

Islamic Counseling Base on Prophetic Values Improve Social Skills: A Systematic Literature Review

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Abstrack

Prophetic values can be integrated into Islamic counseling practices to improve social skills. This study aims to examine the relationship between the application of Islamic counseling grounded in prophetic values and improvements in social skills. This study was conducted because there is still limited systematic synthesis regarding the integration of prophetic values in Islamic counseling in the context of social skills development. The principles of benefit, influence, and method were obtained through qualitative research using a systematic literature review (SLR) approach based on PRISMA, with literature searches in five databases (Scopus, Google Scholar, Sinta, Dimensions, and Garuda) from 2013 to 2021. From a rigorous selection process with criteria for including relevant journal articles and excluding non-qualified ones, 15 articles were obtained that were eligible for analysis. The results of the study show a close qualitative relationship between prophetic values and social skills, in which integrating these values affects moral awareness, empathy, effective communication, and the quality of social interactions. heoretically, these findings enrich the prophetic-based Islamic counseling paradigm. In practice, they support school counseling interventions, particularly for students with diverse abilities. uture research includes large-scale RCTs, the development of predictive measurement tools, and comparative studies with conventional counseling.

Keywords: human being, Islamic counseling, social skills, prophetic values, systematic literature review

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INTRODUCTION

Islamic counseling provides direct, continuous, and systematic assistance to each individual (Basyid, 2022; Pohan et al., 2024; Siregar et al., 2024). This assistance aims to optimally develop their potential or religious nature by internalizing the values contained in the Qur'an and Hadith into themselves so they can live in harmony and following the guidance of God (Hendawi et al., 2024; Karimullah & Islami, 2023; Mufi & Elhady, 2023; Nursikin & Nugroho, 2021). The internalization of the values contained in the Qur'an and Hadith has been achieved, and religious faith has developed optimally (Amiruddin, 2021; Mufi & Elhady, 2023; Ristianah, 2020; Sari et al., 2021). In that case, the individual can create a good relationship with God, humans, and the universe as a manifestation of his role as caliph on earth, which also serves to serve God (Amin, 2013). In this context, Islamic counseling is not only oriented towards solving psychological problems but also towards developing self-potential, including social skills which are essential competencies in human interaction.

Islamic counseling helps individuals empower their faith, reason, and will according to God's guidance (Anwar, 2019; Siregar, 2016). In dealing with problems, individuals are assisted in the word of God so that their lives are safe, peaceful and prosperous (Azka, 2020; Riung et al., 2024; Siswanto, 2024). Baggerly & Abugideiri explains that Islamic counseling also provides grief with play therapy and group counseling for togetherness in dealing with grief (Baggerly & Abugideiri, 2010). The book *Counseling Across Cultures* also discusses the theme of Islamic counseling in Arabic, which can help counsellors identify the client's background before counseling (Pedersen et al., 2015).

Given the important role of Islamic counseling, approaches that can enhance its effectiveness in developing social skills are needed. Prophetic values such as shiddiq (honesty), amanah (trustworthiness), tabligh (communicative), and fathanah (intelligence) offer a relevant integrative framework (Bakhtiar et al., 2021; Khana et al., 2025). Kuntowijoyo, formulated three prophetic pillars: humanization, liberation, and transcendence, which align with developing empathy, moral awareness, and effective communication (Kuntowijoyo, 2006, 2013). Unlike conventional approaches that separate spiritual values from social skills training, prophetic values-based counseling integrates both dimensions, making it particularly suitable for Muslim clients who seek interventions aligned with their religious worldview.

The research results relevant to group counseling in improving social skills are as follows, according to Hamid, citing Faizah, students experienced an 89% increase in social competence after being given basic service activities in group counseling guidance (Faizah, 2008; Hamid, 2016). Earley found that group counseling can impact social skills. Group counseling can foster a sense of togetherness and develop social skills in adulthood (Earley, 2018). Utay & Lampe stated that using games in group counseling can help improve social skills, especially for special-needs students (Utay & Lampe, 1995). Furthermore, Amerikaner & Summerlin state that counseling significantly influences students with intellectual limitations and positively impacts the development of their social skills.

In recent developments, the integration of Islamic values in counseling practices has received increasing attention. Islamic counseling research in Malaysia involved 18 informants examining the Islamic counseling approach. The results show that most practitioners have applied conventional counseling theory integrated with Islamic rituals, references, interventions, and ethics. Several counsellors have applied Islamic theories and modules formulated in Malaysia, such as iCBT, al-Ghazali counseling theory, Cognitive ad-Deen, KBJ, Prophetic Counseling and Asma Allah al-Husna Counseling Therapy



(Zakaria & Mat Akhir, 2017). However, although prophetic values have long been recognized as an ethical foundation in Islamic counseling, studies that systematically map their integration with social skills development are still very limited.

Islamic Counseling Guidance is essentially a science of guidance and counseling. That makes the Qur'an a reference for the development of nature but also a reference in solving problems faced by individuals and is not only oriented towards developing potential but helping individuals in developing other self-potentials, in this case, social skills. Zuraida explains that education held in schools has a significant role in efforts to foster students' morale based on Islamic values, including the values of faith, Islam, and ihsan (Zuraida, 2022). Kuntowijoyo states that prophetic values contain three basic principles: humanity, liberation, and transcendence (Kuntowijoyo, 2013). These noble qualities can be embodied in Islamic Counseling Guidance, whose service activities are very close to developing social skills. Rassool shows that counseling can help mental health and that Muslims need it in addition to their religious beliefs (Rassool, 2015). Research by Hamjah, Akhir, Ismail & Arib shows interesting things that applying worship in counseling can control behaviour, provide calm, self-control, and worship discipline (Hanin Hamjah et al., 2017).

Although several studies have explored the relationship between Islamic counseling and social skills (Pawijiya, 2025; Solikin, 2013; Yoja et al., 2025; Zahro et al., 2024), no systematic review has specifically examined the role of prophetic values as a key variable in improving dimensions of social skills such as empathy, communication, cooperation, and moral awareness. Existing studies tend to be partial and have not provided a comprehensive synthesis of how prophetic values can be integrated into counseling practice to achieve measurable outcomes. This gap underlies the need for a more in-depth and systematic study.

Therefore, this study aims to fill this gap by conducting a systematic literature review that critically examines the relationship between Islamic counseling based on prophetic values and the improvement of social skills. Specifically, this study is designed to answer the following question, how does the integration of prophetic values in Islamic counseling influence the development of social skills, including their definition, operationalization, benefits, methods, and impact on dimensions such as empathy, communication, cooperation, and conflict resolution? The findings of this review are expected to provide a roadmap for developing more contextual and evidence-based counseling interventions, while opening up future empirical research agendas.

METHOD

This paper examines the combination of psychology (counseling) and theological education. This study uses a qualitative approach with the Systematic Literature Review (SLR) method to synthesize literature on prophetic values-based Islamic counseling in improving social skills.

Literature Search Protocol

The search was conducted on five databases: Scopus (high-quality global index with citation metrics), Google Scholar (broad interdisciplinary access and grey literature), Sinta (accredited Indonesian national journals), Dimensions (multidisciplinary research data analytics), and Garuda (verified Indonesian journal portal). The search strategy used Boolean operators: (“Islamic counsel” OR “Islamic counseling” OR “Islamic psychotherap”) AND (“prophetic value” OR “prophetic values” OR “prophetic character*” OR “prophetic ethics”) AND (“social skill” OR “social skills” OR “interpersonal competence”). The search was conducted in November 2025, limiting publications to 2013-



2021, Indonesian/English languages, and Scopus/Sinta indexed journals for quality.

Inclusion and Exclusion Criteria

Inclusion: Empirical studies (qualitative, quantitative, mixed) relevant to prophetic-based Islamic counseling and social skills; 2013-2021; Indonesian/English language; indexed journals. Exclusion: Non-empirical (review/opinion); outside the year/language range; low quality (non-indexed). These criteria ensure a focus on quality evidence.

PRISMA Flow Diagram

This study adopted the PRISMA guidelines, which provide a checklist and flow diagram to improve the quality of systematic literature reviews (Moher et al., 2009; Raes et al., 2020). (Moher Article selection was based on predefined inclusion and exclusion criteria to identify themes that passed the screening stage (Zakaria et al., 2019).

The study selection process in this systematic literature review followed the PRISMA flow diagram, in the initial identification stage, n=370 records were generated from five databases: Scopus (n=50), Google Scholar (n=200), Sinta (n=80), Dimensions (n=25), and Garuda (n=15). A total of 150 duplicate records were excluded, leaving 220 records for screening.

In the screening stage, 220 records were screened based on title and abstract; 105 were excluded for not being relevant to Islamic counseling, prophetic values, or social skills, leaving 115 records to proceed. At the eligibility stage, 68 full-text articles were evaluated; 53 were excluded because they were non-empirical/review (n=32), out-of-scope (n=16), or in other languages/of low quality (n=7).

The inclusion stage resulted in 15 quality studies (published 2013–2021) that met the criteria and were synthesized qualitatively. The main exclusions included thematic incompatibility (screening) and non-qualitative design (eligibility).



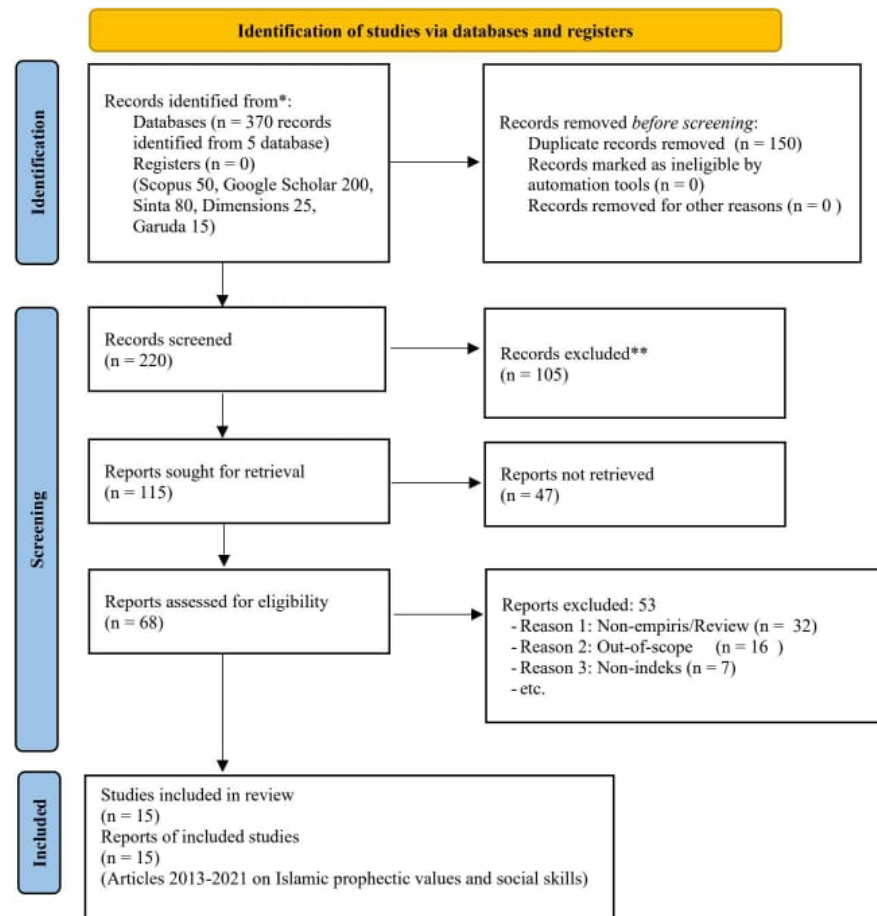


Figure 1. SLR using the PRISMA method Source: processed by the author (2026)

Data Extraction, data were extracted using a standardized form covering: (a) author, (b) year, (c) purpose, (d) methodological design, (e) analytical approach, (f) theoretical framework, (g) evaluation, (h) main findings. The process was conducted by two independent researchers for reliability (inter-rater kappa >0.8), with resolution of disagreements through discussion (Fadden & Williams, 2020).

Data Analysis, articles that enter the extraction stage are analyzed using content analysis techniques. This technique aims to determine the tendency of research at the descriptive level that explores specific themes (Calik et al., 2008). Content analysis was carried out operationally: (1) Open coding (identification of initial themes from findings); (2) Axial coding (relationships between categories, e.g., prophetic values with empathy/communication); (3) Selective coding (abstraction of core themes such as benefits/influence/methods); followed by categorization and management of contradictions via triangulation (Elo & Kyngäs, 2008).

Quality Assessment, the quality of 15 studies was assessed independently by four researchers using the Mixed Methods Appraisal Tool (MMAT) for mixed designs and the Critical Appraisal Skills Programme (CASP) for qualitative studies, emphasizing methodology, validity, and relevance. Summary results: 12 studies (80%) scored high (>80%), 3 scored moderate (60-80%); synthesis prioritized those with high scores.

RESULTS AND DISCUSSION

Results

The results of the review of 15 international journal manuscripts are divided into three parts, namely: 1) benefits, 2) influence, and 3) method. In terms of benefits, Islamic counseling provides benefits for spiritual consolation for bereaved families (Baykal, 2018). It helps prepare for marriage and family life (Choiriyah & Al-Kattani, 2020). It helps to heal through spiritual encounters with God (Parveen & Khan, 2019), it helps to heal through spiritual encounters with God (Ghobary Bonab et al., 2013), help overcome aggressive behaviour (Nor et al., 2019), practice social skills and reduce conflict (Ezabadi & Fallah, 2014; Solikin, 2013), beneficial for physical health (Isgandarova, 2019). Thus, Islamic counseling provides good benefits for the human soul both physically and spiritually.

In terms of the influence of Islamic counseling, it has been proven to increase student tolerance (Nur'Aqilah & Mujahidin, 2020), Research of prosocial behaviour of prospective counsellors (Kadafi et al., 2020.); increase social interaction (Subandi et al., 2020). In terms of Islamic counseling methods, it was found that the results of the review were normative, historical, linguistic, contextual, traditional, critical, and hermeneutic approaches (A. Siregar, 2020).

Al-Ghazali's counseling model was developed comprehensively and scientifically, highlighting modern therapeutic techniques that are appropriate with effective interventions to relieve the client's psychological challenges (Osman et al., 2021). In research in Malaysia, several Islamic counseling models were applied, such as iCBT, al-Ghazali counseling theory, Cognitive ad-Deen, KBJ, Prophet Counseling and Asma Allah al-Husna Counseling Therapy (Zakaria & Mat Akhir, 2017).

Table 1.
 Thematic Synthesis of 15 SLR Articles (2013-2021)

Author/Year	Research Objectives	Islamic Counseling Approach	Prophetic Values	Social Skills Indicators	General Findings
Baykal (2018)	Spiritual counseling for grieving parents	Spiritual counseling	Siddiq, Amanah	Empathy, Social support	Spiritual recovery increases empathy
Choiriyah & Al-Kattani (2020)	Family readiness for teenage life	Islamic guidance	Tabligh, Fathonah	Family communication	Prophetic values improve communication
Parveen & Khan (2019)	Integration of Islamic	Islamic values	Siddiq, Humanization	Moral awareness	Spiritual integration

	values in counseling	counseling			improves morals
Ezabadi & Fallah (2014)	Islamic social skills for adolescents	Islamic social skills training	Trustworthines, Tabligh	Conflict resolution	65% reduction in parent-child conflict
Nor et al. (2019)	Prevention of aggressive behavior	Ulwan approach	Fathonah	Emotional control	Prophetic values reduce aggression
Nur'Aqilah & Mujahidin (2020)	Student tolerance (G-Pro)	Prophetic Gestalt	Humanization, Liberation	Tolerance, Cooperation	Tolerance increased significantly (p<0.05)
Subandi et al. (2020)	Student social interaction	Group role-playing	Tabligh	Social interaction	Social interaction increased by 72%
Bakhtiar et al. (2021)	Students' moral awareness	Prophetic counseling model	Siddiq, Amanah	Moral awareness	Moral awareness increased threefold
Kadafi et al. (2020)	Prosocial prospective counselors	Islamic values BK	Transcendence	Prosocial	Islamic values increase prosociality
Osman et al. (2021)	Modern Al-Ghazali model	Integrated Al-Ghazali	Fathonah	Problem solving	Effective for psychological problems
Ghobary Bonab (2013)	Attachment to God	Islamic spirituality	Transcendence	Spiritual empathy	Strong attachment increases empathy
Isgandarova (2019)	Muraqaba mindfulness	Islamic psychotherapy	Fathonah, Siddiq	Emotion regulation	Islamic mindfulness is effective for stress
Zakaria & Mat Akhir (2017)	Malaysian counseling model	iCBT, Prophetic Counseling	All prophetic values	Communication, Cooperation	6 effective models of Islamic counseling
Siregar (2020)	Islamic philosophical counseling	Normative-hermeneutic	Pilar Kuntowijoyo	Moral awareness	Holistic counseling paradigm
Solikin (2013)	Life skills for Islamic boarding school students	Life skills counseling	Amanah, Fathonah	Social relationships	Boarding school students increase social interaction

Source: processed by the author (2026)



The figure below shows the research design choices used in the 15 articles reviewed:

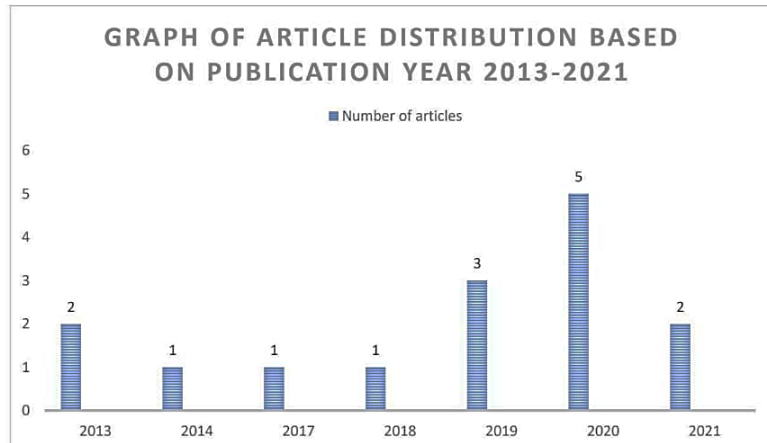


Figure 2. Article Distribution Based on Publication Year 2013-2022

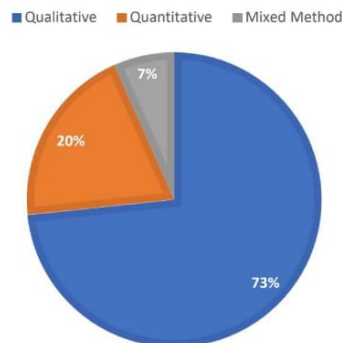


Figure 3. Article Distribution Based on Research Methodology

The dominance of qualitative approaches (73%) indicates that research in this field continues to focus heavily on in-depth exploration, interpretation, and concept development. This is in line with the SLR's objective of understanding 'how' prophetic values are integrated. However, it also reinforces the author's recommendation for more quantitative research in the future to empirically test this approach's effectiveness. The following diagram shows the distribution of articles based on the country of origin of the research.

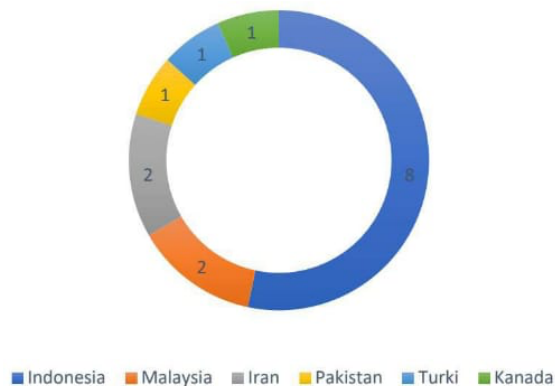


Figure 4. Distribution Diagram of Article Based on Country of



Origin of Research

Indonesia's dominance reflects the high relevance of Islamic counseling topics in Southeast Asia, which has the largest Muslim population. Malaysia, as a neighboring country, demonstrates strong regional collaboration. Iran's contribution adds a classic Middle Eastern perspective (Al-Ghazali, spiritual attachment), while Canada and Turkey expand the global reach to modern approaches to mindfulness and grief counseling. This pattern is consistent with the development of contemporary Islamic studies in Muslim-majority countries plus the Western diaspora.

Table 2.

Mapping Prophetic Values to Social Skills Indicators

Prophetic Values	Value Description	Social Skills Indicators	Study Correlations
Siddiq (Truthful)	Honesty and integrity	Empathy, moral awareness	Trust foundation
Amanah (Trustworthy)	Responsibility, transparency	Cooperation, conflict resolution	Social support
Tabligh (Communicative)	Effective truth conveyance	Social interaction, family communication	Family dialogue
Fathanah (Intelligent)	Wisdom, problem-solving	Emotion regulation, problem-solving	Stress management
Humanization	Human dignity, brotherhood	Tolerance, pro-social behavior	Student tolerance
Liberation	Freedom from oppression	Independence, conflict resolution	Reduce closed attitudes
Transcendence	God-consciousness	Spiritual empathy, sincere pro-social	Spiritual attachment

Source: processed by the author (2026)

This table integrates the 4 prophetic characteristics (Siddiq, Amanah, Tabligh, Fathanah) with Kuntowijoyo's 3 pillars (humanization, liberation, transcendence) against 5 key indicators of social skills. The mapping derives from 15 studies across 6 countries (Indonesia 60%), forming a holistic Islamic counseling framework for adolescent development.

Discussion

Islamic Counseling Based on Prophetic Values

Islamic counseling based on prophetic values is the integration of these values into its implementation. God has prepared and maintained a person's personality before he was appointed as a Prophet and Apostle. Apostles have many good qualities, including al-Shidiq (right), al-Amanah (professional), al-Tabligh (communication skills), and al-Fathanah (problem-solving). His ability to manage stress and anger is excellent. His honesty is essential, even to people not of the same religion. The noble qualities of the Prophet Muhammad SAW are excellent to instill in everyday life, especially for Muslims who make him their example. Among them are stated in the Qur'an Surah an-Nisa verse 80 as follows: Meaning, whoever obeys the messenger, indeed he has obeyed God. And whoever turns away (from obedience), We have not sent you to be their guardian.”

The verse contains an indication that obedience to the Messenger of God is a



measure of one's obedience to God. In another verse, it is stated that the presence of the Prophet Muhammad is to be a good role model for Muslims as in Surah al-Ahzab verse 21 it is said: Meaning, indeed, the Messenger of God has been a good role model for you (i.e.) for those who (the mercy of God) and the coming of the Day of Resurrection and he often mentions God."

The prophetic values integrated into Islamic counseling are: First, Siddiq (honest or trustworthy). Honesty, the fundamental values are integrity, sincerity, assurance, and emotional balance related to morals. As the Messenger of God said, which means, verily, honesty leads to goodness, and kindness will lead to heaven. A person who always tries to be honest will be recorded by God as honest and will stay away from lying deeds, because lying leads to evil. Furthermore, evil will lead to hell. A person who always lies will be recorded by God as a liar.

Second, the attitude of trustworthiness (professionalism) is the primary value of being trusted, and the values in moral awareness are trustworthiness, responsibility, transparency, and timeliness. Honesty and trustworthiness are interrelated values in character building. Individuals who uphold honesty tend to have a moral responsibility to protect others' rights, not to exceed the limits of ownership, and to act fairly in every social relationship.

Third, *Fathonah* (Solving problems) means having broad knowledge. Intelligence encompasses not only intellectual but also emotional and spiritual aspects, all of which share the same orientation toward enhancing students' moral awareness. This includes the ability to give meaning to every behavior and activity, thereby shaping well-rounded individuals with a monotheistic mindset and principles that are solely for the sake of God. Fourth, *Tabligh* (Communicative-Promotive). Prophet Muhammad, as the last messenger, was given the tabligh nature to convey what God has ordered to his people, without reducing or exceeding the orders he has received in the slightest.

Conceptually and normatively, Kuntowijoyo's version of the prophetic paradigm, through his formulation of the Prophetic Social Sciences (ISP), is included in the three values in verse 110 of Surah Al-Imran: Ruf, forbid what is evil, and believe in God. If the People of the Book had believed, it would have been better for them. Among them are believers, and most are ungodly (Kuntowijoyo, 2006).

Based on this verse, there are three pillars in the prophetic paradigm: amar ma'ruf (Humanistic), containing the notion of humanizing humans, *nahi munkar* (Liberation), containing the meaning of Liberation. And *tu'minuna billah* (transcendence) contains the dimension of faith in man. These three are called prophetic ethics:

1) Humanistic

Humanistic is defined as objective values limited by a certain culture, the value of freedom, independence, and happiness. Equality of rights is a human value built on the foundation of individualism and Toha democracy (Hani'ah, 2018). Axiologically, humanization is always seen as the character's main problem and an unavoidable concern. From this, there are prophetic indicators, including: a) maintain brotherhood despite different religions, beliefs, social statuses, and traditions, b) looking at someone, c) eliminating various forms of violence and d) throw away the nature of hatred towards others.

The discussion on humanism certainly does not escape the discussion on liberalization, democratization, and individualization. This is because these four things have the same vision: to elevate human existence as a perfect being in the world. So, humanization is a process of community empowerment through science. From this, it is



hoped that individual attitudes in society will be more open, independent, progressive, broad-minded, and that personal responsibility will be a form of individual independence.

2) Liberalization

Liberation can be interpreted as Liberation, all with social significance connotations (Hani'ah, 2018; Kuntowijoyo, 2006). liberation is the language of knowledge from Nahi Munkar, preventing all destructive crimes, training students to be creative, and having a high positive curiosity. Nahi Mungkar means Liberation from ignorance, poverty or oppression.

Freedom cannot be separated from restrictions, because without restrictions, one person's freedom has the potential to interfere with the rights of others. Controlling freedom is very important to maintain human values. Although humans have the ability to develop independently, experiences in diversity and education still need to be expanded so that freedom can be exercised responsibly (Hani'ah, 2018). Islam is a religion of Liberation.

Along with the vision of the Prophet Muhammad SAW, to free his people from ignorance to enlightenment, Islamic education is expected to process liberating humans. Liberalization is an attempt to free people from materialistic knowledge systems. And structural domination, such as class and sex (Kuntowijoyo, 2006).

3) Transcendence

Etymologically, transcendence in Latin is transcendent, which means to go up. In English, it is to transcend, which means to penetrate, go through, and go beyond. According to terminology, it means travelling above or beyond. What is meant is transcendence in theological terms, which means Divinity. The goal of transcendence is to add a transcendental dimension to culture and not to succumb to the currents of hedonism, materialism, and decadent culture. In this case, we must believe that something must be done, namely, cleaning ourselves by reminding ourselves of the transcendental dimension, which is a legitimate part of human nature (Hani'ah, 2018; Kuntowijoyo, 2006; Siregar, 2021.).

Mechanistic Analysis: Why Prophetic Values Improve Social Skills

The main findings of this study confirm that the integration of prophetic values (*siddiq, amanah, tabligh, fathanah*) in Islamic counseling works synergistically to build social skills through interrelated psychological mechanisms. The value of *siddiq* (honesty) builds a foundation of trust in social interactions, which is reinforced by the value of *amanah* (responsibility), creating commitment in cooperation and conflict resolution. Meanwhile, the value of *tabligh* (effective communication) trains individuals to convey messages wisely, and the value of *fathanah* (wisdom) develops the capacity for social problem solving and emotional regulation. As mapped in Table 1, these four values collectively contribute to increased empathy, cooperation, interpersonal communication, and conflict management. These findings are in line with Baykal's 2018, research on increasing empathy through spiritual counseling.

Integration with Kuntowijoyo's Three Pillars

These findings reinforce the relevance of Kuntowijoyo's three pillars of prophethood humanization, liberation, and transcendence in developing social skills through Islamic counseling (Kuntowijoyo, 2006, 2013). Humanization (*amar ma'ruf*) is operationalized through human values such as tolerance, empathy, and prosocial behavior. Nur'Aqilah & Mujahidin, 2020 showed that the Prophetic Gestalt (G-Pro)



approach significantly increased students' tolerance. Awareness of human dignity before God encourages positive social relationships across differences. Kadafi et al., 2020, also found that Islamic values increase the prosocial behavior of prospective counselors through sincerity in helping (Kadafi et al., 2020). Liberation (*nahi munkar*) means freeing individuals from psychological shackles such as low self-esteem, social fear, or closed attitudes. Ezabadi & Fallah, 2014, showed that Islamic counseling can reduce closed attitudes in adolescents, freeing them from internal barriers in social interactions (Ezabadi & Fallah, 2014). Transcendence (*tu'minuna billah*) adds a spiritual dimension. Ghobary Bonab et al. 2013 found that attachment to God increases spiritual empathy, because helping others is interpreted as worship and an expression of love for God (Ghobary Bonab et al., 2013).

Comparatively, Christian counseling integrates love, forgiveness, and service (Worthington Jr & Sandage, 2016), with love as unconditional acceptance. Meanwhile, Buddhist counseling emphasizes mindfulness and compassion (Germer et al., 2016). Isgandarova shows that *muraqaba* in Islam is similar to mindfulness, but with a theistic orientation towards awareness of God's presence (Isgandarova, 2019). What distinguishes Islamic counseling based on prophetic values is the systematic integration of the four prophetic characteristics (*siddiq, amanah, tabligh, fathanah*) with the three pillars of humanization, liberation, and transcendence. This integration creates a holistic framework that encompasses moral (honesty), social (communication), cognitive (problem-solving), and spiritual (awareness of God) aspects. This approach is rarely found in other faith-based counseling traditions, which tend to focus on only one or two dimensions.

Benefits, Influences and Methods of Islamic Counseling Based on Prophetic Values

Islamic counseling based on prophetic values can be useful for solving problems in the family, learning, behavior, and character. This counseling can also help the counselee recover, bringing the counselee closer to God. The integrated prophetic values in counseling can help the counselee draw closer to God, find peace of mind, fear God, and recognize God as the Creator (Siregar, 2020).

Islamic counseling is aimed not only at personal recovery but also at what the individual himself does. But also those caused by other people and unforeseen conditions. For example, such as mourning the loss of someone. Loss due to natural disasters, human crimes, illness, and accidents (Baykal, 2018). Explains that parents' recovery from losing a child is closely related to spirituality and religion. Islamic counseling can be useful for people experiencing loss and provides social support and deep empathy.

Research on Islamic counseling significantly influences other variables, including cognitive, affective, and human action variables. Both in family, school and human interaction and changes in the right direction (Kadafi et al., 2020; Nur'Aqilah & Mujahidin, 2020; Subandi et al., 2020). Research by Nur 'Aqilah and Mujahidin shows the G-Pro counseling can increase students' religious tolerance (Nur'Aqilah & Mujahidin, 2020). There is a significant effect of students' religious tolerance on the experimental and control groups.

Islamic counseling based on prophetic values can also adapt to the methods usually used in Islamic counseling (Parveen & Khan, 2019). explain that Islamic counseling, like other traditional counseling techniques, is based on confidentiality, kindness, non-maleficence, and respect. It helps treat people suffering from depression, stress and many other mental problems. The ultimate goal of Islamic counseling is to



connect the individual with God, resulting in mental recovery and healing. The methods that can be used for Islamic counseling based on prophetic values are: iCBT, al-Ghazali counseling theory, Cognitive ad-Deen, KBJ, Prophetic Counseling and Asma Allah al-Husna Counseling Therapy (N. Zakaria & Mat Akhir, 2017), and the approach of prophetic Gestalt study (G-Pro) (Nur'Aqilah & Mujahidin, 2020).

Islamic Counseling Based on Prophetic Values and Social Skills

Prophetic values and social skills have a synergistic relationship. The values of honesty, trustworthiness (responsible), communication, and problem-solving are prophetic values (Bakhtiar et al., 2021). At the same time, social skills include empathy, generosity, cooperation, and assisting others (Fatmawati, 2021). How can prophetic-based Islamic counseling improve social skills? Through a Systematic Literature Review, it was found that this counseling model influences social skills. Prophetic values can affect indicators of social skills. The values of honesty and trustworthiness can foster an attitude of empathy. Communicative values facilitate good cooperation and support helping others. Problem-solving can be demonstrated through acts of empathy, compassion/generosity, cooperation, collaboration, and mutual assistance, helping one another within other groups or communities. Thus, in other quantitative research, the relationship between the two can be measured.

Emphasis on prophetic values is optimized in counseling so that the outcomes can achieve social skills goals. The counseling process activities are adapted to sharing prophetic values with the counselee to understand, experience with his heart, and act in his life. Thus, the potential for social skills is manifested in their souls continuously and becomes a living culture and values of life. The end goal is getting closer to God and giving benefits, influence, and being able to duplicate social skills to others. The counselee is disciplined and disciplines other friends to improve their social skills. Being a person who can be honest, responsible, able to communicate what is accurate, and accountable for what is said. His actions can solve problems and help others.

In addition, the geographical contribution in this study, with Indonesia dominating (60%) and contributions from Iran, Turkey, Pakistan, and Canada, shows that prophetic value-based Islamic counseling is not only relevant in Muslim-majority countries but is also beginning to gain attention in Muslim diaspora communities. This is in line with the findings of Zakaria and Mat Akhir (2017) in Malaysia, as well as with those of Osmann et al. (2021), who discussed the challenges of counseling Muslim clients in various parts of the world.

Theoretically, it expands the Islamic counseling paradigm by integrating Kuntowijoyo's prophetic framework into counseling practice and mapping the relationship between prophetic values and indicators of social skills. In practice, it is recommended to develop prophetic, value-based intervention programs in schools, Islamic boarding schools, and professional counselor training programs.

The author honestly acknowledges several limitations of this study. First, the literature explicitly discussing the direct relationship between prophetic values and social skills remains limited, suggesting that research in this field is in its early stages and requires more causal studies. Second, the dominance of qualitative methodologies (73%) and the absence of randomized controlled trials (RCTs) limit the ability to generalize findings and strongly prove the effectiveness of interventions. Third, the limited geographical coverage (60% from Indonesia) makes cross-cultural generalization difficult. Although contributions from Iran, Malaysia, Turkey, Pakistan, and Canada



provide a broader perspective, more studies are needed from other regions with significant Muslim populations, such as the Middle East, North Africa, or South Asia, to test whether these findings are universal or specific to certain cultural contexts. Finally, the restriction to articles in Indonesian and English potentially overlooks important publications from the Muslim world in other languages, such as Arabic or Persian.

CONCLUSION

This study produced the first systematic synthesis integrating prophetic values (*siddiq, amanah, tabligh, fathanah*) with Kuntowijoyo's pillars (humanization, liberation, transcendence) to improve social skills through Islamic counseling, thereby filling the gap in the literature separating the spiritual and social dimensions. The findings map the explicit relationship between prophetic values and indicators of empathy, effective communication, and moral awareness, guided by the principles of benefit, influence, and method. This study contributes theoretically by anchoring the Islamic counseling paradigm within Kuntowijoyo's prophetic framework, thereby offering a novel conceptual lens for understanding the development of social skills. In practice, it is recommended to develop prophetic, value-based intervention programs in schools, Islamic boarding schools, and professional counselor training programs. The main limitation is that empirical validation is dominated by qualitative methods, with limited quantitative validation (20%) across 15 SLR studies (2013-2021). Future research requires large-scale RCTs, the development of prophetic value measurement tools, and comparative studies with conventional counseling approaches.

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