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The Attaintment of Healthy Mind Through Islamic Education Between al-Ghazali and Zakiah Daradjat: A Comparative Analysis Study

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ABSTRACT

Zakiah said that religion is a psychological need that must be demanded. In line with him, Ghazali emphasized that the science of religion is the basis of his ethical system. Reaching a healthy mind can be obtained through Islamic education. This is qualitative research with a comparative analysis method. To produce the thoughts of these two scholars are increasingly clearly illustrated. The researcher found that the two figures had the same conclusion in achieving a healthy mind. That is, someone had to look for it through education that emphasized good character. However, they have several different points of thought regarding defining the soul and its relationship to the healthy mind.

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Introduction

Zakiah Daradjat was among the great Muslim(Nunzairina, 2018)scholars in Indonesia. She was a Doctor of Psychology and became a lecturer in State Islamic University of Sharif Hidayatullah Jakarta. She wrote many books in the field of psychology. One of her views was about the healthy mental or healthy mind which she wrote in one of her books. As a master of Islamic Psychologist, she had a good explanation about it. She said that religion is as the psychical need which must be required. She opined that according to the experts of psychologist, people can be divided into two groups of mental or mind. It based on their research which they correlated between the behavior and the condition of mind in their researches. These two groups are the people with the healthy mind and the people with the less of healthy mind. Zakiah Daradjat was among the great Muslim scholars in Indonesia. She was a Doctor of Psychology and became a lecturer in State Islamic University of Sharif Hidayatullah Jakarta. She wrote many books in the field of psychology. One of her views was about the healthy mental or healthy mind which she wrote in one of her books. As a master of

Islamic Psychologist, she had a good explanation about it. She said that religion is as the psychical need which must be required (Zakiah Daradjat, 1982, p. 12). She opined that according to the experts of psychologist, people can be divided into two groups of mental or mind. It based on their research which they correlated between the behavior and the condition of mind in their researches. These two groups are the people with the healthy mind and the people with the less of healthy mind (Zakiah Daradjat, 1982, pp. 39–40).

In her view of attaining the healthy mind, she putted the religion as the basic of psychical need which then she asserted that the education of religion should be gained from the very earlier age. She also said that to create a better generation (Fitriana, 2019), it must be started from building the healthy mind intensively. She explained that to build the healthy mind, people should be educated based on religious education. In fact, some of her views had a conformity with the concept of Al-Ghazali of attaining the healthy or sound mind. Al-Ghazali started with his theory of knowledge and its significance to the moral of people which then became his concept of ethical system (M. 'Umaruddin, 1982, p. 78).

Method

Contains the type of research, time and place of research, targets/objectives, research subjects, procedures, instruments and data analysis techniques, and other matters related to the research method. Targets/objectives, research subjects, procedures, data and instruments, data collection techniques, data analysis techniques, and other matters related to how the research is conducted can be written in sub-sections, with sub-subheadings. Sub-subtitles do not need to be given a notation but should be written in small letters starting with a capital letter, TNR-11 unbold, left-aligned.

Particularly for qualitative research (Rijali, 2019), the time and place of the research need to be clearly stated (for quantitative research, it is also necessary). Research targets/subjects (for qualitative research) or populations (for quantitative research) need to be described clearly in this section. It is also necessary to write down the techniques for obtaining the subject (qualitative research) or the sampling technique (quantitative research). Procedures need to be described according to the type of research. The research is carried out, and the data that will be obtained needs to be described in this section. For experimental research, the type of experimental design used should be written in this section. The types of data, how the data is collected, which instruments are collected, and how the techniques are collected need to be clearly described. How to make sense of the data obtained related to the problems, and research objectives must be clearly explained. (Note: The subsections can be different according to the type of research approach used. According to its position, if there is a

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procedure or step that is sequential, it can be given a notation (number or letter) according to its position).

Results and Discussion

Al-

His full name is Abu Hamid Muhammad Al-Ghazali was born at Tus in Persia in 450 A.H. (1058 A.D) also known as hujjatul Islam. Ghazzal is said to be the name of a village in the district of Taus in the province of Khorosan in Persia. His father died when he was quite young. Al-Ghazali studied in a Madrasah in Tus, and later in Jurjan and Nishapur. Here and in his youth, he spent some years of study under the greatest theologian of the age, al-Juwayni (W. Montgomery Watt, 1952, p. 11). Al-Ghazali was a faithful student and acquired a broad knowledge of many branches of learning.

After the death of his teacher al-Juwayni or Imam Haramain, al-Ghazali went to the court of the great vizier Nizam al-Mulk. At the age of thirty-three, he was appointed to teach in the great school at Baghdad and became great professor. He lectured to some three hundred students and gave legal opinions of great importance (Welter James Skellie, 1977, p. v). Suddenly, during all his prosperity a great change came over him. He was driven to scepticism. He was experiencing a deep and lasting change in his life. The reason of his renunciation he himself tells us in his confessions. He conveyed that Sufism consists in experiences rather in definitions, and what he was lacking belonged to domain, not of instruction but of ecstasy and initiation (Samuel M. Zwemer, 1920, p. 101).

This was happened in the year 488 A.H. He left his position as the professor at Nizamiyyah College. He left all his wealth and fame and withdraw from the world. He lived in retirement in Damascus, visited Jerusalem and Hebron, made to pilgrimage to Mecca and Medina. After his wandering he found truth in the way of Sufism and asceticism. He was practicing the devotional exercises, studying and writing books. Early in this period he wrote his masterpiece Ihya' Ulum al-Din and taught it in Damascus and Baghdad (Welter James Skellie, 1977, p. vi).

He returned to public life in 499 A.H and was appointed to teach in the school of Nisaphur in only a short time. He then desired the life of retirement and meditation on spiritual things. He removed to his native city of Tus and established a Sufi school and khanqah. Finally, he spent the rest of his life in study and meditation until his death came. He died on Monday the fourteenth of Jumada II, A.H.505 (December 18h 1111)(Samuel M. Zwemer, 1920, p. 136).

His Legacy on Indonesian Islamic Thought

Many of Indonesian scholars were influenced by him. He was the source of Sufi's teaching

in Indonesia. His thought was influenced in many different fields of study. Majority of Indonesian scholars will return to his thought, particularly for those who have their interest on philosophy and Islamic mysticism. A lot of books which were written by al-Ghazali were printed and published in the land of Archipelago. His thought was studied by almost all universities in Indonesia. A lot of thesis and dissertation were discussed on his thought and applied in their communities.

As for the evidence is the fikrah nahdhiyyah of Nahdhotul Ulama'. Nahdhotul Ulama' is one of Islamic Organization in Indonesia that was established on 1926 lead by K.H.Hasyim Asy'ari in Surabaya. This organization was built to unite the "Kyai" or Islamic Priest in Indonesia in order to counter the deviate teaching or "bid'ah". They followed the understanding of ahl sunnah wa al-jama'ah and had the basis book called Kitab I'tiqad Ahlus Sunnah wal Jama'ah which later became the basis of fikrah nahdhiyyah until today. NU has determined the method or manhaj fikrah nahdhiyyah. According to the decision of the national conference of NU, one supposed to be called as ahl al-sunnah wa al-jama'ah if he can fulfil three requirements. First, in the field of 'aqidah or theology, he has to base on the thought of Abu Hasan Al-'Ash'ari and Abu Mansur Al-Maturidi. Second, in the field of fiqh or Islamic law, he must follow one of four madhhabs or schools which is Al-Shafi'i. Third, in the field of tasawwuf, he must take from the thought of Imam al-Junaid al-Baghdadi and Abu Hamid al-Ghazali (Fikrah Nahdhiyah, 2006).

Another evidence of al-Ghazali's legacy to Indonesian Islamic Thought is the establishment of INSISTS. Institute for the Study of Islamic Thought and Civilizations (INSISTS) is the organization of Islamic Thought which was founded by seven people which have the specialization background study on Islamic Thought. This organization was inspired by the thought of al-Ghazali. As for the proof, this organization make the discourse on the book of al-Kimiya' al-Sa'adah (Henri Shalahuddin, 2017).

Her name is Prof. Dr. Zakiah Daradjat, was born on 6th of November 1929. She was born at Jorong Koto Marapak, Nagari Lambah, Ampek Angkek, Agam, West Sumatera. Her father was Haji Daradjat Husain an activist of Muhammadiyah Organization, while her mother was Rafi'ah which was an activist too in Sarekat Islam. Her father had two wives, Zakiah Daradjat was from the first wife which was Rafi'ah. She had 6 siblings and she was the eldest. While, from the second wife which was Rasunah, Zakiah had 5 siblings. Overall, she had 11 siblings in her family (Juragan Kecil, 2015).

She started to study from standard school of Muhammadiyah Bukittinggi, and then she pursued to Kulliyyatul Muballighot Muhammadiyah at Padang Panjang and finished from her

study on 1947. She continued her study to Senior High School at Bukittinggi and graduated on 1951(Muh Mawangir, 2015). Gradually, she pursued her study on her degree to Yogyakarta in Islamic State University of Yogyakarta in Faculty of Education. Subsequently, she offered by this University to continue her study at Ain Shams Egypt to do her master. She took "special diploma for education" in the faculty of education Egypt and finished on 1959 (Zakiah Daradjat, 1974, p. 15). She got her Doctoral on 23rd July 1964 on education in the specialization of Psycho-therapy in the same university by the title "Mental care for Children" (Zakiah Daradjat, 1974, p. 24).

After returning from Egypt to Indonesia on 1964, she served for her society by lecturing at some Islamic Universities and working at the Department of Religion at Jakarta. She was given a small clinic for consultation of psychology for the officer of that department. Due to many of patients she opened her own clinic in her house at Wisma Sejahtera, Street of Fatmawati, Cipete, south of Jakarta on 1965. In her own clinic, she never charges the patient by specific cost (Heri Ruslan, 2013).

Her thought was very influencing when she became the Director of Islamic Universities and produced the policies' agreement from three different ministries (Ministry of Religion, Ministry of Education and Ministry of Home Affairs). She wanted to increase the appreciation of the status for madrasah by establishing new curriculum. She suggested to include the general science 70% and religion science 30% in the curriculum of madrasah. As the result, the gradual student from madrasah would able to pursue their study in the public colleges (Juragan Kecil, 2015).

She was inaugurated by the Ministry of Religion of Indonesia Saifuddin Zuhri on 1967 to become the Head of Research Department and Curriculum of Universities. Next, since 1972 she was served as the Director of Education for Religion. Subsequently, she became the Director of Islamic Universities on 1977. On 1st October 1982, she was inaugurated by the Islamic State of Syarif Hidayatullah Jakarta as the Great Teacher of Psychology of Religion. She passed away on 15th of January 2013 (Samin Barkah, 2013).

Her Legacy on The Islamic Phycology

As the lecturer in her specialization of Islamic Psychology, she was consistent in her way in developing her thought to the time of her death. Along her life, there were a lot of works had been done by her. Some of them were written together with her friend and her team. Here is the list of books which she wrote by herself: Ilmu Jiwa Agama (Psychology of Religion) 1970, Pendidikan Agama dalam Pembinaan Mental (Religious Education in Mental Development) 1970, Problema Remaja di Indonesia (Youth Problem in Indonesia) 1974, Perawatan Jiwa

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untuk Anak-Anak (Mental Treatment for Children) 1982, Membina Nilai-Nilai Moral di Indonesia (Fostering Moral Values in Indonesia) 1971, Perkawinan yang Bertanggung Jawab (The Responsible Marriage) 1975, Islam dan Peranan Wanita (Islam and The Role of Women) 1978, Peranan IAIN dalam Pelaksanaan P4 (The Role of IAIN in the Implementation of P4) 1979, Pembinaan Remaja (The Guide for Youth) 1975, Ketenangan dan Kebahagiaan dalam Keluarga (Peace and Happiness in the Family) 1974, Pendidikan Orang Dewasa (The Education for Adult) 1975, Menghadapi Masa Menopouse (Facing The Menopause) 1974, Kunci Kebahagiaan (The Key of Happiness) 1977, Membangun Manusia Indonesia yang Bertakwa kepada Tuhan YME (Building a good Indonesian Human Being toward God) 1977, Kepribadian Guru (The Identity of Teacher) 1978, Pembinaan Jiwa/Mental (The Guide of Soul) 1974 (Juragan Kecil, 2015).

To mention some of Indonesian scholars who were influenced by her are among her friends such as; H.M.Nur Asyik, M.A which wrote together the book of Tafseer for Madrasah Ibtidaiyyah. She worked together with Anwar Yasin, M,Ed, Prof. H. Boestami . He was the 4th Rector of UIN Syarif HIdayatullah Jakarta (1969-1970), Ismail Hamid, KH. Nasaruddin Latif he is The Founder of BP4 Program (Marriage Construction and Preservation Advisory Body) The Board of Marital Advisor in the Department of Religion in Indonesia and the member of International Marriage Counsellor in America on 1968, H. Nazar, H. Saaduddin Djambek, Syuaib Hasan and produced the book of The Islamic Education for Primary School in 6 volumes. Moreover, she did together with Drs. M. Ali Hasan and Drs. Paimun writing the book of Islamic Education for Senior High School in 6 volumes. Again with Drs. M. Ali Hasan, they wrote the book of Islamic Education for Student College for Education (Juragan Kecil, 2015).

She had the foundation that was established on 1984 named "Yayasan Ruhama" (Ruhama Foundation). This foundation is still existed until today at Tarumanegara Street No. 67 Cireundeu Ciputat Timur, South Jakarta. This foundation has contributed many for Indonesia, especially in educational field. This foundation has established school for all levels; Ruhama Kindergarten, Ruhama Primary School, Ruhama Junior High School, and Ruhama Senior High School. All her legacies prove her that she had contributed many to Indonesian State until today.

Al- ept of The Sound Mind

To discover the concept of sound mind from al-Ghazali (Agus, 2018) and its relation to Islamic education comprehensively, the writer tries to manage the explanations as follows;

The Meaning of Mind and Heart and their Relation which form Mental

Al-Ghazali explained that there is a strong relation between the mind and heart which

determines the behavior of man. The mind could be translated as al-'aql and heart is as al-qolb. In fact, when he was explaining the meaning of the soul these two words were synonyms with the other two which are al-ruh and al-nafs. Though, each term was given different explanations. Al-Nafs or soul has two meanings; first is the compilation of bad characteristic which against the power of mind, second is the essence of Adam and its attributes. Al-Qalb or heart has two meanings; first is one of human organ, second it is a soul of human that carry on the amanah of Allah SWT. Al-Ruh or the principle of life, has two meanings; first is the soft steam which go up from the heart to the brain through veins then it spread into all part of body through veins again, second it is the soul when was gathering with the angels or ruh al-quds or the holy spirit. Al-'Aql or mind has three meanings; first as the origin mind for human or al-'aql al-awwal, second human's soul or al-nafs al-insaniyyah, third soul's characteristic.

He explained that the heart is not merely the inner organ of human being. He also stated that the heart is the soul of human that carry on the amanah of Allah. He explained that the ruh of man that carry on the amanah will always be filled with the knowledge of Allah (AbË ×Émid bin MuÍammad Al-GhazÉlÊ, 1998, p. 39). It was the one who made a promise of tawhid by saying "yes" in surah Al-A'raf: 172. Allah also said "Unquestionably, by the remembrance of Allah hearts are assured" (surah al-Ra'du: 28). While, mind is as the aspect which differentiate human with animals (Shalih Ahmad Al-Shami, 2010, p. 78).

In relation to the mind, he portrayed that the intelligence of mind is as the noblest human attribute and the key to the ultimate happiness. He regarded al'Aql as the privileged tool for receiving divine illumination and grasping the inner science of opening the heart to the experiential knowing of God (Abdul Karim Crow, 2001). It is true that Al-Ghazali sometimes uses qalb for 'aql. In fact, both are used by him for the percipient of mind. Qalb for him is a transcendental entity that perceives and knows. It has a wider connotation and stands for the whole mental life of man and comprises both the lower and higher faculties. In this wider sense of the qalb, 'aql become a part. It nevertheless is the highest faculty of the qalb. Its relation to the qalb is one of light to the sun or of vision to the eye (M. 'Umaruddin, 1982, p. 78).

In addition, he also argued by quoting from hadith Rasulullah which said that Religion is founded on cleanliness, so outward and inward purities are necessary. The inward purity is the purity of mind. To purify mind means to keep oneself free from impure habits and evil matters. As the result, the blameworthy evils like anger, lust, rancor, envy, pride and conceit will not arise from it. So, it is obvious that according to him, this relation is as the important aspect to form the mentality of human with the good conduct and behavior (Maulana Fazul-ul- Karim, 1987, p. 61).

As what already stated before that mind must be filled by the knowledge. Only the intelligence mind of man can aware and understand the true knowledge in which determines his behavior. So, it is important to know his concept of knowledge. Here are the explanations about his concept of knowledge, as follows.

Knowledge as the Basic of His Ethical System

He asserted that knowledge is al-fadhilah or precious for its own sake, because with its help the happiness of the next world and Divine Vision can be gained. Indeed, the highest rank of man is the attainment of happiness in the next world and the most excellent things are the ways that lead to it. So, knowledge is the root of good fortune in this world and the next. The result of knowledge is to enjoy nearness to God, to keep company with the angels and the pious divines which are objects of the next world. While, for the result in this world is honor and influence over the rulers and people (Maulana Fazul-ul- Karim, 1987, p. 26). In addition, knowledge is the perfect attribute of Allah SWT and the honor of angels and prophets (Shalih Ahmad Al-Shami, 2010, p. 46).

Al-Ghazali argued that knowledge has two aspects, formal and existential. The formal is the knowledge of the form in which the various objects of experience and intuition are apprehended. While, existential knowledge is the knowledge of objects and events attained though experience and intuition. It also divided into two, which are phenomenal and spiritual. The phenomenal is the knowledge of material world, while the spiritual is the knowledge of spiritual realities, like God and soul. This is the highest form of knowledge that can be gained by people through intuition or mukasyafah and self-cultivation or mujahadah.

According to him, knowledge has its function. For him, knowledge is as one of the cornerstones of his ethical system. It means, only through knowledge that the good behavior can be achieved. He said that morality and good conduct are not possible without it. He also said that knowledge serves a two-fold purpose. First, an apprehension of objects and their significance. Second, a guide to conduct. Accordingly, intellect or reason is considered to have two aspects, which are theoretical and practical.

Theoretical reason (al-'aql al-nazari) is concerned with the understanding of the phenomenal and spiritual realities. It apprehends, generalizes, and forms concepts. It is this reason that looks towards the transcendental world and receives knowledge from it such as knowledge of God, His attributes, His actions, His angels, and the mysterious of creation. Intuition is nothing but theoretical reason working at a higher plane. The mode of its operation seems to be different in the region of the transcendental world. Theoretical reason has given us various systems of knowledge called sciences.

Practical reason (al-'aql al-'amali) is the handmaid of theoretical reason. It receives from

theoretical reason its ennobling influence. But its active function lies in the domain of human conduct. It gives direction to voluntary individual acts. Even though an individual act of saint is directed by practical reason but the whole life of him is guided by ideals conceived by theoretical reason which influences the practical reason in most of its decision in individual acts. Moreover, it is essential that all human faculties should remain under the absolute sway of practical reason, because if it loses its supremacy over him, character is wrecked(M. 'Umaruddin, 1982, pp. 78–80).

Acquisition of knowledge based on Manners in Establishing the Healthy Mind

After knowing the relation of mind and heart which form the mental as well as the meaning of knowledge that supported the mind, Al-Ghazali explicitly had the view of establishing the healthy mind. He assessed the importance of manners to establish the sound mind which reflect to the behavior of human. In the opinion of writer, event Al-Ghazali had only explained the concept of manners that must be observed by teachers and students but in fact it is the core of his ways in establishing the sound mind. This, should be gave a deep intension for any institution of Islamic education to be applied. The reason is because all the content from its manners lead to the good behavior which represented of sound mind.

The manners that explained by him are divided into two major theme, which are the ten duties that should be done by students, and the eight duties should be conducted by teachers. The ten duties of student are (Maulana Fazul-ul- Karim, 1987, pp. 61–66): first, to keep himself free from impure habits and evil matters. Al-Ghazali said that the effort to acquire knowledge is the worship of mind. Through this worship, the fountain head of acquisition of knowledge cannot be attained without the removal of bad habits and evil attributes. He also quoted from Hazrat Ibn Mas'ud said: "Knowledge is not acquired through much learning. It is a light cast in heart". Second, to reduce his worldly affairs and keep aloof from kith and kin. This must be done by student because acquisition of knowledge is not possible in these environments of worldly life. A certain sage said: Knowledge will not give you its full share till you surrender your entire mind to it. Third, not to take pride or exalt himself over the teacher. The true manner for anyone who became student must entrust to the teacher the conduct of all his affairs and submit to his advices as a patient submits to his physician. He also said that knowledge cannot be acquired except through modesty and humility. The people should question only in the matter which the teacher permits him. Fourth, he should first pay no attention to the difference. A student should not first pay attention to the difference whether about worldly sciences or sciences of the hereafter as it may perplex his mind and he may lose enthusiasm. He should accept first what teacher says and not argue about the different madhhabs or sects.

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Fifth, he should not miss any branch of knowledge. Al-Ghazali (Wahid, A. H., Muali, C., & Sholehah, 2018) argued that all branches of learning help one another, and some branches are allied with others. Good knowledge is acquired according to one's genius. It leads man to God or helps him in that way. In addition, the only condition required is the object of acquisition of knowledge should be to please God. Sixth,he should not take up all branches of knowledge at a time. In acquiring of knowledge, one should take up the most important one at first as life is not sufficient for all branches of knowledge. The object of the science of worldly usages is to acquire spiritual knowledge which is to know God. In short, Al-Ghazali said that the highest and the noblest of all sciences is to know God. So, this is the most important knowledge for him.

Seventh,he should not take up a new branch of learning till he has learnt fully the previous branch of learning. The reason of this is because it is requisite for the acquisition of knowledge. One branch of knowledge is a guide to others. Al-Ghazali quoted from Hazrat Ali that said: "Don't conceal truth from men, rather know the truth then you will be master of truths". Eighth, to know the causes for which noble sciences are known. In acquiring knowledge, one should know the reason of one science is being noble. It can be known from two things, nobility of its fruit and authenticity of its principles. As for instance, the science of religion as medicine. The fruit of the science of religion is to gain an eternal life and the fruit of the other is to gain a temporary life. Based on this view, the science of religion is more noble as its result is more noble.

Ninth, to purify mind and action with virtues. This is to gain proximity to God and His angels and to live in the company of those who live near Him. The aim should not to gain worldly matters, or to acquire riches and properties, or to argue with the illiterate and to show pride and haughtiness. He whose object is to gain nearness of God should seek such learning as helps towards that goal, namely the knowledge of the hereafter and the learnings which are auxiliary of it. Tenth, he should keep attention to the primary object of knowledge. One should realize that this world is a temporary abode. It is not in our power to enjoy bliss of this world and that of the next world together. All bliss and happiness lie in God. As the result, give more importance to the sciences which take to that ultimate goal.

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establish the healthy mind. Here are the explanations of those eight (Maulana Fazul-ul- Karim, 1987, pp. 66–71). First, he will show kindness and sympathy to the students. For those who take the position of teacher should do this and treat his disciples as his own children. His object should be to protect the students from the fire of Hell and not for the sake of world. Al-Ghazali(Rahmawati, 2019) argued that a father is the immediate cause of this transient life, but a teacher is the cause of immortal life as he should be the spiritual teacher. Second, to follow the usages and ways of the Prophet. Al-Ghazali explained that teacher should not seek remuneration or salary for his teaching but nearness to God therefor. To him, wealth and property are the servants of body. The body is the vehicle of soul in which is the essence of knowledge. The honour of soul is because of the knowledge not the material world things. He strictly said that he who searches wealth in the name of knowledge is like one who has got his face besmeared with impurities but wants to cleanse his body.

Third, he should not withhold from his students any advice. After he finishes the outward sciences, he should teach them the inward sciences. He should teach the students that the object of education is to gain nearness of God. He should tell them that God created ambition as a means of perpetuating knowledge which is essential for these sciences. Fourth, to dissuade his students from evil ways with care and caution. This must be done with sympathy and not with rebuke and harshness because in that case it destroys the veil of awe and encourages disobedience. Fifth, He shall not be little the value of other sciences before his students. In fact, the teacher of one learning should prepare his students for study of other learnings and then he should observe the rules of gradual progress from one stage to another.

Sixth,he should teach students up to the power of their understanding. The students should not be taught such things as are beyond the capacity of their understanding. Al-Ghazali quoted the hadith Rasulullah which says: "When a man speaks such a word to a people who cannot grasp it with their intellect, it becomes a danger to some persons". From this view, he argued that whatever the teacher knows should not all be communicated to the students at the same time.

Seventh,he should teach his backward students specially. It means he only teaches such

also added that the learned man misleads the people through his sins and the fool through his evil actions.

In the opinion of the writer, Al-Ghazali's view on stressing manners for students and teachers is in fact his way to establish the healthy mind. The detailed explanation of his contents of duties for students and teachers is the core values to stable the healthy mind. Even though the explanations above are addressing to the students and teachers but in fact it also can be addressed to the whole people.

To elaborate the concept of the attainment of the healthy mind from Zakiah Darajat (Waston & Rois, 2017) comprehensively, the writer tries to arrange the explanations as follows;

The Definition of Soul and its Elements which form Mental

To begin the definition of soul, Zakiah Daradjat (Muchsalmina, 2017) said that soul has a strong relation to the quality of mental. Soul for her is a leader who holds the reins of one's behavior. She opined that soul must be treated in the right way. It should not be affected by any false guidance which can mislead it to the wrong path and decision. For her, the true guidance only can be grasped in the religion. So, she then argued that religion is the need of the soul. For those who always keep their heart is to strengthen with the religion that will have the healthy soul. While, for those who deny the religion will fall into the unhealthy soul.

According to her, soul has four elements. These elements are mind, emotion, attitude and feeling. All these four elements will form the mental and produce the quality of it. It also will decide the way how to face the issues which relates to one's feeling. She also explained that there were two groups of people in their mentality. First, the group with healthy mind and second is the group with the unhealthy mind (Zakiah Daradjat, 1982, p. 39).

To differentiate between these two groups, Zakiah Daradjat seems to argue that it is important for the soul to be in its nature knowing the true God. She said that factually the smart person is totally damage if he does not know the religious knowledge of recognizing God (Zakiah Daradjat, 1982, p. 22). The people with the healthy mind have been successful to go through this life. They understand their purpose of life with all the commands and prohibitions from their God. Unlike, the people with the unhealthy mind, they are already failed in their life. They think that all the properties and prestigious position will always be their belonging. But, in fact they will feel unsatisfied with all these things because they have concluded the wrong result (Zakiah Daradjat, 1982, p. 26).

She gave the evidences in the cases of Indonesia. She contextualized her view in the case of

Indonesia. She said that it has been 25 years since Indonesia had become the independent country. Indonesia has the basic constitution which are Pancasila and UUD 45 (basic principal) which form national education. It is true that Indonesia has successfully implemented producing the scholars in various fields of study. But, the facts show that Indonesia is still unsuccessful in establishing the mental of people. Some of scholars in both of law and education as well as economic background were having their own interest rather than to the importance of the whole society (Zakiah Daradjat, 1982, p. 53).

Religion as the Knowledge of God is the Need of Human's Physics

Zakiah Darajat explained that people during the changing of generation from each epoch were having the need of something that considered to be the most super power (Susilawati, 2017). Moreover, they were trying to find the owner of almighty power which so called God. However, people had variety of views and definitions about God. Some objects ever viewed as the God, like sun, moon, stars, fire, water and wind. But, at the end people found that God is something that could not be seen and sensed by the five senses. Though, they can feel God through their heart and soul and can be understood reasonably. As the result, according to her that God is as the symbol of the super power.

According to Zakiah, it is the nature of people to have the needs. Though, their needs were varied but for her it can be divided into two major themes. The primary need is physical aspect. The secondary is psychological and social which called spiritual aspect. She explained that physical need is not being influenced by the environment and education. This need is like eating, drinking, sex, and resting. While, social need is varied based on the experiences, educations and environments, like the traders will have different need with the farmers (Zakiah Daradjat, 1982, pp. 11–12).

But for her, in their variety of need, people still have the same feeling to have the need of the soul. If they lack these needs, they will fall into unhealthy mental. She said that there are some needs for the soul. She also affirmed that these needs will reins their behavior of daily life. These needs are: feeling of love, safety, pride, freedom, recognition, and feeling of success. Based on her psycho-analysis towards the needs of the soul for human, it can be concluded that either conscious or unconscious, people need God which will help them in facing all these shortages.

She asserted the importance of the knowledge of God. In her view, to know God people cannot do it only through their research or pure scientific approach. It must be guided by God himself. People will false in seeking for the true God the almighty if they do not follow the rules. As for the consequence, this knowledge of knowing God only can be achieved through religion.

In the religion, all the rules and regulations of knowing God were explained by the prophets. This is the reason of her argument that the realization of believing God is only existed in the religion (Zakiah Daradjat, 1982, p. 21).

Education based on Religious Knowledge in Establishing the Healthy Mind

As already explained above that religious knowledge has a big role in human's life, it also plays the big role to establish the healthy mind of people. Based on her experiences, she came up with the concept of religious knowledge as the basis for establishing the healthy mind. The tool for establishing the healthy mind is through education. She also opined that all people could be engaged into this process of education. She explained the definition of dakwah is also can be meant educating people. All people can become the da'i, since dakwah according to her is developing people's condition towards better life, and this is also the process of attaining the healthy mind (Zakiah Daradjat, 1982, p. 58).

Zakiah Daradjat has the concept of self-adaptation. The self-adaptation is applied in three different areas; to himself, to others, and to the environment. This concept of self-adaptation is to gain the peaceful soul. According to her, to achieve the peaceful soul, it has three steps; know yourself, accept yourself, and be yourself. If a person has fully understood in these three steps, he can adapt to other people as well as the environment. Subsequently, he must strive to have the character of wise, since it is the sign of the person who has the sound mind. He can choose the right time and place as well as method in adapting with others (Zakiah Daradjat, 1982, pp. 60–65).

Zakiah Daradjat also has the view of the process of establishing healthy mind in two big issues. First is an education process and second is a religious conversion process. The first process is addressed to those who are in the development age. While the second is addressed to those who are in the adult age(Zakiah Daradjat, 1982, p. 70). The first is easier than the second. She argued that to establish the healthy mind, it should be done from the very earlier age or even from the baby. The parents have an important role in educating their children with the sound mind. While for the second process is the process to reconstruct the mislead previous moral. This is more difficult if one is growing in the adult age which no any religious education before. There must be special approach and ways to encourage him to accept the healthy mind (Zakiah Daradjat, 1976, p. 163).

Zakiah Daradjat also said that this process should be applied in the three institutions of education(Mahmudah et al., 2013); family, school and society. Moreover, she had an interest way in establishing the healthy mind through the role of women. She quoted hadith of Rasulullah which said: "Women are the pillar of nation, if they are right the nation is safe but if they are not, the nation is damage". She opined that woman has two functions in the family, she

is wife and mother. As the wife she should make the milieu of family is in harmony. And as the mother, she has more responsibility for establishing the healthy mind of her children. She also quoted the hadith of Rasulullah which says that the heaven is under the feet of mother.

In addition, the most interest view of Zakiah Daradjat is her concept of mental hygiene which based on the qur'anic verses. She said that Qur'an discussed the issue of the healthy mental. Some of those verses are: surah Al-Baqarah verse 155 which contains the temptation of hungry and lack of properties, surah Al-A'raf verse 80-81 which speaks the danger of homosexual disease, surah Ar-Ra'd verse 28 which discusses the peaceful of soul by remembering Allah, surah An-Nisa' verse 19 which talks about the conversion of religion, and surah Az-Zumar verse 53 which explains the treatment of the neuroses and psychoses (Zakiah Daradjat, 1982, pp. 102–104).

In brief, she asserted that in fact the whole commands and prohibitions which are existed in the Qur'an are as the process of establishing the healthy mind. Unfortunately, many people do not understand the message from the Qur'an.

Comparative Analysis Study

To compare between Al-Ghazali's thought and Zakiah Daradjat's view of attaining the healthy mind, the writer analyzes some important points. Here are the explanations:

The different definition of the soul.

It is well-known that Al-Ghazali is the great philosopher. As the philosopher he defined the soul philosophically. He gave the meaning of the soul and related it with all faculties of soul. Unlike, Zakiah Daradjat which was well-experienced in the psycho-analysis, especially through their patients that came to her. She argued that soul is as the leader who holds the reins of one's behavior and must be treated in the right way.

The role of religious knowledge in relation to the soul.

Al-Ghazali said that the knowledge in its comprehensive meaning is as the nutrition for mind. In another word, it also will make the mind prestigious. Only the true knowledge that can do it. He gave explanation that there is a strong relation between mind and soul. Since the soul in its pure state is free from any evils factor, then it is only filled by the angel's factor. And it came to the pure state which is knowing God. That is why he affirmed that the highest knowledge is to know God. As the result, the good behavior can be produced from it.

Zakiah Daradjat had the similar view with Al-Ghazali, she argued that religion is the need of the soul. She argued that even people are smart or rich with the highest position of the society, they still feel painful in their heart. The reason is due to their lack of religious understanding. She added that only through religion the consciousness of knowing God as the

super power being can be known. And from it the good mental is arise. While, the people who reject the religion will fall into the unhealthy mind. In brief, she asserted that the behavior is as the result of team work between all function of the soul, which are; rational, emotional and practical.

The requirement of being subject and object of establishing the healthy mind.

Al-Ghazali(Sholeh, 2017) initially explained the excellence of learning and teaching in his book of knowledge. In the opinion of the writer, this is to show the important of having the sound mind for everyone. He then described the subject of attaining the healthy mind as the teacher and the object of it as the students.

Zakiah Daradjat had the concept of dakwah in the perspective of Islamic psychology(Agus, 2019). She argued that dakwah can be meant to encourage people to be better condition than before. In another meaning, the success of establishing the healthy mind can be done through dakwah too. She then described the subject of attaining the healthy mind as the da'i and the object of it as the object dakwah.

The method of attaining the healthy mind.

Al-Ghazali as the philosopher gave the explanation of the core values of attaining the sound mind in the form of manners for students and teachers. Unlike, Zakiah Daradjat which had the concept of self-adaptation for the one to gain the peaceful of soul which reflect to his sound mind. Moreover, she came up with two different process of establishing the healthy mind. This process only can be discovered by her through her research with her patient.

Table 1. The different definition of the soul of table

Aspec	*Zakiah Daradjat*	*Al-Ghazali*
The different definition of the soul.	he argued that soul is as the leader who holds the reins of one's behavior and must be treated in the right way	he defined the soul philosophically
The role of religious knowledge in relation to the soul.	he argued that religion is the need of the soul	the knowledge in its comprehensive meaning is as the nutrition for mind
The requirement of being subject and object of establishing the healthy mind.	the concept of dakwah in the perspective of Islamic psychology	explained the excellence of learning and teaching in his book of knowledge
The method of attaining the healthy mind.	Zakiah Daradjat which had the concept of self-adaptation for the one to gain the peaceful of soul which reflect to his sound mind	the philosopher gave the explanation of the core values of attaining the sound mind in the form of manners for students and teachers

In fact, some of Zakiah Daradjat's explanation on attaining the healthy mind are in conformity with the concept of manners by Al-Ghazali's, these are the similarities: (a) To pure the soul; (b) To avoid the worldly purpose; (c) To speak to people based on their intelligence;

(d) To purify mind and action with virtues; (e) To teach students up to the power of their understanding.

Conclusion

After comparing the views between the two scholars above as well as analysing it, the writer found that there are similarities and differences between al-Ghazali and Zakiah Daradjat. However, in fact Zakiah Daradjat is the agent for the transmission of al-Ghazali's thought in Indonesia. In addition, Zakiah Daradjat was able to transmit al-Ghazali's thought in Indonesian's context. Finally, the writer realizes that there are many weaknesses in his writing. Further research on such issue from Zakiah Daradjat's thought is fully encouraged to make this work perfect. However, due to the scope of study, the writer only focusses on the issue above. Hopefully, this writing would be developed by others through exploring things which are not exposed yet.

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