



***Hikmah*-Based Logotherapy Counseling for Meaningful of Life Post-Psychosis Patients**

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Abstract— One mental health problem that has not been resolved is related to the survival of patients after psychosis treatment. The experience of psychosis often triggers a crisis in the meaning of life felt by post-psychotic patients and has an impact on reducing their quality of life. This research aims to dig deeper into the practice of meaning of life therapy for post-psychosis patients through wisdom-based logotherapy counseling implemented at the Jalma Sehat Mental Rehabilitation Center, Kudus Regency, Central Java. This research is qualitative in nature and uses interviews, observation and documentation as specific data techniques. The results of the research explain that therapists at the Jalma Sehat Regency Mental Rehabilitation Center apply Hikmah-based counseling techniques as a strategy in fostering meaning of lives of post-psychosis patients. Hikmah-based logotherapy counseling integrates the values contained in the source of meaning of life in Victor E. Frankl's logotherapy theory which includes: attitudinal values, experiential values and creative values) which is integrated with the bil-hikmah method contained in the Islamic Guidance Counseling concept. The results show that there is a change in the quality of life for the better in the post-psychosis patient group which is characterized by independence, clarity of life goals, creativity and responsibility towards oneself and the tasks given as well as an optimistic attitude in looking at the future.

Keywords: Hikmah, Logoterapi, Meaning of Life, Post Psychosis, Patients

1 Introduction

Interesting and incomplete studies on mental disorders by experts provide opportunities to contribute, both at the curative and rehabilitative stages. The problem of mental disorders to this day still has many unfinished tasks. One of the mental health problems that is developing in society is related to the survival of patients after psychosis treatment. Post-psychosis patients are a group of people and individuals who are vulnerable to discrimination, stigmatization and marginalization that they receive from society. Finzen in his research stated that the stigmatization experienced by ex-psychotics becomes additional suffering that is not only suffered by the patient, but also the family. (Subandi, 2008) and even the surrounding community. The bad behavior experienced by post-psychosis patients from society is due to the fact that many people still view psychosis as a shameful and incurable disease. (Zuraida, 2017) it is even called karma to the extreme . Society's negative attitudes and behavior towards individuals with experiences of psychosis have an impact on depression, a crisis of self-confidence and a decline in their self-esteem and quality of life. (Gureje et al., 2015) . The stigmatization and marginalization that post-psychosis patients receive from society often results in relapse and ends in re-treatment so that the care of many parties is needed in mental rehabilitation.

The dynamics of post-psychosis patients' recovery present many meaningful experiences in their lives (Unger, 2009) . The meaning of life is a psychological component that has a significant contribution to improving individual well-being. Victor. E Frankl, as the pioneer of the concept of logotherapy, stated

that an individual's failure to achieve meaningfulness in life will result in the emergence of inner tension, frustration and trigger existential neurosis (Frankl, 2014) . Carl G. Jung stated that one-third of the neurosis cases he treated were the impact of a crisis of meaning in life or failure to create a meaningful life (Guttmann, 2008) to provide benefits to oneself and the environment .

This also happened in the group of patients after psychosis treatment. As a result of the experience of psychosis, a crisis of meaningfulness is a problem they often face. The loss of meaning in life as an accumulation of stressors experienced by post-psychosis patients requires intervention from mental health promotion activists. One of the phenomena that occurs is the practice of counseling with a hikmah-based logotherapy approach carried out by therapists and counselors at the Jalma Sehat Kudus Mental Rehabilitation Home. This research will describe in depth the dynamics of developing the meaning of life in post-psychological patients through hikmah-based logotherapy counseling as an innovation provided by therapists aimed at Strengthens the mental health of post-psychosis patients, prevents relapse and equips post-psychosis patients with the skills to be able to return to society as healthy, creative, productive and independent individuals. The opportunities and trust given to post-psychosis patients can foster self-confidence in physical, psychological, social and spiritual abilities towards individuals who are healthy and feel like they exist (being somebody).

This research is qualitative in nature using observation, interviews and documentation methods carried out by researchers on counselors, therapists and patients who have gone through a period of mental treatment (pre-termination) at the Jalma Sehat Mental Rehabilitation Home, Kudus Regency, Central Java. The element of hikmah integrated into the practice of counseling for post-psychosis patients in mental rehabilitation institutions is what is unique, contains novelty and is the urgency behind carrying out this research.

2 Results and Discussion

A. Logotherapy Counseling

Logotherapy counseling is a counseling model that is based on an existential approach. Logotherapy is a method of psychological therapy that is oriented towards fulfilling the meaning of an individual's life. Existentialist therapists view existential neurosis as a form of loss of a sense of existence, so they call it an existential void or existential frustration. (Corey, 2013) The logotherapy approach in existential counseling is oriented towards the efforts of counselors and therapists to help clients rediscover themselves through the ability to determine their own destiny, better self-understanding, knowing their life's purpose, and the ability to take responsibility for themselves in their role as human beings. in this universe.

1. Logotherapy as Meaning of Life Therapy

The meaning of life is something that is considered important, valuable and is believed to be something that is true and can be used as a goal in life . The drive to achieve meaningfulness in life becomes the strength for every individual to be active, dedicated, work, create so that he or she becomes something valuable, dignified and honorable (being a person) (Bastaman, 2007) . Every individual definitely has a desire to be meaningful to themselves and others. For this reason, Viktor E. Frankl, an Austrian neuropsychiatrist, developed a psychological therapy oriented towards fulfilling the meaning of life, called logotherapy. The method of achieving meaning in life in logotherapy assumes that the will to meaning and meaning of life are the main human motivations. In order to continue fulfilling the meaning of life, there are three values or sources of meaning in life that must be fulfilled, namely: attitudinal value, experiential value, and creative value. The value of creativity is related to work or creative works that are realized through productive and innovative activities. The aim is to provide benefits to the social environment. Experiential value is a form of individual self-acceptance for the circumstances they experience. This experiential value is also greatly influenced by the individual's ability to develop their creativity. In short, creative value is related to what individuals give to the world, while experiential value is what individuals receive from their lives (Frankl, 2014).

Attitudinal values are the highest source of meaning in life between the two. The value of attitude is a person's ability to change and accept his or her situation. Frankl said that when someone is in an undesirable situation then the only rational way to respond is to accept the situation. This condition is not easy , because bad situations often result in an attitude of despair and helplessness. However, for someone

who is able to do it, that is where someone will find meaning and experience life to the fullest. (Frankl, 2014) . These three sources of meaning in life are the components that contribute greatly to helping individuals who are experiencing a crisis in the meaning of life. The method for developing the meaning of life, has four methods developed by James Crumbaugh which are called logoanalysis including; self-evaluation, acting as if or acting positively, stabilizing an encounter, and searching for meaningful value (Crumbaugh, 1973) . These four methods were later developed by Bastaman which include: self-understanding, acting positively, deepening relationships, deepening the meaningful value of life and worship (Bastaman, 2007) . This method of achieving meaning in life is oriented towards individual self-development based on the pillars of logotherapy which focuses on the belief that every individual must have the desire to have meaning in their life and the desire to achieve it freely. Failure to achieve the meaning of life or what is called meaninglessness of life is the cause of mental disorders in the category of existential neurosis.

2. Logotherapy Counseling for Problems of the Meaning of Life

Logotherapy counseling exists as an intervention effort given to individuals who have a crisis of meaning in life. The existence of counseling is a form of helping relationship that involves the counselor as an expert with the client/counselee as the individual being helped, ultimately forming a unique relationship oriented towards providing assistance (May, 2010) . In logotherapy counseling which is based on a humanistic existential approach, the counselor's role is as a partner who helps the client in the process of discovering the meaning of his life. The characteristics of logotherapy counseling are short term, future oriented and meaning oriented. The counselor will gradually withdraw from his relationship with the counselee when the counselee has succeeded in finding the meaning of his life.

The dialogue pattern that occurs in logotherapy counseling communication includes five stages, namely: 1) initial dialogue , namely a dialogue that begins with an anamnesis (recording of traces of the past) related to the problem being faced, 2) middle dialogue, namely the counselor's intervention in the form of identification of the problems faced, the results of which become a reference for selecting interventions, 3) closing dialogue , which aims to strengthen the client regarding the potential he has and is willing to actualize it independently and responsibly, 4) follow up dialogue , as a form of agreement between the counselor and client to meet again if desired (Marshall, 2011).

The focus of logotherapy counseling is on achieving meaningfulness in the client's life independently and responsibly, so that a quality humanistic relationship is needed between the counselor and the client through an attitude of openness, familiarity and acceptance of the counselor. For this reason, the encounter or relationship familiarization component as a logoanalysis method plays a major role in the process of continuing logotherapy counseling.

B. Integration Of The Hikmah Approach In Logotherapy Counseling

The hikmah approach is one of the approaches in Islamic guidance which aims to help individuals achieve happiness in the afterlife by living a life in accordance with the provisions of Allah SWT. In the concept of guidance and counseling, the hikmah approach is defined as a process of providing assistance by the counselor by paying attention to the situation, conditions and needs of the counselee/client. (Hasan, 2018) , Hikmah-based counseling is counseling that is carried out wisely, provides meaning, always pays attention to the atmosphere, situation and condition of the client. The method used always focuses on reality and is relevant to the needs and challenges faced by the client, adjusting to the client's level of thinking, the client's psychological and socio-cultural atmosphere (Ramayulis, 2016).

The stages that must be gone through in counseling with a hikmah approach include: 1) the counselor convinces the counselee of the needs of his nature as a godly creature, 2) the counselor encourages the counselee to practice his teachings properly and correctly, 3) the counselor helps the counselee to carry out good deeds as a form of implementation from faith, Islam and ihsan (Sutoyo, 2013) . Implementing hikmah-based counseling cannot be separated from the existence of hikmah because it is hikmah values that will bring individuals to a level of nobility. For this reason, as a counselor, you not only have professional competencies, but the role of the counselor who must be able to be an uswah (role model/example) should have comprehensive personal spiritual competencies.

C. Implementation Of Hikmah-Based Logotherapy Counseling For Post-Psychosis Patients

The implementation of hikmah-based logotherapy counseling for post-psychosis patients at the Jalma Sehat Mental Rehabilitation Center, Kudus Regency has succeeded in integrating the hikmah values possessed by counselors in the logotherapy practice they implement. The counselor's role in

counseling is to position themselves in a humanistic way by viewing the client as a valuable individual who feels present and free to make life choices. In implementing the stages of logotherapy counseling, the counselor tries to help therapy achieve meaning in life by exploring the values of meaningful life contained in logotherapy which take the form:

1. Experiential values, in applying these values, the counselor realizes that the client's experience of psychosis cannot be separated from the traumatic events they have gone through. The efforts made by counselors are to help clients understand that all traumatic events are life tests given to them by Allah SWT to make them better and more faithful individuals. The counselees finally realized that they were weak and would not be able to escape from Allah's help, so that their faith was increasingly formed with the belief that Allah SWT alone could be the place where they asked for help and asked for protection from all life's trials. The belief that they are human beings who believe in God is an indicator that the value of hikmah is integrated in the implementation of these behavioral values.
2. Attitudinal value. Post-psychosis patients realize that their past lives are part of the destiny of Allah SWT who has a good purpose, namely to make them qonaah and more patient human beings. They also accept that all the tests they face are the best things from Allah SWT that they should be grateful for. One of the treatment programs given to post-psychosis patients is spiritual guidance provided by religious counselors, in which apart from guiding and motivating post-psychosis patients to be obedient in carrying out religious teachings, they also teach the value of hikmah. An understanding of the value of hikmah behind each test has apparently been formed among post-psychosis patients, which they express through an attitude of acceptance and peace with fate. The impact of applying this attitude value is the formation of an attitude of gratitude and a feeling that their life is valuable in order to maintain happiness so that this condition further improves the quality of their mental development.
3. Creativity value. As is generally the case in mental rehabilitation institutions, one of the pre-termination rehabilitation activities or before the patient returns home after treatment is an empowerment program. Empowerment programs are provided in the form of vocational therapy such as helping nurses to serve patient needs, farming, helping maintain rehabilitation buildings and some of them also work in several business units such as laundry businesses, chicken farms which are partners of the Jalma Sehat Kudus Mental Rehabilitation Center.

This empowerment activity becomes a medium for logotherapy counseling by providing post-psychosis patients with the opportunity to actualize their potential in a positive way. The value of hikmah that is integrated in it is the efforts of counselors and therapists to convince clients that they are individuals who have talent, are valuable, and ensure that behind every work there is a value of worship. From these efforts, post-psychosis patients develop a creative enthusiasm for work, feelings of worth and optimism in facing the future because they believe that they are accepted by the environment as an indicator of their ability to contribute to others, including in the world of work. The positive impact that emerges is the formation of positive, productive and independent behavior and is the most effective effort for therapists and counselors to prevent relapse and re-treatment.

The dynamics of applying the value of life's meaningful sources in hikmah-based counseling in the practice of treating post-psychosis patients at Jalma Sehat also accommodates the logo analysis method as a method of self-development for clients. Through spiritual guidance activities as a medium for applying hikmah, counselors are helped in seeking to form a deeper self-understanding good in the counselee. Vocational therapy activities also produce positive behavior and habits in post-psychosis patients which are supported by the efforts of supervisors and counselors to always be role models for post-psychosis patients.

The involvement of post-psychosis patients in assisting fellow patients is also a way for them to find acceptance and recognition from their environment, to establish close relationships between fellow patients, to be adaptive between counselors and all those involved in the dynamics of post-psychosis patients in this institution. The greatest achievement from the application of hikmah-based logotherapy is the formation of better worship behavior. Adaptive social abilities and psychological comfort to organize life back to normal are indicators of mental and spiritual development which are very supportive in preventing relapse and re-treatment.

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