Zakiah Daradjat As A Thinker Of Mental Education And Treatment

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Abstract

This study answers the following problems: First, what is the socio-historical context of Zakiah Daradjat as an educational thinker in Indonesia? Second, Zakiah Daradjat's role as a mental nurse in Indonesia. The methodology used in this research is library research. The analysis technique used is a hermeneutic analysis and historical analysis. At the same time, the approaches are script study approach, psychological approach, and socio-intellectual history approach.

Zakiah Daradjat is an educational thinker. It is proven that her educational thoughts and practices have contributed significantly to Islamic reform in Indonesia, various government policies, which are the juridical basis for the development of Islamic education. At least three factors result in the development of Islamic education. First, the awareness of Muslims that Islam does not recognize the dichotomy of science or knowledge. This means that Islamic sciences do not only consist of religious sciences that have been studied in Islamic boarding schools, surau, or madrasas, but also the modern sciences that have emerged in the Western world. Second, government policies in the form of modernization in all areas of public life, including religious life. Islamic education is one aspect of spiritual life. And third, Zakiah Daradjat's tenacity and patience in suffering from an office which is closely related to developing the Islamic religion.

Various thoughts that Zakiah Daradjat has initiated include: a) The relevance of Zakiah Daradjat's educational rationale with the renewal of Islamic education. b) Thoughts on Islamic education, especially on coaching that is done well in a good environment, will also produce good human beings. c) In Zakia Daradjat's view, human beings have seven dimensions. The seven dimensions are physical, intellectual, faith, moral, psychological, aesthetic, and social. d) In the conceptual aspect of Zakiah Daradjat's education, among others: the nature of education, the foundation and objectives, and the environment and responsibilities that lead to Islamic education is a strategic vehicle for the formation of human beings with noble character. e) Islamic education, according to Zakiah Daradjat, has a long and far-reaching performance and range. Islamic education must be carried out throughout life and reach the life of the world and
the hereafter in a balanced way. f) The foundation and purpose of Islamic education for Zakiah Daradjat are the Qur'an, As-Sunnah, and the Etihad of Islamic education experts. g) Zakiah Daradjat is a mental nurse. It is proven that her ideas and works have been widely recognized in the general public as a religious psychology person and as a mental nurse. She still exists and consistently fights for all her knowledge to date in the Indonesian nation and state.

**Keywords: Thinkers, Education and Mental Care**

**INTRODUCTION**

Zakiah Daradjat is a Muslim psychologist in Indonesia. Because his educational background is a psychologist, his academic thinking tends mental education. This tendency is a significant source of reference from other Islamic education thinkers. His educational thought is one of the intellectual discourses of Islamic education in Indonesia.

Zakiah Daradjat is, in addition to being a thinker on education and mental care as well as a pioneer in the religious education system in Indonesia. It is proven that many of her thoughts have been implemented regarding the curriculum and the National Education System and fixing the administrative system of the Ministry of Religion.

Zakiah Daradjat has been a thinker on education and mental care since 1967. At first, she was often active in guiding students and scholars at IAIN throughout Indonesia. His attention to developing the world of Islamic education is not limited to higher education and educational institutions under the auspices of the government. Zakiah Daradjat also pioneered education for children and youth, including for those who are less fortunate, by establishing the Ruhama Education Foundation and Institution. This foundation is engaged in mental health education and courses (nurse).

In the field of mental care, Zakiah Daradjat has been active since the establishment of the Ruhama Foundation, continuing to establish a new foundation under the name Bina Amaliyah which is domiciled in Jakarta.

Zakiah Daradjat was given the task of practicing her skills in psychotherapy when she started serving at the Ministry of Religion. He was given a particular room to open a unique psychological consulting practice for the Ministry of Religion employees. "I think this is the first time the Ministry of Religion has known a psychiatrist," said Zakiah Daradjat. More and more clients came, and some of them were not even from the Ministry of Religion, so in 1965 Zakiah Daradjat opened a practice at home (PP. IAIN, 1999: 11).

Zakiah Daradjat's educational thoughts with other Islamic education figures in Indonesia, although in outline are almost the same, but there are slight differences in emphasis on certain aspects (soul or mental). As revealed above, Zakiah Daradjat in determining and achieving the goals of Islamic education is strongly influenced by the discipline of psychology. One of the sub-disciplines of psychology is mental health which has constructive (coaching), curative (treatment) and preventive (prevention) functions. This is very reasonable when viewed from his
formal educational background, namely at the Tarbiyah Faculty of the University of 'Ain Syam Cairo, Egypt, specializing in mental health (mental hygiene).

In connection with the above expression, Zakiah Daradjat emphasizes the importance of paying attention to Islamic education to all human dimensions. According to him, the human dimensions that must be considered and developed in a balanced manner are the dimensions of the body, mind, religion, morals, psychology, aesthetics, and social society (Daradjat, 1994: 58).

Looking at the seven human dimensions above, it can be said that Islamic education is extensive in scope, which includes all of humankind. The time is very long, namely as long as life is still in the body, from being in the mother's cradle to the grave. The preparation begins before the human is born, starting with the selection of a mate, then marriage, and creating a human embryo, which is preceded by Allah's name and prayer. Therefore, the implementation of Islamic education takes place in the family, school, and community (Daradjat, 1995, 130-133).

The description above is part of Zakiah Daradjat's educational thoughts. His academic thinking, which puts a strong enough emphasis on mental problems, is an intellectual response to the phenomenon of the continuity and implementation of Indonesian education in his time. Most of the ideas he put forward give content (soul) to national development policies in general and education in particular. If you look at the conditions and educational discourses that emerged at that time, Zakiah Daradjat's intellectual response was an expression of concern for some people about religious values (which put more emphasis on the psychological aspect) from the behavior of some people.

Apart from Zakiah Daradjat's intellectual response to Islamic education, other intelligent reactions are related to mental health or mental care.

Zakiah Daradjat is known as a muballighah, an educational thinker, a religious psychologist, and a mental treatment figure. She still exists and consistently fights for all her knowledge to date for the Indonesian nation and state.

One of his opinions about Zakiah Daradjat's mental treatment reveals the phenomenon of human life. If you pay attention to people in their daily lives, you will see various things. Some people always seem happy and happy, no matter the circumstances. People liked him, no one hated or disliked him, and his work always went smoothly.

On the other hand, some people often complain and grieve, do not fit in with other people at work, are not enthusiastic, and take responsibility. His life was filled with restlessness, anxiety and dissatisfaction, and he was susceptible to incurable diseases. They never feel happiness.

Symptoms disturb society, prompting psychologists to investigate what causes people to behave differently, even under the same conditions. Also, why are some people unable to find peace and happiness in this life. This effort has grown one of the youngest branches of Mental Science, namely Mental Health (Mental Hygiene). (Daradjat, 1979: 10).

To deal with this increasing social disease, it is necessary to have various parties' education and mental care efforts, starting from the family, community, government, educational institutions, to religious leaders. This effort requires a thought that formulates effective education and mental care forms. One of them has been done by ZakiahDaradjat, which can be found in his
writings which discuss the concept of religious education and several methods of mental treatment.

As a religious leader, Zakiah Daradjat has provided educational formulations and mental treatments using socio-religious and psychological-religious approaches. This formulation is one of the da'wah activities in helping to foster the mentality of the Indonesian nation, which is physically and mentally healthy. Education and mental nursing efforts also require the active participation of Muslims to be able to play their role and participation. This effort is a small part of community participation which is the responsibility of every Muslim.

LITERATURE REVIEW

Human efforts to develop human nature are carried out with education. Without going through education, humans can become creatures who are completely overwhelmed by the urges of evil, disbelievers and disbelievers towards their God. It is only through education that humans become good, as servants of Allah SWT who can obey the teachings of their religion by surrendering themselves completely.

Islamic education aims to achieve a balanced growth of the human person as a whole through mental exercises, reason, thoughts, intelligence, feelings and the five senses. Therefore, Islamic education must develop all aspects of human life, spiritual, intellectual, imagination (fantasy), physical, scientific, language, both individually and in groups and encourage these aspects towards goodness and the perfection of life (Arifin, 1987: 15).

So training and developing contains an understanding of efforts to influence children's souls through a level-by-level process towards what is determined, namely: instilling piety and morals and upholding the truth so that a person with a personality and virtuous character is formed.

According to Zuhairini, a promising direction is "a process that applies in the society where he lives." At the same time, the notion of religious education itself is "systematic and pragmatic efforts in helping students so that they live according to Islamic teachings" (Zuhairini, 1987: 25).

Islamic education efforts aim to form a personality that adheres to Islamic laws or a Muslim nature (Yunus, 1977: 6).

The purpose of human life, according to Islam, is to serve Allah by not forgetting life in the world (of a material nature), so it must be balanced between spiritual and physical needs.

Thus, the ultimate goal to be achieved by Islamic education is essentially the formation of a Muslim personality, by surrendering oneself entirely to Him as a servant of Allah SWT.

The definition of mental health consists of two words health and mental. The purpose of health is a state of health (things), good conditions (body, etc.) (Poerwadarminta, 2002: 887). At the same time, mental understanding is mental about the mind (Poerwadarminta, 2002: 645). So the definition of mental health according to language is a person's inner state of being healthy.
Mental health is the prevention of people from symptoms of mental disorders (neuroses) and from symptoms of mental illness (psychosis) (Daradjat, 1979: 11). Mentally healthy people are people who are free from all mental disorders and diseases. What is meant by a mental illness is a person who has a mental disorder if; often anxious for no known reason, lazy, no enthusiasm for work, feeling lethargic and so on. These symptoms in the continuation level are found in anxiety, neurasthenia, hysteria and so on (Daradjat, 1979: 11). At the same time, mental illness is a view that is far from reality, which in simple terms is known to be tilted, crazy and so on.

Mental health is knowledge and action aimed at developing and utilizing all potential, talents and traits that make self and others happy; and avoiding mental disorders and diseases (Daradjat, 1979: 12).

This definition encourages people to develop and utilize all the potential that exists. Do not let any talent that is not grown correctly, or used in a way that does not bring happiness, that interferes with the rights and interests of others. Skills that cannot grow and develop properly will lead to anxiety and inner conflict. In association with people or their families, they will look rigid and will probably not pay attention to people, because they feel suffering, sad, angry with themselves and others.

It is also possible that people can develop their talents and potential well. Still, they use their intelligence and intelligence to deceive, take other people's rights, or make people suffer from slander that they make up. So that person is an unhealthy person.

Mental health is the realization of true harmony between the functions of the soul, and having the ability to deal with everyday problems that occur and feel positively about his happiness and abilities (Daradjat, 1979: 13).

The functions of the soul such as thoughts, feelings, attitudes of the soul, views and beliefs of life. Must be able to help each other and cooperate with each other, so that it can be said that there is harmony, which keeps people from feeling doubt and indecision, and avoids anxiety and inner conflict (conflict).

The harmony of soul functions and decisive actions can be achieved, among others, by belief in religious teachings, firmness in heeding social norms, laws, morals, etc.

The functions of the soul, with all its elements, act to adapt people to themselves, to other people and their environment. In the face of an ever-changing atmosphere, the functions of the soul will work together harmoniously in preparing themselves to face these changes. Thus these changes will not cause anxiety and agitation of the soul.

**METODE**
Entry (enter) data obtained from a literature survey. The data is summarized, narrated and described deductively and inductively, so that the readers can understand it. The data collection techniques carried out by the author are as follows:
1. The approach method is qualitative, namely utilizing and collecting information by exploring the literature concerning the themes and topics discussed and then presenting in a descriptive analysis.
2. The research method used is normative (doctrinal) or often also called secondary data analysis, or a commonly-known term is library research, where the information used as data is collected and classified into:

a. Primary (main) materials, consisting of books by Zakiah Daradjat
b. Secondary (supporting) materials, books, papers, magazines that discuss experts' opinions about Zakiah Daradjat as a thinker in education and mental care.

Data analysis techniques and procedures carried out in this study were to collect research data from various sources. This research was conducted in two ways: data collection through library research. The heads of data collected are grouped into two types in the literature review: primary data sources and secondary data sources. Then conduct an in-depth study of these data by analyzing them critically. The next step is to present the results of the analysis of all the selected data in the form of a manuscript, as a report on the research results that have been carried out thoughtfully and diligently.

Youth is an input component in the learning process. The success or failure of an educational process is highly dependent on the circumstances, abilities, and level of development of the youth themselves (Nahal, 2016). The results of education and the progress of each are certainly not the same, because of individual differences, both physical, psychological, and the socio-cultural conditions in which they live. Every teenager is also a member of society who is experiencing growth and development, of course, has needs and interests as well as problems faced with different characteristics. A teenager has a complete, separate, single, and unique personality as an individual. The individual as a subject is a psycho-physical unit with various abilities to relate to the environment, others, and God who created it. As psycho-physical beings, adolescents have physical and psychological needs, and as individual and social beings, adolescents have individual (personal) and social needs in their lives (Durlak & Wells, 1997).

Adolescents experience a critical process in their growth and development, namely a continuous process to meet their needs (Jannah, 2017). Needs are permanent tendencies in a person that gives rise to drives and behaviors to achieve specific goals. Needs arise due to changes (internal changes) in the organism or the influence of events from the organism's environment—the need to generate the drive or motivation that underlies certain behaviors to achieve specific goals. Adolescents at the age of 13-14 years or in their early teens (pre-teens), where the education level is in Junior High School, are starting to get to know the new school system. Ability to adapt to various situations.

Likewise, children begin to recognize various subjects that must be studied with multiple characteristics. Over the years, majors have also been introduced. The psychological needs of adolescents basically develop from their needs since the age of children (elementary school age) and set again to have psychological needs as adults. The most basic psychological condition that affects adolescents is independence. Gaining freedom (liberation) is a task for adolescents. This independence means that adolescents must learn and practice planning, choosing alternatives,
making decisions, acting with their own choices, and being responsible for everything they do (Manning et al., 2017).
Thus, adolescents will gradually break away from dependence on parents or other adults in various ways. This opinion is reinforced by the idea of developmental experts who stated: "In contrast to independence in childhood which is more motor in nature, such as trying to eat alone, bathe and dress, in adolescence this independence is more psychological, such as making decisions and their own freedom. Behave as he pleases."

RESULTS AND DISCUSSION

A. Zakiah Daradjat Educational Thinker

The Nature of Islamic Education

Education in Zakiah Daradjat's understanding includes human life as a whole, not only paying attention to the aspect of creed, also not paying attention to the element of worship, nor is it just the same in terms of morals. But it is much broader and more profound than that. In other words, Islamic education must have wider attention in terms of the three aspects above (Daradjat, 1995: 98-99). This is a point of emphasis for Zakiah Daradjat because the process of national education in general and Islamic education, in particular, gives a greater focus on one aspect of the three aspects. According to Zakiah Daradjat, the concept of Islamic education is as follows:
1. Islamic education includes all human dimensions as determined by Islam.
2. Islamic education reaches out to live in this world and life in the hereafter in a balanced way.
3. Islamic education pays attention to humans in all their movements and activities, and develops the power of relationships with other people.
4. Islamic education continues throughout life, starting from humans as a fetus in their mother's womb, to the end of life in this world.
5. By looking at the above expression, the Islamic education curriculum will produce people who have rights in this world and rights in the hereafter (Daradjat, 1996: 35).

The expression above can be understood that Zakiah Daradjat's educational concept seeks to cover all dimensions, existence, substance, and human relations. In the image of Islamic education, it has been recognized that education is carried out in schools and in families and communities. Family education is a critical and decisive education. Likewise, education in schools is an essential educational process. Education in society also plays a very vital role in the concept of Islamic education. Among the three components of the education area, the responsibility and role are equally significant and equally decisive (Ahmad, 1981: 35-40).

Islamic education must cover all human dimensions, meaning that the teaching carried out must be able to develop all the dimensions that exist in humans, namely physical, reason,
morals, faith, psychology, aesthetics, and social society. The seven human dimensions are essentially the basic potentials possessed by everyone.

In the next concept, Zakiah Daradjat stated that Islamic education reaches out to live in the world and the hereafter in a balanced way. Islamic education that is carried out should be worldly oriented and oriented to the future.

Zakiah Daradjat's concept of Islamic education also requires a continuous education process throughout life. Islamic education starts from the fetus in the mother's womb to the end of life in the world. Education that begins from the fetus implies that when humans are in the womb, they must be educated.

After birth, the fetus grows into childhood, enters adolescence, and enters adulthood. At the same time as these times, education continues to be implemented. In this case, it can be seen in primary education. Advanced, and higher education. After completing higher education, the educational process does not necessarily stop, but is still ongoing. Education in the post-higher education period is a scientific development that is more controlled for the welfare of humanity both in the world and in the hereafter. So it is very wrong to say that education after higher education is to stop or end.

By looking at this understanding of education, preparing the curriculum automatically adjusts to the scope and scope and time of its implementation. The Islamic education curriculum used must include the development of the seven human dimensions. The education curriculum must reach happiness in this world and the hereafter in a balanced way. And the Islamic education curriculum must cover a very long time from when humans are still fetuses to the end of life.

1. Curriculum and Educational Thinking

According to Zakiah Daradjat, the curriculum does not recognize the term dichotomy (Daradjat, 1995: 36). Zakiah Daradjat has initiated the compilation of basic general science books with an Islamic religious approach to reduce this dichotomy. Islamic Textbooks for the Disciplines of Philosophy, Islamic Texts for the Disciplines of Natural Sciences, Islamic Texts for the Disciplines of Medicine, or Islamic Textbooks for the Disciplines of Psychology (Daradjat, 1982). With the compilation of these books, Islamic teachings can be inserted through various general disciplines that are developed in public schools or colleges. On the other hand, the curriculum in madrasas is enriched with available sciences.

Religious education that children get from teachers at school, which is guidance, training, and lessons carried out under the development of their souls, will be a necessary provision for their lives in the future (Daradjat, 1982).

The mental development of students becomes a benchmark for the subject matter given. Adjustment of methods, materials, and educational facilities with cognitive development is significant in the teaching and learning process. The emphasis on attention to mental development is one indication that Zakiah Daradjat's style of thinking is basically the goal of Islamic education to form mentally healthy Muslim humans.
B. Zakiah Daradjat as Mental Care

Zakiah Daradjat's concept in mental care includes, among others, the problem of children's growth needs and children's issues as well as children's delinquency, which will be described in more detail below:

1. Children's Needs

Basically, every parent wants to fulfill all the needs of their children so that they do not feel deprived. However, in the treatment of parents towards their children, the child's needs in life, in general, must be taken care of, starting from the basic needs (primary) to the mental and social conditions that are necessary for life.

For example, regarding primary needs, attention must be paid to eating, drinking and changing clothes when wet. If the mother is too strict in carrying out the rules for the child, for example, the child is only fed every few hours, regardless of the differences between one child and another, it will harm the child.

From these problems, Zakiah Daradjat provides the concept of mental care as follows: good treatment must ensure that all of the child's needs are met. The soul's needs such as love, security, self-esteem, freedom and others must be considered really (Daradjat, 1979: 76).

Zakiah Daradjat further explained about the need for affection that parents must carry out, the need for security, the need for a sense of freedom, the need for success and the need to know. Conditions that an average child should meet. So significantly, Zakiah Daradjat's character deserves to be called a mental nurse.

2. Child Growth and Problems

Zakiah Daradjat briefly describes the characteristics of each age of child growth as follows:

a. Infancy

It has been mentioned above that the parents' attitude when the child is still in the womb, influences the soul of the child later. For example, whether the child to be born will receive a good reception or not, whether the parents are happy waiting for his birth, or whether the mother is sad, regretful and afraid. Likewise, the mother's health during pregnancy will affect her attitude towards the baby to be born. If the mood is negative, then the baby does not get enough attention from the mother. If the mother-father relationship at that time were fractured, then the baby would be felt by the mother as a troublesome burden. With such a mother's attitude, the baby would not receive the care that would later lead to affection, and he would be raised without respect. Mother as it should be. The seeds of his personality already lack one crucial element to build it later (Daradjat, 1979: 99).

From the above expression, it can be understood that Zakiah Dardjat's concept of caring for the human mind is very wise, because he started his review of the fetus when it was in his
mother's womb. He sees the phenomenon that his parents are in harmony or even cracked, which will affect the fetus after birth.

b. Childhood
That is the period between the ages of 2 to 5 years. At this time, the child is susceptible. He can feel what is contained in the hearts of his parents. He wants to monopolize his mother; he really needs a birth mother's love. He likes to imitate and do what seems to please his parents. He wants to replicate his mother working, carrying children, coaxing, sweeping, etc. If he were a boy, he would also begin to feel that he tried to imitate his father.

The child's environment at this age has expanded somewhat, although it is centered on the parents. If a younger brother is born, and his mother's attention is focused on his baby sister, then the child who previously thought that the mother was his own who always cared for and served him, would feel cared for.

If the mother is not good at guarding and tolerating the child's heart, who was once the king of the household, then the child feels sad, and wants to regain his mother's attention and affection. Maybe he'll be cranky, strain to cry and maybe wet the bed as well. Besides, it will look adverse action on his sister. Perhaps he was hit or tried to keep his sister away from her mother. Suppose the mother only feels that the big one doesn't need attention anymore, even if she is fussy with being scolded. In that case, her personality formation will be full of negative traits, not affectionate traits. The inner suffering of the child at that time will influence his life later (Daradjat, 1979: 99-100).

Because childhood is a susceptible period and a period of imitation, education must be in the form of instilling good habits, learning to help yourself when eating, wearing clothes, going backward, sleeping and so on. These habits should not be a binding compulsion, but get used to it in ways that arouse desire in him (Daradjat, 1979: 100).

Furthermore, Zakiah Daradjat's concept of mental health (care) also reveals adolescence (adolescence). Adolescence is a transitional period between childhood and adulthood, where children experience rapid growth in all fields. They are no longer children, in terms of body shape, attitude, way of thinking and acting, but also not mature adults. This period begins at approximately the age of 13 years and ends around the age of 21 years.

The nine years (13-21) that the children went through were like a bridge between the calm period that always depended on the help and protection of their parents, and the period of being independent, responsible and thoughtful. During this period of adolescence, not a few children experience difficulties or problems that sometimes cause their health to be disturbed. Their souls are restless and anxious. Their minds are blocked from carrying out their functions, and sometimes their behavior varies. This period is the last period of personality development, and after that period has passed, children move into adulthood. If the difficulties and problems they face are not finished and are still disturbing before they grow up, then adulthood will be passed with restlessness and anxiety as well.

Common problems experienced by all adolescents wherever they live, among others, are:
a. Issues related to physical growth

The first problem experienced by children who increase their addiction, is the physical changes that occur from about the age of 13 to 16 years. Disquieting events that often happen at this age, are those related to:

- Changes in the genitals; growth that distinguishes men's body shape from women, where the signs of each sex are more clearly visible on the body.
- High-speed body growth, the child grows tall, oversized and heavy very quickly.
- The growth of the limbs is not balanced. For example, the nose grows faster than other parts of the face and the hands and feet.
- The occurrence of the first menstruation for girls and dreams in boys.
- Growing acne and pimples on the face, back, neck and so on (Daradjat, 1979: 103).

Zakiah Daradjat provides concepts or ways to avoid or reduce the problems experienced by addiction to physical growth that can be done, among others:

- Give them information to get to know themselves better, the growth characteristics and the processes in each of these adolescents.
- Please encourage them to go to the doctor to check their health, and receive medical instructions about the changes in their bodies.
- Help them arrange healthy foods that help their growth and choose suitable and attractive clothes for their age.
- Train and encourage them to learn various skills that can be used to fill spare time, so they don't overthink about themselves.
- Criticisms and criticisms must be avoided because they are susceptible. They will feel every reproach and criticism as an insult, because they themselves feel these shortcomings in themselves (Daradjat, 1979: 104-105).

From the above statement, it seems that Zakiah Daradjat is very caring and wise, so that she clearly provides the concept of mental treatment for problematic adolescents down to details.

3. Children's Delinquency

Juvenile delinquency exists in every society. The only difference is whether or not it is widespread among children. In our country, this issue is also exciting. We often hear about teenagers doing evil things, disturbing the public order, such as stealing, pointing, drinking, fighting, speeding, playing women, etc.

This issue needs to be adequately addressed so that children can be saved from protracted delinquency and protect the community from being disturbed. Besides, to prevent/avoid children who have not been naughty from the failure.

However, of course, there is still a general opinion about the delinquency of children. Some certain behaviors and habits are seen as behavior that is classified as delinquency, for example, stealing, robbing, pointing, killing, violating honor and so on. And what by law is seen...
as a criminal act that must be punished. If the child who commits the crime is immature, it is seen as a naughty act of delinquency.

According to Zakiah Daradjat, children's delinquency when viewed from the perspective of mental health (in this case Mental Health Sciences) Therefore, behaviors or actions that disturb the peace and interests of others, which are considered as delinquency or as sinful acts by religious teachings, are considered by psychiatrists as a manifestation of mental disorders or as a result of inner pressures that cannot be adequately expressed. Or in other words, children's delinquency is an expression of tension, anxiety and anxiety or internal stress (frustration).

Furthermore, Zakiah Daradjat revealed and looked for a solution by looking for the root of the problem and what caused the delinquency, including factors of education, family environment, economy, society, socio-politics, etc. Indeed, too many factors affect the growth of the child's personality. Besides that, there are also many examples of bad behavior that they get from adults, films, short stories, comics that are obscene, not paying attention to value or quality, but only looking at the commercial side.

According to Zakiah Daradjat, among the factors that stand out include: Lack of religious education, lack of understanding of parents about education, lack of regular filling of time, unstable social, political and economic conditions, moral and mental decline of adults, many films and books. Reading is not good, education in schools is not good, public attention to children's education is lacking (Daradjat, 1979: 113-120).

Zakiah Daradjat, a mental treatment figure, does not give up on finding solutions or ways to deal with juvenile delinquency. To return naughty children to a good character or to healthy behavior, it is not possible to punish them with punishment such as imprisonment, corporal punishment, beatings, torture, etc. Because these punishments will only have an effect in a short time, indeed, the punishments can restrain or stop criminal behavior as long as the sentence is threatening. After that, he will return to bad behavior, if the tension in his feelings is not resolved. And to prevent children from anxiety and delinquency can be overcome by religious education, returned to parents must understand the basics of education, fill free time regularly, establish guidance and counseling headquarters, understand and practice spiritual teachings, screening storybooks, comics, films and so on (Daradjat, 1979: 121-125).

From the above expression, it can be concluded that Zakiah Daradjat's concept in dealing with juvenile delinquency is not to punish physically or mentally and even imprison through criminal law, but to find the root of the problem so that, without taking harsh punishments, the child will return to his original condition. Thus, it would be well known that Zakiah Daradjat's concrete steps as a mental treatment figure are significant with the current reality and needs.

CONCLUSION
Based on the studies described above, it can be concluded as follows:
1. Zakiah Daradjat's educational thinking seeks to respond to various problems in society. His thoughts are intended as a catalyst for the rigidity of physical development, by emphasizing the importance of mental, spiritual and religious stories to the community.
2. Zakiah Daradjat's educational thinking is educational thinking with a psychological nuance.
   a. Thoughts about Islamic education, especially on coaching that is done well in a suitable environment, will also produce good human beings.
   b. Talking about humans with many dimensions in Zakiah Daradjat's view, there are seven dimensions in humans. The seven dimensions are physical, intellectual, faith, moral, psychological, aesthetic, and social.
   c. In the conceptual aspect of Zakiah Daradjat's educational thinking, the nature of education, the foundation and objectives, and the environment and responsibilities that lead to Islamic teaching is a strategic vehicle for the formation of human beings with noble character.
3. The mental treatment that Zakiah Daradjat does is a cognitive treatment that is religious in nature (spiritual).
   Zakiah Daradjat is a mental nurse. This is proven to have been widely recognized for her ideas and works in the general public as a religious psychologist. As a mental nurse, she still exists and consistently fights for all her knowledge until now in the Indonesian nation and state.
   To deal with this increasing social disease, Zakiah Daradjat has made efforts with mental treatments from various parties, from the family, community, government, educational institutions, and religious leaders. This effort requires a thought that formulates effective forms of mental treatment. One of them has been done by Zakiah Daradjat using "Awareness Management" and can be found in many of his writings that discuss the concept of several methods of mental treatment.
   Zakiah Daradjat has provided a mental treatment formulation using a socio-psychological-religious approach as a religious leader. This formulation is one of the da'wah activities in helping to foster the mentality of the Indonesian nation, which is physically and mentally healthy.
4. Zakiah Daradjat is proven as a thinker on education and mental care using the concept of education, which includes all dimensions, existence, substance, and human relations, so Zakiah Daradjat's theory is called the theory of human nature. In contrast, the mental care management used by Zakiah Daradjat is awareness management.

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