

Islamic Guidance and Counseling in the Formation of Rabbani Character

Muslima¹, Evi Zuhara², Yuliana Nelisma³

¹²³ *Universita Islam Negeri Ar-Raniry Banda Aceh*

¹ muslima@ar-raniry.ac.id*

² evi.zuhara@ar-raniry.ac.id

³ nelismabk@gmail.com

Abstract

Character education is a key priority in shaping morally upright and integrity-driven generations in the modern era. However, many educational institutions still emphasize cognitive aspects while neglecting students' spiritual dimensions. This article examines the concept and model of Islamic Guidance and Counseling (BKI) as a strategic approach to strengthening character education based on Rabbani values. Using a library research method with conceptual analysis of Sinta and Scopus literature (2020–2025), the study finds that BKI effectively develops religious behavior, social responsibility, discipline, and self-control through the internalization of tauhid, ethics, and worship. BKI functions as a tazkiyatun nafs mechanism integrating psychological, moral, and spiritual aspects. Its effective implementation requires institutional policy support, Islamic counselor training, and e-counseling innovation. The article proposes a conceptual model linking Islamic values, character education, and the development of a Rabbani Generation individuals who are knowledgeable, ethical, and devoted to God.

Keywords: Islamic Guidance and Counseling; Character Education; Rabbani Generation; Islamic Values; Tazkiyatun Nafs

INTRODUCTION

The formation of a *Rabbani* generation is the process of creating individuals who are capable of fulfilling the function of vicegerency on earth (*khalīfatullāh fil ardh*). In the perspective of Islamic education, education is not merely oriented toward the transfer of knowledge but also toward the development of character, personality, and morality grounded in Divine values. *Rabbani*-based character education emphasizes the cultivation of faith (*iman*), piety (*taqwa*), and morality (*akhlaq*) as the foundation of behavior (Nainggolan, 2022; Bastomi, 2017; Ifnaldi, 2022).

The concept of the *Rabbani Generation* in religious education literature reflects the goal of nurturing individuals who not only achieve academic excellence but also possess piety, noble character, and the capacity to contribute ethically to society. Realizing such a generation requires holistic educational interventions that integrate formal education, family strengthening, value habituation, and continuous guidance and counseling interventions. This paper positions Islamic counseling as one of the strategic pillars in achieving this goal (Herawati & Kamisah, 2019).

The formation of a *Rabbani Generation* refers to the creation of individuals capable of fulfilling their role as *khalifatullah fil ardh* (vicegerents of God on earth). From the perspective of Islamic education, the learning process is not merely oriented toward the transfer of knowledge but also toward shaping character, personality, and morality grounded in divine values. Rabbani-based character education emphasizes the cultivation of faith (*iman*), piety (*taqwa*), and noble conduct (*akhlaq*) as the foundation of behavior (Nainggolan, 2022; Bastomi, 2017; Ifnaldi, 2022).

The concept of the Rabbani Generation in religious education literature reflects the goal of nurturing individuals who are not only academically accomplished but also devout, morally upright, and ethically capable of contributing to society. Realizing such a generation requires holistic educational interventions that combine formal education, family strengthening, value habituation, and continuous guidance and counseling programs. This paper positions Islamic Guidance and Counseling as one of the strategic pillars of that endeavor (Herawati & Kamisah, 2019).

Character education has become a central focus of educational policy in Indonesia because of its crucial role in shaping the attitudes, values, and behaviors of younger generations (Triana, 2022). Character education does not rely solely on the transfer of cognitive knowledge but also on the internalization of moral values that underlie students' social and religious behavior. Strengthening character in schools requires synergy among the curriculum, school environment, teachers, and supporting services, including guidance and counseling programs (Kollo, Suyono, & Anggraini, 2024).

Traditional guidance and counseling often focus on psychosocial aspects and the development of individual potential. However, in the Muslim community context, approaches that integrate Islamic values remain limited (Ifnaldi, 2022). Islamic Guidance and Counseling (IGC) offers a distinctive framework for instilling spirituality, morality, and social responsibility. Counseling services that incorporate spiritual and religious practices can enhance students' religious dimensions, thereby contributing to strong religious character formation (Bastomi, 2017).

Group guidance practices, value-based counseling techniques, and character-oriented intervention programs have been shown to reduce behavioral problems (e.g., *phubbing*, gadget addiction) and improve students' affective aspects. Empirical findings support that structured and contextual counseling services can be effectively utilized to strengthen character education in schools. Thus, integrating Islamic approaches into counseling services has the potential to provide added value to character development (Adityawarman, 2021).

Nevertheless, literature reviews reveal gaps, particularly regarding the standardization of models, Islamic value-based intervention modules, and long-term effectiveness evidence in formal school contexts. While some local-scale quasi-experiments or qualitative studies exist, comprehensive investigations testing integrative Islamic Guidance and Counseling models designed specifically to shape the Rabbani Generation remain limited. This gap provides a scientific rationale for the present study and article.

Based on theoretical foundations and early empirical evidence, this paper aims to construct a conceptual and operational framework of Islamic Guidance and Counseling applicable in schools to strengthen character education in forming the Rabbani Generation. Moreover, it proposes intervention designs, success indicators, and future research agendas to test the effectiveness of the model in Indonesia's formal education context. This contribution seeks to fill the existing literature gap and offer practical guidance for counseling practitioners and educational policymakers.

METHOD

This study employs a qualitative-descriptive approach using *library research* and conceptual analysis as its primary methods (Sari & Asmendri, 2020). This approach was chosen because the research focuses on examining and developing the concept of Islamic Guidance and Counseling (IGC) as a strategy to strengthen character education in shaping the Rabbani Generation. The qualitative model allows researchers to explore phenomena deeply through theoretical interpretation and synthesis of previous research findings (Lubis, Abdurrahman, Saleh, & Ali, 2022).

In addition, this study is **conceptual-analytical**, constructing an integrative model based on theories of character education, the IGC framework, and Islamic spiritual values. This approach is commonly used in research on religious counseling, as it emphasizes logical reasoning and empirical relevance (Lahmuddin, 2012).

Data Sources and Collection Techniques

Data were collected from two main sources:

- a. Primary sources, including academic literature such as books, nationally accredited journals, and reputable international (Scopus-indexed) articles discussing Islamic Guidance and Counseling, character education, and the Rabbani Generation;
- b. Secondary sources, consisting of research findings, policy reports from Indonesia's Ministry of Education and Culture (Kemdikbud) on character education, and documentation of IGC practices in schools.

The data collection technique involved document study and a systematic literature review, selecting literature from the last five years (2020–2025) that is relevant to the study's topic. The literature was analyzed using *content analysis* techniques to identify themes, patterns, and relationships among concepts.

Data Analysis Procedures

Data analysis was conducted through several steps:

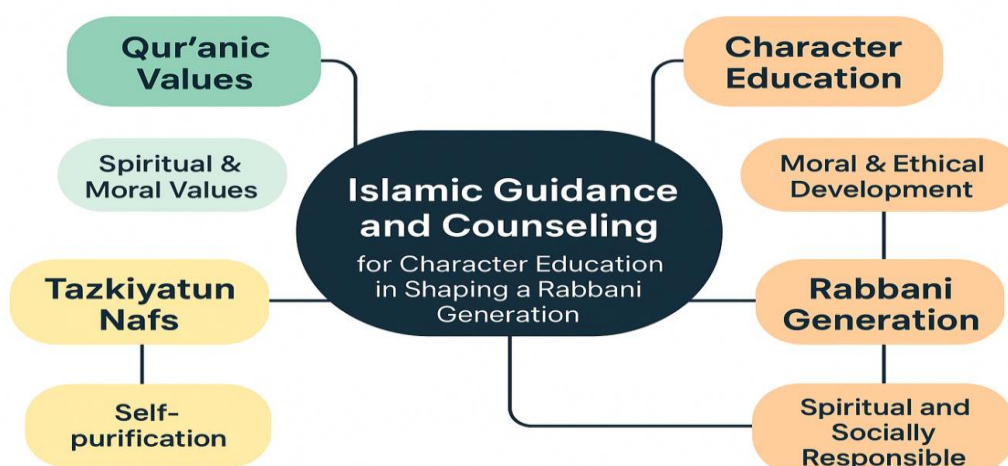
1. Data Reduction – selecting relevant data related to the role of IGC, character education, and Rabbani values.
2. Thematic Classification grouping data into themes:
 - a) Theoretical foundations of IGC,
 - b) Implementation strategies of character education,
 - c) Principles of the Rabbani Generation.
3. Conceptual Synthesis – integrating findings into a new conceptual model illustrating the relationship between IGC, character education, and the formation of the Rabbani Generation.

4. Conceptual Validation – testing the validity of the constructed model through theoretical triangulation by comparing various scholars’ perspectives and relevant research results (Akbar, Sukmawati, & Katsirin, 2024).

This method of analysis was also employed by Rahman & Syafri (2023) in *Jurnal Bimbingan dan Konseling Islam* to formulate intervention models for Islamic spirituality-based counseling (Rofiah, 2022).

Although conceptual in nature, this study takes into account the context of practice in Islamic-based secondary schools (*madrasah aliyah*), as a field for the potential application of the IGC model. This context was selected because *madrasah* have a strong tradition of integrating Islamic values with character education, making them ideal environments for developing Islamic Guidance and Counseling models (Rofiah & Burhan Bungin, 2024).

The validity of the data was strengthened through source and theoretical triangulation, comparing findings from multiple authors, institutions, and perspectives. Therefore, the resulting conceptual model holds both solid scientific grounding and strong practical relevance. The following section presents the conceptual model illustrating the relationship among the main variables examined in this study.



DISCUSSION

DISCUSSION

The formation of the *Rabbani Generation* requires synergy among formal education, family, and the social environment. Rabbani education must nurture both spiritual awareness and social responsibility so that students are not only knowledgeable but also morally upright, independent, and eager to contribute to society (Herawati & Kamisah, 2019; Kollo, Suyono, & Anggraini, 2024).

The Rabbani Generation is formed through the integration of several interrelated and inseparable aspects. These five aspects represent the balance among spiritual, intellectual, moral, social, and personal dimensions (Bastomi, 2017; Lubis, Abdurrahman, Saleh, & Ali, 2022).

1. The Aspect of Tawhid (Monotheism)

Tawhid serves as the fundamental foundation of the Rabbani Generation. It emphasizes that all human activities must be oriented toward Allah SWT as the sole source of life, law, and value. Awareness of *tawhid* shapes attitudes of sincerity (*ikhlas*), patience (*sabr*), gratitude (*shukr*), trust (*tawakkul*), and piety (*taqwa*). By instilling these spiritual values, individuals

develop strong moral and mental resilience in facing the challenges of modern life (Lahmuddin, 2012; Yunita, 2022).

2. The Aspect of Knowledge (Intellectual Dimension)

The pursuit of knowledge is an integral part of forming the Rabbani Generation. Islam encourages continuous learning as an act of worship and reflection upon the signs of God's power. According to Sari and Asmendri (2020), Islamic literacy-based learning integrated with counseling can enhance students' critical and spiritual thinking skills. Knowledge grounded in faith produces wisdom, while knowledge devoid of Rabbani values can lead to intellectual arrogance (Sari & Asmendri, 2020; Nainggolan, 2022).

3. The Aspect of Morality (AkhlAQ)

Morality encompasses values such as trustworthiness (*amanah*), honesty, justice, humility, and responsibility. Prophet Muhammad (peace be upon him) was sent to perfect human morality (Hadith: Bukhari), making moral education the core of forming the Rabbani Generation. Islamic Guidance and Counseling plays a vital role in instilling these moral values through habituation, role modeling, and spiritual reflection (Bastomi, 2017; Yunita, 2022; Rofiah, 2022).

4. The Aspect of Deeds (Amal)

Amal reflects the manifestation of faith and knowledge in concrete action. The Rabbani Generation emphasizes not only personal piety but also social piety. They actively engage in social activities, *dakwah*, and community service. According to Hamzah (2020), Rabbani character is expressed through social involvement grounded in the principle of *rahmatan lil 'alamin*—spreading goodness and peace for all humankind (Hamzah, 2020; Adityawarman, 2021).

5. The Aspect of Tazkiyatun Nafs (Purification of the Soul)

Tazkiyatun nafs, or purification of the soul, is also essential in forming the Rabbani Generation. This process involves self-awareness, self-control, and the purification of the heart from spiritual diseases such as arrogance, hypocrisy, and envy. Within the context of Islamic counseling, *tazkiyatun nafs* serves as a spiritual psychotherapy mechanism guiding individuals toward mental and spiritual balance. Lahmuddin (2012) explains that through this process, one attains inner happiness and closeness to Allah Subhanahu wa Ta'ala (Lahmuddin, 2012; Lubis et al., 2022).

Character Education and Islamic Counseling

Character education is understood as a conscious and systematic effort to instill moral values, attitudes, and positive behaviors in students so that they become not only academically competent but also ethical, religious, and socially responsible. It encompasses cognitive, affective, and conative dimensions and constitutes an integral part of formal education (Nainggolan, 2022).

For instance, studies on early childhood education reveal that *fitrah*-based Islamic character education fosters faith, empathy, discipline, and creativity. More broadly, character is regarded as a vital foundation for national and civilizational development because values of diversity, tolerance, and social responsibility are integral to its goals.

In the Islamic context, character education extends beyond universal values to include explicitly Islamic values such as *tawhid*, noble conduct (*adab*), trustworthiness (*amanah*), excellence (*ihsan*), and responsibility as God's stewards (*khalifah*) on earth. Research shows that Islamic Guidance and Counseling can effectively reinforce these values through counseling processes, exemplary modeling, and habitual practice.

For example, the article "*The Importance of Character Education in Islamic Guidance and Counseling*" highlights how Islamic counseling in schools fosters character development

by embedding moral and ethical values into counseling services. Other studies found that counseling integrating spiritual components positively affects students' character, religious commitment, and emotional intelligence (Eka Santika, 2020).

Islamic Guidance and Counseling (IGC) in Education

Islamic Guidance and Counseling in schools or educational institutions uniquely integrates Islamic elements—such as the Qur'an, Hadith, *tawhid*, *akhlaq*, remembrance (*dhikr*), and *tawakkul*—into counseling processes for individuals, groups, or classroom services.

For instance, the study “*Islamic Guidance and Counseling in Shaping Students' Character and Academic Ethics*” demonstrated that at the higher education level, Islamic counseling directs students toward spiritual values that foster moral excellence and academic ethics. At the elementary level, integrative counseling that incorporates religious dimensions has also been proven to strengthen students' religious character. Thus, IGC can be seen as a strategic pillar in Islamic-based character education (Yunita, 2022).

The models and strategies of IGC include several key components: a) Providing Islamic value-based services, such as classical guidance incorporating Islamic value internalization (e.g., “*Internalization of Islamic Values in Classical Guidance to Develop Students' Character*”).

b) Collaboration between counselors, religious teachers, and the school environment, as shown in research highlighting the synergy between counseling teachers and Islamic education instructors.

c) Management of IGC services as a structured system encompassing planning, implementation, evaluation, and control grounded in Islamic frameworks (Nurdin, 2019).

Challenges in Implementation

Despite its potential, implementing Islamic Guidance and Counseling for character education faces several challenges: the lack of standardized Islamic-based modules, limited counseling time, insufficient counselor training in Islamic approaches, students' behavioral resistance, suboptimal environmental support from schools and families, and inconsistent integration of IGC within curricula and school culture.

For example, studies in high schools revealed that while IGC effectively strengthened students' religiosity and discipline, it was constrained by limited environmental support and student motivation. Similar findings at the elementary level showed that integrative counseling services remain underdeveloped in the last five years. Therefore, effective development of IGC requires attention to institutional factors, human resources, and school culture.

Toward a Rabbani Generation

The term *Rabbani Generation* in religious education literature refers to a generation that knows God, obeys Him, exhibits noble character, preaches through actions and creativity, and contributes positively to society. The study “*Rabbani Education for Strengthening Adolescent Character*” confirms that the family, school, and community have synergistic roles in realizing this generation (Hamzah, 2020).

Hence, Islamic Guidance and Counseling is highly relevant in forming the Rabbani Generation, as it integrates Islamic values into character-building processes—not merely general character development but character rooted in divine (*Rabbani*) orientation. Through well-managed Islamic counseling, strong character education can lead to the emergence of a generation that is knowledgeable, pious, ethical, and socially engaged—individuals who live and act upon Islamic values.

CONCLUSION

Islamic Guidance and Counseling (IGC) represents an educational approach grounded in the values of the Qur'an and Sunnah, aiming to nurture individuals who are faithful, moral, and of noble character. Through the integration of spiritual, moral, and psychological aspects, Islamic counseling services not only assist students in overcoming personal problems but also guide them toward self-awareness as responsible servants of Allah.

The application of Islamic principles such as *tawhid* (oneness of God), *ikhlas* (sincerity), *amanah* (trustworthiness), *sabr* (patience), and *ihsan* (excellence) enriches the counseling process with deeper meaning and spiritual purpose. These values strengthen the development of students' moral integrity and ethical conduct.

Accordingly, Islamic Guidance and Counseling plays a vital role in shaping the *Rabbani Generation*—individuals who are intellectually intelligent, emotionally mature, and spiritually strong, capable of fulfilling their role as *khalifah fil ardh* (stewards of the earth) by using Islamic values as their guiding principles in life.

Overall, the success of character education through Islamic Guidance and Counseling depends on the counselor's ability to internalize Islamic values within every stage of the counseling process. When effectively implemented, this approach fosters holistic individuals—those with *akhlaqul karimah* (noble character), spiritual awareness, and a sincere orientation toward attaining the pleasure of Allah Subhanahu wa Ta'ala.

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