Need analysis of islamic Prophetic guidance and counseling for developing students' noble character

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Abstract: This study examines the need for an Islamic prophetic counseling development model. To achieve this goal, we used a mixed-method. The research subjects involved 244 students and four academic supervisors, and the research instruments were a noble character questionnaire and interview guidelines. Qualitative data were analyzed using the Miles and Huberman models, namely through data reduction, presentation, conclusion, and verification steps. While quantitative data were analyzed using descriptive analysis. The results of the study show: (1) there was no program designed in a systematic, comprehensive manner that touches the basic needs of students' moral development; (2) the ratios, content, and strategies in the ongoing guidance program had not met the standards and principles of guidance for all so that the process and objectives were not optimal; (3) there was a tendency for the behavior of some students to lead to moral decline; (4) understanding and practice of Islamic law as two determinant factors that affect the character of new students reached 27% and 16%; (5) the results of the student morality questionnaire showed that most (70.8%) were in the human category and (6) most of the students (97%) wanted a prophetic counseling model to develop noble character.
Keywords: Islamic prophetic counseling; noble character; student

Introduction

Humans, from the perspective of the Qur'an, are created in the best and most noble form (Qs. At Tiin [95]: 4-6). The concept of the Al-Qur'an is also believed by the school of multicultural psychology, which views that humans are noble beings, desire to be better continuously, and explore the meaningfulness of life by getting closer to transcendental values (Khalil, 2016). Human potential is contained in the Al-Qur'an and accepts the beliefs of a multicultural psychology school that is in line with the whole objectives of the national education (Subaidi, 2020). It is expected that national education requires Indonesian people to become faith, god-fearing, noble, healthy, knowledgeable, capable, creative, independent, democratic, and responsible (Sisdiknas, 2013). Various legal foundations that have been outlined through government policies reinforce the significance of the noble character in sustaining the realization of the ideals of becoming a cultured and civilized nation.

In the perspective of Miskawaih, character perfection can be achieved when a person cleans himself of despicable qualities and does good and noble qualities (Hrp et al., 2019). Ibn Miskawaih rejected several Greek philosophers' thoughts who argued that they could not change characters since they come from personality and nature. For Miskawaih, the character can always change with habits, practices, and suitable lessons (Sarbini et al., 2021). Miskawaih's view is supported by the facts of Islamic history in the past fourteen centuries. Rasulullah Muhammad SAW has succeeded in educating the Mecca community, who was in a period of ignorance, to become a civilized and humane society through the noble character that he performed.

Currently, the Indonesian nation is suspected of experiencing severe human resource problems, especially related to the nation's character and culture (Javidan et al., 2016). The great ideals of building a society of good character through the educational process seem to be distorted by the reality of the lives of young people who exhibit oppositional behavior towards the values, norms, and characters of the nation (Kristiawan, 2016). For instance, ethics in sexual

behavior among young people reflects the weaknesses of our society today. Free sex life among numerous students is no longer a taboo but has been considered a normal and natural issue (Esterlita, 2005; Santosa et al., 2019). Moreover, the rise of the news, such as corruption, violence, sexual crimes, vandalism, mass fights, brawls among students, consumptive economic life, and unproductive political life, indicates that this nation is experiencing a character crisis (Zarman, 2014; Supardi, 2015). This character crisis is followed by a wasteful, materialistic, and hedonistic lifestyle (Iriyanto, 2018; Agustinova, 2019; Alam, 2018), resulting in the disappearance of a sense of humanity, and justice, togetherness, solidarity social in individuals.

This condition indicates the disparity and inconsistency between the ideals expected with the behavioral phenomenon of several of the younger generation that leads to the decline of characters. If these conditions are ignored, then the hope of producing a generation of noble characters is difficult to realize. For this reason, efforts are needed to secure and prepare the young generation for national education. One effort that is considered significantly strategic to overcome the problems of the nation's characters without intending to deny the role of other fields is through education (Othman & Suhid, 2010); binti Zakariya & Hamid, 2012; (Zarman, 2014; Kamaruddin, 2012).The nature of education, according to (Kartadinata, 2011), is the process of bringing people from what they are (what it is) to how they should be (what should be). Kartadinata's idea must be interpreted and pondered so that it can be revealed about human nature from an educational perspective, especially in the setting of guidance and counseling services as a pedagogical effort (Eva & Dlamini, 2021).

Guidance and counseling, in the view of (Dahlan, 2005), and (Kartadinata, 2011), is a humanitarian service that requires philosophy to reveal the nature of humans and their lives. Besides philosophy, education, including guidance and counseling, implements numerous psychological study materials to outline its action policies (Dahlan, 2005). Unfortunately, psychology as a science does not focus on das sollen while science education is a normative science (Dahlan, 2005); and guidance is a normative effort (Kartadinata, 2011). This psychological view has implications for the limitations of guidance and counseling services that can only touch the variety of human behavior (Yuriadi, 2016). It happens since psychology only explains the aspects of human diversity, not human integrity (Kartadinata, 2011).

The psychodynamic school considers human beings pessimistic, deterministic, mechanistic, and reductionistic creatures (Zagaria et al., 2021). Humans are seen as beings who are unable to achieve moral freedom. Even ethical-religious human behavior is perceived as the sublimation of unconscious impulses (Dahlan, 2005) Meanwhile, the psychology of behaviorism viewed that human behavior is fully determined and formed from the outside (Zagaria et al., 2021). Behaviorists often analogized the behavior of animal life. Therefore, the experiments conducted on rats, dogs, and apes are directly applied in treating humans ((Dahlan, 2005; Sanyata, 2012)

Conversely, the psychology of humanism that represents the third school is excessively optimistic and even tends to deify humans (Dahlan, 2005). Humanists believed that humans could help themselves, so there was no clear guidance and direction from educators or counselors. The three groups of psychology further highlighted the clinical approach. Although clinical psychology is oriented toward solving problems, clinical psychology can only see human diversity, not the human whole whole (Hansen et al., 2014). Thus, the clinical psychology approach has great potential to not pertain to human problems entirely.

Various pedagogical efforts aim at fostering human development as a whole should place humans integrally with nature and God. Hence, it will trigger a spiritual-theistic paradigm that is the foundation of educational praxis. The spiritual-theistic paradigm believes in humans as free to determine their behavior based on their thoughts, feelings, and willingness. Still, at

the same time, humans are also responsible for the natural environment, other human beings, and their God (Garaudy, 1982).

According to Rosyadi, serious efforts are needed to restore human nature as a noble creature (Rozi, 2018). One effort that can seek to restore the nobility and humanity of humans is through the inculcation of Islamic values that cannot separate from its organic foundation, i.e., Al-Qur'an and As-Sunna. Humanitarian-oriented education must place humans as subjects of education based on God's values (Lannai et al., 2014). The starting point of the educational process should start from a theological-philosophical understanding of human nature as servants and leaders on earth. Apart from the context of understanding, education will construct a way of life that is no longer constructive for upholding human values (B. P. Tan et al., 2018). Then, it urges the phenomenon of intelligent people but improper and intelligent people but not good (Manurung, 2012; Aur, 2014). The jockey case that almost happens in every state university entrance exam must be done by an intelligent person (Kartadinata, 2011). It is one proof that the dominance of the ratio that controls lust will have implications for selfish behavior to nullify moral-spiritual values (Warren, 2018).

All this time, education is suspected of prioritizing ratios, so it generates rationalism. Meanwhile, guidance and counseling as a humanitarian service have not yet arrived at an approach to basic theocentric human needs. Even though it has been recognized that humans are creatures with servant and leader dimensions, the human intervention must arrive at a theocentric-anthropological-oriented philosophical approach (Sarbini et al., 2021). Moreover, the clinical psychology approach has been shown to have various limitations.

Currently, several people are bored and experience a deadlock in dealing with various life problems. To get peace of mind and heart, humans tend to go to places that teach spiritually (Ridwan, 2018). Ibrahim's study also revealed this condition, which indicates the community's need for spiritual values (2014). This study concludes the tendency for Southeast Asian Muslim communities, especially in Indonesia, to have a strong interest in the study of social theology (Ibrahim, 2014). As theology, social theology places the central discourse on God. Still, it broadens its focus on the social dimension of faith in God, the social message of religion, and the social responsibility of the community of faith in God towards fellow human beings (Scharen, 2015).

Ibrahim's research (2014) further reinforces the urgent need for education and specific guidance oriented to prophetic missions. The character problems of the nation in general and adolescent characters require an immediate response with a systematic, comprehensive intervention model that touches on theocentric basic human needs. This research views prophetic guidance as to the precise solute. on to the nation's problems, and the decline of character in several adolescents, at least from the theological and praxis perspective.

Theoretically, prophetic guidance is a process of assistance sourced from the holy book (Al-Qur'an) by prioritizing the example of the Prophet through the values of transcendence, humanization, and liberation (Sajadi, 2019; Bickle, 2008; Nel, 2019; Ahimsa-Putra & Budaya, 2011; Ztf, 2011). Humanization aims to humanize humans and eliminates material dependence, violence, and hatred from humans (Priyono, 2008; C. Tan & Ibrahim, 2017; Moos, 1997). Liberation has the meaning of freedom. This meaning has social significance in liberating humans from the cruelty of structural impoverishment, technological arrogance, the dominance of oppressive structures, and the hegemony of false consciousness (Ledwith, 2020). Meanwhile, transcendence has theological meaning, i.e., faith in God. Transcendence aims to rid itself of the currents of decadent hedonism, materialism, and culture (Bickle, 2008; Priyono, 2008). Priyono believed that faith in the transcendent must incarnate in humanist behavior and liberation towards transcendence (Prasetyo, 2022).

The reasons for praxis are: first, who can quickly reduce the content of conceptual values in prophetic mission to the teaching of prophetic ethical behavior (Wiinikka-Lydon,

2017). Second, the effectiveness of guidance has been examined and proven through various researches in facilitating the development of individuals to live more directed, achieve optimal development, and bring student personality to be better and more robust (Supriatna & Ervina, 2020). Third, it has been confirmed through various mutawatir sources (universally recognized truth). The Prophet Muhammad has succeeded in improving the people's characters so that it brought people from the dark ages to an enlightened era.

Method

This study used a qualitative and quantitative approach. This study aimed to see the real need for developing a model of Islamic prophetic guidance and counseling. The needs analysis referred to the standard requirements for providing guidance and counseling services in the formal education pathway (Padil & Nashruddin, 2021). The data was obtained using interviews, observation, and a noble character questionnaire. The interview focused on the substance of the observed dynamics of student moral development, student development programs, leadership policies, and student expectations for activities that need to be developed by the institution. What made observations to see the effectiveness of the guidance process.

Meanwhile, a questionnaire was given to see a general picture of students' morals. The results of qualitative data were analyzed using data reduction steps, presentation and conclusion drawing, and verification of research data. At the same time, what analyzed quantitative data by using descriptive analysis.

Results and Discussion

The findings on the need to develop prophetic guidance emphasize two issues: the assessment of environmental needs and the counselee's needs (Depdiknas, 2010). First is the results of the assessment of environmental needs. Referring to the analysis of interview data to the coordinator of the AIK (Al Islam and Kemuhammadiyahan) field, it was revealed that there is no program designed explicitly for the development of the noble character of students. The development of student characters has been more oriented to Islamic studies conducted once a week and moral theology courses. Ironically, the moral theology course projected for developing students' noble character has limitations. The limitation of the moral theology course is that it does not have a Semester Credit Unit and can only be contracted by students in the sixth semester, this causes students not to take the course seriously, and moral decline is getting worse. The character has begun to appear in the third semester or the beginning of the lecture. Another finding, from the perspective of AIK's coordinator, the issue of student character is a shared responsibility, not only among AIK lecturers. It happens since each lecturer is a preacher who should provide noble character examples to the students. Meanwhile, not all lecturers can be role models in developing student characters.

Interviews with the AIK coordinator and Deputy Chair III for student affairs, showed, among other things:
1. Vice-Chairman III facilitates all students' talents and interests, such as art, sports, scouts, etc.
2. Vice-Chairman III encourages students to participate in various personal development programs, both a competitive subject and merely a venue for channeling talent.
3. More specifically, Vice Chairman III has designed a student coaching program that led to the development of student characters in Islamic studies conducted every week.

Technically, Islamic study is coordinated through the AIK field coordinator. When triangulating data through interviews with several participants, the meant Islamic study activity

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further facilitates the reading of the Al-Qur'an and the recitation of juz amma. The activity is only intended for the Bidik Misi awardee.

Meanwhile, the results of observations to confirm the effectiveness of the implementation of Islamic studies revealed that the Islamic study program is not yet effective. Several factors are predicted to be the cause, i.e., the strategy and content of guidance tend to be conventional, and memorizing and listening to reading are not yet leading to the meaning and awareness. Moreover, the ratio of students to supervisors is not balanced, between 1 and 70 (1: 70). Meanwhile, the results of interviews with several academic supervisors concluded that there is a need for coaching and developing the noble character of students. The reason this research is critical is that many students do not describe their Islamic identity through clothing; students do not hesitate to copy other people's answers during exams; they do not keep the classroom clean; litter; and are not in a hurry to pray at the call to prayer, and do not maintain good communication with lecturers. There were indications students often come to the location of the discotheque.

The findings of interviews with several academic supervisors are also supported by data from interviews with one of the community leaders and the campus mosque takmir (manager of the mosque) who live in the campus environment. Based on the results of interviews with SW, it is known that at the time of the call to prayer, there are still many students who are busy with their activities and some of the lecturers; and there are still many students who wear tight clothes. Meanwhile, the data from the analysis of the regulation documents of the Muhammadiyah Central Leadership concluded that noble character is one of the competency standards that graduates of Muhammadiyah Higher Education should possess.

Second is the results of the counselee needs assessment. Assessment of student needs as a guidance subject was conducted by referring to the actual needs of students. Actual needs in the context of this study are focused on five things, namely:
1. Analysis of the character profile of students.
2. Understanding the Islamic worldview.
3. The meaning and practice of spiritual activities.
4. Students' experience in participating in the noble character development program.
5. Students' expectations of institutions related to the noble character development program.

The counselee's needs assessment data are presented in three sections by considering the significance and relevance of the data collected. The three parts are:
1. A profile of a noble character.
2. A description of spiritual activities.
3. An overview of the understanding of the Islamic worldview, the experience of participating in activities to develop noble character, and students' expectations.

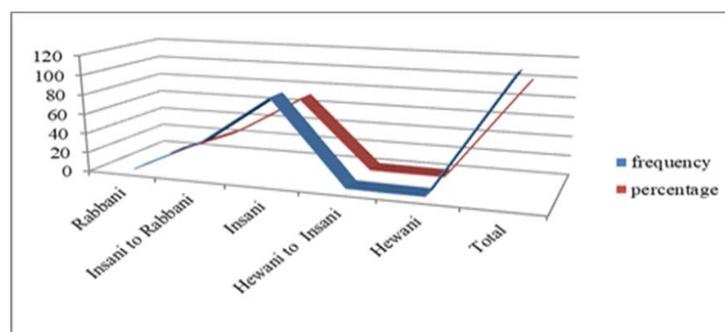The three sections are presented sequentially as follows.

Figure 1. Student Noble Character Profile

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As demonstrated in Figure 1, most student characters are in the human category, 70.8%. Meanwhile, 28.3% are human to Rabbani, and 0.8% are from sherwani to human. The animal and Rabbani categories are 0 (zero) percent. In more detail, an analysis of the five indicators of noble character shows that the highest result is obtained in the dimension of the love of God. From the highest to the lowest achievements, the five dimensions of noble characters are God's love, the dimension of controlling the passions, maintaining the balance of life in the world, and the hereafter, love of science and social care.

The relationship between "the dimension of noble character" and "position categorization" can be observed that the "dimension of love for God" of 44.16% is in the Rabbani category, 53.33% is in the human Rabbani category, and 2.3% is in the human category. In this dimension of love, there is no student in the animal to the human category or animal category. The highest social concern dimensions of achievement are in the category of human, which is 45.83%, followed by the animal to the human category by 45%, human to Rabbani 8.33%, Rabbani 0.83%, and animal category zero percent. The dimension of "maintaining the balance of life in the world and the hereafter" got the highest achievement in the "Human Rabbani" category, 85.83%.

Meanwhile, it is followed sequentially by 11.66% of Rabbani characters and 10.83% of humans. Dimensions to control the passions spread to five categories of noble characters, namely 59.16% in the category of human to Rabbani, 22.5% in the category of Rabbani, 15.83% in the category of human, 1.66% in the animal to a human category, and 0.83% in the animal category. Meanwhile, the highest dimension of love in science achievement is human, 55.83%, human to Rabbani by 39.16%, animal to human 3.33%, Rabbani by 1.66%, and animal categories by 0.83%.
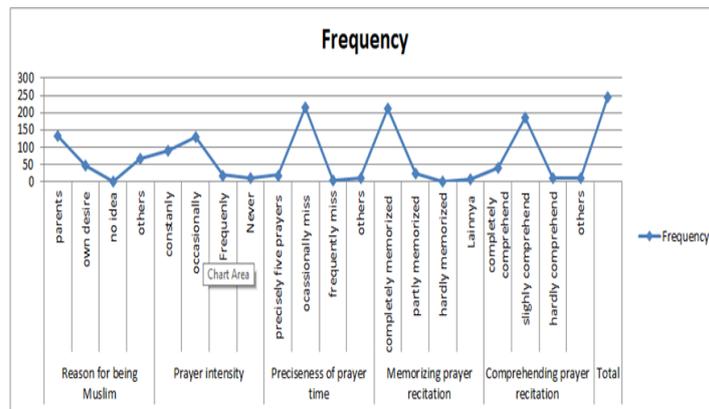

Figure 2. Student Spiritual Activities

The research findings, as illustrated in Figure 2, it is recognized that 131 students (53%) stated that they believed in Islam because of their parents, 19% (46 students) because of their desires, 27% (67 students) because of believing it as the true religion, and 0.4% (one student) because of having no idea. The findings of this study indicate that the majority (53%) of students' religious choices have not been based on full knowledge, understanding, and awareness. In practicing Islamic Shari'a (worship), especially prayer, all students (100%) stated that they do obligatory prayers, even though 65% of respondents admitted that they frequently and occasionally still miss or do not do prayers at certain times. If it is analyzed further, do they perform prayers at the beginning of time and understand the meaning of each prayer recitation? Seven percent claimed that they performed prayers at the beginning of time, and

87% expressed that they memorized completely in each prayer. Only 16% expressed that they understand and know the meaning of each of their prayer recitations.
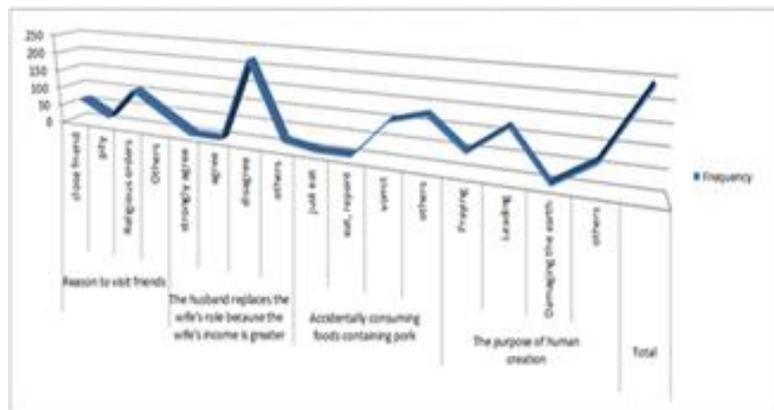

Figure 3. Understanding Islamic Worldview

The findings of research on students' understanding of the Islamic perspective, as shown in Figure 3, indicate that students generally do not entirely understand the basic concepts of the Islamic perspective. Most students, 64% in conducting daily activities, are still based on human values, while only 36% of students are based on spiritual values and awareness of God's orders.
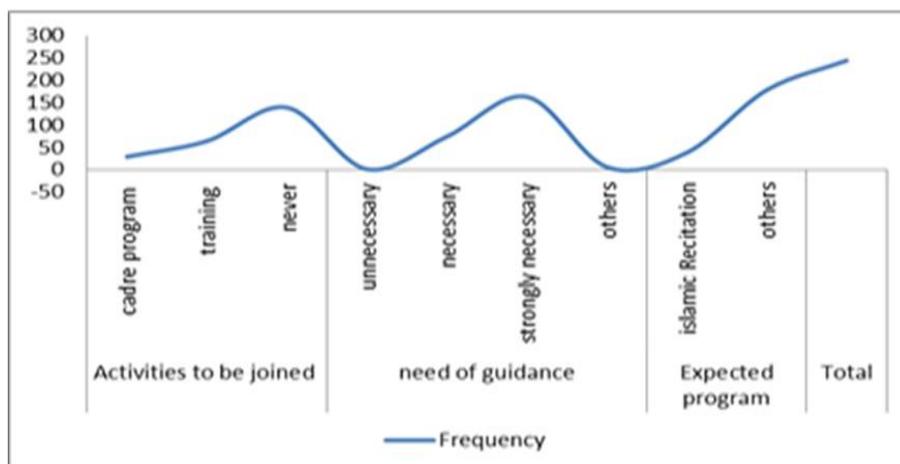

Figure 4. Experience in Following Student Activities and Expectations

Meanwhile, the findings of the students' experience activities and expectations, as shown in Figure 4, indicate that most students (65%) claimed they have never received training or programs to develop noble character. Students who have received training are 35%, and even it is considered not optimal. These not optimal activities are due to the short time allocation and the lack of sustainability. After further analysis, students expect a program to develop a noble character designed in a planned and sustainable manner, 30% stated necessary, and 67% is essential. Thus, almost all students (97%) want a noble character development program that is well planned and sustainable.

The assessment of environmental needs findings provides a strong indication that prophetic guidance is necessary for developing student characters. The findings of the environmental needs assessment provide a strong indication of a real and substantial gap between the nature of the establishment of the Muhammadiyah Higher Education institution,

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student development programs that have been running, and the phenomenon of student behavior that leads to a decline in character. Based on the results of interviews with PA lecturers, student activists, and community leaders around the campus to obtain a picture of students' observed actual noble character condition, there are phenomena of student behavior that tend to lead to the decline of characters. This condition is unfavorable for Muhammadiyah Higher Education, which aspires to create professional and noble educated graduates (Basic Provisions of Article 1 Paragraph 2 of the Muhammadiyah Central Leadership Guidelines).

The analysis results of the various efforts to foster students and develop noble characters also indicate several weaknesses. Based on the analysis of academic documents, it is uncovered that the moral theology course that is expected to be one of the provisions for the training and development of student characters should be contracted in the sixth semester. Even though declining student characters have been seen since the third semester and even at the beginning of the early semester, it strongly indicates that the course expected to contribute to the development of student characters through a preventive approach is not functioning optimally.

The subsequent weakness is found in the analysis results of student coaching programs under the responsibility of Vice Chairman III of student affairs and AIK. The student coaching program under the responsibility of Vice Chairman III, which is operated by the coordinator of the AIK field (Al Islam and Kemuhammadiyahan), has not met the standard requirements of actual student needs. It can be seen from the initial recruitment of participants, the ratio between students and supervisors, strategy, and guidance content.

The recruitment system that is only given to students receiving Bidik Misi has eliminated the opportunity for other students. This system is contrary to the guiding principle for all comprehensive guidance and counseling (Depdiknas, 2007). The principle of guidance for all requires that all students in this study obtain the same opportunity regardless of race, ethnicity, religion, ethnicity, economic level, etc. The principle of "for all" guidance means that guidance is given to people who have problems and those who do not have problems by prioritizing a preventive and developmental approach. Moreover, the ratio between counselee and counselor reaches a ratio of 1: 70, indicating a solid indication that the guidance process can not run optimally. Ideally, group guidance in large numbers (large groups) can reach 15 people (Gladding, 1995; Rusmana, 2010). If what cannot maximize the process, it will have implications for the results or the guidance objectives, which are indicated to be less than optimal since the results impact a guidance process.

Meanwhile, from the perspective of the strategy and the guidance, the content of the implemented student coaching program is still conventional. In the latest developments and global issues of guidance and counseling, the guidance trend has led to issues of future educational attainment. Future education is directed at the synergy between knowledge and technology. Even in the future, guidance and counseling trends are not sufficiently oriented in the mastery of science and technology but are also directed towards peace, wellness, environmental deficit, social justice, and spiritual-moral counseling (Fakih, 2002; Musthofa, 2011; Priyono, 2008). Roqib, 2011; Stanard et al., 2000; Miller, 2003; Cashwell & Young, 2014; Lines, 2006; Myers et al., 2000; Nickles, 2011; Ibrahim, 2014; Ridwan, 2018). The implication indeed leads to the strategy and guidance content that ideally should apply the latest technological developments and more comprehensive mastery of content, covering spiritual (hereafter) and social (world) needs. The development of noble characters in their daily applications also reflects behavior oriented to the needs of the world and the hereafter (Ihsan et al., 2021).

Meanwhile, students' assessment results need assessment through the questionnaire of noble characters, spiritual activities, the experience of participating in a noble character development program, understanding of the Islamic worldview, and student expectations show that prophetic guidance needs to be developed. This conclusion is based on the findings of the

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noble character profile in general, which denotes the characters of students who still need development. Most of the student characters (70.8%) are of human qualifications, which means there is still potential for good and evil. Potential goodness that becomes human nature is not automatically able to function correctly. Humans are more controlled frequently by lust and a variety of worldly pleasures so that the nature of human goodness is covered and can not realize the good (Panksepp, 2007; Waltz, 2018; Tafsir, 2012; Shalahuddin, 2009). For this reason, students need guidance on who can better optimize good potential and who can minimize destructive potential.

Guidance is needed to help counselees maintain and optimize their potential. The results of an analysis of student spiritual activity assessments revealed that the potential for goodness in students has not yet been firmly rooted. This study's findings indicate that most students have not been able to interpret their religious choices. As many as 53% of students claim to be Muslim because their parents are Muslim, and students do not understand the meaning of spiritual worship activities, especially prayer. Although all respondents (100%) said they performed praying, most respondents (65%) claimed they still missed performing prayers. If it is analyzed further, do they perform prayers at the beginning of time and understand the meaning of each prayer recitation? Only 7% of students stated they do prayers at the beginning of the time, 87% of students claimed they memorize entirely, and only 16% of students expressed they understand and know the meaning in each of their prayer readings.

The findings from the results of the student's spiritual activity questionnaire provide a strong indication that the potential for goodness still has the potential to lead to destructive behavior. It happens since the noble character is the result of the faith or Aqeedah and the practice of Islamic law (Zaki et al., 2020). As a building, characters are the perfection of the building after the foundation, and the building is sturdy. Thus, the nobility of a character in a person can manifest when a person has adequate aqeedah and sharia. It is known that faith fluctuates, and the practice of Islamic law is occasionally spirited and at other times weakened. Sometimes, it is done solemnly and meaningfully, and sometimes, it is passed without awareness.

To strengthen the faith and spirit of worship , (Miskawaih, 1994), (binti Zakariya & Hamid, 2012) and (Naquib, 1993) recommend two things, i.e., science and charity. Knowledge will be the light of the heart, a guide between truth and falsehood, and the gateway to makrifatullah (Al-Qasimi, 2019). Meanwhile, charity is related to one's spiritual experience, providing awareness and reinforcement through habituation (habits).

According to (Naquib, 1993), the practice of sharia can only be done more meaningfully when supported by sufficient knowledge. Someone will be able to do good in a more meaningful and consistent when knowing the ways and wisdom of goodness. This view further confirms that science has the most potential to cause a permanent charity. The scholars have reached a consensus to prioritize science rather than charity (Zarman, 2013). Even it is confirmed in the Al-Quran as the word of Allah.

فَٱعْلَمْ أَنَّهُ لَا إِلَٰهَ إِلَّا ٱللَّهُ وَٱسْتَغْفِرْ لِذَنْبِكَ وَلِلْمُؤْمِنِينَ وَٱلْمُؤْمِنَٰتِّ وَٱللَّهُ يَعْلَمُ مُتَقَلَّبَكُمْ وَمَثْوَىٰكُمْ

Meaning:
"So know, [Muhammad], that there is no deity except Allah and ask forgiveness for your sin and the believing men and believing women." (Qs. Muhammad [47]: 19).

In this verse, Allah (SWT) orders to learn first (knowing) that there is no other worship besides Allah. Then the next is doing charity (asking forgiveness). It is clear that to do charity or worship properly, people must know how to do good deeds and worship. Even in other verses, Allah denounces the deeds completed without the basis of correct knowledge.

اَعْلَمْ اَنَّهُ لَا إِلٰهَ إِلَّا اَللَّهُ وَاَسْتَغْفِرْ لِذَنْبِكَ وَلِلْمُؤْمِنِينَ وَاَلْمُؤْمِنٰتِّ وَاَللَّهُ يَعْلَمُ مُتَقَلَّبَكُمْ وَمَثْوٰىكُمْ

Meaning:

"And do not pursue what you do not know. Verily, who will question hearing, sight, and heart.". (Qs. Al-Isra '[17]: 36).

What can highlight is that characters are manifested in the form of amaliyah. To be able to practice charity and consistency, knowledge is needed. Suppose the two elements are fully understood and synergized with each other. In that case, that knowledge will produce a strong determination, foster a spirit of worship and deep-rooted beliefs, and strengthen humanity's soul and dignity (Al-Qasimi, 2019; Al Syaibany, 1979).

The findings of the questionnaire on the spiritual activities of students increasingly reinforce the need for guidance that can facilitate the development of students towards the noble character. Students do not fully have an understanding (knowledge) and awareness (amaliyah) in conducting their spiritual activities. Spiritual activities tend to lead to meaningless routine activities because they are also not yet equipped with adequate knowledge.

The findings that show the need for this guidance are reaffirmed by analyzing the Islamic worldview questionnaire understanding, experience in obtaining a self-development program, and student expectations. Most of the students, equal to 64% of students, do not entirely understand the basic concept of the Islamic worldview. Most student activities are still based on human values, while only 36% of students realize that their daily activities are based on understanding God's commands or prohibitions. Other supporting data can be seen in the results of data analysis about the experience of students obtaining a self-development program. Sixty-five percent of students said they have never received training or programs to develop noble characters. For students who expressed that they have received training or recitation programs, thirty-five percent mainly stated that the joined activities are not optimal for their personal development. This non-optimization is indicated because the following program is sporadic, unplanned for sustainability, and temporary motivation. After further analysis, almost all students, which amounted to 97%, confirmed their expectations of who would develop specific programs in a systematic, comprehensive, and sustainable manner.

Referring to the results of an analysis of the environmental needs and needs of the counselee in actual terms, we can conclude that a model of student coaching is needed that can realize the vision of Muhammadiyah higher education. That is by producing educators who are professional and have high character standards. The prophetic guidance is theoretically predicted to fulfill it and be able to answer every human need. Prophetic guidance is guidance based on the values of the virtues of the holy book (Al-Quran) and the example of the prophets (Bickle, 2008; Priyoto, 2014; Roqib, 2011). Prophetic guidance is oriented toward achieving a balanced life in the world and the hereafter, reflected through three main elements: humanization, liberation, and transcendence (Priyoto, 2014; Roqib, 2011). Moreover, referring to the actual findings of the needs assessment, the development of prophetic guidance will prioritize the approach and use of the latest technology in guidance and counseling. One of them is through the Socratic method approach and the utilization of ICT in its implementation.

Conclusions and Suggestions

The results of the environmental and counselee's need assessment denote an empirical need to develop prophetic guidance. The study results indicate that no program is designed systematically, comprehensively, and answers the basic needs of students' character development. The ratios, content, and strategies in the guidance program that have been implemented have not met the standards and principles of guidance for all, so the process and objectives are not optimal. The "need assessment counselee" showed a tendency to decrease in character; the students' understanding and practice of Islamic law had not yet achieved the

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desired results; the results of the "Noble Morals Questionnaire" indicated the human category. The human category implies the potential for goodness and unkindness.

For this reason, guidance is needed so that what can better optimize good potential and who can minimize destructive potential. The need for guidance is further strengthened by the findings of the student expectations questionnaire. Most students (97%) want a coaching model to develop noble characters. The results of this study should be emphasized as a basis and reference in developing Islamic prophetic counseling models for the development of student characters.

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