

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 psychologist, 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.a. 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.² 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.³ 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.

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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.⁴ 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.⁵ 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 Kuliyyatul Mubalihgat Muhammadiyah Padang Panjang, graduated in 1947. Even she continues to high school in B part TDR (Natural Science) youth, Bukittinggi, graduated in 1951.⁶

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". Zakiah 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 1964.⁷

Zakiah work experiences during on Religion Department as follows: as employee on Luhur Higher Institution of Religion and Hostel in 1964-1967, in 1967-1972 Zakiah nominated as Head of Research and Curriculum Department on Direktorat of Religion Higher Institution, in 1972-1977, Zakiah occupied a position as a Director of Direktorat of Islamic Education. Then Zakiah nominated once again as a Director of Direktorat of Building Islamic Higher Institution, in 1977-1984. In 1983, Zakiah nominated as Member of Indonesia Supreme Advisory Council.⁸

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.⁹

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

⁴In 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

⁵H.Bainar, *Kiat Sukses Wanita Indonesia*, Jakarta: Perkasa Pres, 1997, page.117

⁶Zakiah Daradjat, *Kesehatan Mental, Peranannya dalam Pendidikan dan Pengajaran*, Disampaikan pada Upacara Pengukuhan Guru Besar Tetap dalam Ilmu Jiwa pada IAIN Syarif Hidayatullah, Jakarta, 27 Agustus 1984, page.63

⁷Zakiah Daradjat, *Kesehatan Mental...*, page. 63

⁸Zakiah Daradjat, *Kesehatan Mental...*, page.64

⁹Zakiah Daradjat, *Kesehatan Mental...*, page.64

Sumatera, Medan, Center of Mental Building, Indonesia Armed Forces.¹⁰ Zakiah continued her teaching duty as Extraordinary Lecturer in the subject of "Children Soul Science and Social Soul Science", in IAIN Syarif Hidayatullah on 1966-1971. In 1968 conducted courses for volunteers, in Social Department. In 1968-1969, she becomes Arabical and English Testing, in Indonesia Religion Department. In 1968-1972, she becomes member of Foreign Cooperation Technique team, in Indonesia Religion Department. In 1968, she becomes Implementation of Religious Survey team, in Indonesia Religion Department.¹¹ Since 1969, Zakiah becomes Study of Porn Problem team, Attorney General's Office, Jakarta. In 1970-1971, she occupied her position again as Extraordinary Lecturer, Religion Education, on Academy of Correctional Science, Judiciary field. In 1971, she becomes Extraordinary Lecturer on field of study Religion Soul Science, in IAIN Sunan Kalijaga, Yogyakarta. In 1972-1976, she becomes teacher in the field of Religion Philosophy on Nurse/ Midwifery and Public Health Normal School in Health Department, Jakarta.¹² Further, Zakiah back to being a lecturer in 1973-1976 on IAIN Raden Fatah Palembang, IAIN North Sumatera, Medan, and also as Core Staff Course of Mental Development, Indonesia Armed Forces in the field of study Religion Soul Science.¹³

In 1970-1984, Zakiah was becoming lecturer of Religion Soul Science, Institution of Soul Health Education in Islamic University, Jakarta. In 1972-1984, she finally becomes lecturer of Religion Soul Science in Youth Islamic Study Club, Jakarta. Furthermore, in 1976-1984, she becomes lecturer of Psiko-Hygiene, Postgraduate School, IKIP Bandung. In 1978-1983, she back of being lecturer of Religion Soul Science on the field of study of: Post Undergraduate Study (SPS), IAIN, Yogyakarta, IAIN, Banda Aceh. Hereinafter, Zakiah nominated as Vice Head of Scientific Papers Selection team, lecturers in Indonesia, even she becomes secretary and member of Council of Scientific Papers Assesment and Academic rank, Indonesia Religion Department in 1978-1984.¹⁴ In 1978-1984, Zakiah attended National Workshop (Manggala P4). In 1978-1980, she becomes the member of National Education Reform Commission Department of Education and Culture. Further, in 1978-1984, she nominated as an Extraordinary Professor in the field of study Soul Science Education IAIN Imam Bonjol, Padang, IAIN Raden Fatah, Palembang, and IAIN Sultan Taha Saifuddin, Jambi. in 1971-1979, she becomes a thesis adviser in IAIN Syarif Hidayatullah, Jakarta. In 1982-1984, she also becomes Doctoral Dissertation adviser in IAIN Syarif Hidayatullah, Jakarta, IKIP Jakarta.¹⁵

Her attainments in the form of hers book are "*Musykilat al-Murahaqah fi Indonesia*", "*Dirasat Tajribiyat li al-Taghayyurati Allati Tatra'u 'ala Syakhshiyat al-Atfaal al-Musykilin Infi'alin fi Khailali Fatrat al-'Iaj al-Nafsi Ghair al-Muwajjah 'an Thariq al- La'bi*", *Kesehatan Mental* (Mental Health), *Peranan Agama dalam Kesehatan Mental* (The Role of Religion on Mental Health), *Ilmu Jiwa Agama* (Religion Soul Science), *Pendidikan Agama dalam Pembinaan Mental* (Religion Education on Mental Health and Islam Building), *Islam dan Kesehatan Mental* (Islam and Mental Health), *Membina Nilai-Nilai Moral di Indonesia* (Build Moral Values in Indonesia), *Perawatan Jiwa untuk Anak-Anak* (Soul Treatment for Children), *Pembinaan Jiwa/Mental* (Soul/Mental Development), *Perkawinan yang Bertanggung Jawab* (Responsible Marriage), *Pembinaan Remaja* (Teenager Building), *Membangun Manusia Indonesia yang Bertaqwa Kepada Tuhan Yang Maha Esa* (Build Pious Indonesian to Almighty God), *Islam dan Peranan Wanita* (Islam and Woman's Role), *Kepribadian 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: *Pokok-Pokok Kesehatan Mental* (Main of Mental Health) by Prof. Dr. Abdul Aziz El-Quusy), *Ilmu Jiwa Prinsip-Prinsip dan Implementasinya dalam Pendidikan* (Soul Knowledge, Principles and Implementation on Education) by Prof. Dr. Abdul Aziz al-Quusy, Cairo, *Kesehatan Jiwa dalam Keluarga, Sekolah dan Masyarakat* (Soul Health in Family, School and Community) by Prof. Dr. Mustafa Fahmi, Cairo, *Bimbingan Pendidikan dan Pekerjaan* (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,

¹⁰Zakiah Daradjat, *Kesehatan Mental...*, page. 64

¹¹Zakiah Daradjat, *Kesehatan Mental...*, page. 64

¹²Zakiah Daradjat, *Kesehatan Mental...*, page. 65

¹³Zakiah Daradjat, *Kesehatan Mental...*, page. 65

¹⁴Zakiah Daradjat, *Kesehatan Mental...*, page. 65

¹⁵Zakiah Daradjat, *Kesehatan Mental...*, page. 66

Dendam Anak-Anak (Children revenge) by Si Bille Escalona, *Penyesuain Diri, Pengertian dan Peranannya dalam Kesehatan Mental* (Self-Adaptation, The Definition and Role on Mental Health) by Prof.Dr.Mustafa Fahmi, Cairo, *Mencari Bakat Anak-Anak* (Children Talent Hunt) by G.F.Kuder/ B.B.Paulson, and book of *Marilah Kita Pahami Persoalan Remaja* (Let's Understand Teenagers' Problems) translated from H.Rammers dan C.G Hackett.

Zakiah receives plaque on 1964 in Kairo (Star of Science) from President of Egypt Gamal Abdul Nasir, charter and star Fourth Class Of The Order Of Merit, by Arabical Egypt Republic government on 1977 in Kairo, Honours, charter and star Order of Kuwait Fourth Class from Royal Government of Kuwait on 1977, Plaque from President Soeharto for the role and work of devotion on the efforts take and develop prosperity, Indonesia children life on 23 Juli 1988, Furthermore, Zakiah also receives Main Service Star. It is because her role as a women/ professor on Tarbiyah Faculty IAIN Syarif Hidayatullah Jakarta by President Soeharto on 1995.¹⁶

Zakiah Daradjat pass away at the age of 83 years old on 15 Januari 2013 at about 09.00 a.m.. after prayed, the bodies are burried in UIN Ciputat Complex at the day. Approaching end of her life, she still actively teaching, giving lectures and opens psychology consultation. Before she passed away, She had got treatment in Hermina Hospital, South Jakarta Selatan on mid Desember 2012.

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 dimation 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.¹⁷ Zakiah's oppinion on the objectives of Islamic education is establish a healthy mental Muslim.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.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 dcreasing 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 dimation. 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.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 dimation 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.²¹

¹⁶H.Binar, *Kiat Sukses Wanita Indonesia....*, page. 117

¹⁷Isma'il Raji al-Faruqi, *Islamisasi Pengetahuan*, Bandung: Penerbit Pustaka, 1984,page. 47-50

¹⁸ Zakiah Dardjat, *Pendidikan Agama dalam Pembinaan Mental*, (Jakarta: Bulan Bintang, 1982, page. 17

¹⁹Zakiah Daradjat, *Pendidikan Islam...*,page. 36

²⁰ Zakiah Daradjat, " Interrelasi Ilmu Pendidikan Islam dengan Disiplin Ilmu-ilmu Lainnya," in Ahmad Tafsir, *Epistemologi Untuk Ilmu Pendidikan Islam*, (Bandung: Fak. Tarbiyah IAIN Gunung Djati, 1995), page. 98-99

²¹ Zakiah Daradjat, *Pendidikan Islam Dalam Keluarga dan Sekolah*, (Jakarta: YPI Ruhama, 1996), page.35 and , Zakiah Daradjat, *Perlunya Konsorsium Ilmu Pendidikan Islam*, dalam Ahmad Tafsir, *Epistemologi Untuk....*, page 98-99

Explanation above could be understood that Zakiah's education concept attempting to include whole dimensions, extensions 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 teaching-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.e. 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.e.: 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.e. 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, *Pendidikan Islam...*, page. 67

²³Zakiah Daradjat, *Peranan Agama dalam Kesehatan Mental...*, page. 57

²⁴Zakiah Daradjat, *Peranan Agama dalam Kesehatan Mental...*, page. 114

²⁵Zakiah Daradjat, *Membina Nilai-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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