

## Self-Actualization of the Main Character in “Siddhartha” Novel by Hermann Hesse

Ellychristina D Hutubessy

Postgraduate Program of State University Jakarta

Emzir

State University Jakarta

Sabarti Akhdiyah

State University Jakarta

### Abstract

*The purpose of this study is to find the process of self-actualization of the main character in Siddhartha, a novel by Herman Hesse. This novel was written in 1922 represents human anxiety in achieving self-actualization. This study used a qualitative approach with content analysis method in which the data source was taken from the text of Siddhartha novel. The results showed that the process of self-actualization of Siddhartha figures according to Carl Rogers typical characteristic theory tends to start feeling free want to feel dissatisfied. Dissatisfaction is filled with openness to the exciting new experience. The ability to cope with the failures that are experienced actually encourages the character to have self-belief in life to develop the experience gained in existential life. Finally, the character has the confidence to live more creatively. The results of the study also show that the life of Siddhartha's character in the novel structurally can be grouped into 3 phases of life, namely the phases of the spiritual life, the phase of earthly life and the phase of the wise life. It also appears that the religious dogma that has been formally studied, even practised, is felt by the main character Siddhartha has not been able to give satisfaction. Social life and nature eventually become teachers in this self-actualization process.*

**Keywords: Earthly life, Novel, Self-Actualization, Spiritual Life, Wise life phases.**

## Introduction

Literary work is presented in the form of text that cannot separate from the practice of human life, because it is a result of cultural creation which is to manifest human's thought, feeling, attitude, willingness, and behaviour. It has many values of life that can be taken by everyone. Literary works can provide various life values so that students can have the insight of life values by reading and understanding the works. Therefore the phenomena that occur in society are often shown and told its existence in a literary work. One of the forms of literary works as human manifestations life or imaginary stories is novel or romance. For the authors, the novel or roman is a means of aesthetic expression, it is to express a thought, idealism, and life experiences that want to be immortalized as the historical records.

Siddhartha is one of the works by Herman Hesse, an author who was born in Germany (1877) was successfully awarded a Nobel Prize in the field of literary works in 1946 (Böttger,1990, p. 490). His most famous works are Steppenwolf, Siddhartha, and The Glass Bead Game (Tempo magazine Edition. 39/XXXV/20 - 26 November 2006). The story of Siddhartha has been translated into different languages, including *Bahasa*. It also has been produced as a movie in India and Spain. Siddhartha's story has also been produced as a widescreen film in India (Conrad Rooks; 1972\_film).

Hermann Hesse illustrated a young man's life journey from Brahmana family that had the same name as Gotama, Siddhartha. In this novel, Siddhartha attempted to achieve a happy life through various life realities that he had experienced (Linh, 2015, p.1). In the philosophy, Roman Siddhartha by Hermann Hesse (1922) describes the personality of spirituality guest that is done by the character to discover a new dimension of the nature of life (Anwar, 2016, p.39). Through Siddhartha's romance analysis; it is well known that Siddhartha's life illustrates a close connection with the concepts of love in Buddhism and Christianity. It is the factor that makes the Siddhartha novel popular. (Liu, 1993, p.84).

Some research on Siddhartha's romance shows that there is a process of changing the lives of a character to achieve the ultimate goal of his life, both spiritually and the reality of life. Almost of Hermann Hesse's work has a central theme of self-actualization search (Herforth, 2008, p.19), but how Siddhartha's self-actualization process takes as psychologically, which is the focus of the study in this study, has never been done. The results showed that psychology theory can give a positive contribution to literature study. Through the study of psychology in literature can be shown the existence of human interaction with others, nature and environment. (Rezaei and Hassan, 2012, p.1909). A similar process of interaction can be read and understood through every stage of Siddhartha's life from the beginning of the story to the twelfth story.

One of the leading figures of humanistic psychology, Carl Rogers is based his theory on a vitality life called a self-actualizing tendency. This tendency is interpreted as a unified motivation in a living creature and aims to develop the full potential with the maximum possible (Piscitelli: 1996, p.1).

The central concept of Rogers' personality theory is self. Rogers' approach emphasizes that one must rely on his own experience of the world. The concept of self-describes the construct of the individual about himself, the characteristics that are considered to be a part of himself (Saul McLeod, 2014, p. 1). According to Rogers, self-actualization is not a need hierarchy but a process that is not always positive (Beitela, et.al, 2015, p.147). For this reason, man must be able to act without being overly overshadowed by the good things of the past or the circumstances that will occur in the future. In order to be able to deal with these things, man needs to be receptive to the facts about the circumstances that have occurred to him (Schultz, 1991, p.46).

Therefore self-actualization is interesting to study, so that people in these millennia realize the values of life. Realizing it, man lives not only for the purpose of survival but wants to get what is best for his existence. This kind of motivation needs to be instilled in students from elementary school to university, not the exception of the students in the German Language Education Program State University Jakarta.

Thus, the description of the story in Siddhartha novel indicates that there is a process of the character's life-changing to reach the ultimate goal of his life which can be studied further by humanistic psychology. The process of achieving the character's self-actualization in his life as Carl Rogers's criteria is explained in this study. Siddhartha's life journey in this novel is also described in the analysis. From that concept, the aims of study are to find how does the character process achieve self-actualization in life according to Carl Rogers criteria. In addition, the analysis also described the life-cycle of Siddhartha's character in the novel by Herman Hesse.

## Methods

This study used a qualitative method with content analysis. Krippendorff in Emzir (2011, p.283), content analysis is a research technique that draws valid conclusions from the text data according to the context. Besides, the qualitative content analysis is able to identify manifest messages as well as latent messages from an examined document. (Bungin, 2003, pp.144-147). Considering both theories, this study utilized content analysis method since it focuses on manifest messages and latent messages in sentences or paragraphs. This method was used to find out, identify, process, and analyze 12 stories in Siddhartha novel.

In this study, the data validity was done by triangulation. It is a technique of data validity checks that utilizes something else excluded the data as a comparison to the data. The way used was the credibility done by using the theory and the steps proposed by Lincoln and Cuba, (1985), namely 1) conduct a persistent observation, 2). conduct a triangulation. Triangulation was implemented by checking the accuracy of the character's self-actualization characteristics and self-actualization according to Carl Rogers. 3) It has a peer debriefing.

Persistent observation towards the data was done by observing a psychological phenomenon about self-actualization inherent in the main character's behaviour in Siddhartha

novel. The observation was continually conducted by reading the novel repeatedly. This method was taken to discover some aspects that are useful for strengthening the research data. Besides that, peer debriefing was conducted by discussing the findings on self-actualization in the novel with the psychologist. The exchange of ideas was also done with the expert of German language and literature who works as a lecturer at the Department of German Language, UNJ. This is intended to avoid mistakes in interpreting the data and in illustrating the historical background of Siddhartha story. This kind of triangulation is likely to have various points of views about the research conclusion.

## **Findings and Discussion**

### **A. The Process of Siddhartha's Self-Actualization as Carl Rogers's Criteria**

Carl Rogers's valuable contribution to the science of personality is the theory of self (Nik & Tekke, 2015). He assumes that human can determine his fate; even the innermost essence of the human is his nature which aims to be purposive, trustworthy, and self-perfecting. The result of Pescitelli's study towards Carl Rogers's theory notes that humanistic approach does appreciate every individual as an organism who has potential, flexible, and open up to all new experiences as well as being free to develop his potential to self-actualization. Rogers in Schultz (1996, p.44) states that the motivation of healthy people is self-actualization. It is a process of becoming oneself and developing unique psychological traits and potentials. Human characteristics that have achieved self-actualization according to the characteristics of Carl Rogers have 5 criteria, namely; the openness to experience, existential life, and belief in the organism itself, have feelings of freedom and creativity. (Hjelle and Ziegler, 1988: 416-417).

#### **1. Openness to experiences**

Openness to experience refers to someone who is free to experience all feelings and attitudes. Nothing is to be resisted because no one threatened. Thus, openness to experience is the opposite of defensive attitudes.

Such a person knows everything about his nature, and there is no aspect of a closed personality. This means that personality is flexible, it is not only willing to accept the experiences given my life, but it can use them. A fully functioning person can be said to contain more positive and negative emotions (both in the form of joy and distress) and able to manage those emotions well. Individuals who are open to experience will see accurately all the experiences, feelings and all reactions that do not fit the self-image they have. This means that each individual can experience various feelings and attitudes that had never been able to realize or never received as his own. For example colour, sound, memories of the past, or the sensation of horror, disgust or pleasure.

Individuals who are open to experience will receive various stimuli, both from within and outside the environment. Therefore the individual who can receive stimuli from within and outside becomes more capable of experiencing what is happening to him.

The open character of the experience refers to someone who is free to experience all these feelings and attitudes visible when Siddhartha confronts the Buddha Gotama, who has been known as the central figure in Buddhism, attending Siddhartha's teacher as well as being a friend of discussion. Siddhartha's friend Govinda joins the Gotama Buddha, but Siddhartha feels no need to follow him and he openly speaks directly to Gotama,

*"Und nun wird mein Freund bei den Deinen bleiben, zu dir hat er seine Zuflucht genommen...Ich aber trete meine Pilgerschaft aufs neue an.*

*"Sekarang sahabatku akan tinggal bersamamu. Dia telah bergabung denganmu. Namun diriku ingin melanjutkan pencarianku" (Hesse, 2004: 37).*

This sentence shows that Siddhartha is as the responsible subject for himself, he chooses to obey his will rather than the following Buddha Gotama doctrine. Great and strong confidence prompted Siddhartha to disbelieve in the teachings of Gotama that he had learned, so Siddhartha decided to seek a new experience rather than a better doctrine. Because Siddhartha perception shows that it did not exist. Siddhartha will seek his own way to fulfil his ultimate goal of finding a way to nirvana in his own way until his death.

Other events that represent a characteristic of openness to experiences are seen in the story which describes acceptance by surrendering entirely, such as his treatment of the Samana.

*Sprach Siddhartha: "Laß diese Frucht uns genießen und das weitere abwarten, o Govinda! Diese Frucht aber, die wir schon jetzt dem Gotama verdanken, besteht darin, daß er uns von den Samanas hinwegruft! Ob er uns nach anderes und Besseres zu geben hat, o Freund. Darauf laß uns ruhigen Herzens warten." (Hesse 2004:23)*

*Kata Siddhartha, Mari kita nikmati buah ini sekarang dan kita biarkan yang lain menunggu, Oh Govinda karena buah yang sudah kita rasakan dari Gotama ini menjauhkan kita dari samana. Karena dia sudah memiliki sesuatu yang lebih baik dan banyak yang ditawarkan pada kita, temanku. Marilah kita menunggu dan melihat dengan sabar..*

Another event was painted at the time of Siddhartha's fellowship with Kamala, when Siddhartha enjoyed Kamala's self as a prostitute, making him helpless. From this sentence Siddhartha looks like a responsible subject in himself, describing acceptance by surrendering fully to Gotama and abandoning the teachings of Samana. The great conviction of Gotama could provide a new lesson for Siddhartha, so Siddhartha was determined to leave Samana and patiently follow Gotama.

The same way was done by Siddhartha when he surrendered himself to follow Kamala doctrine. He was bound by the rules if he wanted to approach Kamala, it means that Siddhartha must have a lot of money, good clothes, and give gifts for Kamala. Finally,

Siddhartha had to study and work at Kamaswami, in order to achieve his goal of becoming Kemala's friend. All things can be done by Siddhartha seriously. Siddhartha, who accepted all the facts of his life, finally gave rise to the establishment because all received with a broad field and enjoyed as the final process of achieving the goal.

Siddhartha also portrays a figure who allows himself to be what he is, even if it does not mean taking the facts gracefully. Often even show helplessness. Siddhartha experienced something like this when he was left by his son. Siddhartha has tried hard to make happy his child in many ways, to let the child go and humiliate him, but the little man keeps running away. Siddhartha tried to find him, but he is still not found. The powerlessness of Siddhartha is to confront the child is ultimately shown by letting the event happen for what it is.

*Tief fühlte er die Liebe zu dem Entflohenen im Herzen, wie eine Wunde, und fühlte zugleich, daß ihm die Wunde nicht gegeben war, um in ihr zu wühen, daß sie zur Blüte werden und strahlen müsse. (Hesse 2004:117)*

*Di hatinya ia merasakan begitu dalam cintanya kepada orang yang melarikan diri itu. Dia merasakan luka namun disaat bersamaan dia tidak menolak luka itu, bukan untuk tujuan berkubang di dalam luka itu, tapi agar luka itu dapat menjadi sebuah bunga yang mekar dan bercahaya.*

This reminds Siddhartha of the same event, experienced by Siddhartha's father and mother when he was left by his beloved son. Both of these parents could not do anything so he gave up and let things happen.

## 2. Being in Existential life

The quality of this existential life illustrates that the person is open to his experience. Therefore the person always finds something new, changes and tends to adjust in response to the next experience. Being in Existential life illustrates that a fully functioning person is always living in every moment of life. Every experience is fresh and new. Something alike has never existed before. Thus every moment of life is always a joy because every experience can be responded with fresh, not rigid, easy to change, able to adapt and open. In the wanderings of Siddhartha's life in this romance go beyond many things.

*Siddhartha lernte Neues auf jedem Schritt seines Weges, denn die Welt war verwandelt, und sein Herz war bezaubert. (Hesse, 2004: 49)*

*Siddhartha mempelajari sesuatu yang baru dari setiap langkah yang ditempuhnya. Baginya dunia telah berubah dan hatinya penuh gairah.*

Being in existential life represents a person who is able to adapt and be open. In this

story, there is a norm of life that does not allow Siddhartha as Brahmin's son to intimate with prostitutes, but Siddhartha actually lives with him, "being his disciple, his lover, and his friend" until they have a child. To fulfil Kamala's request, Siddhartha must join Kamaswami to cultivate a business that he has never learned. Although ultimately Siddhartha can conclude that;

*Hier bei Kamala lag der Wert und Sinn seines jetzigen Lebens, nicht im Handel des Kamaswami. (Hesse, 2004: 66).*

*Di sini, bersama Kamala, terbentang nilai dan arti kehidupannya, bukan di bisnis Kamaswami*

All life is done by Siddhartha with excitement. Siddhartha was able to adapt the new environment. He was able to quickly adapt from the Samana environment, then it is to become a disciple of Gotama, next he met a rich prostitute who eventually became his teacher and lover. In the final phase is told the emergence of awareness of Siddhartha to continue his life journey. Siddhartha was quick to adapt to his new life with his best friend Vasudeva. Siddhartha learns together with Vasudeva to live in the forest as a rowing boat and hears the sound of streams. Process after process Siddhartha passed by feeling happy.

### 3. The belief in Self-Organism

Characteristics of self-organism's beliefs focus on experiences that will come to life and have meaning when one opens up to the experience itself. In that way he will behave according to what he feels right (instantaneous and intuitive), then he can consider every aspect of a situation very well to make decisions although sometimes the decision is surprising.

It is just as in this novel how it is possible, Siddhartha who was told at the beginning was a Brahmin boy and already forged in rules and doctrines, suddenly became homeless with the Samana and made a prostitute as a teacher. The journey of his life is not linear but full of bends and surprises.

*..., daß ich nämlich mißtrauisch und müde gegen Lehre und Lernen geworden bin, und daß mein Glaube klein ist an Worte, die von Lehrern zu uns kommen (Hesse, 2004: 29).*

*Aku sudah tidak percaya lagi pada doktrin dan ajaran serta merasa lelah akan hal itu, aku tidak percaya pada kata-kata yang diberikan oleh para guru"*

In this novel, Sidharta's life portrays a quest until it reaches his self-actualization. He goes from the point of life and walks looking for the truth, even he is sure to learn from himself.

*... Bei mir selbst will ich lernen, will ich Schüler sein, will ich mich kennenlernen, das Geheimnis Siddhartha.*

*“Aku akan belajar dari diriku sendiri, menjadi murid bagi diriku, Aku akan belajar tentang diriku, tentang misteri dari Siddhartha” (Hesse, 2004: 43)*

Since all have been carefully considered, the healthy people believe in their decisions as they believe in themselves.

#### **4. Have a Freedom Feeling**

In a perspective of the philosophy of existentialism in general, human beings are born free. Man does not create himself, but he also determines his fate. Man must choose because he does not know, and he can choose because there is transcendence (Hamersma in Anwar, 2016, p.45). According to Rogers, all fully functional people have this characteristic. Rogers believes that the person is psychologically healthier, thus he is more experiences the freedom to choose and act. Psychologically healthy people can make a choice without coercion or constraints between mind alternatives and actions.

This perspective also happens to most of Siddhartha's self. In this novel, Siddhartha wants to discover and determine his existence. He does not want to subject himself to others, including his parents and brahmins. Even to the Buddha, he did not want to join but chose his own way. Siddhartha has given the respect for them; even having it attended various rituals from his family.

Freedom in full self-functioning is done by Siddhartha, it is not only in the level of thought and contemplation but up to the level of behaviour, such as joining the meditation with the Samana in the forest by wearing only a loincloth and a scarf. They eat only once a day until his handsome and alluring face turns gaunt, his eyes sunken, long nails his chin bearded, stiff and dirty. In addition, Siddhartha also walked to the villages asking for food for himself and his teacher.

A fully functioning person has a personal sense of power over life and believes that the future depends on itself, not on past events. This feeling encourages a person to see that there are so many choices in his life and feel capable of doing whatever he wants to do. Siddhartha did all the teachings given by the Samana, Gotama, Kemala and Kamaswami, Govinda, Vasudeva or his sons. Although it is difficult, he believes that he can do it because he wants it.

#### **5. Being Creative**

According to Rogers all the people who function are fully creative. Self-openness of experiences and beliefs to their own organisms will encourage one to have creativity. The



characteristics are behaving spontaneously, not defensive, changing, growing, and developing as a response to various life stimuli.

In this novel, the journey of Siddhartha's life since the first story is a remarkable recording of life's journey. The suffering of the characters takes a turn. However, if it observed suffering is not experienced merely accident or disaster, but it is a consequence of the choice of life he took. Siddhartha has the choice to get out of the establishment of social status in a Brahmin family because of dissatisfaction. The freedom to determine and make itself a complete subject has been taken by Siddhartha as the main character. He rejected the dogma and lived life according to his instincts and views. The main character lives themselves like flowing water that finds the clarity of life by reflecting on nature as a symbol of life. The path of suffering is a consequence of Siddhartha's chosen way of life as a free subject in determining and managing life. It is from this suffering that the creativity of the character emerges to find a way and free oneself from inner discontent.

By removing the psychological barriers, he has experienced, Siddhartha can eventually become a perfect new person. The material world possessed by Siddhartha has been abandoned because tranquillity and happiness are not determined by material possessions. Siddhartha's story concludes with a conversation between Siddhartha and Govinda who have found life in their own way.

From the life events of Siddhartha attributed to the science of psychology, it can be shown that self-actualization is the sole source of the energies of human life. Therefore, any human being, however, conditions and circumstances if it has the energy to achieve the function of life fully or achieve self-fulfilment, then the man can experience self-actualization.

## **B. Siddhartha's Life Phases in achieving self-actualization**

In Siddhartha novel, there are 12 interrelated stories. The plot describes every event from the first story to the twelfth in detail. The story in this novel is told by using a chronological plot that one event leads to other and interrelated events. The story in this novel is told by using a solid groove forward, that one event leads to another and interrelated events. The storyline flows forward and solid, starting from the first title up to the twelfth title. From this path can be seen the phases of Siddhartha's life in searching the happiness of his life.

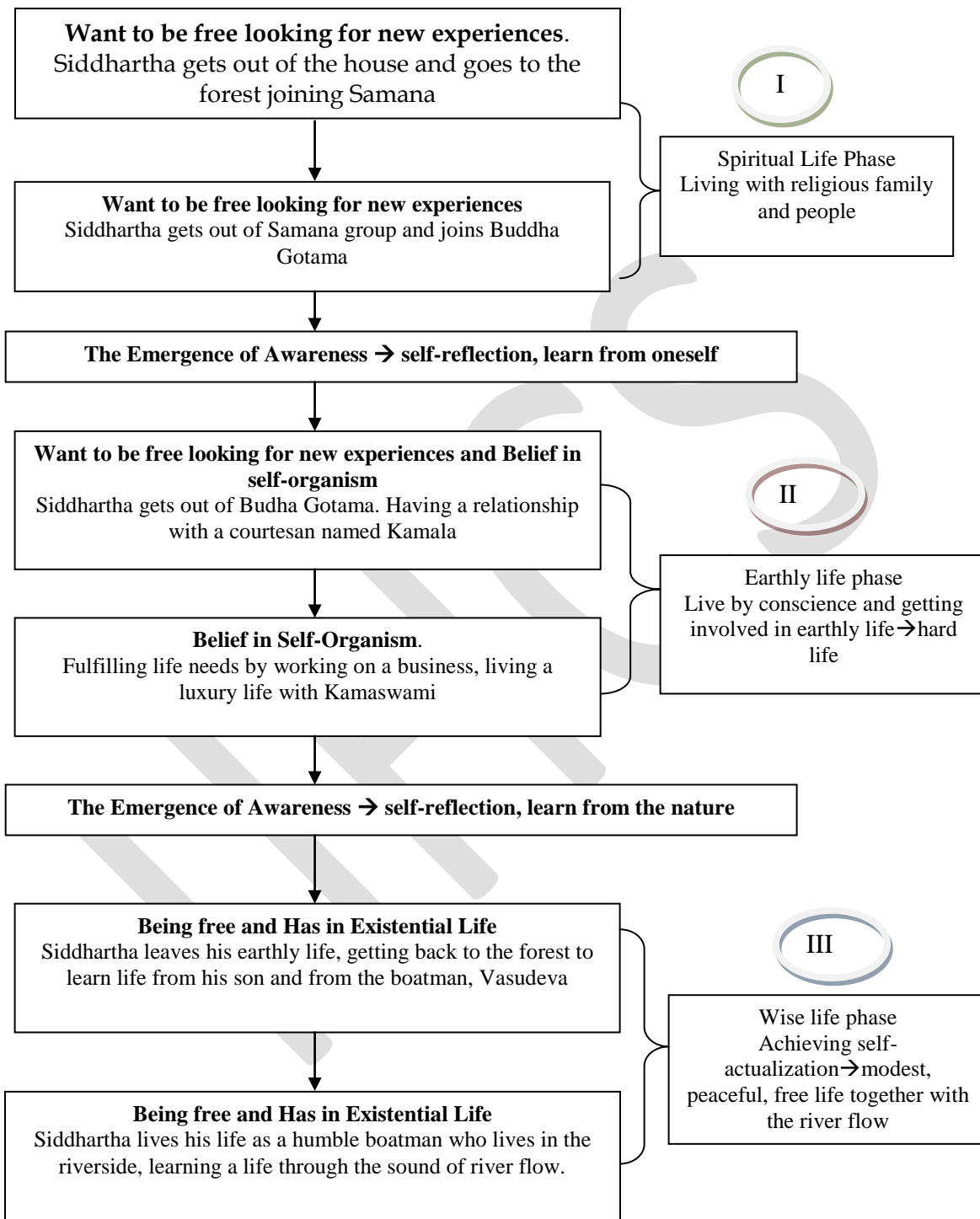
This novel is by Hermann Hesse is originally started from Buddhism. The formal symbols and behaviour of Buddhism are scattered beginning the first story in this novel. The main character, Siddhartha, is also narrated as the son of a Brahmin. He lives in the circle of Buddhism, performs various rituals very well. Love both parents and spiritual teachers with the teachings of wisdom felt unable to give happiness. The cleverness and attitude of life that always amazed those who knew him did not necessarily make Siddhartha happy. He always feels dissatisfied and thirsty for life knowledge and even his desire and intentions are so hard to find

that happiness or satisfaction anywhere.

At the beginning of this novel, the main character began to be haunted by anxiety. Starting the first story of Hermann Hesse has described the process of human conscious effort done by Siddhartha through physical depiction, ups and downs in living his life that is full of suffering in Samana surroundings, even at the end he decides not to obey the teachings of Gotama. For Siddhartha, dedication, meditation, contemplation, and prayers to the gods are all good. However, it cannot make him happy.

The second phase is the phase of worldly life that Siddhartha traversed by learning as well as practising a science that he has not known. Siddhartha came out of the spiritual zone and the norm of life. Siddhartha no longer obeys the rule of the norm by living with a prostitute named Kemala to have a son. Siddhartha's life in business was shared with Kamaswami a wealthy merchant. Siddhartha's decision to get in this life brings him only to have fun and spend most of his time in going to parties and cafes with his business colleagues. The third phase is the phase of the wise life that Siddhartha passes along the river with his son as a result of his relationship with Kemala and also with Vasudeva. Vasudeva teaches how to live life by listening to the stream. Siddhartha has lived this phase after realizing his mistakes. Vasudeva guides Siddhartha to deal patiently with his son who does not respect him as a father. He also learns about life values until he achieves self-actualization.

The life phase of Siddhartha has the value of travel that is directly related to the real life of everyone. In the present era, these values can serve as part of a life-giving process that not only refers to relationships with God, but also builds a life relationship with nature or the environment. From the results of the above analysis, the self-actualization of Siddhartha's life is illustrated in the following chart;



Picture 1. Siddhartha's Self-Actualization In A Novel By Hermann Hesse As Carl Rogers's Characteristics Theory

## Conclusion

This study concludes that Siddhartha's self-actualization is achieved through the process according to Carl Rogers's characteristics theory. The achievement of Siddhartha's self-actualization reflects the process of support towards his life to be himself. Siddhartha goes through the process of self-actualization from the appearance of special characteristics of wanting to be free, being open up to experiences, standing in the existential life, believing in self-organism, and being creative to live becoming himself.

In addition, the self-actualization process of Siddhartha also involves the natural elements of the river and the social life of parents, friends, lovers, business friends and Siddhartha's son who symbolizes the journey of human life cannot be separated from the environment. The life events of Siddhartha passed in three phases of life from the beginning of the story as a Brahmin child until he did not embrace any dogma. 3 phases of life are named the phases of the spiritual life, earthly life, and wise life phases.

From Siddhartha's life, students can learn several things. Students as human beings who grow in this millennia need to know themselves and the motivations to do something. They should be aware of the meaning of life, even in the saddest situation. The important thing that needs to be encouraged is to understand that the ultimate purpose of life is to seek the meaning of life itself.

Like Siddhartha, everyone has the freedom to make sense of what he wants to do and what he experiences. For that reason, students must be able to accept the reality about the circumstances that occur and do not ever stop as well be able to take action to face the obstacles that may arise toward the development to the higher level. With such awareness, they can be psychologically healthy and aware of their ability. Afterwards, they can truly actualize themselves in every humanity value in their life.

## Acknowledgement

The first and the foremost, I send my gratitude to Prof.Dr. Emzir, M.Pd as my Promotor for the encouragement, patience, motivation, and insight given during the supervision of this study. I also would like to thank Prof. Dr Sabarti Akhadiyah, MK as my Co-Promotor for the patients as well as the insightful correction and suggestion for making this study more remarkable. This study would not be accomplished without your constant assistance.

## References

- Anwar, M. Shoim. (2016). *Novel Siddhartha Karya Hermann Hesse: Pencarian Chiffer-chiffer Transendensi*. METASASTRA: Jurnal Penelitian Sastra 9 (1), 37-52. [scholar.google.co.id/citations?user=0UcrxZoAAAAJ&hl=id](http://scholar.google.co.id/citations?user=0UcrxZoAAAAJ&hl=id) .Accessed on 20.5.2017
- Bungin, Burhan. (2003). *Analisis Data Penelitian Kualitatif*. Jakarta: PT .Raja Grafindo Persada.
- Beitela, Mark, et.al. (2015). *Humanistic experience and psychodynamic understanding: empirical associations among facets of self-actualization and psychological mindedness*. <https://www.tandfonline.com/doi/full/10.1080/14779757.2014.981653> Accessed: 1.4.2018
- Emzir. (2011). *Metodologi Penelitian Kualitatif Analisis Data*. Jakarta: PT.Raja Grafindo Persada,
- Herforth, Maria Felicitas. (2008). *Erläuterungen und Material: Interpretation zu Hermann Hesse, Siddhartha*. Hollfeld : Bange Verlag
- Hesse, Hermann. (2004). *Siddhartha Eine indische Dichtung*. Frankfurt am Main: Suhrkamp Verlag
- Hjelle, Larry A. & Daniel J.Ziegler. (1988). *Personality Theories, Basic Assumptions, Research, and Application, Second Edition*. Auckland: Mc Graw-Hill International Editions, Psychology Series
- Lincoln, Yvanna S. & Egon G, Cuba. (1985). *Naturalistic Inquiry*. Beverly Hills: Sage publication
- Linh, Phan Dieu. (2015). *Weltperspektiven in verschiedenen Phasen des Lebens der Hauptfigur des Werks „Siddhartha*. Vietnam: Universität Hanoi
- Liu, Hong. (1993). *Buddhistische und Christliche Ideen im Siddhartha von Hermann Hesse*. THESIS IN GERMAN Faculty of Texas Tech University in Partial Fulfillment of the Requirements for the Degree of MASTER OF ARTS . <https://ttu-ir.tdl.org/ttu-ir/bitstream/handle/2346/60782/31295007594343.pdf;sequence=1> accessed: 21.4.2018
- McLeod, Saul. (2014). *Carl Rogers, Self Actualization*. [www.simplypsychology.org/carl-rogers.html](http://www.simplypsychology.org/carl-rogers.html). Accessed 20.3.2018.
- Majalah Tempo Edisi. 39/XXXV/20 - 26 November 2006, http://caping.wordpress.com/* Accessed 27.02.08

- Nik, Ahmad & Mustafa Tekke. (2015). *Rediscovering Rogers's Self Theory and Personality* *Journal of Educational, Health and Community Psychology*, 4(3), ISSN: 2088-3129. <https://www.researchgate.net/publication/286456614> Article December 2015 . Accessed 20.3.2018
- Pescitelli, Dagmar. (1996). *An Analysis of Carl Rogers' Theory of Personality*. [http://pandc.ca/?cat=carl\\_rogers&page=rogerian\\_theory](http://pandc.ca/?cat=carl_rogers&page=rogerian_theory) Accessed 25.2.2016
- Rezaei, Abdolbaghi and Seyyedrezaei Seyyed Hassan. (2012). *The Contribution of Psychological Theories in Literary Criticism* 3rd World Conference on Psychology, Counselling and Guidance (WCPCG-2012). <https://www.grin.com/document/48685> Accessed on 18.3.2015
- Schultz, Duane. (1991). *Psikologi Pertumbuhan: Model-model Kepribadian Sehat*. Yogyakarta: Kanisius [https://en.wikipedia.org/wiki/Siddhartha\\_\(1972\\_film\)](https://en.wikipedia.org/wiki/Siddhartha_(1972_film))