

**SELF-ACTUALIZATION IN THE STORY OF
PROPHET AYYUB AS IN THE NUSANTARA
INTERPRETATION
(ANALYSIS OF ABRAHAM MASLOW'S
HUMANISTIC PSYCHOLOGY)**

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Abstract

This article describes the study of the main character in the story of the Prophet Ayyub a.s. which is examined through the Tafsir Nusantara and then examined through the theory of humanistic psychology of Abraham Maslow. The story of the Prophet Ayyub a.s. is one form of literary work that originates from the Qur'an. The story of the Prophet Ayyub contained in the surah al-Anbiya': 83-84 has a strong personality and does not complain easily, which is the key to achieving self-actualization. His personality is interesting to study with the theory of humanistic psychology of Abraham Maslow. This theory is one of the theories of personality psychology that proposes five levels of human needs, from basic needs to peak needs. The study

uses library research methods and analytical descriptive to explain the meaning of self-actualization of the surah al-Anbiya': 83-84 contained in the Tafsir Nusantara reviewed from the perspective of the theory of humanistic psychology of Abraham Maslow, as well as the integration of the two. The results of the study show that self-actualization in Surah Al-Anbiya' verses 83-84, based on the Nusantara interpretation, reflects faith, patience, gratitude, acceptance of destiny, and devotion to Allah. In Abraham Maslow's humanistic psychology theory, which includes physiological needs to self-actualization, this is manifested in the personality of the Prophet Ayyub through spiritual values such as obedience, patience, and sincere devotion. This shows that the five hierarchies of needs contained in Abraham Maslow's humanistic psychology theory are fulfilled in the personality of the Prophet Ayyub a.s, both reflected in the journey and social interactions that occurred during his life. The five needs are physiological needs, the need for security, the need for affection, the need for appreciation, and the need for self-actualization.

Keywords: *Abraham Maslow's theory of humanistic psychology; Indonesia Interpretation; The story of Prophet Ayyub; Self Actualization*

Introduction

The elements of self-actualization in Islam are human piety with full awareness and moral obligations. A person always maintains behavior, speech, and thoughts, then a sense of patience and gratitude, has good moral character and morality, has a balance between the worldly and the hereafter, sincerity to seek Allah's pleasure, finally, concern for society, a person tries to make a positive contribution to society through good deeds, alms to help the weak and maintain justice. Therefore, some of these divine traits (potentials) must be developed in an integrated manner by humans and actualized in everyday life, both in individual and social life, because a person's glory in the sight of Allah is more determined by the extent to which his quality in developing the divine traits that exist in him, not seen from the material, physical and bodily aspects. (2023:141)

The word of Allah in Surah al-Anbiya' verses 83-84, there is the story of Ayyub as in the Qur'an. Ayyub as was a very rich man with various kinds of wealth that he owned, and he even had many children and family members. (Ali Hamidi, Mohammad Nuryansah 2021: 237) But what Ayyub had at that time was taken by Allah instantly, by being tested with various diseases until not a single part of his body was healthy, except his heart and tongue. With his heart and tongue, Ayyub always remembered Allah. With conditions like that, he faced it patiently, steadfastly and always remembered Allah day and night. (Katsir 2015:353) This provides an important lesson about how a servant achieves self-perfection in the midst of a very difficult test. The story of Ayyub is interesting to study because even though the basic needs of health, wealth, and family were not met, Job was still able to show steadfastness, patience, and strong faith in Allah. In his suffering, Job did not give in to despair. The story of the prophet Ayyub is a clear example of how a person can achieve closeness to Allah and spiritual satisfaction even though worldly conditions are in decline. (Ali Hamidi, Mohammad Nuryansah 2021: 238)

According to Shaykh Nawawi al-Bantani regarding self-actualization in surah al-anbiya: 83-84, where Ayyub actualizes himself by always being firm with his faith in Allah, emphasizing the importance of patience, humility. In addition, Allah tests with the destruction of his children, the loss of property, affection from relatives and the people of his city, and Ayyub is struck by illness and extraordinary pain. Only his wife, Rahmah, is left to care for him. He also lacks food, drink, and one day his wife Rahmah leaves. But Ayyub continues to actualize himself by always returning to Allah. (Ibn 'Umar Nawawi al-Jawi 1997:58)

In the world of psychology, humans are often the object of study because they have interesting potential to be understood. Abraham Maslow's humanistic psychology sees humans as independent, free, and responsible beings, and moving towards self-actualization according to their potential. (Eka Nur Yuliana 2018: 2)

Abraham Maslow's Humanistic Psychology Theory pays close attention to human dimensions in relating well to their environment, which humanely emphasizes individual freedom to express opinions, determine their choices, values, sense of responsibility, goals and meanings. According to Maslow, humans are creatures with the nickname the self-determining being who are able to fully determine the most desirable goals and the ways to achieve them that they consider most appropriate. (Zikrun 2018: 32)

Abraham Maslow, a Western psychology figure known for his hierarchy of needs theory, explains the human drive to fulfill needs according to his life experiences. He believes that every individual has the free will to determine their goals and future. (M. Ibnu Malik, Nurjannah 2023: 107) Maslow said that human behavior is more determined by the individual's tendency to achieve goals so that life is more satisfying. He also conveyed the hierarchy of needs, starting from the lowest (basic/physiological) to the highest (*self-actualization*). These needs consist of physiological needs, (*Physiological Needs*), safety needs (*Safety Needs*), the need for love and belonging (*Social Needs*), self-esteem needs (*Self Esteem Needs*), and the highest is self-actualization (*Self Actualization*). (Albertine Minderop 2013: 107)

The main characteristic of a self-actualizing person is that he can also be called a person who accepts shortcomings and imperfections, both in himself and in others, as a natural part of their lives. The theory of humanistic psychology proposed by Abraham Maslow is one approach that can be used to analyze literary works, especially in understanding the personality of the characters. One example is the story of the Prophet Ayyub AS which is stated in the Qur'an. This story opens up opportunities to analyze the personality of the Prophet Ayyub using relevant theories, including Maslow's hierarchy of needs theory. Discussions using this theme have actually been carried out a lot, such as journals entitled "Abraham Maslow's Self-Actualization Concept: Sufi Psychology Perspective" (Moh. Ziyadul Haq Annajah, et al. 2023), "Abraham Maslow's Self-

Actualization from an Islamic Perspective" (M. Ibnu Malik, Nurjannah 2023), "Integration of the Mahabbah Al-Tustari Concept and Abraham Maslow's Humanistic Psychology" Moh Safruddin 2023), The Concept of Self-Actualization from a Western and Islamic Perspective" (Jarman Arrozi, et al. 2022), "Abraham Maslow's Humanistic Psychology in the Main Characters in the Story of the Prophet Ibrahim AS" (Ahmad Zainal Mustfa, Nurus Syarifah 2020)

This study discusses self-actualization in Surah Al-Anbiya': 83–84 through the Tafsir Nusantara approach and Abraham Maslow's humanistic psychology theory. This study is still rarely found in the literature of interpretation and academics, so it has the potential to fill the gap in interdisciplinary studies. By integrating the science of interpretation (Tafsir Marah Labid, Tafsir Al-Mishbah, Tafsir Al-Azhar) and psychology, this study offers a new perspective on self-actualization from the perspective of Islam and modern psychology.

This study discusses several basic points. *First*, how is self-actualization in the story of the Prophet Ayyub from the Tafsir Nusantara study? *Second*, how is self-actualization in the story of the Prophet Ayyub from the perspective of Abraham Maslow's humanistic psychology? These two points will be the focus of discussion in this study.

Method

This research is a library research conducted based on a systematic and logical approach. The method used is a descriptive-analytical method, namely by reviewing and collecting data from various relevant references, such as books, scientific journals, articles, and other sources that support the research topic. The research stages begin with determining the topic, which is then formulated into the focus of the problem. The formulation of the problem in this study is related to the concept of self-actualization as reviewed through the story of the Prophet Ayyub a.s in the Qur'an, especially in facing the test of illness. After formulating the problem, the author collected data by tracing the interpretation of the Tafsir Nusantara and modern

psychological theory, especially humanistic psychology developed by Abraham Maslow. The aim is to explore the understanding of the form of self-actualization reflected in Surah Al-Anbiya': 83-84. The data that has been collected is then analyzed critically, selected based on its relevance, processed, and arranged systematically to form this research article.

Results and Discussion

Prophet Ayyub's Self-Actualization in the Nusantara Interpretation

Self-actualization is the peak of a person's psychological growth, where the individual reaches his highest potential and lives authentically according to his values and abilities. Self-actualization is often marked by deep awareness, self-acceptance, a sense of purpose in life, and the fulfillment of one's spirituality. Self-actualization in Surah Al-Anbiya': 83-84, tells the story of the prophet Ayyub a.s where the perfection of the soul is achieved even though physical and material needs are not met. This reflects that self-actualization in the perspective of spirituality involves destiny, submission to Allah, patience, and gratitude. In this case, the discussion regarding the story of the Prophet Ayyub is explained from several interpretations of the Qur'an, involving Tafsir Nusantara which includes Tafsir *Marah Labid* by Shaykh Nawawi Al-Bantani, Tafsir *Al-Azhar* by Buya Hamka, and Tafsir Al-Mishbah by M. Quraish Shihab

In surah Al-Anbiya': 21 verses 83-84 which reads:

وَأَيُّوبَ إِذْ نَادَىٰ رَبَّهُ أَلَيَّْ مَسْنِيَ الضُّرُّ وَأَنْتَ أَرْحَمُ الرَّاحِمِينَ (83) فَاسْتَجَبْنَا لَهُ
فَكَشَفْنَا مَا بِهِ مِنْ ضُرٍّ وَآتَيْنَاهُ أَهْلَهُ وَمِثْلَهُمْ مَعَهُمْ رَحْمَةً مِنَّا وَعِذًّا لِّلْعَبِيدِينَ (84)

Meaning: "(Remember) Ayyub when he prayed to his Lord, "(O my Lord,) indeed I have been struck by illness, even though You are the Most Merciful Lord of all the merciful." (83) So, We answered (his prayer), then We removed the disease that was on him, We returned his family to him, and (We multiplied their number) as a mercy from Us and a reminder for all who worship (Us) (Q.S Al-Anbiya': 83-84) (Lajnah Penashih Mushaf Al-Qur'an, Qur'an

Ministry of Religion, accessed November 15, 2024, 21: 83-84, <https://quran.kemenag.go.id/>).

Interpretation of *Marh Labid*

In the view of Shaykh Nawawi Al-Bantani, he gave an interpretation of this verse. Tells about Ayyub a.s, a Prophet who was given wisdom by *Allah "Indeed, I have been struck by a disaster (illness), and You are the Most Merciful among the merciful."*

Ayyub as was a prophet who came from Ayyub as was a prophet who came from Roman descent, from the line of ish bin Ishaq as, while his mother came from the line of Prophet Luth as. Allah gave him many worldly blessings, in the form of wealth, livestock, gardens, and children consisting of boys and girls. Prophet Ayyub as. was known as a person who was very compassionate to the poor. He took care of orphans and widows, and was very honorable to guests. However, Allah tested him with a severe trial: his children died because their house collapsed, his wealth was gone, and he also suffered from a serious illness for eighteen years. The disease caused wounds all over his body, from head to toe, in the form of pustules. His body felt very itchy, so he scratched it with his own nails until his nails fell off. When his nails could no longer be used, he scratched with a rough cloth, even with broken pottery or stones. As a result, his body became badly injured, his flesh peeled off, and gave off an unpleasant odor. Because of the disease, the villagers expelled him. He was placed in a garbage dump and made a kind of small hut for shelter. (Ibn 'Umar Nawawi al-Jawi 1997:58)

It is narrated that the wife of the Prophet Ayyub, who is referred to as Makhir bint Misy}ah bin Yusuf a.s or Rahmah bint Efraim bin Yusuf a.s, one day said to him: *"Why don't you pray to Allah to ease your suffering?"* But Prophet Ayyub answered: *"How long will we enjoy times of ease?"* His wife replied: *"Eighty years."* Prophet Ayyub said: *"I am ashamed of Allah for praying, while my period of suffering has not equaled my period of freedom."*

It is also reported that Satan came to his wife in the form of a very large creature and said: *"I am the god of the earth, I am the one who caused all this suffering to your husband because he left me and worshiped the God of the sky. If you bow down to me just once, I will return your property and children, and heal your husband."* His wife returned to Prophet Ayyub, who at that time was living in a rubbish dump, far from the crowds, and told him about the incident. Prophet Ayyub said: *"You seem to have been influenced by the words of that cursed creature! By Allah, if Allah heals me, I will whip you a hundred times! And I swear I will never again eat the food or drink the drink you prepare."* This incident is also explained in detail as to the reasons why property, children and family were all destroyed, in Surah Sad verse 41 which reads:

وَاذْكُرْ عَبْدًا أَيُّوبَ إِذْ نَادَىٰ رَبَّهُ أَنِّي مَسَّنِيَ الشَّيْطَانُ بِنُصْبٍ وَعَذَابٍ

And remember with Us the story of Ayyub bin 'Ish bin Ishaq a.s, when he prayed to his Lord: *"Indeed, I have been disturbed by Satan with suffering and torment."* The name of the devil is *"Mabiit"*. (with *"nas}{b"*) meaning great suffering, (and *"zab"*) meaning (temptation and evil whispers). (Lajnah Pentashih mushaf Al-Qur'an: accessed November 15, 2024, 38: 41, <https://quran.kemenag.go.id/>)

It is reported that Satan asked his Lord, *"Is there any of Your servants who, if I were given authority over him, would still not submit to me?"* So Allah answered, *"Yes, My servant Ayyub."* Then Satan came to him with various whispers, while Ayyub could actually see Satan, but he did not pay attention to it. Then Satan said, *"O my Lord, he has rejected my influence, so give me power over his property."* So the devil came to him and said to him, *"Your treasure such and such has been destroyed."* However, Prophet Ayyub answered, *"Allah gives and Allah takes,"* then he praised Allah Ta'ala. Then Satan said, *"O my Lord, Ayyub does not care about his wealth, so give me power over his children."* Then he came to Prophet Ayyub and shook his house so that all his children perished. When he was informed about the incident, Prophet Ayyub still ignored it. Then Satan said again, *"O my Lord, Ayyub does not care about his children, so give me power over his body."* Then Allah permitted him. So Satan blew

something on the skin of Prophet Ayyub, so that a severe disease and extreme pain arose in his body. Prophet Ayyub endured this trial for years, until finally the people of his city felt disgusted with him. He went out into the desert, and no one wanted to approach him. Then Satan came to Prophet Ayyub's wife, whose name was Laya bint Ya'qub, and said, *"If your husband asks for help from me, I will free him from this trial."* When his wife told Prophet Ayyub that, he swore by Allah, *"If Allah cures me, I will lash you a hundred times."*

As long as the pain was only felt in his body, Prophet Ayyub did not complain at all. However, when the whispers of Satan became stronger, he felt worried about its influence on his heart and religion, so he asked for help from Allah. Among the whispers of Satan was reminding him of the blessings he once had. Among the whispers of Satan was his attempt to make Prophet Ayyub despair of the mercy of his Lord and to decorate his feelings of restlessness so that he would complain. This was very burdensome for him, so Prophet Ayyub prayed earnestly to Allah Ta'ala while saying, *"Indeed Satan has disturbed me with fatigue and torment."* Because the more the whispers, the greater the pain he felt in his heart. (Ibn 'Umar Nawawi al-Jawi 1997:139)

Then return to the interpretation of Surah Al-Anbiya' in the story of Ayyub. After that, Prophet Ayyub threw out his wife, so she left him. Prophet Ayyub remained alone in the rubbish dump, without food, drink, or anyone to accompany him. Seeing his very sad condition, Prophet Ayyub prostrated himself and prayed: "Oh my Lord, indeed I have been afflicted with suffering, and You are the Most Merciful among the merciful." Allah answered his prayer: "Raise your head, I have answered your prayer. Stamp your feet on the ground." He bathed in the water, and all the wounds on his body were healed. Not a single disease remained, and his body recovered completely.

In surah Sad: 38 verse 42 it is explained:

أَرْكُضْ بِرِجْلِكَ هَذَا مُغْتَسِلٌ بَارِدٌ وَشَرَابٌ

Allah answered Prophet Ayyub's prayer and revealed to him His words: أَرْكُضْ *"Stomp your feet,"* that is, hit the ground with your feet. Prophet Ayyub hit the ground, then a spring appeared. Allah says: هَذَا مُغْتَسَلٌ بَارِدٌ *"This is cool water for bathing and drinking."*

Prophet Job was asked to bathe in the water to heal his outer body, and drink the water to heal his inner body. Allah caused a cool and refreshing spring to grow under Prophet Ayyub's feet. He bathed and drank from it, so Allah removed all the diseases from his outer and inner body. (Ibn 'Umar Nawawi al-Jawi 1997:319)

Ayyub's body returned to health, youth and handsome even better than before, After that, he was given beautiful clothes. When he stood up, Prophet Job looked around him and found that everything he had ever owned family, children, and property had been multiplied by Allah. (Ibn 'Umar Nawawi al-Jawi 1997:58) In surah Sad: 38 verse 43 also states:

وَوَهَبْنَا لَهُ أَهْلَهُ وَمِثْلَهُمْ مَعَهُمْ رَحْمَةً مِنَّا وَذِكْرًا لِلْأُولَى

Allah restores his family, either by reviving those who have died (according to Al-Hasan's opinion), or by gathering back those who have been scattered (according to other opinions). Allah's Word: *"And We gave him his family and those like them in addition."* Thus, the number of children became double than before. Allah gave mercy to Prophet Ayyub as a gift, not an obligation, and made it a lesson for people of understanding to emulate his patience, take refuge in Allah in trials, and achieve victory through faith and steadfastness.

On the other hand, Prophet Ayyub's wife, who felt sorry for him, returned to look for him even though he had been thrown out. She cried and searched the garbage dump, but did not find her husband in his previous state. Prophet Ayyub, who had been healed and given blessings by Allah, called her. After talking, she recognized Prophet Ayyub from his smile and hugged him happily. Prophet Ayyub explained that he chose to obey Allah rather than obey Satan, so Allah answered his prayer, healed him, and multiplied all his

blessings. This is a mercy and a lesson for those who worship, as mentioned in the Qur'an. (Ibn 'Umar Nawawi al-Jawi 1997:58)

Then the explanation in surah Sad: 38 verse: 44, when Rahmah was about to be beaten by Ayyub because he had been influenced by Satan, Allah said:

وَأْمُرْ أَهْلَكَ بِصِرَاطِ اللَّهِ الْبَاسِطِ وَلَا تَحْنُتْ أَفْأَنْتَ أَعْبُدُ اللَّهَ أَوْ آبُ

Allah ordered the Prophet Ayyub to fulfill his oath to beat his wife a hundred times with leniency using a handful of wheat stalks. This is because the Prophet Ayyub had sworn because his wife was seduced by the devil's trickery. However, Allah gave this leniency as a mercy for his wife's loyalty and devotion during the test. Allah said: *وَلَا تَحْنُتْ* "Do not break your oath," meaning there is no need to break your oath or feel guilty for not hitting her hard. The Prophet Ayyub was praised by Allah as a servant who was patient in facing various great trials.

It is narrated that after that, his wife gave birth to twenty-six children. Ibn Abbas said that everything that was lost by Prophet Ayyub was returned by Allah in double the amount. It is also narrated that Allah sent an angel to him, conveying greetings from Allah for his patience. The angel asked him to go to the threshing floor (where the grains were processed). When Prophet Ayyub arrived there, Allah sent golden locusts as His mercy and a reminder for the worshippers to be patient like Prophet Ayyub, so that they will receive the reward as Prophet Ayyub received. (Ibn 'Umar Nawawi al-Jawi 1997:59)

Tabel 1: Prophet Ayyub's self-actualization in the explanation of the interpretation of *Marah Labid*:

No	Self Actualization
1	Prophet Ayyub showed self-actualization by being a very caring and loving person to the people around him, especially those in need. He helped the poor, took care of orphans, paid attention to widows, and always honored guests. His kindness was reflected in his sincere actions to provide benefits to

	others, showing that true happiness is by giving and serving others.
2	In Surah Sad verse 41, Prophet Ayyub remained patient, grateful, and continued to worship despite losing his wealth, children, and health. His self-actualization is reflected in his steadfastness in serving Allah, showing that his happiness depends on a strong relationship with Him, not on worldly things.
3	Ayyub continued to actualize himself by ignoring all the whispers that the devil told him. Ayyub continued to surrender himself to Allah, the All-Giver and All-Taker of what is His.
4	Prophet Ayyub actualized himself through worship, patience, and gratitude despite facing severe trials. For his steadfastness, Allah replaced all that was lost with a manifold reward. The story goes that his wife gave birth to 26 children, and his wealth was multiplied, indicating that patience brings blessings from Allah.

Interpretation of *Al-Azhar*

Hamka's explanation of the interpretation of Surah al-Anbiya': 21 verses 83-84, telling about the tribulations that befell the Prophet Ayyub. Many people tell the story of Ayyub in their own versions, both long and short. The conclusion of Ayyub's story is that he was someone who was rich, but generous, liked to help the poor and needy and was also very devoted to Allah. And then comes the circulation of the world; Ayyub became destitute, his wealth disappeared and his body became sick.

Then came the stories which exaggeratedly explained the origin of the destruction of his wealth.' Ar-Razi copied in his commentary a narration from Wahab bin Munabbih about the disaster that befell the Prophet Ayyub. We will only take the summary. Ayyub is said to be from the Rum nation. His name was Ayyub bin Anush, a descendant of Isu bin Ishak. His mother was a descendant of the Prophet Lut. He was chosen by Allah to be a Prophet and was also given abundant worldly wealth. Various blessings, livestock, gardens and given

families and children, men and women. And he was very polite and generous to the poor, he also liked to look after orphans and destitute widows, and he honored guests. So Ayyub was highly praised in the sight of Allah.

Wahab said next: Among all the angels, the Angel Gabriel is the closest to Allah. When Jibril heard that Ayyub had received the highest praise from Allah, Jibril conveyed the news to Mikail. Michael also conveyed it to the other angels closest to God, then conveyed it to all the angels. So all the angels in the sky said shalawat, then followed all the angels on earth. Thus the news of Job's glory spread throughout the heavens and earth among the angels. After hearing this news to the devil, his envy arose. Then he immediately rose to the sky, stood facing and said: *"Oh Lord! You have given Ayyub many blessings. For that he is grateful! And You made his body healthy. For that he has praised You! But You have never tested him with tribulation or harm. I guarantee you! If You test him with a disaster, he will definitely waver and disbelieve in You!"*. (Hamka n.d.:4623)

God said to Satan: *"Go test him! I give you power over his property!"*, Satan immediately gathered the devils and asked: *"Who is able to destroy Ayyub's property?"* An ifrit answered: *"I can become a fire that burns anything."* The devil commanded: *"Go to where the camels are, burn them all down, including the shepherds!"* Ifrit carried out the order, burning the camel and its shepherd. Satan then met Ayyub who was worshipping, resembling a shepherd, and said: *"Do you know, Job, that God has burned all your camels and shepherds?"* Prophet Ayyub said: *"Praise be to Allah who gives and takes back. I came to this world with nothing, and will return to Him with nothing. If I am good, my spirit will be with the martyrs, and I will be rewarded. However, if I am bad, Allah will not equate me with them, but will restrain me."*

The devil was disappointed because he failed to bring down Prophet Ayyub. Another Ifrit tried a new power, killing Ayyub's goats with a loud noise. The devil delivered the bad news, but Ayyub remained patient. Another Ifrit destroyed Ayyub's fields and cows

with a whirlwind, but Ayyub remained steadfast. The devil then asked permission from Allah to harm Ayyub's children. With His permission, the devil shook Ayyub's children's house until it collapsed, killing them all. The devil, disguised as a survivor, gave the tragic news to Job with a horrific picture. Even so, Ayyub remained patient and put his trust in Allah. (Hamka n.d.:4623) The devil continued to tempt the Prophet Ayyub until he cried and put soil on his head. However, Ayyub soon came to his senses, asked for forgiveness, and said *"Inna lillahi wa inna ilaihi raji'un."* Failing again, the devil asked Allah's permission to hurt Ayyub's body, believing that it would make him ungrateful. Allah permitted him, but on the condition that Ayyub's heart, mind, and tongue were kept awake. The devil then made Ayyub's body itch so badly that he scratched it with a piece of pottery, causing a wound and pus that smelled bad. The people drove him to a remote place. Only his wife, Siti Rahmah, faithfully cared for him. (Hamka n.d.:4623)

According to Hamka, in his Tafsir, Ar-Razi quoted Wahab bin Munabbih who said that the Prophet Ayyub asked Allah with humility: *"Oh Lord, what is my sin that I am tested like this? Am I not a helper of the poor, defender of orphans, and helper of widows? I am just a humble servant. If You do good to me, that is Your grace. If You test me, that is Your decision."* He complained about his suffering, his flesh was destroyed, his hair fell out, his wealth ran out, and he was insulted when he asked for help. However, Ar-Razi emphasized that this story came from Wahab bin Munabbih, who is known as the source of Israiliyat, so its truth is questionable when compared with the teachings of the Koran. Al-Qurthubi stated al-Imam Ibn 'Arabi's stance when accepting such stories: "These stories require knowing where the sources come from and how they are narrated.

Explanation from Hamka: Stories like those told by Wahab bin Munabbih, including the story of the caterpillar crawling into the body of the Prophet Ayyub, actually do not have a clear sanad or reliable source. However, this story is still included in several books of

interpretation and is often told by teachers of the Koran in the village without considering common sense. As a result, many lay people believe in such things. When they are sick, they are reluctant to go to the doctor, because they believe that their illness is caused by the devil, jinn, or black magic. They even think, *"If the Prophet Ayyub was attacked by the devil, what about us!"* In fact, beliefs like this are often not in accordance with Islamic teachings which prioritize effort and knowledge. (Hamka n.d.:4625)

Try to pay attention to the request of the Prophet Ayyub himself which is written in the Koran clearly and clearly, then compare it with the *"prayer"* narrated by Wahab bin Munabbih earlier: *"And Ayyub!"* Meaning and remember Ayyub. *"When he cried out to his Lord: Surely I have been touched by a calamity."* (base of verse 83). Pay attention! How refined the language Ayyub used in his complaint to God. He uses the sentence *massaniya*, *"touching me"*. He didn't say, for example, *"I was hit by a disaster."* He stressed that it was the disaster itself that came to touch him. It doesn't say *"by Your will!"* because he was very polite to God. Then he closed his complaint with gentle words: *"You are more merciful than all that is merciful."* In the first syllable, Prophet Ayyub complains about his suffering in the hope of arousing pity. Furthermore, he praised God's love which is much more sincere than human love. God's love does not expect anything in return, unlike human love, which often contains hopes, whether protection, praise, or rewards in the afterlife. This is what the Prophet Ayyub asked of God. He did not complain, did not regret his fate, and did not complain about his suffering. He only asked for love and mercy from God. (Hamka n.d.:4626)

"So We allowed him and We removed all the calamities that were on him." (base of verse 84). This means that because he prayed to God with a sincere heart, was patient and did not give up, God answered his prayer. Let us interpret the Qur'an by referring to the Qur'an itself, so that we are not led astray by interpretations that contradict the

teachings of the Qur'an. We ask, *"Why was Prophet Ayyub's prayer answered by Allah?"* The answer is clearly found in Surah Sad (38:44):

إِنَّا وَجَدْنَاهُ صَابِرًا نِعْمَ الْعَبْدُ إِنَّهُ أَوَّابٌ (صَاد: 44)

"Indeed, We found him patient, and he was the best of servants. Indeed, he was a man who always returned."

In Surah Sad (38:42), after Ayyub begged to be healed, Allah ordered Prophet Ayyub to strike his feet on the ground. This order was carried out in a place in the land of Syria, called Jabiyah, and suddenly cool and refreshing water gushed out. Ayyub bathed and drank the water, which refreshed him and cured his illness. After he recovered, he returned to his wife, who barely recognized him because of his completely restored physical condition. (Hamka n.d.:6117)

Back to Surah Al-Anbiya: 84, *"And We restored to him his family,"* After years of suffering, Allah restored the health of Prophet Ayyub and reunited him with his family. His children, who had previously been lost, were reunited, and even doubled in number. All of this is the mercy of Allah, as a sign of His love after a severe test. This is also a reminder for believers to remain patient and steadfast. In his sickness some say 14 years and some say 18 years.

Then Ayyub was obliged to fulfill his oath because of his loyalty to Allah and the importance of keeping promises. Previously, Ayyub had sworn to beat his wife if he recovered, because he was angry that she had sold her hair to buy bread for her sick husband. However, after he recovered, Ayyub felt it was not right to beat his wife who had shown extraordinary loyalty. As a prophet, Ayyub felt the need to fulfill his oath, even though the situation he was facing was now very different. Ayyub was ordered by Allah to fulfill his oath by hitting his wife's shoulder with a bundle of grass, so as not to hurt her. Thus, Ayyub kept his oath but without causing pain. Allah praised Job for his extraordinary patience, both in the face of poverty, loneliness, and the illness he had suffered for years. Allah called him the *"best of servants"* who always returned to Him patiently. (Hamka n.d.:6119)

Warning to people who sincerely and willingly submit themselves to God; because the Prophet s.a.w. once said:

إِنَّ اللَّهَ إِذَا أَحَبَّ عَبْدًا ابْتَلَاهُ (al-Suyuthy) 1423:46

"When Allah loves a servant, surely His test will come to his condition"

The calamity that befell Ayyub was not a sign of humiliation, because happiness or misery in the world is not always related to good or bad deeds. Although Ayyub lost his wealth, family, and suffered from illness, he remained patient and grateful. In return, Allah returned his health, more wealth, children, and a long life to see his descendants. Ayyub's story is a warning for believers to be patient in facing trials, because patience will bring happiness in the end. (Hamka n.d.:4628) Three traits that need to be emulated from Ayyub: 1). Ayyub was a patient person, enduring suffering, and did not complain, 2). Ayyub was a very good servant of God, 3). Ayyub always returned to God! which means, he did not stop in worship. (Hamka n.d.:4627)

Tabel 2: Prophet Ayyub's self-actualization in the explanation of *Al-Azhar's* interpretation

NO	Self Actualization
1	Prophet Ayyub's self-actualization was first seen in his generous attitude, he loved helping the poor and destitute, and cared for orphans and widows in need. He is also known to glorify guests and has a very high devotion to Allah.
2	Prophet Ayyub continued to actualize himself by firmly praying to Allah, while saying, <i>"All praise belongs to Allah who gives and takes back."</i> He remained patient and submissive even though the Devil had whispered negative encouragement.
3	Prophet Ayyub continued to actualize himself by showing patience, sincerity, sincere supplication to Allah, and never complaining or regretting his fate. Because of his patience and steadfastness, Allah returned all the blessings that had been lost, including his family, his health, and his children, even multiplying them as a form of His mercy and love.
4	By practicing patience and gratitude, Allah raised the status of Prophet Ayyub. The disaster that befell him was not a sign of

	humiliation, because happiness or misery in the world is not always a reflection of someone's good or bad deeds.
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Interpretation of *Al-Misbah*

Quraish Shihab explains about Surah Al-Anbiya':21 verses 83-84, which tells the story of Prophet Ayyub. He was a prophet who lived in the Hauran region, which is now located in the southern part of the city of Damascus, Syria. Prophet Ayyub is known as a figure who received an abundance of blessings from Allah, but was then tested with a great calamity that caused the loss of various blessings. In this verse, the Prophet Muhammad SAW. is ordered to remember and invite his people to remember the story of Prophet Ayyub, especially when he begged with full resignation and prayed to his Lord. In that difficult test, Prophet Ayyub never grumbled or conveyed his complaints to anyone other than Allah. Ayyub only explained his situation by saying: (أَنِّي مَسْنِي الضُّرِّ) "My Lord, indeed I have been struck with hardship." The word (الضُّرُّ) *ad*-*d* *ahrr* with fathah in the letter (ض) *d* *ad* means all kinds of difficulties that befall a person, while the word *ad-dhuur* with dhammah in the letter (ض) *d* *ad* (as the verse in Surah Al-Anbiya': 83 says) means all difficulties that befall a person, for example illness. (Shihab 2002:103)

Prophet Ayyub in his complaint (as read above) was very subtle. He stated that the suffering he experienced was with the word (مَسْنِي) *massani* which means (*I was touched*), namely just a slight or minor touch, not saying (أَصَابَنِي) *as* *abani*/ *I was touched*, even though what he experienced was really very heavy. And on the other hand, he conveyed his situation to Allah without grumbling, without even begging. He only mentioned the outstanding attribute of Allah, namely *Arh* *ama al-Rah* *imin* while completely surrendering to Allah swt. (Shihab 2002:104) Because He is All-Knowing and He is the source of all grace. The explanation of verse 83 is also explained in surah Shad: 38 verse 41: "*when he called, that is, asked Allah*", his Lord that: أَنِّي مَسْنِي الشَّيْطَانُ "Indeed, I, who am one of Your servants, have been touched

by Satan with exhaustion, disease, and hardship, torment, namely pain that banishes all delights."

Likewise, in surah Al-Anbiya': 21 verse 83, Quraish explains that Ayyub in his words did not grumble. But the continuation is different in Surah Al-Anbiya': 83. In Surah Shad, it states that what he suffered did not come from Allah, but from Satan. Likewise, Ayyub did not attribute anything bad to Him. Besides that, even though what he suffered was quite heavy, as indicated by the nakirah form of the words (نصب) nus}b and (مسنى) 'Adbab, he described it as (مسنى) massani/I "have been touched" not "I have been struck". (Ayyub's use of the word devil in his speech is not the word devil which in language has the meaning of despair, but gives the impression that he does not despair at all about God's Grace. (Shihab 2002:390)

Ibn 'Ashr explained that in the wording of the verse, Satan is described as the party that touched Prophet Ayyub with suffering and hardship. However, according to Ibn 'Ashr, this is not in line with the general understanding that Satan's influence is limited to whispering negative temptations and encouragement, not being the direct cause of illness or physical suffering. He explained that the meaning of the verse is (that Satan took advantage of the conditions of hardship and suffering experienced by Prophet Ayyub to tempt and whisper negative thoughts, including bad thoughts towards Allah). So, Satan is not the main cause of the suffering, but uses the situation as an excuse to plant bad whispers. It is also possible that the letter ba' is the word (بنصب) bi nus}bin in the collective meaning, namely: "I was touched by the negative whispers of Satan, along with hardship and torment." (Shihab 2002:391)

Then back to Surah Al-Anbiya': 21 verse 84, with the sentence (ءاتيناه أهله) ataynahu abluhu/ We bestowed upon him his family, Shihab said that the meaning of this verse is that the living family members are reunited in one big family and those who have died are replaced by Allah with the birth of other children and the arrival of new followers who are of the same quality or exceed those before. (Shihab 2002:104)

A complete explanation of this verse is also mentioned in surah shad verse 42: Hearing the request and complaint of Prophet Ayyub which was mentioned in the previous verse, Allah said:

أَرْكُضْ بِرِجْلِكَ هَذَا مُغْتَسَلٌ بَارِدٌ وَشَرَابٌ

"Stomp your feet on the earth and water will come out." Ayyub stomped it so that the water gushed out and at that time Allah said: "This is cool water for you to use for bathing and for you to drink so that your fatigue and pain will soon disappear."

The word (اركض) *urkud* is taken from the word (ركض) *rakad*, which means stamping the feet on the ground, the word feet in the verse above is merely a reinforcement and explanation of the word *urkud*. Then the word (هذا) *badha* in the verse above indicates how close and easy the gushing water was, he obtained and used it.

Returning to the explanation at the base of Surah Al-Anbiya': 21 verse 84, *"ataynahu ahluhu/ We bestowed upon him his family"*, it is also mentioned in shad: 38 verse 43: (ووهبنا له اهله) Allah describes the state of the Prophet Ayyub's household in this verse. It is stated that in addition to the gift of healing, Allah also returned his family, including his children and wife, who were previously separated from him. Not only that, Allah increased their number as much as before, so that the Prophet Ayyub's family and followers increased. All of that is a manifestation of Allah's mercy and compassion and is a valuable lesson for people who have clear thinking, so that they realize that patience will lead to success. His words: (ووهبنا له اهله) This verse does not necessarily mean that Allah brought back to life the children and wives of the Prophet Ayyub who had died as stated by several scholars. (Shihab 2002:393)

There is a difference in wording between Surah Al-Anbiya and Surah Shad, in Surah Al-Anbiya': 84, the word (الْعَابِدِينَ) *li al-'Abidin* is used, while Surah Shad uses (اول الاالباب) *Uwl al-Albab*. According to Ibn 'Ashur, this verse emphasizes the importance of learning from the patience of Prophet Ayyub down to the details and hidden meanings.

This can only be done by people who think deeply, namely *Uml al-Albab*. The story of Prophet Ayyub is conveyed as an example for mankind. In Surah Al-Anbiya', the explanation is related to the proof of the human nature of the prophets, which shows that this nature does not at all reduce the function and duties of prophethood. Quraish Shihab explains that the suffering and illness experienced by the prophets is natural because they are also human, as humans others. Therefore, the verse discussing the Prophet Ayyub in Surah Al-Anbiya': 84 ends with the phrase *Dhikra li al-'Abidin*, as a reminder for the obedient servants of Allah. (Shihab 2002:394)

In addition to ordering Prophet Ayyub to stamp his feet on the ground, Allah also ordered him to take a bundle of grass and gently hit someone with it, even if only once. This command was given so that Prophet Ayyub could fulfill his oath without breaking it. After Allah provided a solution to the oath, this verse explains the reason why this ease was given to Prophet Ayyub. Allah said: *"Indeed, We found him to be very patient. He was the best of servants. Indeed, he was ever-returning to Us and very obedient."*

According to history, Prophet Ayyub once swore that he would beat one of his family members (some history mentions his wife) because they had done something that disappointed him. Allah provided a solution so that Prophet Ayyub could fulfill his oath without hurting him, namely by taking a bunch of grass as many times as he had promised to beat him, then hitting him gently. In this way, Prophet Ayyub fulfilled his oath without hurting the person. (Shihab 2002:395)

Tabel 3: The self-actualization of the Prophet Ayyub in the explanation of the *Al-Misbah* interpretation

NO	Self Actualization
1	The self-actualization carried out by the Prophet Ayyub was realized through sincere and surrendered supplication to Allah, without complaining or conveying the difficulties he experienced to anyone other than Him.

2	Self-actualization by becoming a person who always thinks well of Allah, his complaint to Allah is very gentle (with the word (مَسْنَى) <i>massani</i> which means (I was touched), namely just a touch that is slight or small, not saying (أَصَابَنِي) <i>as}abani/</i> I was hit, even though what he experienced was truly very difficult.
3	Prophet Ayyub continued to show self-actualization by not giving up on Allah's mercy, even though the devil tried to whisper negative temptations and encouragements that led him to think badly of Allah.
4	Prophet Ayyub's self-actualization in achieving healing by obeying Allah's command to stamp his feet on the ground. By realizing self-actualization through patience, Prophet Ayyub provided a valuable lesson for the people after him to always be patient in facing various situations. This is not an indication that the illness he was suffering from at that time was so severe that it made him unable to walk. T}abat}aba'i states that this command shows the importance of human effort in achieving what he wants. Allah SWT was actually able to cure Prophet Ayyub directly without the need to bathe, drink, or stamp his feet on the ground. However, this is a lesson that human sincerity and effort are inseparable parts in achieving his hopes and desires.
5	By realizing self-actualization through patience, Prophet Ayyub provided a valuable lesson for the people after him to always be patient in facing various situations.

Self-Actualization in the Story of the Prophet Ayyub from the Perspective of Abraham Maslow's Humanistic Psychology

The implementation of self-actualization in Surah Al-Anbiya' verses 83-84 is reflected in the story of Prophet Ayyub AS who remained patient, faithful, and devoted to Allah despite facing severe suffering. This shows that self-actualization in Islam is centered on sincerity, surrender, and closeness to Allah as the peak of devotion. Self-actualization in Surah Al-Anbiya': 83-84 if analyzed using Abraham Maslow's humanistic psychology theory will find relevance between the two. The goal of humanistic psychology is to support individuals in determining their desires and realizing their potential,

so that they can freely express their existence without obstacles or restrictions in thought and action. Thus, individuals can feel the meaning of being a whole human being, which is the peak of the concept of the hierarchy of needs. (Zainal Mustofa and Syarifah 2020:197)

Physiological Needs

Physiological needs are the most basic needs in Abraham Maslow's hierarchy. These needs include primary needs such as food, drink, clothing, and shelter. Humans tend to fulfill physiological needs first before moving on to the next level of needs. These needs are the most pressing and have the strongest influence to be fulfilled. Kirim masukan Panel sampling Histori Tersimpan Hasil terjemahan tersedia Hapus teks sumber. (Maslow 2018:71)

In the story of Prophet Ayyub AS mentioned in Surah Al-Anbiya' verses 83-84, and in more detail in Surah Sad verse 42, there is a description of the fulfillment of physiological needs which is an important part of his life journey. After going through long suffering due to the illness he suffered and losing all his possessions, Allah ordered Prophet Ayyub to stamp his feet on the ground, as mentioned in the verse:

أَرْكُضْ بِرِجْلِكَ هَذَا مُغْتَسَلٌ بَارِدٌ وَشَرَابٌ

"Stamp your foot; here is cool water for washing and drinking." This command shows the mercy of Allah who fulfilled the basic needs of Prophet Job, namely water to refresh his body and to quench his thirst. Fulfilling this physiological need is not just a form of physical assistance, but also a symbol of recovery and blessing after a difficult test. This teaches that although physiological needs are the most basic level in the hierarchy of needs, fulfilling them in a spiritual context can be a sign of mercy and a reminder of the power of Allah, the All-Sustainer.

The fulfillment of the physiological needs of the Prophet Ayyub AS is also seen in the story of the sacrifice of his wife, Rahmah, who sold her long hair to get a piece of bread to meet the food needs of the Prophet Ayyub. This action shows Rahmah's efforts to ensure that her husband's basic needs are met even though he is in a state of deprivation. This story illustrates how important the role of the family is in supporting each other, especially when facing difficult trials.

This is related to Abraham Maslow's theory of physiological needs. When someone is at the most basic level of needs, namely physiological needs, one of which is the need for food and drink, then the individual will try to fulfill these needs by consuming foods that can eliminate hunger. Thus, the basic need for food can be fulfilled.

Safety Needs

The need for safety is second in Abraham Maslow's hierarchy of needs, after physiological needs. This need covers various aspects related to protection and stability in life, both physically and emotionally. Physically, this need includes protection from danger, threats, or risks that can harm the body, such as accidents, illness, or violence. While emotionally, the need for safety includes protection from situations that cause anxiety, uncertainty, or fear, including the need for financial stability, a comfortable environment, and supportive relationships. Fulfillment of these needs gives individuals a sense of calm and protection, allowing them to move on to the next level of needs in Maslow's hierarchy.

The first need for a sense of security that Prophet Ayyub AS obtained was reflected when he had a residence in the Hauran region, which is now located in the southern part of the city of Damascus, Syria. This place became a source of protection and stability, providing a sense of security for Ayyub after the various trials he faced. With a comfortable and safe place to live, Prophet Ayyub could feel inner peace that supported him in living his life.

The second need for security experienced by Prophet Ayyub AS is relevant to the aspect of emotional security, especially in the testing

situation he faced. When Prophet Ayyub lost all his possessions and suffered from a serious illness, the villagers showed empathy by building a simple hut as a place of refuge and protection for him. Although the physical condition of the hut may not have been perfect, its existence provided a sense of emotional security for Prophet Ayyub. The hut became a symbol of social attention and support, which helped Prophet Ayyub feel protected and not completely abandoned by his environment. This shows that security is not only related to physical protection, but also involves emotional aspects that provide inner peace, a sense of being appreciated, and support in facing difficult situations. The efforts of the villagers reflect the importance of solidarity in creating a sense of security for individuals who are facing suffering.

This story shows a close relationship with the need for security according to Abraham Maslow's theory, which is the second stage after basic needs are met. Prophet Ayyub AS first gained a sense of security when he had a place to live in the Hauran area, Damascus. Then, he felt another sense of security when the local people built a simple hut as a place of refuge and refuge, providing a safe place for him to take shelter and feel protected. (Maslow 1943:377)

Social Needs (Maslow 1943:378)

Social needs are in third place in Abraham Maslow's hierarchy of needs. These needs include affection, belonging, social interaction, acceptance, and friendship. It is not surprising that humans are known as social creatures who need interaction with others to survive. In living life, humans always need support and help from others.

First, The need for affection is reflected when Allah shows His love for Prophet Ayyub AS through various blessings, such as wealth, a harmonious family, and various other gifts. This illustrates Allah's abundant affection as a form of attention and love for His servants. *Second*, The need for affection is seen in the attitude of Prophet Ayyub AS who is full of love for his people. As a generous figure, he shows his affection by helping orphans and widows, giving sincere attention

and assistance to those in need. This action reflects the concern of Prophet Ayyub as a leader who prioritizes compassion in serving his community. *Third*, The need for affection is reflected in Rahmah, the wife of Prophet Ayyub AS, who with great love and sacrifice sold her hair to ensure that Prophet Ayyub still had food. This action shows the depth of Rahmah's affection as a loyal wife, willing to sacrifice to support her husband in the midst of difficult trials. *Fourth*, Allah's love for Prophet Ayyub AS can be seen through the tests He gave, as a form of attention and love. As in the hadith of Tirmidhi, *"If Allah loves a servant, He will certainly test him."* Prophet Ayyub's trials, in the form of illness and loss, aimed to elevate his status, cleanse his sins, strengthen his faith and patience, and deepen his closeness to Allah. Fifth, love was last seen when Allah answered the prayer of Prophet Ayyub AS, in surah Al-Anbiya': 21 verse 84 Allah said:

فَاسْتَجَبْنَا لَهُ فَكَشَفْنَا مَا بِهِ مِنْ ضُرٍّ وَآتَيْنَاهُ أَهْلَهُ وَمِثْلَهُمْ مَعَهُمْ رَحْمَةً مِنْ عِنْدِنَا
وَنَذَكَّرُ الْغَافِلِينَ

"So We answered him, and We removed what was upon him from his disease, and We restored his family to him, and (We multiplied their number) as a mercy from Us and a reminder to all who worship (Us)."

And it is also found in Surah Shad: 38 verse 43

وَوَهَبْنَا لَهُ أَهْلَهُ وَمِثْلَهُمْ مَعَهُمْ رَحْمَةً مِنَّا وَذِكْرًا لِلْأُولَى

"And We bestowed upon him (Ayyub) his family and (We multiplied) their number as a mercy from Us and an admonition for men of sound mind."

Allah restored the health of Prophet Ayyub AS after years of suffering from a serious illness that tested his steadfastness and patience. Not only that, Allah also returned all the blessings he once had, including abundant wealth, a family full of love, and blessings in his life. This miracle is a real manifestation of Allah's infinite love and mercy towards His servants who are patient and sincere in accepting all His decrees. This recovery is not only a form of God's love, but also a lesson for humanity that every test faced with patience and trust

will result in greater good. This story confirms that Allah never abandons His faithful servants and always provides a way out for those who remain steadfast in the midst of trials. God's grace given to Prophet Ayyub is proof that true devotion and complete trust in Him always bear sweet fruit.

This relates to Abraham Maslow's theory of the need for affection, which is at the third level in the hierarchy of needs. This need includes the desire to be loved, accepted, and to form deep emotional connections with others. In the story of the Prophet Job, affection is seen in God's love for Ayyub through the restoration of lost blessings, the loyal and sacrificial support of his wife Rahmah, Ayyub's generosity towards his people, compassion through God's trials, and the answering of Ayyub's prayers. All of this reflects the fulfillment of the need for affection that provides a sense of connection and harmony, both with God and with fellow human beings.

Esteem Needs (Maslow 1943:382)

The need for self-esteem (esteem needs) is at the fourth level after physiological, safety, and love needs. This need includes two main aspects: internal self-esteem, namely self-confidence, competence, and achievement; and external self-esteem, namely the appreciation and recognition of others. Fulfilling these needs gives individuals a sense of self-respect and confidence to face life's challenges.

The need for self-esteem of the Prophet Ayyub AS is reflected in the praise of Allah contained in His words: *إِنَّا وَجَدْنَاهُ صَابِرًا* "Indeed, We found him patient, he is the best of servants. Indeed, he is someone who always returns (to Us)" (QS. Sad: 38 verses 44). This praise illustrates God's recognition of the superior qualities of the Prophet Ayyub, such as his extraordinary patience, his steadfastness in the face of severe suffering, a sense of gratitude that never fades, and deep sincerity.

Prophet Ayyub never complained about the tests given to him, in fact he continued to return to Allah full of hope.

This praise from Allah is not only proof that Prophet Ayyub has a high degree in His sight, but also shows that the fulfillment of self-esteem needs in a spiritual perspective lies in the recognition and approval of Allah. Prophet Ayyub received true respect not from humans, but from Allah, who affirms that a person's true privilege is his submission and devotion to the Creator. This is an example that the highest self-esteem does not come from worldly praise, but from how a person is viewed by Allah for his faith and good deeds.

This relates to Abraham Maslow's theory of self-esteem needs, which include the need for self-respect, recognition, and a sense of appreciation from others. In the context of Prophet Job AS, the test he faced not only tested his patience, but also gave him recognition from Allah for the steadfastness of his faith. Allah's praise of Job as *"the best servant"* reflects the fulfillment of the highest self-esteem need, namely recognition from the Creator, which is more valuable than human appreciation.

Self Actualization (Maslow 1943:383)

Self-actualization in Abraham Maslow's theory is the highest need in the hierarchy of human needs. It refers to the process of individuals reaching their full potential, becoming the best version of themselves, and realizing their abilities. Self-actualization involves achieving a higher purpose in life, seeking meaning, creativity, and fulfilling deeper personal values. Maslow describes self-actualization as the fulfillment of one's potential beyond material or social success. It involves the development of a mature personality, self-understanding, and the ability to make positive contributions to society and the world. A person who achieves self-actualization feels that they have optimized their capacity in various aspects of life, whether in career, relationships, or social contribution. Self-actualization carried out by Ayyub includes:

First, in Surah Sad :38 verse 41, Prophet Ayyub continued to show patience, gratitude, and consistency in worship even though he lost his wealth, children, and health. His self-actualization is seen in his determination to continue to serve Allah, which shows that his true happiness comes from his closeness to Allah, not from wealth or other worldly things.

Second, Ayyub continued to realize self-actualization by ignoring all temptations and whispers of the devil. He remained completely surrendered to Allah, the All-Giver and All-Taker of all that exists, believing that everything he had belonged to Him.

Third, Prophet Ayyub actualized himself through worship, patience, and gratitude even though he was tested with very severe trials. Because of his determination, Allah replaced everything that was lost with a much greater reward.

Fourth, Prophet Ayyub always thought well of Allah and complained about his fate in a very gentle way. He used the word "*massani*" which means "*I was touched*," indicating that his suffering was only felt as a slight disturbance, even though the trials he experienced were very severe. He did not use the word "*ashabani*" which means "*I was struck*," even though the challenges he faced were very great.

Fifth, Prophet Ayyub's self-actualization in his healing process was reflected when he followed Allah's command to stamp his feet on the ground. This command did not indicate that his illness was so severe that he could not walk. According to T}abat}abai, "*the command teaches the importance of human effort in achieving his goals*." Even though Allah SWT has the power to cure Prophet Ayyub without the need to bathe, drink, or stamp his feet on the ground, this command shows that human effort and sincerity are an inseparable part in achieving his hopes and desires.

Conclusion

The interpretation of Surah Al-Anbiya': 83–84 in Tafsir Nusantara (*Marah Labid*, *Al-Azhar*, and *Al-Mishbah*) shows that Prophet Ayyub AS achieved self-actualization through strong faith,

patience, and kindness. Despite losing everything, he remained grateful, surrendered, and diligent in worship. His self-actualization is seen in his social concern and devotion to Allah, not in worldly achievements. He still thought well of Allah and continued to strive when he was sick. Suffering did not lower his status, but rather raised it. True self-actualization is spiritual sincerity and a strong relationship with Allah.

Prophet Ayyub AS' self-actualization in Surah Al-Anbiya': 83–84 is in line with Abraham Maslow's Humanistic theory. *His physiological needs* were met through the miracle of water and the role of his loyal wife. *The need for security* was obtained from a place to live in Hauran and social attention when he was sick. *The need for affection* is seen from the grace of Allah, the loyalty of his wife, and Ayyub's kindness to others. His *self-esteem* needs are met through direct praise from God for his patience. *Self-actualization* is reflected in patience, gratitude, worship, and good intentions even though tested hard. He continues to strive, showing that true happiness is born from a strong spiritual relationship with God.

Through spiritual values: such as obedience, patience, worship, and devotion to Allah, the needs of the Prophet Ayyub expressed in Surah Al-Anbiya': 83-84 were able to be fulfilled again, even though he faced severe physical and material tests. This story shows that spirituality has a very important role as the main force in providing peace, hope, and deep fulfillment that surpasses other needs. This confirms that the spiritual dimension is able to become the peak of fulfillment that perfects human life.

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