



Prophet Yusuf's Character in the Quran: A Perspective from Maslow's Humanistic Psychology in Arabic Linguistics

Hanik Mahliatussikah^{1*}, Himatul Istiqomah², Mohammad Jawad Habeab al-Badrani³

^{1,2}Arabic Literature Universitas Negeri Malang, Indonesia

³Arabic Literature University of Basrah, Iraq

Article Information:

Received : August 22, 2023

Revised : October 19, 2023

Accepted : December 14, 2023

Keywords:

Character; Humanistic; Motivation; Psychological

*Correspondence Address:

hanik.mahliatussikah.fs@um.ac.id

Abstract: The Story of Prophet Yusuf in the Quran is the only story that is presented in a single surah with a complete narrative. The spiritual, leadership, and integrity traits of Prophet Yusuf serve as exemplary characteristics that educate the interlocutors. This qualitative descriptive research, utilizing literary psychology theory, aimed to analyze the motivations of Prophet Yusuf based on Abraham H. Maslow's theory of needs. The primary data for this article was derived from Surah Yusuf in the Quran. The analysis technique employed was interactive, involving data reduction, data presentation and drawing conclusions/verification. The result of this research found that in the story of Yusuf there were five motivation needs, namely: safety, physiological, social, esteem, and self-actualization needs. All of the motivation needs of Yusuf were fulfilled properly so he could have a good humanistic personality that benefited him and the others around him also the others were far from him. This research had implications for character transformation among the interlocutors based on the exemplary behaviour of Prophet Yusuf in fulfilling their needs, as proposed by Abraham Maslow.

How to cite:

Hanik Mahliatussikah, Himatul Istiqomah and Mohammad Jawad Habeab al-Badrani. "Prophet Yusuf's Character in the Quran: A Perspective from Maslow's Humanistic Psychology in Arabic Linguistics." *Jurnal Al Bayan: Jurnal Jurusan Pendidikan Bahasa Arab* 15, no. 2 (2023): 298-310. <http://dx.doi.org/10.24042/albayan.v15i2.13839>

Introduction

One type of personality that humans have is the humanistic personality.¹ This personality is influenced by the existence of internal motivation within a person. It is stated in the KBBI that motivation is an internal drive within a person, whether consciously or not, to take any action with a specific purpose. Motivation according to a psychologist named Abraham Maslow consists of human needs that apply naturally,²

¹ Sendika Lestari, Herman J Waluyo and Negrarani Eko Wardani, "Humanistic Psychology Study of Abraham Maslow on the Main Character in Tiba Sebelum Berangkat Novel by Faisal Oddang," *Budapest International Research and Critics Institute (BIRCI-Journal): Humanities and Social Sciences* 2, no. 1 (2019): 110–118.

² Lynn Wilcox, *Psikologi Kepribadian Analisis Seluk-beluk Kepribadian Manusia* (Yogyakarta: IRCiSoD, 2013).

namely: physiological needs, safety, social, esteem, and self-actualization needs.³ In the psychological approach, there is a literary contribution with a distinctive style. Horace said that literary works have a *dulce at utile* function, meaning that literature has a dual function, like teaching from its technical aspects and educating from its value aspects.

Maslow in his theory emphasizes that the pinnacle of human needs is self-actualization and that every human being essentially has the potential and noble value to develop himself to be better. Abraham Maslow's Humanistic Psychology Theory which consists of five hierarchies of needs, namely: First, physiological (basic) needs. Second, the need for security. Third, the need for love and belonging. Fourth, the need for self-esteem. Fifth, the need for self-actualization. There is fulfillment of Abraham Maslow's Humanistic Psychology needs in the prophet Joseph. How the figure of the Prophet Yusuf in fulfilling these needs is important in this study. The character of the Prophet Yusuf needs an example of the people and Abraham Maslow's humanistic studies showed that his hierarchy of needs was well fulfilled. That is the reason that makes this study significant.

In the other hand, one of the famous literary works is the story of Yusuf. It interweaves various sociological, psychological, and familial constraints into a literary.⁴ Some of the findings in previous research on the story of Yusuf are as follows. First, the story of Yusuf contained five intrinsic elements as ideally for modern literary works, namely: theme, character and characterization, dialogue, plot, and setting.⁵ Second, Yusuf when communicating with his father, brother, and people around him applies a dynamic interpersonal communication process, ranging from linear, interactive models to transactional models.⁶ Third, Yusuf applied and exemplified the leadership characteristics, including being proactive, having a clear goal of improving people's welfare, and being multi-social so that they can continue to protect all regardless of ethnic differences.⁷ Fourth, Yusuf in the economic field contributed greatly to the

³ Oktarina Putrianti, Masnuatul Hawa, and Nur Alfin Hidayati, "Analisis Psikologi Sastra Novel Hati Suhita Karya Khilma Anis," *Jurnal Pendidika Bahasa Indonesia* 8, no. 2 (2020): 148–158.

⁴ Alaa Abbas Ghadban, "The Artistic Creation of the Narrative in the Heavenly Books: Yusuf Sura as a Model," *Social Sciences* 12, no. 2 (2022): 140–149.

⁵ Rahman Fasieh, and Muhammad Irwan, "Analisis Unsur-Unsur Intrinsik pada Kisah Nabi Yusuf a.s dalam Al-Qur'an Melalui Pendekatan Kesusastraan Moderen," *Jurnal Al-Ibrah* 8, no. 1 (2019): 93–107.

⁶ Mariyatul Norhidayati Rahmah, "Model Komunikasi Interpersonal dalam Kisah Nabi Yusuf As," *Al-Hiwar: Jurnal Ilmu dan Teknik Dakwah* 4, no. 1 (2017).

⁷ Muhammad Zainul Arifin, "Kepemimpinan Pendidikan Nabi Yusuf," *Ta'allum: Jurnal Pendidikan Islam* 4, no. 2 (2016): 235–254.

survival of Egypt. He has proposed a strategic plan to build strong food security, namely mass production of wheat and food stock management, as well as a culture of frugal living in food consumption.⁸⁹¹⁰ Fifth, among personality values of Yusuf that can be used as millennial figures, are: children with a good education from parents, youth who are optimistic in dealing with problems, and youth who are patient, strong, and forgiving.¹¹

Based on the semiotic analysis, the snippet of the story of handsomeness of Prophet Yusuf implies an order to guard oneself against adultery. This ideal personality was worthy of being imitated by people who behave *taqwa*. Based on the pragmatic analysis, the implicit meaning in the story of Yusuf was not a fixed entity because it depended on the intentions and individual language.¹² Based on the semantic analysis, the proper name of Yusuf/Joseph expressed the author's intention.¹³ Based on the psychological analysis of Sigmund Freud's perspective, it was stated that Yusuf had a superego personality that leads to Islamic values. This value was implemented in *taqwa* behavior. If the desire to do bad appeared in Yusuf, instead of fulfilling his desire, Yusuf fortified himself by trying to realize the instructions from Allah.¹⁴

Based on the analysis of the philosophy of education in the story of Yusuf, there are three processes that Yusuf has gone through to avoid adultery, namely: asking for protection from Allah, remembering His goodness and remembering the consequences of adultery as exemplified in his predecessors. The exposure to the findings of previous studies above proved that the story of Yusuf is very important to study and research. Therefore, in this research, the story of Yusuf will be presented with a different review, namely from the point of view of humanistic psycholiterature. Here would be analyzed

⁸ Beta Pujangga Mukti, "Strategi Ketahanan Pangan Nabi Yusuf; Studi Analisis Tentang Sistem Ketahanan Pangan Nabi Yusuf dalam Al-Quran Surat Yusuf Ayat: 46-49," *Tarjih: Jurnal Tarjih dan Pengembangan Pemikiran Islam* 16, no. 1 (2019): 35–47.

⁹ Olaleke Oluseye Ogunnaike, Ayodej Aribisala, Banji Ayeni and Abisola Osoko, "Maslow Theory of Motivation and Performance of Selected Technology Entrepreneurs in Nigeria," *International Journal of Mechanical Engineering and Technology* 10, no. 2 (2019): 628–635.

¹⁰ Amna Fadhil Fayyadh, "The Quality of Management in the Holy Qur'an-(Surat Yusuf As a Model)," *Iraqi Journal of Humanitarian, Social and Scientific Research* 2, no. 5 (2022).

¹¹ Dapit Amril and Hafizzullah, "Figur Nabi Yusuf As Bagi Kaum Milenial dalam Menghadapi Era 4.0," *Jurnal Ulunnuha* 9, no. 1 (2020): 49–62.

¹² Hind Majeed Sallal and Abbas Lutfi Hussein, "The Implicit Meaning in Surat Yusuf of the Glorious Quran: Pragmatic Perspective," *International Journal of Linguistics, Literature and Culture* 7, no. 4 (2021): 209–221.

¹³ K. Kh. Kuzmina, G.R Galiulina, Z.M. Kajumova and A.M.Kamaliev, "Allusive Proper Names in the 13th Century Poem "Kissa-I Yusuf" by Kul Gali," *Utopía y Praxis Latinoamericana* 25, no. 7 (2020): 224-230.

¹⁴ Nazokat Babadjanova, "The Historical Basis of the Plot of the Epics Of Yusuf and Zulaykho," *Turkish Journal of Computer and Mathematics Education* 12, no. 4 (2021): 1024–1028.

his motivational needs and how he got the fulfillment. Consequently, the theory of motivation needs has implications for the formation of identity, the basis of morality, and the emergence of values.¹⁵ It had an important role in terms of education systems.¹⁶ As the conclusion of a symposium that concerned to the motivational needs of young people and their fulfillment, especially in the 21st century. So, that they can know their identity and know the direction of their life goals.¹⁷

The results of this study were expected to be role models in real life for everyone, that the fulfillment of self-actualization needs will be fulfilled properly when a person has fulfilled the other four motivation needs well. So, they can pay more attention to fulfilling their motivational needs in positive ways and with positive aims. The objective of this research is to reveal the character of Prophet Yusuf based on Abraham Maslow's theory of motivation in order to provide exemplification to the interlocutors.

Methods

This research was a text research (*dirasah nushusiyah*). To gain an in-depth understanding of the story of Yusuf and the answers to the problem formulations that have been presented, a qualitative approach was used because the final report of a qualitative study has a flexible structure or framework. The type of research was descriptive research to describe the content of the text which is critically studied.¹⁸

Textual analysis is the most important method in literary studies. However, literary analysis doesn't merely involve discovering the author's intended meaning. It often also explores potentially unintended connections between different texts, asks what a text reveals about the context in which it was written, or seeks to analyze a classic text in a new and unexpected way. The primary data in this research was sourced from Surah Yusuf in al-Qur'an. The secondary data was taken from some books, such as the story of Yusuf written by Ahmad Abu Sa'd in the book *Fann al-*

¹⁵ Christine N. Winston, "An Existential-Humanistic-Positive Theory of Human Motivation," *The Humanistic Psychologist* 44, no. 2 (2016): 142.

¹⁶ Tugba Turabik and Gulsun Atanur Baskan, "The Importance of Motivation Theories in Terms of Education Systems," *Procedia-Social and Behavioral Sciences* 186, (2015): 1055–1063.

¹⁷ Uriel Abulof, "Introduction: Why We Need Maslow in the Twenty-First Century," *Society* 54, no. 6 (2017): 508–509.

¹⁸ John W. Creswell, *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches* (USA: Sage Publications, 2009).

Qishshah, story of Yusuf written by Toha Mahsun in a book *Qashash al-Anbiya'*,¹⁹ articles and texts about Yusuf, text about humanistic psycholiterature theories, and text motivation needs by Abraham Maslow.

There are 5 steps to conduct content analysis: select the content you will analyze, define the units and categories of analysis, develop a set of rules for coding, code the text according to the rules and analyze the results and draw conclusions. The data analysis technique in this research was content analysis followed the steps mentioned in Ahmadi²⁰ (1) identification, determine of data identity, (2) classification, organize data based on group of motivation needs: physiological, safety, belonging and love, esteem, and self actualization needs, (3) processing, translate data into needed information, (4) reduction, simplify data, (5) exposure, decipher data based on theory, and conclusion, make a summary.

Results and Discussion

Humanistic psychology is a perspective that emphasizes looking at the whole individual and stresses concepts such as free will, self-efficacy, and self-actualization. Psycholiterature is an interdisciplinary between psychology and literature which views a literary work as a psychological activity. Studying psycholiterature is the same as studying humans from the inside.²¹ Minderop said that the appeal of psycholiterature is on human problems with a portrait of the soul.²² Ratna added that psycholiterature tries to provide knowledge to readers through understanding the characters and social contradictions in literary works related to the psyche. Thus, psycholiterature research can be carried out by analyzing literary texts that consider the relevance and role of psychological studies, whose objects of study are human aspects including psychology.

Such as the study of humanistic psychology carried out by Abraham Maslow, humanistic psycholiterature discusses the humanistic personality of a character in a literary work in terms of his motivation.²³ In Maslow's view, the theory of human

¹⁹ Toha Mahsun, Nabi Yusuf As', in *Qashash Al-Anbiya'* (Surabaya: Maktabah Ahmad bin Said bin Nabhan), 192–244.

²⁰ Anas Ahmadi, *Psikologi Sastra* (Surabaya: Unesa University Press, 2015).

²¹ Suwardi Endraswara, *Metodologi Penelitian Sastra*, (Yogyakarta: Media Pressindo, 2013).

²² Albertine Minderop, *Psikologi Sastra: Karya, Metode, Teori dan Contoh Kasus* (Jakarta: Yayasan Pustaka Obor Indonesia, 2010).

²³ Kenneth D. Feigenbaum and Rene Anne Smith, "Historical Narratives: Abraham Maslow and Blackfoot Interpretations," *The Humanistic Psychologist* 48, no. 3 (2020): 232.

motivation is in the form of a variety of needs arranged in a hierarchical or tiered form.²⁴ There are five types of human needs in the hierarchy of needs classified by Maslow, namely: physiological, safety, social, esteem, and self-actualization needs.²⁵²⁶ Maslow's needs hierarchy consisted of a set of mentalistic inferences. With behavioral metrics, it is important to be understood as primary and secondary reinforcers that change with stage.²⁷ Maslow's theory is significant to develop a need-based activity that everyone can follow throughout their lifecycle on the path to self-actualization.²⁸

This article aimed to analyze the motivations of Prophet Yusuf based on Abraham H. Maslow's theory of needs. Based on Abraham Maslow's humanistic psychology theory, the motivation needs of Prophet Yusuf consist of safety, physiological, social, esteem, and self-actualization needs. The summary of those needs as follows:



Picture 1. Motivation Needs of Prophet Yusuf

According to Maslow, safety needs are in the form of self-protection from something that is considered dangerous, including assurance, stability, order, and

²⁴ Purwa Atmaja Prawira, *Psikologi Umum dengan Perspektif Baru* (Yogyakarta: Ar-Ruzz Media, 2012), 205.

²⁵ Kira Lussier, "Of Maslow, Motives and Managers: The Hierarchy of Needs in American Business, 1960-1985," *Journal of the History of the Behavioral Sciences* 55, no. 4 (2019): 319–341.

Shannon L. Navy, "Theory of Human Motivation-Abraham Maslow," *Science Education in Theory and Practice: An Introductory Guide to Learning Theory*, (2020): 17–28.

²⁶ Jawad Abbas, "Service Quality in Higher Education Institutions: Qualitative Evidence from the Students' Perspectives using Maslow Hierarchy of Needs," *International Journal Of Quality and Service Sciences* 12, no. 3 (2020): 371-384.

²⁷ William Joseph Harrigan and Michael Lamport Commons, "Replacing Maslow's Needs Hierarchy with an Account Based on Stage and Value," *Behavioral Development Bulletin* 20, no. 1 (2015): 24.

²⁸ Jeevan D'Souza and Michael Gurin, "The Universal Significance of Maslow's Concept of Self-Actualization," *The Humanistic Psychologist* 44, no. 2 (2016): 210.

freedom from fear and anxiety. These needs had been faced by individuals since childhood when they were exploring their environment.²⁹ Safety needs are the first needs described in the story of Yusuf. It started with dream of Yusuf that he saw the sun and the moon were prostrating to him. Upon hearing that, his father (Ayub) prevented him from telling the dream to his brothers, for fear of causing jealousy which led to their hatred of Yusuf (QS. Yusuf verse 4-5). When Yusuf's brothers planned to kill him, one of them opposed the plan. He suggested just putting him in the well so that he would be picked up by the traveler (QS. Yusuf verse 9-10). Yusuf was found by travelers and sold to an Egyptian (QS. Yusuf verse 19-20). Yusuf was spared from the deception of the women who were attracted to him by being put in prison (QS. Yusuf verse 33-34).

Maslow stated that physiological needs include clothing, food, and shelter.³⁰ Physiological needs in the story of Yusuf were fulfilled when he lived with the Egyptian family. He got a proper place to live and good service of necessities there (QS. Yusuf verse 21). He contributed greatly to the survival of Egypt. He has proposed a strategic plan to build strong food security, namely mass production of wheat and food stock management, as well as a culture of frugal living in food consumption (QS. Yusuf verses 46-49). This could be an example about methods of planning and preparedness for disaster management.³¹

Maslow said that social needs can be obtained satisfaction through friends, family, or organization.³² In this case, it is equally important to give and receive love.³³ Social needs in the form of love and belongingness were seen when the woman who owned the house expressed her desire to Yusuf. Although humanely he also had a desire for the woman, he could still control himself and his consciousness, so that he was not carried away by his desires (QS. Yusuf verse 2-24). Yusuf also received a lot of love

²⁹ Benjamin J. Ryan, Coppola, D., Canyon, D.V., Brickhouse, M. and Swienton, R., "COVID-19 Community Stabilization and Sustainability Framework: An Integration of the Maslow Hierarchy of Needs and Social Determinations of Health," *Disaster Medicine and Public Health Preparedness* 14, no. 5 (2020): 623–629.

³⁰ Carol Mutch and Sophie Peung, "Maslow Before Bloom!: Implementating a Caring Pedagogy During COVID-19," *New Zealand Journal of Teachers' Work* 18, no. 2 (2021): 69–90.

³¹ Faisal Husen Ismail, Zainol, N.Z.N.B., Masruri, M., Borham, A.S., Kirin, A. and Muzana, Z., "Quranic Perspective on Disaster Management: Analysis from Prophet Yusuf A.S History," *International Conference on Islamic and Muhammadiyah Studies (ICIMS 2022)*, 2022.

³² Patrice Dutil, "What do People Want from Politics? Rediscovering and Repurposing the Maslow Hierarchy to Teach Political Needs," *Journal of Political Science Education* 18, no. 1 (2022): 138–149.

³³ Alex Sobur, *Psikologi Umum* (Bandung: Pustaka Setia, 2011).

from his father, both when he was with him (QS. Yusuf verse 8) and when he was separated from him (QS. Yusuf verse 84-87).

Maslow divided these needs into two categories. First, it was based on respect for abilities, independence, and self-realization.³⁴³⁵ Second, it was based on the judgement of others. This can be seen in the efforts to appreciate themselves and maintain status. Appreciation from others is paramount, such as awards based on reputation, admiration, status, popularity, prestige or success in society and all attitudes and views of society towards a person. The fulfillment of esteem needs in the story of Yusuf could be known when he was able to interpret the dreams of two inmates who were with him in prison (QS. Yusuf verse 36 & 41). Then, he was asked to interpret the dreams of the King QS. Yusuf verse 46-49). Thanks to his honesty and the truth of his dream interpretation, Yusuf was released from prison and elevated to a person whom the king trusted and given a high position as a state treasurer in Egypt (QS. Yusuf verse 54-55). Yusuf also appreciated himself after he gave forgiveness to his brothers (QS. Yusuf verse 90) and when he realized the interpretation of his dream long time ago (QS. Yusuf 101).

Maslow described this need as the desire to be oneself to the fullest of one's abilities. He assumed that every human being has an intrinsic good nature, which makes development possible. Healthy development occurs when humans actualize themselves and realize all their potential. Self-actualizing people are motivated by meta-needs that are oriented towards the adjustment of the individual's life with unique self-actualization tendencies and are aimed at increasing experiences of tensions that lead to internal growth.³⁶

Based on the results of her research, Istiqomah generalized that each stage of fulfillment in the hierarchy of needs that exists in a person can to build a diverse personality. First, if the safety needs are perfectly met, he can be a brave and agile person without fear and hesitation to step on something that was considered right and benefits many people. Second, when physiological needs are perfectly met, he can become an independent person and tend to establish a mutual symbiosis with others. Third, when the

³⁴ Imam Maksum, "Integration of Needs into a Qur'an Perspective Using Maslow and Herzberg's Motivation Theory," *Saudi Journal of Humanities Social Science* 6, no. 9 (2021): 354–362.

³⁵ Farah Dina Insani, "Teori Belajar Humanistik Abraham Maslow dan Carl Rogers serta Implikasinya dalam Pembelajaran Pendidikan Agama Islam," *As-Salam: Jurnal Studi Hukum Islam & Pendidikan* 8, no. 2 (2019): 209–230.

³⁶ William C. Compton, "Self-Actualization Myths: What did Maslow Really Say?," *Journal of Humanistic Psychology*, (2018): 0022167818761929.

needs for love and belonging or social needs are perfectly fulfilled, he can become a humanist and highly social person. Fourth, if the esteem needs are perfectly met, he can become a person full of authority in social relationships. All personalities that are built as implications of fulfilling the four needs above are a person's main capital for the next step to fulfill his need for self-actualization.³⁷

The fulfillment of self-actualization needs in the story of Yusuf could be known when he was a King fulfilled the request for food aid to his brothers who had thrown him into the well without taking the things they had exchanged (QS. Yusuf verse 65). He gave the same to his brothers when they came a second time on the same business. He gave forgiveness for the actions of those who had thrown him into the well (QS. Yusuf verse 88 & 92). He greeted his father, all his brothers, and their families with a very good welcome in his palace (QS. Yusuf verse 99-100).

This article had implications for character transformation among the interlocutors based on the exemplary behavior of Prophet Yusuf in fulfilling their needs, as proposed by Abraham Maslow. This research had not examined aspects of the hierarchy of needs based on Abraham Maslow's theory which was associated with religious studies related to spiritual needs according to scholars such as Imam Syafi'i or others. For the further researcher, the result of this research can be a reference to analyze process of fulfilling motivation needs and achievement self actualization of the other prophet, messenger, or the other great figures which written in literature, perhaps it can be better reflection and example.

Conclusion

All of the motivation needs of Yusuf were fulfilled properly. His safety needs were fulfilled by his father, the traveler, the King and the kingdom's family. His physiological needs were fulfilled by the King, and the kingdom's family. His social needs in the form of love and belongingness fulfilled by his father. He also had the same desire as the wife's King, but he could control himself and his consciousness. His esteem needs were fulfilled by the appreciation from the inmates, the King, his father, and his self, also from everyone that ever saw him. His actualization needs were fulfilled by

³⁷ Himatul Istiqomah, "Metamorfosa Kerasulan Muhammad Saw dalam Prosa Maulidul Barzanji (Tinjauan Psikologi Sastra Perspektif Abraham Maslow)," *Prosiding Konferensi Nasional Bahasa Arab* 3, no. 3 (2017): 471-483.

himself as a King who could give forgiveness for his brothers for their negative behavior due to excessive jealousy. Finally, with the fulfillment of all motivation needs in stages one to four, Yusuf could actualize himself well. He became a King with a good humanistic personality and could do a lot of good for the people around him even those who were far from him. With set an example of Yusuf story about process of fulfilling motivation needs, it can give positive implication. If a human as a prophet still needs long and complex way to actualize him self, so we as usual human maybe need longer and more complex way. Thus, we need harder effort and avoidance of give up.

Acknowledgment

This research was supported by PNBPN Universitas Negeri Malang, Indonesia. We thank our colleagues from Universitas Negeri Malang who provided insight and expertise that greatly assisted the research, although they might not agree with all of the interpretations and conclusions of this paper.

Author Contributions Statement

HM designed the model and the computational framework and analyzed the data, derived the models and analyzed the data. HI and MJ wrote the manuscript in consultation and provided critical feedback and helped shape the research, analysis, and manuscript.

References

- Abbas, Jawad. "Service Quality in Higher Education Institutions: Qualitative Evidence from the Student' Perspective Using Maslow Hierarchy of Needs." *International Journal of Quality and Service Sciences* 12, no. 3 (2020): 371–384.
- Abulof, Uriel. "Introduction: Why We Need Maslow in the Twenty-First Century." *Society* 54, no. 6 (2017): 508–509.
- Ahmadi, Anas. *Psikologi Sastra*. Surabaya: Unesa University Press, 2015.
- Amril, Dapit, and Hafizzullah Hafizzullah. "Figur Nabi Yusuf As Bagi Kaum Milenial Dalam Menghadapi Era 4.0." *Jurnal Ulunnuha* 9, no. 1 (2020): 49–62.
- Arifin, Muhammad Zainul. "Kepemimpinan Pendidikan Nabi Yusuf." *Ta'allum: Jurnal Pendidikan Islam* 4, no. 2 (2016): 235–254.
- Babadjanova, Nazokat. "The Historical Basis of the Plot of the Epics of Yusuf and
-
- 307 | Jurnal Al Bayan: Jurnal Jurusan Pendidikan Bahasa Arab, 15 (2): 298-310 (2023)

- Zulaykho." *Turkish Journal of Computer and Mathematics Education* 12, no. 4 (2021): 1024–1028.
- Compton, William C. "Self-Actualization Myths: What did Maslow Really Say?." *Journal of Humanistic Psychology*, (2018): 0022167818761929.
- Creswell, John W. *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches*. USA: Sage Publications, 2009.
- D'Souza, Jeevan, and Michael Gurin."The Universal Significance of Maslow's Concept of Self-Actualization." *The Humanistic Psychologist* 44, no. 2 (2016): 210.
- Dutil, Patrice. "What do People Want from Politics? Rediscovering and Repurposing the Maslow Hierarchy to Teach Political Needs." *Journal of Political Science Education* 18, no. 1 (2022): 138–149.
- Endraswara, Suwardi. *Metodologi Penelitian Sastra*. Yogyakarta: Media Pressindo, 2013.
- Fasieh, Rahman, and Muhammad Irwan. "Analisis Unsur-Unsur Intrinsik pada Kisah Nabi Yusuf a.s dalam Al-Qur'an Melalui Pendekatan Kesusastraan Moderen." *Jurnal Al-Ibrah* 8, no. 1 (2019): 93–107.
- Fayyadh, Amna Fadhil."The Quality of Management In The Holy Quran-(Surat Yusuf As a Model)." *Iraqi Journal of Humanitarian, Social and Scientific Research* 2, no. 5 (2022): 330–345.
- Feigebaum, Kenneth D., and Rene Anne Smith. "Historical Arratives: Abraham Maslow Ad Blackfoot Interpretations." *The Humanistic Psychologist* 48, no. 3 (2020): 232.
- Ghadban, Alaa Abbas."The Artistic Creation of the Narrative in the Heavenly Books: Yusuf Sura as a Model." *Social Sciences* 12, no. 2 (2022): 140–149.
- Harrigan, William Joseph, and Michael Lamport Commons. "Replacing Maslow's Needs Hierarchy with an Account Based on Stage and Value." *Behavioral Development Bulletin* 20, no. 1 (2015): 24.
- Insani, Farah Dina. "Teori Belajar Humanistik Abraham Maslow dan Carl Rogers serta Implikasinya dalam Pembelajaran Pendidikan Agama Islam." *As-Salam: Jurnal Studi Hukum Islam and Pendidikan* 8, no. 2 (2019): 209–230.
- Ismail, Faisal Husen, Nur Zainatul, Nadra Binti, Muhammad Masruri, Abdul Shakor Borham, Arwansyah Kirin, and others. "Quranic Perspective on Disaster Management: Analysis from Prophet Yusuf A.S History." *International Conference on Islamic and Muhammadiyah Studies (ICIMS 2022)*, (2022).

- Istiqomah, Himatul. "Metamorfosa Kerasulan Muhammad Saw. dalam Prosa Maulidul Barzanji (Tinjauan Psikologi Sastra Perspektif Abraham Maslow)." *Prosiding Konferensi Nasional Bahasa Arab* 3, no. 3 (2017): 471-483.
- Kuzmina, K Kh, G. R. Galiullina, Z. M. Kajumova, and A.M. Kamalieva. "Allusive Proper Names in the 13th Century Poem " Kissa-I Yusuf " by Kul Gali." *Utopia y Praxis Latinoamericana* 25, no. 7 (2020): 224–230.
- Lestari, J. Waluyo, and E. Wardani. "Humanistic Psychology Study of Abraham Maslow on the Main Character in Tiba Sebelum Berangkat Novel by Faisal Oddang." *Budapest International Research and Critics Institute-Journal (BIRCI-Journal): Humanities and Social Sciences* 2, no. 1 (2019): 110–118.
- Lussier, Kira. "Of Maslow, Motives, and Managers: The Hierarchy of Needs in American Business, 1960-1985." *Journal of the History of the Behavioral Sciences* 55, no. 4 (2019): 319–341.
- Mahsun, Toha. 'Nabi Yusuf As', in *Qishash Al-Anbiya'*. Surabaya: Maktabah Ahmad bin Said bin Nabhan.
- Maksum, Imam. "Integration of Needs into a Qur'an Perspective Using Maslow and Herzberg's Motivation Theory." *Saudi Journal of Humanities Social Science* 6, no. 9 (2021): 354–362.
- Minderop, Albertine. *Psikologi Sastra: Karya, Metode, Teori dan Contoh Kasus*. Jakarta: Yayasan Pustaka Obor Indonesia, 2010.
- Mukti, Beta Pujangga. "Strategi Ketahanan Pangan Nabi Yusuf: Studi Analisis Tentang Sistem Ketahanan Pangan Nabi Yusuf dalam Al-Quran Surat Yusuf Ayat: 46-49." *Tarjih: Jurnal Tarjih dan Pengembangan Pemikiran Islam* 16, no. 1 (2019): 35–47.
- Mutch, Carol, and Sophie Peung. "Maslow Before Bloom!: Implementating a Caring Pedagogy During COVID-19." *New Zealand Journal of Teachers' Work* 18, no. 2 (2021): 69–90.
- Navy, Shannon L. "Theory of Human Motivation-Abraham Maslow." *Science Education in Theory and Practice: An Introductory Guide to Learning Theory*, (2020): 17–28.
- Ogunnaike, Olaleke Oluseye, Ayodeji Aribisala, Banji Ayeni, and Abisola Osoko. "Maslow Theory of Motivation and Performance of Selected Technology Entrepreneurs in Nigeria." *Internatioal Journal of Mechanical Engineering and Technology* 10, no. 2 (2019): 628–635.
- Prawira, Purwa Atmaja. *Psikologi Umum dengan Perspektif Baru*. Yogyakarta: Ar-Ruzz

Media, 2012.

- Putrianti, Oktarina, Masnuatul Hawa, and Nur Alfin Hidayati. "Analisis Psikologi Sastra Novel Hati Suhita Karya Khilma Anis." *Jurnal Pendidikan Bahasa Indonesia* 8, no. 2 (2020): 148–158.
- Rahmah, Mariyatul Norhidayati. "Model Komunikasi Interpersonal dalam Kisah Nabi Yusuf As." *Al-Hiwar: Jurnal Ilmu dan Teknik Dakwah* 4, no. 1 (2017).
- Ryan, Benjamin J, Damon Coppola, Deon V Canyon, Mark Brickhouse, and Raymond Swienton. "COVID-19 Community Stabilization and Sustainability Framework: An Integration of the Maslow Hierarchy of Needs and Social Determinations of Health." *Disaster Medicine and Public Health Preparedness* 14, no. 5 (2020): 623–629.
- Sallal, Hind Majeed, and Abbas Lutfi Hussein. "The Implicit Meaning in Surat Yusuf of the Glorious Quran: Pragmatic Perspective." *International Journal of Linguistics Literature and Culture* 7, no. 4 (2021): 209–221.
- Sobur, Alex. *Psikologi Umum*. Bandung: Pustaka Setia, 2011.
- Turabik, Tugba, and Gulsun Atanur Baskan. "The Importance of Motivation Theories in Terms of Education Systems." *Procedia-Social and Behavioral Sciences* 186, (2015): 1055–1063.
- Wilcox, Lynn. *Psikologi Kepribadian Analisis Seluk-beluk Kepribadian Manusia* (Yogyakarta: IRCiSoD, 2013).
- Winston, Christine N. "An Existential-Humanistic-Positive Theory of Human Motivation." *The Humanistic Psychologist* 44, no. 2 (2016): 142.