The Role Of Islamic Religious Education As Mental Health Therapy: A Review Of Viktor Frankl's Logo Therapy

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Abstract

The aim of this research is to help students deal with mental health in the university environment. This research approach uses the qualitative method of social phenomenology. Data collection was carried out through interviews, observations, and mental health measurement instruments using open interviews. The research subjects, 25 students, were screened at the beginning, but they could be adjusted based on indicators of symptoms of mental disorders, there were 5 UI BBC students, of the 5, 3 received special treatment based on the high level of mental disorders, 2 were UNU students and 2 were UIN SSC students. The research results show that Islamic education can be improved with the concept of logotherapy which emphasizes the meaning of life. student mental health. This intervention emphasizes emotional expression, spiritual meaning, and strengthening Islamic values. The trial showed significant improvements in students' mental health scores after attending counseling sessions. Intensive training is needed for student counselors to apply this model in various universities. Additionally, further research is recommended to adapt this model for other populations with similar needs

Keywords: Islamic Religious Education, Mental Health, Logo Therapy.

Abstrak

Tujuan dari penelitian ini adalah untuk membantu mahasiswa menghadapi kesehatan mental di lingkungan universitas. Pendekatan penelitian ini menggunakan metode kualitatif fenomenologi sosial. Pengumpulan data dilakukan melalui wawancara, observasi, dan instrumen pengukuran kesehatan jiwa dengan menggunakan wawancara terbuka. Subjek penelitian sebanyak 25 mahasiswa dilakukan screening diawal tetapi dapat disesuiakan berdasarkan indikator gejala gangguan mental terdapat 5 mahasiswa UI BBC, dari ke 5 nya 3 mendapatkan penanganan khusus berdasarkan tingkat tinggi gangguan mental, 2 mahasiswa UNU dan 2 mahasiswa UIN SSC.

Hasil penelitian menunjukkan bahwa pendidikan Islam dapat meningkat dengan konsep logoterapi yang menekankan pada makna hidup. kesehatan mental pelajar. Intervensi ini menekankan pada ekspresi emosi, makna spiritual, dan penguatan nilai-nilai Islam. Uji coba tersebut menunjukkan peningkatan signifikan pada skor kesehatan mental siswa setelah mengikuti sesi konseling. Diperlukan pelatihan intensif bagi para konselor mahasiswa untuk menerapkan model ini di berbagai perguruan tinggi. Selain itu, penelitian lebih lanjut disarankan untuk mengadaptasi model ini untuk populasi lain dengan kebutuhan serupa.

Kata Kunci: Pendidikan Agama Islam, Kesehatan Jiwa, Terapi Logo.

Introduction

Mental health is an integral part of an individual's life to improve one's quality of life and be able to interact well socially. Aspects of mental health can be interpreted as significant changes in attitude and efforts to become better in developing aspects and values of life to make it more meaningful. Based on Law Number 18 of 2014 concerning Mental Health, mental health is defined as a condition where an individual can develop physically, mentally, spiritually and socially[1]. Physical and spiritual health are integral components for improving personal development patterns and conveying personal identity to overcome low self-confidence and loss of life hope. Individuals who are able to overcome problems with various perspectives of faith can help overcome anxiety disorders and reduce the intensity of mental disorders. In principle, mental health provides an important meaning for living life with full awareness and self-acceptance[2].

Overcoming inner and outer conflicts is a form of top priority for self-success in achieving life goals in a sustainable manner. Efforts to heal the soul in Indonesia are known as the Mental Health Movement. KESMEN Not only views can be improved and even optimized. This is what underlies this phenomenon, so it is believed that a person's health level has clear boundaries when evaluating it. Another word for mental health is called a continuum, so

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[1] Dumilah Ayuningtyas dkk, *Analisis Situasi Kesehatan Mental Pada Masyarakat Di Indonesia Dan Strategi Penanggulangannya,*(Jurnal Ilmu Kesehatan Masyarakat, Maret 2018), *9(1), hlm 2.*

[2] Dumilah Ayuningtyas, Misnaniarti Misnaniarti, and Marisa Rayhani, "Analisis Situasi Kesehatan Mental Pada Masyarakat Di Indonesia Dan Strategi Penanggulangannya," *Jurnal Ilmu Kesehatan Masyarakat* 9, no. 1 (2018): 1–10, https://doi.org/10.26553/jikm.2018.9.1.1-10.

it is very difficult to describe health as a continuum. Health and disease conditions in humans play a role[3].

Initially, mental health was only limited to individuals who had mental disorders and was not intended for every individual in general. However, this view has shifted so that mental health is not limited to individuals who have mental disorders but is also intended for individuals who are mentally healthy, namely how the individual is able to explore himself in relation to how he interacts with the surrounding environment.[4] Limitations in developing oneself are the beginning of a change in individual awareness to maintain positive emotional stability. Healthy has a simple meaning as we all realize that Islamic teachings provide special assistance in improving spiritual and social attitudes[5].

The role and influence of a person's productivity because whether a person is healthy or not is related to the ability to adapt to existing problems. People who are mentally healthy will be able to face the realities of individual life to develop and behave socially in a healthy manner. Healthy behavior is the center of belief that confidence in a person is able to overcome various conditions and symptoms that appear[6].

Mental health is an important aspect in realizing comprehensive health. However, in most developing countries, mental health problems have not been prioritized. Based on the background of the problem above, it can be formulated as follows, what is the role of Islamic religious education as mental health therapy? Can victor FRANKL view therapy logo review treat mental health?

Method

This study approach uses a qualitative social phenomenology study method. Qualitative research is research used to examine the condition of

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[3] Kartika Sari Dewi, *Buku Ajar Kesehatan Mental*, *UPT UNDIP Press Semarang*, 2012.

[4] Diana, Vidya, *Kesehatan Mental (Sejarah Kesehatan Mental)*,(Duta Media Publishing,2020), hlm 1

[5] (Diana, 2020)

[6] Ikhwan Fuad, "Menjaga Kesehatan Mental Perspektif Al-Qur'an Dan Hadits," *Journal An-Nafs: Kajian Penelitian Psikologi* 1, no. 1 (2016): 31–50, https://doi.org/10.33367/psi.v1i1.245.

natural objects, where the researcher is the key instrument. Data is collected. through interviews, observations, and mental health measurement instruments using open interviews, providing raw data according to transcripts, field notes, and the researcher's own views, organizing and preparing data to be analyzed as well as constructing themes, interpretations, giving meaning to the themes that have been composed. At the data collection stage the researcher prepared a behavioral observation sheet before counseling by analyzing information starting from future case notes.

John W. Creswell's opinion defines observation as a data collection technique used in qualitative research that allows researchers to obtain information about research subjects through direct observation of individuals or groups in real situations. The research subjects were 25 students, but they could be adjusted based on indicators of symptoms of mental disorders, there were 5 UI BBC students, of the 5, 3 received special treatment based on the high level of mental disorders, 2 were UNU students and 2 were UIN SSC students.. Data analysis technique using source triangulation. Researchers conducted in-depth interviews in 8 sessions in the university environment. To increase the credibility and consistency of the data, researchers carried out a combination of data analysis techniques, namely source triangulation techniques.

Result And Discussion

Indonesian Counselor Competencies formulated by the Indonesian Guidance and Counseling Association (ABKIN). The composition of the curriculum consists of 50% theory and 50% practice which is very effective in instilling important concepts of guidance and counseling, forming superior intellectual skills in analyzing the problems of the individuals it serves, as well as mastering counseling and group processing skills that are adequate for data development analysis functions. [7]

Counseling is a assistance effort carried out one-on-one or face-to-face between the counselor and the counselee which contains a harmonious,

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[7] M Fatchurrahman, "Problematik Pelaksanaan Konseling Individual," *Jurnal Bimbingan Dan Konseling Ar-Rahman* 3, no. 2 (2018): 25–30.

unique, humane effort, carried out in an atmosphere of expertise and based on applicable norms, in order to gain self-concept and self-confidence in improving one's behavior now and perhaps in the future.[8]

According to Danah Zohar and Ian Marshall, as the discoverers of spiritual intelligence, spiritual intelligence is the culmination of the three intelligences possessed by humans. This is based on research regarding the intelligence quotient (IQ) which is based on reason and the emotional quotient (EQ) which is based on emotions, while the spiritual quotient (SQ) itself is based on the soul which is centered on the human heart. Spiritual questions influence the meaning of life for individuals to make individuals more qualified. Awareness means in Islam controlling positive emotions and calmness of heart with peace and a positive attitude can make emotions more stable.[9]

According to Imam Suprayogo, Islamic teachings introduce the concepts of safety, peace, justice, prosperity, togetherness, mutual affection, mutual understanding and forgiveness, appreciation, respect and even glorification. Islam teaches its adherents to abstain from actions that are self-destructive, damaging to the family, environment, society, and even the nation and state. Islam encourages its adherents to avoid self-destructive actions, such as substance abuse, destructive behavior, and an attitude of adopting despair which is part of self-control to train individuals to control negative impulses that can harm themselves. This is important in preventing disorders such as addiction and impulsive behavior. Mental Balance Such teachings can help maintain emotional stability, preventing excessive stress, anxiety, or depression. [10]

Another term for education and Islam requires a rational, critical, methodological mindset through contemplation, reflection, including

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[8] Irma dkk, *Islamic Counseling Services in The Formation of Mental Health According to Zakiah Daradjat, (*EDU RELIGIA: Jurnal Ilmu Pendidikan Islam dan Keagamaan, 2019) hlm 284.

[9] Hidayatul Fikra, "Peran Kecerdasan Spiritual Pribadi Muslim Dalam Menghadapi Quarter Life Crisis," *Psikoislamika : Jurnal Psikologi Dan Psikologi Islam* 19, no. 1 (2022): 334, https://doi.org/10.18860/psikoislamika.v19i1.14179.

[10] Dodi Ilham, "Persoalan-Persoalan Pendidikan Dalam Kajian Filsafat Pendidikan Islam," *Didaktika* 9, no. 2 (2020).

intuition. The main goal of education is to develop leaders who are aware of normative principles and implement them in all aspects of life. The ideal society is a just and prosperous society[11]

Table 8 Guidelines for Priority Problem Stage First

NO	Identity client	Scale of the Problem		Exploration Problem	Summerizing
		Before	**After**		
1	Wati	-10	-8	Wati is sad Because must separate with Mother his For forever	The low hope life after feel lost his mother wati die
2	Rina	-10	-9	Childhood trauma consequence from his cheating mother	Rina feels worried moment see broken home family
3	Ani	-10	-5	Lost younger brother womb died at the age of 17 After Ani agreed operation brain on the younger sibling his	Ani feels No means as Older brother in take a decision not to with wise .

Based on the table description above, it can be understood that the client named Wati, not her real name, feels deep sadness over the departure of her biological mother. The feeling of losing hope in living life makes women less enthusiastic about studying and working. Firstly, in counseling, Wati found it difficult to express the problem. The problem experienced by Wati was at interval level - 10, meaning the mental burden she felt was very heavy. Losing Wati's beloved parents makes Wati helpless. Counselors help overcome women's problems with strategic steps such as providing stimuli to increase emotional calm through religious rituals such as performing

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[11] Pelu, Musa, *Lintasan Sejarah Filsafat Pendidikan Perenialisme Dan Aktualisasinya,* (Agastya: Jurnal Sejarah Dan Pembelajarannya, 2011) hlm 239.

ablution when emotions are unstable and immediately performing prayers or dhikr.

In the second phase, Wati stated that there was a decrease in the intensity of the problem after the second treatment at an interval of -8, meaning that the burden of problems faced by Wati became conditioned. With changes and confidence in Wati's self to be able to overcome these problems, the counselor helps in exploring the problems by exploring the meaning of life in an Islamic way, namely through self-awareness as a servant who has a complete fundamental role in developing oneself, getting closer and believing that true happiness is when the heart, soul and mind are under the protection of Allah SWT.

Islam has a foundation, namely the Koran and Hadith, which can be used as references in the guidance and development process so that humans become obedient people in living their lives in the world. Because the mind that is possessed is used to think something about education that is in accordance with the main source that has been left to humans, the function of the mind is to increase understanding and balance in living life in this world and the hereafter. The role of education as a whole is able to provide scientific contributions to become the main priority for the success of the education system which aims to humanize humans by upholding moral values, attitudes and deep experiences. The meaning of life becomes a philosophical basis for the client's resilience in facing trials and obstacles.

Every human being has the potential, some are human, some are not human (have animalistic characteristics). This is where the important role of education is to humanize humans. Therefore, with education humans are directed towards correct actions and develop human potential so that they have competence in life. Education can be said to be an application of philosophical thinking. The client named Rina, not her real name, feels an unhealthy life in the family environment. Rina experienced a broken home. Rina's parents' life after separating gives meaning to the loss of warmth in the family. Rina is a quiet and gloomy person. The intensity of the problems that Rina experienced after her parents separated was at a score of -10, this resulted in a weakened sense of identity and loss of hope in living life.

Rina lost the role of father and mother completely. After conducting counseling in phase 2 there was a decrease in the intensity of the problem to -9. This decline is part of Rina's lack of acceptance of the real situation. Even though this would result in internal rejection, Rina's heart was unable to prevent this incident. The cause of the divorce was due to infidelity and Rina felt sad and hopeless. In this crisis situation, Rina's presence does not have a complete role in uniting family relationships. Viktor Emile Frankle's view in the concept of logo therapy is that internal frustration is an uncomfortable situation caused by the individual's will to meaning not being fulfilled. Individuals who experience frustration will feel that they have no meaning and will easily get bored. Boredom is a person's inability to arouse interest, while apathy is a person's inability to take initiative or initiative. For people who feel bored in carrying out daily life activities

Symptoms of existential frustration cannot be manifested in real terms because they are generally latent and hidden. Behavior that marks existential frustration usually finds expression in attempts to obtain large compensation. The definition of compensation is the presence of excessive desires. Logotherapy's view, existential frustration is not something pathological/pathogenic, it is a feeling of discomfort resulting from not fulfilling the desire to live a meaningful life and a person's decision regarding the benefits of life. This incident is a humanitarian phenomenon and not a mental illness[12].

A holistic mental health approach can increase focus on the recovery stage of mental health as a whole, creating harmonization in society, both in the family and social environment. This process applies attitudes, roles and the essence of humanity which focuses on peace of heart, mind and feelings. This approach model emphasizes spiritual balance, a healthy combination of emotions and soul. To increase emotional stability, a balance between psychological and spiritual dimensions is needed. This approach creates meaningfulness and inner and soul peace through spiritual activities such as getting used to effective dhikr and prayer to calm the heart and reduce

[12] Septi Gumiandari,*Hubungan Dialektik Antara Tasawuf Psikologi Modern*, (Cetakan ke 1 2010), hlm 90.

anxiety. The transformation of mindset becomes another significant benefit with the Islamic values instilled in helping clients see problems in a more positive and solution way. Building deep spiritual ties as a foundation for facing various life challenges.

A client named Ani experienced the loss of her younger brother. Being in a difficult situation makes Ani confused in making difficult decisions. Ani felt unable to make a decision when she was facing a choice at the hospital. When Ani decided to agree to surgery for her younger brother's head tumor, Ani felt confused because there was no family to accompany her to the hospital. Ani regretted this difficult situation after the operation lasted 1 week and then her sister died. This makes Ani guilty about the decision she made. Some time after her sister died, Ani felt uncomfortable and worthless as her only sibling. Ani felt deep sadness in facing this difficult situation. Ani tried to believe in her existence in a stable condition even though she did not receive social support.

The difficult situation that Ani felt at first was at level - 10, meaning that the mental burden that Ani felt was very heavy to face in her late teens. This decreased drastically after the client underwent treatment with an Islamic approach and meaningfulness of life. Clients are given self-understanding related to the concept of faith and life, as the counselor explains that every living soul will experience death. The verse of the Qur'an which explains that every living soul will definitely taste death is found in Surah Ali 'Imran (3:185) That's means: "Every soul will taste death. And indeed, on the Day of Resurrection, your reward will be given in full. Whoever is kept away from hell and entered into heaven, indeed, he will be victorious. The life of this world is only a deceptive pleasure." (QS. Ali 'Imran: 185). This verse reminds us that death is certain for every living creature, and life on earth is only temporary[13]

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[13] Ahmad Riyadi and Khojir Khojir, "Esensialisme Dalam Perspektif Filsafat Pendidikan Islam," *Jurnal Tarbiyah Dan Ilmu Keguruan Borneo* 2, no. 3 (2021): 131–38, https://doi.org/10.21093/jtikborneo.v2i3.4108.

Table 9. Guidelines for Priority Problem Stage Second

NO	Identity client	Scale of the Problem		Exploration Problem	Summerizing
		Before	**After**		
1	Wati	-8	-7	The client experienced problem personal and academic after lost his mother client experience accident resulting in disturbance concentration	The client feels Confused For take a decision whether carry on studying or stop Because feel personal client difficult follow lectures on campus
2	Rina	-9	-8	Rina felt resigned to the life that had happened and began to accept the real situation, interpreting life by strengthening her belief in the God of the universe, which had a positive impact on changing herself to be more grateful in living life.	In the second counseling stage, it was found that the client's attitude of self-acceptance and awareness had been formed and he was aware of the situation that was occurring with the new hope that the client would act wiser in dealing with the actual situation.
3	Ani	-5	-4	Ani experienced a decrease in problems better than before counseling. It was realized that the Islamic	Self-understanding and emotional balance are the main means of successful counseling. The

				approach was able to provide emotional stability and good mental health	combination of the client's self-resilience and the intensity of the problem can be balanced with belief in God to provide the power of positive suggestions for life.

Based on the results of the analysis in the table above, the second stage of counseling was carried out by checking the priority scale of the problem as a basic consideration for the success of counseling. Clients experience a significant reduction in the intensity of problems which can have a positive impact on changes in behavior and emotional instability before counseling takes place. This is felt by clients in facing various conflicts in social and personal life with a strong determination to believe in the role of the greatness of God of the universe. With the social phenomena that occur, clients can understand their own shortcomings and the power of God as a creator who is able to change hearts. Surah Al-Anfal (8:63) that's mean:"He (Allah) unites their hearts (the believers). If you (Muhammad) spent all (wealth) on earth, you would not be able to unite their hearts, but it is Allah who unites their hearts. Indeed, He is All-Mighty, All-Wise." This verse shows that only Allah is able to unite hearts and foster affection between fellow humans. In mental health, this is related to the concept of spiritual well-being, namely how belief in a higher power (Allah) can provide inner peace. When the heart feels anxious or divided, strong faith can be a source of peace. This verse functions to overcome symptoms of stress. Research shows that people who have a good spiritual connection tend to experience lower levels of anxiety and stress.

According to Dr. Jalaluddin, religious psychology is a branch of psychology that studies human religious behavior and how religious experiences and beliefs affect a person's soul. Religion as a Psychological

Need Religion is seen as a basic human need. helps people to overcome anxiety problems and gives meaning to life. Creating inner peace. Development of Religion. Jalaluddin explained that a person's religion develops with age and experience. This process can be seen from childhood, adolescence, adulthood, to old age — and has unique psychological characteristics at each stage. Factors that Influence Religiosity.

There are many factors that influence a person's religious attitudes and behavior, including family, education, and social environment

the life experience of an individual's personality as a function of religion in life. Religion functions as a guide to life. Source of moral strength Psychological therapy when facing problems and crises. A means of forming a healthy and balanced personality. According to Dr. Jalaluddin in his book "Psychology of Religion" states: "Mental health is an inner condition that is always in a state of calm, safety and security, and efforts to find inner peace can be done, among other things, through self-adjustment through resignation (complete surrender to God)"[1415]

Religiosity can be divided into several dimensions. The most detailed division is as proposed by Glock and Stark (Robertson, 1988; Ancok and Suroso, 2000). Both argue that there are five dimensions of religiosity, namely ideological/ belief, ritualistic/ practice, experiential/ experience, interpersonal/ knowledge, and consequences dimensions. Each dimension is the basic basis that aspects of an individual's life have a combination of knowledge and basic strengths to achieve a level of meaningfulness in life. One of these achievements can create socio-cultural and religious dynamics in line with Islamic teachings. The thinking paradigm begins to move forward towards holistic consistency.   [16]

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[14] Ariadi, Purmansyah, Kesehatan Mental dalam Perspektif Islam, (Syifa'MEDIKA, Vol. 3,2013) hlm 119.

[15] Purmansyah Ariadi, "Kesehatan Mental Dalam Perspektif Islam," *Syifa' MEDIKA: Jurnal Kedokteran Dan Kesehatan* 3, no. 2 (2019): 118, https://doi.org/10.32502/sm.v3i2.1433.

[16] Baidi Bukhori, "Kesehatan Mental Mahasiswa Ditinjau Dari Religiusitas Dan Kebermaknaan Hidup," *Psikologika : Jurnal Pemikiran Dan Penelitian Psikologi* 12, no. 22 (2006), https://doi.org/10.20885/psikologika.vol12.iss22.art2.

Health in the Islamic view is physical health and also mental health, which is meant by physical health which is characterized by a body that can function without any obstacles or difficulties. Meanwhile, what is called mental health is the health and cleanliness of the spirit or mind from various diseases. The term mental illness includes feelings of envy, envy, and resentment towards other people's happiness. Mental illness can affect the physical condition, in other words, physical health can be influenced by the psychological or spiritual condition that exists within the individual. A calm soul can influence inner conditions and a happy life. The feeling of happiness is a fundamental part of the strength to achieve a higher quality level of mental health[17].

Good health is measured by a balance of several aspects, namely physical, mental, social and spiritual. The mental health aspect is a pattern of survival that can potentially develop in several areas such as academic, social, personal and career. The volume of mental health can be measured through social attitudes. Some individuals who have psychological disorders can withdraw from the social environment, this is because their inner condition is uncomfortable and they experience academic social anxiety disorders. Changes in negative emotions that are felt at any time can improve or even vice versa. The event of a loss of comfort in the social environment is caused by a mismatch between expectations and social desires that occur. When individuals experience a situation of losing hope due to problems that are quite difficult to resolve, this can affect the condition of frustration to the level of attempted suicide, the impact of this choice is the influence of low religious beliefs. Low spiritual levels can affect healthy behavior patterns[18].

Based on the reality of everyday life, there are several mental health symptoms inherent in teenagers, including First, anxiety, Second, depression with the emergence of feelings of loss of enthusiasm in teenagers. Third, irregular sleep patterns. Fourth, self-harming behavior, up to the urge to

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[17] Hisny Fajrussalam et al., "Peran Agama Islam Dalam Pengaruh Kesehatan Mental Mahasiswa," *Al-Fikri: Jurnal Studi Dan Penelitian Pendidikan Islam* 5, no. 1 (2022): 22, https://doi.org/10.30659/jspi.v5i1.21041.

[18] Victor E Frankl, "Konsep Mental Block Perspektif Al-Qur ' an (Analisis Penafsiran Surah Al-Insyirah Dan Teori Logoterapi" 4, no. September (2024): 190–206.

commit suicide. . The state of mental weakness in such situations is an effort to grow that individual's life becomes one of the priorities for maintaining mental health. Islamic views regarding mental health can be implemented through social religious activities such as increasing congregational prayers, tahlil, prayer groups, and dhikr, such religious social behavior can help groups and individuals overcome feelings of lack of self-confidence in society. The presence of individuals who have a healthy level of mental health can respond to the social environment with a sense of comfort and happiness and are able to build social communication consciously and voluntarily. This will be different for individuals who have been isolated from social situations due to fear of being disappointed and not being appreciated by the surrounding environment. The desire to heal psychologically can be found in awareness therapy, the concept of logo therapy. Individuals are asked to compare feelings of less worth before therapy with feelings of more meaning, namely changing the paradigm of their perspective on life to be better and more meaningful[19].

Another opinion from Zakiah Daradjat states that Islamic education has clear and firm goals. According to Zakiah, Islam has a clear and definite goal, namely to develop humans to become pious servants of Allah with all aspects of their life including actions, thoughts and feelings. Positive actions can be influenced by healthy thinking, feelings of gratitude for God's gifts have the impact of healthy thinking and a feeling of happiness. Without realizing it, the natural power of the mind influences all aspects of behavior change. Basically, religion exists as a strong transcendental to build comprehensive thinking, therefore meaningfulness in living life becomes the main priority in achieving inner peace. By remembering Allah our hearts can be calm[20].

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[19] Rizka Nur Hamidah and Noneng Siti Rosidah, "Konsep Kesehatan Mental Remaja Dalam Perspektif Islam," *Prophetic Guidance and Counseling Journal* 2, no. 1 (2021): 26–33, https://doi.org/10.32832/pro-gcj.v2i1.5122.

[20] muh. Mawangir, "Zakiah Daradjat Dan Pemikirannya Tentang Peran Pendidikan Islam Dalam Kesehatan Mental Oleh: Muh. Mawangir 1," *Jurnal Ilmu Agama* Vol. 16 No (2015): 1–15.

Communication plays an important role in providing mental health services both in handling and treating mental health problems through therapy. The communication process carried out by a counselor or psychologist in dealing with a client's or patient's mental problems is called therapeutic communication. The role of therapeutic communication for counselors is how to understand clients' problems as a whole, build strong relationships. This type of communication service can be divided into 3 parts, namely the relationship with Allah (Hablum minallah), the relationship with humans (Hablum minannas), the relationship with the universe (Hablum minal'alam). These three relationships can be realized with local rules, norms and culture. Like religion, it has laws to achieve the happiness of Muslims. Communication can be developed to achieve common goals, namely establishing horizontal and vertical relationships. Both of these things believe that life in the world is based on 2 main aspects, namely as creatures created by God and social creatures. To be able to achieve these two things, individuals or groups can realize the importance of making sense of life in this world and in the afterlife[21].

Poor communication can affect unhealthy relationships. If individuals are unable to establish good social relationships so that it is difficult for them to adapt socially, they will experience social problems. Social adaptation disorders inhibit communication and lack of caring. An indifferent attitude and not being in line with the environment causes a loss of mental health disorders. In simple terms, it can be interpreted as the presence or lack of mental health, characterized by a feeling of unease, insecurity, decreased mental function and the occurrence of inappropriate or normal behavior. This mental disorder can be overcome with religious therapy as stated in the Koran, related to this, approaching oneself to God, increasing dhikr and doing good deeds is the right way to overcome mental disorders[22].

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[21] Heppy New et al., "Model Komunikasi Kesehatan Mental Berbasis Logoterapi Dalam Membangun Konsep Diri Anak Panti Asuhan," no. 204 (2024): 377–90, https://doi.org/10.32509/wacana.v23i2.4538.

[22] Putra, Pengertian Agama Dan Peran Agama Dalam, (Jurnal Muhafadzah: Jurnal Ilmiah Bimbingan dan Konseling Islam, 2022) hlm 24.

Servant's closeness to God is one method to minimize conditions of inner stress. Situations of anxiety and feelings of loss of hope can influence the situation of the self becoming disturbed and less calm, emotional stability is irregular, self-confidence decreases and closeness to God becomes increasingly distant. Some of these things can make an individual become a mentally unhealthy person. Stress is a condition when a person experiences very heavy pressure, both emotionally and mentally. Someone who is stressed will usually appear restless, anxious, and irritable. Stress conditions can be experienced by anyone who is facing problems in their life. Mental healing is a tendency to increase awareness and personal abilities emotionally and rationally. Stressful situations and conditions are influenced by several other psychological aspects, such as the potential for problems being considered quite large, the inability to deal with these problems resulting from the individual's lack of confidence in deciding the real situations and conditions they face. [23]

The concept of logo therapy is one part of helping individuals respond to real life problems. Individual life. Making sense of life from every suffering experienced consciously or unconsciously can increase the meaning value of life, this is a strong tendency in every problem faced. Belief in understanding togetherness with God's presence is the basic reference that consciously or unconsciously mental strength is an implementation strategy in creating a mentally healthier life. Logo therapy is carried out in the form of counseling and is oriented towards the individual's search for meaning in life. The main aim of the logo therapy concept is to build meaningfulness in life by interpreting the meaning of struggle over an unpleasant life. Consciously, God's presence has a major role in increasing self-confidence to improve Islamic education [24]. Logo therapy is present as a form of self-understanding to reach the stages of the learning process as a whole. Among them, Islamic education has the impact of positive changes in educational awareness to

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[23] Nor Izzati Septia et al., "Kesehatan Mental Dan Ketenangan Jiwa," *Jurnal Islamic Studies* 1, no. 2 (2023): 212–21.

[24] Efri Widianti et al., "Universitas Indonesia Pengaruh Terapi Logo Dan Terapi Suportif," 2011.

increase social and religious awareness and create more meaningful social and personal environmental conditions in the aspect of mental health

Conclusion

Islamic religious education acts as mental health therapy through a spiritual, moral and social approach that helps individuals achieve emotional, mental and spiritual balance in dealing with life's problems. Logotherapy helps individuals find meaning behind difficult experiences, which can reduce anxiety, depression, and feelings of hopelessness. Overcoming Existential Crisis with a logo therapy approach can overcome inner emptiness or existential crisis by directing it to a greater goal. Improving Mental Health by building awareness of the meaning of life, logotherapy strengthens psychological resilience (resilience), reduces feelings of loss of direction, and motivates individuals to live life more positively.

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