



## RESEARCH ARTICLE

## The Element of 'Self-Actualization' In Malay Poems Educates the Personality of Superior Teenagers According to the National Philosophy of Education

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ARTICLE INFO	ABSTRACT
Received: May 12, 2024 Accepted: Jul 16, 2024	Every individual with the nature of 'self-actualization' will not pretend about their experiences. They accept themselves as they are without thinking about the views of society. A person who has the nature of 'self-actualization' will care about his or her relationship with all life. Therefore, this study wants to identify the element of 'self-actualization' found in the poems of KOMSAS as one of the efforts to educate the superior personality of adolescents. This study is qualitative and uses text analysis as the study design. This study uses the National Philosophy of Education as a basis to look at the element of 'self-actualization' contained in the poems of KOMSAS. In addition, this study uses the modern poems contained in the KOMSAS textbook as the data. The results of the study found that there is an element of 'self-actualization' applied in the poems of KOMSAS can form a balanced and harmonious youth in terms of intellectual, spiritual, emotional and physical, based on faith and obedience to God, knowledgeable, responsible and able to achieve personal well-being.
<b>Keywords</b>	
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### INTRODUCTION

The values contained in literatures found to be able to contribute towards the formation of a balanced person in terms of physical and spiritual as stated in the National Education Philosophy. Realizing this fact, the Malaysian Ministry of Education (KPM) has implemented the use of literature with a clear plan in line with the objectives and goals of teaching and learning the literature. The ideas and values found in a literary do not only function as entertainment and reading material but are able to form spiritual and psychological values if implemented from an educational point of view, that is through teaching and learning (Kamaruzzaman A. Kadir 2011). Thus, Malaysia Education Ministry has introduced a literary component as one of the mandatory subject in the Malay language study starting from year 2000. The component is known as KOMSAS and has been comprehensively implemented involving all secondary school students from form 1 to form 5 in all streams.

One of literary genres in KOMSAS is modern poetry which was chosen based on the time poem were written which was when the poet was still a teenager (Kamaruzzaman A. Kadir, 2011). The Malay community once upon a time used poetry in a creative way as a medium to convey a purpose. Therefore, poetry is produced with various purposes such as motivation, expression of feelings, appeal, storytelling and so on (Noraini Mohamad & Mariam Abdul Majid, 2019). It is a statement of the poet's experience that talks about the socio-cultural environment and life. Various imaginations, emotions, common sense and thoughts of poets can be found in a poem (Kamaruzzaman A. Kadir 2011). The selected literary genres in KOMSAS are also intended for students to appreciate the reflection of the culture through the reading of literary texts included in the component (Kamaruzzaman A. Kadir, 2011). Therefore, indirectly education will develop all potentials such as cognitive, psychomotor and also spiritual (Hussin Sarju, Rohana Hamzah and Amirnudin Udin, 2010).

At the adolescent level, student self-development takes place mainly from the physical, spiritual, intellectual and willpower as well as the ability to adapt to the environment (Anuar Puteh, 2001). In relation to that, students need to be formed with the appropriate mold through an ideal and quality education system to fit the aspirations of excellence as the intention of the National Education Philosophy which is producing citizens who have a good personality, balanced and integrated in terms of intellect, spirituality, emotion and body ( Saharia Hj Ismail, 2015). According to Musliha Salma Mohd Radzi, Rohana Hamzah and Amimudin Udin (2011), students who have high self-actualization have the motivation to study, are disciplined and do not get involved in fighting, skipping school sessions, theft, and so on.

Based on the concept of self-actualization (Maslow, 1943), individuals who have self-actualization achieve stable satisfaction from various lack motives. These people no longer have other demands, accept themselves, others and the environment as they are because they see the reality of life clearly and realize what is valuable and what is not valuable. In addition, individuals who have self-actualization also consider that a person does not need approval from others, and every action or thought does not need to be adapted to the needs of others (Maslow 1968). In relation to that, this study aims to identify and analyze the element of self-actualization in Malay poems that educate the superior personality of teenagers as suggested in the National Education Philosophy.

## **LITERATURE REVIEW**

This study refers to the element of self-actualization based on the provisions in the National Education Philosophy. Past studies that relate with National Education Philosophy and teenagers have been used as reference material in this study. In addition, several studies on the element of self-actualization by Maslow are used as a reference to identify the element of self-actualization in KOMSAS poems that educate the superior personality of teenagers.

### **Past study of national education philosophy educating adolescent personality**

The study in this group identified the element of self-actualization in the KOMSAS that educates superior adolescent personality as in National Education Philosophy. There are several past studies that talk about aspects of National Education Philosophy and personality of teenagers, for example a study by Mohd Firdaus Che Yaacob and Nasirin Abdillah (2017) shows role of noble values in shaping the behavior and morals of an individual. This study uses the National Philosophy of Education as a basis to identify the noble values contained in the text of the 366: A Collection of Malaysian Folk Tales. The study explained the concept of intellectual, spiritual and emotional application and found that the stories indeed apply various noble values, and the formation of good character in society. This has indirectly proven that the National Education Philosophy successfully explains the moral issues and behavior of the community through folk stories obtained.

In addition, the study conducted by Nurul Raihana Abdullah and Norila Binti Md Salleh (2016) also used the National Philosophy of Education as a basis for discussing the 16 virtues of *Kurikulum Bersepadu Sekolah Menengah (KBSM)* in the KOMSAS novel titled *Tirani*. The results of the study found that the main character, namely Waheeda, has successfully highlighted 9 virtues out of 16 virtues listed in *KBSM*. The noble values highlighted are independence, love, justice, freedom, courage, mental and physical cleanliness, craft, gratitude and rationality.

Based on previous studies, it is said that the National Philosophy of Education is clearly suitable as a basis for studying literary texts, especially to obtain data related to the element of self-actualization as an effort for those who educate students or teenagers towards a superior personality. However, most early studies tended to favor prose rather than poetry. Therefore, this study will give attention and focus to the element of self-actualization in the text of selected poems.

### **Past study of self-actualization based on maslow**

There are several studies that focus on the element of self-actualization based on Maslow as the basis of the study. The discussion of Aurdie Sabrina Gon and Jamalul Lail Wahab (2020) uses Maslow's self-actualization element to study the charismatic leadership practices of the hostel management and its relationship with the level of satisfaction of hostel students in Sri Aman District. The data obtained from a questionnaire containing questions related to the background, charismatic leadership practices of the hostel management and the level of satisfaction of the hostel students. Among the problems faced by students and schools are internet access, basic facilities and water drainage during the dry season. The results of the study found that there is a significant relationship between the level of charismatic leadership of hostel management and the level of satisfaction of hostel students.

In addition, the study by Ajilin Tawan, Mohamad Nizam Nazarudin, Zakiah Noordin, Mohd Malik Tu and Norlijah Watinin (2020) also looked at Maslow's self-actualization element to study the relationship between motivation, emotional intelligence and efficacy on primary school teacher satisfaction in Ranau district, Sabah. This study found that Maslow's theory is very consistent with the duties and responsibilities of teachers as educators. This can be seen at the initial stage, teachers will be exposed to knowledge related to the psychology of teaching and learning, teaching techniques and methods. Job satisfaction can be assessed through the negative or positive attitude of teachers towards the results of their work. A positive attitude shows that the teacher is satisfied with the work, and vice versa.

Previous studies have shown that self-actualization can be observed in the school environment. The studies that have been done look at the school environment involving students and teachers. The element of self-actualization in past studies is also more directed to field studies that involve several individuals in the study conducted. Meanwhile, this study focuses more on the self-actualization element in the text alone. The researcher hopes to discover elements of self-actualization in KOMSAS poems that help educate the personality of teenagers in accordance with the requirements of the National Education Philosophy.

## **MATERIAL AND METHOD**

This research is a qualitative study and using the text analysis method as the design of this study which applying National Education Philosophy as a basis to identify and analyze the elements of self-actualization in the selected Malay poems. In order to show the suggestion of superior personality in the poems, this study has selected some values in the National Education Philosophy that can show the element of self-actualization to teenagers.

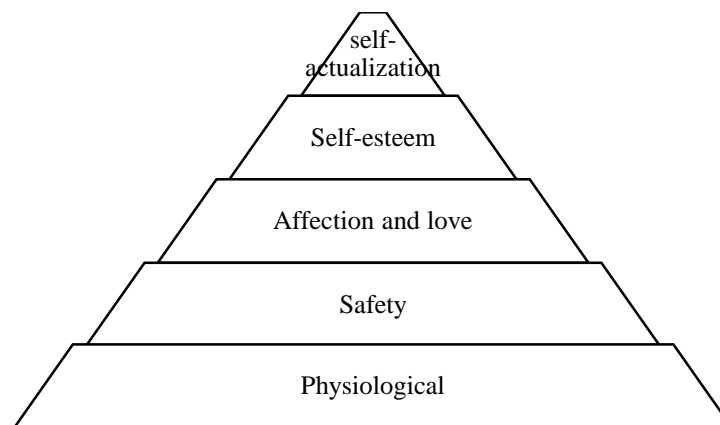
### **Data collection methods**

This study selects modern Malay poetry contained in the KOMSAS reading materials for form 1 to form 5 as research data. The materials include *Kuingin Berterima Kasih* anthology (Rosmani

Omar,2019), *Baik Budi, Indah Bahasa* anthology (Nor Azah Abd. Aziz, 2016), *Bintang Hati* anthology (Norazhar Razali and Nurulhudha Omar, 2016), *Jaket Kulit Kijang dari Istanbul* anthology (Zaiton Ismail, 2020), and *Sejadah Rindu* anthology (Azizah Saliman and Zaiton Saad, 2015). This study takes into account the text of this poem as data that is suitable for the target group of the study, which is teenagers, because the poems contained in KOMSAS have been selected and adapted to the target readers. Selected anthologies are the latest compulsory reading materials for every student in secondary schools in Malaysia. A total of 20 poems contained in selected anthologies that display various themes and questions that coincide with Maslow's hierarchy of needs such as physiology, love, security, self-achievement and self-actualization. In this study, the researcher has analyzed the elements of self-actualization. The study found elements of self-actualization in line with the demands of the National Education Philosophy such as trust and obedience to God, responsibility, knowledgeable and being able to achieve personal well-being.

### Study approach

This study uses Maslow's Hierarchy of Needs (1943) which discusses the levels of human needs required by every living individual on this earth. This theory has five levels that need to be fulfilled in stages to reach the highest level. The following diagram shows Maslow's Hierarchy of Needs;



**Figure 1: Maslow's Hierarchy of Needs (Saul Mcleod, 2024)**

The first stage is physiological needs. At this stage, a person needs to meet the physiological needs to continue living such as food, drink, shelter, breathing and other basic needs in order to live. In the second stage, Maslow asserted that a person needs a guarantee of security. This stage, explaining that after meeting physiological needs, a person will need security guarantees such as protection, finances, health and not being a victim of abuse of power.

Next, in the third stage, each individual needs affection and love. Every individual wants to feel loved and be in loved. Further, the fourth level looks at the need for self-esteem, which is happens when a person wants to feel respected and they need appreciation from the people around them to increase their self-esteem or self-confidence. Lastly is the need for self-actualization. The need for self-actualization is an element that will be discussed in this study. Maslow believes that children and adolescents are not yet able to feel this last need because they have not yet entered that phase. Self-awareness is a stage experienced by a person who is no longer dependent on the circumstances around them. Individuals who achieve self-realization fully accept their state of being because all the stages described by Maslow have been successfully achieved filled by them.

This study has found five human needs as stated by Maslow in the study anthology. A total of 20 poems were studied and 8 of them showed elements of self-actualization. The following is a diagram of the level of human needs that has been successfully found in the selected anthologies used in this study.

<b>Maslow Hierarchy of Needs/ Anthology</b>	<b>Psysiology</b>	<b>Safety</b>	<b>Affection and Love</b>	<b>Self- esteem</b>	<b>Self-actualization</b>
<i>Kuingin Berterima Kasih</i>			Kunci bahasa	Kuingin berterima kasih	Aku, Kita seumpama sehelai daun
<i>Baik Budi, Indah Bahasa</i>		Kucari damai di sini		Dalam persekitaran kata-kata	Pada sekuntum mawar, Roti
<i>Bintang Hati</i>	Kijang yang lelah,		Pesan ibu beribu-ribu, Bintang hati		Senja di palang besi
<i>Jaket Kulit Kijang Dari Istanbul</i>	Sang gembala Kuda	Gelanggalang	Aku membaca lagi,		<a href="http://www.sibermerdeka.com.my">www.sibermerdeka.com.my</a>
<i>Sejadah Rindu</i>		Kudup perang	Erti hidup bererti		Sejadah Rindu, Pesan lelaki kecil kepada gadis kampus
<b>Total</b>	<b>2</b>	<b>3</b>	<b>5</b>	<b>2</b>	<b>8</b>

**Figure 2: Poetry table by needs based on Maslow's hierarchy of needs**

According to Rohana (2010), the process of human development begins with self-actualization. This can also be applied to students. Teenagers who are mostly school students need to be made aware and nurtured with self-awareness before continuing life to the next level. Students who have self-actualization will be aware of their responsibility as caliphs of God and will always protect themselves from doing things that are prohibited by religion. Therefore, other needs such as intellectual and physical abilities will also be able to be improved easily. The educational process that emphasizes self-actualization can be a solid foundation to produce balanced, comprehensive and integrated teenagers in accordance with the goals supported by the National Education Philosophy.

## **RESULTS AND DISCUSSION**

The poetry text used in KOMSAS was found to include elements of self-actualization that can educate superior personality among teenagers. This can be found in several modern Malay poems that have been used in KOMSAS since 2000 until 2020. This study has found that there is an element of self-actualization applied in the text of the poem, which is obedience to God, knowledgeable, responsibility and being able to achieve personal well-being as found in the National Education Philosophy.

### **Application of obedience to God value in KOMSAS Poems.**

This study found some elements of self-actualization contained in KOMSAS poems capable of producing citizens who have good, balanced and integrated personalities in terms of intellect, spirituality, emotion and body based on faith and obedience to God. Guided by the National Education

Philosophy as the basis of the self-actualization element in the research poems, the researcher has linked the self-actualization element with the concept of the life of every individual who must put the divine aspect as the main foundation and then back up every aspect of need with the divine aspect. Based on the analysis carried out, there are several KOMSAS poems that touch on divine aspects from the point of view of a Muslim. There is one poem that applies that every Muslim should prioritize the will of Allah SWT over the will of human lust, for example in the poem titled "Sejadah Rindu" by Mohd Haikal Aminuddin as follows:

Hati ini luluh  
 jiwa yang kaku tersentuh  
 ayat-ayat cinta disusun kukuh  
 di sejadah rindu yang lusuh  
 kemaafan yang kupohon sungguh  
 dari Pencipta dalam gemuruh  
 (*Sejadah Rindu*, 2015, pg. 13)

This study found that the element of self-actualization can be seen when the poet reminds the reader not to be complacent with this temporary world. The poet expressed about himself who began to realize the true nature of life in the world. The line "di sejadah rindu yang lusuh/ kemaafan yang kupohon sungguh" shows the self-actualization felt by the poet that nothing else is more important than forgiveness from God. The self-awareness in this poem invites the reader to be open-minded with every test, faced the challenge, and put as much hope only in God as stated in the quote "Hati ini luluh/ jiwa yang kaku tersentuh/ ayat-ayat cinta disusun kukuh". This passage clearly states that only to God is the place to complain of sorrow and rely entirely on hope and help. The poem above indirectly gives exposure to teenage readers to become more acceptable toward the challenges and test they will face when they are in their teens, which is indeed challenging for every individual in the phase of growing up.

In addition, there are other poems that also shows the element of self-actualization so that it can helps teenagers living a balanced and harmonious life based on the value of trust and obedience to God, for example in the poem "Aku":

Tuhan  
 aku percaya Kau pencipta  
 kerana aku baru ada

(*Kuingin Berterima Kasih* 2019, pg. 13)

In this stanza, the poet expresses a sense of realization that is aware of the reality of life. The poet expresses self-actualization, that this life is determined by God. The quote "Tuhan/ aku percaya Kau pencipta" clearly shows the poet's awareness of God's power and the poet also reminds the reader that only God is the place for his servants to ask for help and rely on as in the line "kerana aku baru ada". This passage shows that there is no other power greater than the power of God who created everything on this earth. Therefore, in order to form a balanced and harmonious individual, they need to be aware the power of Almighty God who is capable in doing anything and put all their hope only in God. The poem also shows teenagers to always have high hopes and not give up in their lives no matter how hard the problems they face. Individuals who have self-actualization about real life will not easily give up on this life because they realize that they have God as a place to rely on.

In addition, the element of self-actualization that is aware of the reality of life and has a belief that trusts and obeys God will be able to give birth to a society that loves each other. Dr Zulkifli Mohamad Al-Bakri, who is the former Minister of Religion, said that the chain of love among people in this country happens without neglecting the rights of one another has been able to be formed based on the principle of trust in God according to their respective religious beliefs (Bernama, 2020). Therefore, the awareness that has been nurtured since school is able to give an understanding of the *Rukun Negara* will be able to be translated into the reality of every community's life. Indirectly, Malaysia will be able to be formed into a more advanced and competitive country by using the advantages of the pluralistic bond that has indeed been neatly knotted since long ago. In addition, Datuk R.S. Mohan Shan who is the President of the Malaysian Hindu Sangam said that the principle of trust in God is the foundation that forms the noble values of fellow human beings regardless of religious background and beliefs (Bernama, 2020).

Therefore, this principle should be applied among the youth in order to face the challenges of social media that can interfere with each other's beliefs and thus undermine their identity. In addition, the President of the Dhammaduta Association of Malaysia, Sister Loh Pai Ling also said that this principle is an important thing that needs to be applied in the Malaysian society which is multi-ethnic and multi-religious. This is because, there are still the same spiritual values in each religion despite having differences in religion and race such as the value of love and so on (Bernama, 2020). The element of self-actualization that arises based on the value of obedience to God contained in KOMSAS poems can indirectly educate the nature of togetherness in teenagers even though the beliefs that they adhere to vary, therefore can foster the nature of love between the community without being influence by race and religion.

### **Application of knowledgeable values in KOMSAS Poems**

National Education Philosophy also aims to produce knowledgeable society. The element of self-actualization can give awareness to teenagers about the importance of being a knowledgeable person can also be seen in the poem. Knowledgeable individuals will realize that a lack of knowledge will cause a person to prioritize lust over religious demands. For example, the quote contained in the poem "Pesan lelaki kecil kepada gadis kampus" also emphasizes the importance of being a knowledgeable individual:

Kulepaskan kau menjadi burung putih  
dengan sayap berkembang  
menongkah awan perak dan kabut dingin  
mengenal kalimat hujan dan bilah petir  
menyelit antara sembilu nasib  
dan waras akal

(*Sejadah Rindu*, 2015, pg. 16)

The poet in the poem brings the message of a man to his daughter who went to pursue her studies in the university to maintain self-respect. The line "Kulepaskan kau menjadi burung putih/ dengan sayap berkembang" shows the joy of freedom that will be experienced by a daughter who wanders away from her family in her journey of seeking knowledge. The quote "menongkah awan perak dan kabut dingin/ mengenal kalimat hujan dan bilah petir" shows the trials and obstacles that the daughter will encounter along the journey. In the next line, which is "menyelit antara sembilu nasib/ dan waras akal" the poet has warned the girl to always be alert and use common sense in making any action as it will effect her future. Based on this quote, it can be seen the effort to cultivate the element of self-actualization in teenagers when the poet emphasizes that it is important for a teenager,

especially a girl, to have knowledge. This is because, with the knowledge they have, they can take care of themselves especially when they are away from their family. Teenagers who have self-actualization will aware about the importance of being a knowledgeable person. Thus, they will realize that with the knowledge they have they will be able to take care of themselves in accordance with the current situation they are going through.

In addition, there are other poems in KOMSAS that also emphasize the element of self-actualization in teenagers about the importance of being a person who has knowledge. This value can further be seen in the poem titled "Pada Sekuntum Mawar", for example:

Sekuntum mawar  
bukan melontar harum indahmu  
di hujung lembah  
tapi mengangkat seri mahkotamu  
ke puncak iman.

(*Baik Budi, Indah Bahasa*, 2016, hlm.30)

In this poem, the poet reminds teenagers, especially teenage girls, to be knowledgeable people as it will help them not to make mistakes such as making choices in life. The poet invites teenage readers to think about their future by making appropriate choices for themselves. Therefore, knowledge is important so that teenagers do not make decisions based solely on lust. The quote "Sekuntum mawar/ bukan melontar harum indahmu/ di hujung lembah" shows that as a woman, teenagers also need to be wise in keeping themselves away from getting involved in things that can harm themselves such as falling into the social scene that will eventually leave a bad impact on teenage girls. Further, the line "tapi mengangkat seri mahkotamu/ ke puncak iman" shows that each individual should protect their dignity. Based on the quote, it can be said that teenage girls in particular need to apply the element of self-actualization in themselves, especially in matters involving education. Teenagers need to have a high awareness to appreciate their youth by choosing the right path so that they can place themselves in the right place.

Futhermore, the presence of poetry that encourages women to become individuals who focus on knowledge will be able to educate teenage girls to appreciate this opportunity because if you look back a while ago, women in Malaysia are excluded from the right to get education as men have . The New Economic Policy that provides many opportunities for women in education shows that now the number of women exceeds the number of men in secondary and higher education (Simon Moses Schleimer 2020). Knowledgeable women will realize the right to protect themselves from doing things that are forbidden by religion and they will also protect their chastity. Individuals who care about knowledge will not easily follow the will of lust but will be more concerned with the demands to maintain their purity.

The element of self-actualization, that is aware about the importance of being a knowledgeable person will be able to produce a soul that's rich with knowledge and always strives to seek God's approval. People who have knowledge will always be careful with every bad deed because they are afraid of the punishment by the deed. Individuals who are sensitive to the afterlife are individuals who obey laws and punishments that aim to form a prosperous society. In addition, the morals possessed by a person is a reflection of a person who is civilized and knowledgeable. A person with a knowledge will continuously able to generate piety to Allah. If education is not emphasized on morals then politeness and morals will fade (Mazlina Ismail, 2018).



### Application of responsible values in KOMSAS Poems

National Education Philosophy also emphasizes efforts to produce responsible individuals. Responsible values can also be found in some of the studied poems. The element of self-actualization that gives awareness to teenagers to become responsible individuals can be detected in the poem "Roti" as contained in the following excerpt:

Bagi pemilik iman di dada  
sendawa itu tidak sempurna  
masih ada beban di bahu mereka  
warga miskin belum terbela  
masih merintih lapar dahaga

(*Baik Budi, Indah Bahasa*, 2016, pg. 27)

In this poem, you can see the element of self-actualization regarding the importance of being responsible. The line "Bagi pemilik iman di dada/ sendawa itu tidak sempurna/ masih ada beban di bahu mereka" shows the value of responsibility that each individual has, especially when it is related to social matters. In this passage, the poet clearly shows the attitude of an individual who has a sense of responsibility because he is aware of the condition going through by other people who are still suffering from hunger and thirst, therefore, the poet also creates the feeling that there are still responsibilities that need to be fulfilled by him as a human being. This element of self-actualization about the value of responsibility will be able to educate teenagers to have self-awareness and feeling responsible for others, due to a sense of sympathy for fellow beings. Individuals that have a high element of self-actualization will think about other people's situations as found in the quote above. Therefore, the passage in this poem has educated teenagers to be a person that has a sense of responsibility to care about the plight of the community around them and extend help according to their ability. This value needs to be fostered in the community, especially the youth, to become individuals who are sensitive to the surrounding conditions.

Other than that, the element of self-actualization that creates a sense of responsibility among readers is also interestingly worked on in the poem titled "Kita Semupama Sehelai Daun" below:

Kita umpama sehelai daun  
bakal kering sampai waktunya  
usahlah angkuh keupayaan diri  
sehingga lupa makhluk duafa  
ingin bernaung mencari hidup

(*Kuingin berterima kasih*, 2019, pg.11)

In this passage, the poet states that human life is likened to a leaf that will wither when the time comes, just as human life that will end with death when the time comes. In this passage, the poet reminds the reader to always have a sense of responsibility and care for other individuals around them. The line "Kita umpama sehelai daun/bakal kering sampai waktunya" shows that human life is temporary, and everyone will leave this world like dry leaves that fall to the earth. While the line "usahlah angkuh keupayaan diri/ sehingga lupa makhluk duafa/ ingin bernaung mencari hidup" also shows the sense of responsibility that needs to be in every human being so as not to be too selfish to the point of forgetting other people who still need help and assistance. Individuals who have self-actualization will think about their responsibilities towards fellow human beings, not being selfish and carry out their responsibilities on this earth by helping other people. A person's feelings and

actions in carrying out responsibilities to others can also be seen through an understanding attitude. The formation of society that exists due to the understanding attitude between the community can lead to people who love each other and can create a long-lasting bond of brotherhood. The attitude of carrying out responsibility towards others can create good relations between the community as the goal of the National Education Philosophy in an effort to create a community that is always aware that duty and responsibility is a trust that needs to be carried out for the advancement of oneself, the community, the country, religion and the nation (Mohd Firdaus Che Yaacob, 2021).

Self-actualization elements that are aware of the value of responsibility will nurture the young generation to become a fair leader in the future. Therefore, responsible values must be inculcated in teenagers so that they can exercise trust and shoulder important responsibilities as best as possible. The younger generation also needs to be aware of the fact that their every duty and responsibility will be questioned in the afterlife. Associate Prof Dr S Salahudin Suyurno (as in Nazri Abu Bakar, 2022) says that matters related to trust and responsibility have a close relationship with faith. Therefore, leaders who do not trust and do not guard their faith at the same time cause the society led by them to be disharmonious, and will threaten harmony, and unity.

### **Application of able to achieve personal well-being values in KOMSAS Poems**

The desire of the National Education Philosophy to produce people who are able to achieve personal well-being is also displayed in the KOMSAS poems that were studied. In one of the poems, the poet has applied the self-actualization element of personal well-being, for example in the poem [www.sibermerdeka.com.my](http://www.sibermerdeka.com.my):

Kini, kapal diriku telah berlabuh di pangkalan usia  
aku turun darinya menghadapi hidup nyata  
peristiwa datang peristiwa pergi  
bagai siang memanggil malam  
dan sibermerdeka terus berkaca  
terus mengalirkan arus ingatan  
elakkan dirimu menjadi sia-sia  
hamparkan dirimu di persada Tuhan.

*(Jaket Kulit Kijang dari Istanbul, 2020, hlm. 19)*

In this poem, the poet describes himself who has realized the reality of real life in this world. The element of self-actualization related to personal well-being refers to the state when the poet no longer thinks about worldly life alone. In the line " Kini, kapal diriku telah berlabuh di pangkalan usia/ aku turun darinya menghadapi hidup nyata" shows the poet's self-actualization about life which is now no longer influenced by other things in life. This is because, individuals who have self-actualization will be at a level where they are satisfied with the life they live. The poet realizes that the desired is clear when he is able to devote himself to God. As stated in the line " elakkan dirimu menjadi sia-sia/ hamparkan dirimu di persada Tuhan." clearly records the advice of the poet so that the reader also realizes the true meaning of life in this world, existence to find the pleasure of the One and Only. For the poet, the desired personal well-being makes his life useless and careless with the life of the world. On the other hand, the poet invites every human being to equally fulfill their responsibilities as God's creatures on this earth.

In addition, in the poem entitled "Senja di Palang Besi" also highlights the element of self-actualization when the poet applies the value of the ability to achieve personal well-being in the poem, for example:

Tanpa pasir pantai atau silir angin  
 rentet susun bibir palang besi dingin itu  
 menjerut resah berteleku dalam hening  
 bernyanyi rakus dalam kelu ras keterongkonggan  
 menghantar pergi erti keriuhan  
 jauh di balik redup senja yang mula mengundurkan diri  
 bersama riak samudera jiwa bernama kesunyian  
 hukuman terhebat hikayat kemanusiaan  
 (*Bintang Hati*, 2016, pg.12)

In this passage, the poet expresses the question of self-repentance that realizes past mistakes. The poet wants to remind the reader not to ever get involved with negative symptoms. In this passage, the element of self-actualization can be seen when the poet expresses his sadness at that moment behind the small iron bars. The regret that plays in the poet is clear in the line " Tanpa pasir pantai atau silir angin/ rentet susun bibir palang besi dingin itu/ menjerut resah berteleku dalam hening". The poet realized the importance of self-actualization after experiencing pressure that caused him to live in solitude. Therefore, this line can educate teenagers to take care of their well-being, and not involve themselves in negative environment. The line "hukuman terhebat hikayat kemanusiaan" shows how great the blessing of personal well-being is for a person. The element of self-actualization in this passage can be seen when the poet advises the reader to be aware of the blessings of self-wellness that they possess. Greed will cause the individual made the wrong move and lead them to bear a heavy sense of regret. Therefore, it is appropriate for each individual to take precautions by taking care of themselves, and not to get caught up in things that can ruin their well-being.

The element of self-actualization that realizes the importance of each individual having their own well-being will be able to lead to universal equality. Personal well-being needs to be applied from the beginning as outlined by the National Education Philosophy through education. A person that has self-actualization would be balanced in all aspects, whether from an internal or external point of view. Personal well-being should be nurtured through education from the very beginning. Balance is one of the elements emphasized by Allah SWT. God arranges everything in this world in balance. If that balance is disturbed, it will cause destruction. Reflecting on the National Education Philosophy, prosperous individuals who exist through education are capable and competitive people, as well as able to control themselves in fighting against evil elements and able to exercise trust in work and so on (Yasir Mustafah, 2020).

## CONCLUSION

In conclusion, the element of self-actualization found in KOMSAS poems can educate the superior personality of teenagers as suggested in the National Education Philosophy. Among the personalities found in the research poems is being able to produce a balanced and harmonious generation guided and obedience to God. There are poems that are studied applying elements of high self-actualization about human relationship with God. Individuals who put God's orders first will not do things that are forbidden and prohibited by religion. In addition, the poems studied also educate teenagers to be knowledgeable, responsible and also able to achieve personal well-being through the application of self-actualization elements contained in the poems studied. The element of self-actualization which is the highest thing in the hierarchy of needs stated by Maslow, however, the researcher found that the element of self-actualization can be applied in every individual since childhood through education in order to create an individual with a superior personality as desired by the National Education

Philosophy . Individuals who have the nature of self-actualization see life from a form of reality and are not influenced by the shadows of others.

The application of the element of self-actualization in KOMSAS poems is expected to be able to educate the superior personality of teenagers as well as create awareness in teenagers to realize the reality of their abilities and become individuals who provide positive progress to the country, nation and society. The element of self-actualization contained in the poems of KOMSAS will also able to produce teenagers who are aware of their self-actualization as a person who is knowledgeable, responsible, obedient to God and capable of achieving personal well-being as stated in the National Education Philosophy.

### Authors' contributions

Siti Nurkhalida conceived the idea, data collection, analysis, paper writing and final paper preparation. Phat a/l Awang Deng involving in paper preparation, results revision and verification of the final paper. Yusniza Yaakub involve in research concept and design, reviewing and final paper verification.

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