



Study of the Profile of the Prophet Muhammad's Counselor from the Perspective of Guidance and Counseling

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Abstract: Professional counselors need to master personality, professional, social, and pedagogical competencies. Counselor competencies are relevant to the example of the Rasulullah SAW in his story when preaching. This study aims to examine and formulate the counselor profile of the Rasulullah SAW in the perspective of guidance and counseling. The method used in this study is a literature review. Data from textbooks, scientific articles, hadiths, and other related documents were collected through Google Scholar. The data obtained were analyzed thematically to determine the theme. Based on the results of the analysis, it can be concluded that the Rasulullah SAW is a model of a prophetic counselor who is relevant in the implementation of guidance and counseling services in schools. The Rasulullah SAW profile includes personality, professional, social, and pedagogical competencies in the perspective of guidance and counseling. The way the Rasulullah SAW faced various problems when preaching showed an ideal counseling process. This is shown by a gentle, warm, *non-judgmental*, honest, and patient attitude. Which attitude is important for counselors to master in order to be able to create a comfortable counseling atmosphere. The Rasulullah SAW's personality can be emulated in dealing with adolescent problems in the school context.

KEYWORDS : *counseling, counselor, profile of the Rasulullah SAW*

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INTRODUCTION

Mental health issues in adolescents are becoming an increasingly worrying global issue (Nasution et al., 2025). This condition is characterized by the increasing prevalence of anxiety, depression, identity crises, and suicidal ideation among students (Bintang & Mandagi, 2021; Maulida et al., 2023; Farabaugh et al., 2012; Kandel et al., 1991). Various studies have shown that mental health disorders in adolescents not only impact psychological well-being but also affect academic achievement, social relationships, and overall quality of life. Therefore, schools, as formal educational institutions, have a responsibility not only to develop students' academic abilities but also to support their mental health and psychosocial development. In this context, guidance and counseling (BK) services act as a preventive, curative, and developmental support system to help students achieve optimal psychological well-being (Yusuf & Nurihsan, 2019).

Although various modern counseling approaches have developed and been widely adopted in school guidance and counseling practices, their implementation does not always meet the needs of students from strong religious and spiritual backgrounds (Idwin et al., 2024). Numerous studies have shown that religiosity and spirituality are protective factors that contribute to psychological

well-being, resilience, and an individual's ability to cope with stress and life crises (Pargament, 2011; Worthington et al., 2011). However, some Western counseling approaches tend to focus on cognitive, behavioral, or individual psychopathology, thus not optimally accommodating the spiritual dimension as a source of meaning, hope, and psychological strength for Muslim counselees. Consequently, counseling interventions may be less contextual when applied to students who view religious values as an important part of their problem-solving process and identity formation.

The development of studies on positive counseling and spirituality-based counseling further emphasizes the importance of integrating spiritual values into the counseling process. Positive counseling focuses not only on problem solving but also on developing character strengths, meaning in life, hope, and the individual's psychological well-being (Seligman, 2011). Similarly, a spirituality-based counseling approach positions religious values as a psychological resource that can enhance an individual's ability to face life's challenges. For Muslim students, the integration of Islamic values into guidance and counseling services is relevant because it allows the counseling process to be more aligned with their belief systems and values.

In the Islamic context, the Prophet Muhammad (peace be upon him) is a figure who not only served as a prophet and educator but also as a guide who demonstrated various interpersonal skills relevant to modern counseling practice (Daulay, 2014; Haerati & Casmini, 2022). Various studies have described the Prophet Muhammad (peace be upon him) as a figure full of empathy, capable of active listening, respecting individual circumstances, building warm relationships, and providing wise guidance tailored to the needs of the community (Burhanuddin et al., 2025). These characteristics align with the core competencies of professional counselors, such as the ability to build a therapeutic alliance, empathy, unconditional positive regard, effective communication, cultural sensitivity, and professional ethics. However, most previous research still positions the Prophet Muhammad (peace be upon him) as a moral and spiritual role model in a normative-descriptive manner, without systematically linking this to counselor theory and competencies in contemporary guidance and counseling disciplines.

The research gap lies in the absence of studies that comprehensively map the Prophet Muhammad's guidance practices within the framework of professional counselor competencies, the stages of the counseling process, and the psychosocial needs of adolescents in school settings. Furthermore, previous research has not integrated Islamic prophetic values with positive counseling and psychological well-being approaches as a conceptual foundation for developing guidance and counseling services. Thus, the values contained in the sirah and hadith often stop at the level of moral exemplarity, without being transformed into operational models that can be applied professionally by school counselors.

The novelty of this research lies in its attempt to construct the profile of the Prophet Muhammad (peace be upon him) as a model for a professional counselor through an integration of Islamic prophetic values, modern counselor competencies, the stages of the counseling process, and a positive counseling approach oriented toward the psychological well-being of students. This approach views the Prophet Muhammad not only as a spiritual role model but also as a representation of counseling competencies that can be operationalized in contemporary guidance and counseling practices. Thus, this research offers a more integrative conceptual perspective than previous studies, which tended to be normative.

Based on this description, this article aims to formulate the profile of the Prophet Muhammad (peace be upon him) as a model for a professional counselor from a guidance and counseling perspective through an integration of Islamic prophetic values, modern counselor competencies, and the developmental needs of adolescents in schools. The results of this study are expected to enrich the development of Islamic counseling theory and provide a practical foundation

for school counselors in providing holistic, contextual guidance and counseling services oriented toward the psychological well-being of students.

METHODS

This study used a literature review method with a qualitative approach to examine and analyze the concept of the Prophet Muhammad's prophetic counselor from the perspective of guidance and counseling, particularly in the context of school problems. A *literature review* was chosen because it allows researchers to systematically and comprehensively search, assess, and synthesize various relevant literature sources (Cahyono et al., 2019; Ridwan et al., 2021) . a literature review is a data collection method that involves understanding theories from various literature related to the research. The data collection technique involves searching, analyzing, and synthesizing information from various relevant sources (Aulia et al., 2026).

Data collection techniques were conducted through literature searches in textbooks, national and international scientific journals, and other scientific documents supporting the discussion. Data were collected through Google Scholar. The obtained data were then analyzed using thematic analysis (Heriyanto, 2018) , which grouped concepts and findings into main themes such as prophetic values, guidance and counselor competencies, stages of the counseling process, and their implications in the school context. To maintain data validity, source triangulation was applied, by comparing and confirming findings between classical Islamic literature sources and modern guidance and counseling literature. The results of the analysis were then synthesized to formulate a conceptual model of the Prophet Muhammad's prophetic counselor that is applicable to guidance and counseling practices in schools.

RESULTS AND DISCUSSION

Prophetic Competence of the Prophet Muhammad SAW

Prophetic education is Islamic education based on the nature of prophecy (Ningsih & Febiyani, 2024) . In principle, guidance and counseling are essential components of education. The educational process requires expertise in various fields. Counselors can apply prophetic values relevant to the basic concepts of counseling, not just guidance and counseling knowledge. Efforts to integrate prophetic values in the implementation of guidance and counseling services ensure that services are implemented properly. Providing a comfortable atmosphere, not only in physical aspects but also psychologically.

The prophetic competence of the Prophet Muhammad SAW is an important effort in creating professional counselors. The relationship between the counselor profile of the Prophet Muhammad SAW and counselor competency is presented in Table 1.

Table 1. Profile of the Prophet Muhammad's Counselor from the Perspective of Counselor Competence

Guidance and Counseling Counselor Competencies	The Practice of the Prophet Muhammad SAW	Relevance in School Guidance and Counseling
Personality	Şidq (honest), trustworthy, patient, empathetic, exemplary morals	Building trust and <i>therapeutic alliance</i> with clients
Professional	Dialogic communication, contextual approach, use of wisdom and rationality	Application of individual and group counseling techniques
Social	<i>Non-judgmental</i> , cultural sensitivity, communication across ages and backgrounds	Multicultural and inclusive counseling in schools
Pedagogy	Gradual guidance, educational, preventive, internalization of values	Classical guidance and counseling services and prevention programs

Table 1 explains that in terms of professional competence, the Prophet Muhammad PBUH exemplified a dialogical, rational, and contextual approach reflecting the principles of humanistic

and cognitive counseling, particularly in the use of reflective questions and non-judgmental moral argumentation (Corey, 2018) . This finding reinforces the view that Islamic counseling practices have epistemological compatibility with modern counseling approaches, despite their differing value bases. It also strengthens the theoretical basis and solutions for addressing various problems comprehensively (Putri & Ramadhan, 2025) .

As narrated in a hadith, a young man came and asked the Messenger of Allah:

"..O Messenger of Allah, allow me to commit adultery ..."

The companions were angry, but the Prophet Muhammad (peace be upon him) invited the young man to come closer, then had a calm dialogue with reflective questions (whether he would be willing if that happened to his mother, sister, or relative). After that, the Prophet Muhammad prayed for the young man (Imam Muslim ibn al-Hajjaj, 2007) . This story shows the social attitude of the Prophet Muhammad who was non-judgmental, tried to explore the way of thinking of the counselee and provided reinforcement through prayer. The behavior exemplified by the Prophet Muhammad (peace be upon him) is a form of professional counselor attitude when conducting counseling.

The results of the conceptual study in this article indicate that the Prophet Muhammad (peace be upon him) can not only be understood as a moral role model, but can also be constructed as a model of a prophetic counselor relevant to the scientific framework of modern guidance and counseling. This finding broadens the perspective of previous studies that generally position the Prophet Muhammad (peace be upon him) as a "true counselor" normatively, without a systematic mapping of counselor competencies and the stages of the counseling process. The story of the young man who asked for permission to commit adultery demonstrates the Prophet Muhammad's dialogical, empathetic, and reflective counseling approach, in line with the principles of humanistic and cognitive counseling in modern guidance and counseling practices.

Stages of Counseling of the Prophet Muhammad SAW

The stages of professional counseling in the Western version are not much different from those practiced by the Prophet Muhammad (Sholihah & Novitasari, 2025) . The Prophet Muhammad's counseling stages demonstrate that his guidance process was systematic, gradual, and oriented toward long-term change. The Prophet Muhammad's counseling stages, from a guidance and counseling perspective, are presented in Table 2.

Table 2. Stages of Counseling of the Prophet Muhammad SAW from the Perspective of Guidance and Counseling

Guidance and Counseling Counselor Competencies	The Practice of the Prophet Muhammad SAW
Relationship building	Listening without judgment, empathy, emotional closeness
Problem assessment	Reflective questions and open dialogue
Intervention	Rational argumentation, instilling values, prayer
Evaluation	Strengthening faith and changing behavior
Follow-up	Continuous coaching and mentoring

Table 2 shows that the stages of relationship building, problem assessment, intervention, evaluation, and follow-up align with the counseling process framework in modern guidance and counseling. The difference lies in the integration of spiritual values and prayer as part of the intervention, which reinforces meaning and hope for the client. This is relevant to the needs of adolescents in schools who often experience identity crises, anxiety, and psychosocial stress.

Prophet Muhammad's Prophetic Counselor in the Context of Problems in Schools

The prophetic counselor model of the Prophet Muhammad SAW has significant practical implications in the context of education and schools. School counselors not only act as *problem solvers*, but also as development companions and guardians of the meaning of students' lives. This model supports the strengthening of preventive and developmental guidance and counseling services, particularly in efforts to prevent mental health problems and suicidal ideation in adolescents. By integrating prophetic values, counseling in schools can become more contextual, humanistic, and appropriate to the religious cultural background of students.

Schools, as educational ecosystems, are not only places to acquire knowledge but also arenas for character formation and psychosocial development of students. Current realities show that students as adolescents face challenging challenges (Natalia, 2024), with various academic pressures, relational conflicts, promiscuity, anxiety about the future, and even suicidal tendencies and other mental health issues. These challenges require guidance and counseling (BK) services that go beyond technical solutions to strengthen students' sense of meaning, purpose, and resilience.

The Prophet Muhammad (peace be upon him) often provided reinforcement of meaning, hope, and prayer to individuals who were in a state of weakness or despair, by emphasizing God's compassion and the opportunity for self-change (Al-Ghazali, 2011). The Prophet Muhammad's transcendental approach through reinforcement of meaning and prayer demonstrates the role of spirituality as a protective factor in counseling adolescents experiencing psychological crises.

The story of a young man who asked the Prophet Muhammad (peace be upon him) for permission to commit adultery represents an empathetic and reflective individual counseling practice (Hanbal, 2001). The Prophet Muhammad (peace be upon him) did not directly reject the normative act, but instead used reflective questions to help the client evaluate his or her thinking. This approach aligns with cognitive and humanistic counseling principles that emphasize self-awareness and internal change, making it relevant for application in guidance and counseling services in schools, particularly in sexual education.

One relevant story is when the Prophet Muhammad (peace be upon him) calmed Bilal ibn Rabah, a companion who was experiencing physical and emotional distress due to torture as a slave (Al-Bukhari, n.d.). The Prophet (peace be upon him) showed empathy, concern, and gentle verbal counseling, not coercion. Students need an empathetic counseling concept. Rather than fearing blame, students will feel accepted and listened to if the counselor demonstrates empathy, gentleness, and other exemplary behaviors exemplified by the story of the Prophet Muhammad (peace be upon him).

CONCLUSION

Prophet Muhammad SAW is a prophetic counselor model that is relevant for BK practices in schools. Exemplary competencies include empathy, wisdom, conflict resolution, and individual approach. The integration of stories and hadiths strengthens the spiritual and moral foundation of BK, so that students are not only helped psychologically but also directed towards developing Islamic character.

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