



The Concept of Mental Health and Mental Care: A Study of Zakiah Daradjat's Thoughts

Musripah^{1*}, Achmad Yusuf Amin²

¹*Sekolah Tinggi Agama Islam (STAI) Brebes*

²*UIN Sunan Gunung Djati Bandung*

Corresponding Author: ¹*ifabmusripah@yahoo.co.id*, ²*achmadyusufamin@gmail.com*

Article History:

Submit:
2022-01-21

Publish:
2022-07-04

Abstract

Abstract: This research is to uncover Zakiah Daradjat's thoughts on the concept of mental health and mental care. The research method used is library research with content analysis techniques. The results of the study show that as a religious psychologist, Zakiah Daradjat sees spirituality as mental therapy. Mental health is the ability to adjust to yourself, with other people and society and the environment in which he lives. To form a healthy mentality in addition to adjusting, as well as calmness of life, knowing psychiatric disorders/mental illness, spiritual and Islamic education which includes family education, school, society. In his opinion Indeed the peace of life, peace of mind or inner happiness, does not depend much on external factors such as social, economic, political, customary habits and as such; but more depends on the way and attitude to face these factors. So what determines calmness and happiness of life is mental health. Mental health is what determines a person's response to a problem, and his ability to adjust. Mental health is what determines whether people will have the excitement to live or be passive and lackluster.

While mental care through creating a relationship between the consultant and the child, accepting the child seriously, forgiving the child (tolerance), knowing the feelings of the child and then reflecting his head, still respecting the child, the child who leads him in the treatment sessions, may not scramble for treatment, and limit restrictions.

Keywords: Concept of Mental Health, Mental Care Thought Zakiah Daradjat.

1. Introduction

In everyday life, advanced societies have lost the spiritual aspect which is a basic need for every human being. Regardless of whether he is a religious person or a secular person though. The pattern or lifestyle of developed societies undergoes a fundamental change: moral values, ethics, religion, and old traditions are abandoned because they are considered obsolete. It is this spiritual emptiness, spirituality, and religious feeling that actually causes psycho-social problems in the field of mental health.

Mental health is the ability to adjust to oneself, with others, and with the society in which one lives. To be able to adapt to oneself, people must accept themselves as they are, with all their shortcomings and strengths. In addition, people must try to know, understand, and evaluate other people objectively. One must recognize the privileges of others in addition to their shortcomings or weaknesses. Furthermore, people must realize that they do not live apart from the society or environment in which they live and for that they must know and live by the norms, regulations, customs that belong to that society or environment.¹

In line with the explanation above, the focus of this research is on “The Concept of Mental Health and Mental Care (Zakiah Daradjat Thought Analysis Study)”, whose main objective is to analyze Zakiah Daradjat’s thoughts on the concept of mental health and mental care. The focus of this research includes. Biography and Zakiah Daradjat’s thought work, how to strengthen Zakiah Daradjat’s mental health and mental care, and how to analyze the concept of Zakiah Daradjat’s mental health and mental care.

This study uses a qualitative library research approach, meaning pure literature (looking for relevant books) with a dissertation title. The data used are

¹ Yustinus Semiun, *Kesehatan Mental 1*, (Yogyakarta: Kanisius, 2010), 50.

primary and secondary data. The analysis used is content analysis.² By analyzing the content of the book that is relevant to the title and sourced from the results of library data collection. With the descriptive method of critical analysis, it means describing human ideas. In this case, explore the themes raised related to this research, namely mental health. The research data collected were analyzed using deductive and inductive approaches.

2. Brief Profile and Thoughts of Zakiah Daradjat

Zakiah Daradjat is a multidimensional female scientist. She is not only known as a psychologist, but also a preacher and educator as well. As a psychologist, he practices every weekday at his residence. However, it is different from most psychologists. Zakiah Daradjat always associates religious values in his therapy. As a preacher, Zakiah Daradjat is diligent in conveying religious messages to the wider community. However, unlike the general preacher, he delivered it gently and tended to touch the inner aspect; he is not as passionate as preachers in general.³

As an educator, his activities are not limited to teaching. He has also held important positions in education, especially Islamic education. Within the Ministry of Religion (MORA) Zakiah Daradjat has held the position of Director of Islamic Religious Education Development at the Ministry of Religion; the institution most responsible for the existence and progress of Islamic educational institutions at the primary and secondary levels. Not only that, he has also held the position of Director of Religious Higher Education Development who is responsible for the existence and quality of IAIN and private Islamic universities in Indonesia. It is from these two institutions that Islamic educational institutions throughout Indonesia are “controlled” especially in terms of quality.⁴

Zakiah Daradjat was born in the Minang realm, to be precise in Kotamerapak Village, Ampek Angkek District, Bukit Tinggi, on November 6, 1929. The eldest child of a husband and wife, Daradjat Ibn Husein, holds the title Raja Ameh (King of Gold) and Rapi’ah bint Abdul Kari mini, since childhood, they are

² Norman K, Denzin dan Y Vonna s. Lincoln, *Handbook of Qualitative Research 1 ed.* (Yogyakarta, Pustaka Pelajar, 2009), 498.

³ H. Husni Rahim, dkk. *Perkembangan Psikologi Agama & Pendidikan Islam di Indonesia 70 Tahun Prof. Zakiah Daradjat*, (Jakarta, Logos Wacana Ilmu, 1999), 3.

⁴ H. Husni Rahim, dkk. *Perkembangan Psikologi Agama & Pendidikan Islam di Indonesia 70 Tahun Prof. Zakiah Daradjat*, (Jakarta, Logos Wacana Ilmu, 1999), 4.

not only known to be diligent in worship, but also diligent in studying, both are known to be active in social activities. His father was known to be active in Muhammadiyah while his mother was active in the Indonesian Islamic Sarekat Party (PSII).⁵

Zakiah Daradjat's Background of Thought and Gait as a Religious Psychologist in Indonesia.

Zakiah Daradjat, who is now known as a leading religious psychologist in Indonesia, Chair of the Central Indonesian Ulema Council (MUI), former Director of Islamic Religious Colleges, Indonesian Ministry of Religion, and former member of the Indonesian Ministry of Religion, and former member of the Supreme Advisory Department (DPA), and former Director of the Postgraduate Program at IAIN Yogyakarta, is an interesting personal figure since his return from Egypt in 1964. Coupled with various routine activities at KPPN (National Education Development Committee), psychology teaching staff at IKIP Bandung from 1976-1982, thesis and dissertation supervisor at IKIP Jakarta, the founder and leader of the Ruhama Islamic Education Foundation and the many other academic and da'wah activities he holds have made Zakiah Daradjat's name more and more popular and known everywhere.

Zakiah Daradjat's Thoughts

Like his thoughts or as a Muslim scholar in general, Zakiah Daradjat remains in the position that the Qur'an and Hadith must be the first and foremost reference for every Muslim, especially when someone has to choose between the results of human thought and God's guidance. For Zakiah Daradjat, any theory adopted by humans must be subject to God's provisions, including the psychology of religion which in Zakiah Daradjat's thought is called the Science of Religious Soul.

Zakiah Daradjat's Practice of Religious Psychology

Driven by his belief in the benefits of using psychological theory in understanding the form or level of religion and the level of disturbance in life, starting in August 1983 he opened a psychology consulting practice at his home

⁵ H.Husni Rahim, dkk. *Perkembangan Psikologi Agama & Pendidikan Islam di Indonesia 70 Tahun Prof. Zakiah Daradjat*, (Jakarta, Logos Wacana Ilmu, 1999), 4.

at the Wisma Sejahtera 1 Religious Department Complex, Jl. Fatmawati, No. 6, South Jakarta. Consultations are held every day of the week, namely every Monday-Saturday starting from 17.00-20.00. Sometimes because the number of patients who come is quite large and it takes a relatively long time, the practice is often pushed forward to 16.00 WIB and ends at 21.00 WIB.

Zakiah Daradjat's works.

The results of Zakiah Daradjat's work by the publisher of PT Bulan Bintang include: (1) Religious Psychology (1970) (2) Religious Education in Mental Development (19970), (3) Adolescent Problems in Indonesia (1974), (4) Mental Care for Children (1982) Fostering Moral Values in Indonesia (1971), (5) Responsible Marriage (1975), (6) Islam and the Role of Women (1978), (7) The Role of IAIN in the Implementation of P4 (1978), (8) Youth Development (1975), (9) Peace and Happiness in the Family (1974), (10) Adult Education (1975), (11) Facing Menopause (1974), (12) The Key to Happiness (1977), (13) Building Humans Indonesia Who Fears God (1977), (14) Teacher Personality (1978), (15) Mental/Mental Development (1974).

3. Result and Discussion

Strengthening Mental Health and Mental Care Zakiah Daradjat Healthy Concept from Zakiah Daradjat's perspective.

The concept of mental health is closely related to mental efficiency, and sometimes the two concepts are confused. Certainly health in any form is the basis for efficiency, and Jones sees efficiency as one of the three aspects of mental health and normality (the other two being happiness and adaptation to reality). Mental efficiency is the effective use of our capacities for observing, imagining, learning, thinking, choosing, and also continually developing mental functions to a higher level of efficiency. learning methods in such a way as to increase the speed of acquiring knowledge and skills.⁶

The implication of the concept of health as a continuum illustrates that a person's health can basically be improved from a higher level, namely from a less healthy condition to a healthier condition or vice versa from a healthy condition to an unhealthy state, depending on his efforts.

⁶ Yustinus Semiun, OFM, *Kesehatan Mental 1*, (Yogyakarta, Kanisius, 2006), 49.

So mental health is relative, where perfect harmony between all body functions does not exist. What can be known is how far a person is from normal mental health.

a) Serenity of Life

Mentally healthy people will not quickly feel hopeless, pessimistic or apathetic, because they can face all obstacles or failures in life calmly and naturally, and accept that failure as a lesson that will bring success later. If the failure is faced calmly, it can be analyzed, searched for the causes that caused it, or found factors that are not in place. Thus, it will be used as a lesson in future endeavors, namely avoiding all the things that brought failure in the past.

b) Self Adaptation

Later in his book put forward some very important criteria and can be used to assess mental health. The criteria are: Mental Efficiency, Control and Integration of Thoughts and Behavior, Integration of Motives and Control of Conflict and Frustration, Tranquility or peace of mind, Healthy Attitudes, Healthy Self Concept, Adequate Ego Identity, and Adequate Relationship with Reality.⁷

Relationship between Physical and Mental Health

Physical and psychological are unity in human existence. Concerning their health, there is also a relationship between physical and mental health. The physical state of humans affects the psyche, on the other hand, the psyche affects the physical state. Cases in the health sector show this, for example people who are depressed greatly affect appetite and sleep. On the other hand, eating a person affects intelligence. In this mutual influence, it is finally known that there is a healthy psyche and a psychic experiencing obstacles, disturbances, or damage. Likewise, we know that there is a healthy and disturbed physique. also know which is the cause and which is the effect of a disturbance.

1. Recognize Liver Disease (Psychological Disorders).

Modern psychology has found various kinds of abnormalities of a person's soul, which affect feelings, thoughts, behavior and physical health. Unpleasant

⁷ Yustinus Semiun, OFM, *Kesehatan Mental 1*, (Yogyakarta, Kanisius, 2010), 52-55.

Skizofrenik adalah gangguan yang mempengaruhi kemampuan seseorang untuk berpikir, merasakan, dan berperilaku dengan baik.

feeling conditions such as frustration (feeling depressed), mental conflict (inner conflict), anxiety (a kind of fear that is very, very unclear, and not easy to overcome). mental illness (psychosis).

In Islamic psychotherapy, all these disorders are said with one term, namely “heart disease”, not described to groups of diseases, as popularized by abnormal psychologists recently, a Muslim psychologist, Hasan Muhammad asy-Syarkowi, wrote in his book, *Nahwa Science Nafs Islami*, a special chapter on “heart disease”, with a little preparation (adapted).⁸

With regard to strengthening mental health, it is necessary to know the various types of liver diseases that can cause mental illness. Various kinds of heart disease include: riya disease, uncontrollable anger, forgetfulness and neglect, misgivings, pessimism and apathy (al-qanut wal ya’s), greed disease, deceived disease, ujub disease (self-praise), revenge disease and spiteful: Riya’s disease, Uncontrolable Anger, Forget and Neglect Was-was (obsession), Pessimism and Apathy (al-qanut wal ya’s), Greedy Disease, Beguiled Disease, Ujub Disease (self-praise), Diseases of Revenge and Envy..⁹

2. The Need for Psychotherapy

Among the causes of the emergence of psychological efforts are the number of people who are unable to live a normal, healthy and happy life because of the rapid development and changes that occur in various living environments, including: 1) Changes that occur in the family structure, 2) Changes that occur in the family structure. type of work, 3). Changes that occur in society, 4). Changes that occur in religion.

3. Principles and Techniques of Implementation of Islamic Psychotherapy

1) Some Principles of Islamic Psychotherapy Implementation.

The following are some basic principles in the implementation of Islamic psychotherapy activities, in order to lead to the solution of the problem which is blessed by Allah swt.

- a) The principle of monotheism (Tauhid).
- b) Tawakal Principle.
- c) Gratitude Principle (Syukur)
- d) The Principle of Patience (Sabar).

⁸ Zakiah Daradjat, *Psikoterapi Islami*, (Jakarta, Bulan Bintang, 2002), 37,

⁹ Zakiah Daradjat, *Psikoterapi Islami*, (Jakarta, Bulan Bintang, 2002), 83.

- e) The Principle of Nasuha Repentance.
 - f) God's Guidance Principle.
 - g) The principle of Zikrullah
- 2) Islamic Psychotherapy Techniques.

Islamic psychotherapy techniques are divided into two ways, namely through independent Islamic psychotherapy, and Islamic psychotherapy by therapists.

- a) Independent Islamic Psychotherapy

The main provisions that need to be possessed by a client who wants to overcome the problems or difficulties that befall him are: steadfast faith, worship and a proper and adequate understanding of Islamic teachings. Or in other words, understand the teachings of Islam and practice it in everyday life. In addition, he has patience and trust in Allah; Patience (Sabar), Taubat Nasuha, Trust in Allah (Tawakal).

- b) Islamic Psychotherapy by Therapists

The following is an Islamic psychotherapy that can cure all aspects of psychopathology by the therapist, including:

- 1) The Philosophical Principles of Psychotherapy Need to be held by Islamic Psychotherapists are; The principle of faith and piety to Allah, the principle of worshipping Allah, the principle of self-awareness, the principle of Muslim brothers and sisters, the principle of enjoining good and evil, the principle of sincerity, the principle of being aware of one's shortcomings, the principle of honesty.
- 2) The principles of implementing Islamic Psychotherapy are: Tawhid, Tawakal, Gratitude, Patience, Taubah, Allah's Hidayah, Zikrullah.
- 3) Islamic Psychotherapy Code of Ethics;
 - a) Have knowledge and skills in the field of Islam and psychotherapy.
 - b) Appreciate the dignity of the client as the most noble creature of God.
 - c) Maintain the values of Islamic brotherhood.

- d) Implementation of Islamic psychotherapy in accordance with Islamic law.
- e) The process of Islamic psychotherapy is based on the principle of amar makruf nahi mnnkar.¹⁰

Psychotherapy methods and techniques developed in the West can be used by Islamic therapists by paying attention to the principles, principles and ethical codes of Islamic psychotherapy, by incorporating the values contained in Islamic teachings.

Concept Analysis of Mental Health and Mental Care Zakiah Daradjat's Thought.

The rapid development of technology and natural knowledge has made life more difficult and complex. Competition for life continues, because each person tries to meet the increasing demands of life. In countries where industry has developed and the lives of the people have become complex, there are a number of people who experience mental problems, due to the inner conflict that rages within them, the conflict between the new and the old. The inner conflict may occur because of holding on to the old values, but at the same time he wants to take new values, or it may also be because he is unable to achieve his desires in life. These facts have prompted the author to research and try to find solutions to these mental problems, and to help people overcome these difficulties through Zakiah Daradjat's thoughts on the concept of mental health and mental care.

The study on the domain of Islamic personality psychology and Islamic abnormal psychology, (say, mental health) is scarce. Only one or two writings appear, such as the work by York (2011) on the influence of ruqya as a healing on mental health. In the last five years, an effort to investigate the influence of religious rituals - such as fasting, tahajud, reading Qur'an, dhikr, congregational prayer, Sufi behavior, tarekat/sufism, etc.-on mental health has emerged (Sholeh, 2003: 117; Shahid, et al., 2015). However, the development of intervention methods have not touched the types of abnormality as mentioned by Halgin and Withbourne (2009), due to mood disorders, personality, schizophrenia, impulse control, and particularly the disruption of drugs and LGBT.¹¹

¹⁰ Zakiah Daradjat, *Psikoterapi Islami*, (Jakarta, Bulan Bintang, 2002), 154-155.

¹¹ Achmad Syahid, Being More Psychologically Healthy: The Concept of Mental Health According to Zakiah Daradjat and its Application in Islamic Educational Institutions, *Ta'dib: Journal of Islamic Education* Volume 21, Number 1, June 2016, Diakses 2 Mei 2019.

Mental health is, indeed, in the domain of psychological approach, although such approach is not the only one to use. To maintain good health (wellness), live life well, and heal and treat mental disorders including mood disorder, anxiety, sleep disorder, impaired cognition, etc., electric and magnetic intervention has started to be used. Since 2016, the latter intervention has been common in the United States and has been used as medical approach and an alternative and complementary to other approaches, such as yoga, meditation, etc. In 2010, psychiatric experts who joined the Royal College of Psychiatrists mentioned that “mental health becomes the multi-variable influence on other factors, which eventually results in a jargon: no public health without mental health”.¹²

Studies on the domains of Islamic personality psychology and Islamic abnormal psychology, (say, mental health) are scarce. Only one or two papers appear, such as York (2011) on the effect of ruqya as a healing on mental health. In the last five years, attempts to investigate the influence of religious rituals – such as fasting, tahajjud, reading the Koran, remembrance, congregational prayers, Sufi behavior, tarekat/sufism, etc. – have emerged (Sholeh, 2003: 117; Shahid, et al. ., 2015). However, the development of intervention methods has not touched the types of disorders as mentioned by Halgin and Withbourne (2009), due to mood disorders, personality disorders, schizophrenia, impulse control, and especially drug disorders. Mental health is, indeed, in the domain of psychological approaches, although such approaches are not the only ones being used. In order to maintain good health (wellness), lead a good life, and cure and treat mental disorders including mood disorders, anxiety, sleep disorders, cognition disorders, etc., electrical and magnetic interventions have been put into use. Since 2016, the latter intervention has been common in the United States and has been used as an alternative and complementary medical approach to other approaches, such as yoga, meditation, etc. In 2010, psychiatrists who joined the Royal College of Psychiatrists noted that “mental health becomes a multi-variable influence on other factors, which ultimately results in the jargon: there is no public health without mental health”).

¹² Achmad Syahid, Being More Psychologically Healthy: The Concept of Mental Health According to Zakiah Daradjat and its Application in Islamic Educational Institutions, *Ta'dib: Journal of Islamic Education* Volume 21, Number 1, June 2016, Diakses 2 Mei 2019.

Zakiah Daradjat's Perspective Mental Health Concept

The concept of mental health can be realized by covering; how to create peace of life, adjustment, increase spirituality and Islamic education.

a. Peace of Life

In fact, the tranquility of life, peace of mind or inner happiness, does not depend much on external factors such as social, economic, political conditions, customs and so on; but more depends on the way and attitude to deal with these factors..¹³

b. Self Adjustment

Adjustment and mental health are always influenced by the type of personality that an individual has. So the way an individual handles his problems is determined by his personality. He is considered adaptable if he reacts to the pressures of everyday life with a special symptom.¹⁴

*Journal of School Psychology, Vol. 40, No. 5, pp. 395–413, 2002 Copyright D 2002 Society for the Study of School Psychology Printed in the USA 0022-4405/02 \$—see front matter processes: personal goals, personal agency beliefs, and emotional arousal.... According to this model, an individual will pursue a goal to the extent emotions and personal agency beliefs are associated with the goal and will support efforts to achieve one's goals” (Wentzel, 1999, p. 78).*¹⁵(process: personal goals, personal agency beliefs, and emotional arousal.... According to this model, an individual will pursue goals to the extent that personal agency emotions and beliefs are related to goals and will support efforts to achieve one's goals “)

c. Spirituality and Education

Regarding the development of mental maturity, one of the fields of study in health science is mental health science, mental health science also has a goal to achieve and maintain the health of every individual, this science is a combination of multi disciplines, with a fairly broad scope, such as: education, religious institutions, hospitals, and other institutions that can help develop stable emotional reactions and expected behavioral patterns in individuals of all ages.¹⁶

¹³ Zakiah Daradjat, *Kesehatan Mental*, (Jakarta,, Gunung Agung, 2016), 15-16.

¹⁴ Yustinus Semiun, *Kesehatan Mental 1*, (Yogyakarta, Kanisius, 2006), 280.

¹⁵ Gail Cumora and William F. Arsenio, *Journal of School Psychology, Vol. 40, No. 5, pp. 395–413, 2002 Copyright D 2002 Society for the Study of School Psychology Printed in the USA 0022-4405/02 \$—see front matter*

¹⁶ Arie Arumwardhani, *Psikologi Kesehatan*, (Yogyakarta, Galangpress, 2011).

Shannon Hodges¹, *Mental Health, Depression, and Dimensions of Spirituality and Religion, Journal of Adult Development* In describing the term spiritual well-being, the professional literature is clear that such is a broad concept involving multiple characteristics. Despite the difficulty in agreeing on a narrow definition, Westgate (1996) and Ingersoll (1994) in separate extensive surveys of the literature on spirituality and religion determined that spiritual well-being was a multidimensional construct. Nevertheless, there were at least four distinct dimensions of spiritual wellness that emerge from the literature: meaning in life, intrinsic values, transcendence, and spiritual community.¹⁷ (In describing the term spiritual well-being, the professional literature is clear that it is a broad concept that involves many characteristics. Despite the difficulty in agreeing on a cross-border definition, Westgate (1996) and Ingersoll (1994) in an extensive separate survey of the literature on spirituality and religion determined that well-being spirituality is a multidimensional construct. However, there are at least four distinct dimensions of spiritual health that emerge from the literature: meaning in life, intrinsic values, transcendence, and spiritual community. Although these dimensions do not represent a complete review of the literature, they can provide better information about the relationship that exists between us and spirituality and health.

Zakiah Daradjat's Perspective Mental Care Treatment

Alissa C. Huth-Bocks & Honore M. Hughes Parenting Stress, Parenting Behavior, and Children's Adjustment in Families Experiencing Intimate Partner Violence, "Empirical studies have shown that preschool and schoolage children who are exposed to IPV have more emotional and behavior problems, poorer social competence, greater cognitive deficits, and more sensitivity to conflict than children from non-violent homes (Adamson and Thompson *J Fam Viol* (2008)).¹⁸ (Empirical studies have shown that preschool and school children exposed to IPV have more emotional and behavioral problems, poorer social competence, greater cognitive deficits, and are more sensitive to conflict than children from nonviolent homes).

Some of the basic mental treatments carried out by Zakiah Daradjat are as follows:

¹⁷ Shannon Hodges¹, *Mental Health, Depression, and Dimensions of Spirituality and Religion, Journal of Adult Development*, Vol. 9, No. 2, April 2002 (C ° 2002), Retrieved March 1, 2019.

¹⁸ *Alissa C. Huth-Bocks & Honore M. Hughes Parenting Stress, Parenting Behavior, and Children's Adjustment in Families Experiencing Intimate Partner*, *J Fam Viol* (2008) 23:243–251, Retrieved January 1, 2019. DOI 10.1007/s10896-007-9148-1

- a) Creating a relationship between the consultant and the child;
- b) Take the child seriously;
- c) Forgiving towards the child (tolerance);
- d) Knowing the child's feelings then reflecting on him;
- e) Keep respecting children;
- f) It is the child who leads himself in the congregations of care;
- g) Can't rush treatment;
- h) Value restrictions/bans.

4. Conclusion

Based on the results of the analysis in this study related to the concept of mental health and mental care (Zakiah Daradjat's Thought Analysis Study), the point is that every human being is not free from problems, only different levels, and how humans respond to these problems depends on the thinking that concerned. Therefore, humans must be good at dealing with any problems that befall them. Dealing with these problems can be done by applying psychological thoughts or theories as well as religious and educational approaches, including mental health theory, humanistic theory, and tazkiyatun theory - Nafs Al-Ghazali. argues that humans are not only bio-psychosocial beings, but also bio-psycho-spiritual beings. The view that the spiritual dimension is an important aspect in the effort to form modern humans has become a global phenomenon.

In dealing with this problem, the author takes his research with the thought approach of Zakiah Daradjat. Zakiah Daradjat's figure becomes an interesting phenomenon. He integrates the religious approach with modern science. By referring to various literatures, both from the West and Islam, a new synthesis was found; Religion has a very basic role in understanding the essence of the human psyche. Therefore, religion can be used as a psychological foothold. Science is to seek truth based on empirical experience. While religion comes with truth itself. But the goal is the same to create a peaceful life and civilized social order. In addition to psychology and spirituality in forming mental health, no less important is education in the form of integrated education that focuses on developing intelligence and reasoning abilities as well as religious education that prioritizes moral development and spiritual progress. Such integration of education will involve three educational environments, namely: family, school, and community.

Reference

- Arumwardhani, Arie. *Psikologi kesehatan*. Yogyakarta: Galangpress, 2011.
- Daradjat, Zakiah. *Perkembangan Psikologi Agama & Pendidikan Islam di Indonesia*. Ciputat: Logos Wacana Ilmu, 1999.
- Daradjat, Zakiah. *Peranan agama dalam kesehatan mental*. Indonesia: Gunung Agung, 1970.
- Fontana, Andrea, et al. "Handbook of qualitative research." by Norman K. Denzin and Yvonna S. Lincoln. London: Sage, pp.—.(Cit. on p.) (1994).
- Gail Cumora and William F. Arsenio, *Journal of School Psychology*, Vol. 40, No. 5, pp. 395–413, 2002 Copyright D 2002 Society for the Study of School Psychology Printed in the USA 0022-4405/02
- H.Husni Rahim, dkk. *Perkembangan Psikologi Agama & Pendidikan Islam di Indonesia 70 Tahun Prof. Zakiah Daradjat*. Jakarta: Logos Wacana Ilmu, 1999.
- Hodges, Shannon. "Mental health, depression, and dimensions of spirituality and religion." *Journal of Adult Development* 9.2 (2002): 109-115.
- Huth-Bocks, Alissa C., and Honore M. Hughes. "Parenting stress, parenting behavior, and children's adjustment in families experiencing intimate partner violence." *Journal of family violence* 23.4 (2008): 243-251.
- Semiun, Yustinus. *Kesehatan Mental 3, cet. ke-5*. Yogyakarta: Penerbit Kanisius, 2010.
- Syahid, Achmad. "Being More Psychologically Healthy: The Concept of Mental Health According to Zakiah Daradjat and its Application in Islamic Educational Institutions." *Ta'dib: Jurnal Pendidikan Islam* 21.1 (2016): 13-30.
- Syahid, Achmad. "Being More Psychologically Healthy: The Concept of Mental Health According to Zakiah Daradjat and its Application in Islamic Educational Institutions." *Ta'dib: Jurnal Pendidikan Islam* 21.1 (2016): 13-30.