

## The Concept of Islamic Guidance and Counseling In Surah At-Tahrim Verse 6 on the Development of Adolescent Morals

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### ABSTRACT

This study aims to analyze the concept of Islamic guidance and counseling contained in Surah At-Tahrim verse 6 and its relevance to the moral development of adolescents. This study uses a library research method by collecting data from various literary sources such as the Qur'an, tafsir books, books, and scientific journals related to Islamic guidance and counseling and the moral development of adolescents. The data collection technique is carried out through documentation, while the data analysis uses content analysis techniques. The results of the study indicate that Surah At-Tahrim verse 6 contains the concept of Islamic guidance and counseling which includes the responsibility of education, direction and advice, supervision, and role models. These concepts have an important role in the moral development of adolescents because they can help shape the character of faith, piety, and noble character. In addition, the verse emphasizes that the family, especially parents, have the primary responsibility in guiding and protecting adolescents from various behaviors that deviate from Islamic teachings. Thus, the concept of Islamic guidance and counseling in Surah At-Tahrim verse 6 can be used as a basis for efforts to develop adolescent morals in the family and educational environment.

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## Introduction

Moral development in adolescents is an important process to help them develop attitudes and behaviors consistent with Islamic values. Adolescence, filled with changes and challenges, often makes them vulnerable to negative influences from their environment and digital media (Ali & Asrori, 2019). Therefore, consistent guidance from parents, teachers, and the community is needed to help adolescents distinguish between good and bad behavior. From an Islamic perspective, moral development can be achieved through role models, fostering habits of worship, providing advice, and instilling the values of the Quran and Hadith. With appropriate guidance, adolescents

are expected to grow into individuals who are faithful, pious, and possess noble character in their daily lives.

The Qur'an is a book considered sacred by Muslims, where it contains revelations from Allah conveyed through the angel Gabriel to the Prophet Muhammad SAW as the messenger of Allah. This book provides direction and guidelines for life for all Muslims in their efforts to achieve happiness in this world and in the hereafter. (Septina et al., 2023). According to Sarwat in Sabarrudin et al., (2022) Not all Muslims can understand the meaning of the Qur'an in depth; if there is a mistake in understanding, it can have fatal consequences in practice. Therefore, a scientific discipline is needed that is able to provide more accurate insight into the meaning contained in the Qur'an, including through the science of interpretation. The purpose of interpreting the Qur'an is to provide a detailed and precise explanation of the words of Allah contained in the Qur'an, including explanations related to the verses of the Qur'an related to guidance and counseling in Islam for the development of adolescent morals.

One of the verses of the Qur'an that explains the importance of moral development in the family is Surah At-Tahrim verse 6 which reads:

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا الْمَاءُ عَلَيْهِمْ عَلَافٌ شِدَادًا لَا يَعْصُونَ اللَّهَ مَا وُفِّيَهُمْ وَلَا يَفْعَلُونَ مَا يُؤْمَرُونَ

*O you who believe, take care yourself And your family from fire hell that material burn it is man And stone. Its guardian is rude angels And hard. They No disobedient to God against what He order to him And always do what was ordered (Agama, 2022).*

This verse demonstrates the responsibility of parents and family members to provide education, supervision, and moral guidance to prevent behavior that deviates from Islamic teachings. Therefore, this verse has strong relevance to the concept of Islamic guidance and counseling in shaping adolescent morals.

Guidance And Islamic counseling is Wrong One form implementation Islamic preaching which aims guide individuals to be able to undergo life in a way balanced between affairs world And hereafter (*fid dunya wall hereafter*). In practice, guidance And Islamic counseling is a process of providing assistance provided in a way planned, systematic, and sustainable based on the values of the Qur'an and hadith For help individual understand self, develop potential, as well as finish various problem life. Through this process, individuals expected capable increase quality faith, worship, and his morals so that can reach happiness living in the world And afterlife. Concept This in line with Contents of Surah At-Tahrim verse 6 which emphasizes importance coaching, direction, and supervision to self Alone as well as family to avoid from deviant behavior from Islamic teachings. By Because that, the values contained in paragraph the can made into runway in implementation guidance And Islamic counseling, in particular in effort coaching morals teenager (Ningsih, 2020).

Islamic guidance and counseling is a process of providing assistance to individuals that is carried out consciously, purposefully, systematically, and sustainably based on the teachings of the Qur'an and Hadith. The goal is to help individuals develop their potential, resolve life's problems, improve their faith, and develop morals in accordance with Islamic values. In the context of Surah At-Tahrim, verse 6, the concept of Islamic guidance and counseling is reflected in Allah SWT's

command to believers to protect themselves and their families from the fires of hell. This command contains guidance values in the form of direction, education, supervision, advice, and development aimed at developing individuals with faith and noble morals. These values are highly relevant for application in the moral development of adolescents as an effort to prevent deviant behavior and foster character in accordance with Islamic teachings (S et al., 2021).

Islamic guidance and counseling is a support system based on the Qur'an and the Sunnah of the Prophet Muhammad (peace be upon him) as a guide for the lives of Muslims. This approach emphasizes the development of an individual's spiritual, moral, and personality aspects through strengthening the values of monotheism, worship, and morals. In practice, Islamic guidance and counseling aims to help individuals understand their potential, overcome various life problems, and develop behaviors in accordance with Islamic teachings. This concept aligns with the content of Surah At-Tahrim, verse 6, which emphasizes the importance of protecting oneself and one's family from behavior that can lead to evil. Therefore, this verse contains guidance values in the form of education, direction, supervision, and moral development that are relevant for application in shaping adolescent character. (Nila Rahayu & Muallimin, 2025). Based on the description above, the aim of this study is to examine the concept of Islamic guidance and counseling in Surah At-Tahrim Verse 6 regarding the development of adolescent morals.

## Method

In this study, the researcher used a literature review. According to Sari and Asmendri in Abdurrahman (2024), library research is a research method that focuses on collecting information and data from various written references, such as books, scientific articles, research journals, research reports, theses, dissertations, and reliable online sources. This library research method is very valuable in the field of education, because it can help researchers understand the relationship of topics, develop research problems, analyze information, and produce valid conclusions. This research can be conducted independently by the researcher or in collaboration with other research teams. The information collection method applied in this study is the documentation method, which collects information from various types of literature into a single document to answer the research questions (Dimiyati, 2013). Collection of similar research results was done through *Google Scholar*. In this study, the data analysis technique used is the content analysis technique.

## Hasil dan Pembahasan

### 1. Concept of Responsibility for Education

Responsibility is an important value that plays a significant role in everyday life, both within the family, social, community, and educational environments. According to the Great Dictionary of the Indonesian Language compiled by WJS Poerwadarminta, responsibility is the state of a person who is obliged to bear all things so that if a problem occurs, he can be held accountable for his actions. Meanwhile, being responsible means the attitude of a person who consciously and courageously admits his actions and is ready to accept all consequences arising from those actions. Parents are family members consisting of a father and mother who are bound by a legal marriage and form a family. Thus, parental responsibility can be defined as the obligations that must be carried out by a father and mother towards their children. This

responsibility includes activities to educate, care for, guide, and prepare children to be able to live well in society.

In general, responsibility relates to a person's awareness and ability to carry out their obligations. The concept of responsibility relates not only to the obligation to perform an action, but also to the readiness to accept the consequences of that action. Therefore, responsibility reflects a person's maturity in thinking and acting. The family is the primary and primary environment in an individual's development. The formation of a child's character and personality begins within the family, particularly through the role of parents. One of the most important forms of parental responsibility is providing education to children. This responsibility is not only a religious requirement but also a psychological and social need that must be met for the child's development and the sustainability of society.

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَاظٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ

*O you who believe, protect yourselves and your families from the fire of hell whose fuel is people and stones; the guardians are Angels who are rough, tough, and do not disobey Allah in what He commands them and always do what they are commanded (Agama, 2022).*

The verse above instructs parents to care for their children through the educational process. Educational responsibility is carried out through the obligation to educate. In general, education means helping students develop their abilities and establish values. This assistance or guidance is carried out through interactions between educators and students in educational situations that exist within the home, school, and community. Educational responsibility has long been a concern of education experts. Education is essentially an effort to guide and direct a child's development so that all of their potential can develop optimally. Through education, children are expected to be able to achieve a safe, prosperous, and happy life as individuals and members of society. (Ali Nafhan, 2021).

According to Law Number 20 of 2003 concerning the National Education System, education is a conscious and planned effort to create a learning atmosphere and learning process that allows students to actively develop their potential. This potential includes spiritual and religious strength, self-control, personality, intelligence, noble character, and the skills needed for themselves, society, the nation, and the state. Education is a continuous process throughout the lives of students until they reach adulthood. Through this process, students are expected to become independent individuals with good morals and be able to play a positive role in community life to achieve shared prosperity.

## 2. Concept of direction and advice

Directing in management is a function that aims to motivate, guide, and motivate organizational members to be able to carry out tasks according to predetermined plans. George R. Terry explains that directing is a manager's effort to direct subordinates to work effectively and efficiently. Meanwhile, Koontz and

O'Donnell view directing as a process of leading, motivating, and communicating so that each member of the organization understands and carries out their duties well. Directing also functions as a link between planning and implementation because it helps align individual goals with organizational goals. Handoko emphasized that this function is closely related to the human aspect, especially in terms of communication, leadership, and work motivation.

From an Islamic perspective, direction is understood as the process of guiding people to carry out their duties and responsibilities in accordance with the values of obedience to Allah SWT and the mandate they have been entrusted with. Direction is not merely technical in nature, but also encompasses the development of morals, ethics, and spiritual awareness. Thus, direction in Islam is not only oriented toward achieving organizational goals but also toward character development based on moral and Islamic values. (Muklisin & Saihu, 2025). Advice in Islamic education is a more specific form of guidance focused on individual development. Linguistically, advice means providing guidance, warnings, and instructions to someone to return to the truth and improve their behavior. Advice also implies sincerity in helping others improve by explaining what is right and warning them against mistakes.

In Islamic education, advice is seen as a crucial method for shaping students' character, morals, and spirituality. Advice is not only conveyed verbally, but also through moral encouragement that fosters awareness of practicing good values in daily life. Advice can be delivered directly or indirectly, through verbal communication or through role models. Teachers not only explain what is right and wrong but also provide concrete examples of everyday behavior for students to emulate.

Advice is also closely related to role modeling in Islamic education, where educators serve as role models for discipline, responsibility, and social behavior. Thus, students not only understand good values theoretically but also see their direct application in real life. Overall, advice serves as a means of moral development and motivation, helping students grow into individuals with faith, noble character, and social responsibility (Stiaji & Basuki, 2024).

### 3. Supervision Concept

The term supervision comes from the root word "awas," which means to pay attention, observe, and guard something so that it continues to run as it should. In management terms, supervision is understood as the authority or ability to direct, regulate, and ensure that an activity occurs in accordance with predetermined goals. In Arabic, the concept of supervision is known as a term related to maintenance, guarding, protection, and control of an activity. The Quran describes that every human being is under the supervision of Allah SWT. This concept shows that supervision is not only related to controlling activities, but also includes aspects of care and responsibility towards oneself and others. Therefore, supervision is an important part of human life to ensure that all actions remain on the right track.

Terminologically, supervision is the process of monitoring the implementation of an activity to ensure that work is proceeding according to the established plan. Through supervision, any deviations or errors can be identified and immediately corrected. Supervision also serves as a tool to assess whether a project has been carried out in accordance with predetermined objectives, policies, and standards. In management practice, supervision is carried out to maintain a system in a controlled and balanced state. This activity provides information on the level of success of a

program and serves as a means of evaluating task implementation. Thus, supervision serves not only to identify errors but also to ensure that all activities achieve satisfactory results.

From an Islamic perspective, the purpose of supervision is to reveal errors, correct them, and strengthen and maintain what is already going well. Supervision is seen as an effort to ensure that every activity remains oriented toward the right goals and in accordance with Islamic sharia values. Therefore, supervision focuses not only on finding errors but also on coaching and improvement. In Islam, supervision is known as *ar-riqabah*, which is the process of examining, assessing, and controlling the implementation of a project to ensure it aligns with the established plan. Supervision is carried out continuously to identify any deficiencies, irregularities, or deviations in the implementation. If problems are found, corrective action is required to optimally achieve organizational goals.

Islam also emphasizes the importance of self-monitoring before monitoring others. Each individual is required to conduct self-evaluation and introspection to correct their shortcomings. This principle demonstrates that effective monitoring must begin with a personal awareness of continuous self-improvement. The concept of monitoring in the Quran is also evident in the command to protect oneself and one's family from actions that could lead to evil. A leader, whether in a family or an organization, has a responsibility to direct, guide, and supervise those under their responsibility. Furthermore, Islam also reminds us that one should not only enjoin goodness upon others but also practice it in daily life (Sugiharto, 2023).

#### **4. The concept of role model**

From an Islamic perspective, role modeling is a crucial and effective method in the process of character formation in students. Moral, spiritual, and social values are more easily understood when conveyed through concrete behavioral examples rather than through theoretical explanations alone. Students tend to imitate the attitudes, habits, and behaviors they observe in role models, especially teachers and parents. Therefore, role modeling plays a strategic role in instilling good values that can shape students' holistic personalities.

In Islamic education, an educator serves not only as a transmitter of knowledge but also as a role model who provides concrete examples in everyday life. Honesty, discipline, responsibility, patience, courtesy, and concern for others must be reflected in the educator's behavior. When students see a congruence between a teacher's words and actions, they are more likely to accept and internalize the values taught. Conversely, a mismatch between words and actions can diminish the effectiveness of the educational process and undermine students' trust in the values conveyed.

Furthermore, role models not only influence academic aspects but also play a significant role in the formation of morals and character. Through ongoing interactions, students learn how to behave, communicate, solve problems, and build good relationships with their surroundings. This process occurs naturally through observation, imitation, and habituation, so that the instilled values become part of their personalities. (Pratama et al., 2026).

#### **5. The Relevance of Surah At-Tahrim Verse 6 to the Moral Development of Adolescents**

From an Islamic educational perspective, parents' responsibility for their children's education is a significant trust and possesses a strong spiritual dimension. Parents are positioned as the first and foremost educators, as it is within the family environment that children begin to learn values, develop habits, and absorb role models that will shape their fundamental character. Thus, the family serves as the initial foundation for moral development, particularly during adolescence, when children are still highly susceptible to environmental influences.

This responsibility can be understood in several interrelated aspects.

1. The obligation to care for and raise children is a fundamental responsibility for ensuring the continuity of life. Meeting physical and emotional needs at this stage is a crucial foundation for developing adolescents' self-sufficiency, thus better preparing them for their social and psychological development.
2. Parents have an obligation to protect their children from various forms of threats, both physical and moral. This protection includes efforts to protect adolescents from negative environments, deviant social interactions, and various behaviors that conflict with Islamic values. In the context of developing adolescent morals, this aspect is crucial because adolescence is a phase of identity discovery that is easily influenced by external factors.
3. The responsibility of education, in the broadest sense, is to provide guidance and space for children to develop their potential, talents, and abilities. Parents serve not only as transmitters of knowledge but also as facilitators, guiding the intellectual and spiritual development of adolescents so they grow into individuals of faith, knowledge, and ability to understand the signs of God's greatness.
4. Parents are obligated to provide happiness for their children, both in this world and the hereafter. This happiness is not understood solely in material terms, but rather in achieving a balanced life, noble morals, and within the framework of Islamic values. Thus, adolescents are guided to develop the correct orientation in life, not merely pursuing momentary pleasure but also long-term salvation.

If this responsibility is neglected, adolescents are at risk of behavioral deviations and moral crises, which can lead to moral decay. Therefore, the family plays a strategic role as the primary educational institution in shaping adolescent character. Parental role models are the most effective method in this process, as concrete behavior is more influential than mere verbal advice. This is in line with the content of Surah At-Tahrim, verse 6, which emphasizes the command for believers to protect themselves and their families from the fires of hell. In the context of adolescent moral development, this verse demonstrates that the responsibility for education within the family is not only a social obligation but also a form of worship with a spiritual dimension. Parents are required to actively guide, direct, and instill the values of faith and morality so that adolescents grow into pious individuals and avoid deviant behavior (Muflihah & Barni, 2025).

Based on this description, it can be concluded that parents play a crucial role in fostering adolescent morality through nurturing, protecting, educating, and providing a positive example. This responsibility is a mandate that must be carried out to shape adolescents who are faithful, have noble morals, and avoid deviant behavior. This is in line with the content of Surah At-Tahrim, verse 6, which emphasizes the obligation to protect oneself and one's family through religious guidance and the instilling of Islamic moral values from an early age.

## Conclusion

Based on the results of a study of Surah At-Tahrim verse 6, it can be concluded that the verse contains the concept of Islamic guidance and counseling, emphasizing the responsibility for education within the family as an effort to protect oneself and family members from deviant behavior. The concepts contained in the verse include educational responsibility, direction and advice, supervision, and role modeling. These four concepts constitute forms of guidance aimed at developing individuals who are faithful, pious, and have noble morals in accordance with Islamic teachings.

In the context of developing adolescent morals, Surah At-Tahrim verse 6 holds strong relevance because it emphasizes the importance of parents' role as the first and foremost educators in the family. Through education, advice, supervision, and good role models, adolescents can avoid various negative behaviors and develop character traits consistent with Islamic values. Therefore, the concept of Islamic guidance and counseling contained in Surah At-Tahrim verse 6 can serve as a foundation for efforts to develop adolescent morals to create a generation of faith, piety, and noble character.

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