A Contribution of Islamic Education on Mental Health Science: A Thinking of Zakiah Daradjat, An Indonesian Islamic Education Expertise

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Abstract

It can be denied that Zakiah Daradjat is one of Muslim psycholog, but she has great concern on Islamic education. Therefore, her education thought tend to soul education, especially mental health. Education in Zakiah’s thought includes human fully life, not only concern on aqidah, worship or same moral side, but also greater and deeper than that all. The definition of mental health is correlated with children potential i.e. the implementation of seriously harmony among soul functions, and the potential to faced common problems and also avoid anxiety and conflicted. Role of Islamic education on health in Zakiah’s thought is to give counseling on life, as a helper in difficulties, reassuring inner, be able to control moral or as therapy of mental disorder.

Key words: Islamic education, and mental health science

Introduction

Zakiah Daradjat is one of Muslim psychology. Furthermore, she has great concern on Islamic education. Because of Zakiah Daradjat background education, in the field of psychology, then her education thought tend to soul education, especially mental health. The tendency on that thought might be a significant difference among other Islamic education philosophers.

According to Zakiah Daradjat, Islamic education has clear and assertive objectives. According to Zakiah, Islam has clear and certain objectives that are to build human for being religious servant of Allah by entire life aspects includes behavior, thought and feeling. The expression above be traced back have greater implication and scope. Building human is an effort to teach, train, guide, supervise, and provide example to people on achieving their predetermined goals. The coaching which only provides lesson, training, and guidance will create soulless man. Meanwhile, the coaching which only provide supervising and example will create lack of creative human. Therefore, the right coaching should be including all those efforts.

On that coaching directed towards the establishment of a righteous servant of Allah, cultivation of religious values being the main requirement. Without cultivation of religious values, the achievement of establishment a righteous servant of Allah is difficult. A righteous servant is realizing his/ her position in world that is besides being caliph of Allah in earth also servant of Allah who has to worship to Allah. That awareness will arise if someone seriously understands, comprehend, and to life among Islamic teaching.

1 Islamic State University of Raden Fatah-Palembang, Indonesia.
2 Zakiah Daradjat, Pendidikan Islam dalam Keluarga dan Sekolah (Jakarta: YPI Ruhama, 1995), Cet. ke-2, page. 35
3 Zakiah Daradjat, Ilmu Jiwa Agama (Jakarta: Bulan Bintang, 1993), Cet. ke-14, page. 56
Furthermore, the objectives of education according to Zakiah also a bit different with National Education objectives which more emphasize on intellectual aspect and fully development of human. Besides that, the developed responsibility leads to community and nation. Therefore, in the implementation, National Education is less of responsibility to the Almighty Allah, perhaps a bit distinguishes between the goals of Islamic education for Zakiah.

According to researcher, the Islamic education, and mental health concepts according to Zakiah Daradjat, probably reasonably is target to describe the problem of Islamic education role on mental health, based on the discussion of Zakiah Daradjat point of view not only based on al-Qur’an and hadits, but also based on expert’s opinion and modern thought on mental health. In the term of education and psychology, this topic could be defined as the establishment of Muslim personals and nation identity.

Departs from above background of the problem, it is appropriate to conduct a research to Zakiah Daradjat thought that could be elaborated more over. To simplify the topic it needs to formulate the main problem would be examined that is how the Zakiah Daradjat is’ thought about Islamic education and mental health and also Islamic education role on mental health.

**Biography of Zakiah Daradjat**

Her real name is Zakiah Daradjat, she was born on 6 November 1929, in Bukittinggi, Sumatera Barat Province. Her early education was occupied by Zakiah, while Zakiah get closer to her parent and brothers, that is begins from Standard School of Muhammadiyah Bukittinggi. Then she continues to Kuliyatul Mubalihgat Muhammadiyah Padang Panjang, graduated in 1947. Even she continues to high school in B part TDR (Natural Science) youth, Bukittinggi, graduated in 1951.

Zakiah decided to leave her original place and go to Yogyakarta; she continues her study on higher institution. After graduated her Doctoral I, Tarbiyah faculty PTAIN Yogyakarta, Zakia receive an offer to continue her study in Egypt. In Egypt Zakiah entered Institution named "Ein Shams". Zakia took department of "Special Diploma for Education" University Faculty of Education Cairo then finished and graduated in 1958. Zakiah not stop on that phase, then she continues to Magister of Education department “Specialism on Mental Hygiene” and graduated in 1959. She continues until Doctoral Degree of Education (Ph.D) on "Specialism on Psycho-Terapy,” finished in 1964.


Zakiah becomes Extraordinary Lecturer in the “Mental Health” subject department in 1965-1971 i.a. in IAIN Syarif Hidayatullah, Jakarta, IAIN ar-Raniry, Banda Aceh, IAIN Imam Bonjol, Padang, IAIN Raden Fatah Palembang, Islamic Universitas of North Sumatera, Medan, and Institute of Technology Bandung (Studium General), Bandung.

Then Zakiah continued her teaching duty as Extraordinary Lecturer in “Religion Soul Science” subject in 1966-1972 i.a. in IAIN Syarif Hidayatullah, Jakarta, IAIN Sunan Gunung Jati, Bandung, Islamic Universitas of North

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1In the complete text is National Education aimed to educate and develop fully Indonesian that is the man who is faithful and devoted to Allah Almighty and noble character, have knowledge and capability, physical and spiritual health, steady and independent personality and a sense of civic responsibility and nationality. Ari H. Gunawan, *Kebijakan-kebijakan Pendidikan di Indonesia*, (Jakarta: Rineka Cipta, 1995), Cet. ke-2, page. 163


4Zakiah Daradjat, *Kesehatan Mental...*, page. 63

5Zakiah Daradjat, *Kesehatan Mental...*, page.64

6Zakiah Daradjat, *Kesehatan Mental...*, page.64


Her attainments in the form of hers book are “Muskhilet al-Murahipih fi Indonesia”, “Dirassat Tajrihiyat li al-Taqhayyur Allat Tatra’u ‘ala Syukhshiyat al-Attal al-Musikhin Infalim fi Khailali Fatrat al-‘aj al-Nafs Ghar al-Mujejjamin ‘an Thariq al- La’bi”, Kesahatan Mental (Mental Health), Peranan Agama dalam Kesahatan Mental (The Role of Religion on Mental Health), Ilmu Jawa Agama (Religion Soul Science), Pendidikan Agama dalam Pendidikan Moral (Religion Education on Mental Health and Islam Building), Islam dan Kesahatan Mental (Islam and Mental Health), Membina Nilai-Nilai Moral di Indonesia (Build Moral Values in Indonesia), Perawatan Jeva untuk Anak-Anak (Soul Treatment for Children), Pendidikan Jiwa Mental (Soul/Mental Development), Perkawinan yang Bagus dan Jawab (Responsible Marriage), Pendidikan Bimbingan (Teenager Building), Pembinaan Manusia Indonesia yang Berakhlak Kuqad Tuan Yang Maha Esa (Build Pious Indonesian to Almighty God), Islam dan Peranan Wanita (Islam and Woman's Role), Ketibidan Guru (Teacher Personality), and Peresmian IAIN dalam Pelaksanaan P4 (IAIN Launching on the Implementation of P4). Whereas her attainments in the form of translated book are: Pekock-Pekock Kesahatan Mental (Main of Mental Health) by Prof. Dr. Abdul Aziz El-Quuysy, Ilmu Jeva Prinsip-Prinsip dan Implementasi dalam Pekock (Soul Knowledge, Principles and Implementation on Education) by Prof. Dr. Abdul Aziz al-Quusy, Cairo, Kesahatan Jeva dalam Keluarga, Sekolah dan Masarakat (Soul Health in Family, School and Community) by Prof. Dr.Mustafa Fahmi, Cairo, Bimbingan Pendidikan dan Pekejaan (Education and Occupation Leadership) by Prof. Dr.Attia Mahmoud Hana, Anda dan Kemampuan Anda (You and Your Ability) by Virginia Bailard, Pengembangan Kemampuan Belajar Anak-Anak (The Development of Children Learning Ability) by Harry N. Rivlin.
The Role of Islamic Education on Mental Health

According to Zakiah, the concept of Islamic Education is as follows: first, Islamic education include all human dimension as specified by Islam; second, Islamic education which reach life in the world and hereafter is balanced; third, Islamic education which concern on all activities movement and also develop the power of relation among people; fourth, Islamic education continue lifelong, start from being a fetus until the end of life. The foundation of Islamic education according to Zakiah is al-Qur'an, al-Sunnah, and Ijtihad.\(^\text{17}\) Zakiah’s opinion on the objectives of Islamic education is establish a healthy mental Muslim.\(^\text{18}\) Whereas, the mental health is one of soul sub soul science (psychology). According to Zakiah, there are three fields of Islamic education that are family which is parent’s responsibilities, school which is teacher and lecturer’s responsibility, and community which is community and government responsibilities. Whereas, the curriculum of Islamic education, according to Zakiah is no dichotomy.\(^\text{19}\) That term arise by the success and legacy of Dutch colonists who sought to explicitly separating between religious science and modern science (general). In decreasing that dichotomy, then Zakiah has initiated the formulation of book-general science textbook approach to Islam.

Thus can be said that the curriculum of Islamic education according to Zakiah is should include all of human dimension. It includes all of religion science, modern science, and the most advanced technology. Whereas, the principle is the entire contents are given by balanced and harmoniously. Education on Zakiah comprehension includes the whole humanlife, not only concern on aqidah, worship or same moral side, but also greater and deeper than that all. In other words, Islamic education should have wide attention among those three sides above.\(^\text{20}\) It is being important for Zakiah, because the common National Education process and specific Islamic education give greater focus on one side among the three sides. According to Zakiah, the concept of Islamic education are follows: first, Islamic education include all human dimension as specified by Islam; second, Islamic education which reach life in the world and hereafter is balanced, third, Islamic education which concern on all activities movement and also develop the power of relation among people, fourth, Islamic education continue lifelong, start from being a fetus until the end of life and fifth, based on the explanation above, then Islamic education curriculum produce human who receive right in the world and afterlife.\(^\text{21}\)

\(^{16}\)H.Binar, *Kiat Sukses Wanita Indonesia*..., page. 117


\(^{18}\)Zakiah Daradjat, *Pendidikan Agama dalam Pemikiran Mental*, (Jakarta: Bulan Bintang, 1982, page. 17

\(^{19}\)Zakiah Daradjat, *Pendidikan Islam*..., page. 36


Explanation above could be understood that Zakiah’s education concept attempting to include whole
dimensions, extentions and human relations. The education concept will only manifest if the process and
implementation of education regularly and the comprehension of education which not only teching-learning process
in the school. The comprehension of Islamic education could arise Muslim’s awareness that education not only in
school and madrasa. Islamic education should include whole human dimensions, means that education should be
conducted education that able to develop whole dimensions of human, i.a. physic, idea, moral, faith, psychiatry,
esthetic, and socio-community. The seventh human dimension basically for everyone. Islamic education, according
to Zakiah, basically is the facility of establishment of human morality. Moral is the reflection of faith consists of
behaviour, expression, and attitude or in other words moral is good deeds. Moral is abstract, whereas moral is a proof
of faith in the form of behaviour conduct by consciousness and because of Allah.22

Moreover, based on the mental health customized with Islamic education as teacher and children according
to Zakiah Daradjat i.a.: first, the definition of mental health based on children object. The definition of mental health
related to children potential is the implementation of seriously harmony among soul functions, and have ability to face
the common problems and also avoid anxiety and inner conflict. Based on the definition, Zakiah Daradjat explains
that the harmony among soul function and affirmative action could be reached i.a. by belief of Islamic theory,
firmness in regard to social norms, laws, morals and so forth.; second, the definition of mental health related to
teacher's subject. According to Zakiah Daradjat the definition is the harmony among psychiatry functions which
means that humans do not experience opposition, when he faces a variety of different or opposite impulse, for
example the encouragement to reach wealth and encouragement to maintain self-esteem, vacillation between the drive
to achieve peace of birth by playing follow friends and the desire to achieve the ideals and the pleasure of Allah

The role of Islamic education on mental health, in Zakiah Daradjat’s view, could be explain as follows: first,
giving supervise in life. Zakiah daradjat said that as the main controller in human life that is a personality that includes
all the elements of experience, education and confidence gained from childhood.23 second, helper in the lurch. The
opinion of Zakiah Daradjat is reasonable, because with peace of mind, a person will be able to analyze the factors
that cause disappointment. Even in turn he was able to refrain from interference feeling the effect of such
disappointments, he will live a full life with a feeling of optimism; The third, inner reassuring. Zakiah Daradjat asserts
that the mind in a state of restless, religion will give way and a splash of liver conditioning. Not a few of us hear the
confusion in his life has not varied, but after getting to know and implement the teachings of religion, inner peace will
come;24 fourth, moral controllers. Zakiah Daradjat stated moral values in Islam governed by and construed in the
form of orders or bans from God. Everything told by God is good value and banned by him is not a good value.
Sayings, deeds and lifestyle of every Muslim must be in accordance with the values of the Islamic teachings;25 and
fifth, treatment of mental disorders. Zakiah asserts that in order to find alternatives to cope with afflictions suffered
by people in modern society, a wide range of human knowledge is growing fast, especially in the modern age.
Therefore, in the life sciences and medical experts in the soul emerges with each theory, its overall aim to restore
happiness to each person who suffers it. From the description above can be understood that the role of Islamic
education is very important in maintaining mental health. With Islamic education, then someone will be able to carry
out the tasks entrusted to the good. Therefore, one can do a sobriety plan relies heavily on his soul. If the restless
soul, he will not be able to overcome the pitfalls that may lie in the implementation of the plan.

Conclusion

The concept of Islamic education, for zakiah Daradjat is a change in attitude and behavior in accordance with
the instructions of Islam, directed to improvement of mental attitude is manifested in deeds, both for your own
personal needs (people) and others (society), theoretical and practical, too in the form of Islamic teachings that faith
and charity in forming the Islamic personality.

If Islamic education for zakiah Daradjat to bring men to have a personality that is strong and sturdy to live a
life in a world filled with problems, then mental health is to bring the people to reach the level of a healthy spiritual
life for a healthy mental.

22Zakiah Daradjat, Perdikan Islam..., page. 67
23Zakiah Daradjat, Peran Agama dalam Kesehatan Mental..., page. 57
24Zakiah Daradjat, Peran Agama dalam Kesehatan Mental..., page. 114
25Zakiah Daradjat, Membina Nilai moral di Indonesia, Jakarta: Bulan Bintang, 1971, page. 30
As for the role of Islamic education in mental health, according to Zakiah Daradjat, which can provide guidance in life, to help in the face of adversity menetramkan mind, and provide treatment of mental disorders and in turn can deliver people and create a generation of healthy, live a quiet, safe and peace, love love filled with justice and truth. Therefore, Islamic education can serve as therapeutic soul restless and disturbed, acts as a treatment (curative) to care for the mentally disturbed so that children can be healthy and reasonable return, prevention (preventive) to confront oneself and others, coaching (constructive) to maintain mental state has been good, such as strengthening the memory, frustration, will and personality of children. With the conviction of worship, live close to God and diligent in carrying out his commands, mental health can be maintained. Therefore, Islamic education should be carried out intensively in households, schools and Islamic education masyarakat. Its implementation reflected and occurs together in experience and behavior and instances in life in addition to the understanding and practice of the teachings of Islam.

The concept of Islamic education and mental health education and the role of Islam in mental health, according to Zakiah Daradjat, should serve as a reference for everyone, to live a life which is too modern era, which is influenced by science and technological progress. Therefore, everyone should be equipped with faith and piety as responsibility in education both at the household, at school and at Islamic society, the Islamic education is accompanied by mental health knowledge, applied in everyday life so that the children can live independently, useful for religion, and his country.

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