

CHAPTER I

INTRODUCTION

This first chapter presents a background of the study, and a number of underlying reasons for conducting this study. This chapter also elaborates the statements of the problem which guide the study. Following the statements of the problem are aims of the study, scope of the study, significance of the study, research methodology, and classification of terms. Finally, organization of the paper presents a general description of the contents of each chapter.

1.1 Background

Nowadays, there are lots of literary works published in Indonesia. Some of them reflect Indonesian society. Many aspects of life are revealed through the creative mind of the authors. It makes us, the readers, interested in reading them. The interesting point for me is that some of books reflect the marginal society. One of them that has become a phenomenon is *Laskar Pelangi*.

Laskar Pelangi is one of the novels written by Andrea Hirata. It is a quality novel bringing the theme of life and education. This novel generally tells us about ten children struggling for life and education in Belitung Island. They studied at an Elementary school named SD Muhammadiyah; a very old school with dilapidated condition. The school was just about to be closed by the government because the number of its students was less than ten children as the minimal requirement. Fortunately, before being closed, there was one child

who registered himself as one of the students there. So, the school could continue its program to educate Belitong's children.

The author intends to analyze the character of Lintang and his conflicts. Lintang is the smartest but poorest child in the novel who faces the conflict of choosing between getting education and handling his family's life after the death of his father. Lintang is chosen as the main focus of the research because he is the central character that affects the others and the story a lot. As the study from psychoanalytical point of view, it approaches the theory of Sigmund Freud which consists of id, ego, and superego as the method of research.

Klarer (1999, p. 92) said that psychological approach can be used to analyze characters psychologically, as if they were real people. In other words, analyzing characters in the novel can be the same as analyzing people in the real world. By analyzing characters in the novel, a reader is able to observe characters' psyche. Psyche is someone's mind, or their basic nature, which controls their attitudes and behavior (Longman, 2001 as stated on Yuliannisa, 2008). The psychological theory of Sigmund Freud which consists of id, ego, and superego will be used to analyze character of Lintang and his conflicts, and derive interpretation from the analysis.

It is easy to see how conflict may arise between the id, ego, and superego. Freud uses the term ego strength to refer to the ego's ability to function despite these dueling forces. A person with good ego strength is able to effectively manage these pressures, while those with too much or too little ego strength can become too unyielding or too disrupting. Doble (2009, p. 53) states that the key to a healthy personality is a balance between the id, the ego, and the superego.

Therefore, by applying the Freudian psychological theory which has been mentioned above, this study attempts to reveal the portrayal of Lintang, the conflicts he faces, and the interpretation derived from the analysis.

1.2 Statements of the Problem

The research is conducted to find the answers to the following questions:

1. how is character of Lintang portrayed in the Sigmund Freud's psychoanalytical perspective?
2. according to Sigmund Freud's psychoanalytical perspective, what kind of conflicts is Lintang faced in *Laskar Pelangi* novel?
3. what interpretation can be derived from analysis of Lintang in *Laskar Pelangi* novel?

1.3 Aims of the Study

Based on the statement and formulation of the problems, the aims of this study are:

1. to find out how character of Lintang is portrayed in the Sigmund Freud's psychoanalytical perspective
2. to find out kind of conflicts faced by Lintang in *Laskar Pelangi* novel according to Sigmund Freud's psychoanalytical perspective

3. to find out the interpretation that can be derived from analysis of Lintang in *Laskar Pelangi* novel.

1.4 Scope of the Study

This study focuses on analyzing Lintang's character in *Laskar Pelangi* novel in terms of how he is portrayed, the conflicts he faces; and also the interpretation that can be derived from the analysis.

1.5 Significance of the Study

This study is expected to give significance to the development in terms of theory, profession, and practice. Dealing with theory, the result of this study is expected to enrich theories on novel analysis in terms of portrayal of character, conflicts, and interpretation of the analysis. Furthermore, this study will be a reference of study which investigates similar variables.

Since the writer comes from English educational background, I believe that English teachers can motivate their students to read between the lines of text. This is worthwhile because teaching and learning not only consider the extrinsic factors, such as, lesson plan and teaching method, but also the intrinsic value that comes from the heart leading the students to realize their goal of learning, that is, to reach their dream. If this intrinsic value, such as, motivation, has been gained by students, they will learn independently and seriously because they realize the importance of learning.

Through this study, the author gains meaningful experiences on both conducting a qualitative descriptive study and also writing an academic report. Those experiences will be important for his further study and career.

1.6 Research Methodology

The author applies qualitative method in conducting this research. It attempts to critically investigate events or phenomena (Alwasilah, 2006, p. 91). Qualitative research is conducted to understand the phenomena experienced by research subject, such as behavior, perception, motivation, action, and so on, holistically in descriptive way-in the form of words and language-in a particular naturalistic context using several naturalistic methods (Moleong, 2007). In this context, therefore, the qualitative approach is the most appropriate approach to investigate the portrayal of Lintang, reveal his conflicts, and derive interpretation from the analysis.

In this research, the writer uses textual analysis as research method. It focuses on the content of the novel. The content is textual evidences embedded in the text. The writer collects and analyzes the content of the text that is usually in the form of words, phrases, sentences, paragraphs, pictures, symbols, or ideas (“Qualitative Social Science Research Methodology,” n.d.). In the structure of textual analysis, it attempts to reveal the character of Lintang; the conflicts he face; and the interpretation derived from the analysis. The writer tries to describe and interpret the meanings of phenomena exist in the novel. This will be done through several stages, such as, doing close reading of the script; taking notes to find textual evidences; classifying and listing textual evidences; analyzing the data; and drawing conclusion (Barker, 2000 as stated in Kartikawati, 2008).

1.6.1 Data Collection

The data of the research are collected from texts of novel itself. Reading the novel *Laskar Pelangi* closely is the first process of collecting data. Close reading skill is essential for interpreting literature (McClennen, 2001). It means one should deeply understand and accurately interpret the text, mainly on the words themselves. It also involves a thought process that moves from small details to larger issues. The author reads several times in order to deeply understand the text and content; to reveal the character of Lintang; to analyze his conflicts; and to derive the interpretation. The next step is taking notes of events experienced by Lintang. These events are used as the textual evidences for the data presentation.

Furthermore, descriptive analysis is used in analyzing the data. It includes reviewing the information, identifying links, patterns, and common themes, and arranging the facts in order (Almedom et al, 1997). Those data are presented as they are, without any additional comments on their significance.

Subsequently, the author conducts library research to obtain relevant theories about novel, character, and Freud's psychoanalysis theory. The theories are collected from books and thesis. Additional information are taken from articles and journals downloaded from the internet.

1.6.2 Data Analysis

Close reading was the beginning of analyzing the data. Its skill is essential for interpreting literature (McLennen, 2001). In accordance with that, one has to deeply understand and accurately interpret the text, mainly on the words themselves. It also a thought process that moves from small details to larger issues. The first step in the process of close reading is observing facts and details about the text (Kain, 1998). It focuses either on a specific passage or on the text as a whole.

The next step is interpreting the observation through inductive analysis which moves from the observation of particular facts and details to a conclusion or interpretation. Furthermore, descriptive analysis is used in analyzing data. It includes reviewing the information, identifying links, patterns, and common themes, and arranging the facts in order. Those data are presented as they are, without any additional comments on their significance.

This study focuses on textual analysis. It focuses on the content of the novel. The content is textual evidences embedded in the text. In the structure of textual analysis, it attempts to reveal the character of Lintang; the conflicts he face; and the interpretation derived from the analysis. In line with the definitions of qualitative method described above, the author tries to describe and interpret the meanings of phenomena exist in the novel. In brief, qualitative method is suitable for this research.

Every sentence, paragraph, and passage was read intensively to be classified which one belonged to the group of the id, ego, and superego. They were also exclusively analyzed to determine conflicts arise between them. Factually, there was no obvious event can be categorized into the conflict between the id and the superego, or the ego and superego. The conflict arise frontally was the conflict between the id and the ego.

1.7 Clarification of Terms

There are some definitions of terms used in this study, such as:

- a. Character: the personality or part which an actor recreates (Merriam Webster).

In this study, character is defined as personality of Lintang in the perspective of Freudian psychology of Id, Ego, and Superego.

- b. Conflict: the opposition of persons or forces that gives rise to the dramatic action in a drama or fiction (Merriam Webster).

In this study, conflict is defined as problem which is faced by Lintang in the perspective of Freudian psychology of Id, Ego, and Superego.

- c. Portrayal: the act or process or an instance of portraying (Merriam Webster).

In this study, portrayal is defined as process of portraying Lintang in the perspective of Freudian psychology of Id, Ego, and Superego.

- d. Psychoanalysis: a tool relates to these three things: a theory of personality, a method of therapy, and a technique for research (Hall and Lindzey, 1957).

In this study, psychoanalysis is defined as a tool used to portray Lintang's character, conflict he faces, and the interpretation of him.

- e. Id: the first component of human psyche that presents from birth, and operates based on pleasure principle (Ewen, 2003).

In this study, id is defined as the first component of Lintang's psyche that motivates him to search for knowledge to fulfill his need of pleasure of studying.

f. Ego: the second component of human psyche that operates based on reality principle (Hall and Lindzey, 1957).

In this study, ego is defined as the second component of Lintang's psyche that adjusts Lintang's id to the conditions existis in reality.

g. Superego: the third component of human psyche that operates based on moral principle and ideals of society (Cloninger, 2004).

In this study, superego is defined as moral principle and ideals of society that have become internalized by Lintang that give an image to him of what he should be in his life.

1.8 Organization of the Paper

This paper will be presented in five chapters as follows:

Chapter I (Introduction)

It presents background, statements of problem, aims of the study, the scope of the study, significance of the study, research methodology, data collection and data analysis of the paper.

Chapter II (Theoretical Foundation)

It presents the theories and literatures review to support the analysis of the study. It will also provide definitions of the term literature, novel, psychology, character, and characterization.

Furthermore, it also explores about character and conflict faced by character. It will discuss about psychoanalytical theory of Sigmund Freud which consists of *id*, *ego*, and *superego*.

Chapter III (Research Methodology)

It explains the methodology used in the research, research design, research method, steps of research, sources of research, data collection, and data analysis.

Chapter IV (Data Presentation and Discussion)

It provides analysis of the *id*, the *ego*, and the *superego* found in Lintang's personality to portray his character. Also, it discusses the conflicts faced by him and the interpretation derived from the analysis.

Chapter V (Conclusions and Suggestions)

It presents the conclusions and the suggestions of the research findings. Finally, the paper will end with references.

CHAPTER II

THEORETICAL FOUNDATION

This chapter provides theories and some descriptions about theoretical foundation that relates to the study. They are elements of novel, the relationship between psychology and literature, and psychological approach. There is also concept of psychoanalysis theory presented in the section of discussion regarding to personality of character in Literature.

2.1 Elements of Novel

Cambridge Advanced Learner's Dictionary defines Literature as written artistic works, especially those with a high and lasting artistic value. Literature is also defined as written works, such as fiction, poetry, drama, and criticism that are recognized as having important or permanent artistic value (*Encarta*, 2007). Novel, a form of prose fiction, appeared in the Europe of the late seventeenth and early eighteenth centuries (Hawthorn, 2001). *Oxford English Dictionary* defines novel as a fictitious prose narrative or tale of considerable length in which characters and actions representative of the real life of past or present times are portrayed in a plot of more or less complexity. Alternatively, *Encarta World English Dictionary* describes novel as the following: a fictional prose work with a relatively long and often complex plot, usually divided into chapters, in which the story traditionally develops through the thought and actions of its characters (*Encarta*, 2007).

There are some important elements of novel, such as, plot, characters, point of view, and setting. Plot, the first element, is the logical interaction of the text's various thematic

elements which make the original situation presented at the beginning of a story undergoes a change. Usually, plot is divided into four chronological levels, such as exposition, complication, climax or turning point, and resolution (Klarer, 1999, p. 15). The second one is characters. In general, there are two kinds of characters: flat and round characters. Flat characters have one specific trait while round characters have various features (Klarer, 1999, p. 17). Point of view, the third one, focuses on the way a text presents persons, events, and settings. It has three types, such as omniscient point of view; first person narration; and figural narrative situation (Klarer, 1999, p. 21). Setting, the last one, refers to the location, historical period, and social surrounding of a story (Klarer, 1999, p. 25).

2.1.1 Character and Characterization

Character, as one of the elements in a literary work, creates the story. In literature, a character is a person represented in a film, play or story (Cambridge Advanced Learner's Dictionary). The term "character" also denotes the essential qualities and personality's traits of fictional or real individual (The Encyclopedia Americana). A character is a person, animal, initiate object or group representing a unique approach to dealing with the story's problem (Howthorn, 1985).

Brooks and Warren (1966) state that every character in fiction must resemble ourselves; that is he must be recognizably human as we are human. Characters are classified into central character/main character and peripheral character (Nurgiyantoro, 2000). He states that main character or central character is the character that is given priority in a story. To determine whether or not someone is a main character is not based on the frequency of his/her appearance; rather it is based on the intensity of his/her involvement in the story. On

the other hand, the appearance of peripheral character is not put as priority. Peripheral character is discussed only when its existence correlates with main character.

Based on its role inside a story from personality, characters are divided into protagonist and antagonist. There are simple/flat character and complex/round character based on characterization. Characters are also categorized into static and developing character based on their development in the story. Based on the reflection to real human, characters are represented by typical character and neutral character. According to Guth et. Al (1997), when you pay close attention to character, you will find yourself going from the *what* to the *why* from people's words and actions to their motives.

There are two kinds of characters: flat character and round character (Klarer, 1998). Firstly, a flat character means a character described only from one side. It is usually found in fables. Hawthorn (1985) states the characters are presented in black or white categories without other things. It is also known as a character with one or two personalities. A flat character is usually the representative character from certain group in society; way of life and it is not as individual characteristic (Hawthorn, 1985).

Next, a round character means a character described from a lot of sides. This character is owned by a lot of people and closest to the real life. Sometimes, this character changes depending on the situation. Usually, a round character plays as the main character, while flat character plays as the additional character.

Defining characterization, Esten (1984) states, "characterization is about how the author describes and develops the characters in a fictitious story". In line with that, Jones (1968) says that characterization is the drawing of clear images of a person. It is the way the author presents the character in his story.

Characterization can be described as method used by a writer to develop a character (Esten, 1984). The method includes (1) showing the character's appearance, (2) displaying the character's action, (3) revealing the character's thought, (4) letting the character speak, and (5) getting the reactions of others. Characterization is the process by which a writer makes the character seem real to the reader.

Character in a novel or story can be analyzed using psychoanalytic literary criticism. It is a movement that sometimes deals with the author, but primarily attempts to illuminate general psychological aspects in a text that do not necessarily relate to the author exclusively (Klarer, 1999). It can be used to study the elements of a text. For example, one can use it to analyze characters psychologically, as if they were real people (Klarer, 1999, p. 91).

2.1.2 Conflict

Conflict is part of the plot that establishes an opposition that becomes a point of interest. It can be an opposition between characters, between a character and environment, between elements in a character's personality, etc. (Merriam Webster).

Another definition of conflict is the struggle within the story. (Merriam Webster). Conflicts of character commonly can be divided into character against character, character against nature/environment, and character against self. Without it, there is no story. (Eiland, 1998).

Sudjiman (as cited in Maulida, 2007) defines conflict as a struggle in which the will man collides with an opposing force. She divides the conflict in three categories: (1) a physical conflict, which a person is in conflict with nature, (2) a social conflict, which a

person is in conflict with another person, and (3) a psychological conflict, which a person struggles against himself.

Eiland (1998) and Mork (2010) explain that there are three kinds of conflicts, commonly called:

1. Man versus man, the conflict is between two specific characters. The conflict is usually overt, but is often rooted in an important underlying difference in philosophy; symbolically, these characters often have a conflict in principle that leads to the immediate confrontation.
2. Man versus nature/environment, is a two fold conflict. First, it is the conflict of a character versus outside elements, specifically nature itself. Again, the conflict here is often symbolic, usually of other conflicts, especially within the character. Second, the conflict also refers to the man-made environments, especially the society itself. There is also Man versus Society included, that is, the conflict between the ideals of one versus the ideals of others.
3. Man versus self is the most important of three conflicts. It is a conflict within a person over a specific problem.

The conflict may be come from something external, like a dragon or an overbearing mother, or it may stem from an internal issue, such as jealousy, loss of identity, or overconfidence (Martin, 1986).

2.2 The Relationship between Psychology and Literature

Psychology is the scientific study of behavior and mental processes. Feldman (1992) states that the term “behavior and mental processes” includes not just what people do, but also their thoughts, feelings, perceptions, reasoning processes, memories, and the biological activities that keep their bodies functioning. Consistent with Psychoanalysts, human behavior is influenced mostly by powerful forces found in the unconscious. These hidden forces play an important role in energizing and directing our daily behavior (Feldman, 1992).

There is a close relationship between psychology and literature (Levitas, 1963). Psychology helps to clarify some literary problems while literature provides insights to psychology. For instance, Freud is known as one who made us aware of the role of the unconscious in literature (as cited in McKinney, 1967, p. 348). Freudian theory in literary criticism helps to understand the nature of creative writing, choice of themes, elaboration and resolution of plots, and extensive influence of author’s childhood experiences on his or her work (Cohen, 1958 as cited in McKinney, 1967, p. 350). Freud believes that a work of literature is the external expression of the author’s unconscious mind. Therefore, the literary work must then be treated like a dream, applying psychoanalytic techniques to the text to uncover the author’s hidden motivations, repressed desires, and wishes (Bressler, 2007).

2.3 Psychological Approach

Psychological criticism uses the work to uncover the psychology of its creator (Hawthorn, 2001). It can utilize psychological or psychoanalytic theories to analyze characters in a novel, or to analyze the reader’s responses to it (Klarer, 1999). As well, a psychological approach is used to evaluate characters. It explains general psychological

aspects in a text that do not associate with the author entirely (Klarer, 1999). It can be used to study the elements of a text. For example, one can use it to analyze characters psychologically, as if they were real people (Klarer, 1999, p. 91). Doble (2009) explains that there are three main concerns of psychological critics: the mental processes of author or characters, how the works reflect or hide the personalities of the authors or characters, and how the works can uncover the consciousness or thinking of the authors or characters.

2.4 Psychoanalysis Theory

2.4.1 Definition

The primacy of the unconscious mind as a reservoir for repressed memories of traumatic events which continuously give effect on conscious thought and behavior is the most important part of psychoanalysis (Doble, 2009). Hidden from the conscious mind, the unconscious is like the powerful unseen mass below it. An individual may be unable to tell the difference between what is happening and what she thinks is happening. In short, our actions are the result of forces we do not recognize and therefore cannot control (Hall and Lindzey, 1957). Freud illustrates the mind as the following:

...an iceberg in which the smaller part showing above the surface of the water represents the region of consciousness while the much larger mass below the water level represents the region of unconsciousness. (as cited in Hall & Lindzey, 1978, p. 32)

Beystehner (2007) states that Psychoanalysis has something to do with (1) a method of understanding mental functioning and the stages of growth and development, (2) a general theory of individual human behavior and experiences, and it has both contributed to and been enriched by many other disciplines, (3) the complex relationship between the body and the

mind, (4) the understanding of the role of emotions in medical illness and health, and (5) the basis for treatment programs in child psychiatry, family therapy, and general psychiatric practice. Also, Psychoanalysis relates to these three things: a theory of personality, a method of therapy, and a technique for research (Pervin, 1984, p. 70). Freud (1924, p. 397) claims, “Psychoanalysis aims at and achieves nothing more than the discovery of the unconscious in mental life” (as cited in Pervin 1984, p. 71).

2.4.2 Freud’s Tripartite Psyche

Psyche is defined as the mind functioning as the center of thought, emotion, and behavior and consciously or unconsciously adjusting or mediating the body’s responses to the social and physical environment (*The American Heritage*, 2000). In line with that definition, *Cambridge Advanced Learner’s Dictionary* defines psyche as the mind, or the deepest thoughts, feelings or beliefs of a person or group. Freud postulates three components of human psyche as follows:

2.4.2.1 The Id

The id is the first component of human psyche. It presents from birth and operates based on pleasure principle. It relates to biological functions such as breathing, sweating, and elimination (Ewen, 2003, p. 18). The primary characteristic of the id is the desire for satisfaction of needs (Hall and Lindzey, 1957). The id works based on the pleasure principle and aims to reduce tension and maximize satisfaction (Cloninger, 2004, p. 41 & Dobie, 2009, p. 53). The id cannot tolerate increases of energy which are experienced as uncomfortable states of tension, and its fulfillment can’t wait and plan (Hall and Lindzey, 1957). Hall and Lindzey state, “when the tension of organism is raised, either as a result of external

stimulation, or of internally produced excitations, the id functions in such a manner to discharge the tension immediately and return the organism to a comfortably constant and low energy level. This principle of tension reduction by which the id operates is called the pleasure principle.” (Hall and Lindzey, 1957, p. 41).

Pleasure principle means that the id searches for pleasure and avoids pain (Hall and Lindzey, 1957 & Freud, 1961). Cloninger (2004) and Dobie (2009) state that the id is the source of psychic energy called libido, which is sexual. This energy derives the motivations for all aspect of personality. Cloninger also explains that this energy can be transformed from its original instinctive form through socialization. The transformation of sexual energy results in all energy for cultural achievement—for works of arts, for politics, for education, and so on (Cloninger, 2004, p. 41). The id acts to discharge excitation, tension, and energy. Satisfaction of its impulses can be gained through action or imagination. Freud describes the id as it strives “to bring out the satisfaction of the instinctual needs subject to the observance of the pleasure principle” (as cited in Dobie, 2009, p. 53).

2.4.2.2 The Ego

The second component of human psyche is the ego. It works based on the reality principle (Hall and Lindzey, 1957, p. 34 & Dobie, 2009, p. 53). It means that the instincts are satisfied at the right time with the least negative consequences and the energy of the id is released gradually based on the demands of reality (Freud, 1961, p. 4 & Dobie, 2009, p. 53). The ego functions as the controller of the id’s irrational drives so that they can be expressed into more acceptable way that doesn’t resist the reality in the real world (Beystehner, 2007 & Dobie, 2009, p. 53). The functions of ego are to make decisions, control actions, and allow

thinking and problem solving of a higher order than the id is capable of (Hall and Lindzey, 1957, p. 34). They also state that the ego plays important roles in mediating between the instinctual requirements of the organism and the conditions of surrounding environment; and maintaining the life of individual.

Whereas the id operates according to pleasure principle, the ego operates in harmony with the reality principle. It functions to regulate the instinctual desires of the id and allow these desires to be released in nondestructive ways (Bressler, 2007 & Dobie, 2009). Hall and Lindzey (1957, p.34) say, “ego controls the gateways to action, selects the features of the environment to which it will respond, and decides what instincts will be satisfied and in what manner.” As a result of these factors, the ego is said to be the executive of the personality.

2.4.2.3 The Superego

The last one is the superego. Cloninger (2004, p. 41) states that the superego consists of rules and ideals of society that have become internalized by the individual. Contrasting to the id, the superego operates according to the morality principle and serves primarily to protect society and us from the id (Dobie, 2009). Its motivating force is not a wish for happiness but a passionate drive towards rectitude and perfection. “The superego presents us with an ego ideal, which is an image of what we would like to be, our internal standard (Cloninger, 2004, p. 43).” For example, one must do a perfect judgment; be a model husband; a model daughter; be a model student and a model hostess. Cloninger (2004, p. 44) says that the need to appear perfect starts in childhood. The child is forced to fulfill her or his parents’ expectations. Therefore, s/he has no wishes, goals, and judgments of her or his own. As a

result, s/he experienced a distressing situation. An avoidable effect of an individual's need to appear perfect is self-recrimination (Cloninger, 2004, p. 44).

There are three main functions of the superego explained by Hall and Lindzey (1957, p. 38) as follows: to inhibit the impulses of the id, particularly those of a sexual or aggressive nature, since these are the impulses whose expression is most highly condemned by society; to persuade the ego to substitute moralistic goals for realistic ones; and to strive for perfection.

Accordingly, the superego works against the drive of the id and repress socially unacceptable desires back into the unconscious (Dobie, 2009). The healthy principle will be created through the balance between the license of the id and the restrictions of the superego. The superego represents the standards and ethical values learned through contact with society in general, and with the parents in particular (Hall and Lindzey, 1957, p. 34; Cloninger, 2004, p. 43). In summary, the superego seeks perfection rather than pleasure and controls behavior appropriate to the rules of society (Hall & Lindzey, 1957).

Most human behaviors appear as the product of an interaction among these three systems of personality (Hall and Lindzey, 1957). Cloninger (2004) explains the roles of those three structures of personality by the example: consider the various aspects of eating. A person feels hungry and wants to eat. The motivational function belongs to the id. Before hunger can be satisfied, it is necessary to cook or go to restaurant. These planning and coping actions belong to the ego. In addition, there are "standards" to be considered: advice about what is nutritious or fattening and standard of gourmet cuisine. These ideals and standards belong to the superego.

Those three components of personality do not always coexist peacefully (Cloninger, 2004). On one hand, the id endlessly tries to express its instinctual drives and on the other hand, the superego always puts moral standards (Dobie, 2009, p. 54). Consequently, the ego has to maintain these two forces in balance. Hall & Lindzey (1957) say that somewhat, human behavior is a function of the ego's effort to resolve the conflict between these two impulses; maintain the balance between them; and partly a function of the ways in which conflicts and other experiences are handled at various stages of development.

Freud (as stated in Yuliannisa, 2008) finds three types of conflicts relating to the id, ego, and superego: those between the individual and the environment; those between the ego and the id, which means that the ego is overpowered by the instinctual drives; and those between the ego and the superego, which generates fear of the superego. Dobie (2009, p. 54) states the balance between the license of the id and the restriction of superego produces the healthy personality. However, he also says that when superego is too strong, it can lead to unhappiness and dissatisfaction with the self. Preventing this situation, it is the duty of ego to mediate between the desires of id and the demands of social rules and standard subjected by the superego (Bressler, 2007).

2.4.3 Relevant Studies on Psychoanalysis and Laskar Pelangi

Studies on analyzing characters of literary works using Freud's psychoanalysis theory have been conducted by Komalasari (2004), Nurmalia, (2006), Leah (2006), Donelly (2008), and Yuliannisa (2008). The love construction of the main characters in Nizami's *Layla and Majnun* seen from psychoanalysis point of view was the concern of Komalasari's study (2004). She analyzed the main character's characterizations, behaviors, actions, and wishes.

Freud's three components of human psyche-the id, ego, and superego-are also observed to determine the types of love they construct.

In similar context, Nurmalia (2006) conducted a research on the major character of Hadley Irwin's *So Long at the Fair*. Dealing with aspects leading an adolescent to commit suicide based on psychoanalysis point of view, she used the three types of conflicts relating to the id, ego, and superego to find out those aspects.

Freud's id, ego, and superego were also used by Leah (2006) to analyze Shirley Jackson's *The Lottery*. In this story, Shirley Jackson creates an allegory for the struggle between the superego and the id in the human psyche. *The Lottery* itself symbolizes both the superego and the id in a peaceful embodiment.

Another similar research was conducted Donelly (2008). He analyzes the characters of id, ego, and superego in William Golding's *The Lord of the Flies*. By analyzing the story, he found out that without authority or dominant ego, civilization breaks down.

The last one was a study by Yuliannisa (2008). She conducted a research on analyzing the character of Veronika in Coelho's *Veronika Decides to Die*. Applying the three structures of personality of Freud's psychoanalytical perspective, she tried to analyze the psyche of Veronika before and after she entered the hospital. Yuliannisa describes the statements of id, ego, and superego in Veronika's psyche in the two kinds of situation: before and after entering the hospital.

This research deals with different issue from the above studies. The author analyzes the character of Lintang in Andrea Hirata's *Laskar Pelangi*, a novel which tells about ten children and their teacher struggle for their education and life in Belitung Island. Lintang is the smartest but the poorest child among his friends. He always motivates and helps his friends in studying. Unfortunately, one day, he must discontinue his education in school due to the death of his father. He must take care of his sisters and families after his father died.

Laskar Pelangi is quite popular both as reading or research. But other research do not focus on analyzing Lintang' character and his conflicts based on Freud's psychoanalytical perspective. Therefore, this study focuses on analyzing them based on Freud's psychoanalysis. It is aimed to examine how the character of Lintang is portrayed; what kind of conflicts he faced; and what interpretation that can be delivered from the analysis of Lintang. All of these will be done based on Freud Psychoanalysis theory of id, ego, and superego.

CHAPTER III

RESEARCH METHODOLOGY

This chapter presents research method and data collection. Furthermore, it elaborates and describes data analysis. The discussion of the items above is presented in the following sections.

3.1 Research Method

The author applies qualitative method in this research. Qualitative method attempts to critically investigate events or phenomena (Alwasilah, 2006, p. 91). It is also used to collect and analyze no-numerical information as much as possible (Blaxter, 1997, p. 60). Moleong (2007) states that qualitative research is conducted to understand the phenomena experienced by research subject, such as behavior, perception, motivation, action, and so on, holistically in descriptive way—in the form of words and language—in the particular context using several naturalistic methods.

In accordance with definitions above, Myers (1997) explains that qualitative method is used to study social and cultural phenomena. This method can also help researchers understand people and the social and cultural contexts in their life. The data can be gained through observation and participant observation, interviews, and questionnaires, documents and texts, and the researcher's impressions and reactions.

As it is explained by Blaxter (1997), there are two activities in qualitative research. Those activities are collecting and analyzing the data. In line with the purpose of qualitative research, it is to gain data as deep as possible. As well, Moleong (as cited in Mulyawati, 2005) explains that the researcher who employs qualitative research is closely related to contextual factors to obtain the information from many sources as much as possible. Also, Alwasilah (2002) explains that one of qualitative purposes is to describe the data. In accordance with this opinion, it is very important to describe the gained information by using descriptive method.

Nazir (as cited in Mulyawati, 2005) states that descriptive method is a method to identify people group status, an object, a set of condition, a system of thought, or a sequence of event in the current time. So, the purpose is to give description, feature, and illustration about facts, characteristics, and correlation among investigated phenomenon systematically, factually, and accurately. In line with this, qualitative research and descriptive method are crucial in describing the gained data.

There are three characteristics of qualitative research explained by Ting-Toomey (1984, as cited in Matveev, 2002): the study of symbolic discourse that consists of the study of texts and conversations; the study of interpretive principles that people use to make sense of their symbolic activities; and the study of contextual principles, such as the roles of the participants, the physical setting, and a set of situational events that guide the interpretation of discourse.

In line with literary works analysis, document analysis is frequently used. According to Fraenkel and Wallen (as cited in Mulyawati, 2005), document analysis is related to the analysis of the written or visual contents. In accordance with the source of document analysis, Alwasilah (2002) states that document analysis consists of letters, memoirs, autobiographies,

diaries, journals, textbooks, testimonies, position papers, speeches, articles, headlines, medical notes, propagation pamphlets, government publications, photographs, and others.

Relating to this research, there are lots of document analysis such as journals and articles focus on analyzing *Laskar Pelangi* and its characters. However, this study focuses on textual analysis. It focuses on the content of the novel. The content is textual evidences embedded in the text. In the structure of textual analysis, it attempts to reveal the character of Lintang; the conflicts he face; and the interpretation derived from the analysis. In line with the definitions of qualitative method described above, the author tries to describe and interpret the meanings of phenomena exist in the novel. In brief, qualitative method is suitable for this research.

3.1.1 Research Procedure

There are several steps in conducting the research as follow:

1. Deciding the subject of research. In this case, novel is selected to be the subject of this research.
2. Determining the major issue in which it relates to portrayal of character and its conflict based on Sigmund Freud's psychoanalytical perspective
3. Formulating research questions focusing on the portrayal of character; conflict he faces; and interpretation derived from the analysis.
4. Finding some sources which are relevant with the topic, specifically the id, the ego, and the superego. The sources are taken from some references regarded Freudian psychoanalytical perspective. They come from library and internet search.

5. Analyzing the text based on the secondary sources to answer the research questions.

3.1.2 Subject of Research

The subject of research is related to the subject from which is obtained (Arikunto, 2002). Subject of this research is *Laskar Pelangi* novel written by Andrea Hirata. The description of the novel will be provided below:

Laskar Pelangi is one of the tetra logy written by Andrea Hirata. It is published in 2005 by Bentang. It tells about ten children and their two teachers, Pa Harfan and Bu Muslimah who fight toughly for their education in Belitong Island. Bu Muslimah names them Laskar Pelangi because of their unique interest in rainbow. *Laskar Pelangi* puts major concern on the story of Lintang (who is the analyzed character of this research), one of the members of Laskar Pelangi and the smartest one.

In *Laskar Pelangi*, Lintang is told as the oldest son of poor fisherman in Belitong. But, he was the smartest student who always came to school early despite the vast distance from his house to the school. He always helped his friend in learning. Also, he gave his school the best name in inter-school quiz competition. Lintang and his partners won the competition as the first and absolute champion.

Sadly, one day, his father was dead and Lintang had to handle the life of his family. Facing that kind of reality, he had to discontinue his education. He was very sad to face that miserable condition. He had to give up his greatest desire of learning because of the death of his father. His friends also felt the same sadness. They had lost their smartest friend who always helped and supported them in learning to reach their goal. In the end of story, it is told that Lintang later became a truck driver because he was not able to continue his education

anymore. But, their teachers, Bu Muslimah and Pa Harfan, were still proud of Laskar Pelangi because one of them, Ikal, won the scholarship to study in France after finishing his S1 degree in Bogor.

3.2 Data Collection

Data collection in this study consists of the data and data collection procedure.

3.2.1 The Data

The source of data is a novel written by Andrea Hirata entitled *Laskar Pelangi* and Its main character is Lintang. The writer analyzes the id, the ego, and the superego found in Lintang's personality in order to portray his character; conflicts he face; and interpretation derived from the analysis.

3.2.2 Data Collection Procedure

To answer the proposed research problems, the data were collected from the text of the novel itself. Reading the novel *Laskar Pelangi* written by Andrea Hirata was the beginning of the process of collecting data required in this research. The novel was intensively read several times in order to deeply understand and comprehend the text and to decide which character would be analyzed. Since the text mainly concerns on Lintang as the main character and conflicts he faces, the author decided to observe and portray his character; conflict he faces; and interpretation derived from the analysis. The next step was taking notes

of events experienced by the main character. These events were used as the textual evidences for the data presentation.

Consequently, the writer conducted library research to obtain relevant theories about novel, psychology, and Freud's psychoanalysis theory. The theories were collected from books and thesis. Besides that, the author also did online research to enrich the theories used in this research. The theories were taken from e-books, articles, and journals retrieved from the internet.

3.3 Data Analysis

Close reading was the beginning of analyzing the data. Its skill is essential for interpreting literature (McLennen, 2001). In accordance with that, one has to deeply understand and accurately interpret the text, mainly on the words themselves. It also a thought process that moves from small details to larger issues. The first step in the process of close reading is observing facts and details about the text (Kain, 1998). It focuses either on a specific passage or on the text as a whole.

The next step is interpreting the observation through inductive analysis which moves from the observation of particular facts and details to a conclusion or interpretation. Furthermore, descriptive analysis is used in analyzing data. It includes reviewing the information, identifying links, patterns, and common themes, and arranging the facts in order. Those data are presented as they are, without any additional comments on their significance.

Additionally, the author applies the method of document analysis too. It means that the content of text is usually analyzed in the form of words, phrases, sentences, paragraphs, pictures, symbols, or ideas ("Qualitative Social Science Research Methodology", n.d.) In this

case, the author collects and analyzes the content of the text in the form of words, phrases, sentences, paragraphs, and ideas. Every sentence, paragraph, and passage was read intensively to be classified which one belonged to the group of the id, ego, and superego. They were also exclusively analyzed to determine conflicts arise between them. Factually, there was no obvious event can be categorized into the conflict between the id and the superego, or the ego and superego. The conflict arise frontally was the conflict between the id and the ego.

3.3.1 Data Analysis Procedure

Based on three main problems in the research questions, there are several procedures to analyze the data as follow:

1. Reading the novel closely and comprehensively.
2. Making synopsis of the novel.
3. Searching for the id, the ego, and the superego of Freudian psychoanalytical perspective in main character's personality as embedded in the text.
4. Implying a close reading by taking notes of the textual evidences on the id, the ego, and the superego found in the main character's personality.
5. Categorizing the id, the ego, and the superego as the textual evidences into tables.

The data are presented as data presentation in the form of tables as follows (It can be seen further in the appendix). Following are the examples of data presentation:

- The Id:

No	The Id	Note
1	<p>“Tapi lebih dari setengah perjalanan sudah, aku tak ‘kan kembali pulang gara-gara buaya bodoh ini. Tak ada kata bolos dalam kamusku, hari ini ada tarikh Islam, pelajaran yang menarik”. (p. 88)</p> <p>[“But more than half way already, I will not go back home because of this stupid crocodile. There is no word ‘absent’ in my book, today there is an Islamic era, an interesting lesson”. (p. 88)]</p>	<p>Studying is the pleasure for Lintang. He keeps on going to the school just for attending Tarikh Islam lesson although he must face a big crocodile during his way. He does it to obtain his need of the pleasure of studying.</p>

- The Ego:

No	The Ego	Note
1	<p>“Aku tak bisa melintas. Seekor buaya sebesar pohon kelapa tak mau beranjak, menghalang di tengah jalan. Tak ada siapa-siapa yang bisa kumintai bantuan. Aku hanya berdiri mematung, berbicara dengan diriku sendiri”. (p. 87)</p> <p>[“I could not pass. A big giant crocodile would not leave, militated in the middle of the road. There's no one I could ask for assistance. I just stood up there, talking to myself.” (p.87)]</p>	<p>Lintang can't fulfill the need to obtain the pleasure of studying at school immediately because there is a big giant crocodile in the middle of the street. His ego doesn't allow the id to fulfill the need at this time because of the inappropriate time of fulfillment.</p>

- The Superego:

No	The Superego	Note
1	Ia tak pernah tinggi hati, karena ia merasa ilmu demikian luas untuk disombongkan dan menggali ilmu tak akan ada habis-habisnya (p. 108). [He never was arrogant, because he felt that knowledge was very huge to be proud of, and searching for it was never end. (p. 108)]	Lintang has internalized the ideals and ethical values he learns in society and school that having a great knowledge and skill should not lead us to be selfish and arrogant person. His superego makes him low profile.

6. Searching for the conflicts arise among the id, the ego, and the superego found in the main character's personality.

7. Taking notes of textual evidences on how the conflicts among the id, the ego, and the superego of the main character's personality arise.

8. Classifying conflicts as the textual evidences found in main character's personality into table. The data will be presented as follow (It can be seen further in the appendix). Following are the examples of data presentation:

- Conflict between the id and the ego:

No	The Id	The Superego
1	"Tapi lebih dari setengah perjalanan sudah, aku tak 'kan kembali pulang gara-gara buaya bodoh ini. Tak ada kata bolos dalam kamusku, hari ini ada tarikh Islam, pelajaran yang menarik". (p. 88)	"Aku tak bisa melintas. Seekor buaya sebesar pohon kelapa tak mau beranjak, menghalang di tengah jalan. Tak ada siapa-siapa yang bisa kumintai bantuan. Aku hanya berdiri mematung, berbicara dengan diriku sendiri".

	<p>["But more than half way already, I will not go back home because of this stupid crocodile. There is no word 'absent' in my book, today there is an Islamic era, an interesting lesson". (p. 88)]</p>	<p>(p. 87)</p> <p>["I could not pass. A big giant crocodile would not leave, militated in the middle of the road. There's no one I could ask for assistance. I just stood up there, talking to myself." (p.87)]</p>
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9. Reading some books and journals which are related to Freudian psychoanalytical perspective.

10. Analyzing and interpreting the obtained data from close reading.

11. Drawing conclusions and suggestions.

To gain trustworthy analysis, every step in the data analysis procedure above was done carefully. Every sentence, paragraph, and passage was read intensively to be classified which one belonged to the group of the id, ego, and superego. They were also exclusively analyzed to determine conflicts arise between them. Factually, there was no obvious event can be categorized into the conflict between the id and the superego, or the ego and superego. The conflict arise frontally was the conflict between the id and the ego.

All of data analysis procedures described above are used in order to reveal the character of Lintang, the conflicts faced by him, and also the interpretation that can be derived from the analysis.

CHAPTER IV

ANALYSIS AND DISCUSSION

This chapter presents analysis of the study which consists of overview of the story and analysis of the data. This section is concluded with discussion of the study.

4.1 Overview of the Story

Laskar Pelangi is the story of ten children in the village Belitong Island, Sumatra. Belitong's poor parents with their children attended a primary school whose building almost collapsed and in the night, it was used as the cattle sheds. The school was almost closed because it didn't have ten students as the minimum requirement.

On the day of registration for new students, principal and the teacher, Pa Harfan and Bu Muslimah, who taught at that school were worried. It was because until the day, the number of new students was only nine. If the number of students didn't reach ten, the school would be closed down. However, at the critical moment, a mother taking her child with down-syndrome came to register the tenth student. Harun, a down-syndrome child, rescued the school, Muhammadiyah. It was a miracle for the school that it was not closed and could continue to exist.

There was one child named Lintang who later would be the most genius that ever existed in this story. He was the oldest child of a very poor fisherman who lived far away from school. Lintang and his family lived in Tanjong Kelumpang, a very distant village by

the sea. Everyday he rode his bicycle 40 km to go to school. He always rode through the four areas where palm trees were pretty creepy. Frequently, there was a very large crocodile crossing over there (sometimes even hanging out). Nevertheless, he was always motivated to learn at school. He never even once played truant from school, although sometimes he was too late to arrive there due to the vast distance to reach from his house.

After getting the first champion in Carnival, miracle happened again to the Muhammadiyah elementary school. Lintang and his partners succeeded in winning the inter-school quiz competition as the first winner. For the first time, their school had two achievements to be proud of.

A few months before graduating junior high school, Lintang had to discontinue his education when it was only one quarter left to complete junior high school. He had to do it because his father passed away. Lintang, the oldest male child in his family, must fend for the family. His friends were very sad to face reality that he had to leave out the school forever.

Laskar Pelangi ends up with the story about 12 years later after Lintang discontinued his education. Ikal came back again to Belitong to meet his friends. There, he met Lintang who had become a truck driver. He was very sad to see Lintang having a job like that. But, Lintang told him not to be sad. At least, Lintang had fulfilled his father's hope that he didn't become a fisherman. Ikal told Lintang that he won the scholarship to study at Sorbonne, Paris. Pa Harfan and Bu Muslimah must be proud that among the eleven members of *Laskar Pelangi*, there were some who succeeded in their lives.

4.2 Analysis and Discussion

This part discusses the three components of personality found in Lintang's character based on the Sigmund Freud's psychoanalytical perspective. They are analyzed to portray the character of Lintang, reveal the conflicts between his id and ego, and derive the interpretation from this analysis.

4.2.1 The portrayal of Lintang's character in the Sigmund Freud's psychoanalytical perspective

In the Freud's psychoanalytical perspective, the writer portrays the character of Lintang based on his id, ego, and superego:

4.2.1.1 The portrayal of Lintang based on his id

As the first component of personality, the id works based on pleasure principle (Cloninger, 2004). It searches for the pleasure and avoids the pains (Hall and Lindzey, 1957). Through the process of socialization in cultural environment, the energy of id, libido, which is originally sexual, can be transformed into lots of energies for cultural achievements—for works of art, for politics, for education, and so on (Cloninger, 2004). In the character of Lintang, the id appears as the need to search for pleasure of learning and education.

Lintang, based on his id, is portrayed as a child who is eager to learn and search for knowledge. He is brave to face any challenge in order to obtain the pleasure of education. Learning for Lintang is pleasure that must be obtained no matter how difficult and risky the challenges are. Page 88, 93, 94, and 100 of *Laskar Pelangi* below evidently show how eager Lintang is in fulfilling his need of learning to obtain the pleasure of it:

“Tapi lebih dari setengah perjalanan sudah, aku tak ‘kan kembali pulang gara-gara buaya bodoh ini. Tak ada kata bolos dalam kamusku, hari ini ada tarikh Islam, pelajaran yang menarik.” (Laskar Pelangi, p. 88)

(“But more than half way already, I will not go back home because of this stupid crocodile. There is no word ‘absent’ in my book, today there is an Islamic era, an interesting lesson”.)

It can be seen clearly that nothing can stop Lintang from going and learning at school. Even a giant crocodile can't stop him from fulfilling his need to obtain the pleasure of learning Tarikh Islam at school. There is no doubt most people are afraid of crocodile because it is a dangerous animal that can kill them. They don't dare to get closer to it. Wherever they see it, they will run away as the safest way to do to save their life because crocodile will kill and eat them if they don't do it. But, for Lintang, a giant and dangerous crocodile which blocks his way to school is not an obstacle for him to be absent in the class. His id's drive of fulfilling the need of learning Tarikh Islam at school is much bigger than his fear of the crocodile.

As it is stated by Cloninger (2004) and Dobie (2009) that the id works to obtain pleasure and maximize satisfaction, Lintang's illogical id leads him to survive in that dangerous situation, and not return to his home just because of the crocodile. His id leads him to keep on satisfying his need to study, and obtaining the pleasure of learning at school. His tension of learning becomes bigger because it is more than half way already to the school. Hall and Lindzey (1957, p. 33) explain that “when the tension of organism is raised, either as a result of external stimulation, or of internally produced excitations, the id functions in such a manner to discharge the tension immediately and return the organism to a comfortably constant and low energy level.” In line with them, in order to reduce the

tension, Lintang's id keeps on fulfilling his need of going to school to learn Tarikh Islam, even though there is a giant crocodile in the middle of the street blocking his way to school.

Let's take a look at another evidence:

Dapat dikatakan tak jarang Lintang mempertaruhkan nyawa demi menempuh pendidikan, namun tak sehari pun ia pernah bolos. Delapan puluh kilometer pulang pergi ditempuhnya dengan sepeda tiap hari. Jika kegiatan sekolah berlangsung sampai sore, ia akan tiba malam hari dirumahnya...Kesulitan itu belum termasuk jalan yang tergenang air, ban sepeda yang bocor, dan musim hujan berkepanjangan dengan petir yang menyambar-nyambar. (Laskar Pelangi, p. 93)

(It can be said that Lintang often risked his life for the sake of education, but not a single day he had ever played truant. He rides his bicycle eighty kilometers a day to reach the school. If activities in school last till the noon, he will arrive at home in the night...That difficulty is not included, yet, the watered-broken street, broken wheel, and the long rainy season with the deadly storms.)

Supporting the explanation in page 88 of *Laskar Pelangi*, this page 93 also shows how eager Lintang is in learning and getting education in school. Facing such kinds of difficulties shown in this page, surely, people who don't have strong enough spirit to learn might give up their education to the challenging and difficult situations, and stop learning at school. But, once again, for Lintang, riding his bicycle eighty kilometers a day, arriving late in the night, finding his bicycle's wheel broken, and facing the long rainy season with deadly storms are not the challenges and risks that can burn his spirit of learning down.

Those kinds of difficulties never succeed to stop his id's drive of searching the knowledge to obtain the pleasure of learning at school. It is because the id works based on the pleasure principle which means it searches for the pleasure (Cloninger, 2004 & Hall and

Lindzey, 1957), and for Lintang, the pleasure that must be obtained is the pleasure of learning:

Belajar adalah hiburan yang membuatnya lupa pada seluruh penat dan kesulitan hidup. (Laskar Pelangi, p.100).

(Learning was an entertainment that made him forget all tiredness and difficulties in life.)

He will obtain it by going to and learning at school. In fact, facing such kind of challenges and difficulties, people might think it is illogical and dangerous to go to school. Even, Ikal is scared to imagine how Lintang faces the journey to the school:

Sering aku ngeri membayangkan perjalanannya. (Laskar Pelangi, p. 93)

(Often, I am scared to imagine how he faces the journey to the school.)

In contrast, Lintang's id makes him brave to face the difficulties and risks to go to and learn at school because, as it is said by Hall and Lindzey (1957) that the id is instinctual, illogical, and irrational. It works only to obtain the pleasure without considering reality in the real world (Freud, as stated in Hall and Lindzey, 1957). Consequently, what may be illogical and irrational for most people are logical and rational things for Lintang as a result of the dominance of his id to obtain the pleasure of learning. Another evidence can be seen below:

Suatu hari rantai sepedanya putus dan tak bisa disambung lagi karena sudah terlalu pendek sebab terlalu sering putus, tapi ia tak pernah menyerah. Dituntunnya sepeda itu puluhan kilometer, dan sampai di sekolah kami sudah bersiap-siap akan pulang. Saat itu adalah pelajaran seni suara dan dia begitu bahagia karena masih sempat menyanyikan lagu Padamu Negeri di depan kelas.(Laskar Pelangi, p. 94)

(One day his bicycle chain broke and it could not be connected anymore because it was too short and too often broken, but he never gave up. He brought his bike ten of kilometers, and when he arrived at

school we were getting ready to go home. It was vocal lesson and he was very happy for still having the chance to sing Padamu Negeri in front of the class)

It can be seen how strong the id's drive leads Lintang to fulfill his need to obtain the pleasure of learning vocal lesson at school. Despite the broken chain of his bicycle, he keeps on going to school by taking the bicycle tens of kilometers to reach the school. His id keeps him on trying to gain the pleasure although being too late to arrive at school, Hall and Lindzey (1957) explain that the id functions to release the tension immediately and return the organism to a comfortably constant and low energy level when the tension of organism is raised. In this case, the situation of being late increases the tension of his need fulfillment to learn vocal lesson at school immediately. As a result, Lintang, then, take his broken-chain bicycle tens of kilometers to reach the school to fulfill his need. He was very happy and satisfied when his id's drive of singing *Padamu Negeri* in front of the class can still be fulfilled. It shows the id has succeeded to fulfill the need to learn vocal lesson. Also, functioning to search for the pleasure (Cloninger, 2004 & Doble, 2009), Lintang's id has obtained the pleasure of singing *Padamu Negeri*.

Rationally thinking, people might think it will be too difficult and risky to pass ten of kilometers to reach the school by taking the bicycle with the broken chain. Moreover, it can be predicted that it will be too late to arrive at the school. So, it will be better to go home and skip the school that day. But, for Lintang, going to and learning vocal lesson at school are pleasures that must be fulfilled immediately. As it is said by Cloninger (2004, p. 42), the instinctual id operates according to what Freud calls pleasure principle; they aim simply to produce pleasure by reducing tension, immediately and without regard to reality constraints. Also, corresponding to the statement of Cloninger (2004, p. 43) that the id can't wait and

plan, his drive to learn vocal lesson at school can't be postponed even though Lintang must take his broken-chain bicycle tens of kilometers to reach the school late. Another statement of his id can be seen clearly below:

Namun, sekali ia memegang buku, terbanglah ia meninggalkan gubuk doyong berdinding kulit itu. Belajar adalah hiburan yang membuatnya lupa pada seluruh penat dan kesulitan hidup. Buku baginya adalah obat dan sumbu kehidupan yang airnya selalu memberi kekuatan baru agar ia mampu mengayuh sepeda menantang angin setiap hari. (Laskar Pelangi, p. 100)

(However, once he held the book, he could fly away living his misery dilapidated house. Learning is an entertainment that made him forget all tiredness and difficulties in life. Book for him is like drug and water well which water always gave him new spirit to ride his bike facing the wind everyday.)

This shows how book can entertain Lintang and makes him forget all the tiredness and difficulties he faces in life. Also, it motivates and strengthens him to go to and learn at school. Cloninger (2004, p. 42) says that the object of an instinct is a person or thing that is desired so that the instinct can be satisfied. In this case, book is the object that can bring the pleasure for and satisfy Lintang in the middle of his challenging life. His id's drive to obtain the pleasure can be fulfilled through book. For some people, reading book and studying require a quiet situation in a comfortable place. If so, they can read and learn effectively. If they don't find such condition, they don't concentrate well in reading and studying. But, what Lintang experiences in his life are in contrast with the life of people that has been firstly mentioned.

In his life, Lintang never finds such a nice learning situation. Living in a small poor house with lots of people in it (p. 98), studying late in the night because of noisy house (p. 100), passing eighty kilometers a day to reach the school (p. 93), and working as a part-timer

in tin mining to help his father (p. 95) are some difficult realities that must be run and faced by Lintang. But, he still obtains the pleasure within his challenging life by reading book.

Cloninger (2004, p. 41) states, “through the process of socialization in cultural environment, the energy of id, libido, which is originally sexual, can be transformed into lots of energies for cultural achievements—for works of art, for politics, for education, and so on” (Cloninger, 2004). In Lintang’s case, energy of id which is originally sexual has been transformed from its original instinctive form into the energy for education: energy for learning at school and reading book. It is because through book, he can get the pleasure and entertainment. Book is the motivation and spirit for him to face the wind and vast distance to reach the school everyday.

From the discussion above, it can be concluded that Lintang’s id leads him to search for the pleasure of learning and education. He will face anything just to fulfill the need of learning and obtain the pleasure of it. By fulfilling this need, he obtains the satisfaction and pleasure of learning itself. This is in line with the statement of Hall and Lindzey in their book “Theories of Personalities” (1957) which argue that the primary characteristic of the id is the desire for satisfaction of needs. Freud (as cited in Dobie, 2009, p. 53) and Cloninger (2004) also support this statement. They state the id search for pleasure and avoid the pains. In this case, the need of Lintang is the need to learn and search for the knowledge. His id portrays him as a child who is always eager for and thirsty of searching the knowledge and dare to face any challenge to fulfill his need of learning and education, and obtain the pleasure of them. Those are the realizations of his id that works based on the pleasure principle (Freud, as cited in Dobie, 2009, p. 53).

4.2.1.2 The portrayal of Lintang based on his ego

Contrasting to the id, the ego as the second component of personality works based on reality principle (Hall and Lindzey, 1957). It means that the ego search for the right time to fulfill the instinctive need of id, reduce the negative consequences, and also control it so that the fulfillment doesn't resist the reality in real world (Beystehner, 2007). Hall and Lindzey (1957, p.34) say, "ego controls the gateways to action, selects the features of the environment to which it will respond, and decides what instincts will be satisfied and in what manner." As a result of these factors, the ego is said to be the executive of the personality.

Based on his ego, Lintang is portrayed as a child who is able to rationally think, make decisions, and take actions in his life contrasting with his id's drives. It can be seen clearly in page 87, 430 and 433. Let's take a look at page 87 below:

"Aku tak bisa melintas. Seekor buaya sebesar pohon kelapa tak mau beranjak, menghalang di tengah jalan. Tak ada siapa-siapa yang bisa kumintai bantuan. Aku hanya berdiri mematung , berbicara dengan diriku sendiri." (Laskar Pelangi, p. 87)

("I could not pass. A big giant crocodile would not leave, militated in the middle of the road. There's no one I could ask for assistance. I just stood up there, talking to myself.")

It can be seen that Lintang's ego forbids him from going to school because a giant crocodile blocks his way to school at that time. His ego controls his id from fulfilling the need of going to and learning at school because the time is inappropriate to fulfill them. Hall and Lindzey (1957) say that the functions of ego are to make decisions, control actions, and allow thinking and problem solving of a higher order than the id is capable of. In line with their statement, Lintang's rational ego leads him to think logically that it is high risky and

dangerous for him to keep passing the street at the time. He realizes there is no one there who can help him. He may be beaten and eaten by the big giant crocodile if he comes closer to it and keeps doing what his id drives him to do. His ego controls his id from fulfilling the need to go to school immediately because it's impossible to do it. The safest decision to make is waiting until the giant crocodile leaves the way. The ego seeks for the right time to satisfy the id's drive with the least negative consequences and the energy of the id is released gradually based on the demands of reality (Freud, 1961, p. 4 & Dobie, 2009, p. 53). Another evidence can be seen below:

Seorang anak laki-laki tertua keluarga pesisir miskin yang ditinggal mati ayah, harus menanggung nafkah ibu, banyak adik, kakek-nenek, dan paman-paman yang tak berdaya, Lintang tak punya peluang sedikit pun untuk melanjutkan sekolah. Ia sekarang harus mengambil alih menanggung nafkah paling tidak empat belas orang, karena ayahnya, pria kurus berwajah lembut itu, telah mati...(Laskar Pelangi, p. 430)

(An oldest son of poor sailor family whose father was dead, had to earn a living for his mother, lots of brothers and sisters, grandma and grandpa, and powerless uncles, Lintang didn't have any chance to continue his study at school. He had to earn a living for, at least, fourteen people, because his father, a nice thin old man, was dead...)

It shows clearly how Lintang faces the reality where he has to make decision and take action to discontinue his education after the death of his father, and earn a living for his big poor family. Working based on the reality principle (Dobie, 2009), his ego finds that they are the possible rational decision to make and logical action to take. To stop learning at school is not an easy decision to make for Lintang, but he has to do it as the only way to save the life of his family. Page 433 describes clearly how painful it is for Lintang to leave the school and stop learning which mean the world to him:

Aku tahu hatinya menjerit, meronta-ronta dalam putus asa karena penolakan yang hebat terhadap perpisahan ini. Sekolah, kawan-kawan, buku, dan pelajaran adalah segala-galanya baginya, itulah dunianya dan seluruh kecintaannya...Ketika kami satu persatu memeluknya tanda perpisahan, air matanya mengalir pelan, pelukannya erat seolah tak mau melepaskan, tubuhnya bergetar saat jiwa kecerdasannya yang agung tercabut paksa meninggalkan sekolah.

(I know his heart is crying painfully, struggling in hopelessness because of the great refusal to this farewell. School; friends; books; and lessons mean the world to him, it is his world and all his love... When we hugged him to say goodbye, his tears fell down slowly, as if he didn't want to release us from hugging him; his body shivered when his great smart soul had to be forced to leave the school.)

Hall and Lindzey (1957, p. 34) say, “the principal role of the ego is to mediate between the instinctual requirement of organism and the conditions of surrounding environment.” In Lintang’s case, his id’s drive of learning at school has to be controlled by his logical ego because it resists the reality where there is no one to help his family after his father died, but him. He is the only hope for his family who can earn a living and handle their life. Lintang’s logical ego leads him to make decision to stop learning at school because it is the only way to take so that he can handle the life of his family. His ego leads him to solve the problem of his family and maintain their life after the death of his father. This is in accordance with the statement of Hall and Lindzey (1957) that the ego functions to maintain the life of individual as its super ordinate objective. Also, as it is stated by Cloninger (2004, p. 43) that the ego can accurately understand reality and adapt itself to the constraint of the real world, Lintang’s ego makes him understand the painful reality that he can not fulfill his id’s drive of learning at school after the death of his father, and leads him to adapt his id to save the life of his family.

From the discussion above, it can be concluded that Lintang's ego leads him to make decisions and take actions in his life which contrast with his id's drives. Firstly, he has to postpone his id's drive of going to school immediately because of the giant crocodile blocking his way. Secondly, he has to discontinue his education and take care of his family as an obligation for the only son left after his father passed away. Despite the painful reality, his ego leads him to decide and acts to earn a living for his poor family. Those are all the realities that must be rationally faced by Lintang as the realization of his ego because it operates based on reality principle (Hall and Lindzey, 1957).

4.2.1.3 The portrayal of Lintang based on his superego

As the third component of personality, the superego works based on morality principle (Dobie, 2009). It means that the superego presents rules, ethical values, and ideals of society that have become internalized by the individual through the contact with the society in general, and with the parents in particular (Cloninger, 2004 & Hall and Lindzey, 1957).

In the case of Lintang, operating as an additional balance to his id to search for the perfection, his superego portrays him in three different roles in society: as a child who becomes a model son for his parents; a model student for his teacher and school; and a model friend for his friends in *Laskar Pelangi*:

- **as a model son for his parents**

As the oldest son in his poor family, Lintang is the one and only hope to make a better living and future for his father, his sisters, and his family. It can be seen in page 95:

Ia berharap suatu waktu di masa depan nanti Lintang mampu menyekolahkan lima orang adik-adiknya...lebih dari itu ia berharap Lintang dapat mengeluarkan mereka dari lingkaran kemiskinan yang telah lama mengikat mereka sehingga sulit bernafas.

(He hoped one day in the future Lintang could send five of his sisters to school...more than that, he hoped Lintang could release them from the circle of poverty that bond them so that it was hard to breathe.)

As it is said by Dobie (2009, p. 54), parents are the chief of the superego, Lintang gives the prides to his parents by being the most diligent student in his school and winning the inter-school competition (*Laskar Pelangi*, p. 123-124 & p. 383). Besides, after school, Lintang also helps his parents to works as a part-timer in mine. He does it, also, as the compensation of not going fishing to the sea. These can be clearly seen in page 95:

Jika tiba di rumah ia tak langsung beristirahat melainkan segera bergabung dengan anak-anak seusia di kampungnya untuk bekerja kuli kopra...sebagai kompensasi terbebasnya dia dari pekerjaan di laut serta ganjaran yang ia dapat dari “kemewahan” bersekolah.

(When he arrived at his home, he joined his friends in the village to work in the mine, instead of taking a rest...as the compensation of his freedom for not going fishing to the sea, and also as reward of his luxury of studying at school.)

His superego has internalized the rules and ideals of society that giving the pride to his parents, helping them, and being what it is hoped by them are best things a child can do (Hall and Lindzey, 1957, p. 34-35). This is also in conformity with what Cloninger (2004, p. 43) said that the superego presents us with an ego ideal, which is an image of what we would like to be, our internal standard. In portraying Lintang's character, his

superego presents him as a model son for his parents who gives the pride to them and always helps them to earn a living.

- **as a model student for his teachers and school**

As the smartest student in his school (*Laskar Pelangi*, p. 123-124), Lintang also makes his teachers, especially Bu Muslimah, very proud of him. It can be seen clearly in page 123 and 383. Let's take a look at page 123 below:

Bu Mus tampak bingung sekaligus bangga memiliki murid sependai itu...Dan tak ada yang lebih membanggakan seorang guru selain mendapatkan seorang murid yang pintar.

(Bu Mus seemed to be confused and proud of to have a student as genius as him...There was nothing could make a teacher proud of except having a smart student)

It can be said that Bu Mus, Lintang's teacher, is very proud of him because of his smartness. Lintang's superego has internalized the ideal that being a pride to the teacher is the best thing a student can be. Not only being the pride to his teachers, Lintang also brings his school, Muhammadiyah, the best name in the inter-school quiz competition by winning it as the first and absolute champion. It can be seen obviously from page 383:

Kami adalah sekolah kampung pertama yang menjuari perlombaan ini, dan dengan sebuah kemenangan mutlak...Seperti Mahar, Lintang berhasil mengharumkan nama perguruan Muhammadiyah.

(We were the first village school who won this competition, and we did it with an absolute winning...Like Mahar, Lintang succeeded to give his school, Muhammadiyah, the best name.)

As it is stated by Cloninger in her book “*Theories of Personality: Understanding Persons*” (2004, p. 43) that the superego presents us with an ego ideal, which is an image of what we would like to be, our internal standard, Lintang would like to be a model student for his teacher and school. They, other influences of the superego, must be happy and proud of having smart and diligent students like Lintang (Dobie, 2009, p. 54). Being a smart student for his teacher and school is the ideal that have been worldwide known and internalized, and Lintang’s superego has done it well.

- **as a model friend for his friends in *Laskar Pelangi***

Being the smartest student in the class (*Laskar Pelangi*, p. 123-124), Lintang is never arrogant and selfish. He always helps his friends to study. Page 109 describes his kindness clearly:

Jika kami kesulitan, ia mengajari kami dengan sabar dan selalu membesarkan hati kami.

Keunggulannya tidak menimbulkan perasaan terancam bagi sekitarnya, kecerlangannya tidak menerbitkan iri dengki, dan kekuatannya tidak sedikitpun mengisyaratkan sifat-sifat angkuh.

(If we faced the difficulties in studying, he taught us patiently and always gave his support to us.

His high knowledge was not a threat for his surrounding; his brightness didn't lead to the jealous feeling; and his strength didn't show his arrogance at all.)

The rule and ideal that have been internalized by his superego is that to help each other is the best thing a friend can do in a friendship. In line with Dobie’s opinion (2009, p. 54), friend may be one of the influences of the superego beside parents and school. It is because a person, out of his/her house, has to interact with each other in the process of

socialization. In Lintang's case, his superego presents him as an extremely genius friend and student (*Laskar Pelangi*, p. 381 & 382) who has internalized the rule and ideal of being a low profile person, loving his friend truly, and helping his friends nicely, and he does all of them well. It can be evidently seen from page 95:

...ia sangat mencintai sekolah, mencintai teman-temannya, menyukai persahabatan kami yang mengasyikkan,...

(...he loved his school so much, loved his friends, liked our fun friendship,...)

It can be said that Lintang's superego presents him as a model friend for his friends in *Laskar Pelangi*. He becomes a nice genius friend who always supports and helps his friends in studying, instead of being an arrogantly selfish friend because of his smartness, as portrayed clearly in page 108:

Ia tak pernah tinggi hati, karena ia merasa ilmu demikian luas untuk disombongkan dan menggali ilmu tak akan ada habis-habisnya...ia menebarkan hawa positif sehingga kami ingin belajar keras dan berusaha menunjukkan yang terbaik.

(He never was arrogant, because he felt that knowledge was very huge to be proud of, and searching for it was never end...he gave the positive things so that we were willing to study hard and made an effort to show the best we could do).

This is also in line with what it is said by Cloninger (2004, p. 43) that the superego presents us with an ego ideal, which is an image of what we would like to be, our internal standard. In this case, Lintang would like to be a genius helpful friend for his friends in *Laskar Pelangi*. As it is stated by Hall and Lindzey (1957) that the superego controls

behavior appropriate to the rules of society (society in this context represents friends of Lintang in *Laskar Pelangi*), Lintang's superego controls his behavior of not being an arrogantly selfish person, and presents him as a genius friend who always supports, loves, and helps his friends nicely.

4.2.2 Conflicts faced by Lintang's character in the Sigmund Freud's psychoanalytical perspective

Eiland (1998) and Mork (2010) explain there are three kinds of conflicts in literature. Firstly, man versus man. The conflict is between two specific characters. The conflict is usually obvious, but is often rooted in an important underlying difference in philosophy; symbolically, these characters often have a conflict in principle that leads to the immediate confrontation. Secondly, man versus nature/environment. It is a two fold conflict. One, it is the conflict of a character versus outside elements, specifically nature itself. Two, the conflict also refers to the man-made environments, especially the society itself. There is also man versus society included, that is, the conflict between the ideals of one versus the ideals of others. Thirdly, man versus him/ her self. It is the most important of three conflicts. It is a conflict within a person over a specific problem.

Freud finds three types of conflicts relating to the id, ego, and superego: those between the individual and the environment; those between the id and the ego, which means that the id is overpowered by the ego or on the contrary; and those between the ego and the superego, which generates fear of the superego (as stated in Yuliannisa, 2008).

In Lintang's character, the writer finds conflict exists is internal conflict: Lintang versus himself, in which it exists between his id and ego. Analyzing conflicts faced by

Lintang, the writer finds one major conflict faced by him relating to the Freud's psychoanalytical perspective, that is, the conflict between the id and the ego. Since the other psychoanalytical conflicts do not arise obviously in Lintang's personality, the writer will only discuss about the conflict between his id and his ego.

4.2.2.1 The conflict between the id and the ego

As it has been explained in the previous chapter, the id and the ego operates in contrast with each other: the id operates based on pleasure principle, whereas the ego works based on reality. The illogical drives of id have to be controlled by the ego because sometime its fulfillments resist the reality in the real world. So, it is the duty of the ego to control them (Beystehner, 2007). However, during the process of controlling, there must be conflicts exists between them where the id fights for its desirable fulfillments, and the ego controls, even postpones them if they resist the reality (Hall and Lindzey, 1957).

In Lintang's case, the writer finds two major conflicts between his id and his ego. One of the conflicts is when a giant crocodile blocks his way to school. Lintang has to face dilemma whether he keeps on passing the way to reach the school or waits till the crocodile leaves the way. His id's illogical drive wants him to go to school immediately because there is an Islamic Tarikh, his interesting lesson:

"Tapi lebih dari setengah perjalanan sudah, aku tak 'kan kembali pulang gara-gara buaya bodoh ini. Tak ada kata bolos dalam kamusku, hari ini ada tarikh Islam, pelajaran yang menarik". (p. 88)

["But more than half way already, I will not go back home because of this stupid crocodile. There is no word 'absent' in my book, today there is an Islamic era, an interesting lesson". (p. 88)]

By going to school, his id will obtain the pleasure of learning because it is an entertainment for him that made him forget all tiredness and difficulties in life (*Laskar Pelangi*, p. 100). However, his logical ego postpones the illogical drive of his id because there is a giant crocodile blocks his way. So, it is impossible for him to pass the way and go to school at that time:

“Aku tak bisa melintas. Seekor buaya sebesar pohon kelapa tak mau beranjak, menghalang di tengah jalan. Tak ada siapa-siapa yang bisa kumintai bantuan. Aku hanya berdiri mematung, berbicara dengan diriku sendiri”. (p. 87)

[“I could not pass. A big giant crocodile would not leave, militated in the middle of the road. There's no one I could ask for assistance. I just stood up there, talking to myself.” (p.87)]

His ego leads him to think that there is no balanced power to fight the crocodile because he is alone there. His ego also leads them to make decision and take action to wait until it leaves the way:

“Aku diam menunggu. Tak ada jalur alternative dan kekuatan jelas tak berimbang...” (p. 89)

[“I'm still waiting. There is no obvious alternative route and not balanced power...” (p.89)]

This is in line with what Hall and Lindzey (1957) says that the functions of ego are to make decisions, control actions, and allow thinking and problem solving of a higher order than the id is capable of. His ego controls his id from fulfilling the need to obtain the pleasure of learning at school because the time is inappropriate.

As a result, his logical ego succeeds to control his illogical id so that Lintang waits till the crocodile leave the way, and then he can continue his journey to the school although he is late to arrive there. As it is stated by Freud (1961) that the ego search for the right time to fulfill the desire of id with the least negative consequences and the energy of the id is released gradually based on the demands of reality, Lintang's ego searches for the right time to fulfill his id desire of going to school immediately, that is, the time after the giant crocodile leaves the way although it is too late for him to arrive at school (*Laskar Pelangi*, p. 87).

The other conflict is when Lintang must discontinue his education since his father passed away. For Lintang, going to and learning at school, and reading book are drives of his id that must be obtained in order to get the pleasure of learning itself in the middle of his miserable life. Despite the vastest distance from his house to school and lots of challenges, Lintang always comes to school every day. He never misses the class:

Dapat dikatakan tak jarang Lintang mempertaruhkan nyawa demi menempuh pendidikan, namun tak sehari pun ia pernah bolos. Delapan puluh kilometer pulang pergi ditempuhnya dengan sepeda setiap hari(p. 93)

[It can be said that Lintang often risked his life for the sake of education, but not a single day he had ever played truant. He rides his bicycle eighty kilometers going to and back from school everyday. (p.93)]

Furthermore, Lintang loves learning and reading book a lot. It is the drive of his id that can entertain and make him forgets all difficulties he experiences in his life. This is in line

with the statement of Hall and Lindzey (1957) about the id that it searches for the pleasure. It can be seen clearly in page 100:

Belajar adalah hiburan yang membuatnya lupa pada seluruh penat dan kesulitan hidup. Buku baginya adalah obat dan sumur kehidupan yang airnya selalu memberi kekuatan baru agar ia mampu mengayuh sepeda menantang angin setiap hari. (p. 100)

[Learning is an entertainment that made him forget all tiredness and difficulties in life. Book for him is like drug and water well which water always gave him new spirit to ride his bike facing the wind everyday. (p.100)]

However, not all of his ids can be obtained because sometimes they resist the reality in the real world. His id of being eager to go to school and learn must be postponed, even eliminated by his ego because he must handle and earn a living for his family after the death of his father. Page 430 describes this obviously:

Lintang tak punya peluang sedikit pun untuk melanjutkan sekolah. Ia sekarang harus mengambil alih menanggung nafkah paling tidak empat belas orang, karena ayahnya, pria kurus berwajah lembut itu, telah mati, karena pria cemara angin itu kini telah tumbang.

(Lintang didn't have any chance to continue his study at school. He had to earn a living for, at least, fourteen people, because his father, a nice thin old man, was dead.)

In his family, after the death of his father, there is no one can handle the life, but him (*Laskar Pelangi*, p. 100). Facing this reality, his ego leads him to make decision and take action to discontinue his school, and take care of his family as the logic decision to be made, as also seen in page 430:

Seorang anak laki-laki tertua dalam keluarga pesisir miskin yang ditinggal mati ayah, harus menanggung nafkah ibu, banyak adik, kakek nenek, dan paman-paman yang tak berdaya.

(An oldest son of a poor sailor family whose father passed away, had to earn a living for his mother, lots of sisters, grandma and grandpa, and powerless uncles.)

What Lintang's ego does is in accordance with the statement of Hall and Lindzey (1957) about the ego that it functions to make decisions, control actions, and allow thinking and problem solving of a higher order than the id is capable of. His logical ego leads him to make such decision to solve his family problem. By discontinuing his education, he can work and earn a living for his family. It means that he can maintain their life. This is in line with what Hall and Lindzey (1957) explain about one of the roles of the ego, that is, to maintain the life of individual. There is always a consequence left in every decision made. Deciding to leave the school and handle his family life leave pain for Lintang. Page 433 describes how painful it is for Lintang to leave the school:

Aku tahu hatinya menjerit, meronta-ronta dalam putus asa karena penolakan yang hebat terhadap perpisahan ini... Ketika kami memeluknya satu persatu sebagai tanda perpisahan, air matanya mengalir pelan, pelukannya erat seakan tak mau melepaskan, tubuhnya bergetar saat jiwa kecerdasannya yang agung tercabut paksa meninggalkan sekolah.

(I knew his heart was crying painfully, struggling in hopelessness because of the great refusal to this farewell... When we, one by one, hugged him to say goodbye, his tears fell down slowly, as if he didn't want to release us from hugging him; his body shivered when his great smart soul had to be forced to leave the school.)

As the function of the ego is to control the drives of id (Beystehner, 2007), Lintang's ego wins the conflict with his id by controlling the id's drive of going to school, and leading him to discontinue his education, take care of his family, and earn a living for them as the most

realistic decision to be made to adjust the miserable reality in his real world, that is, there is no one can save the life of his family, but him (*Laskar Pelangi*, p. 430).

4.2.3 Interpretation from the analysis: understanding the life of Lintang

In the analysis of Lintang, the writer portrays him based on his id, ego, and superego. Therefore, the writer describes the conflicts arise between his id and his ego: how they struggle; and how the ego wins the conflict and controls the id. Lintang, the smartest student in *Laskar Pelangi*, faces dilemmatic situation in his life where he must stop learning at school. As it is described In Lintang's conflict, although he is the most genius student who always arrives at school early, helps his friend to learn, wins the inter-school quiz competition, and does his best to continue his school, he must give up his faith to the bitter reality that he must discontinue his education after the death of his father. His ego leads him to realize that his Id's fulfillment of learning at school is at odd with the reality.

After the death of his father, no one can handle his family's life, but him; if he had continued to learn at school, his family would have suffered. His ego functions to manage his Id so it doesn't resist the reality where he lives (Beystehner, 2007 & Dobie, 2009). In line with Beystehner (2007), Hall and Lindzey (1957) say that the ego functions to make decisions, control actions, and allow thinking and problem solving of a higher order than the id is capable of. In Lintang's case, instead of frontally refusing this situation, his ego leads him to make decision and take action to handle the life of his family and earn a living for them. His logical ego succeeds to control his illogical id so that he can maintain his life, although later on, he earns a living by becoming a truck driver, only. (*Laskar Pelangi*, p. 468)

For people like Lintang, sometimes it is difficult to make goal or what they dream of in their life come true due to economical problems. It is because, most of the times, their desires resist reality in the real world. They may have great desire and intelligence to learn, but they do not have enough money to make learning process happens. As it is described in Lintang's case, just being the smartest student is not enough to save him from discontinuing his education. The reality that no one can handle the life of his poor family after the death of his father but him, defeats Lintang's desire of getting education. It is very hard for them to get out from evil circle, except they try very hard to make it true. To maintain their life, as it is said by Hall and Lindzey (1957) and Dobie (2009), they should have the strong ego to control their id's illogical drives so that they can be postponed or diverted into socially acceptable drives.

By controlling the illogical drives of the id, people like Lintang can still live and maintain the life they have no matter how bitter it will be. In every effort they make to reach their goal, they have to believe that God decide the final result of it. By having the strong logical ego that can control the illogical id, they will be ready to face whatever reality exists in their life. They will consider it as a life they have to live.

Nevertheless, it is ironic that such a genius is wasted. Lintang who is very smart and bright is forced to discontinue his education. As it ought to be, he should keep learning at school to reach his goal. Life may be unfair for people like Lintang. In the middle of his great desire of getting education, a miserable reality forces him to burn down his dream. His desire of learning at school has to be discontinued just because of financial problem faced by his poor family.

Having a look at Lintang's life, it sometimes also represents the reality of most marginal society in our country. There are, still, lots of poor smart people who has to

lose their dreams of getting education just because of the same problem. It is very painful to realize this miserable reality. This is in the same line with Ikal's statement:

"...sekarang aku sangat marah, aku kecewa pada kenyataan begitu banyak anak pintar yang harus berhenti sekolah karena alasan ekonomi." (Laskar Pelangi, p. 472)

...now I am very angry and disappointed with the reality that lots of smart students have to discontinue their education because of economic reason.

Finally, it will be a great duty for our government to put a great concern on this education's complicated problem. The government should find wise solutions to solve this problem. They should find ways to help the marginal people like Lintang to reach their dreams of getting education. It is because they are also part of generation that will run this country in the future. Let's have a look at sentence below that shows anger of Ikal to fool arrogant people who act as if they were smart, and to rich children who waste the chance of getting education:

"Aku mengutuki orang-orang bodoh sok pintar yang menyombongkan diri, dan anak-anak yang menyia-nyiakan kesempatan pendidikan." (Laskar Pelangi, p. 472)

"I curse fool arrogant people who act as if they were smart, and rich children who waste the chance of getting education."

From the discussion about Lintang's conflict above, there is an interpretation can be derived, that is, men propose, God decide. People make an effort, but God decide the result. Let us do our best, but let God decide what the best for us will be. Like the life Lintang live, he does his best effort to learn and search for knowledge at school. He faces every single obstacle courageously just to come to and learn at school. But, in the end, when the bitter

reality of the death of his father forces him to discontinue his education, he bravely faces it and makes an important decision in his life to stop learning at school and earn a living for his poor family. Lintang accepts the life God gives to him bravely.

In the end, he is satisfied, for succeeding to fulfill his father's desires that he does not become a fisherman:

“Jangan sedih Ikal, paling tidak aku telah memenuhi harapan ayahku agar tidak jadi nelayan...” (Laskar Pelangi, p. 472)

“Don't be sad Ikal, I have fulfilled my father's hope for not being a fisherman...”

Interpreting the life Lintang live, people who has had chance to get education should use it wisely by learning at school seriously. They should not waste the chance of getting education because not all people can afford it, especially the marginal ones like Lintang. Getting education may be an ordinary thing for affordable people, but for marginal people like Lintang, it may be a great dream that sometimes it is too good to be true.

CHAPTER V

CONCLUSIONS AND SUGGESTIONS

This chapter is the last chapter of the study, which consists of two parts. The first part puts forward conclusions of the analysis and discussions in the previous chapters. The second part puts forward suggestion expected to give valuable and meaningful inputs generally to readers who are interested in literature.

5.1 Conclusions

Sigmund Freud's psychoanalytical perspective of the id, the ego, and the superego found in Lintang's personality is analyzed to portray his character, conflicts he face, and also interpretation derived from the analysis. Based on his id, Lintang is portrayed as the smartest child who is very eager to learn and search for knowledge, especially in school. His id leads him to face any obstacle to arrive and learn at his school, Muhammadiyah Elementary School. Despite the vast distance from his house to school, he always comes early almost everyday. There is nothing can stop him from going to school. Even a giant crocodile can not make it. Facing the crocodile, in spite of going back to his house, he keeps on waiting to go to school although it is too late for him to be there. His id forces him to obtain the pleasure of learning by going to school.

Dealing with his ego, Lintang is portrayed as a child who is able to rationally think, make decisions, and take actions in his life contrasting with his id's drives. It can be seen obviously when he faces a big giant crocodile which blocks his way to school. His rational

ego succeeds to control his id in which he decides to wait until it leaves the way, instead of going to school immediately. The other evidence is when he decides to discontinue his education after his father passed away. His logical ego leads him to think that his desire to learn at school resists reality in his life after the death of his father. He has to face the reality that no one can handle his poor family's life but him. As a result, he makes decision and takes action to discontinue his education and earn a living for his poor family.

Based on his superego, Lintang is portrayed in three different roles in society: as a child who becomes a model son for his parents; a model student for his teacher and school; and a model friend for his friends in *Laskar Pelangi*. As a model son for his parents, his superego has internalized general ideals of society that he should help his parents and be a pride for them. Lintang always helps his parents after going back from school as a part-timer in mine. He does it as compensation for he can learn at school and not going fishing to the sea with his father. Furthermore, Lintang has internalized the ideal of society that he should be a pride for his parents as a good thing a child can do. As the smartest student in his school, Lintang wins inter-school quiz competition as the first winner. He has given his parents something that makes them proud of and happy in the middle of their poverty.

As a model student for his teacher and school, Lintang becomes the pride for his teacher and school in inter-school quiz competition. He and his partners win that competition as the first winner. It is very special since their school is the first village school which wins this competition. Moreover, they win it with an absolute winning. Besides that, Lintang also becomes a model friend for his friend in *Laskar Pelangi* who always helps them in facing difficulties in learning. His superego has internalized ideal of society that a good friend should be useful and helpful for the others. He always helps and motivates his friends to

learn. His superego portrays him as an ideal child for his parents, a model for his teachers, school, and also his friends in *Laskar Pelangi*.

Dealing with Lintang's conflict, there are two major conflicts appear between his id and his ego. The first one is when a big giant crocodile blocks his way to school. His id's drive of getting education forces him to arrive at school immediately. But, it resists reality where there is a big crocodile blocking him in the middle of street. If he keeps on passing the street, the crocodile will surely attack and eat him. Solving this problem, his logical ego controls his id's drive from passing the way immediately. His logical ego leads him to make the safest decision to wait until it leaves the way. The second is when he has to discontinue his education since his father passed away. His id's drive of getting education has to be controlled and stopped by his ego because it resists reality where there is no one can handle his family's life but him. His ego leads him to think rationally and make decision to stop learning at school and earn a living for his family although it leaves pain in his heart to let his desire of learning go.

From the portrayal of Lintang and his conflicts, it reveals the internal conflicts in most people. It is most unfortunate for people like Lintang who has to face bitter reality. Lintang tries very hard to continue his education, but then reality forces him to burn down his desire of getting education because of the death of his father. But, he is satisfied, still, for succeeding to fulfill his father's desire that he does not become a fisherman.

People make an effort, but God decide it; let us do our best, but let God decide what the best for us will be. Like the life Lintang lives, he does his best effort to get education. He faces every single obstacle courageously to learn at school. But, in the end, when the bitter reality forces him to discontinue his education, he bravely faces it and makes an important decision to leave the school and earn a living for his poor family.

5.2 Suggestions

In writer's opinion, teaching and learning not only consider the extrinsic factors such as lesson plan and teaching method, but also the intrinsic value that comes from the heart leading the students to realize their purpose of learning, that is, to reach their goal. If this intrinsic value, such as, motivation, has been gained by students, they will learn independently and seriously because they realize the importance of learning. The writer believes that English teachers can motivate their students to read between the lines of text. Using literature such as *Laskar Pelangi* serves one way to motivate them.

Besides, this research paper may be one of the sources to enrich knowledge about using psychoanalysis in literally portraying characters and their conflicts. Applying Sigmund Freud's psychoanalysis, character of Lintang and his conflicts can be clearly portrayed. Interpretation from the analysis of Lintang's character can also be derived. Teachers can use these results of analysis to motivate students to be eager in learning because getting education in school is a valuable chance that not all people can afford. Therefore, having the chance of learning at school, they should use it wisely.

This research paper may not give deep explanation about the portrayal of Lintang and his conflicts based on Sigmund Freud's psychoanalytical perspective due to the limitation of knowledge the writer has. Consequently, the writer suggests lecturers give more focused lectures on using Freudian psychoanalysis in analyzing different kinds of novel since it is challenging and interesting to apply this theory in literature. For the other researchers, the writer suggests to use Freudian psychoanalysis in analyzing different kinds of novel.

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