

Integration of the Values of Surah Yunus Verse 57 in Guidance and Counseling Practice

Fatheni Cova Kamil Khairy¹⁾, Hasan Zaini²⁾, Irman³⁾

^{1),2),3)} Universitas Islam Negeri Mahmud Yunus Batusangkar, Indonesia

e-mail Correspondent: covakhairy07@gmail.com¹⁾, Prof.Hasan.Zaini@gmail.com²⁾,
Irman@uinmybatusangkar.ac.id³⁾

Received: 27-04-2026

Revised: 01-04-2026

Accepted: 10-05-2026

Info Artikel

Abstract

Keywords:

Guidance and counseling,
surat Yunus verse 57

Kata kunci:

Bimbingan dan Konseling, surat
Yunus ayat 57

Guidance and counseling practices are comprehensively designed to optimize individual's ability to cope with challenges. The Islamic approach is a holistic approach one that integrates emotional and spiritual aspects. The objective of this study is to examine the concept of values in Surah Yunus verse 57 as the foundation of Islamic guidance and counseling and analyze the integration of these values in guidance and counseling practices. The method used in this study is a literature review. The results of the study indicate that the content of Surah Yunus verse 57 affirms that there are four functions of the Qur'an: teaching, healing (medicine), guidance, and mercy. These four aspects form the primary foundation of Islamic counseling practices, which encompasses the provision of advice, the healing of spiritual ailments, guidance toward truth, and a approach characterized by compassion.

Abstrak

Praktik bimbingan dan konseling dirancang secara menyeluruh untuk mengoptimalkan pemanfaatan individu dalam menghadapi tantangan. Pendekatan Islam menjadi suatu pendekatan holistik dengan mengintegrasikan aspek emosional dan spiritual. Adapun tujuan dari penelitian ini untuk mengkaji konsep nilai-nilai dalam Surat Yunus ayat 57 sebagai dasar bimbingan dan konseling Islam dan Menganalisis integrasi nilai-nilai tersebut dalam praktik bimbingan dan konseling. Metode yang digunakan dalam penelitian ini adalah kajian pustaka. Hasil penelitian menunjukkan bahwa Kandungan surat Yunus ayat 57 menegaskan bahwa terdapat empat fungsi Al-Qur'an yaitu pengajaran, penyembuh (obat), petunjuk, dan rahmat. Keempat aspek ini menjadi landasan utama dalam praktik konseling Islami, yang mencakup pemberian nasihat, penyembuhan penyakit hati, pengarahan menuju kebenaran, serta pendekatan penuh kasih sayang.

INTRODUCTION

Guidance and counseling is a professional support process aimed at helping individuals develop their potential, understand problems, and achieve independence in their lives. From an Islamic perspective, guidance and counseling do not focus solely on psychological aspects but also encompass spiritual dimensions, using the Qur'an and the Hadith as the primary foundation. Surah Yunus, verse 57, provides a strong conceptual basis for the practice of Islamic guidance and counseling. This verse explains the four main functions of the Qur'an, namely as *mau'izhah* (advice), *syifa'* (healer), *buda* (guidance), and *rahmah* (mercy). These four aspects can serve as a

framework for counseling processes, which is educational, curative, preventive, and spiritual in nature.

Research conducted by Warlan Sukandar, Arif Budiman, and Abdul Rasyid shows that the concepts in this verse can be developed into a holistic Qur'anic counseling model, which encompasses educational (counseling), psychological healing, cognitive strengthening, and spiritual development dimensions (Sukandar et al., 2024). Furthermore, this approach is relevant to efforts to maintain mental health as it integrates religious values with modern psychological approaches (Fauziah et al., 2025). Another relevant study conducted by Diah Nurul Fitriani and Irman demonstrates that applying counseling concepts based on Surah Yunus verse 57 helps individuals overcome problems and achieve peace and comfort in life. (Fitriani, 2023) Previous research has been limited in linking the functions of *mau'izhab*, *syifa'*, *huda*, and *Rahmah* with modern counseling techniques and processes.

In practice, various personal issues such as anxiety, stress, behavioral problems, and existential crises are still widespread, both in educational settings and in society at large. This situation indicates that guidance and counseling services are urgently needed to help individuals address these challenges. However, current guidance and counseling practices are often still dominated by conventional (Western) approaches and have not yet fully and systematically integrated Islamic spiritual values. In fact, an approach rooted in the Qur'an has proven to play a crucial role in helping individuals achieve inner peace and life balance.

Previous research has also shown that applying counseling concepts based on Quranic Surah Yunus, verse 57, can help individuals overcome problems and find peace and comfort in their lives (Fitriani, 2023). Although there have been studies on Islamic counseling and its relevance to mental health, several gaps remain, namely: the lack of a systematic operational model for implementing the concepts of *mau'izhab*, *syifa'*, *huda*, and *rahmah* in guidance and counseling services, and the limited number of studies that directly link Qur'anic concepts with modern counseling practices in the field. Therefore, this study differs from previous research because it focuses on a more systematic and practical analysis of the integration of the values of QS. Yunus verse 57 into Islamic guidance and counseling practices.

This study aims to examine the concept of values in Surah Yunus, verse 57, as a foundation for Islamic guidance and counseling, and to analyze the integration of these values into guidance and counseling practice. This study is expected to contribute theoretically by enriching the body of knowledge in Islamic guidance and counseling through the integration of Qur'anic values, particularly Surah Yunus verse 57. Practically, it aims to provide a Qur'anic-based counseling model or approach that counselors can apply to assist clients holistically (psychologically and

spiritually). Academically, it serves as a reference for future research related to the integration of Islamic values into the fields of psychology and counseling.

RESEARCH METHODOLOGY

This study employs a qualitative method using a literature review approach. A literature review is a method that involves collecting data from written sources such as books, journals, and other print media (Khairiah & Silvianetri, 2022). A literature review allows researchers to identify patterns, trends, and research gaps that can still be further explored (Irwansyah, 2024). This Study comprehensively examines the integration of the values contained in Surah Yunus verse 57 into guidance and counseling practices through the results of previous scientific research. The urgency of this review study is as follows: 1) to identify the research problem; 2) to assist in selecting procedures for resolving the research problem; 3) to understand the theoretical background of the research problem; 4) to identify the benefits of the research; 5) to avoid duplication of research; 6) to provide justification for the selection of the research problem (Yuningsih & Herdi, 2021).

RESULT AND DISCUSSION

Guidance, whose root word “*guide*” means to direct, lead, manage, and steer (Fitriani, 2023). According to Prayitno and Erman Amti, guidance is a continuous process of providing assistance by an expert to one or more individuals whether children, adolescents, or adults so that those being guided can develop their own abilities and become self-reliant, by utilizing individual strengths and available advice that can be developed based on prevailing norms (Prayitno & Amti, 2009). Meanwhile, the term “counseling” derives from the Latin word “*consilium*,” meaning to receive or understand. Smith states in Shertzer & Stone that counseling is a process of providing assistance by interpreting facts whether regarding the individual being guided or their environment related to the choices and plans they make (Mashudi, 2013).

From an Islamic perspective, Islamic guidance and counseling are also referred to as a process of accompaniment that restores humans to their fitrah (Fauziah et al., 2025). Fitrah is understood as the original state of humanity, created by Allah SWT to know, acknowledge, and worship Him, as well as to cultivate the values of goodness, truth, and moral nobility. When a person is faced with spiritual issues such as anxiety, despair, or a loss of meaning in life, counseling guidance seeks to help the individual rediscover their true identity as a servant of Allah. Thus, counseling focuses not only on resolving psychological problems but also on restoring the individual’s spiritual dimension.

The innate nature that guidance and counseling aim to cultivate is a heart characterized by faith, piety, inner peace, self-control, an awareness of life’s purpose, and a firm reliance on Allah SWT. Thus, the ultimate goal is to become a source of mercy for all creation (Rahmat Lil’alamin),

enabling individuals to possess a far-sighted perspective that leads to a life of serenity and the fulfillment of each person's aspirations. Islamic guidance and counseling aim to help individuals develop themselves optimally and in accordance with their development, overcome challenges, and adapt to the needs of their environment.

From the above discussion, it can be concluded that guidance and counseling is a process of providing assistance by professionals to an individual or group of individuals to help them become self-reliant through the services offered in counseling. Meanwhile, from an Islamic perspective, Islamic guidance and counseling is a strategy implemented to guide people in strengthening their faith and belief in Islamic teachings so as to maintain mental health and live in accordance with the provisions of the Qur'an and Sunnah.

Guidance and counseling practices are comprehensively designed to optimize the use of resources in addressing challenges. The challenges faced by each individual vary, such as mental health issues. Mental health encompasses a person's physical or psychological well-being (Fauziah et al., 2025).

Surah Yunus is classified as a Makkah surah that is, a surah revealed in the city of Mecca and consists of 109 verses. This surah discusses the fundamentals of Islamic creed and the unique qualities that lead to faith in divine revelation, specifically the Qur'an as the miracle of the Prophet (peace be upon him) and the final of all scriptures revealed by Allah (Khallaf, 1993). Helping individuals become people of Al-Maqamat and Al-Ahwal is the key to the counseling process. As stated in the Qur'an, Surah Yunus, verse 57.

يَا أَيُّهَا النَّاسُ قَدْ جَاءَتْكُمْ مَوْعِظَةٌ مِّن رَّبِّكُمْ وَشِفَاءٌ لِّمَا فِي الصُّدُورِ وَهُدًى وَرَحْمَةٌ
لِّلْمُؤْمِنِينَ

“O mankind! Indeed, a lesson (the Qur'an) has come to you from your Lord, a healing for the ailments within the hearts, and guidance and mercy for the believers.”

An explanation of the above verse based on Al-Maraghi's commentary (Al-Maraghi, n.d.) identifies four ways to reform the human soul. First, good counsel—that is, using words that soften the heart—encourages one to abandon a certain matter. This is consistent with Surah Al-Baqarah, verse 231, which reads:

وَادْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ وَمَا أَنْزَلَ عَلَيْكُمْ مِنَ الْكِتَابِ وَالْحِكْمَةِ يَعِظُكُمْ بِهِ

“Remember the blessings of Allah upon you, and what Allah has revealed to you namely the Book (the Qur'an) and wisdom (the Sunnah) to instruct you.”

Second, a cure for all diseases of the heart, such as shirk, hypocrisy, and other diseases of the heart; whoever is afflicted with them will feel restlessness (doubt in faith, disobedience,

hostility, hatred, and a fondness for oppression). Third, guidance on the right path and conviction to avoid misguidance. And fourth, mercy for those who believe. Mercy is the fruit of the Qur'an's guidance that is deeply rooted in their hearts.

In the (Al-Qarni, 2008) Allah has revealed the Qur'an as the greatest lesson to guide people toward righteousness and warn them against despicable deeds. The Qur'an contains the most beneficial lessons, advice, and guidance for those with pure hearts. It also contains a cure for all ailments of doubt, polytheism, hypocrisy, lust, and ambiguity. It contains perfect guidance for those who follow it and leads to the truth. The Qur'an is a mercy for those who take guidance from it.

Furthermore, M. Quraish Shihab notes in his Al-Misbah commentary that Surah Yunus, verse 57, contains the word *mau'izhah*, which refers to a warning concerning goodness that stirs the heart and instills a sense of awe. The warning in this verse comes directly from God, so His guidance is certainly perfect and free from error. This verse also affirms the Qur'an as a cure for what is in the chest. The word "chest" is interpreted as the heart, indicating that divine revelation serves to heal spiritual ailments such as envy, jealousy, arrogance, and the like. The heart () is regarded as an instrument for knowing; furthermore, it is capable of producing both tranquility and anxiety (Shihab, 2012).

Meanwhile, scholars also interpret this verse as having the power to heal physical ailments. As narrated by Ibn Mardawaih through the Prophet's companion, Ibn Mas'ud (may Allah be pleased with him), who came to the Prophet (peace be upon him) complaining of chest pain. The Messenger of Allah (peace be upon him) said, "You should recite the Qur'an." The ailment in question was not a physical one but a spiritual one caused by the soul (psychosomatic). It is not uncommon for someone to feel short of breath due to a spiritual imbalance. Al-Hasan Al-Bashri said, "Allah made the Qur'an a cure for the ailments of the heart and did not make it a cure for physical ailments."

Furthermore, mercy is the pain in the heart caused by witnessing another's helplessness, which compels the heart to help alleviate it; this is the mercy of creation. Meanwhile, Allah's mercy is understood as His assistance so that such helplessness is not repeated. The mercy Allah bestows upon the believers is the joy of living in the in various aspects such as true knowledge of God, noble character, acts of kindness, and a life of quality in this world and the hereafter. This verse also limits the mercy of the Qur'an to the believers because they are the most deserving of it. However, this does not mean that others do not receive even a glimmer of mercy resulting from the presence of the Qur'an.

The content of Surah Yunus, verse 57, affirms that the Qur'an has four functions: instruction, healing (medicine), guidance, and mercy (Aprilia et al., 2023). The human soul is intrinsically connected to the Qur'an. Surah Yunus, verse 57, implicitly alludes to the existence of Sufi counseling. There are three meanings: the interpretation of the existence of guidance, its connection to counseling, and the depiction of guidance and counseling as a single, integral whole (Rachman & Setiawan, 2017). Thus, it also encompasses the concept of models for the implementation of Islamic guidance and counseling.

The main components of guidance and counseling are: first, *mau'izhah* (advice/instruction), in which the counselor uses the Qur'an and hadith as the basis for advice to help the client understand the meaning of life, strengthen their faith, and provide the right direction. According to Hamka, the meaning of *mau'idzah* is that guidance and counseling focus on a form of service provided to the counselee so that they are able to consider their future (Amin, n.d.). Adler states that counseling always involves *re-education*, meaning bringing about change through a process of relearning to address ignorance, lack of skills, or misunderstanding.

Second, *syifa'* (healing of the heart) refers to counseling services focused on healing mental and psychological ailments, such as arrogance, envy, doubt, anxiety, and prolonged sadness. In counseling, individuals facing such issues are categorized as people with impure hearts. This is because the life challenges people face often lead to stress, frustration, and other negative emotions. Through counseling, individuals receive guidance on how to deal with various problems that arise. The counselor's role here is to serve as both a motivator and a guide for the individual regarding the application of religious teachings, with the hope that the individual can eventually guide themselves (Fitriani, 2023).

Third, *huda* (guidance), wherein the counselor guides the client to discover the truth and solutions to the problems they face through Allah's guidance. And fourth, *rahmat*, which involves conducting the counseling approach with compassion, empathy, and by fostering a sense of safety. The counseling and psychotherapy model based on Surah Yunus verse 57 is presented in the following table (Sukandar et al., 2024) :

Stage	Qur'anic Concept	Objective	Technique
Preventive Education	Admonition	Transforming negative thought patterns into positive ones	Reflective dialogue, recitation of verses, inspirational stories
Emotional Healing	Healing	Healing emotional wounds and anxiety	Quran recitation, remembrance of God, prayer, Islamic Cognitive therapy
Behavioral Guidance	Huda	Shaping behavior in accordance with Islamic values	Fostering religious practice, behavioral counseling
Giving Meaning to Life	Compassion	Cultivating a sense of gratitude and peace	Gratitude exercises, empathy, social activities

The integration of the values of Quranic Surah Yunus, verse 57, into Islamic guidance and counseling practices can be realized through the application of the functions of *mau'izhab* as the provision of advice that builds individual awareness; *syifa'* as a process of psychological and spiritual healing; *buda* as guidance in making life decisions in accordance with Sharia; and *rahmah* as the foundation of a therapeutic relationship filled with empathy and compassion. Thus, Islamic counseling is not only oriented toward resolving psychological problems but also toward fostering inner peace and an individual's closeness to Allah SWT.

CONCLUSION

Guidance and counseling is a process of providing assistance that is carried out systematically and continuously by professionals to help individuals develop their potential, overcome problems, and achieve independence in accordance with prevailing norms. Meanwhile, counseling places greater emphasis on the process of self-understanding and decision-making through the interpretation of personal and environmental conditions. From an Islamic perspective, guidance and counseling focus not only on psychological aspects but also on spiritual ones namely, guiding individuals back to their natural state (*fitrah*) by strengthening their faith and living in accordance with the teachings of the Qur'an and the Sunnah. The goal is to achieve a balanced, peaceful (*sakinah*), and meaningful life. Surah Yunus, verse 57, affirms that the Qur'an has four primary functions in the process of Islamic guidance and counseling: as a lesson (*mau'izhah*), a healing (*syifa'*), a guidance (*huda*), and a mercy (*rahmah*). These four aspects form the primary foundation of Islamic counseling practice, which encompasses the provision of advice, the healing of spiritual ailments, guidance toward truth, and a compassionate approach. Thus, Islamic guidance and counseling is a holistic approach that integrates mental, emotional, and spiritual aspects, using

the Qur'an as the primary source to help individuals face life's challenges, maintain mental health, and achieve happiness in this world and the hereafter

REFERENCES

Al-Qur'an Dan Terjemahannya.

Al-Maragi, A. M. (n.d.). *Terjemahan Tafsir Al-Maragi jilid 11* (Edisi Elit). PT Karya Toha Putra Semarang.

Al-Qarni, 'Aidh. (2008). *Tafsir Muyassar jilid 2*. Qisthi Press.

Amin, S. M. (n.d.). *Bimbingan dan Konseling Islam*. Amzah.

Aprilia, L., Saputra, H., & Harahap, E. K. (2023). Penerapan Layanan Bimbingan Konseling Islam Dalam Al-Quran Surat Yunus Ayat 57. *Al-Furqan : Jurnal Agama, Sosial, Dan Budaya*, 2(4), 112–122.

Fauziah, Zaini, H., & Irman. (2025). RELEVANSI KONSELING ISLAM DENGAN TERAPI KESEHATAN MENTAL PERSPEKTIF QUR'AN SURAT YUNUS AYAT 57. *Jurnal Mahasiswa BK An-Nur : Berbeda, Bermakna, Mulia*, 11(1), 56–63.

Fitriani, D. N. (2023). TEKNIK KONSELING BERDASARKAN PERSPEKTIF QS. YUNUS AYAT 57. *Realita : Jurnal Bimbingan Dan Konseling*, 8(2), 2066. <https://doi.org/10.33394/realita.v8i2.8315>

Irwansyah. (2024). *Tipologi Literature Review Dalam Metode Penelitian* (L. G. Ayopma (ed.); 1st ed.). Penerbit Mitra Cendekia Media.

Khairiah, V. L., & Silvianetri, S. (2022). Penerapan Kato Nan Ampek Dalam Proses Konseling Oleh Seorang Konselor Di Sumatera Barat. *Al-Isyraq: Jurnal Bimbingan, Penyuluhan, Dan Konseling Islam*.

Khallaf, A. W. (1993). *Ilmu Ushul Fiqh* (Terjemahan Nor Isandar Dkk (ed.)). Rajawali Pers.

Mashudi, F. (2013). *Psikologi Konseling* (D. Toanto (ed.); Cetakan ke). IRCiSoD.

Prayitno, & Amti, E. (2009). *Dasar-Dasar Bimbingan dan Konseling* (2nd ed.). PT Rineka Cipta.

Rachman, A., & Setiawan, M. A. (2017). Ayat Alqur ' an Dalam Layanan Konseling Sufistik. *KONSELING RELIGI: Jurnal Bimbingan Konseling Islam*, 8(1), 23–44.

Shihab, M. Q. (2012). *Tafsir Al-Misbah Volume 5*. Perpustakaan Nasional : Katalog Dalam Terbitan (KDT).

Sukandar, W., Budiman, A., & Rashid, A. (2024). *Qur ' anic Counseling and Psychotherapy : Psychopathological Insights from Surah Yunus Verse 57*. 3(2), 37–54.

Yuningsih, A. T., & Herdi. (2021). Studi Literatur Mengenai Perancangan Program Bimbingan dan Konseling Komprehensif Bidang Layanan Perencanaan Individual. *Jurnal Bimbingan Konseling*.