



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. The aim of this study is 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, which is an approach that refers to revelation as the source of concepts and meaning to construct 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 in a model of universal law in human life that will be able to describe and explain any life issues from parenting, education, and social interaction to larger issues of humanity as a whole, for example, human rights issues. More than that, the model can also be used as a framework to predict and prescribe interventions 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 behaviour. In other words, psychology should be an integrated science of human beings as a multidimensional organism. However, the development of psychological discipline throughout history reflects a disintegrated school of thought that is not coherent with itself and is partial in nature (Vroom, 1964).

For example, recently there have been two different schools of thought that became new mainstreams. The first one is the positive psychology movement, which claims to focus on positive aspects of human beings (Seligman, 2002). This focus on the positive aspects of human beings could undermine the negative realities of human psychology, which is also something that is naturally experienced by all human beings.

The second school of thought is neuropsychology, which only focuses on the human brain and claims that human beings are no 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 relates 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 speculation, meaning that it is a kind of pseudoscience. The following are criticisms towards 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 it is positive psychology, neuropsychology, transpersonal, 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 as mental health, happiness, or general ideas about high-quality human life. Since human life is dynamic and complex, we need a multidimensional approach to fulfil the purpose of psychology.

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?"

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

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 actually moving slowly above the sea. With this theory, scientists can explain how the Himalaya mountains were shaped and explain the cause of tectonic earthquakes. In the Quran, this phenomenon is explained in Surah An-Naml (27:88).

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

"Maqasid" methodology is used to find the messages behind the text, the purposes of the verses, and the concepts involved 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 identify the fundamental realities and dynamics of human life as one representation of the basic design of creation, the beginning of creation, and the natural disposition of human beings.

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

The procedure of this study consists of seven 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 implications of the model for mental health and human development are discussed.

HUMAN FREEDOM AND RESPONSIBILITY

The first step of this study is to find natural dispositions originating from the creation of human beings. To understand more about this natural disposition, we need to explore the process of the creation of human beings in the Quranic verses. Based on the messages that are found in the 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 are (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 absence of the angels' 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 grasp language, leading 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 human beings are given the freedom to act by Allah, and this freedom could be used to do something that Allah prohibits.

These verses indicate that, basically, human beings can decide based on their freedom to choose and act according to it. This capability to make decisions seems unlimited, as shown by the fact that 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 based on one's own decision, supported by what one has learned in this life. Responsibility indicates that all humans have to 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 don't place yourself, and you don't "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 or decide on their own, there will always be consequences of their decisions. Two fundamental choices can result from human freedom to choose, as mentioned in Chapter 91 verses 7-10. The two choices are to do tazkiya that 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 of human beings in pursuing their life are "tazkia" or "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 that was created from soil and breathed by the Divine Spirit, making him have the same potential in 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 that God inspires, human beings have two choices: purify the soul or corrupt it. 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 happenings in human life, but Allah has two positions about what happens in human life. First, Allah wants us as human beings to grow and to 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 to 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 taqwa path 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-Zamakhshari, 2009). However, their idea of human freedom was proven to be partial, and they were selective in choosing the verses in the Quran to support their position (Al-Kahf [18]:29). The "maqasid" approach rejects partialism and uses a comprehensive and holistic method in referring to the 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 something within Allah's design of human life that has the purpose to test human willingness to learn and to 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 capability to choose their actions, this characteristic implies that what will happen to them is contingent on their own choice. This contingency creates uncertainty in human life. This is implied in Chapter 31, verse 34, and the Tafseer, which states that "Allah's honoured knowledge encompasses everything," including everything uncertain for human beings. In Surah Al-Ahqaf (46:9), it is also mentioned that the Prophet himself said that he doesn't know what will happen to him, and he only follows 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." And 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 behaviour 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 verse by Muhammad Nawawi Al-Jawi stated the importance of hope in facing the uncertainty of life, "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 that they should face in the future of their life. 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, which describes human beings as weak creatures who should

rely on Allah's help: "And it is Allah's Will to lighten your burdens, for humankind was created weak." This characteristic makes it easier for humans 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 gives them an illusory sense of 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." It also warns against boastful behaviour (as stated in *Tafsir* by [Ibn Kathīr \(2003\)](#)).

Therefore, humility is a healthy attitude that is coherent with the fact that human beings are vulnerable, which is the true nature of human beings. 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 realise 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 their 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 teaching, 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 deal with all the problems in human affairs, human beings should learn about the correct attitudes that are coherent with these three characteristics. These attitudes are responsibility for responding to human freedom, hope in responding to uncertainty, and humility to compensate for human vulnerability.

Based on the first principle of the "maqasid" methodology, integration between sources of signs has to be done. The above result is based on the Quranic verses as the fundamental source of signs. This finding is confirmed by another source of signs, namely empirical studies in psychology. The following empirical studies were selected based on their objectivity and validity, free from philosophical speculation and independent of conventional mainstream 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 motivation sources could stimulate the emergence of motivated behaviour. These five motivation sources are freedom to choose, urge, challenge, incentive, and meaning. These five sources interact with each other simultaneously to create a dynamic, integrated, and holistic energy.

The core of this motivation model is the freedom to choose. Freedom enables opportunities to choose behaviour. However, not all choices are appropriate, so to exercise freedom wisely, an individual needs to understand and consider the outcomes of their behaviour. This notion of freedom to choose is confirmed by the study about how belief influences the 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 believes that the brain consists of several parts that each function independently and are related to certain emotions.

The new findings show that the brain is an organ that works simultaneously to produce certain emotions. This mechanism is influenced by an individual's subjective past experiences and predictions. It is concluded that emotions are constructed by the individual, not built into 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 the ones who will be responsible for the outcomes of their behaviour. This conclusion rejects Crick's hypothesis ([Crick, 1994](#)) about the nature of human beings, which postulates that the brain determines human life.

Another study 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 stimulation but, more importantly, is determined by the willingness to act and the choice that we make. This reflects the existence of our freedom to act as 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 categorised 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, there will be something good ([Riyono, 2012](#)).

Hope differs from expectation because it is more flexible and embraces uncertainty, whereas expectation demands certainty. Hope is a form of psychological capital that strengthens an individual in facing the uncertainty of the future ([Luthans et al., 2006](#)), whereas expectation can lead to disappointment ([Cho & Cho, 2018](#)). If an individual relies on hope when facing uncertainty, they will be able to tolerate it and not be anxious about it ([Riyono, 2012](#)).

On the other hand, if an individual is intolerant of uncertainty, they will suffer from anxiety and mental problems. [Yuniardi et al. \(2017\)](#) studied intolerance of uncertainty to predict psychological problems. Through an empirical study using multiple regression analysis, it is 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 a thousand subjects, she discovered that people who experienced fulfilment and contentment in their lives are those who accept vulnerability. They are people who can love wholeheartedly and have the courage to accept and admit their limitations and weaknesses.

This connection between the essential message of the Quranic verses and the empirical research of new psychology is the study's originality, integrating the multidimensional body of knowledge into one 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 is about the natural human disposition, which consists of freedom to choose, life 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 the prescription for living a life in accordance with the purpose of human life in this world.

The findings of the current study can be categorised 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, a 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 important because, if freedom is not understood comprehensively, there is a risk of misunderstanding that will hurt 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 are facing uncertainty in their life. This reality demands that everybody tolerate and anticipate whatever may happen in the future. The third reality of human existence is that all human beings actually are not strong enough, or we can say that human beings are vulnerable. Denying this reality will create problems.

The second group of themes found in this current study is concerning 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 choice to respond to an uncertain future because hope is a belief that beyond uncertainty there must be something good (Riyono, 2012). This means that an individual with strong hope will be able to face any uncertain condition because they have a strong belief in something good beyond this uncertainty.

The third response that relates to human vulnerability is humility. Every individual has to realise that they have limitations so that 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.

Putting aside cultural differences, human beings have common and fundamental characteristics. These characteristics are tied to the self and the experiences of their life. On the self-side, human beings have capacities and limitations. An individual's capacity can be summarised 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 react to these consequences is to use their freedom to correct or change their behaviour. 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 mental health because no one can escape from the reality of life uncertainty. Hope is the crucial psychological state that can help individuals to tolerate uncertainty.

The fact that human beings have to be responsible within the reality 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 cannot 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 act on and react to these laws will determine whether they are psychologically healthy.

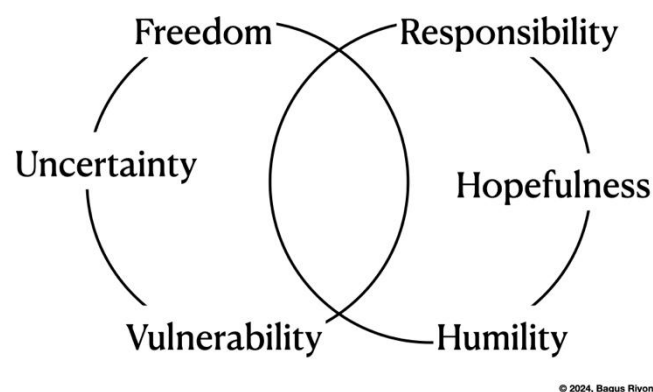


Figure 1. The Law of Human Life

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 are the foundation of solid character since they will become the "psychological capital" of individuals to face any problems in their lives.

When someone faces difficulties, they should remember what life is all about. Difficulty means uncertainty, and what we should do when facing difficulties is always to 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 of moving towards a solution. This attitude will result in optimism, resilience, and persistence in facing difficulties.

When an individual finds themselves in failure, they do not have to feel so wrong about that, considering that nobody is perfect. All human beings have vulnerabilities. By experiencing failure, we should realise that we should be humble in all situations or conditions. We are not superheroes, and there is no guarantee that we will succeed on every occasion. And when we combine humility, hope, and responsibility, we will exercise our freedom to choose to start over again 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 is the foundation for a solid and adjustable character. Once we understand this and internalise it in our day-to-day activities, we will have a healthy and happy 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 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. The common misunderstanding about human rights is that it focuses too much on freedom as an exclusive theme of human rights. 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.

Therefore, the essence of human rights is not limited to freedom, but it encompasses the overall 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 when we treat each other with the spirit of brotherhood to preserve human dignity.

CONCLUSION

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

There are three principles to live a healthy and happy life. First, we have to be aware that we are always responsible for anything that happens in our lives. Second, we must embrace uncertainty and fill our hearts with hope, believing there will be something good beyond uncertainty. 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 in life.

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