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## **The Meaningfull Of Life Post-Psychosis Patient: Logotherapy Practices in Perspective Of Islamic Psychotherapy**

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### **Abstract**

One of the fundamental problems in mental recovery of post-psychosis patients is the loss of meaning in life (meaningless). The feeling of meaningless becomes an obstacle to the recovery process which leads to re-treatment. To restore meaning to life, Victor E. Frankl offers the concept of logotherapy as a method of therapy to help bring meaning to life for every individual. This paper aim to explore indications of the logotherapy as a method used by therapists to assist the mental recovery process of post-psychosis patients at the Jalma Sehat Kudus Mental Rehabilitation Center, as well as how Islamic psychotherapy views it. This research is field research and descriptive qualitative as design, with data collecting through observation, interview and documentation methods. Based on the data obtained, in terms of self-development efforts and the applied therapeutic

methods, it shows an indication of the application of the methods in Logotherapy. Self-development efforts are carried out through empowerment activities in social and economic activities that simultaneously with the application of spiritual guidance methods. The formation of attitudes and behaviors that are responsible, independent and have good social skills is an indication of the successful achievement of meaning in life. Although Frankl defines logotherapy as a secular method, in this research it is found that the harmony between the application of logotherapy and the concept of mental health contained in Islamic Psychotherapy with a meeting point on the spiritual aspect.

Keyword: Meaningfull Life, Logotherapy, Islamic Psychotherapy, Post-Psychosis Patient

## **Introduction**

The phenomenon of mental disorders as part of the problem of human resource development continues to show a quite concerning number. Riset Kesehatan Dasar (Riskesdas) conducted by the Ministry of Health in 2018 showed that 9 to 10 out of 100 Indonesians experience mental emotional disorders. This is evidence that since 2013 there has been an increase of 6%. WHO as a world health agency determines that the proportion of mental disorders in a population is a maximum of 10% (Sitohang 2019). Based on these data, it indicates that the problem of mental disorders is still a big task not only for the government but also for all citizens involved in the dynamics of a nation's development.

The theme around mental recovery for post-psychosis patients is an equally important topic in mental health studies. The public perception that psychosis is a mental illness that cannot be cured has an impact on stigmatization and public rejection of post-psychosis patients. Hawari (2003) explains that one of the obstacles in the effort to cure psychosis is the stigma in the family and society. The views of family and society greatly influence the assessment of schizophrenics (Zuraida 2017). The impact is failure in the healing process which leads to re-treatment. As in a study conducted by Harangozo et al. On 777 psychosis patients spread across 27 countries, 55% of them received stigmatization and discriminatory treatment from the environment in which they were treated (Harangozo et al. 2014).

Finzen in his research on former psychosis patients states that stigmatization is a second disease that is not only felt by patients but also by the patient's family, which is caused by feelings of shame, weak self-esteem and self-confidence, as a result of society's rejection of them. The quality of life crisis is

often a problem that then arises on their way to be accepted by society due to low self-esteem and an impact on increasing depression (Subandi 1997) . Gureje, in his research, explained that post psychosis patients are individuals who often have psychological problems around quality of life. Obstacles in an effort to return to society as a normal individual are often faced with psychological aspects that are less supportive (Gureje, Harvey, and Herrman 2015). According to Eneman, the biggest struggle for post psychosis patients is how they can realize the meaning of life after the treatment that has been passed. Unfortunately, attention to the fulfillment of existential needs is often neglected, resulting in feelings of hopelessness, disappointment, feelings of worthlessness that lead to demoralization and depression (Eneman et al. 2016)

Mental imbalance caused by a crisis in the meaning of life is a necessity, considering that the need for meaning in life is a fundamental need. The will to meaning is the main motivation for every human being. The meaning of life is the central theme of the birth of the logotherapy concept. Logotherapy in language consists of logos which means meaning, therapy means healing, treatment. Logotherapy was pioneered by Victor E. Frankl, a neurologist and neuro psychiatrist of Jewish descent in Vienna Austria. Logotherapy is a modern school of psychiatry based on Frankl's experience as a prisoner of Nazi soldiers in a concentration camp with thousands of other Jews in 1942. From Frankl's three years of living in a death concentration camp, Frankl wrote his thoughts on the theme of the meaning of life which was later called Logotherapy which views that one's happiness does not just happen, but is a side effect of one's success in fulfilling one's desire to live meaningfully (Hana Djumhana Bastaman 2007).

Likewise, the phenomenon found in the “Jalma Sehat Mental Rehabilitation Center” in Kudus Regency. In the treatment of post-psychosis patients, therapists in addition to clinical and spiritual religious approaches, therapists also apply healing based on patient empowerment by developing their competence in both personal and social aspects. The activities provided are in the form of economic and social empowerment. The goal is to build their quality of life for the better by creating a more meaningful life. From this phenomenon, there are indications that the logotherapy approach has become part of the efforts to treat post-psychosis patients in these homes. Logotherapy is a meaning of life therapy. According to logotherapy, there are three ways that humans can find the meaning of life, namely: (1) through work, (2) through something or someone, (3) through the individual's way of responding to the inevitable suffering (Victor E.

Frankl 2019). Involving several post-psychosis patients in social and economic empowerment activities has been able to contribute to the realization of meaningful feelings in patients that support the recovery process. The quality of recovery of post-psychosis patients who engage in meaningful activities is better than those who are not willing to be involved in these activities because of shame or other reasons

Several studies have proven that logotherapy practice has become part of a method of achieving meaning in life which is considered effective, especially for individuals who are patients with physical or psychological problems. As research conducted by Tobing (2014) on cancer patients at the Dharmais Cancer Hospital, which shows that patient anxiety tends to decrease after logotherapy. Logotherapy has also been shown to reduce depression and improve the quality of life for patients with advanced breast cancer. In a similar case, logotherapy has been shown to be able to reduce stress levels in the chemotherapy process of breast cancer patients at RSUP. M. Djamil Padang (Putri, Jannah, and Ramaita 2018).

The purpose of this study was to find indications of logotherapy aspects that are applied in the practice of healing post-psychosis patients at the Jalma Sehat Mental Rehabilitation Center, as well as how Islamic Psychotherapy views the practice, considering that the concept of logotherapy is a concept declared by its founder, Victor E. Frankl as a technique of therapy for the meaning of life that is secular in nature and does not want to confuse religion because it has a different dimension. The dimensional difference means that psychotherapy has an anthropological dimension while religion has a theological dimension. In addition, the goals of the two are different, where psychotherapy aims to develop mental health, while religion aims to increase faith and spiritual salvation. The expected output of this research is the development of the concept of handling post-psychosis patients through fulfilling the meaningful life needs based on the concept of Logotherapy which is in line with the perspective of Islamic psychotherapy.

### *Method*

This research is a field research with a qualitative research design. The data collection was carried out by the method of observation, interviews and documentation, with informants consisting of 2 therapists and 5 post-psychosis patients who were undergoing a recovery period at the Jalma Sehat Mental Rehabilitation Center, Kudus Regency.

## *Theoretical Framework*

### *Logotherapy; A Life Meaning Therapy Method*

Every individual must have longed for meaning in his life. The meaning of life is a psychic component which is a fundamental need for every individual. This is what motivates humans to work and wants to give meaning to their lives. The meaning of life is what a person considers important and valuable and is believed to be true and can be used as the purpose in life. Fulfillment of the desire for a meaningful life will lead to feelings of happiness, and on the other hand, failure to fulfill a meaningful life will have an impact on life's disappointments (Hana Djumhana Bastaman 2007) Logotherapy philosophy offers a big hope about the future of human life that is more valuable and meaningful. Human nature in logotherapy is built on three philosophical pillars: freedom of will, the will to meaning, and the meaning of life. The characteristics of the meaning of life are personal, unique, specific, concrete, and able to provide guidance and direction for the activities carried out. Frankl seeing the role of the spiritual dimension as important and considers that human existence is characterized by spirituality, freedom, and responsibility (Sulaiman 2017).

In the development of research around logotherapy, it is also explained that the contribution of achieving meaningful life is very influential on the quality of mental health for each individual. A person's failure to manifest meaning in his life can increase depression and vice versa. The search for meaning in life is related to subjective happiness and life goals. The meaningfulness of life is related to life satisfaction and positive emotions as a result of psychological adaptation (Datu et al. 2018). The meaning of life in some cases has been shown to be able to increase life expectancy and reduce the level of mobility in patients with chronic disease through stress reduction mechanisms and increase coping skills that are more addictive and contributive in health promotion activities (Hooker, Masters, and Park 2018). In similar cases, the meaning of life is related to well-being and acceptance of the condition in chronic patients (Dezutter, Casalin, and Wachholtz 2013). In several cases it has been proven that the presence of a higher meaning can reduce the level of anxiety about disease (Yek et al. 2017).

### *Logotherapy as a Medium for Personal Development*

In the process of fulfilling the meaning of life, James C. Craumbaugh, a student of Viktor E. Frankl, developed a method to find the meaning of life which is known as logoanalysis as a method of finding the meaning of life through personal personal development. Personal development is a planned effort to increase insight, knowledge, skills and attitudes that reflect personal maturity in order to achieve better conditions in realizing the desired self-image. This effort is based on human awareness as "the self-determining being" to a certain extent having the ability and freedom to determine what is better for themselves. The methods applied include self evaluation, acting as if, encounter, and searching for meaningful values. In representing the four methods, Bastaman modified these four methods to become "*Panca Cara Temukan Makna*" which includes: 1). self-understanding, 2) acting positively, 3) familiarity with relationships, 4) deepening value chess, which includes: creative values (work, work, creativity), living values (truth, beauty, love, faith) and attitude values (accept and take the right attitude towards unavoidable suffering), the value of hope (believing there will be a better change in the future), 5) Worship, by trying to understand and carry out the things that God ordered (Hanna Djumhana Bastaman 2001)

The concept of finding the meaning of life as a fundamental need continues to develop. Various techniques and methods of developing meaning in life have been applied in several studies and continue to experience developments. Some of them are based on a humanistic approach. By developing aspects that are considered meaningful for the patient's life, it turns out that they are able to return patients to a better mental life and contribute to their healing process from their illness (Eneman et al. 2016). As in Debats's research, which states that social relationships with a strong commitment in them are the most important source of meaning in life (Debats n.d.) Cole in his research also proved that social relations are the basic units that influence the process of achieving meaning in life. Poor social relations are a development that is detrimental and acts as a psychosocial stressor which is sufficient to influence the achievement of meaning in life (Cole 2018) Conversely, social support is the most dominant factor influencing the process of achieving meaning in life. Debrikova et al. In their study of seriously ill patients, proved that social support from close relatives has a positive effect on meaning and life satisfaction (Dobri, Alturabi, and Jr 2014) In quality social

relationships, it can provide satisfaction in a relationship and become a medium for achieving meaning in life through reducing levels of depression (Kleftaras and Psarra 2012)

Not only social support, self-actualization as the top need in the hierarchical concept of needs according to Maslow through individual involvement in a job turns out to have a position that is no less significant in the process of achieving meaning. Even in another study, it was found that love and work can go hand in hand as a source of meaning in one's life. Several studies have shown that the meaning of life is influenced by daily activities (Cultures 2014) Technically, Eakman in his research explained that occupational therapy can be a method in developing meaningful life through providing meaningful activities for patients. Occupational therapy also has implications for the formation of personal well being for patients through the development of their social knowledge (Eakman 2013). Similar research also shows that individuals derive happiness and meaning in life through daily activities and strengthening of their social interaction partners as part of the characteristics of social therapy (Choi, Catapano, and Choi 2016) Daily activities that indicate a person's routine are correlated with the development of meaningful feelings experienced by individuals (Heintzelman and King 2018)

Technically this situation can be explained by other studies which prove that individual involvement in meaningful activities such as work will give a feeling of honor in the client and be able to be an effective therapy in supporting individuals to strive to fulfill their needs for the meaning of life. Individual involvement in the dynamics of work carried out in groups and outdoors is able to predict their subjective well-being and depression. Doing outdoor activities in groups not only contributes to physical health, but also affects psychological health and well-being.(Zhang 2017)

### *Techniques in Logotherapy*

In developing his logotherapy concept, Frankl does not just stop at the conceptual level, but in a comprehensive manner, Frankl offers treatment methods or life meaning therapy techniques as a form of Frankl's steps to alleviate individual problems from the meaning of life problems. The technique includes three things:

1. Paradoxical intention. This technique is based on Frankl's conclusions about the phenomenon of anticipatory anxiety. Anticipatory anxiety is anxiety that is caused by excessive anticipation by an individual for the situation or symptom he is afraid of that his patients often experience (Hana Djumhana Bastaman 2007). Frankl notes that the usual reaction pattern used by individuals to deal with anticipatory anxiety is avoiding or running away from sources of anxiety. The same pattern is experienced by individuals with obsessive neurosis. The obsession that arises is the thought or desire to do something that is coercive or unreasonable. Frankl calls it psychophobia, where the sufferer is not only motivated to fight the obsession but also on the contrary, he will be motivated to realize his obsession. The starting point or foundation of the paradoxical intention is the human ability to be free to behave and take a distance from himself. This emphasis is in line with Allport's opinion that "a neurotic person who learns to laugh at himself may be in the midst of self-healing toward healing." Frankl calls paradoxical intention (E. Koeswara 1992) In practice, the therapist invites sufferers to see the problem not as something heavy, but as something light, and humorous (Hana Djumhana Bastaman 2007).
2. Dereflection, is a method in which sufferers are invited to completely ignore their desire to experience something pleasant and try to divert their attention to more important things. In this method, Frankl makes the phenomenon of anticipatory anxiety as his starting point. This phenomenon illustrates that the tendency of individuals to enforce self-observation or coercion to cope with themselves which Frankl termed with excessive reflection (hyper-reflection). In the case of neurosis, Frankl often finds both attention and desire exaggerated. Thus, if the paradoxical intention uses the 'Right Passivity' pattern, it is reflected using the 'Right Activity' pattern (Koeswara, 1992)
3. Spiritual guidance, that can be seen as the most prominent feature of logotherapy as spiritual psychotherapy. Spiritual guidance is an exclusive method directed at spiritual elements with the aim of finding meaning by individuals through the realization of the final value, namely the value of being. Frankl emphasized that spiritual guidance is not intended as a substitute for religion, and does not intend to replace the role of clergy or pastors with logotherapists, but Frankl positions spiritual guidance as a therapy for spiritual health. Frankl believes that spiritually will be healthy as long as humans are aware of their responsibilities. Through spiritual guidance, individuals are encouraged to realize attitude values, show a positive attitude



towards their suffering, so that they are able to find meaning in their lives (Koeswara,1992)

### *The Value of Logotherapy in Islamic Psychotherapy*

Psychotherapy is generally believed to be an attempt at psychiatric treatment with a psychological approach as a science. Psychotherapy is defined as the implementation of special techniques in the healing process of psychiatric illness or in adjustment difficulties. In the perspective of Islamic psychology, Islamic psychotherapy is an activity that seeks to improve the quality of worship in order to have an impact on mental conditions and get closer to God. In the paradigm of Islamic psychotherapy, every worship has a psychological impact that contains elements of increasing awareness of something inappropriate in his body (which is then called psychological abnormalities or mental disorders), environmental modification, behavior modification, courage to debate irrational beliefs and thoughts, as well as increasing spirituality and religiosity(Syamsul Bakri, 2019) Through worship, humans will get an intermediary to draw closer to God (Duski Samad, 2017) and it will be tested to be able to provide medicinal effects both physically and spiritually (Hasan Bin Ahmad Hammam, 2015).

Hamdani Bakran defines Islamic Psychotherapy as the process of healing and healing a disease, whether mental, spiritual, moral or physical through the guidance of the Qur'an and sunnah, or empirically through the guidance and teaching of Allah SWT, His angels, Prophet and His Messenger or the heirs of the His prophet. The object that is the focus of healing, treatment or treatment of Islamic Psychotherapy is a whole human being, namely those related to mental, spiritual, moral, and physical disorders. In Islamic Psychotherapy, the most important and very basic healing is on the existence and mental and spiritual essence of man. The goals to be achieved include five things, namely; provide assistance to individuals to be healthy physically and spiritually, mentally and spiritually. Second, identify and develop their potential, lead individuals to be constructive and have a work ethic. Fourth, improving the quality of faith, Islam, miracle and monotheism in everyday life. Fifth, to lead individuals to know, love and meet the essence of themselves, namely Allah SWT. In the end, humans give birth to commendable morals and always bring goodness to themselves, others and their environment (Hamdani Bakran Adz-Dzaky 2006).

Although Frankl has repeatedly stated that the spiritual dimension referred to in logotherapy is not in the sense of religion. However, Frankl in his logotherapy admits that the divine world and the ultimate meaning are difficult to understand by mere intellect, but must be accepted with faith, which means believing in the ultimate being. Likewise, the dimensional difference between humans as human beings and the ultimate being makes it difficult for humans to understand the essence of divinity with all its limited abilities. For this reason, humans make prayer a medium in communicating with God as a form of ultimate being (Hana Djumhana Bastaman 2007).

Frankl's attitude to separate between religion and logotherapy is an extremely unlikely attempt considering that religion and logotherapy have the same footing, namely the spiritual dimension. The separation of religion as part of logotherapy by Frankl is not the reason for the closure of the relationship between logotherapy and religion in contributing to the dynamics of psychotherapy. In the end, Frankl left it entirely up to the experts to take a wiser stance to further study the various opportunities for intervention, contribution and integration of religion to the dynamics of logotherapy.

During its development, there are several concepts introduced in the study of logotherapy which in its application give a very strong pattern of religious existence. The existence of logotherapy among scientists, humanists, educators and clergy is quite well received. For example, Prof. Malik B. Badri, a Muslim psychology expert, considers logotherapy as an optimistic psychological style in facing life and in line with Islamic principles. In *"Panca Cara Temukan Makna"* it is explained that self-understanding will contribute to helping individuals achieve a meaningful life (Hanna Djumhana Bastaman 2001). In line with Al Ghazali's thoughts, in his book *Khimyaus Sa'adah* describes the efforts that can be taken by every human being to achieve happiness in his life which includes four aspects, namely the ability to know oneself, know Allah, know the life of the world and know the hereafter. To arrive at true happiness, it is important for humans to know themselves. In the ability to know himself indirectly, man has succeeded in knowing his Lord. The ability to know themselves will be the basic foundation and motivate them to act positively because they actually understand their existence. From that stage, it will also guide humans to actualize their potential to their surroundings through familiarity in relationships so that their lives are more meaningful not only for themselves but also for others (Sirajudin Zar 2005).

Logotherapy recognizes the concept of will to meaning as a basic motivation for humans to measure the extent to which a person can find the meaning of his life. The discovery of this meaning will vary depending on the extent to which he understands himself and his life. The discovery of the meaning of life is strongly influenced by self-reflection which is carried out on various events that come to the individual's life journey, including suffering (Victor E. Frankl 2019). The harmony of this teaching with logotherapy is shown in the support given to humans to be able to be positive in facing and interpreting life, including suffering. Many religious leaders and writers have an intuitive sense of seeing the positive aspects of pain and suffering in human life (Zainal Abidin 2002).

## **Discussion**

Based on the research results, a review of Islamic psychotherapy on logotherapy indications in this case will be discussed based on the phenomenon of logotherapy as self-development and logotherapy as a therapeutic technique.

### *Self-Development through Logotherapy for post-psychosis patients at the Jalama Sehat Mental Rehabilitation Center in the perspective of Islamic Psychotherapy*

In addition to a religious approach as a healing method for post-psychosis patients, the Jalma Sehat Kudus Mental Rehabilitation Center also involves post-psychosis patients in economic and social empowerment activities. There are 8 out of 14 post-psychosis patients who spend their days working in the service sector, such as parking attendants, laundry workers, motorcycle custodians and nursing assistants for fellow patients who are still in the healing stage at the orphanage. In addition to their involvement in the field of economic empowerment, they are also involved in social activities that are sometimes held in local villages such as community service.

By engaging in social and economic empowerment activities, it has an impact on the spirit of life that is felt. They feel more confident, feel the same as society in general, feel completely healed, and see life as happier, more meaningful and optimistic. Their involvement in economic and social empowerment activities

is an effort of the orphanage to position them as whole human beings. The change in attitude shown is an attitude of responsibility, independence and better social skills. The principle of therapists in assisting them in economic and social empowerment activities for them is because of the belief that post-psychosis patients are actually human beings who have positive potential so that the approach taken must be humanist. The characteristics of the humanistic approach are in line with research conducted by Eneman (2016), which states that the humanistic approach is the parent of the concept of the meaning of life. Through a humanistic approach that focuses on recovery by developing aspects that are considered meaningful for the patient's life, it turns out that patients can return to a better mental life and contribute to their healing process (Eneman et al. 2016)

The involvement of post-psychosis patients in socio-economic empowerment activities is part of life meaning therapy. This indication can be seen in the impact they feel from these activities. Their involvement in the world of work and other social activities is a medium for their interaction with other individuals at large, which gives the effect of the emergence of social support that comes from the efforts of the orphanage to familiarize patients with the wider community. Efforts to familiarize these relationships have an impact on the emergence of self-confidence in post psychosis patients. On the other hand, their involvement followed by good community acceptance of the performance they provide has an impact on their good self-understanding that they are capable of doing something that is beneficial to others. Their involvement in positive activities both outside the institution and inside the institution is an attempt by the therapist to accustom them to acting and thinking positively as an effort to improve the quality of their recovery, which is the main target of the recovery program.

The choice of the therapist to involve them in empowerment activities both socially and economically is a form of humanistic approach, and it is proven that the therapist has directed post-psychosis patients to do things related to positive actions (through positive activities), good self-understanding (through feelings of acceptance. and beneficial to others), familiarity of relationships (by giving patients the opportunity to interact with the outside community and family). In addition, from the perspective of a source of meaning in life, having the opportunity to work and socialize will provide an opportunity for them to live their role as a society and optimize their creativity to complete the tasks and roles

they face in daily life with a responsible and independent attitude. This again proves that social relations and work that go hand in hand will have an effect on the emergence of a feeling of meaningful life for the perpetrator.(Cultures 2014)

On the spiritual side, the application of worship as the fifth technique in logotherapy as a form of psychotherapy with a religious approach is also a supporting capacity in improving their spiritual quality. The development of health as a whole, both mentally and spiritually, indicates that the practice of logotherapy at the Jalma Sehat Mental Rehabilitation Center is in line with the concepts contained in Islamic psychotherapy. When based on the main goals of Islamic psychotherapy, the achievement of a higher quality life as a whole is in line with the principles and goals of Islamic psychotherapy. Behavioral indicators that appear in post-psychosis patients which are shown in the form of a better attitude of responsibility, independence and social skills are achievements that illustrate that they are able to develop their potential. Likewise, their continuous involvement in economic and social empowerment activities has become a signal that they have a good work ethic. All of the achievements in the form of changes in attitudes and behaviors are indicators that they have been able to achieve better quality mental health.

### *Application of Logotherapy Techniques for Post Psychosis Patients In The Perspective Of Islamic Psychotherapy*

In his logotherapy, Frankl applies three techniques of life meaning therapy which include; reflection, paradoxical intention, and spiritual guidance. Of the three forms of therapy, the therapists at the Jalma Sehat Mental Rehabilitation Center have strengthened spiritual guidance as one of their mainstay techniques in the recovery of post-psychosis patients. Spiritual guidance was chosen as a patient recovery technique with the consideration that this method has an impact on increasing the mental and spiritual strength of the patient. The indicators obtained from this aspect are the lives of patients who are more obedient and obedient to Allah's commands, and the instillation of patience in them.

In the logotherapy perspective, the impact that arises from spiritual guidance activities in the form of a patient's ability to build a positive attitude in the form of patience and courage in facing an exam indicates an individual's ability to build meaning in life through appreciation of suffering. In the concept of

logotherapy, one of the values that can be applied to realize the meaning of life is the value of attitude, namely accepting and taking the right attitude towards the unavoidable suffering (Hana Djumhana Bastaman 2007). In spiritual guidance, patients are sometimes invited to have a dialogue, discussing issues that trigger their mental disorder, which are interspersed with humor. This practice is in line with the paradoxical intention technique in logotherapy, where individuals are invited to do something paradoxical, namely approaching and mocking something (symptoms) rather than fighting or avoiding it. In addition, the therapist's efforts to invite post-psychosis patients to view life problems that they feel are heavy in a natural, relaxed, positive and optimistic way is the application of reflective techniques where individuals are directed to divert their attention to more important things. The result is that the patient is more optimistic in dealing with the future, especially after rehabilitation.

By referring to the basic concept of Islamic psychotherapy which views psychotherapy as an activity that seeks to improve the quality of worship so that it has an impact on mental conditions and draws closer to God, also develops the ability to modify the environment, modify behavior, the courage to argue for irrational beliefs and thoughts, and increase spirituality and religiosity (Syamsul Bakri 2019) then the achievements of the implementation of techniques in logotherapy for post-psychosis patients at the Jalma Sehat Mental Rehabilitation Center have shown this ability. Their religious behavior carries a psychological impact which contains an element of increasing awareness of something inappropriate that they need to leave behind and replace it with more positive attitudes and actions that lead to the development of meaning in their lives.

## **Conclusion**

Fulfilling the need for meaning in life is proven to have a better significance in the recovery process for post-psychosis patients. By involving post-psychosis patients in economic and social empowerment activities, it turns out to be able to become a medium for them to improve mental quality which is shown in attitude changes which include attitudes of responsibility, independence and better social abilities. The application of this pattern indicates that the practice of logotherapy is one of the approaches used by the mental health rehabilitation center in helping patients recover after psychosis.

Based on the results of this study, further development and innovation are needed related to an effective recovery model for post-psychosis patients as an effort to prepare them to return to society. Although this study explains that logotherapy is in harmony with the concept of Islamic Psychotherapy, it is necessary to have a more technical development model that shows an integration between the concept of logotherapy with healing or psychotherapy with an Islamic approach. This will greatly assist therapists in implementing Islamic nuances of logotherapy practice. The resulting innovation will prove that the concept of logotherapy no longer has a secular nuance as claimed by the pioneer of this therapeutic method. It is hoped that there will be the development of further research that seeks to integrate the values of Islamic Psychotherapy as an approach in logotherapy practice. It is hoped that the results will prove that logotherapy and Islamic psychotherapy can be reconciled considering that both have a meeting point on the spiritual aspect.

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