

AN APPRAISAL ON MASLOW'S HIERARCHY OF NEEDS FROM AN ISLAMIC PERSPECTIVE

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Abstract: There is an ongoing debate from Western's philosophical theory on the actual nature of human beings. From among the myriad of Western paradigms, Maslow's Theory of Needs is in a way similar to what has been stated in the Islamic worldview on the concept of man which is based on the divine revelation; namely the Quran. Epistemologically the Maslowian and the Islamic theory are parallel on the aspect of man's survival in this world but they differ contrastively when it comes to the origin of man and what happens to him upon making an exit from this life. Moreover, Maslow's ideas are only focused on the "here and now", while the Islamic worldview goes beyond man's life in this world. In this paper, the researchers endeavor critically to understand what exactly Maslow said in essence about man and compare it with what has been explained in the Islamic worldview. This paper will also explore what is meant by spirituality from the Maslowian and Islamic concepts. The researchers believe that no discussion is complete from the Islamic perspective without touching the spiritual aspect of man as he has a multiple traits consisting of body and soul. It is important to discuss this matter as the Islamic worldview emphasizes on a God-centered life. Conversely most Western paradigms, including the Maslowian one is more towards a self-centered life discussing the 'here and now'. The relevant data of this research was collected via library research method from literature and other documents available in print and internet media. As a qualitative research, both concepts were analyzed using the textual and content analysis methods.

Keywords: *Motivation, Coping Strategies, Islamic Coping, Self-Actualization, Needs Theory, Spiritual Being*

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INTRODUCTION

It has been established that religion has been identified as a key element that affects human lives in a positive manner, particularly the way in which they behave. Its impact at the macro level can be seen in the collective social and communal life of a particular society. All human behaviour that relate to other human beings like children, spouse, siblings, relatives, neighbors, people at workplace, etc. are all dictated by one's world and the meaning of life in

which religion act as an essential influence. The Islamic religious precepts and standards of behavior, for instance, provide a foundation that influences Muslims' moral and ethical behaviors in all parts of life (Rusnah and Ab.Mumin, 2006). This is true with the established Muslim communities living in every nook and cranny of the globe. All their belief systems, act of conduct, public and religious life are all fundamentally based on the metaphysical framework (*aqaid*) that has been explained in the Islamic worldview. Such a belief system gives the strength to the Muslims to cope with in all situations of life; either good or bad, in joyful moments and sadness (Abu Raiya, 2008).

THE PURPOSE OF MAN'S LIFE

The objective of persons life, following Al-Ghazali (1979), is to achieve contentment in this world and eternal bliss in the afterlife. Happiness of a Muslim lies in fulfillment of a man's divinely determined duty as an *abd* (servant) and *khalifah* (vicegerent of God). Man achieves this objective, as well as pleasure in this life and the Hereafter life, through obeying the teachings of the Qur'an and the Sunnah while promoting the same in the communities (Al-Badawi, 2002). As the '*abd*' of God, a man must maintain a continuous connection with God, and as vicegerent, he must secure that justice is served to all of the humankind's people and the globe as a whole (Al-Attas, 1990). An individual who does fair to himself, community, and continued to live in total unison with the nature and animals is said to have completely obeyed God. As a result, the true objective of existence of a man in this life is to put the following phrase of the Qur'an into practise: "*I have only created Jinns and men, that they may serve Me*" (Al-Qur'an, Al-Zariyat: 56).

If man turn a blind eye to the incorrect priorities of his body over the spirit, rather than committing himself to God alone and fulfilling all of the obligations and duties (*amanah*) entrusted to him, he would be unable to sustain his role as both the '*abd*' and as the *khalifah* of God. Instead, he would be incapable of controlling the process which consequently as a result, the rule of law will not reign in community, and injustice will not be eliminated. In a nutshell, a man's role on Earth is to promote people's *Masalih* (interests) while preventing *Mafasid* (disinterests), by upholding fairness, kindness, and nobleness. (Al-Sari, n.d.).

To prevent failure and to obtain success as the '*abd*' and *khalifah* of God, and to be able to uphold fairness, kindness, and nobleness whilst promoting for people's *Masalih* (interests), and prevent *Mafasid* (disinterests) the religious, intelligent/psychic and physical/social essential necessities should be fulfilled accordingly. To put it another way, one must meet the necessities of his *ruh* (spirit), *aql* (intelligence), and *jism* (physical body). However, this understanding of the relationship between man and God, or of man having the *ruh* (spirit) is a thing missing in most Western psychologies. In Western philosophy, such a discussion can only be found in pastoral psychology, which does not come under APA (American Psychological Association). Generally, most Western psychologists define man by only giving preference to his physical and psychological existence while at the same time they have overlooked the aspect of man as a spiritual being. This happened in most Western paradigms due to the reason that the spiritual entity of man is intangible and cannot be detected through the human naked eyes. Besides that, they too believe that the spirit entity of the human body cannot be measured in terms of its weight, colour or smell. Applying the

scientific maxim that says “if a thing cannot be measured, that thing doesn’t exist”, they assume that the so-called human spirit which is said to be the life force of man does not exist (Hassan Langgulung, 1999). As such, ever since the Renaissance till today, in the spirit of being scientific, western schools of thought in psychology have ignored its investigation on the origins of the human soul.

In comparison to the West, the three main elements of ruh (spirit), aql (intellect), and jism (physical) in Islam as rooted in the Shari'ah codes of conduct are further elaborated as six integral beliefs and ideals: *din* (religion), *nafs* (life), *aql* (intellect), *nasl* (progeny), *mal* (property), and *ird* (honour). The six integral elements must be conserved and defended, for the reason that “their destruction and collapse will precipitate chaos and collapse of normal order in society” (Kamali, 2005, p. 5). Basic or main (*daruriyyat*), which are definite requirements, urgencies (*hajiyyaat*), which serve no definite requirement but are only a means, and embellishments (*tahsiniyyat*), which assist a positive purpose, are the three stages of demands associated to such six principles. As a result, all three aspects correlate to man's fundamental, practical, and embellishing demands.

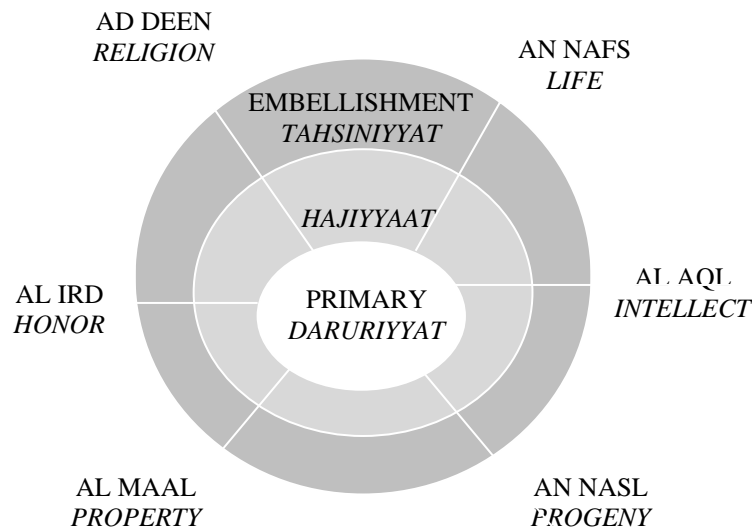


Figure 1: The Stages of Six Fundamental Necessities

In addition, all of these factors have varying degrees of impact on one's well-being, conduct, decision-making, and response to various life obstacles. As a consequence, a man's moral success or failure is determined by a variety of physical and spiritual factors (Nasr, 1999). As such, the aim and importance of one's life on earth, as well as the obligations and responsibilities that one undertakes, are all determined by which of these six one selects.

We can evaluate the Maslow's Hierarchy of Needs with Islamic beliefs mentioned in Islamic psychology based on the above explanation in a contrastive manner. As Muslims, it is normal that when people experience a rapid shift of losing loved ones, or when God tests them with hurdles and trials, they turn to themselves for comfort and consolation (Alias and Samsudin, 2005).

The Islamic ideas and ideal will make individuals to retain and strengthen their links to their faith. As one who believes in God, Muslims will be able submit and resign all their

personal worries, fears, anxieties, tragedies, etc. to their Lord and Creator. In actuality, people will begin to distrust any other party's fake support and assistance. Despite that, as they begin to grasp their own religious, cognitive, mental, and physical possibilities, and how they should be engaged in social events for the advantages of themselves and their offspring, they will gradually change their minds. Consequently, the presence and requirements of the faith, intelligence, and physical will be recognized, and they will adapt suitably.

In short, a Muslim's desires will be unique, and they cannot be explained in terms of standard ideas and concepts. As a result, the following section goes into greater detail about Muslim requirements, contrasting them with Maslow's (1957) Hierarchy of Needs theory. While comparing Maslow's ideas, some passing comparison will be made with what has been stated by Bronfenbrenner (1984) in his system of ecology. It is hoped that such comparison in triangulation will justify how the needs change into challenges when the initial needs of man are not fulfilled. Since spirituality in particular and religiosity in broad ascertain the varieties of these necessities, how they are met, or how they are transformed into difficulties if the required requirements for their fulfilment are vitally absent, and finally how varied coping methods are arranged and performed, the following part would also delve into the type of impact Islam has on Muslims while conducting the distinction.

MASLOW'S HIERARCHY OF NEEDS FROM AN ISLAMIC PERSPECTIVE

As previously mentioned, Maslow (1908-1970) created a hypothesis on the hierarchy of human wants in the mid-twentieth century, linking it to specific human behaviour and ambition. His hypothesis was one of the most widely recognised and significant additions to current understanding of humanity existence (Bouzenita and Boulanouar, 2016), and he was also one of the most prominent psychologists of his day (Frager and Fadiman, 1987, p. xxxiv). Much of what he conceptualized on man was opposed to the Freudian and the behaviorists. Maslow painted a positive image of man compared to most contending views that came by prior to the beliefs on man advanced by Humanistic psychology. Very particularly, Maslow disagreed with Sigmund Freud's interpretation of human disposition, which characterised man as a sexual and violent animal whose selfish motives push him to be wild and reckless. In opposition to Sigmund Freud's conceptualization of man, Abraham Maslow disagreed by saying:

It is as if Freud supplied to us only the sick half of psychology and we must now fill it out with the healthy half. Perhaps this healthy psychology will give us more possibilities for controlling and improving our lives and for making ourselves better people. Perhaps this will be more fruitful than asking 'how to get unsick' (Maslow, 1968: 5).

Frager and Fadiman (1987) propose that, "Maslow has done more to change our view of human nature and human possibilities than has any other American psychologist of the past fifty years. His influence, both direct and indirect, continues to grow, especially in the field of health, education, and management theory, and in the personal and social lives of millions of Americans" (Frager and Fadiman, p. xxxiv as cited in Al-Sari, n.d.). In the following figure 2 and table 1, Maslow's five types of wants, which he recognised as driving determinants in human conduct, are summarily discussed.



Figure 2: Maslow's Hierarchy of Needs

Needs by Category	Examples
Physiological	Air, water, vitality, food, good health, sex, and other basic needs.
Safety	The need for security, order, and freedom from fear or threat, social well-being, access to health care, obtaining satisfactory material, protection of law, etc.
Belongingness and Love	The need for love, affection, sentiments of belonging and human contact, family interaction, partnership, work group, the desire to combat feelings of loneliness and alienation, etc.
Self Esteem	The need for self-esteem, mastery skills, achievement, empowered, confident, convivial and respect and appreciation from others, etc.
Self-Actualization	The desire to learn, to feel fulfilled, to realize one's potential, seeking knowledge, realization of creativity, etc.

Table 1: (McLeod, 2020, Reid, 2008)

Though there is considerable evidential evidence for some need classifications in the conventional research, empirical research demonstrates that there is very limited proof for the total compilation of such classifications (Wahba and Bridwell, 1987). There are contrasting data that verify and reject Maslow's initial classifications of requirements, as per Reid (2008), hence there is no unanimity regarding the relative truth of Maslow's classifications in the absence of any serious empirical inquiry. As a result, Reid (2008) believes that more research is needed in order to find current and developing areas of human wants that may be contrasted to Maslow's. She has cited the inability of Maslow's (1970) motivational theory to facilitate the influence of culture, using the hierarchy of human wants as an illustration.

Physiological requirements, as per Maslow (1954), are the most fundamental, with all other requirements coming second. However, the bodily, safety, compassion and companionship, self-esteem, and consciousness requirements defined by Maslow are acceptable from an Islamic perspective, but his hypothesis falls short of man's spiritual requirement. Physiological viability, according to Maslow (1954), is the most fundamental motive of human conduct. Advanced requirements emerge as key motivational factors of

conduct as fundamental needs are addressed. This is the most important need that drives behaviour and influences the body. In Maslow's paradigm, fulfilment of wants is just as crucial as deprivation, because pleasure seems to be how higher demands generate prepotency. Only unmet wants have an impact on behaviour, notwithstanding the same need may cause different people to behave differently.

In general, Muslims, according to Islam, do not only operate, but are also not motivated to meet individual or physiological demands as if they were the objective in and of themselves. However, they are compelled to do so in order to allow their bodies to fulfil some higher goal of fulfilling God's purpose and gratification. After all, meeting physiological demands is a method of achieving greater objectives (Badri, 2000; 1979). Maslow's view of human requirements and growth corresponds to the Islamic theory of human growth. However, if he took into account the component of religion, his theory would be more relevant and holistic when viewed through the lens of Islam. Despite the fact that man has animalistic tendencies and desires, he is superior not just because he has rationale (thinking), but also because he has ruh (spirit/soul). The ruh, according to Muslims, is the holy light of God within man. Man, like God, has a lesser proportion of many of His traits, yet he is not God. To name a few, there is love, compassion, loving and caring for one's fellow human beings as well as the environment, man embodies God on this world, and so on (Al-Attas, 1979; Bakar, 2006).

As previously said, religious aspects indicate the complete above classification of demands. That instance, Maslow's hierarchy would be incompatible with Muslims' view of the ruh as a vital element of the human body. Rather, they consider the *ruh* (spirit) has having inseparable impact on all the intellectual (*aql*), emotional/physical/social (*nafs*), family (*nasl*), wealth and property (*mal*) and personality/self-actualization (*ird*) needs. The body's demands for food, housing, and protection are not deemed as autonomous. There are a variety of other bodily demands that must be met in order for man to be psychologically and spiritually fit and healthy. A stable and wholesome way of life that meets all of these requirements is critical for man's ultimate development as a healthy and responsible servant of God. Indeed, the Holy Prophet (PBUH) had addressed of all of these details. As a result, he did not fast continuously throughout the day; instead, he broke fasts, married, and led a regular lifestyle associating with society, but he also worshipped day and night in intervals, thus keeping his connection with his Creator. All of the Prophet's (PBUH) religious devotion were not meant to stress him physically or emotionally.

Although physiological demands are regarded primary in Maslow's idea, Hassan Langgulong (1988) believes that the notion of "Ibadah" is the primary reason driving human conduct in Islam (worship). One is encouraged to recognise his relationship and connect with his Creator through Ibadah, and once this intimate connection is realised, it will be represented in his life activities. *Ibadah* evokes and guides a person's conduct toward reaching an objective. It is the most important factor that affects behaviour. It also serves as an unifying drive, bringing all other physical, emotional, intellectual, and social endeavours together and giving them value and goal (Langgulong, 2001). Subsequently, *Ibadah* can help to build and propel one's ability to new levels. From an Islamic standpoint, consciousness is attained not only by financial or even psychical means, but also through spiritual means. Spiritual requirements are thus tied to how profoundly one is mindful of and loyal to the idea

that he is primarily and ultimately an '*abd*' (servant) of God, and how this realization is individualised in his acts, behaviours, and conduct (Kazi, 1992, p.13). This awareness must be the inherent groundwork for comprehending and assessing the issues and needs that persons confront, as well as how they deal with them.

Even though the body's essence and features are largely carnal and earthly, man's bodily requirements must be met, for neither the soul nor the intelligence can thrive in a deprived body. The human body houses both the spirit and the mind. They differ, nevertheless, in terms of status, character, and capabilities. As a result, they have various requirements. As a result, their upkeep as well as the fulfilment of their wants should be done in a fair, equal, and ordered approach, with nothing overlooked (Bouzenita and Boulanouar, 2016).

Islam does not consider the completion of one component to be a precondition for moving on to the next (Al-Sari, n.d.). However, meeting basic requirements is necessary for human existence and spiritual well-being, as well as maintaining social order (Kamali, 2005). Ideally, they are created to safeguard the individual's and community's advantages, as well as to promote the growth and perfection of their situations, as represented in the Islamic Shari'ah. Adultery and delinquency, for example, are institutionalised as penal crimes to protect the family's well-being. Other Shari'ah family laws serve as recommendations for making the family a safe haven for all of its members. Occupation and commercial activities are promoted to some extent in order for an individual to obtain a livelihood.

In opposition to Maslow's belief that physiological requirements must be met before moving on to the next, Al-Sari (n.d.) claims that a person's natural tendency to look to each of these wants is enough to satisfy them at least partially. Another criticism raised by Al-Sari is that the fulfilment of the categories of needs listed by Maslow need not have to take place in succession, one after the other. Perhaps the demand to fulfil two of those Maslow's needs can happen concurrently at the same time. To prove the case, man does not need to satisfy fully his physiological needs in order to move on to the other needs in Maslow's hierarchy. Such notion is very true in the case of Muslim. Islamic perspective views that lower needs do not have to be in succession process into higher order needs rather it occurs naturally based on life situation and could be due to a sudden happening or changes in lives or in concurrent process, with immediate effect into higher order needs. This is also consistent with what have been mentioned by Pargament, (1999; 2007) and Corsini (2009), that a person's views have an impact on the decisions they make. When confronted with emotionally or physically challenging situations, their culture and environment, which are primarily Islamic, influence their cognitive reorganisation of the circumstance. This is reinforced by Bronfenbrenner's thesis, which states that a person's surroundings has an impact on their inner strength. Bronfenbrenner's ecological theory, like Maslow's, has made a significant contribution to modern psychology.

Muslims hold that God never gives people more than they can handle, which pushes them to build their bonds with God through spiritual practices such as prayer, dhikr (hymns), and religious participation. That is to say, separate cultures may offer two very diverse methods of fulfilling a specific desire. The Islamic teachings do not agree with the Western environment, which denies the significance of faith and the spiritual side of man on his psycho-social conduct. The six primary objectives and requirements of a man's concerns, as

defined by Islam are faith (*din*), life (*nafs*), intellect (*'aql*), progeny (*nasl*), property (*mal*) and honour (*'ird*) which cover all aspects of the human existence (spiritual, corporeal and rational) and their needs being fulfilled in parallel. Man becomes an active and constructive person to oneself and others only when these vital pursuits and needs are met in a harmonious manner (M.Raba, 2006). According to Islam, meeting these wants is essentially the manner by which he might achieve his life's primary goal (Haque, 1998).

As a result, all undertakings, whether at the individual or communal level, are regarded expressions of devotion if they are tied to achieving the aim of life and undertaken to seek God's delight (Jamil Farooqi, 2006). The verses following show that all of these requirements should be balanced, not one overshadowing the other:

Children of Adam, dress well every time you pray. Eat and drink, but avoid excess. He does not love intemperate. Say: Who has forbidden you to wear the nice clothes or eat the good things which God has bestowed upon His servants? Say; These are for the faithful in the life of this world, (though shared by others); but they shall be theirs alone on the Day of Judgement (Al-Qur'an, Al-Aaraf: 23).

It can be safely said here, that needs of a Muslim have dimensions beyond what was explained by Maslow. Even Islam has a great influence on one's hierarchy of needs and in prioritizing them. Another point that Maslow highlighted is that, the prepotency of a need depends on the individual's current situation and recent experience. This is very true in the case of a Muslim. People will be driven to meet the most prominent or pre-potent need at any particular time. They would, nevertheless, resort to spiritual and religious teachings contained in the Qur'an and Sunnah because they live in a Muslim environment and society.

Another distinction between Maslow's theory and that of Islam is that Maslow's opinions on the matter of fundamental requirements are only from the perspective of the person. On the other hand, Islam considers basic needs on an individual, community, or social degree. As mentioned by Kamali (2005), satisfying the above six needs are "by definition, essential to normal order in society as well as to the survival and spiritual well-being of individuals, so much so that their destruction and collapse will precipitate chaos and collapse of normal order in society" (p. 5). Maslow also believes that community has a role in establishing a sentiment of belonging and social connection. This connection facilitates the growth of relationships, collaborations, and group memberships, among other social demands. The basis of social requirements is the want for purpose and connection with other people, and a range of sorts of interactions are required to properly satisfy love desires. In Islam, the formation of social relationships is seen as crucial to the individual's ability to fulfil his function as khalifah. Islam also encourages people to form meaningful relationships with one another and to treat others with reverence (Kasule, 2009).

Even in community, the requirements of Muslims in collectivity are preferably driven first and foremost by the goal of individual life on the planet. That is, whether something truly fits under the category of necessity or not is determined based on a preconceived hierarchy between the society's spiritual, intellectual, and civilizational demands. In other words, the well-being of the Islamic social environment takes precedence over the individual's own desires. In principle, the same holds true for all other types of demands, such as security and social needs, because both society and individuals are accountable for meeting these

requirements. According to Islamic teachings, the grounds for prioritising or delegating a specific requirement to another are tied to the society's well-being rather than the individual's wants. According to Maslow, it is vital to analyse human requirements and motives for conduct as a whole, with subtlety and interconnections between various wants, preferences, and conduct. "One could hardly interrogate a white rat about his intentions," he said (Maslow, 1943a, p. 89). Maslow (1943) defines an essential task as one that interacts in constant interactions with other relevant aspects in a person's ecological surroundings. The realisation of consciousness is heavily influenced by such inter-relationships.

All human concerns and demands are conquered in consciousness, which is a fixed condition. Adults who are denied of fundamental requirements or have a painful connection experience, according to Maslow, may not participate in the same cycle of progressing up the hierarchy of requirements. That is, they will never reach the fixed state of self-actualization, according to him. In Islam, however, despite the fact that Muslims are subjected to a variety of continual pressures, their commitment to their Creator serves as the primary incentive. Spirituality is a fundamental part of the human situation, according to a culturally sensitive psychology. However, this dimension is mission in Maslow's perspective (Ried, 2009). Bronfenbrenner (1984) shown through her study that culture and community may be shaped to affect human beings to prevent social sickness, aggression, hatred, and idiocy, as Maslow defined them.

They will be consumed with efforts to fulfil basic requirements as a result of their aggravation at not being able to satisfy them. As a result, the ordinary person's genuine capabilities, wants, and motives are constrained and restricted in their day-to-day endeavours to achieve them. These could therefore inhibit the person from engaging in self-consciousness activities. Maslow came to the judgment that fulfilled people are uncommon and may be hard to detect when completing his Hierarchy of Needs hypothesis. In contrast to Maslow, Islam claims that contentment is simple to get, especially if one feels that it is what God has determined for him, and that He may have bigger intentions for him. However, such a mindset should not be used as a justification for not working hard to meet the requirements of one's family. As previously said, such endeavours are considered a type of ibadah, particularly if they obey God's direction.

As safety requirements are continuously met, Maslow claims that pursuing security ceases to be the major behavioural incentive. Security is a major concern in Islam, not just in this life but also in the afterlife. Safety requirements, according to Maslow, are psychological rather than physiological, and they manifest themselves in the form of home and family. In Islam, however, it is spiritual, psychological, and physiological all at once. It should, nevertheless, be preserved in a person's interpersonal relationships.

Islam emphasizes the respect for one another. Individuals can only gain self-respect via healthy relationships with others. Spiritual factors play an important role here as well. Participation in religious events and festivities held in the vicinity of religious buildings such as mosques and in connection with religious celebrations, for example, greatly contributes to this. As a result, a strong sense of self-worth is founded not just on one's own abilities and accomplishments, but also on receiving respect from others. Both self-esteem and security are inextricably linked to the community rather than the individual. The society, on the other hand, is made up of small family groups. Individuals are influenced and disciplined by both

community and family. To Iqbal, “the individual and the community are a mirror to each other, they are necessary to each other. One individual may only engage with other people through the society, and such connection is required for the development of his personality (Mahdi, 2006). Iqbal once said the importance of the community to the development of an individual’s personality in these words:

The Individual exists in relation to the community.
 Alone, he is nothing!
 The wave exists in the river,
 Outside the river it is nothing! (Iqbal in Saiyidain, 1977:56)
 When a word is taken out of its verse,
 It causes the sense to be lost.
 The green leaf that falls from the branch
 Loses all hopes of enjoying the spring.
 He, who does not drink from the fountain of society,
 Will find that the fire of his melodies dies out in him (Iqbal in Ali, 1988:240).

Individuals' lives are given purpose by society. "It is hard to think of a person who breaks himself completely away from his community," Iqbal says, "since he can only strive for his ideas and realise them by affecting the community." Diverse Islamic codes depict various regulations that regulate the three parts of the person, family, and society, the latter of which encompasses the government as well as all governmental and non-governmental organisations, and which aid in the development and completeness of life on this planet. Theft, adultery, and wine-drinking, for instance, are serious crimes because they jeopardise the preservation of private ownership, family well-being, and intellectual integrity, accordingly. Islamic family rules, for instance, aim to make the family a safe haven for all of its members. Furthermore, there are complex regulations governing economic transactions, which promote work and trade activities so that individuals can earn a living, as well as comprehensive steps to maintain a continuous flow of economic operations in the marketplace and a healthy working atmosphere (Kamali, 2005).

SPIRITUALITY IN THE MASLOWIAN AND ISLAMIC CONTEXTS

Spirituality spoken by Maslow and others in the Humanistic school of psychology is quite the opposite to what has been traditionally preached and believed in most Eastern culture and religion, including Islam. One of the characteristics of a self-actualized person or the one who goes through the ‘peak experience’ as explained in Maslow’s theory is one who experiences the feeling of being spiritualized. The following will be two among the list of fifteen criteria of a self-actualized person stated by Maslow:

“1. Experience “mystic” or “oceanic” feelings in which they feel out of time and place and at one with nature. 2. Have a sense of identification with humankind as a whole.”
 (Maslow cited in Mischel, 1993:267).

At a glance, anyone who reads the above statements will think that Maslow and his co-psychologists are talking about God, heavenly books, meditation, rosary, etc. A thorough understanding of the ideas of Maslow, Rogers and the like of them in Western psychology,

will explain that what they meant as spirituality is devoid of God and all religious symbols and rituals. To them, spirituality is a feeling of ecstasy that relates one to the whole universe. It is a feeling of togetherness with the whole of humanity and nature. The one, who reaches at this point in their self-actualization and 'peak-experience', feels at peace with humanity, nature and the entire universe.

In contrast to the Maslowian concept of spirituality, in Islam there is no spirituality without the total submission of the individual to his Creator. As such, a spiritualized person is one closer to God. He fulfils all the basic requirements stated in the Qur'an and Hadith, to be in the good book of God. The means through which a Muslim can get closer to God is through daily rituals and meditation done in the appreciation on the bounties of God given to him/her. The best role-model of a spiritualized personality in Islam that can be emulated by a Muslim is the holy Prophet Muhammad as he is the symbol of the total embodiment of the moral teachings of the Qur'an (Nasr, 1994). A spiritualized person in Islam has to read the Qur'an and contemplate on its deeper meanings beyond the written text of it. The spiritualized person is not only vigilant in carrying out the commandments of God stated in the Qur'an, but he is always observant of the signs of God manifested in the universe (*Ayatullah* and *Sunnatullah*) (Badri,2000). A spiritualized person sees the greatness of God in the creation of the heavens and earth and in the flora and fauna. After witnessing the wonders of God's creations, he feels humbled in the sight of God and surrenders his total self to the will of God. In Islam, many have expressed their spirituality in their own narratives. Many such narratives can be read in the stories narrated by the prophet's companions, Sufi masters and perhaps even by ordinary Muslims in today's world. It is a well-known belief among Muslims, that in Islam, one does not have to go in search of God or the necessity to isolate oneself from the society to experience God and to be spiritualized. Islam shuns the monastic and hermit way of life to experience God and spirituality. In Islam, the need for man to go in search of his Creator is unnecessary as God who is Omnipresent, finds the individual wherever he/she is (Nasr, 1975).

The lack of a concentration on the religious side of the human being, whereas Maslow's was solely concerned with the physical aspect, is a significant difference between the two concepts. Islam, on the other hand, considers man's basic needs on an individual, collective, and societal level. In Islam, satisfying requirements is divided into six categories, each of which is divided into three levels: basic or main (*daruriyyat*), which are definite requirements, urgencies (*hajiyyaat*), which are only a means to a goal, and embellishments (*tahisiniyyat*), which perform a great ending. The notion of *Ibadah*, which is the basic factor that affects behaviours and acts as a unifying factor that combines and provides value and reason to all other physical, emotional, intellectual, and social endeavours, exemplifies the spiritual part of human beings. As a result, *Ibadah* can help to develop and propel one's potential to new levels. This differentiation distinguishes the adaptive method and techniques from the western paradigm of human knowledge. As a result, human self-actualization in Maslow's theory is confined to material and physical factors exclusively, whereas it is expanded to the spiritual component of man in the Islamic point of view.

CONCLUSION

Based on the preceding discussion, Maslow's dismissal of cultural relativity means a rejection of what are inherent in most religion, including Islam, of their heritage, tradition and culture which are rooted very deeply in their spirituality. Moreover, the discussion also highlighted that the Islamic view point on the spiritual element in man is the core of his destiny and purpose in life on this planet. In analyzing Maslow's Hierarchy of Needs from the Islamic perspective, explains to us that his categories are still at the basic or general level. At the most basic level, Islam believes that a minimal of all six requirements (religion, life, property, reason, posterity, and honour) are completely essential. If the minimal is not met, the person's or society's life may come to a halt or may remain in considerable disarray and destruction. The primary concern for Muslims would be to quiet and settle their souls, and Islamic doctrine would play a significant role in this. This is relevant to the *ruh's* requirements (spirit). On the other side, on a spiritual and physical level, caring and worry for close family relatives would aid their diseased bodies in recovering and regaining their lives. Meeting their safety requirements will eventually become clearer. This will encourage them to look for occupations that will allow them to support themselves and their families.

Beliefs have an impact on how people perceive and connect to God, as well as how faith is utilised to deal with challenging life situations in general. As a result, Muslims' coping techniques should be treated from a comprehensive and unified standpoint, premised on the idea that man is formed not only with a physical entity, but also with spiritual, psychological, and intellectual elements that correlate to the six categories of demands. As a result, the Islamic coping mechanism should be designed so that all of these aspects of man are better serviced. In truth, life's abrupt transformations have little effect on the nature of these demands. Instead, Muslims use a variety of Islamically acceptable procedures and means connected to all elements to solve their difficulties, whether they are physical or psychological.

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