

Using Laactract's Theory to Find Out Millennia Generations Friendship Problems

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Abstract:The phenomenon of juvenile delinquency and its relation to deviant behavior makes education enthusiasts and practitioners continue to seek alternative solutions for this problem. This case is most important thing, because the phenomenon of dissemination is very worrying especially in the modernization era which marked by the rapid development of information technology and western culture into the private territory, until the millennia generation to form certain groups or gangs in accordance with the comfort of children, the formation of this group does not always have a positive impact on a person's development, but the vast majority of these particular groups have a negative impact on a person. This paper explores the issue to find alternative solutions for the problem. The paradigm of revelation used in this paper is QS. QS.49: 13. This study offers the idea of *Law of attractions theory* which means that man as a social being can not necessarily break away from the social facts in which he is located and with whom he is socially dealing, what is necessary is to regulate the emotions and thoughts in order to always be positive for everything. Emotional and attitude arrangement can be done with constructive education process through heterogeneous communication, in this case man trying to realize, achieve and realize what is desired (dream) with positive thinking, will be achieved (get)".

Keywords:*Laactract Theory, Millenia Generation*

1. Introduction

Humans are multidimensional beings. that is, human beings are spiritual and physical, rational and moral, as well as individual and social beings. Basically humans are social beings, creatures who always need other people, and there is no human being who stands alone without the role of others. Like when someone is born, surely someone needs someone else's role, in this case the doctor or midwife can be able to save the child and mother. Therefore, humans are required to be able or able to interact with others. And inevitably humans must interact because humans are social beings. Interacting is a very important and absolutely necessary thing. Interacting with anyone, parents, family, peers, neighbors, etc. But in reality a person is usually closer to his peers than his peers.

There are several things a person can consider someone to be a friend. Initially by chance "by accident" because someone was near his house, had the same hobby, or because someone was classmate. And over time someone considers other people as friends because they choose "by choosing". Choosing here can be because someone is one profession, one organization, one opinion, and so forth. But in peer relations there must be a problem experienced, such as jealousy when someone who is considered a friend prefers other people to be friends, then the establishment of friendly relations between people also causes a tendency among children to form certain groups or gangs that in accordance with the child's comfort, the formation of this group does not always have a positive impact on one's development, but most of the existence of certain groups that have a negative impact on someone. One of the negative impacts is seen among adolescents, especially students, based on a survey of 3 out of 10 students in Indonesia who had smoked before the age of 10 years, 34.58 percent of high school smokers active and a National Narcotics Agency (BNN) survey showed the prevalence of drug abuse in Student environment reaches 4.7 percent of the number of students and students, or about 921,695 people.

In addition, based on the National Commission on Child Survey in 12 provinces with 4500 adolescent respondents in 2010 obtained very surprising results. Based on the survey, it was found that 97% of junior and senior high school teenagers had seen pornographic films, 93.7% had kissed up to petting, 62.7% of junior high school were not virgins, and 21.2% of high school teenagers had had an abortion. This libel can be seen in their fondness for western culture that leads to sex and drugs. Opinion of free slang among adolescents is increasingly intense and unhindered through pornographic and pornographic impressions on a glass screen or wide screen. As a result, free slang that leads to free sex is increasingly popular in the younger generation. In Kab. Bandung obtained data on at least 38,288 teenagers suspected of having had sex outside marriage or having free sex. This amount is based on the results of a poll of the "Sahara Indonesia Foundation" which was revealed at seminars and workshops on "*Youth Population and Quality*" in Banjaran.

There are a number of reasons why Bandung teenagers perform premarital sexual activities. The result, efforts to channel sex drive (57.89%), as a sign of love (38.42%), forced or forced boyfriend (27.37%), and to be considered modern (20.53%). Regarding the factors that influence the occurrence of premarital sexual relations, obtained MCR survey data (Mitra Citra Remaja) - West Java PKK: difficult to control sexual urges (63.68%), disobedient to religion (55.79%), sexual stimulation (52 , 63%), often watch blue films (49.47%), and there is no parental guidance (9.47%). The last three factors contributing to premarital sexual relations are the influence of trends (24.74%), pressure from the environment (18.42%), and economic problems (12.11).

Worse, this phenomenon not only occurs in one place, but almost evenly throughout the archipelago. About 18-20 percent of teenagers in Indonesia have had free sex. "*That's the result of the research we have done on students and students,*" Dr. Boyke Dian NugrahaSpOG MARS said, when speaking at the event. Tracing the causes of various irregularities in adolescent relationships, it can be seen that in social development of adolescents, peers play an important role. The role of peers towards adolescents is mainly related to attitudes, speech, interests, appearance and behavior. Teenagers often judge that if he wears the same clothing model as a popular group member, then the opportunity for him to be accepted by his peers becomes great. Likewise, if group members try to drink alcohol, drugs or cigarettes, teenagers tend to follow them regardless of their own feelings and consequences. This means showing that the strong influence of peers on the development of social relations of adolescents.

Islam is a religion that is very concerned about the nobility of nobility and noble character. Everything that should have been done and everything that should have been left behind was arranged in great detail in the teachings of Islam, so that more and more people acknowledged (including non-Muslims) that Islam was a very complete and perfect religious teaching and nothing was missed. A believer in living his life not only establishes a relationship with God alone (*habluuminallah*), but also establishes a relationship with humans (*habluuminannas*). Mutual love and mutual respect must be prioritized, so that a harmonious relationship is established. Differences in nation, ethnicity, language, customs, and habits become one package when God creates humans, so that people can get to know each other. Once again, nothing can distinguish except his piety.

Based on some of these issues, in fact Islam has provided a picture of a healthy pattern of relations between fellow human beings, a healthy pattern of relationships must be based on ethics and aesthetics in accordance with the commands of Allah.

2. Paradigm of Revelation

Related to the background of the above problems, in fact Islam has provided space for humans to get to know each other, this is stated in QS.49: 13. The verse the writer made as a revelation paradigm especially in the sentence *لتعارفوا* (to know each other), in order to find a theory in an effort to answer the relationship as what is taught by Islam, and how to choose friends who can save humanity in the world and the hereafter.

According to Hamka Letters that are not more than 18 verses include *Madaniah* letters, He is a great and great letter, which contains various important Islamic and Islamic principles, containing the nature of being and humanity. This essence is a broad horizon and far reach for reason and heart. It also raises deep thoughts and concepts that are important to the soul and reason. The essence includes various *manhaj* (ways) of creation, arrangement, principles of education and coaching. Even though the number of verses is less than hundreds. *Al-Hujurat's* letter contains instructions about what a believer must do to Allah, the Prophet and those who oppose the teachings of Allah and His Messenger, the wicked. In this discussion, it is explained what a believer must do to his fellow man and man as a whole, in order to create a peace. The ethics that are carried to create a peace and avoid disputes are to stay away from making fun of themselves, making fun of themselves, giving bad calls to each other, *suudhdhan*, *tajassus*, *ghibah*, and not being arrogant and proud of each other because of the degree of man before Allah SWT same. There is no human being in nature that is created except from the mixing of a man and a woman, intercourse which causes the gathering of two seminal gatherings to be one, 40 days which is called *nuthfah*. Then 40 days became blood, and 40 days also became flesh. After three forty days, he became a man who was blown to him and born into the world.

For the child who originally had a cumulative heap gathered together in one unclear color, became colored according to the climate conditions of the earth, the air, the location of the land, the circulation of the season, so that the various colors of the face and human being grew and various languages they used. Separated on the earth in his life, life sought his joy, so he split apart to take advantage of each group because it was carried by encouragement and calling of life. Look for suitable and suitable land, so that in the end what is called the larger and more flat nations and groups, and these nations are also divided into various tribes in smaller, smaller sizes. And the tribe was also divided into various families in smaller sizes, and also the details were also given to various households, mothers, fathers and so on. In it is mentioned nation and tribe to the smaller details, not so that they will grow longer, but so that they know each other. Know where you come from, where your ancestors originated, from where you came from ancient times. The conclusion is, that human beings are essentially from one origin. Although far apart, but at the origin is one. There is no difference between one another and there is no need to awaken differences, but realize the existence of inheritance. Humans live in the world not to be hostile, but to get acquainted. At the end of the verse it is said, that God is Knower, that not a little nationality raises "*ashabiyahjahiliyah*" pongan and takes pride in thinking of the nation itself, as Hitler said when he ascended: "*Duitshlandubberalles* (Germany above all else)". Islam has determined the steps that will be taken in life, which is as noble as you are who is the most devoted to Allah.

According to Al-Maraghi, Allah (swt) revealed this verse as a hindrance to them from boasting about *nasab*, superior wealth and insult to the infidels, and Allah explained that the virtue lies in piety. And we make you tribe and bless you so that you know each other know each other, know each other, not deny each other. While being mocked, making fun of and gossiping led to mutual denial.

According to QuraishShihab, "*Min DhakarinyaUntsa*" From a boy and a girl Adam. The fragment of the verse is an introduction to assert that all human beings have the same degree of humanity with Allah, there is no difference between one tribe and another. There is also no difference in the human value between men and women, because everything is created from a man and a woman. The tribes that belong to the ancestors of the past, therefore humans as social beings are inseparable from the relationship of interaction between fellow humans, therefore humans really need everything around them as needing the environment and every human being in general is in dire need of a harmonious environment and friendly as well as respect for each other such as human rights and obligations, because this kind of environment is what every human being really wants. In creating a society that is calm, orderly and full of harmony, the Qur'an is a handle that has no doubt in it.

Ta'arafu comes from the word '*Arafa*' which means to know. The patron of the word used in this verse contains reciprocal meaning, thus it means knowing each other. The stronger the introduction of one party to its selves, the more open opportunities for mutual benefit. Because the verse above emphasizes the need to know each other. The introduction is needed to attract each other's lessons and experiences, in order to increase devotion to Allah, the impact of which is reflected in the peace and prosperity of worldly life and happiness.

Since it first appeared, in fact Islam has called on people to a good Ahklak, the teachings of Islam with good morals and the Prophet with his good behavior has been able to change the *jahiliyyah* Arabs of the *ummah* who like to do cruel acts, *dholim*, mock and lie into people who mutually love each other with the light of faith, so that they are able to become people who have good morals. Of the various explanations it is certainly no stranger to humans if we see the phenomena that occur around us a lot of events that do not reflect attitudes and behavior, such as: making fun of each other which results in disagreement and disagreement, of course this is a proof that a bad attitude is not permissible in the teachings of Islam. In accordance with the teachings taught in education, the morality of a nation determines the attitude of life and behavior. Even though the good of a nation will be seen from its Morals. However, the character and behavior of the generations will be very decisive towards the morals and behavior of the people afterwards, because the coming regeneration will follow or imitate everything around it. Thus the spotlight on morality that occurs to our nation will certainly be reflected in the leaders who have interests for generations who will replace it, educators are also leaders for their students, therefore educators must have a moral concept to their students so that so that the students have a character that is in accordance with the teachings of the Islamic religion based on the Qur'an and Al-Hadith.

The effort to get to know each other can be done through a process of socialization. To create a harmonious society is not enough just by *ta'aruf* (knowing each other), but must be fostered and fostered fertile through efforts that can make the relationship between humans can last long. This effort is known as *silaturahmi*. *Silaturahmi* means to connect brotherhood. *Silaturahmi* is a commendable trait that must always be accustomed, because it has many benefits. Get to know you do not see skin color, race, language, country and others that often make people reluctant to interact with others because of these differences. Even though these differences are a *Sunnatullah* and cannot be used as an excuse for not knowing each other. the reason that human creation is to get to know and help each other, not to be proud of each other and to boast, because everyone's position is the same, only piety distinguishes one from another. Even on the Day of Judgment someone will not be asked about their language or position, because the most noble is the most fearful of Allah SWT.

3. Basic Concepts of Humans

Study the verses of the Koran that speak of humans, give a contradictory picture regarding its existence. On the one hand, humans in the Koran often receive praise from God. Like the statement of the creation of man in the best shape and condition, then confirmation of the glorification of this being

is compared to most other creatures. While on the other hand, people often get God's reproach. Like that he was terribly tortured and denied favor, and very much denied and complained again miserly.

In the al-Qur'an humans are called by various names, among others: *al-Basyr*, *al-Insan*, *an-Nas*, *Banu Adam*, *al-Ins*, *Abd Allah* and the Caliph of Allah. In connection with this matter, to understand the role of human beings, here are two things related to humans to be used as references in this paper.

1) The concept of al-Insan

Directed in an effort to encourage people to create and innovate. The word *al-insan* is called 65 times in the Koran. Almost all verses that refer to human beings in the words of man, the context always displays humans as special beings, morally and spiritually. These features are not possessed by other creatures. JalaludinRahmat gave a broad description of the human beings in three categories. First, *al-insan* is associated with human privileges as caliphs and bearers of trust. Second, *al-insan* is associated with a negative predisposition that is inherent and latent in humans. Third, *al-insan* is referred to in relation to the process of human creation. Except for the third category, all the contexts of al-human refer to psychological or spiritual characteristics.

2) Concept of an-Nas

The concept of *al-Nas* refers to humans as social beings. Humans in the sense of *al-nas* are most called al-Quran as much as 240 times. Interestingly in expressing humans as social beings, the Koran never generalizes, but is shown by two models of disclosure: 1. By showing social groups with the characteristics of each different from one another. The verses usually use the expression *wamin al-nas* (and among humans). If you pay attention to the verses that use this expression, there are indications that there are groups of people (not all) who claim to believe while actually not believing (Surat al-Baqarah: 8), there are some people who take worship other than Allah (Surat al-Baqarah: 165). Also obtained information that humans socially tend to think about the life of the world (QS. Al-Baqarah: 200), argue with God without knowledge, guidance and the book of Allah (QS. Luqman: 20, QS. Al-Hajj: 3,8), which worship God with weak faith (Surah Al-Hajj: 11, QS. Al-'Ankabut: 10). 2. By classifying people based on the majority who generally use the expression act (mostly human). Noting this expression found instructions from the Koran that most (majority) of humans have low quality, in terms of knowledge and faith. This can be seen from the verses which states that most humans are not knowledgeable, not grateful, do not believe, *fasiq*, neglect the verses of Allah, *kufir*, and must bear the punishment. The conclusion is reinforced by other verses which show that very few groups of people believe, who are knowledgeable and can take lessons, who want to be grateful for the blessings of Allah. So many mentions of the word *al-nas* in the Koran if linked to the Koran as a guide, indicate that most of God's guidance is intended for humans as social beings.

4. Study Approach

1) Social Theories in Assessing Friendship

a. Functional Structural Theory

In peer friendship or socialization, T. Parsons's theory is very relevant to the subject matter of the compiler. According to Parsons, every social system (large or small in size) must meet four functional criteria / requirements which he abbreviated as AGIL which has the meaning of each letter, namely "A" = "Adaptation", "G" = "Goal Attainment", "I" = "Integration", and "L" = "Latent Pattern Maintenance". In peer friendship, the four T. Parsons theory functions are carried out by each of the following subsystems and their interpretations: 1) A (adaptation that is adjusting); In friendships, personal and social adjustment is very important. Therefore, one must be good at adapting to his environment, with his peers as well as his characteristics. Because peer groups are the first social environment in which a person learns to live with other people who are not family members. 2) G (achievement of goals); Friendships in peer groups are intertwined because of the same goals among members. So their thoughts are in line and in line. However, achieving the goals of the friendship relationship is positive and negative. 3) I (integration); Every family must have rules that must be obeyed by the family members.

This is certainly sustainable with peer friendship, because the family also plays a role in the formation of the child's character in the process of the child choosing his friends.⁴⁾ L (maintain pattern); The purpose of this subsystem is not to let children when establishing friendships come out of family, education, and religious principles.

According to Robert King Merton, a prominent figure in modern sociology, a functional structural figure that one must be careful in acting and choosing friends, because success in acting actually creates severe problems. Like someone has found a friend who is very suitable and he is very close to his friend, so that he can devote all that is felt to his friend (functional) but if someone is very close to his friend then unconsciously someone gradually becomes distant with his own family where family position is the first (dysfunctional) socialization agent. Therefore, one must be good at socializing well with his family, friends, and the surrounding community so that there is no great dysfunction.

The end of this analysis is the great metaphysical vision of the world that has befallen human existence. Parson analysis represents an attempt to categorize the world into systems, subsystems, system requirements, generalization of the media and exchange using the media. This analysis is ultimately more philosophical than sociological, namely in the scope of meta-vision theory. The discussion of Merton's functionalism begins with the understanding that at first Merton criticized some extreme aspects and firmness of structural functionalism, which led Merton as a driver of functionalism towards Marxism. This is different from the teacher, Talcott Parson argues that functional structural theorists are very important. Parson supports the creation of a large theory and covers it all while parsons are more limited and medium

b. Conflict Theory

Every individual wants change, and of course the change is more positive. Initially a child was so close to his family because indeed the family was the first socialization agent in his life. However, after he stepped on the outside world, a child felt strange because he did not know the outside world and a child only knew his family. Gradually, because a child often interacts, socializes with the outside world, a child will get comfort, and usually the comfort is obtained from a friend, either a neighbor's child or a classmate at school. Because the child is comfortable with the presence of his friends, the child slowly shifts the family function with the friend function. And friends are the second socialization agent after family. According to Pierre Bourdieu, every individual has its own considerations regarding various things. As in making friends, someone is more comfortable with A than B, and someone is more comfortable with C than A. This difference often occurs in everyday life. Someone is looking for a friend who is comfortable with him. And this can happen because every individual has a view, has their own consideration for their friends.

c. Exchange Theory

Humans always try to find benefits in interaction or relating to others. In relationships with friends no one is harmed because humans always take into account profit and loss in all aspects of life. If someone wants to get a profit then something is exchanged, whether it be goods, feelings or services. For example, exchanging with friends is that if someone feels comfortable with his friend and suddenly someone gets a good grade on the exam because someone is learning to his friend. And his friend also feels happy to have succeeded in helping someone get a satisfying score.

The essence of social learning theory and social exchange is that a person's social behavior can only be explained by something that can be observed, not by a mentalistic process. All theories influenced by this perspective emphasize the direct relationship between behavior observed with the environment. Social Exchange theorists argue that everyone assesses their relationship by seeing sacrifice and appreciation. All relationships require time from the participants.

A positive relationship is a relationship where the value is a positive number; that is to say, appreciation is greater than sacrifice. Relationships where the value is a negative number (sacrifice beyond appreciation) tend to be negative for the participants. The Social Exchange Theory goes even further by predicting that the value of a relationship affects the end result or whether a person will continue a relationship or end it. A positive relationship can usually be expected to last, while a negative relationship may end.

d. Labeling Theory

The birth of labeling theory, inspired by the perspective of symbolic interactionism and has developed in such a way with its research and testing in various fields such as criminologists, mental health, health and education. According to Sunarto, labeling theory was spearheaded by Lemert and the symbolic interactionism of Herbert Mead. Then it was developed by Howard Becker in 1963. According to Labeling theory that every community order has their own label or nickname as "diligent", "nosy", etc. This also happens in friendships. In friendships we can find groups like "gang". These groups socialize with their own groups, other groups, and the community. The group usually has its own nickname or label, such as the "rempong" group, the "diligent" group, the "sassy" group. This nickname is based on other people's observations of a group.

2) Stages of Child's Social Interaction through Peer Group

Unlike the family socialization process that involves an unequal relationship (different ages, experiences and roles), socialization in peer groups is done by studying the patterns of interaction with people who are equal to themselves. Therefore, in peer groups, children can learn the rules that govern the role of people who are equal in position and also learn the values of justice.

a) In early childhood

A number of studies have recommended how social relationships with peers have meaning that is very important for the child's personal development. One of the most important functions of the peer group group is to provide a source of information and comparisons about the world outside the family. Children receive feedback about their abilities from peer groups. Children evaluate whether what they are doing is better, equal or worse than what other children do. They use other people as a benchmark to compare themselves. This social benchmarking process is the basis for the formation of a sense of self-esteem and self-image of the child.

b) In the middle and end of children

As with the early childhood, interacting with peers is an activity that takes up a lot of time during the middle and end-of-child. Barker and Wright (in Santrock, 1995) note that 2-year-olds spend 10% of their afternoon time interacting with peers. At the age of 4 years, the time spent interacting with peers increases to 20%. While children aged 7 to 11 spend more than 40% of their time interacting with peers.

c) In adolescence

A teenager who has established himself will be more confident in starting a relationship with others. When establishing relationships with other people he will not be oriented to himself but will put existence outside himself. This is evident in adolescents who give a sense of caring to their friends who are known, adolescents will be safer if they share problems, ideas, thoughts that have to be shared with others who are said to be friends or friends.

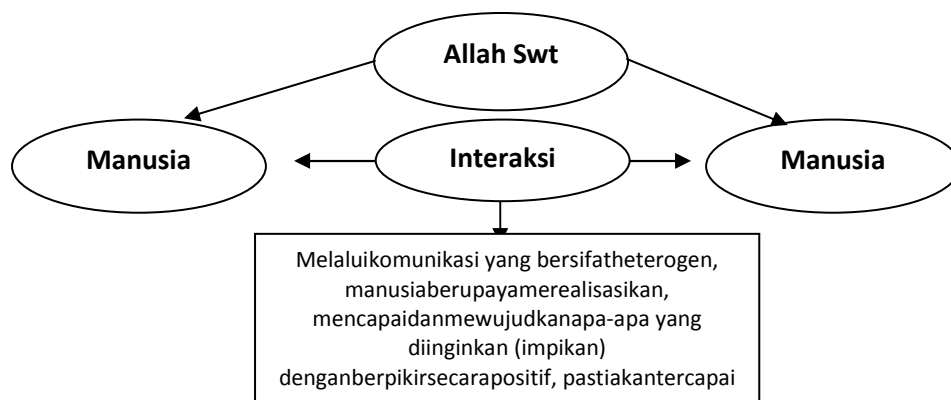
Once a familiar relationship is built, compared to ordinary relationships will result in two or more individuals spending more varied time being self-disclosing, giving emotional support and differentiating between friends and other friends. A normal friend is someone who is fun to be with, while a friend is valued because he is generous, sensitive, and honest. Someone who can be invited to relax and be ourselves. The strong influence of peers is inseparable from the strong bond in the peer group (peer group), so strong that it leads to fanaticism. So that each group member realizes that they are a unit that is related and mutually supportive. Where peer groups

(peer groups) are groups consisting of friends of his age and they can associate themselves (Chaplin, 2001). And also according to Santrock (2003), in many teenagers, how they are viewed by peers is the most important aspect of their lives. Even teenagers will do anything, so they can be included as members. For them, those who don't cohesion or follow the rules of the group will be ostracized and mean stress, frustration, and sadness. In Peer groups, individuals feel the similarities with each other such as the age, needs and goals that can strengthen the group. In the Peer group there is no importance of the organizational structure, but among group members feel the responsibility for the success and failure of the group. In Peer groups, individuals feel they find themselves and can develop their social sense in line with the development of their personality.

5. Finding Theory

Some of the explanations that the author has described in the previous section and also based on the formulation of the approach to the theory of social interaction that has been presented, the writer can formulate the theory that the author named the Laactract Theory. This theory is based on the revelation paradigm of QS. 49:13 which explains that Allah has created humans in various complexities, but one thing that becomes the main principle in association is that the best among sexes, tribes, classes and races is piety. Some theories regarding social interaction presented by experts actually contain several things that are contrary to the basic principles of QS. 49:13, where they only see the sociological aspect only without involving the transcendental spiritual elements. Different from some existing theories, the Laactract theory that the writer put forward in this paper is the theory of law of attraction which means that humans as social beings cannot automatically escape the social facts in which they are and with whom they are socially confronted, which needed is to regulate emotions and thoughts so that they are always positive about everything. Literally the meaning of Law of Attraction can be interpreted as "the Law of Attraction". Understanding its meaning if it can be clarified is "That we can realize, achieve and realize what we want (dream) if we can think positively and believe that our (dream) desires will be achieved (get)" The law of attraction is sunnatullah, he does not choose people, anyone experiences it. He also does not view good or bad thoughts, wants or does not want, he only receives signals from your mind and reflects them back. When someone focuses on something he is actually calling something to be present in his life. This is a manivestation of Allah's grace that applies to all of his creatures, not seeing any religion, tabi'atnya, piety and vice. God always encourages us to race to spread goodness (fastabiqulkhairot). God strongly forbids us to do rudeness (sayyiaat) and damage (phases). In fact, to people who always do evil, we also have to be kind to him.

More clearly the scheme of this theory the author describes the following:



6. Conclusion

Peer friendships in certain aspects have a problem experienced, such as jealousy when someone who is considered a friend prefers someone else to be his friend, then the establishment of friendly relations between people also causes a tendency among children to form certain groups or gangs that in accordance with the child's comfort, the formation of this group does not always have a positive impact on one's development, but most of the existence of certain groups that have a negative impact on someone. Tracing the causes of various irregularities in adolescent relationships, it can be seen that

in social development of adolescents, peers play an important role. By nature, Allah Almighty created humans with different sexes, ethnicities and races and the real group has a *ta'aruf* mission, this is clearly contained in QS. 49:13. In the explanation of the paragraph stated that the intended *ta'arufis* an introduction that leads to positive friendship, and Islam teaches its people to know each other (mutualistic symbiosis).

There are various kinds of theories regarding social interaction in terms of friendship or friendship, including functional structure theory developed by T. Parsons, conflict theory developed by Pierre Bourdieu, exchange theory and labeling theory.

In this paper then offers a new theory which the author calls the laatract theory, different from some existing theories, the *Laatract* theory that the writer put forward in this paper is the theory of law of attraction which means that humans as social beings cannot automatically break away from the facts socially where he is and with whom he is confronted socially, what is needed is to regulate emotions and thoughts so that they are always positive about everything

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