

STIMULUS OF FITRAH IN HANDLING DISORIENTATION

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ABSTRACT

Disorientation necessitates natural stimuli as the answer to human psychological aspects. This effort is carried out through spiritual values as a means of the soul for damage to orientation which really needs to be returned to its original position as created by Allah SWT. Research observes social phenomena that are minus the norm as many have reported through the mass media. The problem data is tried to be confirmed through the revelation approach as information which provides many answers to psychiatric problems, accompanied by explanations from experts involved in handling moral problems. This finding is intended as a scientific contribution related to the handling of these psychological problems.

Keywords: stimulus, disorientation and morale.

INTRODUCTION

Modernization, which has amazed many people, has not yet provided full welfare for human life. There is a kind of doom due to modernization (the agony of modernization), namely psychosocial tension with increasing crime rates accompanied by acts of violence, rape, murder, gambling, drug/narcotics/alcohol abuse, juvenile delinquency, promiscuity, prostitution, suicide, mental disorders and so on. The psychosocial symptoms above are due to the fact that the more modern a society is, the more the intensity and existence of various social disorganization and disintegration in society increases.¹

¹Dadang Hawari, Psychiatry and Mental Health, Pt. Primayasa Bakti Fund, 1996, p. 2-3.



Modernization in the fields of industry, technology, transportation, health, food, entertainment also seems to have an effect on human social life. Especially in the field of communication innovation, global connections that used to take a long time, now only live in one easy real time keyboard. Mutual influence is the main characteristic in the process of this relationship, the world is only in one hand like a free global village. There is no longer distance and rest time, humans are connected 24 hours without stopping, including all the changes that are in it. Even human intelligence, which is usually limited to what is already known, can be easily fulfilled by real-time artificial intelligence. What is missing in this period is a matter of soul connection, humans separate it from the body.

The influence of modernization also has an impact on human orientation towards non-material changes, such as negative psychosocial symptoms in various ways. Chaos ensued, people thought capitalistically on the aspect of capital, thought pragmatically on the political side and leaned towards freedom on the aspect of human rights. Such social conditions, then gave birth to a generation of disorientation, it seems that humans feel comfortable if they can go out and fight their nature. For example, before prostitution was considered immoral and shameful, now it is considered normal and labeled as sex-commercial, meaning something that is considered merely inappropriate. Especially if it is associated with activities to fulfill and seek household economic needs. Meeting economic needs is the most important factor in human change. thus leaving the value in this case religion as a consideration for ethical life. Luckily in several countries that experience a surplus of religious beliefs for their citizens, which is then beneficial for the settlement of social cases that no longer work through a legal approach.

Being attractive to social observers - an all-material orientation - turns out to not always be the first reference in life. We can open data from 1999 where the Gallup research institute conducted a survey and found evidence that in general when a country experiences an increase in per-capita income, the people in it will become more secular. There are 10 countries that place religion as an important part of everyday life; Bangladesh 99%+, Nigeria 99%+, Yemen 99%+, Indonesia 99%+, Malawi 99%+, Sri Lanka 99%+, Somalia 98%+, Djibouti 98%+. Mauritania 98%+ and Burundi 98%+. For Indonesia, it is experiencing a paradoxical phenomenon where economic improvement does not experience secular cases. According to the survey, 99% of Indonesians consider religion to be important in their daily lives.²

Religious awareness remains the concern of society, because there is a latent feeling in the soul, that the material world alone is not enough to overcome life. It becomes an inevitability that people still need mentors such as religious qualities, who do not only exist as a necessity to strengthen their beliefs, but are

²news.galup.com

also expected to help solve life's problems. Religious instructors have a more specific opportunity to provide assistance to the elders, especially in aspects of the psychological touch that have a spiritual nuance. This is done because the relationship between the extension worker and the extension worker sometimes only pays minimal attention, especially to that aspect. In fact, it is precisely this spiritual potential that by nature human beings can dominate the unity of the human body and soul as the message of the Prophet, "Remember that in the body there is a lump of flesh. If he is good, then the whole body is good too. If it is damaged, then the whole body is damaged. Know that it is the heart."³

The most valuable human nature is Faith, Islam and Ihsan. All three are stored in the heart as a means of complementing humans while living life in the world, they will even take them with them when they are killed. Good potentials have a closeness to nature and that is what God wants with that nature, and it is with that nature that humans will be able to control themselves as God's servants in this life. This natural potential is what the instructor pays attention to in assisting the eldest in finding his spirituality, as a basis for improving his normal life. The moral crisis has had a negative impact on life, and this is due to the damage to the spiritual element which only relies on a materialistic, secular nature. Human relations are only limited to material connections, as well as how to solve them, without involving spiritual nature as a solution. Even though that potential exists in humans, each one has been created with his spiritual nature, and that is enough to solve negative disorientation problems.

This research is based on observations of several writings related to the discussion of fitrah and its relationship to behavior change. In addition, this research also pays attention to analysis related to the literature which pays a lot of attention to the counseling process to the community on the basis of psychological studies, in this case about nature and how to stimulate it so that it is beneficial for human change for the better. This discussion also at the same time gives appreciation to Muslim scholars and intellectuals who try diligently to pay attention to social problems which are usually very closely related to natural factors.

Of course the background problem of this paper is the rampant immoral behavior displayed by humans, even though modern life has become the most important part of the process of human change from time to time. The results of modernization are still not able to solve human problems, in fact the condition is even more apprehensive because it has damaged the most basic joints, namely human nature. Drug products are even misused as a means of drunkenness, as well as weapons technology which has resulted in the deaths of people in many countries. The world of entertainment has turned into an orgy of sex and drugs. Personal killings, in fact, occur when the issue of human rights is promoted. What

³HR. Bukhari 52 and Muslim 1599

actually happened with such a condition, what does this have to do with the human soul? So how should you handle it? What needs to be stimulated from human nature? Some questions that try to ask and then look for answers.

Maybe the search for an answer is not perfect, but at least it has opened up an opportunity to discuss in more depth and detail, that natural religion has a significant opportunity to overcome human disorientation in reconstructing who he is. An instructor with ability must prepare himself to enter the potentials of nature as the expected stimulus in the process of being educated. The ultimate goal of this research endeavor is to make a meaningful contribution to the change in victims of disorientation which are increasingly prevalent and find it difficult to find solutions and answers to psychiatric problems.

RESULTS AND DISCUSSIONS

The intensive relationship between the extension worker and the extension agent in their typical relationship requires the same stimulus in the truest sense. Why does this need to be done, because the relationship between the two is not just an ordinary activity, but the activity has a noble purpose, namely a change in the first person's understanding to recognize his own mistakes, and then want to make improvements. This requires a relationship that is not only physical, but a spiritual relationship between the two. From the point of view of revelation, the relationship that can unite the psyche must require the presence of a strategic human component, namely the heart. It is this heart that will help bring together nature, where its position no longer recognizes skin color, nationality, and social status, but introduces it to aspects of nature as revealed in the revelations of Allah swt.

“So direct your face toward the religion, inclining to the truth. [Adhere to] the fitrah of Allah upon which He has created [all] people. No change should there be in the creation of Allah. That is the correct religion, but most of the people do not know.”(QS. Ar-Rum, 30)

Imad Zuhair al-Hafidz, a professor at the Faculty of Al-Qur'an at the Islamic University of Medina explained the above verse, “And be firm on the religion of Islam, it is the religion of Allah that humans were created by Allah with the religion of Islam since their birth, so do not change their nature. that Allah has ordained for His servant. But be firm on the great religion and the way that can lead to the pleasure of Allah. But the majority of servants do not know the majesty of this true religion.”⁴

Abu Hurairah said, Rasulullah said: “Every child is born on fitrah. However, it was his parents who made him a Jew, Christian or Zoroastrian. As

⁴ Reference : <https://tafsirweb.com/7394-surat-ar-rum-ayat-30.html>

with animals that are born from animals with their ears cut off, do you see any of their children having their ears cut off?" Then Rasulullah read sura tar-Rum verse 30 above.⁵

If the verse above explains about the strategic function of nature, then the hadith which explains the verse more deeply is how human orientation, which is true with nature, can change due to environmental factors. This nature can be said to be the main potential of humans, disorientation can occur due to negative external influences, and of course this has something to do with Satan who is also trying his best to create a conducive environment for the development of the virus. To care for nature, a positive spiritual stimulus is needed, as a counterbalance to negative stimuli which are also continuously exhaled from external positions so that human disorientation is not damaged and causes chaos in the vision of life.

On a broad scale, symptoms of disorientation are clearly read in the secular paradigm towards various kinds of visions, missions as well as in the practical forms of human activities. Human orientation begins to forget the mental aspect, especially spiritual values as human nature, which is different from other living things such as animals, plants, rocks and angels. In the fields of education, counseling, family and work environment, these disorientation symptoms have a negative impact that is not easy to overcome. Educational counselors, in this case guidance and counseling teachers when handling many student cases, are forced to bring students' minds to first identify how God created this life's purpose, and what must be done while being human.

We still hear how faith and taqwa (imtaq) are used as the basis for human activities, especially in educational activities. According to Ridwan's explanation in his book, "In the school environment, the condition of students who are separated from the touch of nature will make handling even more difficult. This is similar to the complaints of counseling guidance (BK) teachers. Complaints to BK teachers in the field against students are mostly because their students are uprooted from their nature. It seems that returning to nature is the first therapy for them"⁶. That is, awareness as a nation with faith as the core strength of the soul, will have an impact on the process of resuscitation towards the right path. Humans must not drift away and let go of aspects of their natural soul in navigating worldly life. Relinquishment of fitrah will actually bring humans out of their original identity as God's message to humans about the promise of their Rabbani⁷.

⁵ HR. Imam al-Bukhari and Muslim in the interpretation of the letter ar-Rum verse 30

⁶Ridwan, Qur'anic Counseling and Therapy, Student Library, 2018, p. 212

⁷QS. Al-A'raf, 172

The true nature of Rabbani has been recognized when humans were still in the spirit realm⁸. It's just that Satan has tried his best to separate man from his positive potential with all his might. His oath said, "I'm better than him (Adam). I was made of fire, while he was made of clay."⁹. This is where the basic human nature is increasingly eroded by the seduction of the world which is actually not the main goal of humans. Satan's temptation, due to the lack of strength of the fortress that humans have, causes a decline in orientation and then affects the vision of life that should be Rabbaniyah with an orientation of the world and the hereafter, then changes to just the world. The world becomes a measure in various fields of human activity, apart from its true orientation, namely the eternal afterlife. Be a life that was originally perfect, becomes less and has orientation defects.

Orientation to the world alone has had a serious impact on a difficult situation, namely a situation of saturation. The soul becomes dry from the essential food that is usually needed by the human heart. The feeling of happiness is in an abstract condition which will be very subjective if it has to be expressed in a final form. Sometimes it can even go up and down according to the condition of the soul when experiencing instability. It turns out that materialist happiness alone does not provide satisfactory expectations, even though at first it is always used as the standard for achievement. Material goals that are too grandiose, in fact, also reduce or even eliminate the satisfaction of the ukhrawi which has a Rabbaniyah dimension, that this life already has a goal line, and what the true form of happiness is.

We can take the mapping documentation that was made in order to map buyers in Indonesia, especially Middle Class Muslims who are increasingly playing a significant role in determining what products to buy. The results of this mapping are then recorded and produce recommendations for producers so that when products are made they must include or consider elements of benefits and spiritual values.¹⁰. Trends in sharia in various products - previously only Bank Muamalat Indonesia marketed sharia products - now state-owned institutions also feel the need to do branding with this, even uniting sharia banking into one, namely Bank Syariah Indonesia.

Buyers will feel comfortable if they find the required product has a halal guarantee. This can also be found in other service products such as travel services, finance, cosmetics, home-vehicle-household goods ownership services, hotels and inns. Islamic culture, such as films, soap operas, dramas, novels and festivals that show changes in society, commonly known as the Hijrah movement. This

⁸HR. Muslim no. 2653, from 'Abdullah bin 'Amr bin Al-'As ; "Allah has recorded the fate of every creature before 50,000 years before the creation of the heavens and the earth."

⁹QS. Al-A'raf, 12

¹⁰Yuswohady, Middle Class Muslim, Gramedia, 2015, p. 5

religious awareness adds to the enthusiasm that was previously only for products of strict Islamic law such as alms, infaq, waqf and mahdhah (mandatory) worship whose readings, movements and time of implementation are legally determined. Community orientation prefers to combine religious values, functional benefits and social benefits.

Halahs the concept of religiosity, especially Islam where this value is diametrically opposed to the concept of forbidden values that need to be kept away from human life. Even in Islam, let alone haram which is indeed a prohibition to take, concepts that lead to resemblance (*mutasyabihah*) for Muslims must already give a warning to be shunned. So the soul is indeed very aesthetic in choosing something which is sometimes difficult to understand from the point of view of rational objectivity. That value goes beyond many purely materialistic concepts of life, where the value of satisfaction is not necessarily a matter of to-lose physical modality. However, the non-physical aspects can still be read in terms of human needs which require the back-up of spirituality as a component of the human soul.

Change is taking place, as a form of new awareness for society that the material world alone is not sufficient to provide joy for solving personal or social problems. Samsul Munir's statement emphasized, "It is becoming increasingly real, mental health is relatively very close to the ideal physical-spiritual integrity. His psychological life is stable, he doesn't harbor much internal conflict, his mood is calm and balanced, and his body is always healthy. A healthy mentality is manifested in symptoms, without mental disturbances, and his personal position is harmonious and balanced, both inward (towards himself), and externally (towards his social environment) "¹¹.

Social phenomena that are closely related to disorientation have caused a lot of damage to humans on the paradigm side, especially those who detach themselves from spiritual attachments. The damage was initially personal, then expanded to become a real challenge in wider social life. Sometimes, the disorientation that is already popular in the community is deliberately broadcast widely -and that is the risk of global communication-, which is then imitated personally or within a local reach. Be like this disorientation is endemic, you can feel its impact and how to overcome it, but it is very difficult to completely leave it. However, humans will still continue to seek inner (spiritual) satisfaction as a consequence of the perfect human structure.

The human soul as a structure that unites with the physical members, requires appropriate food. The soul is unique, it needs non-physical intake, the food is in the form of values related to Allah, the creator of humans and the

¹¹Samsul Munir Amin, *Islamic Guidance and Counseling*, Amzah, 2016, fourth print, p. 143

universe. The food is in religious teachings, about belief in God, how human beings are created, the secrets of age-luck-mate-death, death and the day of resurrection, as well as replies about a happy place to return (heaven), or a sad place to return (hell). In fact, these elements will stimulate awareness to always be careful in living personal and social lives. Personally an understanding will grow that humans are supervised by God at every moment and time, so they are always careful in their behavior.

“Vision perceives Him not, but He perceives [all] vision; and He is the Subtle, the Acquainted.”¹²

Awareness like this is needed for the first to provide a stimulus for the development of nature that God has provided for humans as capital to perfect the human side in accordance with the concept of Rabbani. The sending of Prophets, Apostles and pious people to carry out ideal life assistance is a real manifestation of Allah's eternal iradhah, although Allah also sets tests as a means of evaluation and control, which humans are truly good, and which are considered to be lying.

“But We have certainly tried those before them, and Allah will surely make evident those who are truthful, and He will surely make evident the liars.”¹³

Fitrah in the eyes of Islam is in addition to human nature, but is actively created to subdue or control parental influences, as well as environmental influences which sporadically have negative tendencies, even contrary to God's nature. This is where nature will immanently meet with the message of revelation which always contributes to the spiritual, soul and mind aspects as original organs that unite with the physical aspects of humans. Meanwhile, a fitrah that is not met and tends to reject God's fitrah will result in conditions that are not in line with God's will or experience disorientation in life. Even the initially personal disorientation,

The dimension of nature as a human psyche does not only have powers, but as an essential identity that provides a human frame for an-nafs (soul) so that it does not shift from its humanity. If the whole structure of the soul is still within the scope of this natural frame, then the soul will not lose its humanity. On the other hand, if the powers of the human soul go beyond this fitrah, then the human is out of his human nature, both in a positive and negative sense. In a positive sense, that man has lost his human desires so that he resembles an 'angel', while in a negative sense, that man has lost his spiritual power so that he falls into the 'devil'.¹⁴

¹²QS.Al An'aam, 103

¹³QS. Al-Ankabut, 3

¹⁴Yadi Purwanto, Islamic Psychology, Aditama, 2007, p. 162

The loss of natural dimensions, in this case the gradual fading of nature will have a negative impact on the human soul, which in turn will lead to disorientation when it comes to making decisions. Indeed, in societal culture, the disorientation that occurs is not considered a problem, because it is caused by the spread of this matter evenly and becomes a way of life in social life or has become a culture that is inherent in each individual, and grows into customs in community entities. In the eyes of Islam, what is big does not have to be interpreted as the truth, on the contrary, it can mislead and mislead¹⁵, because the ultimate truth is the truth of revelation, although rational truth can also answer it.

A culture that is without the orientation of Rabbani's nature, will be able to grow and become a force that will affect the process of personal life and influence the life of the community. Likewise the opinion of an expert, this cultural disorientation can give birth to subcultures and countercultures. The way violence by teenagers is a counterculture, is a subculture formed from a social class of teenagers who deviate because of the tendency to act destructively and violently. For example, in the case of street phenomena, "There are not a few problems with juvenile delinquency, such as the occurrence of klitih (street crimes), which can be caused by cultural disorientation to express oneself."¹⁶

Linguistically, disorientation/dis-o-ri-en-ta-si/disorientation/ n means, chaos of Qibla; ambiguity of direction: -- views will arise if there is a gap between social organization and cultural value systems; losing the power to know the environment, especially with regard to time, place and person¹⁷. In the case of Mental health, gSymptoms of disorientation are often accompanied by signs such as the following:confusion, unable to think with normal clarity ; delirium, being confused and distracting;delusional, believing in certain things even if they are proven wrong ;agitation, a feeling of aggressiveness and nervous; hallucinating, seeing or hearing things that aren't there and thoughts wandering¹⁸.

To make it easier for human orientation to dialogue their ideas, at least it is reflected in two big poles, life without God (materialism) and living with God (religious). We can trace the phenomenon, for example, to the development of biology according to secular Western science, where the foundation is the mechanistic view of life. According to his character, Descartes where the human body is considered as a machine that can be analyzed according to its parts, disease is considered as a malfunctioning biological mechanism that is studied from the biological point of view of cells and molecules. The understanding of

¹⁵QS. Al-An'am, 116

¹⁶<https://www.republika.co.id/berita/q5oak4396/kejahatan-jalanan-oleh-remaja-akibat-disorientasi-cultural>

¹⁷<https://kbbi.web.id/disorientation>

¹⁸<https://www.honestdocs.id/disorientation>

the body as a machine and disease as a consequence of damage to the machine, and the job of the doctor to repair the machine¹⁹.

Materialism stops at material things, a mechanistic approach reinforces this view. The religious approach, especially Islam, begins human speech with its original conception of nature. Fitrah as original goodness does not merely contain the meaning of a passive readiness to accept good and right actions, but also an active tendency, as well as a natural inclination to know Allah, to submit to Him and to do what is right. This is the natural tendency of man in the absence of its opposite factors. Although all children are born in a state of nature, the influence of parents and the environment is very decisive²⁰.

Mechanistic life forces humans to be like their products, to be human without a soul. How is it possible for humans without a soul, where spiritual happiness will never materialize, what exists is the amount of production that can increase. Even though beauty is another form of subjective judgment of reason, beauty is felt not only in physical form. If it's just the physical form, it will be easy to change and experience boredom, because of the nature of the material.

If we read the description above, the symptoms of disorientation that appear provide important information for us, it turns out that these symptoms have something to do with the mental ability to react to them. The soul aspect has priority weight in the handling stage to return the human position to the position of nature. We can observe how Muslim activists paid that attention to establishing the relationship between science and Islamic society. Conceptually try to be discussed by Nasim Butt²¹ in the book *Science and Muslim Society* published in London in 1991.

No	Western Science	Islamic Science
1	Believe in rationality	Believe in revelation
2	Science for science	Science is a means to gain the pleasure of Allah, it is a form of worship that has a spiritual and social function
3	The only method, the way to know reality	Many methods are based on reason and revelation, objective and subjective, all equally valid
4	Emotional neutrality as a key prerequisite to reach rationality	Emotional commitment is essential to elevate spiritual as well as social science endeavours

131 ¹⁹Fritjof Capra, *The Turning Point of Civilization*, promethea library, 2014, cet. 8th, p.

²⁰Yasien Mohamed, *The Concept of Nature in Islam*, Mizan, 1997, p. 26

²¹Nasim Butt, *Hidayah Library*, 1996, p. 73-76

5	Impartially, a scientist should be concerned only with new knowledge products and outcomes	In favor of truth, if science is a form of worship, then a scientist must be concerned about the consequences of his findings as well as the results; worship is a moral act and its consequences must be morally good, preventing scientists from becoming immoral agents.
6	Absent bias, the validity of scientific statements depends on the evidence for their application, and not on the scientists who carry them out.	Subjectivity exists, the direction of science is shaped by subjective criteria, the validity of a scientific statement depends both on the evidence for its implementation and on the goals and views of those who carry it out, recognition of subjective choices in the emphasis and direction of science requires scientists to respect its limits.
7	Dependence of opinion, scientific statements are only made on convincing evidence.	Testing opinions, scientific statements are always made on the basis of unconvincing evidence, scientists are experts, as well as moral decision makers on the basis of unconvincing evidence so that when convincing evidence is collected it may be too late to anticipate destructive consequences
8	Reductionism, the dominant way to achieve scientific progress	Synthesis, which predominately promotes the progress of science, includes the synthesis of science and values.
9	Fragmentation, science is an activity that is too complicated, therefore it must be divided into scientific disciplines.	Holistic, science is an overly complex activity that is divided into smaller layers, it is an interdisciplinary and holistic understanding.
10	Universalism, though science is universal, yet its fruit is only for those who can afford it, is thus one-sided	Universalism, the fruit of science is for all human beings, cannot be exchanged and sold morally.
11	Individualism, which believes that scientists must keep their distance from social, political and ideological problems	Society orientation, calling science is a community obligation (fard kifayah) both scientists and society have rights and obligations to believe in the interdependence between the two.
12	Neutrality, science must be neutral, whether good or bad	Value orientation, science as well as all human activities are carried out because of values (good-bad, lawful-haram), science that causes war is bad.
13	Group loyalty, the result of new knowledge through research is the most important activity and needs to be upheld.	Loyalty to God and His creatures, the result of new knowledge is a way of understanding Allah's verses and must be directed to improve the quality of His creation. It is God who provides legitimacy for this effort and therefore

		it must be supported as a general action and not a group effort.
14	Absolute freedom, any restraint or mastery of scientific research must be resisted.	Science management is a resource that is invaluable, should not be thrown away and used for evil, cultivated with ethics and morals.
15	The goal justifies the means, because scientific research is noble and important for human well-being, so every means - including the use of live animals, human life, fetuses - is justified for the sake of scientific research.	The ends do not justify the means, there is no difference between the ends and means of science, both must be lawful, good, ethics and morality.

This mapping at the same time becomes a basis for how the orientation of the soul which is innate, connected to divinity can give rise to the concept of rationality. If the secular mind only bases subjectivity for scientific and social phenomena to satisfy world prestige, not for Islamic science. Where both goals and means have a noble position, that the health that is demanded by humans does not then give up the aspect of the ingredients, namely treatment which is not permissible in terms of propriety and religious values. Human changes still require lawful efforts so that happiness can be realized in the physical dimension, as well as the soul dimension. Humans need to be healthy with medication, but humans also need to understand that health and illness come from God, as a predestined test of faith.

This is where the extensionist's position can enter into the structure of thinking of the first Rabbaniyah. The first must be invited to understand the essence of life and death, sickness and health, small and large, rich and poor, and other forms that are always contradictory in the concept of life. Nature-based spiritual healing actually restores the conception of a human being consisting of a body (body) and soul (spirit), which is also provided with the ability to live according to divine nature. The component of nature exists in the heart which is manifested in the form of divine religious arguments, namely hanif Islam.

Islam does not deny human life with worldly instincts which are sometimes considered out of normality. Islam is in fact present in a real and responsible manner with fair arrangements, for example in the context of sexuality, desire for the opposite sex which must be processed under a special marriage law. This is to maintain the honor of each individual, as well as the community as a nation, because from that marriage will be born the future leaders of the nation whose honor must be protected from moral defects. Likewise in other humanitarian practices, which involve transactional relationships between various parties, and that is illuminated by the following noble revelation message,

*And seek what Allah has bestowed on you (happiness) in the hereafter, and do not forget your share of worldly (enjoyment) and do good (to others) as Allah has done good to you, and do not do damage to (face) earth. Verily, Allah does not like those who do mischief.*²²

If we use this verse to structure the pattern of human thinking in dealing with life's problems, namely the balance of nature which has religious dimensions and scientific-rationality as a science culture, then there is compatibility between the soul and body relationship. In fact, the human subconscious instinct holds enormous energy, such as love, lust and the desire to dominate. Islam serves it wisely enough through fair channels by means of eternal knowledge and wisdom sourced from revelation.

An extension agent must think about and prepare himself how his counseling content can serve the extension's impasse in capturing and understanding the problem. The instructor's mastery of the ability to diagnose the oldest, must emphasize the spiritual aspect, namely the nature of monotheism. This is the side where extension workers meet with their elders, in the moment of solving human problems with a heart-to-heart approach. The language of the heart must be emphasized from the start and continue to be stimulated by his nature as a servant and human being who must follow the existing rules. The content of monotheism is given by using the means of muhasabah so that the first person can easily find in his soul the nature of Rabbani's nature.

Nature Science in Reading and Handling Symptoms of Disorientation

The idea of free will and human responsibility has been given by God to humans by nature. Fitrah is related to man's innate reality, but it also means to his beliefs, values and attitudes in life, his worldview and his interaction with the environment. Nature cannot be viewed separately from thoughts, behavior and human institutions in the real world²³.

The original nature that met with Rabbani's values also met with a fundamentally different field situation. The condition of the world was created by Allah as a test of faith, how does the quality of nature get feedback as a reaction to social beings. Humans experience reconditioning in accordance with the power of faith as a consequence of humans who must submit to God's destiny,

²²QS.Al-Qashash, 77

²³Yasien Muhamed, p. 89

“Indeed, we offered the Trust to the heavens and the earth and the mountains, and they declined to bear it and feared it; but man [undertook to] bear it. Indeed, he was unjust and ignorant.”²⁴

In the principle of monotheism as in the verse above, humans are prepared with the power of the Rabbaniyah nature by justifying and a testimony in the form of a creed that only to Allah humans worship and only to Rasulallah we follow this religion. As long as humans follow the rules of Allah and the Messenger, during that time their potential in a good direction and becoming the human being that Allah wants will be achieved. One thing that humans have to face is how they manage various kinds of visible and secret tests, as a logical consequence for this life.

What is certain is that the prototype of a noble human being has been presented by God in the form of the messenger being sent as a role model for life. How to carry out orders, stay away from prohibitions, also how to process various orders and prohibitions towards perfection is clearly illustrated from the life of the Prophet, the companions who had met the Apostle and the tabi'in who did not meet the Apostle.

*"The best people are in My generation, then the next generation, then the next generation."*²⁵

The stages of returning to nature are indeed very ideal if the reference is returned to the early, second and third life. The second period of experiencing togetherness and after His death and the third period after it, is a situation where the followers of the Apostle try to practice this ideal example with various conditions in contact with social reality. They earnestly engender a new composition for the path that does not conform to the most ideal of times. These two eras were successful, coming out of difficulties that tried to destroy the relationship of the Rabbani's nature, besides they also gave birth to a new approach with efforts called ijihad and sincerity in producing new works based on the light of revelation and strong hadiths. The effort is not released by itself with the freedom to innovate with faith and freedom,

The process of following the example of the Prophet needs to be carried out as a logical consequence of the stages of recommendations from Allah as the

²⁴QS. Al-Ahzab, 72

²⁵HR. al-Bukhari, no. 3651, and Muslim, no. 2533

owner of nature, Say, [O Muhammad], "If you should love Allah, then follow me, [so] Allah will love you and forgive you your sins. And Allah is Forgiving and Merciful."²⁶

In certain situations, human nature is sometimes covered by the dark fog of human ignorance so that the ability to feel as the pinnacle of the ability to perceive monotheism goes out of control. One of the obstacles to returning fitra's position to its original place is the indifference of humans to the example that was implemented by the Prophet and relying more on the power and efforts of humans themselves. Especially a Muslim, needs to restore his original position, so that the positive potential of fitrah can easily return to its original position, as the best ummah and it is very possible to realize it because the nature of nature itself is conducive to the people of the earth. This condition is described in the following paragraph,

*"Allah takes the souls at the time of their death, and those that do not die [He takes] during their sleep. Then He keeps those for which He has decreed death and releases the others for a specified term. Indeed in that are signs for a people who give thought."*²⁷

Natural Difficulties in Building Dialogue with Symptoms of Disorientation

In conditioning oneself, in practice humans always experience difficulties, especially with regard to how to maintain the nature that has been instilled by God. The situation is elaborated by the following revelation,

*"And his soul permitted him the murder of his brother, so he killed him and became among the losers."*²⁸

Handling symptoms of disorientation requires detailed process stages like carrying out the construction of a physical building starting from planning which is initially in the form of imaginative abstraction, then the physical drawing design stage, determining materials, and not forgetting how the work will be carried out in stages. Likewise with the reconstruction of the building of the soul, starting from the building of the soul in the form of a vision orientation for what it is being done, whether it has something to do with God's commandments or vice

²⁶QS. Ali Imran, 31

²⁷QS. Az-Zumar, 42

²⁸QS. Al-Ma'idah, 30

versa. Because the soul aspect will be dominant, a patient approach is needed in completing the process.

"And they brought upon his shirt false blood. [Jacob] said, "Rather, your souls have enticed you to something, so patience is most fitting. And Allah is the one sought for help against that which you describe."²⁹

Spiritual stimulus is the main characteristic in the process of re-orientation of the elders, with efforts to revive the natural potential that has been embedded in the human soul, with very touching expressions. The soul of the deceased is reminded of the potential of his soul to be calm, connected to the source of pleasure,

[To the righteous it will be said], "O reassured soul, Return to your Lord, well-pleased and pleasing [to Him], And enter among My [righteous] servants. And enter My Paradise." ³⁰

Fitrah is also stimulated by regrets that will occur if the soul does not immediately make improvements, regrets for mistakes and requests for repentance for intentional or unintentional negligence.

"And I swear by the reproaching soul [to the certainty of resurrection]"³¹

Some of the authentic Rabbaniyah evidence above illustrates how humans have a natural connection between their soul and body with verses or religious advice in their life. The desire which is the nature of his irradah in a limited way, does not deny how religious values are still used as controllers of movements that make it possible to have a wrong orientation.

Forms of Stimulus that Can Be Attempted in Handling Symptoms of Disorientation

Human habitat is a topic that is related between Divine knowledge and human science, because humans consist of a body and a spirit. But if we want to know the place of return, then we can only understand it from Divine knowledge. This question can only be answered by revelation from Allah. This answer could

²⁹QS. Joseph, 18

³⁰QS. Al-Fajr, 27-30

³¹QS. Al-Qiyamah, 2

never have occurred to the spirit or the body. Anyone who tries to understand it from the point of view of human science, he will not find the end point, and this is what many philosophers have experienced depending on their curiosity about this topic by reviewing it from thought alone.³²

Al-Qur'an provides motivation for the continuity of human life through a human psychological approach. The condition of human nature will meet the origin of its good nature in the context of the soul, where a good soul will be rewarded with a good soul as well, and vice versa.

“And We ordained for them therein a life for a life, an eye for an eye, a nose for a nose, an ear for an ear, a tooth for a tooth, and for wounds is legal retribution. But whoever gives [up his right as] charity, it is an expiation for him. And whoever does not judge by what Allah has revealed - then it is those who are the wrongdoers.”³³

A calm soul (muthmainnah) means to be a stimulus for strengthening fitrah, especially when this fitrah wants to integrate with Rabbani souls and this is explained a lot in the revelations. Humans consciously do not want to fall into uncomfortable conditions, namely in the valley of painful torments,

“Let not believers take disbelievers as allies rather than believers. And whoever [of you] does that has nothing with Allah, except when taking precautions against them in prudence. And Allah warns you of Himself, and to Allah is the [final] destination.”³⁴

The pleasures, torments, tests, and much more that follow humans are spiritual parts created by God together with the physical aspects of the human body. This abstract aspect is truly known only by Allah alone, humans only make predictions or estimates as a form of human trust. Disorientation is a certain part of the abstract, and lives in the human soul, and only Allah also knows this.

“You know what is in me and I do not know what is in You. Verily, You are All-Knower of the unseen.”³⁵

³²Muhammad Izzuddin Taufiq, Islamic Psychology, GIP, 2000, p. 193

³³QS. Al-Ma'idah, 45

³⁴QS. Ali Imran, 28

³⁵QS. Al-Ma'idah, 116

Exposure to verses, hadiths or scientific-rational phenomena contained in this line of explanations becomes part of the stimulus that can be taken in handling the elders from their orientation which tends to shift to negative conceptions.

CONCLUSION

The conclusion contains a summary of the answers to the research problems which are a contribution to scientific development.

Social problems that are destructive, immoral and destroy social joints, are usually triggered by the growth of psychological disorientation. Abstract aspects of human structure in human civilization are discussed in Islamic scholarship with the term *fitrah*, a unique topic. The uniqueness of this term describes the uniqueness of humans who have an unlimited relationship with the creator of humans themselves, namely Allah SWT.

This awareness of natural spiritual relationships is meant by Allah so that when tests come, or problems that are considered difficult to touch with humans, they are better prepared. The stimulus for spiritual awareness was intentionally sent down by Allah through the prophets and Apostles in the form of verses *qauliyah*, or verses *kauniyah*. Commands, prohibitions, good news or warnings, as well as threats and promises, as well as many things that are still secret are the true manifestations of the stimulus for how humans discover their nature.

Under any circumstances, -especially in a potentially negative position - there is still hope to return to the right position. This is because Allah has prepared the ingredients which are very original, namely the nature of the *rabbaniyah*. Guidance, eternal knowledge and truth will stimulate the natural potential in dealing with disorientation that damages the human side and damages the side of a servant of Allah swt. Patience is needed in this process, both from the extensionist side, and especially from the instructors as companions for human religiosity.

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