

THE CONCEPT OF LIFE PURPOSE IN THE QUR'AN SURAH ADZ-DZARIYAT VERSE 56 AND ITS RELEVANCE TO THE QUARTER LIFE CRISIS

Muhammad Aulia Akbar, Amroeni Drajat

Universitas Islam Negeri Sumatera Medan

Jl. Williém Iskandar Pasar V Medan Estate, Deli Serdang, Sumatera Utara

E-mail: muhammadakbariat@uinsu.ac.id, amroenidrajat@uinsu.ac.id

Abstract: The phenomenon of the quarter-life crisis is increasingly prevalent among young Muslims in the digital age, which is fraught with demands for success, career uncertainty, and social pressure, causing existential anxiety and identity confusion. This study aims to explain the meaning of life purpose contained in the Qur'an Surah adz-Dzariyat verse 56 and its relevance to this phenomenon. The research method used is qualitative with a thematic interpretation approach. Data was obtained through literature review covering classical tafsir texts such as Ibn Katsir and al-Qurthubi, as well as modern tafsir works such as those by Quraish Shihab. Additionally, this study utilizes references from developmental psychology and logotherapy theories to enrich the discussion. The results of the study indicate that the concept of worship in the Qur'an Surah adz-Dzariyat verse 56 has a broad meaning, encompassing all aspects of human life aimed at seeking Allah's pleasure. This verse provides existential guidance for the younger generation in finding a clear, stable, and meaningful direction in life, thereby serving as a spiritual solution to the quarter-life crisis. The implications of this study are the need to strengthen spiritual literacy and contextual da'wah to help the younger generation deal with identity crises from a more transcendental perspective.

Keywords: Quarter-Life Crisis, Life Purpose, Surah Adz-Zariyat Verse 56

Abstrak: Fenomena quarter life crisis semakin marak dialami generasi muda Muslim di era digital yang sarat dengan tuntutan kesuksesan, ketidakpastian karier, serta tekanan sosial, sehingga menimbulkan kegelisahan eksistensial dan kebingungan identitas. Penelitian ini bertujuan untuk menjelaskan makna tujuan hidup yang terkandung dalam Al-Qur'an Surah adz-Dzariyat ayat 56 serta relevansinya terhadap fenomena tersebut. Metode penelitian yang digunakan adalah kualitatif dengan pendekatan tafsir tematik. Data diperoleh melalui studi literatur yang mencakup kajian teks-teks tafsir klasik seperti Ibnu Katsir dan al-Qurthubi serta tafsir modern seperti karya Quraish Shihab. Selain itu, studi ini juga menggunakan referensi dari teori psikologi perkembangan dan logoterapi untuk memperkaya pembahasan. Hasil penelitian menunjukkan bahwa konsep ibadah dalam Al-Qur'an Surah adz-Dzariyat ayat 56 memiliki makna yang luas, meliputi seluruh aspek kehidupan manusia yang bertujuan mencari ridha Allah. Ayat ini memberikan panduan eksistensial bagi generasi muda dalam menemukan arah hidup yang jelas, stabil, dan bermakna, sehingga mampu menjadi solusi spiritual terhadap persoalan quarter life crisis. Implikasi dari penelitian ini adalah perlunya penguatan literasi spiritual dan dakwah kontekstual untuk membantu generasi muda menghadapi krisis identitas dengan perspektif yang lebih transendental.

Kata Kunci: Quarter Life Crisis, Tujuan Hidup, Surah adz-Dzariyat Ayat 56

INTRODUCTION

As creatures of God, humans have hearts, minds, and potential to face various difficult situations in life. The transition to early adulthood, particularly between the ages of 20 and 30, is one of the stages of life that tends to cause inner turmoil. During this phase, individuals must make significant decisions, such as choosing a career, getting married, managing finances, and setting life goals. This period is referred to as the quarter-life crisis because it often triggers stress, excessive anxiety, or even a sense of directionlessness.

Since the quarter-life crisis phenomenon emerged in the digital age, characterized by monetary achievement standards, instant gratification, and competitive social pressures, it has become increasingly relevant to study. Fikra's research (2022) explains that when personal expectations do not align with reality, young adults are more likely to experience feelings of dissatisfaction, a sense of being left behind, or difficulties in understanding their identity. If left untreated, this condition has the potential to escalate into a severe identity crisis that affects social interactions, mental-spiritual stability, and productivity (Herawati & Hidayat, 2020).

From a developmental psychology perspective (Erikson, 1963), the early adult stage is characterized by the Intimacy vs. Isolation conflict. Individuals who fail to find clarity in their life direction and existential purpose tend to withdraw, feel alienated, and lose the motivation to build

healthy relationships. (Marcia, 1966) further adds through the Identity Status Theory that the failure to explore life values leads to an individual's identity status being in a state of diffusion or ambiguity. This condition aligns with the observations of (Husna et al., 2025), which found that urban students with minimal spiritual guidance often struggle to find a solid meaning in life.

However, Islam, as a religion of mercy for all creation, has clearly affirmed the purpose of human life. Allah emphasizes this in Qur'an surah adz-Dzariyat verse 56 as the primary foundation distinguishing the life orientation of a Muslim from the modern secular paradigm. The words of Allah:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

And I did not create the jinn and mankind except to worship Me. (adz-zariyat [51]: 56).

The purpose of human existence is complete submission (*ubudiyah*) to Allah, as explained in this verse. Here, the concept of worship encompasses all actions in life motivated by the desire to please God, not merely formal ritual behaviors such as prayer, fasting, or zakat (Ibrahim, 2023). Thus, awareness of *ubudiyah* becomes a crucial pillar in building a strong Islamic identity amidst the onslaught of modern individualistic and hedonistic values.

Various in-depth interpretations have been developed by exegetes. Ibn Kathir in Tafsir al-Qur'an al-'Azim interprets the phrase *li ya'budun* as total obedience in the

form of tawhid *rububiyah* and *uluhiyah*, which is reflected in every dimension of life (Ummah, 2019). Imam al-Ghazali also explains in *Ihya' Ulumuddin* that every activity, even those that appear worldly such as working, studying, or managing a family, can be considered worship if it is based on sincere intention and in accordance with the teachings of the Sharia (Al-Ghazali, 1996). This is further emphasized by Quraish Shihab in his *Tafsir Al-Misbah*, which explains that worship has a broad spectrum of meanings: as a form of total submission, moral strengthening, and social responsibility as vicegerents on earth.

Research by Ainiyah et al., (2025), demonstrates that urban students who understand the purpose of life as submission exhibit better psychological stability. This is supported by a study by Ilman & Nurjannah (2025), which found that an Islamic counseling approach based on the values of worship can reduce the risk of a quarter-life crisis among students. Similar findings were also reported by Zahrani & Idulfilastri (2024), indicating that students' anxiety levels can be reduced through the cultivation of spiritual awareness from an early age. In the current digital era, Hidayat (2025) found that by emphasizing the importance of worship and reflecting on the meaning of each part, digital sermons centered on spiritual healing can enhance spiritual literacy, which in turn has a significant impact on the mental resilience of Generation Z.

Based on the literature review, it can be seen that studies on Qur'an Surah adz-

Dzariyat verse 56 have indeed been extensively conducted from an exegetical perspective. However, research specifically linking the meaning of the purpose of life in this verse to the phenomenon of the quarter-life crisis among young Muslims remains very limited. This study aims to fill this gap by emphasizing a thematic interpretation (*tafsir maudhu'i*) approach integrated with identity development psychology theory. The novelty lies in the construction of an understanding that the value of worship is not merely normative but has a practical dimension as a reflective framework and spiritual solution in facing complex existential anxieties in the modern era.

Based on this background, the problem in this study can be formulated into a question: how is the meaning of the purpose of life contained in adz-Dzariyat verse 56 based on the interpretations of classical and contemporary exegetes, how relevant this meaning is to the phenomenon of quarter-life crisis often experienced by young Muslims, and how the *ubudiyah* values contained in the verse can be actualized as an alternative solution to identity anxiety in early adulthood.

This study aims to analyze the meaning of the purpose of life in the Qur'an Surah adz-Dzariyat verse 56 through a thematic interpretation approach, as well as to explain its relevance to the phenomenon of quarter life crisis among young Muslims. Thus, the results of this study are expected to provide conceptual and practical contributions as a reference

for spiritual development, the enhancement of Islamic counseling services, and the formulation of digital da'wah strategies that support the strengthening of a resilient Islamic identity in the face of modern life challenges.

Theoretically, this study contributes to enriching integrative studies between Qur'anic exegesis and modern developmental psychology. This study presents a new perspective that the concept of worship in the Qur'an Surah adz-Dzariyat verse 56 is not merely a religious norm but also a conceptual framework for understanding identity crises. The integration of thematic interpretation with Erikson's theory and logotherapy strengthens the scientific foundation that spirituality can serve as an existential foundation in responding to the psychosocial dynamics of the younger generation in the digital age. Practically, this study offers recommendations for spiritual development based on the values of worship in the context of education, Islamic counseling, and digital da'wah. These findings can be applied in student mentoring programs, career guidance based on religious values, and contextual da'wah strategies through social media. By integrating interpretive and practical psychological approaches, this study helps design preventive solutions for quarter-life crises, foster mental resilience, and shape meaningful life orientations for Muslim youth. The novelty of this research lies in the integration of thematic interpretation of the Qur'anic verse Surah adz-Dzariyat 56

with developmental psychology concepts and the phenomenon of quarter-life crises in a contextual manner. This study not only highlights the normative meaning of *ubudiyah* but also builds a new conceptual framework that the value of *ubudiyah* can be used as a practical solution to the identity crisis of young people in the digital age. This interdisciplinary approach is expected to serve as a theoretical and practical foundation that has not been widely explored.

METHOD

This study employs a qualitative design with a thematic interpretation approach, aiming to analyze the meaning of the purpose of life in the Qur'an, Surah adz-Dzariyat verse 56, and its relevance to the quarter-life crisis phenomenon among young Muslim men in the United States (2005). The thematic interpretation approach was chosen because it allows researchers to explore the meaning of verses in depth through contextual, comparative, and integrative analysis with classical and contemporary interpretations. This method is also relevant for connecting the spiritual messages of the Qur'an with modern challenges such as identity crises, existential confusion, and psychosocial pressures experienced by the younger generation in the digital age (Yamani, 2015).

The research procedure was conducted through several stages. The first stage involved identifying key words in the verses under study, specifically the

word *li ya'budūn*, which means worship or devotion. The second stage involves collecting relevant literature, including classical tafsir works such as Tafsir Ibnu Katsir, Tafsir Al-Qurtubi, and Tafsir Al-Misbah, as well as supporting literature from academic journals, scientific books, and articles discussing the quarter-life crisis phenomenon from psychological and Islamic studies perspectives (Ibrahim, 2023; Ummah, 2019). The third stage is data analysis using content analysis. This technique is carried out by reading, noting, and categorizing the interpretations of the mufassir related to the verses being studied, then linking them to identity development theory and modern psychology literature. The researcher also compares interpretations between classical and contemporary exegesis to examine the continuity of meaning and its relevance to the context of today's youth.

By comparing the results of interpretations from various classical and contemporary tafsir books and ensuring the consistency of arguments through credible scientific references, the researcher applied the triangulation of sources technique to enhance the validity and reliability of the literature data. After an in-depth interpretation process, contextual reflection was conducted to connect the message of the verse with the socio-psychological reality of the younger generation, so that the meaning of Qur'an Surah adz-Dzariyat verse 56 can be actualized as a

spiritual solution to the quarter life crisis (Ilman & Nurjannah, 2025). Through a thematic interpretation approach, this study aims to produce a comprehensive understanding and practical recommendations for fostering religious awareness among the young Muslim generation.

RESULTS AND DISCUSSION

The Meaning of the Purpose of Life in the Qur'anic Surah Adz-Dzariyat Verse 56

The results of the study indicate that the Qur'anic verse adz-Dzariyat 56 holds a fundamental position in the discourse on the purpose of human life according to the Qur'anic perspective. Allah's statement, "*And I did not create the jinn and mankind except to worship Me*" (adz-Dzariyat [51]: 56), affirms that the primary orientation of human existence is total servitude (*ubudiyah*) to Allah. The thematic exegesis approach (*tafsir maudhū'i*) reveals that the key phrase "*li ya'budūn*" in the verse " " is not limited to formal rituals but encompasses spiritual, moral, social, and even intellectual dimensions.

In Ibn Katsir's commentary, Qur'an surah adz-Dzariyat verse 56 is understood as the primary foundation of tawhid rububiyah and uluhiyah, affirming that all aspects of human life must be directed toward worshiping Allah. Ibn Katsir emphasizes that worship is not merely formal rituals such as prayer or fasting, but encompasses all life activities, provided that these activities are intended

to seek Allah's pleasure. This perspective highlights the interconnectedness between the spiritual dimension and worldly activities, such that all human actions have the potential to be acts of worship if rooted in the right intention. (Ummah, 2019).

Imam Al-Ghazali, through his work *Ihya' Ulumuddin*, expanded this concept by emphasizing that work, study, or even social interaction can be considered worship if carried out with sincere intentions and in accordance with the teachings of the Sharia (al-Ghazali, 1996). Al-Ghazali's approach highlights the practical relevance of worship in shaping work ethics, morality, and spiritual awareness. A deep analysis of these two scholars shows that worship is not merely a vertical obligation between humans and God, but also a horizontal responsibility towards others. This perspective is very important for the modern context, especially in building the existential awareness of the younger generation who are facing a quarter-life crisis, as it provides a meaningful and sustainable direction in life.

According to Quraish Shihab in *Tafsir al-Misbah*, the concept of worship encompasses a very broad meaning, not limited to formal rituals such as prayer, fasting, or zakat, but also includes all human devotion to Allah. Worship is understood as complete submission that integrates spiritual, moral, social, and intellectual dimensions in every aspect of life. Quraish Shihab (2007) emphasizes

that worship is a means to cultivate existential awareness about the purpose of life, where every human action should be directed toward seeking Allah's pleasure. This is closely related to humanity's role as stewards on Earth, as emphasized in the Quran, Surah Al-Baqarah, verse 30, that humanity has been entrusted with the responsibility to lead, maintain balance, and uphold justice in the world (Ibrahim, 2023). From this perspective, worship not only affirms the vertical relationship between humans and Allah but also strengthens horizontal responsibilities toward fellow humans and the environment. Quraish Shihab views worship as the manifestation of transcendental values capable of shaping the integrity of a Muslim's identity. This perspective is relevant for addressing the quarter-life crisis, as it provides a clear, meaningful direction in life rooted in a strong spiritual awareness.

Research by Herawati & Hidayat (2020) emphasizes that strengthening the concept of *ubudiyah* is crucial for the younger generation, especially in urban environments characterized by social pressure, competition, and materialistic lifestyles. They found that students who understand life as a form of total submission to Allah exhibit better psychological resilience. This resilience is reflected in their ability to manage stress, cope with failure, and remain focused on meaningful life goals. *Ubudiyah* is seen as a spiritual foundation that provides clear orientation toward self-existence,

preventing students from being swayed by the dominant hedonistic and secular values in urban areas.

The results of this study align with the findings of Husna et al. (2025) which indicate that the internalization of *ubudiyah* values not only fosters inner peace but also shapes an Islamic identity rooted in spiritual awareness and social responsibility. *Ubudiyah* encourages individuals to interpret daily activities as part of worship, so that every action has a transcendental dimension. This finding reinforces that *ubudiyah* awareness can be an effective solution to address identity crises and quarter-life crises among the younger generation.

Etymologically, the term *ibadah* derives from the root word *abada*, meaning to glorify, submit, and obey completely. From a semiotic perspective, this carries a symbolic connotation that all human behavior should be focused on living spiritual awareness. A study on (Ainiyah et al., 2025) emphasizes the semantic meaning of the term "ibadah" as the starting point for discussing how modern Muslims construct their identities. Therefore, the Quranic verse *adz-Dzariyat* 56 serves as the conceptual foundation for the idea that a Muslim's life should be lived with complete transcendent devotion, integrating the social and spiritual realms into a unified whole.

The concept of the purpose of life in QS. *adz-Dzariyat* verse 56, with its emphasis on the value of worship, offers a

relevant and solution-oriented paradigm for life amid the existential anxieties of the younger generation. This verse provides a theological and philosophical foundation that life is not merely a pursuit of material things, but a complete devotion that gives deep meaning to every human activity. In the context of the quarter-life crisis, understanding the value of worship can serve as a spiritual foundation for finding emotional stability, mental resilience, and a clear direction in life. By integrating this value into the social, moral, and professional dimensions, individuals can develop a strong sense of identity oriented toward Allah's pleasure and become resilient in facing modern challenges.

The Relevance of the Meaning of Life's Purpose to the Quarter-Life Crisis

The next finding shows a strong relationship between a weak awareness of life purpose and the emergence of the quarter-life crisis phenomenon among young Muslims. The quarter-life crisis is a phase of psychosocial anxiety experienced by young adults when they experience identity confusion, feelings of helplessness, or disappointment because their life expectations are not met (Fikra, 2022). This phenomenon becomes even more complex in the digital age, which is filled with demands for productivity, self-image, and materialistic standards of success.

Within the framework of developmental psychology, it is explained that the Intimacy vs. Isolation stage during

early adulthood is a critical phase. If individuals fail to find clarity in their life direction, feelings of loneliness and social isolation may arise (Erikson, 1963). Other research, such as Marcia's, further develops this through *the Identity Status Theory*, which states that *identity diffusion* often occurs when individuals fail to explore fundamental life values (Marcia, 1966).

The study by Husna et al., (2025) also found that students who lack spiritual orientation tend to easily and frequently experience identity confusion. This aligns with the study by Ilman & Nurjannah (2025), which demonstrated that students who participate in intensive spiritual training tend to be more optimistic, resilient, and have clear life goals. This phenomenon underscores the importance of understanding the Quranic verse Surah adz-Dzariyat, verse 56, as a guiding principle in life.

According to another study, strengthening spiritual literacy can also help reduce identity dilemmas among young people. Despite increasing academic pressure and career demands, they found that students with strong spiritual awareness are less likely to experience excessive stress. This demonstrates how enhancing principles of worship can function as effective psychological protection (Zahrani & Idulfilastri, 2024).

Furthermore, Sujudi (2020) emphasizes the importance of community-based spiritual guidance. This approach is

believed to be effective because it creates a space for young people to share their life concerns while finding answers from a spiritual perspective. This aligns with the argument presented in (Quraish Shihab, 2002), which emphasizes the need to transform the meaning of worship from mere formal rituals into a conscious way of life that guides individuals toward a stable existential orientation.

Implementation of Ubudiyah Values as an Alternative Solution

The final part of the research highlights the importance of implementing *ubudiyah* values practically so that they do not remain at the normative level. Fikra's research emphasizes that counseling services on campus that combine spiritual ideals can help students view every setback as a spiritual test, not just a social test. One practical and successful method is the Islamic counseling paradigm.

In their research, Ilman and Nurjannah (2025) also recommend a spiritual development curriculum based on thematic Quranic exegesis to help students interpret life's challenges through the framework of Quranic verses. In practice, religious mentoring programs, thematic study circles, and contextual tafsir discussions serve as practical tools to ground the values of worship. Zahrani & Idulfilastri (2024) emphasize the importance of family in helping young people develop awareness of *worship*. According to their findings, family support

combined with a spiritual approach has proven to reduce the risk of anxiety and depression, which are common among students in their final semester. This conclusion expands the scope of potential solutions: families, campuses, and da'wah groups must all be involved in addressing the quarter-life crisis.

Non-formal approaches are equally important. Hidayat (2025) found that digital da'wah with spiritual themes effectively reaches Generation Z, who are more connected to social media platforms. Content that combines Quranic verse interpretation, developmental psychology, and real-life testimonials can capture the attention of young audiences and foster spiritual literacy. In other words, the implementation of spiritual values in the digital age can be achieved through interactive technology-based da'wah.

From the campus policy perspective, the study by Herawati & Hidayat,(2020) recommends integrating spiritual counseling services into the university's Counseling Services Unit. This research highlights the lack of counselors who deeply understand the Islamic spiritual context. Therefore, counselor training based on Islamic counseling is necessary to ensure that campus guidance services are not only cognitive but also strengthen spirituality.

The implementation of *ubudiyah* values also requires a social ecosystem that encourages collective worship practices. Husna et al., (2025) suggest that student organizations in Islamic higher

education institutions should be more active in creating reflective discussion spaces, regular *halaqah* sessions, and spiritual-based self-help groups. This approach is effective in internalizing the meaning of worship as a life orientation, while also reducing the stigma that mental health issues can only be addressed through Western psychological approaches (Asyrofi, 2023).

Theoretical and practical novelty of the research

This study presents a significant innovation by integrating a thematic interpretation of the Qur'anic verse adz-Dzariyat 56 with the contemporary psychological phenomenon known as the quarter-life crisis, which is widely experienced by young Muslims. Until now, studies on this verse have primarily focused on the normative aspects of life's purpose as submission to Allah, without examining its relevance to the existential dynamics of the modern era. By focusing on identity crises, existential anxiety, and social pressures among millennials and Gen Z, this study builds a conceptual bridge between the meaning of *ubudiyah* and the psychological challenges of early adulthood.

The primary innovation of this study lies in its interdisciplinary approach, which combines thematic interpretation (*tafsīr maudhū'ī*) with developmental psychology theory. In this study, the concept of *ubudiyah* is analyzed not only from a theological perspective but also from a psychological perspective,

particularly through Erikson's theory of identity development stages and Marcia's *identity status theory*. This approach enables an understanding that the quarter-life crisis often stems from a lack of meaning and direction in life, which can be overcome through spiritual awareness of the purpose of existence as emphasized in the Qur'an surah adz-Dzariyat verse 56.

Theoretically, this research expands the discourse of contemporary interpretation by presenting interpretations that are relevant to the challenges of the modern generation. Classical interpretations, as presented by Ibn Kathir and al-Ghazali, are reanalyzed through the lens of modern psychology to find common ground between the values of worship and the need for mental resilience, moral integrity, and a strong sense of self. This analysis highlights that *worship*, as understood in the Qur'an surah adz-Dzariyat verse 56, is not a narrow concept that only refers to rituals, but encompasses all activities that are considered worship when intended to seek Allah's pleasure. This perspective is relevant in building a Muslim identity that is not only ritualistic but also has high social, moral, and intellectual awareness.

From a practical standpoint, this study offers a framework for implementing the values of worship as a preventive and curative solution for *the quarter-life crisis*. These values can be internalized through student mentoring programs, spiritual counseling services, and digital outreach activities tailored to

the needs of the younger generation. This approach underscores the importance of spiritual literacy in building psychological resilience against stress, disappointment, and confusion about life direction, which often arise between the ages of 20 and 30. Thus, this study not only generates conceptual discourse but also provides practical contributions that can be utilized by universities, da'wah organizations, Islamic counselors, and religious-based self-development communities.

This study also highlights the role of thematic interpretation in formulating spiritual development strategies relevant to contemporary challenges. An analysis of Al-Qur'an surah Adz-Dzariyat verse 56 offers a new perspective that the value of worship can serve as the foundation for Quran-based Islamic counseling, which not only emphasizes cognitive aspects but also addresses emotional and spiritual dimensions. These findings expand the understanding of Islamic counseling, which has often been trapped in a textual approach, making it more contextual and applicable to the psychological realities of the younger generation.

Additionally, the novelty of this research lies in its exploration of the relationship between the meaning of worship and identity crisis. By referencing Viktor Frankl's logotherapy theory, this study affirms that humans require a profound meaning of life to overcome existential suffering. Al-Qur'an adz-Dzariyat verse 56 provides the philosophical foundation that the ultimate

purpose of human existence is total devotion to Allah. The integration of logotherapy and thematic interpretation opens new avenues for interdisciplinary studies in the field of Islamic psychology, where the values of the Qur'an are positioned as pillars for achieving an authentic *meaning of life*.

Thus, this study offers two important contributions: (1) a theoretical contribution in the form of integrating thematic interpretation with modern psychological theory and logotherapy to understand the phenomenon of *the quarter-life crisis*, and (2) a practical contribution in the form of recommendations for spiritual development strategies, Islamic counseling, and digital da'wah based on the values of worship. This is expected to serve as a reference for academics, counseling practitioners, and da'wah activists in developing more relevant programs to help Muslim youth navigate existential challenges in the digital age.

Finally, the novelty of this research emphasizes that Qur'anic studies are not only normative but also contextual and solution-oriented. By using Al-Qur'an surah adz-Dzariyat verse 56 as the basis for analysis, this study encourages young people to understand the purpose of life deeply, find meaning in every activity, and make *ubudiyah* awareness a spiritual strength in facing modern life crises.

CONCLUSION

The conclusion of this study is that Qur'an surah Adz-Dzariyat verse 56 ,

emphasizes the main purpose of human creation, which is to worship Allah completely. Worship in this context is not limited to formal rituals but encompasses all aspects of life, including spiritual, moral, social, and intellectual, as long as it is oriented toward Allah's pleasure. The main findings of this study indicate that the value of *ubudiyah* serves as a strong conceptual framework for addressing the *quarter-life crisis* phenomenon, which often arises due to a lack of awareness of life direction and self-identity among young Muslims. The thematic interpretation approach in this study enriches the theoretical construct by linking the meaning of the Qur'an to contemporary psychological and social contexts. The practical implications of this study are the need to strengthen spiritual guidance and *Islamic counseling* services based on the verses of the Qur'an in campus environments, Muslim communities, and through digital platforms. Religious mentoring programs, contextual tafsir studies, and technology-based da'wah can help young people understand a more meaningful and purposeful life. As Allah states in the Qur'an, Surah ar-Ra'd, verse 28, Remember, only by remembering Allah do hearts find peace, this study emphasizes the importance of spiritual awareness as the foundation of inner peace. Therefore, the internalization of the meaning of worship is expected to be a strategic step for the in building a resilient Islamic identity amid the challenges of modernity.

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