

Al-Ghazali and Viktor Frankl on Meaning: A Hermeneutic-Comparative Model of Psycho-Spiritual Integration

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ABSTRACT

The phenomenon of the crisis of meaning and spiritual emptiness in modern society reflects a gap between the advancement of modern psychology, which tends to be secular, and the profound spiritual needs of human beings. While modern psychology emphasizes empirical and behavioral aspects, Islamic Sufism through the concepts of tazkiyatun nafs (purification of the soul) and ma'rifatullah (knowledge of God) offers a transcendental path toward genuine meaning in life. This study aims to analyze the concept of meaning in life according to Al-Ghazali and Viktor Frankl, and to synthesize both perspectives in order to develop an integrative psycho-spiritual model addressing the modern human meaning crisis. Using a qualitative library research method and a hermeneutic-comparative approach, this study integrates classical Sufi texts with modern logotherapy theory. The findings reveal that Al-Ghazali views the meaning of life as theocentric and rooted in divine revelation, whereas Frankl's perspective is existential and based on human experience. The integration of both produces a psycho-spiritual model that harmonizes psychological and spiritual dimensions, offering relevance for the development of Islamic-based psychotherapy and the rediscovery of meaning in contemporary human life.

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Introduction

The crisis of meaning in life and spiritual emptiness has become an increasingly prominent issue in the modern era, marked by rising levels of stress, depression, and social alienation, all of which negatively affect mental health (Nurusshobah & Akhmad Aidil Fitra, 2025). Despite significant advancements in modern psychology, it remains insufficient in fully addressing the essential spiritual needs of individuals seeking meaning in life (Al-Ashhar, 2024). Islamic Sufism, with its soul-purifying approach known as tazkiyatun nafs, provides a framework for the search for meaning that centers on a relationship with Allah as the source of true happiness (Muttaqin, 2022). Complementing this, Viktor Frankl's logotherapy introduces the concept of the 'will to meaning,' positing that the human drive to find meaning is the primary motivator of existence (Purnama, 2021). This research is significant as it integrates two distinct epistemologies to formulate a holistic solution addressing the modern crisis of meaning from the combined perspectives of Islamic psychology and spirituality (Al-Ashhar, 2024).

Over the past five years, a growing body of research has explored the intersection between spirituality and psychology. (Saputra, A., & Lubis, 2025) examine tazkiyatun nafs within the context of mental health in Muslim communities, highlighting the therapeutic significance of soul purification. (Damayanti & Herdiana, 2024) investigate the application of logotherapy in treating depression, demonstrating that the 'will to meaning' serves as an effective motivator for psychological recovery. (Febriansyah et al., 2025) compare Islamic spiritual healing with Western psychotherapy regarding the meaning of life, identifying potential synergies between these approaches. (Hakim, 2025) discusses the challenges of integrating psychology and spirituality in Indonesia and advocates for a more structured conceptual model. Miller (2019) provides a global perspective on the impact of meaning crises on mental health, underscoring the necessity for interdisciplinary research that bridges spiritual and psychological dimensions (Mhd. Sofwan et al., 2025).

Additional recent studies further illustrate the evolving landscape. (Nurusshobah & Akhmad Aidil Fitra, 2025) investigated the integration of Sufism values into mindfulness training, though their work did not directly address the meaning of life. (Sitopu et al., 2023) examined the application of logotherapy among the elderly, reporting positive outcomes but offering limited discussion of Islamic spirituality. (Alfi Wirda Mawaddah, 2024) explores the spiritual impact of Islam on stress management in hospital patients, demonstrating the synergy between Sufism and conventional psychological therapy. While these studies represent significant progress, a comprehensive integration of Al-Ghazali's and Frankl's concepts of meaning in life remains absent.

This literature review identifies several unresolved academic issues. First, there is a lack of systematic comparative studies examining the concepts of the meaning of life in the works of Al-Ghazali and Viktor Frankl. Second, an integrative model that unites the spiritual epistemology of Sufism with logotherapy in practical contexts is absent. Third, psycho-spiritual therapies rooted in the synthesis of these two concepts remain underdeveloped. Fourth, existing research is fragmented and has not addressed broader applications in clinical social work. Fifth, there are limitations in contextualizing the 'will to meaning' within the framework of tazkiyatun nafs as a spiritual foundation. Sixth, much of the current scholarship remains theoretical, lacking concrete applications to address the crisis of meaning in contemporary Muslim societies (Nur Alifah, 2024).

This study conducts a comparative analysis of Al-Ghazali's and Viktor Frankl's concepts of the meaning of life, employing Bloom's taxonomy as a framework for operationalization. The primary objective is to examine these concepts through the lens of their respective epistemologies and spiritual traditions, and subsequently synthesize the findings to develop an applicable psycho-spiritual integrative model. Additionally, the research aims to formulate a therapeutic approach based on this model to address the holistic needs for meaning in life among modern individuals, bridging psychology and spiritual Sufism (Tasmuji & Khoirudin, 2022). In doing so, this study addresses a significant gap in the literature concerning the integration of Islamic psychology and spirituality.

This study contends that integrating the concepts of meaning in life from Al-Ghazali's Sufism and Viktor Frankl's logotherapy establishes a robust foundation for contemporary psycho-spirituality, effectively addressing the modern crisis of meaning. The qualitative approach adopted will demonstrate that the synergy between these epistemologies not only strengthens the spiritual dimension of psychological therapy but also broadens the interdisciplinary framework of mental health theory and practice. The anticipated contributions include the advancement of psychology grounded in Islamic spirituality, the development of integrative therapeutic innovations for clinical and social contexts, and

positive impacts on the well-being of individuals seeking authentic meaning and happiness (Mukharom & Arroisi, 2021).

Method

This research uses a qualitative design with a library research approach to analyse and compare the concept of the meaning of life from the perspectives of Al-Ghazali's Sufism and Viktor Frankl's logotherapy. The selection of a qualitative design is based on the need to deeply understand the philosophical and theological content, both textual and conceptual, rather than summarising numerical data. This design is operationalised through a documentary review of primary texts and related academic sources, which are analysed in an interdisciplinary manner to bridge the study of spirituality and existential psychology. (Fadli, 2021)

This type of research is a literature study with data collection from primary sources in the form of classical and modern works, as well as secondary sources in the form of books and scientific journal articles. This type of research was chosen to explore the dimension of the meaning of life from the perspectives of the two characters, and to compare them across different epistemological frameworks. Operationalisation is carried out by sorting and critically analysing related texts and articles to obtain a valid and rich conceptual foundation. (Fadli, 2021)

The primary sources of this research are the major works of Al-Ghazali (*Iḥyā' 'Ulūm al-Dīn*) and Viktor Frankl (*Man's Search for Meaning*). Secondary sources include books, academic journals, and scientific publications that discuss Sufism, logotherapy, religious psychology, and the integration of related sciences. The data collection process is carried out through desk review and documentary studies, collecting relevant textual data from digital libraries and trusted online sources, and selecting literature with high theoretical and empirical relevance. (Muhamad Zaenal Arifin, 2025)

Data analysis was carried out using a hermeneutical-comparative method, which involves interpreting and integrating the meanings of the concept of the meaning of life from both the main source and its epistemological context. (Creswell & Poth, 2016) The analysis process is carried out in layers, starting from descriptive to explain the content of the concept, interpretive to understand the philosophical and theological context, and then comparative to identify similarities, differences, and potential integration between Al-Ghazali's Sufism and Frankl's logotherapy. The final result is a conceptual synthesis that supports integrative psycho-spiritual understanding.

Result and Discussion

1. The Concept of the Meaning of Life in Sufism Al-Ghazali

In Al-Ghazali's thought, human beings are complex creatures consisting of several dimensions, namely the body (physical body), qalb (the heart or spiritual and emotional centre), the spirit (the soul given by Allah as the breath of life), and nafs (the soul that has certain tendencies and qualities). The body is the part of matter that appears and performs biological functions, while the qalb is the centre of mental consciousness and the place of spiritual belief and truth. The Spirit is a divine element that gives man life and becomes the link between man and the Creator. Nafs itself is a soul that is the centre of desires, desires, and life impulses that can be low (*nafsul ammārah*) or purified (*nafsul mutmainnah*) (Nasution, 2022). All of these dimensions are interconnected so that the balance and purity of qalb, spirit, and nafs are the keys to achieving the true meaning of life. According to Al-Ghazali, without purification (*tazkiyah*), people easily get lost in material and lust frameworks, thus losing the true purpose of life.

Tazkiyatun nafs, or purification of the soul, is the central concept in Sufism, according to Al-Ghazali. This process includes purifying the soul from bad traits such as envy, selfishness, greed, and anger, as well as strengthening positive qualities such as patience, gratitude, tawakal, and love for Allah (Mutholingah & Zain, 2021). Al-Ghazali emphasised the importance of spiritual discipline, including dzikrullah (remembrance of Allah), tawbah (repentance), and mujahadah (struggle against lust). The ultimate goal of tazkiyatun nafs is to attain the level of sa'adah or true happiness that is spiritual and eternal, not worldly happiness that is temporary. This true happiness is the happiness born of closeness and unity with God, where the soul becomes calm and peaceful in its pleasure (Nasution, 2022). Through tazkiyatun nafs, humans are guided to let go of attachment to the material world and get closer to the essence of life.

According to Al-Ghazali, the meaning of life lies in ma'rifatullah, the true knowledge and awareness of Allah, which is the main purpose of human existence. This knowledge is not just a rational science, but an inner knowledge that opens the door to spiritual experience and divine consciousness. Through the process of mujahadah and tazkiyah, the qalb becomes clean and able to recognise the presence of Allah so that man can understand his essence and the purpose of creation. This concept places humans as caliphs on earth who have moral and existential responsibilities to live a life in accordance with Allah's commands (Azis, 2024). This meaningful life is one oriented towards devotion, worship, and the formation of a noble spiritual character, grounded in ma'rifatullah.

Al-Ghazali affirmed that true happiness cannot be obtained from material pleasures or worldly pleasures, which are temporal and temporary. In fact, dependence on material things tends to trigger mental misery because of its limited nature and is permanently unsatisfying (Dodego, 2021). On the other hand, true happiness is a state of calm, peaceful, and loving qalb for Allah, known as sa'adah. This state can only be achieved through spiritual improvement and purification of the soul, as well as living in harmony with the values of religion and Sufism ethics. In the monumental work *Iḥyā' 'Ulūm al-Dīn*, Al-Ghazali describes that worldly happiness is only a shadow of the true happiness that will be felt by the pure soul in the hereafter (Nasution, 2022). Therefore, the true meaning of life cannot be separated from the spiritual dimension and the relationship of man with the Creator.

2. The Concept of the Meaning of Life in Viktor Frankl's Logotherapy

Viktor Frankl emphasised in his theory that the "will to meaning" or the will to seek meaning is the fundamental motivation of man. In contrast to theories that emphasise biological impulses or mere pleasure, Frankl saw that humans are driven to pursue meaningful life goals to survive and thrive. This motivation is deeper than material needs, because living meaninglessly often creates a sense of emptiness and existential confusion. Frankl considered the search for meaning to be at the core of human existence, providing a foundation for facing life's various challenges. This concept was born from his personal experience as a concentration camp prisoner, where the meaning of life became a source of strength to survive and face suffering. (Frankl, 1992)

The phenomenon of "existential vacuum," or existential emptiness, arises when a person loses or fails to find meaning in his life. It is usually characterised by feelings of emptiness, boredom, and deep dissatisfaction, which can result in psychological disorders such as depression and anxiety. This crisis of meaning is becoming an important problem in modern society, where many individuals feel they have lost their way of life due to changing values and social pressures. Existential vacuum is not just a psychological problem but also an existential crisis that requires addressing through the search for and appreciation of authentic, relevant meaning in each individual's life experience. (Botîlcă, 2024)

The meaning of life can be found through three main paths. The first is through the work we create or the contribution we make to the world, such as meaningful work, art, or activities. Second, through the experience of love and relationships with others, where meaning is found in relationships and appreciation for the existence of others. Third, our attitude towards the inevitable suffering in life; Even though suffering is difficult, we can choose meaningful attitudes and turn those experiences into opportunities to grow spiritually and psychologically. This approach places the responsibility on the individual to find meaning in any situation, including even painful ones. (Wong & Laird, 2024)

In his therapy practice, Frankl places awareness of meaning at the centre, even when clients are experiencing difficulties or severe suffering. Logotherapy is not just about eliminating psychological symptoms, but helping individuals to find purpose and meaning that goes beyond suffering itself. The therapeutic process leads the patient to view life with a broader perspective and to find reasons to survive and thrive amid adversity. This awareness of meaning can drive positive change and free individuals from feelings of emptiness and nihilism. Thus, logotherapy is a deep and holistic way of healing the soul, emphasising the human capacity to find meaning in every aspect of life. (Hornik, 2024)

3. A Crossroads Between Two Thoughts

Al-Ghazali's Sufism and Viktor Frankl's logotherapy both place the meaning of life at the core of human mental health and happiness. Al-Ghazali emphasised that the true meaning and purpose of life can only be found by drawing closer to Allah through deep purification of the soul (*tazkiyatun nafs*) and *ma'rifatullah* (knowledge of Allah). In his view, the holy soul is awakened on a strong spiritual foundation, capable of providing inner peace and true happiness, beyond all worldly pleasures. Frankl, on the other hand, through his experience of life in the Nazi concentration camps and his observations of human beings who experience extreme suffering, affirms that man's ultimate desire is to find deep meaning, which is the foundation of psychological and existential continuity. Both of these perspectives emphasise that true mental health does not depend solely on physical or material conditions, but primarily on the dimension of meaning that is lived and practised. In other words, a healthy soul is one that finds and lives the meaning of its life authentically and transcendently. (Muhamad Zaenal Arifin, 2025)

This shows that in both Sufism and logotherapy, there is a common orientation: a meaningful life is the highest goal and is the foundation of psychological well-being. Both criticise views that merely pursue worldly pleasures (hedonism) or power (materialism) as the fuel of human life, because they are temporary and do not satisfy the soul's need for peace. This concept complements contemporary psychological theories that recognise a spiritual dimension in human existence as an important element in therapy and self-development (Wong & Laird, 2024). Therefore, integrating these two concepts bridges traditional spirituality and modern psychology in addressing the crisis of meaning and the health of the contemporary human psyche.

These two thinkers are also in line in seeing suffering as an integral and inseparable part of the journey to the true meaning of life. Al-Ghazali teaches that trials and sufferings in life are a means of purifying the soul and a way to draw closer to Allah. This suffering helps to erode the bad qualities in the soul (*nafs*) and strengthen spiritual qualities such as patience, gratitude, and *tawakal*. Suffering is not the end goal, but rather a meaningful and essential process for spiritual growth and the discovery of true happiness. (Jarman Arroisi et al., 2023)

Viktor Frankl, based on his experience in concentration camps, observed that the inevitable suffering can be an opportunity to find meaning, provided the individual chooses a meaningful attitude towards it. In logotherapy, suffering is not seen as a setback, but rather as an opportunity for existential and spiritual growth. Individuals can find meaning

in life through a positive attitude in the face of suffering, which can motivate them to persevere even in the most difficult conditions (Shantall, 2020). This perspective shows that profound suffering serves a therapeutic function by establishing and strengthening a person's true meaning in life.

Both approaches imply a transformative dimension to suffering, which, if realised and accepted, can transform an existential crisis into a starting point for spiritual awakening and psychological health, thereby strengthening human resilience in the face of life. The journey to true meaning is inseparable from the experience of suffering, which transforms into an opportunity for purification and the liberation of the soul. (Gem & Sa'ad, 2023)

Al-Ghazali and Frankl agree that human beings are not only biological and psychological beings, but also, and more importantly, spiritual beings who need a transcendent orientation. Al-Ghazali views human beings as creatures whose nature is holy, created to know and worship Allah, the Creator. The fulfilment of spiritual needs becomes the essence of human existence, and without this orientation, man will experience emptiness and loss of meaning. In his view, human beings have a divine potential that can be perfected through spiritual processes and transcendent knowledge (ma'rifatullah), enabling them to reach the peak of happiness and self-perfection (Ananda & Nurjannah, 2024).

Meanwhile, Frankl considered the spiritual dimension the centre of existence, enabling humans to exercise freedom and responsibility in choosing their attitudes, regardless of the conditions they face. The transcendent orientation in logotherapy is not explicitly directed at a specific religion, but generally refers to a dimension that goes beyond physical and psychological needs, namely, the search for meaning, purpose, and values of life that authentically guide human existence. Frankl emphasised that awareness of this spiritual dimension gives man the power to reflect freely and meaningfully on his existence (Mukharom & Arroisi, 2021).

Thus, both place the spiritual dimension at the core of the human concept and the meaning of life. This anticipates a purely materialistic approach to psychology and provides room for a more holistic therapeutic approach that takes into account the needs of the soul and the transcendent dimension of the human being. The integration of these two views opens the door to an effective psycho-spiritual model for addressing various existential problems and human mental health today (Ferreira et al., 2024).

4. Conceptual Differences

Although Al-Ghazali and Viktor Frankl both emphasised the importance of the meaning of life as the essence of happiness and mental health, both departed from different epistemological foundations and orientations. This difference is evident in the basic aspects of knowledge, existential goals, sources of meaning, and therapeutic orientation.

In the framework of Al-Ghazali's Sufism, the meaning of life is theocentric, centred on God as the ultimate goal of human existence. Al-Ghazali views the life of the world as a testing ground towards the perfection of the soul and closeness to Allah. True happiness (sa'ādah) cannot be achieved without purification of the soul (tazkiyatun nafs) and the knowledge of God (ma'rifatullah). Thus, in Al-Ghazali's view, the meaning of life is absolute and derives from Divine revelation. (Weya & Napitsunargo, 2024)

In contrast, in Viktor Frankl's logotherapy, the meaning of life is anthropocentric and existential, meaning that it is found through the individual experience of human beings in facing the reality of their lives. Frankl rejected moral relativism, but did not base the meaning of life on revelation or any particular religion. For Frankl, man is free to determine his attitude towards suffering and to find meaning in the empirical world. Meaning can be

found in three ways: work (what is produced), love (the relationship between people), and attitudes towards suffering. (Anahdiah et al., 2025)

Another difference lies in epistemology and methodology. Al-Ghazali adopts the approach of spiritual intuition (*kashf*) and revelation as the supreme sources of knowledge. He views the human soul as having a transcendental dimension that can be understood only through purification of the heart and divine guidance (Nurdiana, 2025). Frankl, on the other hand, bases his logotherapy on existential philosophy and phenomenology, in which human subjective experience is the basis for understanding meaning.

In terms of the purpose of life, Al-Ghazali places the ultimate happiness in the hereafter as the pinnacle of meaning, while Frankl focuses on finding meaning in this world through meaningful attitudes and actions. In terms of therapy, Al-Ghazali emphasises self-purification and the control of appetites to achieve spiritual cleanliness, while Frankl uses existential counselling methods to help individuals find personal meaning in their lives.

Thus, the conceptual differences between the two do not constitute absolute contradictions, but rather reflect differences in perspective stemming from different theological and philosophical backgrounds. Al-Ghazali situated the meaning of life within the framework of divinity and revelation, while Frankl situated it within the framework of humanity and existential experience. These two approaches can complement each other: Sufism offers a transcendent perspective, while logotherapy provides a practical method for cultivating awareness of meaning.

No.	Aspects	Al-Ghazali (Islamic Sufism)	Viktor Frankl (Logotherapy)
1.	Epistemological Basis	Revelation, intellect, and spiritual intuition (<i>kasyf</i>). Essential knowledge is obtained through purification of the heart.	Existential philosophy and phenomenology. Knowledge is gained from the reflection of human experience.
2.	The Essence of Man	Spiritual beings with divine potential (<i>divine spirits</i>). The purpose of his life returned to Allah.	A free and responsible being who seeks meaning in his life.
3.	Orientation of the Meaning of Life	Theocentric (God-centered). The meaning of life is found through devotion to God.	Anthropocentric (human-centered). The meaning of life is found through experience and attitude towards reality.
4.	Life Purpose	<i>Sa'adah</i> (true happiness) through <i>ma'rifatullah</i> and <i>tazkiyatun nafs</i> .	A meaningful life even in suffering; Self-actualization through meaning.
5.	Source of Meaning	Divine Revelation and relationship with God.	Existential experience: work, love, and suffering.
6.	Methodology	Purification of the soul, <i>mujahadah</i> , <i>muraqabah</i> , and spiritual introspection.	Dialogical and reflective therapy: helps clients find meaning consciously.
7.	Views on Suffering	A test to cleanse the soul and draw closer to God.	An opportunity to discover the deepest meaning of life.

8.	Psychological Implications	Inner peace (<i>ithmi'nān</i>) and spiritual happiness.	Mental health and existential resilience.
9.	Transcendental Orientation	Transcendence through a vertical relationship with God.	Transcendence through the awareness of meaning that transcends the self.

5. Psycho-Spiritual Integration Model

Results Results According to Al-Ghazali, the meaning of life is rooted in spiritual values derived from revelation, reason, and spiritual intuition (*kasyf*). The meaning of life is the highest goal achieved through *ma'rifatullah*, which is deep knowledge and inner experience of Allah as the source of all existence. This value framework focuses on the purification of the soul (*tazkiyatun nafs*) as an essential process of cleansing the *qalb* from the impurities of lust and drawing closer to Allah. In his view, true happiness (*sa'adah*) can only be achieved with a theocentric orientation, i.e. total devotion and surrender to Allah. This framework places the meaning of life not only as the ultimate goal, but as a character formation and the foundation of spiritual ethics that guides the actions and experiences of daily human beings, so that the meaning of life becomes an affirmation of life full of consciousness and inner peace. (Yusuf Suharto & Ishmatun Nihayah, 2021)

Viktor Frankl's logotherapy emphasises a more focused approach to the practical problem of finding meaning in everyday life, especially in the face of suffering and existential crises. This therapy emphasises the importance of the individual's active awareness in choosing positive attitudes and meaning in various aspects of life, such as the work created, the experience of love and relationships, and the attitude towards the inevitable suffering. Logotherapy uses dialogical and reflective techniques that help clients explore meaning consciously and personally, placing the responsibility of finding meaning on the individual actively within themselves. This method is effective in unlocking existential awareness and strengthening psychological resilience by fostering a search for relevant meaning in real-life contexts. (Botîlcă, 2024)

The integration of these two perspectives results in a holistic, balanced psycho-spiritual approach across the dimensions of intellect, soul, and spirit. Al-Ghazali's spiritual values framework provides a transcendent and theocentric foundation for the meaning of life, while logotherapy offers a practical framework for finding meaning in the dynamics of contemporary life. This approach places the intellect as an instrument of critical reflection in understanding meaning, the soul as the centre of psychological and emotional processes, and the soul as the spiritual aspect that connects man with God. This model allows humans to actualise their meaning not only internally and spiritually, but also through actions and attitudes in social and existential contexts. (Muhamad Zaenal Arifin, 2025)

This model of psycho-spiritual integration has important implications in the development of humanistic and transcendental-based Islamic-based psychiatric therapy. This therapy is not only oriented toward the healing of psychological disorders but also focuses on developing a deep sense of meaning in life through self-purification, spiritual reflection, and the discovery of everyday existential meaning. This approach adopts Islamic values while utilising modern psychotherapy methods such as the reflective dialogue of logotherapy. Furthermore, this therapy can increase inner calm, strengthen existential resilience, and enrich the client's quality of life by harmoniously connecting the spiritual and psychological dimensions. Thus, this therapy offers a comprehensive solution that

answers the modern human need for a balance between soul, intellect, and spirit in a transcendental context. (Othman et al., 2025)

Conclusion

The The concepts of the meaning of life in the thought of Al-Ghazali and Viktor Frankl share a significant common point, especially in their spiritual orientation and views on the meaning of suffering. Both emphasise that the meaning of life is at the heart of human mental health and happiness, and that suffering is not the end of existence but part of the journey to true meaning. Al-Ghazali, through tazkiyatun nafs and ma'rifatullah, places closeness to Allah at the centre of the meaning of life, while Frankl, through "will to meaning", emphasises the importance of finding purpose and meaning even in the midst of the suffering human beings face.

The difference in the basis of epistemology between the two, Al-Ghazali with revelation and spiritual intuition, Frankl with existential philosophy and reflection of human experience, is not an obstacle, but rather an opportunity for complementary methodological integration. This integration offers a rich understanding of the meaning of life, combining transcendental and practical dimensions applicable to contemporary psychology and spirituality.

The integration of Al-Ghazali's and Frankl's concepts of meaning in life can enrich modern psychology by incorporating Islamic spiritual values holistically, thereby treating psychological disorders symptomatically and leading humans to fulfil the authentic meaning of life and return to their spiritual nature. This approach responds to the crisis of meaning and spiritual emptiness that plagues modern man.

As a next step, it is recommended to develop a meaning-based Islamic therapy model (Islamic Meaning Therapy) that integrates Sufi principles and logotherapy techniques. This therapy model is expected to provide humanistic and transcendental psychotherapy solutions, address the holistic needs of today's human beings for a balance among soul, intellect, and spirit, and strengthen mental and spiritual health simultaneously.

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