

Psychological and Physiological Motives in Humans (Study on Verses of The Qur'an)

Murjazin^{1*}, Abid Nurhuda², Linna Susanti³, Yasin Syafii Azmi⁴

^{1*, 2,3,4} Universitas Nahdlatul Ulama, Surakarta, Indonesia

^{1*}daniyall18ahmed@gmail.com, ²abidnurhuda123@gmail.com,

³linnasusanti2020@gmail.com, ⁴yasinsyafiazami@gmail.com

Abstract. The Al-Qur'an is the official guideline and is an interesting material for Muslims to study because it is comprehensive about all aspects of life. This is proven, one of which is with several verses that explore the nature of human creation to the deviations it commits. So guidance, coaching, education, and healing are needed both from the psychological and physiological aspects. So the purpose of this study is to describe the Psychological and Physiological Motives in Humans (Studies on the Verses of the Qur'an). The method used is literature in the process of collecting data, then careful analysis is carried out, and finally, descriptive conclusions are drawn. The results of the study show that the physiological motives in the Qur'an are divided into two parts, namely, the motive for being oneself and the motive for preserving offspring. At the same time, the psychological motives are divided into four parts, namely ownership motives, competition motives, hostility motives, and religious motives. These two things show how the Qur'an pays great attention to various kinds of matters, including the different human souls and physiques so that it not only exhibits various kinds of heavenly pleasures and the pain of the torments of hell but also provides insight for humans regarding this matter thing that is useful for their daily life.

Keywords: Psychological, Physiological, Human, Alqur'an

INTRODUCTION

In general, the Al-Qur'an serves as the official guideline as well as important material for deepening a comprehensive understanding of Muslims about all aspects of life, including human psychological aspects. The human psychological aspect is often touched upon in the Qur'an in the term nafs (soul). This is proof that the Qur'an has a strong concern for the projection of human personality, in addition to the role of the Qur'an as an antidote to mental illness (syfa). So that the Qur'an has provided a normative foundation for Muslims to solve

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problems related to their psychology long before the science of psychology was officially born in 1879 (Arifin, 2016).

In the Al-Qur'an, several verses examine the nature of human creation, explain the different circumstances of the soul, explain the causes of deviation and mental illness, as well as methods of coaching, education, and healing of the soul. These are various aspects of human psychology that can be found in the Qur'an. In line with that, the human conception in Islamic psychology continues to grow. This statement contains two concepts that require clarification, namely, humans and psychology (Islam). From a philosophical perspective, human views can be traced back to ancient Greece. Some say that humans are rational animals (animal rationale). On the other hand, some call humans animals symbolic because humans communicate language with these symbols (Situmorang, 2019).

Meanwhile, psychology is the science of human behavior and psychic (spiritual) life (Kartono, 1996). Psychology seeks to study the symptoms of the human soul through visible individual behavior. Behavior that appears in individuals is a reflection of the urge or will from within. Willpower in psychology is also called encouragement. Willpower is one of the functions of human psychological life, which can be interpreted as a psychic activity that contains active effort and is related to the implementation of a goal. The destination is the end point of the movement towards a certain direction. The purpose of a will is the implementation of a goal, which must be interpreted in a relationship (Ahmadi, 2003). Will is the impulse of the will that is directed at certain life goals and is controlled by reasoning. Usman Najati argues that encouragement or motivation is the driving force that generates activity.

The volitional process itself is distinguished by motive and determination. The motive process is the cause or description of the causes that will give rise to behavior, while the process of determination is the determination of the selection and implementation of that choice. Abid Nurhuda said that will and encouragement could build a human personality where he has characteristics, among others (Nurhuda, 2022): (1) is the "motor" driving human actions and behavior; (2) closely related to certain goals, either positive or negative. Positive means achieving something that is considered valuable and useful for him. Being negative means avoiding something that has no value/use for him; (3) forever not separated from the symptoms of knowing (cognition) and feelings (emotions). In other words: encouragement cannot be separated from other mental work; (4) directed to the implementation of a goal, then in the

desire there are seeds of the embodiment of activity. Of the various kinds of encouragement and will, the author focuses his study and discussion only on the physical and psychological in the verses of the Qur'an.

LITERATURE REVIEW

The definition of Educational Psychology can be seen from two angles, namely etymology, and terminology. According to the etymology (origin of the word), Educational Psychology can be described in two words namely "Psychology" and "Education". The first psychology, etymologically, is a term resulting from the Indonesianization of a foreign language, namely the English "Psychology". The term psychology itself comes from the Greek word "Psyche", which can be interpreted as spirit, soul, or vitality, and "logical" which can be interpreted as knowledge. Second, in terms of terminology, psychology means psychology or the science that studies or investigates statements. Four kinds of mental symptoms are used as the object of discussion in psychology, namely; recognition symptoms (cognition), feeling symptoms (emotions), volitional symptoms (conation), and mixed symptoms (combination) (Sakerebau, 2018).

Education that comes from the word students in Indonesian is also the result of transliteration of Indonesian from Greek, namely "Peadagogie". The etymology of the word Peadagogie is "pais" which means "child", and "again" which translates as "guidance". So the free translation of the word Peadagogie means "guidance given to children". According to broader terminology, education is an effort carried out by a person or group of other people to become mature or achieve higher life goals and livelihoods in a mental sense (Suwartini, 2017).

Searching for the meaning of the two words psychology and education above can be used as a basis for looking further at the meaning and definition of educational psychology. With a view to a broader understanding of psychology and education from their respective angles, here are some definitions of Educational Psychology that have been put forward according to Crow; Educational psychology describes and explains the learning experiences of an individual from birth through old age. Its subject matter is concerned with the conditions that affect learning (D. Crow, 1930). Crow emphasized that Psychology is a science that explains learning problems in a child from birth to old age, including conditions that affect

learning. Then Barlow provides the following limitations on Educational Psychology:.....a body of knowledge grounded in psychological research which provides a repertoire of resources to help you in functioning more effectively in the teaching-learning process.

Witherington emphasized the notion of Educational Psychology as follows: A Systematic study of the process and factors involved in the education of human beings called educational psychology (Witherington, 1952). The Indonesian translation is that Educational Psychology is a systematic study of processes and factors related to humans.

Educational psychology is more of a science that can be applied in everyday life, especially about how our society manages learning, teacher-student relationship and so on. Some of the definitions above the authors consider to represent the many definitions put forward by experts. For this reason, there are at least three important things that must be explained from the notion of Educational Psychology, namely (M. Marbun, 2018):

1. Educational Psychology is educational knowledge based on the findings of psychological research.
2. The results of the psychological research are then formulated so that they become complete concepts, theories, methods, and strategies.
3. These concepts, theories, methods, and strategies are then systematized to become a "repertoire of resources", namely a series of sources that contain approaches that can be selected and used for educational practices, especially in terms of teaching and learning.

From the various opinions above, educational psychology is present from the development of psychology research in general for educational purposes. On this basis, the definition and understanding of educational psychology can be emphasized, namely; a branch of psychology that discusses children's behavior in the educational process.

METHOD

In this article, we use a research method in the form of library research. A literature study is a study that is used to collect information and data with the help of various materials in the library such as documents, books, magazines, historical stories, etc. Literature studies can also study various reference books and the results of similar previous studies which are useful for obtaining a theoretical basis for the problem to be studied. Literature study also

means data collection techniques by conducting a review of books, literature, records, and various reports relating to the problem to be solved. Meanwhile, according to other experts, literature studies are theoretical studies, references, and other scientific literature related to culture (Sugiyono, 2013).

The approach used in this paper is physiology and psychology. Physiology is the science that studies the functions of various organs in the human body and various circulatory systems and so on. Meanwhile, psychology will also discuss the existence of an interaction between physical and mental aspects as a unified phenomenon in the world of education. In a functional approach, these two disciplines can lead to a complementary and complementary process for discussing symptoms of growth and development, both physical and mental (Wirbawanto, 2013). After the data has been collected using the above approach, the contents are analyzed using careful observation techniques, then concluded so that they are appropriate and relevant to the theme written.

RESULTS

The Concept of Encouragement in the Qur'an

Encouragement is the driving force that arouses activity in living things, and causes behavior and directs it towards a certain goal. Or in another sense that encouragement is something that causes someone to do an action. In psychological terms, the drive is "a general term referring to the regulation of need-satisfying and goal-seeking behaviors".

The drives also drive beings to perform many other important beneficial actions in their efforts to harmonize themselves with their environment. Modern psychologists divide drives into two main parts: First: Physiological drives. These drives direct individual behavior towards goals that can meet the physiological needs of the body or cover deficiencies that occur in the body's tissues and return them to the balance that existed before. Second: Psychic impulses. These drives are obtained through learning during the socialization process that a person goes through. In the Qur'an, these behavioral impulses include (Cannon, 1932):

1. Physiological Drive

This drive is related to the needs of the body and the lack or loss of balance that occur in the body's tissues. These drives direct individual behavior towards goals that can meet

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the physiological needs of the body or cover deficiencies that occur in the body's tissues and return them to the balance that existed before. There is a natural tendency in the bodies of humans and animals to maintain a certain degree of balance within themselves. And when this balance is shaken, a spontaneous impulse arises to restore the body's balance to the way it was before.

Several modern physiological studies reveal that there is a natural tendency in the human and animal bodies to maintain balance at a stable level. If the balance is disturbed, a motive will appear to carry out adjustment activities so that the body can return to its original balanced state. This adjustment activity will be perfect based on physiology alone, not because of human desire. This can happen if; for example: when the body sweats because it is caused by very high air temperatures, so it requires a decrease in body temperature levels as a result of sweat evaporation. Or when a foreign object gets under the eyelid, the tears will save it from the foreign object. This adjustment activity is sometimes perfect because individuals carry out certain activities that are intentional. For example: eat when hungry or drink when thirsty.

The concept of balance that has been discovered by experts recently has been explained in the Qur'an since fourteen centuries ago. This can be seen in the word of Allah SWT in QS al-Hijr (15) verse 19;

وَالْأَرْضَ مَدَدْنَاهَا وَأَلْقَيْنَا فِيهَا رَوَاسِيَ وَأَنْبَتْنَا فِيهَا مِنْ كُلِّ شَيْءٍ مَوْزُونٍ

And We have spread out the earth and We have driven mountains into it and We have grown everything there according to measure.

The meaning of the sentence "min kulli syai'in mauzun" in this verse is to be weighed with the scales of wisdom and measured by the required size, which no longer requires additions and subtractions. In other words, it is measured based on a certain size by the demands of wisdom (Makhluf, 1956).

Both humans and animals were created by Allah through a process that was very accurate and based on a certain level so that he would be in both humans and animals created by Allah through a process that was very accurate and based on a certain level so that he would be at a certain level of balance. If the balance is disturbed, physiological motives will encourage humans – as well as animals – to carry out various adjustment activities needed

to return the body to its original state of balance. In the following, the author will explain in more detail the physiological motives in the Qur'an:

a. The urge to protect oneself

In QS 20: 117-120 and QS al-Nahl (16): 80-81, there are indications of several self care motives related to cold, heat, pain and fatigue. Word of Allah SWT: QS 20: 117 120;

فَعَلْنَا يَادَا إِنَّ هَذَا عَدُوٌّ لَكَ وَلِزَوْجِكَ فَلَا يُخْرِجَنَّكُمَا مِنَ الْجَنَّةِ فَتَشْقَى

So We said: "O Adam, indeed this (devil) is an enemy to you and to your wife, so never let him expel you both from heaven, which causes you to be wretched.

إِنَّ لَكَ أَلَّا تَجُوعَ فِيهَا وَلَا تَعْرَى

Indeed, there is (guarantee) for you there, you will not go hungry and you will not be naked.

وَأَنَّكَ لَا تَظْمَأُ فِيهَا وَلَا تَصْحَى

And really, there you will not feel thirsty and will not be overwritten by the sun's heat."

فَوَسْوَسَ إِلَيْهِ الشَّيْطَانُ قَالَ يَادَا هَلْ أَدُلُّكَ عَلَى شَجَرَةِ الْخُلْدِ وَمُلْكٍ لَّا يَبْلَى

Then Satan whispered (evil thoughts) to him, saying, "O Adam! Will I show you the tree of immortality (khuldi) and the imperishable kingdom?

This verse contains three important encouragements to protect oneself. These are the urges of hunger, thirst, and the drive to avoid excessive heat and cold. That verse also hints at the urge to stay alive and the urge to have (which includes psychological drives). The urge to live and the urge to possess is what paved the way for Satan to tempt Adam: "Shall I show you the tree of immortality and a kingdom that will not perish? So Adam forgot God's warning and ate the fruit of the tree of immortality.

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QS al-Nahl (16): 80-81

وَاللَّهُ جَعَلَ لَكُمْ مِنْ بُيُوتِكُمْ سَكَنًا وَجَعَلَ لَكُمْ مِنْ جُلُودِ الْأَنْعَامِ بُيُوتًا تَسْتَخِفُّونَهَا يَوْمَ

ظَعْنِكُمْ وَيَوْمَ إِقَامَتِكُمْ ۖ وَمِنْ أَصْوَابِهَا وَأَوْبَارِهَا وَأَشْعَارِهَا أَثَاثًا وَمَتَاعًا إِلَىٰ حِينٍ

It means; "And Allah made houses for you as a place to live and He made for you houses (tents) of cattle skins that you feel light (carry) when you travel and when you live and (He also made) of sheep's wool, camel's hair, and goat's hair, household utensils and pleasures until the (certain) time."

وَاللَّهُ جَعَلَ لَكُمْ مِمَّا خَلَقَ ظِلَالًا وَجَعَلَ لَكُمْ مِنَ الْجِبَالِ أَكْنَانًا وَجَعَلَ لَكُمْ سَرَابِيلَ تَقِيكُمُ الْحَرَّ

وَسَرَابِيلَ تَقِيكُمُ بِأَسْكُمْ ۚ كَذَلِكَ يُتِمُّ نِعْمَتَهُ ۗ عَلَيْكُمْ لَعَلَّكُمْ تُسْلِمُونَ

It means; "And Allah made shelter for you from what He has created, He made for you dwellings in the mountains, and He made clothes for you to protect you from the heat and clothes (armor) to keep you in battle. Thus Allah completes His favor on you so that you submit (to Him)."

According to al-Qurtubi as quoted by Tantawi, what is meant by a house is a building consisting of a roof (everything that is above and can shade people), soil (a place for people to step on), and walls (everything that covers people from the four directions). direction). While the main function of the house is as a shelter for humans from various things that are harmful and make them uncomfortable. Inside the house, humans feel comfortable, calm, and serene. Moreover, along with the times, the shape of the house is getting more magnificent and luxurious (Tantawi, 1997).

With the existence of tents and houses, humans can use them as a place to live that can protect them from various kinds of evil enemies, dangerous animals, and changes in the weather. In these places, humans can also get a place to rest and a safe place to sleep after being tired of working continuously throughout the day. So it is in the shade of trees, hills, and mountains. Humans can find shelter that protects them from the scorching sun. Humans can protect themselves from heat and cold by clothing. Humans

can also protect themselves from enemy disturbances, sick and injured in a battle with the armor they make (Najat, 1982).

b. Encouragement to Maintain Life Preservation

Two natural physiological impulses drive them to perform two important behaviors that determine the survival of all species, namely the sexual urge. The sexual urge has an important function, namely to give birth to offspring for the sake of the continuation of the species. It is through this sexual urge that a family is formed, from a family a nation is formed, culture develops, and science and industry progress.

فَاطِرُ السَّمَوَاتِ وَالْأَرْضِ جَعَلَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا وَمِنَ الْأَنْعَامِ أَزْوَاجًا يَذُرُّكُمْ فِيهِ

لَيْسَ كَمِثْلِهِ، وَهُوَ السَّمِيعُ الْبَصِيرُ

It means; "(He is) the Creator of the heavens and the earth. He made pairs for you from your kind and partners from livestock types, He made you multiply in that way. There is nothing similar to Him, the All-Hearing, All-Seeing." (QS, Asy-Shura, 42: 11)

The sexual urge is the basis for forming a family, where husband and wife both get peace of mind so that a sense of security, peace, and tranquility arises. And between the two arise feelings of love, affection, and mercy which will encourage the maintenance of life together in harmony and a sense of mutual assistance.

2. Psychological Drives

Psychic impulses are impulses that cannot be directly referred to physiological conditions, psychic drives are impulses that humans learn in the process of socialization they live. Modern psychology argues that psychic impulses are impulses obtained based on our physiological drives. The psychic urge has nothing to do with maintaining self-existence and the preservation of species, this urge is only to fulfill the needs of the soul and spirit. Even so, this urge is also an important need for humans, because this need gives a sense of security, peace, and happiness. Psychic encouragement is divided into:

a. The drive to have includes the psychic urge that humans learn in the process of socialization. From whatever culture and personal experience, man learns the love for

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possessions and various property rights that fosters a sense of security from poverty and equips him with the influence of rank and power in society. God's Word.

زُيِّنَ لِلنَّاسِ حُبُّ الشَّهَوَاتِ مِنَ النِّسَاءِ وَالْبَنِينَ وَالْقَنَاطِيرِ الْمُقَنْطَرَةِ مِنَ الذَّهَبِ وَالْفِضَّةِ وَالْخَيْلِ الْمُسَوَّمَةِ وَالْأَنْعَامِ وَالْحَرْثِ ذَلِكَ مَتَاعُ الْحَيَاةِ الدُّنْيَا وَاللَّهُ عِنْدَهُ حُسْنُ الْمَأْبِ

It means; "It is made beautiful in (the view of) humans to love what they desire, namely: women, children, lots of treasures of gold, silver, choice horses, livestock and fields. That is the pleasure of living in this world and with Allah is a good place to return (heaven)." (QS, Ali Imran, 3:14)

This impulse is one of the two important impulses that the devil raised in Adam, which made him fall into immoral acts. As contained in QS Thaha, 20:120, "Then Satan whispered evil thoughts to him, saying: " O Adam, will I show you the tree of immortality and a kingdom that will not perish?"

From Satan's temptation to Adam that he would show Adam a "kingdom that will not perish", it can be concluded that the urge to have is natural or instinctive in Adam and his children.

- b. Hostile impulses appear in human behavior that is hostile to other people to hurt, both in physical form and in words. The first enmity that occurs in human life is the enmity of Qabil, the son of Adam against his brother Abel which is stated in the word of Allah:

وَاتْلُ عَلَيْهِمْ نَبَأَ ابْنَيْ آدَمَ بِالْحَقِّ إِذْ قَرَّبَا قُرْبَانًا فَتُقُبِّلَ مِنْ أَحَدِهِمَا وَمِنَ الْآخَرِ قَالَ
لَأَقْتُلَنَّكَ قَالَ إِنَّمَا يَتَقَبَّلُ اللَّهُ مِنَ الْمُتَّقِينَ . لَئِن بَسَطْتَ إِلَىَّ يَدَكَ لِتَقْتُلَنِي مَا أَنَا بِبَاسِطٍ يَدِيَ إِلَىكَ
لِأَقْتُلَنَّكَ إِنِّي أَخَافُ اللَّهَ رَبَّ الْعَالَمِينَ . إِنِّي أُرِيدُ أَنْ تَبُوءَ بِإِثْمِكَ فَتَكُونَ مِنَ أَصْحَابِ النَّارِ وَذَلِكَ
جَزَاءُ الظَّالِمِينَ . فَطَوَّعَتْ لَهُ نَفْسُهُ قَتْلَ أَخِيهِ فَقَتَلَهُ فَأَصْبَحَ مِنَ الْخَاسِرِينَ

It means; And tell (Muhammad) the truth about the story of the two sons of Adam, when both of them offered sacrifices, one of them (Habil) was accepted and the other (Qabil) was not accepted. He (Qabil) said, "Indeed, I will kill you!" He (Habil) said, "Indeed, Allah only accepts (charity) from those who are pious."

"Indeed, if you (Qabil) move your hand to me to kill me, I will not move my hand to you to kill you. I fear Allah, Lord of the worlds." Indeed, I want you to return with (bringing) my sin (killing) and your own, then you will become the inhabitants of hell, and that is the recompense for the wrongdoers."

Psychologists and psychologists have different opinions regarding hostility, whether hostility is a natural impulse or an impulse that is acquired by learning. Freud and Lorenz that hostility is a natural impulse, but other psychologists disagree with this opinion. Because this gives a pessimistic conception of human nature. With such insight, humans will appear to have a nature that tends to commit crimes and hostility. Meanwhile, Fromm and Moslow tend to emphasize positive, cooperative, and good aspects of human nature.

- c. The urge to compete, Competition is one of the psychic impulses that a person learns from the culture in which he lives. The education he received led him to aspects where competition was seen as good, for the sake of progress and development following the values held by the community where he lived. Sometimes a person learns from the culture in which he lives, economic competition, political competition, scientific competition, or other competitions. In the Qur'an, competition is explained in terms of piety to Allah, benevolence, adhering to noble human values, and so on.

سَابِقُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا كَعَرْضِ السَّمَاءِ وَالْأَرْضِ أُعِدَّتْ لِلَّذِينَ آمَنُوا بِاللَّهِ

وَرُسُلِهِ ۗ ذَٰلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَن يَشَاءُ ۗ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ

It means; Race yourselves to receive forgiveness from your Lord and heaven which is as wide as the heavens and the earth, which is prepared for those who believe in Allah and His messengers. That is the gift of Allah, which is given to whom He wills. And Allah has a great bounty.

According to Najati, humans are given the need to achieve, succeed, excel from others, and realize their ambitions. Because all of that will revive self-confidence, satisfaction, and happiness. Even humans still have many psychological needs that will arise amid their struggles with society. The Qur'an very often mentions various human

motivations, whether physiological, psychological, or spiritual. In achieving someone needs encouragement to compete, and compete. Najati explained that the motivation to compete is one of the most common psychological motivations possessed by people who live in society. Community culture and various value systems that apply will limit some things that are considered good for competition (Najat, 1982).

3. Control Drive

Allah has created various impulses in human beings to realize goals that Allah wills such as self-preservation and survival of all kinds. In the Al-Qur'an and as-Sunnah, there are no things that indicate that these impulses are considered bad, rejected, or denied. On the contrary, the Al-Qur'an and As-Sunnah call for the need to control these impulses within the limits permitted by the Shari'a and without exaggeration.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَحْرِمُوا طَيِّبَاتِ مَا أَحَلَّ اللَّهُ لَكُمْ وَلَا تَعْتَدُوا إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ، وَكُلُوا بِمَا رَزَقَكُمُ اللَّهُ حَلَالًا طَيِّبًا وَاتَّقُوا اللَّهَ الَّذِي أَنْتُمْ بِهِ مُؤْمِنُونَ

It means; "O you who believe, do not forbid anything good that Allah has made lawful for you, and do not transgress. Verily, Allah does not like those who exceed the limits. And eat lawful and good food from what Allah has provided for you, and fear Allah in whom you believe in Him." (QS, al-Maidah 5:87-88)

In the verse above it is explained that Allah forbids doing anything that exceeds the limit, and Allah also forbids fulfilling impulses by violating the Shari'a.

CONCLUSION

Motive is the driving force and driving force that can bring out human behavior and activities. With the gift of this motive, humans can realize all their desires and aspirations. However, with this motive too, humans can perform various negative actions that can harm other parties. Thus, knowledge of motives is very important knowledge for humans, especially the motives contained in the Qur'an. As the holy book of Muslims, the Qur'an contains various kinds of human psychological aspects that can be used as insight and knowledge in living daily life. Among these aspects is the motive of human behavior. In general, there are two motives for human behavior that the writer can find in the Qur'an; physiological motives and spiritual and mental motives. Physiological motives are motives related to human physiological needs.

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Meanwhile, mental-spiritual motives are motives related to human psychological and spiritual needs.

Physiological motives are divided into two parts, the motive for being self and the motive for maintaining the continuity of offspring. While the mental-spiritual motive is divided into four parts; ownership motives, competition motives, hostility motives, and religious motives. Thus it can be concluded that the Al-Qur'an has great attention to various kinds of matters concerning the different human souls so that they can be controlled in a balanced way. The Qur'an not only exhibits various kinds of heavenly pleasures and the pains of the torments of hell, but this book also provides insight for humans regarding their behavior in their daily lives. Thank you profusely from the author to all those who have helped the publication of this paper, may Allah give multiple rewards and make this a charity amen.

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