

## Analyzing Student Needs at Darullughah Wal Karomah Islamic Boarding School Through Maslow's Hierarchy of Needs

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### Abstract

This article discusses the role of Islamic boarding schools in achieving quality education by fulfilling students' basic needs by referring to Maslow's Hierarchy of Needs theory. This research method uses a qualitative approach with a type of field research. Data was obtained from two main sources, namely primary data and secondary data. Primary data, especially from the Darullughah Wal Karomah Islamic Boarding School. Data collection techniques include interviews, observation, and documentation, with data analysis based on the Miles and Huberman approach. The research results show that Islamic boarding schools meet the basic needs of students: (1) physiological with a canteen, cooperative, bedroom, and barber shop; (2) a sense of security through counseling guidance, physical and spiritual security; (3) affection from caregivers; (4) appreciation through annual activities and prizes; (5) support for potential development through LPBA, LPBI, and extracurricular activities. The research results show that Islamic boarding schools have met the needs of students based on Abraham Maslow's perspective, starting from physiological needs, a sense of security, social needs, and self-actualization.

### Keywords

Needs Hierarchy Theory; Abraham Maslow; Students; Islamic Boarding School

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## 1. INTRODUCTION

The 21st century is marked as an era of openness or globalization, which brings fundamental changes in human life that are different from previous centuries. In the demand for quality in all efforts and results of human work, education plays an important role in producing good quality and improving abilities (Dedy et al., 2021). Therefore, Islamic boarding schools must also innovate and adapt to change in the current era of globalization. So they can compete with other educational institutions. (Nuraeni and Irawan 2021)

In the contemporary era, Islamic boarding schools are experiencing rapid development and competing significantly in education. Interestingly, several Islamic boarding schools in Indonesia are changing the paradigm of non-formal religious education institutions into formal institutions by



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establishing schools and madrasas with an official structure. (Mansir, 2020) This change reflects the adaptation of Islamic boarding schools to modern dynamics in meeting the educational needs of society. The progress of Islamic boarding schools in achieving quality education goals involves meeting students' basic needs. (Rufaidah Salam, 2021) Nurcholis Madjid emphasized that Islamic boarding schools, as original Indonesian educational institutions, are considered valuable national assets. (Alfurqon, 20) The involvement of Islamic boarding schools is a key factor in the progress and expansion of national education.

However, developments carried out by an Islamic boarding school in terms of its education system without paying attention to the student's individual needs will not be effective in the development process of the students. An incident that has frequently occurred in recent years is the number of Islamic boarding schools that have become the public spotlight because they involve cases of violence against students. According to the National Commission for Child Protection (Komnas PA), in 2023, there will be 3,547 complaints of cases of violence against children. Meanwhile, according to the Indonesian Child Protection Commission (KPAI), from January to August 2023, there were 2,355 cases of violations of child protection. Of this number, 861 cases occurred within the education unit. Therefore, the educational unit must be a safe and comfortable place for children.

One of the cases involving students, reported by [jawapos.com](http://jawapos.com) on Monday, January 8, 2024, revealed the suspect status of 17 people who attacked a student from an Islamic boarding school in Sutojayan District, Blitar Regency. This beating case resulted in the death of the victim. Vice President (Wapres) K.H. Ma'ruf Amin emphasized that educational institutions, including Islamic boarding schools, must have a strict monitoring system for all activities in Islamic boarding schools. This statement can be found at [wapresri.go.id/](http://wapresri.go.id/).

In this context, understanding Abraham Maslow's hierarchy of human needs theory can help Islamic boarding schools focus their efforts on meeting the needs of students. This means that ensuring the fulfillment of physiological, safety, social, esteem, and self-actualization needs is the basis for optimizing the development of students spiritually, emotionally, and intellectually.

Regarding theoretical views, according to Maslow, human behavior is related to fulfilling needs. This is because of the needs that must be met (Mehta, 2019). Abraham Maslow's theory about the hierarchy of human needs can be used to see the needs of students in the Islamic boarding school environment. This theory proposes that humans have five needs that must be met in stages: physiological, security, social, esteem, and self-actualization. In the context of Islamic boarding schools, applying this theory is the key to understanding and meeting the needs of students to support optimal development.

As a student, physiological needs such as food, drink, and shelter must be met first. Furthermore, it is also important to fulfill the need for security and a sense of security in the Islamic boarding school environment, such as through good supervision and adequate security facilities. Social needs are also important for students, and an environment that supports healthy social relations and equality regardless of certain groups is important. Furthermore, it is also important to fulfill the need for appreciation, such as appreciation for achievements and recognition of student results. The highest level of need in Maslow's theory is self-actualization, which refers to an individual's ability to achieve their best potential and develop their talents and abilities.

In the Islamic boarding school environment, self-actualization can be achieved through quality education, self-development, and opportunities to learn and develop. By paying attention to Maslow's hierarchy of needs, Islamic boarding schools can meet the needs of students more effectively and help them achieve their best potential as spiritually, emotionally, and intellectually balanced individuals.

Researchers such as Mohammad Muchlis Solichin and Habibur Rahman (2022) have conducted several previous studies titled "Humanization of Islamic Boarding School Education: Abraham

Maslow's Perspective." This research discusses the teaching and learning process based on Maslow's hierarchy of needs at the Al Amien Prenduan Modern Islamic Boarding School."

Kamila Luqman (2021) with the title "Theory of Hierarchy of Needs and Actualized Students at the Darul Ulum Islamic Boarding School Gersempal Omben Sampang." This research explains the programs carried out by the Darul Ulum Gersempal Omben Islamic Boarding School to meet the needs of its students.

Mohammad Saiful Suib et al. with the title "Prevention of Consumptive Behavior from the Perspective of Abraham Maslow and Tri Logi Santri." This journal examines the effectiveness of implementing Abraham Maslow's Theory of Needs and the Santri Trilogy on the consumerist behavior preferences of students at PP Nurul Jadid.

Anisayah Rahmadania<sup>1</sup> and Hery Noer Aly<sup>2</sup> (2023) with the title "Implementation of Maslow's Hierarchy of Needs Theory in Increasing Learning Motivation at the Cahaya Generasi Islam Foundation, Bengkulu City". This research describes how Maslow's motivation theory can be applied to increase student learning motivation.

Nidaul Fajrin<sup>1</sup> and Syahrul Fauzi with the title "Self-Transcendence in Building Teaching Spirit (Field Study at MI PUI Kaum Banjarsari, Ciamis." This research discusses how the enthusiasm for teaching possessed by educators at MI PUI Kaum Banjarsari, Ciamis, can be seen in their motivation and self-transcendence. This motivation encourages them to develop a strong passion for teaching and make MI PUI Kaum Banjarsari a superior madrasah with academic and non-academic achievements.

Although these studies contribute to understanding students' self-actualization, there is a lack of detailed explanation of the application of Abraham Maslow's hierarchy of needs theory. Therefore, this research aims to describe in detail "Analysis of the Needs of Santri at the Darullughah wal Karomah Islamic Boarding School According to Abraham Harold Maslow's Theory of Needs regarding the Hierarchy of Needs." This research is important because there are cases involving Islamic boarding schools due to a lack of attention to the needs of the students.

## 2. METHODS

This research method uses a qualitative approach. The quality approach tends to be in-depth, and the meaning behind phenomena must be understood to analyze the needs of students in Islamic boarding schools. Qualitative research is a method that can be applied to investigate objects naturally, where the researcher acts as the main instrument. (Sugiyono 2013) Researchers used field research methods to deeply understand the interaction of a research unit's environment, position, and field conditions. (Suyitno, 2015)

In this research, qualitative data was used from two sources, namely primary data and secondary data. Primary data was obtained through unstructured interviews and direct observation in the field. The interview was conducted with the Darullughah Wal Karomah Islamic boarding school. The data sources researchers took were the board of directors of Islamic boarding schools and the foundation's board of trustees. The data collection technique uses interviews, observation, and documentation combined with data analysis from Miles and Huberman, in the form of condensed data, display data, and conclusion drawing and verification.

## 3. FINDINGS AND DISCUSSIONS

### *Profile of the Darullughah Wal Karomah Islamic Boarding School*

An Islamic boarding school is a religious institution responsible for providing education and spreading the teachings of the Islamic religion. (Mansir, 2020) Darul Lughah Wal Karomah Islamic

Boarding School was founded in 1956 by KH. Ahmad Baidlowi was an Islamic education figure who was also the founder and first caretaker of the Islamic boarding school. He comes from Madura Island, specifically Galis Village, Galis District, and Pamekasan Regency. Born on February 11, 1908, in Galis Pamekasan village, Madura, his parents were KH. Abdul Mu'thi and Mrs. Hj. Khodijah. KH. Baidlowi was born during the colonial era when Indonesia was still under colonial rule. As a result, during that time, he had to pursue religious knowledge and martial arts. His education began at the Madura Bunyuanyar Islamic Boarding School led by KH. Abdul Majid then continued at the Sidogiri Pasuruan Islamic boarding school under the leadership of KH. Nawawi. (Humaidi, 2021)

In the early days of the leadership of the founder and first caretaker, KH. Baidlowi, the number of students at the Darul Lughah Wal Karomah Islamic Boarding School is still relatively small. Therefore, he can manage the Islamic boarding school directly. Santri is directed to master religious knowledge and receive martial arts training. Recitation activities are carried out centrally in the prayer room regardless of the ability classification or age of the students. KH. Baidlowi wholeheartedly devotes his time and energy to supporting the growth of Santri. As time went by, the number of students increased significantly until now.

The curriculum development at the Darullughah Wal Karomah Islamic Boarding School is necessary and adapts to the needs of the times. Initially, the Darul Lughah Wal Karomah Islamic Boarding School Curriculum was the personal decision of the Kiai as the founder and leader of the Islamic boarding school. During this period, kiai emphasized the importance of religious learning. (Solihin, 2019) The curriculum implemented at the Darullughah Wal Karomah Islamic Boarding School combines the Ministry of Religion curriculum and the Islamic boarding school curriculum, which aims to create an integrated curriculum. This integrated curriculum aims to prepare students to face the wider world. (Anshori et al., 2023)

### *Fulfilling the Needs of Santri According to Abraham Maslow*

Abraham Maslow put forward the human needs theory, which classifies human needs into five levels: physiological needs, security needs, social needs, esteem needs, and self-actualization needs. This theory can be a basis for understanding how the needs of students in Islamic boarding schools can be met.

#### *Physiological Needs of Santri*

Physiological needs include initial needs considered the main foundations of life, such as food consumption, water, sleeping, and breathing. According to Maslow, he believed that such needs were the most basic needs, while all other types of needs were considered secondary basic needs. (Mustaf et al., 2023) Physiological needs are based on a person's physical (body). For example, food makes you no longer hungry, while drinks make you no longer thirsty. (Zebua, 2021)

The lowest needs in the hierarchy are physiological needs, including food, air, and water. Although most people usually meet these needs, they become very important when they are not met. (Schunk 2012) This need has extraordinary significance or impact compared to other needs. This is the only need that can be consistently met because when people cannot satisfy their physiological needs, their lives will primarily focus on those needs. They will make repeated efforts to satisfy those needs. (Ramadhan, 2024)

If all needs are unmet and physiological needs dominate the organism, other needs may become less important or invisible. Therefore, it can be said that the whole organism only seeks food since the need for food almost always precedes consciousness.

The physiological needs of Darullughah Wal Karomah Islamic Boarding School students have been well met. Santri receives nutritious and healthy food, comfortable bedrooms, and adequate health facilities. However, several students complain about the inadequate quality of the food and the lack of

menu variety. Based on the results of an interview with the Head of the Zaini bin Ali Wafa Islamic Boarding School on January 15, 2023, regarding the students' physiological needs, the Islamic Boarding School has provided facilities in several canteens. It is supported by cooperative facilities that provide several healthy and halal foods to properly meet the student's needs. (Zaini, 2023) Hal tersebut sesuai dengan ayat Firman Allah Ta'ala :

تَعْبُدُونَ إِيَّاهُ كُنْتُمْ إِنْ لِلَّهِ وَأَشْكُرُوا رَزَقَكُمْ مَا طَيَّبْتُمْ مِنْ كُلِّ أَمْنُوا الَّذِينَ بَإِيَّاهَا

"Hai orang-orang yang beriman, makanlah di antara rezeki yang baik-baik yang Kami berikan kepadamu dan bersyukurlah kepada Allah, jika benar-benar kepada-Nya kamu menyembah." (QS Al Baqarah : 172)

Physiological needs, including the need for rest and sleep for students, are also met by providing adequate sleeping facilities and properly scheduled rest and sleep duration so students can participate optimally in classroom learning.



**Figure 1.** The students are queuing to buy food at the boarding school cooperative.



**Figure 2.** Taking rice by the students.

Based on figures 1 and 2, it is known that the Darullughah Wal Karomah Islamic Boarding School has been equipped with several canteens and cooperatives aimed at meeting the students' physiological needs. These facilities provide students with fulfillment in their daily lives and help Islamic boarding schools maintain the students' diet. With this facility, students avoid consuming food that has the potential to be detrimental to their health.

The existence of a canteen and cooperative at the Darullughah Wal Karomah Islamic Boarding School also has other positive impacts. Students have their physiological needs met and are protected from food that is not good for their health. This facility allows Islamic boarding schools to control the quality and nutritional aspects of the food provided so that students can eat healthy and balanced meals daily. With canteens and cooperatives providing healthy food, Darullughah Wal Karomah Islamic Boarding School students have easier access to quality food choices. They can choose from the various menus according to their needs and preferences. Apart from that, Islamic boarding schools can also educate students about the importance of nutrition and healthy eating patterns.

This provides long-term benefits for students because healthy food can improve their health and

endurance. That way, students can carry out religious activities and learn more optimally. The existence of canteen and cooperative facilities is an effort to fulfill students' physiological needs. Fulfilling these needs aligns with Abraham Maslow's physiological needs: food, drink, breathing, rest, protection, sexual needs, and sleep. All aspects of these needs must be met to satisfy individuals. (Lestari et al., 2019) It is important to pay attention to food quality, improve sleep quality, and maintain physical and mental health to fulfill physiological needs optimally. (Hale et al., 2019)

Based on the results of observations made by researchers, the Darullughah Wal Karomah Islamic Boarding School also provides barbershop facilities for students. This action aims to meet the physiological needs of students, such as the need for cleanliness and health. (Karya et al., 2023) The importance of fulfilling physiological needs is a crucial aspect in ensuring that students can fulfill their basic needs, in line with the concept of the hierarchy of needs by Abraham Maslow, which states that fulfilling physiological needs is a prerequisite for achieving a higher level of self-actualization.

### ***Security Needs***

Once basic physiological needs are met, the drive to achieve a sense of security is also known as the need for security. The importance of security is very significant because physiological needs only fulfill an individual's needs at that time. In contrast, humans aim to survive not only for the current situation but also for the future. (Ahdiani & Maulana, 2023) According to Maslow, the need for security includes security, stability, dependence, protection, liberation from fear, anxiety, chaos, and the desire for structure, order, law, boundaries, protective powers, and other elements. (A. H. Maslow, 1970) Based on Maslow's views presented above, it can be concluded that the need for security involves security, stability, dependency, and other elements.

According to Maslow, the need for security can be identified as a place that protects from danger, such as a security guard, the legal system, or an agency that provides protection. (Taormina and Gao 2013) One of the security needs is environmental security from emergencies, such as natural disasters. (Schunk, 2012)

The second need is security and comfort in an individual life. Individuals will be motivated to create a sense of security with this need. (Solichin, 2019) To fulfill this need, namely a sense of security, teachers or educators need to have the ability to design a pleasant learning process without threats, pressure, and freedom from physical and psychological violence.

In the Darullughah Wal Karomah Islamic boarding school context, feeling safe is crucial to creating a conducive environment for students to develop and learn. The security needs of students have also been well met. Islamic boarding schools provide 24-hour security, strict supervision, and protection from external dangers such as theft and violence. These needs are provided by Islamic boarding schools so that students feel safe and secure when learning activities take place. According to Gus Zaini, the need for a sense of security in the Darullughah Wal Karomah Islamic Boarding School is through counseling that handles the psychological security of students and is supplemented by fulfilling physical security through the availability of management in the field of boarding school security both inside the boarding school and outside the boarding school. (Zaini, 2023)



**Figure 3.** 24 hour security carried out by security guards in front of the Islamic boarding shool

Figure 3 shows that Islamic boarding schools have strict security for people who enter the Islamic boarding school so that students feel safe from outside interference. This security is carried out 24 hours by the Islamic boarding school security department to prevent outsiders from entering without permission.(Nurzela & Mukh Nursikin, 2021) Apart from that, Islamic boarding school administrators also play a role in maintaining security at the Islamic boarding school and outside the Islamic boarding school. The security measures taken by Islamic boarding schools also include the interpersonal security of students. In Islamic boarding schools, the interpersonal security of students is maintained by formal institutions, such as the Student Affairs Department. They supervise and handle problems between students that may arise in their learning environment.

Islamic boarding schools also assist (counseling) individuals (counselees) in developing their potential and independence by referring to applicable norms. (Parawansah, 2022) This aims to provide support and appropriate treatment to students who need it so that the security and stability of students inside and outside the Islamic boarding school can be well maintained.



**Figure 4.** The activity of reading the qasidah burdah carried out by all students

Spiritual safety is also a concern for the Islamic boarding school, carried out through the reading of Qasidah Burdah. The purpose of this reading is to protect the Islamic boarding school environment from supernatural influences that may arise. (Maslina, 2023) The reading of Qasidah Burdah involves all the students surrounding the Islamic boarding school area while reciting Qasidah Burdah together. In this way, Islamic boarding schools strive to maintain the spiritual security of students and create a harmonious atmosphere within the Islamic boarding school environment. Reading Burdah's impact as dhikr affects students' mental health, mind, and feelings. (Fissamawati, 2023) Apart from that, students' understanding of the contents of Burdah also increases the reverence in each reading, which in turn provides a calming effect and a feeling of totality in surrendering to Allah.

Burdah's reading can potentially improve students' mental health through the positive energy it emits. This activity can influence students' moods and help them overcome the stress or anxiety they may experience. A deeper understanding of the contents of Burdah also increases the sense of solemnity in each reading, where students can better absorb its meanings. This brings a feeling of calm and confidence in facing their spiritual journey.(Laisa & Qomariyah, 2021)



Through reading Burdah, students can find inner peace, improve the quality of their spiritual relationship with Allah, and strengthen emotional ties with religion and the Islamic boarding school community. Thus, reciting Burdah provides spiritual benefits and positively impacts students' overall mental health.

According to Abraham Maslow, the need for security in Islamic boarding schools includes physical security, emotional stability, interpersonal security, and spiritual security. By meeting these needs, Islamic boarding schools can create a supportive environment for students to achieve their full potential. This is implied in the Qur'an surah al-Quraish [106]:3-4; "So let them worship the Lord of this house (Kaaba). Who has given them food to satisfy hunger and protect them from fear." This verse implies that humans need security, both security from hunger, security from fear, and other similar things.

The implementation of security carried out by the Darullughah Wal Karomah Islamic boarding school can be seen as being in line with the security need theory put forward by Abraham Maslow. Humans need security, especially in the face of danger and threats. (Setiawan, 2014) Perceived insecurity can give rise to fears that prevent a person from exploring deeper needs, thereby inhibiting the ability to express one's potential. (A. Maslow, 1954) In this context, the Islamic boarding school may provide a physically and psychologically safe environment for the students to support their potential.

### *Love Needs (Social)*

According to Maslow, social needs include the desire for love, affection, and belonging. In Maslow's view, Social Needs can be defined as the need for love, affection, and a sense of belonging. (A. H. Maslow, 1970) An important aspect of this need is a sense of belonging (love), which involves intimate relationships with other people, longing for a group, and having close friends and acquaintances. A sense of belonging can be achieved in various ways, such as through marriage, interpersonal commitment, volunteer groups, clubs, churches, and so on. (Schunk, 2012)

In Islamic boarding schools, the need for love involves healthy social interactions between fellow students, teachers, and the Islamic boarding school environment. Islamic boarding schools provide an environment that facilitates close relationships, mutual understanding, and togetherness in achieving religious and educational goals. (Firman, Rezky Anugerah Putera, Nopenae, Inda, 2023) In this environment, students can feel the love, support, and acceptance necessary for personal and spiritual growth.



**Figure 5.** lectures given by Islamic boarding school caregivers

Figure 5 This picture shows the approach one of the Islamic boarding school caregivers took toward the students by providing an emotional approach. In the picture, the caregiver is seen giving a sermon while the students are enthusiastic about listening attentively to the material presented by the caregiver. The following is what Ustadz Haidhori said, "an emotional approach that is full of attention and gentleness is very important in the context of Islamic boarding school education. This is because,



apart from religious learning and formal knowledge, caregivers are also responsible for guiding students in aspects of their lives. An emotional approach applied with care and gentleness can form a positive personality in students. (Haidhori, 2023) This need for an emotional approach parallels the human need to overcome equality, rejection, and alienation. (Ahdiani & Maulana, 2023)

### ***The Role of Islamic Boarding School Teachers and Caregivers***

Islamic boarding school teachers and caregivers have an important role in meeting the love needs of students. They act as role models and mentors, providing personal attention, listening, emotional support, and building close bonds with the students. (Siagian et al., 2023)



**Figure 6.** Foster guardian for new students

In this case, the Islamic boarding school becomes a second family for the students, where they feel a sense of family love and unity, which gives them the strength to develop. Gus Zaini said, "In santri activities in Islamic boarding schools, kiyai are often involved in santri activities such as community service, congregational prayers, and other activities so that the relationship between teachers and santri becomes more harmonious. Likewise, foster carers are assigned to look after the Islamic boarding school students in building a harmonious environment and pay special attention to their development and welfare. Foster Guardians act as substitute parents for students and help meet their daily needs regarding religious education and daily life. (Zaini, 2023) The role of caregivers and ustadz play an important role in replacing the role of parents of students. (April, 2019)

Figure 6 The existence of foster caregivers in Islamic boarding schools aims to support programs organized by Islamic boarding schools, provide guidance to students, encourage student discipline, and assist administrators in monitoring and supervising students. (Karim and Masrukin 2020) Guardians and ustadz at Islamic boarding schools have a role as consultants whom students can contact to ask for advice about daily life at Islamic boarding schools. (Mohammad Muchlis Solichin & Habibur Rahman, 2022) Apart from that, teachers also act as problem solvers for students when facing various problems in the learning process at Islamic boarding schools.

In carrying out their duties, the Foster Guardians work with the kayak and Islamic boarding school teachers to create an environment conducive to the students' spiritual, intellectual, and social development. (Alijoyo, 2024) They collaborate in designing educational programs and activities to help students grow and develop. The foster care program is important in helping increase students' self-control in positive and negative behavior in the Islamic boarding school environment. (Fitriyah & Mas'ula, 2021) Through the foster carer role, students can feel supported and cared for personally, giving them a sense of security and comfort.

### **Reward Needs**

The fourth stage in Maslow's Hierarchy of Needs Theory is Esteem Needs. According to Maslow, at this stage, individuals feel the need or desire to have a stable and positive assessment of themselves, including a sense of self-worth and self-respect, as well as gaining recognition from others. (A. H. Maslow, 1970) Thus, it can be concluded that the need for self-esteem and recognition is part of the Esteem Need, in Maslow's view.

The Darul Lughah Wal Karomah Islamic Boarding School pays attention to appreciation and gives awards to its students. One form of appreciation for students' achievements is held annually through Haflatul Imtihan. In the Haflatul Imtihan event, Islamic boarding schools provide a platform to recognize and show appreciation to students who have achieved the highest achievements in various fields, including academics, religion, and extracurricular activities. Haflatul Imtihan is an important moment where students can receive recognition for their hard work and dedication in pursuing knowledge and success in various aspects of Islamic boarding school life.

Gus Zaini said that in response to the rapid development of this era, Islamic Boarding Schools have a responsibility to provide facilities in the form of sports venues for students who have potential in non-academic fields, and Islamic Boarding Schools also hold Haflatul Imtihan as recognition of the student's achievements in academic, non-academic and book fields. This influences students in determining their strengths. (Zaini, 2023) In Haflatul Imtihan, students at Islamic boarding schools can feel recognized for their efforts and achievements. This annual event allows participants to show their abilities in various fields, such as academics, sports, the arts, etc. Apart from that, this event also provides information to all parties regarding the achievements obtained by Islamic boarding school students. (Kharir, 2023) Thus, Haflatul Imtihan is not only a means of recognizing the efforts and achievements of the students but also a means of introducing the potential and achievements of Islamic boarding schools to the wider community.

In the context of haflatul imtihan, the need for awards is reflected in the form of appreciation given to students who excel in various competitions between students. Participants who have demonstrated their abilities and best work in academic fields such as languages and books, as well as in non-academic fields such as silat, receive awards for the dedication and efforts they have given. This appreciation is not only material, such as gifts or formal recognition, but can also take the form of praise, verbal recognition, or other forms of appreciation. (Siregar & Muhammad Syaifullah, 2023)

Islamic boarding schools must give awards proportionally and fairly to students who excel because this can encourage them to continue developing their abilities and potential. (Ferihana & Rahmatullah, 2023) The need for esteem also includes a sense of pride and self-esteem obtained from achieving achievements. Students who win awards in halal can feel personal satisfaction and a sense of achievement, which raises motivation to continue to develop.

This is consistent with the highest level of needs in Maslow's hierarchy, namely self-actualization, which includes the desire to feel satisfaction with oneself (self-fulfillment), realize one's full potential, become everything one is capable of, and achieve creativity and freedom to achieve peak potential achievement. (Istiqamah & Arwan, 2020) If other needs are met well but actualization needs are neglected, individuals can experience frustration and anxiety in their lives due to a lack of achieving their best potential. (Indriani et al., 2022)

By giving awards to students through halal means, Islamic boarding schools can create a positive, healthy, competitive, and enthusiastic environment for learning and achieving. The need for appreciation to be met can help build intrinsic motivation in students, where they feel motivated to achieve better achievements without relying on external rewards or recognition. Islamic boarding schools can be an effective forum for meeting the level of appreciation needs of students and assisting them in their overall self-development as individuals of quality and potential.



**Figure 7.** Art performances by students santri

Figure 7. Arts performance is a form of activity that supports students' self-development in art and foreign languages. Students can express their talents and creativity through drama performances, speeches, stories, and other performances. Events like this are not only a means to showcase students' artistic and foreign language skills but also allow them to hone their communication and public speaking skills and increase their self-confidence. Apart from that, this art performance can also strengthen ties of brotherhood and solidarity. Among the students because they work together and collaborate in preparing and implementing the event. This experience can help build a spirit of togetherness and cooperation within the Islamic boarding school environment.

By holding this art performance event, the Islamic boarding school pays more attention to developing aspects of creativity and self-expression in its students and efforts to meet their academic needs. This supports a comprehensive educational approach oriented towards developing overall potential. In the context of Islamic boarding schools, the need for appreciation plays an important role in helping students achieve their full potential.

### *Self-actualization needs*

At the top level of Maslow's hierarchy of needs is the need for self-actualization, which reflects the desire to achieve one's full potential. Self-actualization becomes evident in the drive to be as good as possible in all an individual can achieve. Behavior at this stage is not triggered by deficiencies but rather by a desire for personal growth and development. (Schunk, 2012)

Fulfilling the need for self-actualization is carried out by the Darullughah Wal Karomah Islamic boarding school by providing a forum for developing the potential of the students, namely by establishing the LPBA (Arabic Language Development Institute) (LPBI) English Language Development Institute and also by helping students develop the potential of students through extracurricular activities that include pencak silat, hadron, calligraphy, table tennis, and other extracurricular activities.



**Figure 8.** Interest and talent development activities carried out by asatids

In Figure 8, the development of Islamic boarding schools in foreign language speech is shown, carried out by the ustads and guardians in the area. This development is tailored to the potential of the students. In the picture, students can practice giving speeches in a foreign language, such as English or another language, accompanied by religious teachers and guardians. The teachers try to provide full guidance and support to the students to develop their speaking skills in foreign languages.

Ustadz Aziz, the supervisor of the LPBI (English Language Development Institute), said that the development of foreign languages is important, especially English because the language demanded nowadays is English, which is important for the future of students. Language development institutions not only improve language mastery but can also increase the level of self-confidence of students. (Aziz, 2023)



**Figure 9.** Interest and talent development activities carried out by asatids

Figure 9 shows extra-curricular pencak silat activities at the Darullughah Wal Karomah Islamic Boarding School. Extra-curricular activities held at the Darullughah Wal Karomah Islamic Boarding School are an effective method for discovering the potential of students and optimizing the development of that potential. According to Ustadz Saifullah, the pencak silat administrator at the Darullughah Wal Karomah Islamic Boarding School, this Islamic boarding school has its pencak silat school, which has existed for a long time under the name "Perguruan Suci Hati." The Pencak Silat extracurricular is a forum for students to develop their skills and abilities in martial arts. (Saifullah, 2023)

Extracurricular activities held at the Darullughah Wal Karomah Islamic Boarding School provide potential development for each student. The hope of this activity is achievement, reflected in several students who succeeded in various district, provincial, and national level competitions.

Islamic boarding schools must actualize their potential, including taking an important role in the learning process inside and outside the classroom. In non-academic activities, self-actualization can be realized through participation in extracurricular activities. (Mohammad Muchlis Solichin & Habibur Rahman, 2022) Self-actualization is a fundamental need for humans. (Ahdiani & Maulana, 2023) In the context of self-actualization, extracurricular activities in Islamic boarding schools provide skill development and create an environment that supports emotional well-being. Self-actualization, as explained by Maslow, helps overcome negative emotions such as anxiety, fear, life confusion, shame, and guilt. (A. Maslow, 1954)

#### 4. CONCLUSION

Fulfilling the needs of students at the Darullughah Wal Karomah Islamic Boarding School is closely related to the concept of the hierarchy of 5 human needs proposed by Abraham Maslow. (1) The physiological needs carried out by Pesantren are provided canteen and cooperative facilities, bedrooms, sleep duration, a barbershop, and other facilities. (2) security needs are provided to maintain the stability and peace of the students, namely by providing counseling guidance (BK) for the students to

maintain psychological security while maintaining physical security within and outside the boarding school. The security sector provides security. Islamic boarding schools also provide inner peace and protect against invisible disturbances by reciting qosidah burdah. (3) Fulfilling the need for love used by Islamic boarding schools is an emotional approach used by caregivers, ustadz, and foster caregivers. This is to overcome the students' equality, rejection, and alienation. The role of caregivers, ustadz, and foster carers as problem solvers for students. (4) Fulfilling the need for awards by Islamic Boarding Schools is done by providing recognition and prizes so that students will compete with other students to get awards. Islamic boarding schools also have an annual agenda, namely Haflatul Imtihan and performing arts activities to build students' appreciation for their potential. (5) Islamic boarding schools help students develop their potential by establishing the LPBA (Arabic Language Development Institute) and the English Language Development Institute (LPBI), as well as providing extracurricular activities such as pencak silat, hadron, calligraphy, table tennis, and others.

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