

POSITIVE MENTALITY IN NAPOLEON HILL'S PERSPECTIVE: IMPLICATIONS FOR CHARACTER DEVELOPMENT IN ISLAMIC EDUCATION

Anita Susi¹, Muhammad Juni Beddu², Miswanto³

^{1,2,3}STAI Ibnu Sina Batam

afiyadila40@gmail.com¹, jhuni_cairo@yahoo.co.id², miswanto@stai-ibnusina-batam.ac.id³

ABSTRAK

Studi ini meneliti konsep mentalitas positif seperti yang disajikan dalam buku *Think and Grow Rich* karya Napoleon Hill dan menganalisis implikasinya terhadap pengembangan karakter dalam pendidikan Islam. Dengan menggunakan pendekatan riset pustaka, studi ini menggunakan *Think and Grow Rich* sebagai sumber data utama, didukung oleh literatur sekunder yang berkaitan dengan pendidikan Islam dan pendidikan karakter. Data dianalisis melalui tahapan reduksi data, kategorisasi tematik, dan penarikan kesimpulan analitis. Temuan menunjukkan bahwa nilai-nilai mentalitas positif dalam karya Hill terstruktur secara sistematis dan disajikan secara konsisten, meliputi empat kategori utama: iman dan optimisme, tujuan dan fokus yang jelas, integritas dan pengendalian diri, serta kerja keras dan ketekunan. Nilai-nilai ini menunjukkan keselarasan konseptual yang kuat dengan prinsip-prinsip pendidikan Islam, khususnya dengan ajaran Islam tentang iman, ikhtiar, sabr, tawakkal, dan akhlakul karimah. Studi ini lebih lanjut menunjukkan bahwa nilai-nilai mentalitas positif, ketika diadaptasi secara kritis dan kontekstual, dapat memperkaya pendidikan karakter Islam dengan memperkuat ketahanan mental siswa, kesadaran etis, dan sikap berorientasi tujuan. Penelitian ini berkontribusi pada wacana pendidikan Islam dengan menawarkan reinterpretasi kritis terhadap literatur pengembangan diri populer dalam kerangka Islam dan menyoroti potensi integrasi mentalitas positif sebagai pendekatan komplementer terhadap pengembangan karakter dalam konteks pendidikan Islam kontemporer.

Kata Kunci: Mentalitas Positif, Pendidikan Islam, Pendidikan Karakter, Napoleon Hill, Pengembangan Moral.

ABSTRACT

*This study examines the concept of positive mentality as presented in *Think and Grow Rich* by Napoleon Hill and analyzes its implications for character development in Islamic education. Employing a library research approach, this study uses *Think and Grow Rich* as the primary data source, supported by secondary literature related to Islamic education and character education. Data were analyzed through stages of data reduction, thematic categorization, and analytical conclusion drawing. The findings reveal that the values of positive mentality in Hill's work are systematically structured and consistently presented,*

encompassing four main categories: faith and optimism, clear purpose and focus, integrity and self-control, and hard work and persistence. These values demonstrate strong conceptual alignment with the principles of Islamic education, particularly with Islamic teachings on iman, ikhtiar, sabr, tawakkal, and akhlakul karimah. The study further indicates that positive mentality values, when critically and contextually adapted, can enrich Islamic character education by strengthening students' mental resilience, ethical awareness, and goal-oriented attitudes. This research contributes to Islamic educational discourse by offering a critical reinterpretation of popular self-development literature within an Islamic framework and highlights the potential integration of positive mentality as a complementary approach to character development in contemporary Islamic educational contexts.

Keywords: *Positive Mentality, Islamic Education, Character Education, Napoleon Hill, Moral Development.*

A. INTRODUCTION

Education plays a fundamental role in shaping human quality, not only in terms of intellectual development but also in the formation of character and mental attitudes. In many educational settings, success is still largely measured through academic achievement and mastery of knowledge. However, real-life experiences often show that intellectual ability alone is insufficient to prepare individuals for the complexities and pressures of contemporary life. From an Islamic perspective, education is understood as a holistic process that integrates faith, knowledge, and moral character in order to form balanced and responsible individuals (Herawati, 2024)

Rapid technological advancement and globalization have significantly altered the educational landscape. Students today are exposed to intense competition, continuous evaluation, and constant information flow, particularly through digital media. While these conditions may enhance access to knowledge, they also generate psychological pressure that is not always matched by adequate mental readiness. In practice, many students demonstrate strong academic performance but struggle to cope with failure, uncertainty, or personal challenges. This situation suggests that education which focuses primarily on cognitive outcomes risks neglecting essential aspects of human development. Consequently, holistic educational approaches that address mental, emotional, and character development have become increasingly relevant (Pare & Sihotang, 2023).

Within this broader framework, character education has received growing attention. Character education is not merely concerned with behavioral norms, but also with shaping internal attitudes, values, and ways of responding to challenges. Isnaini & Fanreza (2024) emphasize that character education in schools is essential for developing responsible individuals with integrity and resilience. Nevertheless, the implementation of character education often remains secondary to academic targets, particularly in educational systems that prioritize standardized assessment and measurable academic outcomes.

A number of studies indicate that success in life is influenced more by non-academic factors than by technical competence alone. Rahmawati & Hanafi (2022) highlight that hard skills contribute only a limited portion to individual success, while soft skills—such as emotional regulation, self-confidence, and mental attitude—play a far more significant role. These findings reinforce the argument that education which overlooks mental and character development may leave students ill-equipped to face real-world challenges.

One important element within character development is positive mentality. Positive mentality does not simply refer to optimism, but to a broader orientation toward persistence, self-belief, and constructive responses to failure. Ervina, Fitri, Putri, & Akmal, (2025) argue character education plays an important role in shaping young generations so that they are not only able to achieve academic success, but also develop moral, social, and emotional maturity. When character education is implemented in a planned and continuous manner, it can contribute to the development of students' personalities, encourage the growth of positive values in everyday life, and foster attitudes of responsibility, discipline, and care for others. Within the context of Islamic education, such character development is consistent with core Islamic teachings, including patience, gratitude, and trust in God, which have long served as foundations for building mental resilience and balanced life attitudes.

Nandy reviewed the book *Think & Grow Rich* by Napoleon Hill on the Gramedia Blog in April 2025, accessed on May 25, 2025; Discussions on positive mentality are widely found in self-development literature, one of the most influential being *Think and Grow Rich* by Napoleon Hill. First published in 1937, the book was based on Hill's long-term study and interviews with successful individuals. According to W. Clement Stone, the work emphasizes the central role of mental attitude, belief, and perseverance in achieving success. Although originally framed within the context of personal and financial

achievement, the principles articulated in *Think and Grow Rich* extend beyond economic success and invite broader interpretation.

Napoleon Hill introduced the concept of Positive Mental Attitude (PMA), which encompasses optimism, courage, integrity, and self-confidence. Together with W. Clement Stone, Hill later developed PMA as a foundational principle for personal achievement. Within an educational context, such attitudes are relevant for helping students navigate learning difficulties, social pressures, and long-term personal goals. However, academic discussions that critically examine PMA within formal education—particularly Islamic education—remain limited.

At the same time, educational practice in Indonesia continues to emphasize cognitive achievement as the primary indicator of success. Academic performance often dominates evaluation systems, while mental readiness and character formation receive comparatively less attention. Syafputri (2023) notes that an excessive focus on academic outcomes may undermine students' psychological well-being, contributing to low motivation, anxiety, and reduced self-confidence. This imbalance has become increasingly visible in educational settings.

Research by Nabila & Mujazi (2023) further demonstrates that self-confidence significantly influences students' motivation and engagement in learning. Students with low confidence tend to be passive and hesitant to express their ideas, which ultimately affects their academic and social development. These findings suggest that strengthening positive mentality should be regarded not as an additional component, but as an integral part of educational practice.

Despite its potential relevance, *Think and Grow Rich* has also attracted criticism. Some scholars view self-development literature as overly individualistic and oriented toward material success, raising questions about its compatibility with value-based and faith-oriented education. From this perspective, such works may appear disconnected from moral and spiritual dimensions. Conversely, other scholars argue that when critically contextualized, the emphasis on discipline, perseverance, and mental strength can complement moral education. This divergence highlights the need for a careful and critical examination of Hill's ideas within specific educational frameworks, including Islamic education.

The discussion of positive mentality also holds important implications for the development of character education within Islamic educational institutions. Islamic education emphasizes the formation of holistic individuals who are intellectually competent and morally grounded, integrating faith, knowledge, and ethical conduct in the learning process (Herawati, 2024). In this context, positive mentality functions as a supporting internal attitude that strengthens students' motivation, perseverance, and responsibility toward learning and self-improvement. Mental attitudes such as optimism, discipline, and consistency are essential in shaping students' character and enabling them to face academic and social challenges constructively (Rahmawati & Hanafi, 2022).

Furthermore, character education in Islamic education is closely related to the internalization of values rather than merely cognitive achievement. Studies indicate that character formation requires continuous reinforcement of mental resilience, self-control, and positive attitudes, which align with Islamic values such as *sabr*, *ikhtiar*, and *tawakkal* (Isnaini & Fanreza, 2024). When students develop a positive mentality, they are more likely to demonstrate ethical behavior, responsibility, and persistence in learning. However, in the broader academic discourse, therefore, examining positive mentality from Napoleon Hill's perspective provides a conceptual basis for strengthening character development in Islamic education, particularly in addressing the gap between moral instruction and practical character formation in educational settings (Syafputri, 2023).

In educational discourse, mental attitude is increasingly recognized as a key factor influencing students' learning behavior and character development. A positive mentality functions not only as a psychological disposition but also as a moral and motivational foundation that shapes students' responses to challenges, responsibilities, and ethical decisions in the learning process. Within Islamic education, mental attitudes are closely connected to spiritual awareness and moral commitment, emphasizing that internal strength should be guided by faith-based values. Therefore, examining sources of positive mentality from various intellectual traditions becomes relevant, particularly when such concepts can be critically aligned with Islamic educational principles and character-building objectives.

In this context, although *Think and Grow Rich* has been widely discussed in the field of self-development and motivational psychology, most existing studies focus on personal success, entrepreneurship, and individual achievement from a secular

perspective. Limited attention has been given to examining its underlying values through the lens of Islamic education and character formation. Moreover, studies that critically analyze the compatibility of Western motivational concepts with Islamic educational principles remain scarce. This gap indicates the need for an integrative study that examines positive mentality values within an Islamic educational framework, particularly in relation to character development grounded in the Qur'an and Sunnah.

Based on these considerations, this paper aims to examine the concept of positive mentality as presented in *Think and Grow Rich* by Napoleon Hill and to analyze its relevance and implications for Islamic education, particularly in relation to character development. This study is motivated by the limited academic discussion that systematically connects popular self-development literature with Islamic educational perspectives, despite the presence of clear conceptual intersections in values such as perseverance, self-discipline, and moral integrity. Within the context of Islamic education, positive mentality can be understood as an internal foundation that supports students' motivation, resilience, and ethical responsibility in the learning process. In this regard, the novelty of this study lies in its effort to critically contextualize positive mentality derived from popular self-development discourse within the framework of Islamic character education—an area that remains relatively underexplored in existing Islamic education studies. Accordingly, this paper contributes to the body of knowledge by offering a reflective and integrative interpretation of positive mentality grounded in Islamic educational values.

This paper is structured as follows. The first section discusses the concept of positive mentality and its key principles as articulated by Napoleon Hill. The second section examines the relevance of these principles to Islamic educational values and objectives, particularly their implications for strengthening students' character and mental resilience. The final section presents conclusions and highlights the significance of integrating positive mentality as a complementary approach to character education in contemporary Islamic educational contexts. Overall, the study suggests that the concept of positive mentality, when critically adapted and aligned with Islamic values, may contribute to the holistic development of learners by reinforcing both moral character and mental resilience within Islamic education.

B. LITERATURE REVIEW

Positive Mentality

Positive mentality refers to an individual's way of perceiving life with an optimistic, constructive, and hopeful attitude. In the context of education and character formation, positive mentality is understood as the ability to manage emotions, endure difficulties, and remain oriented toward self-improvement. This perspective aligns with Islamic educational thought, which places faith as the fundamental foundation in shaping one's attitude toward life. Herawati (2024) emphasizes that Islam views every life experience—both ease and hardship—as part of a spiritual educational process that shapes mental maturity. Therefore, positive mentality in Islam is not based on superficial optimism, but rather on spiritual conviction that fosters inner peace, patience, and sincere acceptance of Allah's decree.

From an implementation perspective, positive mentality includes several key aspects, such as optimism, perseverance, self-confidence, and emotional self-regulation. These aspects do not develop instantly but are formed through continuous educational processes. Character education plays a strategic role in cultivating these values through habituation and exemplary behavior within the educational environment (Ervina et al., 2025). In practice, students who are guided to perceive failure as part of the learning process tend to develop stronger mental resilience. Islamic education further reinforces this process by instilling the belief that every human effort holds spiritual value and is never wasted (Rahmawati & Hanafi, 2022). Thus, positive mentality becomes a crucial foundation in shaping character and psychological resilience.

Islamic Education

Islamic education is an educational system oriented toward the holistic development of human beings, encompassing intellectual, spiritual, and moral dimensions. It does not merely function as a means of knowledge transmission but also as a process of internalizing Islamic values into students' lives. (Mappasiara, 2018) explains that Islamic education aims to form individuals who are faithful and possess noble character through the integration of knowledge and spiritual values. Within this framework, Islamic

education holds a strategic position in fostering positive mentality grounded in faith, as faith serves as the primary source of inner calm and mental strength.

In practice, Islamic education involves several essential components, including educational objectives, learning materials, instructional methods, and evaluation systems oriented toward character formation. Ikhsan, Sunaryo, & Sugiran (2023) assert that Islamic education must be implemented holistically by balancing cognitive and affective aspects. Learning methods that emphasize role modeling and value-based habituation have proven effective in shaping students' attitudes and mentality. Furthermore, Rohim & El-yunusi, (2024) argue that Islamic education, which emphasizes responsibility, discipline, and hard work, is capable of developing resilient and integrity-driven character. Consequently, Islamic education not only produces academically competent individuals but also those who possess strong mental resilience and moral integrity.

Positive Mentality Values in *Think and Grow Rich* by Napoleon Hill

Think and Grow Rich by Napoleon Hill is one of the most influential works in the field of self-development, emphasizing the role of mental attitude in determining personal success. Hill (1973) argues that success is not merely the result of intellectual ability or external conditions, but is largely determined by an individual's mindset, beliefs, and consistency in pursuing goals. Concepts such as clear purpose, perseverance, self-belief, and mental discipline form the core of the book's discussion. Through this approach, Hill positions positive mentality as the fundamental foundation for achieving success in life.

From an applied perspective, the values of positive mentality presented in *Think and Grow Rich* can be categorized into principles such as goal orientation, sustained hard work, and emotional self-control. These principles are highly relevant to the educational context, particularly in character development. Rahmawati & Hanafi (2022) note that these values can be contextually integrated into Islamic education, especially in fostering discipline and responsibility. Although originating from Western thought, the values presented in this book share common ground with Islamic teachings, particularly regarding the importance of intention, sincere effort, and trust in divine outcomes. Therefore, *Think and Grow Rich* can be critically examined as a complementary source to enrich Islamic educational discourse on the development of positive mentality.

Character Education within Islamic Educational Frameworks

Islamic education places strong emphasis on nurturing virtuous character traits, including compassion, honesty, integrity, and humility. These moral qualities are regarded as essential for shaping ethical conduct and strengthening harmonious social relationships (Sophya, 2024). This approach reflects the understanding that education should guide learners toward balanced personal development, integrating intellectual, moral, and spiritual dimensions.

Research on Islamic character education highlights that the formation of character is closely linked to students' internal attitudes and consistency in behavior. According to Thomas Lickona, character is closely related to three interconnected components, namely moral understanding (moral knowing), moral attitude or emotional commitment (moral feeling), and moral action (moral behavior), which together shape an individual's ethical conduct in daily life (Lickona, 1991, p.75). In line with this perspective, character development requires the cultivation of moral knowing, moral feeling, and moral action, which aligns with Islamic educational goals that emphasize value internalization rather than moral instruction alone. Within Islamic educational institutions, mental attitudes such as perseverance, self-control, and responsibility play a crucial role in supporting this process and in shaping students' character holistically.

Mental Attitude and Learner Development in Education

Mental attitude plays a significant role in influencing students' learning behavior and personal development. Goleman (1995) later popularized this concept in the public domain by introducing a more practical competency model consisting of five main dimensions: self-awareness, self-regulation, motivation, empathy, and social skills (Hermawan & Maghfiroh, 2025). These internal factors contribute to learners' persistence and engagement, particularly when facing academic difficulties.

In the context of Islamic education, mental attitudes are inseparable from spiritual values that guide students' behavior. Educational scholars argue that Within the framework of Islamic Religious Education (PAI), students' motivation to learn influences

not only their academic performance but also plays a significant role in forming character and fostering spiritual growth (Sunawir, Sari, & Rahayu, 2024). When students possess a positive mental attitude, they are more capable of maintaining consistency in learning and demonstrating ethical conduct, which supports long-term character development.

Educational Implications of Positive Mentality

The concept of positive mentality offers meaningful implications for educational practices, particularly in character education. Positive mentality emphasizes clarity of purpose, discipline, and persistence, which are relevant to educational settings where students are expected to develop responsibility and self-regulation. According to Hill (1973), positive mentality encourages individuals to maintain constructive thinking patterns and consistent effort, which can support learning motivation when adapted appropriately.

Within Islamic education, these values can be contextualized as part of character education that promotes *istiqamah*, responsibility, and ethical behavior. Educational practices that integrate positive mental attitudes may foster learning environments that encourage reflection, self-improvement, and resilience (Srinivasan, Vijayalakshmi, Tiwari, Isha, & Garg, 2024). Therefore, positive mentality can function as a complementary conceptual framework that supports Islamic education in strengthening students' character and mental resilience

C. RESEARCH METHOD

This study employs library research. This approach is chosen because the study aims to examine and interpret the values of positive mentality from a thinker's perspective and analyze their relevance to Islamic education, without involving statistical measurement.

The research is descriptive-analytical in nature. It describes the values of positive mentality contained in *Think and Grow Rich* by Napoleon Hill (1883–1970) and analyzes their implications for Islamic education based on the Qur'an, Hadith, and relevant Islamic educational literature.

Data Sources

The data sources consist of primary data, namely *Think and Grow Rich* by Napoleon Hill, and secondary data in the form of books, academic journals, Qur'anic exegesis, Hadith, and scholarly works related to Islamic education.

Data Collection Technique

Data were collected through documentation techniques by carefully reviewing relevant written sources. The researcher identified, recorded, and classified textual sections related to positive mentality values and Islamic education.

Data Analysis Technique

Data analysis was conducted qualitatively through the stages of data reduction, thematic categorization, interpretation, and drawing conclusions. The identified values of positive mentality were interpreted by relating them to the principles of Islamic education to obtain conceptual implications.

Data Validity

Data validity was ensured through thorough source examination and cross-referencing multiple scholarly sources, ensuring consistency and academic reliability.

D. RESULTS AND DISCUSSION

Results

This study employed library research, analyzing *Think and Grow Rich* by Napoleon Hill (1937) as the primary data source, supported by secondary literature relevant to Islamic education and character education. Data analysis was conducted through data reduction, thematic categorization, and analytical conclusion drawing.

The findings indicate that *Think and Grow Rich* contains a set of positive mentality values that are structured systematically and presented consistently. The first dominant value is faith. Hill positions faith as an internal force that influences the subconscious mind and drives individuals to act with optimism and courage when facing life's challenges (Hill, 1973). In this context, faith is not merely understood as self-confidence, but as a mental drive that fosters perseverance, resilience, and sustained optimism.

The second value identified is clear life purpose and focus (definiteness of purpose). Hill emphasizes that individuals who possess specific and well-defined goals tend to be

more directed in their thinking and actions and are less vulnerable to external pressures or temporary failures (Hill, 1973). Focus on one's goals plays a crucial role in maintaining consistency of effort and mental stability.

The third value is integrity and self-control. In Hill's perspective, integrity serves as the foundation of long-term success. Honesty, responsibility, and the ability to regulate negative impulses are essential for building trust and effective leadership (Hill, 1973; Samani & Hariyanto, 2013)

The fourth prominent value is hard work and persistence. Hill asserts that failure should not be interpreted as a sign of incompetence, but rather as an integral part of the learning process toward success. Persistence, courage in confronting fear, and continuous effort are defining characteristics of individuals who possess a positive mentality (Hill, 1973).

Overall, the results classify the positive mentality values in Think and Grow Rich into four main categories: (1) faith and optimism, (2) clear purpose and focus, (3) integrity and self-control, and (4) hard work and persistence. These values demonstrate strong relevance to the principles of Islamic education, which emphasize faith (*iman*), effort (*ikhtiar*), and the cultivation of noble character (*akhlakul karimah*).

From an educational perspective, these findings suggest that the values of positive mentality identified in Hill's work possess important implications for character development in Islamic education. The emphasis on faith-based optimism, goal clarity, moral integrity, and perseverance corresponds with the objectives of Islamic education in shaping learners who are mentally resilient, ethically responsible, and purpose-driven (Rahmawati & Hanafi, 2022; Samani & Hariyanto, 2013). Although originating from a Western self-development context, these values can be contextually and critically integrated into Islamic education as supportive elements for strengthening students' mental attitudes and character formation, without contradicting Islamic moral foundations. Further discussion on these implications is elaborated in the subsequent section.

Discussion

The findings of this study demonstrate that the positive mentality values contained in Think and Grow Rich are conceptually aligned with the principles of Islamic education.

The concept of faith emphasized by Napoleon Hill shares meaningful similarities with the Islamic concepts of iman and tawakkul. Both stress the importance of firm belief in one's purpose, accompanied by maximum effort and sincere reliance upon Allah SWT for the final outcome (Hill, 1973); Qur'an, Az-Zumar: 53, Kemenag, 2019) In the context of Islamic education, faith functions not only as spiritual conviction but also as a psychological foundation that strengthens optimism, resilience, and perseverance in facing challenges.

﴿قُلْ يٰٓعِبَادِيَ الَّذِيْنَ اَسْرَفُوْا عَلٰٓى اَنْفُسِهِمْ لَا تَقْنَطُوْا مِنْ رَّحْمَةِ اللّٰهِ اِنَّ اللّٰهَ يَغْفِرُ الذُّنُوْبَ جَمِيْعًا اِنَّهٗ هُوَ الْغَفُوْرُ الرَّحِيْمُ﴾

English Sahih Internasional

53. Say, "O My servants who have transgressed against themselves [by sinning], do not despair of the mercy of Allah. Indeed, Allah forgives all sins. Indeed, it is He who is the Forgiving, the Merciful."

The value of having a clear purpose and focus corresponds closely with the Islamic concept of intention (ikhlas). Islamic education places intention as the foundation of all actions, including learning activities. When learners possess clear goals grounded in sincere intention, learning is not solely oriented toward academic achievement but also toward personal development and moral responsibility. This aligns with the purpose of human creation as stated in the Qur'an (Az-Zariyat: 56, Kemenag, 2019) emphasizing that educational activities should lead learners toward meaningful and value-driven lives.

﴿وَمَا خَلَقْتُ الْجِنَّ وَالْاِنْسَ اِلَّا لِيَعْبُدُوْنَ﴾

English Sahih Internasional

56. And I did not create the jinn and mankind except to worship Me.

Furthermore, the emphasis on integrity in Hill's work aligns with the Islamic concept of akhlakul karimah. Values such as honesty, trustworthiness, and self-restraint are central components of Islamic character education. Within the Islamic framework, integrity is not merely a social ethic but also an expression of piety and accountability before Allah SWT, as emphasized in the Qur'an (Al-Ahzab: 70, Kemenag, 2019). This

finding reinforces the role of Islamic education in cultivating ethical awareness and moral consistency among learners.

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا

English Sahih Internasional

70. O you who have believed, fear Allah and speak words of appropriate justice.

In addition, the value of hard work and persistence reflects the Islamic concept of ikhtiar. The Qur'an affirms that individuals attain outcomes in accordance with their efforts and that meaningful change occurs only when individuals strive to transform themselves (An-Najm: 39; Ar-Ra'd: 11, Kemenag, 2019). In the context of Islamic education, this value is essential for fostering resilience, perseverance, and a strong learning spirit, enabling students to respond positively to difficulties and setbacks.

وَأَنْ لَّيْسَ لِلْإِنْسَانِ إِلَّا مَا سَعَىٰ

English Sahih Internasional

39. And that there is not for man except that [good] for which he strives

لَهُ مَعْقَبَاتٌ مِّنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ يَحْفَظُونَهُ مِنْ أَمْرِ اللَّهِ إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّىٰ يُغَيِّرُوا مَا بِأَنْفُسِهِمْ
وَإِذَا أَرَادَ اللَّهُ بِقَوْمٍ سُوءًا فَلَا مَرَدَّ لَهُ وَمَا لَهُمْ مِنْ دُونِهِ مِنْ وَالٍ

English Sahih Internasional

11. For each one are successive [angels] before and behind him who protect him by the decree of Allah. Indeed, Allah will not change the condition of a people until they change what is in themselves. And when Allah intends for a people ill, there is no repelling it. And there is not for them besides Him any patron.

This study provides a theoretical contribution by developing an integrative conceptual framework that connects Western motivational thought with the principles of Islamic education. Through an in-depth analysis of Think and Grow Rich by Napoleon Hill, this research identifies core values of positive mentality—such as faith, clear purpose, persistence, discipline of thought, and organized planning—and interprets them within the epistemological and axiological foundations of Islamic education. These values are shown to be conceptually aligned with Islamic teachings on iman, ikhtiar, tawakkal, sabr, istiqamah, and tazkiyatun nafs (Hill, 1973; Ikhsan et al., 2023)

Theoretically, this discussion also addresses a gap in Islamic education studies, where character education has often emphasized moral instruction while giving limited attention to psychological and mental resilience. By positioning positive mentality as an integral component of character education, this study expands the theoretical scope of Islamic education to include mental strength and emotional regulation as essential dimensions of *insan kamil*—a holistic human being who is spiritually, intellectually, and morally balanced (Mappasiara, 2018).

Furthermore, these findings demonstrate that non-Islamic self-development texts can be critically examined and selectively integrated into Islamic educational theory without compromising theological foundations (Rahmawati & Hanafi, 2022)

Beyond theoretical considerations, the findings of this study also have important practical implications. Teachers are encouraged to integrate positive mentality values—such as discipline, perseverance, optimism, cooperation, and self-confidence—into daily learning activities through modeling, habituation, and motivational reinforcement. Creating a classroom environment that supports positive thinking can help students develop stronger self-belief, higher learning motivation, and greater emotional resilience when facing academic challenges (Nabila & Mujazi, 2023).

At the institutional level, particularly within Islamic educational settings, these findings suggest the importance of designing character education programs that systematically incorporate positive mentality values aligned with Islamic teachings. Curriculum development can be strengthened by including collaborative activities, reflective learning, spiritual mentoring, and goal-oriented learning strategies that foster both moral integrity and mental toughness. Such an approach enables schools to move beyond a purely cognitive orientation toward a more holistic educational model that nurtures students' spiritual, emotional, and psychological development (Ikhsan et al., 2023; Samani & Hariyanto, 2013).

Overall, this discussion indicates that the positive mentality values contained in *Think and Grow Rich* can be contextually and critically integrated into Islamic education as a means of strengthening character education. This integration may be realized through value-based learning objectives, the habituation of positive attitudes within the school environment, and moral exemplification provided by educators. Consequently, Islamic

education is positioned to foster a balanced development of students' intellectual, emotional, and spiritual dimensions while preparing them to respond constructively to contemporary educational challenges.

E. CONCLUSION

This study confirms that the values of positive mentality contained in *Think and Grow Rich* by Napoleon Hill (1883–1970) are highly relevant and compatible with the fundamental principles of Islamic education. From the outset, this research aimed to identify the core values of positive mentality, to understand Napoleon Hill's intellectual background, and to analyze the implications of these values within the context of Islamic education. The findings indicate that key values such as belief in clear goals, focus, integrity, and sustained effort are not merely personal development strategies, but are closely aligned with Islamic teachings concerning faith (*iman*), effort (*ikhtiar*), patience (*sabr*), honesty, and reliance upon Allah (*tawakkal*). This demonstrates a meaningful compatibility between Hill's motivational framework and the moral foundations of Islamic character education rooted in the Qur'an and Sunnah. In this regard, the novelty of this study lies in its critical effort to connect popular self-development literature with Islamic character education, a linkage that has received limited attention in existing Islamic education research.

Furthermore, this research reveals that integrating positive mentality values into Islamic education has important practical implications for the implementation of character education. These values can serve as conceptual references for strengthening value-based learning, particularly in fostering students' mental resilience, ethical awareness, and goal-oriented attitudes within the learning process. Through the internalization of faith-based optimism, clarity of purpose, moral integrity, and perseverance, Islamic education can contribute to the formation of learners who are not only intellectually capable but also emotionally stable, morally responsible, and spiritually grounded.

Islamic education, with its strong foundation in *tauhid* and *akhlakul karimah*, provides a strategic framework for critically and selectively adopting positive mentality values without compromising Islamic principles. The integration of these values may be realized through curriculum design, learning objectives, and pedagogical practices that emphasize moral exemplification, habituation of positive attitudes, and reflective learning

experiences. Consequently, this study opens opportunities for future research, particularly empirical investigations in Islamic educational institutions, as well as the development of instructional models that integrate positive mentality and Islamic character education in a contextual, applicable, and sustainable manner.

Based on the findings and discussion of this study, several recommendations can be proposed to strengthen future research, educational policy, and educational practice within the context of Islamic education. Regarding future research, this study recommends further empirical investigations to examine the implementation of positive mentality values in Islamic educational settings. Since this research employed a library research approach, subsequent studies may utilize qualitative or quantitative methods to explore how values such as faith, perseverance, goal orientation, and integrity influence students' character development in real classroom contexts. Future research may also focus on specific educational levels, including elementary, secondary, or higher education, to obtain more contextual and practical insights. In addition, comparative studies between Islamic educational institutions and general schools may provide a broader understanding of the effectiveness of positive mentality integration across different educational environments.

From a policy perspective, this study recommends that policymakers in Islamic education incorporate mental and character development more explicitly into curriculum frameworks. Educational policies should not only emphasize academic achievement but also support programs that strengthen students' mental resilience, motivation, and ethical awareness. The integration of positive mentality values aligned with Islamic teachings can serve as a foundation for developing holistic character education policies that respond to contemporary educational challenges. Such initiatives may include teacher professional development, character-based curriculum design, and institutional support for value-based learning.

In terms of educational practice, Islamic education practitioners are encouraged to integrate positive mentality values into daily teaching and learning activities. Teachers can model positive attitudes, foster goal-setting habits, and encourage perseverance and self-discipline through reflective learning, discussion, and value-oriented instruction. Islamic values such as *sabr*, *ikhlas*, *tawakkal*, and *husnuzan* can be contextualized through meaningful learning experiences that help students internalize these values in practical

ways. Through this approach, Islamic education can contribute not only to students' cognitive development but also to the formation of strong character and positive mental attitudes that support lifelong learning and moral responsibility.

Declarations

Author contribution statement

Author 1 contributed to the conception and design of the study, developed the research framework, and conducted the primary literature review. Author 2 was responsible for data collection, data organization, and qualitative analysis, as well as assisting in the interpretation of the findings. Author 3 contributed to refining the theoretical framework, reviewing relevant literature, and critically revising the manuscript for intellectual content. All authors participated in drafting the manuscript, approved the final version, and agreed to be accountable for all aspects of the work.

Funding statement

This research received no specific grant from any funding agency in the public, commercial, or not-for-profit sectors. The author acknowledges the support provided by libraries in Jakarta, Batam, and Singapore, which facilitated access to academic resources and data collection materials.

Data availability statement

The data supporting the findings of this study are derived from published sources and publicly available academic literature, including books, peer-reviewed journal articles, and official documents. No new datasets were generated or analyzed during the current study. All sources used are properly cited within the article and can be accessed through academic libraries and online databases.

Declaration of interests statement

The authors declare that there are no known competing financial interests or personal relationships that could have influenced the work reported in this paper.

Declaration of use artificial intelligence

The authors declare that artificial intelligence tools were used in this study solely to support the research process, including language refinement, text organization, and assistance in literature exploration. Artificial intelligence was not used to generate research data, conduct data analysis, interpret findings, or draw scientific conclusions. All academic decisions, interpretations, and final content remain the full responsibility of the authors.

Acknowledgment

The first author would like to express sincere gratitude to the lecturers who provided guidance, supervision, and continuous motivation throughout the research process; especially to the second and third authors for their valuable support, collaboration, and constructive input during the completion of this study, as well as to postgraduate colleagues who consistently offered encouragement, support, and positive spirit to the author. The authors would like to express their sincere gratitude to the libraries in Jakarta, Batam, and Singapore for providing access to academic resources that supported the completion of this study. The authors also extend their appreciation to all parties at STAI Ibnu Sina Batam, where the authors are currently pursuing their academic studies, for their academic environment, guidance, and institutional support.

REFERENCES

- Ervina, Fitri, N., Putri, S. A., & Akmal, Z. (2025). PENTINGNYA PENDIDIKAN KARAKTER DALAM MEMBENTUK GENERASI MUDA. 9(6), 141–147. Retrieved from <https://rel.ojs.co.id/index.php/jkai/article/view/333/398>
- Herawati. (2024). Pendidikan dalam perspektif islam dan peranannya dalam membina kepribadian islami. 6(1), 1–15. <https://doi.org/https://doi.org/10.55210/bahtsuna.v6i1.32>
- Hermawan, R., & Maghfiroh, V. S. (2025). Dimensi Kecerdasan Emosional Siswa dalam Pembelajaran Pendidikan Agama Islam : Tinjauan Teori Goleman dan Salovey pembelajaran PAI dapat menurunkan perilaku agresif dan meningkatkan empati siswa . (September), 1–17. <https://doi.org/Goleman> (1995) kemudian mempopulerkan konsep ini ke ranah publik dengan model kompetensi yang lebih

praktis, meliputi lima dimensi utama: self-awareness, self-regulation, motivation, empathy, dan social skills

Hill, N. (1973). *Think and Grow Rich*. The Ralston Society / The Napoleon Hill Foundation. Retrieved from www.think-and-grow-rich-ebook.com

Ikhsan, M., Sunaryo, U., & Sugiran. (2023). Implementasi pendidikan nilai dalam pendidikan agama islam. *02(07)*, 286–301. Retrieved from <https://journal.an-nur.ac.id/index.php/unisanjournal>

Isnaini, H., & Fanreza, R. (2024). Pentingnya Pendidikan Karakter di Sekolah. *2(4)*. <https://doi.org/https://doi.org/10.61132/semantik.v2i4.1130>

Kemenag. (2019). *Al Qur'an Kemenag 2019 with English Sahih International*.

Lickona, T. (1991). *Educating for Character: How our School Can Teach Respect and responsibility*. New York: Bantam Books.

Mappasiara. (2018). Pendidikan Islam (Pengertian, Ruang Lingkup dan Epistemologinya). VII. Retrieved from file:///C:/Users/User/Downloads/admin_inspiratif,+12.+Mappasiara.pdf

Nabila, S., & Mujazi. (2023). Pengaruh Kepercayaan Diri Terhadap Motivasi Belajar Siswa di Sekolah Dasar. *6*, 1927–1934. Retrieved from <http://journal.universitaspahlawan.ac.id/index.php/jrpp>

Nandy. (n.d.). Gramedia Blog: Review Buku Think & Grow Rich. Retrieved from <https://www.gramedia.com/best-seller/review-buku-think-grow-rich-napoleon-hill/?srsltid=AfmBOoo7qZCUQg7SbrBtAUeSSt4jzhyTaUR7wVwQ8le-m3rhJZYBw6SF>

Pare, A., & Sihotang, H. (2023). Pendidikan Holistik untuk Mengembangkan Keterampilan Abad 21 dalam Menghadapi Tantangan Era Digital Program Studi Magister Administrasi Pendidikan, Universitas Kristen Indonesia. *7*, 27778–27787. Retrieved from <https://jptam.org/index.php/jptam/article/view/11268/8858>

Rahmawati, E., & Hanafi, I. R. (2022). Internalisasi pendidikan karakter pelajar melalui pembentukan revolusi mental. *1*. <https://doi.org/Prefix>

Rohim, A., & El-yunusi, M. Y. M. (2024). IMPLEMENTASI PENDIDIKAN MORAL DALAM MEMBENTUK KARAKTER KEDISIPLINAN SISWA DI SD DUMAS

SURABAYA. 2(3), 325–333. <https://doi.org/DOI:>

<https://doi.org/10.57096/lentera.v2i3.103>

Samani, M., & Hariyanto. (2013). *Konsep Dan Model Pendidikan Karakter*. Bandung: Remaja Rosdakarya, Bandung.

Sophya, I. V. (2024). INTEGRATION OF ISLAMIC VALUES IN EDUCATION AND CLASSICAL GUIDANCE METHODS IN ENGLISH LANGUAGE TEACHING. (November), 909–922. <https://doi.org/10.30868/ei.v13i04.8503>

Srinivasan, D. J., Vijayalakshmi, D. R., Tiwari, D. D., Isha, D. T., & Garg, D. R. (2024). THE IMPACT OF POSITIVE PSYCHOLOGY ON EDUCATIONAL OUTCOMES: ENHANCING STUDENT ENGAGEMENT AND ACHIEVEMENT. ACTA SCIENTIAE, 07, 579–592. <https://doi.org/10.17648/acta.scientiae.6389>

Sunawir, N. W., Sari, H. W., & Rahayu, F. (2024). The Concept of Learning Motivation in Islamic Religious Education. 8, 28138–28143. Retrieved from file:///C:/Users/User/Downloads/1201.+BISMILLAH+FIX+28138-28143.pdf

Syafputri, T. (2023). “Pendidikan di Indonesia Masih Fokus pada Peningkatan Kognitif.” Retrieved November 15, 2025, from kompasiana website: <https://www.kompasiana.com/tiarasyafputri23051126544366/6554b5d4110fce5d68505052/pendidikan-di-indonesia-masih-fokus-pada-peningkatan-kognitif>.