



Unveiling the Universal Law of Human Life: A Study with *Maqasid* Methodology

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Abstract

The purpose of this study is to understand the universal law of human life by integrating the scientific findings and revelation concerning the fundamental life dynamics. This study aims to answer the question: "What are the universal psychological dynamics of human life which are always relevant since the Prophet Adam until today?" The method used in this study is called a "*maqasid*" methodology. This approach treats revelation as the source of concepts and meaning for constructing theories, integrated with state-of-the-art science. The result found that there are two groups of themes that represent the dynamic of human life. The first group is about the basic realities of human beings living in this world. The first reality is human freedom as the predisposition of human capacity that every individual is born with. The second reality found in this study is life uncertainty, especially about the future. The third reality is human vulnerability. The second group of themes found in this current study concerns the most appropriate response or attitude toward the previously mentioned natural realities of human life. The first attitude that can best compensate for human freedom is responsibility. The second attitude or response that is related to the uncertainty of the future is hope. The third response related to human vulnerability is humility. These findings are then constructed into a model of universal law in human life that can describe and explain issues ranging from parenting, education, and social interaction to larger issues affecting humanity as a whole, such as human rights. More than that, the model can also be used as a framework to predict and prescribe intervention to various issues in life.

Keywords: *Freedom To Choose, Hope, Humility, Maqasid Methodology, Responsibility, Uncertainty, Vulnerability*

INTRODUCTION

Psychology is supposed to be a science of the human soul, cognition, emotion, and behavior. In other words, psychology should be an integrated science of human beings as a multidimensional organism. However, the development of psychological disciplines throughout history reflects a fragmented school of thought that is not internally coherent and is partial in nature (Vroom, 1964).

For example, there have recently been two schools of thought that have become new mainstreams. The first is the positive psychology movement, which focuses on the positive aspects of human beings (Seligman, 2002). This focus on the positive aspects of human beings could obscure the negative realities of human psychology, which are also naturally experienced by all.

The second school of thought is neuropsychology, which focuses solely on the human brain and claims that human beings are nothing more than a pack of neurons (Crick, 1994). Those two schools of thought have no connection with each other, and both are partial in explaining human dynamics. Another school of thought that tries to integrate human beings as multidimensional organisms is transpersonal psychology.

However, transpersonal psychology has too much focus on spirituality, which is also partial in nature. The following statement is taken from one chapter of "The Wiley-Blackwell Handbook of Transpersonal Psychology" by Friedman & Hartelius (2013). Daniels (2013) mentioned spirituality in many forms, but none of them relate to God (Allah).

For Muslim psychologists, this concept of spirituality is problematic, as Muslims affirm the fundamental principle of tawhid: that there is no god except Allah. Alternative conceptions of



spirituality that deny or dilute the oneness of Allah risk leading individuals astray.

Transpersonal psychology is also used as a form of speculation, meaning it is a kind of pseudoscience. The following are the criticisms of transpersonal psychology written by [Walach \(2013\)](#).

"... transpersonal psychology has failed in a double sense: it has failed to really challenge ... the paradigmatic assumptions of mainstream science and thus has not really proven its point; and it has also failed to provide solid empirical evidence that ... transpersonal approaches are in any way more worthwhile than traditional ones." - [Walach \(2013\)](#)

Despite different approaches, psychology actually has a similar purpose, whether in positive psychology, neuropsychology, transpersonal psychology, or the classical school of thought. They share the same purpose: first, to understand the dynamics of human beings; then, to find a framework to ensure the ideal state of human existence. This ideal state could be formulated in terms of mental health, happiness, or broader ideas about high-quality human life. Since human life is dynamic and complex, we need a multidimensional approach to fulfill psychology's purpose.

This article introduces the "*maqasid*" methodology to solve this issue. The research question of this study is, "What are the universal psychological dynamics of human life which are always relevant since the Prophet Adam until today?"

RESEARCH METHOD

The method used in this study is the "*maqasid*" methodology. "*Maqasid*" methodology ([Auda, 2021](#)) is a newly developed approach in scientific endeavor that integrates empirical evidence, logical understanding, and Quranic revelation as three sources of truth. Therefore, the "*maqasid*" methodology not only concerns the technical issues in scientific inquiry but also differs philosophically from the conventional scientific approach. Referring to the Quran is a justified approach because throughout history, evidence shows that several scientific findings are consistent with information revealed in Quranic verses ([Bucaille, 1976](#)).

In the book titled "The Bible, The Quran and Science", [Bucaille \(1976\)](#) mentioned that scientific findings in many contexts are consistent with the information revealed in the Quranic verses.

"Everything in the Quran is explained in simple terms which are easily understood and in strict accordance with what was to be discovered much later on" – [Bucaille \(1976\)](#)

How the human reproductive process in the mother's womb is explained in the Quran in detail. In his book, [Bucaille \(1976\)](#) referred to several verses of the Quran to explain human reproduction (Al-Mu'minun [23]: 12-14). Another example is the phenomenon of continental drift, reported by Wegener (1912), who found that the continents are moving slowly over the sea floor. With this theory, scientists can explain how the Himalayan Mountains were shaped and the cause of tectonic earthquakes. In the Quran, this phenomenon is explained in Surah An-Naml (27:88).

This study explores the Quranic messages concerning the dynamics of human life, including the realities and the many kinds of human attitudes toward them. The findings from this Quranic study are then compared with the scientific findings concerning similar issues.

The "*Maqasid*" methodology is used to identify the messages behind the text, the purposes of the verses, and the concepts in the Quranic verses. This method will create a holistic picture of human nature. The one indispensable feature of the methodology that cannot be replaced or compromised is the Cycles of Reflection upon the Quran and "Sunnah" ([Auda, 2021](#)).

The outcome of the Cycles of Reflection is the composite framework that describes reality in any form via the Seven Elements of the "*maqasid*" framework, i.e., concepts, objectives, values, commands, universal laws, groups, and proofs (Auda, 2021).

In this study, the "*maqasid*" approach is used to find the fundamental realities and dynamics of human life as one of the representations of the basic design of creation, the beginning of creation, and the natural disposition of human beings.

In this study, the sources are integrated, linking the Quranic revelations concerning the fundamental realities and dynamics of human life with the science of psychology and neuroscience. According to the Quranic verse (Ar-rum [30]: 30), there are universal designs of human beings, the primary design that never changes throughout human life. The objective of this study is to identify these universal designs of human beings.

The procedure of this study consists of 7 steps as follows:

1. The study started by understanding the verses of the Quran and Sunnah through a cycle of reflection about the origin of human beings as essential information to reveal the basic design of human beings and human life;
2. The second step is collecting relevant verses that explain the issues more comprehensively and systematically;
3. From the group of verses collected, an analysis is done to understand the essence of the message concerning the topics found;
4. From the findings from the previous steps, the concept of natural human disposition is constructed using terminologies understood by the psychological discipline;
5. In the fifth step, sense-making is conducted to connect all findings, and further study is conducted from the scientific and empirical studies in psychology. The inclusion criteria for the empirical study are the coherence of the findings with the Quranic messages. Empirical studies that concluded that human beings have an incoherent understanding are excluded. For example, some empirical studies have concluded that human beings do not have souls (Crick, 1994; Harari, 2016), and other studies have concluded that human beings emerge as a result of natural selection that occurred by chance, or of no design at all (Darwin, 2017). Another example excluded from this study is the idea that the essence of the human being is the sexual drive and aggression (Freud, 1961a, 1961b). This integration is done to comply with the message in the Quran surah Fussilat verse 53: "We will show them Our signs in the universe and within themselves until it becomes clear to them that this 'Quran' is the truth. Is it not enough that your Lord is a Witness over all things?"
6. Then a model is developed as the conclusion of the study;
7. The implication of the model for mental health and also for human development is discussed.

FINDINGS AND DISCUSSION

The first step in this study is to identify natural dispositions that originate from the creation of human beings. To better understand these natural dispositions, we need to explore the process of human creation in the Quranic verses. Based on the messages found in Quranic verses, here are the results of this study.

The first theme that emerged from this study is human freedom and responsibility. In understanding this theme, we should refer to the Quran, which narrates the story of Adam as the first human being. In chapter 2 (Al-Baqarah), starting from verses 30-39, the story of Adam's creation is mentioned.

Some important information about this creative process is (1) that man can learn what God teaches them, (2) that man is endowed with the freedom to act, even to deny God's prohibition. The

proof that man can learn what God teaches them is the Quranic chapter 2, verses 30-33.

These verses of the Quran prove that human beings (Adam) can learn what Allah teaches them. This ability to learn is a fundamental characteristic of all human beings until today, as mentioned in Tafseer by [Ibn Kathīr \(2003\)](#), "Allah stated the virtue of Adam above the angels, because He taught Adam, rather than them, the names of everything... This discussion precedes that event here, only to show the importance of his position and the angels' lack of knowledge about creating the Khalifah when they asked about it. So Allah informed the angels that He knows what they do not know, and then He mentioned this to show them Adam's superiority over them in knowledge."

It is also stated in Al-Misbah by [Shihab \(1999\)](#), "Allah taught Adam all the names of objects, that is, gave him the potential for knowledge... One of the features of humans is their ability to express what comes to mind and to grasp language, which leads them to "know." On the other hand, the ability of humans to formulate ideas and give names to everything is a step towards creating knowledgeable humans and the birth of knowledge."

Also clarified by [Hamka \(1989\)](#) about the human capability to learn, "So the creation of Humans is different from the others. Even though Allah has given other creatures some level of intelligence" (An-Naml [27]:18-20), human beings, as Bani Adam, are still endowed with greater capability over other creatures (Al-Isra [17]:70).

The proof that man is endowed with the freedom to act, even to deny God's prohibition, is implied in the Quranic Chapter 2, verses 35-36. Allah allowed the Prophet Adam to enjoy everything there, but forbade him from approaching one particular tree. However, Prophet Adam was able to violate this rule because Satan deceived him. This incident proves that Allah grants human beings freedom of action, and that this freedom can be used to do what is prohibited by Allah.

These verses indicate that, in essence, human beings can decide and act freely. This capacity to make decisions seems unlimited, as even human beings can choose to deny God as the Creator (as narrated in [Ibn Kathīr's \(2003\) Tafsir](#), where Adam chose to approach the tree even though it was prohibited).

However, to perform this extreme act, there is the role of the devil. The devil's influence is in the form of deception that misguides human beings. This finding shows the first universal characteristic of human beings, which can be simplified in a dynamic of freedom and responsibility. Freedom is the ability to act on one's own decisions, supported by what one has learned in this life. Responsibility means that all humans must face the consequences of their own decisions.

[Hamka \(1989\)](#) and [Shihab \(1999\)](#) also mention this capability: "Satan is your enemy. He never wants good for you. Allah is the One who always wants good for you. If you follow Satan, you put your enemy in the wrong place. The same goes for if you disobey God's commands. You do not place yourself, and you do not "place" Allah properly" ([Shihab, 1999](#)). Similarly, [Hamka \(1989\)](#) stated, "In this verse, we meet another lesson on the philosophy of independence. Freedom is the freedom to limit oneself! All are free to eat, except the fruit from the forbidden tree: 'Do not the two of you come near this tree.' If you eat it, surely you will lose. People who are unable to maintain their independence will surely lose that independence."

These verses also indicate that even though human beings can choose for themselves, their decisions will always have consequences. Two fundamental choices can be made as a result of human freedom, as mentioned in Chapter 91, verses 7-10. The two choices are to do *tazkiya*, which will bring good consequences, or to do "tadsia", which will bring bad consequences. *Tazkiya* means to purify oneself and grow, while "tadsia" means to corrupt oneself.

The two choices available to human beings in pursuing their lives are "tazkia" and "tadsia". "Tazkia" means purify, nourish, and grow, as stated in *Tafsir* by [Ibn Kathīr \(2003\)](#), "Whoever purifies himself by obedience to Allah, then he will be successful. This is as Qatadah said, "He

cleanses it from the lowly and despicable characteristics." While "*tadsia*" is the opposite of "*tazkia*" which implies do not purify and do not grow, or in other word is stunted".

Shihab (1999) mentions two potentials of humans: "Man is a two-dimensional being in his character, potential, and his inclinations. It is because of the characteristics of his creation as a creature formed from soil and breathed by the Divine Spirit that he has the same potential for good and bad, guidance and misguidance. Humans can distinguish between what is good and what is bad. He can direct himself towards good or evil to the same degree".

Hamka (1989) stated how man chooses those two potentials, "After Allah gives inspiration and guidance, which way is wrong and which way is right (*taqwa*). It is up to the man himself because Allah gave him the reason (intellect). So happy are those who cleanse their souls or themselves, the combination of their body and spirit."

Those verses above state that all human beings have the potential to know the right "*taqwa*" (تقو) and the wrong "*fujuur*" (فجور). Based on the knowledge God inspires, human beings have two choices: to purify their souls or to corrupt them. Each decision has its consequences. Therefore, human beings need to be responsible for the consequences. In other words, responsibility is the proper response toward human freedom.

Allah knows all that happens in human life, but Allah holds two positions regarding it. First, Allah wants us, as human beings, to grow and choose the right path. However, on the other hand, Allah provides us with the option to choose to stunt and let us choose the wrong path as a test so that we will feel the consequences of our choices, and then we are expected to repent and go back to the true path.

Allah is The Most Forgiving and The Acceptor of Repentance. As mentioned in these 19 Quranic verses, Allah is never unjust to His creation, and the consequence that we face in life is the result of what we have done (2:57; 3:108; 3:117; 3:182; 4:40; 8:51; 9:70; 10:44; 11:101; 16:33; 16:118; 22:10; 29:40; 35:32; 41:46; 43:39; 43:56; 50:29; 21:64). Two of these verses that strongly stress about this responsibility are Quran Chapter 4 (An-Nisa') verse 30 and Quran Chapter 10 (Yunus) verse 44, as follows:

"Indeed, Allah never wrongs anyone—even by an atom's weight. And if it is a good deed, He will multiply it many times over and will give a great reward out of His grace." - An-nisa' ([4]:30)

"Indeed, Allah does not wrong people in the least, but it is people who wrong themselves." - Yunus ([10]:44)

These verses imply that humans are free to choose, and Allah always knows what we have chosen, but only the path of *taqwa* that Allah wanted us to follow. *Tafseer* by Ibn Kathīr (2003) also narrated, "The combination of *fi'il madhi* and *fi'il mudhari* at the end of Surah Al-Baqarah verse 57 shows the excesses of the Children of Israel in their unjust (*zulm*) and continuity in disbelief," which proves that the unjust is not from Allah.

In the earlier Islamic scholarship, there were also ideas about this freedom by the group that called themselves "*mu'tazilah*" (Al-Zamakhsharī, 2009). However, their idea of human freedom proved to be partial, and they were selective in choosing verses from the Quran to support their position (Al-Kahf [18]:29). The "*maqasid*" approach rejects partialism. It uses a comprehensive, holistic method in interpreting Quranic verses.

This is why in this study, human freedom does not contradict the fact that Allah is Almighty and All-Knowing. Human freedom in this study is part of Allah's design for human life, serving the purpose of testing human willingness to learn and repent. As mentioned in Chapter 2 (Al-Baqarah) verses 36-38, what all human beings will face in this life is challenging, but it is an opportunity for

them to learn and seek repentance.

Uncertainty and Hope

The second theme found in this study is uncertainty. Since the first characteristic of human beings is the ability to choose their actions, what happens to them is contingent on their choices. This contingency creates uncertainty in human life. This is implied in Chapter 31, verse 34, and in the *Tafseer* by [Ibn Kathīr \(2003\)](#): "Allah's honored knowledge encompasses everything," including everything uncertain for human beings. In Surah Al-Ahqaf (46:9), it is also mentioned that the Prophet himself said he did not know what would happen to him and that he followed only Allah's guidance.

[Shihab \(1999\)](#), "Truly Allah, only with Him is the knowledge of the Day of Resurrection. No being, however high in rank, can foresee the future. And not a single soul, smart or stupid, can know with certainty and detail what he will try tomorrow and the impact and results of his efforts. And not a single soul can know exactly where on earth, that is, at what location and when he will die."

[Hamka \(1989\)](#), "No one but God knows when the moment will come, which means the world's end. Even the angels do not know. Neither did the prophets." Furthermore, only He knows what is contained in the womb. "Whether the unborn child will be a boy or a girl. Even though this can sometimes be a burden to think about because you see the mother's behavior during pregnancy, there are still many humans who cannot know."

In facing this uncertain condition, the Quran guides human beings as mentioned in Chapter 94 (Al-Insyirah), verses 5-8, as follows: "So, surely with hardship comes ease. [5]. Surely with that hardship comes more ease. [6]. So once you have fulfilled your duty, strive in devotion, [7]. turning to your Lord alone with hope. [8]".

The correct attitude toward this uncertainty in life is to believe that beyond this uncertainty and difficulties, there will be ease in the end. The *Tafseer* of that ayat by Muhammad Nawawi Al-Jawi emphasized the importance of hope in facing life's uncertainty: "To your Lord submit your needs; make your hope only in Allah; and do not ask except for His generosity by putting your trust in or surrendering yourself to Him." Humankind has to keep doing good deeds and put their hope in Allah, who can solve any problems. In short, the core attitude and response to uncertainty is hope, which means believing in something good beyond the uncertainty.

[Shihab \(1999\)](#), "This verse instructs humans to find positive aspects that can be used from every difficulty because, with every difficulty, there is ease. These verses seem to tell everyone to look for opportunities in every challenge and difficulty. All that is required is sincerity to work accompanied by hope and optimism for the presence of Divine assistance."

"Do not be afraid of difficulties, because there must be ease, as long as you use your brain to solve them. Because God never disappoints those who put their trust in Him." - Hamka (1989)

According to the Qur'an, there are no guarantees or certainties about the life of human beings in this world. For every individual, there are uncertainties they should face in the future. Life is full of surprises, and human beings should be ready to face all possibilities. Every human being always experiences hope and fear in living their life. The Quran suggests that individuals should always remember Allah and hope for His mercy and blessing to cope with this uncertainty (Al-Baqarah [2]: 218; An-Nisa' [4]: 104; Yunus [10]: 11; Al-Insyirah [94]: 8).

Vulnerability and Humility

The third theme is human vulnerability. Human existence in this world can be understood

from the Quran An-Nisa (4), verse 28, that human beings are weak creatures, so they should rely on Allah's help: "And it is Allah's Will to lighten your burdens, for humankind was created weak." This characteristic of humans makes it easier for us to follow guidance, as stated in the Tafseer of the ayat above by [Ibn Kathīr \(2003\)](#), "(And man was created weak.) and this is why it is suitable in his case that the commands are made easy for him, because of his weakness and feebleness."

This reality is sometimes denied by certain individuals, which makes them feel a sense of illusory power. This attitude is not in accordance with the true nature of human beings. That is why the Quran in Chapter 17, verse 37 reminds human beings to be humble, "And do not walk on the earth arrogantly. Surely you can neither crack the earth nor stretch to the height of the mountains," and do not act with boastful manners (as stated in *Tafsir* by [Ibn Kathīr \(2003\)](#)).

Therefore, humility is a healthy attitude that is consistent with the fact that human beings are vulnerable, which is their true nature. This command to be humble is also mentioned in other verses. The Qur'an reminds human beings of their origins in order to make them realize that they should not be arrogant (Yā Sīn 36:77; Luqman 31:18; Al-A'raf 7:13, Al-Qasas 28:83, Al-Humazah 104:1-3, An-Nisa' 4: 36).

According to the Qur'an, the purpose of human existence in this world is to be a "*khalifa*" on the earth (Qur'an Chapter 2 (Al Baqarah): 30) and to worship Allah (Qur'an Chapter 51 (Adh-Dhaariyat): 56). To be a "*khalifa*" is to be responsible and accountable for one's deeds in life. Human beings have specific duties they should perform while living in this world and will be accountable when they reach the hereafter.

The *Tafseer* of Chapter 2 by [Ibn Kathīr \(2003\)](#), verse 30, explains several things humans should do as a khalifa, such as "to pass judgments on matters of dispute between people, to aid the oppressed against the oppressor, to implement the Islamic penal code and to forbid evil." This tafseer is also confirmed by [Shihab \(1999\)](#) and [Hamka \(1989\)](#).

On the other hand, human beings should worship Allah (as an 'Abdullah') because they are vulnerable and will never be able to solve their problems without help from Allah, as explained in the Tafseer of Chapter 51 (Adh-Dhaariyat) verse 56 by [Ibn Kathīr \(2003\)](#),

"I, Allah, only created them so that I order them to worship Me, not that I need them." 'Ali bin Abi Talhah reported that Ibn 'Abbas commented on the Ayah, (...except that they should worship Me) meaning, "So that they worship Me, willingly or unwillingly." Those who refuse to worship Allah will worship something else because they cannot escape their vulnerability.

According to Islamic teachings, there are three primary characteristics of human life in this world. Those characteristics are freedom to choose, uncertainty, and vulnerability. To determine happiness and mental health and to address problems in human affairs, human beings should learn about the correct attitudes consistent with these three characteristics. These attitudes are responsibility for responding to human freedom, hope in the face of uncertainty, and humility to compensate for human vulnerability.

Based on the first principle of the "*maqasid*" methodology, integration among sources of signs is required. The above result is based on the Quranic verses as the fundamental source of signs. This finding is confirmed by another source of evidence, namely the empirical study in psychology. The following empirical studies were selected for their objectivity and validity, free of philosophical speculation and independent of the conventional mainstream of psychological theories.

[Riyono et al. \(2012\)](#) studied the motivation dynamics that integrate all existing motivation theories into the integrated Human Motivation Model. The study revealed that five sources of motivation could stimulate the emergence of motivated behavior. These five sources of motivation are freedom to choose, urge, challenge, incentive, and meaning. These five sources interact simultaneously to create a dynamic, integrated, and holistic energy.

The core of this motivation model is the freedom to choose. Freedom will enable

opportunities to choose behavior. However, not all choices are appropriate, so to exercise freedom wisely, an individual needs to understand and consider the consequences of their behavior. This notion of freedom of choice is supported by a study on how belief influences experience ([Anderson & Barrett, 2016](#)).

"Experience is not determined solely by physical properties of the external world—beliefs also shape experience." - [Anderson & Barrett \(2016\)](#)

Several previous studies also found the existence of freedom to choose. A neuroscience study by [Barrett \(2017\)](#) proves that emotion is a human choice. Barrett's theory revealed that the individual makes emotions through a prediction mechanism based on experience. This new approach resulted in a new understanding of how the brain works. Conventional brain science holds that the brain consists of several parts, each functioning independently and associated with specific emotions.

The new findings show that the brain functions in a coordinated way to produce certain emotions. This mechanism is influenced by subjective experience and by each individual's predictions. It is concluded that emotions are made by the individual, not built in the brain ([Barrett, 2017](#)). [Barrett \(2017\)](#) concludes that, beyond responsibility, there is freedom of choice; in other words, freedom and responsibility are two sides of the same coin.

The new brain science provides proof of human responsibility. Responsibility is the logical consequence of freedom. When an individual has freedom, they can do whatever they want, but they are responsible for the outcomes of their behavior. This conclusion rejects Crick's hypothesis ([Crick, 1994](#)) about the nature of human beings, which posits that the brain determines human life.

Another research is from [Penfield \(1975\)](#), who concluded that human beings have the freedom to act because his study used electrodes to stimulate individuals to do something, such as turning their heads, raising their arms, making sounds, or swallowing, which could not influence their 'willingness'. This means that human activity is not only caused by external stimuli but, more importantly, is determined by our willingness to act and the choices we make. This reflects our freedom to act in accordance with our natural disposition.

[Riyono et al. \(2012\)](#) further argued that the freedom to choose brings an individual into a state of uncertainty. Erik H. Erikson said, documented in [Evans \(1981\)](#):

"The more highly structured a culture is, the less likely there will be an overt conflict of identity, while the less structure there is in a free society, the greater will be the conflict". - Erikson, in [Evans \(1981\)](#)

The more freedom an individual has, the more choices they can make, meaning the more uncertainty they will face. Uncertainties can be categorized into negative possibilities and positive ones. The negative possibilities within uncertainty are called risk, and the positive possibilities are represented by hope. Hope is defined as the belief that, beyond uncertainty, something good will emerge ([Riyono, 2012](#)).

Hope differs from expectation because hope is more flexible and embraces uncertainty, whereas expectation demands certainty. Hope is one of the psychological capitals that provide strength to the individual in facing the uncertainty of the future ([Luthans et al., 2006](#)). In contrast, expectation can result in disappointment ([Cho & Cho, 2018](#)). If an individual relies on hope when facing uncertainty, they will be able to tolerate it without becoming anxious ([Riyono, 2012](#)).

On the other hand, if an individual is intolerant of uncertainty, they will suffer from anxiety and mental problems. [Yuniardi et al. \(2017\)](#) examined intolerance of uncertainty as a predictor of

psychological problems. Through an empirical study using multiple regression analysis, it was concluded that intolerance of uncertainty significantly predicts social anxiety and worry.

The fact that human beings should be responsible for their actions, yet face uncertainty, proves that they are vulnerable. [Riyono et al. \(2012\)](#) introduce the anchor theory to explain how human beings always struggle to compensate for their vulnerability. Concerning human vulnerability, [Brown \(2012\)](#) found that it is the core and the seed of happiness and love.

Through a rigorous study of 1,000 subjects, she discovered that people who experienced fulfillment and contentment in their lives were those who accepted vulnerability. They are people who can love wholeheartedly and have the courage to acknowledge their limitations and weaknesses.

This connection between the essential message of the Quranic verses and the empirical research in new psychology is the study's originality, integrating a multidimensional body of knowledge into a comprehensive understanding of the natural human disposition and the basic design of human life. The following model illustrates the findings of this study. This model shows two groups of concepts. The first group concerns the natural human disposition, which consists of freedom of choice, life's uncertainty, and human vulnerability.

The second group shows a coherent response to the three dispositions: responsibility as the consequence of freedom, hope as the proper attitude toward life uncertainty, and humility as the natural consequence of human vulnerability. These three pairs of psychological constructs are undeniable because they are already proven by the Quranic messages and scientific research. Therefore, we call this model the laws of human life.

Discussion

This study found the laws in human life based on multiple sources of knowledge. The Quranic messages explain how these themes relate to each other in an integrated fashion. By using the "*maqasid*" methodology, which is systemic in nature, a model of life dynamics was successfully constructed that illustrates the multidimensional nature of human life and provides a prescription for living in accordance with the purpose of human life in this world.

The findings of the current study can be categorized into two groups of themes. The first group concerns basic human characteristics and the nature of human life in this world. The first reality is human freedom as the predisposition of human capacity that every individual is born with. In other words, we can say that all human beings are born free. A comprehensive understanding of human freedom is very important because, if it is not understood in depth, there is a risk of misunderstanding that can undermine mutual respect between individuals.

The second reality found in this study is life uncertainty, especially about the future. No human being in this world knows exactly what will happen in the future. It means that all human beings face uncertainty in their lives. This reality demands that everybody tolerate and anticipate whatever may happen in the future. The third reality of human existence is that no one is strong enough; we can say they are vulnerable. Denying this reality will create problems.

The second group of themes in the current study concerns the best possible response or attitude toward the previously mentioned natural disposition of human life. The first attitude that can best compensate for human freedom is responsibility. Freedom has to be seen from the perspective of responsibility. It means that a healthy human being will use the freedom to act in a way that is responsible for the consequences.

The second attitude or response that is related to the uncertainty of the future is hope. Hope is the best response to an uncertain future because it is a belief that, beyond uncertainty, there must be something good ([Riyono, 2012](#)). This means that an individual with strong hope can face any uncertain situation because they have a firm belief in something good beyond that uncertainty.

The third response that relates to human vulnerability is humility. Every individual must realize that they have limitations, so there is no place for arrogance. By being humble, a person will adjust more easily to any situation and will always be ready to learn and develop.

Setting aside cultural differences, human beings share fundamental characteristics. These characteristics are tied to the self and the experiences of their life. On the self side, human beings have both capacities and limitations. An individual's capacity can be summarized as the freedom to choose.

They can do anything and be anything they want. However, anything they do will have consequences, and these consequences are beyond their control. The only way to respond to these consequences is to use their freedom to correct their behavior. This is what responsibility is all about (Barrett, 2017).

On the experience side, all human beings face the uncertainty of their future. What they have experienced throughout the human race has shown unlimited possibilities. These possibilities could be good or bad. Those who deny the uncertain nature of life will suffer from psychological problems (Yuniardi et al., 2017). Only those who tolerate uncertainty will experience happiness and good mental health, because no one can escape life's uncertainty. Hope is a crucial psychological state that helps individuals tolerate uncertainty.

The fact that human beings must be responsible in the face of uncertainty makes them vulnerable. However, vulnerability is not something that one should avoid or deny. Vulnerability is the path to happiness and everlasting love (Brown, 2012). Vulnerability is another reality of human existence that can not be avoided. The most appropriate attitude towards human vulnerability is humility.

Freedom and responsibility, uncertainty and hope, vulnerability and humility are the laws of human beings living in this world. It is mentioned in the holy book and empirically supported in science. These laws of human existence determine the fate of human life. How individuals respond to these laws will determine whether they are psychologically healthy.

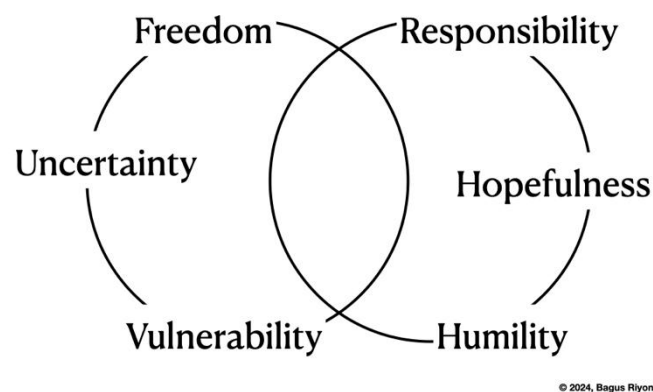


Figure 1. The law of human life

The findings of this study can be applied to education. To build a strong character, the fundamental qualities of an individual are responsibility, hopefulness, and humility. So these three fundamental attitudes form the foundation of solid character, serving as the "psychological capital" individuals need to face life's problems.

When someone faces difficulties, they should remember what life is all about. Difficulty means uncertainty, and when facing difficulties, we should always believe that everything will be

alright in the end. In other words, while human beings are still experiencing difficulties, it means that they are still in the process towards a solution. This attitude will foster optimism, resilience, and persistence when facing difficulties.

When an individual fails, they do not have to feel so wrong about it, considering that nobody is perfect. All human beings have vulnerabilities. By experiencing failure, we should realize that we should be humble in all situations or conditions. We are not superheroes, and there is no guarantee we will succeed every time. Furthermore, when we combine humility, hope, and responsibility, we will exercise our freedom to choose to start over and believe that, in the end, there will be something we can contribute to society.

These dynamics can be applied to any situation and condition that an individual might experience in their life. Integrating responsibility, hopefulness, and humility forms the foundation of a solid and adaptable character. Once we understand this and internalize it in our day-to-day lives, we will live healthy, happy lives.

The findings of this study provide a different perspective in understanding human rights. A common misunderstanding about human rights is that they focus too much on freedom as the exclusive theme. This study explains humans within a legal system that involves vulnerability and humility, so that freedom does not exist in a vacuum. Freedom is one component of a comprehensive and multidimensional system that governs human life.

The findings of this study provide a different perspective in understanding human rights. A common misunderstanding about human rights is that they focus too much on freedom as the exclusive theme. This study explains humans within a system of law that involves vulnerability and humility, so that freedom does not exist in a vacuum. Freedom is one component of a comprehensive and multidimensional system that governs human life.

Therefore, the essence of human rights is not limited to freedom but encompasses the broader dynamics of human life to achieve dignity. This explains why the first article of the Universal Declaration of Human Rights (1948) states that "All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood". If we focus on freedom as a human right, it would be illogical that we should treat it in the spirit of brotherhood for the sake of freedom. It is more logical to treat each other with a spirit of brotherhood to preserve human dignity.

CONCLUSIONS

Three themes emerge from the study of the fundamental characteristics of human life in the Holy Quran and in New Psychology research. These themes are freedom-responsibility, uncertainty-hope, and vulnerability-humility. Freedom-responsibility, uncertainty-hope, and vulnerability-humility help explain how human beings face problems and find happiness.

There are three principles to live a healthy and happy life. First, we must be aware that we are always responsible for what happens in our lives. Second, we must embrace uncertainty and fill our hearts with hope, believing that something good lies beyond it. Third, we must accept that we are vulnerable, so we will be humble in every situation we experience. This awareness of the universal law of human life (freedom-responsibility, uncertainty-hope, vulnerability-humility) is the key to mental health and happiness.

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