

The Urgency of Psychology for the Dakwah of Islam

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ABSTRACT

Image of dakwah activities in Muslim society tends to focus more heavily on religious doctrine. As such is counter productive with the main critical problems that many Muslims are facing in reality, that is, the decline of religiosity in society as a direct impact of rampant globalization. On the other hand, many Muslims take for granted whatever comes from the West, without a filter. This has made young people, especially adolescents, easy to get lost in their search of religiosity. Therefore, by using a library research, this article examines how Muslim preachers could utilize psychology as an instrument of their dakwah activities. Based on an analysis using a descriptive method, it is discovered that the changes and transformations in society have demanded Muslim preachers to be able to adjust their preaching methods with the current situations of society, that is by incorporating psychology in their preaching approach.

Keywords: Muslim preachers, adolescent, psychology, dakwah activities.

1. INTRODUCTION

Islam endeavors to be a mercy for the universe, by spreading Islamic tenets for humans. This activity of spreading Islamic teaching is named preaching (*dakwah*). The experts formulate the definition of preaching as “every effort or activity that is done through oral, writing, and others, which invites and calls other humans to believe and obey the god (Allah), according to Islamic faith, Islamic law, and Islamic morality [1].

Essentially, dakwah is an actualization of theology, manifested in the form of activities, which are organized in a regular basis, in order to transform the way of thinking, feeling, attitude, and act of human beings, as a way to put Islamic teachings in practices, in all sectors of human’s life, including the young generation.

Discussion about preaching for adolescent youth is of important matters because they are the future generation. This is done in order to understand correctly elements in society that give influences to the adolescent’s behavior. For an incomplete understanding of adolescent, in the context of giving a preaching to them, can effect a failure, and the expected aims of the preaching will not be achieved.

Teenagers are individuals in the stage of development of growing up to the state of maturity, in which they experience many changes both physic and mental. The adolescence shows the characteristics in transition phase, because they have not been granted an adult status, but no longer a child any more. Seen from the sociological perspective, the adolescent youth is in a marginal position [2].

As they are in the stage of transition, adolescent people are characterized by a massive development of power and intellectual, and their mental is still labile, because they have not found a life principle. Accordingly, the adolescent is very sensitive and responsive to outside influence, both positive and negative. So, if a negative thing influences their process of seeking identity, they will take into a wrong direction. The rise of globalization has even doubled the size of unpredictable influences that might come into the adolescent life.

In this condition, teenagers will grow up with various kinds of life problems. Thus, it is important to provide teenagers with guidance and positive support so that they are able to deal with their problems in a correct way, and has a solid foundation to face the swift current of globalization. Based on that explanation above, this articles want to study the urgency of psychology in preaching activities toward the adolescents. It aims to know how psychology can be utilized in the practice of dakwah in order to educate the adolescents, as part of our effort to develop a religious society in the globalization era.

2. RESEARCH METHOD

This article is contrived by literature study approach by conducting the bibliography and collecting data from the various references such as journal, book, literature, internet, and continued by looking for relevant theoretical reference to this problem. Thus, the data is descriptively analyzed by describing the facts or discovering in which it is observed by theoretic.

3. ISLAMIC PREACHING

3.1. Definition of Preaching

According to terminology, the muftis have different opinion to interpret preaching. Muhammad Al-Khaydar Husayn in his book “Ad-Da’wat ila al-Ishlah” construes that preaching is to ask to goodness (*ma’ruf*) and to forbid to disavowal such that attaining happiness in the word and beyond. Ahmad Ghalwasy in his book “Ad-Da’wat al-Islamiyyat” defines preaching is as knowledge which is able to extend the all of various exertions referring to delivery effort of Islamic teaching for all humans including Islamic faith, syari’at, and Islamic character [3]. While Syaikh Pathi Yakan interprets preaching is demolishing and building which is demolishing of ignorance on its all forms, both in field of thought, morality, and constitution. In addition, it is developed Islamic society on Islamic pillars in its shape and substance, external and internal aspect, law system and life manner, and theological perspective toward Islam, human, and life [4]. Indefinitely, preaching is interpreted as an means to inform Islamic teaching such that it can be practiced into life to take life happiness in the word and hereafter.

3.2. The Purpose of Preaching

Based on interpretation of that preaching, it can be comprehended that the aim of preaching is to invite other people through the various activities so that they understand and actualize syari’at Islam (referring al-Qur’an and hadith) by *kaffah* in the existence to obtain life bliss in the world and beyond.

A Hasyim explains the purpose of Islamic preaching is to ask human work on Allah’s way, getting Allah’s doctrine to be his way. On the other terms, the purpose of Islamic preaching is to elucidate Allah’s way on the world so that it is passed by human[5]. It is insisted by Allah SWT in the text al-Anbiya’ 107: “*And We do not delegate you (Muhammad) except to be mercy for all realm*”. However, that verse is begun by verse 106 that is: “*really (what is described) inside this Qur’an truly becomes guidance (complete) for people which worship to Allah*.”[6]

Based on explanation of that verse, clearly the Qur’an is a comprehensive guidance, compass, and reference for human life such as concerning *aqidah*, *mu’amalah*, and *akhlak*. Both those connect to human life as individual and as socialist for life in the world or in the beyond.

3.3. Paper Structure the Factor of Preaching Triumph

The success of a preaching is extremely determined by many factors because there are *da’i* (preacher), *mad’u*, material, method, media, and others in the process of a

preaching. One of significant factors in the preaching also determining triumph of a preaching is “preacher”. Among the factors supporting success of preaching is *al-Fahmu ad-daqiq* (detail understanding); *al-Iman al-amiiq* (a seriously faith); *al-Hubb al-watsiiq* (fervent love); *al-Wa’yu al-kaamil* (complete awareness); dan *al-Amal al-mutawashil* (sustainable working) [7].

For reaching that purpose, a muslim or preacher must be ready to use preaching as hope and to subjugate his self to mission of syari’at Islam in the life thoroughly. That muslim or preacher has been beckoned by Allah in the al-Qur’an: “actually Allah buys from mukmin people, both their selves and their wealth by giving heaven for them. They are war in the Allah’s way; so they kill or killed [8]. A muslim or preacher by true faith without hesitation is one fitrah that is hanif Islam which is not an erroneous inside, and also is no bad and digression for the people following it.

3.4. The Connection Psychology and Preaching

The psychology is a knowledge studying human’s behavior and related to environment while preaching is to invite, to apprehend, and to realize Islamic teaching in the life. However, it is no seldom that an inviting or message informed is not accepted by audience finely. A human as two dimensions creature (physic and spiritual) has variety as the way of thinking, attitude, and behavior where all of them is not free of influence environment.

Therefore, a Muslim preacher is demanded to have some skills to manage various psychological agendas complemented by skill to share material of preaching by using method to human as totality individual (psycho-physical) who has personal characteristic differently, both nature factor or environment factor. Based on this description above, apparently, there is connection between preaching as an activity to invite other person to Islam by psychology discussing behavior as psychic symptom.

By the result that, not only a preaching is determined by command of preacher toward material will be informed but also he can understand as long as psychic condition of audience and adjusts method of that preaching. The preacher’s competence conveying his preaching is relevance with feeling, attitude, behavior, and those are named by term “persuasive preaching”.

4. ADOLESCENCE AND ITS PROBLEM

Adolescent has been often termed as relay race of future leadership. It is not copious because in their shoulder is expected continuance of a society, nation, and state. The adolescence is transition from the children to adult. He has not known all functions of his psychical and psychic. Adolescence clearly shows characteristics of transition and transformation time. Observed by social aspect, adolescent has a marginal position [2]. The adolescent has been in the

development process to adult. Petro Blos (1962), adhering psychoanalysis, had opinion that authentically the development was effort of adaptation actively to resolve the stress and to seek new solution from the various problems [8]. Thus, he divided three phases of adolescent development that are early adolescence, middle adolescence, and late adolescence.

Kartini Kartono in his book "Psikologi Anak" also explains about characteristics of adolescent which occurs the big essential transform concerning ripeness of spiritual and psychic functions "thoughtful awareness about self" [9]. Because of it, adolescence is critical phase and has dangerous consequence. In this period, it often appears anachronism behavior or incompatible causing inner conflicts and emotional interference.

Adolescence, especially puberty phase, is period "Sturm and Drang" that is a phase seething desire. This period is time to look for and to find continually, filled give up element and top of bliss, and also it is struggle period to independent. This phase really is full contrast period effecting appear of many worries and confusions in the adolescent's self.

Indication of an alteration in the adolescents' self, both psychic and spiritual, can be transformation as the way of thinking, feeling, attitude, and act which sometime is incompatible with parents' wish or other adults. For example, development of abundant physic energy can engender the adolescent has coarse behavior, clumsy, less polite, and other. Furthermore, it also causes the most expert, strong, and capable feeling so that they are inclined to exaggerate their ability. That fervent positive feeling often motivates adolescents to distance their self from parents' authority, then assemble with contemporary friends in their means to attain acknowledgment on their self. In other hand, the adolescents do not want to be named the children which must obedient to their parents' prevailing regulation. However, they have incompatibly not able to waive their self thoroughly from their parent. In that condition, this is needed an effort to empowerment from the parents or other adult such that the adolescent's potency can be aimed to positive object.

5. URGENCY OF PSYCHOLOGY FOR ISLAMIC PREACHING TO ADOLESCENCE

Adolescence is imagined as a phase which has potency and ready to be empowered. According to professionals, the child's psychological growth and development are caused by some factors. According to John Locke, the persons' development is determined by environment while Schopenhauer says that person's the psychological development is determined by nature factor [10]. Beside of that opinion which is mutual contradiction so the third opinion forwarded by William Stern, a psychologist from German, says that "person's the psychological development is determined by nature and environment factor" [11].

Sigmund Freud, in the understanding of human's personality, has divided it into three basic concepts that is Id, Ego, and Super Ego. Those have difference characteristic and function, but those are interrelated unity to influence human's behavior [12]. If it is observed more, Id is as a primitive and original part in the human's behavior. The characteristic of Id is amoral, and it works by pleasure principle. When Id is hampered so will be the conflicts engendering feeling as restless, sick, sad, and other no fun feeling.

The existence of Ego aids human to contact to reality. Ego can distinguish between an object in the thinking and in the reality. Alfred Adler discovers side of Ego which wants to dominant in self, and that inclination is not a negative because it can be sublimated into a social feel. Because of it, so that anyone can own healthy and adult personality, he must develop his ego to manage and to find wise solution logically from psychological process of Id and Super Ego such that it is created a balance [13]. As for Super Ego is so near with what is named by awareness toward ordinance and the moral values. Based on it, Super Ego is as internalization process of individual concerning moral values of society. The valid values or norms to society are attained by someone (child) from relation with parent or other adult. Those values pervaded continuously is proportion of soul, it is recognized by term "Super Ego". It is manager of behavior of individual and society [8].

Therefore, the human become well and has healthy and balance personality so he must function Super Ego by enrichment it through a good experience like the religious values by preaching process, always efforts to upgrade the role of ego in the aspects of organization, and share direction for sinful individuals by rational thinking method.

In addition, Alison Davis, connecting to adolescent, talks that adolescent develops agree with helped by his culture environment. Personality is created by ideas, belief, values, and norms educated to him by his culture environment [8].

The Alison Davis' interpretation extends sign for us that the anyone's process of personality establishment is so influenced by including culture environment. That process is named by term "socialization process". It enables to be able to engender un-harmonic caused soul tension, anxiety, etc. When a worry is too heavy can cause obstacles of behavior, and can point to neurotic anxiety. However, in that exact dose worry can function as motivator which push adolescent to be more responsible, careful, and keep his attitude such that he is always appropriate by prevailing norms.

Related with adolescent's potentials, not only it is inclination negative thing but also is with a serious effort by parent or other adult including preacher which can make adolescent to be well personality. An effort performed by preacher through his preaching toward adolescent is an empowerment to human especially to adolescent. According to Ginanjar Kartasasmita, the power in the empowerment is interpreted "capacity" so the empowerment is interpreted as an empowerment. Capacity in the meaning is energy from inside, but it is strengthen

by intensifier elements taken from outside. However, effectiveness of a preaching for adolescent depends to what extent can an understanding of what the human really is, specially adolescent where is going to change, both psychic and psychological causing appearing a soul shock or stress to think.

In the perspective of Islamic based on the prophetic hadith, as follows: *“every child is born within purified condition (fitrah) then his parents will make him to be Jewish or Christian”* [14]. Based on that hadith, it describes that the first principle environment is parent and other adult belonging preacher who can influence an adolescent’s behavior. Even the parents and environment is very influential to determine adolescent’s future.

The preaching is one of method can be utilized to give protective capacity for society especially for adolescent in the globalization era. When that preaching is observed is demand of modernization for society life caused by advancement of science and technology. The life system of social and cultural now caused by advancement of science and technology experiences transformations. The established cultural system becomes wobbly face with the new value system that is more rational and aspirated toward demand of modernization for their life. The process of that alternative value election appears an unstable value transition in the life system, and ends to appearing of the value conflict of social and individual causing unrest to society. Not only Islam as religion is a value collection which is necessary implemented qua the way of life, but also as central of active power or motivator for daily behavior. The society who has the protective energy of spiritual and the strong confidence on the value, and is strengthened by the religious values will be able to choose the best alternative.

The representation of this globalization era more demand delivery of preaching by more planned, and espoused by the existence of science and technology. The preacher’s ability utilizing technology in the process of preaching especially to adolescents will accelerate achievement of a purpose of preaching. Not only the society comprehends the doctrine and Islamic values, but also can implement in the life. The development of individuality is going on continually, through existent experience, and finally will produce a personality. The harmonic personality is when all of its aspects are equal with needed. That process of forming personality must use habit method, understanding building, interest, attitude, and supreme spirituality (implanting the pillars of faith). To be Islamic personality is a thing so watched in Islam. the reason is that not only Islam is a normative doctrine believed and understood without realized in real life, but also Islam fuses two things between faith and application, norm and action, faith and virtuous charity. Therefore, doctrine believed in Islam must be reflected into every Muslim’s behavior, deed, and attitude.

It is not denied that building relationship between preacher and audience will get obstacle, especially toward adolescent. There is factor following to determine that relationship. The factors making human experiencing difficulty to twine well relationship can be as life

background, social-culture, language, religion, and its psychology. Therefore, at the very least, the factors becoming obstacle to build a relationship with other human, especially the relationship between the preacher with object of preaching, can be divided into two parts. The first, socio cultural factor is as the tradition values, custom, language, and environment. The second, psychological factor can be as emotional condition, communicator, and communicant. The psychological factor of communicator can be disappointed feel because these occur incompatibility between hope and reality. While the psychological factor of communicant can be as bad prejudice from communicant to communicator, anticipatory attitude before a communication is done.

To confront adolescent, Rasulullah (the messenger) Muhammad has given constructive direction that is: help them (adolescents) to realize their personality; use dialog approach to build adolescent’s comprehension; stimulate them such that they want to express their trouble bluntly [15].

In order to avoid any misunderstanding, we try to briefly explain the three directions of the Prophet above as follows:

Firstly, Youth truly need guidance and direction. That is why parents or other adults must be able to condition a dynamic life with teenagers so that adolescents can channel their internal demands and personal rights. In the hadith narrated by Muslim from Sahal bin Sa’ad Ash-Saa’idy ra that "The Prophet Muhammad (PBUH) had been given a drink by someone and then partly drunk it. On his right, he has young people / teenagers while on his left he has several parents. He asked the young man, do you allow me to give this drink to the old people? replied the young man no, by Allah I will not succumb to anyone of my share of your gift. Then, he gave the drink to the young man.

From the above explanation, we can take lessons on how the Prophet responded the teenager's refusal of the offer. The Prophet Muhammad did not consider adolescent rejection as a form of defiance. Based on ethics that teenagers were entitled to get the drink first because he was in the presence of Muhammad and that is indeed the kind of rule advocated by Islam about the order of drinking in the *majelis* (assembly). On the other hand, because of the left sat the old people too, on the basis of prophetic ethics also asked for permission from the teenagers so that the drink was given first to the elderly, who happened to sit on the left of the Prophet. Because the teenager retained his right to obtain a turn to drink after the prophet, the Prophet Muhammad was granted to fulfill the right of the teenager.

Secondly, there is open dialogue between parents or adults including preacher and teenager. this can be used to build a strong bridge so that they interact with adolescents so that discussion or dialogue is able to bring up a sense of togetherness, mutual trust, and it is possible to avoid bad attitudes from adolescents. Discussion or dialogue is believed to be the best way to convince and satisfy one’s heart. On the other hand, suspicious attitudes and excessive threats to adolescents will only cause bad

influences. Among the adverse effects that are feared from adolescents are uncontrolled emotional drive.

Thirdly, the relationship between teenagers and parents or other adults is often incompatible. This happens due to perspective difference between adolescents and parents or other adults in seeing of things. Teenagers always want to do as they wish by putting aside things which are forbidden and may also be harmful to them. Meanwhile, parents or other adults use the hard rules and apply them rigidly. For this reason, the most important thing in guiding adolescents is not by coercion, but by providing awareness and understanding which eventually teens will leave wrong behavior. Presently, the importance point of candor or openness from adolescents is through relationships that are built on the basis of positive reciprocity between adolescents and parents or other adults.

To obtain a picture of how the attitude that must be accomplished by parents or other adults, including interpreters, we can see one of the prophet's hadith, narrated by Bukhari from Ibn Mas'ud Ra that there is a young man kissing a woman (which is not lawful for him). Then, the young man came to meet the Rasulullah SAW and preach to him about the incident, the verse came down: "Establish the prayer on both edges of the afternoon (morning and evening) and at the beginning of the evening. Indeed, good deeds do away with (sin) bad deeds (Hud: 114). The young man asked: "You mean (that verse) for me, O Rasulullah (the messenger)? " Rasulullah answered "to all my people".

In the narration above, it does not appear that Rasulullah SAW showed an attitude of anger or hatred towards the teenager. We really need to appreciate the nature of openness and candor of these teenagers. Besides that, we need to provide constructive suggestions and guidance so that the teenager will be even better in the future. Indeed, to change a person's bad attitude requires patience, an open heart by providing guidance to build his conscience, moreover, if bad behavior has become a habit that integrates with him. To change bad behavior that has become a part of his life, it must be carried out persuasively and gradually. That is why Rasulullah SAW did not criticize or narrow down the teenager because this method could not overcome the problem but instead cause the problem more complicated.

In addition, what parents or adults need to do as well as preachers is to grow teenagers' self-confidence that teenagers can solve their own problems and also encourage teenagers to draw closer to Allah SWT. social approach method (familiar) as above has a very positive and effective psychological impact in the implementation of further preaching. The preaching approach above towards adolescents is persuasive preaching. Persuasive preaching is the process of influencing mad'u or adolescents with a psychological approach so that mad'u or adolescent follows the call of the preacher but he feels he is doing something of his own free will.

There are several factors that give a chance for the success of da'wah, including: because the preaching message is relevant to the needs of the community; because of the charm factor of Preacher, because of the psychological

condition of people who thirst for spiritual splash and they already have a positive perception of each preacher so that the preaching message that is less clearly interpreted by the public clearly, because of the attractive packaging.

The preaching basically is the delivery of religious information through a communication process both with a personal approach, family approach, and social approach. The preaching is a motivational and persuasive process. This means that in the preaching process, there is a process of motivating and persuading mad'u to receive (messages) of preaching. The motivation and persuasion process in preaching is abstract. It means that it is not an activity which can be analyzed empirically.

6. CONCLUSION

Teenagers experience major and essential changes regarding the process of maturity of their spiritual and physical functions. An unstable soul needs a solid handle in life, in order to anticipate changes in ways of thinking, behaving, and acting, in accordance with the existing values, both cultural and religious.

Through dakwah, adolescents are expected to be a good person, and have personalities which are in accordance with Islamic teachings, having self-confidence and determination, so that they are not easily washed away by the current era of globalization. Thus, to achieve this goal, a preacher must pay serious attention to psychological aspects of feelings, personality, and interaction of the adolescent youth.

Dakwah to the adolescent is aimed at providing guidance, for establishing a harmonious relationships between teenagers and their parents, in order to help the teens realize their personality and foster their self-confidence. Preacher can use a dialogue approach, and stimulate teenagers to be open, an approach that is built on the basis of "positive interactive".

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