Original Research Article

Integration of Needs into a Qur'an Perspective Using Maslow and Herzberg's Motivation Theory

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Abstract

Although the formation of science may be investigated from the theological dimension, the sufficiency of human requirements in the study of the Qur'an is not only studied from the perspectives of Sufism, norms, systems, social practices, and knowledge. The essence of sufficiency in the study of the Qur'an for Muslims and others analyzes not only the material dimension but also the social and theological dimensions. This viewpoint at the very least provides insight into the range of the meaning of sufficiency in human existence, which gives rise to scientific results in a variety of forms and styles. Sufficiency in meeting needs is an eloquence that originates from the terms *kafa, hasbi,* and *qona'a.* The three words etymologically both mean enough. But in terms of terminology, adequacy in question is a feeling that the needs have been filled. The concept of adequacy in fulfilling needs which have the consequence of becoming a theological concept is constructed through the interpretation of the words *kafa, hasbi,* and *qonaa*, and is combined with the hadith about the adequacy and also the knowledge of Sufism that he has studied such as tawakkal and tafwidh, to obtain a solid construction. So this appears appropriate to be applied during Hedonic society in the current era. The sufficiency given by Allah to humans can be analyzed into several types, namely grace, *istidroj*, and sustenance that is promised to each of His creatures. In our modern-day, when the motive for pursuing necessities is carried out in a hedonic, pragmatic pattern and is backed by Maslow and Herzberg's theory, Muslims' notions of adequacy and the nature of feeling adequate are certainly extremely important and required. The notion of adequacy in Islam, which is derived from al-interpretation, Azhar's namely the ideas of *tawakkal* and *tafwidh*, gives a new version to Maslow's theory, namely "Spiritual Self Actualization of Needs Motivation", and Herzberg's theory, namely "Spiritual Value of Herzberg Motivation".
Keywords: Motivation, Needs, Qur'an.

A. INTRODUCTION

Structured poverty, religious plurality, environmental degradation, and global humanitarian concerns are only some of the challenges that current Islamic theology faces. Theological discourse in any religion, especially Islam, which only talks about Allah (theocentric) and does not narrate universal human issues (anthropocentric) has a theological formula that will undergo evolutionary out-of-date (expired). Al-Qur'an as *hudan li al-nas* in every discourse always reaches the universal human dimension [1].

Recent human life adjustment encourages being materialistic and hedonistic, which governs

human existence. Errors in attitudes and views, as well as human thinking about human needs, have a significant impact on the incidence of materialistic and hedonistic lives, as well as deviant conduct to meet needs that hurt others and themselves.

The term "need" denotes not explicitly affirmed in the Qur'an. However, with the remark of humans in the Qur'an, namely *Basyar, Insan/an-naas, and Bani Adam,* in the context of this, the meaning of need can be taken. The word *"basyar"* is mentioned 36 times in 26 chapters of the Qur'an. The word *basyar* means the appearance of something well and beautifully. Then, it came to be *basyarah* which means as implies skin. So that humans are termed *basyar* because their skin looks clear and different from other creatures. Then the term *basyar* is a picture of human material that can be seen, eat and drink, walk, and attempt to fulfill their needs.

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[1] M. Amin Abdullah, *Falsafah Kalam Di Era Postmodernisme* (Yogyakarta: Pustaka Pelajar, 2004), 36.

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Allah understands what people need, and how Allah grants those needs to each individual. We demand to know that Allah's version of justice is different from the human version. According to humans if there is money Rp. 50,000 for 10 people, each person will earn Rp. 5,000, but not so with Allah, He supplies something to humans according to the needs and abilities of each human being. Allah says in QS. al-Rum verse 30 which means:

So be steadfast in faith in all uprightness ˊO Prophet˴—the natural Way of Allah which He has instilled in ˊall˴ people. Let there be no change in this creation of Allah. That is the Straight Way, but most people do not know.

Rhaghib al-Asfahani revealed that the nature included in the verse above is that Allah manifests or creates things, including humans according to their conditions, who are adjusted to perform certain actions [2].

All humans intelligently don't need to live poor, though they also do not all need to live rich. The foremost thing is that all humans need to live well. The standard of living is diverse which is delimited by each individual. A fact that being affluent is not necessarily rich and people who have a lot of wealth do not necessarily feel sufficient. Moreover, it could be affirmed that people's economic or financial conditions are different; however, all of them can live well.

To reach an affluent life, in principle, Islam supplies the freedom to human beings to bring out economic activities. However, in this freedom, the Qur'an provides instructions about the limitations on human activity. For example, dealing with usury, monopolizing, withholding money from production, spending without reason, harming others, and so on.

In Hamka's perception, prosperous life is a life that exposes satisfaction both physically and mentally. The human need for God to convert a strong person is like the necessity for the body to life so that humans can feel, hear and see and walk through life on this earth. A fact that the acquisition of the glitter of the world must be realized by humans does not automatically make a person immersed in worldly comforts. Indeed, few people are full of wealth but do not place treasure in their heart but place it in their hands so that it is easy to use it for genuine [3].

On the other hand, there are more phenomena of mankind now who live hedonistically whose lives depend more on material needs, namely placing their wealth in their hearts and they always feel that they are not enough/less with the wealth they get.

Humans should attempt to live in abundance by seeking the pleasure of Allah, after maximum halal efforts, and also strive to provide sufficiency to fellow humans and Allah's creatures who have not obtained sufficiently. Therefore, this article desires to describe the need for a Qur'anic view compared to Maslow and Herzberg's theory of motivation.

B. MATERIALS AND METHODS
Material

Experts remark about the fulfillment of human needs, among others; According to Abraham Maslow, there are five levels of basic human needs, namely, physiological needs. Second is the need for security and belonging. The third holds the need for affection. Fourth consists of the necessity for appreciation. Fifth is the need for self-actualization. For Maslow, after the needs at the lowest level can be satisfied by the individual, then he will satisfy the needs at the next level. Furthermore, the satisfaction of needs is always based on the most basic needs, if a person assumes the highest needs are satisfied before the most basic, then that person will again satisfy the most basic needs. It will be done with human awareness in his life [4].

Maslow also demonstrates that the satisfaction of these needs is driven by two forces, namely, first, growth motivation which is based on the capacity of every human being to grow and develop. The second, deficiency motivation, which proposes to overcome the problem of human tension due to various living deficiencies [5]. According to Maslow, four needs other than self-actualization are called deficit needs or D-Needs [6]. If someone lacks something, then people will experience a deficit and will feel the need for that thing. but when you get what you need, people will not need anything anymore. In other words, if the four needs have been met, the other needs will not support and trigger a person.

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2 Rhaghi al-Asfahani, *Mu'jam Mufradat Alfadz al-Qur'an* (Beirut: Dar al-Fikr, 1972). 396.

3 M. Quraish Shihab, *Islam Yang Saya Pahami: Keragaman Itu Rahmat* (Tangeang: Lentera Hati, 2017), 56-7.

4 Abraham H. Maslow, *Motivasi dan Kepribadian*; *Teori Motivasi Dengan Pendekatan Hierarki Kebutuhan Manusia*, terj., (Jakarta: Pustaka Binaman Pressindo, 1994), 45

5 Keith Davis, *Human Behavior at Work; Organizational Behavior, seventh Edition*, terj., (Jakarta: Erlangga. 2000), 71

6 C. George Boeree, *Persolanality Theories: Melacak Kepribadian Anda Bersama psikolog Dunia*, terj., (Jogjakarta: Prismasophie, 2007), 280.

The hierarchy of needs theory was also revealed by Frederick Irving Herzberg who provided rise to a two-factor theory which is also acknowledged as motivation theory or multiple factor theory or hygiene-motivator theory (health factors). In his theory, Herzberg argues that there are two factors, namely satisfaction and dissatisfaction at work that are interconnected with one another. These two factors are addressed to the intrinsic factor, namely the factor that encourages employees to be motivated, namely the driving force that comes within humans, and the extrinsic factor, namely the driving force that comes from outside the individual human being, especially from the organization where he controls.

Meanwhile, the Qur'an holds very useful in guiding humans on how to live in this world and as an operational guide to divine truth that will preserve them in this world and the hereafter. Al-Qur'an which is God's revelation is also a guide for humans which alights and clings to the human mind that believes in it. In Islam, religious revelation is the guide of the reason that drives to the straight and right path. So that basically between revelation and reason there is no dispute, revelation as a leader or light for the improvement in the level of human reason [7].

The human inclination to exist well is a basic instinct that humans have from birth. This desire is the basis of creativity in life. Allah through the Qur'an is not restrictive and oppressive towards the human instinct to have sufficiency (wealth). It's just that this instinct is placed in the Qur'an under the provisions on how to have it and use it.[8] Sufficiency relates to God, in it, there are social values[9] and divine values [10] that must be maintained for the benefit of humans and other creatures.

RESEARCH METHOD

This study was done by using is library research as the research design qualitatively. Based on the research objectives above, this research is descriptive qualitative [11]. The use of this qualitative

descriptive is because the researcher needs to describe and describe the state of the text or the facts and symptoms that appear in Hamka's works, particularly the interpretation of al-Azhar. It is called descriptive, also because this research intends to formulate the theological concept of human needs which is described in Hamka's Tafsir al-Azhar.

The primary source is Tafsir al-Azhar by one of the great Indonesian scholars named Haji Abdul Malik Karim Amrullah (Hamka). The secondary sources are other works that talk about the themes the author discusses, such as the study of the Qur'an, Hamka's Sufism books, and so on.

Data collection was done by using a synchronous descriptive method which means the data is collected as it is and described according to the natural characteristics of the text. [12] The *maudhu'i* interpretation method was an effective way to reveal the messages of the Qur'an related to the theological concept of the adequacy of needs in the Qur'an in the interpretation of al-Azhar according to the demands of the needs and can answer certain problems comprehensively. The thematic interpretation method (*tafsir maudu'i*) is a method of interpretation that uses ijtihad to find answers to the Qur'an on a particular problem by collecting all the verses studied, in-depth understanding of the verses of the Qur'an that talk about adequate exist in various contexts and analyze them to give birth to a theological concept of human needs in the Qur'an according to Tafsir al-Azhar which is complete and comprehensive [13].

C. RESEARCH FINDINGS

Sufficiency is an emotion that appears from the terms *kafa, hasbi,* and *qona'a.* The three words etymologically both mean enough. However, in terms of terminology, sufficiency is a feeling that the needs have been fulfilled. So adequacy in this case is an attitude of being willing to receive and feel enough for the consequences that an individual is trying and keep away from feeling dissatisfied and feeling lacking. Hamka in his interpretation has repeatedly explained that the adequacy in question is not material or materialistic, but rather points to the feeling of feeling sufficient or willing to accept what has been given by God.

The notion of adequacy which has the impression of becoming a theological concept is assembled through the interpretation of the words *kafa,*

[7] Hamka, *Lembaga Hidup: Ikhtiar sepenuh Hati Memenuhi Ragam Kewajiban Untuk Hidup Sesuai Ketetapan Ilahi* (Jakarta: Republika Penerbit, 2017), 343-344.

[8] Sayyid Abi al-Nashr Ahmad al-Husain, *al-Milkiyyah fi al-Islam,* (Qahirah: Dar al-Kutub al-Haditsah, 1952), 20.

[9] Muhammad Ibn Muhammad Ibn Muhammad al-Ghazali, *al-Mustasyfa,* (Beirut: Dar al-Fikr, 1975), Juz I, 278.

[10] Jalaluddin, *Psikologi Agama: Memahami Perilaku dengan Mengaplikasikan Prinsip-Prinsip Psikologi* (Jakarta: Rajawali, 2016), 193

[11] Sugiyono, *Metode Penelitian Kombinasi (Mixed Methods),* (Bandung: Alfabeta, 2017), 283.

[12] T. Fatimah Djajasudarma, *Metode Linguistik: Ancaman Metode Penelitian dan Kajian* (Bandung: Eresco, 1993), 6.

[13] Abd al-Hayyi al-Farmawy, *al-Bidayah fi Tafsir al-Maudhu'i: Dirasah Manhajiyyah Maudhuiyyah,* (Mesir: al-Maktabah al-Jumhuriyyah, 1992), 22

hasbi, and *qonaa*, and is combined with the hadith about the adequacy and also the knowledge of Sufism that he has studied such as *tawakkal* and *tafwidh*, to obtain a solid construction. So this seems appropriate to be applied amid Hedonic society in the current era. In addition, the construction of the concept of the sufficiency of Hamka is also inseparable from the situation and conditions when the interpretation of al-Azhar was written and the knowledge of Buya Hamka as the author of the interpretation.

The sufficiency provided by God to humans can be separated into several types, namely grace, *istidroj*, and subsistence that are promised to each of His creatures. The concept of sufficiency and the nature of feeling sufficient that Muslims have are indeed very suitable and needed in this modern era where the motivation for seeking needs is carried out in a hedonic, pragmatic pattern and is supported by the theory of Syatibi, Maslow, and Herzberg.

D. DISCUSSION

The Qur'an, as a guide for Muslims, and the Prophet's customs, which help to reinforce the Qur'an's arguments, both expressly and implicitly say that genuine sufficiency is pious people's adequacy. When a person today faces a life test in the form of pain, misfortune, regret, grief, sickness, loss, exile, or disappointment, Allah SWT has promised that if he believes and surrenders exclusively to Allah SWT, Allah would disclose the significance of all trials. Guidance and direction in its original form

Hamka in his interpretation implies that the adequacy of the needs given by God to humans can be analyzed into several types, namely grace, *istidroj*, and the sustenance that is promised to each of His creatures. In this case as Muslims, they should believe in Allah that Muslims will not be bad. Faith means to believe [14]. Trust is only toward Allah SWT. That is what provides light to the soul itself, even though the surroundings are dark. Believing in one God is a dynamo that activates auto-activity within oneself, so that life comes from within, not being pumped from outside. That is what then presents instructions about what is wrong (*mungkar*)and what is right (*ma'ruf*), and otherwise, including what is right and what is false. Believing in Allah SWT is what also encourages a sense of responsibility and courage, there is nothing to fear but Allah SWT alone. With a thick faith, Muslims will not be lazy people, because they know that Islam hates lazy people and doesn't want to try.

Fair means standing in the middle. In Christian philosophy, justice is treating others as we would like to be treated. That is, don't do things to other people that

we wouldn't like if they did to us. This is further in line with the words of Prophet Muhammad SAW: "None of you believes until he loves his brother as he loves himself" [15]. Hamka stated that justice includes three elements, namely equality, independence, and right of ownership [16]. First is the "equation". Equality is the right of all human beings. Because the origin of all human events is the same and the necessities of life are the same. Therefore, they have equal rights in life and equal rights before the law. The second is dealing with "independence". Freedom is human freedom based on nature. Humans are born free. Consequently, in his life, he should remain free, not bound by the shackles of slavery and captivity. Freedom has been given by Allah SWT since he was born without disturbing the independence of others or the peace of society. So it will not be clean and clear human life if freedom is limited or restricted. The third is the right of ownership. The law approves ownership rights over one's property. The government or rulers do not prevent people's property rights. Hamka assumed that these three things are the basis for the safety of a nation within the jurisdiction.

Human life must be balanced. Between the life of the world and the hereafter must be considered. That is, human life should not be too inclined to worldly life as is the case with the Jews, and also should not be too occupied in spirituality as well as the Christians. *Ummatan wasatan* is the meeting point between the two paths. A balanced ummah must be in the middle position. Neither the extreme right nor the extreme left. A balanced position presents them able to integrate spiritual and physical, material and spiritual aspects in all attitudes and activities.

The concept put forward by Hamka through his interpretation is ideal. It is difficult to implement because there are still many people who feel that they are experiencing poverty where people do not feel that they have enough. Based on Law no. 24 of 2004, poverty is a socio-economic condition of a person or group of people whose basic rights are not fulfilled to maintain and develop a dignified life. Basic needs that are the rights of a person or group of people include the need for food, health, education, work, housing, clean water, land, natural resources, the environment, a sense of security from treatment or threats of violence, and the right to participate in the implementation of social life, and politics. The People's Welfare Sector Report issued by the Ministry of Welfare in 2004 also explained that this condition called poverty also applies to those who work but whose income is not sufficient to meet basic needs.

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[14] Hamka, *Kesepaduan Iman dan Amal Saleh,* (Jakarta: Gema Insani, 2016), 1

[15] Muslim al-Hajaj, *Shahih Muslim,* (Beirut: Dar al-Fikr, 2010), 268

[16] Hamka, *Falsafah Hidup,* (Jakarta: Republika, 2015), 317

Based on the severity of poverty can be divided into absolute poverty and relative poverty. A person is assumed to be poor if his income level is lower than the absolute poverty line. In other words, the amount of income is not adequate to meet the minimum living needs as indicated by the absolute poverty route.

Nurkse [17] adds the term of poverty which is dealing with Absolute poverty. It defines as a person is classified as absolute poor if his income is below the poverty line and is not sufficient to determine his basic needs of life; relative poverty: A person is classified as relatively poor if he has been able to fulfill his basic needs of life, but it is still much lower than the condition of the surrounding community. Poverty is subdivided into four forms, namely: Absolute poverty, a condition where a person has an income below the poverty line practically not enough to meet the needs of food, clothing, housing, health, housing, and education needed to live and work; relative poverty, poor conditions due to the impact of development policies that have not yet attained the entire community, thus causing income inequality; cultural poverty, refers to the attitude of a person or society caused by cultural factors, such as not wanting to try to improve the level of life, lazy, wasteful, not creative even though there is help from outside parties; structural poverty, a poor situation caused by low access to resources that occurs in a socio-cultural and socio-political system that does not support poverty alleviation, but often causes poverty to flourish. Poverty can also be divided into two types, namely: Natural poverty, associated with the scarcity of natural resources and public infrastructure, as well as barren land conditions and artificial poverty, mostly caused by modernization or development systems that allow people do not have control over resources, facilities, and infrastructure, including existing economic facilities equally.

Manpower is each individual who is in and/or will do work, both inside and outside the employment relationship to produce goods or services to suffice the needs of the community. One of the important factors that define people's accomplishments is the level of income. People's incomes reach the maximum if the level of full use of labor can be realized, so that if they are not working or unemployed it will reduce their income and this will reduce the level of prosperity they achieve so that it can lead to poor community welfare.

In the interpretation of economic concepts, inflation also affects adequacy. Inflation is the tendency of costs to grow in general and continuously. An improvement in the price of just one or two goods is not called inflation unless the increase extends to a large proportion of the prices of other goods. The most prominent bad effect of inflation is the decline in real income received by the community. The income of workers does not always adjust to inflationary conditions. Thus inflation will reduce the real income of fixed-income workers. In addition, inflation can cause various adverse effects on activities in the economy which will ultimately lead to instability, slow growth, and extending unemployment.

People are sufficient if it is not affected by social conditions, both inflation, and unemployment. So the condition of feeling sufficient is a personal spiritual experience of each that cannot be replaced or felt by others. This confers the value of Islam, where this religion guides to always put their trust in Allah, where people who put their trust in Allah will have their needs fulfilled.

In principle, the concept explained in Islam as put forward by Hamka in his interpretation, adequacy in fulfilling the needs given by God to humans can be analyzed into several types, namely grace, *istidroj*, and as sustenance promised to every creature. Therefore, it is necessary to have an attitude of *tawakkal* and *tafwidh* in living life so that Muslims continue to feel enough. Because everything that is material even though it is plentiful in front of humans, surely humans will still feel lacking. Consequently, the concept of sufficiency taken from this understanding of the Qur'an provides an understanding that the adequacy of a person who believes and embraces Islam is addressed that all sustenance and whatever is enjoyed by humans is a gift from Allah SWT. So the Qur'an does not instruct Muslims to be weak people who sense deprived and beg.

According to al-Syathibi, the formulation of human necessities in Islam consists of three classifications, namely *dharuriyat, hajiyat,* and *tahsiniyat.*

1. **Dharuriyat Need**

Dharuriyat (primary) is the most important and most important need. These needs must be met so that humans can live decently. If these needs are not met, human life will be threatened in this world and the hereafter. These needs involve *khifdu din* (maintaining religion), *khifdu nafs* (maintaining life), *khifdu'aql* (maintaining reason), *khifdu nasl* (guarding offspring), and *khifdu mal* (keeping property). Indeterminately, Hamka in his interpretation declared that this basic need requires to be fulfilled so that Muslims do not become dull and display the lower hand.

2. **Hajjiyat Need**

Hajjiyat need remains secondary needs after *dharuriyat* need. If this need is not met, it will not

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17 A. Mahendra, "Analisis Pengaruh Pertumbuhan Ekonomi, Pendapatan Perkapita, Inflasi Dan Pengangguran Terhadap Jumlah Penduduk Miskin Di Provinsi Sumatera Utara" dalam JRAK, Vol 3 No. 1, Maret 2017, 139

threaten the safety of human life. However, the human will have a problem in taking out an activity. This need is a reinforcement of *dharuriyat* need. The purpose is to make life easier, eliminate difficulties, or do better maintenance of the five basic elements of human life. If this need is not realized, it will not threaten his safety but will experience difficulties. In principle, according to Hamka, in fulfilling the need of Hajj, it must be done so that humans feel their external need is fulfilled so that they do not turn to the right or left. However, fulfilling the need of *hajjiyat* is not necessary and is still negotiable. So that the adequacy of meeting need has a minimum standard, namely *dharuriyat* needs simply.

3. *Tahsiniyat* Need

The need for *tahsiniyat* is a need that does not threaten the five main pieces, namely *khifdu din* (maintaining religion), *khifdu nafs* (maintaining a life), *khifdu 'aql* (maintaining reason), *khifdu nasl* (guarding offspring), and *khifdu maal* (keeping property) and does not cause harm human difficulties. This need arises after the needs of *dharuriyat* and *hajjiyat* are met then this need becomes a complementary need. In fulfilling it, Muslims who have common earnings will not be able to meet these needs. So in terms of gathering the needs to achieve sufficiency in this case there is a priority scale, they are *Hajjiyat* and *tahsiniyat* needs.

Meanwhile, when viewed from Maslow's theory, the orientation of meeting the need is non-spiritual orientation. According to Abraham Maslow, motivation emphasizes two ideas, namely; first, people have many needs, but only a few unmet needs can influence human behavior. Second, human needs are classified in a hierarchy of interests. If one need has been met, then another higher level need will emerge and need to be satisfied. Then the fulfillment of the needs of Hamka's version in achieving adequacy can be explained in detail as follows:

1. Physiological

In Maslow's theory of need, the first thing that must be answered so that people can work well and be motivated and produce high productivity is how a person can accomplish his physiological needs. This needs concern interests associating with the fulfillment of energy and physical use for work, such as fulfilling the need for food and drink.

Basic needs must be met first to be able to meet the next needs [18]. In fulfilling this physiological need, Islam instructs not to enhance it in its fulfillment. The notion of adequacy taken from this understanding of the Qur'an provides an understanding that the adequacy of a person who believes and embraces Islam

is directed that all sustenance and whatever is enjoyed by humans is a gift from Allah SWT, nevertheless in its fulfillment, it should be reasonable and not unreasonable.

2. Safety and security

This need appears in a person after receiving and fulfilling physiological needs such as stomach problems, sex, or something else. These needs can be in the form of security, stability, dependence, protection, freedom from fear, anxiety, and confusion, the need for structure, order, law, boundaries, strength in the protective self, and so on [19].

The thought of adequacy endured from the recognition of the Qur'an presents an understanding that the adequacy of a person who believes and embraces Islam is addressed that all sustenance, whether in the form of abstract or concrete and whatever is enjoyed by humans is a gift from Allah SWT, it requires to be gratefully felt thanking.

3. Social and Bellongingness Need

This is the third requirement in the hierarchy of human needs for motivation to work: belongingness and social needs. This need is the need to be a part of something larger than own self, such as love for others. Because people require social interactions, which cannot be formed just based on individual interests, though rather based on a sense of interdependence and a desire to preserve and feel a sense of belonging.

Moreover, humans are social beings since they are social animals that rely on others. And, in the real world, someone wants to be welcomed into the social group, to associate, to connect, to feel a sense of need, love, and like.

As a result, the meanings of the neighborhood, clan territory, class, class, group, and coworkers cannot be ruled out. As well as what other species do subconsciously to collect, connect, and experience a sense of belonging [20]. Even Maslow indicated that, as previously said, the growth of organizations, individuals, and communities must have a goal. Several people are driven by a need for closeness, connection, and a sense of belonging, as well as a desire to combat feelings of alienation, isolation, and pervasive loneliness [21].

Humans who practice Islam correctly will engage in social activities that do not harm one another, and spiritual principles will play an automatic role in regulating social connections and interpersonal

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[18] Abraham H. Maslow, *Motivasi dan Kepribadian*; *Teori Motivasi Dengan Pendekatan Hierarki Kebutuhan Manusia*, terj., (Jakarta: Pustaka Binaman Pressindo, 1994), 45

[19] Maslow, *Motivasi dan Kepribadian....*, 47.
[20] Maslow, *Motivasi dan Kepribadian....*, 54.
[21] *Ibid.*

interactions. The urge to meet demands to acquire sufficiency is thus under spiritual control.

4. Self-Esteem Need

Self-esteem need includes seeking self-esteem and receiving self-esteem from others. Everyone in society desires and requires sound judgment from others. This need manifests as a desire for power, accomplishment, self-fulfillment, strength, and the capacity to inspire confidence, life, and independence. It can also be a form of the need for a good name (reputation) or prestige, status, success, recognition, attention, and appreciation.

This is an inherent need of every human being, according to Maslow, and it may be divided into two types. The desire for strength, accomplishment, adequacy, quality, and ability, as well as belief in oneself in the face of adversity, independence, and freedom is the first. Second, everyone has what is called a good name or prestige, prestige, status, fame, and glory, domination, recognition, attention, importance, dignity, or appreciation [22].

Satisfaction of the need for self-esteem will lead to self-confidence, strength, ability, and self-fulfillment. For example, every employee generally has the hope of getting self-freedom and getting appreciation. After self-esteem is obtained and satisfied, it will have an impact on work performance.

However, although meeting the need for self-esteem can lead to emotions of inferiority, weakness, and powerlessness, impediments to fulfilling this need can lead to feelings of inferiority, weakness, and powerlessness. This, in turn, fosters despair, as well as compensating or neurotic behaviors. The previous statement is dealing with an awareness of the importance of core self-confidence and how individuals feel helpless without it [23].

Muslims will engage in social activities that do not harm one another, and spiritual principles will organically govern social interactions and interpersonal relationships. As a result, the drive to meet requirements to reach sufficiency is under spiritual control. Human only assesses himself, leaving all other judgments to Allah.

5. Self Actualization

After all of one's basic needs have been satisfied, the desire for self-actualization develops, the desire to become something that allows one to fully realize all of one's inherent skills. Self-actualization seems to be the desire to realize one's full potential, to become whatever one can be, and to be creative and free to reach the peak of one's possible success. Humans who achieve this degree of self-actualization become full human beings, satisfied by wants that others are unaware of.

According to Maslow, four of the five human requirements to be motivated are called deficiency needs or D-Needs: four needs other than self-actualization [24]. When someone is lacking in something, they will feel a sense of deficiency and a desire to get it. However, once you have all you require, people will no longer require anything. In other words, if the four needs have been met, the other needs will not encourage and motivate a person.

These four requirements are also known as Maslow's four needs. The concept that governs the thermostat's operation is homeostasis (temperature control device). When the body lacks particular nutrients, it will feel compelled to seek them out. As a result, the desire for actualization is an additional need that is external to a person, and it is dependent on the motivator.

The idea of adequacy taken from this understanding of the Qur'an provides an understanding that the adequacy of a person who believes and embraces Islam is addressed that all sustenance and whatever is enjoyed by humans is a gift from Allah SWT. So the Qur'an does not teach Muslims to be weak people who feel deprived and beg. From here it will be successful if the concept of Islamic adequacy gives color to the theory put forward by Maslow, where the motivation to fulfill adequacy includes physiological needs, safety and security, social and belongingness needs, self-esteem needs, and self-actualization. So the Islamic concept complements it with the concepts of *tawakkal* and *tafwidh*, thus contributing to forming a new variant, namely: Spiritual Self Actualization of Needs Motivation.

Conversely, Herzberg is known for his "Two-Factor Work Motivation Theory," which addresses two (two) primary categories of demands to fill inadequacies and growth needs, according to Herzberg's theory of motivation. Two variables, according to this idea, can influence a person's working conditions:

a) Factors that will prevent dissatisfaction (hygiene factors), which consist of salary, working conditions, company policies, and supervision of workgroups.
b) Factors that provide satisfaction (motivator factors) consist of progress, development, responsibility, awards, achievements, and the work itself.

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22 Maslow, *Motivasi dan Kepribadian....*, 55.
23*Ibid.,* 56

24 C. George Boeree, *Persolanality Theories: Melacak Kepribadian Anda Bersama psikolog Dunia*, terj., (Jogjakarta: Prismasophie, 2007), 280.

Preventing or lessening job discontent is not the same as giving positive fulfillment, according to Herzberg. Both of these dimensions of job motivation are qualitatively distinct. If a working motivator is utilized, motivation can be supplied.

If the needs in these criteria are satisfied, the motivational factors will provide job satisfaction in the workplace. Individuals will suffer work discontent if their needs are not met, but only to a neutral degree [25].

Three points must be considered in motivating juniors according to Herzberg:
a) Employees are motivated by hard tasks, which involve a sense of accomplishment, responsibility, development, the ability to enjoy the work itself, and being acknowledged for everything.
b) Employees are generally dissatisfied with job frills, work restrictions, information, rest, title, rights, income, allowances, and other things.
c) Employees will be unhappy if their possibilities to succeed are limited or limited, and they will be on the lookout for errors.

There is also the reality that happiness in the workplace derives from something quite abstract. As a result, it can be argued that achieving sufficiency in terms of extrinsic and intrinsic needs a strong spiritual desire that can motivate a Muslim to strive as hard as he can to meet his needs.

The dilemma of intrinsic and extrinsic motivation is also strongly connected to Herzberg's concept. Since it pertains to the needs and fulfillment of the person, work satisfaction is linked to intrinsic motivation within each individual. Conversely, the work of discontent is linked to the individual's extrinsic motivation component [26].

In a contextual reading of the verses of adequacy, the ideas of *tawakkal* and *tafwidh* contribute to Herzberg's theory of motivation, which comprises a theory of fulfillment that covers deficits and developmental requirements. In addition, Herzberg distinguishes between internal and extrinsic motivation. Consequently, the concept of *tawakkal* and *tafwidh* in fulfilling adequacy gives a spiritual color so that anything that is done to meet the needs of Muslims can be worth worship. As a result, the desire to achieve daily material sufficiency, both in terms of filling gaps and meeting development requirements, is based on spiritual values, especially worship. Hence, the attitude of sufficiency is equally worthy of praise, as an attempt to meet their requirements. At last, Herzberg's

motivation theory has a new variant namely "Spiritual Value of Herzberg Motivation".

In a contextual interpretation of the verses of adequacy, the notions of *tawakkal* and *tafwidh* complement Herzberg's two-factor theory, in which one of the extrinsic variables is Allah as the giver of sufficiency, who meets both asked and unsolicited human needs.

E. CONCLUSION

The following conclusions may be derived from the preceding description:

Sufficiency in meeting God's demands for humanity may be divided into three categories: grace, *istidroj*, and sustenance, which are all guaranteed to every one of His creations. The concept of adequacy and the nature of feeling sufficient in meeting the needs of Muslims are indeed very relevant and needed in this modern era where the motivation for searching for needs is carried out in a hedonic, pragmatic pattern and supported by Maslow and Herzberg's theory. Sufficiency in matching needs in the perspective of the Qur'an only provides color to the two theories that teach that humans fulfill their adequacy based on self-actualization and self-esteem needs. The Islamic concept complements it with the concepts of *tawakkal* and *tafwidh*, thus contributing to creating a new variant, namely: "Spiritual Self Actualization of Needs Motivation". In Herzberg's concept, the notion of *tawakkal* and *tafwidh* in fulfilling adequacy present color in the form of spirituality, so that anything that is done to meet the needs of Muslims can be considered worship. So that Herzberg's motivation assumption has a new variant, namely "Spiritual Value of Herzberg Motivation".

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