

## INTISARI

Penelitian ini berjudul “*Religiusitas Abdul Sattar Edhi dalam Perspektif Teori Peak experience Abraham Maslow*”. Tujuan penelitian ini ialah untuk mengkaji secara filosofis nilai religiusitas humanis Edhi dari perspektif teori *peak experience* Maslow. Edhi dan yayasannya memiliki pengaruh yang besar bagi kehidupan masyarakat Pakistan. Berbagai layanan dan aksi penyelamatan yang telah dikerjakan hingga hari ini. Meski mendapat dukungan dan apresiasi atas kerja dan layanan kemanusiaannya, Edhi tak luput dari kecaman para kelompok militan, kaum ekstrimis dan para pemuka agama Pakistan yang menuduhnya kafir hingga atheis. Mereka mempertanyakan prihal keimanan dan religiusitasnya. Edhi menolak memberi perlakuan khusus terhadap umat muslim. Peneliti tertarik untuk mengkaji lebih dalam tentang kehidupan, prinsip kemanusiaan dan sikap keberagamaan Edhi yang merefleksikan nilai religiusitas humanis sebagai hasil dari *peak experience*.

Penelitian ini menggunakan model penelitian sistematis reflektif diperkuat melalui studi pustaka dengan metode deskriptif. Hasil dari studi pustaka sebaga data primer dianalisis menggunakan teori *peak experience* Maslow sebagai objek formal. Unsur-unsur metodis yang digunakan peneliti ialah deskripsi, interpretasi, dan refleksi.

Hasil penelitian adalah Edhi mengalami *peak experience* diketahui melalui analisis atas proses aktualisasi diri dan aspek-aspek diri *peaker* yang ada di dalam dirinya. *Peak experience* Edhi menghasilkan *B-values* berupa nilai kebenaran, kesederhanaan, kebijaksanaan, kemanusiaan, kesejahteraan, keadilan, keutuhan, unik dan religiusitas. Nilai religiusitas membuat Edhi memiliki penghargaan mistik yang dalam dan pengabdian utuh pada kemanusiaan. Ia memaknai religiusitas melalui koneksinya dengan manusia-manusia yang membutuhkan. Bagi Maslow *B-values* sebagai hasil dari *peak experience* akan melekat pada diri *peaker* untuk selamanya, demikian pula pada diri Edhi.

**Kata kunci:** *Edhi, Peak experience, Religiusitas*

## ABSTRACT

This study is entitled "The Religiosity of Abdul Sattar Edhi in the Perspective of Abraham Maslow's *Peak experience* Theory". The purpose of this study is to examine philosophically the value of Edhi's humanist religiosity from the perspective of Maslow's *peak experience* theory. Edhi and his foundation have a great influence on the lives of Pakistani people as there are various rescue services and actions that have been carried out to this day. Despite getting support and appreciation for his work and humanitarian services from many people, Edhi was criticized by militant groups, extremists and Pakistani religious leaders who accused him of being infidels to atheists. They questioned about the faith and religiosity of him. Edhi refuses to give special treatment to Muslims. Researchers are interested in studying more deeply about the life, humanitarian principles, and religious attitudes of Edhi which reflect the value of humanist religiosity as a result of *peak experience*.

This research uses a systematic reflective research model strengthened through literature study with descriptive methods. The results of the literature study as primary data were analyzed using Maslow's *peak experience* theory as a formal object. The methodical elements used in this research are description, interpretation, and reflection.

The results of this study are Edhi experienced *peak experience* which is known through an analysis of the process of self-actualization and aspects of the peaker self that is in him. Edhi's *Peak experience* produces B-values in the form of truth values, simplicity, wisdom, humanity, prosperity, justice, wholeness, uniqueness and religiosity. The value of religiosity makes Edhi has a deep mystical appreciation and complete devotion to humanity. He interpreted religiosity through his connections with people in need. For Maslow B-values as a result of *peak experience* will be attached to the peaker for good, as well as to Edhi.

Keywords: *Edhi, Peak experience, Religiosity*