

Concept of Mental Education A Perspective of Ibn Qayyim Al-Jawziyyah

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ABSTRACT

Man consists of two elements, namely body and spirit, so that human beings are jasiman and ruhiyah at once. Humans are also part of one element of the elements that exist in an educational process. Three elements include the soul, the mind, the heart, and the human body. Human and education, can not be separated from each other. Both are an interconnected entity, human as the perpetrator and education as a system in the process to achieve the goal of education itself. Mental health education requires alignment and harmony in various stages and sectors as well as attention to the three elements that exist in the human self that is the physical element (psychomotor) which includes body building, skill (skill) and sexual education, the spiritual element (affective) which includes the formation of faith, and iradah (the will), the element of reason (cognitive) which includes the coaching of intelligence and the provision of knowledge. The purpose of writing this research is to know and analyze thoughts about the concept of life education perspective Ibn Qayyim al-Jawziyyah. Soul education is considered successful, if one's soul has reached the degree of nafs muthmainnah, which has three main characteristics that mutually reinforce one another, namely; (1) a faithful soul to God, (2) a patient soul, (3) a soul that is self-serving to Allah (tawakal). Through the process of mental education which includes: the foundation of theology, the purpose of mental education, integrated curriculum / manhaj at-takamul, appropriate methods and applicable according to its stages, such as: takhliyah stages, tahliyah stages, muhasabah an-nafs, dzikrullah, and tahqiq 'ubudiyah. So that from the process will give birth ihsan attitude, and will increase the piety in worship, both related to God and those related to humans and the surrounding natural environment. Because, the essence of ihsan attitude itself is upholding 'ubudiyah.

Keywords: education, soul, the concept of Ibn Qayyim Al-Jawziyyah

PREFACE

The rapid flow of globalization (liberalization) often leads to shaky cultural values that become the guidance of a nation, consequently lost identity and eroded moral values that became the philosophy of his life. Adian Husaini noted, "it has been widely understood that the current wave of global cultural trends is largely Western products, spreading through the world through the advantages of electronic technology and various forms of media and communication systems. Terms such as cultural imperialism, cultural cleansing, cultural dependency, and electronic colonialism are used to describe new global cultures and their consequences to non-West." (Adian Husaini, 2005: 20) This means that the influence of globalization increasingly leads to a new colonial form of Western cultural imperialism against other cultures in the world.

If we look at the current phenomenon, many of the issues are so complex in our education, especially spiritual education (affective); from ignorance (to the science of religion), tyranny, lust, away from religion, unstable emotions, problems of moral decadence, promiscuity, the rapid development of information technology, the dichotomy of education, the tendency of educational practitioners of Western educational theories, the understanding of parents and pedagogies on the concept of Islamic education is still lacking, and many more other issues related to character education of children.

Education is a milestone in the development of one's sincerity. If the education system is good, then the resulting output will be good too. Ibn Qayyim said: "Thus, the number of moral deviation occurs in humans because it is due to the pattern of his education during his infancy (childhood)" (Ibn Qayyim, 1971: 240). Another opinion was also expressed by Ahmad Tafsir that, "The biggest mistake in education during this time is the educational conceptors forget the faith as the core of the national curriculum (Ulil Amri, 2012: 4). So that implies the erosion of one's faith and the low morale of mankind, and his soul is dried from the awareness of the obligation of worship.

Ibn Qayyim Al-Jawziyyah in the book of Madaariju as-Salikin states that the foundation of all low morals and the building stands on the four pillars, namely ignorance (to the science of religion), tyranny, lust, and anger. The source of the four cases comes from two kinds. First, the exaggerated soul of the weak, which gives birth to ignorance, humiliation, hunks, miserliness, reproach, greed and stunt. Second, the exaggerated soul of the strong which gave birth to wisdom, anger, violence, abominations, and arbitrariness (Ibn Qayyim, 1972: 322).

This educational crisis, of course, is not without cause among the factors that contribute to it and its coloring, that are contradicting religions such as secularism, pluralism, and liberalisme. Viruses affect the human mindset and cause ruhiyahnya dry

from hidayah, farther away from his religion, and not adorn himself with akhlakul karimah, ethics and manners. Thus, man lives without guidance and direction that will plunge him into humiliation.

Muhammad Qutb states that man is made up of three integral elements, namely body, mind, and heart. Furthermore, he says that his three minds, minds, and bodies form one complete human being; they all interact as a whole in reality (Ahmad Tafsir, 2008: 57). other opinions say, that humans are composed of two elements, namely the body and the spirit, so that human beings are jasiman and ruhiyah at once. The relationship between the two is like the relationship between a captain and a boat, where the captain serves as a regulator and steering the destination of the boat, and calms the flow of water that carries the boat and keeps it in the midst of the waves (Sa'ad Riyadh, 2007: 46)

Thus, between the heart, reason and knowledge, there is a very close relationship. This because humans are made up of several elements, namely spirit, mind, and body. The spirit or soul is closely related to the heart. The heart is like a king who has the authority to command his assistants to perform a job. Therefore, in order for human beings to grow in a balanced and proportionate manner, it requires an education related to the spirit or soul and that is related to the development of human affective.

METHOD

The method of writing this research is using the method of literature research study, conducted by collecting data and information by reading, reviewing and analyzing the literature related to the theme, both primary and secondary resources. Then being analyzed by using method of content analysis, descriptive-Analitic

THE ORITICAL REVIEW

Education etymologically, can be interpreted as a process of changing the attitude and behavior of a person or group of people in an effort to mature human beings through the efforts of teaching, training and mentoring. Education can also mean educational processes, ways and actions (Alwi, 2002: 263). According to Park (1960: 3) said that education is the art of imparting or acquiring knowledge and habit traugh instructional as study.

While the meaning in terminology, education can be interpreted as a conscious and planned effort to create an atmosphere of learning and learning process so that

learners actively develop their potential to have religious spiritual strength, self-control, personality, intelligence, noble character and skills needed by himself, society, nation and state (Anwar Arifin, 2003: 34)

While the sense of the soul which also means the spirit and an-nafs, according to Ibn Qayyim Al-Jawziyyah many contained in the Qur'an with different meanings, including; said An-nafs with the understanding of the Essence, as the Word of God "So when you enter the house, you should greet yourself." (Q.S. An-Nur: 61). The soul is also interpreted by the spirit itself, as He says: "O soul is calm" (Q.S. Al-Fajr: 27). The Spirit also means the Qur'an which Allah revealed to His apostles, as He said, "And so we reveal unto you the Holy (Quran) with Our command." (Q.S. As-Shura: 52). The Spirit also means the revelations Allah revealed to His prophets and apostles, as He said, "He sends down angels with revelations by His command to whom He willed among His servants, that is, warn all of you, that there is no God besides Me, then you shall fear Me (QS An-Nahl: 2).

The spirit is not interpreted as a body, not because of its solitude and not with the soul. The soul is called the spirit, because with that spirit there is the life of the body as well as the rih (wind) that bring life (Ibn Qayyim, 1999: 336). That is called the spirit, because it brings a useful life. Life without revelation will not bring any benefit to the living. Even animal life can be safer as a result, than the lives of people who are not accompanied by revelation.

An-nafs, for example, may be because it includes An-nafis (something of value), because of its value and glory, or perhaps because it includes tanaffus (breath). If the breath is blown out and because of the many blows that come out in the body, so called breath. So does the soul that has the stretch of life. If a servant is asleep, then the soul comes out of him, and if he wakes up, then it returns to him again. The difference between the spirit and the soul is the difference in the nature not in the essence. (Ibn Qayyim, 1999: 336). It means that both of them are one in a different way and different in nature.

He soul or spirit is an independent substance of having the basic properties distinct from the body, since the soul and the body come from the metaphysical, immaterial, unformed, knowing, moving and eternal. While the body is a substance that comes from the physical world, is material, shaped composition, does not contain power in itself, and is not eternal. (Muhammad Yasir Nasution, 1996: 74)

Thus, the meaning of the soul / nafs has several different meanings and terms, just as soul education (tazkiyatu an-nafs) in Islam has many different terms, both in Arabic and contemporary languages. All that, the point has a complementary meaning. In Arabic the term soul education uses the term Tazkiyat al-Nafs (soul washing),

introspection of the soul (Hisab al-Nafs), purifying the soul (Tahdzib al-Nafs), cleansing the soul (Tathir al-Nafs), emptying and decorating the soul (Takhliyah wa Tahliyah al-Nafs), the liberation of the soul (Tarbiyah al-Nafs), the education of the soul (Tarbiyah Nafsiyah), the education of the soul (Tarbiyah Ruhiyah), soul training (Riyadah al-Nafs), fighting the soul (Mujahadah al-Nafs), and cleansed the heart (Tashfiyat al-Qalbi).

In terms of modern, mental education / ruhiyah termed with spiritual education, mental education, spiritual education, ruhaniyah intelligence, spiritual intelligence, emotional intelligence, multiple intelligences, qalbu management, and various other terms. Of the many terms, the term tazkiyah an-Nafs is more appropriate to use in the study of spirit / soul. For, the doctrine that the apostles preached is life for the heart and salvation of the soul and the lamp for the mind. Whilst all those who oppose him are death to the heart, the destruction of the soul, and the darkness of the mind (Ahkmad Alim, 2014: 172).

DISCUSSION

The true name of Ibn Qayyim Al-Jawziyyah is Muhammad ibn Abi Bakr ibn Ayyub ibn Sa'ad bin Huraiz az-Zar'i ad-Dimasyqi Shamsuddin Abu Abdillah, Ibn Qayyim Al-Jawziyyah (Ibnu Rajab 1953: 447). The name of al-Jawziyyah is attributed to a madrasah formed by Muhyiddin Ibn Sheikh Jamaludidin Abi al-Faraj Abdurrahman bin al-Jauzi who died in 656 H (Hasan Al-Hijjaji, 1988: 38). Because Ibn al-Qayyim's father is a milestone for the madrasah. Ibn al-Qayyim was born in the middle of a knowledgeable and well-to-do family In Zara 'village of Hauran village, southeast of the Dimasyq for 55 miles (Ibn Rajab 1953: 446). He was born on 7 Shaffar 691 H or 4 February 1292 AD and died in the Dimasyq (Az-Zurkaly, 1980: 56).

Adz-Dzahabi rahimahullah said, "He has an attention to the hadith, both related to his matan and his nurse, he also wrestles and dominates the science of Fiqh, Nahwu, Ushuluddin and Uhsul Fiqh." (Adz-Dhahabi, tt: 1500). Ibn Qayyim rahimahullah has struggled to seek knowledge as well as mutter with the scholars in order to obtain their knowledge in order to master various disciplines, especially the field of Islamic science. His mastery of the tafsir is unequaled. His understanding of ushul al-Din and his knowledge of hadith, the meaning of hadith, his understanding and his complicated istinbath-istinbath had reached its peak and hardly found anyone comparable to his competence at that time.

Ibn Rajab said, "He was dead at the end of the day, Thursday 13 Rajab 752 H or 23 September 1350 AD He was addressed the following day after the zhuhur in the Jami

al-Jarrah Mosque. He was buried in the grave of Al-Babus Shaghir. Many people delivered his body, many people had good dreams about him (Ibn Rajab, 1953: 450).

Concept of Mental Education Perspective Ibn Qayyim Al-Jawziyyah

Education is an essential right for all mankind, because education is a strategic issue for a nation. Quality education is not only important for the effort of giving birth to individuals and educated societies, but also the main provision in preparation for entering global competition, a rivalry between nations that is so strict and influential on all dimensions of life. Quality education also determines the quality of a nation, and has a very significant influence in the process of transforming the social transformation towards an advanced, modern, and dignified life (Thomas Suyanto, 2014: 1)

Therefore, a good education is an educational process that can give birth to individuals and societies to be educated, who not only excel in their intelligence quotient (IQ), but also have emotional quotient (EQ) as well as someone who has a good and commendable personality. Shaykh Muhammad Al-Khidr Husain in (Suwaid, 2009: 187) said, "The soul's sake can grow with good education, as the body can grow with good nutrition. Body growth has a clear boundary and will not be missed. When it reaches the top, it will gradually retreat to its original state. Meanwhile, the growth of the soul is closely related to one's life. It will not stop until the cessation of breath or leave this vast natural life.

Thus, the need for mental education is needed, given the increasingly swift influence of globalization today that can erode the faith so that it implicates the euphoria of excessive freedom

The Foundation of Mental Education According to Ibn Qayyim Al-Jawziyyah

A tree will not be able to stand firmly without a strong root foundation. Therefore, a tree that stands strong requires a strong root and sturdy as well. Likewise with the mental education, to form a stable and characteristic soul that requires a solid foundation and strong as the root or foundation. In the book 'Tuhfatul Maudud bi Ahkami Al-Maulud' Ibn Qayyim said, "When a child is trained when beginning to speak with 'La Ilah Illallah' then the first sentence he hears is about knowing God, morally lauding Him and dwelling upon 'Arsy, seeing and hearing His servants and Him with His servants wherever he is. "(Ibn Qayyim, 005: 24)

The words of Imam Ibnul Qayyim above, asserted that the first thing that should be emphasized and given to humans since childhood is the education of monotheism, ie instilling a true faith to the child as early as possible. Thus, monotheism is the

beginning of the obligation that a servant must fulfill to his Lord. Therefore, it is mandatory for parents or educators to teach their children about the creed of as-shahihah and give them understanding of the dangers of shirk and to warn them not to get caught up in shirk, whether shirk in science or charity.

Based on the above explanation, it can be emphasized that monotheism based on Al-Qur'an and Al-Sunnah is the main foundation in educating the human spirit, without tauhid lands, the building of the soul will never stand firmly. Because tauhid is the root that pierces down, which underlies the building of the soul and its supports. Because, good character born of a clean and quality soul. And good-bad character depends on the quality of his own soul itself. Tujuan Pendidikan Jiwa Menurut Ibn Qayyim Al-Jauziyyah

Basically, every human soul has the right nature or instinct for a righteous religion (tauhid religion). This is as the Prophet explained in his sabd: "No child is born except in the state of fitrah. So then, it is both his parents who will make the child a Jew, a Christian or a Magi as a cattle that breeds cattle perfectly" (Narrated by Bukhari). The occurrence of good and bad behavior of a person depends on his efforts and education.

Therefore, Ibn Qayyim Al-Jawziyah argues that the purpose of education in general is to maintain human nature and prevent it from deviance and misguidance. Besides, also to instill noble character and dismiss the bad morals, to explore the potential and get happiness in the world and in the hereafter by making all its activities as worship (Ibn Qayyim, 2009: 5).

Observing the opinion of Ibn Qayyim above, it is clear that the purpose of mental education is to cleanse the soul of all kinds of deviations and perversions that can destroy it, so that the soul becomes holy and clean and calm or stable (an-nafs muthmainnah).

Curriculum of Mental Education According to Ibn Qayyim Al-Jawziyyah

The curriculum is an educational process structured systematically under the responsibility of the school or non-formal education institution in a learning program that is given to the students to develop the knowledge, skills, and attitudes of the students. (Nana Sudjana in Ahmad Tafsir, 2009: 99). While the concept of mental education curriculum perspective

of Ibn Qayyim is an integrated curriculum / manhaj at-takamul, ie the educational content provided must meet the needs of ruhiyah dimension (spiritual), and can meet the needs of material dimension in a proportional and directed.

To meet the spiritual needs of humans, it takes a curriculum to be able to help people run sharia, as a guide in worshiping Allah SWT. Therefore, God gives the gift of reason to man to explore the wisdom contained in His command and prohibition. God is also the Essence who has created man in a state of holiness and perfect, without being approached by original sin or derived sin. This perfection and holiness is corrupted by our sins. That perfection can be preserved if we obey all the commandments of God and stay away from His prohibition (taqwa).

Meanwhile, to meet the emotional material needs a rationalist empirical curriculum ('aqliyah), so it can reinforce the belief that Allah is the Essence Who Controls the universe, Who Creates, and the Power over all things. For, according to Ibn Qayyim reason is the means of acquiring knowledge, used as a scale to know the truth of error, knowing priority which is prioritized from that which is not, and as a reflection to know the goodness of evil (Ibn Qayyim, tth: 117).

Therefore, syariah curriculum and 'aqliyah are a unified whole that can not be separated from each other. Both are mutually integrated and mutually complementary.

Methodology of Mental Education According to Ibn Qayyim Al-Jawziyyah

The cause of a falling into sin and malice is slander. According to Ibn Qayyim, slander consists of two kinds; slander syubhat (precedence of reason from syara ') and lust slander (precedence of lust than reason). Slander syubhat is by caused by weak of bashirah and little knowledge. This syubhat includes kufr, nifaq, and bid'ah. So it becomes a faint between the right and the vanity, between clues with error. The slander lust is caused by the destruction of heart and religion, that is because enjoying lust and drowning in evil (Ibn Qayyim, 2004: 375). Meanwhile, if the soul of a person feels thuma'ninah (calm) it will give birth attitude ihsan in a person, so emerged thuma'ninah al-ihsan, namely thuma'ninah in carrying out the command of Allah Subhanahu wa Ta'ala, sincerely in da'wah, not follow slander syubhat or shawat. In addition, An-nafs Al-muthma'innah (quiet soul) will give birth to various kinds of praiseworthy and noble attitudes in a person. Thus, the soul shapes and produces good behavior in everyday life, and can make it a strong and inwardly Islamic inner character based on monotheism to God and justify what He said and submit to His commandments.

Of course, it is still accompanied by patience in every circumstance because the noblest human being is the most patient. This all shows that patience is the most sublime of a person's faith. Therefore, if a person's faith is strong, accompanied by patience and tawakal (thinking clear / husnudzan) to Allah Subhanahu wa Ta'ala, then with it someone can withstand lust and overcome his anger and can control it. So that his soul returns to calm (an-nafs al-muthma'innah). If the soul is calm, it will give birth

to the properties of praise and noble character and will have a strong and good character. In this case, Ibn Qayyim said: "When angry becomes a demon vehicle, so the lust of anger in cooperation with the devil faces the lust of muthma'innah who rejects evil with good. So Allah commanded that he help muthma'innah lust with isti'adzah (ask for protection from Allah) from him. Then, the isti'adzah becomes a helper for muthma'innah's lust, so that he becomes strong against the army of anger. Furthermore, there comes the help of patience with which victory will be obtained. Then came the help of faith and tawakal, so that the power of Satan disappeared (Ibn Qayyim, 1975: 98).

From the above explanation, it can be underlined that the character education of children is considered successful, if the child's soul has reached the degree of nafs muthmainnah, which has three main characteristics that mutually reinforce each other, namely; (1) a faithful soul to God, (2) a patient soul, (3) a soul that is self-serving to Allah (tawakal).

Thus, the muthmainnah nafs will always give birth to faith in a person, who adorns in his life with praiseworthy behaviors, so that his life is more directed on a straight path to Allah Subhanahu wa Ta'ala as his goal. Likewise, the nafs muthmainnah will form a patient soul in the face of the various obstacles, calamities, and temptations that come from within himself, as well as from his external environment, being patient when facing calamity, patiently abandon the immoral, and patient in obedience.

Not only that, nafs muthmainnah will also make the soul of a person depends only on Allah Subhanahu wa Ta'ala alone (tawakal) in every activity. Tawakal means always asking for help to Allah Subhanahu wa Ta'ala and submitting to Himself. Tawakal is the foundation of all kinds of faith and ihsan and for all Islamic charities to attain the noble goal of a servant, ie to worship God and return to Him. And the most noble means to that end is tawakal and always appeal to Allah Subhanahu wa Ta'ala. The occurrence of trustworthiness to Allah is worship, and tawakal also became the cause of the emergence of the goodness of religion and the world (Ibn Qayyim, 1975: 88).

Tawakal is the foundation of all kinds of faith and ihsan and for all Islamic charities to reach the honorable goal of a servant, to worship God and return to Him. And the most noble means to reach that goal is trust and ask Allah Subhanahu wa Ta'ala. The occurrence of trustworthiness to Allah is worship, and tawakal also became the cause of the emergence of the benefits of religion and world (Ibn Qayyim, 2015: 140-147). Of the three basic characteristics above, it will bring harmony between the heart, mind, and actions or actions of children. So that will form an Islamic personality in a person..

To reach the calm soul (An-nafs Al-muthma'innah) in man, a precise and applicable method is needed, summarized in the following stages:

1) Stages of Takhliyah

Ibn Qayyim Al-Jawziyya said, the meaning of 'takhliyah' is "A process of emptying the soul from all the passions of the lusts of all the tendencies which can fall from the works which God forbid. As in the dzatiyat problem, belief and desire lust. If the heart is filled with vanity and belief, then there is no place for true belief (al-haq) in its heart" (Ibn Qayyim, 1973: 29). Including indulging in lust; namely lust and lust for power.

2) Tah Tahah Stages

Ibn Qayyim said "Tahliyah is the term of an internal activity by adorning the jewelry (praiseworthy nature) in it" (Ibn Qayyim, 1996: 22). The point is that bad old habits have been abandoned and replaced with good deeds and better new habits, so that new morals and personality are created.

3) Muhasabah An-Nafs

Muhasabah also has great benefits. Ibn Qayyim said, "Which Includes the benefits of self-muhasabah is that with muhasabah he became aware of the right of Allah Ta'ala. And whoever does not know God's right to him, his worship of God is virtually useless, his worship is very little useful." (Ibn Qayyim, 1975: 88) Thus, training and familiarizing the an-nafs can help one in arranging the heart to always remember God wherever he is and at any time. So he always hold fast to God. Likewise, the passion which tends to injustice and arbitrariness and more to the world, and always invites to destruction, helps demons, desires every evil, follows every evil, and by tabi'at, it constantly disregards the good. When one enters his or her desires, the great and unimaginable pleasure for him is to come out of the shackles of lust and to escape from his bondage.

4) Dhikrullah

In addition to God's most beloved deeds, dhikrullah also has great benefits. Ibn Qayyim mentions in the book 'Al-Wabilu As-Shayyib' that there are about a hundred virtues and benefits of dhikr, including as follows:

- a. Dhikr as a medicine that can provide peace for one's heart
- b. Dhikr can cast out demons and protect those who dhikr from them
- c. Dhikr removes sins and can save from the adzab of Allah, because dhikr is a great good and good removes sin and adzab
- d. Dhikr brings great rewards and forgiveness

e. Dhikr is the heavenly garden of the world and heaven hereafter

f. Dhikr is the key to victory

g. Dhikr as a barometer of faith.

Shaykh al-Islam Ibn Taimiyah Rahimahullah said that the dhikr for the heart is like food for the body. So as the body will not taste the delicacy of food when suffering pain, so the heart will not be able to feel the sweetness of faith when his heart forgets dhikr, and is deceived by the love of the world. When a man's heart has been preoccupied with the remembrance of Allah, always thinking the truth, and meditating on knowledge, then he has positioned the heart according to his place (ibn Taimiyah, tt: 344). Dhikrullah is one of the educational process in instilling faith in one's soul. The process of cultivation of faith among others by making the heart always dhikrs to Allah SWT.

1) Tahqiq 'Ubudiyah

Tahqiq 'ubudiyah has the meaning of conformity (muwafaqah), application (muthabaqah), determination (itsbat), purification (takhlish). While the meaning of ubudiyah is a form of devotion of a servant to God alone, by doing whatever He loves and His approval, both in the form of speech, deeds, both the born and the inner (Akhmad Alim, 2014: 179). Thus, what is meant by tahqiq 'ubudiyah is a process that is endeavored to implement and internalize the values of worship done, then apply it in everyday life as a form of self-servant to Allah Subhanahu wa Ta'ala.

Evaluation of Mental Education According to Ibn Qayyim Al-Jawziyyah

Mental education is deemed successful, if one's soul has reached the degree of nafs muthmainnah, which has three main characteristics that mutually reinforce one another, namely; (1) a faithful soul to God, (2) a patient soul, (3) a soul that is self-serving to Allah (tawakal).

Thus, the muthmainnah nafs will always give birth to faith in a person, who adorns in his life with praiseworthy behaviors, so that his life is more directed on a straight path to Allah Subhanahu wa Ta'ala as his goal. Likewise, the nafs muthmainnah will form a patient soul in the face of various obstacles, calamities, and temptations coming from within himself, as well as from his external environment, being patient in the face of calamity, patiently abandon the immoral, and patient in obedience. Not only that, nafs muthmainnah will also make the soul of a person depends only on Allah Subhanahu wa Ta'ala alone (tawakal) in every activity. Tawakal means always asking for help to Allah Subhanahu wa Ta'ala and submitting to Himself. So that his life goes on a straight path in the corridor of religious shari'a.

CONCLUSION

The essence of the soul is an immaterial substance that has soul power which has good or bad potential and depends on harmonious interaction with the realm of thought, which can accept the virtue and humiliation that approach it, as well as the mover of its choice to move the body, by coercion and subjugation, and able to give effect to feel pain, pleasure, happy, sad, ridha, angry, despair, hate, remember, neglect, know, deny and so forth.

The indicator of success in mental education is when all three points of human creation (soul, heart, and brain) are well nourished. So that will give birth to a condition of quality soul (an-nafs al-muthmainnah) which leads to happiness in the world and in the hereafter.

Thus, if the three elements above are nurtured and directed well, it will form a positive character, will give birth to noble characters and behaviors, gave birth to ihsan attitude, and will increase the sincerity in worship, whether related to Allah Subhanahu wa Ta'ala as well as those related to humans and the surrounding natural environment. Because, the essence of ihsan attitude itself is upholding 'ubudiyah.

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