Identifying the Attributes and Characteristics of the Ideal Counsellors in Holy Quran

***Mohamed Haniffa Mohamed Nairoos[1] & Muhammadhu Ibraheem Fathima Sheefa[2]**

[1]Senior Lecturer, Department of Islamic Studies, South Eastern University of Sri Lanka

[2]MA in Islamic Civilization, University of Peradeniya

***Correspondent Author**

DOI: https://doi.org/10.47772/IJRISS.2026.101100119

Received: 31 October 2026; Accepted: 05 November 2026; Published: 21 November 2026

ABSTRACT

Counseling plays a pivotal role in fostering individual and societal well-being, serving as a tool for emotional, mental, and spiritual growth. This paper explores the attributes and characteristics of the ideal counselor as outlined in the Quran, offering insights into the essential qualities of a counselor in an Islamic context. Islamic counseling integrates faith-based perspectives, emphasizing ethical guidelines rooted in the Quran, Hadith, and Islamic jurisprudence, and addresses both mental health and personal development through spirituality.

The objectives of the study are to identify Quranic verses that define counseling attributes, analyze the identified verses, and evaluate their significance for contemporary counselling practices within Islamic settings. Using a deductive content analysis approach, the study examines relevant Quranic passages and integrates insights from Islamic counseling literature.

The findings highlight key attributes of an ideal counselor in the Quran, including being knowledgeable (Alim), empathetic (Rahim), a good listener (Sami'), trustworthy (Ameen), patient (Sabir), and compassionate (Ra'uf). These qualities promote a holistic approach to counseling that blends emotional, spiritual, and ethical dimensions, ensuring that counselors provide culturally sensitive and faith-based support. The research underscores the transformative potential of incorporating Quranic principles into counseling practices, fostering trust, rapport, and resilience in clients while encouraging positive personal and spiritual growth.

Keywords: Islamic counseling, Quranic attributes, empathetic counseling, spiritual growth, culturally sensitive counseling.

INTRODUCTION

Counselling is an important professional process that supports individuals in understanding and managing their emotional, psychological and personal difficulties. It involves a professional relationship between the counsellor and the client, in which the counsellor provides appropriate guidance and support based on professional knowledge and skills. An effective counselling relationship requires trust, understanding, respect and proper communication. Counsellors also have ethical responsibilities to protect clients' rights, maintain confidentiality and respect their personal decisions. Therefore, counselling should not only focus on addressing clients' difficulties but also support their ability to make independent decisions and improve their overall well-being.

Islamic counselling is an approach that considers the Islamic worldview and spiritual values when providing psychological and emotional support to individuals. It draws on Islamic teachings, including the Quran and Sunnah, to understand human behaviour, personal difficulties and well-being. However, Muslim clients may have different beliefs, cultural backgrounds, personal experiences and levels of religious commitment. Therefore, Islamic principles should not be applied in the same way to every client. The counsellor should understand the client's individual needs and obtain the client's consent before including religious beliefs or

spiritual practices in the counselling process. In addition, counselling should be conducted according to professional ethical standards while respecting the client's values and personal choices.

Islamic counselling gives importance to moral values such as compassion, patience, honesty, justice and respect for others. These values can contribute to building a positive relationship between the counsellor and the client. Islamic teachings also encourage individuals to develop good character, maintain healthy relationships and improve their personal and family lives. From this perspective, counselling can consider not only an individual's emotional and psychological difficulties but also their social, spiritual and personal well-being. However, these ethical and spiritual principles should be understood within their proper religious and social context.

Another important aspect of Islamic counselling is the consideration of cultural and religious backgrounds. Counsellors should recognise that individuals may differ in their religious understanding, family environment, social experiences and personal expectations. Such differences should be respected during the counselling process. Maintaining confidentiality, obtaining informed consent, conducting appropriate assessments and making referrals when necessary are also important responsibilities in professional counselling. These responsibilities should be followed according to recognised professional ethical standards, regardless of the religious or cultural background of the client.

An Islamic counsellor should have an understanding of Islamic ethical and spiritual principles and should also recognise the importance of professional counselling knowledge and skills. These two areas are related, but they are not the same. Islamic knowledge may help a counsellor understand the religious and spiritual concerns of Muslim clients, while professional counselling education and training provide the skills required to assess clients' needs and offer appropriate support. Skills such as active listening, maintaining confidentiality, obtaining informed consent, setting professional boundaries and making appropriate referrals require relevant professional knowledge and training. Therefore, Islamic ethical understanding alone cannot replace professional counselling qualifications, competencies and ethical responsibilities.

Cultural sensitivity is an essential part of counselling practice, particularly when working with individuals from different religious and cultural backgrounds. Counsellors should respect the client's beliefs, traditions, personal values and individual differences without making assumptions about their needs based only on their religious identity. In Islamic counselling, religious and spiritual perspectives may be included when they are relevant to the client's concerns and when the client agrees to their inclusion. Respecting client autonomy and religious diversity helps to develop a professional counselling relationship based on trust, understanding and mutual respect.

Although previous studies have explored Islamic counselling approaches and the integration of religious principles into psychological practice, further conceptual clarification is needed regarding the relationship between the contextual meanings of Quranic teachings and contemporary professional counselling competencies. In particular, Quranic moral principles should be examined according to their original context before discussing their possible relevance to counselling relationships. It is also important to distinguish between the ethical values encouraged by the Quran and the professional skills required in modern counselling practice. Therefore, this study examines selected Quranic passages to identify moral and interpersonal principles that may contribute to the ethical foundation of counsellors. It also explores how these principles can be understood in relation to contemporary counselling practice without considering them as direct professional counselling techniques or qualifications.

Objectives

The main objectives of the research are as follows:

- To find Quranic verses those define counseling attributes and characteristics.
- To analyze and evaluate the identified passages to get insight into the characteristics of the ideal counselor.

- To investigate the significance of these characteristics for contemporary counseling methods in an Islamic setting.

LITERATURE REVIEW

Several studies have discussed the importance of Islamic values and religious principles in counselling and psychological support. These studies have examined different approaches to Islamic counselling, spiritual guidance and the application of religious values in addressing personal and behavioural difficulties. The following studies provide a background for understanding the relationship between Islamic teachings and counselling practice.

Islamic Spiritual Counselling Techniques

Eks (2019), in the study entitled *Islamic Spiritual Counseling Techniques*, discusses the use of Islamic spiritual principles in counselling. This study is relevant to the present research because it highlights the role of spirituality in supporting individuals who experience personal and emotional difficulties. It also provides a basis for understanding how Islamic teachings can be considered in counselling practice. However, the discussion of spiritual counselling techniques is different from identifying the ethical principles found in the Quran and examining their possible relevance to the counsellor's professional responsibilities.

Counselling Values and Objectives: A Comparison of Western and Islamic Perspectives

Jafari (1993), in *Counseling Values and Objectives: A Comparison of Western and Islamic Perspectives*, examines counselling values and objectives from Islamic and Western perspectives. This work is relevant because counselling practices are influenced by different philosophical, cultural and religious understandings of human behaviour and well-being. The comparison provides an opportunity to understand the role of Islamic values in counselling. However, further discussion is needed to explain how specific Quranic teachings, according to their original context, may contribute to the ethical relationship between counsellors and clients. This is one of the areas considered in the present study.

Development of Islamic Counselling Models

Edison (2020), in the study *Development of Islamic Counseling Models to Improve Student's Discipline*, focuses on the development of an Islamic counselling model to improve students' discipline. This research is related to the present study because it considers the application of Islamic principles within a counselling setting. It also shows the relevance of Islamic counselling approaches in addressing behavioural and personal development among students. However, a counselling model developed for improving student discipline does not necessarily explain the wider ethical principles that should guide counsellors in their professional relationships with clients. Therefore, the present study considers Quranic moral principles from a broader counselling perspective.

Islamic Counselling and Rational Emotive Counselling

Yuliyatun (2020), in the study *Islamic Counseling and the Implementation of Rational Emotive Counseling to Improve Self-Confidence*, discusses the integration of Islamic counselling with Rational Emotive Counselling to improve self-confidence. This study is important because it considers how Islamic values can be connected with an established psychological counselling approach. It provides a relevant perspective on the possible relationship between religious guidance and psychological support. However, the integration of Islamic counselling with Rational Emotive Counselling is different from examining the contextual meanings of Quranic passages. The present study focuses on identifying the moral and interpersonal principles expressed in selected Quranic verses and considering their possible relevance to counselling relationships.

Islamic Counselling for Reducing Impulsive Behaviour in Children with Autism

Astarini and Pasmawati (2023), in their study *Islamic Counseling as a Therapy to Reduce Impulsive Behavior in Autism Children*, examine the use of Islamic counselling in relation to impulsive behaviour among children with autism. This study is relevant because it considers the application of Islamic counselling in addressing

specific behavioural difficulties. It also highlights the importance of considering individual needs when providing psychological support. However, the study focuses on a particular group and behavioural concern. Therefore, its findings should not be directly generalised to all counselling situations. The present research takes a broader conceptual approach by examining Quranic ethical principles that may be relevant to counsellors working with individuals from different backgrounds.

Islamic Approach in Counselling

Mat Akhir and Hamjah (2013), in their study *Literature Review: Islamic Approach in Counseling*, discuss the Islamic approach to counselling and its relationship with Islamic teachings. This work is particularly relevant to the present study because it provides a foundation for understanding the importance of Islamic principles in counselling practice. It also helps to consider the role of Islamic values in understanding individuals and their personal difficulties. However, the relationship between the contextual meanings of individual Quranic passages and specific ethical responsibilities in contemporary counselling requires further examination. The present study attempts to contribute to this area by analysing selected Quranic passages and discussing their possible implications for the ethical conduct of counsellors.

Research Gap and Contribution of the Present Study

The reviewed studies show that Islamic values and religious principles have been considered in different areas of counselling and psychological support. Previous research has discussed Islamic spiritual counselling, counselling models, behavioural development and the integration of Islamic teachings with psychological approaches. These studies provide useful information about the role of Islamic principles in counselling practice. However, the relationship between the original meanings of Quranic passages, their ethical implications for counsellor–client relationships and the professional competencies required in contemporary counselling has not been sufficiently clarified in the literature reviewed. In particular, Quranic moral values should be distinguished from professional counselling skills such as assessment, active listening, confidentiality and informed consent. Therefore, the present study examines selected Quranic passages through deductive content analysis to identify ethical and interpersonal principles that may contribute to the ethical foundation of counsellors. It also considers how these principles can complement contemporary counselling practice without treating them as direct professional counselling qualifications or techniques.

METHODOLOGY

Research Design

This study adopts a qualitative conceptual research approach to examine the ethical principles in selected Quranic passages and their relevance to counselling practice. Deductive qualitative content analysis was used to organise and examine the selected passages according to the research objectives. This approach helps to identify relevant meanings from the Quranic text and discuss their possible relationship with the ethical responsibilities of counsellors. The study does not aim to present the Quran as a professional counselling manual. Instead, it focuses on understanding how Quranic moral teachings may contribute to the ethical foundation of counselling.

Data Sources and Verse Selection

The primary source of data for this study was the Holy Quran. Selected Quranic passages were considered based on their relevance to the ethical and interpersonal principles related to the research objectives. Particular attention was given to verses discussing knowledge, wisdom, mercy, patience, trustworthiness, justice, human dignity, moderation and guidance. The selection was based on the meanings and themes expressed in the verses rather than on the assumption that the Quran directly identifies specific professional qualities of a counsellor.

To understand the meanings of the selected passages, the Arabic text and recognised Quranic translations were considered along with relevant explanations from [insert the names of the Tafsir sources actually used]. Passages were included when their contextual meanings were relevant to the ethical and interpersonal themes examined

in this study. The original context of each passage was also considered before discussing its possible application to counselling practice.

Development of Analytical Categories

The analytical categories were developed based on the research objectives and the ethical and interpersonal themes identified in the selected Quranic passages. These categories were used to organise the findings and examine the possible relevance of Quranic teachings to counselling relationships. The main categories included knowledge and wisdom, attentive listening, mercy and gentleness, trustworthiness, patience, justice and non-derogatory conduct, human dignity, moderation, and encouragement and hope.

These categories are analytical themes developed for the purpose of this study. They should not be understood as direct Quranic titles or formal professional designations for counsellors. Rather, they represent the moral and interpersonal principles identified through the examination of selected Quranic passages. This distinction was maintained throughout the analysis to avoid presenting modern counselling concepts as direct Quranic terminology.

Data Analysis Procedure

The selected Quranic passages were examined according to their meanings and relevance to the research objectives. The analysis was carried out through the following steps. First, relevant Quranic passages were identified based on the ethical and interpersonal themes of the study. Second, the Arabic text and available translations were examined to understand the meanings of the selected verses. Third, relevant Tafsir explanations were considered to understand the original context and interpretation of each passage. Fourth, the selected passages were organised under the analytical categories developed for the study. Fifth, the contextual meanings of the Quranic passages were distinguished from their possible applications in counselling relationships. Finally, the identified principles were discussed in relation to contemporary professional counselling literature, particularly the ethical responsibilities and interpersonal skills expected of counsellors.

Interpretive Consistency and Trustworthiness

Care was taken to maintain the accuracy of Quranic references, Arabic terminology and the meanings of the selected passages. The translations and interpretations were considered in relation to the Quranic text and the relevant Tafsir sources used in the study. The original context of each passage was also taken into account before relating its meaning to counselling practice. In addition, the analytical categories were used consistently to organise and discuss the selected passages. The study recognises that the application of Quranic principles to contemporary counselling is a conceptual interpretation and should not be considered a direct statement of professional counselling standards. Therefore, the findings are presented with attention to the distinction between Quranic moral teachings and established professional counselling competencies.

RESULTS AND DISCUSSION

The analysis of the selected Quranic passages identified several moral and interpersonal principles that may be relevant to counselling practice. These principles are related to knowledge, wisdom, compassion, trustworthiness, patience, justice, human dignity, moderation and guidance. The Quran does not present these principles as a formal list of professional counselling qualifications. However, they provide an ethical foundation that can be considered when discussing the responsibilities and interpersonal conduct of counsellors. Based on the analysis, the findings are discussed under the following nine themes.

Knowledge and Wisdom

Knowledge and wisdom are important principles that can guide individuals in making appropriate decisions and dealing with different situations. The Quran gives importance to both knowledge and wisdom. Surah Al-Baqarah (2:269) refers to wisdom as a special blessing given by Allah. This verse highlights the value of wisdom in understanding matters and making appropriate judgements. Similarly, Surah Al-Mujadila (58:11) explains the

elevated position of those who believe and those who have been given knowledge. These verses show the importance of knowledge and wisdom in human life.

In counselling practice, knowledge and wisdom are important for understanding clients' difficulties and providing appropriate guidance. A counsellor should have sufficient knowledge to understand the client's situation and should use sound judgement when responding to different concerns. However, Quranic wisdom should not be directly equated with professional counselling competence. Professional knowledge and counselling skills require relevant education, training and practical experience. Therefore, Quranic teachings on knowledge and wisdom may provide an ethical foundation for counsellors, while professional qualifications remain necessary for effective counselling practice.

Attentive Listening and Responsiveness

Listening is an important part of communication and interpersonal relationships. Surah Al-A'raf (7:204) instructs believers to listen attentively when the Quran is recited. Although this verse specifically refers to listening to the Quran, it highlights the importance of giving attention when something meaningful is being communicated. It should not be considered a direct definition of active listening in professional counselling.

Another relevant example is found in Surah Al-Mujadila (58:1), which refers to a woman who presented her concern to the Prophet Muhammad (PBUH). The verse describes how Allah heard her discussion and complaint. This event highlights the importance of taking an individual's concerns seriously and recognising their need to express personal difficulties.

In counselling, attentive listening helps the counsellor understand the client's feelings, experiences and personal concerns. It also helps to build trust and develop a positive counselling relationship. A counsellor should give the client sufficient opportunity to express their thoughts without unnecessary interruption or criticism. However, active listening is a professional counselling skill that requires proper training and practice. Therefore, the Quranic passages discussed above may be considered in relation to the ethical importance of listening and responding to others, while active listening remains an established professional competency.

Mercy, Compassion and Gentleness

Mercy and compassion are important moral values that influence the way individuals treat others. The Quran gives particular importance to gentleness and compassionate behaviour. Surah Al-Imran (3:159) refers to the gentleness shown by the Prophet Muhammad (PBUH) towards others. The verse also mentions forgiveness and consultation. It highlights the importance of dealing with people in a gentle manner and avoiding harshness in interpersonal relationships.

Similarly, Surah At-Tawbah (9:128) describes the Prophet Muhammad (PBUH) as being deeply concerned about the difficulties faced by people and as being kind and merciful towards the believers. Surah Al-Anbiya (21:107) also presents the Prophet as a mercy to all the worlds. These passages emphasise the importance of mercy and compassion in human relationships.

In counselling practice, compassion helps counsellors understand the difficulties experienced by clients and respond to them with care and respect. Empathy is also an important professional concept because it involves understanding the client's feelings and experiences from their point of view. However, empathy and compassion should not be treated as exactly the same concept. Compassion is related to caring about another person's difficulties, while empathy involves understanding and recognising that person's emotional experience. Both may contribute to a supportive counselling relationship.

The terms Rahim and Ra'uf are used in the Quran in describing Allah's attributes of mercy and kindness. Therefore, they should not be presented as direct Quranic titles for counsellors. Instead, the concept of mercy and the moral importance of compassionate behaviour can be discussed as ethical principles that may guide counselling relationships.

Trustworthiness and Responsibility

Trustworthiness is an important quality in human relationships. Surah Al-Mu'minun (23:8) refers to those who preserve their trusts and fulfil their agreements. This verse highlights the importance of being responsible and protecting the trust placed in an individual. Similarly, Surah Al-Ma'idah (5:1) instructs believers to fulfil their agreements and obligations. These teachings show the importance of honesty, responsibility and fulfilling commitments.

Surah Al-Hashr (59:18) encourages believers to consider what they have prepared for the future. The following verse, 59:19, reminds people not to forget Allah and the consequences of neglecting Him. These verses should be understood separately according to their respective meanings rather than combining them as a single statement about professional trustworthiness.

In counselling, trust is important for developing a positive relationship between the counsellor and the client. Clients should feel that their concerns are treated responsibly and respectfully. Maintaining confidentiality is also an important professional responsibility. However, confidentiality is not directly stated in the above Quranic passages as a modern counselling procedure. It is a professional ethical responsibility that must be followed according to recognised counselling standards and applicable legal requirements. Therefore, Quranic teachings on trust and fulfilling responsibilities may support the moral importance of trustworthy conduct, while professional confidentiality requires specific ethical knowledge and training.

Patience and Steadfastness

Patience is an important moral principle that helps individuals face difficulties and challenges in life. The Quran repeatedly emphasizes the importance of patience. Surah Az-Zumar (39:10) refers to the reward of those who remain patient. Similarly, Surah Al-Baqarah (2:153) instructs believers to seek help through patience and prayer. These verses highlight the importance of patience and steadfastness when facing difficulties.

In counselling practice, patience is important because clients may need time to understand their difficulties and make personal changes. Each client has different experiences, needs and abilities. Therefore, a counsellor should avoid placing unnecessary pressure on clients to achieve immediate changes. Providing appropriate support and allowing clients to progress according to their individual situations are important aspects of counselling practice.

However, patience does not mean that a counsellor should remain passive or ignore serious concerns. Counsellors must also recognise situations that require professional intervention, referral or additional support. Thus, Quranic teachings on patience may provide moral guidance for counsellors, while appropriate professional responses should be based on counselling knowledge and ethical standards.

Justice and Non-derogatory Conduct

Justice and respectful treatment are important principles in maintaining healthy relationships. Surah Al-Hujurat (49:11) discourages people from mocking, insulting or humiliating others. It also warns against using offensive names and making others feel inferior. This verse highlights the importance of respecting people and avoiding behaviour that may harm their dignity.

Surah Al-Ma'idah (5:8) instructs believers to stand firmly for justice and not allow personal feelings towards others to lead them away from fairness. This teaching highlights the importance of treating others justly, even when there are differences or disagreements.

In counselling, these principles are relevant to the way counsellors communicate with and respond to clients. A counsellor should not insult, humiliate or discriminate against a client because of personal beliefs, behaviour, social background or individual differences. Maintaining fairness and avoiding negative personal judgements are important for developing a respectful counselling relationship.

However, a non-judgmental attitude does not mean accepting every behaviour without considering its consequences. Counsellors should be able to discuss harmful behaviours and their effects while continuing to

treat clients with dignity and respect. Therefore, justice and non-derogatory conduct may be considered important ethical principles in counselling practice.

Moderation and Balance

Moderation is an important principle in the Quran, which encourages individuals to avoid excessive behaviour and maintain balance in their lives. Surah Al-A'raf (7:31) instructs people to eat and drink without excess. This verse highlights the importance of avoiding unnecessary excess and maintaining moderation in daily life.

Surah Al-Baqarah (2:143) describes the Muslim community as a balanced or middle community. This verse provides a broader understanding of moderation and balance in the Islamic way of life. In addition, Surah Ar-Rahman (55:7–9) refers to the balance established by Allah and instructs people not to exceed the proper limits of the balance. These passages highlight the importance of maintaining balance and avoiding excess in human conduct.

In counselling practice, moderation may be considered in relation to maintaining a balanced approach when dealing with clients' difficulties. Counsellors should avoid making decisions based only on personal emotions or assumptions. They should consider the client's situation carefully and provide guidance according to the actual needs of the client. Nevertheless, professional judgement and appropriate interventions should be based on professional knowledge and ethical standards. Thus, Quranic teachings on moderation may provide a moral perspective for balanced and responsible counselling practice.

Human Dignity and Respect

Respect for human dignity is another important principle in the Quran. Surah Al-Isra (17:70) explains that Allah has honoured the children of Adam. This verse highlights the value and dignity of human beings. It provides an important basis for understanding the need to treat individuals with respect regardless of their personal or social differences.

Surah Al-Furqan (25:63) describes the servants of the Most Merciful as those who walk humbly on the earth and respond peacefully when addressed by ignorant people. This passage highlights humility and respectful behaviour in dealing with others. In addition, Surah Al-Hujurat (49:11) discourages mocking and insulting others, which further emphasises the importance of protecting human dignity.

In counselling, respect for human dignity requires counsellors to treat every client as an individual who deserves understanding and fair treatment. Personal beliefs, social position, family background and individual difficulties should not be reasons for humiliating or disrespecting a client. A respectful counselling relationship also requires recognition of the client's personal choices and individual differences.

Therefore, Quranic teachings on human dignity and respectful behaviour may provide an ethical foundation for counselling practice. However, these moral principles should be considered alongside professional responsibilities and the rights of clients.

Guidance, Hope and Encouragement

Guidance and hope are important in helping individuals face personal difficulties and work towards positive changes. Surah Al-Isra (17:9) describes the Quran as providing guidance towards what is most upright. This verse highlights the role of divine guidance in human life. Similarly, Surah Az-Zumar (39:53) encourages people not to lose hope in the mercy of Allah and reminds them of the possibility of forgiveness. These teachings provide an important perspective on hope, guidance and positive expectations.

In counselling practice, encouragement may help clients recognise their strengths and consider possible ways of addressing their difficulties. A counsellor should provide support without forcing the client to follow personal opinions or decisions. Instead, clients should be encouraged to understand their situations, consider available choices and take responsibility for their decisions.

Guidance in counselling should therefore be provided in a way that respects client autonomy. The counsellor's role is not to control the client's decisions but to support the client in understanding their concerns and considering appropriate options. Quranic teachings on hope and guidance may contribute to this ethical approach by encouraging positive thinking, personal responsibility and constructive change.

The term Mubashir refers to the idea of bringing good news in Quranic usage. However, it should not be used as a direct professional title for a counsellor. The present study therefore discusses guidance, hope and encouragement as moral themes that may contribute to supportive counselling relationships.

Integrative Conceptual Framework

The findings of this study suggest that Quranic moral principles may contribute to the ethical foundation of counselling through their influence on interpersonal relationships and professional conduct. Based on the nine themes discussed above, a conceptual framework can be developed to show the relationship between Quranic moral foundations, relational behaviour and professional counselling competencies.

At the first level, Quranic moral foundations include knowledge and wisdom, mercy, trustworthiness, patience, justice, human dignity, moderation and hope. These principles provide moral guidance for individuals in their relationships and responsibilities towards others.

At the second level, these moral foundations may be reflected in relational behaviour such as attentive listening, respectful communication, compassion, fairness, responsibility and encouragement. These behaviours can help to develop a positive and supportive relationship between the counsellor and the client.

At the third level, professional counselling competencies include assessment, active listening, informed consent, confidentiality, professional boundaries, risk management, appropriate referral and supervision. These competencies require professional education, training and adherence to recognised ethical standards.

It is important to recognise that Quranic moral principles and professional counselling competencies are related but different areas. Moral values may guide the ethical attitude of a counsellor, but they cannot replace the professional knowledge and skills required for counselling practice. Therefore, the proposed framework explains how Quranic ethical principles may complement contemporary counselling competencies within an Islamic ethical perspective.

CONCLUSION

This study examined selected Quranic principles that may contribute to the ethical and interpersonal qualities of an ideal counsellor. The findings identified several important themes, including knowledge and wisdom, attentive listening, mercy and compassion, trustworthiness, patience, justice, moderation, respect for human dignity, and the encouragement of hope. These themes highlight the importance of moral values in building a respectful and supportive relationship between the counsellor and the client.

The study suggests that these Quranic principles may provide useful ethical guidance for counselling relationships. Values such as compassion, patience, honesty, fairness and respect can help counsellors understand clients' difficulties and treat them with dignity. They may also support trust, effective communication and a caring relationship between the counsellor and the client. However, the application of these principles should consider the client's personal, cultural and religious background, without imposing religious beliefs or values on them.

It is also important to recognise that Quranic ethical principles and professional counselling competencies are not the same. The Quran provides moral and spiritual guidance, but professional counselling also requires specific knowledge, practical skills and ethical training. Competencies such as psychological assessment, active listening, informed consent, confidentiality, professional boundaries, risk management and referral require appropriate professional education and practice. Therefore, Quranic principles can support the ethical foundation of counselling, but they cannot replace professional qualifications, training or established counselling practices.

This study has some limitations. First, the Quranic passages were selected purposively according to their relevance to the ethical and interpersonal themes examined in this study. Therefore, the findings do not represent an analysis of all Quranic passages related to human behaviour and relationships. Second, the study had limited engagement with authoritative classical and contemporary Quranic tafsir. Third, the findings are based on a conceptual interpretation of selected Quranic passages, and other researchers may interpret some of these passages differently. Further research is needed to examine these principles in greater depth through consultation with qualified Quranic scholars and professional counselling practitioners. Empirical studies involving counsellors and clients may also help to understand how these ethical principles can be applied in actual counselling settings.

In conclusion, this study highlights the possible contribution of Quranic ethical principles to the moral and interpersonal foundation of counselling. It also emphasises the importance of maintaining a clear distinction between religious ethical guidance and professional counselling competencies. Further scholarly and practical research can help develop a better understanding of how these principles may contribute to culturally and religiously sensitive counselling practices.

REFERENCE

1. Abas M.T, Aliah B.P.H. (2018). The Implementation of Mental Health Concept by Imam AlGhazali in Islamic Counseling Guidance. Journal of Strategic and Global Studies
2. DillaAstarini, &HermiPasmawati. (2023). Islamic Counseling as a Therapy to Reduce Impulsive Behavior in Autism Children. An Nadwah 29(1):1
3. Edison. (2020). Development of Islamic Counseling Models to Improve Student's Discipline. Journal of Positive School Psychology
4. Eks, H. (2019). Islamic Spiritual Counseling Techniques.Spiritual Psychology And Counseling
5. Mat Akhir, N. S., &Hamjah, S. H. (2013). Literature Review: Islamic Approach in Counseling. Journal of religion and health
6. Mumtaz F. Jafari. (1993). Counseling Values and Objectives, A Comparison of Western and Islamic Perspectives.Vol. 10 No. 3 (1993): American Journal of Islamic Social Sciences
7. Shariff, A. F., & Khan, M. F. (2017). Title of the study. Journal Name, Volume(Issue), page range.
8. Yasmin NiloferFarooqi. (2014). Understanding Islamic Perspective of Mental Health and Psychotherapy. Journal of Psychology in Africa
9. Yuliyatun. (2020). Islamic Counseling and the Implementation of Rational Emotive Counseling to Improve Self-Confidence (Analysis of Integrative Counseling).June 2020KONSELING RELIGI Jurnal Bimbingan Konseling Islam 11(1):159