



The Importance of Islamic Character Education in All Subjects

Maizatul¹, Gifa Oktavia², Ikhwan Rahman³

¹STAI YDI Lubuk Sikaping Pasaman Sumatera Barat, Indonesia

²Senior Researcher Internasional Islamic Studies Development and Research Center, Indonesia

³Universitas Islam Negeri Imam Bonjol Padang, Indonesia

 zatulm88@gmail.com*

Article Information:

Received February 15, 2025

Revised March 10, 2025

Accepted April 15, 2025

Keywords: *Guidance and counseling, character, the Quran and Hadith*

Abstract

Islamic guidance and counseling are closely related to Islamic Religious Education subjects because both aim to shape students with Islamic character. This Islamic character is formed based on the values contained in the Quran and Hadith as the main guidelines in life. This study aims to analyze the application of Islamic character education, not only limited to Islamic Religious Education subjects, but also integrated into other subjects. This shows that Islamic character building can be carried out comprehensively through a cross-curricular approach. The results of the analysis show that effective Islamic counseling services will be maximized if supported by learning from other subjects. Each subject has the potential to instill Islamic values that can strengthen the character of students. Thus, an integrative approach between Islamic counseling and all subjects is necessary in shaping a well-rounded Muslim personality. The findings in this study can be used as preliminary data and a reference for future researchers to examine this issue in a broader context and setting.

INTRODUCTION

Islamic education is a process of self-development guidance that encompasses intellectual, physical, and spiritual aspects in order to foster an Islamic personality by transforming and internalizing Islamic values, so that humans can live as they should in order to carry out their duties on earth in worship and as caliphs (Hidayat et al., 2018). By having an Islamic personality, it will be easy to carry out one's duties on earth in accordance with the Quran and hadith. This is where the role of teachers comes in to shape students with Islamic character.

In Islamic teachings, a counselor is someone who has the noble responsibility of helping or guiding individuals or groups of people who are facing various life problems (Abrori et al., 2023; Alawiyah et al., 2020; Ermalianti & Ramadan, 2022). The main purpose of this counselor role is not only to solve worldly problems, but also to guide the client to achieve salvation in this world and the hereafter.

How to cite: Maizatul, M., Oktavia, G., Rahman, I. (2025). The Importance of Islamic Character Education in All Subjects. *Suluh Pasaman*, 3(1), 18-24

E-ISSN: xxxx-xxxxx

Published by: The Institute for Research and Community Service

Counselors in the Islamic perspective act as spiritual and moral guides who direct their clients to return to Islamic teachings, purify their intentions, and make Allah the center of the solution to every problem they face (Agus, 2025; Jannah, 2021). Therefore, the approach used by Islamic counselors must be based on the values of the Quran and Hadith, as well as instilling sincerity, patience, and piety in the counseling process. The guidance provided by counselors is not limited to advice alone, but also includes imparting knowledge, developing positive attitudes, and training life skills that can help clients face and overcome their problems independently (Gunawan & Amalia Riffa, 2022; Hanik Mufaridah, 2021; Sukandar & Rifmasari, 2022). Counselors are tasked with fostering self-awareness in clients so that they are able to understand the root of their problems, reflect on the lessons behind them, and take steps to resolve them in accordance with religious guidance. In this process, counselors also act as motivators and facilitators who encourage positive change in their clients. Thus, Islamic counseling is not only problem-solving, but also a comprehensive soul-building process to create individuals who are stronger spiritually, emotionally, and socially (Azani et al., 2022).

METHODS

This research is a literature study conducted using literature (references), so the sources used by the author are journals containing previous research on Sufism. Using descriptive, interpretive, and analytical methods, namely descriptive methods to enable the author to understand and provide a clear picture of the issues related to this study. Analytical methods were used to make this paper more systematic in addressing the issues discussed in this study (Engkizar et al., 2025).

RESULT AND DISCUSSION

Islamic guidance and counseling is a process of providing continuous and systematic assistance to individuals or groups of people who are experiencing physical and spiritual difficulties so that they can understand themselves and be able to solve the problems they face in order to live harmoniously in accordance with the provisions and instructions of Allah and His Messenger for the sake of achieving worldly and spiritual happiness (Miharja, 2020; Muqorrobin & Fathoni, 2021; Sukatin et al., 2022). In the process of implementing Islamic guidance and counseling or counseling for clients, there is a counselor who acts as a facilitator in the implementation of the Islamic guidance and counseling process. The presence of a counselor is a very important component in the provision of Islamic guidance and counseling services.

Islamic counseling in the manner of the Prophet Muhammad involves using a very wise and prudent approach, full of wisdom, namely by using polite and courteous language, so as to create a peaceful atmosphere with soothing words. The following is an explanation of the requirements, competencies, and characteristics that must be present in a counselor from an Islamic perspective; i) having generic knowledge and basic knowledge such as human behavior, human character development, health science, worldly-spiritual matters, psychological health, and morals as a counselor, ii) Islamic counselors must understand the practical aspects of fiqh maridh (the jurisprudence of illness) and religious practices that will be needed by clients, such as prayer, ablution, supplication, and others, iii) morals are an important factor in attracting the sympathy and trust of clients towards themselves (counselors). If these three things are present in other subject teachers, it will facilitate the success of Islamic counseling and can shape students with Islamic character, because teachers are role models for students (Engkizar et al., 2025).

The profession of counselor as a professional educator requires several requirements to be met. Guidance counselors or counselors in schools must meet

several requirements. First, requirements related to personality. A counselor must have a good personality. Guidance and counseling services are related to shaping the behavior and personality of students (Amala & Kaltsum, 2021; Harita et al., 2022; M. Syakur & Ahmad Andry Budianto, 2021). Through guidance and counseling services, it is hoped that positive behavior (good character) and a good personality will be formed in students, and these efforts will be effective if carried out by people who also have good personalities.

Second, requirements related to education. Guidance and counseling services are professional work. Every professional job requires certain requirements, including education. A guidance teacher or counselor should have professional education, namely a bachelor's, master's, or doctoral degree in guidance and counseling, or at least have attended education and training in guidance and counseling (Marjo & Sodik, 2022; Sepriati et al., 2022; Supradi, 2022). Counselors appointed based on the above qualifications are called guidance teachers or professional counselors.

Third, requirements related to experience. Experience in providing guidance and counseling services contributes to the breadth of knowledge of the relevant guidance counselor or counselor. The experience requirement for prospective guidance and counseling teachers is that they must have undergone micro-counseling, namely Field Experience Practice in guidance and counseling, and have provided guidance and counseling services to students. The experience they have gained in their lives will help them diagnose and find alternative solutions to students' problems.

Fourth, requirements related to competence. Counselors will not be able to perform their duties properly if they do not have the necessary abilities and skills, so counselors are required to have various skills to carry out guidance and counseling services (Samain, 2020; Umami, 2022). The Islamic professional personality of a counselor is a personality built on Islamic religious values, which are sourced from the Quran, hadith, and other relevant sources.

There are several basic characteristics of an Islamic counselor's personality. First, sincerity, which is the sincerity of the counselor as stated by Allah in the Qur'an: "They were not commanded except to worship Allah, being sincere to Him in religion" (Al Bayyinah/98: 5). Pure, sincere counseling services, coming from the heart, are intended solely as worship to Allah, so that counselors can understand themselves as they are and can provide counseling services wholeheartedly, resulting in optimal change in the counselee (Engkizar et al., 2024).

Second, *rahman*. Counseling is a profession that provides assistance through counseling services carried out by counselors with compassion, as mentioned in the Quran: "And We have not sent you except as a mercy to the worlds" (Al Anbiya' / 21:107). Compassion will foster sensitivity in understanding the feelings of the client, enabling the counselor to accept the client gently, warmly, and for who they are, so that the client feels safe, accepted, valued, and comfortable, which facilitates the process and results in counseling services that satisfy both the counselor and the client (Gea, 2023; Saputro & Nurjannah, 2023).

Third, trustworthiness, which means reliability. This character is usually associated with the character of *ash shidq* (honesty). There is no honest person who is not trustworthy, and there is no trustworthy person who is not honest. Honesty in all activities of life, honesty of intention in the heart, honesty of speech, honesty in determination, honesty at work so that one can work responsibly and be committed to providing the best counseling services in accordance with professional quality standards (Engkizar et al., 2023). This personality is described in the Quran "O my father, hire him as a worker (for us), for indeed, the best person you can hire to work (for us) is one who is strong and trustworthy" (al-Qashash/28:26).

Fourth, patience is a steadfast attitude when tested and faced with difficulties,

remaining steadfast in truth and enthusiasm in obedience and kindness. Patience is the key to solving every problem in life and the core to achieving happiness. Thus, patience is a necessity for counselors and counsees in their efforts to realize the vision of counseling services (Suaidi, 2022). This is emphasized by Allah in the Quran: "Good qualities are not bestowed except upon those who are patient, and they are not bestowed except upon those who have great fortune" (Fussilat/41:35). The trait of patience is also mentioned in "And seek help (from Allah) with patience and prayer" (al Baqarah/2: 45).

Fifth, hirsh. A counselor's great attention to the counselee, so that the counselee feels this great attention and opens up, accepts counseling services constructively, and effective change occurs in the counselee. This characteristic is described in the Quran: "Indeed, there has come to you a messenger from among yourselves, who feels your suffering, who is very eager (for faith and Islam), and who is very compassionate and merciful towards the believers" (At-Taubah/9: 128).

Finally, tsiqoh. The counselor's belief in their choice of profession as a noble and beneficial profession for humanity, supported by the competence to provide counseling in line with developments in science and technology, so that public trust in the counseling profession grows. Counselors have the expertise to solve life problems and discover potential that can be developed to achieve success and happiness (Afriyati & Pasmawati, 2024; Fatimah, 2020). As Allah says, "Verily, I am with you, so be steadfast, O believers (al Anfal/8: 12).

Therefore, this Islamic counselor personality must be present in other subject teachers, not only in Islamic education teachers. Guidance and counseling are important in education, especially for children, because they discipline children and help shape their attitudes and character (Manurung, 2021; Soleha et al., 2023). Guidance and counseling are a means of shaping children's character, alongside parents and the environment. Counselors help parents shape their children's character and help change their children's previously bad character for the better (Suroso & Salehudin, 2021; Utomo et al., 2022). Guidance and counseling services that begin in elementary school help develop a number of functions that are to be fulfilled through the implementation of guidance and counseling activities.

There are nine functions of guidance and counseling, namely; i) prevention, ii) understanding, iii) resolution, iv) maintenance, v) channeling, vi) adjustment, vii) development, viii) improvement, and ix) advocacy. The provision of guidance and counseling services from an early age is specifically aimed at helping students to optimally develop their personal, social, educational, and career aspects. Early age guidance and counseling services also help students understand themselves, make their own choices and decisions according to their preferences, and help them appreciate and respect others.

CONCLUSION

Islamic guidance and counseling is a process of providing continuous and systematic assistance to individuals or groups of people who are experiencing physical and spiritual difficulties so that they can understand themselves and are able to solve the problems they face in order to live harmoniously in accordance with the provisions and instructions of Allah and His Messenger for the sake of achieving worldly and spiritual happiness. The Islamic professional personality of a counselor is one that is built on the values of Islam, which are derived from the Quran, hadith, and other relevant sources. The basic characteristics of the Islamic counseling profession personality. It is hoped that Islamic counselors will also be present in other subjects because collaboration with subjects other than Islam will facilitate the success of Islamic counseling services in shaping the Islamic character of students.

REFERENCES

- Abrori, H., As'ari, J., & Isnaini, S. N. (2023). Peta Kepribadian Konselor Dalam Proses Bimbingan Dan Konseling: Sebuah Tinjauan Kepustakaan [Counselor Personality Map in Guidance and Counseling Process: a Literature Review]. *Al-Ibtiram: Multidisciplinary Journal of Counseling and Social Research*, 2(1), 11–22. <https://doi.org/10.59027/alihtiram.v2i1.323>
- Afriyati, V., & Pasmawati, H. (2024). Keterampilan Profesional Konselor Karier: Kompetensi Esensial untuk Bimbingan yang Efektif. *Journal of Educational Management and Strategy*, 3(02), 173–181. <https://doi.org/10.57255/jemast.v3i02.855>
- Agus, Z. (2025). BIMBINGAN DAN KONSELING DALAM PERSPEKTIF ISLAM: KAJIAN TEORETIS DAN LITERATUR. Raudhah Proud To Be Professionals. *Jurnal Tarbiyah Islamiyah*, 10(2). <https://doi.org/10.48094/raudhah.v10i2.932>
- Alawiyah, D., Rahmat, H. K., & Pernanda, S. (2020). Menemukenali Konsep Etika Dan Sikap Konselor Profesional Dalam Bimbingan Dan Konseling. *Jurnal Mimbar: Media Intelektual Muslim Dan Bimbingan Robani*, 6(2), 84–101. <https://doi.org/10.47435/mimbar.v6i2.457>
- Amala, A. K., & Kaltsum, H. U. (2021). Peran Guru sebagai Pelaksana Layanan Bimbingan dan Konseling dalam Menanamkan Kedisiplinan Bagi Peserta Didik di Sekolah Dasar. *Jurnal Basicedu*, 5(6), 5213–5220. <https://doi.org/10.31004/basicedu.v5i6.1579>
- Azani, N., Arifi, A., & Harahap, L. (2022). Studi Kualitatif Tentang Solusi Al-Qur'an Terhadap Konflik Keluarga Pada Mahasiswa Program Studi Bimbingan dan Konseling Islam. *Madania: Jurnal Ilmu-Ilmu Keislaman*, 12(2), 114. <https://doi.org/10.24014/jiik.v12i2.20217>
- Engkizar, E., Jaafar, A., Masuwd, M. A., Rahman, I., Datres, D., Taufan, M., Akmal, F., Dasrizal, D., Oktavia, G., Yusrial, Y., & Febriani, A. (2025). Challenges and Steps in Living Quran and Hadith Research: An Introduction. *International Journal of Multidisciplinary Research of Higher Education (IJMURHICA)*, 8(3), 426–435. <https://doi.org/10.24036/ijmurhica.v8i3.396>
- Engkizar, E., Jaafar, A., Muslim, H., Mulyadi, I., & Putra, Y. A. (2025). Ten Criteria for an Ideal Teacher to Memorize the Quran. *Journal of Theory and Research Memorization Quran*, 1(1), 26–39.
- Engkizar, E., Jaafar, A., Sarianto, D., Ayad, N., Rahman, A., Febriani, A., ... & Rahman, I. (2024). Analysis of Quran Education Problems in Majority Muslim Countries. *International Journal of Islamic Studies Higher Education*, 3(1), 65–80. <https://doi.org/10.24036/insight.v3i1.209>
- Engkizar, E., Jaafar, A., Taufan, M., Rahman, I., Oktavia, G., & Guspipta, R. (2023). Quran Teacher: Future Profession or Devotion to the Ummah? *International Journal of Multidisciplinary Research of Higher Education (IJMURHICA)*, 6(4), 196–210. <https://doi.org/10.24036/ijmurhica.v6i4.321>
- Ermalianti, E., & Ramadan, W. (2022). Penguatan Kompetensi Konselor dalam Memberikan Layanan Bimbingan dan Konseling Islam. *Alhadharah: Jurnal Ilmu Dakwah*, 20(2), 81–92. <https://doi.org/10.18592/alhadharah.v20i2.6002>
- Fatimah, S. (2020). Asesmen Akuntabilitas Kinerja Konselor: Ditinjau Dari Segi Permasalahan Dan Model Pelaksanaannya. *QUANTA: Jurnal Kajian Bimbingan Dan Konseling Dalam Pendidikan*, 4(2), 77–86. <https://doi.org/10.22460/q.v4i2p77-86.1787>
- GunawanAkmal Rizki, & Amalia Riffa. (2022). Peran Guru PAI dalam Bimbingan Konseling Siswa Bermasalah di SMA 1 Tambun Utara Kabupaten Bekasi. *Islamic Education Journal*, 2(September 2020), h.35. <https://doi.org/10.47453/eduprof.v4i1.112>

- Hanik Mufaridah. (2021). Bimbingan Konseling Kiai dengan Perspektif Hakikat Manusia di Kecamatan Pragaan Kabupaten Sumenep. *Maddah: Jurnal Komunikasi Dan Konseling Islam*, 3(1), 82–92. <https://doi.org/10.35316/maddah.v3i1.1135>
- Harita, A., Laia, B., & Zagoto, S. F. L. (2022). Peranan Guru Bimbingan Konseling Dalam Pembentukan Karakter Disiplin Siswa Smp Negeri 3 Onolalu Tahun Pelajaran 2021/2022. *Counseling For All (Jurnal Bimbingan Dan Konseling)*, 2(1), 40–52. <https://doi.org/10.57094/jubikon.v2i1.375>
- Hidayat, T., Rizal, A. S., & Fahrudin, F. (2018). Pendidikan Dalam Perspektif Islam Dan Peranannya Dalam Membina Kepribadian Islami. *Jurnal MUDARRISUNA: Media Kajian Pendidikan Agama Islam*, 8(2), 218. <https://doi.org/10.22373/jm.v8i2.3397>
- Jannah, M. (2021). Konsep Bimbingan Konseling Islam Dalam Meningkatkan Moral Remaja. *IDEALITA: Jurnal Pendidikan Dan Sosial Keagamaan*, 1(1), 64–85. <https://doi.org/10.62525/10.62525/idealita.2021.v1.i1.64-85>
- M. Syakur, & Ahmad Andry Budianto. (2021). Profesionalisme Guru Bimbingan dan Konseling di Masa Pandemi Covid-19. In *Maddah: Jurnal Komunikasi dan Konseling Islam* (Vol. 3, Issue 2, pp. 133–139). <https://doi.org/10.35316/maddah.v3i2.1339>
- Manurung, P. (2021). Pemanfaatan Sumber Belajar dalam Bidang Bimbingan dan Konseling. *Hikmah*, 17(2), 115–127. <https://doi.org/10.53802/hikmah.v17i2.96>
- Marisa Aulia Gea. (2023). Sentuhan Kasih Orang Tua Dalam Menumbuhkembangkan Karakter Remaja. *Sinar Kasih: Jurnal Pendidikan Agama Dan Filsafat*, 1(4), 305–315. <https://doi.org/10.55606/sinarkasih.v1i4.266>
- Marjo, H. K., & Sodiq, D. (2022). Etika dan Kompetensi Konselor Sebagai Profesional (Suatu Pendekatan Literatur Sistematis). *Jurnal Paedagogy*, 9(1), 86. <https://doi.org/10.33394/jp.v9i1.4512>
- Miharja, S. (2020). Menegaskan Definisi Bimbingan Konseling Islam, Suatu Pandangan Ontologis. *At-Taujih: Bimbingan Dan Konseling Islam*, 3(1), 14. <https://doi.org/10.22373/taujih.v3i1.6956>
- Muqorrobin, S., & Fathoni, T. (2021). Bimbingan Konseling Islam untuk Anak di Masa Pandemi. *Absorbent Mind*, 1(1), 25–35. https://doi.org/10.37680/absorbent_mind.v1i1.765
- Samain, B. (2020). Konsep Kesehatan Mental Dalam Al-Qur'Ān Dan Implikasinya Terhadap Adversity Quotient Perspektif Tafsir Al-Misbah. In *Atta'dib Jurnal Pendidikan Agama Islam* (Vol. 1, Issue 2, pp. 18–29). <https://doi.org/10.30863/attadib.v1i2.961>
- Saputro, N. F. E., & Nurjannah. (2023). Penguatan Konsep Empati Sebagai Kepribadian Konselor Dalam Pandangan Islam. In *Sociocouns: Journal of Islamic Guidance and Counseling* (Vol. 3, Issue 2, pp. 185–195). <https://doi.org/10.35719/sjgc.v3i2.105>
- Sepriati, E., Qurniati, Q., Dharminto, M., Hoiriyah, E., & Zahara, E. (2022). Implementasi Peraturan Menteri Pendidikan Nasional Ri Nomor 27 Tahun 2008 Tentang Standar Kualifikasi Akademik Dan Kompetensi Konselor Di Sma Bhakti Suci Jaya Tanjung Batu Kabupaten Ogan Ilir. *Jurnal Ilmu Administrasi Dan Studi Kebijakan (JIASK)*, 4(2), 97–112. <https://doi.org/10.48093/jiask.v4i2.85>
- Soleha, S. N., Hartini, H., & Rizal, S. (2023). Peran Media Dan Teknologi Dalam Layanan Bimbingan Dan Konseling Di Sma Negeri 1 Rejang Lebong. *At-Taujih: Bimbingan Dan Konseling Islam*, 6(2), 17. <https://doi.org/10.22373/taujih.v6i2.21687>
- Suaidi. (2022). Analisis Pengaruh Kebahagiaan Terhadap Kesuksesan. *Journal of Innovation Research and Knowledge*, 2(5), 2361–2374. <https://doi.org/10.53625/jirk.v2i5.3703>

- Sukandar, W., & Rifmasari, Y. (2022). Bimbingan dan Konseling Islam : Analisis Metode Bimbingan dan Konseling Islam dalam Qur`an Surat An-Nahl ayat 125. *Jurnal Kajian Dan Pengembangan Umat*, 5(1). <https://doi.org/10.31869/jkpu.v5i1.3302>
- Sukatin, Dianovi, A., Siregar, D., Mawaddah, I., & Suryaningsih. (2022). Bimbingan dan Konseling Dalam Pendidikan. *Jurnal Pendidikan Anak Bunarraqa*, 8(2), 1–12. <https://doi.org/10.22373/bunayya.v8i2.14480>
- Supradi, B. (2022). Pendidik dan Konselor dalam Kompetensi Pedagogik, Kepribadian, Profesional dan Sosial (Perspektif Pendidikan Islam). *Jurnal Hikmah: Jurnal Pendidikan Islam*, 11(1), 12–31. <http://dx.doi.org/10.55403/hikmah.v11i1.313>
- Suroso, A. S., & Salehudin, M. (2021). Optimalisasi Peran Guru Bimbingan Dan Konseling Dalam Pembentukan Karakter Siswa. *Risalah, Jurnal Pendidikan Dan Studi Islam*, 7(1), 44–55. https://doi.org/10.31943/jurnal_risalah.v7i1.165
- Umami, D. A. N. (2022). Pengetahuan Dan Keterampilan Guru Bimbingan Dan Konseling Mengenai Konseling Multibudaya Di Indonesia. *Edu Consilium: Jurnal Bimbingan Dan Konseling Pendidikan Islam*, 3(1), 38–50. <https://doi.org/10.19105/ec.v3i1.5472>
- Utomo, P., Prayogi, F., & Pahlevi, R. (2022). Bimbingan dan Konseling Keluarga: Pola Asuh Orang Tua dan Implikasinya terhadap Penanaman Nilai-Nilai Karakter pada Anak. *Prophetic: Professional, Empathy, Islamic Counseling Journal*, 5(1), 35. <https://doi.org/10.24235/prophetic.v5i1.11170>

Copyright holder:

© Maizatul, M., Oktavia, G., Rahman, I.

First publication right:

Suluh Pasaman

This article is licensed under:

CC-BY-SA