

Professional and Personality Competency in Prophetic Counseling: A Phenomenological Study of School Counselors

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ABSTRACT

Balancing transcendental and worldly values through prophetic counseling is crucial for preventing mental disorders and addressing global socio-cultural challenges. Prophetic counseling focuses on spiritual and afterlife concerns, unlike traditional counseling, which centers on worldly matters. The purpose of this study is to explore prophetic values and internalization experienced by counselors at school. This study is a qualitative research that used Descriptive Phenomenological Psychology. Data were obtained by interviewing three guidance and counseling teachers from Islamic schools. Data analysis was carried out by arranging the description and categorization based on the founding of the theme that intrigued and internalized the values of prophetic counseling at school. The result showed that prophetic in school counseling by the counselors was drawn into two aspects: professional competency, which is applied in approach, strategy, technique, or method of guidance and counseling, and personality competency, which tends to reflect their personal character. Internalization of prophetic values gradually occurred through the relationship of counselor-counselee in the guidance and counseling, which has been turned into a method for adding new knowledge and improving counselor attitude and behavior.

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INTRODUCTION

Studies on mental health in Indonesia have found that mental health problems are more prevalent in urban areas than in rural areas. Approximately 6% of the Indonesian population has mental health problems, with 1.7 out of every 1,000 people diagnosed with psychiatric issues (Purba & Fitriana, 2019). The research results indicate that common symptoms of mental health issues include stress, loneliness, and lack of sleep (Mann et al., 2022; Willenberg et al., 2020). Mental disorders such as depression and anxiety are also prevalent (Aidha et al., 2019; WHO, 2015). Furthermore, the highest prevalence of mental health conditions is found among adults (Peltzer & Pengpid, 2018). The national RISKESDAS survey (Report of Indonesian Basic Health Survey 2018) revealed that the prevalence of depression and other mental health disorders among 15 to 24-year-olds in 2018 was 6.2% and 10%, respectively, which is higher than the national average (Asrullah et al., 2022). This issue can be attributed to factors such as lack of educational achievement, drug abuse, and violent behavior. The provinces with the highest prevalence of mental disorders in Indonesia are South Sulawesi (19.8%), Gorontalo (17.7%), East Nusa Tenggara (15.7%), Banten (14%), and North Maluku (13.2%) (Asrullah et al., 2022). This analysis suggests a connection between emotional disorders and an unhealthy lifestyle. Therefore, individuals with an unhealthy lifestyle are more likely to experience severe emotional disorders (Lundström et al., 2019), which may lead to engaging in negative activities such as involvement in violent teenage gangs (Hasanah & Supardi, 2020).

An unhealthy lifestyle also causes depression, which leads to the urge to consume soft drinks, truancy, and injuries associated with suicide attempts (Supa & Karl, 2020). The overall prevalence of suicide attempts in the past 12 months was 9.0%, ranging from 3.9% in Indonesia. Among those who attempted suicide in the past 12 months, almost half (49.0%) had suicidal ideation, and 47.7% had a suicide plan (Supa & Karl, 2020).

Exposure to mental disorders is one of the harmful consequences of globalization. Some people are not prepared to face unforeseen circumstances, causing them to suffer from mental disorders (Bravsar et al., 2019). Globalization requires the ability to adapt to a fast-paced and modernized society (Cénat, 2020). The inability to adapt to these changes leads to mental health problems such as confusion, frustration, and anxiety (Mianji & Kirmayer, 2020; Taylor, 2019) and has implications for destructive actions, conflicts, and violent behavior (Salzman, 2008). The emotions that arise indicate that stressful and tense behavior is a result of the inability to adapt to this transformation. People who experience mental health problems can be affected by experiences of unfavorable spirituality (Grof, 2015). Therefore, to prevent the emergence of mental disorders, there is a need to balance transcendental and worldly values through prophetic counseling to address the problems related to transformational changes in life (Dalacoura, 2019). However, prophetic guidance and counseling is considered an effort

model and contextual educational discourse to address the challenges associated with global socio-cultural transformation (Taufiq, 2017; Hamid & Juliansyahzen, 2017).

For counselors, problems in prophetic guidance and counseling touch more on the spiritual element or orientation toward the afterlife. Unlike traditional counseling approaches, it is more focused on worldly matters. Problem-solving in schools by guidance and counseling teachers is not based on a series of worship acts done in anticipation of a reward. The values of patience, piety, humility, and sincerity have not yet become fundamental principles for counselor practice in schools (Tajiri, 2012).

The Quran and Sunnah propose guidance and counseling that provide solutions to various intellectual, emotional, and spiritual problems (Baqutayan, 2011; Saifuddin, 2019). This psychological knowledge helps individuals make informed decisions, avoid high-pressure situations, manage their time, set and achieve goals, and, most importantly, live a fulfilling life (Borodovsky et al., 2021; Ishii et al., 2018).

The effort to integrate spiritual aspects and religion into guidance and counseling practices is not a new phenomenon (Golden & Boddie, 2016; Captari et al., 2018; Walker et al., 2011). Some studies related to prophetic psychotherapy have found that professional counselors are utilizing Islamic Psychology, based on the Quran and Sunnah, to address spiritual, moral, and physiological problems (Othman, 2019). Furthermore, alternative preventive and curative measures include *salat* (prayer) (Carlson et al., 2002; Bell et al., 2020; Sabloff, 2002), *zakat* (charity), fasting, pilgrimage, patience, *istighfar* (seeking forgiveness), repentance, and *dhikr* (remembrance of God) (Hamzah et al., 2017; Owoyeni, 2020; Samsudin et al., 2019; Wejak, 2018). Similarly, counseling theories proposed by al-Ghazali (Hosseini et al., 2016; Keshavarzi & Ali, 2019; Kurniawati et al., 2018) and cognitive *ad-Deen, Asmaul Husna* Therapy (Arbak et al., 2020; Muntasir et al., 2019) elaborate on preventive measures through a religious approach. The Quran and Sunnah teach the use of spiritual problem-solving abilities and religious counseling to maintain mental health, confidentiality, esteem, care, and understanding (Keshavarzi & Haque, 2013).

The integration of spiritual and religious elements into counseling practices has been proven to positively impact the counselees, although this is rare (Ahmad et al., 2018; Carle, 2019; Walker et al., 2011). Therefore, prophetic counseling needs to continue to be developed because it is a potential resource for integrative therapy between religion and spirituality (Diana et al., 2023). By developing the main strengths in an integrative manner, the counselor will be able to understand the spiritual values that help them find their life's purpose and help them find their strength in thinking, feeling, deciding, desiring, and acting.

This concept is based on human spiritualism and morality, oriented towards the prophetic counselors' characteristics and values. In this regard, the guidance and counseling values refer to the Prophet Muhammad SAW, who is perceived as a

role model. Prophetic counseling is a collection of values derived from the Prophet Muhammad and the Quran as the basis of morality. This research focuses on the implementation of prophetic guidance and counseling as well as the impact of the internalization process on the counselee at schools.

Prophetic or prophetic is derived from the Greek term "prophetes," which relates to the characteristics of prophets, namely, prediction and foresight (Sugandhi et al., 2019). According to Goje, 2017 and Santoso et al., 2021, prophetic can be defined as the characteristic, predictive, or estimative of a prophet. In Arabic, prophetic comes from the word "*nubuwwah*," which means Prophet Muhammad has meaning in all of the stories that correlate with someone who is potentially a prophet (Santoso et al., 2021). Meanwhile, interpret prophetic as the character of a prophet that has characteristics as the ideal person in spirituality. The essence of prophetic guidance and counseling is to have an instrument or characteristics similar to those of the prophets, namely, prediction and foresight. Besides, these ideas are inspired by prophetic missions based on the Al-A'raf (Quran 7:157).

The Al-A'raf (Quran 7: 157) describes prophethood as the calling of a believer to liberate people from socio-community problems. A prophet is on a holy mission, namely, practicing *amar ma'ruf, nahi mungkar* (enjoining good and forbidding evil), imparting knowledge and guidance, defining what is permissible and forbidden (*muadib*), liberating and offering insights (revolutionary) (Departemen Agama RI, 2009). Historically, it is reported that Prophets Ibrahim, Musa, and Muhammad fought against King Namrud Fir'aun and guided the poor enslaved people to fight against all forms of oppression and injustice, leading to their freedom. The prophets not only engaged in prayer (*dua*) and remembrance of God (*dhikr*), but they also instilled in their followers a liberating ideology.

The prophetic concept involves the categorization and classification of secular and religious aspects within the context of social phenomena. Prophets often emerged as proponents of pure teachings, particularly when a new religious sect challenged the old doctrine (Goje, 2017; Taufiq, 2017). The essence of prophecy in an ethnic-religious context is applied in various scientific fields such as psychology, sociology, anthropology, theology, philosophy, cognitive, and neural sciences. In line with organizational studies, prophetic psychology intrinsically enhances an entrepreneur's commitment and productivity (da Silva Veiga et al., 2017; Frese & Gielnik, 2014; Viner & Booy, 2020). The prophetic intelligence scale has been empirically supported and has significant validity in terms of its construct, being related to four dimensions (difficulties, emotional, spiritual, and intellectual) (Adz Dzaky et al., 2005).

Islamic guidance and counseling aim to assist individuals or groups in anticipating life issues or problems (Baqtayan, 2011; Zayed, 2014). It refers to situations where individuals or groups may become less motivated or hesitant to engage in certain activities (Holttum, 2019; Bahiroh et al., 2019). In such situations, the counselee requires help from the counselor to make the best

decisions about coping with the problems they face. Islamic counseling also helps counselees develop a sense of positive ethics, conscience, and the ability to act in accordance with prophetic teachings and paradigms (the source of Islamic law), namely, Islamic morality (Keshavarzi & Ali, 2019; Keshavarzi & Haque, 2013). Furthermore, Islamic guidance and counseling is an enlightening activity that encompasses various aspects of life based on the teachings of Islam, the Quran, and the Sunnah (Alwi & Zaki, 2014). Islamic guidance and counseling is a process that offers support and psychological assistance to individuals in order to live in accordance with the laws and instructions of God (Allah), leading to a better life within the context of Islamic spirituality (Casmini, 2020).

METHODS

Research Design

This qualitative research adopted the Descriptive Phenomenological Psychology (DPP) method (Langdridge, 2017; La Kahija, 2017; Langdridge & Lawson, 2019) by emphasizing the pillars of epocheé. This research focuses on the shared experiences of Guidance and Counseling (GC) teachers regarding some internalized processes implemented in prophetic counseling. According to Denzin & Lincoln, 2005, qualitative research seeks to analyze the settings of this entity and further ensure it is easily understood (Guba & Lincoln, 1994). The entity exposure is systematically about implementing prophetic values instilled by the counselors at schools and the internalization process in developing their competencies.

Data Sources

The participants are three GC teachers from an Islamic high school in Yogyakarta, Indonesia. They were selected using a purposive sampling technique (Creswell, 2013). The criteria were based on the fact that the participants had been working for at least five years and had experience handling students from various backgrounds. The process of selecting participants began with a meeting with the headmaster. Subsequently, the GC teachers were shown the research permit obtained from the headmaster. This process aligns with the explanation proposed by La Kahija, 2017 regarding the number of participants required for Descriptive Phenomenological Analysis (DPA), which does not require a large sample size. Three participants are considered sufficient.

Data Collection

Data was collected through in-depth interviews carried out individually. The participants were interviewed three times, and each interview lasted approximately 45 to 60 minutes. The results were initially conveyed to the participants before other parties to ensure the validity of the data.

Data Analysis

The data analysis was based on the phenomenological procedure proposed by Moustakas (Moustakas, 1994). It explains the procedures involved in preparing

and analyzing the data, from all participant utterances in the transcript to the core meaning of all participant utterances. The general procedure includes preparation for analysis, phenomenologically reducing the data, involving imaginative variation, and revealing the experiences encountered.

RESULTS AND DISCUSSION

Result

This study primarily investigates prophetic values and how GC teachers apply them in the guidance and counseling process. The study explores the ways in which these counselors embody and incorporate prophetic values into their work. P1, P2, and P3 are the names of the study participants. By analyzing these individuals' experiences and viewpoints, the research aims to provide a thorough understanding of how prophetic values are applied in the context of school counseling. Participant codes are used to maintain confidentiality while enabling a more in-depth investigation of the steps these counselors take to integrate prophetic values into their counseling services for students.

The unanimous views of the three respondents underscore the pivotal role attributed to prophetic values in shaping every aspect of their beliefs. They categorically asserted that these values form the foundation of their convictions, permeating not only their personal lives but also serving as the cornerstone for the implementation of guidance and counseling processes. Their emphasis on the essential nature of prophetic values in this context reflects a shared understanding that such values act as a transformative catalyst. From their collective perspective, the infusion of prophetic values is not merely symbolic but is actively perceived as a dynamic force capable of fostering positive impacts. This influence extends beyond the confines of theoretical frameworks, resonating powerfully in the practical realm of counseling, where both counselors and students stand to benefit significantly. Table 1 below displays the resumes of the three respondents.

Table 1. Information about the experience of GC teachers applying prophetic values.

Informant	Prophetic Values	Prophetic Values Implementation
P1	<ul style="list-style-type: none"> learned to be patient and professional patient, <i>amanah</i>, gratitude, endurance, carefulness, and persistence professional 	<ul style="list-style-type: none"> Prophetic values in helping because of Allah Counselor learns from the counselee
P2	<ul style="list-style-type: none"> honesty and responsibility, role model patient and grateful professional 	<ul style="list-style-type: none"> Prophetic values in the process of guiding Counselor learns from the counselee
P3	<ul style="list-style-type: none"> Amar ma'ruf nahi mungkar, patient and sincere while helping them uswatun khasanah, role model professional 	<ul style="list-style-type: none"> Prophetic values in the process of helping because of Allah Prophetic values are an example

The insights shared by the respondents have been systematically organized into three overarching themes, namely: [Theme 1], [Theme 2], [Theme 3], and [Theme 4]. Each theme encapsulates the multifaceted aspects and nuanced explanations provided by the respondents, offering a comprehensive understanding of how prophetic values serve as a fundamental cornerstone in shaping the dynamics of guidance and counseling processes. The explanations provided by the respondents are categorized into four themes, namely:

[Theme 1] Prophetic values in helping because of Allah

One of the traditional ways of creating a good environment for counselors or GC teachers is by assisting students in facing challenges, as affirmed by P1, a GC teacher at SMK (Vocational School) Muhammadiyah, who states:

"As a GC teacher who has studied the science of Islamic Guidance and Counselling, one must be patient when dealing with students. Moreover, in this vocational high school, the majority of the students are females, and sometimes they express their opinions beyond the teacher's expectations. In addition, they tend to grumble a lot."

However, P1 has learned to be patient when dealing with them, as preached by Prophet Muhammad. P1 guides the students with the intention of helping and preaching to them, thereby motivating them not to repeat certain mistakes in the future. As a result, the students also realize that they do not encounter such problems or dissatisfaction again. Furthermore, they are always aware of when they are doing wrong. Therefore, the key is patience, and P1 is able to find happiness that is often not found elsewhere.

P3 states:

"I help the children with the intention of practicing *amar ma'ruf nahi mungkar*. Yes, sometimes some students need to be frequently guided. However, this is not an issue because they are children, and one must be patient and sincere while helping them. I hope it can be recorded for the afterlife."

[Theme 2] Prophetic values in guidance

Prophetic values such as honesty and responsibility are relevant in the process of guidance and counseling. P2, an assistant teacher at Aisyiyah Kindergarten, stated that,

"I enjoy guiding and instilling prophetic values in the children – besides, prophetic means imitating the behavior and attitude of the Prophet. I feel happy and grateful when they continuously practice a bit of knowledge instilled in the children (students). I feel accomplished to have instilled the values of honesty and responsibility. For instance, some children are fond of littering plastic garbage all over the environment, and they tend to tell lies when asked. I taught them to be honest and to throw the garbage into the trash. Besides the value of honesty, responsibility is also instilled."

[Theme 3] Prophetic values as an example

Prophetic values experienced by P3, a GC teacher at MAN 3 Yogyakarta, are stated as follows:

"The purpose of human existence is to be noble in the sight of Allah SWT. P3 easily directs students, whenever they are experiencing difficulties, to the values of *uswatun khasanah* preached by Prophet Muhammad and encourages them to apply them in their daily lives. In addition, some children seek help when they encounter difficulties in coordinating certain extracurricular activities. P3 loves the example cited by the Prophet when preaching about perseverance. The Prophet had a noble attitude despite being pelted with dirt and scorned. Muhammad was the first to visit the sick. Therefore, the students were taught to imitate the attitude of the Prophet."

[Theme 4] Counselor learns from the counselee

The internalization of prophetic values is mostly experienced by counselors who have professionally rendered their services to counsees. The excerpts from the interviews with P1 and P2 are reported as follows:

"Actually, acquiring knowledge in college on Islamic counseling was practically difficult. The values exemplified by Prophet Muhammad, such as patience, *amanah*, gratitude, endurance, carefulness, and persistence, helped me guide the children at school. I learned to render professional services to the children by being patient with them. Sometimes, it seems difficult to be *amanah* in coping with their problems." [P1]

"Based on the innocent behavior of the children, I learned to cope with them professionally. I once had to handle a naughty child who loved to play pranks and disturb other children. However, this made me reread books related to counseling methods because there is a need to be patient in handling such issues. I am also grateful to be able to learn a lot from those children." [P2]

Discussion

The meaning of Prophetic Guidance and counseling for GC teachers

GC teachers understand the term "prophetic" in Guidance and Counseling as a concept inspired by the teachings of the Prophet. Guidance and counseling is based on the integration of excellence, as guided by the Al-Quran and Sunnah, and are oriented towards ensuring one's safety in this world and the hereafter (Zayed, 2014). Islamic guidance and counseling focuses on reality, behavior, and character. Prophetic Counseling for GC teachers is seen as professional help that brings people closer to God and nature while also recognizing its importance. The term "counselee" is used to measure an individual's success through their

achievements and self-actualization (Othman, 2019). An exploration of the meaning of prophetic guidance and counseling is presented in Figure 1.

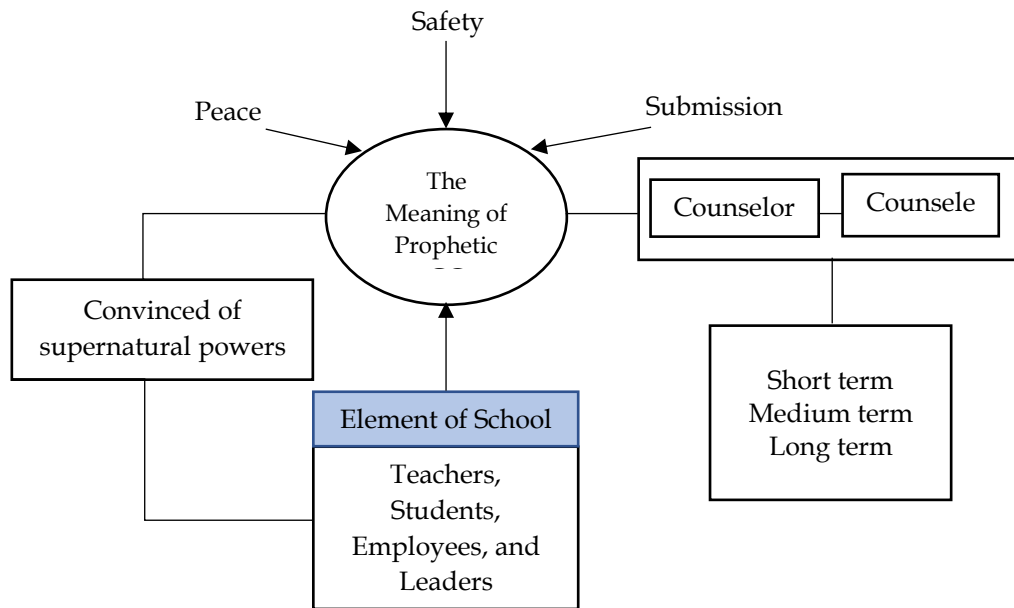


Figure 1. Flowchart of Prophetic Guidance and Counseling

Prophetic Values in the Process of Helping and Guiding Counselees

Counselors at school (GC teachers) conducted counseling sessions as activities to help change the counselees. In practice, they usually adopt the psychological process when in contact with the counselees. Therefore, both the counselor and counselee are the most important aspects that need to be emphasized in understanding this profession (Hamzah et al., 2017; Pistole & Watkins, 1995). According to Freedman and Zarifkar (2016), certain interpersonal values need to be adopted by the counselor in executing the process of guidance. Othman and Mohamad (2019) stated that the function of a Muslim counselor is strictly related to the following values: their goals in life, personality, and character, as well as their moderate spirituality.

Based on the explanations of P1, P2, and P3, the process of helping and guiding children is in accordance with five prophetic values: patience, *ikhlas* (sincerity), honesty, responsibility, and the intention of *amar ma'ruf nahi munkar* (enjoining what is good and forbidding what is evil) in coping with the counselees (Ploysopon, A., et al., 2023). Meanwhile, prophetic values usually appear during the pre- and post-counseling processes. Hence, these values are evident in the counselor's personality.

A counselor needs to possess emotional intelligence, competency skills, and personal development (Almeida, 2020; Hess & Bacigalupo, 2013). There is a need to embrace prophetic intelligence as professional guidance that underlies the theoretical capabilities and the practice of counseling science (Adz Dzaky et al.,

2005). To develop prophetic intelligence, counselors start by continually internalizing religious values, which are gradually and naturally absorbed (Adz Dzaky et al., 2005). Consequently, these five prophetic values: sincerity, honesty, responsibility, enjoying what is good, and forbidding what is evil, contribute to the counselor's expectation. Othman (2019) stated that counseling practice and philosophical work are full of responsibilities, while honesty and sincerity help counsees to always stick to the ethical code. This relationship results in the empathetic, appreciative, warm, and sincere attitude of the counselor. It boils down to the professional work standards oriented towards quality (principle of reaction) while maintaining the nuance of religious values (*ruhaniyah*) (Garner et al., 2017).

The Prophetic Character of a Counselor Effectively Helps and Guides the Counselee

The counselor's strong personality gives the counselee insight into the counseling process. Moate et al., 2016, stated that counselors are at a greater risk of experiencing stress and fatigue because they encounter vicarious traumatization. The experiences encountered by P3 prove that a counselor needs to render quality services because they are regarded as role models by the counsees (Ahmad et al., 2018). It is reported that their skills influence the success of the counseling process. Besides, as role models, there is a need to develop an open culture as well as increase the counselor and counselee's credibility towards explicitly integrating the spiritual and religious aspects into the counseling process.

The strength of a prophetic counselor serves as an effort to strengthen the spirit of counseling. Humanity values, especially kindness, tend to change the behavior of the counselee, with an emphasis on the benefit of the universe. The value of liberation is one of the counselor's strengths aimed at delivering the counselee from internal conflict. The spirit of liberation is a revolutionary concept for the counselor because counseling service has a strong fundamental basis centered on the Quran and Hadith.

Furthermore, P1, P2, and P3 stated that counselors always need to be honest (*shidiq*), reliable (*amanah*), clever (*fathanah*), and communicative (*tabligh*). Subsequently, these characters need to be internalized by the counselor, thereby creating a balance between prophetic ethics (Hardiyanto, 2020). Counselors have to be principled (principle-centered), namely fairness, integrity, honesty, and human dignity. Prophetic guidance and counseling is emphasized in the *ruhaniyah*/spiritual values.

The strength of prophetic counseling is not only a form of knowledge transfer but also a nuance that aims to help the counselee get close to Allah. Prophetic counselors usually possess spiritual strength that is manifested in their personality. The practice of providing guidance and counseling services to counsees based on long-standing prophetic commitments forms the foundation for developing education pillars that lead to a traditional and conducive

environment (Usman et al., 2016). Prophetic traditions and culture are firmly built to trigger high scientific enthusiasm, which is effective for the development of professional counselors' competencies (Taufiq, 2017; Usman et al., 2016).

Counselors Learn From the Counselee as a Process of Internalizing Prophetic Values

During the counseling process, counselors encounter various experiences from the counsees. The different personalities, such as positive and negative emotions and problems experienced by the counselee, become a challenge for counselors to continue learning to be professional in guidance and counseling services (Abdullahi et al., 2020). P1 and P2 stated that the demands of professionalism cause counselors to continue learning from the diverse experiences of the counsees. Meanwhile, the diverse problems resolved to aid in developing the professionalism and personality of the counselor, leading to the maturity or the development of the counselor's career.

The process experienced by the counselor forms a prophetic behavior that is honest, responsible, sincere, and enthusiastic in helping the counselee based on religious maturity in *aqeedah* [aqeedah in the Arabic language means believing in God], worship, *muamalah* [muamalah in Islam is an activity that regulates matters relating to the way of life of fellow human beings to meet the needs of daily life], and morals. The ability to consistently practice religious teachings shapes the divine character (*hablumminallah*) of humanity (*hablumminannas*), and this reflects a resilient counselor in resolving counselee's problems.

The counselor's personality is gradually developed when dealing with the counselee (Anwar & Casmini, 2018; Mostafazadeh & Bahreinian, 2018). Therefore, this is a learning process that results in the discovery of new knowledge for the counselors. Maturity is a spiritual potential that (individual and social life diversions) give birth to a divine character (*hablumminallah*) as a process of internalizing prophetic values in counselors. The need for transformational values through prophetic counseling tends to be formed. Conversely, Moss et al., 2014, reported that transformational values include creating personal definitions of counseling, internalizing responsibilities for professional growth, and developing systemic identities. Carle (2019) stated that Islamic values support the formation of a psychological welfare system and bridge the gap between spirituality and psychotherapy by integrating both. They tend to be in the form of (i) external behavior (*fiqh al-zāhir*), consideration of mental status to determine the application of the Islamic legal and ritual requirements of adherents, and (ii) inner behavior (*fiqh al-bāṭin*), spiritual transformation, where the practice and strategy related to normative psychological treatments are used for the purpose of achieving psycho-spiritual health in this context (Keshavarzi & Ali, 2019).

In light of the discoveries above, prophetic guidance and counseling intertwined with prophetic values has emerged as a novel mainstream approach in the field of scientific development. This orientation is not merely regarded as indigenous

but is also seen as an alternative science, delving into the realms of *alam shahadah/shahadah* (empirical) and *alam ghaib* (meta-empirical). Its purpose extends beyond the confines of the present world, offering guidance for both earthly existence and the hereafter. Prophetic guidance and counseling is anticipated to facilitate the cultivation of impeccable behavior in individuals – a facet that other schools or types of guidance and counseling disciplines may struggle to instill. This spiritual form of guidance acknowledges the Al-Quran as its foundational source, emphasizing its role in providing services. The narratives within the Al-Quran are deemed the finest, echoing the sentiment expressed in QS. Yusuf 3: "*We relate to you, [O Muhammad], the best of stories in what We have revealed to you of this Qur'an although you were, before it, among the unaware.*" The correctness and quality of the Al-Quran are secured because Allah has guaranteed to guard this book: "*Indeed, the Qur'an was written for Muslims, and it is expected that they become its guardian.*" Qs. al-Hijr: (9). This is manifested in its protection by as-Sunnah Nabawiyah, which completely describes and interprets the Al-Quran. In actual terms, it appears that the science of the Al-Quran needs to be maintained and preserved until the end of human existence.

The pivotal factor contributing to the success of guidance and counseling services lies in the proficiency of the counselors. Their effectiveness hinges on their adept understanding of counseling and the distinctive facets of their character. The ability to grasp the core principles of counseling is crucial, as it directly influences the counselor's capacity to address and resolve the issues faced by the counsees. Furthermore, the character of the counselors plays a paramount role in the functionality of these services. The counselor's character is intricately linked to the formation and transformation of the counselee's behavior and personality. Ultimately, it is through the amalgamation of a counselor's understanding and character that the success of guidance and counseling services is determined, shaping the trajectory of positive outcomes for those seeking guidance and counseling.

In specific situations, a counselor is perceived not only as a professional guide but also as a role model adept at navigating the challenges inherent in counseling. Consequently, the principles of guidance and counseling services cannot entirely confine themselves within certain boundaries of prophethood. Rather, the practice of guidance and counseling should be deeply rooted in the ethical and moral values espoused by Islamic teachings, as exemplified by Prophet Muhammad. Recognized as an effective problem solver and the inaugural counselor who successfully steered individuals while upholding Tauhid, Prophet Muhammad serves as a paradigm for those engaged in counseling. The Quranic verse from Surah Al Ahzab (33:21) underscores this point, stating, "There has certainly been for you in the Messenger of Allah an excellent pattern for anyone whose hope is in Allah and the Last Day and [who] remembers Allah often" (Abdel-Hadi, 2020). Embracing the teachings of Prophet Muhammad in counseling practices ensures a holistic and ethically grounded approach that resonates with the essence of Islamic values.

In the realm of guidance and counseling services, the incorporation of prophetic values plays a pivotal role in effectively addressing the problems faced by counselees. The counseling process inherently requires counselors to possess the capability to navigate and resolve the myriad challenges presented by those seeking guidance. In the context of Islamic guidance and counseling, the emphasis is placed on aligning with the moral principles derived from prophetic teachings. It underscores the significance of standardized prophetic morals as the guiding force that embodies the values essential to counseling. By adhering to these prophetic values, counselors can not only offer practical solutions to the issues at hand but also ensure that the guidance provided is rooted in the profound ethical framework laid out by the teachings of Islam. In essence, the integration of prophetic values becomes indispensable in shaping the ethos of counseling services, thereby fostering a holistic and principled approach to addressing the concerns of counselees.

The development of prophetic potential is a gradual process that unfolds through mental education, as highlighted by Taufik (2020) and Taufiq (2017). This educational journey commences with the cultivation of religious maturity, emphasizing unwavering faith in Allah, as elucidated in the Qur'an, and adherence to the teachings of the Messenger, as found in the Hadith. The sources for this development span various aspects, including *aqeedah* (creed), *ibadah* (worship), *muamalah* (transactions), and *akhlaq* (morality), as underscored by Othman (2019) and Othman & Mohamad (2019). Through the conscious and consistent practice of these religious teachings, a transformative impact occurs, contributing to the establishment of divine character (*hablumminallah*) and humane interactions (*hablumminannas*). The culmination of this process results in the formation of a religious personality characterized by obedience to Allah SWT and a disposition of good character, embodying the traits of a well-behaved human.

Religious maturity encapsulates a profound spiritual potential that manifests in one's character, influencing both individual conduct and societal interactions. The divine or *Ilahiyah* character referred to as "*hablumminallah*," epitomizes a person whose existence revolves around the pillars of faith and a dedicated commitment to worship, guided by a clear vision and mission. Parallely, the character outlined in the treatise, known as "*hablumminannas*," is distinguished by four key attributes mirroring those of the prophets - *shiddiq* (truthfulness), *amanah* (trustworthiness), *tabligh* (conveyance of the message), and *fathanah* (courageous perseverance). This character is not only deeply rooted in religious principles but also encompasses a humanistic approach, embracing empathy and compassion. Moreover, it incorporates leadership qualities anchored in conscientious decision-making, thus fostering a holistic and mature spiritual journey. In accordance with the explanation above, the process of instilling prophetic values in counselors is further discussed in Figure 2.

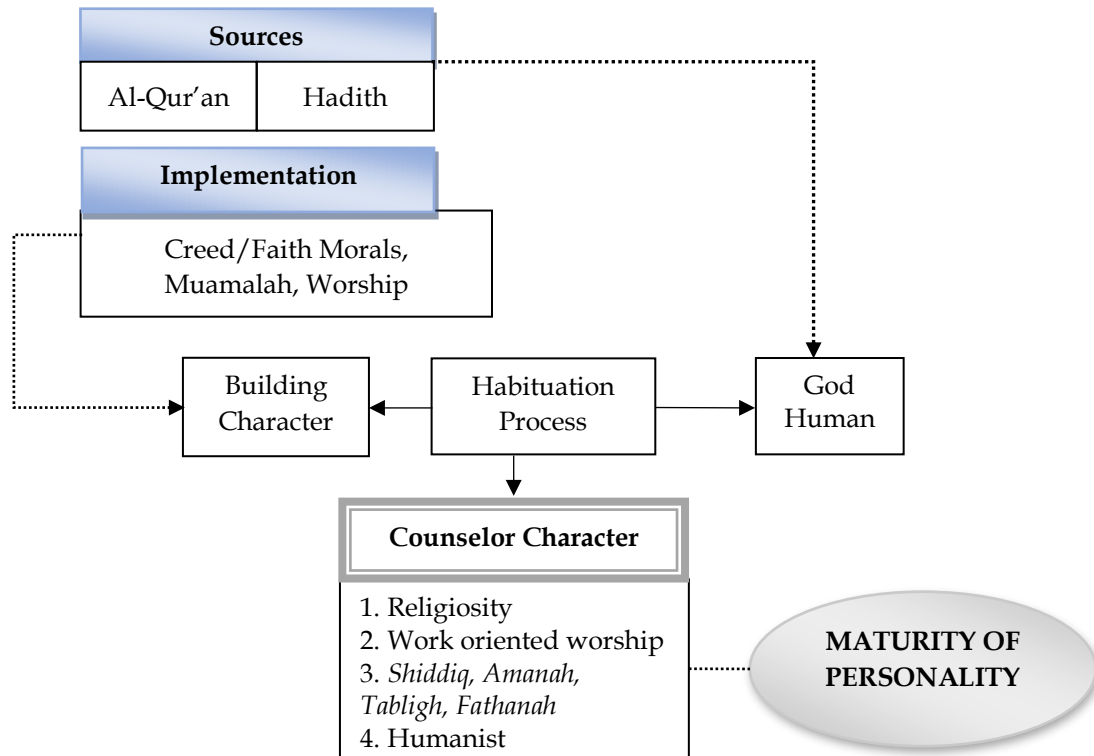


Figure 2. Process of instilling prophetic values in counselors based on literature review

CONCLUSIONS

Counselors practice prophetic counseling through the implementation of values such as honesty, patience, responsibility, sincerity, compassion, empathy, gratitude, and amar ma'ruf nahi mungkar. These values are divided into two categories: professional and personality competencies. The implementation of personality competencies is realized through practical approaches, materials, strategies, and methods, as well as guidance and counseling techniques. However, these findings have not been operationalized for each aspect of professional competence in a detailed and systematic manner. Furthermore, the implementation of personality competencies is integrated into the counselors during the guidance and counseling process. The counselors serve as role models for the counsees and offer suggestions that are believed to solve the problems they are experiencing.

Internalizing prophetic values in counselors is created through the stages of pre-counseling, implementation, and close relationships. The counseling process stimulates counselors to learn from various experiences and acquire new knowledge from the counselee, particularly related to professional and personal competencies. This process provides information that helps counselors learn from different counselors. The more they embrace the prophetic values, the more mature they become in providing professional guidance and counseling services to counsees.

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