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## **A COMPARATIVE ANALYSIS: SELF-ACTUALIZATION PERSPECTIVES TOWARD “LELAKI YANG MENDERITA BILA DIPUJI” AND “BELALANG YANG SUKA BERGUNJING DAN TUJUH LEBAH MADU”**

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### **Abstract:**

*This study conducted a comparative analysis between “Lelaki yang menderita bila dipuji” and “Belalang yang suka bergunjing dan tujuh lebah madu”. It aimed to find out the similarities and differences between these two literary works and how these works were able to convey the perspectives of self-actualization. This is a qualitative method and implemented the theory by Abraham Maslow that focused on hierarchy of needs and self-actualization in analysing the data through the texts or the scripts. The findings showed that the two literary works that had been objects of this study showed similarities and differences for the physiological, safety, love, esteem, and even self-actualization needs. Each literary work might offered various style or uniqueness. However, they still portrayed a spot of similarity to each other especially in conveying moral lesson and Indonesian culture and behaviour such as respecting or being polite to each other and praising others sincerely without being envious. In addition, these two literary works showed that the fulfilment of self-actualization is important for human being and literary works were able to portray it properly.*

**Keywords:** *self-actualization, Maslow, comparative literature, hierarchy of needs*

## INTRODUCTION

Comparative analysis has been one of various literary analysis fields that might be considered as the most favourite literary analysis nowadays (Sangia, 2019). This might be caused by the roles and capabilities of comparative literature in giving global perspectives among different literary works that have been created nor obtained from several different entities such as the author, the language, the region, the nations, or the countries (Sahin, 2016). By finding the similarities and differences of more than one literary works, the researchers and the readers are going able to know the fact that all literary works that exist in the universe are particularly the reflection of each other's culture and the adjustment of their own culture (Zepetnek, 1998).

The similarities prove the existence of specific culture that has been absorbed from another's country, while the differences show how the current borrower adjust the particular literary work into their own culture. Some examples of this event is Mahabharata, a longest epic poem that exist in both India and Indonesia. A character named Princess Pancali or Draupadi is told to be married all five Pandava brothers in India version. However, in Indonesian version, she is just told as the wife of Yudistira, the eldest brother of the Pandavas. This is considered as the result of adjusting with the Indonesian culture which strictly against polyandry system (Kobis, 2019). By considering all aspects that have been previously clarified, comparative analysis is interesting to be implemented in analysing literary works.

The extra point of comparative analysis is not only its role in finding similarities and differences of two or more different literary works, but it can be used to analyse different works from different types. If antiquated researchers tend to compare novels to novels or

poems to poems, comparative analysis nowadays tend to differentiate two different types of literary works or objects such as novel to paint or a poem to a sculpture (Zepetnek, 1998). That is why the authors of this study decided to conduct a comparative analysis and chose two different types of Indonesian literary works.

The first one is a short story entitled “Lelaki yang menderita bila dipuji” or in English translation means “A Man who Suffers if given Praise” by Tohari. It was published in a local newspaper called “Kompas” in 2018. The second literary work that the authors chose for this study is a very new fable that had been published in March 2023 by Indonesian author named Dr. Mampuono or is famous for his pen name: Tali Bampuapus Giri. The title of the fable is “Belalang yang Suka Bergunjing dan Tujuh Lebah Madu” or translated in English as “the Gossiping Grasshopper and Seven Honey Bees”.

Those two literary works were chosen by the authors due to its similarities to the issue of self-actualization. The authors were highly interested in studying self-actualization as a consequence of viewing flexing phenomenon among the young generations or people in general through social media (DevianaEdby, 2023; Muhammad, 2023). Flexing can be considered as new phenomenon due to the massive usage of social media this decade. However, the term of self-actualization as a part of flexing has been declared since long time ago by a world-famous philosopher Abraham Maslow in 1943 on his paper entitled “A Theory of Human Motivation” where he proposed about the Maslow’s hierarchy of needs that contributes five levels of human needs from the most basic (physiological needs) to the highest (self-actualization). The short story and the fable that had been chosen by the authors are closely related to the issue of self-actualization. Therefore they were chosen as the analysis objects of this study.

There are quite many previous publications or literatures that used self-actualization from Maslow as their main theory in analysing

their literary work. The first example is a research conducted in 2018 that studied a novel called “Hujan” translated as Rain in English by Tere Liye. The researchers of this study found that although the main character of the novel did not practically achieved all of the needs, but they could still actualize themselves and felt proud of themselves (Lestari et al., 2018). The second example is a research that studied a novel called “the Giver”. It is reported that the main character named Jonas is classified as dynamic character and after he obtained his self-actualization, he became able to recognize his ability, uniqueness and potentials (Rahayuningsih et al., 2019). The third example clarified that the main character called Esther was able to reach her true self-actualization stage after fulfilling her previous stages successfully (Farid, 2019). The next example is a research that focused on Jane Eyre’s self-actualization. The researcher concluded that Jane as the main character successfully fulfilled all of the Maslow’s hierarchy needs and actualized herself with pride (Fauzia, 2021). The last example is a research that analysed an Indonesian novel entitled *Perempuan yang Menangis kepada Bulan Hitam* or literary translated in English as “A lady who cries to the black moon”. It is reported from this study that the main character found self-actualization after an antagonist named Leba Ali was sent to prison and the heroine was being acknowledged by the society (Syafitri & Nurizzati, 2021).

Those previous five researches used different literary works although they used Maslow’s self-actualization theory. This study also utilizes the Maslow’s self-actualization theory that focused on how people perceive themselves to be as actual as they can be or achieving their fullest potentials (A.H. Maslow, 1943; D’Souza, 2018; McLeod, 2018). However, this study used different objects. The literary works which are used for this study are a short story called “*Lelaki yang menderita bila dipuji*” and a fable called “*Belalang yang suka bergunjing dan tujuh lebah madu*”. In addition, this study also

implemented comparative analysis and the two literary works that were used are practically new. There is still no study that analyse “Belalang yang suka bergunjing dan tujuh lebah madu” until the authors conducted this study in May 2023 and there were just two previous studies that analysed “Lelaki yang menderita bila dipuji”. The first one is a linguistic analysis that focused on the semantic aspect while the other one is an analysis by using literary criticism through sociological perspectives. The result concluded that although the people around Mardanu (the main character in the short story “Lelaki yang menderita bila dipuji”) praised him for all good things that he had done, he still thought that he did not deserve those compliments (Meisaroh & Asriningsari, 2019).

By reviewing the literature reviews, it is clarified that the novelty of this study is the implementation of comparative analysis and the literary works that were chosen as the research objects. Then, by considering all of the aspects that have been mentioned in this introduction part, the research questions of this study are:

1) What are the differences and similarities between the two main characters of “Lelaki yang menderita bila dipuji” and Belalang yang Suka Bergunjing dan Tujuh Lebah Madu by looking through Maslow’s hierarchy of needs theory?

2) What are the self-actualization needs and events experienced by the main characters of “Lelaki yang menderita bila dipuji” and Belalang yang Suka Bergunjing dan Tujuh Lebah Madu based on the perspectives of Maslow’s self-actualization theory?

## METHOD

This study is qualitative study by implementing descriptive method. Rather than focusing on the calculation of numbers, a qualitative study focused on perceptions, experiences, and behaviours. In addition, a research which is conducted through the intensive search

through document is also classified as qualitative study (Creswell, 2002, 2007, 2015; Dörnyei, 2007).

### **Data collection**

The authors collected the data by conducting library research. It is the process of collecting data by learning and comprehending the data by seeing its close relation with the research questions and theories that have been used in analysing data (George, 2008).

### **Data analysis**

The data for this study was analysed by using Maslow's hierarchy of needs theory which states that there are five levels of needs namely physiological needs, safety needs, belonging and love needs, esteem needs, and self-actualization needs. Maslow perceived that these five levels of needs should be possessed by every human being during its life (A.H. Maslow, 1943).

## **FINDINGS AND DISCUSSION**

What are the differences and similarities between the two main characters of "Lelaki yang menderita bila dipuji" and Belalang yang Suka Bergunjing dan Tujuh Lebah Madu by looking through Maslow's hierarchy of needs theory?

The first research question of this study was answered by analysing the whole plot of the story and the dialogues between the characters of the two literary works. The authors analysed which part of the two stories that reflect the realization of all five Maslow's hierarchy of needs.

### **a. Physiological needs**

Physiological needs are needs which are associated with human's body such as hunger issue, tiredness or attire (A.H. Maslow, 1943). By reviewing the stories, it is clearly visible that the characters on both "Lelaki yang Menderita Bila Dipuji" and Belalang yang Suka

Bergunjing dan Tujuh Lebah Madu already fulfilled their physiological or basic needs.

Mr. Mardanu as the main character in “Lelaki yang menderita bila dipuji” is told as a retired military officer who is living a secure and comfortable life. He had no debt and even maintained his good health and figure.

*“Ketika bertemu teman-teman untuk mengambil uang pension, ada saja ada saja yang bilang, “Ini Mardanu, satu-satunya teman kita yang uangnya diterima utuh karena tak punya utang”. Pujian itu diiringi acungan jempol. Ketika berolahraga jalan kaki pagi hari mengelilingi alun-alun, orang pun memujinya, “Pak Mardanu memang hebat. Usianya tujuh puluh lima tahun, tetapi badan tampak masih segar. Berjalan tegak, dan kedua kaki tetap kekar.” (Tohari, 2018: 1)*

*“When he met his friends while taking his retired money, there were people told him that, “This is my friend named Mardanu. He is the only one who received his money without pay cut since he has no debt at all”. That compliment is also accompanied by thumbs from other people. When he left for routine morning jogging around the town square, people also praised him by saying “Mr. Mardanu is great! He’s 75 years old already, but still looks fresh. He walks firmly and his feet are still strong.” (Tohari, 2018: 1)*

Meanwhile, the grasshopper from Belalang yang Suka Bergunjing also showed the fulfilment of physiological needs.

*“Dia berkata, kalian ini makhluk terbang yang bodoh. Kalian ini bekerja sepanjang hari cuma untuk membuat madu, sementara saya bias bersantai-santai dan menikmati hidup!” (Mampuono, 2023)*

*“He said, you guys are just foolish flying creatures. You just keep working the whole day to make the honey while I am just chilling and enjoying my life!” (Mampuono, 2023).*

The data above clarified that both Mardanu and the gossiping

grasshopper were physiologically fulfilled. Although it is clear that they are different creatures (Mardanu is a human being and the grasshopper is an animal), but they both had no issues with what they were going to eat daily or what type of attire that they were going to wear. Mardanu lives quietly with more than enough allowance after his retirement while the grasshopper was enjoying his life by chilling and being lazy.

The similarity of these two are they both fulfilled their physiological need and the difference is the way they perceived the condition after being physiologically fulfilled.

*“Mardanu tidak mengerti mengapa hanya karena uang pension yang utuh, badan yang sehat, anak yang mapan, bahkan burung piaraan membuat orang sering memujinya. Bukankah itu hal biasa yang semua orang bisa melakukannya bila mau?” (Tohari, 2018: 1)*

*“Mardanu did not understand why he’s praised due to his good amount of retirement money, healthy body, capable sons, or even bird pet at his house. Aren’t those just regular things that can be done by everyone if they want to?” (Tohari, 2018: 1)*

The text above clarified that Mardanu possessed all possible good quality of physiological needs. However, he did not want to be praised by the physiological fulfilment that he honestly perceived as things that can be done by everyone. On the other hand, the grasshopper fully enjoyed his well-being by being lazy and even gossiping nor provoking other animal which already worked hard.

#### **b. Safety Needs**

Safety needs are related to being’s physic and mental. A being needs to be physically fulfilled and secured to be mentally saved as well (A.H. Maslow, 1943). Both of the main characters in the short story “Lelaki yang Menderita Bila Dipuji” and Belalang yang Suka Bergunjing dan Tujuh Lebah Madu” were able to fulfil their safety needs. Although it is never implied specifically, both characters are



independent and live well on their own. They are both taken care and protected by the people and animal around them. For Mardanu, it is his granddaughter Manik, his sons, and his community around his environment that were able to give him the sense of being safe. As for the grasshopper, it is the seven honey bees that he mocked earlier.

*“Kedua anak Mardanu, yang satu jadi pemilik kios kelontong dan satunya lagi jadi sopir truk semen, juga jadi bahan pujian, “Pak Mardanu telah tuntas mengangkat anak-anak hingga semua jadi orang mandiri.” (Tohari, 2018: 1)*

*“Mardanu’s sons have become the objects of compliment as well since the eldest owns a shop and the other one is a driver of cement truck.” (Tohari, 2018: 1)*

*“Selesai menari dan menyanyi, Mardanu merengkuh Manik, dipeluk dan direngkuh ke dadanya. Ditimang-timang, lalu diantar ke ibunya di kios seberang jalan.” (Tohari, 2018: 1)*

*“After dancing and singing, Mardanu embraced Manik, he hugged and attached her into his hearts. He weighed her and then took her to her mom at the shop across the street.” (Tohari, 2018: 1)*

The gossiping grasshopper also experienced the safety needs. Interestingly, his safety need is unexpectedly fulfilled by the ones that he once treated badly.

*“Ketujuh lebah madu merasa iba dan akhirnya memutuskan untuk membantunya melepaskan diri dari jarring laba-laba itu. Mereka memberikan madu dan ramuan penyembuh untuk meredakan rasa sakit dan membantu belalang sembuh” (Mampuono, 2023).*

*“Those seven honey bees were filled by compassion towards the grasshopper and then finally decided to help him getting out from the spider’s net. They even gave him medicine to reduce his pain and helped him to recover faster” (Mampuono, 2023).*

The similarity of these two literary works are they both fulfilled their safety needs. The difference is the ones that provide their safety. For Mardanu's case, it is common to know that a good man would be treated well by his surroundings due to the sense of giving back that possessed by human beings. Thus, it is common to know that people would treat Mardanu well and kept him safety due to his reputation as a great man who lived well but still had no tendency to brag about all good things that he had done. However, the grasshopper is such a brat and naughty animal that like to mock other animal especially the seven honey bees. However, rather than treating the grasshopper coldly, the seven bees helped him escaping from the spiders' net and by this way, they made him save.

### **c. Love and Belongings Needs**

A being whether it is human or animal are created to be in group or socially interacted to each other. That is why a being cannot leave alone and needs to feel nor experience the warmth of love (A.H. Maslow, 1943). Both of the main characters in the short story "Lelaki yang Menderita Bila Dipuji" and Belalang yang Suka Bergunjing dan Tujuh Lebah Madu" are able to fulfil their love and belonging needs. In the short story, Mardanu still dislikes the compliment from people around him. However, he is always loved and cherished by his family especially his granddaughter named Malik.

*"Mardanu terpesona, dan terpesona. Nyanyian cucu terasa merasuk dan mengendap dalam hatinya." (Tohari, 2018: 1)*

*"Mardanu was enchanted, and enchanted. The song of his granddaughter possessed and stayed deeply in his heart." (Tohari, 2018: 1)*

Unexpectedly, the grasshopper from Belalang yang Suka Bergunjing dan Tujuh Lebah Madu experienced love and the sense of

belongings from the seven honey bees that he usually mocked.

*“Ketujuh lebah madu memaafkan belalang dan mengajarkan kepadanya nilai-nilai kejujuran, kerendahan hati, dan saling menghargai” (Mampuono, 2023).*

*“The seven honey bees forgave the grasshopper and taught him the values of honesty, humility, and the respect towards each other” (Mampuono, 2023).*

The similarity of the two literary works for this type of need is they both fulfilled their love and belonging needs. The difference is the individual that helped them. Mardanu was loved and cherished by all people around him. However, he mostly enjoyed the love from his granddaughter. In contrast, the seven honey bees which were always treated badly by the grasshopper repaid him with kindness instead of revenge. The text above showed that they forgave the grasshopper and taught him the meaning of honesty, humility, and respect. By doing this, the seven honey bees fulfilled the grasshopper's need of love.

#### **d. Esteem Needs**

The esteem needs are highly associated into two subsidiary sets. The first is desire for strength, achievement, adequacy, confidence, and independence. The second is reputation or prestige (A.H. Maslow, 1943). Both of the main characters in the short story “Lelaki yang Menderita Bila Dipuji” and Belalang yang Suka Bergunjing dan Tujuh Lebah Madu” fulfilled this type of need in different way.

*“Wah, itu luar biasa. Kakek hebat, hebat banget. Aku suka kakek. Manik melompat-lompat gembira. Mardanu terkesima oleh pujian cucunya.” (Tohari, 2018: 6)*

*“Wow, that's amazing. Grandpa is great, amazingly great. I love grandpa. Manik keeps jumping happily. Mardanu was enchanted by her granddaughter's compliment for him” (Tohari, 2018: 6)*

By reading the text above, it can be classified as esteem need. Mardanu's granddaughter praised him and labelled him as amazing grandfather. This kind of label can be categorized as reputation for Mardanu that has been created by his granddaughter because she was proud of his grandfather. In addition, Mardanu's reputation to his granddaughter was so good. Thus, it is clarified that Mardanu fulfilled the need of esteem.

On the other hand, the grasshopper in *Belalang yang Suka Bergunjing dan Tujuh Lebah Madu* fulfilled his esteem needs by bragging about himself. He then acted like he was the smartest or the perfect animal in the forest and even disregarded other animal.

*"Pada suatu hari, ada seekor belalang yang sangat suka bergunjing. Dia merasa bahwa dia adalah makhluk paling pandai dan paling sempurna di hutan. Setiap hari, dia selalu mengunggul-unggulkan dan memuji dirinya sendiri dihadapan semua hewan di sekitarnya. Dia selalu merasa bahwa dia adalah belalang terbaik di hutan itu dan selalu mengolok-olok dan meremehkan makhluk lain" (Mampuono, 2023).*

*"Once upon a time, there was a grasshopper which likes to gossip. He thought that he was the smartest and perfect creature in the forest. Every day, he always praised and bragged about himself in front of every animal around him. He always thought that he was the best creature in the forest that he was living at and always mocked other animal" (Mampuono, 2023).*

By reviewing the data, it is concluded that on this type of need, these two literary works show particular differences. It is because Mardanu truly found his esteem through his granddaughter compliment that labelled his reputation as a great granddaughter and she was also so proud of him. In contrast, the grasshopper just tried to get his esteem need by claiming himself as the perfect animal despite the fact there

was not even a single animal that portrayed or perceived him that way. Both Mardanu and grasshopper showed the need of esteem. However, Mardanu's esteem need was fulfilled by his own granddaughter who praised him sincerely and gave him reputation as great individual. Meanwhile, the grasshopper was just trying to fulfil this type of need by himself alone through being arrogant and overly confident for himself which was actually good for nothing.

**What are the self-actualization needs and events experienced by the main characters of “Lelaki yang menderita bila dipuji” and “Belalang yang suka bergunjing dan tujuh lebah madu” based on the perspectives of Maslow's self-actualization theory?**

The previous section clarified the basic four hierarchy of needs properly. Then, this section is mainly aimed and contributed to answer the second research question of this study that mostly focused on finding the self-actualization performed by the main characters in “Lelaki yang menderita bila dipuji” and “Belalang yang suka bergunjing dan tujuh lebah madu”. As Maslow's theory suggests that self-actualization is the highest level of need. This type of need is considered special because it can be varied or different for every individual. If the former four needs (physiological, safety, love, and esteem needs) are mostly the same for every individual. It is particularly another case for self-actualization. It is about “what an individual can be or what must be” (A.H. Maslow, 1943). Maslow stated that this type of need is more self-focused. In Mardanu's case, he did not really hope to be praised by people around him and even did not really understand the reason of why he was being praised by common or regular causes (Tohari, 2018).

*“Bagi Mardanu, pujian hanya pantas diberikan kepada orang yang telah melakukan pekerjaan luar biasa dan berharga dalam kehidupan. Mardanu merasa belum pernah melakukan pekerjaan seperti itu. Dari sejak muda sampai menjadi kakek-kakek dia belum berbuat jasa apa pun. Ini yang membuatnya menderita karena pujian itu seperti menyindir-nyindirnya” (Tohari, 2018: 1) (Tohari, 2018)*

*“For Mardanu, a compliment should be given to those who did extraordinary and amazing jobs in life. Mardanu thought that he never did something like that. Since he was young until being an old retired grandpa, he never did any good deeds. This thought made him suffered and he felt like the compliments were just for teasing him” (Tohari, 2018: 1)*

The text above clearly mentioned that Mardanu did not like compliment. However, this condition was changed by another situation and another individual.

*“Mardanu terkesima oleh pujian cucunya. Itu pujian pertama yang paling enak didengar dan tidak membuatnya menderita.” (Tohari, 2018: 6)*

*“Mardanu was amazed by his granddaughter’s compliment. That’s a very first compliment which was pleasant to be listened by him and did not make him suffered” (Tohari, 2018: 6)*

The data above clearly showed that Mardanu changed his perspective about compliment. Although he once thought that given praise is kind of suffering, but after listening to sincere compliment by his loved one (his lovely granddaughter), he became to feel at ease and even experienced the joy of being praised for the first time in his life. He even stated that “that was a very first compliment that did not make him suffered” (Tohari, 2018).

*“Manik kembali berlenggak-lenggok dan bertepuk-tepuk tangan. Dari mulutnya yang mungil terulang nyanyian kegemarannya. Mardanu mengiringi tarian cucunya dengan teput tangan berirama. Entahlah, Mardanu merasa amat lega. Plong.” (Tohari, 2018: 6)*

*“Manik then go dancing again while clapping her hands. Her little mouth uttered her favorite song. Mardanu accompanied her by clapping his hands following the beat of the melody. Clueless, Mardanu felt relax. Free.” (Tohari, 2018: 6)*

The whole story of “Lelaki yang menderita bila dipuji” always mentioned about how suffered he was anytime he was given praise by others. However, on the climax of the story, it showed that he became happy for the first time after being praised. The moment when he realized that he was being praised sincerely by his beloved granddaughter made him happy for the first time. Whether it is due to his granddaughter’s innocence as a child or the sense of sincerity that she showed, the story showed that Mardanu felt happiness of being praised for the first time. This is the proof of self-actualization fulfilment. He once never thought he was deserved to be praised or even suspected others’ compliment as fake or insincere. However, after she heard her granddaughter’s compliment, he felt relaxed and free. This is the sign of self-actualization fulfilment (A.H. Maslow, 1943).

The grasshopper from “Belalang yang suka bergunjing dan tujuh lebah madu” also showed self-actualization after being saved by the seven honey bees from a spider’s net. The grasshopper would be badly injured or even die if the seven honey bees did not help him. But the story showed that the seven honey bees repaid the hatred performed by the grasshopper by kindness.

*“Belalang itu belajar dari pengalaman tersebut dan merasa malu atas pengolok-olokannya terhadap lebah-lebah yang bekerja keras. Dia memutuskan untuk berhenti bergunjing dan mulai menghormati makhluk lain di hutan. Dalam waktu singkat, belalang itu berubah menjadi lebih baik dan menjadi teman yang baik dan setia bagi ketujuh lebah madu. Mereka menjadi sahabat yang selalu bersama dan saling mendukung satu sama lain” (Mampuono, 2023).*

*“The grasshopper learnt from his experience and felt ashamed for gossiping and mocking the seven honey bees who always worked hard. He decided to stop gossiping and started to respect other animal in the forest. In a brief time, the grasshopper had changed into a better being and became a good and loyal friend for the seven*

*honey bees. They became best friends which always stayed together and supported each other” (Mampuono, 2023).*

From a selfish and narcissistic grasshopper, he learnt from experience and started to repent. The grasshopper even became a good and loyal friend for the seven honey bees. This is considered as self-actualization too since the fulfilment of self-actualization happens when there is a big transformation or change in someone’s life and the individuals or people around him are transformed positively satisfied (A.H. Maslow, 1943).

## **DISCUSSION**

“Lelaki yang menderita bila dipuji” and “Belalang yang suka bergunjing dan tujuh lebah madu” might be two different literary works from two different authors. However, these two works showed similar aspect of self-actualization especially regarding praise or compliment. These two literary works were written by Indonesian authors and can be considered as critiques and lesson to the society. The author of “Belalang yang suka bergunjing dan tujuh lebah madu” even stated on his work that this fable is to educate students not to being too arrogant, selfish, or even gossiping and mocking others. This proves that Indonesian’s literary works are mostly describing Indonesian’s culture and people which basically humble and tend to respect others. That is why it is necessary to revitalize Indonesia’s culture through fable, short story and other literary works (Suhardi, 2018). The tendency of Indonesian’s authors in creating fable which criticize narcissism, arrogance, and ignorance is also the result of commenting the flexing phenomenon which is quite booming among the youth these days. It is because Indonesian authors tend to stick with the topic which is currently hyped or popular (Agustina, 2017). Overall, this study supported the previous researches which were mentioned in the introduction section.



## CONCLUSION

As Maslow's theory suggests that Self-actualization needs are when one has achieved all of their needs, they can move on and to their more self-focused needs which in this case Mardanu's needs to feel happy when receiving praises and compliments. Mardanu have fulfilled any other of his needs, but in all of his years of living he hasn't yet feel complete because he hasn't done anything great that are worthy of praises and compliments but Mardanu does not realize that great deeds are seen as great not only by the ones who are doing those deeds but also by others. Others may think Mardanu has done many great deeds in his life but Mardanu does not see it that way, not until Manik shows him that even just a simple act of releasing his pet is considered to be a great deed.

The grasshopper from the fable took a different route for teaching us good morals. While Mardanu from the short story taught us to be more accepting of how others may see you whether it is a good image or bad, the grasshopper taught us to respect more on those who have a different lifestyle. Those who have different lifestyle also have different perspectives of life, therefore different view of hardships and joy. The grasshopper may view life as to be most free and decadent but the bees view life to be more into the diligent side. This also taught us to be more accepting towards those other different views as it may bring us values in different fields of morals and ethics.

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