

## ISLAMIC APPROACH OF MASLOW'S THEORY IN FULFILLING PHYSIOLOGICAL NEEDS FOR ORGANIZATIONAL PERFORMANCES: A PERSPECTIVE OF IMAM AL-GHĀZALĪ

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### ABSTRACT

Maslow's Hierarchy of Needs is a theory that describes the level of human needs that has been widely adopted and used by many academics and practitioners in today's modern organizational management to boost organizational performances. However, it contains nothing at all the aspects of spiritual development. Therefore, this conceptual study is to continue the legacy and efforts for Islamizing knowledge by choosing the basic level of human needs in the Maslow's theory to be explored, reviewed, and linked to the vital framework of Islamic knowledge. The analysis on contemporary knowledge will be deliberated through the perspective of the Islamic worldview (*tasawwur*). This study will put forward the idea of Islamization through three (3) main approaches within the framework of Maslow's theory namely, the knowledge of *muamalah*, *adab* (manners) and *akhlāq* (morality) and finally the organizational culture. Through these three main ways, an employee would be able to carry out his duty and responsibility effectively and thus, enhancing organizational performance in a more holistic means through *Syari'ah*.

**Keywords:** Islamization, Maslow, Physiology, *Muamalah*, *Adab* and *Akhlāq*, al-Ghāzālī

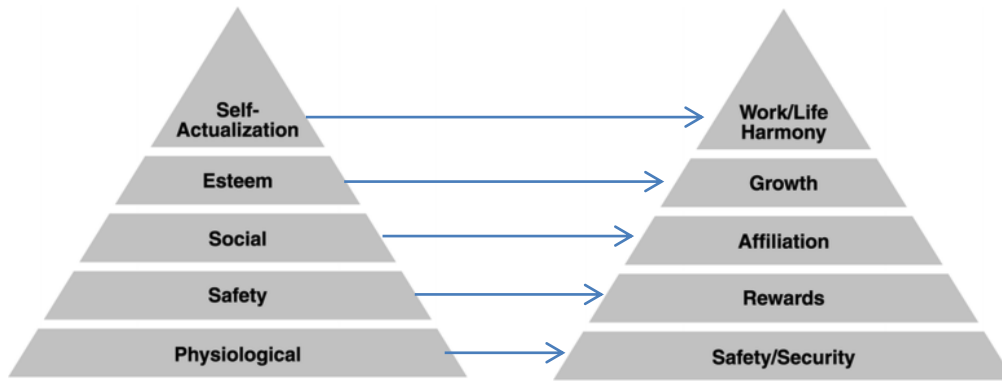
### INTRODUCTION

The Maslow's Hierarchy of Needs Theory is still widely used in today's contemporary organizational management due to the constant interest among the researchers on Maslow's work (Dye, J. Mills, Weatherbee, 2005). This theory was proposed by Maslow in 1943 in his paper entitled "A Theory of Human Motivation" in the journal of "Scientific Psychological Review." Maslow's theory contains five levels of human needs which are basic requirements, the need for security and self-assurance, the need for love, the need for self-respect and finally the need for self-actualization. According to Maslow, this theory is in the chronological order. To fulfil the requirement in the above, a person must meet the preceding requisites. This means, one might be incapable of meeting the next requirements without fulfilling the earlier one.

Maslow's theory suggests the managers to identify the lacking in the pressing needs of the employees that possibly trigger their negative attitudes and behaviours. Simultaneously, helping to meet the needs of the workers might foster the positive stimuli on them. According to Zeynep and Mert (2014), the level of Maslow's needs for motivation could be met through three types of rewards; first, the highest level of motivation which could be fully satisfied through fulfilment of self-achievement by intrinsic rewards like social respects, appreciation, prestigious prizes, social accolades through goodwill and the like; second, meeting self-respect which is derived from intrinsic and extrinsic rewards, and finally, the social needs to the lowest needs which is physiological needs which is derived from just intrinsic rewards.

In the meantime, Aswathappa, Reddy and Sudarsana (2009) suggest the lowest needs which is physiology, highly shown by the employees through the need of salary and wages and the basic conditions of the work environment. Whereas, Stum (2001) comments through his study on the basic needs of employees that their basic needs begin with the needs for security and guarantee, followed by remuneration, relationship, career development and finally, harmonious life. To meet the basic needs of employees, according to Stum, the most important that becomes the primary base is that the employees

need to feel safe in the physical and psychological aspects of the working environment and the organizational economics, so that employees could give the necessary commitment to the organization they work for. Stum then compares his findings with the Maslow's pyramid and found that the level of basic human and employees needs in an organization have some differences as follows :-



**Figure 1 :** Basic Maslow's Motivation and Stum's Employee Motivation

According to Tischler (1999), if the level of these requirements is not met hierarchically, it will affect the life advancement and the employees might not be able to focus on their job effectively to fulfil the rest of subsequent requirements. Furthermore, according to Tischler, they also will not be interested to join the programs that should be beneficial to them planned by their organization.

Maslow's theory has been used and manipulated as a strategy to escalate organizational productivity and performance (Hoffman, 1988). Therefore, the prevalent used of Maslow's theory has been receiving countless of acknowledgement and recognition. Among them, in the Customer Relationship Management (CRM) for instance, Gentle (2013) uses Maslow's theory in preparing the guideline how to implement the CRM systematically. In the motivation aspect, Santous (2004) uses Maslow's theory to explain how money as a tool for motivation for the information system experts is not sufficient. Whereas Davis (1957) utilizes Maslow in the textbook with 14 pages of explanation. Friedan (1963) on the other hand, utilizes Maslow's theory for his writing on political gender in "The Feminine Mystique". Among others, according to Hoffman (1988), Maslow's theory has contributed to the knowledge and research in the field of organizational behaviour like leadership, power relation, self-development, creativity, culture and so on in the text books and academic references.

It is undeniable fact that there is an apparent difference between Maslow's theory of motivation and Islam. Maslow puts the basis of self-fulfilment in stages and does not involve non-physical advancement and mere biological in nature, which is towards self-fulfilment, self-satisfaction and self-achievement. Islam on the other hand, lays the basic self-fulfilment to be in tandem with the non-corporeal needs as bridge to the next stage of life, which is by imparting spiritual needs while fulfilling the necessary biological requirements and obviously does not possess any particular stages (Abas, 2009). It is more complicated because it involves the divine substances. Nevertheless, most contemporary organizations have widely adopted Maslow's theory and implemented it as one of the important organizational strategy. Due to its prevalence as one of the important benchmark on employees motivation, hence, the theory, concept and the process of Islamization of knowledge will be applied to the Maslow's theory as one of the many attempts to realizing the Islamization of knowledge project as being promulgated by few prominent Islamic thinkers and scholars of the past and contemporary.

### ***The Critics on Maslow's Basic Needs***

There are many criticisms put forward by some modern scholars and professionals against Maslow's theory. Among them is Corning (2000) who states that Maslow's theory is a non-testable theory, most of the time rhetorical, debatable and weak in the validation aspect including the field of psychology. Corning's opinion is supported through the empirical study by Erikson (1964) where the earlier of his study that supposedly supports Maslow's theory, eventually concludes that it is actually contrary, which causes the validity and generalizability of Maslow's theory to be questioned. In Erikson's study, he finds that the development level of human life is due to their ability in handling various crises and problems in their real life and it differs from one another. Even the maturity development and life progression are also different from one culture to another or from one civilization to another.

Maslow's theory is not somewhat that naturally composed. Graves (1970) in his empirical finding finds that the result of his empirical study is almost similar to Erikson's study. Graves states that the progression of a person is based on his own structured psychological level as consequence of his ability to obtain and adapt the knowledge and refining it to his own advantage. Nevertheless, it depends on the environment surrounding him and his psychological level. Graves emphasizes more on the 'value' as a major determinant of attitude, behaviour and action that elicit the psychological level. For Graves, there are no levels ideal to any individual because human always develop and keep on changing over time based on the environment that surrounding them.

According to Neher (2009), every level in Maslow's theory has numerous flaws and exaggerating. For instance, at the very primary level, Maslow is found to only inducing mere pluralistic value and ignore the local characteristics and cultural norms as the most elementary requirement, that all together lead to the detrimental of the individual's unique potentials. As living in the western society, Maslow's theory only presents the existing environment which is appropriate for his very own psychological needs. Therefore, this theory is not realistic in nature within the multiple differences of cultural environment and not universal. Maslow also takes his stance that the environment has less significant in the formation of self-potential.

Wahba and Bridwell (1973) also criticize that though Maslow's theory has been widely accepted, but the study to support this theory has not much been done and proven. Moreover, Lowry (1979) also claims that Maslow himself is very concerned about the prevalent used of his own theory as if it is a Gospel Truth, without any study to proof its validity and accuracy. These criticisms still continue until the present day. Although it seems to be a tradition of many writers of the modern management text books to use Maslow's theory, but at the same time they also criticize the weaknesses of this theory.

Despite the fact that there are many criticisms and still continuing against Maslow's theory from the perspective of modern scholarship, nevertheless, it is undeniable fact that this theory is still relevant to many organizations, individuals, institutions, academicians, researchers and so on to justify its use on the new discoveries in the management research (Nyameh, 2013; Gentle, 2003; Santosus, 2004).

### **ISLAMIC WORLVIEW (*TASAWWUR*) OF HUMAN BASIC NEEDS**

#### ***On Spiritual Dimension***

Islam places the equilibrium in every stage of life. Islam does not prohibit its followers from seeking for worldly needs earnestly, but simultaneously, Islam also urges its followers to seek the good in the Hereafter persistently. Qur'ān says; "But seek, through that which Allah has given you, the home of the Hereafter; and [yet], do not forget your share of the world. And do good as Allah has done good to you. And desire not corruption in the land. Indeed, Allah does not like corrupters" (QS28:27).

Islam views that man is created not only to fulfil mere basic or physical needs, but also the needs to fulfil the spiritual (*rūh* and *nafs*) needs. In fact, the elementary needs of human are so much related to the spiritual needs and perfection of the soul. Therefore, in an attempt to fulfil both physical and spiritual needs, man must ensure all their needs come from the permissible source. Qur'ān says; "O mankind, eat from whatever is on earth [that is] lawful and good and do not follow the footsteps of Satan. Indeed, he is to you a clear enemy" (QS2:168). This particular verse urges human in the effort to fulfil their basic needs, it must be from the sources and means delineated by the *shari'ah* (law) and must be fulfilled with the best attempt that eventually aims for the devotion towards God.

Fulfilling the physical and spiritual needs is the effort to achieve the goals in the worldly life and in the hereafter. In order to achieve both, one cannot deny the role of the societies and the dependency on God. The attitude of being individualistic in achieving the worldly and hereafter goals is an attitude detested in Islam which, makes all the worldly efforts to be in vain and furthermore, will not achieve the objectives for the next world. Qur'ān says; "Shame is pitched over them (like a tent) wherever they are found, except when under a covenant (of protection) from Allah and from men" (QS3:112).

Contrary with Islam, Maslow's theory obviously demonstrates the process of fulfilling self-needs in stages. Nevertheless, the split of human basic needs in this theory does not possess the element of spiritual development in it which all together has made this theory as a flawed model in human motivation that aims merely for worldly life and material attainment in the temporal life and extrinsic in nature become precedence. This later on, may turn the human towards hedonism, unjust, excessive, and oppressive and have tendency to disregard *halāl* (permissible) and *haram* (forbidden). Moreover, it could also lead the human towards more deteriorating acts in the pursuit of material progression, success and recognition.

### **On Level of Basic Needs**

Islam explicates the needs for being balanced while meeting the physical and spiritual needs in the context of *maslahah*, which is an effort undertaken for the sake of own good and for the society through the way permitted by the *shari'ah* and at the same time strives to prevent any harmful conducts from occurrence. Based on this concept, Islam divides the human basic needs into three (3) stages within the framework of *Maqasid al-Shari'ah* (the objective of Islamic law) namely *daruriyyat* (basic needs), *hajiyyat* (support/complimentary needs) and *tahsiniyyat* (comfort/desirable needs) (al-Syatibi, 1997a).

*Daruriyyat* is the first stage or basic level which if not fulfilled, will pose the threats to human security namely the safety of the religion, life, descent and property. *Daruriyyat* is the absolute must that essential to the human beings and it possesses the major *maslahah*. When any of them not present or missing, then human life will be disrupted. *Hajiyyat* on the other hand, is the secondary needs that without its presence, it is not a threat to human security but still pose some difficulties and troubles to human life. Whereas, *tahsiniyyat* is a need that gives pleasures and conveniences to the human life (al-Qardawi, 1993).

All these three (3) levels of needs are inter-related to each other. If *daruriyyat* is damaged, then the *hajiyyat* and *tahsiniyyat* is also ruined and not beneficial and the *maslahah* also will be disrupted entirely. Nevertheless, if the damage occurred at the level of *hajiyyat* and *tahsiniyyat*, it will not disrupt the *daruriyyat* completely. But, if the damage occurred completely to the *hajiyyat* and *tahsiniyyat*, the large portion of the *daruriyyat* will also be damaged (al-Syatibi, 1997b).

Western secular society places the attainment and personal success to the maximum on an individual basis. The self-needs balance of the lowest level (physiology) to the top (self-actualization) is specifically to meet the needs and desires of own self as personal motivational goals which it does not connect the needs to be equilibrium and just with the outside community. Due to the secular and material values nurtured in the western tradition of knowledge and life since the early age of education, leading western

in to a society that has an observable vacuum of spiritual values. It can be observed from the ruined culture of western society in the aspect of its *akhlāq* (moral) and *adab* (manners) in many of their social structures and lifestyles.

### ***On Adab and Akhlāq in Attempt***

To search for the basic needs, one must conform to the religious sanctions and guidance. There are few verses in *Qur'ān* which mentioned about the *adab* and *akhlāq* in fulfilling the basic needs. Among others are on food (QS2:57), clothes (QS7:26), sexual and marriage (QS30:21), sleep (QS25:47) and so on that all eventually directed towards obedience to God in fulfilling the physical and spiritual needs. There is also a narration of the Prophet's (SAW) companion on this matter as reported by Nafi'; *Ibn 'Umar never used to take his meal unless a poor man was called to eat with him. One day I (Nafi') brought a poor man to eat with him, the man ate too much, whereupon Ibn 'Umar said, "O Nafi'! Don't let this man enter my house, for I heard the Prophet saying, "A believer eats in one intestine (is satisfied with a little food), and a non-believer eats in seven intestines (eats much food)." (Al-Bukhārī, 65:305)*

This narration indicates the *adab* and *akhlāq* in fulfilling the basic needs and wants in which we are advised to always train ourselves to be moderate at all times and at the same time remember and help those who are in need and less affordable through alms. This is because, to be moderate and helping others through giving alms are among the pathway of *akhlāq* in Islam that directly related to the needs and the development of spiritual aspects.

According to Imam al-Ghāzalī in his *magnum opus Ihya' Ulumuddin*, seeking knowledge is a must to every Muslims who want to strive. Without knowledge, it could ruin all the efforts and tend to be unjust and oppress others when struggling for worldly needs (al-Ghāzalī, 2:526). In an attempt to search for the worldly livelihoods, the factor that drives the effort to fulfil this needs should be aimed at gaining the good in the hereafter. This factor is the element that drives the efforts to search for worldly livelihood that solely based on *shari'ah*.

Islam is instituted not only on the ground of mere lawful or unlawful, but also including its *adab* and *akhlāq*. Islam has laid down the clear guidelines that must be followed to ensure the well-being and the *maslahah* of its followers. In metaphorical assertion, al-Ghāzalī explains that the food from the religious perspective is a symbol of the foundation of building. If the foundation is strong, then the stronger the building is. But if the foundation is weak and damaged, the building will collapse and crush (al-Ghāzalī, 2:528). This means, when the human basic needs is only being satisfied with mere *nafs* without any restriction on what is permissible or forbidden in religion, it will cause human to have a dwindling soul, damaging moral and manners, confusing thought and weakening character that will lead to more greater problems in the context of *muamalah* and social.

Contrary to Islam, free western societies put full hope to rules, policy, moral and ethical codes that are designed to be interpreted, followed and implemented. The role of brain will be given emphasized to accept the imposed code of ethics. Merits such as rewards in the form of financial and non-financial becomes the tools to motivate and promote ethical conducts. However, western ignores the learning aspect of the soul to inculcate sincerity of work due to the reason of cultural differences, but on the other hand, the aim of moral and ethics eventually is as a strategy to generate more profits in the long run (Ridzuan *et.al*, 2015).

### ***On the Role of Man***

Man is created by God to execute two things in this world which is to worship Him (QS51:56) and to prosper this earth (QS11:61). Devotion to God is not merely a form of worship, but including all activities in *muamalah* (Abu Sin, 1984) which is centred with the end goal - to testify the oneness of God as the creator of all things and as the Owner of the Heavens and the earth and everything in it. Meanwhile, to

prosper the earth, man need to execute it with the consciousness of His existence by not arbitrarily doing anything following own free will and whims, but rather according to the God's will (*irādah*). Therefore, God has chosen man as the executor to His command to devote to Him and to prosper the earth by creating man as the best creation of Him (QS95:1-4, 17:70) that have numerous ability and attribute (QS67:23) and endowed with reason and wisdom to administer this earth as His vicegerent (QS2: 30-33) and are given the ability to choose between good and bad (QS76, 2-3).

With all the elements and potentials supporting his capabilities, man who possesses the conscious soul of the presence of his Lord, will direct all his activities of life towards oneness of God and implement His command thru His knowledge and law.

The capacity that has been given by God to man, God has honoured man than most other creatures (QS17: 70) by ordering the jinn and angels to bow down as a sign of respect to the man (Adam) (QS2: 34, 15:29) and subjecting what are in the heavens and in the earth for human use (QS45: 13). However, despite the honour and eminence of all the creatures that God bestowed upon human beings, whether or not the status of its permanency in the sight of Allah is dependent upon the man himself to make a choice. Man can continually earned eminence in the sight of God when he always been a people of *taqwā* (fear of God) (QS2: 212, 3:15), but instead he will get humiliation from Allah if he deviate (QS8: 22, 8:55, 2: 120, 42:42).

Everything that has been delineated by God concerning the role of man has become a significant dispute to western society over the years. Western assumes that man is a rational animal ever created by nature, which is obviously denying the role of God in the creation of man. This animal were then evolved into man who carried the image of God (Bitar, 2003). The role of man for them only to worldly life simply because, life after death is a myth that must be proven scientifically according to them. Thus, the concept of ultimate happiness only occurs in worldly life and it must be achieved as maximum as possible as a symbol of success, social respect and status.

### ***On Seeking Knowledge for Earning Livelihood***

The knowledge in Islam is integrative and not fragmented from each other. It could be seen from the fact that the *Qur'ān* provides the guidance and procedures systematically for the individual life, interaction with the community, relationship with the Creator, the environment, the universe and life in the hereafter (Malkawi, 2012). Thus, the knowledge in Islam is not secular that separate the worldly and religious life but instead, unite both.

The unification of both worldly and religion as a holistic way of life embodied in the framework of *farḍ 'ain* and *farḍ kifāyah* knowledge. The *farḍ 'ain* knowledge is a knowledge that provides guidance to mankind through divine revelation and the *Sunnah* of the Prophet to devote self from any form of act, speech, action and thought solely to one God who is Allāh, while the knowledge of *farḍ kifāyah* is the knowledge that led to the perfection of worldly life that founded on the *shari'ah* embodied in the *farḍ 'ain*. Without the knowledge of *farḍ 'ain*, man is unable to complete the collective duty in *farḍ kifāyah* and vice-versa. The absence of any form of this knowledge will result in human activities to be corrupted in faith, worship, *muamalah*, morals and manners.

Unlike Islam, western societies only recognize the knowledge in *farḍ kifāyah* as a source of worldly perfection and regards religious activities as an individual rights to practice it and separate the spiritual needs with worldly life totally while Islam unites both. In the tradition of Western modern culture, the understanding of knowledge has nothing to do with religion, wisdom, justice and morality explicitly and systematically. Anyone is free to choose whatever they want to learn without any clear guiding principle as long as it could lead to worldly pleasures and comfort.

## ISLAMIC ETHICS IN FULFILLING THE BASIC NEEDS OF EMPLOYEES

Islam does not reject the importance of fulfilling physiological needs as the basis for building human lives and well-being, but meeting the basic needs as a prerequisite and foundation for self-perfection not become the sole basis of human stimuli to move to the next level of worldly progress, but it must be accompanied with attributes and acts towards acknowledging the oneness of God. As mentioned in the Qur'an; "Let them adore the Lord of this House, Who provides them with food against hunger and with security against fear (of danger)" (QS106:3-4).

This verse clearly mentioned the need to uphold the principle of *tawhīd* and oneness of God in any situation, be it in the difficult situation or otherwise, in order to acquire a peaceful life from the fear (Sayyid Qutb, 2002). This means, in searching for livelihood, man are asked to obey the God's command with certain acts of worships at the same time. This verse also clearly indicates the attachment between the spiritual and physical needs that always have to be in the state of equilibrium. In this verse, there are several indicators to the concept of peace in Islam as part of the objectives within the framework of *Maqasid Shari'ah*. The first indicator and the most important one is to worship God as the Owner of *Ka'abah*. It means that in the process of creating the societal welfare, it must be preceded by the development of faith in self by laying Allāh as the protector and guardian and completely surrender to Him. It connotes that every human activity is framed in the sense of worship that solely devoted to God, by making Him as the bastion of human life.

The second indicator is to get rid from hunger. It signals that the sustenance comes from God and to be used wisely for living and not to be hoarded and extravagance. Meanwhile, the third indicator is eliminating the feeling of fear through appearance of a tranquil feeling derived from wellbeing and security which is built from the conviction and faith and not to be extravagance in carrying out life (Muhibbuddin 2014).

To integrate these basic needs in the context of Islam in the organizational management, it could be divided into two (2) perspectives. First, from the employee perspective and second, from the organizational perspective.

### ***Responsibility of Employees from Islam Perspective***

In Islam, meeting the basic needs not only play a role to fulfil the primordial nature of man (*fitrah*), but also as a form of worship to God for spiritual fulfilment and be closed to Him. Thus, man must strive to earn livelihood at the best possible he could in *muamalah*.

Islam recommends that every job should be treated as worship. According to al-Ghāzalī, to make the job as a form of worship, it must begin from acquiring a proper and appropriate knowledge so that anything one does will not ruin the job later on. Due to this, knowledge becomes the cornerstone of the Islamic ethical system in *muamalah*. Further, Imam al-Ghāzalī stresses that the *muamalah* knowledge becomes mandatory to be learnt when dealing with any kind of transaction that involved human activities to meet their needs. This knowledge includes the context of relationship between man and God (*ibādah*), between man and man (*'adat*), and the knowledge of good and bad qualities (*adab* and *akhlāq*) in the soul (Umaruddin, 2005). The knowledge of *muamalah* is coincided with the Prophet Muhammad (*pbuh*) sayings, narrated by al-Tabarani and al-Baihaqi meaning "To seek lawful earnings is an obligatory duty following other obligatory duties." This narration also manifests the need to learn the knowledge about how to seek for worldly livelihood truthfully and at the same time remain obedience to God.

Therefore, employees should treat *muamalah* as to perform obedience to God, which is more important than the financial and non-financial rewards provided by their employer. In the context of relationship between man to man, Islam promotes brotherhood among fellow Muslims and friendship between Muslim and non-Muslims. This is shown through a report by 'Asim ; "I said to Anas bin Malik, "Did it

reach you that the Prophet said, "There is no treaty of brotherhood in Islam?" Anas said, "The Prophet made a treaty (of brotherhood) between the Ansar and the Quraish in my home" (al-Bukhārī, 73:106). This hadith indicates that it is not wrong to make an effort and co-operate between Muslims and non-Muslims, it is even recommended to keep and protect the common benefits together. However, when there is mixture in the context of diverse ethnic and religion in the organization, it creates cultural diversity and in this context, employer and employees need to delineate specified boundaries so that cultural diversity is mutually acceptable and tolerable based to the boundaries that have been identified and fixed.

Islam encourages employees to strive and get the best livelihood to fulfil the needs of their live and at the same time satisfy their spiritual needs as an effort to fulfil their worldly requirements and for the hereafter. To seek for the best livelihood, Islam delineates few guidelines such as follows :- i.) *Tawakkal* (reliance on God) : "And if any one puts his trust in Allāh, sufficient is (Allāh) for him" (QS65:3); ii.) Not to forget others (*Sadaqah*) : "Say: "Verily my Lord enlarges and restricts the Sustenance to such of his servants as He pleases: and nothing do ye spend in the least (in His cause) but He replaces it: for He is the Best of those who grant sustenance" (QS34:39); iii.) *Syukur* (Gratitude towards God) : "If ye are grateful, I will add more (favours) unto you; But if ye show ingratitude, truly My punishment is terrible indeed (QS14:7); iv.) *Taqwā* (fear of God) : "We ask you not for provision; We provide for you, and the [best] outcome is for [those of] righteousness" (QS20:132).

### ***Responsibility of Employer from Islam Perspective***

Maslow's study found that organizational culture that always focused to meet the physiological needs of employees in the organization will have a significant relationship on the organizational performance as a whole (Maslow, 1954). According to Storey (1992), organization culture plays an important role in triggering the values and norms of the relationship between people in the organization so that people working in it could meet the motivational needs of each other. When workers found the organization in which they work have a working environment that cares for its employees, the employees will give their best to their organization.

In Islam, meeting basic needs such as paying employees for their efforts appropriately in the form of wages is obligatory. Narrated by Abu Huraira (r.a); The Prophet said, "Allah says, 'I will be against three persons on the Day of Resurrection: 1. One who makes a covenant in My Name, but he proves treacherous. 2. One who sells a free person (as a slave) and eats the price, 3. And one who employs a laborer and gets the full work done by him but does not pay him his wages' "(al-Bukhārī, 34: 430).

Though providing the additional benefits other than salaries and wages, for example, providing a comfortable working environment, annual leave, health benefits, insurance and the like, are not mandatory in Islam (Ridzuan *et. al*, 2015), but at present and in line with the contemporary practice of business and occupation, providing fringe benefits to employees can also be categorized as basic needs that should be made available to employees in order to improve their loyalty, motivation, productivity and job satisfaction (Hong *et.al* , 1995; Batista *et.al.*, 2013; and Artz, 2010). Thus, Islam regards the fringe benefits as very significant that should be provided, with the aim to develop mutual interest (*maslahah*) on both employees and employers more effectively. As part of the operational capital of the business, this is consistent with the recommendations by al-Ghāzalī when he discusses the capital of traders also includes workers who are paid salaries and wages. Traders are urged to be compassionate (*ihsān*) to their employees by attending to their well-being as well (al-Ghazali, 2: 340) other than their compulsory monetary rewards.

In today's globalized world that is always battling in stiff competition, it becomes a major challenge to the organization to provide the competitive fringe benefits, though not mandatory, but possesses crucial roles, so that employees can bring out the best from them for the organization they work for, besides keeping

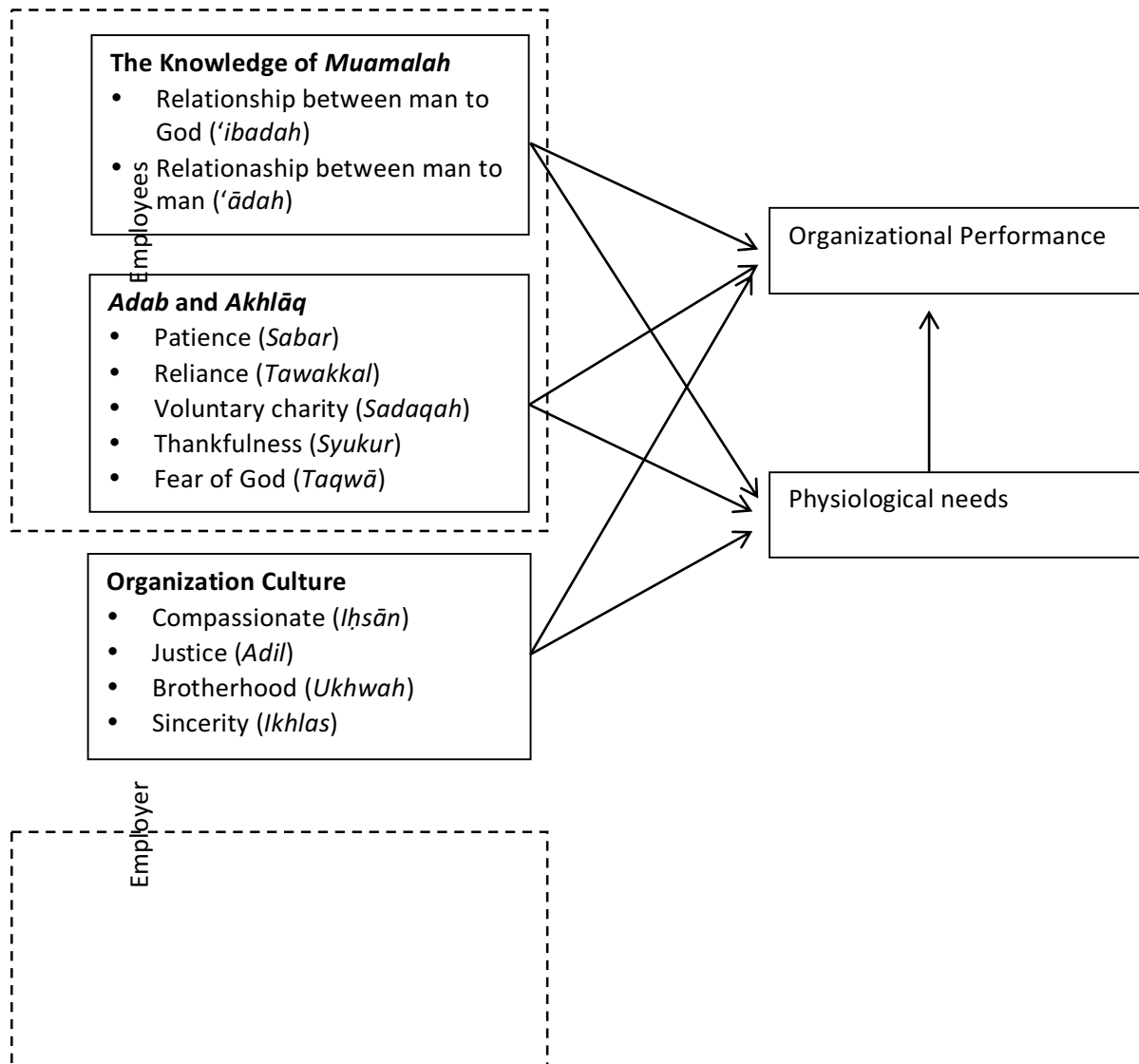


the best talents as much as possible. It also becomes a basic motive to the employees in the organization to drive their internal motivation to produce some particular behaviour which becomes the driving force to satisfy the organizational objectives consistently, which all together able to attract the best and skilful talents to stay and to work with the organization.

Failure of the organization in providing the basic needs of their employees, whether in the form of salary and wages or other fringe benefits, may lead to employees discontentment, discomfort working atmosphere, not productive, unstable workers, lack sincerity in work, and neglect in keeping the relationship especially with God and the others. Such negative attitudes causing by these employees may lead the organization to loss their good employees, shortfall productivity and impaired revenue.

### **ISLAMIC FRAMEWORK OF FULFILLING HUMAN BASIC NEEDS**

From the elucidation that has been put forward, the following is the framework to demonstrate the process to satisfy human basic needs as employees from the Islamic perspective of organization's management and thereby improving the organizational performance as follows :-



### ***The Relationship Between Physiological Needs and Organizational Performance***

A physiological need has a very significant relationship with organizational performance. Many contemporary studies have shown an inducement to meet the physiological needs of employees becomes a source of motivation for them to work productively (Bryan, 1983: 81; Hoffman, 1988: 79; Stahl, 1986: 39).

In addition to the study related to Maslow's theory, the ERG theory (existence, relatedness and growth) also shows the similar and clear association between physiological needs and organizational performance. ERG theory is the motivational factors that shape individual behaviour and is used to explain and predict the issues that may occur among employees in the organization, the relationships and communication between employees as well as personal development in the workplace. ERG study in Malaysia by Islam and Ismail (2008) shows that five (5) main factors in organization that trigger the motivation causes of the employees begins with attractive salary, followed by working conditions, promotion, job security,

interesting job and appreciation on the work done. In the study of ERG theory, wages and job security are the main factors of the basic needs of workers, which is also been suggested in the Maslow's theory.

Meanwhile, in the study by Hong and Amna (2011) on the Herzberg's theory in retail industry finds that employee's satisfaction is significantly influenced by financial remuneration. The feeling and attitude among employees in the sales field which is '*love for money*' becomes a key driver to work in the sales area in the retail industry.

From the theoretical findings put forward in this paper, it can be concluded that efforts to meet the physiological needs of employees has a significant relationship to organizational performance. Thus, the rationale towards Islamization of Maslow's theory is also very significant because empirical studies to assess the intrinsic Islamic values in the modern context in the process of meeting the basic needs are not widely known.

### ***The Relationship between Knowledge, Physiological Needs and Organizational Performance***

Knowledge plays an important role on the organizational performance. Recognition of the importance of knowledge by the corporate and business community today as critical organizational resources is increasing steadily. (Holsapple and Whinston, 1987; C.W. Holsapple, M.D. Joshib, 2000). Because there is a significant importance of knowledge on the organizational performance, measures to manage knowledge in the organization are seen as essential activity to maintain a firm's competitive advantage (Petersen and Poulfelt, 2002). This is because, an effective knowledge management becomes the catalyst to the process of continuous innovation and improvement of productivity (Ernst and Young, 1997). Research suggests that the knowledge and physiological needs in the form of remuneration and rewards associated significantly with organizational performance (Despres and Hiltrop, 1995; Herzberg, 1997) and also to the need for self-development in the organization (Robertson and O'Malley Hammersley, 2000).

The role of the knowledge has always been the pillar of strength of an individual, the *ummah* and the civilization. However, within the context of Islam, the knowledge that has a tendency to be functioned without the need for *Shari'ah*, often result lameness in the *muamalah* undertakings such as fraud, oppression, deception, injustice, and the like. According to al-Ghāzalī in the perspective of hierarchy of knowledge, the highest hierarchy of knowledge is the knowledge of *tawhīd* which is the knowledge of God.

According to the Sherif (1975), those who have knowledge in many things but do not know about the knowledge of God, he is not a wise man be it in thoughts, deeds and actions. In the *al-Mulk*, al-Ghāzalī claims those who only have knowledge but without wisdom and perform an action based on mere own knowledge, they will often feel frustrated. Thus, according to him, both elements of knowledge and wisdom are needed to individuals and the real wisdom is the knowledge of God (al-Ghāzalī, 1964).

In the management framework and in the execution of activities of the organization, the knowledge of religion in carrying out the worldly affairs is the knowledge that based on the *Qur'ān* and *Sunnah* of the Prophet which are both already imparted in the practice of Islamic *muamalah*.

### ***Relationship between the adab and akhlāq, physiological needs and organizational performance***

The *adab* and *akhlāq* are both very imperative to shape the holistic Islamic ethical systems in the *muamalah* activities of the organization. Though the modern ethical systems are applied as policy, rules and law that support most organizations to ensure the individual employees in the organization to work according to the set rules, disciplines and procedures, but in reality, there are still a lot of negative issues going on involving integrity and ethics that could impact the organization negatively such as corruption, breach of trust, fraud, oppression and the like (Ridzuan et.al, 2015).

Both aspects of *adab* and *akhlāq* are the blended elements of intrinsic (*bathiniyah*/internal) and extrinsic (*zahiriah*/external) values which are very important to support the organizational ethical system that typically mere extrinsic. As the combined elements of intrinsic and extrinsic values, it should be commenced from within the self of any individual employees. *Adab* is the rules that complement *akhlāq* which reflects the behaviour and quality of the human nature. For instance, the rules of eating by using hand is the *adab* and *Sunnah* of the Prophet, but to be patient when hungry before eating is a characteristic that shows *akhlāq*. *Adab* is the technical aspects in producing the acts of *akhlāq*.

In the context of modern including western tradition of knowledge, the knowledge in moral philosophy and ethics are seen as catalyst to the moral obligations and discipline of an individual. The ethics and morality from the contemporary perspective will produce absolute pleasure, happiness and satisfaction to the interested parties individually or group for the well-being of worldly life. Unlike modern and western tradition, moral and ethical conducts in Islam are not for absolute satisfaction or happiness of a particular individual or group for worldly life exclusively, but for the ultimate happiness in the Hereafter and it remains until the end.

Due to every moral and ethical conducts have continuation with the hereafter, hence, Islam places intrinsic properties which is *adab* as rules and as way for continuous self-training to generate proper behaviour and simultaneously shape extrinsic elements which is *akhlāq* as a result of the conduct of *adab* such as patience (*sabr*), sincerity (*ikhlas*), charity (*sadaqah*), grateful (*syukur*), fear of God (*taqwā*), reliance on God (*tawakkal*), trustworthiness (*amanah*), and the like as important components in the moral and ethical conducts.

Further, employees who possess high merit of *adab* and *akhlāq* in themselves, they will work to meet their physiological needs in a virtuous manner, lawful (*halāl*) and avoid any wrong doings in their worldly attempt. Simultaneously, when employees have high moral values, ethics and integrity as a result of continuous cultivation of *adab* and *akhlāq*, they will work more earnestly and become self-motivated to improve the organizational performance in order to appreciate the overall benefit (*maslahah*) on the basis of balanced relationship between them and God *habluminallah* and between them with the others (*habluminannas*).

### ***The Relationship between Organizational Culture, Physiological Needs and Organizational Performance***

The elements of culture cannot be separated from any organization (Goffee and Jones, 1996). According to modern research, organizational culture has a variety of significance as follows; culture can support the relationship between technology and organizational growth (Chatman and Jehn, 1994); it can be a critical success factor in the implementation of the production strategy (Bates et al., 1995); it plays a significant role in determining the success of mergers and acquisitions process (Javidan, 2001). In short, organization culture is directly linked to the organizational performance. The organization is responsible for creating an organizational culture that shape the way people work, think and act at every level in the organizational structure to preserve the operational sustainability of the organization.

Islam does not discard cultural differences as long as it does not contradict to the principles laid down by *Syari'ah*. In fact, a study conducted by Handy (1990) to the executive employees in Islamic countries in the Middle East shows that ethics which pivoted the elements of faith (*tawhīd*) is the key success factor in their career.

Among the traditions of work culture based on the Islam concept of business ethics can be seen from the story of Abu Hurairah who visited a market with the Prophet Muhammad (SAW) to buy some clothes. The seller then got up and kissed the hand of the Prophet. The Prophet then pulled his hand to stop the man as he said, "This is the practice of the Persians to their king. I'm not the king. I'm just one of you."

Once the clothes were bought, Abu Hurairah wanted to help the Prophet by carrying his load. The Prophet (SAW) then did not allow it to do so and said, "The owner has the right to carry it." (Kandhlawi, 2006). This narration is an example of the culture in *muamalah* activities. The Prophet (SAW) does not lay the cultural factor of any tribe, race or nation to perform *muamalah*. In fact, the principles of equality and simplicity become the practices of the Prophet (SAW) in his everyday life. Thus, based on this account, it guides the organization in the context of an organizational culture in which, the principles of equality and simplicity are central towards fair treatment to the fellow employees irrespective of race, status, power or anything like that.

Organizational culture is formed from individuals who bring with them their own culture into the organization. Culture is then tolerated and adjusted to be adopted and respected among each other. The organizational culture in Islam is guided by the *Qur'ān* and *Sunnah* that make up the strength of *aqīdah*, cooperation, respect the superior, consensus, being honest and trustworthy, hard work, always attentive and strive to meet the needs of each other, preserve the welfare (*maslahah*) and also protect the interests of the society as a whole.

In *Ihyā'*, al-Ghāzalī describes the work culture in the context of *muamalah* through the concept of *ihsān*. Al-Ghāzalī defines *ihsān* as beneficial acts by the person who perform *muamalah*, though such acts is not of his duty. Further according to him, the obligation in *muamalah* is to do justice and renounce injustice (al-Ghazali, 2: 125-126). In the context of organizational culture, it is a culture that is formed in the self of employees to perform the duties and responsibilities with merit and impeccable towards the employer, and from the context of employer is to fulfill the responsibility to the employees at its best and ensure the welfare and benefits are provided including the fulfillment of physiological needs of the employees. From the culture of *ihsān*, the fairness and concern between both employer and employees could be established effectively.

The culture of sincerity also plays a role in shaping the attitudes of workers to work honestly and trustworthily and not only to meet own needs alone. If there is no culture of sincerity in the organization, it might lead workers to always have their own agenda in order to fulfil their personal interests, thus promoting unethical acts in the conduct of the tasks entrusted to them.

According to al-Ghāzalī, sincerity is when someone does something, it is done for the sake of mere God. Such act is performed not purposely for certain reasons that become a priority to drive other additional acts or deeds, or not to do something to get some special benefits, or not to be the main cause that made such acts as a relief to him. For instance, one is fasting in order to nourish the body. Although fasting is a religious act, but according to al-Ghāzalī, it's not an act of sincerity when he makes an objective of fasting for health reasons as well as worshipping. Instead, al-Ghazali gives examples of true sincerity as follows; someone who sleep in order to ease him to wake up at night to worship God, then it is a religious act and sincere. Likewise, when someone is fasting, not because he wants to be healthy, but through it, he could intensify his strength to worship God (al-Ghazali, 2: 100-102).

Thus, in the context of a sincerity culture in the organization could be comprehended and interpreted as follows; someone doing his job simply because he wants to support himself and his family, then, it is not an act of sincerity, but rather an act that has to be carried out to meet the obligation. However, if he works and earns an income to support his family, and the income allows him and his family away from being ungrateful (*kufir*) and ease him and his family to carry out worship and virtuous deeds for good in the hereafter, then it is an act of sincerity. Similarly, in carrying out any assignment, if an entrusted task is completed vigorously and conscientiously because wanting to get praises and promotion, it is not an act of sincerity. But if a person carrying out such task because assuming the task as trust, and by completing such trust at his best with the hope that his sustenance is to be blessed by God and to earn merit in the hereafter, then his work is sincere for the sake of God. This is in line with the *Qur'ān* : Say: "Shall we tell

you of those who lose most in respect of their deeds? Those whose efforts have been wasted in this life, while they thought that they were” (QS18:103-104).

## CONCLUSION

A basic need for human being is the needs that must be met as being a nature of God’s best creation. Maslow's theory in this regard suggests that the human physiological needs must be met first before rising to the next level. A human psychological need for Maslow is limited to the biological needs that only external and does not place at all the importance of spiritual needs. By contrast, for Islam, the basic human need is not merely a simple one, but it includes the physical and spiritual needs, so that man could live not only to meet own desires alone, but simultaneously keeping the relationship with other human beings and relationship with the God.

Employer in meeting the most basic needs of its employees should be fair and not to be biased to employees with matters unreasonable to them that could make their employees suffered and feel mistreated internally and outside the organization. Whereas from the perspective of employee's responsibility towards employer, employees also cannot be unjust to their employers with harmful matters that can affect the productivity and performance of the organization as it could undermine the important communal relationship and the dependencies between one another that affecting the most fundamental requirements needed by both organization and employees to ensure continuation and prosperity of both. Thus, the assimilation of the values contained in the Islamization of Maslow framework is very important to the individual either as a member or as an employee of the organization to establish equilibrium upon organization’s eco-system.

The imbalance that exists between employer and employees could damage *muamalah*, which in turn, could lead to the damage of economic and social chain systems. This damage could take place as a result of the need to fulfil the uncontrolled desires from the aspects of employer, or from the employees even. In creating the balance in the context of fulfilling basic needs in the organizational management, both employer and employees should always be complementing each other. Efforts to complement each other should be incorporated through the efforts of the unity of knowledge as demonstrated in the Islamic framework of meeting basic needs and simultaneously helping to create a harmonious society and fulfil the goals of *habluminnans* (the relationship between human beings ) and *habluminallah* (the relationship between man and the God).

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