



Islamic Education, Javanese Culture, and the Basic Needs of Migrant Workers' Children: A Critique of Abraham Maslow's Theory

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Abstract

This study aims to critique Abraham Maslow's hierarchy of human needs theory, which continues to serve as a primary reference for assessing human needs from childhood through adulthood. Using a qualitative field research approach, data were collected through interviews and direct observations in the field. The study reveals that Maslow's hierarchy, which positions self-actualization at the peak of needs, requires adaptation to the Javanese cultural context, which influences the Islamic education of migrant workers' children in Seketip Village, Kediri, East Java. The ambiguity surrounding the adequacy of physiological needs, such as food and sleep, can lead to subjective interpretations that may foster egotism, thereby obscuring the objectives of Islamic education. Conversely, Javanese traditions and Islamic teachings provide clear moral guidelines for shaping wise individuals. The study concludes that Islamic education and Javanese culture can serve as supplementary parameters to Maslow's theory, addressing the shortcomings in measuring the satisfaction of unquantifiable needs. With morality as a concrete benchmark, this education can shape children's character, enabling them to meet basic needs while also providing a strong foundation for life. This need is termed as Fundamental Preconditions, encompassing spiritual and visionary needs, and must be fulfilled from conception through to after birth.

Keywords: Maslow's Thought, Children's Basic Needs, Migrant Workers' Children Education, Islamic Education and Javanese

Abstrak

Penelitian ini bertujuan untuk mengkritik teori hierarki kebutuhan manusia yang dikemukakan oleh Abraham Maslow, yang hingga kini masih menjadi rujukan utama dalam mengukur kualitas kebutuhan manusia dari anak-anak hingga dewasa. Dengan pendekatan penelitian lapangan yang bersifat kualitatif, peneliti menggali data melalui wawancara dan observasi langsung di lapangan. Penelitian ini menemukan

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bahwa hierarki kebutuhan Maslow, yang menempatkan aktualisasi diri sebagai puncak kebutuhan, perlu disesuaikan dengan konteks budaya Jawa yang menjadi realitas sosial pendidikan Islam anak-anak buruh migran di Desa Seketip Kabupaten Kediri Jawa Timur. Ketidakjelasan ukuran kecukupan kebutuhan fisiologis, seperti makanan dan tidur, memicu interpretasi subjektif yang bisa mendorong egoisme, sehingga mengaburkan tujuan pendidikan Islam. Sebaliknya, tradisi Jawa dan ajaran Islam menawarkan panduan moral yang jelas untuk membentuk manusia yang bijaksana. Penelitian ini menyimpulkan bahwa Pendidikan Islam dan Budaya Jawa bisa menjadi parameter yang melengkapi teori Maslow, mengatasi kelemahan pada tingkat kepuasan kebutuhan yang tidak terukur. Dengan moralitas sebagai tolak ukur konkret, pendidikan ini dapat membentuk karakter anak yang tidak hanya mampu memenuhi kebutuhan dasar, tetapi juga memiliki landasan kuat dalam menjalani kehidupan. Kebutuhan ini diistilahkan sebagai Pra-Kondisi Fundamental, yang mencakup kebutuhan Ruhaniyah dan Visioner, dan harus dipenuhi sejak anak dalam kandungan hingga setelah kelahiran.

Kata Kunci: Pemikiran Maslow, Kebutuhan Dasar Anak, Pendidikan Anak Buruh Migran, Pendidikan Islam dan Tradisi Jawa.

Introduction

Educational Psychological studies reveal that the need for special attention is crucial for understanding human behavior. One prominent theory addressing human needs is Abraham Maslow's hierarchy of needs. According to Maslow, human behavior is influenced by an individual's tendency to achieve life goals that lead to greater happiness and satisfaction.¹ Based on this belief, Maslow developed a theory of needs, commonly referred to as the "Hierarchy of Needs." In this hierarchical model, Maslow identifies five levels of human needs, arranged in a pyramid-like structure. The term "hierarchy" is used because these needs are organized in a tiered manner, with lower-level needs prioritized before higher-level needs, culminating in self-actualization at the top.²

Firstly, physiological needs are prioritized and can influence the motivation for other needs. If these needs are not met, other desires may be

¹ Leonard Geller, 'The Failure of Self-Actualization Theory: A Critique of Carl Rogers and Abraham Maslow', *Journal of Humanistic Psychology* 22, no. 2 (1982): 56–73.

² Ridzuan Masri, A. Ahmad, and R. A. Rani, 'Maslow Theory in the Contexts of Fulfilling Basic Needs and Its Role in Rising Organizational Performances: Study and Islamic Perspective', *Jurnal Hadhari* 10, no. 1 (2018): 1–28.

obstructed. Islam acknowledges the importance of fulfilling physiological needs as fundamental for human life and well-being.³ Firstly, physiological needs are prioritized and can influence the motivation for other needs. If these needs are not met, other desires may be obstructed. Islam acknowledges the importance of fulfilling physiological needs as fundamental for human life and well-being.⁴ Secondly, safety needs involve efforts to maintain long-term survival and encompass security, stability, protection, order, legal structure, and freedom from fear.⁵ Thirdly, the need for belongingness and love can be fulfilled by joining a group, accepting the group's values and norms, or simply wearing the group's uniform to foster a sense of belonging. Fourthly, esteem needs include both self-esteem and the esteem received from others. Self-esteem encompasses needs such as strength, mastery, competence, achievement, confidence, freedom, and independence. Esteem from others involves needs such as prestige, status, fame, recognition, honor, appreciation, acceptance, and dominance.⁶ These needs must be satisfied to achieve the fifth level, which is self-actualization, including the need for aesthetic expression. Self-actualization refers to the need to realize one's full potential and talents. It represents an intrinsic motivation and drive to achieve desired goals and personal fulfillment.

In the statement above, Maslow presents a theory that is considered comprehensive or holistic from his perspective. Although he acknowledges that his theory may be culturally biased, suggesting that it may not fully account for all cultural contexts, it remains relevant within the framework he developed.⁷ However, it cannot be denied that human life is inevitably

³ Zeynep Ozguner and Mert Ozguner, 'A Managerial Point of View on the Relationship between of Maslow's Hierarchy of Needs and Herzberg's Dual Factor Theory' 5, no. 7 (2014): 9.

⁴ Masri, Ahmad, and Rani, 'Maslow Theory in the Contexts of Fulfilling Basic Needs and Its Role in Rising Organizational Performances'.

⁵ Albertine Minderop, *Psikologi Sastra: Karya, Metode, Teori, dan Contoh Kasus* (Yayasan Pustaka Obor Indonesia, 2010). Hlm. 283.

⁶ Iskandar Iskandar, 'Implementasi Teori Hirarki Kebutuhan Abraham Maslow terhadap Peningkatan Kinerja Pustakawan', *Khazanah al-Hikmah: Jurnal Ilmu Perpustakaan, Informasi, dan Kearsipan* 4, no. 1 (27 June 2016): 24–34, <https://doi.org/10.24252/kah.v4i1a2>.

⁷ Mark E. Koltko-Rivera, 'Rediscovering the Later Version of Maslow's Hierarchy of Needs: Self-Transcendence and Opportunities for Theory, Research, and Unification', *Review of General Psychology* 10, no. 4 (1 December 2006): 302–17, <https://doi.org/10.1037/1089-2680.10.4.302>.

influenced by prevailing cultural norms, which warrants further examination.⁸ Maslow's general theory is claimed to be applicable across various cultures, including Javanese culture, which will be discussed in this study. Nevertheless, Maslow's theory has not adequately addressed more specific issues related to the basic needs of children left behind by their migrant worker parents. These issues extend beyond personal, physical, and economic needs to include fundamental requirements for religious knowledge and spiritual fulfillment.

The primary objective of Islamic education is to cultivate and foundationally establish the lives of students with religious values while simultaneously imparting Islamic knowledge. This aims to enable them to practice Islamic law correctly in accordance with their religious understanding. The goals of Islamic education align with the broader objectives of Islamic teachings, which are to elevate moral values to the level of *akhlakul karimah* (noble character). This objective is consistent with the prophetic mission of the Prophet Muhammad (SAW), as reflected in his saying: "Indeed, I have been sent to perfect moral character" (Hadith).⁹ However, achieving the objectives of Islamic education for the children of migrant workers in Ringinrejo District, Kediri Regency, cannot be fully realized. Typically, Islamic education is entrusted to the family members left behind, whether to relatives or to the remaining parents. As a result, the education of moral character, which aligns with Islamic teachings, is not adequately implemented.¹⁰ Consequently, the need for self-actualization in the community, aligned with Javanese values or characteristics, is significantly lacking for the children of migrant workers. This deficiency tends to lead to a decline in their development.

⁸ John Franklyn Charles, *The Impact of Abraham Harold Maslow on Educational Leadership* (University of Miami, 1989), <https://search.proquest.com/openview/90ffd7c5cab5954b821b8cb418eedfbc/1?pq-origsite=gscholar&cbl=18750&diss=y>.

⁹ Zaenal Arifin and Binti Maunah, 'Efforts to Build a Culture of Transformational Leadership in Islamic Education Institutions', *Indonesian Journal of Islamic Education Studies (IJIIES)* 3, no. 2 (2020): 127–40.

¹⁰ AB Musyafa Fathoni et al., 'The New Direction of Indonesian Character Education: Bullying, Moral Decadence, and Juvenile Delinquency', *Jurnal Pendidikan Agama Islam* 21, no. 1 (30 June 2024): 22–39, <https://doi.org/10.14421/jpai.v21i1.7759>.

In the study conducted by Muhammad Idrus, it is stated that within the context of Javanese society, the model of education and character formation is reflected in the parenting styles practiced by the parents. For Javanese families, spiritual needs are considered more fundamental than physiological needs. When these spiritual needs are fulfilled, they are manifested in the child's positive and admirable character, known as "njawani." Various Javanese parenting models implemented during infancy are believed to have a positive contribution to education and character development.¹¹ Additionally, research conducted by Yuslia Styawati in "Prophetic Parenting as a Paradigm for Character Education" emphasizes that a fundamental need of a child is character education. The importance of nurturing a child's character from before birth is highlighted as per the teachings of the Prophet Muhammad in Hadith and Sunnah. Addressing these basic needs within the family is crucial to protect children from the escalating chaos and damage caused by the modern world.¹²

Research conducted by Suciati, reveals that the issues faced by children of migrant workers in obtaining Islamic education include the absence of role models within the family and the lack of involvement of parents in teaching and educating at home. Additionally, the influence of parents on their children's Islamic education is minimal, primarily limited to commands, suggestions, and advice. To obtain Islamic education, these children participate in various Islamic programs, such as *Taman Pendidikan Al-Qur'an* (TPQ) or Qur'anic Education Programs, Madrasah Ibtidaiyyah (Islamic Primary Schools), and Islamic courses. This indicates that, in terms of spirituality, children of migrant workers often lack sufficient support and struggle to actualize themselves within a religious community.¹³

¹¹ Muhammad Idrus, 'Pendidikan Karakter Pada Keluarga Jawa', *Jurnal Pendidikan Karakter*, no. 2 (25 June 2012), <https://doi.org/10.21831/jpk.v0i2.1297>.

¹² Yuslia Styawati, 'Prophetic Parenting Sebagai Paradigma Pendidikan Karakter', *Didaktika Religia* 4, no. 2 (6 August 2016): 86–110, <https://doi.org/10.30762/didaktika.v4.i2.p86-110.2016>.

¹³ Suciati Suciati, 'Islamic Education Of Children With Parents As Indonesian Migrant Workers (Case Study in Karangwotan Village, Pati, Central Java)', *QIJIS (Qudus International Journal of Islamic Studies)* 4, no. 2 (29 November 2016): 137–51, <https://doi.org/10.21043/qijis.v4i2.1767>.

Based on the findings, this study seeks to explore several critical aspects. First, it aims to investigate how Abraham Maslow's theory applies to the basic needs of children of migrant workers from the perspective of Islamic education. The focus will be on understanding how Maslow's framework aligns with or diverges from the specific needs and circumstances of these children. Additionally, the study will examine the role of parents and families in addressing these basic needs, particularly in the context of their children's Islamic faith and Javanese cultural values. This involves exploring how parental and familial influences contribute to fulfilling these needs and shaping the children's religious and cultural identity. Furthermore, the research will delve into how environments that reflect Javanese cultural characteristics facilitate the self-actualization of children of migrant workers. This includes assessing how such cultural environments support the children in realizing their full potential and integrating their cultural and religious identity into their personal development.

Method

The study followed a detailed and methodical approach to data collection and analysis. In January- August 2022, researchers conducted direct observations in Seketip Village, Ringinrejo District, Kediri Regency. This involved immersing themselves in the community to gather firsthand insights into how the physiological and educational needs of children were being addressed. Observations were carried out in various settings, such as schools, religious institutions, and family environments, to understand the interaction between children of migrant workers and their educational and cultural contexts.¹⁴

To complement the observations, structured interviews were conducted with selected households of migrant workers. These interviews aimed to capture diverse perspectives on the provision of Islamic education and the influence of Javanese cultural values. The interviews provided detailed information about the 27 families' approaches to education, parental

¹⁴ Miza Nina Adlini et al., 'Metode Penelitian Kualitatif Studi Pustaka', *Edumaspul: Jurnal Pendidikan* 6, no. 1 (1 March 2022): 974–80, <https://doi.org/10.33487/edumaspul.v6i1.3394>.

roles, and the challenges they faced in meeting their children's needs.¹⁵ Additionally, researchers reviewed relevant documents, including educational records, community reports, and religious texts. This review helped to contextualize the findings from observations and interviews, offering a comprehensive view of the educational practices and cultural values in the community. The data collected from these various sources were then analyzed thematically. Key themes related to Maslow's hierarchy of needs, Islamic education, and Javanese cultural values were identified and categorized. This analysis aimed to uncover patterns and insights, revealing how well Maslow's theory aligned with the specific context of migrant worker families.¹⁶

The study also involved comparing data across different sources. For example, observations were compared with interview reports to assess any discrepancies or alignments.¹⁷ This comparative analysis evaluated the effectiveness of current educational practices in meeting both physiological and spiritual needs. In the final phase, the researchers synthesized the findings to draw conclusions about the relevance of Maslow's theory in this context. They interpreted how well the theory matched the observed realities and identified any gaps or areas for improvement in educational practices.¹⁸ This comprehensive approach provided actionable insights and recommendations for enhancing the educational and spiritual well-being of children in migrant worker families.

Result And Discussion

Understanding the Background of Migrant Worker Communities

Geographically, Seketip Village is located in Ringinrejo District, Kediri Regency, East Java Province. Seketip Village has a very large area, namely ±459,300 hectares. Consisting of residential areas (3 hectares), rice

¹⁵ M. Afdhal Chatra P et al., *METODE PENELITIAN KUALITATIF : Panduan Praktis untuk Analisis Data Kualitatif dan Studi Kasus* (PT. Sonpedia Publishing Indonesia, 2023).

¹⁶ S Margono, *Metode Penelitian Pendidikan*, (Jakarta: Rineka Cipta, 1997), 158.

¹⁷ Norman K. Denzin and Yvonna S. Lincoln, *The SAGE Handbook of Qualitative Research* (SAGE, 2011).

¹⁸ Barry Glassner and Jay Corzine, 'Library Research as Fieldwork: A Strategy for Qualitative Content Analysis', *Sociology & Social Research* 66, no. 3 (1982): 305–19.

fields (230.9 hectares), plantations (16.3 hectares), livestock (152.72 hectares), others (± 46.38 hectares). Based on the data above, it can be concluded that Seketip Village is an agricultural area, most of the area consists of rice fields and animal husbandry. However, of the vast area, most of the farmers' commodities there are rice, because it is considered easier to cultivate. Meanwhile, others prefer to plant secondary crops, such as corn, sweet potatoes and cassava to fill their land.¹⁹

Apart from using their land for rice farming and animal husbandry, many people also use their yards as plantation areas. Of the many varieties of plantation commodities, people are more interested in planting coconuts than other crops. The location of Seketip village, which is an agricultural area, also influences people's mindset towards education.²⁰ Most people feel a dilemma in implementing education. Even though they consider education to be important, people cannot deny that carrying out education requires quite a lot of money, while to meet their daily needs they have to work hard.²¹ This is what makes parents reluctant to send their children to higher education. They are very grateful to be able to complete their education up to elementary school.²² They always think that it is enough for their children to be able to read and write, at least better than what they (read: their parents) experienced in childhood.

Meanwhile, there are also some parents who really *concern* towards the education of their children, even though the number is relatively smaller. They think that their children should be able to receive the highest possible education, at least graduating from junior high school. This is motivated by the increasing level of awareness of parents regarding education, both

¹⁹ Bagos Anggara & Ardy Erwanda-Diskominfo Kabupaten Kediri, 'Data Demografi Desa Seketip Kecamatan Ringinrejo Kabupaten Kediri', <https://kecamatanringinrejo.kedirikab.go.id/>, accessed 17 September 2024, <https://kecamatanringinrejo.kedirikab.go.id/>.

²⁰ Observation in Seketip Village, Ringinrejo Subdistrict, Kediri Regency" (Seketip Village, Ringinrejo Subdistrict, Kediri Regency, 23 February 2023).

²¹ Wawancara dengan Siti Romlah, warga Desa Seketip dan mantan pekerja migran di Arab Saudi, dilakukan pada Minggu, 5 November 2023..

²² Wawancara dengan Ahmad Saefuddin, seorang guru madrasah ibtidaiyah yang kerap bekerja dengan anak-anak dari keluarga pekerja migran, dilakukan pada Minggu, 3 Desember 2023..

regarding general education and religious education.²³ With higher education, - according to parents - children will become smarter, have more *skill* who is qualified, has noble character, and will get a good job in the future.²⁴ For this reason, parents will always try and fight as hard as they can - especially materially - to be able to send their children to school as high as possible to the limit of their abilities. Looking at the phenomenon above, it can be seen that in the midst of society's narrow mindset in responding to the importance of education for children, it turns out that there are still among them, parents who feel optimistic about being able to send their children to school to a high level.²⁵ This is based on existence *i'tikad*, sincerity and maximum effort. Because it cannot be denied that the high cost of schooling greatly influences the village community in determining to what extent they can send their children to school.

The Needs of Javanese Migrant Workers' Children from the Perspective of Javanese Tradition and Islamic Education

Ideally a family consists of father, mother and children. The father is the head of the family and is responsible for the running of a family's life. And the wife functions as the husband's representative in the family. The wife is given the authority to take over leadership of the household when the husband is not at home. A father is obliged to provide for his children and wife, and a wife takes care of the needs of her husband and children at home.²⁶ However, if the wife has the ability to work to earn a living, she should help her husband meet the lack of family expenses if the husband allows.²⁷ Currently, many mothers are career women, because they think that career women are not an obstacle for them to carry out their role as housewives in

²³ Wawancara dengan Sukarni, seorang ibu dari tiga anak yang suaminya telah bekerja di Malaysia selama lebih dari lima tahun, dilakukan pada Minggu, 21 Januari 2024..

²⁴ Wawancara bersama Amrullah, seorang warga lanjut usia yang merawat cucu-cucunya selama anak-anaknya merantau, dilakukan pada Rabu, 7 Februari 2024..

²⁵ Wawancara dengan Fajar Nugroho, seorang aparatur pemerintah desa yang memantau kesejahteraan keluarga pekerja migran, dilakukan pada Minggu, 18 Februari 2024.

²⁶ Linda L. Dunlap, *What All Children Need: Theory and Application* (University Press of America, 2004).

²⁷ Styawati, 'Prophetic Parenting Sebagai Paradigma Pendidikan Karakter'.

the family.²⁸ Some say that accompanying, educating and directing children is not based on the quantity of a mother being close to the child, but is based on the quality of the mother in educating children in the family environment.²⁹ This has indeed been proven by many families who have succeeded in educating their children even though their parents are career women.

What about Islamic religious education for children in migrant worker families in Ringinrejo District, Kediri Regency itself, where mothers leave their children to very far places for long periods of time (at least 2 years). Family education is only carried out by one parent, namely father, uncle and aunt, or grandfather and grandmother.³⁰ In fact, before his wife went abroad, the husband completely handed over the children's problems to his wife. The pragmatic solution that is usually carried out by families of migrant workers who still have children under five is that parents (read; fathers) hand over the care of their children to their mother (grandmother for their children) or their older brothers or sisters.³¹ This is done by the families of migrant workers because they think that their children will be much better off under the care of their grandmother or aunt, because women will be more painstaking in caring for children under five. Especially for parents who are busy working outside the home all day long, parents' trust is much higher when handing over their children to the family rather than to other people. This is very good for the development of children, because the strong element of blood ties will create a feeling of belonging in the child, so that the family that is handed over will sincerely love and care for the children of migrant

²⁸ Amina Abubakar et al., 'Perceptions of Parenting Styles and Their Associations with Mental Health and Life Satisfaction Among Urban Indonesian Adolescents', *Journal of Child and Family Studies* 24, no. 9 (1 September 2015): 2680–92, <https://doi.org/10.1007/s10826-014-0070-x>.

²⁹ Hani Yulindrasari and Katharine McGregor, 'Contemporary Discourses of Motherhood and Fatherhood in Ayahbunda, a Middle-Class Indonesian Parenting Magazine', *Marriage & Family Review* 47, no. 8 (1 December 2011): 605–24, <https://doi.org/10.1080/01494929.2011.619304>.

³⁰ Wawancara selanjutnya dengan Sarmini, seorang ibu rumah tangga yang mengelola keuangan keluarga dengan kiriman uang yang tidak menentu, dilaksanakan pada Jumat, 9 Februari 2024.

³¹ Wawancara dengan Abdul Kholik, seorang pemuka masjid yang membahas isu-isu migrasi dalam khutbah Jumat, dilakukan pada Jumat, 23 Februari 2024..

worker families.³² Likewise with children, they will feel comfortable when those caring for them are people who are familiar to them (family), because the children see them every day.

However, this is in stark contrast to the ideal concept of education in Islamic teachings. Where the main obligation of the role of parents in meeting the child's basic needs, apart from physiological needs, namely the need for spirituality and religious teachings, is entirely the responsibility of the parents. The result of not fulfilling basic needs related to spirituality is that the children of migrant workers cannot actualize themselves to the fullest. Moreover, their environment consists of people who have a religious Javanese culture. In general, Javanese people have several things that must be done to achieve inner satisfaction and belief in their ancestors. Everything will be associated with beliefs that can sometimes be realized that are beyond reason or beyond the reasoning of a servant (human).³³ However, this cannot be avoided because it is a tradition that must be carried out by both children and adults. This Javanese tradition has long been a necessity for the Javanese people to maintain social relationships with each other and for themselves. Therefore, every parent with Javanese culture will teach their children about Javanese traditional beliefs.³⁴ This is what the families of migrant workers cannot do when they hand over their care to others.

Basic examples such as cultivating polite attitudes in Javanese traditions, there are three pillars that must be implemented, including: *tata krama*, *andhap-asor*, dan *tanggap ing sasmita*.³⁵ *tata krama* are a style of language that must be used to respect other people. On concept *tata krama* In this Javanese tradition, there are several levels of language that are expressed or used by several people. For example, using language *krama inggil* in older

³² Wawancara dengan Nuraini, seorang aktivis lokal yang memberikan dukungan bagi keluarga pekerja migran, dilakukan pada Minggu, 10 Desember 2023..

³³ Ahmad Syafii Mufid, *Tangkalukan, Abangan, Dan Tarekat: Kebangkitan Agama Di Jawa* (Yayasan Obor Indonesia, 2006).

³⁴ Muhammad Akmaluddin, 'Social and Cultural Relations in Islamic Law in Javanese Context: KH. Bisri Musthofa's Thoughts on Qur'an and Hadith Issues', *ESENSIA: Jurnal Ilmu-Ilmu Ushuluddin* 21, no. 2 (31 October 2020): 221–44, <https://doi.org/10.14421/esensia.v21i2.2355>.

³⁵ Sukarno Sukarno, 'The Reflection of the Javanese Cultural Concepts in the Politeness of Javanese', *Kata* 12, no. 1 (1 June 2010): 59–71, <https://doi.org/10.9744/kata.12.1.59-71>.

people, using language *krama alus* on sister, and use *Bahasa ngoko* to fellow friends. This is a polite etiquette carried out in Javanese tradition and is also character education to respect other people.³⁶ *Andap-asor* is an attitude of humbling oneself while elevating others. This is a procedure for carrying out polite etiquette through attitude.

Andap-asor In Javanese tradition and Islamic religious teachings, attitudes towards older or younger people are also arranged to respect others. Such as not being able to answer when listening to elders' advice, bowing when walking in front of elders and other attitudes to respect elders. *Tanggap ing sasmito* is the ability to grasp hidden meanings. Why is that, because Javanese people in their tradition are taught to have a sense of shame (*isin*) and shy (feeling bad for other people if they ask for help or other things).³⁷ Therefore, they teach their children to be responsive to various language processes and surrounding conditions. So to this day people with Javanese culture are known as a harmonious society and work together without any reward. Be responsive to others who need help and those who receive help do not feel burdened because they do not ask for help. So that we have mutual trust to help and be helped. Of course, this was not touched in the slightest by Maslow in his hierarchy of needs.

Javanese behavior takes the form of *andap-asor* by demeaning oneself while elevating others is certainly in sharp contrast to the hierarchy of needs in the need for self-esteem. How can someone humble themselves when in Maslow's theory everyone in society or in any environment needs recognition, self-respect and reputation or prestige.³⁸ Everyone tries their best to take various methods so that they are appreciated and respected by others, but in Javanese tradition they don't seem to care too much about personal self-esteem, but rather try to uphold and respect other people.

³⁶ Qurrarul Aini, 'Pengembangan Karakter Sopan Santun Melalui Kegiatan Bermain Peran Pada Anak Usia Dini Di TK Adirasa Jumiang', *Islamic EduKids* 1, no. 2 (22 December 2019): 41–48, <https://doi.org/10.20414/iek.v1i2.1699>.

³⁷ Nofa Nurrahma, Ahmad Rifa'i, and Susilawati Susilawati, 'Java Culture In The Qur'an Perspective (Case Study: Nyadran Culture In The Region Mt. Merapi Yogyakarta)', *Al-Misykah: Jurnal Studi Al-Qur'an Dan Tafsir* 3, no. 2 (2022): 123–39, <https://doi.org/10.19109/almissyah.v3i2.15054>.

³⁸ Maslow, *Motivation And Personality*. Hlm, 77-78.

There are two possibilities for how motivational theory responds to the above, namely *First* based on Maslow's opinion regarding the motivational theory paradigm that when looking at a desire there is at least one important characteristic, namely its nature which can be a way to achieve a goal rather than an end itself. Simply put, don't get caught up in the initial goal, but rather focus on the final meaning of the real goal.³⁹ Thus behavior *andap asor*. This behavior is actually done for other purposes or can also be called double motivation, which means that the behavior is actually done to fulfill basic needs in the form of self-esteem or perhaps a lower need, namely the fulfillment of a sense of security for oneself. Possibility *second* is the emergence of devaluation and underestimation of needs that have been met, in other words, too low an assessment and even a reduction in the value of satisfying needs that have been met.⁴⁰ Based on this assumption, it means that Javanese people behave *andap asor* by elevating other people because their need for self-esteem has already been met, they don't pay too much attention to themselves and don't look for ways to be respected and appreciated by others.

The development of various basic things in Islamic education and Javanese traditions above requires an appropriate environment, because the environment is the place where children get the most hearing and vision to imitate. This environment will have a big influence on children's development in their learning process through Islamic education and Javanese traditions. Both the nuclear family environment, extended family and community environment. If these three basic things to achieve polite values through Islamic education and Javanese traditions can be done, then children will also find it easier to fulfill their needs for security, social, esteem and to actualize themselves. It is possible that children cannot fully fulfill these various needs individually. Because in this condition children are still

³⁹ Maslow. Hlm, 56.

⁴⁰ Maslow. Hlm, 94.

learning to understand, the people around them are expected to always support them, especially the nuclear family.⁴¹

Critique of Abraham Maslow's Hierarchy of Needs from the Perspective of Islam and Javanese Tradition

Ideally a family consists of father, mother and children. The father is the head of the family and is responsible for the running of a family's life. And the wife functions as the husband's representative in the family. The wife is given the authority to take over leadership of the household when the husband is not at home. A father is obliged to provide for his children and wife, and a wife takes care of the needs of her husband and children at home.⁴² However, if the wife has the ability to work to earn a living, she should help her husband meet the lack of family expenses if the husband allows.⁴³ Currently, many mothers are career women, because they think that career women are not an obstacle for them to carry out their role as housewives in the family.⁴⁴ Some say that accompanying, educating and directing children is not based on the quantity of a mother being close to the child, but is based on the quality of the mother in educating children in the family environment.⁴⁵ This has indeed been proven by many families who have succeeded in educating their children even though their parents are career women.

What about Islamic religious education for children in migrant worker families in Ringinrejo District, Kediri Regency itself, where mothers leave

⁴¹ Raras Putrihapsari and Dimiyati Dimiyati, 'Penanaman Sikap Sopan Santun dalam Budaya Jawa pada Anak Usia Dini', *Jurnal Obsesi: Jurnal Pendidikan Anak Usia Dini* 5, no. 2 (18 February 2021): 2059–70, <https://doi.org/10.31004/obsesi.v5i2.1022>.

⁴² Linda L. Dunlap, *What All Children Need: Theory and Application* (University Press of America, 2004).

⁴³ Styawati, 'Prophetic Parenting Sebagai Paradigma Pendidikan Karakter'.

⁴⁴ Amina Abubakar et al., 'Perceptions of Parenting Styles and Their Associations with Mental Health and Life Satisfaction Among Urban Indonesian Adolescents', *Journal of Child and Family Studies* 24, no. 9 (1 September 2015): 2680–92, <https://doi.org/10.1007/s10826-014-0070-x>.

⁴⁵ Hani Yulindrasari and Katharine McGregor, 'Contemporary Discourses of Motherhood and Fatherhood in Ayahbunda, a Middle-Class Indonesian Parenting Magazine', *Marriage & Family Review* 47, no. 8 (1 December 2011): 605–24, <https://doi.org/10.1080/01494929.2011.619304>.

their children to very far places for long periods of time (at least 2 years). Family education is only carried out by one parent, namely father, uncle and aunt, or grandfather and grandmother.⁴⁶ In fact, before his wife went abroad, the husband completely handed over the children's problems to his wife. The pragmatic solution that is usually carried out by families of migrant workers who still have children under five is that parents (read; fathers) hand over the care of their children to their mother (grandmother for their children) or their older brothers or sisters.⁴⁷ This is done by the families of migrant workers because they think that their children will be much better off under the care of their grandmother or aunt, because women will be more painstaking in caring for children under five. Especially for parents who are busy working outside the home all day long, parents' trust is much higher when handing over their children to the family rather than to other people. This is very good for the development of children, because the strong element of blood ties will create a feeling of belonging in the child, so that the family that is handed over will sincerely love and care for the children of migrant worker families.⁴⁸ Likewise with children, they will feel comfortable when those caring for them are people who are familiar to them (family), because the children see them every day.

However, this is in stark contrast to the ideal concept of education in Islamic teachings. Where the main obligation of the role of parents in meeting the child's basic needs, apart from physiological needs, namely the need for spirituality and religious teachings, is entirely the responsibility of the parents. The result of not fulfilling basic needs related to spirituality is that the children of migrant workers cannot actualize themselves to the fullest. Moreover, their environment consists of people who have a religious Javanese culture. In general, Javanese people have several things that must be done to achieve inner satisfaction and belief in their ancestors. Everything

⁴⁶ Wawancara selanjutnya dengan Sarmini, seorang ibu rumah tangga yang mengelola keuangan keluarga dengan kiriman uang yang tidak menentu, dilaksanakan pada Jumat, 9 Februari 2024.

⁴⁷ Wawancara dengan Abdul Kholik, seorang pemuka masjid yang membahas isu-isu migrasi dalam khutbah Jumat, dilakukan pada Jumat, 23 Februari 2024..

⁴⁸ Wawancara dengan Nuraini, seorang aktivis lokal yang memberikan dukungan bagi keluarga pekerja migran, dilakukan pada Minggu, 10 Desember 2023..

will be associated with beliefs that can sometimes be realized that are beyond reason or beyond the reasoning of a servant (human).⁴⁹ However, this cannot be avoided because it is a tradition that must be carried out by both children and adults. This Javanese tradition has long been a necessity for the Javanese people to maintain social relationships with each other and for themselves. Therefore, every parent with Javanese culture will teach their children about Javanese traditional beliefs.⁵⁰ This is what the families of migrant workers cannot do when they hand over their care to others.

Basic examples such as cultivating polite attitudes in Javanese traditions, there are three pillars that must be implemented, including: *tata krama*, *andhap-asor*, dan *tanggap ing sasmita*.⁵¹ *tata krama* are a style of language that must be used to respect other people. On concept *tata krama* In this Javanese tradition, there are several levels of language that are expressed or used by several people. For example, using language *krama inggil* in older people, using language *krama alus* on sister, and use *Bahasa ngoko* to fellow friends. This is a polite etiquette carried out in Javanese tradition and is also character education to respect other people.⁵² *Andap-asor* is an attitude of humbling oneself while elevating others. This is a procedure for carrying out polite etiquette through attitude.

Andap-asor In Javanese tradition and Islamic religious teachings, attitudes towards older or younger people are also arranged to respect others. Such as not being able to answer when listening to elders' advice, bowing when walking in front of elders and other attitudes to respect elders. *Tanggap ing sasmito* is the ability to grasp hidden meanings. Why is that, because Javanese people in their tradition are taught to have a sense of shame (*isin*)

⁴⁹ Ahmad Syafii Mufid, *Tangklukan, Abangan, Dan Tarekat: Kebangkitan Agama Di Jawa* (Yayasan Obor Indonesia, 2006).

⁵⁰ Muhammad Akmaluddin, 'Social and Cultural Relations in Islamic Law in Javanese Context: KH. Bisri Musthofa's Thoughts on Qur'an and Hadith Issues', *ESENSIA: Jurnal Ilmu-Ilmu Ushuluddin* 21, no. 2 (31 October 2020): 221–44, <https://doi.org/10.14421/esensia.v21i2.2355>.

⁵¹ Sukarno Sukarno, 'The Reflection of the Javanese Cultural Concepts in the Politeness of Javanese', *Kata* 12, no. 1 (1 June 2010): 59–71, <https://doi.org/10.9744/kata.12.1.59-71>.

⁵² Qurrarul Aini, 'Pengembangan Karakter Sopan Santun Melalui Kegiatan Bermain Peran Pada Anak Usia Dini Di TK Adirasa Jumiang', *Islamic EduKids* 1, no. 2 (22 December 2019): 41–48, <https://doi.org/10.20414/iek.v1i2.1699>.

and shy (feeling bad for other people if they ask for help or other things).⁵³ Therefore, they teach their children to be responsive to various language processes and surrounding conditions. So to this day people with Javanese culture are known as a harmonious society and work together without any reward. Be responsive to others who need help and those who receive help do not feel burdened because they do not ask for help. So that we have mutual trust to help and be helped. Of course, this was not touched in the slightest by Maslow in his hierarchy of needs.

Javanese behavior takes the form of *andap-asor* by demeaning oneself while elevating others is certainly in sharp contrast to the hierarchy of needs in the need for self-esteem. How can someone humble themselves when in Maslow's theory everyone in society or in any environment needs recognition, self-respect and reputation or prestige.⁵⁴ Everyone tries their best to take various methods so that they are appreciated and respected by others, but in Javanese tradition they don't seem to care too much about personal self-esteem, but rather try to uphold and respect other people.

There are two possibilities for how motivational theory responds to the above, namely *First* based on Maslow's opinion regarding the motivational theory paradigm that when looking at a desire there is at least one important characteristic, namely its nature which can be a way to achieve a goal rather than an end itself. Simply put, don't get caught up in the initial goal, but rather focus on the final meaning of the real goal.⁵⁵ Thus behavior *andap asor* This behavior is actually done for other purposes or can also be called double motivation, which means that the behavior is actually done to fulfill basic needs in the form of self-esteem or perhaps a lower need, namely the fulfillment of a sense of security for oneself. Possibility *second* is the emergence of devaluation and underestimation of needs that have been met, in other words, too low an assessment and even a reduction in the value of

⁵³ Nofa Nurrahma, Ahmad Rifa'i, and Susilawati Susilawati, 'Java Culture In The Qur'an Perspective (Case Study: Nyadran Culture In The Region Mt. Merapi Yogyakarta)', *Al-Misykah: Jurnal Studi Al-Qur'an Dan Tafsir* 3, no. 2 (2022): 123–39, <https://doi.org/10.19109/almissyah.v3i2.15054>.

⁵⁴ Maslow, *Motivation And Personality*. Hlm, 77-78.

⁵⁵ Maslow. Hlm, 56.

satisfying needs that have been met.⁵⁶ Based on this assumption, it means that Javanese people behave *andap asor* by elevating other people because their need for self-esteem has already been met, they don't pay too much attention to themselves and don't look for ways to be respected and appreciated by others.

The development of various basic things in Islamic education and Javanese traditions above requires an appropriate environment, because the environment is the place where children get the most hearing and vision to imitate. This environment will have a big influence on children's development in their learning process through Islamic education and Javanese traditions. Both the nuclear family environment, extended family and community environment. If these three basic things to achieve polite values through Islamic education and Javanese traditions can be done, then children will also find it easier to fulfill their needs for security, social, esteem and to actualize themselves. It is possible that children cannot fully fulfill these various needs individually. Because in this condition children are still learning to understand, the people around them are expected to always support them, especially the nuclear family.⁵⁷

Conclusion

This study finds that Abraham Maslow's theory of needs categorizes various human needs into a hierarchical structure comprising five levels. The hierarchy, which places self-actualization at the pinnacle and is inherently subjective, may require adjustment when applied to the Javanese cultural context, which influences the Islamic education of migrant workers' children in Desa Seketip. The lack of clear criteria for satisfying physiological needs, such as food, drink, or sleep, can lead to subjective interpretations, potentially fostering egotism. This egotism can undermine the educational goals of migrant worker parents, causing them to lose direction in educating their children. Conversely, Javanese traditions and Islamic teachings provide clear

⁵⁶ Maslow. Hlm, 94.

⁵⁷ Raras Putrihapsari and Dimiyati Dimiyati, 'Penanaman Sikap Sopan Santun dalam Budaya Jawa pada Anak Usia Dini', *Jurnal Obsesi: Jurnal Pendidikan Anak Usia Dini* 5, no. 2 (18 February 2021): 2059–70, <https://doi.org/10.31004/obsesi.v5i2.1022>.

and morally valuable guidance aimed at shaping wise and discerning individuals. Islamic education and Javanese culture can serve as comprehensive parameters for Maslow's theory of needs. The hierarchical model's limitation lies in its unclear measurement of satisfaction at various levels, which may result in egotism, individualism, and unlimited gratification.

Islamic education and Javanese culture offer concrete moral benchmarks for fulfilling needs. When used in conjunction with Maslow's hierarchy, these frameworks can help shape a child's character to not only meet basic needs and achieve self-actualization but also to develop a character that is mindful of both social and global conditions. Furthermore, Islamic education and Javanese culture provide a permanent need within each individual, forming a foundational basis for life. This need, referred to as Fundamental Preconditions, includes two aspects: spiritual needs and visionary needs, which must be addressed from conception through to after birth.

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