

The Role of Islamic Religious Education in Children's Mental Health (Reflection of Daradjat Zakiah Thoughts)

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ABSTRACT--*Religion leads human life in good direction through various obligatory rules that must be obeyed. There are rules that must be obeyed to be carried out, those that are obligatory, sunnah or permissible. There are rules to be abandoned, either by illicit or makruh laws. The purpose of the rules in religion is for the good and benefit also to avoid human bad sides or depletion of himself. If humans live according to the teachings of religion, then he will get the happiness of the world and the hereafter. And vice versa also when humans do not heed or ignore the teachings of Islam, his life is not happy both the world and the hereafter. Humans who have faith and are devoted to Allah SWT and surrender only to Allah SWT will cause a feeling of happiness, calm and peace and also mentally healthy. Humans who are mentally healthy then he can live his life optimistically, hoping for a variety of goodness only to Allah, patient and calm when he has a disaster or problems, can adjust himself to the environment because of human obligations to foster good social relations, both to parents, relatives, family, neighbors and the wider community. Through Islamic religious education, children know, understand, appreciate, believe and fear Allah Almighty to obtain a healthy mentality. This study reveals to reflect the thoughts of Zakiah Daradjat in the concept of Islamic education on children's mental health and the relationship between Islamic education and mental health. This research is also a critical reflection activity that is in the area of interpreting the thoughts of a character. Therefore, the method used to conduct the research process must be a familiar method and can be a place for the researcher to study the research theme. The work process in this research consists of reading activities, interpreting activities, all of which the researcher directs to reveal relevant realities and phenomena at present, in Indonesia by using the results of interpretation of text phenomena from the concepts of zakiah daradjat thought. The purpose of this study is to describe Zakiah Daradjat's thoughts about: 1) The concept of mental health. 2) The role of religion in mental health 3) The concept of Islamic education, 4) The role of Islamic education in children's mental health.*

Keywords-- *Zakiah Daradjat, the role of religion, PAI, children's mental health,*

I. INTRODUCTION

Mental health is very vital for everyone, because within a healthy mental state, a person can do various activities well, safely and comfortably and avoid mental disorders. People who are mentally healthy can adjust themselves to the environment, can face and solve various problems, and mentally healthy people can manage stress well. But on the contrary, if the mental is not healthy, there will be stress and depression, even anxiety that disrupts daily activities, even to the disruption of body health. Therefore it is religion that guides and maintains one's mental

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health. According to Kohn, et. al., (2004) mention that mental disorders are one of the challenges of global health which has a significant impact due to high prevalence and severe suffering borne by individuals, families, communities, and countries.

Children are very vulnerable mentally disturbed because it is caused by the existence of acts of violence against children which shows the low efforts to protect children, both physically and psychologically. Every child abuse always ends with a psychological change that can interfere with the process of growth and development. Every child must be treated according to their needs based on the stages of their soul development to ensure perfect growth and development. This means that children are entitled to good parenting, education in accordance with their abilities and a conducive environment for growth and development. (Elga Andini, 2013:146) In addition to violence against children, internet games can also damage a child's mental state (Kuss, et. al., 2012).

Griffiths and Baranuy (2013) explain that addiction to internet gaming has major signs, namely loss of behavior control and mood modification (guilt, depression) as a concentration of losing control in playing, and addiction to play. Whereas Young (2019) described the characteristics of internet games addiction, namely preoccupation with games, lying, losing interest in other activities, withdrawing socially, defense and anger, psychological attraction, using gaming as a way to escape, and continuing to use internet games despite knowing the consequences.

The problem of mental disorders in Indonesia is still very high in prevalence, especially among children who will be teenagers. According to the Basic Health Research (Riskesdas) data of the Ministry of Health of the Republic of Indonesia (in Soebiantoro, 2018:1) the tendency of mental (emotional) health disorder cases through symptoms such as depression and panic/anxiety is 6% in people over 15 years (around 14 million people). In the United States, it is estimated that 1 in 25 adult lives with a serious mental disorder that impedes daily life (Merikangas in Vidourek and Burbage, 2019: 1).

In general, people do not understand about mental health and how to handle it (Anderson, 2013). One effect that is caused in the reality of human life today is the emergence of various psychological disorders such as depression. Depressive disorders occur due to a very deep sadness. This feeling arises because of the disappointment of experiencing a totally unexpected and unexpected situation in his life. This not only happens to the poor but also happens to the professional workforce because they become helpless in their own abilities. As a result, many crimes occur such as murder or suicide (Razak, 2014: 69). Because of it is very important mentally healthy in humans, because with a healthy mental every person has a positive activity in his life. People will avoid negative actions, both of which endanger themselves or others. Healthy mental influences can be seen in feelings, thoughts, behavior and physical health (Daradjat, 1979: 8).

A healthy mental condition is indeed very decisive in this life. Only people who are mentally healthy can feel happy, capable, useful and able to face difficulties or obstacles in life. If mental health is disturbed, symptoms will appear in all aspects of life, such as feelings, thoughts, behavior and health (Daradjat, 1982:91). Mental health needs to be considered in human life because one's mental is very influential on all aspects of a person in terms of feelings, intelligence, behavior, and body health (Daradjad, 1979:11).

Islamic Religious Education directs and provides guidance so that humans run their lives properly in accordance with Islamic teachings, humans are directed to maintain a balance between the goals of life in the world and the hereafter, controlling the heart and self against desires that are not achieved and surrendered all the results

of his efforts to God, so that he can sincerely accept his fate and destiny and be able to avoid disappointment that can cause depression that damages mentally.

Religious education is human safety that depends on the state of his soul. Al-Gazali says in the book of *Ihya Ulumu Al-Din* (Al-Gazali, 1980: 4-5) because the soul is the subject of religion and principles for those who walk towards God and on it depends on human obedience and iniquity to God. Parents are very difficult to monitor the behavior of children because the child's environment has begun to broad. Raising conscience as an internal controller of behavior becomes very important so that children can control their own behavior when there are no parents or teachers and immediately realize and correct themselves when he made a mistake.

Through Islamic religious education, parents are required to properly educate children's religion, introduce Islamic teachings, implement what is religious guidance and leave what is prohibited by religion, so that children can live their lives well and adjust themselves to their environment. Parents are obliged to assist, both to keep the child from being mentally disturbed and children who have already had mental disorders. According to Hickling and Paisley (2011) that mental disorders will increase if there is a negative stigma from the community, on the contrary negative stigma will change positively, if there is togetherness and kindness and optimal service from the community. This study seeks to reflect the thoughts of Zakiah Daradjat: 1) The concept of mental health, 2. The role of religion in mental health, 3) The concept of Islamic Religious Education, 4) The role of Islamic religious education in children's mental health.

II. RESEARCH METHODS

This research is a qualitative research through library research. Library research is a series of activities relating to the method of collecting library data, reading, and recording and processing research material which is a study that utilizes library resources to obtain research data (Zed, 2004:2-3). This research focuses on the study of figures or thoughts of Zakiah Daradjad about mental health of adolescents and the role of parents in the mental development of adolescent Islamic education perspective. Sources of data in the study of figures Zakiah Daradjad is data obtained directly from research subjects as a source of information sought, namely as first-hand data (Azwar, 2009:91).

The primary sources in this study are the works of Zakiah Daradjad. Meanwhile, secondary data sources are data obtained through other parties, not directly obtained by researchers from the research subjects (Azwar, 2009: 91). The secondary data in this study are works that discuss the works of Zakiah Daradjad. Furthermore, the data are collected through data collection techniques that are suitable for the study of the character of Zakiah Daradjad. Data collection techniques are the most important step in research, because the main purpose of research is to get data. Without knowing data collection techniques, researchers will not get data that meets established data standards (Sugiono, 2007:308).

Data collection is a systematic and standard procedure for obtaining the required data (Nazir, 1988:211). In this research, data collection techniques are used by means of editing, that is reexamining the data obtained mainly from its completeness, completeness of meaning, suitability, and its relevance to the topic selected (Saifullah, 2004). After doing the editing process, the next process is carried out coding that is giving code to each data from a document or from a particular literary source. The next process is the reconstruction of materials that is

rearranging the materials in an orderly, sequential, logical manner so that they are easily understood and interpreted. And the final step is the systematic matter of placing materials sequentially according to the framework of discussion based on the order of the problem (Kadir, 2004:57).

The steps in data collection techniques include listing all the variables that need to be investigated then looking for each variable on the subject of the encyclopedia, selecting a description of the materials needed from the sources or references available, examining the index containing the variables and the topic of the problem being studied, looking for articles, books, and biographies that are very helpful for getting materials, reviewing and compiling library materials in the order of importance and relevance to the problem under study, information materials obtained are then read, recorded, arranged, and written back.

The data contained in reference books, research results and in journals, both relating to primary data are data about Zakiah Daradjad's thoughts about mental health and data from expert opinions about mental health. These data are further collected by examining one by one whether the data is sufficient or relevant to the research theme, then the data is coded so that it is easily classified and identified according to the focus of the study. After the data is collected, the data is then analyzed. Data analysis is the process of finding and compiling data systematically. Data analysis is done by organizing data, describing it into units, synthesizing, composing into patterns, choosing which is important and what will be studied and making conclusions that will be shared with others (Sugiono, 2007:334).

The data analysis method used in this study is; first, a descriptive analysis method is an attempt to collect and compile a data, then an analysis of the data is carried out (Arikunto, 2002:83). Second, content analysis is the research conducted to find the characteristics of messages and carried out objectively and systematically (Moleong, 2002:163). Critical analysis is a view which states that researchers are not value-free subjects when researching a study. Critical analysis goes to the values that are believed by researchers, so the alignment on a problem will determine how the text / data is interpreted (Eriyanto, 2005:59). Critical paradigm is more on interpretation because with interpretation we will get the world in, enter into the text, and address the meaning behind it (Eriyanto, 2005:59).

In this study also uses Miles & Huberman (in Sugiono, 2007:91) mention that model analysis techniques which suggests that qualitative analysis activities are carried out interactively and continue continuously until completion, so that the data is saturated. Data analysis activities through data reduction, data display, data verification. In this study, researchers used a qualitative descriptive method in which this study tried to describe or give an idea of the thoughts of Zakiah Daradjad as it is without providing analysis or conclusions. The data in the form of Zakiah Daradjad's works are then collected and processed with content analysis to find the meanings of Zakiah Daradjad's thoughts on adolescent mental health and the role of parents in Islamic Religious Education perspectives, then discussed with the opinions of other mental health experts. The analysis is carried out continuously, both from the process of reduction, display data and arrive at the data verification stage.

III. FINDING AND DISCUSSION

1. *Zakiah Daradjat's Thoughts about Mental Health*

Zakiah Daradjat in Ariadi (2013:119) defines mental health in several senses: 1) Avoidance of people from symptoms of mental disorders (neurose) and from mental symptoms (psychose). 2) The ability of a person to adjust to one's own self, with others and the community and the environment in which he lives 3) Knowledge and actions aimed at developing and utilizing all the happiness of self and others, and avoiding disorders and mental illness. 4) The realization of a truly harmony between the functions of the soul and the ability to face the usual problems that occur and feel positively his happiness and ability. Furthermore, according to Zakiah Daradjat in (Apipudin, 2016:94) mental health is the realization of a truly harmony between mental functions and the creation of self-adjustment between humans and themselves and their environment, based on faith and devotion and aims to achieve a meaningful life and life happy world and hereafter. With another formulation of mental health is a science that is linked to human well-being and happiness that covers all fields of human beings, both self-relations and relationships with others, relationships with nature and the environment and relationship with God.

Mental health is a condition in which the mental state, the feeling of a calm, peaceful and peaceful soul. A person's inner peace is caused by the harmony between his mental functions. A healthy soul and mental are caused by a balance between worldly life and ukhrawi, where all the results of the efforts and activities of world life are left entirely to Allah. Where every problem that occurs is faced with faith and devotion to Allah. Mental health is also defined as the ability of a person to adjust himself to the living environment and be able to foster a harmonious relationship between himself and the surrounding environment.

This is as according to Ramayulis (2002:17) which explains that mental health is the ability to adjust to yourself, with others, and with the community where he lives. Mental health is not only a healthy soul in a healthy body (means there in copere sano), but also a condition that is closely related to all human existence. It is a state of personality characterized by one's ability to deal with reality and to function effectively in a dynamic society. Zakiah Darajat in Hakiki (2017: 117) explains that a healthy mental goal is the realization of a truly harmony between mental functions and the creation of self-adjustment between individuals with themselves and their environment based on faith and devotion and aims to achieve a meaningful and happy life in the world and the hereafter. Whereas Siti Sundari explained that the goals of mental health include: a) Getting people to have healthy abilities. b) Try to prevent the emergence of causes of metal disorders and mental illness. c) Try to prevent the development of various mental disorders and mental illness. d) Reducing or carrying out healing from mental disorders and illness (Sundari, 2005:2).

According to Zakiah in Hamid (2017: 3), the characteristics of people who have mental health, are grouped into six categories, namely: 1) having a positive attitude (attitude) towards himself; 2) self-actualization; 3) able to integrate with existing psychic functions; 4) able to be autonomous towards independent; 5) having an objective perception of existing reality; 6) able to harmonize environmental conditions with oneself; 7) mentally healthy people are always open to the environment and ready; 8) adapt to their environment, think positively, logically, and realistically, so that they can deal positively with problems and be able to solve problems that come to themselves, be able to be independent and not depend on others, and be able to actualize in their environment.

2. The Role of Religion on Mental Health

Religion directs human life in good direction, through various rules that must be obeyed. There are rules that must be obeyed to be carried out, both those that are obligatory, sunnah or permissible. There are rules to be abandoned, either by illicit or makruh laws. The purpose of the rules in religion is for the good and benefit and avoid human ugliness or depletion of man himself. If humans live according to the teachings of religion, then he will get the happiness of the world and the hereafter. And vice versa also when humans do not heed or ignore the teachings of Islam, his life is not happy both the world and the hereafter. Besides that, the closeness of man to the one who created him, Allah, will create a feeling of happiness, calm and peace and mental health. Humans who are mentally healthy then he can live his life optimistically, hoping for a variety of goodness only to Allah, patient and calm when he has a disaster or problems, can adjust himself to the environment because of human obligations to foster good social relations, both to parents, relatives, family, neighbors and the wider community.

Zakiah Daradjat stated, that the main controller of human life is his personality which includes all the elements of experience, education and beliefs he obtained since childhood. If in a person's growth a harmonious personality is formed, in which all the basic elements consist of inner thoughts that calm, then in the face of impulses, both physical, and spiritual and social in nature, he will always be reasonable, calm and does not trouble or violate the laws and regulations of the society in which he lives (Daradjat, 1983: 57).

Conversely, if someone faces his needs, both physical and spiritual and he is controlled by a personality that is not good then there will be attitudes and behavior that will damage or disturb others (Zakiah Daradjat, 1983:58). Religion that is instilled from childhood on children so that it is part of the elements of his personality, will quickly act as a controller in dealing with all the desires and impulses that arise. Because the belief in religion that is part of the personality, will regulate the attitude and behavior of a person automatically from within (Daradjat, 1983:59). Then religion for children has a function of calm and calming the soul, besides that it becomes a moral controller.

According to Wiiliam James (in Syamsu Yusuf, 2004) that faith is the best therapy for anxiety that afflicts humans. Belief, faith, and religious experience have the same effect on physical health and mental health. Religious people live healthier than those who are not religious (Rosyad, 2016:22). Many mental illnesses are cured through religious approaches (Rachmat, 1995:130). Carl Gustav Jung (inThouless, 1995:140) explains that the development of religious attitudes is one step towards mental health.

It is said Zakiah, mentally healthy people, are people who are able to feel happiness in life, because these people can feel that they are useful, valuable and able to use all their potential and others. In addition, he is able to adapt in a broad sense to avoid anxiety and mental disorders, and to maintain his morale (Daradjat, 1995:39). The relationship between psychology and religion in relation to the relationship between faith and mental health lies in the attitude of submission one's self towards a supreme power so that it can bring positive feelings to one's mental health (Abdul, 2017:13).

A healthy mentality is faith and piety in Allah (swt) and also a religious mentality that will bring improvements to life in society and nation. Because between religion and mental health are interrelated namely having the goal of forming a whole person physically and physically that is reflected in the thoughts and behavior of humans, nature, and God. In other words, the goal of religion and mental health is the formation of healthy mental people so that they can carry out human functions so that they can carry out their life functions as best they can and feel happiness and calmness in their lives. People who are mentally healthy are people who carry out their religious

teachings well, people who can control and control their mentality in positive ways, deal with problems calmly, full of faith in Allah, patient and resignation.

3. The Concept of Islamic Education

According to Zakiah Daradjat in providing an understanding of Islamic education is very different from other experts. Before describing the definition of Islamic religious education, let us first see how Daradjat's view of education itself. Zakiah Daradjat describes education divided into two words namely "education" (generally used today in Arabic, Tarbiyah) and "teaching" in Arabic, Ta'lim (Daradjat, 1996:25).

The definition of education according to Zakiah Daradjat is: changes in attitudes and behavior in accordance with the instructions of Islamic teachings, aimed at improving mental attitude manifested in actions, both for the needs of themselves (individuals), and others (society) are theoretical and practical, also in the form of Islamic teachings namely faith and charity in the formation of Muslim personality (daradjat, 1996:28). Through this kind of education the Messenger of Allah has brought the friends to reach the level of tazkiyah (the process of self-purification) that makes them in a condition ready to reach the level of Al-Hikmah. At this last level, knowledge, words and behavior of a person have been integrated in forming a strong personality (daradjat, 1996:24).

According to Zakiah Daradjat Islamic religious education is an attempt to foster and care for children so that they can always understand the teachings of Islam as a whole. Then live the goals as they are can finally practice and make Islam a way of life. Islamic Education is a process undertaken to create whole human beings; believe and fear God and be able to realize its existence as the caliph of Allah on earth, which relies on the teachings of the Qur'an and Sunnah, then the goal in this context means the creation of our people after the process ends.

4. The Role of Islamic Religious Education in fostering children's mental health

Zakiah Daradjat's thinking about the concept of Islamic religious education is the cultivation of the soul of believing in God, accustoming to obeying and maintaining the values and rules that are determined by the teachings of the Islamic religion. According to Zakiah, that controlling one's behavior and actions is his personality. And that personality is formed and grows from experiences that he went through since childhood (Daradjat, 1988:121). According to Zakiah, educators and parents not only equip children with religious knowledge or develop children's intellect, nor fill and nourish religious feelings, will but it concerns the child's entire personal self, starting from daily exercises and human relationships with God, humans with other humans, humans and nature, and humans with themselves (Daradjat, 1977:107) So that it looks very effective and more memorable if the entire environment contributes to the personal coaching of children (families, schools and communities) together leading to the development of the soul of religion in children.

Islamic religious education is an effort to instill and grow and familiarize and even so that children have an identity of religious values, both the values of monotheism and faith, Sharia values and worship as well as moral values of the parents from their parents so that children have faith, piety and morals to make himself and others happy, survived in the world and the hereafter. Islamic Religious Education embodies pious and pious children as well as having physical and mental health.

Islamic religious education directs a child to live his life with positive things and hope that there will always be an abundance of Mercy and Allah's love towards him and blessing what he does. As the word of Allah Almighty

in Surah An-Nahl verse 97 which explains that a Muslim, both men and women in a state of faith who do good deeds, then Allah will give a good reply from what they do. Islamic Religious Education embodies strong children, faces problems and solves their problems well. As the word of Allah in verse Al-Baqarah verse 153 which explains that people who believe always ask for help from Allah when facing problems and facing problems with patience and prayer. Furthermore, through Islamic education, Pulalan can realize children who can adapt themselves to their environment by increasing friendship as the word of Allah in the An-Nisa verse verse 1, which explains that Allah SWT has propagated humans from men and women so that they fear Allah and maintain friendly relationship.

Islamic religious education must be given to children from an early age so that the child will be captive, grow, develop and be accustomed to the personality of the faithful, pious, morality, tauhid only to Allah SWT and sharia according to Islamic teachings. But on the contrary if the education of Islam is not given from childhood, parents will find it difficult to form a Muslim personality in the child, it is feared that the child has entered understandings from outside which has become an identity and is attached to the child. The impact on the child subsequently results in his mental being unhealthy, such as having a negative and pessimistic view of his life, easily agitated and depressed when there are problems and cannot adjust to his environment.

According to Zakiah Daradjat (in Mardiyah, 2015:3) if religious education is not given to children since childhood, it will be difficult for him to accept it later when he is an adult, because in his personality formed since childhood there are no religious elements. This means that in personality there are no religious values, it will be easy for people to do everything according to the impulses and desires of their souls without regard to the interests and rights of others. He is always urged by desires and needs that basically do not recognize boundaries, laws, and norms. But if in one's personality there are values and elements of religion then all desires and needs will be met in a way that does not violate religious law, because by violating a rule in religion it will experience the shock of the soul because its actions are not in accordance with the personality and rules in religion.

Mental development is not possible without instilling a spirit of religion in each person. Because it is religion that provides values that are obeyed voluntarily, without any coercion from outside or the police who oversee or control it. Because every time he thinks or is interested in things that are not justified by his religion, his taqwa will guard and restrain himself from the possibility of falling into those bad deeds (Daradjat, 1970:39-42). The role of parents and family is very important in instilling religious values to grow and develop mental health in children. According to Rianawati (2014:3) explains that the family view here is another way: the family is the place of first and foremost guidance from their parents in terms of forming the child's personality.

Children not only need to fulfill material needs, but also love, attention, encouragement and the presence of parents by their side. Thus the family atmosphere, the observance of the mother and father of worship, and behavior, attitudes and ways of life in accordance with the teachings of Islam, will make children born and raised in good families, have good faith and morality.

In the matter of a child's personality in mental health, Zakiah divides into two tendencies, namely to do good (morals) and to do evil (Morals mazmumah), namely:

- a. Mentally healthy child (Mah easy behavior)
- b. Children who are mentally unwell (Moral Madmumah)

Applying the morals easy in everyday life, especially for educators is very important, because the appearance, words, morals and whatever is in the educator, seen, heard and known by the children, they will absorb and imitate,

and will further affect the formation and formation of their morals. Therefore, every educator should realize that his role and influence on his students is very important. And accompanied by religious instructions, the implementation of religion in daily life (Daradjat, 1995:70). Thus the family atmosphere, observance of the mother and father of worship, and behavior, attitudes and ways of life in accordance with the teachings of Islam, will make children born and raised in a good family, believe and have good character.

Children who are mentally unwell, ranging from the lightest to the heaviest. Of children who feel disturbed the peace of his heart, to the disease. Common symptoms, which are classified as less healthy, can be seen according to Zakiah in several aspects, including:

a. Children's feelings, namely disturbed feelings, not just peace, anxiety is not necessarily anxious, but can not also overcome it, fear that does not make sense or unclear feared, jealousy, sadness that does not want to be responsible and so on. Therefore, there will be a so-called child delinquency caused by the lack of religious upbringing in children in the family environment, because the role of the religious soul that starts from birth is not given, due to parents not understanding the teachings of religion. According to Zakiah, by not knowing the child, if the true religion would be weak, his conscience (super ego) would be formed, because it was not formed from the values of society or the religion he received when he was a child. If the conscience is weak, or the controlling element in the child is of good values, then of course it will be easy for them to sink into bad behavior and indulge in what is pleasing at that time, without thinking of the consequences (Daradjat, 1995: 41).

b. Mind disturbance to mental health, can affect the mind, for example children become stupid at school, lazy, forgetful, play truant, unable to concentrate and so on. Likewise an adult may feel that his intelligence has declined, he feels less able to continue something he has planned well, easily influenced by people, being lazy, apathetic and so on (Daradjat, 1995:41).

c. Common behaviors that are not good behavior, delinquency, stubbornness, lying, cheating, deviating, stealing, torturing people, killing, robbing and so on that causes others to suffer, their rights are persecuted (Daradjat, 1995:42).

d. Physical health is easily disturbed, not because of a disease that is really about the body, but it feels sick, due to the soul is not peaceful, a disease called Psycho-Somatic (Daradjat, 1995:43).

According to Zakiah, if you want children and future generations to grow into a happy, happy, helpful, honest, true and fair life, then inevitably the cultivation of the soul of the god is necessary since childhood and to prepare it with a conducive environment. According to Wong, Tran, Kerne & Calfa (2010) that culture can influence lay beliefs about the causes of mental disorders. Furthermore Kido, Kawakami, Miyatomo, Chiba and Tsuchiya (2013) found that associations between social capital at the individual level and the stigma of mental disorders. This means that the atmosphere is conducive in the family and environment will greatly help children avoid. This means that the atmosphere is conducive in the family and the environment will greatly help children avoid mental disorders and mental disorders owned by children will quickly recover when getting assistance from the family and the environment.

Because the personality of the elements consists of religious beliefs, then automatically the belief will be able to control behavior, actions and attitudes in life, because a healthy mental full of religious beliefs is what becomes the police, the supervisor of all children's actions (Daradjat, 1995:44). According to Zakiah the steps that must be taken in mentoring mental health are three steps; treatment, which is the means used to treat people suffering from

irregularities or mental health disorders, until he returns to a natural state, prevention, which is used by humans in dealing with themselves and dealing with others, so that he can protect himself and others from the possibility falls to the state of mental shocks, coaching, which is the way taken by humans to increase happiness and increase their ability to develop and utilize all the potential that exists at the optimum possible, for example the efforts taken by people in strengthening their memory, creativity, willingness and personality (Daradjat, 1983:7).

Factors that influence mental health are family, school and community. In the family explanation explained above, then the school environment. According to Zakiah in the school environment is about the personality of his teacher in giving direction to their students. The function of the school in the development and development of personality, intelligence, beliefs and attitudes of children, then all children and adolescents should be passionate and enthusiastic for school. So here is emphasized by Zakiah, the religious teacher in religious education at school (Daradjat, 1996:65). According to Zakiah's thought, about high science, without being accompanied by religious beliefs, will fail in providing happiness to what he has. In the reality of daily life, it appears that many intelligentsia, namely people with a lot of knowledge, are not able to use this knowledge to create happiness, both for themselves and society (Daradjat, 1983:20).

It can be seen if education fails because it is intended to foster and develop knowledge that only fills the brains of children, without accompanying religious education, children will certainly experience difficulties in living their lives. Therefore, the need for religious education to fill the souls of children and will be a moral controller in the lives of children, which is expected to connect charity and continue the struggle (Daradjat, 1983:22). From the results of education like this, will be born children who restlessness, confusion, his brain is full of various theories and knowledge, but his heart cannot control or overcome the impulses that arise due to the biological and psychological growth he experiences.

Therefore the influence of religion in human life, both for themselves and in the family environment, or among the general public, government, companies and so on. Humans without religion will not get happiness and peace of life. Without religion, science can be used to destroy this world by disturbing and disturbing the atmosphere in society.

IV. CONCLUSION

1. Mental health is a condition in which the mental state, the feeling of the soul that is calm, peaceful and peaceful. A person's inner peace is caused by the harmony between his mental functions. A healthy soul and mental are caused by a balance between worldly life and ukhrawi, where all the results of the efforts and activities of world life are left entirely to Allah. Where every problem that occurs is faced with faith and devotion to Allah. Mental health is also defined as the ability of a person to adjust himself to the living environment and be able to foster a harmonious relationship between himself and the surrounding environment.

2. A healthy mentality is a mentality of religion, faith and piety in Allah SWT which brings improvement in life in society and nation. Religion and mental health have the aim of forming a whole person and body that is reflected in the thoughts and behavior of humans, nature, and God so that they can carry out human functions that carry out religious teachings well, control their mentality in positive ways, deal with problems with calm, full of faith in Allah, patient, resignation. and feel happiness and calm in his life.

3. Islamic religious education is an effort to foster and care for children so that they can always understand the teachings of Islam as a whole, live the goals of Islam, practice and make Islam a way of life. Islamic Education is a process undertaken to create whole human beings, believe in and fear God and be able to realize its existence as the caliph of Allah on earth, which relies on the teachings of the Qur'an and Sunnah.

4. Islamic education plays an important role in children's health, which is an effort to instill and grow and accustom children to have an identity of religious values, both the values of monotheism and faith, Sharia values and worship as well as the values of the morality of the people from the people his parents so that children have faith, piety and morals, mentally healthy to make themselves and others happy, survived in the world and the hereafter.

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