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Conceptual Analysis Of Malik Badri And Zakiah Drajat's Thoughts In Strengthening Character Education And Mental Health In The Islamic Religious Education Curriculum

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Abstract

This research is motivated by the increasing number of character and mental health issues among students, demonstrating the importance of integrating moral, spiritual, and psychological aspects in education. The ideas of Malik Badri and Zakiah Daradjat are considered relevant because they both place Islamic values as the foundation for character formation and mental health. This study aims to analyze the concepts of character education and mental health according to Malik Badri and Zakiah Daradjat and examine their relevance to the development of the Islamic Religious Education (PAI) Curriculum. This study used a qualitative approach with library research using the Systematic Literature Review (SLR) method. Data were obtained from the works of Malik Badri and Zakiah Daradjat, as well as various relevant literature. Data analysis was conducted through the stages of data reduction, theme categorization, interpretation, synthesis, and conceptual analysis.

The results show that Malik Badri emphasizes the importance of tazkiyatun nafs (observance of the self), strengthening monotheism (tawhid), contemplation (contemplation), and the integration of psychology with Islamic values as the basis for character formation and mental health. Meanwhile, Zakiah Daradjat emphasizes religious education, moral development, spiritual balance, religiosity, adaptability, and emotional control as the foundation of mental health. Both figures share a common view of spirituality as the primary foundation for character

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formation and mental health, albeit using different approaches. The synthesis of their thoughts yields a conceptual framework that integrates character education, mental health, and spiritual values in Islamic Religious Education (ISE) learning. This study concludes that the ideas of Malik Badri and Zakiah Daradjat are strongly relevant for strengthening the Islamic Religious Education (PAI) curriculum through the integration of spiritual values, moral development, and mental health to develop students with character, psychological health, and spiritual balance.

Keywords: Character Education, Mental Health, Islamic Religious Education Curriculum

INTRODUCTION

The development of modern civilization, marked by advances in information technology, digitalization, and globalization, has brought significant changes to human life, including in the world of education. This transformation has not only had a positive impact on access to and quality of learning, but also presents various psychological challenges for students. Increasing academic demands, social pressures, family expectations, and the intense use of digital media make students vulnerable to various mental health disorders, such as stress, anxiety, depression, and emotional exhaustion (Scientific Journal of Students of Al-Qur'an and Tafsir Science, 2024). This situation indicates that mental health has become a strategic issue that requires serious attention from various parties, particularly in the educational environment.

The issue of adolescent mental health is currently a global concern. The World Health Organization (WHO) reports that mental disorders in adolescents continue to increase and are one of the main causes of a declining quality of life for the younger generation. This phenomenon is influenced by various factors, such as intense academic competition, rapid social change, and individuals' low ability to manage life's pressures. In the context of education, this condition has an impact on declining learning motivation, academic achievement, social interaction skills, and even triggering deviant behavior that is detrimental to students and their surroundings (Sholihah & Maulida, 2020). In Indonesia, educational challenges are not only related to academic aspects, but also touch on issues of student character and morality. Various social phenomena such as student brawls, drug abuse, promiscuity, violence in the school environment, and low ethical standards in interactions indicate a quite worrying character degradation. This condition shows that education has not fully succeeded in forming individuals who are not only intellectually intelligent, but also emotionally, socially, and spiritually mature. Therefore, character education is an urgent need to address the various problems that arise in modern life (Mahes Solekhudin,

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Nisa, & Yono, 2022).

On the other hand, the materialistic paradigm of modern life also influences educational orientation. Success is often measured solely by academic achievement, social status, and economic aspects, while spiritual and moral dimensions receive insufficient attention. As a result, students experience a lack of meaning in life, which leads to various psychological problems. Education that focuses solely on the transfer of knowledge without attention to character development and mental health has the potential to produce a generation that excels intellectually but is emotionally and spiritually fragile (Anjayani, Aisah, & Firdaus, 2022). Various studies show that mental health and character education are closely related. Character education serves as a means of internalizing moral, ethical, and spiritual values that can shape students' holistic personalities. Meanwhile, mental health provides the foundation that enables individuals to manage their emotions, cope with stress, and adapt positively to their environment. Therefore, integrating character education and mental health is a relevant approach to addressing today's educational challenges.

From an Islamic perspective, education aims not only to develop intellectual aspects but also to shape individuals who are faithful, have noble morals, and possess a balanced soul. Al-Attas emphasized that the goal of Islamic education is to shape good human beings so that they are able to fulfill their functions as servants of Allah and caliphs on earth. Islamic education places character building as the primary foundation in the development of human personality. Through character education based on the values of the Qur'an and Sunnah, students are expected to achieve a balance between physical, intellectual, and spiritual needs (Syafri, 2012). The concept of mental health in Islam is not only understood as a condition free from psychological disorders, but also as a state of mind that is calm, balanced, and close to Allah SWT. In this context, the thoughts of Malik Badri and Zakiah Daradjat are very relevant to study. Malik Badri is known as a figure in Islamic Psychology who criticized the dominance of the Western psychological paradigm which tends to be secular and offered a psychological approach based on Islamic values. According to Badri, true mental health cannot be separated from the spiritual dimension, because humans essentially have spiritual needs that must be met through a good relationship with Allah SWT. (Khan, 2015).

Meanwhile, Zakiah Daradjat emphasized the importance of religious education as a means of developing students' mental health and character. According to her, individuals with a sound understanding and appreciation of religion tend to have stronger mental resilience in facing life's challenges. Religious education serves not only as a transfer of religious knowledge but also as a

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process for developing a healthy, moral, and responsible personality. Therefore, integrating character education and mental health through an Islamic psychology approach is a potential alternative for addressing various contemporary educational challenges. The urgency of this study is further strengthened by empirical data showing high rates of mental health disorders among Indonesian adolescents. Various studies have revealed that students experience high levels of stress, anxiety, and depression due to academic and social pressures (Ihsan & Bramasta, 2026). This situation suggests that schools are not merely places for transferring knowledge but must also function as environments that support the holistic development of students' character and mental health.

Based on this explanation, the thoughts of Malik Badri and Zakiah Daradjat offer a relevant perspective in building an educational framework that integrates character and mental health. Studying these two figures is crucial for developing an educational concept that not only focuses on intellectual intelligence but also considers the spiritual, moral, emotional, and social dimensions of students. Therefore, this research focuses on a conceptual analysis of Malik Badri and Zakiah Daradjat's thinking on strengthening character education and mental health, as well as its relevance to the development of the Islamic Religious Education curriculum in Indonesia.

RESEARCH METHODOLOGY

1. Research Type and Approach

This research employs library research, focusing on the review and analysis of various literature sources relevant to the research topic. Library research was conducted through collecting, reading, reviewing, interpreting, and analyzing various scientific documents such as books, journal articles, research results, theses, dissertations, and other academic sources related to the thoughts of Malik Badri and Zakiah Daradjat on character education and mental health from an Islamic Religious Education perspective. Library research was chosen because the objects studied are the concepts, theories, and thoughts of these figures contained in various scientific works and written documents (Sugiyono, 2015).

The approach used in this research is qualitative. This qualitative approach is used to deeply understand the meaning, substance, and philosophical foundations behind the thoughts of Malik Badri and Zakiah Daradjat. This approach allows researchers to comprehensively interpret various concepts of character education and mental health, thereby gaining a complete understanding of the relevance of the thoughts of these two figures in the development of the Islamic Religious Education curriculum.

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The method used in this research is content analysis. Content analysis is a research technique used to systematically identify, understand, and interpret the meaning contained in a text or document. According to Krippendorff (2018), content analysis is a research technique for generating valid and replicable inferences based on the context of the analyzed data. In this study, content analysis was used to examine the concepts of character education, mental health, spirituality, religiosity, and their implications for the Islamic Religious Education curriculum, based on the thinking of Malik Badri and Zakiah Daradjat.

2. Research Data Sources

The data sources in this study consist of primary and secondary data sources. This division of data sources aims to obtain comprehensive and in-depth information regarding the research focus (Hamzah, 2020).

a. Primary Data Sources

Primary data sources are the main sources that come directly from the works of the figures who are the objects of research. The primary sources in this study include the works of Malik Badri and Zakiah Daradjat.

Malik Badri's works used as primary sources include The Dilemma of Muslim Psychologists (1979), Contemplation: An Islamic Psychospiritual Study (2018), and Abu Zayd al-Balkhi's Sustenance of the Soul (2013). Meanwhile, Zakiah Daradjat's works used as primary sources include Mental Health* (1982), Science of the Soul of Religion (1996), and Religious Education in Mental Development* (1995).

b. Secondary Data Sources

Secondary data sources consist of various literature that supports and strengthens the analysis of the thoughts of these two figures. These sources include books, national and international journal articles, theses, dissertations, seminar proceedings, and educational policy documents related to character education, mental health, Islamic psychology, and the Islamic Religious Education curriculum. Secondary data is used to provide additional perspectives and strengthen the interpretation of the concepts developed by Malik Badri and Zakiah Daradjat.

3. Data Collection Technique

The data collection technique used in this research was a documentation study. Documentation is a data collection technique that involves reviewing various written documents relevant to the research focus (Surakhmad, 1994). Through documentation, the researcher identified, classified, and recorded various pieces of information related to the concepts of

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character education, mental health, spirituality, religiosity, and the development of the Islamic Religious Education curriculum. The documents analyzed included books by Malik Badri and Zakiah Daradjat, scientific journal articles, previous research results, and other documents relevant to this research. The collected data was then organized according to specific themes, facilitating systematic and in-depth analysis.

4. Data Analysis Techniques

The data analysis in this study used the Miles and Huberman interactive analysis model, which includes three main stages: data reduction, data display, and conclusion drawing/verification (Miles, Huberman, & Saldaña, 2014).

a. Data Reduction

Data reduction is the process of selecting, simplifying, focusing, and grouping data relevant to the research focus. At this stage, the researcher selected various data related to the concept of character education according to Malik Badri and the concept of mental health according to Zakiah Daradjat. Data irrelevant to the research focus was eliminated, while relevant data was classified based on specific themes such as spirituality, tazkiyatun nafs (self-control), religiosity, moral education, mental balance, and Islamic mental health (Thalib, 2022).

b. Data Display

The next stage is data presentation. The reduced data is presented in the form of narrative descriptions, a thematic matrix, and a conceptual synthesis that illustrates the relationship between character education and mental health from an Islamic psychology perspective. Data presentation aims to facilitate researchers in understanding the patterns, relationships, and interconnections between concepts discovered during the research process (Qomaruddin & Sa'diyah, 2024).

c. Conclusion Drawing and Verification

The final stage is conclusion drawing and verification. In this stage, researchers interpret all analyzed data to discover the meaning, conceptual relationships, and relevance of Malik Badri and Zakiah Daradjat's thinking to the development of the Islamic Religious Education curriculum. The conclusions drawn are then continuously verified by comparing various available data sources to produce valid and scientifically accountable findings (Sugiyono, 2019). Through this analytical process, this research produces a conceptual formulation regarding the integration of character education and mental health based on the thinking of Malik Badri and Zakiah Daradjat and its

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implications for the development of the Islamic Religious Education curriculum in the contemporary era.

RESULTS AND DISCUSSION

A. Malik Badri's Thoughts on Character Education from an Islamic Psychology Perspective

The results of the study indicate that Malik Badri's concept of character education is built on the paradigm of Islamic psychology, which views humans as beings consisting of the physical, intellectual, spiritual, and spiritual dimensions. According to Malik Badri, character formation cannot be separated from strengthening spirituality because good character is born from a harmonious relationship between humans and Allah SWT (Badri, 1979). Therefore, character education aims not only to shape good social behavior but also to build spiritual awareness, which serves as the foundation for all human actions.

Malik Badri criticized the modern educational paradigm, which tends to be cognitively oriented and neglects the spiritual dimension. He believes that educational success is measured not only by students' academic abilities but also by their ability to develop morals, self-control, and maintain mental health. This view demonstrates that character education is an integrative process that simultaneously involves intellectual, emotional, moral, and spiritual aspects (Rothman, Ahmed, & Awaad, 2022). An analysis of Malik Badri's works shows several core values in character education: spirituality, tazkiyatun nafs (purification of the soul), tafakkur (self-reflection), and emotional control. These four aspects are interrelated in shaping morally and psychologically healthy human character.

1. Contemplation as a Means of Developing Self-Awareness

Research findings indicate that contemplation is a key concept in Malik Badri's thinking. Contemplation is understood as a reflective activity involving the mind, heart, and spiritual awareness to understand the essence of oneself, life, and one's relationship with Allah SWT. Through contemplation, individuals are able to recognize their strengths and weaknesses, enabling them to continuously improve themselves (Badri, 2018). According to Malik Badri, self-awareness is the primary foundation for character development. Individuals who understand themselves are more likely to develop moral responsibility, control their behavior, and make wise decisions. Conversely, individuals who lack self-awareness tend to repeat the same mistakes and experience difficulties in character development (Badri, 2018).

The concept of contemplation is also closely related to the process of

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muhasabah, or self-evaluation. Through continuous reflection, an individual can assess whether their behavior aligns with religious and moral values or deviates from these principles. In the context of character education, the ability to conduct self-evaluation is crucial because it enables students to actively participate in the process of developing their own character. In his work, "Contemplation: An Islamic Psychospiritual Study," Malik Badri explains that contemplation is not merely an intellectual activity, but rather a spiritual act that can bring humans closer to Allah SWT (Badri, 2018). Therefore, contemplation not only develops critical thinking skills but also strengthens mental health by creating inner peace and spiritual awareness.

This thinking is relevant to Ibn Sina's theory regarding the importance of self-awareness in personality development. Ibn Sina explained that humans who know themselves well will more easily achieve intellectual and moral perfection. Furthermore, the concept of contemplation aligns with Al-Ghazali's thinking on self-reflection as a means of purifying the soul and developing morals. In the context of contemporary education, the concept of contemplation is crucial given the increasing number of mental health problems among adolescents. Students who practice self-reflection will be better able to recognize their emotional states, understand the sources of their problems, and find constructive solutions. Thus, contemplation functions as a means of character development as well as a preventive mechanism against various mental health disorders.

2. Emotional Control as a Manifestation of Islamic Character

Research results show that emotional control is one of the main indicators of Islamic character, according to Malik Badri. Good character is not only evident in a person's understanding of moral values, but also reflected in their ability to manage emotions when facing various life challenges (Zaharuddin, 2021). According to Malik Badri, emotions are a natural part of human life that should not be eliminated but rather guided to remain within the control of reason and spiritual values. Emotions such as anger, sadness, fear, and disappointment are normal human responses. However, when these emotions are not managed properly, they can lead to various negative behaviors and psychological disorders (Badri, 1979).

From Malik Badri's perspective, emotional control can be developed through strengthening spirituality, cultivating self-reflection, and cultivating closeness to Allah SWT. The stronger a person's spiritual connection, the greater their ability to control

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the various emotional impulses that arise within them. Therefore, emotional control is seen as a concrete manifestation of the successful internalization of religious values in daily life. This thinking aligns with Al-Ghazali's view, which emphasizes the importance of controlling desires as part of moral formation. Furthermore, Ibn Sina's theory of the soul explains that a morally mature person is one who is able to balance reason and emotion in every action. Research findings indicate that emotional control significantly contributes to students' mental health. Individuals who are able to manage their emotions healthily tend to be more able to cope with life's pressures, build harmonious social relationships, and make rational decisions. Thus, emotional control is a crucial competency that needs to be developed through character education based on Islamic values.

B. Zakiah Daradjat's Thoughts on Mental Health

Research results indicate that Zakiah Daradjat's concept of mental health is based on the view that humans are beings with physical, psychological, social, and spiritual dimensions that must develop in balance. According to Zakiah Daradjat, mental health not only means being free from mental disorders, but also encompasses an individual's ability to achieve inner peace, emotional stability, and the ability to adapt healthily to their environment (Daradjat, 1982). Zakiah Daradjat believes that the various psychological problems experienced by modern humans are often caused by a weakening of the human connection with religion. Therefore, religion plays a crucial role in shaping an individual's mental health and psychological resilience.

1. Mental Balance as an Indicator of Mental Health

Research findings indicate that the main indicator of mental health, according to Zakiah Daradjat, is the creation of mental balance. This balance is evident in an individual's ability to maintain harmony between their thoughts, emotions, behavior, and spirituality (Daradjat, 1982). According to Zakiah Daradjat, a mentally healthy individual is not one who never experiences problems, but rather one who is able to face life's challenges calmly, realistically, and patiently. Conversely, individuals experiencing mental health disorders tend to easily feel anxious, restless, fearful, and lose their direction in life.

This thinking aligns with the Islamic mental health theory proposed by Subandi (2013), which explains that spiritual balance has a significant influence on a person's psychological state. Individuals with a strong spirituality are better able to control their emotions, think positively, and cope with life's pressures in a healthy manner. In the

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context of education, mental balance is a crucial aspect because it influences students' motivation to learn, social relationships, and character development. Therefore, Islamic religious education must serve as a means of mental development that can help students achieve psychological and spiritual balance.

2. Religion as the Foundation of Mental Health

Research results show that religion occupies a central position in Zakiah Daradjat's concept of mental health. According to her, religion not only functions as a belief system but also as a source of peace of mind, a guide for life, and a means of developing one's personality (Daradjat, 1995). Zakiah Daradjat explains that humans have spiritual needs that cannot be met solely through material attainment. Advances in science and technology do not always provide happiness and peace of mind. Therefore, religion is needed as a source of meaning in life, helping people face various challenges positively.

Religion also has preventive and curative functions for mental health disorders. The preventive function is evident in its ability to foster self-control, patience, optimism, and mental resilience. Meanwhile, the curative function is evident in its ability to help individuals overcome anxiety, restlessness, and inner conflict through worship, prayer, dhikr (remembrance of God), and the appreciation of spiritual values (Tanjung & Setiwan, 2022). These findings reinforce the view that mental health is inseparable from the spiritual dimension. Religious education that is implemented effectively will help students develop a healthy, resilient personality and have a clear life orientation.

C. The Relevance of the Thoughts of Malik Badri and Zakiah Daradjat to the Development of the Islamic Religious Education Curriculum

The research results indicate that the thoughts of Malik Badri and Zakiah Daradjat are strongly relevant to the development of the Islamic Religious Education (PAI) curriculum. Malik Badri emphasizes the importance of spirituality-based character education, while Zakiah Daradjat emphasizes the importance of mental health grounded in religious values. Both schools of thought demonstrate that Islamic education should not solely focus on mastering religious knowledge but must also address the holistic character development and mental health of students. The PAI curriculum needs to integrate the values of spirituality, self-reflection, emotional control, mental balance, and strengthening religiosity into the learning process.

The integration of character education and mental health into the PAI curriculum is

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becoming increasingly important amidst the increasing number of moral and psychological problems experienced by students in the digital age. By adopting the thoughts of Malik Badri and Zakiah Daradjat, the PAI curriculum is expected to produce a generation that not only excels academically but also possesses noble character, good mental health, and strong spiritual resilience.

CONCLUSION

Based on the results of this research on the conceptual analysis of Malik Badri and Zakiah Daradjat's thinking on strengthening character education and mental health in the Islamic Religious Education Curriculum, it can be concluded that: Malik Badri's thinking places spirituality as the primary foundation of character education and mental health. The concepts of tazkiyatun nafs (self-control), strengthening monotheism (tawhid), contemplation (meditation), and self-control are important instruments in developing noble character, emotional stability, and mental resilience in students. According to Malik Badri, character crises and mental health disorders are rooted in a weak connection between human beings and spiritual and religious values. Zakiah Daradjat's thinking views mental health as a harmonious state between thoughts, feelings, behavior, and spirituality. Religious education plays a central role in shaping morals, personality, mental balance, adaptability, and emotional control. Character education must be realized through the internalization of religious values in daily life so that students are able to truly appreciate and practice Islamic teachings. The synthesis of Malik Badri and Zakiah Daradjat's thinking demonstrates that character education and mental health are interrelated and mutually reinforcing. Both position spirituality and religious education as the primary foundations for building character, mental health, psychological resilience, and emotional balance in students. The ideas of these two figures are highly relevant in addressing various problems faced by today's students, such as academic stress, anxiety, depression, identity crises, low self-control, and.

Implications for the Islamic Religious Education Curriculum demonstrate the need to develop an integrative, holistic, and contextual curriculum. The Islamic Religious Education curriculum is not only oriented toward achieving cognitive religious competencies but also integrates character development, mental health, spirituality, and religiosity in students. Values such as tazkiyatun nafs (self-control), tafakkur (reflection on the inner self), emotional control, responsibility, patience, adaptability, and inner peace need to be internalized in learning objectives, materials, methods, and evaluations. Thus, Islamic Religious Education can be an effective tool in developing students who excel academically, possess noble character, are

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mentally healthy, emotionally mature, and spiritually strong.

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