



Counselor's Code of Ethics in the Perspective of Islamic Education

Budi Johan¹, Fitria Nate², Nur Aulia Dwi Dewanti³, Tsalsa Amani Fatihah^{4*}, Yudhia Az-Zahra Syahman⁵, Zaizul Bin Ab Rahman⁶

^{1,2,3,4,5} Universitas Muhammadiyah Prof. Dr. Hamka, Jakarta, Indonesia

⁶ Universiti Kebangsaan Malaysia, Selangor, Malaysia

¹budi_johan@uhamka.ac.id, ²fitrianate89@gmail.com, ³dwidewantinuraulia@gmail.com,

⁴tsalsaamani@gmail.com, ⁵dhiaazzahra15@gmail.com, ⁶zaizul@ukm.edu.my

*Correspondence

Abstract

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In the modern era, the role of counselors as moral agents who transmit noble values is crucial, especially in Muslim-majority Indonesia, requiring counselors to have a deep understanding of Islam and moral integrity. This study aims to formulate and analyze the counselor's code of ethics in detail from the perspective of Islamic Education. A qualitative approach using library research was employed, with primary data from the Qur'an and Sunnah, and secondary data from interpretations, hadith, fiqh, and scientific journals. The results show that the counselor's code of ethics in Islam enriches professional standards with theological values such as human *fitrah*, *amānah* (trustworthiness), *adl* (justice), *ihsān* (goodness/excellence), *maslahah* (public interest), and *tawakal* (reliance on God) alongside *ikhtiar* (effort). Muslim counselors are also expected to emulate prophetic traits like *shiddiq* (truthfulness), *amanah* (trustworthiness), *fathōnah* (intelligence), and *tabligh* (conveying truth/social concern), serving as spiritual role models. The application of these principles includes maintaining confidentiality as a trust, respecting individual dignity without discrimination, and being morally and professionally responsible. The integration of these Islamic values has been proven to enhance the quality of counseling services and strengthen professionalism, helping clients find meaning in life and spiritual strength. This research provides deep insights into the counselor's code of ethics and guidance for education practitioners to improve their practices in accordance with more concrete ethical principles.

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INTRODUCTION

Counseling services have become an inseparable part of helping individuals navigate the diverse complexities of life, especially in this modern era (Chun et al., 2025). In the realm of education, the role of a counselor extends far beyond merely assisting students with academic and personal matters (Ding et al., 2024; Salmon, 2021; Savitz-Romer et al., 2021). Counselors can be said to be moral agents who carry and transmit noble values in every counseling practice (Syafi'i et al., 2025; Yurika & Nugroho, 2022). Amidst the continuously shifting social and psychological dynamics, a counselor is not only required to possess strong professional expertise but also solid moral integrity and ethics (Haryati, 2018; Rayani, 2025). For counselors, particularly in Indonesia where the majority are Muslim, this expectation is twofold, as counselors are expected to have a deep understanding of Islam and always uphold its teachings, which must be reflected in every attitude, behavior, and working principle (Salmon, 2021; Zamroni et al., 2022).

One of the main foundations that serves as a compass for counselor behavior in carrying out their duties is the code of ethics (Austin & Riveros, 2025). The code of ethics functions as a set of values, norms, and rules that guide counselors to carry out their professional responsibilities ethically, fairly, and responsibly (Syandana, 2025). The urgency of a counselor's code of ethics in education lies in two crucial dimensions. First, from the aspect of professionalism, the code of ethics provides boundaries and directions that ensure counseling services are conducted according to established standards (Khawaja & Bélisle-Pipon, 2023; Pilecki et al., 2021; Smith & Gillon, 2021). Second, from a spiritual perspective, the counselor's code of ethics represents noble Islamic values such as trustworthiness, honesty, compassion, patience, and concern for the well-being of the counselee. This blend of professionalism and spirituality provides both uniqueness and a particular challenge for Islamic counselling (Syah, 2021). Counselors are not only required to have professional competence but also strong moral and spiritual integrity, reflecting Islamic values (Casmini & Hasanah, 2024; Currier et al., 2023). Given that counselors directly face various student problems—ranging from academic issues to personal and social matters—the presence of a code of ethics is essential to ensure that counseling services are provided responsibly, professionally, and in line with religious norms. Integrating these values into the counselor's code of ethics will not only strengthen the ethical foundation but also provide counseling services that are more relevant to the spiritual and cultural needs of the Muslim community in Indonesia (Maharani et al., 2025).

Various previous studies have examined the counselor's code of ethics from diverse perspectives. For example, the research by Landon et al. (2023) discusses the updates and changes to the code of ethics for rehabilitation counseling professionals. Ahonle et al. (2023) focused on the 2023 revision of the Commission on Rehabilitation Counselor Certification (CRCC) code of ethics and its impact on counselors. Abdillah et al. (2021) explored the implementation of the counselor's code of ethics in dual relationships in schools. Then Zulfa and Suryadi (2021) addressed the code of ethics in multicultural counseling where counselors and counselees have different cultures or can

be said to be cross-cultural. Nurismawan et al. (2022) discussed the code of ethics for guidance and counseling and counselor ethics in improving the implementation of individual counseling services in schools. There have also been studies touching on the Islamic aspect of counseling. Fitriana's (2024) research, for instance, highlights counselee dilemmas in the context of professional counseling in Islam, especially concerning maintaining the confidentiality of personal information during the counseling process. Although rich in literature, there remains a specific and comprehensive gap in systematically integrating the counselor's code of ethics with the philosophical foundations and values of Islamic Education. Previous studies tend to discuss the counselor's code of ethics generally, separate from Islamic aspects in guidance, or only partially touch upon the relevance of Islamic values in counseling without formulating a complete and applicable code of ethics. This research aims to fill that gap by not only discussing the relevance of Islamic values in counseling in general but specifically formulating and analyzing the counselor's code of ethics in detail based on the perspective of Islamic Education.

METHOD

This research uses a qualitative approach with a library research design (Creswell & Creswell, 2020; Gupta & Gupta, 2024). This approach was chosen because the primary focus of the research is to understand, analyze, and interpret the concepts and principles of the counselor's code of ethics from an Islamic Education perspective, drawing from religious texts and relevant scientific literature. The research process begins with collecting articles through a search for relevant studies, followed by screening titles and abstracts to ensure their relevance. Afterward, a content analysis of each journal article is performed to categorize research findings and identify main themes. This research also includes comparing related journals to gain a comprehensive understanding (Tinmaz et al., 2022).

The main data collection technique used is documentation, where the researcher will collect data by searching, identifying, and analyzing various relevant documents. Primary data sources include the Al-Qur'an and As-Sunnah relevant to ethics and guidance, while secondary data sources include books of *tafsir* (exegesis), *hadith*, *fiqh* (Islamic jurisprudence), books on Islamic ethics, Islamic educational philosophy, counseling theories, as well as scientific journals and previous research discussing the counselor's code of ethics, Islamic counseling, and Islamic education. Once the data is collected, data analysis will be conducted through content analysis and comparative methods (Badzinski et al., 2021). Content analysis will be used to identify, categorize, and interpret the values, principles, and ethical norms contained in Islamic sources relevant to the counseling profession. Furthermore, comparative analysis will be performed to compare ethical findings from an Islamic perspective with generally accepted counselor codes of ethics, in order to find common ground, differences, and unique characteristics that can enrich the development of a professional and Islamically-grounded counselor's code of ethics. By using a strong methodology and authentic

sources, this research aims to provide a deep insight into the counselor's code of ethics and offer guidance for educational practitioners to enhance their practices in accordance with more concrete ethical code principles. In this increasingly complex era, understanding the importance of counselor ethics is highly relevant.

RESULTS AND DISCUSSION

In the modern educational landscape, the role of a counselor has evolved to be highly multidimensional. They are not only required to master professional competencies, which include knowledge of counseling theories, intervention techniques, and psychological assessment, but also to possess strong social competencies in interaction, mature personal competencies in self-management, and pedagogical competencies within the educational context. As emphasized by Nurrahmah (2023), the boundaries set by ABKIN (Asosiasi Bimbingan dan Konseling Indonesia) aim to ensure that counselors have adequate capacity in their field and adhere to established standards to maintain service quality. A professional code of ethics, as explained by Imani and Basoeky (2025), is a set of rules and principles that serve as moral guidelines and professional behavioral standards for organizational members. Every member of the Indonesian Guidance and Counseling profession is obligated to comply with, practice, and uphold this Counselor's Code of Ethics. According to ABKIN (2018), this code of ethics includes crucial points such as qualified counselor credentials, efficient client data management ensuring absolute confidentiality, clear clarification of relationship boundaries between counselor and counselee, professional referrals and collaboration for complex cases, adherence to institutional guidelines, transparent self-reporting, and high professional accountability. Nuzliah and Siswanto (2019) add that the professional code of ethics for Guidance and Counseling (based on PB ABKIN Decree No. 10 of 2006) also emphasizes a strong foundation for counselors in guidance and counseling, the ability to responsibly store client information, a history of successful services, good relationships with clients, regular communication with colleagues, and the ability to effectively transfer cases. Nevertheless, research findings also indicate that violations of the code of ethics still frequently occur, suggesting the need for increased awareness and a sense of responsibility among counsellors (Daniati et al., 2025). These violations, often caused by a lack of professionalism and self-awareness, can manifest in various forms, ranging from a lack of professional demeanor, misuse of client information, to non-compliance with established moral standards.

In the context of education, which is a process of holistic individual formation—not only in academic aspects but also in personal and moral development—Muslim counselors play a crucial role with an approach inherently based on Islamic principles. Education from an Islamic perspective is a planned and conscious lifelong endeavor, with the primary goal of helping individuals grow spiritually and intellectually, all in accordance with the values of Islamic teachings. This process comprehensively includes teaching, training, nurturing, and supervision, carried out wisely and responsibly. It aims to form a perfect personality, an individual who is harmonious at all levels: mental,

emotional, spiritual, moral, and physical. Within this framework, counselors in Islamic education have a very significant role in supporting this educational process (Akhyar, 2023; Faizah et al., 2025). They not only provide guidance in academic aspects but also actively help students overcome personal problems that can affect their learning process, with an approach explicitly based on Muslim Beliefs, as stated in the holy Quran and Sunnah. Therefore, effective qualified psychologists and experts need to have deep competence and insight into religious and psychological aspects to be able to provide guidance that is not only technically effective but also in accordance with Islamic principles. This emphasizes that counselors also act as spiritual mentors for students and instructors who guide them to optimally develop their potential (Loosemore, 2021; Okolie et al., 2020).

The fundamental principles of a counselor's code of ethics in Islam fundamentally strengthen the ethical and professional dimensions with deep roots in divine teachings. This begins with the Islamic view of human *fitrah*, where every individual is created in a pure state, equipped with an innate potential for goodness, and a tendency to know the truth. Recognition of this *fitrah* underlies the principle of respect for the dignity of every counselee, viewing them as noble beings created by Allah who possess self-worth and an inherent capacity to seek solutions, grow, and develop. A Muslim counselor should not demean or judge, but rather must always foster belief in the positive potential within the counselee (Ermaliani & Ramadan, 2021; Nasrudin et al., 2023).

The concept of *Amanah* (trust) places the counseling profession as a great trust that must be diligently guarded. This is not merely a professional obligation, but a religious command. This principle of *amanah* underlies the absolute confidentiality of client information—a sacred promise that must not be broken except in critical situations justified by sharia to prevent greater harm. In addition to confidentiality, *amanah* also demands the counselor's honesty and integrity in every word and action (Avasthi et al., 2022). Upholding *amanah* in Islam includes honest behavior in all aspects of life, patience in facing challenges, courage to defend the truth, maintaining one's own dignity and that of others, fulfilling promises made, and acting fairly in every judgment. Specifically, *amanah* also means being honest when asked for advice and conveying messages to the right person or as directed, not adding or subtracting information for personal gain.

Furthermore, the principles of Adl (justice) and Ihsan (goodness/excellence) serve as the moral foundation for counselors. Justice demands that counselors act fairly regardless of background, social status, ethnicity, or even past mistakes of the counselee. Every individual has the right to equal and objective treatment (Bastomi, 2020). More than just being fair, the spirit of *ihsan* encourages counselors to provide service that goes beyond minimal standards. This means showing deep empathy, sincere compassion, and full attention in every interaction, and ensuring justice not only in the counseling process but also in the results achieved. As Allah states in the Qur'an Surah An-Nahl verse 90.

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَايَ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ ﴿٩٠﴾
 Meaning: “Indeed, Allah commands justice, grace, as well as generosity to close

relatives. He forbids indecency, wickedness, and aggression. He instructs you so perhaps you will be mindful."

This verse directly reinforces the importance of *adl* (justice) and *ihsan* (goodness/excellence) as fundamental principles for Muslim conduct, including counselors. The concept of *Maslahah* (public interest/welfare) asserts that the primary goal of counseling in Islam is to achieve the greatest good and benefit for individuals and society. Every ethical action and decision by a counselor must consistently be directed towards achieving *maslahah* and preventing *harm*. This principle guides counselors in weighing various ethical dilemmas, always choosing the option that brings the greatest benefit to the counselee, in accordance with Islamic law. This is a pragmatic guide oriented towards positive and constructive results.

Finally, the principles of *Tawakal* (reliance on God) and *Ikhtiar* (human effort) teach a fundamental balance between human endeavor and dependence on God. Counselors understand that although human efforts (*ikhtiar*) in seeking knowledge, developing skills, and applying counseling interventions are very important, the ultimate outcome and success are truly in the hands of Allah (*tawakal*) (Burzana, 2022). This understanding fosters extraordinary patience, inner peace, and a non-judgmental attitude in counselors, as they realize that every individual has their own process and destiny. This principle also helps counselees develop a spiritual perspective in facing problems and accepting Allah's destiny, so they do not easily despair and always hold onto hope.

This demonstrates that counselors in education require ideal competencies and personalities aligned with Islamic teachings, such as patience in dealing with counselees, honesty (*amanah*) in every interaction, gentleness in speech and treatment, and deep knowledge of both psychology and religion. The counselor's personality plays a central and inseparable role in the quality of services provided. An ideal counselor must possess characteristics like patience, *rida* (sincerity) in providing services without expecting worldly gain, *amanah* in maintaining trust, friendliness in interacting, and broad knowledge in both counseling and religious sciences. These characteristics not only reflect general good qualities but also specifically help in building positive relationships, strong trust, and effective communication with counselees. This is crucial in the context of Islamic education to create an environment that supports students' holistic development, academically, personally, and spiritually. The importance of ethics in the counseling profession is also emphasized, with ethics serving as the foundation of values, norms, and moral obligations that counselors must uphold. Social ethics reflected in a counselor's actions play a vital role in building harmonious relationships among community members, encouraging cooperation, and mutual assistance. Therefore, communication ethics are also fundamental to ensuring a smooth, good, and effective counseling procedure for both clients and counselors, reflecting Islamic etiquette in social and professional interactions.

Based on these philosophical foundations and values, the counselor's code of ethics from an Islamic Education perspective emphasizes specific points rooted in Sharia:

First, the confidentiality of client issues is absolute. As exemplified by Prophet Muhammad (PBUH) who did not reveal the secret whispered to him by Anas bin Malik, even when Ummu Sulaim asked about it (Albaar, 2022).

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ صَبَّاحٍ حَدَّثَنَا مُعْتَمِرُ بْنُ سُلَيْمَانَ قَالَ سَمِعْتُ أَبِي قَالَ سَمِعْتُ أَنَسَ بْنَ مَالِكٍ أَسْرَ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سِرًّا فَمَا أَخْبَرْتُ بِهِ أَحَدًا بَعْدَهُ وَلَقَدْ سَأَلْتَنِي أُمُّ سُلَيْمٍ فَمَا أَخْبَرْتُهَا بِهِ

Meaning: “It was narrated from Anas bin Malik that the Prophet (SAW) once whispered a secret matter to me, then I would never tell it to anyone. And indeed Ummu Sulaim had asked about the secret, but I did not tell her.” (HR: Bukhari)

This is a direct manifestation of the trait of trustworthiness, which includes the ability to keep secrets and be honest when asked for advice. Second, respect for every different individual. Believers have a tendency to want to help others, both known and unknown, as a form of gratitude to Allah SWT for the blessings given to them, as Allah says in Q.S. Al-Qashash: 77.

وَابْتَغِ فِيمَا آتَاكَ اللَّهُ الدَّارَ الْآخِرَةَ وَلَا تَنْسَ نَصِيبَكَ مِنَ الدُّنْيَا وَأَحْسِنَ كَمَا أَحْسَنَ اللَّهُ إِلَيْكَ وَلَا تَبْغِ الْفُسَادَ فِي الْأَرْضِ إِنَّ اللَّهَ لَا يُحِبُّ الْمُفْسِدِينَ ﴿١٧٧﴾

Meaning: “Rather, seek the ‘reward’ of the Hereafter by means of what Allah has granted you, without forgetting your share of this world. And be good ‘to others’ as Allah has been good to you. Do not seek to spread corruption in the land, for Allah certainly does not like the corruptors.”

Counselors must uphold the principle of respect for every individual without discrimination, understanding that every human being has a noble dignity before God. Third, responsibility is a fundamental principle. As the Prophet’s hadith states that anyone who discusses destiny will be held accountable on the Day of Judgment.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ حَدَّثَنَا مَالِكُ بْنُ إِسْمَاعِيلَ حَدَّثَنَا يَحْيَى بْنُ عُثْمَانَ مَوْلَى أَبِي بَكْرٍ حَدَّثَنَا يَحْيَى بْنُ عَبْدِ اللَّهِ بْنِ أَبِي مُلَيْكَةَ عَنْ أَبِيهِ أَنَّهُ دَخَلَ عَلَى عَائِشَةَ فَذَكَرَ لَهَا شَيْئًا مِنَ الْقَدَرِ فَقَالَتْ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَنْ تَكَلَّمَ فِي شَيْءٍ مِنَ الْقَدَرِ سُئِلَ عَنْهُ يَوْمَ الْقِيَامَةِ وَمَنْ لَمْ يَتَكَلَّمْ فِيهِ لَمْ يُسْأَلْ عَنْهُ قَالَ أَبُو الْحَسَنِ الْقَطَّانُ حَدَّثَنَا حَازِمُ بْنُ يَحْيَى حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ شَيْبَانَ حَدَّثَنَا يَحْيَى بْنُ عُثْمَانَ فَذَكَرَ نَحْوَهُ

Meaning: “Abu Bakr ibn Abu Shaibah reported: Malik ibn Isma’il reported: Yahya ibn ‘Uthman, a former slave of Abu Bakr reported: Yahya ibn ‘Abdullah ibn Abu Mulaikah reported from his father that he met ‘Aa’ishah and mentioned something about destiny. So she said: I heard the Messenger of Allah (peace and blessings of Allah be upon him) say: “Whoever talks about destiny will be held accountable for it on the Day of Resurrection. And whoever does not talk about it will not be held accountable.” Abul Hasan Al Qaththan said: Hazim ibn Yahya narrated to us: Abdul Malik ibn Shaiban narrated to us: Yahya ibn Uthman narrated to us. Then he mentioned the above hadeeth.” (HR: Ibn Majah)

Counselors bear significant moral and professional responsibility for every service they provide. These three core principles—maintaining confidentiality, respecting individuals, and responsibility—are intricately linked and synergistically form a robust framework for Muslim counselors. When counselors maintain confidentiality, they implicitly demonstrate deep respect for clients, and in doing so, they actively fulfill their moral and professional duties.

Furthermore, the field of guidance and counseling greatly benefits from applying the prophetic qualities (*akhlak*, *qudwah*, and *uswatun hasanah*) of Prophet Muhammad (PBUH). A Muslim counselor must emulate the qualities of *Shiddiq* (integrity and high self-control) (Hikmah et al., 2025), *Amanah* (responsible, trustworthy, and hardworking), *Fathonah* (great curiosity, fondness for reading, and creative thinking) (Damayanti et al., 2022), and *Tabligh* (concern for nature, social welfare, good personality, and effective communicative abilities) (Musyrifin, 2020). Counselors with this ideal personality will be better able to build trust and effective communication with students, leading to a smooth and beneficial counseling experience.

Overall, the findings of this research convincingly show a close and mutually supportive relationship between education and counseling in the Islamic context, both collaborating to create well-rounded individuals. Counselors who possess strong professional and ethical attitudes, grounded in Islamic principles, are proven capable of providing efficient and holistic guidance, thereby helping students overcome various difficulties, both in the school environment and in general life. By integrating these ethical code principles into daily practice, a therapist has the transformative power to make a significant difference by elevating their work standards and creating a substantial positive impact on clients. The application of these ethical principles not only fosters a more encouraging and professional atmosphere for clients but also for counselors themselves. Therefore, counselors need to receive in-depth training and understanding of this code of ethics to ensure they can carry out their duties responsibly and competently. The development of counselor competence, both academically and professionally, is crucial for continuously improving the quality of training and guidance services. This includes a comprehensive understanding of counseling theories, superior interpersonal skills, and the ability to manage oneself and adapt to various complex situations faced by counselees. Ultimately, a competent counselor will be better able to provide appropriate and effective guidance for students' specific needs. Thus, the implementation of an ethics code based on Islamic teachings not only strengthens the quality of counseling practice professionally but also helps create more admirable character and ethics in society at large, which in turn will contribute to the creation of a generation with strong morals, outstanding academic achievements, and great potential to make a significant impact on the world around them.

CONCLUSION

The code of ethics for counselors in the perspective of Islamic Education not only includes professional standards as regulated by organizations such as ABKIN, but also enriches the ethical framework with theological and moral values from Islamic teachings.

In Islam, the counseling profession is not only required to have academic and professional competence, but also moral, social, and spiritual integrity. The main principles in Islamic counselor ethics are rooted in the concept of human *fitrah*, trustworthiness, justice (*adl*), goodness (*ihsan*), benefit (*maslahah*), as well as the attitude of *tawakkal* and *ikhtiar*. These values are applied in the practice of counseling ethics such as maintaining the confidentiality of client information as a trust, respecting the dignity of each individual without discrimination, and being morally and professionally responsible.

Muslim counselors are also expected to emulate prophetic traits, namely *shiddiq* (honesty and integrity), *amānah* (trustworthy), *fathōnah* (intelligent and wise), and *tabligh* (able to convey and social care). These values make the counselor not only a psychological guide, but also a spiritual role model for the counselee. The integration of these Islamic values in the counseling code of ethics has a great positive impact. In addition to improving the quality of counseling services and strengthening professionalism, this approach also helps counselees find the meaning of life and the strength of faith in facing various problems. Ultimately, this supports the formation of students who are not only intellectually intelligent, but also morally and spiritually strong, and able to make a positive contribution to society.

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