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Guidance and Counseling of Inabah Method: Building The Sufis Behavior as Life Style in Digital Era

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Abstract

The problems and challenges to educate the millennial muslims generations in the global and digital era are more difficult and complex. The millennial generations often to behave and have a lifestyle determined by trends on social media, even though not all of those trends are suitable with religion or national culture. Some efforts were made in order to help the younger generation to behave well which are suitable with the guidance of religion or national culture. One of the effort is Guidance and Counseling of the Inabah method by using a religious approach and it is usually done by Sufis, such as: the practice of worship, zikir (remembrance of Allah), and riyadhah. This research used a qualitative approach and descriptive method, the researcher describes the results of the research through the data collection techniques: interviews, observations, and documentation studies. The purpose is to research the guidance and counseling of the Inabah Method in building sufis behavior as a lifestyle in the digital era. Research shows that the students who have given Guidance and Counseling of the Inabah Method have better cognitive functions, a more peaceful and better mood because they find the meaning of life, have the brighter and the better perceptions, increased self-awareness, have the ability to appreciate time and life, and a variety of positive changes that greatly determine the personality and daily behavior.

Keywords: Inabah method, worship, riyadhah

Introduction

The problems and challenges to educate the generations of millennial muslims in the global and digital era are more difficult and complex. The generations of millennial often to behave and have a lifestyle determined by trends on social media, even though not all of those trends are suitable with religion or national culture. The impact of globalization and digitalization are the complexity, chaos, and turbulences occurred in all aspects of human life, and will continues to eliminate the cultural and religious values of humans.

Nur Ainiyah's research stated that the advancement of science and technology which became the root of the creation of the era of globalization, makes human life in two different dimensions, interactions, communications, socializations, and relations. They does not only limited in the real world, but by technological advances they have created a new ones, nonmaterial world but have unlimited reach, as cyberspace. The globalization has brought such drastic changes to lifestyles and human thinking patterns, humans are challenged to adapt quickly to the shocking changes of the times, advances in science and technology bring human life to an infinite era, the wider range, whatever almost can be obtained at this time. Only by sitting in front of a computer or a laptop the human is so easy to get what they want, this has resulted in the realization of needs, so that this has unconsciously changed the pattern of human needs.(Ainiyyah, 2018).

As a product of technological advancements, there are various conveniences such as smartphones (smartphones) bringing positive things to human life, but also it has the negative influence. Starting from internet addiction, the effect of internet usage makes sore eyes, aches and phubbing behavior, namely taking action to ignore others and he just focus on the smartphone in his hand.(Inta Elok Youarti, 2018).

Based on Pilliang's research (2012) cited by Ditha Prasanti that the descriptions of digital society are : at the individual level, the social communication system bridged by cyberspace has eliminated the boundaries of identity. In cyberspace everyone can play various social roles whose identities vary at the same time. Thus creating some chaos and false of identity, which will affect the perceptions, thoughts, personalities and lifestyles of each person and create a kind of dependency, or some kind of 'cyber opium' '(cyber-addiction). In

Vol. 9, No. 2, 2018

psychoanalysis, this situation of unlimited change of identity in an individual is referred to by R.D. Laing as a situation of 'self split' (divided self) or by Lacan is called schizophrenia. At the inter-individual level, the development of virtual communities in cyberspace has created virtual social relations and led to a kind of 'social deterritorialization', in the sense that various social interactions now do not require more space and territorial real (in the conventional means), but 'territorial hallucinations'. In these territorial hallucinations, people may be socially closer to someone who is far territorial, rather than someone who is territorially close, but far socially. Furthermore, at the community level, cyberspace is assumed to be able to create a model of an open and democratic community called the Rheingold 'imaginary community'. In conventional communities, community members have social sharing and social solidarity regarding a 'place' (village, village, or city) in which face to face social interaction takes place. (Prasanti, 2017).

The various phenomena above are added to the reality of truth and false that is increasingly faint, various lies can be a public opinion that is considered the truth for everyone to believe, various hoaks are created without guilt and far from being considered sin for most humans to achieve all their desires and goals. In educating every young generation as the nation's successor not only taught science and skills, but the most important is to instill noble character as the top of human achievement, so that it has noble character and commendable behavior that is able to give maximum benefit in life.

The Final goal of the process of human education in Islam is how to form noble character, as the main purpose of the Prophet's sending to earth. In the view of Islam, human beings are not only physical and material, but also have spiritual and mental aspects. So the process of education not only makes smart students who have material prosperity, but also has good character, so they behave well and become happy people in the world and the hereafter. Every student needs to be educated and trained physically to have a strong physical, intellect and soul, smart mind and good soul who is able to carry out good deeds, and stay away from various behaviors.

According to Dewantara (1967) in Mulyasa that implementing character education requires three main stages, namely: understanding, realizing, and doing). According to the Sundanese character education must refer to the existence of harmony between: determination, speech, and actions. Like a student who knows about the concept of prayer (knowing), then he is skilled in

performing prayers (doing), then the student performs prayers in his daily life (being) away from various wrong. The main purpose of education in Islam is to form a noble character that becomes an identity and maturity and quality of a person, all of which are very closely related to the personality of each individual who is built in daily life consciously and responsibly.(Mulyasa H. , 2011).

So in educating noble characters, it is necessary to involve aspects of knowledge (cognitive), feelings, and actions. These are three aspects constitute a whole unit and cannot be separated and complementary. If one of these aspects is not involved, then the character education process will not be effective and not reach its maximum goals. Initially someone knows about good values (knowing the good), then is able to feel and love the good (feeling and loving the good) so that it is firmly planted in his soul which eventually becomes a strong character to do good and behave (action).

If someone has the awareness to know and love good values, then that person will feel in doing various good and behave well in his life. These three processes continuously need to be done and experienced by every individual who wants to change to be good, so that it becomes a habit and hence becomes a strong and positive character in him. Habits carried out repeatedly which are preceded by knowledge, awareness and understanding will become a personality and become a person's daily behavior.

The educational process requires continuous guidance and counseling from an educator or coach as a maximum effort of education. Especially for someone who has implemented a variety of bad characters and deviant behavior that is difficult to get out of negative characters. Guidance and counseling in Islam is an unity which is a process of giving assistance to individuals in their religious life, untill they are always in harmony with the provisions and instructions of Allah. So they can achieve happiness in life in the world and in the hereafter.

This study uses a qualitative approach with descriptive methods trying to describe the results of research throught the stages of data collection techniques carried out, since interviews, observations, and tracking studies of documentation. The goal of this research is to know the The Method of guidance and counseling of Inabah in building the sufi behavior as lifestyle in the global era. The location of the research was at the SMK Plus YSB PontrenSuryalayaTasikmalaya.

Discussion

Inabah as a Guidance and Counseling Method

Inabah comes from the Arabic word "anaba-yunibu, inabatan" means to return to Allah. The name Inabah itself was given directly by Sheikh Ahmad Shohibulwafa Tajul Arifin r.a (Abah Anom) referring to the Qur'an which uses the word in various derivatives. The words that are as deep as the word Inabah in the Qur'an mean "return to the path of Allah". Among them:

- a. Anaba (Qs Ar-Rad: 27) which means: *"The Unbelievers say: "Why has not a Sign sent down to him from his Lord? " Say: "Allah leads a stray whom He will, and guides those who turn to Him."*
- b. Anabu (Qs. Az-Zumar: 17) which means: *"And those who turn away from Thaghut (ie) do not worship him and return to Allah, for them are glad tidings; Therefore give the word to my servants. "*
- c. Anibu (Qs. Az-Zumar: 54) means: *"And turn to your Lord and surrender unto Him before the Penalty comes on you, and ye can not be helped."*
- d. Unibu (Qs. Hud: 88) means: *"and there is no guidance for me but with (the help of) Allah. only to God I trust and to Him only I am back. "*
- e. Munibun (Qs. Hud: 75) means: *"Verily, Abraham was without doubt, forbearing, who is a divine and like-minded return to God" .*

Sheikh Ahmad Shohibulwafa Tajul Arifin or Abah Anom viewed that various moral or despicable characters and deviant behaviors carried out by a human caused his heart to forget Allah. Forgetting to God is the forerunner of various deviant behaviors and sins. (Shohibulwafa Tajul Arifin, 1990). Even many people who lose their consciousness are caused by the influence of imaginary pleasures experienced, so that they continue to commit sins and do not know that they commit sinful actions and are always immoral to Allah. In Islam, the main medicine is no other than the sinful and treacherous person must immediately repent or return to Allah. Repentance means returning from committing sin to obedience to Allah SWT. According to Sufis someone forgets to God because it is mainly due to various heart diseases that envelop him. So in the concept of the Qadiriyyah Naqsyabandiyah Order (TQN) there is something known as the

Tazkiyatun-nafsi concept or self-cleansing of various kinds of impurities and liver diseases. The stages that must be passed by people who want to cleanse themselves and hearts from various impurities and liver diseases, namely: *Intiqolah* is the first phase of leaving sin, *Inabah* is a phase where in addition to leaving sin and returning to the path of God by making various activities worship, and repentance regret the sins that he had done and tried not to do it again and replaced by carrying out various good deeds.

To help someone in an effort to return to Allah (*Inabah*), guidance and counseling is needed from someone who is ready and able to do it. Guidance derived from the word guidance means leadership, direction, guidelines, and instructions. Broadly the definition of guidance is a process of providing assistance continuously and systematically to individuals in solving problems they face, in order to achieve the ability to understand themselves, accept themselves, realize themselves according to their potential and ability to achieve adaptation to the environment, both family, school and society. Etymology counseling is advice, advice and teaching. In terminology counseling is an activity of giving advice with or in the form of recommendations and suggestions in the form of communicative talks between counselors and clients by using psychological methods on the basis of systematic knowledge of the human personality in an effort to improve the client's mental health. Guidance and counseling are interrelated. This is because guidance and counseling are integral activities. Counseling is one of the techniques and tools in the guidance service. In Islam, Guidance and Counseling is the process of giving assistance to individuals in their religious life, and they are always in harmony with the provisions and instructions of Allah, so that they can achieve happiness in life in the world and in the hereafter (Agung Prasetya, 2014).

Then anyone who wants repentance is given direct guidance and counseling through certain stages as determined by the Mursyid TQN Pontren Suryalaya (Abah Anom) and all of them are preceded by the *Talqin Zikir* process, although there are some cases that must be bathed first (bathing of *Taubat*) and then following *talqin zikir*. This process of guidance and counseling is better known as the *Inabah Method* because it is usually done to victims of drugs (Narcotics and other addictive substances) which are monitored directly for 24 hours in *Pondok Remaja Inabah*. Even though according to Abah Anom the publication of the book "*Ibadah Sebagai Metoda Pembinaan Korban Penyalahgunaan Narkotik dan Kenakalan Remaja* " which is the main guiding

principle in Inabah is not only for drug victims, but can be a provision of worship for ikhwan (follower) TQN who are learning to closer to Allah. Abah Anom stressed as an effort to assist the Government of the Republic of Indonesia in the field of adolescent moral development. The Guidance and Counseling Process with the Inabah Method has been proven and according to preliminary research conducted by Emo Kastama Abdulkadir in 1994, the Inabah method is quite effective and efficient in the healing process of people with drug addiction with a success rate of 80% to 92% , even has a positive relevance with a decrease in symptoms of physical complaints and symptoms of somatization. So that the UN international institutions have recognized it and given awards to Abah Anom.(Samsulbassar, 2009).

The stages of Guidance and Counseling with the Inabah Method

Based on the findings of the researcher, every year before entering the new students at SMK Plus YSB held a personal interview. According to one of the SMK teachers who is the Sanlat (Pesantren Kilat) Coordinator that the purpose of this interview is to multiply the information of the students, both through interviews and direct observation. The goal is to be able to help students in dealing with the problem, making it easier to provide guidance and counseling during the learning process in SMK. Furthermore the teacher added that the implementation of Sanlat was caused by the background of the students who were very heterogeneous with various problems before entering SMK Plus YSB. Almost every year the school faces cases conducted by students, since the case skipped and late in school, abuse of narcotics and other addictive substances. Then the school initiated by the religious section Of SMK implements Sanlat (Pesantren Kilat) at the beginning of each year for new students, with the hope of being able to detect as early as possible the various problems faced by students and be able to provide appropriate guidance and counseling to them. So that it can minimize various cases that occur while studying at school.

The students in turns for 2 weeks are required to attend Sanlat (Islamic Boarding School) in a special dormitory . The students are fostered for 24 hours under the supervision of the several teachers. One of the programs is to conduct sufistic guidance and counseling, which is conducted in order to restore self-awareness through the introduction of God. The coaches also categorize the level

of problems faced and follow up with spiritual guidance whose steps are as follows:

Talqin Zikir (Giving the method of Zikrullah)

Firstly usually done by the Guru Mursyid or Wakil Talqin (his deputy) who has been given the authority to mentally give the zikrullah. Psychologically when Mursyid give talqin zikir, then there is a process of releasing hidden emotions or catharsis. Then it was seen that there were students who kept crying, some just shed tears, some silently looked down, and various other psychological reactions. According to Subandi this catharsis process is very important for people who are facing emotional problems. In general, people who are facing a sad, disappointing, annoying situation often do not want to reveal it to others. They prefer to hide it in their hearts or try to forget it. In reality, the more buried and attempted to escape it, the more various physical and psychological disorders arise such as depression, anxiety, and various forms of psychological illness (Ikhwanie, 1990).

When the process of talqin, the essence is the provision of counseling, so that the emotions in process of talqin conceived and touched his heart and arising from the awareness of God at that time, remember the sins, or other events. When they feel open the door of his heart and pour out all the burden of the heart and all of his heart to Allah is the Giver of solutions in life. Especially when told to tawajjuh (bowing to the left chest while reciting Zikir Khafi), so that the insight appears (awareness or understanding of something that comes suddenly) to the nature of life and itself.

Bathing of Taubat

The next process is guidance with bathing of Taubat. Bathing of Taubat is a practice commonly carried out by Sufis and tarekat experts. This bath is intended to repent or eliminate various sins from all members of the body, from the tip of the hair to the tip of the foot. By reading a special prayer bathing:

رَبِّ أَنْزِلْنِي مُنْزَلاً مُبَارَكاً وَأَنْتَ خَيْرُ الْمُنْزِلِينَ

“O, My Lord, cause me to land at a blessed landing place, for You are the best of those who bring to land“.(QS. al-Mu'minun 23:29).

By bathing of Taubat which is usually carried out at around 2:00 a.m., the students are cleansed and purified physically and mentally. In Islam, the person who will perform the prayer must be clean and holy from the heart and unclean, both place, body and soul. How to cleanse can be done with ablution and bathing. Ablution and bathing in Islam can cleanse the body, soul and can also provide a relaxing effect, eliminate tension, fatigue, increase stamina and recovery. This repentance has the value of meditation and suggestions and is very effective for increasing self-awareness and healing from various diseases and having therapeutic benefits to biological diseases or disorders that are psychosomatic in nature and are seen as hydro therapy or treatment by using water as a means.(Subandi, 2013).

Shalat (Prayer)

After the bathing all students continue to do various prayers, both “wajib” (obligatory) and non obligatory “Sunat” prayers, which were routinely practiced by followers of TQN (the schedule determined by Abah Anom in his prayer guide book : “*Tuntunan Shalat Sunat*”).

The application of prayer practice as one of the *tazkiyatun-nufus* therapies in the process of guidance and counseling is based on the idea that prayer has wisdom that can influence people not to commit immorality, such as Allah said in Al-Ankabut : 45 which means: "*Verily the prayer prevents from (acts) vile and unjust deeds (mungkar)*".

This prayer is believed to have a very large awareness, so besides doing obligatory prayer, the intensity is multiplied by doing various additional (Sunat) prayers. The more time used for prayer, the more opportunities to always remember Allah in the heart. When often remember Allah (zikrullah) in the heart, it decreases the time to commit to Allah. Also prayer has benefits for our body, because the movements mechanically in prayer have aspects of sports and acupuncture, both are therapeutic.

Zikrullah

Zikrullah is the main practice of TQN Pontren Suryalaya, there are two kinds of zikrullah, both are Zikir Jahar (Loud) and Zikir Khafi (Silence). Zikrullah

has a huge benefit in cleansing the soul and restoring self-awareness, even able to provide tranquility and happiness in life. Allah has spoken in Ar-Ra'd : 28 which means: "*Those who believe and whose hearts find satisfaction in the remembrance of Allah. For without doubt in the remembrance of Allah do hearts find satisfaction.*"

Each of these Zikrullah has a very important role. Zikir Jahar will enter the human chest and become a fortress of various syeitan influences. As Abah Anom advised in his book "*Miftahushshudur*" that: "And the doors can be closed only with the fortress of God. The fortress is meant to be second to none, namely "*laailaahailallaah*". As the Qudsi hadith states "*laailaahailallaah*" is my fortress, whoever enter "*laailaahailallaah*" means has entered my fortress. And whoever has entered my fortress means that I have survived my "azab", which is to survive the temptation of syaitan". *syetan*". (Shohibulwafa Tajul Arifin, 1990).

This Zikir Jahar is usually done after every prayer should not be less than 165 times in a certain way and with as strong as possible so that it feels upright on the whole body as if in all parts of the damaged charity it burns and radiates the Lord's Nur (*Nurullah*). The vibration encompasses the entire field of *latifah* so that the meaning of *tahlil* is reached which means "nothing is intended but Allah". The sentence Nafi eliminates all forms of something whose mortal view, and the sentence *isbatis* upheld in the heart and to the Essence of the Greatest, then looks at the Essence of Allah with a good view.

Furthermore Zikir Khafi is the fortress of two human enemies, namely syeitan and lust. This Zikir Khafi must be practiced as long as the human is still beating his heart. This Zikir Khafi remembrance has no limit in the number of numbers, not limited by space and time. In other terms, it is not hindered by work, both in the holy and physical circumstances; done in a state of standing, sitting, or lying down. Because if you forget to Allah, the negligence will provide an opportunity for the syeitan to enter into the heart, which will eventually drag people to do ungodly and immoral, so that it is far from a noble character.

The two Zikrullah above have a catharsis function; when Zikir Jahar with a strong voice, then students who have emotional problems will shout loudly spilling the obstacles or thoughts that bother him, There is no God but Allah; who has the right to be worshiped, the purpose of everything, and the support of a place to surrender and ask for help in solutions (problem solving) in various life

problems. Even emerging insights that can enlighten his heart with remembering Allah (Zikir Khafi).

Khataman

Khataman is the practice of TQN Pontren Suryalaya whose designation was compiled by Abah Anom in the book *Uquudul Jumaan*. Khataman is an integration between zikir, shalawat, do'a-do'a (prayers) and the usual recitations practiced by the Prophet and his friends, and the teachers of tarekat. Frequently performing Khataman, the more time it takes to worship and to strengthen the heart to always remember God. Khataman can help all the students to be always in remembering Allah (Zikrullah) every time.

Manakiban

Manakiban is one of the practice of TQN Suryalaya, starting by the Opening with the sentences of prayers, the Reading of the Holy Qur'an which is extended to read the Holy Prophet, The Reading of Tanbih Abah Sepuh, Tawassul, Reading of manaqib Sulthon Auliya Syeikh Abdul Qadir al-Jaelani following his prayer, Talk or public speaking of religion, Reading of sholawat Bani Hasyim three times, and the last is Closing

Qiyamul-lail

Qiyamul-lail or wake up at night is one of the most common practices of Tarekat experts and is the practice of sunnah prayer that is privileged. Even in the time of the Prophet, the practice of additional prayer was once a mandatory practice. Implementation of the Qiyamul-lail is emphasized to further effect tazqiatun-nafsi and other psychological benefits, Allah alone has emphasized the Qiyamul-lail's rewards and priorities in Quran: Al-Isra: 79 which means: *"And part of the night pray (tahajud) (it would be) an additional worship for you; Hopefully your Lord will bring you to a place of Praiseness and glory. "*

Riyadhah

Riyadhah here includes the various practices that must be practiced, such as: Bath of Repentance (Taubat), Qiyamul-lail, Prayer and zikrullah and all of

these can be in the effort to train the soul of the students. In addition there are several additional riyadhah which are always implemented such as: fasting sunat, pilgrimage (Ziarah) every Friday or Saturday to the tomb of Abah Sepuh and Abah Anom and others.

The various riyadhah above are an effort to discipline students as the Sufi has done in training their souls to be close to Allah. Riyadhah also serves to accelerate the process of individualization, which according to Carl Gustav Jung is the process of discovering a person with himself (self) (Ikhwanie, 1990) and is able to strengthen the self control that is indispensable by every student who is growing up. Especially when it comes to various impulses of lust (sex especially in puberty) and various heart warming desires in the heart. When the control itself is good, then every student learns to be able, controlling themselves and being able to guard against various deviant behaviors.

In addition to the benefits of riyadhah above, when the riyadhah is always practiced continuously it is able to train the students in finding the meaning of life in the global and digital era which is full of uncertainty and chaos. The students are trained to continue to be accustomed to worship in their lives, so they are able to find the true meaning of life; who he is, where he came from, and where he will come back. And when it has found meaning in life, there will be a change in consciousness and different from most of their age-old students, known as Altered States of Consciousness (ASC). Among the signs: (1) changes in cognitive function, (2) changes in mood, (3) changes in perception or ways of looking at the outside world, (4) changes in self-awareness, (5) changes in feelings about time, and (6) changes in the five senses (Ikhwanie, 1990).

Guidance and Counseling with the Inabah Method at SanlatSMK Plus

YSB Suryalaya

Based on the researcher's observation on the first day the new students around 6:00 were came to the Nurul Asror Mosque, located in the PontrenSuryalaya to follow the Talqin Zikir process. They all sat at the front of the mosque and in front of the representatives of the Wakil Talqin KH. Sandisi. And then KH.Sandisi gives talqin Zikir which begins with the opening in the form of guidance to be always grateful to Allah who has given various blessings in this life, should always remember Allah and obey in carrying out all of Allah's commands.

Then taught the procedure of Zikir Jahar according to TQN which ends with a prayer. After Talqin Zikir Jahar, followed by Talqin Zikir Khafi, which teaches how to recite Khafi (remembering Allah in the heart) and the lastly closing by the prayer.

After the Talqin Zikir process, the students went straight to the tomb of the Founder and Elder of Pontren Suryalaya, Sheikh Abdullah Mubarak bin Nur Muhammad r.a. (Abah Sepuh) and Sheikh Ahmad Shahibulwafa Tajul Arifin r.a. (Abah Anom) to hold a pilgrimage (Ziarah). Ziarah is a tradition that is always carried out by the TQN community as has been exemplified by Abah Anom during his life who always made Ziarah to the tombs of the Auliya Allah, especially the Wali Songo and Syeikh Kholil Bangkalan Madura. The purpose of this Ziarah is to pray for the teachers as giving gratitude for their services that have provided knowledge on how to practice Allah's remembrance. Ziarah also is a sunnah that is recommended by the Prophet as a reminder of death, so try to equip yourself as much as possible with various devotion before dying. After Ziarah at around 6:30 a.m. the students headed for the madrasah to "ngaras" or meeting to the family of the Guru Mursyid, especially Pangersa Umi (wife of Abah Anom) and her son. After the gathering, they returned to the dorm to prepare themselves for a formal school to study from starting at 07.00 - 16.00.

At 16.00 p.m. after returning from school the students took rest and took a bath and prepared themselves to perform Maghrib prayers. As soon as Maghrib arrived, they held Maghrib prayers in a congregation hosted by one of the coaches, followed by Zikrullah together, and various sunat prayers (according to the guide book "Uqudul Juman") till Isya time. Then carrying out the Isya prayer in congregation, Zikrullah, and khataman until around 8:00 p.m. After Isya, they were given Quran literacy guidance and worship until around 9:00 p.m. Sometimes it is continued with time when there are students who want to confide or call them who are seen according to the supervisor's teacher that there is bad behavior. Then rest or have dinner until before bed time. Before going to bed, they were told to perform sunat prayers; mutlaq, istikharah, and hajat. They sleep until around 2:00 a.m.

At 2:00 a.m. the students were awakened to bathe of Taubat and qiyamul-lail (filled with carrying out various sunat prayers, such as Syukrul-wudu, Taubat, Tahajud, Tasbih, Hajat, and Witir), followed by zikrullah together until entering Fajr. After entering the Fajr prayer, they performed the qabliyah prayer and the

dafilbala which continued with the Fajr prayer and recited the Quran or lesson together. After dawn, they were given guidance on worship or reciting the book until around 6:00 ahead of Isyrak, which continued to carry out the Isyrak prayer, Isti'adah, and Istikharah. After that they eat breakfast and get ready to go to school. That is the day to day Guidance and counseling activities carried out in the Sanlat of SMK Plus YSB Suryalaya for about two weeks.

Based on the observations of the researcher, various practices and riyadhah carried out by the students is an effort to keep students disciplined in life, especially in worshipping Allah. And when they are disciplined in worship, they are able to find their true identity and are better able to control themselves (self control) which is very necessary in life. High school age (around 17-19 years) is a period of search for identity and puberty, where lust and various turbulent desires increase and are strong in the heart. So if the control is good, each students will be better able to control themselves and be able to guard against various deviant behaviors .

In principle the Guidance and Counseling with the Inabah Method used the various approaches commonly used by psychologists to help students solve their problems, even if indirectly. Like Psychodynamics, which tries to change behavior, feelings and thoughts by understanding the root of problems that are usually hidden in the subconscious mind through talqinzikir and zikir, a behavioral therapy approach (behavior therapy) that focuses on the law of learning throughout life through habituation and conditioning of worship and riyadhah, cognitive therapy which argues that behavior is influenced by his mind, and a humanistic approach that treats each student uniquely and each person has his own ability to solve his problem.

In addition, when worship and various riyadhah are practiced continuously (Istiqamah), it will become a good habit in life. So that students are better able to find the meaning of life in the global and digital era filled with uncertainty and chaos. Habit in the discipline of life and worship also accelerates them in discovering the true meaning of life; who he is, where he came from, and where he will come back. Finally, there is a change in consciousness and different from most of his age students (ASC), such as: cognitive function develops better, a more peaceful and peaceful mood due to discovering the real meaning of life, so that perceptions or ways of looking are brighter and broader increase, be able to appreciate time and life, and various positive changes that greatly determine the

personality and daily behavior. So that they look more able to adjust to school and become more mature in behavior (the transition period from junior high school to senior high school), more cheerful and more confident in studying at school, better able to control themselves and be better able to overcome the problems they face. This indicator is strengthened by the function and role of Guidance and counselling teachers in schools that are more comfortable and not much confused with various problems of students, although there are still some cases that will be occurred with a smaller duration than before the Guidance and Counseling was held.

Conclusion

Guidance and Counseling of The Inabah method is one of the ways in preventive efforts for students and becomes a curative effort for those who have already entered a pool of negative behaviors. It needs collaboration with all parties, including all teachers and parents of students to maximize implementation. The implementation of this method is so difficult, because it requires a Guidance teacher figure who is ready for 24 hours, especially while in the dormitory directly and provide examples with various religious practices. For teachers who are not try to waking up at night and taking a night bath (taubat), they will find it difficult to become an example for students. The lesson for teachers who have strong desires can be motivation in Islam and for anyone who wants to lead people to goodness, have to be good firstly. Furthermore, the intense research needs to be done in an effort to find a more flexible formula in applying the Guidance and Counseling of The Inabah method in the future.

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