



RESEARCH PAPER

Meaning of life with Existential Crisis among Muslim Young Adults

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ABSTRACT

This study aims to investigate existential anxiety and meaning in life among Muslim young adults in Pakistan, evaluating the extent of existential crises within this demographic. Advancements in technology and knowledge have made life increasingly robotic, leaving many struggling to find personal meaning. This disconnection often leads to existential anxiety and crises. While research in this field is sparse in Pakistan, addressing these existential concerns could provide insights into the mental health of young adults. A quantitative approach was used, with descriptive analysis performed using SPSS (22nd edition). Participants' responses were categorized as problematic or non-problematic, following Dr. Carl Weems' scale, which incorporates six components of existential anxiety (death, fate, emptiness, condemnation, guilt, and meaninglessness). Findings highlight the impact of belief systems, emotional support, and life situations in influencing existential anxiety levels. These insights could inform targeted therapeutic interventions aimed at alleviating existential anxiety among young adults in Pakistan.

KEYWORDS Anxiety, Condemnation, Crisis, Death, Fear, Existential, Guilt

Introduction

The idea of existential anxiety centers on the expectation of things only because one exists. In the United States, there is a developing cultural narrative that millennials, more than any previous generation, are searching for a cause and meaningful work as we enter an era of purpose (Sheahan, 2005). A person may act inconsistently with her basic beliefs if she is unable to identify existential issues.

Paul Tillich provided a thorough theory in 1952 that established a foundation for the mortal world. Additionally, the opportunity to escape the world remains inside, which has led to people experiencing concerns about life's meaninglessness or damnation.

Existential Anxiety

Tillich's theory while explaining existential anxiety describes the following components

- Death
- Fate
- Emptiness
- Meaninglessness
- Guilt

- **Condemnation**

According to Tillich, "the permanent horizon within which the anxiety of fate is at work" is the fear of dying. Since death anxiety embodies the gravity of all anxieties, Tillich views it as the ultimate fear. Based on Tillich, dread of dying is the "ultimate" fear since it sets the scene for how serious all anxieties are. A more significant concern about the erratic nature of lifestyles and our role in the world is the stress of fate. According to Tillich (1952), a sense of emptiness is dependent on the individual and is the fear that certain ideas no longer hold the significance they previously did.

Anxiety that arises from a threat to our moral self-affirmation is anxiety related to guilt and condemnation (Tillich, 1952). According to Tillich, guilt is the relative fear that your behavior has fallen short of your expectations. When you or your existence no longer satisfies certain basic requirements, you are condemned.

Muslim Young Adults

According to a new report from the Institute of Medicine and National Research Council, young adults aged 18 to 26 should be treated as a distinct subpopulation in coverage and research because they are in a critical developmental stage where their life paths should be significantly impacted by their successes or failures. Two The document's writing committee found that younger adults' brains and behaviors continue to mature into their 20s, that they are more sickly than their predecessors, that they have longer pathways into adulthood, and that they confront greater obstacles in achieving independence. The research urges a quicker understanding of and reaction to the circumstances and preferences of today's young adults. Research indicates that religion has a positive impact on mental health and can reduce crime (Sung, 2018).

Literature Review

Historical contributions of Existential anxiety

A 2017 study by Karin Robah examined the relationship between death anxiety and gender and religious affiliation. She brought attention to the necessity of paying more attention to the age of the young adult. By demonstrating the effects of people in their young adult years who would experience death anxiety but have never been investigated. By differentiating between people who are extremely religious, she has further demonstrated the need to pay greater attention to religious affiliation because it can significantly affect existential anxiety.

Religious Preferences

However, it should be noted that the degree of religious predilection has not been evaluated.

The impact of death anxiety was also examined by Young and Daniels (1980). Participants in this study had to fill out cultural-demographic reincarnation concerns and Templer's Death Anxiety Scale (1972). According to the study's findings, individuals who believed they had a reincarnation status had far less death anxiety than those who did not. As a result, it is unlikely that worldview and death anxiety can be significantly correlated.

People who practice a religion feel more purposeful, especially under stressful and dangerous situations. According to this reference, women are more likely than males

to identify with a particular religion (Ellis, Hershberger, Field, Wersinger, Pellis & Geary, 2008). Given that certain research show a correlation between Death Anxiety and a strong religious affiliation, this association may help explain why female respondents have higher levels of Death Anxiety (Alexander & Adlerstein, 1960).

Twelve fundamental foundations of death anxiety were identified by Thorson and Powell (1988) Concerns about life after death, fear of dying gradually, anger at receiving a cancer diagnosis, anger at never being able to defend oneself, fear of dying slowly, hope for a new life, fear of losing control, fear of suffering, fear of being imprisoned in a tomb, fear of dying after burial, and fear of dying

Yalom's book "Existential Psychotherapy," published in 1980, showed that psychotherapy has been somewhat ineffective unless it considers the psychopathological symptoms of death anxiety, which is a persistent, innate concern that is the precise cause of many psychopathological anxiety disorders.

In his book "Existential Psychotherapy," Yalom (1980) showed that psychotherapy has been somewhat insufficient unless it considers the psychopathological manifestations of death anxiety, which is a concern that is constantly and naturally present in the individual and is the precise cause of many psychopathological anxiety disorders.

According to some research, males fear missing things when they die, but women fear the agony of dying (Diggory & Rothman, 1961). Therefore, it is normal for men and women to experience varying amounts of worry based on how they interpret the concept of death anxiety. Furthermore, the socialization process, which forbids people from expressing feelings of worry and uncertainty in comparison to women, might also have an impact on how men express their feelings.

These feelings may contradict how such a powerful male role is portrayed in western societies (Dattel & Neimeyer 1990). Therefore, it is possible that men do not differ from women in their degree of Death Anxiety but are reluctant to express it.

Death primes in choose-or-spend problems increase the appeal of healthier behaviors, according to several research. According to studies, in two different cultures (American and Polish), the notion of mortality triggers people to give money to save as opposed to spending. When taken as a whole, some research has suggested that saving can alleviate existential distress even more than investing. (Zaleskiewicz, 2013)

Domains of Existential anxiety

Tillich illustrates three areas of existential distress. Death and fate are covered in the first realm. The concept centers on the fact that death is inevitable as soon as a person notices it. Threats that come from our own fate. A thorough examination of these phenomena results in an analysis that increases worry. The second realm, which includes meaninglessness and emptiness, comes next. Additionally, it talks about the worry that there isn't enough important care, which makes life seem less important. Guilt and condemnation make up the third realm. Additionally, it evokes an anxiety that transcends moral integration and worth. It causes ethical identity to be disrupted. (Berman, Stickle,& Weems, 2006)

The central thesis of Becker's book "Denial of Death" is that human progress ultimately serves as a complex, symbolic defense mechanism against death. The

foundation of a highly potent and experimentally proven social mental hypothesis was mindfulness.

Existential anxiety in the light of Meaninglessness

A feeling of symbolic self-awareness is required to recognize the meaninglessness suggested by physical threats (Kim et al., 2014, Sedi-kids & Skowronski, 2003). Realizing the boundaries of one's existence is frequently aided by the want to concentrate on oneself, which is crucial for personal self-regulation.

Embodying death and protecting oneself from existential fears are crucial concerns, according to terror management theory and research. This security is provided by the anxiety buffering mechanism, which gives people a feeling of direction and significance that helps shield them from these problems (Pelin Kesebir & Tom Pyszczynski, 2011).

A new sense of value, however, might emerge, which is ultimately a knowing that can be associated with an ego-transcendent reality, such as God, nature, or humanity. This reduces existential anxiety and despair and helps to acknowledge "lives-as-it-is," as well as its completeness. The consequences on medical personnel are suggested in the paper. They investigate the relationship between death anxiety and socio demographic characteristics in a non-clinical sample. Their basic need to survive and their sense of control are most severely hampered by global existence (Becker, 1973).

Existential anxiety in the light of Death

Knowing that we will die makes us vulnerable since it tries to escape our genetic existence beyond death, forcing people to deal with their mortality by avoiding it as much as possible (Becker, 1973). Therefore, disregarding the awareness of death is a fundamental goal for human civilization and behavior (Becker, 1973). The general public frequently has anxiety about dying. Nonetheless, a lot of people have a fair amount of emotional control, which helps them block out their emotions and deal with death anxiety (Kastenbaum, 2003). However, Kastenbaum (2003) asserts that no one is able to completely repress the Death Anxiety emotion. As a result, while they all feel death anxiety, their perceptions of how anxious they are differ (Carmel & Mutran, 1997). This severe kind of death anxiety can impair a person's ability to function in daily life (Niemiec & Schulenberg 2011).

"The thoughts, fears, and emotions about that final event of life that we experience under more normal living conditions" is how Belsky (1999) defines death anxiety (Belsky, 1999, p. 368). Regarding the relationship between religious affiliation and death anxiety, numerous research have produced conflicting findings.

Existential anxiety in the light of Fate

Individuals have stressed upon their fate as Viktor Frankl has mentioned in his book "Meaning of life". Regarding the subject, the publication's "logo therapy" section the term Frankl chose to describe the tactics based on context-related inquiries – offers some direction. The abandoned victim of a dismal situation, dealing with a fate that he cannot change, may also rise above himself, according to a 2009 study by Wong. He has the ability to transform his personal tragedy into a victory and his predicament into a human achievement. Faith in fatalism has the benefit of making hardships more tolerable.

The acceptance of reality is a topic covered in the holistic perspective on life. Observing the work dynamics of Rogation therapy, we discover that it takes authenticity into account by thoroughly examining the meaning of life. As soon as people begin the process of discovering their own existence, a quest for life satisfaction arises. Roger refers to the disruption caused by denial as incongruence. The investigation that follows was carried out in order to examine existence in greater detail. Additionally, its problem, the way it impacts life, and the media that mostly impacts existence.

Tillich's theory of existential distress attributes meaninglessness to the primary domain of emptiness.

Existential anxiety in the light of Emptiness

Humans reach out to others throughout their lives in an attempt to find their sense of purpose. As Frankl stated when he was writing his book, "If hundreds of thousands of people reach out for a book whose very title promises to deal with the question of meaning to life, it must be a question that burns under the fingernails." It aids in determining motivations and advancing human life.

Stressors give people's minds more weight when they are in unpleasant circumstances. They become susceptible to crises as a result. (F. W. Carl, 2004) furthermore, research has shown that a person's sense of self-worth is essential to the extent to which he finds purpose in his life. Thus, the defined meaning was meant to be associated with fear of dying. Zhang Jiayi (2019).

According to Peter Halama's study, being able to handle stress is a sign of an acceptable level of life meaning. Therefore, the capacity to handle stress and traumatic experiences lies in the ability to handle stresses. Better coping leads to more satisfying outcomes.

Research has shown that persons who have a strong sense of meaning are less likely to experience depression or destructive coping. It results from a person's conscious and unconscious attempts to deal with life's harsh realities, the "giving" of creation (pp. 4-5).

Despite these findings, gender appears to be crucial in explaining differences in the use of self-control techniques and life purpose, including these connections to both happy and negative emotions (Hamama & Hamama, 2019)

Existential anxiety in the light of Guilt

Guilt is one of the elements of existential anxiety. It can be seen in well-known Chinese writing. The Iron House metaphor by Lu Xun is especially relevant to Chinese writers and historians who discuss loneliness and rage. He observed with sadness that people slept in the windowless Iron House. In order to save them from the strangulation of their impending death, he longed to shout out, wake them up, and

However, as there would be no assurance that the iron house would break off, they merely go through the agony of realizing their irreversible death by waking them. However, the moral dilemma is that either individuals die in anguish knowing that their efforts to stay alive are pointless, or they die in a blind slumber.

Existential anxiety in the light of Condemnation

Individuals live their lives according to expectations. Unfulfilled expectations cause life itself to be criticized because of the undesirable gaps. Shi Tie-Sheng's survival philosophy is evident for this reason. Who said that a particular situation should be handled with unrelenting suffering? Life as a QIN line, Shi's fable, describes a blind man who thinks he can regain his vision after successfully breaking 1000 Qin strings. (Starr, December 2018)

There will be a lot of injustice and awful things when we minimize or disregard human restraint and the negative aspects of the human experience. Acknowledging death carries a great deal of danger and terror, which motivates us to live life to the fullest while remaining sincere. Therefore, it is a good time to investigate whether it would be possible to comprehend and explain life happiness without accounting for distress and death awareness.

Theoretical Perspective

According to theories, the pursuit of existentialism develops a self-awareness pattern. When a person exhibits self-awareness throughout the perception and processing of inputs, they only become self-aware (Morin, 2011). Existential distress is triggered by self-consciousness (Kesebir & Pyszczynski, 2012). Conscience-awareness increases the likelihood of existential dread, and self-awareness allows us to feel existential pressure on a very deep level. At the same time, our conceptual model of choice makes the assumption that a defense mechanism against tangible difficulties may be the loss of self-awareness (Liu et.al 2019).

Material and Methods

Research Design

The data is derived from content analysis in a mixed correlation methodology. Participants were given informed consent, followed by the questionnaire that understood existential distress. According to the inclusion criteria, 200 people have been added to the study. Informed consent, demographic information, and questionnaires were provided.

Sample

Purposive sampling, a non-probability sampling approach, was used to choose the sample. The study's participants were those who met the inclusion requirements. Nonetheless, the following standards have been applied when deciding whether to include or exclude participants:

Muslim young adults who are between the ages of 18 and 26 and who are literate meet the requirements for participation. Since the study aims to determine the relationship between existential anxiety and Muslim young adults, those who do not practice Islam were eliminated. Additionally, since the reality contact will be lower, the people on psychotic medicine were discarded.

Quantitative Study of Existential Anxiety Questionnaire

The nonprobability convenient sampling technique was used to contact study participants. Participants have been accepted into the study based on the inclusion

criteria. Informed permission papers, demographic information, and questionnaires were supplied. As a result, it is reasonable to conclude that every participant was well-educated and belonged to the Islamic faith.

Statistical Analysis

The study follows the descriptive frequency analysis in statistics.

Demographic Information Form

Their age, gender, education, marital status, religion, and use of psychiatric drugs were all collected on the demographic form. Participants received assurances that their answers would remain private.

Existential Anxiety Questionnaire

200 participants were given existential anxiety questionnaires throughout this experimental phase. Carl F. Weems, Ph.D., created the Existential Anxiety Questionnaire, which consists of 13 questions derived from 21 questions. He created a questionnaire to gauge people's anxiety over the six elements of Tillich's theory: death, fate, emptiness, meaninglessness, guilt, and condemnation. Three questions evaluating each component have been added to the draft questions. In order to determine whether the participants can comprehend, it is stated that the term "meaning" will be ambiguous. It was later changed to a True/False rating by Good and Good (1974).

EAQ was assessed using item-total correlation for the 21 items in order to design the final questionnaire. Demonstrating the eight items' weak item association. Those eight articles were therefore thrown away. As a result, a 13-item existential anxiety questionnaire is developed.

Reliability

The 13-item EAQ had a mean score of 5.28 (SD = 2.8), and the scores were distributed pretty normally, with a little positive skew (skew = .48). Reliability analysis results showed that the EAQ had a two-week test-retest reliability estimate of $r = .72$ and adequate internal consistency (coefficient alpha = .71).

Validity

The SCL-90-R was used to determine the global severity of symptoms, and symptoms of anxiety and depression were discovered in order to verify EAQ. Additionally, in order to define its relationship with scores, EAQ was compared to anxiety and depression scales. The EAQ was found to have a substantial correlation with both depression and anxiety.

Results and Discussion

Table 1
Frequency charting of the data and graphical representation

Mean	6.66
Median	7.00
Mode	9
Std. Deviation	3.003

The central tendency and variability metrics for our sample in this study shed light on the scores' general distribution. Participants generally scored moderately on the measured variable, according to the mean score of 6.66. While the mode of 9 suggests that a greater proportion of participants scored toward the higher end of the scale, the median score of 7, which is near the mean, implies a symmetrical distribution.

A considerable degree of dispersion around the mean is indicated by the standard deviation of 3.003, which suggests some variance in responses but no extreme outliers. This variability enables us to capture a diversity of experiences or viewpoints among respondents, even while the majority of participants' scores are concentrated around the central values.

Table 2
Gender statistics of Existential Anxiety

Final category		Frequency	Percent	Valid Percent	Cumulative Percent
1-8 (non-problematic) Valid	Male	87	51.2	51.2	51.2
	Female	83	48.8	48.8	100.0
	Total	170	100.0	100.0	
9 and above (problematic) Valid	Male	27	35.1	35.1	35.1
	Female	50	63.9	63.9	100.0
	Total	77	100.0	100.0	

This indicates a core clustering within the distribution, with 51.2% of participants sharing values for the variable in question that are similar or lower. A 100% valid percentage reduces the possibility of bias introduced by missing values and increases the conclusions' reliability because it represents the complete dataset without gaps.

Table 3
Relationship Statistics of Existential Anxiety Questions

Final category		Frequency	Percent	Valid Percent	Cumulative Percent
1-8 (non-problematic) Valid	Single	138	81.2	81.2	81.2
	Married	31	18.2	18.2	99.4
	Divorced	1	.6	.6	100.0
	Total	170	100.0	100.0	
9 and above (problematic) Valid	Single	61	79.2	79.2	79.2
	Married	16	20.8	20.8	100.0
	Total	77	100.0	100.0	

The distribution of marital status within the sample is shown by the cumulative percentage values in this study. 81.2% of respondents are either single or fall into a category that comes before singles in the dataset, according to the cumulative percentage for singles of 81.2%. According to the cumulative proportion of 99.4% for married people, the majority of respondents (99.4%) are either married or single, with only 0.6% falling into any other category, like "divorced" or "widowed."

A comprehensive picture of the main marital status demographics is provided by these cumulative percentages, which show that the bulk of the sample is made up of married and single people. This distribution enables targeted comparisons across these main categories and can be helpful in understanding trends linked to relationship status within the study.

Table 4
Reliability

Cronbach's Alpha	Cronbach's Alpha Based on Standardized Items	N of Items
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.739

.734

13

With a Cronbach's alpha of 0.739, the scale exhibits sufficient reliability, making it a useful tool for gauging sample comprehension of the intended notion.

Table 5
Scale Statistics. Variance chart between problematic and non-problematic category

Final category	Mean	Variance	Std. Deviation	N of Items
1-8 (non-problematic)	5.09	3.542	2.131	13
9 and above (problematic)	9.12	1.447	1.203	13

Participants in the non-problematic category appeared to have less problems or worries with the items examined, as indicated by their relatively low mean score of 5.09. Although the majority of participants scored in the range of the mean, the variance of 3.542 and the standard deviation of 2.131 indicate a substantial spread in responses, which implies a range of responses while maintaining consistency within the non-problematic group. Participants in the problematic category scored higher on the scale, suggesting more severe problems with the examined construct, as evidenced by the substantially higher mean score of 9.12. A tighter clustering around the mean is seen by the variance of 1.447 and the standard deviation of 1.20, which suggests that there was less variability and that participants in this group responded more consistently at higher levels.

Table 6
Qualification category. Categorization of Participants,

Qualification Category	Final category		Total	Percentage of Problematic category
	1-8 (non-problematic)	9 and above (problematic)		
Intermediate Undergraduate	6	3	9	8.3
Graduate	47	19	66	7.1
Post Graduate	74	39	113	8.6
Total	43	16	59	6.9
	170	77	247	31

According to the analysis, the proportion of people in the problematic category is highest among graduates (8.6%), followed by intermediate (8.3%), undergraduate (7.1%), and postgraduate (6.9%). This implies that graduates can experience particular difficulties that raise their anxiety levels. Postgraduate students, on the other hand, report the fewest problems, which may be a sign of improved coping strategies or available resources. All things considered, these results point to the necessity of more research into the particular problems that graduates face and how they vary from those in other educational categories.

Discussions

Surprising findings emerged from the study of data for the Muslim population. Participants have suggested that life is motivated with purpose when occurrences are anticipated. When asked if living a useless existence causes worry, P3 said that it does because of old grudges. Therefore, the meaning itself gives it more weight. In this case, investigating the meaning of life is essential to investigating its meaninglessness. "Those who remember Allah while standing, sitting, or [lying] on their sides and think about the creation of the heavens and earth, [saying], "Our Lord, You did not create this aimlessly; exalted are You [above such a thing]; then protect us from the punishment of the Fire," is what is stated in Quranic verse 191 of Chapter 3. Surah AL-Imran

Additionally, when asked about the idea of condemnation, results have shown that anxiety is caused by unmet expectations from life, and personality type is a key

factor in this. Furthermore, anxiety is subsequently increased by accuracy in predicting the future in the event of contradiction upsets. According to Tillich's philosophy of existential crisis, life has been condemned because of unresolved issues. People's wishes to satisfy unmet aspirations are inherently relevant. As stated in the Holy Quran,

"If we had wished for a pastime, we could have found it within us- if we had wished for any such thing." Chapter 21:17

On item number 13, 90% of respondents said they felt their lives had purpose. It was interesting to note that self-actualization-related discontent results in a condemned existence. We can comprehend it by using ShiTie Shenng's survival theory, in which he persuaded the blind man that he would regain his vision after breaking 100 Qin.

According to Tillich's view, existential uneasiness was caused by guilt, which constituted the third element.

As Hazrat Umar stated, "Hold yourself accountable before you are held accountable and weigh your deeds before they are weighed for you," it is accepted in accordance with Islamic principles. Academic results, a built-in sense of unresolved business, and arguments with significant individuals all evoked anxiety as soon as they were remembered. Additionally, working toward meeting expectations will specifically lessen condemning one's life, which develops self-accountability. People are obligated to them by virtue of the concept of accountability. According to the participants, it lessens guilt and aids in the pursuit of self-actualization.

"Guilt is a blessing from Allah; Allah gave you an alarm system," says Dr. Bilal Philips. Don't turn it off.

A mean score of 6.66 + 3.003, a median value of 7.00, and a mode score of 9 were found by statistical analysis of the quantitative data. On the other hand, the standard deviation of 3.003 is closer to the 2.8 of the Existential Anxiety Questionnaire. As a result, Cronbach's alpha reliability is 0.739, indicating strong reliability.

According to a study, picturing death serves as a reminder. These reminders humble the individual. However, self-serving moral principles are frequently observed in those who lack humility (Kesebir, 2014).

Sixty-one percent of people express unpleasant feelings when contemplating death and the worry that goes along with it. Conversely, there are methods to deal with anxiety. Examples include addressing anxiety-related core issues by becoming closer to God, spending more time in religious activities, and responding to participants' questions about whether or not death will alleviate worry. Keeping death in mind will draw one closer to Allah. This severe kind of death anxiety can impair a person's ability to function in daily life (Niemiec & Schulenberg 2011).

Though the idea that a history of attempts, even failures, reminds one that the best results are obtained, the same person who merely wanted to reach the objective without making an effort would experience more anxiety since he would remember that he didn't even try for once. Therefore, "destiny involves a certain amount of acceptance of our determinism, but also the capacity to be cognizant of and accept the necessary responsibility in the face of it" (Hoffman, 2014).

Analysis of the effects of family support on emotional support showed that women function more based on empathy, which strengthens the family norms, while

men function more with self-esteem. Overall family cohesiveness is crucial in filling the void (Vandeleur, Perrez, & Schoebi, 2007).

Interestingly, one participant mentioned that there is a great sensation of emptiness when the other gender is not around as a mother, friend, or other important person. Compared to same-sex friends, men are more likely to appreciate the therapeutic benefits of interacting with opposite-sex friends and prefer emotional support. (Aukett, Ritchie & Mill, 1988) Furthermore, one participant stated that anxiety is caused by internal conflict, specifically conflict with oneself. Social isolation arose from the anxiety-inducing emptiness. Anxiety brought up by internal tensions may overtly lead to social isolation.

Remarkably, according to statistics on marital relationships, 20% of married persons fall into the problematic range of existential anxiety, whereas 80% of unmarried people fall into this category. According to research, marriage involves a deep interchange of emotional support, which is fundamental to improved psychological health (Mickelson & Biehle, 2012).

Academic influence also plays a part; for example, graduates and intermediate students have high EAQ percentages (8.3 and 8.6 percent, respectively). Research has indicated that stress and anxiety may have an effect on graduate and undergraduate students' psychological health (Liu, Ping, & Gao, 2019).

Overall, women experience existential anxiety at a higher rate than men, scoring 35.1% compared to 63.9%. The study indicated that girls employ punishment and meta-concern as control mechanisms, which leads to a higher prevalence of metacognitive views about worry in women than in men (Klein, Higgins & Strauman, 1985).

Conclusion

According to this study, 44% of people have experienced anxiety as a result of life's lack of purpose. Additionally, 69% of respondents said their lives were empty, and 61% said their guilt caused them worry. Additionally, 43% are suffering from condemnation anxiety, 51% from fate anxiety, and 39% from death anxiety.

According to gender-based disparities, women experience existential distress at a higher rate 63.9% than males 35.1%. Furthermore, a troublesome range of existential anxiety affects 20% of married persons and 80% of single people.

Qualification-wise Existential distress is prevalent among both undergraduates and graduates, with rates of 8.6% and 8.3%, respectively. Qualitative analysis provided justifications for the statistics. Expectations about the future and personality type condemn life. It causes a crisis of existence.

Academic development, other people's decisions, hospital death scenes, frequent get-togethers, the death of a significant life partner, thoughts of the afterlife, being answerable to Allah, the inability to pray, the desire to know the future, the desire to reach a goal without working for it, the memory of parent and significant other conflicts after their deaths, the lack of social support, the absence of significant others, the inability to reach a goal, the absence of the opposite gender as a friend or a mother, and internal conflicts that lead to social isolation all contribute to the development of existential anxiety.

Consequently, existential anxiety can be addressed in a variety of ways. It includes self-accountability, working on anxiety-related core issues by getting closer to

God; spending more time in religious activities; accepting fate; being motivated; making decisions on one's own; having family support; favorable circumstances; having a positive psychology urge to survive (Jin, 2024) being reminded of death, which makes one more humble having faith in Allah striving for the goal; having the opposite gender as emotional support; and more. The data supplied has a Cronbach's alpha of 0.739, indicating good reliability.

Recommendations

Based on the study's findings, several recommendations can be made to guide future research and practical applications. First, targeted interventions should be developed to provide therapeutic programs aimed at enhancing emotional support, strengthening belief systems, and fostering better coping mechanisms among young adults experiencing existential anxiety. Additionally, mental health practitioners should integrate cultural and religious elements into counseling and support services to address existential concerns in a manner that resonates with the Pakistani context. Further research could benefit from longitudinal studies that examine how existential anxiety evolves over time, especially as young adults move through different life stages. Expanding the research scope to include a more diverse demographic, such as individuals of varying age ranges and non-Muslim populations, would allow findings to be generalized across a broader spectrum. Lastly, educational awareness programs in schools and universities could facilitate discussions on existential topics, reducing stigma and providing young adults with tools to navigate these challenges.

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