

## Human Need for Religion: Imam Al-Ghazali's Perspective

Heni Ani Nuraeni<sup>1\*</sup>, Nibras Mutiara Gahana<sup>2</sup>, Nabila Rihadatul Aisy<sup>3</sup>

<sup>1,2,3</sup>Fakultas Keguruan dan Ilmu Pendidikan Universitas  
Muhammadiyah Prof.Dr HAMKA

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### Abstract

The Concept of Fulfilling Life's Needs According to al Ghazali. This research was motivated by the author's anxiety about Islamic graduates in researching Islamic studies. The author sees a kind of loss of identity in Islamic scholarship due to the lack of studies and searches for previous Islamic scholarship. Western concepts are widely used to solve problems that arise in society, so the author chose this comparative study. The focus of the study is related to the issue of the necessities of life which are very crucial for human survival, so this comparative research aims to reveal the concept of fulfilling the necessities of life according to al Ghazali. The main approach used in this research is descriptive qualitative. This study cannot be separated from human and religious values, so the author also uses a phenomenological approach to acknowledge the existence of ethical and transcendental truths and accept certain subjectivities as truth, and cannot be separated from the psychological approach. The results of the research can be found that al Ghazali's concept of the necessities of life in his language starts from Hifz al Din, Hifz al Nafs, Hifz al Mal, Hifz al Aql to Hifz al Nasb, so that the concept looks spiritualistic-materialistic.

**Keywords:** Necessities of Life, al Ghazali

(\*) Corresponding Author: [henianinuraeni@uhamka.ac.id](mailto:henianinuraeni@uhamka.ac.id)

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## INTRODUCTION

Al Ghazali, is a representative of Islam who has included many works and touches on life. He is also an Islamic thinker who has attracted public attention to this day, and has made a major contribution to Europe in the field of science (Ali Maksum, 2011). In fact, it had a big impact on the progress of the times, so that various praises came from scientists towards this Islamic thinker. Criticism also came to this figure, such as coming from Islam itself, Ibnu Rushd's criticism of his book Tahafut al Falasifah became a controversy that attracted attention among researchers. Amin Abdullah revealed that al Ghazali had made a great contribution in his time with various monumental works, so that they are still studied for generations in traditional Islamic educational institutions. However, on the other hand, al Ghazali's great service in the 12th century is also firmly questioned regarding its relevance to today (M. Amin Abdullah, 2009). This is one of the reasons the author chose a character named al Ghazali in this article.



The issue of living needs has also been explained and studied by al Ghazali. The concepts of the two are different, but have similarities and advantages in addition to weaknesses on the one hand. Al Ghazali, with his monumental book discussing humans, is *Ma'arij al Qudsi fi Madarij Ma'rifat al Nafs*, which contains his basic views on human nature. And through the introduction to another book, he revealed that "in a condition where people's understanding of religion is increasingly declining and filled with stagnation, the time has come for me to write a book which I have entitled *Ihya' Ulum al Din* (Al Ghazali, 2011). In the book, al Ghazali divides it into four parts regarding the discussion of worship, world affairs, evil that destroys, and virtue that builds. Thus, through data sources, both primary and secondary, it is hoped that we can reveal the concepts of the two figures in depth (Abdullah Faruq, 1995).

Another thing behind this research is that the majority of Indonesian people are Muslim, but the concepts often used by Islamic scholarship in solving problems mostly use Western theories, especially those related to fulfilling life's needs. So that theories circulating among ordinary people are quickly and easily swallowed because they consider Western theories to be superior and tested (Abdullah Haziq, 2005). Meanwhile, Islam, as explained above, has compiled many works and various writings by previous Islamic thinkers which are recognized by many historical writers, including K. Hitti, who admitted that during the 14th century and subsequent centuries, Arabic books were an integral part of important at various universities in Europe, including Oxford and Paris (Philips K. 2002). However, the author sees a kind of loss of Islamic identity due to the lack of studies and searches for previous Islamic scholarship (Abdul Mujib, 2002).

It cannot be ignored that Western theories are currently very popular and developing in various universities, including in Indonesia. This is marked by the West's success in making itself the strongest part of the world and controlling other parts of the world (Burhanuddin Daya, 2008). The West has experienced rapid development in industrial progress, science, technology, communications and transportation. However, the author's anxiety arises over the lagging behind Islam in various fields, both in economics, education, politics, and so on, which should be able to keep up with the flow of globalization and developments of the times (A. Khudori, 2009).

This is proven by the large number of books and writings from the West circulating in society, such as in the study of philosophy, history, education, politics, economics and culture, giving rise to a paradigm that depicts the West as superior to Islam (Burhanuddin Daya, 2008). Meanwhile, Islam seems to turn a blind eye to scientific studies, especially in discussing the concept of fulfilling life's needs. Thus, the author feels it is important to conduct an analytical study of al Ghazali's thoughts regarding fulfilling life's needs, which he hopes will produce consequences for new scientific studies (Felicitas Opwis, 2010).

## **RESEARCH METHOD**

This research is a library research, so the research method used in this study is a qualitative research method. The results are not just generalizations, but rather an in-depth understanding of a problem related to the research object.

The choice of qualitative methods was due to several reasons and the author's considerations, such as a) the variables used as targets were more qualitative in nature, b) the research focus was more directed at subjective thinking, c) the objects that were the research material were partly spiritual and transcendental in nature.

At the description stage, the presentation is more emphasized regarding the similarities and differences in the concepts of the two figures, at the critical evaluation stage the strengths and weaknesses of each concept are shown, while at the synthesis stage efforts are shown to synthesize the strengths of the views of the two figures, thus giving rise to a thought. new, more ideal.

After determining the type of research method and form of approach, technically this research requires research sources, research data and data analysis. Research sources are divided into two, namely the original writings of the two figures above and other people's writings about the two figures.

## **RESULTS AND DISCUSSION**

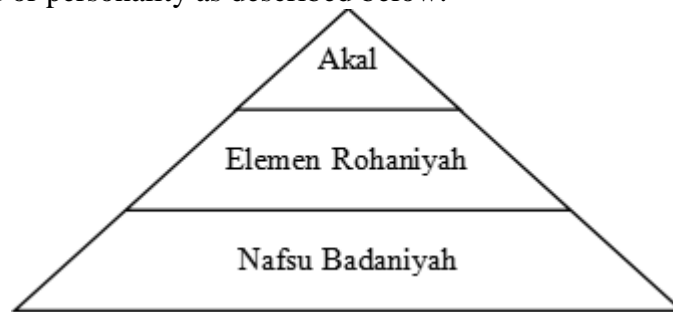
### **Views on Humans**

So that the discussion is more systematic and continuous with the issues raised, here the author explains briefly about human nature from the views of various psychologists. Because the concept of fulfilling life's needs cannot be separated from understanding humans themselves (Al Makim, 2016). The study of humans has long been questioned and discussed by scientists, including philosophers, anthropologists, psychologists, and even today it is still being researched. For example, when were humans first created? 34 how were they created? What is the task of humans in the world and what is the function of a human? What is the nature of humans and how can they survive? Because life is dynamic and times are constantly changing, these questions still require answers today, even though these questions have been answered by scientists from different points of view.

Knowledge possessed by humans so that they are able to digest experiences, reflect, reflect, reason and research in an effort to understand humans and their environment. Humans have these abilities because they are equipped with a mind to think and a heart to feel and appreciate. With these potentials, humans question, doubt and respond to dissatisfaction, humans obtain answers from myths, traditions, customs, fairy tales and legends. Even religion does not answer everything to the problems of human life and nature, so the role of reason in answering and thinking about it is clear. In Harun Nasution's language, it is not true that the opinion that the Koran explains everything and contains everything. However, even though the Koran does not explain everything, according to Harun, it has wisdom and benefits (Harun Nasution, 1986).

We can see issues regarding humans from the Greek tradition until now. The development of understanding of humans has been very complex and detailed. Plato, who lived between 427-347 BC, was one of the people who explained human concepts. According to Plato, humans do not have a simple

essence or form, but humans are also composed of several elements that balance various natural capacities or functions (T. Z. Lavine, 2003). Through this function humans are able to use language and think. The other two elements are physical lust, desire, need and spiritual elements which are shown in emotional expressions such as anger, sarcasm, ambition, pride, honor, courage, loyalty and self-protection. middle and bodily desires are at the lowest level of this hierarchy, so that we find the outline of what is known as Plato's Tripartite theory of the self or soul or mind or personality as described below:



**Figure 1.** Plato's Tripartite Soul

By having a Tripartite soul, the highest good for humans is not pleasure, because pleasure is only aimed at satisfying bodily lust which only fulfills one element of the three elements of the soul. Plato argued that the highest good for humans is a sense of peace or happiness that originates from their natural qualities which function as a balance in fulfilling the needs of the three elements that make up humans. Only by fulfilling these three needs with reason that directs the spiritual elements and bodily desires can a person satisfy the complex nature of human nature. If every element of the self functions and plays a role in accordance with the structure of the self, then the life of a person like this can be said to be wise and experience spiritual justice, the integration of their personality into peace and happiness (Ghofar Shidiq, 2009).

The understanding put forward by Plato is almost similar to Sigmund Freud's opinion about the components of the human soul. According to him, the human soul has three parts, namely id, ego and superego. The id consists of pure, never-mature instinctive energy, existing entirely at the subconscious level. The id cannot tolerate tension that arises from bodily needs, so it always demands the removal of that tension as soon as possible. Because the id is completely governed by the pleasure principle, so it demands direct satisfaction of the body's needs. So the id is the original personality system; that is, each person's personality only consists of the id when they are born (Hartono, 2012).

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consists of the id when they are born ideal rather than real things so that it leads to perfection, not pleasure (Jasser, 2015).

### **Basic Encouragement**

Basic drives are motives that activate certain actions to achieve the satisfaction of needs related to human physical survival. This urge arises to obtain oxygen, water, food, sex, and avoid pain. Davidoff quoted from a book entitled *The Wisdom of the Body* (1932), that a leading American physiologist, Walter Canon, reviewed the body systems of various creatures which are extraordinary in maintaining balance in their environment, or what is often referred to as a state of being. equilibrium. For example, in humans, body temperature is always maintained so that the levels of salt, sugar and calcium in the blood are automatically kept in balance. The body's tendency to maintain its own balance is often called homeostasis (derived from the Greek word meaning "same state"). If the mechanisms in the body are unable to maintain homeostasis/a state of balance, then it is said that there will be other needs or needs that must be met. It is thought that this need will give rise to a kind of urge in the creature to take certain steps to correct the imbalance (Jusmaliani, 2011).

### **Social Motives**

Basically, human behavior seems to have a direction towards satisfying social motives, namely needs that can be satisfied by making contact between fellow humans. For example, this social motive arises when the need to be loved, accepted, approved and appreciated arises. From the first second of birth, a person is very dependent on other people. Acceptance from people around him who is full of warmth seems to be the most important factor for the formation of reasonable adaptability. If a small child feels loved, then bad conditions such as poverty or excessive discipline that should result in disability, are not so bad (Matthew H., 2013).

People who get support from other people will find it easier to face critical situations. Meanwhile, people who are rejected by their social environment or feel isolated can disrupt their mental life.

### **Motivation; Basis for Fulfillment of Needs**

Through an empirical approach, contemporary psychologists have formulated the motivation of human life. Sigmund Freud from psychoanalysis<sup>56</sup> stated that behavior is driven and motivated by an energy that is innate from birth. For Freud, the energy that drives behavior is libido. Libido is a form of energy used by life instincts to carry out their duties. The instinct most emphasized by Freud is sex which is located in the id.

Along with Freud, Carl G. Jung emphasized motivation in archetypes that are inborn. Meanwhile, Adler emphasized motivation on interests and social drives.

From the several theories above, it can be concluded that Freud emphasized sex, Jung emphasized primordial thought patterns, while Adler emphasized social interests.

The development of an understanding of motivation is becoming broader in line with developments over time. Humans develop from what has been created before. However, this understanding remains continuous from previous theories. As explained by several experts in Indonesia, for example Winkel, stated that motivation is a motive that has become active at a certain time. The meaning of motive here is the driving force within a person to carry out certain activities in order to achieve a certain goal.

Meanwhile, Sarwono explains that motives are in the form of stimulation, encouragement, or generating energy for behavior to occur. Meanwhile, motivation is a more general term, which refers to the entire movement process, including situations that encourage individual action or behavior. So it can be understood that motive is the background or reason why someone carries out a certain activity.

According to Nurcholis Madjid in Khoiruddin Nasution's book, building and developing motivation can be done through self-discipline. With several factors such as piety, legality of order, hierarchical supervision, and sanctions. Meanwhile, things that make someone disciplined can be done through habituation, examples and role models, awareness and supervision. Here Khoiruddin does not differentiate between discipline and orderly in the sense of obedience. So that in relation to motivation, discipline is expected to be obedient to always have motivation, obedient to always have the urge to help others, obedient to always have the urge to work hard, and obedient to do good and positive things.

Meanwhile, Jusmaliani simply stated that motivation is the factors that encourage a person to behave in a certain way towards the goal they want to achieve. Meanwhile, Robbins in Jusmaliani stated that motivation is the willingness to increase efforts towards achieving organizational goals provided that the results of these efforts will satisfy some of the individual's needs. Goals start from a need or desire that can be used as a motivation generator. The needs and desires contained in the person are how to realize their goals, because as long as these goals cannot be realized, a person will feel restless and uneasy, so that these feelings give rise to behavior that leads to the fulfillment of these goals.



**Figure 2.** Motivation Process

Jusmaliani further stated that motivation theories generally start from the assumption that humans have anxiety (tension) that arises because of unsatisfied needs. If this need is satisfied, the anxiety will disappear and new needs will emerge that demand to be satisfied. So Jusmaliani describes the motivation process as below.

## CONCLUSION

After discussing and reconstructing al Ghazali's thoughts, at the end of this research the author can draw several conclusions in accordance with the formulation of the problem questioned at the beginning of this research. However, it needs to be emphasized here that this conclusion is only temporary and not final, in the sense that further research is still needed for subsequent research. After examining al Ghazali's thoughts on the concept of fulfilling life's needs, it can be concluded that the concept of fulfilling life's needs according to al Ghazali is that he divides it into three levels. First, what is a necessity (level of necessity) is primary needs (*daruri*) which aim at achieving the five most basic things, namely *hifdz al din* (preservation of religion), *hifdz al nafs* (preservation of the soul), *hifdz al mal* (preservation of property), *hifdz al aql* (preservation of reason), and *hifdz al nasb* (preservation of descendants). *Daruriyat* is considered to be essential for human life itself. Second, secondary (*hajiyat*), and third tertiary (*tahsiniyat*).

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