



The Development of the Current Da'wah Model through the Diagnosis Counseling Technique of the 10 Big Sins

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ABSTRACT

The dynamics and needs of the Islamic community are developing by the demands of the times. This article aims to create an alternative model of da'wah to answer the needs of the Islamic community, especially for the millennial generation. The da'wah model is practical and focuses on solving problems through the diagnosis of 10 significant sins which including Syirik, Leave the Sholat, Disobedience to parents, Adultery, Eating illegitimate or Haram (assets of orphans), Drinking Khamr, Deciding of Silaturahm (Moslem Relationship), Fake Oaths, Miser; and Slandering. The present model of da'wah through the diagnosis technique of 10 major sins is designed by integrating the "person to person" communication and counseling approach with the principle of empathy and unconditional acceptance. The use of new terms refers to the use of various social media platforms to encompass the public to fulfill devotional da'wah for the Ummah.

Keywords: a model of da'wah, millennial, counseling, 10 major sins

ABSTRAK

Penelitian ini bertujuan untuk mengembangkan model alternatif dakwah guna menjawab tuntutan masyarakat Islam, khususnya bagi generasi milenial. Model dakwah praktis dan menitikberatkan pada penyelesaian masalah melalui diagnosa 10 dosa besar yang meliputi; Syirik, Tinggalkan Sholat, Ketidakpedulian terhadap orang tua, Perzinahan, Makan haram, Minum Khamr, Penetapan Silaturahm, Sumpah Palsu, Pelit dan Fitnah. Model dakwah saat ini melalui teknik diagnosis 10 dosa besar dirancang dengan integrasi pendekatan komunikasi dan konseling "orang ke orang" dengan prinsip empati dan penerimaan tanpa syarat. Penggunaan istilah kontemporer mengacu pada penggunaan berbagai platform media sosial untuk menjangkau publik guna memenuhi tujuan dakwah bakti bagi umat.

Kata kunci: model dakwah, milenial, konseling, 10 dosa besar.

INTRODUCTION

The development and dynamics of the life of the Islamic community today are an attraction to be studied more comprehensively. The various demands of the times that affect life's problems have made Muslims experience distortion and confusion in finding a way to return to God. Multiple efforts have been made based on experiences and environmental influences to translate the Al-Qur'an and Assunah as solutions to Muslims' life problems. In this phenomenon, da'wah is present to become wasilah to solve various issues of Muslims, especially in the millennial generation.

Millennial is a term based on the demographic group after Generation X (Gen-X). There is no definite time limit for the beginning and end of this group. Experts and researchers usually use the early 1980s as the beginning of the birth of this group and the mid-1990s to early 2000s as late births (Twenge, Campbell, & Freeman, 2012). Millennials are generally children from the older Baby Boomers and Gen-X generations. Millennials are sometimes referred to as "Echo Boomers" because of the boom in birth rates in the 1980s and 1990s. In the twentieth century, the trend towards smaller families in developed countries continued to develop. The relative impact of the "baby boom echo" was generally less than that of the post-World War II population boom (Howe & Strauss, 2000).

Millennials are in the spotlight from various circles, both in terms of their thoughts and behavior. The millennial generation is considered one of the most active generations in following the developments and demands of the times through various innovations and sustainable thinking skills. However, the millennial generation also has multiple aspects that are considered unique, such as habits, dependence on internet connections, individuality, selfishness, narcissism, existence, mental vulnerability, etc. These sides give birth to various social problems that directly intersect with Islam, such as promiscuity, adultery, and even the phenomenon of LGBT (Lesbian, Gay, Bisexual, Transgender) and other problems of the people (Azmi, 2015). The escalation of the moral and ethical decline index becomes a justification for the iceberg phenomenon against the negative side of the behavior of the millennial generation.

Another thing that is a stressing point from understanding the dynamics of the millennial generation's dynamics is the use of social media as a means for society, especially millennials, to communicate with each

other, make transactions, and fulfill their lifestyle (SDI, 2017). Social media in almost all aspects of life has become a unique culture of contemporary society. It has even resulted in the formation of a civilization that has never matched previous civilizations. Through various dynamics marked by the emergence of this phenomenon, Islam as a religion of rahmatallil 'alamin is present to provide a set of rules of values, norms, and boundaries of life to remain "civilized" in society. Islam is believed to be a solution to problems that arise from various aspects of life. One of the instruments that can be used to answer multiple people's issues is through da'wah treatises.

Da'wah is an Arabic phrase that means da'a-yad'u-da'watan, which etymologically means a call or call. Meanwhile, according to the terminology, it is an effort both in words and actions that invite people to accept Islam, practice and uphold its principles, believe in aqidah, and punish with its sharia (Arifin, 2011).

Furthermore, according to (Aziz, 2004) the method of delivering da'wah according to the context can be divided into several studies, including (1) Da'wah Nafsiyah, namely preaching to oneself as an effort to improve oneself or build the quality and personality of an Islamic self. In other words, da'wah nafsiyah is a process of changing itself (both physically and spiritually) to remain on the path that Allah blesses. The purpose of preaching the nafsiyah is to create a person who is always a servant who believes and has a devotion to Allah SWT.

Thus, in this nafsiyah da'wah, how is the method (method) of man (as himself) to optimize his physical and spiritual potential consistently and adequately to achieve happiness and salvation in the world and the hereafter; (2) Da'wah fi'ah qolillah or also known as group da'wah can be identified with group communication. Group communication is a sub-discipline of oral communication. The focus of group communication attention is on small groups, namely on communication symptoms in small groups. So, fiah da'wah (group da'wah) can be in the form of halaqah da'wah, which is preaching carried out in small groups; (3) Da'wah Hizbiyah carried out by a preacher who identifies himself with a specific dakwah organization or institution then preaches to its members or other people outside the members. According to His commands sunnah, Da'wah jam'iyah can also be called congregational da'wah, a community-based da'wah movement or community unit to organize and realize a better life realm.

Thus, jam'iyah da'wah can be said to be a form of preaching in the

form of an organization or movement; (4) Da'wah Ummah Ummah da'wah, the process of proselytizing which is carried out at mass mad'u (the general public); (5) Da'wah Syu'ubiyah and Qabailiyah (between ethnic groups), the process of preaching which takes place in the context of nations, tribes or cultures. To understand syu'ubiyah and Qabailiyah da'wah or also known as cross-cultural da'wah, we must first understand what is meant by cross-cultural communication because syu'ubiyah and Qabailiyah da'wah is synonymous with cross-cultural communication.

Cross-cultural communication can also be called intercultural communication, namely communication that occurs between people of different cultures. This means that communicators and communicators come from different cultures which in the process of intercultural communication are involved in cultural roles and functions, and finally (6) Fardhiyah Da'wah is a preaching context through a process of inviting or calling to the way of Allah to an individual, usually a maximum of 2 people to return to Allah and make pious mad'u so that Allah blesses his life. The fardhiyah da'wah method is considered to be one of the most effective methods of proselytizing. This is because the personal approach can touch the deepest sides of mad'u in understanding each problem and alternative solutions to be carried out (Ali et al., 2014). This fardhiyah method is used to develop dakwah through diagnostic counseling techniques for the ten significant sins.

In addition, the dakwah approach must also be based on a human-oriented view by placing noble respect for human beings (Wahidin Saputra, 2012). There are several opinions regarding the da'wah method, including (1) Al-Bayayuni put forward the definition of the da'wah method, namely the methods adopted by preachers in preaching or methods of implementing da'wah strategies; (2) Said bin Ali al-Qathani defined the da'wah method as follows. Uslub (method) of da'wah is the study of how to communicate directly and overcome obstacles, (3) 'Abd al-Karim Zaidan said that the da'wah method is a science related to how to deliver messages of da'wah to overcome the barriers (Aziz, 2004).

Studies on the method of da'wah for the people are still considered to have not achieved optimal development; this is because the techniques used are still "packaged" in the old way so that it is only in demand by certain groups. Even though the millennial generation needs something "new, innovative, and contemporary." The need for da'wah, which is required to follow the development of technology and information, has

even been urged directly by President Joko Widodo who asked to integrate dakwah with social media platforms to be more effective and target most of the segmentation of the millennial generation. The method of da'wah through integration with technology and information can better understand the moderation of Islam (Nursyamsyi, 2017). This is in line with (Fikri 2017), which states that it should be done by following the development of science to carry out contemporary da'wah methods and strategies. Contemporary da'wah also means preaching that utilizes modern and up-to-date technology facilities in the mass media.

The integration of technology and information with the da'wah method alone is not sufficient because it must be equipped with a more "personal" approach so that it can touch the aspirations of the people more deeply. The use of the dakwah fardhiyah method in the form of counseling techniques is an alternative solution that can be done in proselytizing success.

Counseling is a channel for providing guidance. In counseling, discussions are held between a counselor and one person (individual counseling) or with several people at once (group counseling). The person being served is called a counselee. The conversation revolves around difficulties/problems a counselor faces helping that person find solutions to problems (Winkel, 2015).

Counseling is a process of providing assistance carried out by professional experts (counselors) to someone who is experiencing problems (counselee) who interacts with each other by conducting direct communication, presenting and paying close attention to the content of the conversation, gesture (non-verbal communication) to increase understanding of both parties involved in ongoing interactions.

Counseling is a professional service that has a purpose in every process that is undertaken. In brief, the primary purpose of using counseling skills is to help counsees develop personal skills and inner strength to create happiness in their own lives and others (Jones, 2003).

The purpose of using counseling skills is as supportive listening, which is a goal that refers to the peak skills of being willing and able to listen and listen to the counselee, taking some of the counselee's views and perspectives and sensitively showing that they (counselee) have been heard accurately. The problem being faced by the counselee is influenced by a variety of situations and conditions that are often very complicated. The counselor, together with the counselee together identifies the problematic

situation at hand. Based on the situation, the counselor can make a comprehensive and comprehensive problem frame so that the counselee understands and understands the situation at hand;

Although some problems are limited in nature, many others may be larger and more complex than the specific situations. The purpose of a counseling process, among others, is to organize and manage every problem that is being faced by the counselee so that issues that look very complex become more specific—changing bad skills that create problems. Skills in facing issues must be taught because skills cannot be obtained without a learning process and experience.

The counseling approach, also known as counseling theory, is the basis for counseling practice. This approach is felt to be important because it will be easier to determine the direction of the counseling process through various methods or counseling theories. The counseling approach is based on three domains, namely cognition, affection, and action. Some of these approaches include (1) Adlerian Approach (Realm of Cognition). Adlerian model counseling is a cognitive approach which means that counsees are encouraged to see and understand the possibilities for changing their ideas and beliefs about themselves, their world, and how they will behave in this way. In addition, Adlerian counselors assign their counsees tasks that challenge existing ideas and beliefs, and functions that represent changes in their habitual behavior patterns.

The Adlerian approach holds the optimistic view that people have created their personalities and therefore choose to change. The counselee is encouraged to appreciate all the advantages that exist in himself and recognize that everyone deserves and has the right to be valuable (Willis, 2004)

Behavioral counseling approaches aim to change observable and measurable human behavior. The counselor with the counselor selects the changes. Since this approach aims at looking at behavior change, some problems are more suitable for this approach than other counseling approaches. Counselors are directive and provide clear instructions on what to do to bring about behavior change (Palmer, 2013)

Behavioral Cognitive Approach (Realm of Cognition and Action). Cognitive counseling is an approach that combines the use of mental and behavioral techniques to help individuals modify their moods and behavior by changing self-destructive thoughts. The counselor acts as a coach, teaching the counselee techniques and strategies that can be used to solve

his problems. This approach treats several psychological issues such as anxiety, phobias, and depression, in various aspects and fields.

Historically, cognitive-behavioral counseling can be traced back to the work of Epictetus, who, in the first century AD, argued that people who are not disturbed by material things are distracted by their views on them (Palmer, 2013). Gestalt counseling is an existential/humanistic approach to setting and psychotherapy that has been used for more than 50 years. Humanism emphasizes the importance of the innate capacity a person has for development and change. Existentialism emphasizes the responsibility a person has for their lives and their choices. According to (Willis 2004), there are differences between classical Gestalt developed by Perls and his followers and contemporary Gestalt. Contemporary Gestalt goals and methods focus more on contact: awareness of one's relationship with oneself, with other people, and with their world. Consequently, the very nature of the therapeutic relationship is emphasized more on current Gestalt theory and practice. Through these counseling approaches, it is believed that they can become a complete combination by attaching them to the study and methods of da'wah.

The ten significant sins diagnosis technique was offered in its first form by Yusuf Mansur, which he uploaded for the first time in 2011. In his experience as a preacher, Yusuf Mansur provides an effective way to find a point of the core problem of someone who feels his life. Far from Rida Allah SWT, namely by asking directly about the grave sins that are very likely to be committed by the people to get Adzab which makes them miserable in the world (Kertarajasa, 2011). However, it is possible that Yusuf Mansur has not categorized this method or method as a form of diagnosis in finding problems as well as solutions to client or mad'u problems. This method successfully gave enlightenment to his mad'u and then invited him to return and repent to Allah SWT. Another thing is that there is no standard pattern of da'wah methods that can be studied critically through scientific theories. This article seeks to develop a da'wah method that is suitable for the segmentation of millennials by using a diagnosis of the ten major sins

RESULTS AND DISCUSSION

Breakthroughs in Da'wah Science

The method of da'wah develops by the segmentation of the people being targeted by a Da'i. So it is legitimate when a Da'i preaches in any way and

method as long as it does not violate Islamic law. However, it should be noted that the preaching which is intended for the millennial generation has not been well explored. Some examples of the "revolution" method of preaching that is in great demand by millennials include (1) Hannan Attaki's revolutionary da'wah model through his youth movement "SHIFT"; (2) Adi Hidayat, who can make good dakwah management through the media "Akhyar TV"; and (3) Abdul Somad's special media team (UAS) who have packaged his da'wah studies through various social media platforms. These da'i-da'i show that da'wah is very important to be packaged attractively.

The breakthroughs in the da'wah method were emphasized on several aspects such as (1) delivery methods, (2) management, and (3) media for dissemination. The results can be seen from many followers or millions of their followers on various social media platforms such as Facebook and Instagram. Da'wah, which has a significant impact on the ummah such as these examples, is one of Da'wah's great goals in Islam.

Diagnosis of the 10 Big Sins, The development of the dakwah model through the diagnosis counseling technique of the ten significant sins emphasized the communication and counseling approach to mad'u. A counseling and communication model that upholds universal and Islamic values such as empathy, unconditional acceptance, warmth is one of the best ways to convey tracts and invite them back to repentance. The rationale for using the ten major sins as the primary reference in recognizing the "core" of the ummah's problems is based on Aqli's argument and Naqli's argument. According to Aqli's statement, two types of sins can hinder Allah's grace and make life complicated and less blessed because they become a barrier from being granted prayers to Allah, these sins are minor sins (*as-shaghair*) and big sins (*al-kab'air*) (Purnama, 2018).

The major sins are (1) Shirk; (2) Abandoning prayer; (3) disobeying parents; (4) Adultery; (5) Eating haram (property of orphans & usury); (6) drinking Khamr; (7) Deciding Gathering; (8) perjury; (9) Stingy; and (10) Slandorous is a type of sin that has the highest category and hurts both oneself and the wider community, and if a particular group/society continuously commits these major sins it will be able to damage and destroy the sides. Civilized humanity. Logically, major sins will prevent a servant from reaching His Lord, and when he is far from Allah, various consequences can occur, such as a life lacking blessings and *istikhdraj*!. The world has proven different stories of every people who have committed significant sins massively and then sent torments so that a civilization can

be destroyed and destroyed because of the violation of these grave sins

Meanwhile, according to Naqli's argument, Allah SWT has given an actual warning through His words in the following chapters. (1) "And (for) those who stay away from major sins and heinous deeds, and when they are angry they give forgiveness (QS. Ash-Shura: 37); (2) "If you stay away from big sins among the big sins that you are prohibited from doing, surely We will erase your mistakes (your small sins) and We will put you in a glorious place (heaven)" (QS. An-Nisa: 31); (3) (Namely) those who shun big sins and heinous deeds other than minor mistakes. Indeed, your Lord is most extensive for His forgiveness "(Surah An-Najm: 32). Based on the quotations of these verses, there is a threat from Allah for all people always to stay away from every potential, both small and large, against major sins ("Al Qur'an Indonesian - English Translation," 2018).

Apart from that, the scholars also mentioned dhawabith (rules) in major big sins, including (1) big sins are those mentioned as big sins by Allah and His Messenger (Ibn Hajar Atsqolani, 2013); (2) Major sins are every sin that is threatened with hell or wrath, or cursing and adzab (Shaykh Shafiyurrahman Al Mubarakfuri, n.d.); (3) Big sins are sins for which there are special punishments (Ibn Hajar Atsqolani, 2013) (4) Sins denied by the perpetrator of the faith of the people of the Prophet and (5) sins that have had penalties (Shaykh Shafiyurrahman Al Mubarakfuri, n.d.)

Da'wah Model through Diagnosis Counseling Technique of 10 Big Sins

Through the diagnosis counseling technique of the ten major sins, the da'wah model is developing the many ways or methods of delivery used by a Da'i when delivering a message to return to Allah SWT. This model is not entirely new because some people have practiced the dakwah model with the ten major sins as a reference to solve the problems experienced by the people; however, as in the initial review of this article. The author tries to construct a different approach with methods that are still rarely used. In more detail, here are seven main provisions that can be described to explain the current dakwah model through the diagnosis counseling technique of 10 significant sins.

(1) Taubat Nasuha as "spirit of da'wah". Every model and method of da'wah always has a leading spirit in arousing mad'u enthusiasm to return to Allah SWT. Through tracing (tracing) the possibility of behavior included in the 10 major sins, then mad'u is asked to perform repentance

and self-cleansing (tazkiyatun nafs) mad'u really realizes the mistake and then makes the most profound remorse. During this process, a Da'i must accompany by providing insight into the concept of significant sins and threats and rewards that will be given if they can carry out this stage (taubatan nausea) (Hoddin, 2015)

(2) *Pendekatan Dakwah secara pribadi melalui Konseling*. Model dakwah ini menggunakan pendekatan konseling Realita. Pendekatan konseling merupakan salah satu inovasi dalam dakwah. Konseling dapat digunakan untuk menyentuh "sisi-sisi terdalam" dari mad'u. Dalam model ini, pendekatan yang digunakan adalah Realita dari William Glasser. Rasional penggunaan pendekatan Realita adalah tahapan yang sederhana dan mudah diaplikasikan kepada klien atau mad'u dengan latar belakang yang beragam. Pendekatan ini juga tercatat sebagai pendekatan yang cukup banyak digunakan di seluruh dunia (Corey, 2015). Melalui 4 (empat) tahapan W-D-E-P yang terdiri dari (a) Want; (b) Do; (c) Evaluation dan (d) Planning, maka pendekatan ini adalah sebuah integrasi antara konseling dan dakwah yang sesuai Tahapan utama dalam menemukan inti permasalahan melalui diagnosis 10 dosa besar terletak ada tahapan D (do) dan E (Evaluation) (Corsini, 2008) Tahapan tersebut merupakan tahapan inti dari konseling dan proses dakwah. Selain itu, melalui pendekatan konseling Realita maka secara otomatis seorang Da'i haruslah memenuhi beberapa sikap dasar dalam proses dakwah yakni Empati, penerimaan tanpa syarat, kehangatan, dan ketulusan. Melalui sikap dasar tersebut diharapkan dapat membantu problematika mad'u sehingga dapat mewujudkan ketaqwaan pada Allah SWT

Da'wah Model with Segmentation and Dissemination in Millennial Generation. The da'wah model requires a specific segmentation to focus on attracting people significantly. Through the diagnosis of 10 major sins, the da'wah model is intended for the millennial generation with a counseling approach and special stages. The focus on the millennial generation segment means that this model should not be made rigidly but must be flexible and by the situation and developments in technology and information development. Through these consequences, this da'wah model is disseminated through various social media platforms such as Facebook, Instagram, Twitter, and other popular social media. The da'wah's content needs to be made as attractive as possible without neglecting the aspects of accuracy, usefulness, and the essence of inclusive Islamic da'wah. However, following the principles of universal preaching, this da'wah model is not

only limited to the millennial generation but can also be used for other segments, especially those with similar problems. In essence, the moderate dakwah model for all people is a stressing point in this dakwah model.

The diagnostic technique is carried out by fully maintaining the principle of confidentiality. The focus of privacy is the main thing in carrying out this da'wah model. This is because the approach taken by a Da'i is a very personal approach with unique problems. The principle of confidentiality is needed so that a Da'i does not easily convey the identity of the mad'u in the dissemination of this da'wah model. It is different from the core and chronology of problems that can be given directly to the general public to serve as lessons (wisdom) and examples (Ikhtibar) for other Muslims. The principle of confidentiality is also essential because trust is one of the keys to implementing this dakwah model. When the trust has been violated, it will be possible for Mad'u to be reluctant to come back again to find a solution to his problem.

The da'wah model focuses on planning future behavior (futuristic). The word "diagnosis" is chosen to find the core problem when a person is faced with a complex issue. The ten major sins are the leading indicators in determining the main problem. After the core problems have been found, the next step is to focus on things that must be done immediately within a certain period (Corey, 2015). The focus shifts to the attitude that must be done for a future that is still holy for mad'u. Every philosophy that will be decided must always be based on the principles and spirit to gain the pleasure of Allah so that you become a devout servant so that the world and the hereafter are saved.

They are upholding the change in behavior experienced by Mad'u. This da'wah model can be viewed as a process. The process of the Servant of Allah who is aware that he has violated the outline of the limits of Allah's rule to become a servant who is getting closer to Allah with enthusiasm and always thinks not to give up on Allah's grace. Therefore, any change in positive attitudes made by mad'u must be grateful and then given a reward to trigger more enthusiasm to make more significant changes. Support or support from a Da'i is critical in this process. In principle, this da'wah model also embraces every minor change that can have a significant impact. (7) Menggunakan beberapa prinsip dakwah yang bersifat reflektif tanpa judgement pada orang lain.

One of the main principles in implementing this da'wah model is following the very reflective principles of preaching. Mad'u will be asked to

reflect on each tausiyah given by Da'i. A contemplative attitude is also helpful in providing a personal "touch" so that your mad'u conscience will be easier to invite back to Allah SWT. Another important thing is avoiding a Da'u from making premature judgments to make Mad'u, not in a comfortable position. The choice of words (diction) from a Da'i is a mandatory skill that must be developed. Besides that, the diagnosis of the ten major sins is a diagnostic model for reflection and a measuring tool for oneself, not for others. This makes Da'i and Mad'u unable to arbitrarily make claims for others when a disaster or other problems strike them. That does not mean that the other person is included in the effect category of the ten major sins violations.

The current dakwah model with the diagnosis counseling technique of 10 major sins can use a specific format to facilitate the diagnosis step so that the Da'I and Mad'u will find the same core perspectives of the problem and a set of propositions that the Da'i can convey in this da'wah process

Table 1. Example of a Reflective Diagnosis Format for the 10 Big Sins

No	Kinds of Great Sins	To do	approaching	never	Backgr ound
1	Shirk				
2	Leave prayer				
3	Disobedience to parents				
4	Adultery				
5	Eating haram assets (wealth of orphans & usury)				
6	Drinking Khamr				
7	Deciding Gathering				
8	Perjury				
9	Miser				
10	Slanderous				

Based on the table, several aspects must be filled by Mad'u, such as the type of major sin, the level of treatment (doing, approaching, never), and the background and reasons for the answers in the previous column. The contents of the reflective format of the diagnosis of the ten major sins will be essential data for Da'i to explore the core of the problem and find solutions to these problems.

In addition, a format is also required for a plan for stance after the core problems have been identified. This format is complementary and

optional. This means that Dai is not obliged to use this format, but if used and considered more accessible, it can be utilized more fully.

Table 2. Advanced Reflective Format (Optional)

No	Diagnosis Results 10 Big Sins	Alternative attitudes to be carried out	Evaluation
1		1.....	
		2.....	
		3.....	
2		1.....	
		2.....	
		3.....	

Da'i and Mad'u are collaboratively asked to fill in the form in this format, especially about the evaluation that a Da'i will carry out. The document was created to simplify the description of the steps and attitudes that need to be taken after this long process.

CLOSING

The dynamics of the development of the dakwah model are needed to answer the various demands of the times. As an essential aspect of preaching, the millennial generation plays a significant role in realizing a moderate and inclusive civilization of civil society. The development of a da'wah model with a counseling technique for diagnosing ten major sins is one of the models offered by using a personal approach and touching intense sides through counseling and communication. Ten major sins include (1) Shirk; (2) Abandoning prayer; (3) disobeying parents; (4) Adultery; (5) eating haram assets (orphans' assets); (6) drinking Khamr; (7) Deciding Gathering; (8) perjury; (9) Stingy; and (10) Like Slander is the leading indicator in finding the core of the problems experienced by the people.

However, several things that need to be improved in the development of this model include; (1) there is still a need for more massive dissemination so that the Da'i know and want to implement this model as an alternative to their preaching; (2) the need to develop into an application for the initial assessment of a Da'i in meeting Mad'u who is included in the millennial category; (3) there is still a need for a standard format in the use of this model on social media.

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