Managing Emotions in Solving Problems (Case Study of Emotional Empowerment of Student Islamic Boarding School Darul Falah Kedungwuluh Purwokerto)

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ABSTRACT

Problems are individual perceptions of situations and conditions accompanied by negative emotions. It is not a problem if the individual's perception is positive. Emotions affect the perception of reality. The problem or not a problem is determined by the emotional state of the individual. The individual has the power to manage emotions from negative emotions (low) to postitive emotions (high). This power can be done by process, will and knowledge. Individual power is influenced by thoughts, feelings and habits (habituation). Habituation is one of the uniqueness of islamic boarding schools. Islamic boarding schools in this context become a forum for empowering the student community in managing emotions. A variety of emotions that are constantly evolving will be controlled appropriately and quickly towards positive emotions. The research method is carried out with field research. It is located at Darul Falah Kedung Wuluh Islamic Boarding School, West Purwokerto. Subjects appointed caregivers, administrators and students. Caregivers and administrators are the subject of providing empowerment and emotional assistance as well as the creation of habituation. Students in this case, those who are in the early semester as those who receive emotional assistance. The object observed is the emptying of negative emotions. The results of the study found that in managing the emotions of students in Islamic Boarding Schoold Darul Falah Kedungwuluh Purwokerto Barat by doing three approaches, first, teaching about mathematical problems to the students that every situation and condition is not a problem. Second, doing the act of discharging the soul (takholli) from things that are not good, throwing away negative emotions such as sadness, fear and anger by doing self-confession, repented and pleaded to be lifted from negative emotions. Third, itis to fill the soul with positive things (tahalli) such as congregational prayer, recitation of al-Q uran, and studying, simple living, and together regularly and orderly repetitive (habituation).

Keywords- manage emotions, problems, takholli, tahalli.

I. INTRODUCTION

Human beings are individuals who complain. This statement comes from the verse of the Qur'an surat al-Ma'arij verse 9, meaning, "Truly, man was created to complain". (Thematic et al., 2022). This statement is not a fairy tale, but it is real and a fact. This is evident from every time, there is a group of individuals who always complain about various situations and conditions. This individual often never feels happy, and happy over various life events. The changes in nature that came one after another made him complain. Likewise, when he suffered from pain, he also complained. Others gain success he or she doesn't like. The perception of every situation and condition always seems to be flawed and overdue. As a result he is often unhappy, angry and disappointed. Another psychological impact, it is on the decreased emotion in the form of anger, (nafs ammarah). (Khair et al., 2023). This nafs has an impact on feelings of sadness (nafs lawwamah). (Rosly, 2018)

But in another reality there is a certain Community of individuals, experiencing different things, where they are always happy, at all times. Images of emotions that arise such as an attitude of peace, acceptance, and enthusiasm (lust mutmainnah). (Damis, 2014). This peaceful emotion seems friendly to various situations and conditions. He will look for friends and friends in every association. He has an open, honest and pleasant spirit.

Every time he faced difficulties he remained excited, happy and happy. The ability of the self to have positive emotions. (Wulandari & Suyadi, 2019).

In essence, humans feel positive and negative emotions coming and going. Both become human energy in life. Emotions are in charge of urging humans to respond and act behaviorally to reality. (Ansori, 2020). Emotions drive people to do the impulses of ideas, thoughts, and feelings. Therefore some easily show it (expressive) but some are difficult to do. (Ekawati, 2018). This individual must suppress and hide his feelings to be kept secret from others (suppressive). This difference arises due to differences in human dispositions such as ectroverts and introverts. (Purwanti & Amin, 2016). Emotions are also influenced by knowledge, experiences, and habits (habituation) so that the production of emotions varies. One of the things that affects human abilities is habituation.

Habituation is an aspect of human habits in everyday experience. (Anwar, 2014). This habituation is one of the models of empowerment in order to form ideals. Habituation gives human space and opportunity to get used to doing the same. Habituation is one of the goals of habituation. Accustomed to being an ability of spontaneity, easy to perform and without any difficulty to perform actions that are already habituated. Because it is necessary to get used to it, this process is carried out with repeated time. This repetition is like painting a stone, it needs intense techniques, approaches and processes. (Faizin, 2020). This description describes a habituation process containing mentoring, control and regulation. This process aims to maintain continuity of thoughts, feelings with deeds. Another goal is creating an enlightened self-awareness. (Saputra, 2017) Habituation occurs in certain achievements and missions such as forming the ideal self.

The formation of an ideal (enlightened) self is part of psychology-based community empowerment. This empowerment is aimed at the human self in order to have ideal souls. These ideal souls will give birth to a society that is empowered and independent, developed and civilized. (Ilyas, 2017). A civilized society is born and grows from ideal souls that influence each other. This authorship between the souls has a systemic impact on other selves on the color of ideas, ideas, interests, and experiences. Therefore the formation of one's ideas and thoughts is the product of intercation with each other. This process is usually created in a place where they live together such as islamic boarding schools, dormitories, or orphanages and houses

Interpersonal interactions in islamic boarding schools are intertwined 24 hours together. Because it's hard, they often feel together. The sympathy and empathy between them is created strongly, to feel what is happening to each other. Therefore, how to develop positive emotions in order to grow and develop into one style and characteristics of students taught by islamic boarding schools. (Oktari & Kosasih, 2019). Various experiences, values and norms together in islamic boarding schools to avoid feelings of depression, apathy, fear and sadness. The attitude of reconciliation, enthusiasm and acceptance is an achievementof the students' emotions. (Yaqin & Fahrurrozi, 2022). Through this research, the title of managing emotions in facing problems will be determined (study of the emotional empowerment of students at the Darul Falah Purwokerto Islamic Boarding School).

II. RESEARCH METHODS

This research is included in the field research category. Therefore, the source of data comes from the situation and condition of the society that is the subject and object of study. This type of research is descriptive analytical. (Adlini et al., 2022). This means that in explaining the results of the study, it is carried out by providing an overview of what the research results are accompanied by in-depth analysis. Because it is done by taking data triangulation to maintain the depth of the data obtained, including to maintain data validation. (Bachri, 2010). Penelitian is located at Darul Falah Islamic Boarding School Kedung Wuluh Purwokerto Barat. One of the partnership huts of the State Islamic University (UIN) Prof. KH. Saifuddin Zuhri. The research subjects of caregivers, administrators and students in the early semester. The object of this study is in the form of an emotional management mechanism carried out by caregivers, administrators in dealing with problems faced by students in the early semester. This mechanism becomes one measure in seeing the process of controlling the emotions of students in dealing with problems while on the phone. Indicators of the management of emotions are ways of rationalizing thoughts, feelings in seeing reality. Students are invited to empty the soul of negative emotions (takholli) and train with commendable habits in the form of souls with positive emotions (tahalli) which are carried out repeatedly (habituasi).

III. RESULTS AND DISCUSSION

1. Emotion

Emotions in Greek are called moving mevore, out. (Febbiyani & Adelya, 2017). These emotions encourage the soul to act and do. This impulse directs the soul to give an appropriate response or response. These resons and

responses come from thoughts, experiences and habits that are carried out on a daily basis. Emotions force the soul to move to show ideas, ideas, feelings, and self-interest. (Edi Hendri, 2010).

Emotion is defined by the forgetting of momentary feelings, thoughts and interests. This overflow is non-sedentary, spontaneity, reflex and instantaneous. Emotions become a mirror of traits, attitudes and habits. (Asih & Pratiwi, 2010). Emotions also mirror the feelings and thoughts that are going on. Other people recognize a person one of them from the emotions shown through behavior. This behavior can be apparent in vebal (spoken and written) or nonverbal language (intonation of voices, accessories worn, use of self-distance). Emotional management is important to be precise in acting out when interacting socially.

Emotional intelligence is one of the instruments in controlling emotions. (Thaib, 2013). This intelligence is related to the ability to recognize, acknowledge, understand, and express feelings, thoughts of one and others. This ingenuity commands the human soul to be wise to one self and to others. Through this intelligence, social relationships will remain harmonious without being dzolim towards oneself and others. (Kusniapuantari & Suryono, 2014). Emotional intelligence therapy is to always think positively about situations and conditions. This process deals with acceptance and coming to terms with the situation of either airy or cramped conditions of life.

Allah Almighty has gained emotional brains in his life. The brain of this emotion is between the right and left brains that are split by the brainstem. It is this brainstem that is directly related to the back body. Coordination between all systems in the human body is well coordinated. The emotional brain is called the limbic system, which is similar to animal traits, which animals also get it. (Lusiawati, 2017). In the language of religion man and animal are the same except because of their intellect. In Sigmund Frued man has eros and thanotos i.e. doing good and bad things. And in the sufi dictionary it is called nafs taqwa and fujur (taqwa and deviant). Some of these terms affirm that the human being is an individual who has the potential to do good and bad. (Asmaya, 2018). Man has a duty to manage these emotions in order to avoid the position that humans are as weak as animals.

The human brain has a function as a test and challenge for humans to function correctly. Because the brain of these emotions shows the ability of the human being to have emotions that best suit the demands of reality. Through these emotions, manage has the urge to work, beursaha and become a kholifah on earth. This is because there is a door to build, organize, own and utilize what Allah Almighty has provided. (Fitrianah, 2018). The survival of human life in the world is solely due to the existence of emotions. Emotions confirm a human being of compassion.

The function of positive emotions invites humans to perform commendable attitudes and behaviors. Commendable attitude is defined by a tendency to respond positively. He chooses good, commendable, encouragement and avoids bad impulses and harms himself and others. Both of these impulses exist in the human soul. Man is in charge of determining the choice of emotions that will eventually position him to be noble or inferior to animals. (Susanti, 2018). Derajat man It means that humans and animals have good and bad emotions. Examples of commendable behaviors such as the drive to be productive, active, constructive, dynamic, healthy, safe and comfortable for oneself and others.

Negative emotions are something that encourages humans to do bad behavior and are not commendable. This emotion, can be detrimental to oneself and or others. Negative emotions come from bad thoughts, feelings and experiences. Negative emotions can be demonstrated by verbal and nonverbal language responses that are less commendable, painful and devastating. (Hasanah & Widuri, 2014). The impact of negative emotions such as physical pain, mental pain and disharmony.

Emotions have a core position in taking attitudes and behaviors. It determines the good and bad of human behavior. Managing emotions is something that is undoubtedly to do. The goal is to make human life healthy physically, mentally and relationships with others safe and comfortable. Therefore, individual assistance is needed so that emotional growth and development remain in good habituation. This assistance is carried out by maintaining healthy social interactions, a healthy environment, values, norms, and friends. (Suciati et al., 2022)(Fauzyah et al., 2020). Because one individual and another individual influence each other.

2. Habituation
Habituation is defined as habit, namely habit. This habit is related to knowledge, attitudes and experiences that are constantly carried out, just like an advertisement, every information that is conveyed over and over again

will be memorable and have traces to remember, spontaneous and reflexive. (Mandayu, 2020). Or as water drips on a rock that falls over and over again it will hollow out the rock. Likewise, humans, if repeatedly given treatment, will also be imprinted (atsar) and formed.

Humans are individuals who are vulnerable to change; he is easily affected by various situations and conditions. The influence of friends, values, traditions, social treatment, has an impact on the knowledge, attitudes and experiences of the individual. Therefore, human nature, attitudes and behavior are the product of the encounter between personal and social factors. (Ismail, 2013). The individual will accept, consider the various relevant faktor based on his or her distinctive interests, emotions and dispositions.

This human nature is rapidly changing, trusting and influenced. This condition is caused by human sensory devices actively working automatically; eyes, ears, skin, nose, reason, emotions, and heart. All these senses work relentlessly, seeing, hearing and smelling whatever hits. It will be faithful to provide information to the human intellectual brain to be received, interpreted and responded to. The difference in giving repson depends on interest, concern, and interest. Therefore the selective power of each individual is subjective. These sensory tools are facilities that God SW T has provided as a tool of human fulfillment in the direction of a praiseworthy, noble and prosperous man. The proper use of the tools of the senses should also be familiarized. (Dharma, 2017). Sensory attention is a process of learning and teaching.

Attention, habit becomes a new medium in taking and creating new experiences in enriching human emotions. Habituation is important in character building. Habituation in the educational environment aims to produce students, students, students, students with character. (Harahap, 2019). This environment has the space and opportunity to educate, familiarize and provide regular experiences for learners. The habituation mechanism is in the form of implementation, mentoring, monitoring, systemic services so that the process carried out gets a positive response, in the form of pleasure, interest, positive attitude and does it happily.

This theory of habituation departs from a behavioristic theory that explains the power of the environment in self-formation. This theory views humans as weak individuals who do not have the power to resist environmental influences. This theory is widely adopted by educational environments, such as families, schools, dormitories or islamic boarding schools. (Primary, 2019). The environment is defined as a place where people gather in carrying out daily, and routine tasks. In the environment there are values, rules and norms that are regulated by the leader. Leadership will provide ease in the arrangement of the control of all members There are two professional approaches in the form of stimuli-response and reward and punishmen. (Febianti, 2018). Both of these theories assert black and white between cause and effect. This theory considers machine people to be mechanical. Under certain conditions such as the age of children or individuals with special needs it will be easy to control effectively.

The theory of habituation for adolescents of college age uses the theory of Abraham Maslow. This theory gives an idea of the approach to the individual with humanists. (Perni, 2019). It means humanizing human beings by looking at the inner side of man such as his interests, talents, hopes, abilities, and needs. This is intended to attract his heart and grow his consciousness together in the habit to which he aspires. Cultivating this awareness requires certain processes and ways that can be understood, liked, and in accordance with his thoughts and experiences. The theory of habituation with a humanistic theory approachis relevant to the implementation of the emotional management of student students in Islamic Boarding School Darul Falah Kedungwuluh Purwokerto.

A. Implementation of managing emotions in the face of problems

1. Logo Description of Islamic Boarding School Darul Falah Kedungwuluh

Islamic Boarding School Darul Falah has a logo. (interview). This logo marks a specific message. This logo is a recognizable characteristic of the values, culture and principles of an institution. The logo is as follows:

Behow many signs, first, the pentagonal frame means Pancasila. This meaning confirms the recognition and respect for Pancasila as the basis of the Indonesian state. (Safitri & Dewi, 2021). So that the values developed are based on the values and principles of Pancasila.

Second, open book marks and pens, meaning diligent study (seeking knowledge) and being open. Giving a message that maha Student (Studentwan and Studentwati) to diligently seek knowledge openly from anyone and do not discriminate against teachers. (Thematic et al., 2022). An open attitude is also ready to discuss and accept differences. The image of the pen signifies a true learner who is active, dynamic and ready for change at any time.

Third, nine stars, meaning boarding schools are based on the teachings of aswaja (sunnah wal jama'aah). This teaching pays attention to the sunnah tradition of Prophet Muhammad SAW but still gives the benefit of the people. (Wibowo et al., 2018). This teaching relates to the obligatory commission of the lodge institution to give the people a side of maslahat. Fourth, the ribbon mark, gives the meaning of brotherhood, family harmony P ondok Pesantren Darul Falah Kedungwuluh Purwokerto Barat. This kinship is the foundation in carrying out the educational process at Pondok Darul Falah. This is done to the entire family of students, whether they are still active or who have graduated and worked.

Fifth, the dome sign, which means mosque which symbolizes the open, peaceful, polite practice of Islam. Mosqued became a symbol of a place of worship either mahdloh or ghoiru mahdloh. (Kurniawan, 2020). Sixth, The mark of green color, which means fertility, prosperity and peace. The ideal in Darul Falah education is in the form of a flourishing, peaceful and peaceful change of society.

Seventh, the white markings on the background indicate the basis of purity of heart and keikhlaasn to devotion. White is sacred in faith and Islam karean Allah Almighty. Eighth, The red mark on the logo line indicates boldness in truth, amar ma'ruf nahyi munkar. (Introduction, 2022). This courage is a sign of the persistence of the students in the spirit of struggle to face new tasks in the future. Courage based on ethos in the form of good knowledge, insight and experience.

Ninth, the mark of black, means the immortality of values and pahalam that have been worshipped. Tenth, a five-color red frame mark in the form of a positive attitude in Indonesian nationalism. The eleventh, a black pentagonal sign, symbolizes the spirit of Darul Falah students in carrying out the principles of Pancasila for the sake of the Republic of Indonesia.

2. Overview of Student Islamic Boarding School Darul Falah Kedungwuluh Purwokerto
Darul Falah Islamic Boarding School is located on Jalan Pemuda Gg 1 RT 7/6 Kedungwuluh Purwokerto Barat. This cottage is taken care of by H. Dr. Supani, MA and Hj. Enung Asmaya, MA. This cottage stands

The students of Darul Falah Islamic Boarding School (hereinafter referred to as Dafa students) number about 150 students consisting of 120 students and 30 students. They come from various regions around Purwokerto, Cilacap, Kebumen, Brebes, Tegal and Banyumas. The existence in islamic boarding schools is because of being a student from the State Islamic University (UIN) Prof. KH. Saifuddin Zuhri. This reason "requires" them to become mukim students at partner islamic boarding schools such as Darul Falah Kedungwuluh Purwokerto Islamic Boarding School.

Student Dafa has a composition spread from the initial semester to the final semester. This composition helps in the new management of students who still need guidance and direction. This guidance and direction is carried out by administrators from semesters four to six. Eighth semester students are no longer administrators but become companions in BTA / PPI learning.

The emotional characteristics of the students are as early as possible, such as; Not at home at home, want to go home and often feel a bad mood. Various complaints often arise such as: clothes and skirts are missing, money is often borrowed by other students, veils are often confused, not suitable for food, tired because they continue to pay, campus assignments are still abandoned, feel unaccompanied by other students, friends who talk rudely, lazy to eat, have no friends, arrogant students and the like. Complaint after complaint results in further strengthening negative emotions. As a result of this emotion, the students said goodbye and did not become mukim at the Islamic boarding school

Some of the other new students are still surviving. They can manage their negative emotions into positive ones. Some of the ways that are done is by expressing their grievances. They can recognize their feelings, then they raise their feelings with stories to caregivers and then they gain a sense of security and comfort.

3. The role of administrators in mentoring new students
New students are groups of students who are just starting mukim. Most of the things that grow and develop are negative emotions. There isa small part that is in positive emotions. But they influence each other and eventually negative emotions also appear. This condition is understandable to administrators and caregivers. Administrators and caregivers coordinate to manage the emotions of new students well until they are on positive emotions. The roles of caretakers and caregivers are"

First, play the role of a nanny. This role is related to the task of upbringing (management of both physical and spiritual aspects). This parenting task is like a parent where he must have an attitude, traits and role as a nurturing person. A nature that is developed love, compassionate, utilizing, open and arrogant. This role is cultivated in the soul of the caregiver himself who is the leader in the islamic boarding school as well as to the administrator. With this role, the new student feels that there is a figure who takes care of, accompanies and protects while they are in the pessantren hut

Second, acting as administrator. This role relates to the setting task. This arrangement relates to the technicalities of their affairs during their time at the cottage. This matter is related to daily activities, eating, sleeping, praying, returning, hygiene, safety, health, equipment, development of interests and talents. Management is also related to weekly activities such as sports, entertainment, and games. Monthly activities such as shahrian payments, returns and races. Activities that become the duties of the administrator such as commemoration of holidays, qur'an sermon activities, pilgrimages and incidental activities such as eating together (bancakan).

Third, acting as a communicator, as a communicator, the management will communicate ideas, ideas, thoughts, and even positive feelings to new students. This idea is routinely presented every Friday night in rhetoric events. The administrators will take turns to provide information to the students so as not to miss the information, they understand , understand and have their own awareness to live with habituation it's been created. Over and over again the information conveyed is very helpful for students in installing the intention of studying, obeying and obeying obligations. Such as the reviewing activities carried out below:

Fourth, as a counselor. The administrator has the task of conducting counseling. This counseling is aimed at students who often leave their obligations and seem to be uninspired in praying and praying congregations. This counseling is usually done regularly every Saturday or Sunday. On Saturdays for ta'zir-like activities and on Sundays the implementation of counseling with caregivers. The type of tazir that is carried out is still relevant to cottage learning activities such as carrying out ngaji 1 juz, reading asmaul husna, reading memorization of certain books, writing letter from juz 30. Counseling activities are given to students who regularly and repeatedly leave obligations intentionally.

Fifth, as a negotiator. The management in this case will try to negotiate new students to feel at home, persuade by providing pleasant information and providing attractive services for new students. This negotiation can be in the form of permission to go home if needed as long as you return immediately, accompany shopping, spend as much as needed and not be allowed to new students because they are not at home. This negaosiation aims to make new students think and feel positive. In this position, the administrator will carry out their duties as a motivator that motivates parents to encourage and responsibility. Self-development as this negotiator, the administrator becomes friends, friends and family who are one soul and one goal.

4. Managing emotions in the face of problems

Some of the roles of administrators are attached to some of the duties of the administrator in doing the mathematics of the students' problems. Starting with negative emotions, all situations and conditions become problems. Therefore, these negative emotions must be managed to be positive. Negative emotions such as: depression, apathy, fear, sadness (nafs lawwamah), gluttony, anger and pride (nafs anger). These two types of nafs are at the lower level. Raising the emotions below (negative) to positive emotions such as: enthusiasm, peace and self-awareness.

The management of these positive emotions can be done by tig the events are: first, doing the math of the problem, secondly doing the emptying of the soul from negative thoughts and feelings, thirdly, filling the soul with positive thoughts and feelings.

First, the mathematics of the problem means that the problem is the result of the situation and condition plus negative emotions and not the problem is the result of the situation and condition plus positive emotions. Both situations and conditions but different ones are added so the results are also different. Because it's a problem and not a problem depending on the emotions being positive or negative. An example of 5000 money will be called a problem and not a problem depending on the type of emotion. If the emotions are positive then 5000 money will be considered a lot and feel lucky. But if the emotions are negative, it will be considered less and unlucky. This management of emotions determines whether something is a problem or not a problem.

Second, it displaces the soul from bad emotions (takholli). This takholli is an activity of cleansing the soul so as not to be in bad emotions either nafs lawwamah or anger. This low emotion if continued to be will result in weak and helpless souls in the face of life such as feeling useless, feeling alone, afraid for no reason, and endless sadness eventually committing suicide or crazy and destructive.

This emptying of the soul is done by rationalizing these negative feelings by acknowledging what is felt and thought. Acknowledging this can be done by venting, telling stories to Allah Almighty, or to friends. Acknowledging this is expressed by self-awareness to ask to be free from unkind feelings. Such as feelings of sadness, anger and disappointment. This awareness to ask for liberation (lifting) will make it easier for one self to rise to positive emotions (asking). This acknowledgment activity must necessarily be to a friend who is trustworthy (trustworthy), fathonah (intelligent), sidik (saying right), and tabligh (conveying).

Islam teaches man in the act of emptying the soul from negative emotions. This act is done with tahkolli, in the form of the discharge of the soul from lust and anger. Some actions such as self-muhasabah, crying, and repenting. These actions can be carried out independently or in groups led by group leaders such as pilgrims, mujahadah and the like. This discharge is done repeatedly in order to imprint in the heart, mind and experience. Some dhikr practices that are routinely carried out are preventive and medicinal, but there are also preventive as well as treatment. This type of difference is based on the individual's awareness of the purpose of the dhikr being carried out.

Darul Falah Islamic boarding school holds dhikr, mujahadah asmaul husna and recites the Qur'an solely because it learns to cleanse the heart of negative emotions. It is hoped that a new awareness of the existence of Allah Almighty will emerge in every movement and step. This activity is carried out repeatedly, to familiarize and

teach the students in the faith and Islam. This filling activity is in the form of reviewing and reviewing, as follows:

The next stage is by filling the soul in order to grow active and dynamic souls in goodness, this filling is in the form of praiseworthy practices such as doing right, trustworthy, amanah and fathonah. These commendable practices continue to be accustomed to daily activities including social attitudes and roles with patience and sincerity. Student activities such as eating with a simple menu, done together in one seems to give a good mental color. That is to accept the difference in the way of eating. Accepting a bedroom that had time to be together became a wonderful mental shaper. Working on pickets together becomes a vulnerable moment by squabbling but this continues to be implemented as a mental filling. The existence of a restricted return rule is also a good thing to be a resigned mentality.

Some of this emotional management, gives new energy for students to become mentally reliable individuals. Patience, and simplicity, repetition and good control of administrators and caregivers become full of self-realization and achievement

IV. CONCLUSION
Managing emotions in facing problems the study of new students of Darul Falah Islamic Boarding School is carried out in three stages, first by doing mathematical problems, emptying of negative souls, and filling with positive souls. Mathematical problems are done by rationalizing reality in the form of situations and conditions coupled with negative emotions that will produce a problem. But the reality of the situation and condition with the addition of negative emotions does not produce a problem. Some of the ways in emptying negative souls are by doing five-time prayers, sunnah prayers, recitation of the qura'an, making pilgrimages with routine practices either bada prayer, mujahadah or sholawat together. The act of replenishing positive souls by doing commendable routine practices as emotional control such as simple living, cooperation, openness, active involvement, and routine is carried out as a commendable habituation while in the room.

V. ACKNOWLEDGEMENTS

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