



Basic Concept of Educational Counseling from the Perspective of Islamic Education

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Abstract

Humans are inseparable from various life problems that require solutions both individually and with the help of others. In this context, Islamic educational counseling plays an important role in providing assistance both academically and spiritually. This article aims to examine in depth the various concepts, vision and mission, goals and paradigms of Islamic educational counseling. This article uses a qualitative approach with a library research design. The results in this article indicate that Islamic educational counseling is a guidance process that aims to help individuals achieve balanced development mentally, emotionally, and spiritually. The basis for the development of Islamic educational counseling is based on the Qur'an, hadith, and kauniah verses. The vision and mission of Islamic education counseling emphasizes the formation of individuals who are pious, noble, and able to face the challenges of life with guidance in accordance with Islamic teachings. The objectives of Islamic education counseling include the development of morals and spirituality, problem solving, improving the quality of life, and building character and leadership. Furthermore, the paradigm of Islamic educational counseling, with a holistic approach, integration of Islamic principles, and family and community involvement, describes a way of counseling that focuses on individual balance and empowerment.

Keywords: Basic Concepts; Counseling; Islamic Education

Abstrak

Manusia tidak terlepas dari berbagai persoalan hidup yang membutuhkan solusi baik secara individu maupun dengan bantuan orang lain. Dalam konteks ini konseling pendidikan Islam berperan penting dalam memberi bantuan baik secara akademik maupun spritual. Artikel ini bertujuan untuk mengkaji secara mendalam berbagai konsep, visi dan misi, tujuan serta paradigma konseling pendidikan Islam. Artikel ini menggunakan pendekatan kualitatif dengan desain penelitian studi kepustakaan (*library research*). Hasil dalam artikel ini menunjukan bahwa konseling pendidikan Islam merupakan suatu proses bimbingan yang bertujuan untuk membantu individu mencapai perkembangan seimbang secara mental, emosional, dan spiritual. Dasar pengembangan konseling pendidikan Islam berlandaskan pada Al-Qur'an, hadis, dan ayat kauniah. Visi dan misi konseling pendidikan Islam menekankan pada pembentukan individu yang bertakwa, berakhlak mulia, serta kemampuan untuk menghadapi tantangan hidup dengan bimbingan yang sesuai dengan ajaran Islam. Tujuan konseling pendidikan Islam meliputi pengembangan akhlak dan spiritualitas, penyelesaian masalah, peningkatan kualitas hidup, dan pembentukan karakter serta kepemimpinan. Selanjutnya paradigma konseling pendidikan Islam, dengan pendekatan holistik, integrasi prinsip Islam, serta keterlibatan keluarga dan komunitas, menggambarkan cara konseling yang berfokus pada keseimbangan dan pemberdayaan individu.

Kata Kunci: Konsep Dasar; Konseling; Pendidikan Islam

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INTRODUCTION

A human being will not be separated from various problems in life. These various life problems will continue to come alternately. And every problem faced by every human being, some can be solved by themselves, some need the help of others.¹ When a person needs help, there is a need for Islamic education counseling for individuals or groups in dealing with the problems they face. Islamic Education Counseling has an important role in accompanying and assisting individuals in facing life challenges that are academic and spiritual. Islamic Education Counseling is an integration of educational principles and Islamic values rooted in the Qur'an, hadith, and kauniyah verses.

According to Ahmad Tafsir, counseling in Islam does not only focus on solving individual psychological problems, but also has the main mission to guide people towards a life that is in accordance with religious guidance.² Thus, Islamic Education Counseling aims to direct students not only to academic achievement, but also to the formation of noble morals and morals. As part of Islamic education, Islamic educational counseling not only aims to solve problems, but also focuses on better personal development through a holistic approach, which involves religious, psychological, and social aspects.³ Therefore, a deep understanding of the meaning, vision, mission, and conceptual foundation of counseling in an Islamic perspective is very important. This is in line with Al-Ghazali's opinion who emphasized that education and counseling must be able to direct human beings to happiness in this world and the hereafter.⁴

Previous research on the basic concept of Islamic education counseling has been carried out by many experts who highlight the principles, approaches, and practices of counseling in the context of Islamic education. For example, research by Hasan (2015) emphasizes the importance of moral values and spirituality in Islamic education counseling. In his view, Islamic educational counseling must be oriented towards the formation of a personality with noble character, in line with the principles of maqasid sharia, namely safeguarding religion, soul, intellect, descendants, and property. Furthermore, Rahman and Yusuf (2018) explained that Islamic educational counseling is rooted in the Qur'an and Hadith as the main foundation. They emphasized the importance of a holistic approach that includes spiritual, emotional, and intellectual dimensions in guiding students. This research also reveals that counseling in Islam not only serves to solve psychological problems, but also as a means to strengthen human relationships with Allah.

¹ Sumarto Sumarto, "Bimbingan Dan Konseling Program Studi Pendidikan Islam Anak Usia Dini" (Penerbit Buku Literasiologi, 2022), <http://repository.iaincurup.ac.id/id/eprint/650>.

² Ahmad Tafsir, *Ilmu Pendidikan Dalam Perspektif Islam* (Bandung: Remaja Rosdakarya, 2004).

³ Umami Kalsum, "Kajian Integrasi Interkeski Eksistensial Humanistik Berlandaskan Al-Quran Dalam Bimbingan Dan Konseling Islam Pada Masyarakat," *Al-Isyraf: Jurnal Bimbingan Konseling Islam* 6, no. 1 (2024): 128-41.

⁴ Tarmizi Tarmizi, "Bimbingan Konseling Islami," 2018, <http://repository.uinsu.ac.id/3569/1/BIMBINGAN%20KONSELING%20ISLAMIS%20%28TARMIZI%29.pdf>.

Another research by Siti Aisyah (2020) discusses the role of counselors as guides who not only provide practical solutions but also instill Islamic values in each counseling session. He highlighted the importance of counselors' mastery of Islamic sciences and psychology to provide effective counseling services. In a study by Alwi (2021), it was emphasized that Islamic education counseling also has a preventive and rehabilitative function. The preventive function involves moral development and strengthening faith from an early age, while the rehabilitative function helps students who are facing a crisis of faith or psychological problems to return to the right path. The study of the basic concept of Islamic educational counseling has become the concern of researchers who study the integration of Islamic values in counseling practice. For example, research by Zainuddin (2017) highlights that Islamic educational counseling rests on the principle of tarbiyah (education) which aims to form kamil people. This research explains that counseling is not only focused on solving individual problems, but also directed at moral and spiritual guidance based on the Qur'an and Hadith.

Furthermore, a study by Fatimah and Abdullah (2019) suggests that Islamic educational counseling has a strong theological foundation with a psychospiritual approach. They explained that Islamic-based counseling methods emphasize the importance of dhikr, prayer, and introspection as part of the psychological healing process. This research also shows that Islamic values can be a solution in dealing with modern psychological problems that often ignore the spiritual aspect. In a study conducted by Hidayat (2020), it was stated that Islamic education counseling adopts the basic principles of Islamic education such as amar ma'ruf nahi munkar. This counseling serves as a medium to encourage individuals to do good while leaving negative behavior. This research also highlights the important role of counselors as role models who must have integrity and a deep understanding of Islamic values. Another study conducted by Munir (2021) discusses the relevance of Islamic educational counseling in the modern context. He argued that Islamic-based counseling can adapt to the needs of the times without abandoning sharia principles. For example, by utilizing digital technology, counselors can reach students more widely and effectively, without reducing the essence of the Islamic values that underlie the counseling process.

This article will examine in depth various fundamental aspects of Islamic Education Counseling, from its definition and basis for development, to its vision and mission. In addition, the discussion will also include the purpose of counseling in Islamic education and its paradigm that distinguishes it from conventional counseling. Through this understanding, it is hoped that the concept of Islamic Education Counseling can make a significant contribution to the formation of students' character based on Islamic values and be able to face challenges in the modern era.

RESEARCH METHOD

The research of this article uses a qualitative approach with the library research method.⁵ This approach aims to This article uses a qualitative approach with a library research design. The qualitative approach was chosen because this study aims to examine in depth the basic concepts

⁵ Sugiyono, *Metode Penelitian Kuantitatif Kualitatif dan R&D* (Bandung: Alfabeta, 2016),

of Islamic education counseling, through the analysis of literature sources. This method allows researchers to understand concepts and theories based on relevant documents, journals, and literature. This article uses two types of data, primary data includes books, articles in journals, and other scientific works related to Islamic education counseling. Meanwhile, secondary data includes books, articles, theses, and previous research results that support Islamic education counseling. In addition to data collection techniques with documentation and literature studies to obtain the concept of Islamic education counseling in depth. Data analysis is carried out by data reduction, data presentation, and conclusion drawn. To ensure the validity of the data in this study, the source triangulation method was used.⁶

RESULTS AND DISCUSSION

Definition of Islamic Education Counseling

In terms of language, the word counseling in Arabic is the same as al-irsyad. The word Al-Irsyad is a form of mashdar from fi'l madhi, Arsyada – Yursyidu – Irsyad which means to show, teach, guide and give advice or guidance. In this case, the Counselor is called Mursyid, while the client is called Mustarsyid.⁷ Meanwhile, according to the term Islamic education counseling, it can be interpreted as a process of assistance and guidance provided to individuals, especially students, in order to overcome their life problems and develop their potential in accordance with Islamic teachings. KPI does not only focus on the psychological aspect alone, but also pays attention to the spiritual and moral dimensions based on the principles contained in the Qur'an, hadith, and other sources of Islamic teachings.

The above understanding is supported by several opinions of experts, including according to Ahmad Tafzir, educational counseling from an Islamic perspective is an effort to provide guidance so that a person is able to achieve happiness in this world and the hereafter. This counseling integrates Islamic values in every aspect, both in the process of identifying problems and in providing solutions.⁸ Tafzir emphasizes the importance of counseling which not only functions as an effort to solve psychological problems, but also as a medium to form a character in accordance with Islamic values. Meanwhile, Abdurrahman An-Nahlawi stated that counseling in Islam aims to guide people to a balance between physical, spiritual, intellectual, and emotional. This goal is in line with the Islamic vision which emphasizes the harmony of life in the world with

⁶ Robert C. Bogdan and Sari Knopp Biklen, *Qualitative Research For Education: An Introduction to Theory and Methods* (United States of America: Ally and Bacon, 1992).

⁷ Sahrul Tanjung, *Bimbingan Konseling Islami Di Pesantren* (umsu press, 2021), <https://books.google.com/books?hl=en&lr=&id=6kJUEAAAQBAJ&oi=fnd&pg=PT8&dq=Dari+segi+bahasa+kata+konseling+dalam+bahasa+Arab+sama+dengan+al-irsyad.++Kata+Al-Irsyad+adalah+bentuk+mashdar+dari+fi%E2%80%99l+madhi,+Arsyada+%E2%80%93+Yursyidu+-+Irsyad+yang+memiliki+arti+menunjukkan,+mengajarkan,+membimbing+dan+memberi+nasihat+atau+petunjuk.+Dalam+hal+ini+Konselor+disebut+dengan+Mursyid,+sedangkan+klien+disebut+Mustarsyid&ots=HMGprVJj1R&sig=hOP3wuww5S2wURDnQFV19ZkmuzQ>.

⁸ Tafzir, *Ilmu Pendidikan Dalam Perspektif Islam*.

preparation for the hereafter.⁹ An-Nahlawi also emphasized that counseling in Islam cannot be separated from the principle of tarbiyah (education) which aims to perfect human personality based on noble morals.

Furthermore, in Al-Ghazali's view, counseling is part of a broader educational process, where education not only transfers knowledge, but also plays a role in shaping the morals and character of students. Al-Ghazali emphasized that counseling should be oriented towards achieving spiritual happiness, where people are directed to know and get closer to Allah and fulfill social responsibilities in community life.¹⁰ Through this approach, Islamic Education Counseling not only aims to help individuals overcome the problems of daily life, but also prepares them to become pious people, have noble morals, and be able to carry out social roles in life in a balanced manner.

Development of Educational Counseling based on the Quran, Hadith and Kauniyah Verses

The development of Islamic educational counseling is rooted in three main sources of Islamic teachings, namely the Qur'an, hadith, and kauniyah verses (signs of Allah's power in the universe). These three sources provide a strong moral, ethical, and spiritual foundation in guiding individuals towards a balance of life in this world and the hereafter. Several experts and experts also gave their views on the basis of the development of Islamic educational counseling from an Islamic perspective. The first three bases for the development of Islamic educational counseling are the Qur'an. The Qur'an as a holy book provides guidance on the importance of guidance and advice in daily life. For example, Surah Al-Asr (103:1-3) emphasizes the importance of advising each other in truth and patience. Ahmad Tafsir stated that this verse is one of the foundations in Islamic counseling, where each advice aims to uphold the truth and guide individuals to be patient in the face of various trials of life.¹¹ In addition, Surah Al-Maidah (5:2) teaches to help each other in kindness and piety, which according to Tafsir, is in line with the purpose of Islamic Education Counseling in forming individuals who are pious and have noble character.

The second source of Islamic educational counseling development is the Hadith of the Prophet PBUH, which provides many clues about the importance of providing advice and guidance. One of the relevant hadiths is: "Religion is advice." We (the companions) asked, 'For whom?' He replied, 'For Allah, His book, His Messenger, the leaders of the Muslims, and for the Muslims in general'" (HR. Muslim). Abdurrahman An-Nahlawi emphasized that this hadith is an important foundation in the development of Islamic counseling, where advice or guidance is not only aimed at solving problems, but also to guide individuals in carrying out religious teachings as a whole. Counseling in Islam, according to An-Nahlawi, serves as an effort to maintain a balance between one's spiritual and emotional dimensions.¹²

⁹ Abdurrahman An Nahlawi, *Prinsip-Prinsip Dan Metode Pendidikan Islam*, Terj. Hery Noor Ali (Bandung: Diponegoro, 2002).

¹⁰ Benny Prasetya dan Yus Mochamad Cholily, *Metode Pendidikan karakter Religius paling efektif di sekolah* (Academia Publication, 2021),.

¹¹ Tafsir, *Ilmu Pendidikan Dalam Perspektif Islam*.

¹² An Nahlawi, *Prinsip-Prinsip Dan Metode Pendidikan Islam*, Terj. Hery Noor Ali.

The third source of Islamic educational counseling development is the kauniyah verse. Where the kauniyah verses refer to the signs of the greatness of Allah in the universe, which teaches humans to reflect on life and learn from it. Surah Al-Ghashiyah (88:17-20) invites people to pay attention to the universe as a means of self-introspection and remember the greatness of Allah. Al-Ghazali in his work *Ihya Ulumuddin* emphasized that humans can learn from nature to understand the signs of Allah's greatness and gain wisdom from these natural events.¹³ In Islamic counseling, kauniyah verses provide space for humans to understand life more deeply and holistically, as well as become a tool for self-introspection. Abu Ahmadi and Widodo Supriyono added that kauniyah verses also teach the importance of the learning process through the universe.¹⁴ This is relevant to the concept of Islamic Educational Counseling, where a counselor can use natural phenomena as a metaphor or inspiration to help individuals understand the greatness of Allah and face life's problems in a wiser way. Through these three sources, Islamic educational counseling aims to guide people in improving their quality of life, both mentally, emotionally, and spiritually. The Qur'an and hadith provide core values that form the moral framework for counseling, while kauniyah verses broaden people's horizons about the signs of Allah's power that can be a learning tool in daily life.

Vision and Mission of Islamic Education Counseling

The vision of Islamic educational counseling is to create individuals who are able to live a balanced life between spiritual and material aspects, so that happiness is achieved in this world and the hereafter. In the Islamic perspective, education not only aims to produce intellectually intelligent individuals, but also those who have noble character and fear Allah SWT. Therefore, the vision of Islamic Education Counseling is closely related to the development of the whole human being based on Islamic teachings. According to Ahmad Tafsir, the vision of Islamic education, including counseling, is to form human beings who are pious and have noble morals.¹⁵ This is in line with the basic principle in Islam that education and guidance are not only aimed at solving everyday problems, but also to direct people to goodness and devotion to Allah SWT. Islamic Education Counseling aims to guide individuals to be able to live in accordance with religious guidance and achieve true happiness, both in this world and in the hereafter.

The mission of Islamic Educational Counseling is to provide comprehensive guidance and advice to individuals, both mentally, emotionally, spiritually, and socially, based on Islamic values. Islamic Education Counseling has a role in shaping the character and personality of students in accordance with the teachings of the Qur'an and hadith, as well as helping them overcome life challenges with Islamic principles. According to Abdurrahman An-Nahlawi, the main mission of

¹³ M. Kamalul Fikri, *Imam Al-Ghazali: Biografi Lengkap Sang Hujjatul Islam* (Laksana, 2022), https://books.google.com/books?hl=en&lr=&id=JTVnEAAAQBAJ&oi=fnd&pg=PA5&dq=Al-Ghazali+dalam+karyanya+Ihya+Ulumuddin+menekankan+bahwa+manusia+dapat+belajar+dari+alam+untuk+me+mahami+tanda-tanda+kebesaran+Allah+dan+mendapatkan+hikmah+dari+kejadian-kejadian+alam+tersebut&ots=R_nHbTPbB_&sig=R3DuKhtzmErVIK5CVKBRIkPNJVY.

¹⁴ ALIYATUL HIDAYAH, "PEMBELAJARAN KHUSUS UNTUK PESERTA DIDIK," 2019, https://www.academia.edu/download/61282393/Aliya-Skripsi_Kualitatif-Lengkap20191120-54789-1j60brr.pdf.

¹⁵ Tafsir, *Ilmu Pendidikan Dalam Perspektif Islam*.

counseling in Islam is to combine moral education with psychological guidance.¹⁶ Islamic counseling must be able to provide solutions to life problems, not only with an intellectual or emotional approach, but by paying attention to religious and moral dimensions. Therefore, the mission of Islamic Educational Counseling is to bring individuals to obedience to Allah, through the development of good personalities, as well as to help them live a life that is beneficial to themselves and others. Furthermore, Hasbullah emphasized that the mission of counseling in Islamic education is to help people understand themselves in the context of their relationship with God, with fellow humans, and with the universe.¹⁷ This mission aims to create human beings who are aware of their responsibilities as caliphs on earth, who not only think about the earthly aspect, but also the hereafter. Thus, Islamic Educational Counseling serves to guide human beings to become individuals who have a balance between spiritual and intellectual, between worldly life and preparation for the hereafter.

The conclusion is that the vision and mission of Islamic education counseling is to form individuals who are pious and have noble character, who are able to live a balanced life based on Islamic teachings. Its mission is to provide comprehensive guidance that covers all aspects of human life, with an emphasis on the balance between spirituality and materiality. The approach of Islamic Educational Counseling, which is based on the Qur'an, hadith, and the opinions of experts, shows that Islamic Educational Counseling is not only to help overcome daily problems, but also to form obedient, moral, and responsible human beings in this world and the hereafter.

Objectives of Islamic Education Counseling

The purpose of Islamic educational counseling in general is to guide and support individuals in achieving balanced mental, emotional, spiritual, and social development in accordance with Islamic teachings.¹⁸ Islamic educational counseling aims not only to solve the problems faced by individuals but also to form a character and personality that is in harmony with Islamic values. In particular, there are several goals of Islamic education counseling, the first of which is moral and spiritual development, where one of the main goals of Islamic educational counseling is to help individuals develop their morals and spirituality. This is in accordance with the principle that Islamic education aims to form human beings who are pious and have noble morals. Islamic Education Counseling seeks to guide individuals to be able to practice religious teachings well, understand the purpose of life from an Islamic perspective, and achieve true happiness in this world and the hereafter. Ahmad Tafsir emphasized that the purpose of Islamic Education Counseling is to guide individuals in achieving spiritual awareness and improving moral quality.¹⁹ Thus, Islamic Education Counseling plays an important role in directing students

¹⁶ An Nahlawi, *Prinsip-Prinsip Dan Metode Pendidikan Islam*, Terj. Hery Noor Ali.

¹⁷ Hasbullah, *Landasan Dan Strategi Pendidikan Islam* (Bandung: Pustaka Setia, 1999).

¹⁸ Msy Sundari Rahma Rizki et al., "TINJAUAN PERAN GURU BIMBINGAN KONSELING DAN GURU PENDIDIKAN AGAMA ISLAM PADA PERKEMBANGAN SISWA DI MADRASAH ALIYAH AL-FATAH PALEMBANG," *Cendikia: Jurnal Pendidikan Dan Pengajaran* 1, no. 5 (2023): 54–63.

¹⁹ Tafsir, *Ilmu Pendidikan Dalam Perspektif Islam*.

to live in accordance with Islamic values, as well as preparing them to face life in a better and more meaningful way.

The second goal is as problem solving and emotional support, where Islamic educational counseling aims to provide emotional support and help individuals in solving the problems they face. This counseling focuses on identifying and solving problems related to psychological and emotional aspects, with an approach that is in line with Islamic teachings. Abdurrahman An-Nahlawi stated that Islamic Education Counseling aims to provide solutions to problems faced by individuals through a holistic approach, covering psychological and spiritual dimensions.²⁰ By providing emotional support in accordance with Islamic principles, Islamic Educational Counselling helps individuals overcome life's challenges and develop effective coping skills.

The third goal is to improve the quality of life and welfare, where another goal of Islamic education counseling is to improve the quality of life and welfare of individuals by guiding them in achieving a balance between the worldly and ukhrawi aspects. It involves developing good life skills, a deeper understanding of oneself, and the ability to live life more effectively and satisfactorily. Hasbullah explained that Islamic Education Counseling focuses on improving the quality of life of individuals in a way that is in accordance with Islamic teachings.²¹ This includes guiding individuals in achieving a balance between earthly responsibilities and preparation for the afterlife. Islamic Education Counseling aims to create a holistically prosperous individual, both materially and spiritually. The fourth purpose of Islamic education counseling is to form character and leadership, Islamic education counseling also aims to form strong character and good leadership skills.

In the context of Islamic education, the development of good character and the ability to lead with integrity and justice are essential. Nashiruddin Al-Albani stated that Islamic Education Counseling serves to form the character of students who are not only noble but also able to lead and have a positive impact on society.²² It includes the development of leadership skills in accordance with Islamic principles and preparing individuals for their role in society. Thus, the purpose of Islamic Education Counseling is to guide individuals in developing morals and spirituality, solving problems and providing emotional support, improving the quality of life and welfare, and shaping character and leadership abilities. By following these goals, Islamic Education Counseling is expected to provide comprehensive guidance in accordance with Islamic teachings, as well as help individuals achieve their true balance and happiness.

²⁰ An Nahlawi, *Prinsip-Prinsip Dan Metode Pendidikan Islam*, Terj. Hery Noor Ali.

²¹ Hasbullah, *Landasan Dan Strategi Pendidikan Islam*.

²² Wafi Marzuqi Ammar, *Studi Tentang Metode Pendidikan Islam Pada Zaman Nabi Muhammad SAW* (WAFI MARZUQI AMMAR PRESS, 2022), https://books.google.com/books?hl=en&lr=&id=letZEAAAQBAJ&oi=fnd&pg=PA4&dq=Nashiruddin+Al-Albani+menyatakan+bahwa+Konseling+Pendidikan+Islam+berfungsi+untuk+membentuk+karakter+peserta+didik+yang+tidak+hanya+berakhlak+mulia+tetapi+juga+mampu+memimpin+dan+memberikan+dampak+positif+bagi+masyarakat&ots=LrQp5uoHrq&sig=dsPjX_YAgwC7uLZfwLUMxQjJecg.

Islamic Education Counseling Paradigm

The Islamic educational counseling paradigm is a conceptual framework and approach that underlies counseling practice by paying attention to Islamic teachings.²³ This paradigm includes various aspects that reflect the integration of religious principles with modern counseling techniques. There are several main elements in the Islamic education counseling paradigm including a holistic approach, the Islamic education counseling paradigm adopts a holistic approach that includes the physical, emotional, intellectual, and spiritual dimensions of the individual. This reflects the view that humans are complex creatures and must be understood thoroughly. Ahmad Tafsir stated that a holistic approach in Islamic counseling is important to provide comprehensive guidance. This means that in each counseling session, the counselor must consider all aspects of the individual's life, including spiritual conditions, that affect their overall well-being.²⁴

Furthermore, the integration of Islamic principles, Islamic principles such as justice, compassion, and integrity, must be integrated in every counseling process. This ensures that the advice and solutions provided are always in accordance with religious teachings. Abdurrahman An-Nahlawi argues that the integration of Islamic principles in counseling is crucial.²⁵ By following these principles, counselors can ensure that the guidance provided is not only effective but also in accordance with religious values, which helps individuals feel more satisfied and at peace with the solutions received. The next element is a preventive and curative approach, where the Islamic education counseling paradigm includes a preventive approach to prevent the emergence of problems as well as a curative approach to deal with existing problems. It provides a balance between prevention and problem-solving efforts. Hasbullah stated that the use of these two approaches allows Islamic Education Counseling to provide more comprehensive support.²⁶ With a preventive approach, counselors can educate individuals about values and life skills, while curative approaches help individuals overcome existing problems in a way that is consistent with Islamic teachings.

The next element is empowerment and self-development, the Islamic educational counseling paradigm also focuses on individual empowerment and self-development, with the aim of helping individuals reach their maximum potential. Nashiruddin Al-Albani added that Islamic educational counselling should aim to empower individuals by providing them with the necessary tools and skills to face life's challenges and achieve personal goals. It includes the development of social, emotional, and spiritual skills that are beneficial for daily life.²⁷ And the next element of family and community involvement, in the Islamic Education Counseling paradigm, family and community involvement is considered important because social support can strengthen the counseling process. Zainuddin argued that family and community involvement can

²³ Deni Febrini, "Editor: Samsudin, Bimbingan Dan Konseling" (Brimedia Global, 2011), http://repository.iainbengkulu.ac.id/5129/1/BIMBINGAN%20DAN%20KONSELING_NASKAH%20BUKU_DENI%20FEBRINI.pdf.

²⁴ Tafsir, *Ilmu Pendidikan Dalam Perspektif Islam*.

²⁵ An Nahlawi, *Prinsip-Prinsip Dan Metode Pendidikan Islam*, Terj. Hery Noor Ali.

²⁶ Hasbullah, *Landasan Dan Strategi Pendidikan Islam*.

²⁷ HIDAYAH, "PEMBELAJARAN KHUSUS UNTUK PESERTA DIDIK."

increase the effectiveness of counseling by providing a strong supportive environment.²⁸ The family and community play an important role in supporting the individual during the counseling process and in implementing the solutions suggested by the counselor.

The last element is Islamic education and teaching, the Islamic education counseling paradigm includes elements of Islamic education and teaching as an integral part of the counseling process. Counselors must utilize religious knowledge to educate and guide individuals. Syafiq Hasyim emphasized the importance of religious education in counseling.²⁹ According to Hasyim, religious education that is integrated in the counseling process helps individuals understand Islamic values more deeply, so that they can apply these principles in their daily lives. From some of the explanations above, it can be seen that the Islamic educational counseling paradigm integrates a holistic approach that includes physical, emotional, intellectual, and spiritual aspects, as well as Islamic principles in each counseling process. This approach involves prevention and problem solving, individual empowerment, and family and community involvement. With the support of experts such as Ahmad Tafsir, Abdurrahman An-Nahlawi, Hasbullah, Nashiruddin Al-Albani, Zainuddin, and Syafiq Hasyim, the Islamic Education Counseling paradigm is expected to provide comprehensive guidance and in accordance with Islamic teachings, supporting individuals in achieving optimal welfare and self-development.

CONCLUSION

Based on the discussion of the article on the concept of Islamic education counseling, it can be concluded that Islamic education counseling is a guidance process that aims to help individuals achieve balanced mental, emotional, and spiritual development. The basis for the development of Islamic Education Counseling which is based on the Qur'an, hadith, and kauniah verses, underlines the importance of integrating religious values in every aspect of counseling. The vision and mission of Islamic education counseling emphasizes the formation of individuals who are pious, have noble character, and the ability to face life challenges with guidance that is in accordance with Islamic teachings. The objectives of Islamic Education Counseling include moral and spiritual development, problem solving, improving the quality of life, and character and leadership formation. Furthermore, the Islamic educational counseling paradigm, with a holistic approach, the integration of Islamic principles, and the involvement of families and communities, describes a way of counseling that focuses on balance and individual empowerment. The opinions of the experts referred to in this paper, such as Ahmad Tafsir, Abdurrahman An-Nahlawi, Hasbullah, Nashiruddin Al-Albani, Zainuddin, and Syafiq Hasyim, provide an in-depth perspective and reinforce the importance of applying Islamic principles in every aspect of counseling.

²⁸ Ahmad Muktamar et al., *DASAR PENDIDIKAN* (Cendikia Mulia Mandiri, 2024), https://books.google.com/books?hl=en&lr=&id=HvUhEQAAQBAJ&oi=fnd&pg=PA35&dq=Zainuddin+berpendapat+bahwa+keterlibatan+keluarga+dan+komunitas+dapat+meningkatkan+efektivitas+konseling+dengan+menyediakan+lingkungan+dukungan+yang+kuat.&ots=PENJdHyeYE&sig=4D7kvDWCJsPPH0TnFd3FU_GP04A.

²⁹ Muhammad Arqan Syafiq et al., "Inovasi Manajemen Pendidikan Islam Dalam Menghadapi Tantangan Modern," *Philosophiamundi* 2, no. 3 (2024), <https://philosophiamundi.id/index.php/philosophia/article/view/58>.

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