Spirituality as The Foundation of The Hierarchy of Needs in The Humanistic Psychology of Abraham Maslow and Sufi Psychology of Said Nursi

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ABSTRACT

Abraham Maslow's theory discredits the existence of religion and substitutes it with secular spirituality. It provides a space for anthropocentrism and materialism philosophy, freedom, authorization, and a single human potentiality. On the other hand, Said Nursi's Sufi Psychology sets religious teachings as the radiance of spirituality. It identifies the genuineness of human beings as creatures who are obedient to God. This study aims to reveal how humanistic psychology and Sufi psychology perceive the need for spirituality by referring to Abraham Maslow and Said Nursi. Researchers identify, select, and formulate relevant and constructive narratives to support each theory stated. They then conducted a deductive content analysis of the references using the available variables, categories, and content tabulations. This research finds that Maslow's spirituality relies on subjective human experience, and life satisfaction can be achieved by maximizing one's potential. On the other hand, Nursi's spirituality is based on the Shari'a and leads to fundamental happiness. For Maslow, the existence of God has been

alienated from the human mind, and religion has become a secondary component. At the same time, Nursi has a Tauhidic perspective on reality and believes that religion is the primary guidance of life. Meanwhile, secular spirituality promises nothing but illusory pseudo-happiness. This concept originated from the confusion of Modern Western Psychology on the nature of God, religion, and human psychology. This confusion will vanish if it refers to religious teaching as the ultimate truth. Although both have differences in their ontological nature and conceptual psychological foundations, they both present a similar understanding of recognizing a Higher Entity capable of controlling human life. This entity is called God. In conclusion, Nursi's concept of Tawhid-based spirituality offers a solution to modern man's anxiety, emptiness, and powerlessness of their life problems.

Keywords: Abraham Maslow, Hierarchy of Needs, Humanistic Psychology, Said Nursi, Sufi Psychology.

INTRODUCTION

A multitude of mental and spiritual health concerns are currently plaguing modern civilization. According to a CDC study, more than 40% of 18-24-year-olds experienced mental disorders (30.9%), acute trauma stressor-related disorder (26.3%),[1] and drug misuse disorder (13%).[2] This phenomenon is the result of an outrageous and immoral materialistic lifestyle. According to Foucault, modern human life has reached a point of modernity madness.[3] A selfish and hedonistic lifestyle describes a modern systemic illness as a 'sick society.'[4] In other words, modern society will face major mental health challenges in the coming years. On the other hand, religion has ceased to be a spiritually essential human necessity. In today's world, institutional religion is a crippling problem.[5] Modern society has been shaped by secularism as a stumbling barrier.[6] It is the separation of religious ideas and practices from the public sphere.[7] Secular civilization entails the secularization of individuals and is the first step toward creating harmony, balance, flow, and integrated existence.[8] As the postmodern era grew increasingly sophisticated, a new type of religion known as *Secular Spirituality arose.*[9] Spirituality is mistakenly confused as a religious belief and custom is often felt and expressed through a shared communal activity of ritual around a common set of constructed values, ultimately individually forged yet collectively entertained.'[10]

In the prior study of educational philosophy, Karataş wrote that Nursi asserts God placed people at the heart of the cosmos as the most valuable and glorious of all creatures.[11] God created humans in the most beautiful temper and shape.[12] People who live in faith-based environments are happier than those who do not.[13] By the *Sufistic-maqashidic* approach of Muazaroh, religion as the essential need leads humanity to the general prosperity of life and must be carried out under sharia's norms. Meanwhile, Maslow said, 'all religions are the same in their essence and always have been the same.'[14] He thought religion was perceived as an empirical and naturalistic ritual that scientifically produced inner happiness while ignoring its mystical and metaphysical aspects.[15] This phenomenon contains ignorance of some religions' absolute truth and generates the perception that all religions are relative to universal values.[16] Maslow's view is only concerned with a continued freshness of appreciation that is satisfying and tentative, although it is not rooted in spiritual experiences based on religious teachings.[17] This experience is said to be a subjective form of religion, a form of spirituality without religion that gives false happiness to humans.

Some of the studies above are good sources relevant to the author's research on spirituality, Bediuzzaman Sa'īd Nursī, Abraham Maslow, and some of the central ideas discussed. According to the two characters, the studies above can be the basis for comparing, patching, filling, correcting, and enriching ideas about spirituality. This research wants to answer several essential discussions formulated: What are the spiritual needs according to Abraham Maslow and Sa'īd Nursī? What are the differences and similarities in seeing the need for spirituality?

RESEARCH METHOD

This research aims to look into the compilations of different types of literature. This study drew on various primary and secondary sources to expound on the acquired information. Original research projects or works are primary sources. The writings include empirical research, scientific analysis, and pertinent reporting. Secondary articles are supplied, which can assist in highlighting the major elements found in journals,

publications, and encyclopedias. This study is qualitative, as it examines a variety of books and other references in libraries.

This work also used a descriptive and comparative approach to analyze the views of the two figures under consideration. The purpose of this research was to look into the issues covered and extracted information from the relevant references.[18] Researchers are the most critical tool for gathering, inventorying, and extracting data from the resources that have been established.[19] Accordingly, the researchers utilized a descriptive model in each chapter.[20] Also, the researchers attempted to find, choose, and formulate relevant, constructive narratives to illustrate each stated theory.[21] The researchers then used the available variables, categories, and content tabulations to conduct a content analysis deductively from the reference material.

Biography of Abraham Maslow

Abraham Harold Maslow was the first of seven children. On April 1, 1908, he was born to a non-Jewish friend named Brooklyn in New York, United States. Both of his parents were uneducated Jews who migrated from Russia.[22] Because living in a different community certainly feels lonely and sometimes isolated because of these differences, he was attracted to Alfred North Whitehead, Henry Bergson, Thomas Jefferson, Abraham Lincoln, Plato, Spinoza, and William Graham Summer. His solitude made him study a variety of psychological theories as well as study the practical world.[23] When he entered his teens, Maslow worked as a newspaper deliverer and spent his summers working at a company for his family. At twenty, Maslow ended his teenage years by marrying Bertha Goodman, still a cousin. Maslow received B.A. in 1930, M.A, and Ph.D. in 1934. Maslow had the opportunity to meet John B. Watson in Wisconsin, a behaviorism pioneer. He also met by studying Gestalt psychology and psychoanalysis by Sigmund Freud. After meeting these two figures, he realized that humans are not always driven by instinct but usually an invention that can fully humanize men from the birth of Maslow's children. The Journal of Humanistic Psychology explained that Maslow was affiliated with several scientific activities and professional

learning groups.[24] He was president of the *Massachusetts State Psychological Association* and the *New England Psychological Association.* As a member of the American Psychologist Association, he also served as president of the Division of Personality and Social Psychology and president of the Esthetics Division. He was elected president of the entire association from 1967-to 1968. D.Leg awarded him an honorary degree at Xavier University in 1965.[25] Maslow then invited several psychologists with similar views to himself. In 1954, he formed a mailing list of 125 names that presented copies of their writings and alternating mimeography.[26]

Betty W. Keane, a psychotherapist from New York who approaches self-exploration through sensory awareness or direct experience experiments rather than just simple verbalization, was one of the reformers in establishing a personal closeness with Maslow. He was fascinated by some of the writings of Julian Huxley, Victor Frankl, Zen teachings, Gestalt psychology, and even more, particular writings such as those of Kurt Goldstein. When he read Maslow's work, Toward A Psychology of Being, he was more interested and determined to know more about humanistic psychology. Maslow surprises him by making a long-distance call and expressing his interest in Betty's theory of sensory awareness. They eventually met and became best friends, and Maslow added his name to the list of psychological reformers. In late 1950, Anthony Sutich was one of the figures who helped Maslow in founding two important institutions in humanistic psychology, such as *The Journal of American Psychologists and The American Association for Humanistic Psychology.*[27]

Biography of Sa'īd Nursī

Sa'īd Nursī was born in 1878 in Nurs, Bitlis province in Eastern Anatolia-now Turkey.[28] He studied in the town where he lived and attended several *madrasas* or traditional schools. Then he continued his studies at the *madrasa* under Sheikh Muhammad Jalali's guidance and was known as Molla Said, then continued at Bitlis and Sirt.[29] Old Nursi was his name in the last decade when the Ottoman Sultan was in power.

years up to the end of the First World War saw the final decades of the Ottoman Empire. This period of Sa'īd Nursī's life, which he refers to as 'Old Said', was when he was "actively engaged in social and political life and hoped to use politics to serve the religion of Islam." With the commencement of the war, he took an active role as he commanded the militia forces on the Caucasian Front against the invading Russians.

In March 1916, he was taken as a prisoner of war to Russia for two years before escaping in early 1918. This was followed by the defeat of the Ottoman Empire, leading to the occupation of Istanbul and parts of Turkey by foreign forces such as England, Greece, and Italy. However, there was a change in the tide, and the Turks won the war of independence in 1923. Although this victory boosted the morale of the Turks, he was disillusioned by what he saw within Turkey. He explains how "an abominable current of atheism was treacherously trying to subvert, poison and destroy" the minds of his people.[30] Sa'īd Nursī had well and truly seen the dangers faced by people of faith. Furthermore, Nursi went to Ankara after receiving an invitation to meet the national government members. Spending eight months in Ankara, he realized the current government's course was not in line with Islam and its teachings. He also knew he could not change things or work with them.[31]

Disappointed with what he saw, he took a train from Ankara to Van in April 1923, where his focus completely changed. Later on, realizing how returning to Van had been a critical turning point, Nursi called this the 'transitional journey.'[32] In hindsight, the struggles he experienced led to the crystallization of his ideas, so the 'New Nursi' was born. Furthermore, *The New Sa'īd Nursī* turned his back on politics and saw the solution to the Muslim world's problems as "saving and strengthening religious belief, which would form the basis of renewal and reconstruction."[33] He also realized the inadequacy of the human sciences and philosophy he had studied to reach the truth. This led him to take the Qur'ān as his 'sole guide.'[34] There was also a change in Sa'īd Nursī's personal life as he was noted for dedicating much time to worship, spending his nights in prayer, and his days in reflection *(tafakkur).*[35]

The Roots of Spirituality in Modern Psychology

The interaction, interrelationships, and attachments between psychology and spirituality are not new. In the Western scientific tradition, we found there was such Psychoanalysis of Carl Jung (1875-1961),[36] the Existential psychology of Rollo May (1909-1994),[37] and the humanistic psychology of Abraham Maslow (1908-1970).[38] These various branches of psychology started to see that an irrational dimension tries to influence humankind's life. For them, secular spiritual experiences, a deeper subjective awareness, and a peak form of unlimited ecstacies can initiate modern humans to achieve mental health and spiritual hygiene. However, the epistemological construction of contemporary psychology is still inseparable from secularism. Psychologists have a traumatic conception of religion, primarily as a projection for mental health. For them, religion is different, and spiritual experience is something else. Here, modern psychology removes God's existence as an indicator of the attainment of mental health. God is no longer considered the Primary Being. In that case, those regarded as healthy experience a connection to a significant entity, a higher secular spirituality and the supernatural, a feeling that is mainly connected to the world around them and sends them towards 'self-realization.'[39]

Carl Jung, for example. Epistemologically, he built his psychoanalytic concept based on the mystical experiences of human subjects in the system of individual unconsciousness.[40] In his *Modern Man in Search of Soul,* he emphasizes unique experiences, personal premonitions, and human freedom's authority apart from religious teachings.[41] Religion is an irrational dimension that must be abandoned, mystical instruction that only gives spiritual alienation to its adherents.[42] He straightforwardly sees religion (Christianity) as not the solution to modern human's complex problems, but the human unconsciousness can be one. He creates the new 'image' of God from the human unconscious system because it is the source of the highest virtue, the highest knowledge, and where the guidance of life is situated.[43] According to Jung, his unconsciousness is considered a moral code that guides humans, even though it provides a place for secular spirituality, which becomes fundamental to his

An existentialist psychologist, Rollo May, believes that man is haunted by a terror called religion. Religion provides continuous anxiety, sustained insignificance, and persistent meaninglessness.[44] Religion is a kind of illusion and nothing but an exaggerated myth. Even though it is embraced by many people and is still maintained, it is occupied with endless rites. It can not be separated from human shortages of inconsistency.[45] In the aspect of psychology, May sees that religion provides existential anxiety to man in the form of supernatural mechanisms and expressed through beliefs and religious practice. Cognitively speaking, a human's faith is considered a magical power, influencing him to act dogmatically, instinctively, and usually captured through illusional experience.[46]

In this late twenty-first century, one of the well-known schools of modern psychology is humanistic. Theoretically, this branch provides a variety of humanism paradigms that see, understand, and discover human beings' authenticity for their potentialities and abilities.[47] Human potential is central. It should be explored and shaped under the compartment of a versatile *homo sapien*.[48] Humanistic psychology views human existence through autonomization, accessibility in thinking behavior, alienation of social rights, gifts, and independence abilities of anthropocentric human individuals. In 1933, Alfred Adler stated no doubt that the physical aspect of man we recognize tends to reach perfection. Since then, a new paradigm has emerged. Humans are seen as more reliable creatures, have complete control over their destinies, become more active and creative, and have a futuristic orientation.[49] This flow has become a breakthrough behind the inability of psychoanalytic psychology[50] and behaviorism[51] concerning human personality. While Sigmund Freud understood humans as entities controlled by aggressive instincts and sexual desires, this branch approached the human character through its psycho-social needs in detail and depth. If B.F. Skinner of his behaviorism sees stimulus-response mutualistic relation. Humanistic psychology determines the meaning behind this behavior as more holistic and gradual.[52]

The Problem of Humanistic Spirituality

Since the emergence of the discourse of religion and psychology integration, western psychologists have begun to search for what is missing from modern psychological methods to attain mental health stability.[53] Humanistic psychology assesses mental health as self-autonomization that includes regulating free behavior, good self-growth and development, empathy and social sensitivity, and ability and self-integration with the environment.[54] Mental health condition was measured by how a person perceives an empirical reality. Nevertheless, the contemporary western scientific psychology tradition does not discuss metaphysical phenomena and religious experiences. Still, much of its analysis is adequate sensory, materialistic, and quite objective.[55] Modern human life needs transformation for identity, where vulnerability may have occurred, and life meanings are vanishing.[56] Especially with the perverted problems of contemporary Western spirituality, the conception of mental health has landed in the holes of secularism which necessitated secular psychotherapy and secular healing practices.[57] Mental health is achieved more by offering a paradigm of secular western psychologists. At the same time, the perspective of seeing the substance and complexity of humans has been reduced to an individual who stands without the power of God in it.

Spiritual Needs in both Abraham Maslow and Sa'id Nursi
a. Abraham Maslow and Hierarchy of Need

In Maslow's thinking, Maslow uses seventeen basic concepts to understand humans as a whole. Among these critical points are first, humans are fully integrated individuals. Second, the drive or need characteristics are not necessarily related to one particular need. Third, motivation becomes part of the study of ultimate human goals. Fourth, humans cannot ignore life in the subconscious. Fifth, the absolute and fundamental desire is not far from what he experiences daily. Sixth, the desire that arises and is realized is often the beginning of other hidden goals. Seventh, motivation must assume that motivation is constant and will never end, and several other basic concepts.

Furthermore, Maslow divides needs into five phases, namely physical needs, the need for security, the need for belonging and love, the need for esteem, and the need for self-actualization. First, *Physiological Needs.* This need is the most basic and dominant. These needs are more material and biological, such as oxygen, food, water, etc. The conditions of World War II greatly influenced the ideas. Humans were in a pathetic situation; hunger was everywhere, and Maslow argued that physical needs were essential. Second, *Safety Needs.* After the biological and material needs are met, humans seek a sense of security, which may be the need for protection, freedom from fear, chaos, difficulties, and troubles in life. This need is nothing but aimed at developing human life to become better than the previous state. Third, *The Belongingness and Love Need.* After humans have possessed the physical needs and a sense of security, they will tend to seek the love of others so that they can be understood and understood by others. According to Maslow, the need for love is not the same as having sex.

On the other hand, Maslow asserts that the need for sex is categorized as a physical need. This need for love reinforces that humans cannot be separated from the love of others, a sense of belonging to each other in life. Fourth, *The Esteem Needs.* After the three needs above are met, it becomes a human instinct to be appreciated by others and the community. Maslow divides this need into two parts. First, it was considered strong, able to compete appropriately, have expertise in dealing with various kinds of problems, and free and independent. At the same time, the other needs are more of an appreciation. It's also a desire to have a particular reputation and prestige (respect and merit from others). This need will psychologically impact self-confidence, worth, strength, etc. The last need is the *Need for Self-Actualization.* This need is the highest peak of human achievement after the above needs are met. Humans will highly experience the accomplishment of this self-actualization in life. They will experience a change in perception and motivation to grow and develop continuously.

The five hierarchy of needs above become Maslow's fundamental structure in explaining human life today. The founding concept of Maslow's theory is how humans are motivated by several basic needs that

are the same for all species, do not change, and come from genetic or instinctive sources. Needs are also psychological, not merely physiological, because this need is the core of human existence. At the same time, something is called an essential need if it meets the following conditions: If not fulfilled, it can cause disease. Fulfilling it can prevent infection. His recovery can cure the disease. People are free to choose in certain very complex situations (someone in need will tend to select needs over other satisfactions. The need is inactive, weak, or functionally absent in healthy people.[58]

As explained earlier, unlimited human needs to fulfill his mental health state give him inner and spiritual happiness, even though his material needs are fulfilled. Needs are still seen through physical and material forms side. This theory's physiological, biological, and self-actualization styles are more material and full of materialism philosophy.[59] Even though it looks sophisticated, the need for spirituality is rarely discussed. Even though it existed, humanistic psychology and its spirituality were quite problematic because it is not religion-based but a similar supernatural-mystical activity for self-reassurance. Spirituality can be from mystical activities that give inner perfection, avoiding organized religion. With certain puristic rituals. On one occasion in California, he gave a lecture and said:

These mystics' experiences feel the ultimate satisfaction of vague and unsatisfied yearning. They are like a sudden stepping into heaven, like the miracle achieved, like perfection finally attained.[60]

They sought that mystical experiences are like a step toward heaven, miracle, and perfection that man should attain. This hierarchy of needs also can not be separated from criticism in psychiatry, health psychology, and social sciences, such as that written by Uriel Abulof.[61] His paper poses a fundamental question for Maslow: whether the theory is still relevant for human needs or a merely hierarchical pyramid triangle going extinct due to modern changes. Should another dimension be added? Are there any additional needs that have not been included in the hierarchical structure? For him, the lowest level in the hierarchy only makes a man like an animal. The top level is reserved for those who fully complete their material element despite their deficiency in

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In Maslow's explanation of religion, he maintains that individual experiences influence human belief to be recognized for their existence. Personal experience is significant because it can bring humans to self-perfection. Mystical experiences, illuminations, and extraordinary awareness, as long as the observer or influential figure, must be forgotten and eliminated because it teaches religious orthodoxy and the authority of a belief that removes the human self's potential. Spiritual experience can accommodate human needs without faith in religion because this phenomenon is sufficient to provide the human potential for the actual application. On the other hand, he does not have to believe in religion to experience a profound awareness, but enough to do religionization or the fact that everything that calms down can represent religion to achieve human happiness.

Jim McCleskey also explains the problem of the absence of spirituality in Maslow's theory.[62] In his view, Maslow's theory makes religious truth relative and has very little objective value. Maslow has a radical perspective on religion, providing humanist values and denying supernatural elements in life. Even if it's a little, transcendence can only be seen from the existence of humans who have actualized themselves without religious teachings. Maslow's transcendental values in religion are not a concern because self-actualization as the culmination of the hierarchy of needs has also been considered an actual character that can be juxtaposed with religious teachings; self-actualizing people parallel, at many points, the ideals urged by religions.[63]

b. Sa'īd Nursī and *Tauhid* as the Basis of Spirituality

Bediuzzaman Sa'īd Nursī has different insightful ideas toward pure spirituality to answer various multi-dimensional crises. Nursi's idea came from a perspective on reality based on the al-Qur'an verses, which provide spiritual guidance for humans. In Islam, Tauhid is the main principle that governs human life. In Moslem's view, reality is not dichotomic and partially misunderstood but based on tauhid which sees an integral unity in seeing reality as the core of the Islamic worldview.[64] The macrocosmic reality is like the natural phenomena of the universe, or the microcosm is

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like humans. Their anatomical elements are nothing but the form of His most great signs.[65] This point of view becomes a worldview and a fundamental belief of a Muslim and the core of the teachings of Islam, which must be understood wholeheartedly.[66] More than that, the Islamic intellectual tradition is characterized by an integrative paradigm model, harmonious, rooted in God's oneness. Muslims who believe in tauhid believe that Allah is the only God and is not an ally, the source of everything. There is no single essence apart from Himself.[67]

In Sa'īd Nursī's conception, spirituality is built based on the teachings of Tawheed, the heart of the spirit of Islam, the purpose of life, and the fundamental truths of Man's creation.[68] Tauhid is the confession of God that manifests in all things, starting from a single essence to guide human life. A good human being is a person who knows himself and is connected to his God. Here, Nursi divides the human self into several forms: *The Spiritual self, The Rabbani self, the Nafsani self, the Tafakkur self, the Tadabbur self, and the Physical self.*[69] *Rabbani's* self is the soul's movement to surrender perfectly to God to make sincere offerings only to Him. Humans are equipped with five senses to develop all their potential, as well as the knowledge they have, the sense of sight, the sense of hearing, the sense of taste, and the sense of smell, all of which are possessed by the Essence of God who manifests in human form. Said Nursi calls it a mirror reflecting God's beautiful names *(Asmā' al-Husnā)* as a comprehensive creation. The purpose of humans' creation is not only to eat and drink, joke and play, die, and become carcasses. Humankind was not created to accumulate its total material needs and pleasures like animals. They were created to worship Him, worship the true nature of worship and live in order under His guidance.

Then, the *spiritual self* is the self that puts all the flaws in the most fundamental part. This self explains human helplessness to live without the guidance of God. This self is none other than the soul, which is in the form of spirituality and is said to be with the spirit. The soul's concept is also formed through consciousness not to forget Allah and avoid rejecting His existence. Next is the self who does *tadabbur,* doing all the Prophet Muhammad's Sunnah and Allah SWT commands from the

al-Qur'an al-Karim, such as doing *dhikr* and reading *ma'thurat,* leaving the sins of the *kaba'ir*. Subsequently, *tadabbur* Self means to control and think about something.[70] Before thinking, the gate is the heart, which can intellectually be awake to interpret an event under the supervision of Allah SWT.[71] *Tadabbur* is a path that is very dear to God. With *tadabbur,* humans prove an absence of other than Allah in the presence of the heart *(al-hudlur bi al-qalb).* The *tadabbur* of a human being is a representation of God and the basis for a Muslim's daily behavior so that the world should be seen as a field of good deeds, not to get a job and get gifts, praise, and appreciation. *Tadabbur* proved the weakening of the human self first and the weak's solid and wise powers. These characteristics are embedded in every human form and are a bridge to ultimate truth.

Then *the physical self*, humans are always influenced by the soul movement, in which the soul tends to achieve the essence of holiness by looking at Allah and equipped with increased worship to Him. If a human finds his natural need in the body, it will activate a courageous form of the soul, a gradually formed soul based on his weakness. The last one is the self who does *tafakkur. Tafakkur* is derived from fakkara or power, which leads to understanding and power to knowledge.[72] According to Ibn Qayyim, *tafakkur* is a thought process that can distinguish between good and evil, *haq* and *batil*.[73] Raghib Al-Asfahani added that tafakkur is closely correlated with the heart because it can find wisdom behind the events that occur and, of course, lead to the truth *(haq).*[74] For Nursi, practicing meditation uses reason as a philosophical tool to find the source of truth, showing its meaning. Intellect is a unique character; that character has a right in life and its territorial area towards the original essence, namely God. *Tafakkur* is a form of rational thinking and a philosophical justification as a source of knowledge.[75]

Comparison Between Maslow and Nursi

In human origin, Maslow emphasizes the empirical humanist state and rejects religion. The emphasis on these two souls does not create humans close to God. They dwell on epistemological and ontological statuses based on worldly dimensions and remain separated from God. Because

humans measure the truth of their personal experiences that satisfy their lusts and desires, this knowledge stands alone and is deliberately shaped for worldly needs. Maslow's knowledge is human knowledge, which is materialistic and produces nothing but emptiness.
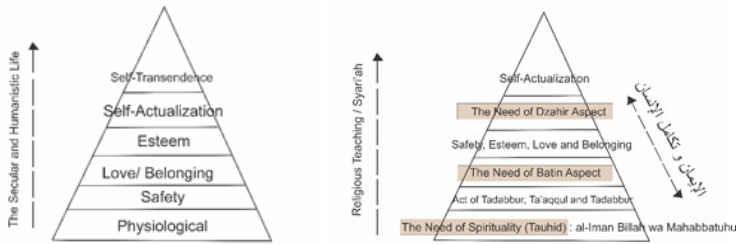
Graphic 1. The Comparison between Maslow's and Nursi about The Need for Spirituality in the Hierarchy of Need

In contrast to Maslow, as can be seen in the Graphic 1, Sa'īd Nursī returns the soul and nature of humans to their original place, humans who recognize God and perform good religious teachings. Humans with control over themselves cannot be separated from religious teachings based on the ultimate truth but can provide a clear and peaceful path in life. In the beginning, humans were perfect creatures, but Maslow had reduced humans to a low degree and had no religious values. Meanwhile, Sa'īd Nursī explained that religious values in humans exist, and these values will shine as a delicate light only if they are held out if humans have faith. In this context, Islam becomes the light of human life to get out of worldly darkness.

Besides, for Sa'īd Nursī, thoughtful humans should be able to digest the science and art of the universe so that the essence and manifestation of belief in nature can be known. Humans should follow the sunnah of the Prophet Muhammad SAW by emulating all his behavior and personality and making him the sharia principle in acting and thinking. This will cause humans to experience self-awareness in the various passageways and rails that the Shari'a has determined. Religious knowledge becomes essential knowledge, and many things in this world cannot always be solved by human expertise and empirical measures but are contained in the teachings of religion and the experience of the

existence of God. Preserving faith and activities is maintained by worshiping and opening the way to heaven. Faith is the most important necessity, and nothing can take us to heaven except with the faith we enclose.[76] Meanwhile, Maslow's Individual inner experiences, epistemically empty, do not provide any valid form of knowledge. His theories left developmental stages beyond the adult ego, which involve experiences of connectedness with phenomena considered outside the boundaries of ego and only focus on uniting the steps of the growth of the human ego with the higher nature of human mental development.

Furthermore, most humans within the distance of their spirituality only blunder with human values and provisional spiritual experiences. This even produces a crisis. Giorgi said that the problem results from having had a compelling impact on the clinical world but failing to capture the imagination of those working in diverse areas across the specialization. Stated differently, humanistic psychology more than delivered in terms of its potential human promise to psychology but did not win decisive accomplishments in terms of having its metapsychological and analysis pledges.[77]

The following criticism narrowed down to the status of human independence who experienced self-actualizes. This situation is based on an assumption opposed to the dominant humanistic view of the nature of the individual. It rejects the notion of an autonomous self, and Maslow's idea of growth and progress is meaningless. The absence of religious guidance during his childhood also influenced Maslow's life so that he grew up. Like the shelter, protector, and guide of life, religion has been alienated and replaced by temporary needs. For Maslow, such a totalizing analysis of power relationships would be a minimal view of human reality, especially its denial of individual freedom to affect meaningful change. This makes the self-actualizes state that even though he gets the happiness, he has. He enters a state of alienation, which does not have a positive social impact even though it is slightly. Some of the terms he uses tend to form a high individualism, such as rivalry, competition, personal chauvinism, money, power status, domination, and manipulation. On the other hand, Sa'īd Nursī conceived the level of

a great human being because it is close to the Supreme Essence of God. Knowing God and worshiping Him is the primary purpose of creation, as he stated: Be sure that the highest aim of creation and its most crucial result is belief in God *(al-imān billāh).* And the most exalted rank in humanity and its highest degree is the knowledge of God *(marifatullāh)* within faith in God. And the most radiant happiness and sweetest bounty for jinn and human beings are the love of God *(mahabbatullāh)* contained within the knowledge of God. And the purest joy for the human spirit and the sheerest delight for man's heart is the rapture of the spirit *(lazzat al-rūhaniyah)* contained within the love of God.[78] With Iman, humans will get the highest degree as a creature (a'dham darajāt al-basyariyah). Indeed, all true happiness, pure joy, sweet bounties, and untroubled pleasure lie in knowledge of God and love of God; they cannot exist without them.[79] With this, humans can encounter themselves living in the inner *(bātin)* and outer *(zāhir)* tranquility, not resentful when they get into hazards because of the belief that God in religious activities supplies life guidance through the *Shari'a* as a form of love for His servants.

According to Nursi, all activities carried out by humans are the actualization of their potential.[80] These potentials include the sense of hearing, the sense of taste, the sense of sight, the sense of touch, and the sense of sight. Aspects of human cognition, such as the ability to think and analyze and provide answers to every problem in life, are wisdom/ hikmah from God that should be used properly. To achieve a healthy state of mind, spirit, and body, Nursi said that the actualization of all human potential does not only stop at the use of aspects of the dimensions of the human body, such as the physical and biological organs of the body. Furthermore, using the measurement of thinking with the heart / *Qalbu*, sharpening the power of thinking with the Mind/ *Aql*, and giving actualization to an atmosphere of tranquillity for the soul and other metaphysical organs with such tremendous power for a peaceful and happy life. In the practical aspect, humans do not make the world's life the end of their dreams because they will get temporary pleasures and fall into a narrow area so that their efforts will be in vain. Then on the day of resurrection *(yaumul jazā'),* all the organs given to humans will be

resurrection (yaumul jazāʾ), all the organs given to humans will be observers against them by complaining about all the actions of humans while living in this world.

The attainment and stages of authenticity in mental health also include the presence granted by Abraham Maslow. Although every human potential and capacity is utilized accurately, all of them only aim to accumulate worldly happiness and temporal happiness. The need for spirituality can be easily replaced with a need for otherworldly pleasures since pleasure is the essence and optimum gaining of earthy life. The dependence on only biological nature is the key to Maslow's psychology; it is a nourishment of the soil of human biological nature. The physical and spiritual aspects are separable. In this coupling, the physical takes distinct priority. In the end, mental health conditions oriented to worldly pleasures can bring humanity further to another anxiety, with the loss of hope and the meaning of true life.

CONCLUSION

These passages will conclude that a need for religion is fundamental. Based on the *tauhidic* perspective of understanding reality, this need is the beginning of other human needs. In practice, this spirituality will shape humans who remember their God no matter their circumstances—starting with *tafakkur* and *tadabbur*, two contemplative procedures. Saʿīd Nursī has developed an integrated paradigm for describing the nature of the human self, including religious values. Based on religious teachings, human needs are met first by having confidence in God to live intelligently and find peace of mind. The function of religion and God in regulating human needs was dismissed by humanistic psychology. Otherwise, Said Nursi proposed a tauhid-based pattern.

In contrast, Maslow's theory of Hierarchy of Need impressively provides several key concepts of human psychological considerations which affect their complementary life. It is a universal human need, the need and drive to experience pleasure. In yoga terms, this equates to the second chakra, the pleasure of lovemaking, the joy that comes from good company with good wine, and the transcendence pleasure from listening to music or

dancing at a party.[81] Referring to Maslow's hierarchy, these pleasures are significant and play an important role in life's experience as worth living. The entertainments, worldly pleasures, and tremendous diverse nuance are the related needs of human beings. Maslow exclusively concerns the proportions of the material human dimension and is distant from sacred teachings. Maslow gives several methods to perpetuate mental health conditions, but they are meaningless except to get into the emptiness and false well-being.[82] This is anticipated to Maslow's disarray about human reality and temporary life. He accomplishes it, despite not having a legal basis in searching for the source of truth and genuine pleasure. The splendors of life become disorders and chaotic disabilities. Maslow proclaimed a form of suffering from the sensations of the beating of individualism, self-conceit, and critical chaos. The absence of religion and spiritual guidance from the ultimate truth makes it easy for humans to experience problematic disorders, in distinction to Said Nursi, who provides a spiritual need as basic for all things so that humans can enjoy prosperity and feel peace in their lives.

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