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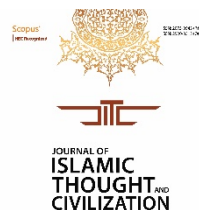|	
Title:	**Congruency Between Maslow's Hierarchy of Needs Theory and the Principles of *Maqasid Sharī'ah***
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Congruency Between Maslow's Hierarchy of Needs Theory and the Principles of *Maqasid Sharī'ah*

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Abstract

Maslow's initial five levelled theory of 'hierarchy of needs is one of the most popular theories on motivation albeit its many criticisms particularly related to the lack of scientific rigour to narrow cultural perspectives. However, it's propensity towards the self has called for a review of the theory with Maslow himself finally proposing a sixth level (self-transcendence) at the new apex of the pyramid above 'self-actualization' and the other four levels of needs. However, the original five level of needs is still preferred by most researchers globally. Human motivation and needs have long been discussed in 'Islamic scholarship' for centuries, but it is rarely represented in 'Western academic' discussions of 'Islamic motivation'. Unfortunately, some studies tend to explore the integration of Islamic theories and Western ideologies by incorporating the *Maqasid Sharī'ah* with 'Maslow's hierarchy of needs'. Such approach tends to ignore the distinct influence of Islam on behaviour and self-perception as Islam delivers a unique 'spiritual perspective' on the relationship between motivators and the self that most 'Western models' do not provide. The authors believe that the *Maqasid Sharī'ah* is constantly revolving in a dynamic state that changes continuously and should not be portrayed as static in nature. Thus, a framework with the *Maqasid Sharī'ah* as overarching contextual factor that constantly influences Maslow's five levels of needs is proposed accordingly.

Keywords: contextual factors, integration, Islamic motivation, Maslow's-hierarchy-of-needs-theory, *Maqasid Sharī'ah*.

Introduction

The 'Maslow's-hierarchy-of-needs-theory', which explains the levels of human needs, has been widely used and accepted in academia and modern organisational management to improve organisational performance. Maslow proposed this theory in his paper entitled "A Theory of Human Motivation," in the '*Scientific Psychological Review*' in 1943. The pyramid structure proposed by Abraham Maslow (Figure 1) represents a hierarchy of needs that must be met in a specific order from bottom to top, i.e. progress toward self-fulfilment is dependent on a stable foundation, where 'basic-level-needs' must be satisfied before 'advanced-level-needs.'

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According to Maslow, failure to meet a need at any level, will prevent progression to the next. It is further believed that both deficiency and growth needs are positively related. Thus, deficiency needs are essential, whereas, growth needs are affiliation, esteem and self-fulfilment.[1]
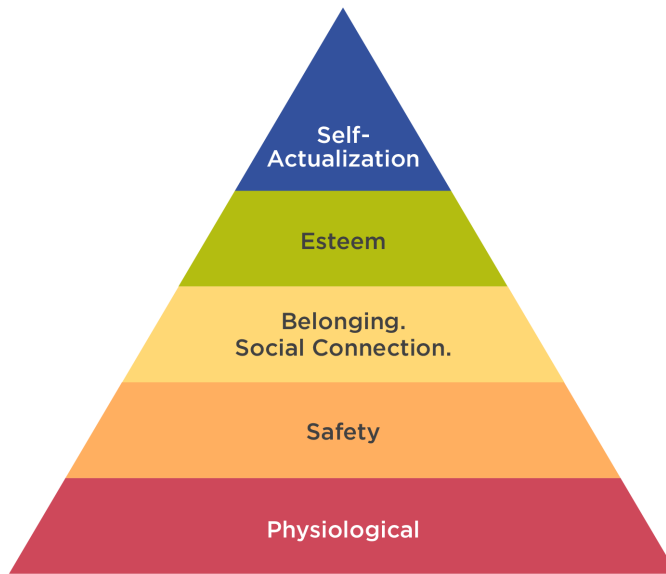

Figure 1. 'Maslow's hierarchy of needs'[2]

Maslow's-hierarchy-of-needs' theory suggests that organisational managers look for flaws in employees' negative attitudes and behaviours that are urgent and potentially influential. At the same time, giving employees the chance to have their needs met can be a good source of motivation. 'Maslow's-hierarchy-of-needs' is therefore satisfied by three different kinds of rewards: first, the highest level, or the level of 'self-actualization', is fully satisfied by intrinsic rewards like social honors, awards, and acknowledgements. Second, the need for self-respect or esteem is satisfied by both 'intrinsic' and 'extrinsic' rewards; and third, at the level of social needs up to physiological needs, which are obtained through rewards of purely extrinsic nature.[3]

'Maslow's-hierarchy-of-needs' theory is most valuable because of the practical implications it has for every organization's management and employees.[4] The theory's rationale stems from the fact that managers can refer to the theory on how to help their employees or subordinates achieve 'self-actualization'. This is because "self-actualized" workers are more tending to put in long hours and use all of their creative potential.

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[1] Amity Noltemeyer, Kevin Bush, Jon M. Patton and Doris Bergen, "The Relationship among Deficiency Needs and Growth Needs: An Empirical Investigation of Maslow's Theory," *Children and Youth Services Review* 34, No. 9 (2012): 1862-1867.

[2] Abraham H. Maslow, "A Theory of Human Motivation," *Psychological Review* 50 (1943): 370-396. Reprinted as chapter 2 in Motivation and personality (3rd ed), 1987.

[3] Zeynep Ozguner, and Mert Ozguner, "A Managerial Point of View on the Relationship between of Maslow's Hierarchy of Needs and Herzberg's Dual Factor Theory," *International Journal of Business and Social Science* 5, No. 7 (2014): 207-215.

[4] Jerald Greenberg and Robert A. "Baron, *Behaviour in Organizations*," 8th Edition. (Pearson, 2003), 195.

Figure 2. Business application of 'Maslow's hierarchy of needs'[5]

Therefore, based on the following application, 'Maslow's-hierarchy-of-needs' theory may be used to demonstrate how people might be motivated to realize their full potential, enabling organizations (Figure 2) to attain excellence and financial success:[5]

i. The 'physiological needs' is the right instrument to do the best job and to improve the health, well-being, and morale include a safe working environment, adequate lighting, clean facilities, appropriate airflow, and ventilation.

ii. Safety needs include both physical and metal requirements to ensure employees feel secured. Companies are urged to treat employees with respect, provide them the flexibility to take calculated risks, and refrain from publicly humiliating or severely criticising them.

iii. Belonging needs can be achieved when everyone has the opportunity to be heard. The organization makes effort to create a sense of community where co-workers are part of something bigger than themselves. Everyone has a clear understanding of a value-centred mission, and employees are inspired from their top-down leadership to educate, take action and help make the organization a better place to work.

iv. Employee recognition programmes, public acclaim, and empowerment are the examples of self-esteem needs. The management recognises that each employee's work adds to the overall success of the business and makes an effort to make everyone feel important and valued.

v. The 'self-actualization' needs provide employees the chance to think broadly, to be imaginative, to be futuristic and visionary, to reinvent themselves, to be proactive, and convey direct feedback to top management.

DEPARTMENT OF ISLAMIC THOUGHT AND CIVILIZATION

2. Common Criticisms

'Maslow's-hierarchy-of-needs' theory has been criticised for its lack of scientific rigour, the use of unreliable samples, and the specific research methods that was used to draw conclusions, i.e. personal observation and biographical analysis. Additionally, Maslow argued that it was unlikely for people to function as healthy, 'emotionally balanced' people if they were raised in environments where their needs were not met. However, the assumption that everyone will find 'self-realization' in the workplace is simply illogical, as most people will just get paid and find fulfilment outside of work.[6]

The need and other theories of motivation have been criticized by the critics in early studies and typically faced three major criticisms.[7] Firstly, there is a pint-size 'empirical data' to support their conclusions due to Maslow's usage of 'biographical analysis' based on a skewed sample of "self-actualized" individuals, thus raising doubts the applicability of this theory in the industrial situation[6] due to lack of supportive evidence.[8] Secondly, the assumption that employees are 'fundamentally identical' cannot be accepted as in the modern era workforce diversity would require different forms of motivation.[8] Finally, many critics believe that the Maslow's theory is more oriented towards job satisfaction rather than motivation.[9]

The levels of hierarchy also have flaws. Maslow, for instance, believed that if a person's basic needs aren't met, they will die; if their needs for belonging and esteem aren't met; and if they can't achieve 'self-actualization,' they will 'feel inferior' and sad.[10] A 'critical review' of Maslow's 'self-actualization' concept was followed by an argument that the basic claim, especially on the self and the human condition, is 'radically mistaken.'[11] Particularly, the 'theory of evil' (i.e., anthropodicy) and ontology is one of the factors for which Maslow's theory was proposed to be rejected by the researchers. For example, Maslow's theory refutes the 'metapathologies' of a modern life as a result of 'human weakening' that destabilises the normative 'nitty-gritties' of this theory. Secondly, the logic of human progression on which Maslow's entire theory is grounded precisely substantiating to be 'fundamentally reductionist' and 'fundamentally incorrect.'[12] The main contention is that Maslow's adherence to a reductionist logic prevents him from offering a sufficient explanation of the development and nature of the self and human needs. Apart from the considerations of truth,

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[6]James McGrath, and Bob Bates, *The Little Book of Big Management Theories* (Harlow: UK: Pearson, 2013), 70.

[7]Julian Barling, "A Critical Review of the Application of Maslow's Motivation Theory in Industry," *Perspectives in Industrial Psychology* No. 3 (1977): 3-36; Michael W. Graham, and Philip E. Messner, "Principals and Job Satisfaction," *International Journal of Educational Management*, 12, No. 5 (1998): 196-202; Dennis O'Connor and Leodones Yballe, "Maslow Revisited: Construction a Road Map of Human Nature," *Journal of Management Education* 31, No. 6 (2007): 738-756.

[8]George Amissah, and K.O.A. Aduga, "Workforce Diversity and Employee Motivation," *Nigeria Journal of Business Administration* 13, No. 1 (2015): 51-64.

[9]Mushtaq Ahmad, Amjid Khan and Muhammad Arshad, "Major Theories of Job Satisfaction and their use in the Field of Librarianship," *Library Philosophy and Practice* (e-journal), (2021): 6385; James McGrath, and Bob Bates, *The Little Book of Big Management Theories,* 70.

[10]Suzy Jurist, "A Business Application of Maslow's Hierarchy of Needs," accessed May 13, 2022, https://www.linkedin.com/pulse/business-application-maslows-hierarchy-needs-suzy-jurist/

[11]Leonard Geller, "The Failure of Self-Actualization Theory: A Critique of Carl Rogers and Abraham Maslow," *Journal of Humanistic Psychology* 22, No. 2 (1982): 56-73.

[12]Mark E. Koltko-Rivera, "Rediscovering the Later Version of Maslow's Hierarchy of Needs: Self-Transcendence and Opportunities for Theory, Research, and Unification," *Review of General Psychology* 10, No. 4 (2006): 302-17.

Maslow's theory proves to have a strong 'ideological character' insofar as it supports relationship of dehumanization.

Likewise, it is widely believed that the "self-actualization" theory has been shown to have very little to contribute to cognize and ameliorate the human condition in Western society at the turn of the 20th century.[11] Finally, the authors feel that terminologies such as "self-esteem" and "self-actualization" may have diverse meanings in unrelated contexts, making it grim to standardise Maslow's theory and component definitions. This will be further elaborated in the next section.

2.1. The Sixth Level: An Empirical Review

In the original Maslow's theory, human 'self-actualization' is limited to the material and physical elements, while the revised theory with the sixth level (i.e. self-transcendence) at the apex of the pyramid (refer Figure 3). The 'new' theory was published in the "*Journal of Humanistic Psychology*" and also Maslow's book, *Farther Reaches of Human Nature*, originally published in 1971 where the concept of 'self-transcendence' can help us better understand the motivations behind altruism, religious aggressiveness, and human wisdom.[13]
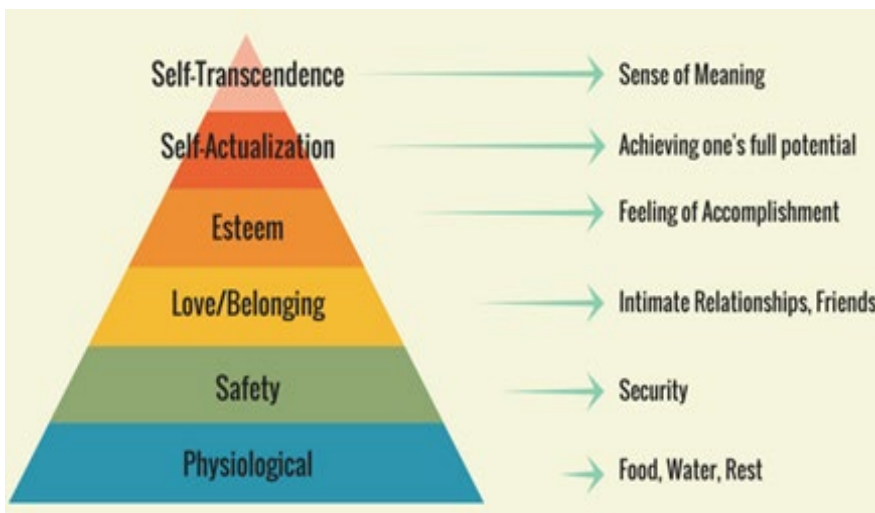

Figure 3. Maslow's Six Level Hierarchy of Needs[14]

While the "self-actualisation" was still at the top of hierarchy, biologically rooted, universally applicable and motivating human needs. Maslow finally conceded that these 'spiritual motivations' are also part of our biological nature as members of the human kind.[15] His friend and colleague Anthony Sutich wrote: …He (Maslow) told me that he had just completed writing a paper that was, in his own words, '…the culmination of 30 years of work in the field of psychology …' Maslow's manuscript arrived in June 1967. The title, '*A Theory of Metamotivation: The biological Rooting of the Value-life'*… was rather long and in conversation we referred to it as the 'metamotivation paper...[16]

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[13]Ibid.

[14]Abraham H. Maslow, *The Farther Reaches of Human Nature* (New York: Viking Press, 1971).

[15]Anthony Sutich, "The Emergence of the Transpersonal Orientation: A Personal Account," *Journal of Transpersonal Psychology* 8, No. 1 (1976): 5-19.

[16]Ibid.

Those at the level six see the world and their role in it on a broader scale. The 'self-transcendent' people identify with something higher than the individual self and give of themselves to others in need because humans are social creatures and need to interact with one another. They share a shared goal, a global stance, and joint obligation for the organization's destiny.[17] Ironically, the sixth level is about being selfless, i.e. being beneficial to others. As such one's full potential does not come from 'self-actualization' alone; it is a step toward intrinsic values and 'self-transcendence.'[18] As a result, the journey of personal development involves looking beyond oneself to consider the interconnectedness of all of us. The sixth level suggests that in order to achieve complete fulfilment, there must be a transition from independent individuals to an interdependent society.

However, the 'new' Maslow's theory with the sixth level is not as widely used as the original five level hierarchy of needs. Some researchers believe that not only should Maslow's theory be updated to include this new need, but other educational resources should also be updated as well.[19] In today's society, which is characterised by widespread global movement as well as recent advancements in communication technology, Maslow's *Six Level Hierarchy of Needs* is more applicable and makes more sense. The globalisation connected people in communities all over the world. As a result, people began to define themselves differently, adopt new worldviews, and became what is known as global citizens. These people share a common goal, a "global stance," and a "shared obligation" for the future of the planet. For the reason that they are a part of a global community that defines itself not only by race, religion, or geography, but also by the concept of what it is to be human, they transcend the immanence that society had previously attributed to them. They are, in fact, emulating Maslow's 'level of transcendence' i.e. a level at which one accepts obligation for oneself and the world, e.g. a 'transcended freedom' with no bounds.[20]

Although the "self-transcendence" has a spiritual undertone, especially among caretakers,[21] the authors contend that it has little to do with religion. In addition, "self-transcendence" is the 'new' apex of the pyramid, implies isolation from the other needs, thus calling for the need of a review of the Maslow's theories from the Islamic perspective as Islam transcends throughout all stages of our lives.

3. Islam's Views on '*Needs*'

The validity of Maslow's theory has not been established in contexts or environments other than those in which it was formed, aside the fact that it is taught as a 'universal explanatory model'. This validation outside of a Western framework is a crucial because Maslow's theory was developed in an individualistic American cultural context, where the highest aspiration is to realise one's full potential as an "individual", and this validation is especially important because the individual is the focal point

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[17]Henry J. Venter, "Self-Transcendence: Maslow's Answer to Cultural Closeness," *Journal of Innovation Management* 4, No. 4 (2016): 3-7.

[18]Ian Day, "Maslow's 6th Level," accessed May 13, 2022, https://challengingcoaching.co.uk/maslows-6th-level/

[19]Hazel Skelsey Guest, "Maslow's Hierarchy of Needs: The Sixth Level," *Psychologist* 27 (2014): 982-312; Henry J. Venter, "Self-Transcendence: Maslow's Answer to Cultural Closeness," *Journal of Innovation Management* 4, No. 4 (2016): 3-7; Piers Worth, and Matthew D. Smith, "Clearing the Pathways to Self-Transcendence," *Frontiers in Psychology* 12, (2021): 648381; Mark E. Koltko-Rivera, "Rediscovering the Later Version of Maslow's Hierarchy of Needs,.." 302-17.

[20]Henry J. Venter, and Elaine Venter, "Globalization and the Psychology of the New World Citizen: How the New Global Citizen Compares to Maslow's Level of Self Transcendence," *The International Journal of Interdisciplinary Social Sciences: Annual Review* 5, No. 7 (2010): 29-36.

[21]Suk-Sun Kim, Pamela G. Reed, R. David Hayward, Youngmi Kang and Harold G. Koenig, "Spirituality and Psychological well-being: Testing a Theory of Family Interdependence among Family Caregivers and Their Elders," *Research in Nursing and Health* 34 (2011): 103-115.

of this culture.[22] In addition, the biggest difference between Muslims and Americans is that the former is a collectivist or conformist society, while the latter is an individualistic society. As such, different cultures frequently place different values on different needs. For example, belonging is a 'basic need' in collective societies, or societies in which self-esteem may be perceived as being less significant while; family members and other in-group members take care of one another in exchange for loyalty.[23]

Islamic scholars have long studied human motivation and needs. The discussion of human motivation has been carried out in "Islamic Scholarship" for centuries, but yet to be portrayed in the "Western Academic" debate of Islamic motivation. For example, the Muslim philosopher of the twelfth century, Fakhr al-Dīn al Rāzī, headed Maslow in his theory of needs by emphasizing that pyramid pledges with obedience to Allah and is a continuum.[24]

3.1. Applying the Concept of *Maqasid Sharī'ah*

Maqasid Sharī'ah refers to the main goals of Islamic law or the wisdom that God has placed in every Islamic law to achieve *maslahah* (i.e. social welfare), both in this world and in the hereafter. Al-*dharuriyyat, al-hajiyyat*, and *al-tahsiniyyat* are the three hierarchies that make up Maqasid *Sharī'ah*. Specifically, *Al-dharuriyyat* refers to matters that are necessary for and dependent upon human life. *Al-hajiyyat* substances needed by humans to ease or eradicate the adversity in their lives and *al-tahsiniyyat* completes or beautify the lives of people.

Maslow's theory basically meets the basic need of human life (*al-dharuriyyat*), while in Islam it extends the needs into the two other elements, i.e. al-*hajiyyat* and al-*tahsiniyat*. Scholars classified *al-Daruriyyat* into five *Hifz* (preservation): '*Hifz al-Din*' (religious), '*Hifz al-Nafs*' (self), '*Hifz al-Aql*' (intellectualism), '*Hifz al-Nasl*' (progeny/family), and '*Hifz al-Mal*' (wealth). Preserving *al-Daruriyyat*, is a complete requirement for human life to occur and develop. For example, if there is a widespread economic crisis, human survival will be jeopardised. However, the goals of *al-Hajiyyat* such as trading and transportation are less necessary to human life, but, if *al-Hajiyyat* is not available to humans, it would become *al-Daruriyyat*. For example, if there is a global trade recession, trade will change from the *al-Hajiyyat* to *al-Daruriyyat*. Finally, *al-Tahsiniyyat* are goals that contribute to the beauty of life, such as attractive clothes and a beautiful home.[25]

From, the business perspectives, *Maqasid Sharī'ah* can be classified into four broad areas.[26] The first is how the safety of the Islamic community is impacted by business processes. The second is how the business may help Muslims in fulfilling their religious obligations. The third is how the

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[22]Munyaradzi Mawere, Raymond Mubaya, Mirjam van Reisen, Stam van Gertjan, "Maslow's Theory of Human Motivation and its Deep Roots in Individualism: Interrogating Maslow's Applicability in Africa," In Munyaradzi Mawere, and Artwell Nhemachena (Eds.), *Theory, Knowledge, Development and Politics: What Role for the Academy in the Sustainability of Africa?* (Langaa RPCIG, 2016), 1.

[23]Patrick A. Gambrel, and Rebecca Cianci, "Maslow's Hierarchy of Needs: Does it Apply in a Collectivist Culture," *Journal of Applied Management and Entrepreneurship* 8, No. 2 (2003): 143-161.

[24]Masadul Alam Choudhury, "The Structure of Islamic Economics: a Comparative Perspective on Markets, Ethics and Economics," *Consumption, Markets and Culture* 3, No. 1 (1999): 61-97.

[25]Jasser Auda, *Al-Maqasid for Beginner,* Tran., Ali 'Abdelmon'im (Yogyakarta: UIN-Suka Press, 2012).

[26]Abdullah Rajeh Ali Alamer, Hussin Salamon, Muhammad Imran Qureshi, M. I. and Amran Rasli, "How do We Measure Corporate Social Responsibility of Islamic Banks through their Business Processes and Oriented Outcomes?" *International Journal of Economics and Financial Issues* 5 (2015): 190-197.

business procedures' compliance to Islamic principles, particularly in terms of treating various stakeholders fairly. The fourth is how the business relationships aid in Islamic community education.

As such, human needs from the Islamic viewpoint is governed by *Maqasid Sharī'ah* that promotes *maslahah* and serve '*jalb al-masalih'* (e.g. 'interests of all human beings') and protects them from '*daf' al-mafasid'* (haram).[27] *Maqasid* is Arabic for goal, intent, target, aim, and purpose etc. As such *Maqasid Sharī'ah* refers to the goals or objectives of Islamic laws. For example, according to Maslow, motivation takes the form of a series of hierarchical levels. As a result, a person with fundamental physiological demands will be motivated positively. A person at the self-esteem level of the needs hierarchy, on the other hand, will want to avoid undesirable social encounters, resulting in negative motivation. As such, in Islam, positive motivation or *al-taghhīb* encourages people to do things that please Allah, whilst negative motivation or *al-tarhīb* discourages people from doing forbidden things.[28] Thus, the necessity to create a helpful living and working environment which will help to nurture the *nafs* (self).

The *Maqasid Sharī'ah's* five codes consists of the preservation of *ad-dīn* (religion), *an-nafs* (self), *al-aql* (intellectuallism), *an-nasl* (progeny/family) and *al-mal* (wealth).[29] Muslims view religion as their utmost fundamental necessity, and individuals who are unable to fulfil their religious commitments are regarded as spiritually impoverished.[30] *Nafs* is the second basic need and is shaped by the attitude and behaviour of man. In this article, *Nafs* is referred from the individualistic perspective, i.e. the self, albeit the influence of the aforementioned three forms of *Nafs*.

The third need for Muslims is intellectualism, and Muslims are expected to work diligently to acquire knowledge and use their 'intellectual resources' for personal, family and social well-being.[31] Islam is a religion that supports 'knowledge acquisition' as a virtue, with several passages in the Qur'ān stimulating people to use intellect (i.e. 'tacit knowledge') to study to the extent that the first verse that descended on the Prophet Muhammad (*SAW*) was '*Iqra*'(read). Thus, opening the door to reading, writing, and contemplation of knowledge. It is interesting to note that the word *ilm* (knowledge) is mentioned 750 times in the Holy Qur'ān.

Progeny, which encompasses kin and ancestors, is the fourth requirement. According to Islam, the family is the cornerstone of human civilization because it offers a secure, caring environment for parents and their developing children. The hand-picked environment for fostering spiritual development and human values like love, kindness, mercy, and compassion is a family. Islam has valued the ties that bound the member of the family together and provides guidance to strength and fortify the family because Islam administers all facets of a Muslim's life.[32] The final need is wealth. Muslims are permitted to own as much wealth and property as they want, as long as the way of

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[27]Syahiza Arsad, Rahayati Ahmad, Wan Nazjmi Mohamed Fisol, Roshima Said, and Yusuf Haji-Othman, "Maqasid Sharī'ah in Corporate Social Responsibility of Sharī'ah Compliant Companies," *Research Journal of Finance and Accounting* 6, No. 6 (2015): 239-247.

[28]Ayda Zamani, and M.B.B. Talatapeh, "Discussion of the motivation in the Islamic and non-Islamic Worlds," *Journal of Applied Environmental and Biological Sciences* 4, No. 4 (2014): 68-73.

[29]Abu Isḥaq Ibrahim Al-Shatibi, *Al-Muwafaqat fi Usūl al-Sharī'ah*, Vol. 2 (Kaherah: Dar al-Hadith, 2006).

[30]Maheran Zakaria, and Nur Ain Abdul Malek, "Effects of Human Needs Based on the Integration of Needs as Stipulated in Maqasid Syariah and Maslow's Hierarchy of Needs on Zakah Distribution Efficiency of Asnāf Assistance Business Program," *Jurnal Pengurusan*, 40 No. 41 (2014): 41- 52.

[31]Abdul AlRahman Ibn Khaldūn, *The Muqaddimah: An Introduction to History* (F. Rosenthal, Trans., N. J. Dawood, Ed.)," (Princeton: Princeton University Press, 1989).

[32]Mudasra Sabreen, "The Judiciary-led Islamization of Family Law in Pakistan: An Analysis," *Islamic Studies* 59, No. 2 (2020): 203-223.

possession is not prohibited by *Sharīʿah* and a portion of the wealth is shared based on *zakat* (alms) and other forms of contributions. The concept of wealth sharing is crucial to end poverty and assist all passive members of society in the creation of wealth.[33]

Recent studies have looked upon integration of Islamic theories and Western ideologies as a possible option. For example, Figure 4 shows the integration of the 5 principles of '*Maqasid Sharīʿah*' with 5 levels of 'Maslow's-hierarchy-of-needs'.[34] However, the "Western models" disregard the distinctiveness of "Islamic influence" on behaviour and self-perception. Therefore, it is somehow problematic to integrate "Western models" into "Islamic contexts" due to the uniqueness of "Islamic influence."[35] In other words, Islam offers a variety of spiritual viewpoints on the relationship between motives and the self that are not present in Western models. For example, the integration perspective in Figure 4 shows 'selective integration' of the five principles of *Maqasid Sharīʿah* with the five hierarchy of needs which needs to be proven. From the Islamic perspective, it does not make sense that religion which is the first *Maqasid Sharīʿah* principle leads to "self-actualization" that is the highest level of Maslow's- Hierarchy-of-needs. In Islam, religion is a complete code of life where Almighty Allah (*SWT*) is worshipped and obeyed, not just in the narrow religious sense, but in a manner, that includes all aspects of human life.[36] In order to avoid this 'selective integration', the authors propose that religion should cover all the five level of Maslow's-Hierarchy-of-Needs accordingly.
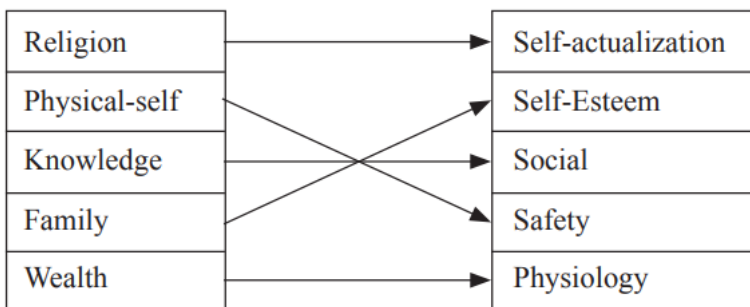

Figure 4. Integration of *Maqasid Sharīʿah* and Maslow's theory

Integrating Islamic motivation models with Western theories stymies attempts to develop a distinct "Islamic motivation" model and failed to look at Islamic motivation solely through the lens of Islamic concepts.[37] For example, current trends in 'Western research' examine 'Islamic motivation' model through the lens of individual motivators or the self (*nafs*) while Islam offers

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[33]Sulaiman D. Muhammad, Muhammad Usman, Abdul Majid, and Ghulam Rasool Lakhan, "Distribution of Wealth an Islamic Perspective: Theoretical Consideration," *World Applied Sciences Journal* 23 No. 8, (2013): 1118-1124.

[34]Rosbi Abdul Rahman, and Sanep Ahmad, "Keperluan asas berdasarkan Maqasid Al-Syariah: Ke arah pencapaian matlamat dan penilaian komprehensif agihan zakat," [Zakat Transformation: From Subsistence to Productive.] *Proceeding of the 4th ISDEV International Islamic Development Management Conference* (IDMAC 2010), 21-22 December, 2010. Universiti Sains Malaysia.

[35]Akram Abdul Cader, "Towards an Islamic Model of Work Motivation," *Intellectual Discourse* 24, No. 1 (2016): 83-109.

[36] Zamir Akhtar Khan, "Islam: A Deen Not Mere Religion," *The Dialogue* iv, no. 1 (2014): 97-108.

[37]Abu Isḥaq Ibrahim Al-Shatibi, *Al-Muwafaqat fi Usūl al-Sharīʿah*, Vol. 2.

unique and more comprehensive perspective of optimal work motivation where the individual genuinely strives towards good action in a state of tranquillity.

The main question is how reliable it is to integrate Malsow's-theory with *Maqasid Sharī'ah*, since they are derived from different epistemologies. Although it can be done, however, few aspects might not be suitable or that some of them are redundant in concept. For example, Maslow's perspective of self-actualization can still be translated into religious belief. Since both Maslow's theory and *'Maqasid Sharī'ah'* promote or protect the individual belief, the best way forward is to consider the purpose of human life to be viewed from the Islamic perspective of *maslahah* and how it can be applied in human's motivation through *Maqasid Sharī'ah.*

The authors believe that integration of the five principles of *Maqasid Sharī'ah* with the five levels of "Maslow's-hierarchy-of-needs" can better be depicted in Figure 5. The *Maqasid Sharī'ah* is always revolving in a dynamic state that changes continuously and should not be portrayed to be static in nature; and therefore, serves best as an over-riding contextual factor that influences Maslow's five levels of needs as presented in Figure 5. Contextual factors reflect a particular context specific to a particular group, community, society, and individual that influences (e.g. norms, gender socialization, social events, and role models) and internal influences (e.g. individual network and/or support system, experience with discrimination) that shape one's decisions, plans, and implementation of one's goal.[38]
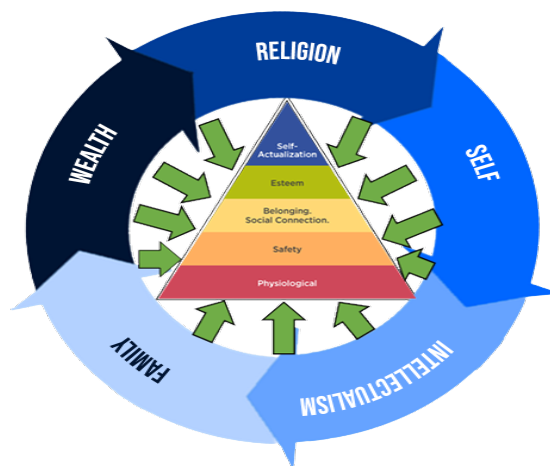

Figure 5. '*Maqasid Sharī'ah'* as a contextual factor framework

According *to Hanafiyyah, Malikiyyah and Shafi'iyyah*, religion precedes the other four principles of *Maqasid Sharī'ah*.[39] Based on Figure 5, all the five principles of *Maqasid Sharī'ah* are the outer circle that continuously influence all the components in the pyramid that represents the

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[38]Robert W. Lent, and Steven D. Brown, "Social Cognitive Model of Career Self-Management: Toward a Unifying View of Adaptive Career Behavior across the Life Span," *Journal of Counseling Psychology* 60, (2013): 557-568.

[39]Yusuf Al-Qardawi, "*Al-Siyasah al-sharc iyyah fi daw'i al-nusus al-Sharic ah wa maqasidiha*," (Beirut: Mu'assat Al-Risalah, 2000); Wahbah Al-Zuhayli, *Usul al-fiqh al-Islami,* (2nd ed.). (Dimashq: Dar Al-Fikr, 1998).

Maslow's-hierarchy-of-needs. The five principles of *Maqasid Sharī'ah* (religion, self, intellectualism, family and wealth) influence each level of the hierarchy, thus implying the completion and perfectness of Islam.

4. Conclusion

Maslow's sixth level of need acknowledges the requirements for transcendence that must be addressed in terms of a basic need for human beings. However, Maslow's theory indicates that physiological requirements must be addressed first before moving to the next level. Maslow believes that a human psychological need is restricted to biological wants that are only external, and that spiritual needs are separated as it is positioned as the apex of the six level of needs. In Islam, however, the basic human need is not simple, but also comprises bodily and spiritual requirements, so that man can live not only to satisfy his own goals, but also to maintain relations with other human beings and with God, i.e. to achieve *habluminannas* (human-to-human connections) and *habluminallah* (the relationship between man and God).

The authors believe that employers should be fair to their employees in providing their most basic requirements and should not be biased toward them in areas that are irrational to them that could cause them to suffer and feel mistreated both inside and outside the firm. Employees cannot be partial to their employers with harmful matters that can upset the organization's productivity and performance because it could undermine the important communal relationship and dependencies between one another, affecting the most basic requirements needed by both the organisation and the employees to ensure the continuation and prosperity of both. At the same time, employees should work ethically for the betterment of themselves, the organization and the life hereafter. This is where an environment that subscribes to the principles of *Maqasid Sharī'ah* will match the employers and employees needs and further create a harmonious and continuous working relationship. The growing spirituality among Muslims at the workplace emphasises the importance of observing motivating factors through the Islamic perspectives. The authors propose the five principles of *Maqasid Sharī'ah* that begin with religion particularly the concept of obedience to Allah be viewed as a continuum rather than a hierarchy, i.e. all the *Maqasid Sharī'ah* principles influence all the deficiency and growth needs all the time.

In order to teach individuals, especially Muslims, this study emphasises the value of motivational programmes and human needs understanding that combine *Maqasid Sharī'ah* concepts. The authors sought to device a careful formation and execution of these programmes in order to improve public knowledge of the significance of *Maqasid Sharī'ah*, how it might help the community as a whole, and how to do away with any misunderstandings that might exist during its implementation. The business community might also gain from having a thorough understanding of the *Maqasid Sharī'ah's* goals and guiding principles, especially in regards to how to encourage staff members more successfully and effectively without jeopardising a company's long-term profitability. The authors can conclude by urging other researchers to investigate how to operationalize the suggested framework and create pertinent programmes in accordance.

Conflict of Interest

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