

IMPLEMENTATION OF MAQASHID SHARIA TO MASLOW'S HIERARCHY OF NEEDS THEORY IN THE PERSPECTIVE OF ISLAMIC ECONOMICS

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Abstract – *The main objective of Maqashid Shari'ah is to protect and fight for three legal categories, namely among others are Dharuriyat, Hajjiyat and Tahsiniyat. And there are five basic important elements namely soul (Hifdzunafs), belief or religion (Hifdzuddin), reason/intellectual (Hifdzul Aql), descent (Hifdzunasl) and family and property (Hifdzulmal). The research objective is to look at the advantages and disadvantages between Maslow's and Al-Ghazali's Hierarchy of Needs in Islamic Economics. The research method is library research using primary and secondary data, namely books and scientific journals. The results of this study are Al-Ghazali's theory of needs which is almost parallel to Maslow's subsequent theory. Meanwhile, of the five elements, Maslow's theory of needs and al-Ghazali's are related to each other and there are also similarities, but al-Ghazali is more dominant in explaining the theory of these needs.*

Keywords: *Maqashid Sharia, Maslow's Needs, Needs, Islamic Economics*

I. INTRODUCTION

Change and development are inevitable for mankind. Exactly what is still in human life is this change and development itself. When that change and development takes place, it will be the need to always make Islamic law also stand the test of time.

The law that Allah Almighty revealed to man must be Purpose for the good of the people because the law created by God certainly not to Allah as Shari'ah (Giver), because Allah does not claim the law for himself and is not really made against the law itself, because if so then there would be the law itself in vain, but the law was made for human life in the world.

In the above conditions, Islamic jurists (faqih) succeeded in establishing an Islamic legal system and developing methods to explain law (Islamic law), so that the bathing method emerged. Using the rules of Ushuliyah and the rules of Fiqhiyah as a means of discovering Islamic law. This means that both methods generate a lot of wiggle room in studying the texts of the Qur'an and al-Sunnah to fill the

legal needs of mankind, which makes it in its development give rise to critical studies that want more Islamic laws to benefit people and be considered important based on their key values, called "maqashid al-sharia".

Maqashid Sharia is a new research trend Ushul Fiqh has passed through the era of modern development But still the seed, maqashid Sharia did appear indirectly with some classical literature such as the book *Al Mustashfa* by Al Ghazal and *Qawa'idul Ahkam Al Izz Bin Abd Salam* on time after which the study of maqashid sharia was given great attention from an Andalusian scholar, who mentions Imam Ash-Shatibi in his book *Al-Muwafaqat*. And now the existence of the study of maqashid sharia is increasingly examined by Islamic jurists in several volumes, so much new literature has emerged in the world focused on Maqashid Sharia.

In the Qur'an is also explained related to Maqashid Sharia, namely:

إِنَّمَا جَزَاءُ الَّذِينَ يُحَارِبُونَ اللَّهَ وَرَسُولَهُ وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا أَنْ يُقَتَّلُوا أَوْ يُصَلَّبُوا أَوْ تُقَطَّعَ أَيْدِيهِمْ وَأَرْجُلُهُمْ مِنْ خِلَافٍ أَوْ يُنْفَوْا مِنَ الْأَرْضِ ذَلِكَ لَهُمْ جِزْيٌ فِي الدُّنْيَا وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ

Which means: "Surely the vengeance against those who fight Allah and His Messenger and make mischief on the face of the earth, is only that they are killed or crucified, or have their hands and feet cut off reciprocally, or are banished from the land (where they live). Such is (as) an insult to them in the world, and in the hereafter they are subjected to great torment." *Al-Maaidah* : 33].

At this time the law related to Maqashid Sharia is developing, many Muslim scholars and scientists develop this knowledge, Then in the hadith also explain related to Maqashid Sharia, namely:

أَلَا أُبَيِّنُكُمْ بِأَكْبَرِ الْكِبَائِرِ ثَلَاثًا قَالُوا : بَلَى يَا رَسُولَ اللَّهِ قَالَ :
الإشراك بالله وعقوق الوالدين وكان متكئا فجلس فقال : ألا
وقول الزور ألا وشهادة الزور “ .فما زال يكررها حتى قلنا
ليته سكت

Which means: "Know it! Will I tell you something that is included in the 3 great sins? We answer; "Of course, O Messenger of Allah." He said: "Associate God and disobey both parents." – at that time he was leaning,

then sat down and continued to say: "False words and false testimony, false words and false testimony." He kept repeating it until I thought he wouldn't stop. (HR. Bukhari).

It is difficult to separate the speech of Maqashid al-shari'ah from the figure of Imam al-Shatibi. This is because al-Shatibi was a classical scholar who talked a lot about Maqashid al-Sharia through his monumental work *alMuwafaqat fi Ushul al-Sharia*, therefore some consider him Muas (pioneer) of Maqashid science.

He is considered capable of synthesizing the theories of ushul fiqh (nazhariyat ushuliyah) with the concept of maqashid al-shari'ah, so that the resulting law is seen as more alive and contextual. Therefore, the concept of maqashid al-sharia offered by Imam Syatib Currently the course is still very relevant and relevant. It's just that Over time, human needs change and evolve the concept must be finalized, because changes over time have the effect of changing in law. Something that was considered worthless in classical times can be valuable and valuable today. This study tries to rethink the concept of maqashid al-sharia according to Imam al-Shatib and its application to current conditions and relate it to the level of basic needs based on Abraham Maslow's hierarchy of needs.

Abraham Maslow believed that humans are basically good and showed that individuals have a continuously growing drive that has great potential. The hierarchy of needs system, developed by Maslow, is a pattern commonly used to classify human motives.¹

From some of the descriptions above, the author is interested in writing this article because both have advantages and disadvantages, where these two theories between Maslow's Hierarchy of Needs and Al-Ghazali are related to maqashid sharia and in Islamic economics. So in this case the author

¹ Maria Jacinta Arquisola and Sabiqqa Uqda Walid Ahlisa, "Do Learning and Development Interventions Motivate Employees at PT Danone Indonesia? Applying McClelland's Theory of Motivation to FMCG Industries," *FIRM Journal of Management Studies* 4, no. 2 (2019): 160, <https://doi.org/10.33021/firm.v4i2.780>.

focuses on the purpose of writing this article is how the Implementation of Maqashid Sharia on the Hierarchy of Needs Theory of Maslow and Al-Ghazali in the Perspective of Islamic Economics.

II. METHODS

This research includes the type of literature research (*library research*); namely data and study materials that are included are used from literature sources, both in the form of books, encyclopedias, journals, magazines, newspapers, papers and others.²

This form of research is descriptive, criticalanalytical. Therefore, the author can describe comprehensively how the Implementation of Sharia Maqashid Against the Hierarchy of Needs Theory in the Perspective of Islamic Economics. In this study, the author used two data sources related to this study optimally, namely primary data sources and secondary data sources. The primary sources for this research are books and scientific journals on Maqashid Sharia. While other thought works related to the Hierarchy of Needs Theory are positioned as supporters (secondary) in this study. This research has never existed before so it is very important for the author to convey through this article related to the Implementation of Sharia Maqashid Against the Hierarchy of Needs Theory in the Perspective of Islamic Economics.

III. RESULTS AND DISCUSSION

The Relationship of Maqashid Sharia and the Hierarchy of Needs of Maslow and Al-Ghazali in Islamic Economics

² Sutrisno Hadi, *Research Methodology*, ed. ndi Off Set, vol. 1 (Yogyakarta, 1987).

The existence of the concept of Maqashid Al-Shari'ah should create Maslaha for all mankind.³

The main purpose of maqashid asy shari'ah is to maintain and fight for three categories of law, namely Dharuriyat, Hajjiyat and Tahsiniyat. And in the three laws there are five important elements for humans, which include the preservation of the five basic elements of life, namely the soul (*Hifdzunnafs*), *belief or religion* (*Hifdzuddin*), reason / intellectual (*Hifdzul Aql*), *descent* (*Hifdzunasl*) and *family and property* (*Hifdzulmal*).

Of these three aspects in Maqashid Sharia, the first aspect of Dharuriyat is much related to the theory of Irarky Needs of Maslow and Al-Ghazali, therefore looking at the postulates of the verses of the Qur'an. From this we draw conclusions about the correctness of the inductive ijihad of scholars on the science of maqashid.

With regard to Dharuriyat, the science of maqashid seeks to protect five basic things to protect religion, soul, spirit, property and honor. Conservation here could mean saving the five things above from extinction or protecting them to remain and continue to thrive. Maqashid scholars call it *hifzhu adhdhuriyatol khamsah min janibildinding wa min janibil adam*.

The main purpose of this protection is of course the achievement of human benefit and happiness, both while he is still alive on earth and when he dies. All the laws of Allah related to the laws of Taklifi and Wadh'iy are all for the benefit of mankind.⁴

Sent by the apostles, sent down the scriptures, commanded to certain deeds, forbidden certain deeds, all contain wisdom, some are hidden and some are nights that can be revealed by the mujtahidun ulama. Basically, life is about worshipping Him:

³ Aisyah As-Salafiyah, Aam Slamet Rusydiana, and Muhammad Isa Mustafa, "Maqashid Sharia-Based Mosque Empowerment Index," *International Journal of Ethics and Systems*, 2021.

⁴ Wahyudi, "Here Are Quranic Verses and Hadith of the Prophet Related to Maqashid Sharia," 2016, <http://almuflihun.com/berikut-ayat-al-quran-dan-hadis-nabi-terkait-maqashid-syariah/>.

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

Which means "And I did not create jinns and men but that they might serve Me." (QS. Adz Dzariyat: 56)

The purpose of daruriyyah is a goal that must exist and is fundamental for the creation of prosperity in the world and the hereafter, which includes the preservation of five basic elements of life, one of which is belief or religion (*Hifdzuddin*) in the Qur'an, this is also explained, namely:

قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَيَّ أَنَّمَا إِلَهُكُمُ اللَّهُ وَاحِدٌ فَمَن كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا

Which means "Say, I am a human being like you, it is revealed to me that your Lord is the One God." Whosoever hopes for a meeting with his Lord, let him do good deeds, and do not associate one in worshipping his Lord."

Then in the verse is also explained, namely:

الَّذِي جَعَلَ لَكُمُ الْأَرْضَ فِرَاشًا وَالسَّمَاءَ بِنَاءً وَأَنزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَّكُمْ ۗ فَلَا تَجْعَلُوا لِلَّهِ أُندَادًا وَأَنتُمْ تَعْلَمُونَ

Which means: "It is He who made the earth a bed for you and the sky a roof, and He sent down water (rain) from the sky, and He produced with that rain all fruits as sustenance for you; therefore do not make allies for Allah, when you know" (Al-Baqarah: 22).

While of the five elements, Maslow and al-Ghazali's theory of needs are intertwined and there are also similarities, but al-Ghazali is more dominant in presenting the theory of these needs.

Differences about the order of basic needs built by Al-Ghazali, namely *hifdz addin* (religious preservation), *hifdz al nafs* (soul preservation), *hifdz al mal* (treasure preservation), *hifdz aql* (preservation of reason) and *hifdz al nasl* (preservation of offspring). when it comes to the first level of Maslow's hierarchy of needs, that is, to conflicting physiological needs.

Al-Ghazali prioritized religion over the nourishment of the soul. Hashim Kamali

explains in the article that the order of the five inevitability, namely religion, soul, property, spirit and descent, is not quite right. The maintenance of the soul should be a priority. Because when the soul (life) is awake, then the existence of others is also awake. Because the soul plays a role in bringing the consciousness of reason to spiritual values (religion), so that property and offspring are preserved.

This is consistent with Maslow's idea that physiological needs, such as food, should be of the highest priority. People suffering from hunger tend to ignore other things outside of it. Because the concentration of work and study is disturbed when someone is hungry. This shows that the safety of life comes first, followed by other needs. In the proposal of Fiqh, this is in accordance with the rule "demadarat can justify what was previously forbidden". From this it can be concluded that the salvation of souls comes first and then enters the realm of religion.

However, Al-Ghazali disagrees that religion should take priority because the *maqasid center* supports the cause of *shara*, which is religion. Because religion cares deeply about human beings, both inside and outside. Thus, if one's religion is preserved, it will undoubtedly lead to the ultimate good, which is the happiness of the world and the hereafter.

According to Maslow, when a person's basic needs are not satisfied, usually a person does not think about other needs. Conversely, those whose basic needs are met tend to acquire additional needs to reach the highest peak, namely self-actualization. In this case, it does not mean that Maslow views humans only fixated on economic needs. Indeed, Maslow's hierarchy of needs suggests that human growth is essentially not only one-way, but also requires good relationships with others to satisfy the needs of love and self-esteem.

At its peak, Al-Ghazali characterized one's self-realization as the tendency to be more obedient to one's god and always do good to others. Because, the standard of achievement of the *maslaha* initiated by Alghozal must be balanced with the goals of *shara*, even if it conflicts with the goals of the people. Because human purpose is often based on the will for pleasure.

Meanwhile, according to Maslow, the characteristics of people who succeed in self-actualization are universal and able to uphold good values in treating others, but not religious, although Maslow incorporated spiritual values into his humanistic psychology. To achieve such self-awareness, Al-Ghazali undermines through *riadha al nafs* (self-control), *tafakkur* (purification of the soul), *tahaqquq* (crystallization), *tahalluq* (exemplification of the nature of God), even *uzlah* (flying alone). At the same time, Maslow discovered that fulfillment can be achieved when basic needs are met.

IV. CONCLUSION

Al-Ghazali's theory of necessity is almost parallel to Maslow's. In this case, both have characters by having different approaches, but actually have the same principles. Namely making people aware of the good potential that everyone has, so that they can grow into whole people. Al-Ghazali called him *Mad Kamil* (perfect man). There are differences in human structure between Al-Ghazali and Maslow. Al-Ghazali explained that the human soul has a structure that includes *Qalb*, *Spirit*, *Nafit* and *Aql*. These elements later became *Nafs rabbaniyah*. On the contrary, Maslow gave the understanding that humans are a unity consisting of body and soul that are valuable and have the potential for self-actualization.

In *Maqashid Sharia* there is a *Dharuriyat Need* Is a need that is the basis of human life both with religion and the world. This need must be met so that humans can live a decent life. If this need is not met, it will interfere with human life.

The purpose of *daruriyyah* is a goal that must exist and is fundamental for the creation of prosperity in the world and the hereafter, which includes the preservation of the five basic elements of life namely the soul (*Hifdzunnafs*), belief or religion (*Hifdzuddin*), reason / intellectual (*Hifdzul Aql*), heredity (*Hifdzunasl*) and family and property (*Hifdzulmal*). If the *daruriyyah* goal is ignored,

then there will be no peace, what arises is damage (*façade*) in the world and real loss in the hereafter.

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