

PROBLEMS OF THE HIERARCHY OF NEEDS THEORY IN THE PERSPECTIVE OF *MAQÂSHID AL-SYARÎ'AH*

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Abstract: Abraham Maslow's hierarchy of needs theory, which also discusses self-actualization, has been widely studied to increase meaning in various areas of life. However, there are many criticisms of the hierarchy theory, which automatically criticizes the concept of self-actualization. This criticism is increasingly visible when viewed with the *Maqâshid al-syarî'ah* approach, which in its conception is highly concerned with the preservation of religion. Therefore, this article discussed the results of the critical study of Abraham Maslow's hierarchy of needs based on the *Maqâshid al-syarî'ah* perspective. Based on library research with a critical analysis approach, it could be concluded that: *first*, Maslow's critical analysis of the hierarchy could be divided into two, namely criticism of hierarchy theory and the concept of self-actualization. *Second*, criticisms of Maslow's hierarchy theory included: the absence of religious elements in his theory and its irrelevance to the realities of people's lives. *Third*, criticism of Maslow's self-actualization included the absence of a clear definition of self-actualization. Furthermore, in practice, it led to an individual-materialistic attitude. *Fourth*, all these criticisms led to the Western humanist perspective, especially Abraham Maslow, who views humans as only mind, soul, and heart without any spirit or religion, which is the essence of *Maqâshid al-syarî'ah*.

Keywords: hierarchy of needs; self-actualization; Abraham Maslow; *maqâshid al-syarî'ah*; religion

Abstrak: Teori hierarki kebutuhan Abraham Maslow yang turut membicarakan aktualisasi diri banyak dikaji untuk meningkatkan kebermaknaan di berbagai bidang kehidupan. Namun demikian, terdapat banyak kritik terhadap teori hierarki tersebut, yang secara otomatis juga mengkritik konsep aktualisasi dirinya. Kritik tersebut semakin terlihat jika ditinjau dengan pendekatan *Maqâshid al-Syarî'ah* yang dalam konsepsinya sangat perhatian terhadap penjagaan agama. Untuk itu, artikel ini akan membahas, telaah kritis hierarki kebutuhan Abraham Maslow perspektif *Maqâshid al-syarî'ah*. Berdasarkan kajian berjenis *library research* dengan pendekatan analisis kritis dapat disimpulkan, *pertama*, telaah kritis hirarki Maslow dapat dibagi menjadi dua, yaitu kritik terhadap teori hirarki dan konsep aktualisasi dirinya. *Kedua*, kritik terhadap teori hirarki Maslow meliputi: ketiadaan unsur agama dalam teorinya dan ketidakrelevanan dengan realita kehidupan masyarakat. *Ketiga*, kritik terhadap aktualisasi diri Maslow, meliputi ketiadaan definisi yang jelas terkait aktualisasi diri, dan dalam prakteknya justru lebih mengarah kepada sikap individual-materialistik. *Keempat*, semua kritikan tersebut bermuara pada cara pandang Barat humanis, khususnya Abraham Maslow yang memandang manusia hanya sebatas akal, jiwa dan hati tanpa adanya ruh atau agama, yang merupakan inti dari *Maqâshid al-syarî'ah*.

Kata kunci: hirarki kebutuhan; Abraham Maslow; *maqâshid al-syarî'ah*; agama

Introduction

Psychologically, every human wants himself to be a meaningful person for others and himself. The desire to live meaningfully is the primary motivation that underlies various human lives.¹ Therefore, Abraham Maslow's hierarchy of needs theory, which discusses self-actualization, has been widely studied to increase meaningfulness, motivation, achievement, and self-actualization in various areas of life. For instance, Abraham Maslow's hierarchy of needs theory is associated with business,² work,³ education,⁴ and literature,⁵ until it is associated with choosing certain decisions.⁶ It shows how famous Abraham Maslow's hierarchy of needs theory is.

¹ Hanna Djumhana Bastama, *Integrasi Psikologi Dengan Islam: Menuju Psikologi Islami* (Yogyakarta: Pustaka Pelajar, 2011).

² Sri Handayani, Siswoyo Haryono, and Fauziah, "Upaya Peningkatan Motivasi Kerja Pada Perusahaan Jasa Konstruksi Melalui Pendekatan Teori Kebutuhan Maslow," *JBTI* 11, no. 1 (2020): 44–53. Asnah Yuliana, "Teori Abraham Maslow Dalam Analisa Kebutuhan Pemustaka," *Library* 6, no. 2 (2018): 349–376.

³ Iskandar Iskandar, "Implementasi Teori Hirarki Kebutuhan Abraham Maslow Terhadap Peningkatan Kinerja Pustakawan," *Khazanah al-Hikmah : Jurnal Ilmu Perpustakaan, Informasi, dan Kearsipan* 4, no. 1 (2016): 23–34. Elisa Sari and Rina Dwiarti, "Pendekatan Hierarki Abraham Maslow Pada Prestasi Kerja Karyawan PT. Mabubaru (PG Madukismo) Yogyakarta," *Jurnal Perilaku Dan Strategi Bisnis* 6, no. 1 (2018): 58–77. Ivanovich Perdana Kusuma, V. S Tripiyo, P.S, Iwan Hermawan, "Pengaruh Motivasi Hirarki Kebutuhan Terhadap Kepuasan Kerja Karyawan Pada Pt. Pelabuhan Indonesia Iii (Persero) Cabang Tanjung Emas Semarang," *Admisi & Bisnis* (2001): 67–76.

⁴ Urip Meilina Kurniawati and Maemonah Maemonah, "Analisis Hierarki Kebutuhan Maslow Dalam Pembelajaran Daring Anak Usia Dasar: Analisis Jurnal Sinta 2 Sampai 6," *AULADUNA: Jurnal Pendidikan Dasar Islam* 8, no. 1 (2021): 51. U. M., & Maemonah, M. (2021). Khoirul Musimin, "Implementasi Teori Hirarki Abraham Maslow Dalam Meningkatkan Kinerja Dosen UNISNU Jepara," *Jurnal An-Nida* 8, no. 1 (2016): 115–121. Try Gunawan Zebua, "Teori Motivasi Abraham H. Maslow Dan Implikasinya Dalam Kegiatan Belajar Matematika," *RANGE: Jurnal Pendidikan Matematika* 3, no. 1 (2021): 68–76. Muhibbin Muhibbin and Marfuatun Marfuatun, "Urgensi Teori Hierarki Kebutuhan Maslow Dalam Meminimalisir Prokrastinasi Akademik Di Kalangan Mahasiswa," *Educatio* 15, no. 2 (2020): 69–80. Sendang Sejati, "Hierarki Kebutuhan Menurut Abraham H. Maslow Dan Relevansinya Dengan Kebutuhan Anak Usia Dini Dalam Pendidikan" (Institut Agama Islam Negeri (IAIN) Bengkulu, 2018).

⁵ Wahyuddin Kamal Noor and U'um Qomariyah, "Hierarki Kebutuhan Sebagai Dasar Refleksi Diri Tokoh Dalam Novel Pesantren Impian," *Jurnal Sastra Indonesia* 8, no. 2 (2019): 103–110.

⁶ Andriansyah Bari and Randy Hidayat, "Teori Hirarki Kebutuhan Maslow Terhadap Keputusan Pembelian Merek Gadget," *Motivasi* 7, no. 1 (2022): 8–14.

However, Abraham Maslow's theory has received much criticism. It is because this popular theory reaps many discrepancies in daily life.⁷ Humans do not quickly move to needs higher than primary or physiological, even though these needs have been met. In fact, it often happens that people who seem to have fulfilled their physiological and higher needs, such as relationships and affection, which should be self-actualizing, turn out only to satisfy their physiological needs, and it becomes the main focus of their lives.⁸ On the other hand, many things can motivate themselves to meet higher-level needs, or self-actualization, without waiting for their primary needs to be satisfied.⁹

This case is corroborated by the results of several studies conducted on Abraham Maslow's theory. Wong P.T and Low A. apply the theory of Abraham Maslow's hierarchy of needs to increase employees' productivity and work performance as a group or individually. They conclude that the theory can only be applied to the fulfillment of needs at the physical level and self-esteem. It is not easy to make employees reach self-actualization at the manager level. Therefore, they state that Maslow's theory has not been scientifically tested, especially regarding self-actualization.¹⁰ In addition, Iskandar, in his analysis of Abraham Maslow's theory of needs for improving librarian performance, assesses that this theory emphasizes the fulfillment of needs that make individuals more likely to be static.¹¹ Furthermore, Fallatah and Jawad Syed mention that some studies did not support the claim that

⁷ Welly Welliam Polly, Hartati Muljani Notoprodjo, and Kezia Tesalonika Hutaeruk, "Kritik Hierarki Kebutuhan Maslow Berdasarkan Prinsip Cinta Kasih Dalam Perjanjian Baru," *Caraka* 3, no. 1 (2022): 39–60.

⁸ Polly, Notoprodjo, and Hutaeruk, "Kritik Hierarki Kebutuhan Maslow Berdasarkan Prinsip Cinta Kasih Dalam Perjanjian Baru."

⁹ Polly, Notoprodjo, and Hutaeruk, "Kritik Hierarki Kebutuhan Maslow Berdasarkan Prinsip Cinta Kasih Dalam Perjanjian Baru."

¹⁰ Wong P.T and Low A, "Improving Workplace Productivity: Applications of Maslow's Need Theory and Improving Workplace Productivity: Applications of Maslow's Need Theory and Locke's Goal-Setting," *Psychology & Psychological Research International Journal* 3 (2018): 1–5.

¹¹ Iskandar, "Implementasi Teori Hirarki Kebutuhan Abraham Maslow Terhadap Peningkatan Kinerja Pustakawan."

satisfaction of needs activated desires to fulfill further needs, including self-actualization.¹² Those studies showed the weaknesses of Abraham Maslow's hierarchy of needs theory.

The weakness of Abraham Maslow's theory is increasingly visible when examining the equivalent theory that has been explained by Muslim scientists, *Maqâshid al-syarî'ah* experts, such as Imam al-Ghazâlî, Imam al-Shâthibî, and others, related to human needs or benefits. These Muslim scientists complement each other to form a more comprehensive and humanist study without leaving an essential part of humans that often escapes Western psychologists, namely human spiritual or religious needs. Therefore, this study will critically evaluate Abraham Maslow's hierarchy of needs theory, especially at the hierarchy level and self-actualization based on the *Maqâshid al-syarî'ah* perspective.

Several studies were found in search of previous studies related to Abraham Maslow's hierarchy of needs based on *Maqâshid al-syarî'ah*. However, these studies were descriptive and comparative, so they highly differed from the critical study in this article. The first descriptive study in question is a journal entitled "*Human Needs in Abraham Maslow's Thought (Review of maqasid Sharia)*" by Siti Muazaroh and Subaidi.¹³ Second, a journal entitled "*The Theory of Maqasid al-Syatibi and Its Relation to Basic Human Needs according to Abraham Maslow*" by Zulkarnain Abdurrahman.¹⁴ These two works attempted to describe Abraham Maslow's hierarchy of needs and *Maqâshid al-Syarî'ah* descriptively.

Meanwhile, the comparative study in question, first, a journal entitled "*Learning the Perspective of Imam Al-Ghazali's Sufistic Psychology and Abraham Maslow's Humanistic Psychology in Personality*

Formation" by Ihwan Fauzi.¹⁵ Second, the journal entitled "*The Contribution of Imam Syathibi and Abraham H. Maslow's Thoughts on Basic Human Needs*" by Yusuf Yahya.¹⁶ Third, the thesis entitled "*The Analysis of Al-Syatibi and Abraham Maslow's Thoughts about Human Needs*" by Wigati.¹⁷ These three works attempted to compare the theory of *Maqâshid al-Syarî'ah* with Abraham Maslow's hierarchy theory. Hence, all of the previous studies differed from the critical study in this article, which was to critically evaluate Abraham Maslow's hierarchy of needs theory based on the *Maqâshid al-syarî'ah* perspective.

Method

The type of research used in this research is library research with a critical analysis approach. While in analyzing the data, this research uses an analysis method carried out by means of content analysis, namely analysis directly on the description of the contents of the book discussion both primary and secondary, by critically studying it, analyzing the content of the message and processing it to capture the implicit message contained therein.¹⁸ In addition, all data from various sources will be analyzed and directed to obtain the desired results in the form of a critical review of Abraham Maslow's theory of needs in the perspective of *Maqâshid al-syarî'ah*.

The Geneology of Abraham Maslow's Thought

A character's thoughts cannot be separated from the social factors that influence it, family, environment, and education. According to Jean Peaget, development results from biological growth,

¹² R.H.M. Fallatah and Jawad Syed, "A Critical Review of Maslow's Hierarchy of Needs," in *Employee Motivation in Saudi Arabia* (2018): 19–59.

¹³ Siti Muazaroh and Subaidi, "Kebutuhan Manusia Dalam Pemikiran Abraham Maslow," *Al-Mazahib* 7, no. 1 (2019): 17–33.

¹⁴ Zulkarnain Abdurrahman, "Teori Maqasid Al-Syatibi Dan Kaitannya Dengan Kebutuhan Dasar Manusia Menurut Abraham Maslow," *Jurnal Ushuluddin: Media Dialog Pemikiran Islam* 22, no. 1 (2020).

¹⁵ Ihwan Fauzi, "Pembelajaran Perspektif Psikologi Sufistik Imam Al-Ghazali Dan Psikologi Humanistik Abraham Maslow Dalam Pembentukan Kepribadian," *Journal Of Teaching and Learning Research* 1, no. 2 (2019): 77–100.

¹⁶ Yusuf Yahya, "Kontribusi Pemikiran Imam Syathibi Dan Abraham H. Maslow Tentang Kebutuhan Dasar Manusia," *Al Mashaadir* 1, no. 2 (2020): 68–93.

¹⁷ Wigati, "Analisis Pemikiran Al-Syatibi Dan Abraham Maslow Tentang Kebutuhan Manusia" (Institut Agama Islam Negeri (IAIN) Bengkulu, 2021).

¹⁸ Klaus H Krippendorff, *Kontent Analysis And Introduction to Its Metodology* (London: Sage Publication, 2004), p. 3

directed activity or experience, education, and the individual's innate tendency to seek balance.¹⁹ Thus, Abraham Maslow's thoughts on the hierarchy of needs were greatly influenced by his life. Abraham Maslow was born on April 1, 1908 AD, and passed away in California on June 8, 1970 AD, when he was 62 years old. He lived and grew up in Brooklyn, New York, in very narrow and challenging situations because his family was Jewish immigrants, and he was the eldest of seven children in a less harmonious family.²⁰

Therefore, Abraham Maslow became a miserable child. His words evidenced it, *"I used to be isolated and unhappy. I grew up in library rooms among books with almost no friends"*.²¹ However, not all of the early years of his life were spent alone and studying. He was also experienced in the practical world of work. At first, he was a newspaper delivery man. Until then, he worked for a company owned by his family. At 20 years old (1928), Abraham Maslow married Bertha, a woman who was still his cousin. Through this marriage, as if it had opened a new page in Abraham Maslow's life, he felt happier, so it affected Maslow's feelings and way of thinking.²²

As for Abraham Maslow's education, after completing his studies in high school, he majored in psychology at the University of Wisconsin because of his interest in humanitarian issues. At Wisconsin, Maslow was mentored by Harry Harlow, an affectionate psychologist. Thus, he studied primates and wrote his research on sexual characteristics and power traits in apes. In addition, Abraham Maslow met with J.B. Watson and studied Behaviorists who emphasized that human behavior can be planned and trained. Then, he went to Columbia University to continue the same studies. There, he met Alfred

North, a friend of Freud, so he studied Freud's psychology a lot. Next, in 1937-1951, he and his family returned to New York, and he became a professor of psychology at Brooklyn College. He met the famous anthropologist Ruth Benedict and the founder of Gestalt psychology, Ma Whairthemer. Maslow admired these two characters so much that it greatly affected his thought, especially about self-actualization.²³

On the next journey, understanding Freud and Gestalt's psychology lessened Maslow's enthusiasm for Behaviorism. Especially, when he was with his first child, whom he loved so much, this feeling began to make him deny the psychological thinking of Behaviorism which assumes that humans can be formed into anything through practice. In other words, humans are like robots that can be programmed into anything. Humans are only passive victims of unconscious impulses or environmental influences. Other schools of psychology also do not touch spiritual things, which are an inseparable phenomenon from humans. This thinking is inadequate for Maslow because it does not include humans' noble values.²⁴ Hence, there is a critique of the two previous schools of psychology, namely Freud and behaviorism. With this humanistic psychology, Maslow tried to bring psychology with a focus on human potential. Maslow believed that humans are fully integrated beings. He had the potential to reach the highest level, so this is where his position of transcendence lies. Humans can develop to seek the limits of their creativity towards the highest attainment of consciousness and wisdom.²⁵ Therefore, the center of Maslow's thoughts about humans is how one can achieve self-actualization, the index of human achievement at the highest level. Maslow's thought is based on mere ratio considerations by referring to empirical data or facts in the field.

¹⁹ Jean Peaget, *Science and Education and the Psychology of the Child* (New York: Orion, 1970).

²⁰ Hendro Setiawan, *Manusia Utuh, Sebuah Kajian Atas Pemikiran Abraham Maslow* (Yogyakarta: PT Kanisius, 2014).

²¹ Frank G. Goble, *Madzhab Ketika Psikologi Humanistik Abraham Maslow*, Trans: A. Supratinya, trans. A. Supratinya Trans (Yogyakarta: PT Kanisius, 1971).

²² Setiawan, *Manusia Utuh, Sebuah Kajian Atas Pemikiran Abraham Maslow*.

²³ Setiawan, *Manusia Utuh, Sebuah Kajian Atas Pemikiran Abraham Maslow*.

²⁴ Setiawan, *Manusia Utuh, Sebuah Kajian Atas Pemikiran Abraham Maslow*.

²⁵ Setiawan, *Manusia Utuh, Sebuah Kajian Atas Pemikiran Abraham Maslow*.

Abraham Maslow's Hierarchy of Needs

According to Abraham Maslow, needs are general goals in human behavior that are arranged based on human desires. If all the needs of a person have not been met simultaneously, fulfilling the most basic needs is a top priority. In other words, a new individual will switch to meet higher life needs if his basic needs have been met.²⁶ Furthermore, in 1943, Abraham Maslow classified human needs, which he called the hierarchy of needs, by explaining that the measure of human needs has five levels as follows:²⁷

The first is *physiological needs*. These needs are primary and vital basic needs that involve the essential biological functions of the human organism, such as the need for food, clothing, shelter, physical health, sex needs, and so on. *Second, safety needs*, including the need for protection from danger, the threat of disease, war, poverty, hunger, unfair treatment, and so on. *Third, social needs*, including the need for love, affection, and friendship. *Fourth, the need for esteem* includes the need for self-respect and recognition. *Fifth is the need for self-actualization*, which includes the need to empower all potential and abilities oneself. This fifth need is the highest level of need in Abraham Maslow's theory.²⁸ For more details, see the following figure:



Figure 1. Abraham Maslow's Hierarchy of Needs

²⁶ Alex Sobur, *Psikologi Umum: Dalam Lintasan Sejarah* (Bandung: Pustaka Setia, 2013).

²⁷ Abraham H. Maslow, *Motivation and Personality* (New York: Longman, 1987).

²⁸ Maslow, *Motivation and Personality*.

These needs, according to Maslow, shift from the basic needs of physical and safety to the needs of love and self-esteem to their peak towards self-actualization.²⁹ Then, in 1970, in the final year of his life, Maslow revised his ideas and suggested seven hierarchy levels, namely the addition of aesthetic and cognitive needs.³⁰ Regarding the hierarchy, Jasser Audah commented that there were similarities between Abraham Maslow's hierarchy theory and the level of need in *Maqâshid al-syarî'ah*, especially the conception of Imam al-Shâhibî. In addition, Jasser Audah also says that the second version of Abraham Maslow's hierarchy of needs reveals another interesting similarity in *Maqâshid* theory: the capacity to develop.³¹ Therefore, the following discusses the concept of *Maqâshid al-syarî'ah*, which is relevant to Abraham Maslow's hierarchy of needs.

Maqâshid al-Syarî'ah and Basic Human Needs

The explanation of *Maqâshid al-syarî'ah* is a derivative product of the science of *ushul fiqh*. At first, *Maqâshid* was a part of classical *ushul fiqh* books whose meaning was very close to the term '*al-mashlahah*' and the opposite of *mafsadah*. As Imam al-Juwainî, "Sharia contains commands, prohibitions, and permissible things. Cases fall into the category of orders, and the majority are in matters of worship. Meanwhile, things that are prohibited are things that will destroy and damage."³² The expression of Imam al-Ghazâlî also corroborates this statement, "*Maslahat* contains two elements, sometimes by making it happen or rejecting *mafsadah*. Meanwhile, the benefit the authors means the effort to maintain *Maqâshid al-syarî'ah*."³³ It all shows a close

²⁹ Jasser Auda, *Membumikan Hukum Islam Melalui Maqasid Syariah* Trans: Rosidin and 'Ali 'Abd El-Mun'Im (Bandung: PT Mizan Pustaka, 2015).

³⁰ Goble, *Madzhab Ketika Psikologi Humanistik Abraham Maslow*, Trans: A. Supratinya.

³¹ Auda, *Membumikan Hukum Islam Melalui Maqasid Syariah* Trans: Rosidin and 'Ali 'Abd El-Mun'Im.

³² Abdul Malik Al-Juwainî, *Al-Burhân Fî Ushul Al-Fiqh* (Beirut: Dâr al-Kutub al-'Ilmiyyah, 1997).

³³ Abu Hamid Al-Ghazâlî, *Ihyâ 'Ulûm Al-Dîn* (Beirut: Dâr al-Ma'rifah, n.d.).

relationship between human benefit and *Maqâshid al-syarî'ah*.³⁴

Maqâshid al-syarî'ah, linguistically, is a combination of two words in Arabic, namely: *Maqâshid* and *al-syarî'ah*.³⁵ *Maqâshid* etymologically is the plural of *al-maqshad* (*mashtar mîmî* from *fîl qashada*),³⁶ which has many meanings as explained by linguist scholars, including,³⁷ first: intent, purpose, leaning and coming. Second: moderate, fair, and not excessive. Third: *istiqamah* on the road. Then, fourth: breaking up from various sides. Thus, of all these understandings, what is under the discussion of *Maqâshid* is the first understanding, namely, intent and purpose.³⁸ Even so, the second and third meanings are not out of the scope of *Maqâshid* because the Sharia pays attention to justice, the middle, and *istiqamah*. The fourth meaning is the meaning that is not appropriate in this case.³⁹

Meanwhile, the word *syarî'ah* is etymologically a fraction of the word *shar'a*, which means: source of water, determine, walk, enter, and submit.⁴⁰ In comparison, the terminology contains two meanings:⁴¹ first, all religious laws include *aqidah*, worship, courtesy, morals, law, and *muamalat*. In other words, Shari'a includes *ushul* and *furuk*, *aqidah*

and charity, as well as theory and application. Second, the legal side of (certain) charity in religion, such as *muamalah* and worship, includes human relations and the worship of Allah.⁴² The first is the more precise understanding of *syarî'ah*'s two meanings in this case. In another expression, Ahmad al-Raisûnî mentions more concisely all the Sharia contained in the Quran al-Karm and the Sunna of his Prophet.⁴³

Next is the understanding of *Maqâshid al-syarî'ah* in terminology or part of a separate science ('*mu'ayyan* science). Firstly, the understanding of *Maqâshid al-syarî'ah* comprehensively had not been put forward by previous scholars who had great attention to the science of *Maqâshid al-syarî'ah*, such as Imam al-Ghazâlî and al-Shâthibî.⁴⁴ Therefore, this understanding is taken from contemporary books that come next. Ibn 'Âshûr states that the general *Maqâshid al-syarî'ah* ('*âmm*) are the meanings and wisdom desired by al-Shâri' (Allah). It is known through observation of all or most of the conditions of the Shari'a, where the observation is not only limited to one type of Shari'a law.⁴⁵ The special understanding of *Maqâshid al-syarî'ah* (*khâs*) is the procedure intended by al-Shâri' to realize beneficial human goals or to maintain the general benefit of his specific behavior.⁴⁶

Furthermore, Alal al-'Afâsî provides a more concise understanding and includes the general and specific objectives intended by Ibn 'Âshûr,⁴⁷ namely *Maqâshid al-syarî'ah* is the purpose of enforcing the Sharia (general) and secrets (special) contained in each product of law.⁴⁸ Then, Ahmad al-Raisûnî

³⁴ Amir Sahidin, "The Implementation of Maqâshid Al-Sharî'ah in Shaykh Yusuf Al-Qardhawi's Fiqh Al-Aqalliyat," *Jurnal Hukum Ekonomi Islam* 19, no. December 2021 (2021): 295–312.

³⁵ Muhammad Fajar Pramono and Amir Sahidin, "Maqâshid Al-Sharî'ah Values in Al-Mâwardî's Concept of the Caliphate," *Al-Ahkam* 31, no. 2 (2021): 203–222.

³⁶ Ahmad bin Faris Al-Râzî, *Mu'jam Maqâyis Al-Lughah* (Damaskus: Dâr al-Fikr, 1979). Al-'Arabiyyah, *Mujma' Al-Lughah. Al-Mu'jam Al-Wasîth* (Cairo: Dâr al-Dakwah, n.d.). Khalil bin Ahmad Al-Bashrî, *Kitâb Al-'Ain* (Beirut: Dâr wa Maktabah al-Hilâl, n.d.).

³⁷ Al-Bashrî, *Kitâb Al-'Ain*. Al-'Arabiyyah, *Mujma' Al-Lughah. Al-Mu'jam Al-Wasîth*. Muhammad bin al-Husain Al-Azdî, *Jamharah Al-Lughah* (Beirut: Dâr al-'Ilmi li al-Malayîn, 1987). Muhammad Sa'ad Al-Yûbî, *Maqâshid Al-Sharî'ah Al-Islâmiyyah Wa 'Alâqatuhâ Bi Al-Adillah Al-Shar'iyyah* (Riyad: Dâr Ibnu Jauzî, 1430).

³⁸ Ahmad Al-Raisûnî, *Muhâdharât Fî Maqâshid Al-Sharî'ah* (Egypt: Dâr al-Kalimah, 2010).

³⁹ Al-Yûbî, *Maqâshid Al-Sharî'ah Al-Islâmiyyah Wa 'Alâqatuhâ Bi Al-Adillah Al-Shar'iyyah*.

⁴⁰ Ibnu Mandzur, "Lisân Al-'Arab. Beirut: Dâr Ihya' Al-Turâth Al-'Arabi," n.d.

⁴¹ Yusuf Al-Qardhâwî, *Dirâsah Fî Fiqh Maqâshid Al-Sharî'ah* (Cairo: Dâr al-Shurûq, 2008).

⁴² Amir Sahidin, "Telaah Atas Fiqh Al-Qalliyat Syekh Yusuf Al-Qardhawi," *an-Natiq* 2, no. 2 (2022): 121–134.

⁴³ Ahmad Al-Raisûnî, *Nazhariyah Al-Maqâshid 'inda Al-Imâm Al-Shâthibî* (Herdon: al-Ma'had al-'Âli li al-Fikr al-Islâmî, 1995).

⁴⁴ Al-Yûbî, *Maqâshid Al-Sharî'ah Al-Islâmiyyah Wa 'Alâqatuhâ Bi Al-Adillah Al-Shar'iyyah*.

⁴⁵ Muhammad Thahir bin Âshûr, *Maqâshid Al-Sharî'ah Al-Islâmiyyah* (Beirut: Dâr al-Kitâb al-Lubnânî, n.d.).

⁴⁶ Âshûr, *Maqâshid Al-Sharî'ah Al-Islâmiyyah*.

⁴⁷ Ulul Umami and Abdul Ghofur, "Human Rights in Maqâshid Al-Sharî'ah Al-Âmmah: A Perspective of Ibn 'Âshûr," *al-Ahkam* 32, no. 1 (2022): 87–108.

⁴⁸ Alal Al-'Afâsî, *Maqâshid Al-Sharî'ah Al-Islâmiyyah Wa Makârimuhâ* (Beirut: Dâr al-Garb al-Islâmî, 1993).

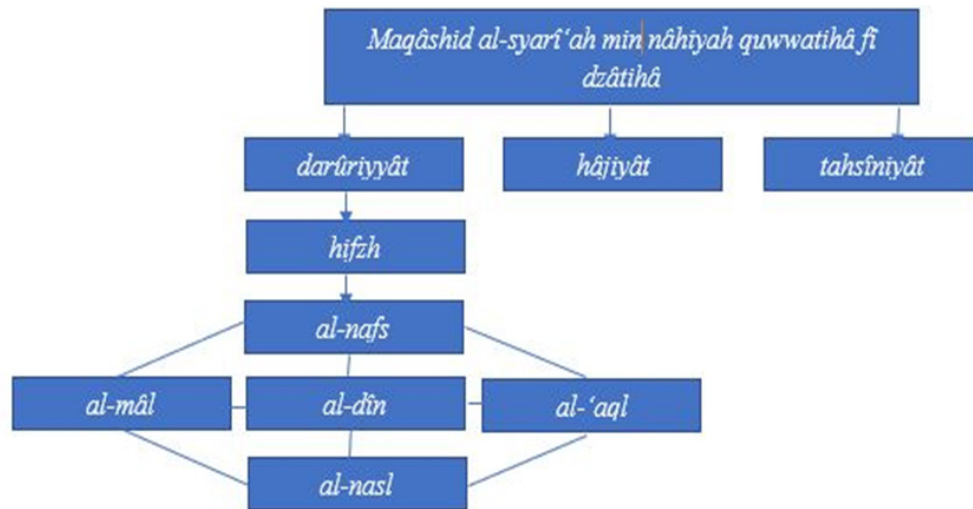


Figure 2. *Maqâshid al-Syarî'ah* hierarchy according to the level of necessity

interprets it as sufficient in a general understanding; i.e., the goals the Shari'a is set to realize for the benefit of humanity.⁴⁹ Wahbah al-Zuhailî also provides a definition that includes the understanding of the scholars above, namely *Maqâshid al-syarî'ah* are values or meanings and goals that are considered in all or most of the law or the objectives of the Sharia and secrets—ordained by God in every law of His laws.⁵⁰ Based on some definitions, it could be concluded that *Maqâshid al-syarî'ah* are values, meanings, goals, wisdom, and the like that are considered by the makers of the Sharia (Allah) in every law, both general and specific, to create benefits for humans.

Next, according to al-Ghazâlî and al-Shâhibî, *Maqâshid al-syarî'ah* in terms of the level of necessity (*quwwatihâ fî dzâtihâ*), is divided into three types, namely: *darûriyyât*, *hâjiyyât*, and *tahsîniyyât*.⁵¹ *Darûriyyât* (primary) is something that must exist that aims to uphold goodness and prosperity, both regarding worldly and hereafter affairs. *Hâjiyyât* (secondary) is needed to bring about spaciousness and eliminate

narrowness. *Tahsîniyyât* (tertiary) is about paying attention to good habits and avoiding bad habits based on common sense considerations.⁵²

More specifically, *Maqâshid al-syarî'ah* at the *darûriyyât* level is divided into five main elements, which are commonly referred to as *al-Maqâshid al-khamsah*, *al-dharûriyyat al-khams* or *al-kulliyyât al-khams*.⁵³ The first is *hifzh al-dîn* (maintaining religion), which means protecting the religious norms of each Muslim from things that pollute him, both in terms of belief and practice.⁵⁴ Maintaining this religion is the most urgent actions, among other things. In fact, it is the core and spirit of all *Maqâshid*.⁵⁵ As for other *Maqâshid*, they are branches that are needed to maintain the existence of religion. The second is *hifzh al-nafs* (keeping the soul), protecting every individual and society from all things that can threaten life. The third is '*hifz*' *al-'aql* (maintaining

⁴⁹ Al-Shâhibî, *Taysîr Al-Muwâfaqât*, Muhaqiq: Nu'man Jughaim.

⁵⁰ Abdul Aziz bin Abdurrahman, '*Ilm Maqâshid Al-Shâri'*' (Riyad: Maktabah al-Mulk Fahd, 1423). Nurhayati Nurhayati et al., "Human Trafficking in The Perspective of Maqashid Al-Sharia," *Jurnal Ilmiah Islam Futura* 22, no. 2 (2022): 150–163. Rizal Darwis et al., "The Understanding of Religious and Multicultural Culture in Manado City Society from Maqâshid Al-Syarî'ah Perspective," *Madania: Jurnal Kajian Keislaman* 26, no. 1 (2022): 25–40.

⁵¹ Âshûr, *Maqâshid Al-Sharî'ah Al-Islâmiyyah*. Ismail Al-Hasani, *Nadhariyat Al-Maqashid 'Inda Al-Imam Muhammad Al-Thahir Bin 'Ashur* (Herdon: The International Institute of Islamic Thought, 1995).

⁵² Abdurrahman, '*Ilm Maqâshid Al-Shâri'*'.

⁴⁹ Al-Raisûnî, *Nazariyah Al-Maqâshid 'inda Al-Imâm Al-Shâhibî*.

⁵⁰ Wahbah Al-Zuhailî, *Al-Wajîz Fî Ushûl Al-Fiqh* (Beirut: Dâr al-Fikr, 1999).

⁵¹ Abu Hamid Al-Ghazâlî, *Al-Mustashfâ* (Beirut: Dâr al-Kutub al-'Ilmiyyah, n.d.). Abu Ishaq Al-Shâhibî, *Taysîr Al-Muwâfaqât*, Muhaqiq: Nu'man Jughaim (Beirut: Dâr Ibnu Hazm, 2009). Âshûr, *Maqâshid Al-Sharî'ah Al-Islâmiyyah*.

reason), which means preventing damage to the mind due to actions or indiscipline of reason in thinking. The *fourth* is *hifzh al-nasl* (maintaining offspring), which means preserving the continuity of generations by avoiding every case that can cut off survival. The *fifth* is *hifzh al-mâl* (keeping property), which means protecting property by developing people's economic resources, guaranteeing private property rights, and maintaining the security of these assets.⁵⁶ All of these *Maqâshids* are very urgent matters always to maintain their existence.⁵⁷ If these five are not taken care of, they will cause mischief in this world and misery in the hereafter. For more details, look at the following figure 2.

However, the *Maqâshid al-syarî'ah* described by the scholars is essentially not only the five things above but is broader than that. Yusuf al-Qardhawi explains that there are also purposes of the Shari'a or other essential benefits, such as freedom, equality, brotherhood, solidarity, and human rights. Moreover, such matters relate to the formation of society, the people, and the state. Hence, Jamaluddin 'Athiyah metamorphoses the five previous *Maqâshids* into a more comprehensive one and classifies them into four more specific divisions: individual, family, community, and humanity. These four divisions are then broken down into twenty-four points, which include: *First*, the individual domain includes: keeping the soul, maintaining reason, maintaining religion, keeping honor, and protecting property. *Second*, the family domain includes: regulating relationships between individuals, maintaining race, comfort, maintaining offspring, religious education, strengthening relationships between family members, and maintaining family finances. *Third*, the community domain includes: strengthening community relations, security, social justice, religious and moral education, mutual assistance/insurance,

dissemination of knowledge, and justice for public assets. *Fourth*, the realm of humanity includes efforts to get to know and recognize each other, determination of leaders, international peace, fulfillment of human rights, and the spread of Islamic *da'wah*. Those divisions show the development of *Maqâshid al-syarî'ah* science until now, which later in this article would be an analytical tool to examine Abraham Maslow's hierarchy of needs critically.

Problems of the Hierarchy of Needs Theory

Before analyzing Abraham Maslow's concept of hierarchy, the author would first describe the human concept between the Western humanist and Islam as a differentiator among them. The human concept, according to the Western humanist, only includes three things, namely the mind (*al-'aql*), soul (*al-nafs*), and heart (*al-qalb*). In Islam, human studies include four things: the mind, heart, soul, and spirit (*al-rûh*).⁵⁸ The four human elements in Islam each have two important meanings, physical and spiritual.⁵⁹ It is a striking difference between humanist and Islamic Western psychologists, where the West only studies human physical matters, not including spiritual matters. Thus, parts of Western humanist psychology are not in harmony with the concept of universal humanity because there are parts of human beings that are not discussed. For instance, the problem of belief in religious values is part of a vital need for the human spirit. In contrast to Islam, belief in Islamic religious values, which are part of the human spirit, is very concerned. Thus, Muslims believe that the values or the Shari'a in Islam must have a noble purpose (*Maqâshid al-syarî'ah*), both for the life of the world and the hereafter, including being a motivation for self-actualization.⁶⁰

It can be considered that studies related to psychology based on the *Maqâshid al-syarî'ah* perspective become necessary. Good knowledge

⁵⁶ Siti Nur Mahmudah, Muhammad Lathoif Ghozali, and Iskandar Ritonga, "Implementation of Sharia Maqashid on Sukuk Based on Fatwa Dsn-Mui/1x/2020," *Jurnal Ilmiah Islam Futura* 22, no. 2 (2022): 139–149.

⁵⁷ Musolli Musolli, "Maqasid Syariah: Kajian Teoritis Dan Aplikatif Pada Isu-Isu Kontemporer," *AT-TURAS: Jurnal Studi Keislaman* 5, no. 1 (2018): 60–81.

⁵⁸ Al-Ghazâlî, *Ihyâ 'Ulûm Al-Dîn*.

⁵⁹ Bastama, *Integrasi Psikologi Dengan Islam: Menuju Psikologi Islami*.

⁶⁰ Amir Sahidin, *MUSLIM HEBAT (Lejitkan Potensi Untuk Meraih Ridha Ilahi)* (Tangerang: Pascal Books, 2022).

related to *Maqâshid al-Syarî'ah* will make humans feel that they are creatures that God glorify with beneficial rules for their lives. It will encourage humans to improve their quality or self-actualization with a clear goal, namely the benefit of the world and the hereafter.⁶¹ In contrast to Western psychologists, especially Abraham Maslow, he built his theory based on humanistic psychology, so he only emphasizes human will and potential. Thus, he does not consider God's spiritual or sharia aspects in building his theory.⁶² Consequently, in the end, it leads to self-actualization with unclear and individualistic goals. The following points will present the critical analysis of Abraham Maslow's hierarchy of needs based on the *Maqâshid al-syarî'ah* perspective.

First: Abraham Maslow's Hierarchy of Needs Theory

Maslow's hierarchy of needs theory is physically similar to the needs theory of al-Ghazâlî and al-Shâthibî. Meanwhile, Abraham Maslow discusses five hierarchies of needs,⁶³ and so do al-Ghazâlî and al-Shâthibî, who discuss five urgent needs (*dharûriyyât*) for humans.⁶⁴ Then, at the end of his life, Abraham Maslow adds two more needs.⁶⁵ It also happened among *maqashid* experts. Some of them added some critical things in *dharûriyyât*. According to Jasser Audah, the last two points reveal an exciting similarity in *Maqâshid* theory: it is the capacity to develop.⁶⁶ However, even though they are physically similar, there are some fundamental differences between the two, which will be explained below:

⁶¹ Muhammad Ahmad Al-Qayatî, *Maqâshid Al-Sharî'ah 'Inda Al-Imâm Mâlik; Bayna Nadzariyyah Wa Tathbîq* (Kairo: Dâr al-Salâm, n.d.).

⁶² Polly, Notoprodjo, and Hutaaruk, "Kritik Hierarki Kebutuhan Maslow Berdasarkan Prinsip Cinta Kasih Dalam Perjanjian Baru."

⁶³ Maslow, *Motivation and Personality*.

⁶⁴ Al-Ghazâlî, *Al-Mustashfâ*. Al-Shâthibî, *Taysîr Al-Muwâfaqât, Muhaqiq: Nu'man Jughaim*.

⁶⁵ Goble, *Madzhab Ketika Psikologi Humanistik Abraham Maslow*, Trans: A. Supratinya.

⁶⁶ Auda, *Membumikan Hukum Islam Melalui Maqasid Syariah* Trans: Rosidin and 'Ali 'Abd El-Mun'Im.

The first difference is that there is no religious element in Abraham Maslow's theory, so the motivation or goal to be achieved does not have a standard. It differs from *Maqâshid al-syarî'ah*, which has clear motivations and goals according to God's purpose in every law. Therefore, Maslow only formulated a hierarchy of needs based on research on the satisfaction level of the community (non-Muslim society)⁶⁷ without considering religion or religious law. For example, in Maslow's hierarchy of needs, the desire to fulfill sexual needs is one of the basic human needs that are included in physiological needs. In the context of marriage, the motive for sexual fulfillment may be "satisfied" or "unsatisfied" by both legal partners. It can then lead to several actions,⁶⁸ namely if the sexual fulfillment motive of a particular partner has been fulfilled. Other motives will appear in the marriage. Second, when the motive for sexual fulfillment of a particular partner has been fulfilled, boredom or saturation will arise towards the partner, and the desire to find another partner arises. Third, suppose the sexual fulfillment motive of a specific partner is not fulfilled. In that case, disappointment will arise towards the partner, and the desire to find a partner or other compensation will arise. Therefore, this motif looks very vulnerable to maintaining the integrity of the household (marriage) and making Abraham Maslow's hierarchy theory need to be re-corrected.

However, it is very different based on the *Maqâshid al-syarî'ah* perspective. The motives and goals in marriage mean making *Maqâshid al-syarî'ah* as a reference. Because the purpose of doing something can be identified with motivation, thus, the purpose of a person's marriage can be seen from or as a motivation.⁶⁹ For instance, a married person is motivated by an interest in religion (morals and piety) can be categorized as an effort to protect religion, or religious motives, which are the highest

⁶⁷ Maslow, *Motivation and Personality*.

⁶⁸ Abdurrahman, "Teori Maqasid Al-Syatibi Dan Kaitannya Dengan Kebutuhan Dasar Manusia Menurut Abraham Maslow."

⁶⁹ Achmad Mubarak, *Solusi Krisis Keruhanian Manusia Modern Jiwa Dalam Al-Qur'an* (Jakarta: Paramadina, 2000).

motive in the theory of *Maqâshid al-syarî'ah*.⁷⁰ It will undoubtedly make domestic relations strong, whether their sexual needs have been satisfied or not, as Abraham Maslow's category is very vulnerable to the existence of a marriage. It is also identical to the other four needs: safety, social, esteem, and self-actualization. Everything is not tied to religion or the size of the Sharia then. There is no fixed standard, so it is relative and vulnerable in creating universal benefits.

The second difference is that the hierarchy built by Abraham Maslow is not always relevant to the realities of people's lives. It is because Abraham Maslow considers that humans can progress to a level of self-actualization when their basic needs are met. In comparison, the reality of human life is not easy to move from the most basic level of needs to the highest level, namely self-actualization.⁷¹ On the other hand, many people can motivate themselves to meet higher-level needs, or self-actualization, without waiting for their most basic needs to be satisfied. In addition, Maslow's life reflects the inconsistency with his theory. He spent his childhood with shame, low self-esteem, and depression.⁷² He did not get his parents' love, who harbored a deep hatred for him. However, he claimed that he could still do self-actualization. Likewise, with the two additional needs, he added. He could not enter the pyramid of the hierarchy of needs he first proposed. It shows that Abraham Maslow's theory is very vulnerable because sometimes a person can achieve self-actualization, even though the needs at the previous level have not been satisfied.

Thus, it is undoubtedly different from the theory of *Maqâshid al-syarî'ah*. This theory is very idealistic and realistic about human life,⁷³ where humans have needs that are *darûriyyât*, *hâjiyyât*, and *tahsîniyyât*.

Everything is directed to the benefit of the world and the hereafter of a human being. Regarding the concept of *darûriyyât*, Imam al-Shâthibî divides the form of implementation into two sides, namely: *min jâ'nib al-wujûd* (permanent guard) and *min jâ'nib al-'adam* (temporary guard).⁷⁴ Permanent protection means Islam commands to maintain and preserve the five *darûriyyât* in religion, soul, mind, lineage, and property. Meanwhile, temporary safeguards, namely the existence of punishment for those who destroy these five things. It is then completed with *hâjiyyât*, which is to bring spaciousness and *tahsîniyyât*, which is good habits as a complement to life.⁷⁵ In addition, the explanations of the scholars who came next by adding to the content of *darûriyyât* were still in agreement regarding five things that must be maintained. It shows that Islam is built on the concept of monotheism or unity, a safeguard related to religion. All these things align with a person's human side, which, if appropriately considered, will motivate a person to self-actualize.

Second, Abraham Maslow's Self-Actualization Concept

Abraham Maslow's hierarchy of needs theory is a way for humans to reach the highest level in their lives, namely self-actualization. However, in his writings, Abraham Maslow does not provide a clear definition of the intended self-actualization.⁷⁶ He expressed it with the phrase:

"People who self-actualize can accept themselves, accept others as they are, and accept reality. Self-actualizing people rejoice in life experiences. He is spontaneous, creative, and has a great sense of humor. He is also a person whose nature is in harmony with the meaning and mystery of life"⁷⁷

⁷⁰ Mubarak, *Solusi Krisis Keruhanian Manusia Modern Jiwa Dalam Al-Qur'an*.

⁷¹ Polly, Notoprodjo, and Hutauruk, "Kritik Hierarki Kebutuhan Maslow Berdasarkan Prinsip Cinta Kasih Dalam Perjanjian Baru."

⁷² Jess Feist and Gregory J Feist, *Teori Kepribadian*, trans. Trans Handriatno, *Jilid 2*, vol. 2012 (Jakarta: Salemba Humanika, 2017).

⁷³ Abdul Karim Zaidan, *Ushûl Al-Dakwah* (Beirut: Muassasah al-Risâlah, 2002).

⁷⁴ Abu Ishaq Al-Shâthibî, *Al-Muwâfaqât* (Dâr Ibnu 'Affân, n.d.).

⁷⁵ Al-Shâthibî, *Taysîr Al-Muwâfaqât*, *Muhaqiq: Nu'man Jughaim*.

⁷⁶ Polly, Notoprodjo, and Hutauruk, "Kritik Hierarki Kebutuhan Maslow Berdasarkan Prinsip Cinta Kasih Dalam Perjanjian Baru."

⁷⁷ John P. Houston, Helen Bee, and David Riman, *Essentials of Psychology* (Florida: Academic Press, 1985).

With this understanding, it appears that Maslow only describes the characteristics of people he believes have succeeded in self-actualization without providing a definite definition. Therefore, it can be dangerous because the notion of self-actualization referred to by Maslow can be interpreted broadly and wildly by everyone. It causes the absence of a definite measure of self-actualization. It is undoubtedly different from the *Maqâshid al-syarî'ah* values, where the peak of self-actualization in the *Maqâshid* perspective is being a person who has problems, both in this world and in the hereafter. The size of *Maqâshid al-syarî'ah* is the benefit justified by the maker of the Shari'a or God.

In addition, self-actualization in Abraham Maslow's hierarchy of needs leads more to materialistic, individualistic concepts.⁷⁸ It is very different from what is to be achieved in the theory of *Maqâshid al-syarî'ah*, namely the general benefit or *maslahah 'âm*.⁷⁹ It is because Islamic law protects every human element consisting of biological, psychological, social, and spiritual elements. As spiritual beings, humans have beliefs, views, and life guidelines. All of them are manifested in *hifzh al-dîn*. Then, as biological beings, humans are composed of organ systems used to sustain life, from birth, growth, and development to death, all of which are considered to benefit *hifzh al-nafs*. Furthermore, humans have a personality structure, behavior, and thinking ability as psychological beings. All of these sides are represented by *hifzh al-'aql*. Finally, as social beings, humans need to live with other people and work together to meet the needs and demands of life, all of which are upheld in *hifzh al-nasl* and *hifd al-mâl*. Meanwhile, Abraham Maslow's hierarchy of needs theory is partial because it only focuses on mapping individual needs from the bottom to the top, but other human needs are barely mentioned.

⁷⁸ Muazaroh and Subaidi, "Kebutuhan Manusia Dalam Pemikiran Abraham Maslow."

⁷⁹ Felicitas Opwis, *Maslaha and the Purpose of the Law, Islamic Discourse on Legal Change From the 4th to 8th/14th Century* (Leiden: Bostos, 2010).

Conclusion

Based on all the explanations above, several things can be concluded. *First*, Abraham Maslow's hierarchy of needs theory, which also discusses self-actualization, has been widely studied to increase meaning in various areas of life. *Second*, however, Abraham Maslow's hierarchy theory has received a lot of criticism in general and in particular in the *Maqâshid al-syarî'ah* perspective, which can be divided into two criticisms, namely the criticism of Abraham Maslow's hierarchy theory and the concept of self-actualization. *Third*, criticisms of Maslow's hierarchy of needs theory include the absence of religious elements in his theory, so that the motivation or goals to be achieved do not have standard standards; and the hierarchical theory that is built is not always relevant to the realities of people's lives.

Fourth, criticism of Abraham Maslow's self-actualization, namely the absence of a clear definition of his self-actualization: and more directed to an individual-materialistic attitude. *Fifth*, these criticisms lead to a Western humanist perspective, especially Abraham Maslow, who views humans as only mind, soul, and heart without a spirit. Thus, eliminating all spiritual or divine values is the most crucial part for human beings. They all differ from the *Maqâshid al-syarî'ah* theory, which views humans ideally as biological, psychological, social, and spiritual beings aiming for good in this world and the hereafter. Therefore, self-actualization in the *Maqâshid al-syarî'ah* dimension has a clear goal, namely the benefit of the world and the hereafter, and is also general and not individualistic.

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