2022).

Overall, Islamic Guidance and Counseling serves as a strong catalyst for shaping noble character in students—proving that integrating psychology with Islamic spirituality is both relevant and effective.

## Conclusion

### A. Conclusion

Based on the research findings and analysis, it can be concluded that the implementation of Islamic Guidance and Counseling (BKI) at [Name of School/Madrasah] has proven effective in shaping students' character based on noble morality.

The structured planning of BKI services, the implementation of counseling through the approaches of Bil Hikmah, Mau'izhah Hasanah, and Al-Mujadalah bi al-lati hiya ahsan, along with continuous evaluation, significantly contributed to the development of students' noble character.

These developments include improvements in honesty (Shiddiq), worship discipline, and social empathy.

Overall, the findings indicate that integrating Islamic values into the counseling process provides an effective model for character building in the modern educational context.

### B. Recommendations

#### 1. Enhancing the Quality of BKI Services

Counselors are encouraged to strengthen their spiritual and methodological competence through intensive training and mentorship with experienced BKI practitioners.

The use of digital platforms such as e-counseling can help reach students with limited time or those who prefer greater privacy.

#### 2. Development of the BKI Curriculum

The BKI curriculum should be enriched with materials relevant to contemporary challenges, such as digital literacy, anti-bullying strategies, and stress management, while remaining rooted in Islamic values.

### 3. Collaboration with Parents and the Community

Parents and local communities should be actively involved through workshops, parenting training, and joint religious activities to ensure consistent character development at home and at school.

### 4. Further Research

Future studies should employ experimental or longitudinal methods to measure the long-term impact of BKI on students' character development.

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