ICD (ISLAMIC COUNSELING DA'WAH) : ESTABLISHING A HEALTY PERSONALITY TEENAGERS IN THE MILLENNIAL ERA

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Abstract

Teenagers generally have the desire to actualize themselves. At present, this actualization can be supported by the characteristics of the main millennial era of healthy personalities with 3C, connected, creative, and confidence. However, most teenagers have not been able to optimize it. They are like losing direction and need guidance, guidance or guidance to deliver them to real self-actualization. Confidence in Allah SWT can be an answer and a clue to the problems faced by teenagers. This belief can be obtained through da'wah which is interpreted as an activity that aims to invite people to the path of Allah in order to obtain happiness in the world and the hereafter. Islamic counseling is present as a form of da'wah to help adolescents achieve self-actualization in accordance with their nature. Islamic counseling helps individuals who are Muslim in dealing with various life problems from various aspects, by understanding themselves, others and their environment coupled with efforts to increase confidence and faith in Allah SWT.

Keyword: Islamic Counseling, Dakwah, Healty Personality Teenagers, Millenial Era

INTRODUCTION

According to Setyo, (2013) Teenagers instinctively want to be the best person by actualizing themselves. This is reinforced by the theory of Abraham Maslow who is one of the prominent figures of psychologists who classify human needs into levels of need in life. The highest level is the need for self-actualization, including the need to fulfill self-existence, through maximizing the use of self-potential abilities. Teenagers easily actualize themselves in this millennial era. According to Miftah, (2017) The millennium is the digital and online era. So that in the millennial era, adolescents are very dependent on social media which can be a means for teenagers to actualize themselves.

Talking about social media is inseparable from its advantages in facilitating sharing ideas, working together, and building communities. In addition to the speed of information that can be accessed in seconds, being yourself on social media is the reason why social media is growing rapidly. No exception, the desire for self-actualization and the need to create personal branding (Habibi, 2018). This is in accordance with the characteristics of adolescents who want to actualize themselves.

According to Hasanuddin Ali and Lilik Purwandi (2017, pp. 83-4), that the Millennial Urban Middle-Class community has three main characters, namely 3C; connected, creative, and confidence. But in reality, the three main characters are not going well, as evidenced by the research conducted by Wilga, (2016) which explains that teenagers who become hyperactive on social media who often post are not in accordance with the reality of their lives. This act enters into despicable morals namely lying and can refer to the actions of riya, ujub and arrogant. According to Al Walidah, (2018) This has an impact on decreasing moral and ethical values in communicating and disseminating information on social media.

Whereas in social order, ethics is very necessary to avoid friction that leads to conflict.

With the above events, a solution is needed to minimize these problems and restore the characteristics of teenagers in the millennium in accordance with 3C: connected, creative, and confidence. Islamic counseling is seen to help adolescents achieve adolescent self-actualization. According to Sutoyo (2015: 22) Islamic counseling seeks to help individuals learn to develop fitrah or return to fitrah, by empowering (empowering) faith, reason, and willingness given to him by Allah SWT to learn the guidance of Allah and His Messenger, so that fitrah exists the individual develops correctly and firmly according to the demands of Allah SWT. Rozikan, (2017) states, Islamic Counseling is one method of Islamic da'wah that has various advantages, including the occurrence of scheduled consultations to find problems that exist in the client or counselee who need help from the counselor (da'i). This Islamic counseling method is seen as very relevant in preaching considering the situation of the development of modern society which often has a negative impact on the calm and comfort of human life.

KEY CONCEPTS
A. Islamic Counseling
Meaning Guidance in etymology is pointing, guiding, or helping. While the etymology of counseling is advice, and teaching (Farihah, 2012). Guidance and counseling are two sets of words that are closely related in carrying out their activities. The amount of counseling role among all forms of guidance services, to the extent that counseling is considered as the heart of his guidance. The nature of Islamic counseling guidance according to Sutoyo (2015: 22) is an effort to help individuals learn to develop fitrah or return to fitrah, by empowering faith, reason, and willingness given by Allah SWT to learn the guidance of Allah and Rasul-Nya, so that the nature of the individual develops properly and firmly according to the demands of Allah SWT. Farihah (2012) mentions that Islamic counseling is an activity that is "helpful", said to be helpful because it is essentially individuals who need to live according to God's guidance (a straight path) so that they are safe. Akbar (2015) explained that Islamic Counseling is an effort to help individuals carried out by Islamic counselors towards individuals who are Muslim in dealing with various life problems from various aspects, by understanding themselves, others and their environment coupled with efforts to increase faith and faith in Allah SWT.

According to Sutoyo (2015: 22) the counselor in Islamic guidance and counseling is a believer who has a deep understanding of God's guidance and obeys it. The assistance was mainly in the form of encouragement and assistance in understanding and practicing Islamic syari'at. By understanding and practicing Islamic shari'ah, it is expected that all the potential that God has given to individuals can develop optimally. Finally, it is expected that individuals become servants of God who muttaqin mukhlasin, mukhsinin, and mutawakkilin; the farthest from the temptation of shaytan, the farthest from the act of repentance, and sincerely worshiping Allah.

Guidance and Islamic counseling further emphasizes human nature (potential) as a reference in counseling. Fitrah as an element and system that God

has given to humans. These elements include faith, body, spirit and nafs. God has granted the nature of faith that recognizes the oneness of God and submits to it if there is an unrepentant person who does not submit to God so he denies his character. The creation of the human body by Allah SWT is very perfect and very detailed from the beginning of the tissue system in the body to the outside of the human body. When the human body was created, God not only made humans as statues that could not feel and remain silent, but God sent spirits to the human body.

The aim of Islamic counseling that Gudnanto (2015) wishes to achieve, is that fitrah given by God to individuals can develop and function properly, so that it becomes a person of kaaffah, and gradually able to actualize what he believes in daily life, which appears in the form of obedience to the laws of God in carrying out the duties of the Caliphate on earth, and obedience in worshiping by obeying all His commands and avoiding all His prohibitions. In other words, the purpose of this model of counseling is to increase faith, Islam and the guided individual's spirit to become a whole person. And in the end they are expected to be able to live happily in the world and the hereafter. Sutoyo (2015: 24) mentions the short-term goal of Islamic counseling is for individuals to understand and obey the guidance of the Qur'an. By achieving this goal, it is expected that individuals can improve their faith and obedience to Allah SWT. And the verses relating to the purpose of Islamic counseling are found in QS Al-Isra ': 82 which reads:

وَنُنَزِّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِلْمُؤْمِنِينَ ۙ وَلَا يَزِيدُ الظَّالِمِينَ إِلَّا خَسَارًا

Meaning: "And We send down from the Qur'an a person who is the antidote and mercy for those who believe and the Qur'an does not add to the wrongdoers other than loss ". (QS: Al-Isra ': 82)

Islamic counseling plays an important role in human life, according to Mubarok (2000: 24-25) that the urgency of guidance and counseling for humans refers to these two predicates :

1. As a weak creature ('abdun) one day humans cannot stand the bitter, narrow and heavy reality of life. In helpless physical conditions, people need the help of others, doctors for example - to restore their health. Likewise, in a chaotic mental state someone needs psychological assistance, to strengthen his self-confidence, rectify the way of thinking, the way of thinking and how he feels so that he returns realistic, able to see the real reality and be able to overcome the problem in ways that can be justified.

2. As a Khalifah of Allah, human beings are burdened with responsibility regarding their own good as well as their society. Every human being is given the freedom to decide for himself what is good for him, as long as it is not an immoral activity carried out openly. As the Khalifah of Allah who is burdened with responsibility for the benefit of his society, a Muslim must feel called to maintain public order. Therefore he is called to straighten out things that are deviant, arrange things that are misplaced, encourage things that stagnate and stop mistakes that take place. In the perspective of Guidance and Counseling, a Muslim as the caliph of Allah is called upon to help other people who are experiencing a psychiatric disorder that causes the person to be unable to cope with his duties in life.

B. Da'wah

Judging from the etymology or in language, da'wah originates in Arabic, namely da'a-yad'u-da'watan, which means inviting, calling, and calling. Whereas according to Rasyad Shaleh the notion of da'wah in language means: call, appeal or invitation in Arabic in the form of fiil masdar. Being in the form of a verb da'a - yad which means calling, calling or inviting (Maryatin, 2014). According to Ummatin (2008), the notion of da'wah can be formulated as the process of delivering Islamic teachings to the human race. From this understanding, there are at least four components involved in da'wah activities, namely the message delivered (teachings), the delivery of teachings (interpreters), recipients of da'wah messages (humanity), and the media used to carry out Islamic preaching. Da'wah is the duty of every Muslim, both alone and when in a group. Therefore da'wah implies an invitation activity both in oral form, writing, behavior and so on which is carried out consciously and planning in an effort to influence others both individually and in groups to arise in human beings an understanding, awareness, attitude, appreciation and practice of religious teachings as messages conveyed to humans in the absence of coercive elements. Thus, the essence of da'wah is located in solicitation, encouragement / motivation, stimulation and guidance for others to receive religious teachings with full awareness for their own personal interests, not for the sake of da'i (Arifin, 1993 dalam Bukhori, 2014).

From some of the statements above, it can be concluded that da'wah is the process of delivering Islamic teachings to individuals or groups to arise in mankind an understanding, awareness, attitude, appreciation and practice of religious teachings as messages conveyed to humans in the absence of coercive elements.

As we know, preaching activities are good activities to do. This is in accordance with the statement of Ridla (2008) who said that da'wah is interpreted as an activity that aims to invite people to the path of Allah in order to obtain happiness in the world and the hereafter. The implementation of da'wah will be effective and efficient if first identified problems are being faced by the community. Then, on the basis of the results of controlling the situation in the field of da'wah conditions, an appropriate plan was drawn up. The dynamics of the da'wah community with its various problems requires the organizers to be able to develop appropriate plans in organizing and organizing the subject of da'wah within certain da'wah units. To realize and promote Islam, da'wah must be managed well to meet the needs of the community, so that people will be reached by rahmatan lil-'alamin.

C. Healthy Personality Teenagers In The Milenial Era

According to Al Walidah, (2018) Millennials are internet users who are generally less able to sort information. Today there seems to have been a tendency for internet users who often exclude moral and ethical values in communicating and disseminating information on social media. Whereas in social order, ethics is very necessary to avoid friction that leads to conflict.

The decline in students 'morale is one of the consequences of the rapid development of technology that is not matched by an increase in the quality of students' character, even though technological development is really needed by

this nation to continue to compete in the era of globalization. Moral decline is much influenced by socio-cultural conditions in the surrounding community. A bad social environment is a form of lack of social institutions in controlling negative social change. Communication ethics and critical attitude are also very necessary.

Therefore, the millennial generation must have the characteristics described by Hasanuddin Ali and Lilik Purwandi, (2017, pp. 83-4) which conclude that the Millennial Urban Middle-Class community has three main characters, namely 3C; connected, creative, and confidence. First, connected. Millennials are people who are good at socializing, especially in the communities they follow and roam on social media. Secondly, the creative. They are people who usually think out of the box, rich in ideas and ideas and able to communicate brilliantly as evidenced by the growth of industry driven by young people. Third, confidence. They are people who are confident, dare to express their opinions, and do not hesitate to argue in public, as happens on social media, to avoid conflicts and disgraceful actions.

DISCUSSION AND IMPLICATION

Teenagers generally like to actualize themselves. In the millennial era today, it is closely related to technology and social media which are often used by teenagers as a tool to actualize themselves. However, most teens actualize themselves in ways that are not appropriate on social media. Wilga, (2016) explained that adolescents who become hyperactive on social media also often post their daily activities that seem to describe the lifestyle of those who try to keep up with the times, so that they are considered more popular in their environment. But what they post on social media does not always describe their true social life. When the teenagers post their side of life that is full of pleasure, it is not uncommon in reality that in their lives they feel lonely, then this act enters into despicable morals namely lying and can refer to the actions of riya, ujub and arrogant. According to Al Walidah, (2018) This has an impact on the decline of moral values and ethics in communicating and disseminating information on social media is not good. Whereas in social order, ethics is very necessary to avoid friction that leads to conflict. The lack of learning or direction in adolescents is one of the effects that makes teens do this.

Basically in this millennial era, teenagers must have healthy individuals who have the main characteristics of the millennial era described by Hasanuddin Ali and Lilik Purwandi, (2017:83-4) namely 3C; connected, creative, dan confidence. First, connected. Millennials are people who are good at socializing, especially in the communities they follow and roam on social media. Second, creative. They are people who usually think out of the box, rich in ideas and ideas and able to communicate brilliantly as evidenced by the growth of industry driven by young people. Third, confidence. They are people who are confident, dare to express their opinions, and do not hesitate to argue in public, as happens on social media, to avoid conflicts and disgraceful actions.

This is in accordance with the opinion of Gudnanto (2015) suggesting humans from an Islamic perspective, that humans are creatures of God who have characteristics: (a) consists of physical and spiritual elements, (b) humans have

spiritual abilities in the form of copyright (reason), feeling (affective), intention (lust / will), (c) there are dynamic elements in humans: humans as individual beings, social beings, cultural beings, and religious beings, (d) there is wholeness and balance of the development of elements (physical-spiritual, copyright-sense-karsa, world-ukhrawi) in humans, (e) the nature of human existence; humans are equipped with certain potentials and tendencies, humans are superior creatures, humans can develop towards goodness and towards unhealthy, humans have different potentials between humans, with one another, even though he has been equipped with various potentials but his abilities are limited, there is freedom in humans to choose but there is a responsibility before God, (f) humans are active and creative creatures, and (g) humans are responsible beings.

Seeing the potential / nature that teenagers should have in the millennial era, help is needed to develop this. Teenagers in the millennial era dissolve in the development of technology and social media which results in teenagers becoming oblivious to their duties in this world. As explained in Sutoyo's book (2015: 61) the purpose of human creation is a task that must be carried out by humans, namely as the Khalifah of Allah on earth, namely the Khalifah who is appointed and dismissed by Allah to carry out duties according to His will and rules, in the field of expertise and authority according to which Allah gave him. To support this, God created humans with nature. Teenagers need direction and guidance to be able to actualize themselves by optimizing the nature that they already have. In Islam there are good activities that can invite and guide to always be on the path of Allah SWT, namely preaching. Da'wah is interpreted by invitation activities in oral, written, behavioral and other forms which are carried out consciously and planned in an effort to influence others both individually and in groups to arise in human beings an understanding, awareness, attitude, appreciation and practice of the teachings religion without the elements of coercion. Thus, the essence of da'wah is located in solicitation, encouragement / motivation, stimulation and guidance for others to receive religious teachings with full awareness for their own personal interests, not for the sake of da'i (Arifin, 1993 dalam Bukhori, 2014).

Rozikan, (2017) states, Islamic counseling guidance is present as one method of Islamic da'wah that has various advantages, including the occurrence of scheduled consultations to find problems that exist within the client or counselee who need help from a counselor (da'i). This Islamic counseling method is seen as very relevant in preaching considering the situation of the development of modern society which often has a negative impact on the calm and comfort of human life.

The Islamic view of human nature is the main foundation of Islamic counseling guidance. This is in accordance with the aim of Islamic counseling, so that the nature given by God to individuals can develop and function properly, so that it becomes a person of kaaffah, and gradually able to actualize what he believes in daily life, which appears in the form of obedience to the law -The law of Allah in carrying out the duties of the Caliphate on earth, and obedience in worshiping by obeying His commands and avoiding His prohibitions. In other words, the purpose of this model of counseling is to increase faith, Islam and the guided individual's spirit to become a whole person. And in the end they are expected to be able to live happily in the world and the hereafter.

According to Tajiri (2012) In essence, the practice of counseling in Islam is not new, it has existed along with the demotion of Islam to the prophet Muhammad. When that counseling is a form of preaching carried out by the Rasul. The Prophet's practices in solving the problems faced by friends at that time, can be recorded as an ongoing interaction between the counselor and the counselee, both in groups (for example in the halaqah ad-dars model) and individually.

The counselor's main role in counseling with this approach is as a "reminder". That is as a person who reminds individuals who are guided by God's way. It was said to remind because (a) basically individuals have had faith, if the faith that exists in individuals does not grow it is thought that individuals forget to care for them, forget to give fertilizer, or are attacked by disease; consequently the faith does not grow and does not function properly. (b) God has sent His apostle by bringing the Scriptures as a guide to life, if there are individuals who experience confusion or misguidedness they are not expected to understand the instructions. Therefore, for those who have expertise (counselors), they are obliged to remind them.

Bukhori (2014) explains that Islamic Guidance and counseling is present as a relatively new approach in Islamic da'wah that reflects the conception of Islam in accordance with the problems faced by mad'u. With Islamic guidance and counseling, it is expected to be able to provide Islamic solutions to various problems in life.

CONCLUSION

Adolescents instinctively want to be the best person by actualizing themselves, also explained on Abraham Maslow's theory that human needs have different levels of need in life. The highest level is the need for self-actualization, and in this mileial era, which is the digital and online era, making teenagers dependent on social media is where social media is also a means to actualize themselves. millennial generation has the main characteristics of 3C; connected, creative, and confidence. But in reality the main characteristics do not go well, namely the existence of lying, acts of riya, ujub and arrogant, so that the decline in moral values and ethics in communicating and spreading information on social media. Therefore a solution is needed to minimize these problems and restore the characteristics of adolescents in the millennial era according to 3C: connected, creative, and confidence. One solution that can be used is by preaching. where da'wah is an invitation activity both in oral form, writing, behavior and so on which is carried out consciously and planning in an effort to influence others both individually and in groups to arise in human beings an understanding, awareness, attitude, appreciation and experience against religious teachings as a message conveyed to humans in the absence of coercive elements. Whit this method of Islamic counseling it is seen as very relevant in preaching considering the situation of the development of modern society which often has a negative impact on the calm and comfort of human life.

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