

Construction of Abraham Maslow's Thought in The Perspective of Maqashid Sharia

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Abstract

*Humans cannot be understood as mere physical objects. Humans were created nothing but to worship Allah. Abraham Maslow's thought that humans are only in the form of material elements that are only fulfilled by fulfilling physical needs. The purpose of this study is to examine the levels of needs according to Abraham Maslow in maqasid sharia. The concept of maqasid sharia places religion as a benchmark in order to save human souls. The levels of need in the sharia maqasid concept include *hifdz addin* (preservation of religion), *hifdz al nafs* (preservation of the soul), *hifdz al mal* (preservation of property), *hifdz aql* (preservation of reason), and *hifdz al nasl* (preservation of offspring). Abraham Maslow stated that someone who has achieved self-actualization is universal, will be able to uphold the values of goodness in dealing with others even though it is not religious. The concept of maqasid sharia views the achievement of human self-actualization as humans will tend to be more obedient to God and always do good to others*

Keywords: Needs, Wants, Self-Actualization, Maqasid Sharia.

INTRODUCTION

Humans as caliphs on earth have the most important role in preserving nature. It is a must for everyone to always take care of themselves, their families, communities and their environment in their survival. Maintaining sustainability for individuals means that each individual must be able to meet the needs of life so that they can maintain their survival. In maintaining this sustainability, of course, it is necessary to think about how the individual is able to regulate the preservation of his soul and preserve the environment of his community. The description above is very important and interesting to be studied in more depth. There are many theories that examine humans as individuals in several disciplinary perspectives. One of the theory of needs developed by Abraham Maslow.

Abraham Harold Maslow was born in Brookolyn New York on April 1, 1908 a psychologist and died on June 8, 1970.¹ Abraham Maslow assumed that the human personality can be motivated by several needs and potentials towards self-actualization.

¹ Asnah Yuliana, "Teori Abraham Maslow Dalam Pengambilan Kebijakan Di Perpustakaan," *LIBRARIA: Jurnal Perpustakaan* 6, no. 2 (2019): 351, <http://dx.doi.org/10.21043/libraria.v6i2.3845>; Mohamat Hadori, "Aktualisasi-Diri (Self-Actualization); Sebuah Manifestasi Puncak Potensi Individu Berkepribadian Sehat (Sebuah Konsep Teori Dinamika-Holistik Abraham Maslow)," *LISAN AL-HAL: Jurnal Pengembangan Pemikiran dan Kebudayaan* 9, no. 2 (2015): 207, <http://dx.doi.org/10.35316/lisanalhal.v9i2.92>.

Fulfillment of needs from the most basic level which includes hunger, health, social sense, belonging and esteem will encourage the achievement of self-actualization.² According to Abraham Maslow, in achieving the level of self-actualization, each individual will try to fulfill all his needs. The tendency to achieve self-actualization is created since the individual is born. Individuals will rank their needs from the strongest to the weakest.³ The levels of needs that have been arranged will be a separate motivation for individuals to fulfill them.

The level of needs according to Abraham Maslow is arranged in five levels. The level of needs starts from the first, physiological needs. This need is the strongest and most basic level in meeting individual needs before other needs. Physiological needs are different from other needs. Physiological needs are the only ones that are completely satisfied or at least can be overcome. Physiological needs are characterized by needs that are always repeated.⁴ Abraham Maslow stated that failure to fulfill needs will have an impact on self-worth, self-doubt, lack of self-confidence and individuals feel tension on themselves.⁵ Schultz said that if the growth motive is not satisfied it will cause psychological pain or better known as *metalogy*.⁶

Second, the need for security. Individuals begin to be motivated in fulfilling the need for security, both physically and non-physically, for protection, dependence and freedom from threats. Security needs are met if physiological needs have been met. Security needs can be in the form of being free from war, terrorism, natural disasters, riots and other dangers that threaten.⁷

Third, the need to be owned and loved. This need becomes the main need after the physiological and safety needs are met. This need includes several aspects including sexuality and interpersonal relationships. This need motivates for friendship, the desire to have a lover, a life partner and offspring. This need is also inherent in the environment, family and society.⁸ According to Minner, the fulfillment of needs and satisfaction of

² Hadori, "Aktualisasi-Diri (Self-Actualization); Sebuah Manifestasi Puncak Potensi Individu Berkepribadian Sehat (Sebuah Konsep Teori Dinamika-Holistik Abraham Maslow)," 208.

³ D. Schultz, *Psikologi Pertumbuhan; Model-Model Kepribadian Sehat* (Yogyakarta: Kanisius, 2010), 90.

⁴ G. J. Feist, J. & Feist, *Theories of Personality* (New York: McGraw Hil, 2006), 246.

⁵ Azrina Nurwatie, Rahmi Fauzia, and Sukma Noor Akbar, "Perspective of Abraham Maslow's Humanistic Psychology in Reviewing Motive of Murder," *Jurnal Ecopsy* 1, no. 4 (2016): 3, <http://dx.doi.org/10.20527/ecopsy.v1i4.503>.

⁶ Ina Zainah Nasution, "Metapatologi Abraham Maslow Menurut Perspektif Al-Quran," *Al-Ulum: Jurnal Pendidikan Islam* 1, no. 2 (2020): 187, <http://dx.doi.org/10.56114/al-ulum.v1i2.68>.

⁷ Feist, J. & Feist, *Theories of Personality*, 246.

⁸ Feist, J. & Feist, *Theories of Personality*, 247.

rewards is a feeling of self-confidence and a strong idea to prevent individuals from feeling powerless and feeling inferior to others.⁹

Fourth, the need to be appreciated. This need leads to self-esteem and respect. The need for self-esteem concerns the ability to achieve something, the ability to have certain skills in dealing with the surrounding environment and to be independent. The need for esteem is the desire for respect or esteem from others. The needs at the fourth level will be met if the needs at the third level have been met. This need has a psychological impact on feelings of self-confidence, worth and strength. According to Abraham Maslow, the lack of appreciation for the fulfillment of needs will cause a person to feel inferior to others, helpless, weak, and worthless.¹⁰

Fifth, the need for self-actualization. This need becomes the highest peak of one's self-achievement after the other needs are met. Achievements at this level have an impact on changing a person's perception and motivation to grow and develop. According to Abraham Maslow, one of the characteristics of a person in the level of self-actualization is the ability to efficiently perceive reality. A person's ability to recognize the lies, cheating and hypocrisy of others. He is able to critically and logically analyze phenomena that occur in everyday life.¹¹

Based on the thoughts conveyed by Abraham Maslow, this situation is contrary to the understanding of humans as complete individuals. This means that humans cannot be understood from physical objects alone. In the Qur'an Surah Adz Dzariyat verse 56 it is explained that humans are created differently from other creatures. Humans were created in essence only to worship Allah SWT.¹² Humans have several characteristics to develop and develop themselves and multiply or produce.¹³ The thoughts conveyed by Abraham Maslow have philosophical implications which help in answering the questions of human philosophy about what and who humans are. Abraham Maslow viewed man as not just a highly developed piece of matter and not as a spirit that could move freely. Humans must fulfill their physical needs if they do not want to die. Fulfillment of self-needs is a

⁹ J. B. Minner, *Organizational Behavior : Foundation, Theories, and Analyses* (New York: Oxford University Press, 2002).

¹⁰ G.P. Lantos, *Consumer Behavior in Action : Real Life Application for Marketing Managers* (USA: M.E. Sharpe, Inc., 2011).

¹¹ Yuliana, "Teori Abraham Maslow Dalam Pengambilan Kebijakan Di Perpustakaan," 361.

¹² Departemen Agama RI, *Al-Qur'an Mushaf Dan Al-Qur'an Terjemah* (Jakarta: Al Huda, 2005).

¹³ Louis Leahy, *Manusia Sebuah Materi, Sintesis Filosofis Tentang Makhluk Paradoksal* (Jakarta: PT Gramedia, 1993), 45.

motivation that humans try to realize themselves in self-actualization as a complete human being. Chaplin states that self-actualization is an individual's tendency to develop both talent and capacity.¹⁴ Abraham Maslow said that the human being as a whole is an integrated being. Humans have potential that can be achieved at the highest level and can develop.¹⁵ Abraham Maslow said how humans can achieve self-actualization at the highest level of achievement. Abraham Maslow's thinking is based on mere rational considerations without being based on empirical data or facts that occur in the field. From the assumptions of thought conveyed by Abraham Maslow, the author wants to examine the theory of thinking of needs according to Abraham Maslow in the perspective of maqasid sharia presented by Imam Ghozali's thoughts.

RESEARCH METHOD

The literature research in this study is based on data sources from several books, scientific works, journals that have been published in both print and electronic media. The research on Abraham Maslow's thinking uses a normative and sociological methodological approach that bases analysis on social phenomena and phenomena. The results of the observation of Abraham Maslow's theory are studied in the discipline of sharia. The use of quotations from the opinion of experts on Abraham Maslow's thinking is a comparison to the truth of Abraham Maslow's thinking. At the end of the conclusion, Abraham Maslow's thoughts can be compared and interpreted between Abraham Maslow's thoughts and the study of maqasid sharia.

RESULTS AND DISCUSSION

Abraham Maslow's thoughts were greatly influenced in the course of his childhood. Abraham Maslow is a psychologist studying at the University of Wisconsin. In 1930 completed his Bachelor's, Master's in 1931 and Doctorate in 1934 at the University of Wisconsin. The humanistic theory developed by Abraham Maslow is very different from the humanistic attitude adopted by modern psychologists. Modern psychology emphasizes a statistical approach in observing psychological phenomena. While the humanistic attitude of Abraham Maslow emphasized the great expectations of humans. The great hope contained in the inner potential of humans can be optimized. Abraham Maslow realized

¹⁴ J. P Chaplin, *Kamus Lengkap Psikologi* (Jakarta: PT RajaGrafindo Persada, 2008), 451.

¹⁵ Frank G. Goble, *Madzhab Ketiga Psikologi Humanistik Abraham Maslow* (Yogyakarta: PT Kanisius, 1971), 28.

that it is necessary to pay attention to all human abilities, not only to see in one aspect it has but must pay attention to all aspects of human abilities.¹⁶

Abraham Maslow's theory of motivation is very different from the theory of motivation according to Frederick Winslow Taylor. Taylor sees a person's motivation is driven only in the aspect of fulfilling biological needs. According to Taylor, biological needs can be in the form of material needs such as money, goods, food or material rewards. Taylor's theory of motivation is known as the classical theory of motivation. Abraham Maslow's theory of motivation is constructed based on a hierarchy known as Maslow's Need Hierarchy Theory. A person behaves or works because he is driven by various types of needs.¹⁷

Abraham Maslow's thinking is based on the existence of humans in a state of adversity or in a state of deprivation. The downturn in humans that causes hunger has given rise to the theory that humans will live if their physical needs are met. The continuity of human life is strongly influenced by the availability of food which is the main need for humans. This is very different from the thinking of a philosopher Imam Ghazali. Imam Ghazali's thinking in placing the saving of human souls is strongly influenced by religion. Imam Ghazali places religion as a benchmark in his life. Religion according to Imam Ghazali is a source of peace of mind.¹⁸ The divine light that always shines on humans will cause no hostility, no war in this world.

In principle, the thoughts about needs between Abraham Maslow and Imam Ghazali are almost the same but differ in terms of their treatment of humans. According to Abraham Maslow that every human being has a potential that can grow and can be developed so that he becomes a complete human being.¹⁹ Meanwhile, according to Imam Ghazali, it is called human beings. Imam Ghazali explained that the structure of a person's soul includes 4 elements, namely *qalb*, spirit, *nafs* and *aql*. These four elements become the *rabbani nafs*. According to Abraham Maslow, humans are a unified whole consisting of body and soul. The unity of body and soul that is valuable and has good potential will bring about self-actualization. Meanwhile, according to Imam Ghazali, the concept of *nafs*

¹⁶ Masbur, "Internalisasi Nilai-Nilai Pendidikan Perspektif Abraham Maslow (1908-1970) (Analisis Filosofis)," *JURNAL EDUKASI: Jurnal Bimbingan Konseling* 1, no. 1 (2015): 9, <http://dx.doi.org/10.22373/je.v1i1.316>.

¹⁷ Abraham Maslow, *Motivasi Dan Kepribadian, Alif Babasa: Nurul Iman* (Bandung: Rosyda Karya, 1993), 43.

¹⁸ W Asmin Yudian, *Filsafat Hukum Islam Dan Perubaban Sosial Terjemahan Mubammad Khalid Mas'ud Islamic Legal Phylosify: A Study of Abu Ishaq Al Satibi's Life and Thought* (Surabaya: Al-Ikhlas, 1995).

¹⁹ M. Amin Abdullah, *Antara Al-Ghozali Dan Kant, Filsafat Etika Islam*, 1st ed. (Bandung: Mizan Media Utama, 2002), 203.

robbaniyah is very closely related to one's self-motivation. This motivation calls for an ethical and moral foundation. Meanwhile, Abraham Maslow through a natural approach observes that empirically motivation is based on relative satisfaction. Abraham Maslow divides it into 5 levels which are described in the pyramid of needs and Imam Ghazali divides the level of needs into 3 levels.

First, primary needs (*daruri*), secondary needs (*hajiyat*) and tertiary needs (*tahsiniyat*).²⁰ Imam Ghazali said that the fulfillment of primary needs aims at fulfilling basic needs which include the preservation of religion (*hifdzul Addin*), the preservation of the soul (*hifdzul Annafs*), the preservation of property (*hifdzul maal*), the preservation of reason (*hifdzul aql*) and the preservation of offspring (*hifdzul Annasl*). Achievement of welfare (*maslahul Am*) according to Imam Ghazali can be achieved by fulfilling human needs (*jalib al manafit*) and avoiding damage (*madzarat*). The achievement of this welfare is the peak of the level of need. Meanwhile, according to Abraham Maslow, the highest achievement in the level of need is the achievement of self-actualization. Abraham Maslow considers wants as a motivation in meeting needs, while Imam Ghazali distinguishes between needs and wants.

When compared to Maslow and Ghazali's thinking in classifying levels of needs. Abraham Maslow prioritized physiological needs as the first need, while Imam Ghazali prioritized the need for the preservation of a new religion to fulfill the need for preserving the soul. Fulfillment of physiological needs according to Abraham Maslow is based on a tendency if someone experiences hunger, it will be able to interfere with concentration in doing activities, working, and studying. The tendency to fulfill physiological needs shows that the safety of the soul is more important. Fulfillment of soul safety according to the study of fiqh proposals is not contradictory and even becomes a necessity. This is in accordance with the rule "accident can justify something that was previously prohibited". Meanwhile, Imam Ghazali's thinking prioritizes the fulfillment of religious preservation as the main level. This thinking is based on the objectives of maqasid sharia. The purpose of maqasid sharia is religion. Life in religion pays attention to human needs both in terms of inner and outer. If a person is awake from religion, it will lead to the goodness of this world and the hereafter

According to Abraham Maslow, if the needs at the first level have been met, then the needs at the second level are the main needs. If the needs at the second level have been

²⁰ Jasser Auda, *Maqasid Untuk Pemula* (Yogyakarta: Suka Press UIN Sunan Kalijaga, 2013), 40.

met, the third level needs are the main needs. If the needs are at the third level, then the fourth level needs are the main needs. If the needs at the fourth level are met, then the needs at the fifth level are the main needs. Abraham Maslow views that self-actualization achieved by a person can move obedience to God and always to be better towards someone. According to Imam Ghozali the achievement of *maslahah* must be in line with the goals of *syara'* even though it is contrary to human goals.²¹ Achievement of actualization according to Abraham Maslow can improve one's self in dealing with other people and always upholds in doing good, even though the goodness is not charged with religious activities.

Table 1 Comparative Patterns of Thinking of Abraham Maslow and Imam Ghozali

No	Description	Abraham Maslow	Imam Ghozali
1.	Equality	Every person has good potential and ability	Every person has good potential and ability
2.	Differences in Thought Methodology	Scientific (Individual-Social) Ratio – Empirical Motivation - Materialistic Individualistic	Sufism (outward and inner) <i>Nash-</i> Ratio (Normative- Empirical) General welfare (<i>Maslahah am</i>)
3.	Priority Needs	Which must be fulfilled	Which one should be protected

Table 2 Comparative Analysis of Abraham Maslow and Imam Ghozali

No	5 Abraham Maslow's Hierarchy of Needs	5 Protection of Imam Ghozali
1.	Physiological Needs. This thinking is based after after World War II	Religious Preservation (Hifdzu Addin). This thinking is based on a spiritual and psychological crisis
2.	Security Needs. Necessity is used for a safe and better life	Soul Preservation (Hifdzul Annafs). The need for safety or protection of the soul

²¹ Muhammad Harfin Zuhdi, "Formulasi Teori Maslaha Dalam Paradigma Pemikiran Hukum Islam Kontemporer," *Istinbath* 12, no. 1 (2013).

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| 3. The Need To Be Owned And Loved.
Humans need other people for their survival | Preservation of Descendants
(<i>Hifdzul Annas</i>)
Descendants are very important to maintain for the preservation and sustainability of human civilization |
| 4. The Need To Be Appreciated.
Needs that have an impact on a person's psychological condition that can lead to self-confidence | Intellect Preservation (<i>Hifdzul Aql</i>).
Humans always have valuable intellectual intelligence and thinking. If the human mind is disturbed, then human existence will be lost |
| 5. Self-actualization
Everyone has the satisfaction to develop themselves | Asset Preservation (<i>Hifdzul Maal</i>).
If human property is protected then a person will be prosperous |
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According to Abraham Maslow, the identification of the achievement of self-actualization is achieved if the fulfillment of basic needs has been achieved. Meanwhile, according to Imam Ghazali the achievement of self-actualization can be achieved through self-control (*riyadhun an nafs*), self-purification (*tafakkur*), crystallization (*tahaqquq*), imitation of the attributes of Allah (*takhalluq*) and self-isolation (*uzlah*).

CONCLUSION

The view of the sharia maqasid study on the fulfillment of human needs is a scientific study in the space of integration and interconnection. The two rooms are complementary and cannot be separated. The object of the discussion becomes a benchmark in the benefit or welfare of humans. Maqasid sharia brings from the point of view of human needs on the side of divine values, not on fulfilling the needs of *nasfu* alone. Imam Ghazali divides it into a necessity that must be protected by every human being, while Abraham Maslow divides human needs into five hierarchical needs.

Imam Ghazali focuses on the view on the side of Sufism (*nash-ratio*) while Abraham Maslow in a scientific or instinctive approach (*ratio-empirical*). Humans according to Imam Ghazali are human beings who have various dimensional structures. Meanwhile, according to Abraham Maslow, humans are a unit that includes body and soul as a whole. According to Imam Ghazali, the fulfillment of human needs is the fulfillment of the general welfare

based on the objectives of sharia. Meanwhile, Abraham Maslow emphasized the achievement of self-actualization based on the highest level of human satisfaction.

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