

CHAPTER II

THEORETICAL FRAMEWORK

2.1 Related Intrinsic Element Theories

2.1.1 Character and Characterization

A character's identity is revealed to the reader bit by bit, through hints in the text that the reader collects over time. According to DiYanni (2000: 50), characters are individuals represented by actors within a story who contribute to the development and progression of the plot. Characters are typically categorized into protagonists and antagonists. The narrative structure often relies on a clear division of labor between these two figures; as Porteus explains the roles of protagonist and antagonist.

“The protagonist can be considered as a relatively simple agent: they have some goal that they wish to achieve and they make a plan that they hope will lead them to achieve it.” Conversely, “the role of antagonist in the narrative is to act as the force of opposition to interfere and obstruct the protagonist in achieving their goals (2019: 1070-1071).

Beyond their narrative functions, characters are distinguished by their personalities, traits, and patterns of behavior. These characteristics are communicated to readers through characterization, the process by which authors construct and reveal fictional individuals. According to Holman, “[...] the author reveals the characters of imaginary persons. The creation of these imaginary persons so that they exist for the reader as real within the limits of the fiction is called characterization” (1985: 75). Characterization generally occurs through two methods: showing and telling. These techniques represent different levels of

narrative presence. Telling allows the author or narrator to openly describe and comment on characters and events, guiding the reader's understanding. In contrast, showing express information through hints and details woven into the narrative, requiring readers to analyze the textual evidence and make appropriate deduction on their own (Madoyan, 2023: 146).

Through these methods, readers are able to understand a character's personality, motivations, and development throughout the story. The use of showing and telling allows authors to present characters from different perspectives, either through direct description or through actions, dialogue, and interactions with other characters. As a result, characterization becomes an essential element in literary analysis because it provides insight into how a character thinks, behaves, and responds to various situations.

2.1.2 Settings

The construction of a literary work relies on the careful integration of spatial and temporal details. According to Holman (1985), setting is consists of:

“(1) the actual geographical location, its topography, scenery, and such physical arrangements as the location of the windows and doors in a room; (2) the occupations and daily manner of living of the characters; (3) the time or period in which the action takes place, e.g., epoch in history or season of the year; (4) the general environment of the characters, e.g., religious, mental, moral, social, and emotional conditions through which the people in the narrative move” (1985: 413).

When these elements are combined, they create a comprehensive setting that extends beyond a mere description of place and time. Setting serves as an important narrative component that shapes the circumstances in which characters act and interact. It influences their experiences, decisions, and responses to the

events occurring within the story. In addition, setting contributes to the development of the plot by establishing the social, cultural, and emotional contexts that surround the characters. Therefore, an analysis of setting is essential for understanding how the environment supports the narrative structure and affects the actions and development of the characters throughout the literary work.

2.1.3 Conflict

A character's conflicts can come from within or from external forces. Internal and external conflicts play an important role in shaping a character's development throughout the story. According to Holman (1985: 98), a protagonist may experience four major types of conflict: conflict with nature, conflict with another character (often the antagonist), conflict with society, and internal conflict that arises from opposing forces within the character.

Conflict plays a crucial role in the development of a narrative; without it, the story would lack direction and purpose. Conflict also serves an important function in helping to convey the underlying message or theme of the story. According to Schirova, there are two kinds of conflict, Internal conflict refers to struggles that take place within a character's mind, while external conflict refers to struggles that occur between characters and other entities, including individuals, society, groups, or natural forces (2006: 11).

2.2 Maslow's Hierarchy of Needs

Maslow's hierarchy of human needs is a psychological theory that explains how people strive to fulfill their basic needs before pursuing higher-level aspirations. This model suggests a sequential progression of motivation, where

lower-level satisfaction is a requirement for growth. According to Virginia and Satria (2022: 78), Maslow's Hierarchy of Needs is a psychological theory that organizes human needs into a hierarchical structure, ranging from basic physiological needs to higher-level needs. The theory suggests that individuals tend to pursue higher needs only after their more fundamental needs have been satisfied.

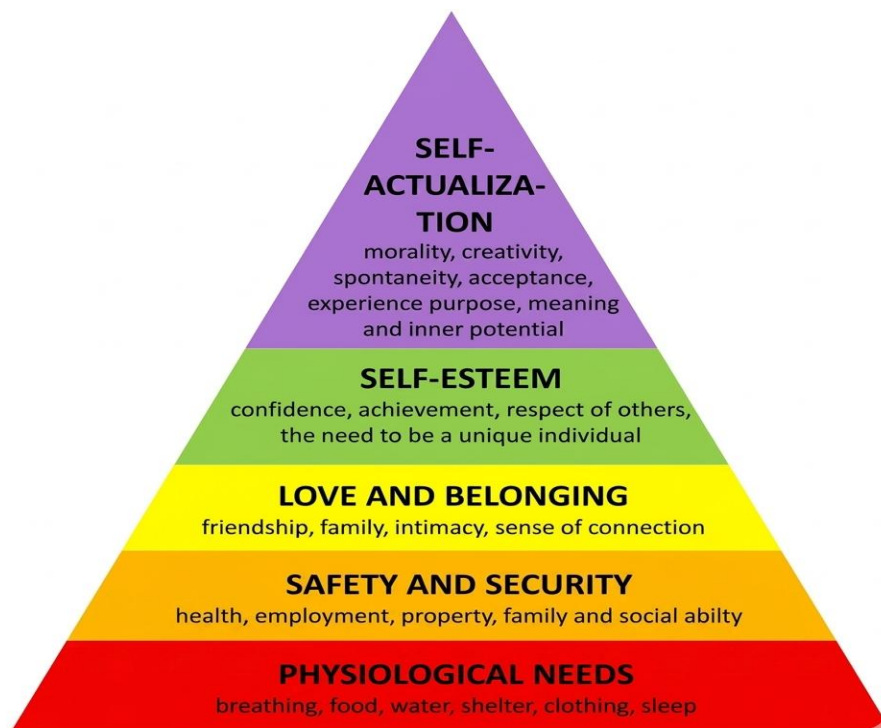


Figure 1 Maslow's Hierarchy of Needs

(McLeod, 2026)

2.2.1 Physiological Needs

The first level covers physiological needs which is the basics like food, water, rest, and clothing that the body simply cannot function without. These

needs are essential for everything else to grow. According to Maslow (2017: 4), physiological needs represent the most basic level of human motivation. These needs are closely related to the body's efforts to maintain internal balance and can be reflected in individual's preferences, which often indicate underlying physical deficiencies or requirements.

This level represents the most fundamental human needs and serves as the basis for all subsequent stages of development. When physiological needs remain unmet, individuals are likely to prioritize obtaining these necessities over pursuing other goals or aspirations. As a result, physiological needs strongly influence human behavior and motivation.

2.2.2 Safety Needs

After establishing the importance of fulfilling the most fundamental human requirements, the transition to higher-level needs is described clearly in Maslow's observation: "If the physiological needs are relatively well gratified, there then emerges a new set of needs, which we may categorize roughly as the safety needs" (2017: 8).

A clearer understanding of safety needs can be gained by examining infants and children's behavior, as their responses to fear and disruption reveal how these needs manifest more visibly than in adults. Maslow illustrates this by contrasting infants and adults.

"One reason for the clearer appearance of the threat or danger reaction in infants, is that they do not inhibit this reaction at all, whereas adults in our society have been taught to inhibit it at all costs". With respect to children, Maslow further states, "Thus a child who because of some bad food is taken

ill may, for a day or two, develop fear, nightmares, and a need for protection and reassurance never seen in him before his illness.” (2017: 8-9).

These examples demonstrate that safety needs emerge when individuals perceive threats to their physical or psychological well-being. Unlike physiological needs, which focus on survival, safety needs are concerned with protection, stability, order, and freedom from fear. When a person’s sense of security is disrupted, feelings of anxiety and uncertainty may arise, leading to a stronger desire for reassurance and protection. As a result, safety needs play a vital role in maintaining emotional stability and creating an environment in which individuals can function effectively.

2.2.3 Love Needs

The fulfillment of lower-level needs allows for the development of deep-seated interpersonal desires. According to Maslow, the shift toward social integration is marked by a specific type of isolation:

“Now the person will feel keenly, as never before, the absence of friends, or a sweetheart, or a wife, or children. He will hunger for affectionate relations with people in general, namely, for a place in his group, and he will strive with great intensity to achieve this goal” (2017: 12-13).

To avoid misunderstanding the concept of love within the hierarchy of needs, Maslow argues that while physical intimacy and emotional connection may overlap, they originate from different levels of the hierarchy; as he explains in his work:

“Sex may be studied as a purely physiological need. Ordinarily sexual behavior is multi-determined, [...] determined not only by sexual but also by other needs, chief among which are the love and affection needs. Also

not to be overlooked is the fact that the love needs involve both giving and receiving love” (Maslow, 2017: 13).

2.2.4 The Esteem Needs

Moving further up the hierarchy, Maslow identifies the human desire for self-respect and recognition. According to Maslow, this drive for evaluation is universal:

“All people in our society [...] have a need or desire for a stable, firmly based, [...] high evaluation of themselves, for self-respect, or self-esteem, and for the esteem of others. By firmly based self esteem, [...], achievement and respect from others” (2017: 13).

To better understand how esteem needs work, Maslow argues that genuine esteem comes from two places, a personal sense of competence and the recognition one receives from others; he categorizes these distinct sources as follows:

“First, the desire for strength, for achievement, for adequacy, for confidence in the face of the world, and for independence and freedom. Secondly, [...] for reputation or prestige (defining it as respect or esteem from other people), recognition, attention, importance or appreciation” (Maslow, 2017: 13-14).

2.2.5 Self-Actualization

At the top of the hierarchy, the drive is no longer about finding security, it becomes a need for genuine self-expression; as Maslow defines this internal drive:

“Even if all these needs are satisfied, we may still often [...] expect that a new discontent and restlessness will soon develop, unless the individual is doing what he is fitted for. A musician must make music, an artist must paint, a poet must write, if he is to be ultimately happy. [...] This need we may call self actualization” (2017: 14).

Maslow's theory is not just a theory. It is an active, never-ending desire to become the best version of oneself. According to Maslow, the term represents:

“The desire for self-fulfillment, namely, to the tendency for him to become actualized in what he is potentially. This tendency might be phrased as the desire to become more and more what one is, to become everything that one is capable of becoming” (2017: 14).

This concept emphasizes an individual's drive to realize their fullest potential and develop their unique abilities. Self-actualization is not merely the satisfaction of a particular need but an ongoing process of growth, self-discovery, and personal fulfillment. Individuals who reach this level seek to express their capabilities as completely as possible and pursue goals that reflect their values, talents, and aspirations.

2.3 Maslow's B-Values

Moving into self-actualization brings a whole new set of psychological needs such as ones that go far beyond just staying alive. Maslow in Feist defined these higher aspirations as: “Self-actualizing people are motivated by the “eternal verities,” what he called B-values” (2021: 288). This means that for self-actualized people, motivation is no longer driven by lack but it is about pursuing something greater and more meaningful.

To paint a clearer picture of what self-actualization actually looks like, Maslow identified a set of Being-Values (B-Values) that characterize people who have reached that level:

2.3.1 Truth

To understand what “Truth” means for a self-actualizing person, Maslow offers several defining qualities that capture its essence: “Truth: honesty; reality; (nakedness; simplicity; richness; essentiality; oughtness; beauty; pure; clean and unadulterated completeness)” (1994: 80). Taken together, these qualities suggest that for a self-actualizing person, Truth is essentially a state of mental clarity like seeing reality as it actually is, without distortion or illusion.

2.3.2 Goodness

In Maslow’s B-Values, Goodness is not just about doing the right thing, it is more like a trait that something or someone simply has, where they are just basically right and worthy. As Maslow himself puts it: “Goodness: (rightness; desirability; oughtness; justice; benevolence; honesty); (we love it, are attracted to it, approve of it)” (Maslow, 1994: 80). Basically, real goodness does not need to be explained or defended. People are just totally pulled toward it. And when they come across it in its original form, something inside them just knows.

2.3.3 Beauty

According to Maslow, beauty is more than just how something looks. He believed that when different aspects of beauty come together, it creates something special. He describes it as: “Beauty: (rightness; form; aliveness; simplicity; richness; wholeness; perfection; completion; uniqueness; honesty)” (1994: 80). At its core, Beauty is not performed but it is found in what is real. For a self-actualizing person, anything that is genuinely itself becomes something worth appreciating.

2.3.4 Wholeness or Dichotomy-transcendence

For Maslow, true psychological health ultimately moves toward a sense of wholeness and unity, which he describes through the concepts of “wholeness” and the resolution of opposites,

“[w]holeness: (unity; integration; tendency to oneness; interconnectedness; simplicity; organization; structure; order; not dissociated; synergy; homonymous and integrative tendencies) [...] Dichotomy-transcendence: (acceptance, resolution, integration, or transcendence of dichotomies, polarities, opposites, contradictions); synergy (i.e., transformation of oppositions into unities, of antagonists into collaborating or mutually enhancing partners)” (1994: 80-81).

This points to the idea that a self-actualizing person feels no inner division, their wants and responsibilities naturally align rather than pull against each other.

2.3.5 Aliveness

Maslow defines aliveness as something dynamic and self-driven, emphasizing its natural rhythm and independence:

“Aliveness: (process; not deadness; dynamic; eternal; flowing; self-perpetuating; spontaneity; self-moving energy; self-forming; self-regulation; full-functioning; changing and yet remaining the same; expressing itself; never-ending)” (1994: 81).

Taken together, these qualities suggest that Aliveness is marked by spontaneity, the individual is not just reacting to what is around them but is moved by something from within.

2.3.6 Uniqueness

To show how a fully developed person differs from the crowd, Maslow offers several qualities that define Uniqueness. “Uniqueness: (idiosyncrasy; individuality; singularity; non comparability; its defining-characteristics; novelty;

quale; suchness; nothing else like it)” (1994: 81). This suggests that uniqueness is not about standing out for its own sake; rather, it involves reaching a level of selfhood at which a person becomes genuinely and authentically one of a kind.

2.3.7 Perfection or Necessity

The B-Values of Perfection and Necessity reflect a state where a person comes to see existence as fundamentally just and fitting. According to Maslow (1994), these concepts entail:

“Perfection: (nothing superfluous; nothing lacking; everything in its right place; unimprovable; just rightness; just so-ness; suitability; justice; completeness; nothing beyond; oughtness) [...] Necessity: (inevitability; it must be just that way; not changed in any slightest way; and it is good that it is that way)” (1994: 81).

By saying perfection has nothing unnecessary in it, Maslow is basically telling us that perfection is not about knocking some external checklist, it is more about reaching a state where everything is just right. Nothing is missing, nothing is extra. It just fits.

2.3.8 Completion

At this point, the person hits a sense of completeness where they are no longer looking for change or anything. Maslow describes this kind of finality as:

“Completion: (ending; finality; justice; it's finished; no more changing of the Gestalt; fulfillment; finis and telos; nothing missing or lacking; totality; fulfillment of destiny; cessation; climax; consummation; closure; death before rebirth; cessation and completion of growth and development; total gratification with no more gratification possible; no striving; no movement toward any goal because already there; not pointing to anything beyond itself)” (1994: 81).

At the end, this kind of resolution points to a psychological wholeness where the person finally feels totally satisfied, like everything in their life has just hit it off into place perfectly.

2.3.9 Justice or Order

At this level, reality cannot be seen as messy or random anymore, instead, it starts to look like a structured and fair system. Maslow says these B-Values show up as:

“Justice: (fairness; oughtness; suitability; architectonic quality; necessity; inevitability; disinterestedness; non partiality) [...] Order: (lawfulness; rightness; rhythm; regularity; symmetry; structure; nothing superfluous; perfectly arranged)” (1994: 81-82).

By combining justice, balance, and structure together, Maslow is basically saying that justice is not just some social idea, it is actually an aesthetic and fundamental need for a healthy mind.

2.3.10 Simplicity

The best time to get over to someone is when things are actually going well for them. This is what Maslow called a state of being more direct and clearer or what he defines as:

“Simplicity: (honesty; nakedness; purity; essentiality; succinctness; [mathematical] elegance; abstract; unmistakability; essential skeletal structure; the heart of the matter; bluntness; only that which is necessary; without ornament, nothing extra or superfluous)” (1994: 82).

At the end, this view of simplicity suggests that in a true state of being, only what is truly necessary remains, leaving a clear and unmistakable sense of meaning.

2.3.11 Richness

To show how a self-actualizing person sees the world in fully and most complex form, Maslow lays out his definition of “Richness” like this,

“Richness: (totality; differentiation; complexity; intricacy; nothing missing or hidden; all there; "nonimportance," i.e., everything is equally important; nothing is unimportant; everything left the way it is, without improving, simplifying, abstracting, rearranging; comprehensiveness)” (1994: 82).

When it all comes down to it, this definition basically tells us that Richness is a state of psychological adult where a person can genuinely take the real world of variety of life, take a step back, hold nothing back.

2.3.12 Effortlessness

Regarding the sense of ease that accompanies peak functioning, Maslow provides the following descriptors for “Effortlessness”: “Effortlessness: (ease; lack of strain, striving, or difficulty; grace; perfect and beautiful functioning)” (1994: 82). Essentially, this definition implies that when a person is truly self-actualized, their work and life-path feel light and natural, moving far beyond the difficulty that characterize lower-level motivations.

2.3.13 Playfulness

To illustrate how humor and cheerfulness serve as indicators of psychological health, Maslow characterizes the B-value of “Playfulness” through several spirited descriptors: “Playfulness: (fun; joy; amusement; gaiety; humor; exuberance; effortlessness)” (1994: 82). Essentially, this definition implies that

“Playfulness” is a manifestation of inner freedom—a state where an individual is secure enough to approach reality with humor and amusement rather than fear or rigidity.

2.3.14 Self-sufficiency

To describe the ability of the self-actualizing person to stand firm regardless of external circumstances, Maslow provides the following descriptors: “Self-sufficiency: (autonomy; independence; not needing anything other than itself in order to be itself; self determining; [...] living by its own laws; identity)” (1994: 82). Essentially, this definition of Self-sufficiency highlights the capacity for “environment-transcendence”, where the individual’s identity remains intact and secure even in the face of isolation or difficulty.