



Is it Still Urgent for the Sufistic-Prophetic Guidance and Counseling in Digital Era?

Moh. Khoerul Anwar, Casmini

UIN Sunan Kalijaga Yogyakarta, Indonesia

moh.anwar@uin-suka.ac.id

Abstract

Sufistic-Prophetic guidance and counseling in the digital era to be a questions. Is it still important and applicable? This is discussed in this article that changes the era and will the era change the view of prophetic example? Therefore it is necessary to study and explore the sufistic-prophetic guidance and counseling in the digital era. The purpose of this study is to explore the urgency of sufistic-prophetic guidance and counseling strategies as an effort to achieve the psychological well-being of adolescents in the digital era. In addition, this study also tries to re-examine the extent to which sufistic-prophetic guidance and counseling is important and can be applied in the digital era. This study combines literature and empirical methods by conducting interviews with guidance and counselling teacher, and student in islamic high school. The results of this study indicate that sufistic-prophetic is important for adolescents in the digital era with some evidence of the focus of the findings namely; a) the existence of several prophetic counseling and counseling strategies, b) the prophetic approach is able to foster awareness of the importance of the psychological well-being of adolescents c) prophetic counseling and guidance can help to control adolescents in facing the digital era and d) sufistic- prophetic guidance and counseling are still important and can be applied despite the changing era into the digital era.

Keywords: Sufistic-Prophetic Guidance and Counseling, Digital Era

Introduction

The National Commission for Child Protection (2015) states that unhealthy and unhealthy lifestyles makes a person susceptible depressed and led

to suicide plans, in 2014 there were 89 suicide plans of children and adolescents. Nine cases included ages 5 to 10 years, 39 cases in children aged 12 to 14 years, 27 cases aged 15 to 18 years. The total suicides, 12 of them died. This was explained by Wardhani and Paramitra (2016) that unhealthy lifestyles were influenced by food factors, smoking habits including drug abuse, and low physical activity. Therefore, various considerations need to be taken to improve the psychological well-being of adolescents. This is because the psychological well-being of the individual becomes an inseparable part of life. A healthy soul will affect the healthy body, and vice versa. On this basis, psychological well-being becomes very important and a fortress in the face of the increasingly sophisticated digital era and development of the times.

Lately a phenomenon has emerged that relies on psychological well-being. Like the phenomenon of confusion, frustration, worry (destructive action), conflict, and violence are stressful and tense behaviors that show failure in placing themselves in the area of transformation of life. This is in line with the 2013 Basic Health Research Results (Riskesdas, 2013) which shows that 15-30 percent of Indonesia's population experiences mental emotional disorders, including anxiety and severe depression. 5.6% of those who experience mental disorders are teenagers. One of the factor in the problem of mental disorders is the psychological well-being of adolescents. Adolescent's disability has a negative impact on individual attitudes and behavior. Because individual psychological well-being plays an important role in shaping positive life attitudes and behavior.

Other factors that are the reason for experiencing a mental disorder are loneliness, excessive worry and suicidal feelings experienced in the past year (Health Research and Development Agency, 2016). These data indicate that there are an influence between the psychological well-being of adolescents and adolescent mental disorders, especially the shift in the era. The manual era has become an efficient and effective digital era. Explanation of mental disorders is one of the negative access of changing era. Some people are not ready for the changes that occur and make themselves experiencing mental disorders (Mubarok, 2000; Rosana, 2011). This is due to advance in science and technology that has an impact on people's lives (Helmy, 2008; Usman et al., 2016).

Based on some of these indicates that it needs efforts or ways to achieve psychological well-being of adolescents in the digital era. One of the effort that can be done is through prophetic counseling and guidance. The Study of Prophetic

Guidance and Counseling is an effort to provide assistance or guidance based on prophetic behavior or attitude. Prophetic behavior still an example despite changing times and eras, especially the current digital era. Kuntowijoyo (1997) states that there are four things implied from the third verse of Āli Imrān's verse 110 about the mystical-prophetic study, namely (1) the concept of the best people, (2) historical activity, (3) the importance of consciousness, and (4) prophetic ethics. Lalu Roqib (2011) details into three main prophetic pillars namely transcendence, liberation and humanization. Transcendence refers to behavior relating to God both religious attitudes and non-religious attitudes. This means the extent to whom humans occupy God in their lives. Whereas liberation is a pillar that is able to release or liberate the people themselves, that every human being has their rights and obligations. In addition, humans have a sunnatullah attitude such as being poor, good and bad. As with the pillar of humanization, this pillar focus on efforts to address each individual as a noble individual as a whole human being. These three pillars are important when it comes to change of era as it is currently happening. These three pillars become a human foundation in acting, behaving and have a good relating to God, humans, animals and nature.

Method

This study collaborates the study of literature and field facts with a focus on the urgency of sufistic-prophetic guidance and counseling strategies in an effort to achieve the psychological well-being of adolescents in the digital era. Denzin and Lincoln (2000) explained that the entity systemically about the concept of sufistic-prophetic counseling and contextualizing the application of processes and strategies to internalize prophetic values in achieving the psychological well-being of adolescents in the digital era. Furthermore, scientific Islamic Guidance and Counseling become a research approach. Primary data sources are books that directly review the Sufistic-prophetic concept for scientific development and Islamic guidance and counseling books. Secondary data sources are works on the application of Islamic counseling and prophetic values for adolescents. Obtaining data from library studies is obtained through a review of various literature related to Sufi-Prophetic counseling and guidance, direct interviews with teachers and students in Islamic-based schools. Interviews were conducted as a strategic effort to obtain data that strengthens the findings of

sufistic-prophetic guidance and counseling in the realm of praxis in achieving the psychological well-being of adolescents in the digital era.

Data analysis through data reduction stages, namely data selection, categorization of data from various sources relevant to sufistic-prophetic guidance and counseling and sorting based on three focus of research problems, namely sufistic-prophetic counseling meaning and internal-mystical prophetic guidance and counseling strategies, the mystical-prophetic application in guidance and counseling services for adolescents in an effort to improve psychological well-being. Stages of data exploration to clarify and deepen data both on the meaning of sufistic-prophetic guidance and counseling, application and internalization. Data verification is carried out in the stage to prove the accuracy of the data available, by cross-checking between data. Furthermore, it ends with the data contextualization phase, which is to bring together the analysis of data from the literature and interviews to build a construct of interpretation about the description of sufistic-prophetic guidance and counseling in an effort to improve the psychological well-being of the teenager. The finding of this stage are sufistic-prophetic guidance and counseling that are still important and can be applied despite the changing era into the digital era.

Theory of Study

Historically, the science of counseling as an applied psychology has developed from general counseling to religious nuances. The emergence of awareness to optimize human psychic potential and power places individuals as something important in the application of guidance and counseling. This reality gave birth to the middle ground thinking of sufistic-prophetic counseling that was religious in nature that combines cognitive, affective, behavioral and spiritual. Sufistic-prophetic guidance and counseling have important role in helping to improve the psychological well-being of adolescents. The idea of sufistic-prophetic counseling is inspired by the prophetic mission which is based on QS Al A'raf: 157 namely:

الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي يَجِدُونَهُ مَكْتُوبًا
عِنْدَهُمْ فِي التَّوْرَةِ وَالْإِنْجِيلِ يَأْمُرُهُمْ بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنِ

الْمُنْكَرِ وَيُحِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ وَيَضَعُ عَنْهُمْ
إِصْرَهُمْ وَالْأَغْلَالَ الَّتِي كَانَتْ عَلَيْهِمْ ۗ فَالَّذِينَ آمَنُوا بِهِ وَعَزَّرُوهُ
وَنَصَرُوهُ وَاتَّبَعُوا النُّورَ الَّذِي أُنزِلَ مَعَهُ ۗ أُولَٰئِكَ هُمُ الْمُفْلِحُونَ

Those who follow the Messenger, the unlettered prophet, whom they find written in what they have of the Torah and the Gospel, who enjoins upon them what is right and forbids them what is wrong and makes lawful for them the good things and prohibits for them the evil and relieves them of their burden and the shackles which were upon them. So they who have believed in him, honored him, supported him and followed the light which was sent down with him - it is those who will be the successful.

The interpretation of Quraysh Shihab (Quraish Shihab, QS Al A'raf: 157) explained that My Grace will be prioritized for those who follow Muhammad SAW, an apostle who cannot read and write, whose characteristics you have found in the Torah and the Gospel . He (Muhammad) always invites goodness and prevents munkar. He also has justified for them everything that can be accepted by human instincts, and forbids anything that is rejected by human instincts, such as blood and carcasses. He will also eliminate all the burdens and difficulties that they have before. So whoever justifies the holy messages of God that he carries, supports and defends them, and makes the Qur'ân a light of guidance, they are the lucky ones. On the contrary, those who deny, are the losers.

Sufistic-prophetic guidance and counseling is the provision of assistance to counselees who are principled on liberation, call of heart, call of faith in liberating society and problems in the community. As the Prophet who had a sacred mission, prevented falsehood and advocated goodness, said what was lawful and unclean, and enlightenment. Some examples of prophets who have freed their people like Abraham and other prophets. Thanks to its presence it is a role model that can change the values and attitudes of the society. While prophetic itself has the meaning of Prophethood or traits that exist in the prophet (Echols and Shadily, 2006), namely the nature of the prophet who has the characteristics of a spiritually ideal individual, but also a pioneer of change, guiding the community towards improvement and struggle without stop fighting oppression.

As in the Oxford Dictionary, "prophetic" is (1) pertaining to proper prophet or prophecy: "having the character or function of a prophet"; (2) "characterized by, containing or of the nature of prophecy; predictive ". The prophetic meaning have a characteristic such as a prophet, or be predictive, predict, then sufistic-prophetic guidance and counseling means emphasizing the aspects of guidance and counseling based on the characteristics, example and teachings of the apostles and prophets. Sufistic-prophetic guidance and counseling are guided by sufistic-prophetic principles by prioritizing integration and interconnection between religions (Al-Quran, Hadith, Ijma 'and Qiyas) and science (Science)). The end of the purpose of sufistic-prophetic counseling and guidance is to live happily and prosperously both spiritually and physically and happily in the future.

Sufistic prophetic counseling is to help counsees to give awareness to positive behaviors about ways and paradigms of thinking, ways to use conscience, ways of feeling, ways of believing and how to behave based on Sufi revelations and paradigms in the form of prophethood (sources of Islamic law) namely Islamic morality (Hartono, 2009). Furthermore, da'wah activities are related to various elements which not only involve preachers (dai) and mad'u, but also the environmental elements that surround this activity. Da'wah activities will always involve various aspects of culture, location, environment and customs. As one of them is preaching carried out by earlier Sufis who have succeeded in developing Islam in Indonesia at that time in accordance with the era (Joko Tri Haryanto, 2014). Therefore, sufistic-prophetic counseling is a process of giving assistance to those who needs professionally who aim to get closer to God and nature while at the same time understanding more about her counselee. The counselee is perceived as an individual and at the same time a person who will be measured for success based on internal achievements in the individual and his actualization. It is the internal and self-actualization of the counselee based on the attitude and behavior of the example of the Prophet and the Apostle.

Discussion

Guidance and counseling are part of the applied component of science. Historically, the science of guidance and counseling proceeded through theoretical development which was divided into four streams are (1) psychoanalysis which considered God as an illusion, (2) behaviorism that did not give place to God, (3)

humanistic which gave good value to humans, but humans tend to act as God instead, and (4) transpersonal which adds a spiritual dimension, but what is meant is not always God. These four schools are still not able to accommodate all dimensions of life, especially the dimensions of divinity. Therefore there needs to be a new study that refers to prophetic counseling and guidance.

Sufistic-prophetic guidance and counseling studies can be indicated as knowledge that play a role in carrying out humanization, liberation, and transcendence. In other words, humanization is the contribution of religion as a tool in upholding goodness on the face of the earth. Religion is the spirit of the counselor to provide guidance and counseling services in promoting the benefit of the universe. Liberation is placing religion as a power to liberate humans from various injustices, arbitrariness and other social crimes. The spirit of liberation born of religion will transform into a revolutionary force because it is supported by scripture texts, and transcendence is to place religion as the spirit of all human behavior. In other hand, transcendence is a manifestation of the Creator's transformation to the universe that is represented to humans.

Appropriate with the explanation above, the researcher found that the sufistic-prophetic study in Islamic-based school environments is very thick, this is because prophecy is the foundation in daily life both in character, attitude and behavior. However, other findings from the researchers were the unconsciousness and incomprehension of guidance and counseling teachers and students that the attitudes and behaviors that raised were prophetic attitudes. Like when worshipping both prayer and fasting, sometimes students do not realize that he is carrying out the concept of humanization, liberation and transcendence. Therefore Sufistic preaching is a model of da'wah that can make (counselees) have noble qualities, not just cognition (smart), but more in the realm of affection or aspects of consciousness (Fathul Mufid, 2015).

Furthermore, Kuntowijoyo (2007) emphasizes that there are three main pillars in prophetic social science, are; amar ma'ruf (humanization) which means humanizing humans, nahi munkar (liberation) means liberation. and the tu'minuna blades (transcendence) are dimensions of human faith. The research results of M. Syafiq Humaisi (2012) show that the transmission of knowledge through intermediary cultural has become an inseparable part of prophetic-mystical education. The transmission of knowledge in Sufi education has led students to be human beings who have perfect characters, not only limited to

individual wisdom or performing mystical rituals and tend to prioritize relationships with God and their Apostles, but also, most important, promote universal or social piety (Fathul Mufid, 2015). Therefore, changing times does not have an effect if the transmission process is carried out wisely. That is, sufistic-prophetic guidance and counseling are still important and in accordance with changing times. In addition to being accordance with the changing times, prophetic mysticism can also be applied to assist achieving the psychological well-being of adolescents by adopting and imitating the behavior or attitude of the Prophet. The main concepts of prophecy as stated in the Al-Imron 110 surah are as follows:

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ
وَتُؤْمِنُونَ بِاللَّهِ ۗ وَلَوْ آمَنَ أَهْلُ الْكِتَابِ لَكَانَ خَيْرًا لَهُمْ ۚ مِنْهُمْ الْمُؤْمِنُونَ
وَأَكْثَرُهُمُ الْفَاسِقُونَ

You are the best nation produced [as an example] for mankind. You enjoin what is right and forbid what is wrong and believe in Allah . If only the People of the Scripture had believed, it would have been better for them. Among them are believers, but most of them are defiantly disobedient.

Tafsir Jalalayn (Jalaluddin al-Mahalli and Jalaluddin as-Suyuthi, QS Ali Imron 110) explain that (You are) Muhammad's people in the knowledge of Allah Almighty. (the best of the people issued) are displayed (for humans, telling those who are forgiving and forbid from those who deny and believe in Allah. If the People of the Book of faith believe, he) is that faith (better for them. Some of them believe) for example Abdullah bin Salam RA and his friends (but most of them were wicked) who disbelieved. Thus, Guidance and counseling prophetic are understood as a set of theories that not only describe and transform social phenomena, and but also change things for change, but more than that, it is expected to direct change on the basic of ethical and prophetic ideals (Kuntowijoyo, 2007). Based on several explanations above, the urgency of prophetic guidance and counseling for adolescents in the digital era is amar ma'ruf (humanization) which means humanizing humans, nahi munkar (liberation) means liberation, and the tu'minuna bilah (transcendence). To realize the well-

being of adolescent psychology in the digital era through prophetic guidance and counseling, the right processes and strategies are needed in its application.

Process and Strategy for Internalizing Prophetic Values in the Digital

Guidance and counseling with prophetic content are new directions in the development of guidance and counseling. Prophetic guidance and counseling are an alternative part of counseling. Prophetic counseling seeks to trace the realms of recitation (empirical) and supernatural nature (meta-empiric). Appropriate with this, Ismail (2013) emphasized that long-lasting prophetic commitments would form the foundation for developing a pillar of prophetic education that would produce a good tradition and environment. Tradition and prophetic culture that have built firmly even beyond consciousness will roll out a high scientific spirit. The process of introducing prophetic value becomes important in the position of guidance and counseling to solve the problem of the counselee itself.

The prophetic internalisation process starts from one's religious maturity based on a sense of faith in Allah (the Qur'an) and His Messenger (Hadith) as a source of religious teachings. Islamic teaching consist of four main principles, are aqeedah, worship, muamalah, and morals. The practice of religious teachings consciously and consistently has an impact on the formation of the character of ilahiyah (hablumminallah) and the character of humanity (hamlumminannas). It is also supported by the results of the research of Dewi Ainul Mardiyah (2016) that spiritual is one of the important aspects in sufistic-prophetic studies. Spiritual has a goal that continually increases the wisdom and strength of one's will, achieving a closer relationship with God and the universe and eliminates the illusion of wrong ideas originating from the senses, feelings, and thoughts. In other hand, the internalization process can be done indirectly through community spirituality or counselee.

Appropriate with this, the Researcher's findings regarding the process of internalizing prophetic values seem to have been carried out, this is evident in the attitude of worship, attitude of communicating with people, behavior between teachers and students and prayers performed by the teacher in guiding students. This reflects that the internalization process has run by itself, but the teacher or student did not know that what he does is a prophetic concept. In addition, changes in era or era do not make people or individuals forget, but rather more

and more people return to the teachings of prophetic Islam. In addition, prophecy is a middle ground in helping to improve the well-being of adolescents.

Thus, the formation of character produces a quality of personality that is religious (obedient to Allah SWT) and noble (behaving well to others). Religious maturity is a spiritual potential that is born in the form of character (individual and social life). The character of divine (hablumminallah) in a person, namely life based on faith and work with worship orientation (vision and mission). Minutes (hablumminannas) have the characteristics of four prophets (amanah, tabligh, shiddiq, and fathanah), humanists and leaders based on conscience. In other hand, the process of internalizing prophetic values is sometimes not felt by the environment even though the internalization process has been going on for a long time. Further supported by the results of Elmansyah's (2016) research that sufistic preaching is a da'wah that is associated with the term tasawuf, or preaching carried out by practicing Sufism. Sufi mysticism has succeeded in Islamizing the community in religion. Sufistic preaching is an important part in reassuring and comforting the people who are infected by an intolerant and radical religious crisis now. In other hand, sufistic-prophetic guidance and counseling play an important role in providing a tolerant understanding of Islam and mercy for everyone. In addition, the study and study of sufistic-prophetic in the digital era is still feasible and needed to reassure the community and improve the well-being of the people who are moderate in religion.

It is different from the strategy of internalizing prophetic values in Islamic guidance and counseling. Some techniques and strategies that can be used are modeling techniques, prayer or remembrance, giving information, self disclosure, spiritual confrontation, spiritual assessment, encouragement for forgiveness, guidance and group counseling (religious community), religious bibliotherapy (religious bibliotherapy) . Some of these strategies can be done to achieve the psychological well-being of adolescents in the face of the digital era. This is appropriate with the more ruhiyah concept of guidance and counseling, placing the Qur'an as a central position in the service process. The story of Al-Quran is the best, most complete and most beautiful story, as His word in QS. Yusuf: 3; *"We relate to you, [Muhammad], the best of stories in what We have revealed to you of this Qur'an although you were"*. In the story there are wisdom, examples and laws for the problems of mankind on this earth. The truth and praise of the Koran is so awake, because Allah has guaranteed to safeguard His Holy (Al- Quran): *"Indeed,*

it is We who sent down the Qur'an and indeed, We will be its guardian" (QS. al-Hijr: 9).

Based on explanations above that the process of introducing the sufistic-prophetic value is sometimes done but does not know that it is prophetic. Internalization strategies and techniques can be carried out in various ways according to the counselee's psychological, and their condition. This certainly requires an awareness of the importance of sufistic prophetic counseling and guidance in improving the psychological well-being of adolescents.

The Urgency of Sufistic-Prophetic Guidance and Counseling to Improving Adolescent Psychological Well-being

The sufistic-prophetic counseling paradigm is basically in line with counseling in general, but prophetic counseling places more emphasis on the observance of the Prophet and the Apostle. The aim of is Prophetic counseling to help individuals develop a prosperous and fulfilling life. In addition, the practice of Sufism aims to change the bad qualities of personality, to open the heart, relate to deep wisdom within oneself, and to get closer to God (Dewi Ainul Mardiyah, 2016). This is appropriate with ecological counseling aimed at help individuals develop satisfying, productive and meaningful lives through understanding how their lives are rooted in diverse contexts, interactions with the world around the counselee, and the process of giving meaning to their lives (Cook, 2012). These concepts and goals have implications for counselors in carrying out their professional practices in helping serve individuals in promoting the psychological well-being of adolescents. This is appropriate with the findings of researchers that prophetic attitudes and behavior still very closely related to the current digital era, in spite of in the days of the previous prophet it was not as sophisticated as technology as it is now but prophetic ways and attitudes are still a reference and example for guidance and counseling teachers in attitude and behave and in the counseling process. Prophetic values (mystical-prophetic) are internalized spontaneously for guidance and counseling teachers and students in Islamic-based schools.

Furthermore, Bronfenbrenner mentions Piaget's inspirational concept that children have the capacity to create and imagine a world that reflects their psychological growth. As Piaget, the ecological perspective agrees that both

structure and development fantasies also extend from microsystems, mesosystems, ecosystems, and microsystems. Microsystems are the most extensive structures in ecological structures. The microsystem context is the closest agent of an individual consisting of parents, peers, schools, religious institutions, health care workers, and neighbors (Bronfenbrenner, 1979; Santrock, 2012). In this regard, the mission of prophetic counseling is to accommodate the changes in the counselee's self through guidance and counseling services based on the example of the Prophet and the Apostle.

Based on the two explanations above, it can be concluded that the paradigm of prophetic counseling in the digital era is trying to help individuals develop satisfying, productive and meaningful lives through understanding how their lives are rooted in diverse contexts, interactions with the world around the counselee, and the process of giving meaning to their lives which is based on the exemplary attitude of the Prophet and Apostle. In line with this, the findings of this study indicate that prophetic sufistic counseling has a major influence in helping improve the psychological well-being of adolescents in the digital age. This is shown by the attitude and behavior of adolescents who are increasingly sufistic-prophetic, so he is getting better psychologically. As students become more diligent in worshiping, students will feel more comfortable and psychologically prosperous, just like students who try to be prophetic, these students are increasingly liked by the surrounding environment. In line with the concept that efforts to provide assistance to counselees are built on the basis of strength and resources which are the principles of the community counseling approach (Lewis et al., 2010). The strengths and resources that need to be understood will be related to the steps of intervention. In the assessment phase, the counselor is faced with puzzles about what will be done after establish a relationship with the counselee. The counselee's understanding is not only sought to see the counselee himself but also includes environmental assessment. An indicator of psychological well-being is having good mental health.

Table 1
Assessment of Mental Health Status based Element

No.	Element	Examples
1	Appearance	clothes worn
2	Behavior	driving behavior
3	speech	the quality of the conversation
4	Mood	stable or changeable
5	Thought process	type of thinking
6	The contents of the mind	potential for violence, delusion or phobia
7	Perception	hallucinations or illusions
8	Cognitive capacity	attention, concentration, memory, or intelligence
9	The use of psychoactive substances	type, quantity, frequency or effect
10	Awareness and assessment	awareness of the origin and nature of the problem, the reason for a decision

Sumber: Cook, 2012

Some of the things that appear in the table are part of the indicators to access the psychological well-being of adolescents in terms of mental health of adolescents in the digital age. The assessment is useful as a benchmark to find out the problems that occur related to the psychological well-being of adolescents in the digital era. The problems faced by individuals are not the will of the individual. Problems arise as reciprocal or self-consequences that live in a particular environment. Thus, the psychological well-being of adolescents can be seen from the aspect of adolescent mental health. The elements that appear include appearance, behavior, manner of speech, mood, thought process, content of thoughts, perception, cognitive capacity, psychoactive substance use, and awareness and judgment. When all these elements have been fulfilled by teenagers, they have psychological well-being. Furthermore, psychological well-being can be increased through exemplary efforts in the attitudes and behavior of the Prophet and the Apostle.

Conclusion

The results of this study indicate that sufistic-prophetic counseling can help improve the psychological well-being of adolescents in the digital era. Changes in the times are not the reason that the Prophet's example lost, but it is increasingly becoming a reference in attitude and behavior. This study shows that adolescents have carried out sufistic-prophetic counseling and guidance with the help of a counselor but sometimes the teacher or students themselves are not aware that what is done is sufistic-prophetic guidance and counseling. Therefore,

there needs to be an effort to better socialize the mystical-prophetic guidance and counseling method so that teachers and students are increasingly understanding the method. In addition, there needs to be an effort to improve the implementation of sufistic-prophetic counseling and counseling in accordance with the conditions of the counselee and in accordance with the conditions of the social environment. Development efforts in packaging sufistic-prophetic counseling guidance are important, so that their implementation is more easy understood and implemented in daily life.

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