



A STUDY OF THE APPLICATION OF THE CONCEPT OF INTEGRATION-INTERCONNECTION OF ISLAMIC-BASED LOGOTHERAPY IN ISLAMIC GUIDANCE AND COUNSELING

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Abstract:

This study examines the application of integration and interconnection in Islamic-based logotherapy in Islamic guidance and counseling. The research method used was library research. The results of this study are three main concepts of logotherapy that were integrated and interconnected with Islamic concepts, namely regarding ten theses about humans and Islamic views of humans, Frankl's noös approach and spiritual understanding in Islam, and human goals according to Frankl and human goals according to Islam. The implementation of Islam-based logotherapy in the implementation of Islamic guidance and counseling can be applied using worship therapy. The conclusion of this research shows that the integration-interconnection of logotherapy with Islamic concepts in Islamic guidance and counseling can be applied.

Keywords: Islamic-Based Logotherapy, Integration-Interconnection, Islamic Guidance and Counseling

Abstrak:

Penelitian ini bertujuan untuk mengkaji penerapan konsep integrasi-interkoneksi logoterapi berbasis keislaman dalam bimbingan dan konseling Islam. Metode penelitian yang digunakan adalah studi kepustakaan (library research). Hasil dari penelitian ini terdapat tiga konsep utama logoterapi yang diintegrasikan-terkoneksi dengan konsep keislaman, yakni mengenai sepuluh tesis tentang manusia dan pandangan Islam mengenai manusia, pendekatan noös Frankl dan pemahaman ruhaniah dalam Islam, dan tujuan manusia menurut Frankl dan tujuan manusia menurut Islam. Pelaksanaan logoterapi berbasis Islam dalam pelaksanaan bimbingan dan konseling Islam dapat diterapkan menggunakan terapi ibada. Kesimpulan dari penelitian ini menunjukkan bahwa integrasi-interkoneksi logoterapi

dengan konsep keislaman dalam bimbingan dan konseling Islam dapat diterapkan.

Kata Kunci: Logoterapi Berbasis Keislaman, Integrasi-Interkoneksi, Bimbingan dan Konseling Islam

A. Introduction

Guidance and counseling are disciplines based on theories of psychology.¹, including existential psychology, which will later be developed by the science of guidance and counseling into existential counseling². Guidance and counseling Is a service or process of assisting by mentors and counselors to an individual or group to empower and optimize their potential in personal, social, learning, career, family, and religious fields through various activities based on applicable norms.³

Guidance and counseling practices and theories developed in Indonesia are still primarily based on Western theories⁴. Most of Indonesia's population and culture developed to have an Islamic base.⁵This is evidenced by data from One Data from the Ministry of Religious Affairs of the Republic of Indonesia in 2022; it shows that 241.699.189 people out of 277.75 million people in Indonesia embrace Islam⁶. This proves that in Indonesia, Muslims are more numerous than other religions.

The data above can be a basis for consideration in developing science in Indonesia, which should be created based on the norms and Islamic values developed in Indonesia⁷. This needs to be done because there are fundamental differences between Western and Islamic counseling science⁸. Therefore, there is a need for an effort to integrate the interconnection of science⁹. This interconnection integration is carried out to rebuild applied science by

¹ Novida Nurhayati, Najlatun Naqiyah, and Mochamad Nursalim, 'Telaah Landasan Filsafat Ilmu Epistemologi Dalam Perspektif Bimbingan Konseling Dan Bimbingan Konseling Islam (Sebuah Studi Komparasi)', *Assertive: Islamic Counseling Journal*, 02.1 (2023), 23–36.

² Widya Resti Gusti Ayu, Sumaryati, and Siti Urbayatun, 'Kajian Kebenaran Psikologi Eksistensial Rollo May Dalam Dunia Klinis', *Psikobuletin: Buletin Ilmiah Psikologi*, 4.1 (2023), 1–10 <<https://doi.org/10.24014/pib.v4i1.18924>>.

³ Muhsin Kalida, *Langkah-Langkah Bimbingan Konseling Islam Bagi Anak & Remaja*, ed. by Himmatul Asna (Yogyakarta: Yasuka Inspira Media, 2022).

⁴ Azka Silma Awawina, 'Peta Konsep Keilmuan Bimbingan Dan Konseling Islam', *Assertive: Islamic Counseling Journal*, 01.1 (2022), 46–60.

⁵ Hendri Juhana, Nanat Fatah Natsir, and Erni Haryanti, 'Integrasi Ilmu M. Amin Abdullah Dan Kuntowijoyo', *JIIP-Jurnal Ilmiah Ilmu Pendidikan*, 5.1 (2022), 192–200 <<https://doi.org/https://doi.org/10.54371/jiip.v5i1.397>>.

⁶ Satu Data Kementerian Agama RI, *Jumlah Penduduk Menurut Agama*, 2022 <<https://satudata.kemenag.go.id/dataset/detail/jumlah-penduduk-menurut-agama>>.

⁷ Hasan Mahmud, 'Indigenous Konseling Gusjigang Dalam Pemikiran Kearifan Lokal Sunan Kudus', *Konseling Edukasi*, 2.1 (2018), 117–31 <<https://doi.org/http://dx.doi.org/10.21043/konseling.v2i1.4137>>.

⁸ Abdul Hadi, 'Konseling Islam', *Tahdzib Al-Akhlaq: Jurnal Pendidikan Islam*, 4.2 (2021), 1–14 <<https://doi.org/https://doi.org/10.34005/tahdzib.v4i2.1618>>.

⁹ Tabrani Tajuddin and Neny Muthiatul Awwaliyyah, 'Paradigma Integrasi-Interkoneksi Islamisasi Ilmu Dalam Pandangan Amin Abdullah', *Aksiologi: Jurnal Pendidikan Dan Ilmu Sosial*, 1.2 (2021), 56–61 <<https://doi.org/https://doi.org/10.47134/aksiologi.v1i2.11>>.

integrating Islamic principles¹⁰. In particular, in Indonesia's practice and theory of guidance and counseling.

One of the psychotherapeutic approaches that can be applied in the practice of Islamic guidance and counseling is logotherapy¹¹. Logotherapy is a style of psychology and psychiatry that recognizes a spiritual dimension to humans in addition to the physical and psychological dimensions¹². The basic assumption of logotherapy is that the desire for a meaningful life and the meaning of life is the primary motivation for humans to achieve the meaningful life that humans hope for¹³.

The basic assumptions of logotherapy are relevant if applied in today's contemporary era. The modern digital era allows individuals to obtain and disseminate information or content freely and unlimitedly, such as negative or positive content. Individuals who do not have self-control and awareness of the meaning of existence and their nature can easily be negatively affected, such as the emergence of psychological problems.¹⁴ The problem can be solved by applying an approach in Islamic guidance and counseling to help individuals find and realize the meaning of life and existence as servants. Suppose the individual can recognize his existence, the meaning of life, and fitrah as a servant. In that case, the individual will not do behavior that is not by his fitrah¹⁵.

Based on the research conducted, it was found that a spirituality-sensitive logotherapy intervention can significantly reduce levels of depression, anxiety, and stress.¹⁶ In line with this research, another study also found that logotherapy practices using Islamic psychotherapy perspectives can be used in helping patients recover from psychosis¹⁷.

Based on the above problems, it is necessary to conduct a further study of the theory and practice of logotherapy that is integrated and interconnected to Islam so that it can be applied in implementing the Islamic guidance and counseling process in Indonesia. This study

¹⁰ Mohamaad Aristo Sadewa, 'Meninjau Kurikulum Prototipe Melalui Pendekatan Integrasi-Interkoneksi Prof M Amin Abdullah', *JPDK: Jurnal Pendidikan Dan Konseling*, 4.1 (2022), 266–80.

¹¹ Tasmuji and Ahmad Khoirudin, 'Integrasi Tasawuf Dalam Logoterapi Sebagai Psikoterapi Santri Gangguan Jiwa Di Pp. Al-Syifa', *Spiritual Healing : Jurnal Tasawuf Dan Psikoterapi*, 2.2 (2022), 51–73.

¹² Umi Mahmuda and Mahmud Jalal, 'Dukungan Sosial Dalam Menumbuhkan Kebermaknaan Hidup Lansia Di Panti Sosial Tresna Werdha Budi Mulia 3 – Jakarta Selatan', *SULUH*, 8.2 (2021), 103–17.

¹³ Felix Trisuko Nugroho, 'Pendekatan Logoterapi Viktor Frankl Dalam Konseling Keluarga Di Masa Krisis', *TARBIYATUL ILMU: Jurnal Kajian Pendidikan*, 2.2 (2024), 96–103.

¹⁴ Khairil Anwar, *Moderasi Beragama: Sebuah Diskursus Dinamika Keagamaan Di Era Kontemporer* (Yogyakarta: K-Media, 2023).

¹⁵ Syawaluddin Nasution, Miswar, and Pangulu Abdul Karim, 'Implementasi Konseling Islami : Negoisasi Identitas Spiritual Dalam Tradisi Tarekat Naqsyabandiyah Di Sumatera Utara', *Edukasi Islami Jurnal Pendidikan Islam*, 10.01 (2021), 1–23 <<https://doi.org/10.30868/ei.v10i01.1831>>.

¹⁶ Shapour Fereydouni and Simon Forstmeier, 'An Islamic Form of Logotherapy in the Treatment of Depression, Anxiety and Stress Symptoms in University Students in Iran', *Journal of Religion and Health*, 61.1 (2022), 139–57 <<https://doi.org/10.1007/s10943-021-01495-0>>.

¹⁷ Fatma Laili Nida, Muhammad Amin Syukur, and Sulaiman Sulaiman, 'The Meaningfull of Life Post-Psychosis Patient: Logotherapy Practices in Perspective of Islamic Psychotherapy', *Jurnal Konseling Religi*, 11.2 (2020).

is conducted to find out and analyze the integration and interconnection of implementing Islamic-based logotherapy in Islamic guidance and counseling.

B. Method

This article reviews and explores the application of the concept of integration-interconnection of Islamic-based logotherapy in Islamic guidance and counseling. This study integrates the science of existentialism philosophy, psychology, guidance and counseling, logotherapy, and Islamic texts. The method used in this research is library research. The literature used in this research is in the form of books and scientific articles searched through online databases. The keywords refer to the integration-interconnection of Islamic-based logotherapy in Islamic guidance and counseling. Hence, the keywords used are Islamic-based logotherapy, logotherapy and spirituality, Islamic guidance and counseling, philosophy of existentialism, psychotherapy, and integration-interconnection.

C. Results and Discussion

1. The Concept of Integration and Interconnection of Islamic Counseling

The integration-interconnection paradigm essentially shows a relationship between one scientific field and another because, indeed, each scientific discipline targets the same thing; it's just that the dimensions and focus of each science have different concerns¹⁸.

It should be understood that feeling better or being the most exclusive of each scientific field will only have a harmful impact. More specifically, Amin Abdullah has explained each definition of the two terms. Integration is defined as an effort to utilize other scientific fields in studying one scientific field. In contrast, interconnection is an effort to see the interconnectedness between various disciplines¹⁹.

The integration-interconnection model used is the confirmation and inductive model. This study seeks to link and prove the concept of logotherapy's scientific findings, which are similar to those of Islamic texts. In addition, this study also aims to integrate scientific fields such as philosophy, psychology, guidance and counseling, and Islamic texts.

Several innovations in integration-interconnection have been developed to implement Islamic guidance and counseling today²⁰. One of them is the implementation of counseling using Islamic psychotherapy²¹. Psychotherapy is a treatment utilizing psychological tools used to address emotional problems. An expert in psychotherapy will

¹⁸ Amin Abdullah and others, *Islamic Studies Dalam Paradigma Integrasi-Interkoneksi* (Sebuah Antologi), ed. by Fahrudin Faiz (Yogyakarta: Penerbit Suka Press, 2007).

¹⁹ Abdullah and others.

²⁰ Mohamad Thohir, 'Filsafat Ilmu Bimbingan Dan Konseling Islam: Integrasi Aspek Ilmiah Dan Ilahiah', *Al-Isyraq: Jurnal Bimbingan, Penyuluhan, Dan Konseling Islam*, 4.1 (2021), 41–58 <<https://doi.org/https://doi.org/10.59027/alisyraq.v4i1.57>>.

²¹ Munir Amin, *Bimbingan Dan Konseling Islam* (Jakarta: Amzah, 2010).

establish a professional relationship with the patient and attempt to 1) eliminate, modify, or reduce symptoms, 2) correct the client's bad behavior, and 3) promote the client's positive personality growth and development²².

Religious psychotherapy or Islamic psychotherapy is a treatment for individuals who experience disorders or diseases, whether physical, mental, spiritual, or moral, to obtain treatment and healing based on the Qur'an, Sunnah, and Hadith. This statement is made in the word of Allah QS. Al-'Alaq: 5, which reads:

يَعْلَمُ لَمَّا الْإِنْسَانَ عَلِمَ

The verse means “taught man what he did not know.” Based on Tafsir Juz 'Amma Muhammad Abduh, the verse explains that humans did not know anything initially, but Allah has given humans all knowledge²³. The verse proves that the healing process is carried out empirically through the guidance and teaching of Allah SWT, His angels, Prophets, and Messengers or heirs of His Prophets²⁴.

Islamic psychotherapy is used to know, analyze, and understand human existence or existence in the search for truth and soul enlightenment as an indicator of success in implementing Islam²⁵. Various techniques are used in implementing Islamic psychotherapy, such as therapy with the Qur'an, prayer, dhikr, fasting, ablution (hydrotherapy), wisdom, Sufism, and tariqat²⁶.

The development of this Islamic psychotherapy approach is very rapid; for example, there is currently one psychotherapy technique that applies Islamic values based on the Qur'an and hadith that can be applied and used in the counseling process, namely the Islamic-based logotherapy technique.

2. Islamic-Based Logotherapy

Logotherapy is an approach based on an existential view. Existentialists try to address several themes of life. According to existentialist philosophers, these themes are things humans have always experienced and underlie their actions. These themes include freedom, anxiety, death, authentic life, nothingness, and so on. Humans are considered free beings, so they need freedom to live authentically and responsibly²⁷.

According to existentialist philosophers, there are three stages of human existence, namely:

- a. Aesthetic Stage. Humans in the aesthetic stage tend to live entirely for pleasure and are ruled by sexual instincts (libido), the principles of hedonism, and mood.

²² Abdul Aziz Ahyadi, *Psikologi Agama* (Bandung: Penerbit Sinar Baru, 1991).

²³ Muhammad 'Abduh, *Tafsir Juz 'Amma Muhammad Abduh* (Bandung: Mizan, 1999).

²⁴ Hamdani Bakran Adz-Dzaky, *Konseling Dan Psikoterapi Islam* (Yogyakarta: Al-Manar, 2018).

²⁵ muhammad bin Alias Firdaus, 'Gaya Pendidikan Rasulullah SAW Dalam Psikoterapi Islam', *An-Nuha: Jurnal Pendidikan Islam*, 3.2 (2023), 174–90 <<http://annuha.ppj.unp.ac.id>>.

²⁶ Isep Zainal Arifin, *Bimbingan Penyuluhan Islam: Pengembangan Dakwah Melalui Psikoterapi Islam* (Jakarta: PT RajaGrafindo Persada, 2009).

²⁷ Zainal Abidin, *Filsafat Manusia (Memahami Manusia Melalui Filsafat)* (Bandung: PT Remaja Rosdakarya, 2011).

- b. Ethical Stage. At this stage, humans abandon the values of hedonism and turn to human passion. They begin to appreciate universal human values. The human soul has developed and does not depend on the prevailing norms of society. Man realizes that he is the root of his life, and human values are his guidelines.
- c. The Religious Stage. Humans at this stage begin to realize that awareness as a subject or “I” will only be achieved if the individual, with “closed eyes,” is involved and immersed in the reality of God. Humans who want to reach this stage only need subjective beliefs based on faith, without the need for a rational and scientific basis or consideration ²⁸.

The stages of human existence have also been discussed in Islam. There are three stages of human existence in Islam, namely:

- a. Lust of Anger (*al-nafs al-ammarah bi al-suu'*).

The explanation of this lust for anger is contained in the word of Allah QS. Yusuf/12: 53, which reads:

رَحِيمٌ غَفُورٌ رَبِّيْنِ اَنَّ رَبِّيْ رَحْمَ مَا اَلَّا بِالسُّوءِ لَامَارَةُ النَّفْسِ اَنْ تَقْسِيْ اُبَرِّيْ وَمَا

Meaning: “Not that I am free from sin - man's soul is prone to evil, except the one to whom my Rabb has shown mercy. Certainly, my Rabb is Forgiving, Merciful” Yūsuf [12]:53

Based on Tafsir Al Qurtubi, ²⁹ This means that the soul is very quickly inclined to sin²⁹. The verse explains that the lust of anger is the lust that drives evil. It always encourages indulgence and submission to low desires³⁰. According to Soren Aabye Kierkegaard, this stage is like the aesthetic stage if it is associated with the stages of human existence.

- b. Lawwamah Lust (*al-nafs al-lawwaamah*).

The explanation of this lawamah desire is stated in the word of Allah QS. Al-Qiyaamah/75: 2, which reads:

اللَّوَامَةُ بِالنَّفْسِ اُقْسِمُ وَلَا

The meaning of the verse is “*and I swear by the self-reproaching soul!*”. Based on Tafsir Al Quthubi, the meaning of اللَّوَامَةُ, بِالنَّفْسِ according to Ibn Abbas, Mujahid, Hasan, etc., is the soul of a believer and does not see himself except to blame himself for the past and regret it or can be considered as introspection of himself³¹. The verse explains that this lawamah lust is an individual condition that begins to regret what has been done. Individuals who are at this stage themselves will have the desire to

²⁸ Abidin, Zainal, *Filsafat Manusia (Memahami Manusia Melalui Filsafat)* (Bandung: PT Remaja Rosdakarya, 2011)

²⁹ Syaikh Imam Al-Qurthubi, *Tafsir Al Qurthubi* (Jakarta: Pustaka Azzam, 2008).

³⁰ Hanna Djumhana Bastaman, *Integrasi Psikologi Dengan Islam: Menuju Psikologi Islami* (Yogyakarta: Pustaka Pelajar, 1997).

³¹ Al-Qurthubi, Syaikh Imam, *Tafsir Al Qurthubi* (Jakarta: Pustaka Azzam, 2008)

do good and regret if they make mistakes³². When associated with the stages of human existence, according to Soren Aabye Kierkegaard, this stage is like the ethical stage.

c. Nafsu Mutmainah (*al-nafs al-mutmainah*).

This Mutmainah lust is explained in Allah's word in QS. Al Fajr/89: 27, which reads:

الْمُطَمَّنَةُ النَّفْسُ يَأْتِيَهَا

The meaning of the verse is “*Allah will say to the righteous, 'O tranquil soul!*”. Based on Muhammad Abdurrahman's Tafsir Juz 'Amma, individuals with mutmainah passions will always feel under the protection of God. The individual will expand the knowledge of his Lord, follow His right path, and not be influenced by the tendencies of his lust and various desires³³. The verse emphasizes that mutmainah lust is a calm state of the individual's soul. Furthermore, individuals at this stage have a pure, gentle, and peaceful soul that He invites with complete pleasure into His paradise³⁴. According to Soren Aabye Kierkegaard, this stage is like the religious stage when associated with the stages of human existence.

These stages are used to understand the human condition in Islamic counseling practices, especially those that use the logotherapy approach. One of the psychotherapies based on existentialism psychology is logotherapy³⁵. It is evidenced that the founder of logotherapy, Viktor Frankl, often quotes the words of the existentialist Friedrich Nietzsche as follows: “*If we possess our Why of life, we can put up with almost any how.*” These remarks are used as the basis for this theory of the importance of a person's awareness of the meaning and purpose of his life³⁶.

Logotherapy comes from the Greek word “Logos,” which means “meaning” and “soul.” Logotherapy views humans as meaning-seeking beings and considers that searching for meaning is not pathological. The concept of existence emphasizes that everyone should seek meaning in their life. The main focus of logotherapy is to assist people in finding the meaning of their lives³⁷. Every approach or school in psychology has a philosophical foundation. The intellectual foundation that

³² Bastaman, Hanna Djumhana, *Integrasi Psikologi Dengan Islam: Menuju Psikologi Islami* (Yogyakarta: Pustaka Pelajar, 1997)

³³ Abdurrahman, Muhammad, *Tafsir Juz 'Amma Muhammad Abdurrahman* (Bandung: Mizan, 1999)

³⁴ Bastaman, Hanna Djumhana, *Integrasi Psikologi Dengan Islam: Menuju Psikologi Islami* (Yogyakarta: Pustaka Pelajar, 1997)

³⁵ Fereydouni, Shapour, and Simon Forstmeier, ‘An Islamic Form of Logotherapy in the Treatment of Depression, Anxiety and Stress Symptoms in University Students in Iran,’ *Journal of Religion and Health*, 61.1 (2022), 139–57 <<https://doi.org/10.1007/s10943-021-01495-0>>

³⁶ Hanna Djumhana Bastaman, *Logoterapi (Psikologi Untuk Menemukan Makna Hidup Dan Meraih Hidup Bermakna)* (Jakarta: PT RajaGrafindo Persada, 2007).

³⁷ Richard Nelson-Jones, *Teori Dan Praktik Konseling Dan Terapi* (Yogyakarta: Pustaka Pelajar, 2006).

underlies the practice of logotherapy and includes its principles, teachings, and goals, namely the freedom of will, the will of meaning, and the meaning of life ³⁸.

The concept of integration and interconnection of logotherapy with Islamic concepts lies in three parts: ten theses about humans that are in harmony with humans according to Islamic views, Frankl's noös approach with Islamic spiritual understanding, and human goals according to Frankl with human goals in Islam³⁹.

a. First: The Ten Theses on Man and the Islamic View of Man

There are ten theses about human beings according to Frankl in its application in logotherapy, namely: 1) every individual is unique, 2) personality is a combination of the uniqueness of each person, 3) every individual is an original creation, 4) every individual is a spiritual being, 5) individuals exist in reality, 6) each individual can direct themselves, 7) mind, body, and spirit are one whole unit, 8) individuals exist in a dynamic so that they are individuals who are open to others, 9) each individual can overcome a situation, 10) individuals can understand themselves⁴⁰.

The concept offered by Frankl regarding humans is integrated-interconnected with the Islamic view of humans as follows:

- 1) Humans are created in the best possible body (Q.S At-Tin: 4) and the most beautiful form (Q.S At-Tagabun: 3) and are equipped with particular psychophysical organs such as the five senses and conscience (Q.S An-Nahl: 78). This is in line with Frankl's concept that humans are individuals with original, unique creations that when combined become an extraordinary personality. In addition, the above verse also aligns with the idea that individuals exist and exist in reality.
- 2) Humans, in the view of the Qur'an, are good; this is evidenced by human nature, which is pure and faithful (Q.S Al-A'rāf: 172), then given the ability to think to understand the universe (Q.S Ar-Rā'd: 3) and himself (Q.S Ar-Rūm: 20-21). These verses are based on Frankl's concept that individuals can understand themselves to overcome the situations that occur to them. Humans are also given the ability to understand the universe so that the nature of the individual is open to others.
- 3) Humans are created with a fundamental tendency towards religion (Q.S Ar-Rūm: 30), and consciously or unconsciously, humans always long for their God (Q.S Az-Zumar: 8 and Az-Zumar: 49). The concept of humans having a religious inclination is by Frankl's idea that every individual is a spiritual being.
- 4) Humans are given a mind that functions to understand the signs of His majesty (Q.S Al-Hajj: 46), a heart to get the light of faith (Q.S An-Nur: 35), the lowest passions (Q.S Yusuf: 53) to the highest (Q.S Al-Fajr: 27-30), and the spirit (Q.S

³⁸ Konto Iskandar Dinata and others, 'Exploring the Meaning of Life from Victor Frankl ' s Perspective : A Study on the Spiritual Dimensions in Logotherapy', in *C-TiaRS: International Conference on Tradition and Religious Studies*, 2022, I, 37-45.

³⁹ Kenneth Kahtan Ayoubi, *Franklian Psychology and Islamic Thought* (Viktor Frankl Institute of Logotherapy, 2013).

⁴⁰ Viktor E Frankl, *Der Wille Zum Sinn (The Will to Meaning)* (Bern: Huber, 1972).

Al-Hijr: 29). These verses are in line with Frankl's concept that the mind, body, and spirit are one whole.

- 5) Humans are given another privilege, namely the freedom to develop themselves and their potential as high or as low as possible (Q.S Ash-Shams: 7-10). The freedom to create oneself mentioned in the verse is in line with Frankl's concept that humans have free potential to direct themselves, which allows humans to choose to live correctly in the world (before humans) and in the hereafter (before God).
- b. Second: Frankl's Noös Approach and Spiritual Understanding in Islam

According to Frankl, noös is an aspect of the human spirit defined as an individual constituent dynamic rather than a material substance.⁴¹ Frankl argues that the noös is not limited to space and time; its dimensions are infinite. This makes noös different from the body and mind, which are limited by time and space⁴².

Frankl argues that the mind and body are merely instruments of the noös to express themselves in existence in the world. Another fundamental difference is that the body and mind can be affected by disease (psycho-physical parallelism), but the noös or spirit is never touched (psycho-noetic antagonism)⁴³. So, based on the above, it can be understood that Frankl does not negate and deny the existence of the spirit dimension and explicitly distinguishes between the psychic and spiritual dimensions.

Islam also distinguishes between the dimensions of spirit and soul. This is clearly mentioned in Allah's word Q.S Al-Sajadah: 9 which reads:

شُكْرُونَ مَا قَلِيلًا وَالْأَفْدَهُ وَالْأَبْصَارَ السَّمْعَ أَكْمُ وَجَعَلَ رُوحَهُ مِنْ فِيهِ وَنَفَخَ سُوْنَهُ تُمَّ

Meaning: “Then He fashioned him in due proportion and breathed into him of His spirit. He gave you ears, eyes, and heart; yet you are seldom thankful.”.

Based on Tafsir Ath-Thabari, the verse explains that it mentions that Allah perfected man, who was created from the ground, into a perfect and balanced creature and then blew the spirit into it so that it became alive and could speak⁴⁴. The above verse explains that the beginning of man was created from the ground, and then Allah breathed in his spirit so that man could live after his spirit. The difference between the soul and the spirit is more apparent; after the spirit is blown, psychological elements such as thinking, willpower, feeling, fantasizing, and behaving develop. The above verse has meaning aligns with Frankl's opinion: “*Man*

⁴¹ Ayoubi, Kenneth Kahtan, *Franklin Psychology and Islamic Thought* (Viktor Frankl Institute of Logotherapy, 2013)

⁴² Ayoubi, Kenneth Kahtan, *Franklin Psychology and Islamic Thought* (Viktor Frankl Institute of Logotherapy, 2013)

⁴³ Viktor E Frankl, *Der Anthropologische Grundlagen der Psychotherapie (The Anthropological Foundations of Logotherapy)* (Vienna: Huber, 1975).

⁴⁴ Abu Ja'far bin Jarir Ath-Thabari Muhammad, *Tafsir Ath-Thabari* (Jakarta: Pustaka Azzam, 2009).

lives in three dimensions: the bodily, the mental, and the spiritual. The spiritual dimension cannot be ignored, for it makes us human.”⁴⁵

The elements of earth and spirit used to create humans have a deep meaning. Earth is a physical, static, inanimate element located “low” below and symbolizes the physical element. At the same time, the spirit is a metaphysical, dynamic, and animating element located “high” above and represents the spiritual aspect of man. These two poles allow humans to reach the highest degree possible and plunge them to the lowest. In this sense, humans can consciously direct themselves to the lofty spiritual level but can also indulge in the lower passions of the body⁴⁶.

The above concept relates to one aspect of human philosophy that underlies logotherapy's principles, teachings, and goals. That aspect is freedom of will. Freedom of will is the freedom of individuals to improve their quality of life through changes in their living conditions. If associated with Q.S As-Sajdah: 9, freedom of will is defined as human freedom in getting closer to the pole of “Divine Spirit” or the pole of “Land.”⁴⁷

This freedom of will cannot be separated from responsibility for decisions. Therefore, a sense of responsibility is something that people always ask for and is part of human life. Everyone must take responsibility for what they have done and bear the consequences of their actions. If studied in an Islamic context, the above idea would be in line with Allah's word Q.S Al-Muddassir: 38, which reads:

رَهِينَةٌ كَسَبَتِ بِمَا نَفَسَ كُلُّ

The meaning of the verse is: “*Every soul will be detained for what it has done.*” Based on *Tafsir Al Qurthubi*, the verse means that every human action has the potential to be pawned; the individual's choice depends on their deeds. Two possibilities occur: They pawn good deeds to enter heaven or evil deeds to enter hell.⁴⁸

c. Third: Frankl's Purpose of Man and Islam's Purpose of Man

As discussed, Frankl defines human existence as uniqueness, universality of personality, and spirituality that cannot be divided or separated⁴⁹. This is in line with the Islamic concept of tawhid, which means that all existence in this universe

⁴⁵ Bastaman, Hanna Djumhana, *Integrasi Psikologi Dengan Islam: Menuju Psikologi Islami* (Yogyakarta: Pustaka Pelajar, 1997)

⁴⁶ Bastaman, Hanna Djumhana, *Integrasi Psikologi Dengan Islam: Menuju Psikologi Islami* (Yogyakarta: Pustaka Pelajar, 1997)

⁴⁷ Bastaman, Hanna Djumhana, *Integrasi Psikologi Dengan Islam: Menuju Psikologi Islami* (Yogyakarta: Pustaka Pelajar, 1997)

⁴⁸ Syaikh Imam Al Qurthubi, *Tafsir Al Qurthubi* (Jakarta: Pustaka Azzam, 2009).

⁴⁹ Ayoubi, Kenneth Kahtan, *Franklin Psychology and Islamic Thought* (Viktor Frankl Institute of Logotherapy, 2013)

belongs to Allah, which starts from nothing to exist, and it is all signs that Allah is the One⁵⁰.

Another study that resonates is about human purpose. Frankl once said, “*The more human one is, the more he can be a tool for divine purpose.*” Frankl also adds:

“...*It is [...the person] who has to decide whether he interprets responsibility as being responsible to humanity, society, conscience, or God. It is up to him to decide to what, to whom, and for what he is responsible.*”⁵¹

Frankl argues that there is no doubt that humans have a purpose to be found in their way of life. Similarly, in Islam, humans are born to have a purpose, which is to worship Allah, which is stated in His word Q.S Az-Zariyat: 56, which reads:

لَيَعْبُدُونَ إِلَّا وَالْإِنْسَانُ جَنَّ حَفَّثُ وَمَا

The verse means: “*I did not create jinn and humans except to worship Me.*” Based on Tafsir Al Qurthubi, **لَيَعْبُدُونَ** can be interpreted as “so that they submit, obey, and perform worship”⁵². The concept of worship in Islam is intangible. It instructs its followers to do good to themselves and others and obey Allah. The metaphysical idea of worship in Islam can be integrated and connected with Frankl's notion of awareness of the desire for meaning, so Frankl's concept is complementary⁵³.

3. Implementation of the Concept of the Integration Interconnection of Islamic-Based Logotherapy in Islamic Guidance and Counseling

Implementing Islam-based logotherapy in the search for the meaning of life can be done with several psychotherapeutic techniques, namely worship techniques. Worship is about getting closer to God in ways taught by Him. Worship that is done solemnly often makes us feel peaceful, steady, and steadfast and sometimes feels like we are getting guidance and instructions to do what we do⁵⁴. A happy and meaningful life results from living life according to religious standards⁵⁵.

A method for worship is to choose a quiet and calm time, such as in the middle of the night when everyone is asleep. One of the worship services performed by Muslims is prayer. The following is a procedure for the proper prayer that can be implemented into logotherapy practice to achieve the meaningfulness of Muslim life:

⁵⁰ Khotimah Suryani, ‘Keesaan Allah Perspektif Al-Qur'an (Penafsiran Surah Al-An'am Ayat: 1-83)', *Dar El-Ilmi: Jurnal Studi Keagamaan, Pendidikan, Dan Humaniora*, 4.1 (2017), 74-89 <<https://doi.org/https://doi.org/10.52166/dar%20el-ilmi.v4i1.664>>.

⁵¹ Ayoubi, Kenneth Kahtan, *Franklin Psychology and Islamic Thought* (Viktor Frankl Institute of Logotherapy, 2013)

⁵² Al-Qurthubi, Syaikh Imam, *Tafsir Al Qurthubi* (Jakarta: Pustaka Azzam, 2008)

⁵³ Ayoubi, Kenneth Kahtan, *Franklin Psychology and Islamic Thought* (Viktor Frankl Institute of Logotherapy, 2013)

⁵⁴ Mutiara Andini, Djumi Aprilia, and Primalita Putri Distina, ‘Kontribusi Psikoterapi Islam Bagi Kesehatan Mental', *Psychosophia: Journal of Psychology, Religion and Humanity*, 3.2 (2021), 165-86.

⁵⁵ Suaidi, ‘Analisis Pengaruh Kebahagiaan Terhadap Kesuksesan', *Journal of Innovation Research and Knowledge*, 2.5 (2022), 2361-74.

a. Preparation Stage

In this preparatory stage, individuals must realize their nature. They must be aware of the purpose of human life and discover the entire existence of their lives. At this stage, individuals must also understand the purpose of praying. They must be able to interpret the nature of the procedure of purification, prayer, and the recitation and movement of worship.

b. Implementation Stage

This implementation stage includes the stage before prayer, during prayer, and after worship. In the stage before prayer, individuals are encouraged to purify and interpret the purification process. The implementation of prayer begins with presenting awareness and the qalb in the Baitullah. Individuals must interpret each prayer reading. Individuals must also be able to control themselves to achieve an “Ihsan” condition. After the prayer, individuals are encouraged to do well, reflect, and reflect on themselves. This is an essential part of rebuilding awareness to live meaningfully according to the purpose of life, which is fitrah.

c. Embodiment Stage

This stage involves implementing and familiarizing ourselves with meaningful worship in everyday life. This is an effort to realize a form of carrying out the function of servanthood and caliphate ⁵⁶ ⁵⁷.

D. Conclusion

Frankl's concept of logotherapy can be integrated with Islam. This can happen because Frankl is not anti-religious, and Islam is not anti-psychology. Logotherapy comes from the philosophy of existentialism, which also underlies psychology, Islamic guidance, and counseling. The integration-interconnection model used is the confirmation and inductive model. Integration-interconnection in Islamic guidance and counseling can be implemented by using Islamic psychotherapy, such as worship therapy. The integration-interconnection of Islamic-based logotherapy is found in three aspects, namely regarding the ten theses about humans according to Frankl with the Islamic view of humans, Frankl's noös approach with spiritual understanding in Islam, and human goals according to Frankl with human goals according to Islam. An Islamic psychotherapy technique can be used in the implementation of logotherapy, namely the worship technique. The integration-interconnection of the three aspects of Islam-based logotherapy in the implementation of worship therapy can be carried out in three stages: preparation, implementation, and embodiment.

E. Acknowledgment

⁵⁶ M Hafifun and Nurjannah, ‘Pengembangan Modul Bimbingan Shalat Khusyu’ Berbasis Paradigma Integrasi Interkoneksi Guna Membentuk Karakter Positif Dan Kebermaknaan Hidup Muslim’, *Hisbah: Jurnal Bimbingan Konseling Dan Dakwah Islam*, 12.2 (2015), 60–75.

⁵⁷ Nurjannah, ‘Modul Bimbingan Shalat Khusyu’ Untuk Menegakkan Kebenaran, Mencegah Perbuatan Keji Dan Munkar’, 2022, pp. 1–28.

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