

Being More Psychologically Healthy: The Concept of Mental Health According to Zakiah Daradjat and its Application in Islamic Educational Institutions

Achmad Syahid

Syarif Hidayatullah State Islamic University of Jakarta, Indonesia

E-mail: *achmad_syahid@uinjkt.ac.id*

Received: 26th July 2016

Revised: 23th August 2016

Accepted: 25th August 2016

Abstract

This study presents the thought and the role of Prof. Zakiah Daradjat, a modern female Muslim leader with multitalents in Indonesia. She is an expert in psychology of religion and mental health, both in theory and practice. Amazingly, she masters the western and eastern psychological theory, and then constructs them into her own theory which is linked to primary, middle, and high educational level. Practically, she achieves her expertise and skill in psychotherapy and counseling by teaching, writing, preaching, and opening a private counseling practice. Her main source is the fundamental doctrine of religious teachings: prayer, charity, fasting, and pilgrimage in which she thoroughly analyzes by revealing the dimensions of mental health in them. By using descriptive analysis on her books and translated works as primary sources, and applying interview technique with teachers as well as observation technique on cases that exist at Ruhama Islamic Educational Institution, under the auspices of the Prof. Dr. Zakiah Daradjat Foundation Jakarta, some interesting findings are discovered. Scientifically, no one has previously comprehended mental health and psychology of religion before Zakiah. In turn, both disciplines are applied at Colleges for Religious Studies (Perguruan Tinggi Keagamaan- hereinafter called PTK) in the form of an academic supervisory. Initially, it was counseling, but has now evolved into coaching and training. Meanwhile, the implementation of her thought in Ruhama focuses on guidance and counseling. At last, this study shows Zakiah's thought does not only influence the concept of psychology of religion and mental health, but also affects the practice of counseling in primary, middle to high educational institutions.

Keywords: Psychology of Religion, Mental Health, Islamic Educational Institution, Guidance, Counseling

Abstrak

Penelitian ini menyajikan pemikiran dan peran Prof. Zakiah Daradjat, seorang pemimpin Muslim wanita modern dengan multitalent di Indonesia. Dia adalah seorang ahli dalam psikologi agama dan kesehatan mental, baik dalam teori dan praktek. Hebatnya, dia menguasai teori psikologi Barat dan Timur, dan kemudian membangun ke teori sendiri yang terkait dengan pendidikan dasar, menengah dan tinggi. Secara praktis, ia mencapai keahlian dan keterampilannya dalam psikoterapi dan konseling dengan mengajar, menulis, berkhotbah, dan membuka praktek konseling pribadi. Sumber utamanya adalah doktrin fundamental ajaran agama: doa, amal, puasa, dan haji di mana ia benar-benar menganalisa dengan mengungkapkan dimensi kesehatan mental di dalamnya. Dengan menggunakan analisis deskriptif pada buku-buku dan karya-karya terjemahan sebagai sumber primer, dan menerapkan teknik wawancara dengan guru serta teknik observasi pada kasus yang ada di Lembaga Pendidikan Islam Ruhama, di bawah naungan Prof. Dr. Zakiah Daradjat Yayasan Jakarta, beberapa temuan menarik yang ditemukan. Secara ilmiah, tidak ada seorangpun sebelumnya memahami kesehatan mental dan psikologi agama sebelum Zakiah. Pada gilirannya, kedua disiplin yang diterapkan di Sekolah Tinggi Studi Keagamaan (Perguruan Tinggi Keagamaan- selanjutnya disebut PTK) dalam bentuk pengawasan akademik. Awalnya, itu konseling, tetapi sekarang telah berkembang menjadi pembinaan dan pelatihan. Sementara itu, pelaksanaan pemikirannya di Ruhama berfokus pada bimbingan dan konseling. Akhirnya, penelitian ini menunjukkan pemikiran Zakiah ini tidak hanya mempengaruhi konsep psikologi agama dan kesehatan mental, tetapi juga mempengaruhi praktek konseling di SD, menengah hingga di lembaga pendidikan tinggi.

Kata Kunci: Psikologi Agama, Kesehatan Mental, Lembaga Pendidikan Islam, Bimbingan, Konseling

Introduction

Subhan (1994) mentions Zakiah's role as an expert in mental health in which her psychotherapy is based on religion. In another occasion, Subhan (in Jajat, 2002) writes a chapter on Zakiah as a figure of female *Ulama* in Indonesia. In addition, he also writes about her role as an academic, *mubalighah*, counselor, religious therapist, official and activist from the Indonesian Ulema Council (*Majelis Ulama Indonesia/MUI*). The MUI itself grants her authority to make a policy in Islamic education, especially in regards to major issues concerning *madrasah*. In addition to her role, she has made important and monumental policies such as the Joint Decree among the Minister of Religious Affairs, the Minister of Education and Cultural, and the Minister of Home Affairs in 1975 on improving the quality of education in *madrasah*; the Decree by the Minister of Religious Affairs on the equality between *madrasah* and state schools in 1976; and the Decree by Minister of Religious Affairs on the equality between *madrasah* and state school certificate (*ijazah*) in 1977.

According to Bastomi (2013), after conducting an analysis on the concept of family education by Zakiah in one of her books, *Pendidikan Islam dalam Keluarga dan Sekolah*, he concludes that the family (both parents: father and mother) have primary and major responsibility in education. In this case, the development of family education takes place during the process of child growth and development in becoming a man with faith and righteous deeds as referred to Surah Luqman/31: 12-19. According to the Surah, the essences of family education include education for faith formation and monotheism; education for moral guidance; religious education or worship; and education for personality and social development. Accordingly, the actualization of the concept of family education by Zakiah towards today's education is to establish integrative education among families through the development of faith, morality, children's religious practices, and children's personal and social development.

In the meantime, a research by Muslihun (2013) focuses on the ways of caring for mental health, by comparing the concept constructed by Zakiah with the one designed by Dadang Hawari, one of Muslim scientists and the leading psychiatrists in Indonesia. The research finds a difference between Zakiah's and Hawari's thinking. According to Zakiah, the treatment of psychiatric disorders is conducted through psychological therapy and religious counseling. In psychological therapy, for instance, clients are examined in terms of their cognitive, affective and behavioral aspects, while in religious therapy they are given complete understandings to accept the reality by optimally performing religious practices. Through the two approaches, she seeks to use the clients' potential as an effort to self-heal them from the psychiatric disorders. In another side, Hawari argues that there are four steps in treating mental disorders: *psikofarmaka* therapy by medically providing drugs; supportive, re-educational, re-constructive, cognitive, psycho-dynamic, behavioral and familial psychotherapy; therapy using SWOT (strength, weakness, opportunity and threat); and psycho-religious therapy aimed at strengthening clients' faith through religious rituals by deeply understanding the six pillars of faith. As the result, they feel happy, are able to cope with life's challenges and to accept others as they are, and have a positive attitude towards themselves and others.

Ilham (2014) studies the role of Zakiah on student mental development through Islamic education, in which he discusses Islamic education that begins early in the family and the role of parents which is very dominant in shaping the students' morality. However, in fact, parents are not fully able to provide religious education because not all of them have adequate religious understandings. Therefore, Islamic education is conducted at schools or madrasah as professional institutions that serve to provide education for their children. Although the role and responsibility of family are handed over the formal educational institutions, such as schools or madrasah in the subsequent development, the formal institutions fail to provide adequate Islamic education. Further, because the students live in the community and become part of the community, the community also needs to take part in the educational process.

Further, Ilham (2014) who studies the role of mental development of Islamic education which is adopted from the principle thinking of Zakiah concludes that family plays an important role. In the process, any mentally unhealthy symptoms should be recognized as early as possible, so that mental coaching can be implemented using an appropriate approach. Here, mentally healthy personality is indicated with the followings; feeling loved, safe, appreciated, and successful. According to Zakiah, mental development requires a process of education, character building, and *taqwa* coaching. The connection between mental development and Islamic education is emphasized on the importance of education in the family, at school and in the community. In this regard, Zakiah adds the student mental development can properly be achieved through Islamic education because it requires moral guidance and *taqwa* coaching.

Mawangir (2015: 83) reports that Islamic education, according to Zakiah, is a lifelong education. It does not only teach the dimension of faith and worship, but also morality. Through the three aspects, it essentially finds child's potential and then develop it. Its goal is to create a genuine harmony, to have the ability to deal with common problems in everyday's life, and avoid anxiety and inner conflict. In conclusion, Mawangir (2015) mentions Islamic education has contributed to giving guidance in life, assisting in difficulty, calming mind, moral control, or therapy for mental disorders.

Prof. Dr. Zakiah Daradjat: Social-Intellectual Biography

Arsyad (in Santing and Sabri, 2010: 29) mentions that the Ministry of Religious Affairs has two remarkable women throughout history, one from the East and the other from the West. They are Prof. Dr. Hj. Andi Rasdiyanah, an expert in hadith and Islamic education from the Bugis land, Makassar, South Sulawesi, and Prof. Dr. Hj. Zakiah Daradjat, an expert in mental health from Minang, Padang, West Sumatra. No other female characters, he adds. The female character whose name is mentioned later was born in Jorong Koto Marapak, Nagari Lambah, Ampek Angkek, Agam, West Sumatra on November 6, 1929. Both characters were born and transformed into female leaders in education in Indonesia and they have given a lot of brilliant ideas in Islamic education. However, this study will focus on the second character, Zakiah, in term of her thinking on mental health and its application in Islamic educational institutions.

Zakiah was the eldest of eleven children, including five younger brothers from another mother. Her father is Haji Husain Daradjat, an activist at *Persyarikatan Muhammadiyah* and her mother is Rafiah, a member of the *Sarekat Islam*. By descent, she was born to parents who united two most important pre-independence organizations; a modernist organization and organization of Muslim traders. The meeting of *Muhammadiyah* and *Sarekat Islam* backgrounds is clear enough to delineate the character and religious orientation of her family. No wonder if religious education and the basics of faith have been considered essential to be imparted to Zakiah and her siblings since childhood. Her father taught her the skills of public speaking and lecturing (*khithabah*). Since the classical era, rhetoric has become a skill that must be mastered as identification for a certain class of society. Here, the rhetoric is not only a useful skill for interpersonal relationship, but also for middle class Muslim. In addition, it is the main capital to be a speaker (*mubalighah*) religious study forums.

At the age of seven, she attended Muhammadiyah Standard School in the morning and learnt religion at *Diniyah* (religious) School in the afternoon. Such patterns of education were common for forward-looking families in her day. Additionally, they became a marker for family who had interest in science and theology. In the process, family education and general as well as religious education had enabled her to speak in public since elementary school age. She finished primary school in 1941. At her teenage years, she entered middle school in Padang Panjang in the morning, while in the afternoon she learnt religious study at *Kulliyatul Muballighat Muhammadiyah* in the same city as an educational institution that educated her to be a speaker (*mubalighat*).

In 1951, she graduated high school Part B TDR (Natural Sciences) in Bukittinggi. Before graduating from high school, she had studied at the School for Assistant Pharmacist - a rather unique choice - but was forced to stop due to the Dutch Military Aggression II in 1948 which destroyed the city of Bukittinggi. In addition to the capital city of Yogyakarta, Bukittinggi was also under attack by the Dutch Military Aggression II which was also known as *Operatie Kraai* because of the presence of Mr. Sjafruddin prawiranegara, the Minister of Welfare, who was given mandate by the President and Vice President to form the Provisional Government of the Republic of Indonesia in Bukittinggi.

In 1977-1982, Zakiah served as the Director of Islamic Higher Education (*Perguruan Tinggi Agama Islam*). In this new position, she adopted a policy to open *Tadris* (education) study program to overcome the shortage of teachers for general subjects as the consequence of the composition policy, 70%, for general subjects in madrasah. The opening of *Tadris* as mandatory policy was opened in IAINs, including IAIN Jakarta (now UIN). Until now, the *Tadris* study program has still existed. It even becomes the most desirable study program at the Faculty of Tarbiyah, although in some cases it has been transformed into different discipline, so that its nomenclature turns into educational courses. Another monumental relic she contributed was preparing a master plan for the development of Islamic higher education for 25 years. With this plan, the Ministry of Religious Affairs could propose to increase the fund allocation for IAIN to the National Development Planning Agency. What so-called monumental in this context was a way of thinking and action taken by the Ministry of Religious Affairs as an effort to increase the

education funding allocation from the National Development Planning Agency. The amount of fund obtained in the context of state financial accounting appears to be an important thing to recall, considering that any higher educational institution under the Ministry of Religion hasn't until now received sufficient fund to sustain its institutional vision, mission and mandate. In her service period as the Director of Islamic Higher Education, she received an honor, the Order of Kuwait Fourth Class, from the royal government of Kuwait (Amir Shabah Sahir As-Shabah) for her service to bridge relationship between two nations through her role as an Arabic translator. In 1976, her book entitled *Ilmu Jiwa: Prinsip-prinsip dan Implementasinya dalam Pendidikan* was published. This book was translated version from the work of Prof. Dr. Abdul Aziz El-Quusy under the title *Ilm al-Nafs: Ususuh-u wa Tathbiqatuh-u Fi al-Tarbiyah*. In addition, she also published another book entitled *Kesehatan Jiwa dalam Keluarga, Sekolah, dan Masyarakat* which was adopted from *al-Sihah al-Nafsiyah* by Prof. Dr. Mustafa Fahmi in 1977. In the following years, she published a lot books including *Bimbingan Pendidikan dan Pekerjaan* (1978) adopted from *al-Taujih al-Tarbawy wa al-Mihany* by Prof. Dr. Attia Mahmoud Hana; *Anda dan Kemampuan Anda* (1979), adopted from *Your Abilities* by Virginia Bailard; *Pengembangan Kemampuan Belajar pada Anak-anak* (1980) adopted from the work by Harry N Rvling under the title *Improving Children's Ability*; and *Dendam Anak-Anak* (1980) adopted from *Understanding Hostility in Children* by Prof. Dr. Mustafa Fahmi. At the same time, she also published her eighth, ninth, and tenth book entitled *Islam dan Peranan Wanita* (1978), *Kesehatan Mental* (1979), and *Kepribadian Guru* (1980) respectively.

In 1995, her fourteenth book entitled *Pendidikan Islam dalam Keluarga dan Sekolah* was published by Ruhama Foundation, her own foundation. In the same year, she received Service Medal from the Government of Indonesia for her role as woman leader and Professor at the Faculty of Tarbiyah, IAIN Jakarta. In 1996, she also received an Honor, Lancana Satya Karya Satya for 30 years or more. Similarly, she was awarded Putera Utama Service Medal for her role as the Chairman of the Council of Ulama in 1999. In addition to her role in the field of science, she, along with other professors, established Islamic Psychology Study Program at the Faculty of Tarbiyah, IAIN Jakarta in 1995, and was honored as the first chairman of the Study Program. In 2002, the study program was transformed into Psychology Study Program under the Faculty of Psychology, UIN Jakarta. Here, she taught mental health until the end of her life.

Zakiah was a multitasking woman. She became a regular columnist in *Nasehat Perkawinan* (Marriage Advice) magazine which was published monthly under the sponsorship of *Badan Penasihatatan, Pembinaan, dan Pelestarian Perkawinan (BP4) Pusat* (the Center for Advisory, Development and Preservation of Marriage) - an institution under the Ministry of Religious Affairs. At another point of view, she was one of Female Ulama (clerics) in Indonesia. Her clerical sign was seen from her routine *tausiah* (Islamic preaching). Subhan (2002: 167) mentions since 1965, she had actively given lectures especially on character building which were broadcasted on the Indonesian Radio Station. Since 1969, she had conducted *kuliah Subuh* (a lecture presented at dawn), and since then she gave lectures on religion and mental health under the following programs “*Renungan Malam*” at 2:00 am, “*Pembinaan Keluarga*” at 1:00 pm, “*Hikmah Ramadan*” and

“*Pendidikan Moral*” broadcasted by the Indonesian Radio Station. Furthermore, since 1983, she had started giving lectures at a number of private radio stations in Jakarta and other cities, such as Radio Elsinta Jakarta, Famor Radio Bandung, Radio Mercurius Ujung Pandang and others. Years later, approximately since 1992, she had not just given a talk on radio stations, but also in some private televisions. Additionally, she had often delivered lecture at dawn on the Indonesian Radio Station center since 1969 until the 2000s. At the same time, she was occasionally asked to fill out regular broadcast, *Mimbar Agama Islam* at the TVRI central station. On August 19, 1999, she received Mahaputra Service Medal from the Government of Indonesia. In 2008, she published her fourteenth book entitled *Metodik Khusus Pengajaran Agama Islam* which she wrote along with her colleagues. Until the end of her life, she had actively occupied her schedules by teaching, lecturing, and opening psychological consultation service.

Higher Education and Mental Health Study

Since the beginning, mental health has been a part of psychology. This opposes Ashy’s (1999) and Mohamed’s (2008) opinion arguing that pre-modern psychology refers to mind within which intelligence, consciousness, and behavior lie. In contrast to their opinion, the research conducted by Mujib (2005) and Dumont (2010) discovers that classic treasury also studies personality. The pre-modern Islamic psychology is not merely philosophical or metaphysical, but rather speculative. Averroes is an example of classic philosophers who uses music as experimental therapy for a young person suffering from melancholia. Similarly, al-Farabi uses music as an instrument for hypnotherapy.

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.

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”.

The issue of mental health is nothing new. Such issue has been discussed by classical Islamic thinkers (700-1700 AD). They study psychology and medicine, and various adjacent sciences and then associate them with mental health. Generally, they

believe, to create public health, they should start from their leader (the Sultan) as a role model. To that end, they write a book commonly known as *advice to the king (nasihah al-muluk)*. Such thinkers devote their time and work for and on behalf of the authorities. Therefore, they are obliged to produce ideas in the way the king behaves to run public mandate. Alavi (2009) mentions Ibn Miskawayh (Ray, Iran, 932 - Isfahan, Iran, 1030 AD) gives an example by writing *Tahzib Akhlaq wa al-Tahrir al-A'raq* (correcting morals and maintaining characters) as an advice to the sultans of Buwaihi dynasty (320-450 AH/ 932-1062 AD). More importantly, he writes *al-Fauz al-Akbar* after completing *al-Fauz al-Asghar*. In the meantime, he writes *Tahzib al-Akhlak wa Tahrir al-A'raq* after finishing *tartib al-Sa'adah*. After reading his works, we can conclude that ethics are not the only area he discusses, but also the evolution of moral which begins with the creation of a biological-material phase and ascends into noble creature.

In addition to Ibn Miskawayh, Hamidullah (1993) also mentions al-Kindi (Basra, Iraq, 801 - Baghdad, Iraq, 873), al-Farabi (Farab, Transoxania, 872 - Damascus, 14 December, 950 or 12 January, 951), Ibn Sina (Bukhara, Uzbekistan, August 980 - Hamadan, Iran, June 1037), and Ibn Rushd (Cordova, Spain, April 14, 1126 - Marrakesh, Morocco, December 1, 1198). They study and discuss health sector in state institutions or institutions under the state sponsors, such as mosques, research institutions, madrasah (to not distinguish primary, secondary and higher education level), observatories, hospitals, and even the royal palace. Generally, the books written by the classical thinkers are devoted to the rulers, as an advice to them to be a good role model for the citizens.

In modern and contemporary development, scientists and academics discuss and study mental health and actively portray themselves as exemplary decent individuals, so the society understand and enjoy mental health. They actively (1) write books and articles to disseminate their ideas in various media; (2) practice mental health by serving as counselors or psychiatrists and opening a clinic or a private consultation for public. Zakiah is the first generation of the academics; (3) educate students and guide them with care. In this regard, they create various guidance scenarios to produce credible outputs who can display good outcomes. At the university level, psychology, counseling, Sufism psychotherapy and social welfare study programs in Islamic Higher Education in Indonesia have led to produce competent alumni for the last two decades. Ones of whom consistently work as a trainer, teacher, counselor, psychologist, social worker, NGO activist, and woman activist who persistently devote their mental health study for the people of Indonesia.

It is common among Colleges for Islamic Studies in Indonesia - particularly at the Faculty of Teacher Training and Education science – to offer mental health to students in order to achieve the dimensions of good integrity. Nearly all Colleges for Religious Studies in Indonesia provide Academic Advisor to accompany students to successfully complete their study on schedule, obtain high achievement, and prevent drop outs. In addition, the Academic Advisor does not only address academic issues, but also extend to non-academic issues which potentially disrupt the success of their study. With them, the students can share to seek an alternative among many available alternatives, particularly the easy one implement, to deal with their issues. In general, they can meet their Academic

Advisor at least once in 6 months. However, in practice, they can make an appointment to meet according to their respective vacant schedule. Institutionally, any Higher Education that offers Psychology, Guidance and Counseling, Sufism and Islamic Psychotherapy, and other various alike fields, generally establishes psychology and counseling service center for students, in which psychiatric disorders cases are likely to manage and control. By offering various courses with different disciplines in a College for Religious Studies, it has been proven it does not only expand perspectives and enrich alternatives, but also solve various issues which are previously unable to reach, even with a multi, inter and trans-disciplinary. At last, the Colleges for Islamic Studies also support students with Career Office to guide and develop their career skills which are very significant to their future.

The Core of Zakiah's Thinking: Religion-Based Therapy

Religion, according to Zakiah (1970), is the most important source of human happiness. Religion and morality are related to each other, and she even states that the religion she embraces, Islam, is a source of moral. Such statement is not only elaborated in her book, *Ilmu Jiwa Agama*, but also discussed in *Islam dan Kesehatan Mental* (1982a), *Problematika Remaja Indoensia* (1982b), and *Perawatan Jiwa untuk Anak-Anak*. The second and the last books are respectively the translation of her master's thesis and doctoral dissertation. In addition to the fundamental structure of her thinking, there are some works on mental health that becomes her point of attention.

Allah, according to Zakiah, has created a thriving soul to be perfect, and has inspired the soul a decent and wicked path. The decent path, for instance, is achieved by purifying the soul in order to be lucky, be obedient to the religious orders, and regard Muhammad as a role model. Those who pollute the soul are indeed in loss (Qur'an 91: 7-10). On the contrary, the wicked path, as illustrated from the case of Tsamud, is crossed by the ones who reject Muhammad, cross religious line, turn into the most wretched creature, and wallow in sin (Qur'an 91: 11-14). In other words, the wicked path is the way of sin. Those who take this path disobey religion and deviate from the rules, which eventually results in unholy soul. Purifying the soul is gained by performing prayers, fasting, charity, pilgrimage, and reading Quran and then reflecting on their meaning and interpretation. Spiritually, the readings and moves in prayer, feeling hunger during fasting, and sharing through charity, and going for pilgrimage to Bayt Allah (*Ka'bah*) are designed to strengthen spiritual aspect and purify the soul and spirit. Overall, those religious practices are personal domain, but in their development they become widespread and have been practiced for centuries, and then turn into social, cultural, and spiritual domain, and even influence interpersonal behavior in organizations. Such step is elaborated and developed by Zakiah through Islamic education, in schools and Colleges for Islamic Studies.

According to Sukadji (2000), the implementation of psychology in education is strengthened since the kindergarten, primary, secondary and even higher education level. At first, it can be implemented through guidance and counseling. Guidance, for instance, is applied to help someone make wise decisions, make adjustment, and solve problems in his/her life (2000: 36). Meanwhile, counseling is conducted to help solve personal problems. In practice, guidance and counseling in educational institutions are intended to enable those who seek help to be independent and responsible for themselves (2000: 43).

Guidance and counseling in kindergarten, elementary, and middle levels have different emphasis (2000: 59-61), so does high level (2000: 83-90). In Elementary level, those who seek guidance and counseling are not only students, but also parents, administrative staffs, teachers, and all parties that are directly associated with them (2000: 59). In Higher Education level, guidance is not common anymore but only counseling. In contrast to the guidance, in counseling, the counselor helps solve problems. In terms of study, for example, preventive or remedial method is taken. Such approach is intended to enable students to : (a) take decisions on career choice, educational program preference and so on; (B) effectively interact with others, such as peers, teachers and parents; (C) have better self-understanding and self-acceptance; (D) improve academic and social skills; (E) support themselves in overcoming emotional crisis (2000: 107). In Higher Education level, the type of counseling services has implicated and has grown rapidly (2000: 107-110). As commonly known, the counseling model in Higher Education consists of individual and group counseling (2000: 163 and 184). In the meantime, the common issue in counseling is to overcome learning difficulties due to failure, physical impairment, emotional disorder, hidden anxiety, behavioral change, incorrect and incomplete assessment and inadequate parenting. (2002: 134).

In Islam, mental and spiritual illness harms the infected, not only in this world, but his/her fate in the hereafter. Therefore, the attention of counselor and psychotherapist does not only focus on clinical problems and psychiatric disorders, but has now shifted to the efforts of self-improvement. The symptoms of psychiatric disorders about which a person worries may not necessarily make him/her live a normal life, but rather improve his/her performance and achievement. In this direction, Stone (2007) uses the terms coaching, counseling, and mentoring - for example - to encourage employees to choose and use the best techniques to improve their performance. Coaching, for instance, is used to continuously encourage employees to perform their work as good as possible, while counseling is applied to correct poor performance. Further, mentoring is conducted to help employees to achieve peak performance. Now, not only guidance and counseling technique is rapidly growing (Mu'awanah and Hidayah 2009; Erford, 2014), but also coaching and even psychotherapy (Conte, 2009). In Indonesia, coach as a professional job has occupied many young people in the last decade, and they have given significant contribution to organizations and industrial sector (Picauly, 2015). Furthermore, Picauly adds two main themes in coaching. First, business and companies theme that explores the issues of coaching in organization, the effectiveness and optimization of coaching, creating qualified human, the development of human resource industry, sports industry, welfare, towards the leading world-class companies, companies in transition to the third generation, the alignment of *value-people-process*, and so on. Second, family and personal theme which includes happiness, self-coaching, building strategic relationship, bolstering charisma, sensitivity to the call of life, peer mediation, taking care of family system, finding identity, etc. In the last decade, guidance and counseling has shifted to coaching and training. De Bono (2004), for instance, explains the ways to display beautiful mind, such as showing the attitudes to agree and disagree, having different opinion, showing concern, responding, listening, asking questions, and others with parallel techniques called *the six hats* (de Bono, 1985). By practicing the six hats, they are expected to have concept, find alternatives, control emotions and feelings, uphold values, appreciate diversity, seek

approval, construct opinions, process information into knowledge, take a stand, choose the right theme as the opening sentence, understand the techniques of interruption and other public decencies.

According to Welton and Mallan (1981), children have their own world which requires special teaching strategies to learn with them. In educational institution context, Sukadji (2000) and Rosenfeld (2008) infer the target of guidance, counseling, mentoring, and psychotherapy is more relevant in children, but coaching and counseling are more appropriate for adults. In addition, Arthur, Davison and Moss (1997) clarify mentoring for elementary school students can be done by including it in particular subject. The final goal of performing mental health through guidance, counseling, mentoring, psychotherapy, and coaching is to avoid codependent relationships: a type of dysfunctional relationship in which someone assists or enables others who are addicted, immature and irresponsible, produce inadequate performance, and have poor mental health. In other words, codependent relationship is called a dysfunctional relationship pattern because an ideal relationship is built on the basis of pro-social (Eisenberg and Mussen, 1989).

Ruhama Foundation: The Implementation of Mental Health

The scientific speech, during Zakiah's conferment of the title of Professor, entitled *Kesehatan Mental: Peranannya dalam Pendidikan dan Pengajaran*, declares mental health is divided into three categories: health, science, and environment. The signs of healthy mental in a person are feeling loved, safe, appreciated/valued, and successful, whereas the symptoms mentally unhealthy person include feeling depressed, disappointed, anxious and alike. According to Zakiah, these symptoms are not caused by organic damage to the body, but the condition of soul. In addition, Zakiah (1996: 31) has observed some phenomenon indicating that the majority of Indonesian people experiencing psychiatric disorders (mental health disorders). She then offers mental development which requires a process of education, character building, and taqwa coaching.

Zakiah (1976) clearly sees the connection between Islamic education and mental development by looking at the importance of education in the family, at school and in society in developing mental health. The development of mental health among learners through Islamic education, according to Zakiah (1976), is very accurate because it requires character building and taqwa coaching. Islamic religious education, indeed, equips students with character building and taqwa coaching. Regarding the teaching profession in educational institutions, Zakiah (1980: 9-41) shows her opinion that teachers must set themselves up as the personification of his profession, play their role in the learning process and have attractive skills in delivering teaching materials. In another book, Zakiah (1980) mentions teachers at *Madrasah Ibtida'iyah* (M.I), *Madrasah Tsanawiyah* (M.Ts.), and *Madrasah Aliyah* (MA), are required to meet three so-called teacher personality requirements: knowledge, moral and behavior and personality.

It is understandable if Zakiah established Ruhama Islamic Educational Foundation in 1998, which in 2006 was changed to Prof. Dr. Zakiah Daradjat Foundation because education is one of the key areas to develop. Since the foundation name changed into Prof. Dr. Zakiah Daradjat Foundation, the role and function of the Foundation has widened, one

of which is seen from the establishment of publishing agency that produces Zakiah's practical books on mental health, and the existence of Mosque Prosperity Council (*Dewan Kemakmuran Masjid/DKM*) that manages the mosque in Ruhama Residence to assist schools in creating a harmonious environment to perform the pillars of faith and the pillars of Islam as part of building healthy educational environment for mental health. According to Juhdi (2016), the transformation of the name aims at perpetuating Zakiah's name and expanding the scope of its work. Under the Foundation, Ruhama Islamic Educational Institutions were established and have until now offered some formal education levels such as Qur'an Education School (*Taman Pendidikan Al-Quran/TPA*) since 1993; Ruhama Islamic Kindergarten since 1993, Ruhama Islamic Elementary School since 1999, Ruhama Islamic Middle School since 1993, and Ruhama Islamic Vocational School (formerly, Ruhama Islamic High School, founded in 1988) since 1999. The establishment of those educational institutions is in accordance with one of the foundation's missions, spreading Islamic values (*nasyr al-fikrah*) and developing Muslim resources.

The Foundation was established and educational institutions were subsequently offered, given the fact that Zakiah envisioned these institutions to expand along with the development of society in Ciputat, Cirendeui, and Pondok Cabe which she considered under the poverty line in her days. According to Juhdi (2016), she refused financial support for the establishment of the Foundation from external sponsors twice, one of which was from Drs. H. Soedarmono – the Chairman of Golkar Party, Service Period 1983-1988 and the Vice President, The Republic of Indonesia, Service Period 1988-1993 - and the other was by the Director of Bank Mu'amalat, Service Period 1992-1995, Zainul Bahar Noor, SE. In this case, she took such consideration because she wanted her institution to not have a gap with the surrounding community, in terms of educational context, socio-economic status, and religion or politics. Precisely to say, she was not willing to affiliate this foundation with a particular political party. Although the educational institutions in the foundation are dedicated to the poor and teachers are highly encouraged to work sincerely, their quality is credible. During the two cycles of accreditation, the entire educational institutions, elementary to vocational levels, have received accreditation A.

Ajmi Azmir (2016), the Chairman of Prof. Dr. Zakiah Daradjat Foundation, confirms that "Zakiah has not provided any written guidelines about how to implement guidance and counseling in schools under the foundation. The only instruction that she provides is verbal instruction, and we do not record that verbal instruction. More importantly, she focuses more on higher education and does not have direct involvement in early childhood, primary and secondary educational level." In this regard, the committees and teachers are the only ones who understand the implementation of Zakiah's thinking on mental health which is based on religion, considering that they are directly involved in the educational institutions; kindergarten, elementary, middle, and high school levels.

The world view of Ruhama Islamic Elementary School on children is mentioned in the school website:

"Children are the loveliest blessing from Allah, and are a very worthwhile investment for any parent in this world and hereafter. Giving them a qualified

education is the manifestation of affection by every parent who cares about their future.

The qualified education that emphasizes the manifestation of faith and multiple intelligences in children provides behavioral skills in accordance with their faith and intellectual quotient as a provision to face the development of era which has dynamically changed overtime.

Based on such view, Ruhama Islamic Primary School comes as one of the formal educational institutions that run the teaching-learning process which is oriented to create Quranic generations who have intellectual quotient and noble character “.

Guidance and counseling at Ruhama Islamic Primary School, according to Akbar (2016), is emphasized on case study which is intended to resolve students' problems by observing their way of thinking (cognitive), willingness (volition), emotion (affective), and behavior (psychomotor). The general case that commonly happens in the school is a mild mood disorder – due to the lack of parent attention and affection (which occurs due to the parent's problems themselves, zakiah, 2002: 157-207), and impulse control. According to its policy, Ruhama Islamic Elementary School does not admit children with special needs. However, if a student is later found to have special needs, the school recommends that the parent should provide extra guidance outside of the school hours. In addition, the school does not regulate any policy to classify teachers into main teachers and assistant teacher, where the assistant teachers are assigned to help children with learning difficulties, in this case children with special needs. Therefore, early detection can be performed. In general, some cases that are identified include fighting, exposed to pornography, theft, nosiness, exaggerated joke that leads to misunderstanding and alike, but no bullying because the relationship between junior and senior students is well established. After some identification, student with such problems are found to be the victims of divorce. In this case, parent's conflict causes them to fight for child custody. According to the school, parental conflict should be treated well to avoid any side effects on children and prevent them to become victims.

The cases found at Ruhama Islamic Middle and High schools are different from those discovered among elementary students. Typically, they are the symptoms of juvenile delinquency, such as making graffiti on clothes, bags, chairs and tables, dating, gangs, smoking, cutting trousers, tight clothing for schoolgirls which exposes their body curves and alike. In addition to the cases, although this case has never been found, the school remains alert to student exposure to pornography through internet, drugs and LGBT. In reacting to such case, Juhdi (2016) and Ridwan (2016) handle it with care and do not immediately consider it as a form of juvenile delinquency. To this end, they follow Zakiah's approach by identifying what drives them to do such case such as the desire to be considered as an adult. They add, the students may break school rules because of their parents, where the father does not take care of and pay attention to them or his mother is single parent which later causes them to think no one cares about them.

Approaches, techniques and methods in understanding children behaviors should always be improved under various considerations. Here, embracing their heart, emotional, and psychological aspects with affection is very important, such as calling them “love”,

“good boy/girl”, “clever boy/girl”, “excellent boy/girl” and alike. Such approach is used under some consideration that they might never be called that way at home. Practically, gentle touch is taken to create a comfortable atmosphere in the school and completes the affection they receive at home. In the process, the principals and teachers find exciting development because Middle and High School students prefer sharing with their teacher, counselor, and principal, but not their parents if they face a problem. In some case, a student did not want to meet his father because he was upset that his parents got divorced. It took one year to perform counseling to him. At that time, the perfect timing was during his birthday; his father celebrated his birthday along with his friends in the classroom. Since then, the relationship between him and his father eventually got along. In another case, students generally tend to stay in the school longer. Indeed, it is a good sign. However, if the school does not supervise them, it would negatively affect their social relationships at home. In this case, providing co-curricular and extra-curricular activities for Middle and Vocational School students will be a better way to take to maximize their potential, talents and interests.

It is certain that Zakiah is an icon of mental health at Prof. Dr. Zakiah Daradjat Foundation, in which her knowledge, experience and competence cannot be replaced even by her younger sibling who is also the chairman of the foundation. After her death, some senior teachers took various ways to fill the void of her role. The senior teachers here are those who have helped the foundation and have been appointed since the beginning of the establishment. Their intensity of work and professional relationship with Zakiah have equipped them knowledge and skills and have shaped their attitudes in dealing with parents and students. Such experience, according to Akbar (2016), is transmitted by Juhdi Asidi, Drs. Ridwanudin, Yusron Syarifuddin, Hj. Taba Mujji, and Hj. Zulfadri as senior teachers at Ruhama to new teachers. The intensity of communication among senior-junior teachers is well-organized such as adjoining seats arrangement, school meetings, informal home visit, outbound, and so on. By sitting side by side, for instance, the senior-junior teachers will bridge warm relationship and create friendly conversation which enables them to share knowledge, experience and skills. This seat arrangement is called an informal cadre in a way the senior teachers share knowledge and experience with the junior teachers. With such arrangement, a gap does not exist and the Young respect the Old. Eventually, professional and interpersonal relationships are constructed.

Commonly, the content of the communication among teachers is to share knowledge and experience of how Zakiah supports teachers in dealing with students. Zakiah, according to Juhdi (2016) and Akbar (2016), has always emphasized that the teachers should firstly make students feel comfortable. They quote her statements, “at first, please make them comfortable and then identify what the problem is. Please understand that children are vulnerable. Make them enjoy and feel relaxed. In dealing with our students, the teachers should always be patient. Please remember that educating is considered as *ibadah* (worship). Like performing prayer, we have to be patient. If not, the Evil will ride on us.” The statement about human impatience and the Evil that rides man with lust and anger is written by Zakiah (2002: 68-69) in her book, *Islam psychotherapy as an example of mental disorder*.

Until 2016, the data from the Guidance and Counseling section have found that the cases on mental health in kindergarten to vocational school are different in terms of type and degree of seriousness. To this end, the cases of mental disorders in students are handled in stages. Kamila (2016) and Akbar (2016) state mild cases are generally handled by classroom teachers or subject teachers. In dealing with children who lose the mood, lack of motivation, come late, or ignore the chores, for instance, the subject teachers will pass on to the principal if the cases are repeated. Regarding the case of a student who has conflict with another and their conflict is passed on their respective parent, Akbar (2016) does not only solve the conflict but also reports the result to the foundation.

As regard to mental cases which lead to student misbehavior (juvenile delinquency), it is not just guidance and counseling which is emphasized. To a certain extent, sanction is also given. Juhdi (2016) mentions some sanction is given to Middle School students who come late according to the specified school hours.

"For children who come late once or twice, we will provide them with guidance and counseling. If a student is caught littering in the school environment or making graffiti on chairs and desks, he/she should pay Rp. 2000 for *infaq* (charity), not fine. The collected money is used for purchasing prayer mats. Besides *infaq*, in some cases the students are given disciplinary sanctions such as running around the school compound. Regarding the *Infaq*, although it is only Rp. 2000, to them it is considered expensive because it means reducing their allowance. Besides showing pity, it is feared that it will lead to the impression of targeting their allowance. Therefore, an alternative sanction is offered; those who violate the school regulation are asked to give *tausiah* in front of their peers after *dzuhur* (midday) prayers".

The principals at Ruhama are fully aware that time has changed. The only key to face the changing times is that the teachers become role models. To them, these educational institutions risk their academic reputation, professionalism and moral credibility. Juhdi (2016) and Akbar (2016) mention the teachers say that teaching at Ruhama does not only transfer knowledge and how science is discovered, but also shape their personality. In the process, the students at Ruhama will see firsthand how they practice the subject they have transferred. In other words, the students learn how to emulate and imitate the way their teachers act such as maintaining facial expression, gestures and body language, saying words, behaving, showing sensitivity in having relationship with others, and understanding the appropriate and the inappropriate actions. Wisely to say, teachers are role models, what they have done will be a model for their students, where the words, sentences and behavior will replicated and imitated. According to Ridwan (2016), teaching implies *adagium*; children learn by seeing not by lecture. Therefore, with the knowledge they have, they are expected to show the way of thinking and behaving which reflects the fact that they are men of knowledge and civilization.

Ruhama has set clear rules for teachers, ranging from the way to dress, tone of voice, speech, behavior, and self-image to discipline, punctuality, and obedience to the rules. The teachers should realize that they give significant influence on students in the school environment. Their ability to solve problems on their own, do assignments, take a

chance in leadership, stay positive and optimistic, have desire to excel and the ability to interact is influenced by the teachers' role in placing themselves as an example and creating an atmosphere which enables the students to fully develop and achieve their potential. The good set of characters that the teachers show will shape the culture of the school, and will create healthy environment for their student personal development. Here, the students have the opportunity to learn how the school positively forms social relationship with others in the school environment.

According to the school rules, the teachers who have difficulty in adjusting to the vision, missions, goals and culture of the school will face sanctions and penalties. The students are mentored, taught, and directed by the teachers to recognize ecological, sociological, psychological, and spiritual environment. As role models, the teachers should stay away from inappropriate behavior such as leaving the class without prior notice or doing verbal, mental, and even physical violence to the students. For those who commit minor violation will get a verbal warning, and if the minor violation is repeated, it will turn into middling violation which leads to the first until the third written warning. The examples of minor violation are coming late for class or leaving a class earlier. The three written-warning letters are also given to those who violate the middling category. At last, to those who violate the norms, culture, and written rules especially religious doctrines will be asked to resign or be dismissed from Ruhama.

Conclusion

Zakiah is an Islamic scholar, preacher, counselor, therapist, officials and *Indonesian Ulama Council* activist. In addition, she is an expert in psychology of religion, mental health, and Islamic counseling and psychotherapy. She plays an important role as an educator, lecturer and teacher regardless their busy schedules as an officials and activist.

Zakiah constructs her mind with Islamic educational framework which initially involves parents in family and adults at school, Higher Education and society. The goal of Islamic Education is mental development. It does not only unleash student potential, but also enable them to have mental health. Guidance, for instance, is carried out to unlock children potential at the elementary level, whereas counseling is conducted for secondary educational level. At last, training and coaching are applied to students in Higher Education. Further, counseling and psychotherapy are implemented to those who are unable to adapt to the developmental tasks due to various psychological disorders that affect their achievement, especially cognitive, volition, affective, and psychomotor disorders.

Besides writing dozens of books in mental health, she has also produced some works in exploring prayer, charity, fasting, Hajj and so on. With her mental health, she does not only construct the concept but also applies it in Higher Education, open private counseling practice, and then implement it at Ruhama, an Islamic educational institution which has offered kindergarten, elementary, middle, and high school levels since the 1980s. Regarding the background of her thinking, she acknowledges that her thinking is influenced by the Middle Eastern and then enriched by the Western. In practice, her

thinking can be applied to individuals, families, or groups, children or adults, the educated or the illiterate, and employees and officials.

References

- Alavi, Hamid Reza. (2009). "Ethical Views of Ibn Miskawayh and Aquinas", *Philosophical Papers and Review*, Vol. 1 (4), pp. 001-005, May.
- Arsyad, Azhar. (2010). "Generasi Pejabat dari Tanah Bugis", dalam Santin, Waspada dan Sabri, Mohd (ed.), (2010), *Refleksi 75 Tahun Prof. Dr. Hj. Andi Rasdiyanah: Meneguhkan Eksistensi Alauddin*. Makassar: UIN Alauddin - Pustaka al-Zikra.
- Ashy, M.A. (1999). "Health and Illness from Islamic Perspective", *Journal of Religion and Health*, Vol. 38, pp. 241-257.
- Bastomi, Hasan. (2013). "Analisis Kritis Konsep Pendidikan Keluarga Menurut Prof. Dr. Zakiah Daradjat dalam buku Pendidikan Islam Dalam Keluarga dan Sekolah", *skripsi*, the Faculty of Tarbiyah, IAIN Walisongo Semarang.
- Daradjat, Zakiah. (1970). *Ilmu Jiwa Agama*. Jakarta: Bulan Bintang.
- Daradjat, Zakiah. (1976). *Pembinaan Remaja*. Jakarta: Bulan Bintang.
- Daradjat, Zakiah. (1980). *Kepribadian Guru*. Jakarta: Bulan Bintang.
- Daradjat, Zakiah. (1996). *Shalat untuk Anak-Anak*. Jakarta: Yayasan Ruhama.
- Daradjat, Zakiah. (1996). *Puasa untuk Anak-Anak*. Jakarta: Yayasan Ruhama.
- Daradjat, Zakiah. (2002). *Psikoterapi Islami*. Jakarta: Bulan Bintang.
- Dumont, Frank. (2010). *A History of Personality Psychology: Theory, Science, and Research from Hellenism to Twenty-Fisrt Century*. Cambridge: Cambridge University Press.
- Halgin, Richard P., dan Withbourne, Susan Krauss. (2009). *Abnormal Psychology: Clinical Perspectives on Psychological Disorders*. Ney York: McGraww-Hill.
- Haryanto, Sentot. (2007). *Psikologi Sholat*. Yogyakarta: Mitra Pustaka.
- Hasanudin. (2007). "Pengaruh Shalat Terhadap Ketenangan Jiwa: Studi pada Jamaah Masjid Anwar Rasyid", *Skripsi*, The Faculty of Dakwah, UIN Sunan Kalijaga, Yogyakarta.
- Hj. Ajmi Aznir. The Chairman of Prof. Dr. Zakiah Daradjat Foundation, Friday, May 13, 2016.
- Ibn Miskawayh, Ahmad bin Muhammad. (1992). *Tahzib al-Akhlaq wa Tahrir al-A'raq (Purification of Morality and Refinement of Souls)*. Qom: Bidar.
- Ilham. (2014). "Pembinaan Mental Peserta Didik Melalui Pendidikan Agama Islam: Studi Pemikiran Zakiah Daradjat", *Skripsi* the Department of Islamic Religious Education, the Faculty of Tarbiyah and Teacher Training Sciences, UIN Sunan Kalijaga, Yogyakarta.
- Juhdi Asidi. The Middle Scool Principal, Ruhama Residence, Thursday, May 26, 2016
- Khairillah. (2014). "Pendidikan Karakter dan Kecerdasan Emosi: Perspektif Pemikiran Prof. Dr. Zakiah Daradjat", *Thesis*, The Graduate School, IAIN Antasari, Banjarmasin
- Ma'rufah, Yuanita. (2015). Manfaat Sholat Terhadap Kesehatan Mental dalam al-Qur'an. *Skripsi*, Bachelor of Qur'an and Tafsir Sciences, the Faculty of Theology, UIN Sunan Kalijaga Yogyakarta.
- Mawangir, Muh. (2015). "Zakiah Daradjat dan Pemikirannya tentang Peran Pendidikan Islam dalam Kesehatan Mental", *Intizar*, Vol 21, No. 1.
- Meloeng, Lexy J. (2004). *Metode Penelitian Kualitatif*. Bandung: PT Remaja Rosdakarya.
- Miles, Mattheuw B., A. Michael Huberman, Johnny Saladana. (1994). *A Qualitative Data Analysis: A Methods of Sorcebook*. Los Angles: Sage Publications.

- Musbikin, Imam. (2003). *Rahasia Sholat Bagi Penyembuhan Fisik dan Psikis*. Yogyakarta: Mitra Pustaka.
- Muslihun. (2013). "Konsep Perawatan Kesehatan Jiwa Menurut Pendapat Zakiah Daradjat dan Dadang Hawari", *Skripsi*, the Department of Islamic Guidance and Counseling, the Faculty of Dakwah and communication Sciences, UIN Syarif Hidayatullah Jakarta.
- Nurhaidin Akbar, S.Pd., The Elementary Principal, Ruhama Residence, Tuesday, May 17, 2016.
- Shihab, M. Quraish. (2003). *Tafsir al-Misbah: Pesan, Kesan, dan Keserasian al-Qur'an*. Jakarta: Lentera Hati.
- Sholeh, Moh. (2003). *Tahajjud: Manfaat Praktis Ditinjau dari Ilmu Kedokteran*. Yogyakarta: PT. Pustaka Pelajar.
- Silalahi, Ulber. (2009). *Metode Penelitian Sosial*. Jakarta: RajaGrafindo Persada.
- Subhan, Arief. (1994). "Prof. Dr. Zakiah Daradjat: Terapi yang Memperhatikan Agama", *Ulumul Qur'an*.
- Subhan, Arief. (2002). "Prof. Dr. Zakiah Daradjat: Pendidik dan Pemikir", Jajat Burhanuddin (2002), *Ulama Perempuan Indonesia*. Jakarta: Gramedia bekerjasama dengan PPIM UIN Jakarta
- Sukadji, Soetarlinah. (2000). *Psikologi Pendidikan dan Psikologi Sekolah*. Depok: LPSP3, the Faculty of Psychology University of Indonesia.
- Syafi'i, Jalal. (2009). *Dahsyatnya Gerakan Shalat*. Jakarta: Gema Insani.