

## **EXISTENTIAL EMPTINESS IN THE DIGITAL AGE: AN ANALYSIS OF Ma'na cum Maghza QS. al-Hasyr: 19 AND FRANKL'S LOGOTHERAPY APPROACH**

**Diyananta Qonitya Salsabella**

Ilmu Al-Qur'an dan Tafsir, UIN Syekh Wasil Kediri, Indonesia

Corresponding e-mail: [anantadian68@gmail.com](mailto:anantadian68@gmail.com)

### **Abstract**

Digital convenience encourages people to communicate on social media easily, quickly, and instantly. It is this speed of digital flow that gives rise to the phenomenon of existential emptiness. Existential emptiness is a void of meaning experienced by humans as a result of the dominance of mass media, instant culture, and spiritual disconnection. This study aims to analyze the existential crisis of humans in the digital age using the approach of ma'na cum maghza QS. al-Hasyr: 19 and Viktor E. Frankl's Logotherapy theory. The method used is a qualitative literature review with a hermeneutic approach of ma'na cum maghza. The results show that QS. al-Hasyr: 19 means that the loss of a sense of existence in humans arises because they forget Allah. This is in line with Frankl's view of existential emptiness caused by the loss of the will to find meaning in humans. The integration of these two views shows that the way out of emptiness is not only through psychological therapy, but also through spiritual meaning reconstruction: rediscovering the meaning of life through divine consciousness and self-reflection. Thus, this study affirms the rationality of the Qur'an in addressing contemporary human problems through the interconnection between revelation and modern existential psychology.

**Keywords:** Existential Emptiness, Frankl's Logotherapy, ma'na cum maghza, QS. al-Hasyr: 19

This is an open access article under the Creative Commons Attribution Share Alike 4.0 International License



### **1. Introduction**

The dynamics of the digital era have the potential to affect the psychological condition of modern humans. In this digital era, people are faced with a continuous stream of information, ranging from news to entertainment. Digital media has become an inescapable part of life. Media also provides humans with a sense of existence through upload features such as feeds, live streams, reels, and long-form videos. As a result, people can define and express themselves through social media. They can post experiences, desires, and opinions openly to the wider public. These posts create interactions among social media users, whether

in the form of comments, likes, shares, or stitched videos. However, the sheer volume of interactions and the amount of time spent on social media can lead to feelings of stagnation and boredom. This boredom grows from the comfort individuals find in using social media for long periods, which can trigger a sense of emptiness within. Especially with the rapid digital flow, individuals are forced to consume information instantly and in large quantities. This speed leaves no room for individuals to process information, while also triggering digital fatigue (Nandini, 2023). As a result, the empty space within them grows wider.

Empty spaces do not only arise from the suffering or sorrow experienced by individuals, but also from feelings of boredom and emptiness toward the situations they face. This emptiness gives birth to new questions about the essence of their lives, leading them to feel stagnant. Who are they in their true meaning? What is the right direction for their lives? This emptiness emerges, questioning their existence in the world. In this regard, individuals have a choice: to remain mired in the stagnation of their condition or to rise up to find new meaning within themselves.

The Qur'an, specifically in QS. Al-Hasyr:19, states that someone who forgets themselves is the one who forgets Allah. A person who forgets their own self does not know the purpose in their life; they also do not perform any benefit for themselves. This is because Allah has made them forget their own selves. Thus, when drawn to contemporary phenomena, the context of QS. Al-Hasyr:19 aligns with the existential emptiness experienced by modern humans. Furthermore, there is an approach that can be implemented to find meaning in the space of emptiness. This approach is Frankl's logotherapy. Frankl's logotherapy emphasizes the human ability to seek meaning through self-transcendence and self-detachment. This approach encourages individuals to emerge from their despair to find new meaning in their lives.

There are several previous studies on Frankl's logotherapy, such as the research by (Nugroho, 2025), which states that Frankl's logotherapy can be used to help depressed patients emerge from crises through dereflection and paradoxical intention techniques. Then, research by (Mukharom & Arroisi, 2021) states that in Frankl's logotherapy, there is a spiritual aspect that tends toward the anthropological dimension. Regarding existential emptiness, research by (Nandini, 2023) states that emptiness in the digital era is caused by individual fatigue and dependence on digital media. Additionally, QS. Al-Hasyr:19 has also been studied in several researches, including (Mawarni et al., 2023; Murti Sofiroh, 2021), which suggest learning based on the meaning of QS. Al-Hasyr:18-19 to improve the quality of learners. Research by (Diansah et al., 2024) states that this verse serves as a recommendation for preachers (da'i) to constantly evaluate their preaching methods so that they can always be responsive and organized according to the needs of the audience.

From this literature review, it can be seen that there has been no research integrating Quranic values, specifically QS. Al-Hasyr:19, with Frankl's logotherapy approach to address existential emptiness in the digital era. Therefore, this research will integrate the Quranic

approach and logotherapy as a new discourse in facing the space of emptiness. This research will use the ma'na cum maghza method to examine the meaning contained in QS. Al-Hasyr:19. The ma'na cum maghza method is implemented through three stages: linguistic analysis of the verse, historical context analysis of the verse both micro and macro, and analysis of the maghza or main message of the verse. In addition, using this method also requires reviewing the interpretive discourse in the verse being studied, both classical and contemporary. In this way, the contextualization of the verse in contemporary problems can be known (Sahiron Syamsuddin, 2024).

This research will examine how QS. Al-Hasyr:19 responds to existential emptiness. Then, how can Frankl's logotherapy be implemented for the problem of existential emptiness? And, how can the integration of both approaches form a reconstruction of meaning in the digital era? This research aims to synergize the space of rationality in the form of Frankl's logotherapy approach and the spiritual space through the ma'na cum maghza of QS. Al-Hasyr:19. Thus, this research is expected to contribute to the discourse on the rationality of the Qur'an in the digital era.

## **2. Analysis and Discussion**

### **2.1 The Nature of Existential Emptiness in the Digital Age**

The feeling of emptiness or void is not a new problem. Researchers such as Backett, Tolstoy, Kafka, Dostoyevsky, May, and Frankl have studied this issue from various concepts like philosophy, psychology, and theology (Hazell, 1984a). Emptiness differs from loneliness, alienation, depression, and anhedonia. Emptiness is a condition where an individual feels that something is deeply missing. The individual experiences emotional void, loss of life's meaning, and feels disconnected from others and themselves. Emptiness is an existential problem closely related to identity and meaning (Blasco-Fontecilla et al., 2013).

Emptiness is not a form of absolute nothingness, but rather a threshold space where new meaning has the potential to emerge. Thus, emptiness can be divided into two different conditions. First, emptiness as a catalyst for meaning, where emptiness becomes a space to generate new meaning through creativity, reflection, and self-transformation. Second, emptiness as an inhibitor of meaning, where emptiness becomes a condition of stagnant meaning. The individual is trapped in routines without existential meaning. These two conditions are dynamic, depending on how far the individual reinterprets the emptiness they experience (Bendassolli, 2017). An individual's emotions also influence how they face the void within themselves. Individuals with emotional maturity experience less existential emptiness. Meanwhile, individuals with less mature emotions struggle to reinterpret meaning within themselves to escape the space of emptiness (Hazell, 1984b).

In the aspect of psychopathology, for example, the feeling of emptiness is part of forms of depression, borderline personality disorder (BPD), narcissistic, and schizoid disorders. The loss of someone becomes one factor in the emergence of deep emptiness. This affects

their existential feelings toward the world. This experience becomes a turning point for someone in making sense of their existence in the world, whether in life, relationships, or time. The body responds to this loss, such as through sleep disturbances or neurological changes. In terms of social relations, they feel disconnected from their previous life. Meanwhile, in terms of time, they feel the present is a heavy empty space because the person imagined to be together in the future is gone. They encounter uncertainty of meaning in life, but there is also potential for individuals to rediscover new meaning in life, new relationships, and new ways of living. Furthermore, accompaniment for those who are grieving and feeling empty is needed to explore meaning within themselves and bring them back into the world (Køster, 2020, pp. 125–143).

Emptiness is not merely a feeling of solitude or loneliness. Emptiness encompasses three main aspects. First, a condition of inner emptiness, Sense of Inner Emptiness (SIE). This part captures the intrapersonal aspect of emptiness. The individual feels a void within themselves, as if a part of themselves is missing or absent. They struggle to recognize and connect with their deep inner feelings. Thus, there is a longing and emotional hunger to fill the emptiness within. Second, the loss of a sense of meaningful relationships, Sense of Absence of Relatedness (SAR). This part captures the interpersonal aspect of emptiness. The individual feels disconnected from others, both in terms of relationships and shared meaning with others. They feel unconnected to important people around them. They sense a distance between themselves and those who once felt close, so they also feel they are no longer part of them. In this case, there is relational emptiness within them. Third, the feeling that life or self has lost meaning, Sense of Meaninglessness (SM). This part captures the existential aspect of emptiness. The individual feels they have no meaning in life. They feel there is no purpose or direction in their life, leading them to question why they live and what the meaning of all the life they lead is (Ermis-Demirtas et al., 2022; Herron et al., 2024; Zhao, 2024).

Furthermore, emptiness is a relational condition; it is defined by the essence present in the emptiness, not by what fills the emptiness. Emptiness emerges from socio-political processes, such as labeling empty areas without local communities. Connemara in Western Ireland, for example, at the end of the 19th century, British colonialism viewed Connemara as an empty and poor space that needed industrialization and land reform programs. Meanwhile, for English tourists, Connemara was an exotic space, full of spiritual meaning and wildness. Then, Edward Hopper's paintings depicting Paris, which is notably a bustling city, as an empty and quiet space. This illustrates loneliness and criticism of modernity. From this, emptiness can become a legitimization of colonialism, an expression of modern humanity, and a space for new creation (in art or cities) (Campbell et al., 2019).

Moreover, in the present day, where digital space has become part of human life. Humans are confronted with various information, news, and diverse phenomena in a day. These contents keep rolling without providing breaks and give instant satisfaction to their

users. Media is not only a source of practical and fast information, but also a means of boundless communication. People can share moments, experiences—both happy and sad—on social media and spread widely through algorithms. They receive feedback from comment columns, direct messages, or video stitches. Conversely, they can also seek entertainment, references, information, or comment and stitch desired videos. In this way, social media has a place in modern life. Nevertheless, these activities can potentially bring about a feeling of emptiness. Emptiness or void can arise due to high resistance to digital media use. Individuals who are dependent on digital media and experience digital fatigue can trigger a sense of emptiness within themselves, even questioning their existence in digital space. Humans are trapped in excessive digital consumption, becoming a source of identity and satisfaction that brings emptiness (Nandini, 2023).

## **2.2 Understanding QS. al-Hasyr: 19 through the Ma‘na cum Maghza Approach**

وَلَا تَكُونُوا كَالَّذِينَ نَسُوا اللَّهَ فَأَنْسَاهُمْ أَنْفُسَهُمْ ۗ أُولَٰئِكَ هُمُ الْفَاسِقُونَ

“And do not be like those who forgot Allah, so Allah made them forget themselves. They are the defiantly disobedient.”

### **2.2.1 Historical Context Analysis**

Al-Jabiri states that this verse is part of the story of the Jewish tribe of Bani Nadhir narrated sequentially in QS. Al-Hasyr. Verse 1 advises Bani Nadhir to leave their homes in Medina to ensure the safety of Prophet Muhammad and the Muslim community. Verses 2-4 explain the consequences of their defiance against the Messenger of Allah. Verses 5-10 narrate the distribution of Bani Nadhir's wealth. Verses 11-17 describe the position of the hypocrites toward the Jewish tribe of Bani Nadhir; the hypocrites promised the Jews they would fight alongside them if they were expelled by the Messenger of Allah. However, in reality, nothing happened; instead, their position with Bani Nadhir was the same as their position with Bani Qainuqa'. Verses 18-21 contain the wisdom from the story of the hypocrites and the Jews of Bani Nadhir, that Allah made them forget themselves and their rights because they forgot Allah and Allah's rights (Muhammad Ābid al-Jābirī, 2008, pp. 285–287).

As for Bani Nadhir themselves, they were one of the three Jewish groups in Medina. The three Jewish groups were Bani Qainuqa', Bani Nadhir, and Bani Quraizhah. These Jews often incited discord among the tribes, leading to disputes and wars. They also charged high interest on loans and used land as debt collateral. The arrival of Islam in Medina gradually united the Arab people, so the Jews viewed Islam with hatred and fanaticism. They also once planned to assassinate Prophet Muhammad, but that effort ended in vain. Prophet Muhammad made a treaty between the Muslim community and the Jews in Medina. The contents of the treaty included freedom to practice religion, freedom to manage wealth, prohibition of mutual enmity, and obligation to help each other in goodness (Mubarakfury, 2012, pp. 204–209, 219). From this history, it can be known that the estimated revelation of QS. Al-Hasyr:19 relates to the period of Prophet Muhammad's migration to Medina.

## 2.2.2 Linguistic Analysis

The word نَسِيَ is mentioned 20 times in the Qur'an. The verses are [2]:286; [6]:68; [9]:67; [18]:24; [18]:57; [18]:61; [18]:63; [18]:73; [19]:23; [19]:26; [19]:64; [20]:52; [20]:88; [20]:115; [20]:126; [32]:14; [36]:78; [39]:8; [45]:34; [87]:6. Then, the word نَسُوا is mentioned 10 times in the Qur'an, namely [2]:237; [5]:13; [5]:14; [6]:44; [7]:51; [7]:165; [9]:67; [25]:18; [38]:26; [59]:19. The word تَنَسَى is mentioned once in the Qur'an, namely in QS. Al-A'la:6. The word نَسِيَ in Maqāyīs al-Lughah has two meanings, namely ignoring something and leaving something. This is as in the sentence نَسُوا اللَّهَ فَنَسِيَهُمْ (QS. At-Taubah: 67) which has the meaning of forgetting, and the sentence وَلَقَدْ عَاهَدْنَا إِلَىٰ آدَمَ مِنْ قَبْلِ فَنَسِيَ وَلَمْ نَجِدْ لَهُ عَزْمًا (QS. Taha: 115) which means leaving his covenant with Allah (Abu al-Husain Ahmad bin Faris bin Zakaria bin Muhammad bin Habib ar-Razi al-Lughawi, 1981, pp. 421–422). In the book Lisān al-Arab, النِسْيَانُ is the opposite of remembering (الذِّكْر) and memorizing (الحِفْظ). It is also mentioned in this dictionary وَتَنَسَاهُ وَأَنْسَاهُ إِيَّاهُ. وَقَوْلُهُ عَزَّ وَجَلَّ: نَسُوا اللَّهَ فَنَسِيَهُمْ which aligns with QS. Al-Hasyr: 19. The meaning contained in that segment is that Allah does not forget, but Allah leaves them because they left Allah. They left Allah's commands, so Allah left them from His mercy. In this case, النِسْيَانُ has two meanings, namely leaving and forgetting (Ibnu Manzur, 1290, pp. 322–323).

In the tafsir Tahrir wa Tanwir, verse 19 is a warning not to turn away from religion and piety after the command to fear Allah and prepare for the Day of Judgment. Because if they turn away, they will fall into disobedience and disbelief. الَّذِينَ نَسُوا اللَّهَ The people referred to in this verse are the hypocrites, because they are polytheists and do not know the attributes of Allah's oneness, as in His saying in QS. al-Bara'ah: 67 نَسُوا اللَّهَ فَنَسِيَهُمْ إِنَّ الْمُنَافِقِينَ هُمُ الْفَاسِقُونَ. This also means their neglect of the evidence of Allah's oneness and attributes, the truth of His Messenger, and His books, as in His saying in QS. Al-Baqarah: 40-41 where there is a covenant to believe in Allah, so Allah will fulfill His promise to humans. Then, the meaning of أَنْسَاهُمْ أَنْفُسَهُمْ is that Allah does not make them understand the guidance of Islam; instead, Allah lets them get trapped in their own thoughts. Meanwhile, the word فَأَاءَ in the segment فَأَنْسَلُهُمْ indicates a cause-and-effect clause, so it means the cause of forgetting oneself is because they forgot Allah's religion by their own will. أُولَئِكَ هُمُ الْفَاسِقُونَ is a metaphorical phrase to describe the severity of their evil, where the evil of others is not comparable to the severity of the evil they committed (Muhammad al-Ṭāhir bin 'Āsyūr, 1923, pp. 113–114).

## 2.2.3 Classical and Modern Tafsir Discourse

Unlike the interpretation in Tahrir wa Tanwir, Ibn Kathir interprets وَلَا تَكُونُوا كَالَّذِينَ نَسُوا اللَّهَ فَأَنْسَاهُمْ أَنْفُسَهُمْ as a prohibition not to forget to remember Allah, so that Allah does not make them forget their deeds for their benefit in the Hereafter. Thus, أُولَئِكَ هُمُ الْفَاسِقُونَ is interpreted as people who have gone out of obedience to Allah and will suffer loss on the Day of Judgment as stated in QS. Al-Munafiqun:9 (Ibnu Katsir, 1372, pp. 76–78). In line with Ibn Kathir, Ath-Thabari also states that the phrase فَأَنْسَاهُمْ أَنْفُسَهُمْ means Allah made them forget their own goodness. As in the hadith narrated by Abu Humaid from Mahran from Sufyan that

“فَأَنسَاهُمْ أَنفُسَهُمْ” is they forgot Allah's rights so Allah made them forget themselves, it is said: their own part”. Then, those who forget Allah are the wicked. The wicked are those who go out of obedience to Allah to disobedience (Abi Ja'far Muhammad bin Jarir At-thabari, 883). Qurthubi states that those who forget Allah in this verse are those who do not give thanks and glorify Allah. Allah makes them forget themselves as punishment so they do not remind each other. They openly violate Allah's prohibitions and neglect His commands. They forget Allah when happy so Allah makes them forget themselves when in distress. Ibn Jubair calls them disobedient people, while Ibn Zaid calls them liars (Abu 'Abdullah Muhammad ibn Ahmad ibn Abi Bakr ibn Farh alAnsari al-Khazraji al-Andalusi al-Qurtubi, 1273, p. 43).

Zamakhsyari also puts forward something similar. Those who forget Allah and His rights, Allah will make them forget their own rights by abandoning them. So they do not strive for things that are beneficial and save them in the Hereafter (Abī al-Qāsim Maḥmūd ibn 'Umar az-Zamakhsyarī al-Khawārizmī, 2009). QS. Al-Hasyr: 19 is also closely related to the meaning in the verses before and after it, namely verses 18 and 20. Baidhawi states that verse 18 contains a repetition of the command to fear Allah. This repetition is a form of emphasis to always fulfill Allah's obligations and avoid His prohibitions. So in verse 19 it is said that let not man forget Allah like those who have forgotten Allah's rights so Allah makes them forget themselves. Forgetting oneself here is by not listening and not doing what is beneficial and saves them on the Day of Judgment. So in verse 20 it is mentioned the difference between the inhabitants of Paradise and Hell. The inhabitants of Paradise perfect themselves so they deserve to enter Paradise. While the inhabitants of Hell, degrade themselves so they deserve to enter Hell. The inhabitants of Paradise are those who get eternal happiness (Nāṣir al-Dīn Abī al-Khair 'Abd Allāh bin 'Umar al-Bayḍāwī, 1996, p. 202).

Modern tafsirs such as Tafsir al-Maraghi also interpret this verse as a prohibition to forget Allah like those who abandoned their duties so Allah locked their hearts and they forgot to do good deeds. They have gone astray as far as possible as a form of Allah's retribution for the sins they have committed (Ahmad Musthofa Al-Maraghi, 1946, pp. 52–55). Tafsir as-Sa'di also states something similar, where those who forget Allah by neglecting remembrance, not fulfilling Allah's rights, and following desires will suffer loss. Allah makes them forget their affairs in this world and the Hereafter. They are the ones who exceed limits and fall into disobedience (Abdurrahman bin Nashir As-Sa'di, 2008, p. 853).

Quraish Shihab also states that the one who forgets in this verse is the one who abandons Allah's guidance; they are the hypocrites. Those who forget Allah's attributes and greatness are those who feel capable of standing alone without realizing that in reality they are weak and powerless. While those who know their true nature as weak will always remember Allah and His attributes. Indirectly, this verse contains a command to always remember Allah (M. Quraish Shihab, 2016, pp. 130–131). Furthermore, Hamka in Tafsir Al-Azhar interprets this verse by depicting a person who forgets their true self, happiness, and direction in life. They forget God so they forget who they are and how to return to God. Due

to this forgetfulness, they experience emptiness and void in life. Therefore, knowing Allah is a form of happiness, the basis of knowledge, and perfection as a servant. So it is mentioned at the end of the verse that such forgetful people are those whose lives are wretched and disorderly (Hamka, 1967, pp. 7272–7273).

#### 2.2.4 Maghza (Significance) of the Verse

From the analysis of historical context, linguistic aspects, and classical to modern interpretations, the maghza or significance of QS. Al-Hasyr: 19 can be understood as follows: First, those who deliberately abandon and neglect Allah's commands and prohibitions will fall into misguidance. They no longer perform good deeds for themselves, whether in this world or the Hereafter. They merely follow their own desires or whims, leading to their own loss. In this world, they lose out by not utilizing time for righteous deeds and fulfilling Allah's rights. In the Hereafter, they suffer loss because they are not saved from the sins they have committed. Thus, those who neglect and abandon Allah are wicked people.

Second, Allah causes those who neglect Him to forget themselves and their Lord. They forget their purpose in life, their direction, and their own happiness. They are also forgotten from the path of repentance to God. They are forgotten from matters of this world and the Hereafter, causing them to live in a void. Moreover, in the era of globalization where cultures increasingly develop and influence each other, there is potential for spaces of misguidance if not accompanied by moral values. Phenomena such as LGBTQIA+ (Lesbian, Gay, Bisexual, Transgender, Queer, Intersex, Asexual), cohabitation, abortion, corruption, intolerance, moral degradation, and cyberbullying become challenges for modern humans to uphold divine values and Muslim responsibilities, or to be swept away by the currents of time.

Third, if forgetting is caused by deliberate actions of neglecting Allah, then the way to not forget is to return to Allah and remember Him. The path to return to Allah is not only through worship and glorifying Him, but also by knowing God again through studying religion, His messengers, and His revelations. In other words, returning to Allah means implementing the values of the Qur'an and Sunnah, as well as studying the wisdom behind them. Therefore, returning to Allah is not only for those who are astray, but also for those who feel empty or existentially hollow. Daily busyness and the rapid pace of digital media lead humans to existential voids that question the reasons and purposes of their lives, as well as the essence of themselves. Furthermore, work pressures and life stresses, both mental and emotional, further expand the emptiness within them. Therefore, they need encouragement to escape this void and rediscover their existence. One way to find this existence is through the spiritual path of returning to God by knowing and studying His guidance.

### 2.3 Viktor Frankl's Logotherapy and the Search for Meaning

Logotherapy is a therapy for patients who feel their fate cannot be changed. This method confronts humans with logos, which is the meaning of existence. It can be interpreted that logotherapy is a method of healing through meaning. Viktor Frankl's logotherapy has three main principles: freedom of will, the will to meaning, and the meaning of life. First,

freedom of will. Humans have freedom in their will, free to take a stance toward the conditions they face. Humans possess a unique ability to detach themselves from the worst conditions, even from any situation. This is what is meant by freedom of will, where humans are free to determine their attitude and character while remaining responsible. This condition enables humans to rise and opens a new dimension, namely the noological dimension. This dimension occurs when humans are in self-reflection. Thus, the noological dimension serves as a space for ethical and moral self-evaluation of what they have experienced (Frankl, 2014, pp. 13–33).

Second, the will to meaning. Frankl agrees with Charlotte Buhler's view that humans live with a purpose, which is to give meaning to life with the values they create. Frankl also emphasizes the difference between animals and humans. Animals are not open to the world; they are bound to a limited instinctive environment with the fulfillment of life needs such as reproduction and survival. In contrast, humans are open to a vast world; they can find meaning, values, and purposes that can be understood. In the journey of life, humans encounter inner tensions that create discomfort, but it is precisely through these tensions that humans can become meaningful. According to Frankl, the tensions in life actually make life healthy. Life without tension leads to boredom and existential emptiness. This drives humans to find meaning in their lives. They transcend their own limits, focusing on things outside themselves such as love, duties, and responsibilities. Indirectly, they will actualize themselves and find happiness in their lives. Thus, self-actualization and happiness are the result or side effect of the process of finding meaning (Bushkin et al., 2021; Frankl, 2014, pp. 34–42).

Third, the meaning of life. Humans live based on ideals and values. They face meanings that need to be fulfilled and values that need to be realized. In this regard, meaning is relative and subjective. It is influenced by encounters between people and the passage of time. From this nature, humans become unique in essence and existence. Each human has their own essence that cannot be replaced by others. Likewise, human life is unique because no one can repeat their time. With their uniqueness, humans can transcend themselves and reach something beyond themselves. Thus, there is no universal meaning for humans, but rather a unique meaning possessed by each individual (Ardyansah, 2021; Frankl, 2014, pp. 43–46; Haugan & Dezutter, 2021).

However, there are common conditions in fulfilling meaning, referred to as values. Humans are free to accept or reject the values offered by their environment or the conditions around them. Humans are free to determine meaning, but this freedom must still be based on responsibility. Therefore, in the search for meaning, humans are guided by conscience. In this context, Frankl divides the ways humans find the meaning of life into three forms. First, humans seek meaning by giving works to the world. Second, humans seek meaning by taking from the results of encounters and experiences in the world. Third, humans seek meaning through the attitude they take in facing difficulties and unchangeable fates. These difficulties

are divided into three tragic series: suffering, death, and guilt. Frankl emphasizes that unchangeable fates are not only accepted but also transformed into something meaningful. Thus, meaning cannot be given by others but must be found by oneself (Frankl, 2014, pp. 47–64; Kapustin, 2020).

There are two ways to implement logotherapy: dereflection and paradoxical intention. First, dereflection, which is diverting attention from oneself. Dereflection is used based on the ability to transcend oneself (self-transcendence). This method begins by stopping focus on oneself and shifting focus to things outside oneself. In this case, the individual is invited not to demand from themselves so that they can live naturally and spontaneously. Second, paradoxical intention, which is based on the ability to distance oneself from oneself (self-detachment). Paradoxical intention asks the individual to confront and even desire what they fear. This method aims to turn fear into intention so that the cycle of anxiety can be broken. By using the two human powers of self-transcendence and self-detachment, logotherapy not only changes behavior but also touches the deepest side of humans, namely meaning, responsibility, and freedom (Anggoro et al., 2024; Faridah & Prakoso, 2017; Frankl, 2014, pp. 78–88; Jannati & Fitri, 2025).

#### **2.4 Integrative Interpretation: Reconstructing Meaning through Spiritual Awareness**

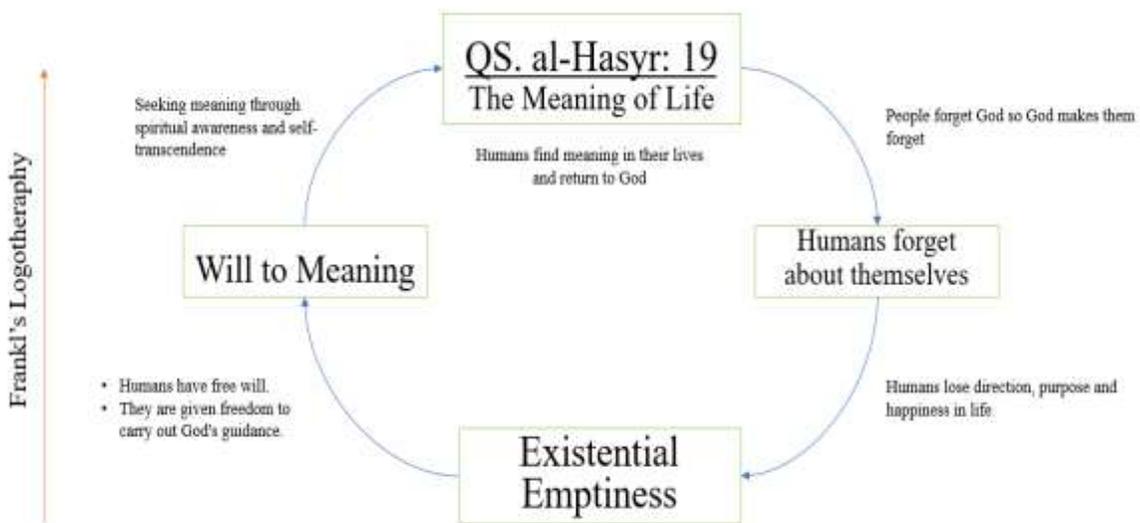
The crisis of emptiness or existential void in the digital era is not only a psychological issue but also a spiritual one. Existential emptiness causes humans to question the meaning within themselves, so psychological and religious aspects are needed to find their existence. Moreover, to prevent them from getting trapped in prolonged depression or stagnation. With this, Frankl's logotherapy approach, synergized with Qur'anic values, can become a way out of the void and find existential meaning within humans. Both aspects offer a path for humans to recover psychologically and religiously. Thus, humans become not only rational beings but also transcendental beings through a meaningful relationship with God.

The self-transcendence proposed by Frankl aligns with the message contained in QS. Al-Hasyr: 19. Self-transcendence encourages humans to find meaning outside and beyond themselves, just as QS. Al-Hasyr: 19 states that by remembering God, humans will recognize themselves. Thus, meaning is found in life experiences and journeys, namely by living life as fully as possible. Living with rational meaning fulfillment and in tawhid awareness, so that individuals carry out prohibitions and commands while knowing God and studying every meaning or wisdom He provides through every event in life.

Existential emptiness becomes a turning point for humans to find new meaning in their lives and a point of return to their Lord. QS. Al-Hasyr: 19 states that forgetting Allah will make oneself forget one's direction, purpose, and happiness. This is what creates the space for existential emptiness. The existence of this existential emptiness opens opportunities for humans to find their existence and meaning within themselves and their lives. One way to find meaning and existence in emptiness is through Frankl's logotherapy approach. Frankl's logotherapy has three main pillars: freedom of will, the will to meaning, and the meaning of

life. Freedom of will aligns with the right given by God whether humans will obey His guidance or the opposite. Frankl emphasizes that freedom of will must be responsible. Then, the will to meaning aligns with the concept of tawhid that guides humans to obey God's guidance and seek wisdom behind every guidance. This search for meaning is not only when carrying out God's guidance, but also when facing God's decrees, whether in sadness or joy. Finally, finding meaning. Through the journey they have taken, humans will find meaning and their existence. Especially if accompanied by spiritual obedience, they will not only find their own existence but also God's existence.

**Scheme of meaning reconstruction in spiritual consciousness**



From the scheme, humans are expected to emerge from the existential emptiness caused by the distortion of meaning in the digital space, so that they are no longer bound to external validation but to the meaning and inner reflection they find. Spiritual awareness in this case functions as a process of bringing humans to authentic experiences about existence, just as self-transcendence and self-detachment proposed by Frankl. With this, existential emptiness or suffering can be overcome through the integration of rationality and spirituality wrapped in Frankl's logotherapy and Qur'anic values. Both emphasize the importance of self-awareness and orientation toward transcendent meaning, thus forming a new reconstruction of spiritual awareness in the digital era.

**3. Conclusion**

Existential emptiness can be interpreted as a situation of forgetting oneself as mentioned in QS. Al-Hasyr: 19. One forgets and does not know one's direction, purpose, and essence. In QS. Al-Hasyr: 19, it is stated that to escape this condition, one must return to God. Returning to God means returning to His guidance, knowing Him, and taking meaning or wisdom from every decree given by God. This aligns with Frankl's logotherapy approach,

which aims to encourage individuals to find new meaning and rise from depression. Frankl's logotherapy has three main pillars: freedom of will, the will to meaning, and the meaning of life. The integration between the values of QS. Al-Hasyr: 19 and Frankl's logotherapy builds a reconstruction of meaning in life by presenting spiritual awareness through the journey of finding meaning. The integration of both becomes a practical step that can be implemented to exit the space of existential emptiness and find new meaning in life.

## References

- Abdurrahman bin Nashir As-Sa'di. (2008). *Tafsir As-Sa'di* (Vol. 28).
- Abī al-Qāsim Maḥmūd ibn 'Umar az-Zamakhsyārī al-Khawārizmī. (2009). *Tafsīr al-Kasasyāf 'an ḥaqā'iq at-tanzīl wa 'uyūn al-aqāwīl fī wujūh at-ta'wīl* (3rd ed., Vol. 4). Dār al-Ma'rifah bi-Bayrūt – Lubnān.
- Abi Ja'far Muhammad bin Jarir At-thabari. (883). *Tafsir Ath-Thabari: Jami'ul Bayan 'an Ta'wilil-Qur'an*.
- Abu 'Abdullah Muhammad ibn Ahmad ibn Abi Bakr ibn Farh alAnsari al-Khazraji al-Andalusi al-Qurtubi. (1273). *Tafsir al-Qurtubi* (Vol. 18).
- Abu al-Husain ahmad bin Faris bin Zakaria bin Muhammad bin Habib ar-Razi al-Lughawi. (1981). *Mu'jam Maqayis Al-Lughoh* (Vol. 5).
- Ahmad Musthofa Al-Maraghi. (1946). *Tafsir Al-Maraghi* (Vol. 28).
- Anggoro, L. S., Christiana, E. H., & Nathania, E. I. D. (2024). Efektivitas Logoterapi untuk Menurunkan Tingkat Depresi dan Meningkatkan Kebermaknaan Hidup Penderita Gangguan Depresi. *Jurnal Intensi: Integrasi Riset Psikologi*, 2(2).
- Ardyansah, A. D. (2021). *Kehendak Untuk Bermakna (Will to Meaning) Viktor Emil Frankl dalam Perspektif Filsafat Psikologi* [Universitas Gadjah Mada]. <https://etd.repository.ugm.ac.id/penelitian/detail/203888>
- Bendassolli, P. F. (2017). Emptiness and Work: A Meaning-Making Perspective. *Integrative Psychological and Behavioral Science*, 51(4), 598–617. <https://doi.org/10.1007/s12124-017-9382-x>
- Blasco-Fontecilla, H., de León-Martínez, V., Delgado-Gomez, D., Giner, L., Guillaume, S., & Courtet, P. (2013). Emptiness and suicidal behavior: An exploratory review. *Suicidol Online*, 4(4), 21–32.
- Bushkin, H., Niekerk, R. van, & Stroud, L. (2021). Searching for Meaning in Chaos: Viktor Frankl's Story. *Europe's Journal of Psychology*, 17(3), 233. <https://doi.org/10.5964/ejop.5439>
- Campbell, C. J., Giovine, A., Keating, J., James, K. J., Schuster, L., Cusack, T., Emily C. Burns, Walter, M., Kamvasinou, K., Milne, S. A., & Kenneth Brophy. (2019). *Empty Spaces: Perspectives on emptiness in modern history: Perspectives on emptiness in modern history*. University of London Press. <https://library.oapen.org/handle/20.500.12657/39399>

- Diansah, E. A. A., Erwin, E., Prasongko, W. A., Nurdin, A., & Aisyah, S. (2024). Urgensi Evaluasi dalam Komunikasi Dakwah Menurut Tafsir Ibnu Katsir QS. Al-Hasyr Ayat 18-19. *Ta'wiluna: Jurnal Ilmu Al-Qur'an, Tafsir Dan Pemikiran Islam*, 5(3), 463–482.
- Ermis-Demirtas, H., Smith, R. L., & Watson, J. C. (2022). Development and Initial Validation of the Multidimensional Sense of Emptiness Scale. *The Counseling Psychologist*, 50(7), 918–941. <https://doi.org/10.1177/00110000221110847>
- Faridah, U., & Prakoso, D. P. (2017). Logoterapi (tekhnik Paradoxical Intention) Terhadap Citra Tubuh (body Image) Pada Lansia. *Indonesia Jurnal Perawat*, 2(1), 20–29.
- Frankl, V. E. (2014). *The Will to Meaning: Foundations and Applications of Logotherapy*. Penguin Publishing Group.
- Hamka. (1967). *Tafsir Al-Azhar* (Vol. 9).
- Haugan, G., & Dezutter, J. (2021). Meaning-in-Life: A Vital Salutogenic Resource for Health. In G. Haugan & M. Eriksson (Eds.), *Health Promotion in Health Care – Vital Theories and Research*. Springer. <http://www.ncbi.nlm.nih.gov/books/NBK585665/>
- Hazell, C. G. (1984a). A Scale for Measuring Experienced Levels of Emptiness and Existential Concern. *The Journal of Psychology*, 117(2), 177–182. <https://doi.org/10.1080/00223980.1984.9923674>
- Hazell, C. G. (1984b). Experienced Levels of Emptiness and Existential Concern with Different Levels of Emotional Development and Profile of Values. *Psychological Reports*, 55(3), 967–976. <https://doi.org/10.2466/pr0.1984.55.3.967>
- Herron, S. J., Saunders, R., Sani, F., & Feigenbaum, J. (2024). The psychological emptiness scale: A psychometric evaluation. *BJPsych Open*, 10(2), e42.
- Ibnu Katsir. (1372). *Tafsir Ibnu Katsir* (Vol. 8).
- Ibnu Manzur. (1290). *Lisanul Arab*.
- Jannati, Z., & Fitri, H. U. (2025). Penerapan Konseling Individu Dengan Pendekatan Logotherapy Untuk Meningkatkan Kepercayaan Diri Pada Remaja Penyandang Disabilitas Fisik ( Studi Kasus Pada Klien “D” Di Sentra Budi Perkasa Palembang ). *Journal iof iInnovative iand iCreativity*, 5(2), 24827–24832.
- Kapustin, S. A. (2020). An Existential Criterion for the Normal and Abnormal Personality in the Works of Viktor Frankl. Summary. *Psychology in Russia: State of the Art*, 13(2), 140–153. <https://doi.org/10.11621/pir.2020.0210>
- Køster, A. (2020). Bereavement and the meaning of profound feelings of emptiness. In *Time and Body: Phenomenological and Psychopathological Approach*. Cambridge University Press Cambridge, UK. [https://books.google.com/books?hl=id&lr=&id=NvwAEAAAQBAJ&oi=fnd&pg=PA125&dq=Existential+Emptiness&ots=RIFERY99TR&sig=FByk4\\_APt9cGk2CM yPrCV2pmc6w](https://books.google.com/books?hl=id&lr=&id=NvwAEAAAQBAJ&oi=fnd&pg=PA125&dq=Existential+Emptiness&ots=RIFERY99TR&sig=FByk4_APt9cGk2CM yPrCV2pmc6w)
- M. Quraish Shihab. (2016). *Tafsir Al-Misbah: Pesan, Kesan, dan Keserasian Al-Qur'an* (Vol.

14). Lentera Hati.

- Mawarni, W. T., Alfiansyah, M., Chaniago, F. Z., & Azzacky, F. (2023). Urgensi Evaluasi Pendidikan dalam Proses Pembelajaran Menurut Tafsir Al-Misbah QS Al-Hasyr Ayat 18-19. *ANTHOR: Education and Learning Journal*, 2(4), 494–499.
- Mubarakfury, S. R. (2012). *Sirah Nabawiyah* (Kathur Suhardi, Trans.). Pustaka Al-Kausar.
- Muhammad Ābid al-Jābirī. (2008). *Fahmu al-Qur'ān al-Hakīm: At-Tafsīr al-Wādiḥ ḥasba tartīb an-nuzūl* (Vol. 2). Maṭba'at Dār an-Nasyr al-Maghribiyyah.
- Muhammad al-Ṭāhir bin 'Āsyūr. (1923). *Tafsīr al-Taḥrīr wa al-Tanwīr*.
- Mukharom, R. A., & Arroisi, J. (2021). Makna Hidup Perspektif Victor Frankl: Kajian Dimensi Spiritual dalam Logoterapi. *TAJDID: Jurnal Ilmu Ushuluddin*, 20(1), 91–115.
- Murti Sofiroh. (2021). *Konsep Evaluasi Pembelajaran dalam Surat Al-Hasyr Ayat 18-19 Menurut Kitab Tafsir Al-Maraghi, Tafsir Ibnu Katsir dan Tafsir Al-Misbah* [IAIN Purwokerto]. <https://repository.uinsaizu.ac.id/10997/1/skripsi%20full%20Murti.pdf>
- Nandini, S. Y. (2023). Emptiness through the perspective of existentialism and religion in the digital age. *Al Qalam: Jurnal Ilmiah Keagamaan Dan Kemasyarakatan*, 17(5), 3149–3169.
- Nāṣir al-Dīn Abī al-Khair 'Abd Allāh bin 'Umar al-Bayḍāwī. (1996). *Anwār al-Tanzīl wa Asrār al-Ta'wīl al-Ma'rūf bi-Tafsīr al-Bayḍāwī* (Vol. 5). Dār Iḥyā' al-Turāth al-'Arabī – Mu'assasah al-Tārīkh al-'Arabī, Beirut.
- Nugroho, F. T. (2025). Pendekatan Logoterapi Viktor Frankl Dalam Konseling Keluarga Di Masa Krisis. *ADIBA: Journal Of Education*, 5(2), 116–124.
- Sahiron Syamsuddin. (2024). *Hemeneutika dan Pengembangan Ulumul Qur'an* (3rd ed.). Pesantren Nawesea Press.
- Zhao, X. A. (2024). Loneliness as an Experience of Emptiness. *InterCultural Philosophy*, 1, 62–69.