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Enhancing Resilience in Indonesian Muslim Families through Logotherapy Counseling

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ABSTRACT

This study aims to evaluate the impact of logotherapy techniques on the resilience of Muslim families, with family status and the number of dependents serving as demographic variables. The study sample consisted of 30 Muslim families in Banten province, Indonesia involving a total of 89 individuals. The sampling using the purposive sampling method consisted of 30 men (father or husband), 30 women (mother or wife), and 29 sons and/or daughters in terms of family status. The study employs a quantitative approach using inferential parametric statistics by using ANOVA. The results obtained indicate logotherapy counseling techniques, such as paradoxical intention, dereflexion, and Socratic dialogue, have significantly increased the resilience of Muslim families in Banten. The Paradoxical Intention technique is significant for improving the legal basis dimension and the Dereflexion technique is significant for improving the Psychosocial Resilience dimension. The combined technique of Paradoxical Intention and Socratic Dialogue is significant in improving the

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INTRODUCTION

Logotherapy counseling has been identified as a crucial predictor influencing various family issues. Logotherapy is a psychotherapeutic approach developed by Viktor Frankl based on the philosophy of freedom of will, the meaning of life, and the will to meaning. Logotherapy is developed using three techniques: paradoxical intention, dereflection, and Socratic dialogue (Frankl, 1992). The technique of paradoxical intention is used to direct behavioral changes that reverse the principle of normative change (March, 1997). The dereflection technique is used to alter negative thoughts, psychological conflicts, neurotic symptoms, and meaningful actions. This technique is employed to ignore symptoms (Frankl, 2004). Meanwhile, the Socratic dialogue technique is used to find universal answers and precise statements (Costello, 2019).

Logotherapy centers on the tri-dimensional conceptualization of humans; physical, psychological, and spiritual (Schulenberg et al., 2008). Logotherapy deals with the biological, psychological, and spiritual dimensions of humans, and all these dimensions unite and are expressed through dimension functions (Guttman, 2008). Logotherapy is used to reduce or alleviate existential crises through the discovery of life's meaning (Ducci & Goldman, 2012). As a psychotherapeutic approach, logotherapy attempts to heal by accessing meaning and purpose from a spiritual perspective (Southwick et al., 2016). Logotherapy is based on the premise that everyone seeks meaning, and individuals' responses to questions about meaning in life are the mechanism of change in psychotherapy (Fereydouni & Forstmeier, 2022).

Several empirical research findings are showing the effectiveness of logotherapy. The technique of paradoxical intention influences family therapy, assisting individuals experiencing anxiety, fear, phobia, and even depression by encouraging them to confront that fear itself (Ascher, 2002). The dereflection technique can enhance the psychological resilience of families (Ameli & Dattilio, 2013). The Socratic dialogue technique is relevant for therapy for various mental health difficulties (Schulenberg et al., 2008). Logotherapy has also been found to significantly reduce symptoms of depression and improve life's purpose (Cho et al., 2012). Logotherapy has been significantly proven to enhance psychological well-being and reduce the potential for addiction (Esalati et al., 2019). Logotherapy has caused significant increases in marital satisfaction (Farahini et al., 2019). Logotherapy is effective in improving individuals' abilities to cope with the logic and responsibility of life (Alimohammadi et al., 2020). Logotherapy can be used as therapy for mothers experiencing depression, anxiety, and stress (Aryani & Ardani, 2021). Thus, in general, logotherapy can respond to various family resilience issues, which is one of the indicators of finding meaning in life.

The resilience of Muslim families in Banten, Indonesia, has experienced dynamic development physically, socially, and psychologically. This is supported by data showing that the percentage of Muslim families in Banten reaches over 94% and the indicator of the percentage of the population below the poverty line is at level 6, reaching less than 10% (Budiawati & Natawidjaja, 2020). However, Banten is classified as a region with a relatively low Family Resilience Index Initiative (R-IKK) among other regions in Java, Indonesia (Oktavia, 2021). This is supported by data indicators of malnutrition in toddlers of less than or equal to 40%, an average school duration for children over 15 years at level 3 (6.5-7.5 years), and the

proportion of food expenditure is at level 3 (30 - < 40%) (Budiawati & Natawidjaja, 2020). The low Family Resilience Index value indicates vulnerabilities in physical, social, and psychological resilience.

Family resilience in Banten, Indonesia, faces several threats (Vulnerability). The Human Development Index (HDI) data for Banten show an average of 70.96, which means the Banten government must increase the HDI through various programs and policies (Handayani et al., 2018). The data on the prevalence of malnutrition in toddlers in Banten Province is 12.6% (Usada et al., 2021). Divorce data in Serang City, Banten, based on the number of divorce certificates, has increased by 27.60% (BPS Kota Serang, 2020). Data on 3,200 divorce cases in Serang City, Banten, are dominated by economic problems (Masykur, 2020). This divorce places women in vulnerable mental situations (Van Gasse & Mortelmans, 2020). Data from 2020 show that 15,985 employees were laid off and lost their jobs (Rosyadi, 2020). The low HDI value and these threats indicate vulnerabilities in physical, social, and psychological resilience for family resilience in Banten.

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