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Human Nature and Motivation: A Comparative Analysis between Western and Islamic Psychologies

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Abstract: In the field of psychology, the topics on human nature and motivation have been quite extensively discussed. These two topics are interrelated and inseparable. Any endeavor to understand man and his potentials makes it necessary for one to venture into the study of human nature. Major topics in psychology like motivation, personality, creativity, psychotherapy, mental health, etc. could be well understood with a proper understanding on human nature. In the light of this reality, what makes this research an appealing and interesting one is the fact that the researchers had comparatively analyzed the ideas on human nature and motivation showcased to the world by Western and Islamic psychologies. The fact that there exist a great number of schools of thought in Western psychology, the researchers had narrowed their scope of investigation to three only. As such, they discussed the ideas on human nature and motivation as conceptualized in Psychoanalysis, Radical Behaviorism and Humanistic psychology. Upon analyzing Western theories, the researchers performed a compare and contrast analysis with ideas provided by Islamic psychology on human nature and motivation. This academic exercise was done in the hope of identifying as to whether there exist any similarity and difference

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between the two psychologies. Since the nature of this study was a qualitative one, the researchers conducted a library research to collect the relevant data. In analyzing the data related to the study, the researchers used the content and textual analysis methods.

Keywords: Man, Motivation, Comparative Analysis, Western Psychology, Islamic Psychology

Abstrak: Dalam bidang psikologi, topik mengenai sifat semula jadi manusia dan motivasi telah dibincangkan secara meluas. Dua topik ini saling berkait dan tidak boleh dipisahkan. Mana-mana usaha untuk memahami manusia dan potensinya menghendaki seseorang itu perlu menceburi diri dalam kajian tentang sifat semula jadi manusia. Topik-topik utama dalam psikologi seperti motivasi, personaliti, kreativiti, psikoterapi, kesihatan mental, dan lain-lain boleh difahami dengan lebih jelas dengan adanya pemahaman yang betul tentang sifat semula jadi manusia. Berpandukan pada realiti ini, apa yang menjadikan penyelidikan ini menarik adalah fakta bahawa para penyelidik kajian ini telah menganalisa secara perbandingan gagasan tentang sifat semula jadi manusia dan motivasi yang dipamerkan kepada dunia oleh psikologi Barat dan Islam. Disebabkan terdapat banyak aliran pemikiran dalam psikologi Barat, para penyelidik kajian ini telah menyempitkan ruang siasatannya kepada tiga aliran sahaja. Para penyelidik kajian ini telah membincangkan idea tentang sifat semula jadi manusia dan motivasi yang dikonsepsikan dalam Psikoanalisis, Radikal Behaviorism dan Humanistik Psikologi. Selepas menganalisis teori-teori Barat, para penyelidik telah melakukan analisis perbandingan kontrasitif dengan idea yang diberikan oleh psikologi Islam mengenai sifat dan motivasi manusia. Latihan akademik ini dilakukan dengan harapan untuk mengenal pasti sama ada terdapat persamaan dan perbezaan antara kedua-dua psikologi. Oleh kerana sifat kajian ini adalah suatu yang berupa kualitatif, para penyelidik telah menjalankan penyelidikan perpustakaan dalam usaha untuk mengumpul data yang relevan dengan kajian ini. Dalam menganalisis data yang berkaitan dengan kajian ini, para penyelidik telah menggunakan kaedah analisis kandungan dan teks.

Kata Kunci: Manusia, Motivasi, Analisa Perbandingan, Psikologi Barat, Psikologi Islam

Introduction

Man as a marvelous and unique creation of God occupies a central position when compared to all other creations of God. Being a universe at the micro-level, within man there lays a vast reservoir of innate or

latent potentials. Man's superiority over other creations in the heavens and earth has attracted scores of people from diverse background to conduct research. Very particularly, philosophers, thinkers, theologians, sociologists, anthropologists, psychologists, counselors and Sufis found to be the most interested parties in the subject on human nature. Central to the investigation on man will be topics like human behaviour, characteristics, personality, creativity, intelligence, information processing and on how learning takes place in the human mind. The study on man is perennial in nature for the reason man is too complex to be understood through any single research conducted on him. Based on the premise that there exist many elements within man that entitles him to be called as a human being, this comparative study is designed to analyze ideas on human nature and motivation.

The shifting of paradigms in the study of psychology in the West has given rise to many divergent theories on human nature and motivation. At times the different schools of thought in Western psychology disagree and oppose one another and there are times they complement one another (Nye, 1986). For instance, on the origin of man, many schools of thought in Western philosophy and psychology agree and favour the Darwinian theory of evolution. With regard to the subject on human motivation, some Western psychologists see motivation as something coming from the external world, while others see it as something intrinsic in the very nature of man, the way in which he has been created. A deep understanding on the different schools in the mainstream psychology of the West will reveal to one that at the very core of their concepts they are influenced by their own philosophical thoughts on man. Islamic psychology which is based on religious ideas portrayed in the Qur'an and Sunnah has its own version of who man is, and what motivates him in producing the type of behavior and character he displays (Mohd Abbas, 1997). In realizing that there exist a myriad of theories on motivation in Western psychology, this small scale research will limit its scope in only analyzing some selected schools from Western psychology and compare them with ideas provided by Islamic psychology. As such, from the Western paradigms this research will mainly analyze ideas on man and motivation put forward by psychoanalysis, radical behaviorism and humanistic psychology.

Literature Review

One among the many early Muslim scholars who wrote on human nature was the great Imam al-Ghazali (1058-1111CE) who was a Sufi

scholar, thinker, philosopher and theologian at the same time. As a result of his travel and introspection of his personal life, he was rewarded with the much awaited enlightenment of his soul. After attaining peace and serenity of his mind through Sufi practices, he wrote his magnum opus the *Ihyā' 'Ulūm al-Dīn* (Revival of the Religious Sciences) (n.d.). In many parts of his book al-Ghazali spoke on human nature and the spiritual dimension of man. Though this book is not a book on psychology, it has contributed immensely to the study of psychology from the Islamic perspective. Many from the intellectual circle in the West and Islamic world regard this work of al-Ghazali as a masterpiece. In the *Ihya* and in many of his writings, al-Ghazali discussed the many dimensions on human life pertaining to the physical and spiritual cleanliness, knowledge acquisition for the development of the human mind and soul, worship, man-God relationship, human relationship, etc. Al-Ghazali is of the opinion that the purification of the human soul from all lowly animalistic and satanic passions is important in order for one to taste a higher level of consciousness, and to attain the nearness to God. On the spiritual dimension of man, al-Ghazali elaborates on the nature of the human soul and its psychospiritual development towards perfection. The psychospiritual development of the human soul as explained by al-Ghazali is the Islamic version of the personality development. Conversely in the Western psychology, there exist many divergent theories on personality according to the many different schools of thought.

According to Hasan Langgulung (1934-2008), since al-Ghazali's works and contributions to the study on human nature covers a large area on psychology like human perception, cognition, affection, emotion, motivation, personality development, mental health, etc. it should be stated that the Imam's works have preceded many of the topics discussed in modern day Western psychology. Al-Ghazali not only ventured to investigate the human soul as a substance/entity but also on its multifaceted functions in the human body that produce human action and behaviour. In contrast to al-Ghazali's contribution to the understanding of human nature, modern psychology has only discussed on man's overt behaviour without considering the fact that all of man's actions and behaviour emanate from his soul (Langgulung, 1981).

Contemporary scholars like Syed Muhammad Naquib al-Attas (1931-), Malik Babikar Badri (1932-) and Hasan Langgulung (1934-

2008) are prominent Muslim scholars who devoutly commit their effort to the study on human nature. Al-Attas in his book, 'Islam and Secularism' (1978), expounds on the concept of human nature in Islam and its relevance to the Islamic philosophy of education. He also, exclusively attends to the subject on the human soul in his book 'The Nature of Man and the Psychology of the Human Soul' (1990). Although al-Attas is well known as a Muslim philosopher and has contributed immensely on philosophical studies, the topic on human nature has been the central theme in most of his works.

Scholars like Badri and Langgulong who are professional psychologists, have written literature and presented many seminar papers on Islamic psychology. Both these scholars grapple well with the issues in psychology and human nature on a comparative level between what have been said on man by Western mainstream psychology and Islamic psychology. Badri in his thought provoking books like 'The Dilemma of Muslim Psychologists' (1979) and 'Contemplation: An Islamic Psychospiritual Study' (2000), elucidates the many shortcomings of western psychological and counseling theories, and criticizes those Muslim scholars who blindly imitate Western ideas.

Being on the same wavelength with Badri, Langgulong too in many of his works has pointed out the major differences that exist in the three main schools of the Western psychology and in Islamic psychology. In his 'Paradigm Shift: The Landmark of the 21st Century Education' (1995) and 'The Ummatic Paradigm of Psychology' (1989), Langgulong argues that Western schools of psychology are based on the materialistic, atheistic and secularist philosophies that put away or consider irrelevant to include the study on the human soul when interpreting human behaviour and actions. Furthermore, he criticizes psychoanalysis, radical behaviorism and humanistic psychology for their fragmented views on human nature that have deprived the West from its proper understanding of Homo sapiens. Apart from that, he also calls on Muslim scholars to render the Islamic psychology as a solution to all psychological problems faced by humanity, particularly in the West. In all his works on psychology, without fail Langgulong vehemently advocates Islamic ideas on human nature presented by early Muslim scholars. He is of the opinion that compared to Western psychology; Islamic psychology restores or fosters the discussion on the spiritual dimension of man and the element of *al-Rūh* (soul). The spiritual

dimension is a missing thing in the Western mainstream psychology. To him, the spiritual dimension of man should be the first and foremost aspect in understanding man and his behaviour. He has the conviction that one would not be able to comprehend fully the concept who man is if the spiritual dimension is missing in the discussion.

What really pulls the interest and stimulates the minds of the researchers to conduct this comparative analysis on human nature and motivation is the fact that the Western psychologists have written quite extensively on psychology and yet they are still very far from finding a comprehensive solution to most of man's psychological problems, particularly on the enigmatic question on what is the true nature of man. On the other hand, Islamic psychology has much to offer in solving the psychological problems faced by humanity and yet efforts to promote Islamic psychology are still at their infancy.

Human Nature & Motivation: Freudian Psychoanalysis

The psychoanalysis school of psychology was the first school of psychology that established itself in the West. Sigmund Freud (1856-1939) was the founding father of this school of psychology. In analyzing Freud's ideas on human nature one would find them to be very pessimistic and deterministic at the same time. His pessimistic views on human nature are based on his assumption that man is evil and selfish by nature. Moreover, he believed that man is an intellectual beast doomed for destruction. According to him, man is no more than an animal enslaved to his sexual impulses. He further thought that man being controlled by his libidinal impulses is un-socialized and irrational in his behaviour. Reading his theory on personality development will give one the impression that every human being is enchained to the psycho-sexual development of his or her life. As a result of this, man has no freedom to cut loose from the shackles of his psychosexual development (oral stage, anal stage, phallic stage, latency stage and genital stage). Furthermore, Freud believed that there exist in man two types of instincts. One is the life instinct (Eros) and the other is the death instinct (Thanatos). The life instinct represents all that is essential for man's survival on this earth, like hunger, thirst, sex, etc. This life instinct functions by using a form of energy called the libido. Initially, to Freud, the term libido meant sexual energy, but later he used it extensively to describe on all life sustaining instincts. On the other hand, the death

instinct according to him is related to aggression and destruction. Most psychologists agree that the death instinct is something which Freud did not fully explain (George & Cristiani, 1990).

Freud's theory on human nature is deterministic in nature for the reason man has no freedom of choice other than being pulled and driven by his sexual and aggressive impulses that originate from the id of the unconscious. This state of man also explains that psychologically he is in a state of tension, conflict, dilemma, etc. In his theory of personality, Freud explains the activities of the id, ego and superego and relates them to many vulgar and profane things on human beings (male and female) during their psychosexual development. In comparing the status of men and women, he puts women lower than man for the reason that all great contributions made towards human progress and development in the history of mankind were made by men. He lowered women's position of just being a good homemaker. Moreover, he has also stated the women are more prone to suffer psychological problems than men. As for this reason they cannot perform well as an administrator, leader and decision maker. Analyzing Freud's views on women, many modern day researchers state that his comments on women depicted the undertone of his opposition to the women's emancipation movement. The attitude of lowering women's status is not just typical of Freud, but was the mentality of most men during the Victorian era (Felski, 1995, Jacob, 1991).

In explaining the human psyche, Freud divided it into three parts; the unconscious, preconscious and conscious. Freud believed the conscious is a state of man's awareness of the things and events that are happening around him. While the preconscious is the state of the mind where man can bring to his awareness when he desires things and events that happened some time ago. And the unconscious state of the mind relates the inability of man to bring to his awareness of things and events that happened in his life, mainly during childhood. Even though this is the case with the unconscious during normal circumstances, but at times its contents can emerge and manifest in dreams, slip of the tongue, and during the time when the mind is under hypnosis (Morris, 1990).

Motivation

Motivation according to psychoanalysis is derived from the id impulses which lie in the unconscious. Freud believed that behind every human

activity there is the instinctual drive that works as a motivating factor that brings upon certain types of human behaviour. Freud believed that the biological or metabolic part of man provides the energy for the instincts to manifest through behaviour. In Freud's assumption, energy built up by the instincts creates tension in an individual. These instincts in the pursuit to release tension and at the same time to seek gratification become a source of motivation for every human behaviour (Freud & Gay, 1989).

The ego that acts as the gauge and bridle checks the id impulses and will only allow those motivational behaviors that are morally acceptable and suppresses those that are irrational and unacceptable by the society. What is suppressed does not stay submerged in the unconscious but will reemerge at other times in the life of an individual in a disguised form by using any one of the ego defense-mechanisms stated by Freud in his theory of personality (Mohd Abbas, 1997).

Human Nature & Motivation: Radical Behaviorism

The behaviorist school of psychology came to exist in the West at the same time as the emergence of psychoanalysis. Among the great figures in this school of psychology were Ivan Pavlov (1849-1936), J.B. Watson (1878-1958) and B.F. Skinner (1904-1990). Behaviorism as a school of thought has its roots in John Locke's (1632-1704) theory of associationism. J.B. Watson the founding father of behaviorism shared the same idea with Locke when he said that a child's mind is a '*tabula rasa*' at birth- so pure and clean, waiting to be written on by its own experiences (Hayes, 1995). This school of psychology does not believe in the innate knowledge possessed by man. According to behaviorists, man is nothing more than a mechanical object that can be conditioned and programmed to do any task. Watson had stated this when he said:

Give me a dozen healthy infants, well-formed, and my own specified world to bring them up in and I'll guarantee to take any one at random and train him to become any kind of specialist I might select-doctor, lawyer, artist, merchant-chief and yes-even beggar-man and thief, regardless of his talents, penchants, tendencies, abilities, vocation, and race of his ancestors (Watson, 1928:104).

Moreover, Skinner the experimental psychologist believed that only science can enable man to understand the truth about nature and also

on human nature. By giving priority to science over philosophy and religion, he advocated that only through empirical study man could be truly understood. By introducing and applying the scientific approach in psychology, the behaviorists came to the assumption that any human behaviour can be studied by taking man to the laboratory for observation and experimentation. They also presumed and generalized results obtained from experiments and studies conducted on animals to be similar on human beings. With the general assumption that behaviors of animals and human beings are basically the outcome of learning experiences, they put great emphasis on the classical and operant conditioning in producing any desired behavioral change. Furthermore the behaviorists believe that all human behaviors can merely be explained in terms of stimulus- response reactions. In radical behaviorism, all of man's stimuli come from the environment and nothing comes from man's inner self (Badri, 1979).

It is of vital importance to put forward some of the behaviorists' major concepts in psychology as this will lucidly explain their concept of human nature:

- a. Psychology to them is a science of behaviour that is observable. It also means an objective science that depends on the experimental and observable data.
- b. All human actions and behaviors are the outcome of the physiochemical process. As a result of this all human behaviors are very much related to the physiological and neurological reactions in the human body. This fact also reveals that psychology is related to the biological sciences. Therefore human behaviors are nothing more than the way man responds to the stimuli that come from the environment.
- c. Behaviorists accept determinism in their version of psychology. They deem that every human response (behaviour or action) can be predicted in relation to the type of stimulus that triggers man's responses.
- d. Environmental factors are the dominant factors that produce the different types of human personalities (Langgulong, 1981:127).

Motivation

Ideas on what is human motivation explained by the behaviorists describe motivation is more of an acquired thing than something that

is inherent in man. Behaviorism disagrees with the psychoanalysis school of psychology which believes that motivation to be something that originates from the dark side of the unconscious of the human psyche, specifically referring to the id impulses. In contrast to the theory provided by psychoanalysis, the behaviorists emphasized the idea that human motivation is a learned phenomenon in life that comes along with classical and operant conditionings. Having said that, the behaviorists believe that human motivation can be increased and enhanced through the positive reinforcement given to an individual in the form of reward such as incentives, word of praise, pay raise, etc. Conversely, negative reinforcement can diminish or cause the extinction of a particular human behaviour and motivation (Hayes, 1995). The following is an overview of the behaviorist school of psychology with regard to human motivation:

- a. Even though behaviorists do not totally reject the instinctual influence on motivation, but they believe such influence is not really important in human daily life.
- b. They believe that an individual receives motivation through certain learning experience by following certain model of learning he or she has undergone.
- c. They do not ignore that there are natural factors that motives an individual in many of his or her activities, like emotion. But they limit their discussion on the natural factors only on three types of emotions; like fear, anger and felicity.
- d. An individual learns a set of values based on the principle where he or she has learned the skills necessary in life.
- e. Though they do not reject the spiritual aspect in human lives that can be a motivating factor in their behaviour, but the behaviorists are reluctant to dwell on this aspect. They prefer to cling on to the scientific logic compared to Freudians who assume that religions are psychological illness in human lives (Langgulung, 1983:82).

As behaviorists do not believe much on man's innate knowledge and other hidden potentials existing within man during birth that can emerge and manifest in later part of his life, they take a neutral stand with regard to the question: whether man is good or bad in his nature? Their neutrality states that man is neither intrinsically good nor bad. Therefore all human behaviors either good or bad are learned by man

from the environment in which he lives. To them, man learns through the normal learning process, as well as through social learning. As such, they give much emphasis on stimulus-response, reinforcement, reward and punishment in their concept of learning. In addition to that, they believe that man can conceptualize and control his own behaviour. Not only that, man has the tendency to influence others through his behaviour and likewise to be influenced by others in his own behaviour (George & Cristiani, 1990).

Human Nature & Motivation: Humanistic Psychoanalysis

Humanistic psychology as a 'Third Force' in Western psychology came to exist after psychoanalysis and behaviorism. Its ideas on man and psychology are based on the philosophical ideas of existentialism and phenomenology. These two philosophies emphasize on man's 'here and now' and paid no concern for man's preexistence and hereafter. What matters most to the humanists is the reality of the present life. The reason for the advent of this movement can be understood clearly from the following quotation:

The movement can be viewed as both a protest and a new programme, even as a new school and a system. Its protest is directed against the entire orientation of psychology since Hobbes and Lock, against its Newtonian and Darwinian models of man, against its mechanistic, deterministic and reductionist character. While both Freudian and Behaviorism emphasize man's continuity with the animal world, Humanistic psychology pays special attention to characteristics and capacities which make man uniquely different from animal (Misiak & Sexton, 1973: 115).

Humanistic psychology was not happy with Freud's concept of human nature that depicted man as an animal full of sexual and aggressive energy that drive him wild and reckless in the pursuit of his selfish motives. Abraham Maslow in his attempt to negate the partial truth of Freud's ideas on human nature said the following:

It is as if Freud supplied to us only the sick half of psychology and we must now fill it out with the healthy half. Perhaps this healthy psychology will give us more possibilities for controlling and improving our lives and for making ourselves better people. Perhaps this will be more fruitful than asking "how to get unsick" (Maslow, 1968: 5).

One among the many concerns of humanistic psychology is to highlight the many parts of human nature that are overlooked by earlier schools of psychology. They paid much attention and emphasized strongly on the parts of human nature that are uniquely of human powers such as reflection, reasoning, judgment, self-awareness, rationality and creative imagination. Contrary to Freud's ideas on the human unconscious and irrational motives, humanistic psychologists believed and emphasized that each person is unique due to his or her learning and personal experience. They believed that each individual should be drawn to pay attention to his or her uniqueness and decide what he or she wants to be. Only through such an effort that one can fully develop his or her potential as a self-directing human being (Morris, 1990). Opposed to what have been said by psychoanalysis and behaviorism, this school of psychology provided a positive and optimistic image of man. This school believed that man is good intrinsically and can guide, regulate and control himself towards a fully-functioning person and also towards self-actualization (Langgulang, 1981).

The humanistic theory of motivation is more comprehensive than the Freudian and Radical Behaviorist theories. According to Abraham Maslow, every individual has been pushed by two types of motivation in life. One is the deficiency motivation and the other one is the growth motivation. In order to understand the two types of motivations mentioned, one has to refer to Maslow's hierarchy of needs. This hierarchy of needs forms the cornerstone of his theory on motivation. He further believes that these inborn motives in man start from the very basic biological needs and go up the ladder to reach the highest level which is the self-fulfillment or self-actualization. The following will explain in detail Maslow's hierarchy of needs:

- a. Physiological Needs- basic bodily needs such as the needs for food, water, sleep, and sex.
- b. Safety Needs- needs structure, order, security, stability, protection, predictability, and freedom from fear, anxiety, and threat.
- c. Love and Belongingness Needs- Needs for acceptance, warmth, affection, belonging, loving and being loved.
- d. Esteem Needs- including needs for adequacy, worth recognition, prestige, acceptance, status, and self-respect.

- e. Self-Actualization Needs- needs for personal growth, becoming what one has the potential to become, and actualizing one's potential (Morris, 1990:44).



With regard to the above mentioned levels of needs, Maslow explained that the lower four levels of the hierarchy are referred to the deficiency motivation. Naturally he believed that these lower needs are something essential that every individual strives in his or her life the best to attain them. In contrast to the four lower levels, ‘Self-Actualization Needs’ is the highest level in Maslow’s hierarchy of needs. Being on the top in the hierarchy, the fifth level represents the growth motivation. An individual reaches self-actualization when he or she managed to fulfill his or her unique potential as a human being. Maslow further believed that demands imposed by the lower needs in the hierarchy are more adamant and powerful than the higher needs. An individual will only strive to fulfill the higher needs when he or she was able to satisfy the lower needs. (Morris, 1990).

Human Nature & Motivation: An Islamic Perspective

The concept of human nature given by Islamic psychology is based on the ideas present in the Qur’an and Sunnah. According to Islam, man being the best and honoured creation of Allah on earth has been blown the spirit of life by Allah the Almighty. The *Rūh* (soul) in the human body is the ‘divine spark’ of God in man. Alongside with the spirit, man has been given the *Amānah* (trust), *Khilāfah* (vicegerency), *Fiṭrah* (primordial nature), *Mīthāq* (covenant), God-consciousness, etc. Being provided with all these, man has to actualize all these strengths,

potentials, qualities, innate knowledge and fulfill the very purpose for which he has been sent to this world. In other words, man has to carry out his duties as the vicegerent of God on this world. Man in his attempt and struggle to actualize all the innate and hidden potentials which lay dormant within his inner self has to subdue and overcome the base element of his psyche known as *Nafs Ammārah* (the evil self). All in all, the idealism of Islam calls for the concept of the universal man who is upright in his conduct, socially and morally responsible toward himself and others. As an individual, man has to experience peace, harmony and tranquility overtly and covertly. The Islamic concept of man also calls man to bind a good relationship with his inner self, fellow human beings, nature (flora and fauna) and most importantly with his Creator (Mohd Abbas, 2013).

One unique characteristic of Islamic psychology is that it entertains the concept that man has a dual nature; physical and spiritual. The Qur'an as a guide book for man not only explains man's biological and mental makeups, religious and moral obligations, but also on man's spiritual dimension. The Islamic concept on human nature explains that man was in a form of spirit before he became a recipient of his body. Upon the demise of an individual, though the physical body decomposes, the soul will go on to live and attain immortality in another dimension of life. In Islamic psychology, the spiritual dimension of man has been explained using term like *al-Rūh*, *al-Qalb*, *al-Nafs* and *al-'Aql* (Mohd Abbas, 1997).

Islamic psychology believes that basically man comes to this world in a state of purity without any stain of sin. As such, the dogma of the 'Original Sin' is a thing alien to the concept human nature popularized by Islamic psychology. Moreover in Islamic psychology, the transgression of Adam and Eve in the garden to Eden was forgiven, as such the sin is a thing not passed on to their progeny. In line with the Islamic teachings, Islamic psychology explains that every child comes to this world as a true believer in God. The tendency to search and believe in the Almighty Creator is engrained or embedded in the human soul. Any perversion from this natural tendency can only happen due to style of parenting, adverse social environment and education (Badri, 2017).

Islamic psychology presents a concept of human nature which is quite comprehensive and an all-encompassing one. It deals with all

dimensions of human life: physical, social, psychological as well as spiritual. Moreover, this concept explains that man who has originated from the spiritual world of Allah goes through a spiritual journey in this mundane life in order to reenter into his initial abode in the spiritual world. As such, this earthly life in the true sense is a transitory period for the human soul while waiting for reentry into the spiritual world. In relation to this aspect of the human life in this world, Islamic psychology explains that all of man's difficulties, be they physical, social and psychological faced by him should be interpreted as nothing more than trials and tribulations which he has to go through in order to be victorious in the sight of Allah (Badri, 2017).

Motivation

It is an undeniable fact that every human behaviour and activity has a source of energy which acts as a motivational force. The psychoanalysis school of psychology believes that the 'Eros' and 'Thanatos' are the main source of human motivation, while radical behaviourists are of the conviction that human motivation in life can be answered in terms of how man responds to the external stimuli that comes from the environment as challenges of life. And in humanistic psychology, human motivation is directed and ultimately linked to the need of 'Self-actualization (Langgulung, 1983).

In comparison to the above, in Islamic psychology the concept of human motivation in life is linked to the Islamic concept of *'Ibādah* (worship). The Qur'an provides abundance of information on the physiological and psychological needs of man as a source of human motivation. Likewise one can see that such needs as a source of motivation also have been highlighted by many western psychologists, particularly Abraham Maslow in his hierarchy of needs. Despite the similarities found between Western and Islamic psychologies on the idea of man's physiological and psychological needs forming the basis for human motivation, yet the concept of worship (*'Ibādah*) as a major source of motivation as explained by Islamic psychology has not been spoken of by any school of the Western mainstream psychology.

According to Hasan Langgulung, the concept of *'Ibādah* as a source of motivation for all human activities can be well justified by understanding the basic concept behind the creation of man as emphasized in this Qur'anic verse: "I have only created *Jinns* and men,

that they may serve Me” (Surah Al-Dhariyyat 51: 56). Langgulung further explains that the term *‘Ibādah* (worship) in Islam has a broader meaning than just performing religious rituals. *‘Ibādah* also means the development, actualization and manifestation of man’s hidden potentials that can be derived from the *al-Asmā’* (the attribute of Allah) that lay dormant within man (Langgulung, 1983).

Besides that, spiritual motivation found in the Qur’an which explains the concept of human life as an *‘Ibādah* can be a dynamic force in directing all of man’s actions towards perfection and righteousness. The many pleasurable things and loftiness of life promised by Allah for the righteous and true believers in this life and much, much more in the hereafter can be an impetus that can produce a man who is patient, persevering and persistent in facing all the trials and tribulations in this life. The following verses will be sufficient enough to represent the whole Qur’an as a dynamic force, spiritual strength and motivation that produce men who are tolerant and righteous:

And because they were patient and constant, He will reward them with a Garden and (garments of) silk. Reclining in the (Garden) on raised thrones, they will see there neither the sun’s (excessive heat) nor (the moon’s) excessive cold (Surah Al-Insan 76: 12-13).

Besides the magnificent rewards promised by Allah for the righteous in the Qur’an one also finds statements on the punishment that awaits the wrong doers in the hereafter. Such statements can also be a factor that motivates the good Muslims to stay away for all evils things in this life. In a nutshell, the Islamic concept of human nature that explains that man was given the *Fitrah* (primordial nature), *Amānah* (the trust), *Mithāq* (the covenant), *Khilāfah* (the vicegerency) and the *al-Asmā’* (the attributes of Allah) form a source of motivation in every sphere of man’s life in this world as this will eventually culminate in the concept of *‘Ibādah* in the broadest sense.

Analysis

The investigation into ideas concerning human nature and motivation conceptualized by the Western mainstream psychology reveals all this schools have different views. The findings have indicated that ideas put forward by the three schools have been influenced by the social and political milieus of the time. Ideas on human nature conceptualized by

psychoanalysis; especially by Freud, was based on his structural model of the human psyche. According to this theory, the human psyche is divided into three contending entities; the id, ego and superego. Earlier on Freud addressed these three entities by using his topographical model labelling them as conscious, preconscious and unconscious. In Freud's opinion, the unconscious forms the vital part of the human psyche as it provides the impetus and driving force for all human activities. As such, human personality, mental health, creativity, psychotherapy and motivation are all based on the interplay that takes place among all the psychic forces (id, ego and superego) in the human mind.

Going into details on Freud's ideas on human nature reveals his personal assumption that man is very much similar to the animal that is driven by the sexual and aggressive instincts. Freud also explains that every man is shackled to the psychosexual development in his or her life. Therefore an individual is evil and selfish by nature right from the very beginning of his or her life. On the contrary, behaviorism gives a different picture on human nature compared to psychoanalysis. Behaviorist psychologists give a mechanistic view on human nature. By refuting the Freudian concept on the human psyche that is divided into the id, ego and superego, they say that every human behaviour can be explained as an outcome of the way man responds to the stimuli that come from the outside world. Besides that, they also negate the idea that man is born with the innate knowledge and potentials. To them, man's personality, mental health, creativity, psychotherapy and motivation can be answered in terms of stimulus-response, reinforcement, reward and punishment. Simply put, to the behaviorists man is neither good nor bad. The way man behaves and reacts in life can be best explained by looking into the environment in which he or she lives.

Humanistic psychologists view man very differently from the earlier schools of Western psychology. They believe that man is intrinsically good. Their views on human nature are philosophical in nature as existentialism and phenomenology form the base on which their concept on human nature is built upon. Hence, unlike Freud, to them man's 'here and now' is more important than going back to his childhood experience. Furthermore, all their ideas on human personality, mental health, creativity, psychotherapy and motivation are anchored on their concept on 'self-actualization'. Humanistic psychologists deem that every individual has the potential to grow and experience life, and man

has the tendency to explore his inner self and to actualize his hidden potentials. Besides that, they also believe that every individual is unique due to different exposure and experience he or she had in life.

Islamic psychology's ideas on human nature are mainly religious in nature as it is a school of thought founded on Islamic ideas and idealism. As a religious based psychology, Islamic psychology caters to answer the many unattended questions concerning man by mainstream psychology in the West. A thorough understanding of its concept of human nature will reveal the fact that it provides all-encompassing and comprehensive information on man, explaining his origin before birth, his supposed mission in life in this world and what will happen eventually happen to him when he expires from this earthly life. According to Islamic psychology, man in his nature shares some basic characteristics with animals and inherits some characteristics found in angels and also some of Allah's attributes. For example, in his desires for food, sex, etc. man resembles the animals. In his piety, meditation and devotion to God, man resembles very much like the angels, and finally by showing love, care, grace, kindness, sympathy, mercy, etc. towards fellow human beings and animals, man imitates the attributes of Allah. Muslim scholars overwhelmingly agree that the laxity of man in developing and actualizing the angelic and Godly attributes in him, makes him go steep and deep in his animal nature. Due to this, he becomes a perverted transgressor in his nature and goes beyond all limits set by Allah in the Qur'an. Conversely, when man develops and actualizes the angelic and Godly attributes he becomes an angelic as well as a Godly person which qualifies him to gain Allah's good pleasure and an everlasting state of happiness in this world and felicity in the hereafter.

Commonalities Found in Western Mainstream Psychology

After assessing the ideas of the three mainstream psychology of the West on their concepts of human nature and motivation, it can be said with much confidence that all these schools were greatly influenced by their prevalent time, need, ideas and ideologies existing during the time of their emergence. Besides that, biography and personal experiences of the Western psychologists in one way another have influenced their views on human nature. Very particularly, Freud's and Skinner's childhood experiences have an impact in their views on the concept of human nature. Maslow and Rogers striving for excellence in their lives have convinced them that man has the self-actualizing tendency.

The appraisal on the three concepts of human nature also reveals the fact that all the three schools are based on the Western materialistic, atheistic and secularist philosophy of life. Due to this reason, concepts on man presented by these schools are devoid of any religious ideas. As to reason why and what barred the Western psychologists of the religious ideas on man could be most probably due to their 'value-free' attitude towards knowledge and science which started out of hatred towards the hegemony of the church rule in the Western society during the time of Renaissance in the middle ages. Due to the reason that their concepts on human nature are devoid of religious ideas, the three schools of Western psychology did not deem important to discuss on the subject of the human soul. As such, they do not venture to answer questions on what was the condition of man prior to his existence in this world, what will happen to man in terms of his soul-body relationship during and after death.

Similar but Not Same

Despite the many differences that separate the Islamic and the three schools of Western psychology, there exist what seem to be some fine lines of similarities on the subject of human nature. Nevertheless, in the final analysis these marginal similarities turn out to be differences that can analogically be termed as "difference between chalk and cheese". The Freudian theory of personality development which explains the struggle that goes on among the id, ego and superego might in a way sound similar to the personality development advocated by Islamic psychology. The id, ego and superego in the psychosexual development depict the ongoing battle in the human psyche that never promises any change and maturity of the id's sexual and aggressive impulses. The least the ego could do to bridle the reckless impulses of the id is to employ some defense-mechanisms that can release its sexual energy in a disguised form.

While the psychosexual development in Islamic psychology, which starts with the *Nafs Ammārah*, goes through the *Nafs Lawwāmah* stage and eventually culminates in *Nafs Muṭma'innah* that promises salvation, reward, relief from stress and anxiety by rewarding man with peace and tranquility in this world and felicity in the hereafter. Besides that, in Islamic psychology, a child is not all id during birth, but on the contrary, the child is in the purest of pure in its nature without any stain of sin and

sexual inclination towards its parents. The *Nafs Ammārah* in Islamic psychology most obviously comes to exist in man during his age of discretion and later throughout his life is nothing more than a test and trial to see how obedient man is towards his Creator.

The behaviorists concept of human nature which states that man is a *tabula rasa* at birth and the stimuli that come from the environment play a decisive role in deciding the personality development of a child in a way sounds similar to the condition of a child being born in the primordial nature (*Fiṭrah*), so clean and pure. Actually, man born in the state of *Fiṭrah* goes far beyond the *tabula rasa* concept. In other words, Islamic psychology emphasizes that man is not only born in the purest nature, but along with it he is given the *al-Asmā'* (the beautiful Names of Allah), the *Mīthāq* (covenant), *Amānah* (trust), *Khalīfah* (vicegerency), etc. which lay latent in the form of innate potentials and tendencies that need to be actualized when the new born baby grows into maturity and other stages of human life on earth.

Humanistic psychology like Islamic psychology' advocates that man is good by his nature and has innate knowledge and hidden potentials that need to be actualized. But through analysis one would stumble across the fact that there runs a demarcation line that separates the humanistic and the Islamic concepts on the matter of man's innate knowledge and potentials. What demarcates the two concepts is the fact that humanistic psychology does not state the source or rather from where man has acquired these latent potentials. Islamic psychology on the other hand, explains that the hidden and innate potentials have been given to man by God at the time the spirit is blown to the body (foetus).

In evaluating all the three schools of Western psychology on their views on human nature, the findings of this research vividly highlight that among the three; only humanistic psychology comes close to the ideas of human nature put forward by Islamic psychology. Although its optimistic views on man highlight that man is good by his nature and has the tendency to actualize his innate and hidden potentials is strikingly closer to the Islamic ideas, nevertheless by not providing a comprehensive explanation on the origin of man, his supposed mission on this planet, his spiritual dimension and what happens to the human self upon the death of an individual makes this school of psychology no different to the other Western paradigms of psychology discussed in this paper.

Different Views on Motivation

In Freudian psychoanalysis, motivation is something that emanates from the interplay that takes place within the human psyche; among the id, ego and superego. As such, motivation is mainly coming within man. Diametrically opposite to the Freudian concept, the radical behaviorists say that motivation is something that comes from the outside/ environment. They think motivation is a stimulus from the outside and man reacts to it. When man is shown an incentive, salary, reward, promotion, etc. he will feel energized and go for it. On the contrary, he feels less energized and motivated when incentives are missing. The behaviorists also believe that motivation is a learned behaviour from past experience.

To the humanistic psychologists, motivation is pretty much related to their concept on self-actualization. Lack of something, otherwise known as deficiency makes human beings to aim higher in life to accomplish what they desire in life. Individual growth is also seen as a form of motivation by the humanists. According to Maslow and Rogers, there are many hidden potentials within man that need to be actualized.

Islamic ideas on motivation are religious as they motivate man to be a good individual to produce good deeds that will not only benefit the individual but others as well. The idea of seeking the good pleasure of God makes an individual to strive earnestly in life. Islam teaches that man in his pursuit to gain happiness in this life, should not go to any extreme level. Islam emphasizes that man must maintain a balance in life; working hard for self-improvement in his earthly life and in seeking a good abode in the hereafter, a balance between his bodily needs and spiritual needs, etc. In a nutshell, concepts like; gaining God's pleasure, work as a form of *'Ibādah* (worship), getting a good abode and avoiding punishment in the hereafter form as motivating factors in the life of an individual Muslim.

Conclusion

This research has indicated that there exist a myriad of theories on motivation. It has come to light that all theories of motivation have some philosophical underpinnings in them. The conceptualization of a theory on motivation is mainly influenced by the personal biography of the scholars, the social and political milieus of the time, the availability

of the scientific tool, etc. Human motivation cannot be discussed in isolation without taking into account of the nature of man. As such, human nature and motivation are inseparable.

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