

## STUDY OF PSYCHOLOGICAL ANALYSIS IN MERINDU BAGINDA NABI BY HABIBURRAHMAN EL SHIRAZY (2018)

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### Abstract

The purpose of this study is to describe the psychological aspects of the characters of the novel *Merindu Baginda Nabi* by Habiburrahman El-Shirazy (2018). This research is a descriptive qualitative study that uses content analysis. The data of this research are in the form of words and sentences in the text of the novel *Merindu Baginda Nabi* by Habiburrahman el-Shirazy (2018). The sources of data are novel documents, books and journals related to this research. Data collection technique was document analysis. Based on the results of data analysis, it can be concluded as follows: Aspects of Id (conscious), Ego (preconscious), Superego (unconscious) in the novel *Merindu Baginda Nabi* by Habiburrahman el Shirazy who uses psychoanalytic personality theory Sigmund Freud regarding the personality structure of characters influenced by the personality system i.e. id, ego, and superego.

**Keywords:** literary psychology, Psychoanalysis Sigmund Freud, novel *Merindu Baginda Nabi*

### Abstrak

*Tujuan penelitian ini adalah mendeskripsikan aspek psikologis para tokoh novel Merindu Baginda Nabi karya Habiburrahman El-Shirazy. Penelitian ini merupakan penelitian kualitatif deskriptif yang menggunakan analisis isi. Data berupa pada penelitian ini berupa kata-kata dan kalimat dalam teks novel Merindu Baginda Nabi karya Habiburrahman el-Shirazy. Sumber data digunakan berupa dokumen Novel, dan buku serta jurnal terkait dengan penelitian ini. Teknik pengumpulan data yang digunakan, analisis dokumen. Berdasarkan hasil analisis data dapat disimpulkan sebagai berikut: Aspek Id (sadar), Ego (prasadar), Superego (tak sadar) dalam novel Merindu Baginda Nabi karya Habiburrahman el Shirazy yang menggunakan teori kepribadian psikoanalisis Sigmund Freud mengenai struktur kepribadian tokoh yang dipengaruhi oleh sistem kepribadian yaitu id, ego, dan superego.*

**Kata Kunci:** psikologi sastra, Psikoanalisis Sigmund Freud, novel *Merindu Baginda Nabi*

### 1. INTRODUCTION

Novel as a literary work has a high attraction as an object of literary studies, various studies are born through various approaches such as psychology, sociology, anthropology and others. Literature which has to do with the outside world of literature is one reason for researchers to examine it from various perspectives so that new theories of approach emerge that harmonize pure science and literature. One of the famous novelists in Indonesia is Habiburrahman El-Shirazy who has had various awards both novels and novels filmed. His last work, the novel *Merindu Baginda Nabi*, is a teen novel that has a fictional story with characters that inspire and give lessons to millennial teenagers. This novel makes an interest of researchers to explore figures through their psychological aspects.

Previous research by Yan (2018) regarding the Analysis of Freudian Elements in *Hurry On Down*, in the study Yan said that the psychological aspects of personality teach people who are in society will not be able to escape from society and to continue living must learn to adapt to society even though they don't like or hate. Yan's research has relevance to this research, because it has the same theoretical basis, namely Sigmund Freud's personality theory in the form of aspects of id, ego and superego.

The following study, by Tokzoz (2017) on psychoanalysis by the famous drama figure in World War 2 entitled "Waiting For Godot", the character research in the study also used Sigmund Freud's personality theory, Tokzoz discovered three important aspects of the characters in the drama, Godot is said to represent the whole ideology of Freud's thought, another character Estragon symbolizes id and Vladimir symbolizes the ego. The research by Tokzoz has relevance to this research in terms of the research of literary figures that use Sigmund Freud's personality theory.

Based on this background, researchers are interested in conducting research on psychological figures in the novel *Merindu Baginda Nabi* by Habiburrahman El Shirazy (2018) because the novel has a story with figures of psychological strength that are typical of today's youth. researchers use Sigmund Freud's psychoanalytic approach which has aspects of the id, ego, and superego.

## 2. RESEARCH METHOD

This research is a literary research in the form of document analysis through literature studies with a literary psychology approach. The type of this study is descriptive qualitative in of a picture of the psychology of figures obtained from the characters' exposure and dialogue between characters. Minderop (2013: 54) reveals that literary psychology aims to understand the psychological aspects of a literary work by understanding three relationships, namely 1) understanding the psychology of the author as a writer, 2) understanding the mentality of fictional figures in the work and 3) scolding the psyche of the reader.

The data in this study are words and sentences in the text of the novel *Merindu Baginda Nabi* by Habiburrahman el-Shirazy. Data sources in this study are some documents that will be used in this study. Some of these documents are 1) novel *Merindu Baginda Nabi* by Habiburrahman El Shirazy, Second print, November 2018 published by Republika Publishers; and 2) relevant books and journals relating to psychological theory and the value of character education as the theoretical basis.

## 3. FINDINGS AND DISCUSSION

In this study, researchers used Sigmund Freud's psychoanalytic theory. The psychology of Freud is divided into 3 things, namely id, ego and superego. Bertens (2016: 11) revealed that Freud discovered psychoanalysis to treat patients with hysteria by the method of Dr. Breuer and has a long history until Freud had a new theory called id, ego, and superego around 1923. More clearly, Holland (1990: 8) the id was all unconscious, but there were conscious ego and unconscious, superego conscious and unconscious.

The Id is an innate personality system from birth, as revealed by Alwisol (2014: 14) that id is a genuine personality system, taken from birth, and the id operates based on the principle of pleasure, which is trying to obtain pleasure and avoid pain. Zaviera (2016: 93) gives an example of an id like a baby who is hungry, he will cry uncontrollably. The baby does not know what he wants in the adult sense; he only knew that he wanted it and it had to be fulfilled right away.

Whereas the ego is the external aspect of the ID which controls the enjoyment aspects of the id, Palombo et al. (2009: 13) explains the ego activates defenses to protect itself against the onslaught of the drives. The defenses serve not only the regulators of discharge energies. Another opinion, Scharfenberg (2003: 154) argues that id is the subconscious that exists outside,

imperfect and residual organs from its development, but when it is conscious and has confidence, it will be a future development and a step forward called the ego.

And finally the Superego, which has the power to control the id and ego with moral and ethical strength in society, as revealed by Alwisol (2014: 16) Superego is a moral and ethical personality, operating using idealistic principles as opposed to id satisfaction and realistic principles of ego. The superego develops from the ego, and like the ego does not have its own energy. Another opinion, Ratna (2011: 20) that the superego is a moral institution, the result of experience, tradition and culture. Superego as a sociological aspect, connecting individuals with tradition and culture as a whole.

After several theories are understood, the researcher looks for and finds the three aspects described in detail as follows.

### **3.1 Aspect Id of the Characters in the Novel Merindu Baginda Nabi**

The researcher found some data relating to psychological aspects id in several figures, aspect id based on Sigmund Freud's theory regarding congenital personality from birth who was principled on pleasure and avoiding pain. The researcher found twenty eight data aspects id in the characters in the novel Merindu Baginda Nabi.

The average aspect of the ID findings tends more to the characters Arum and Tiwik as antagonists who always oppose the main character, Rifa, a bad attitude based on jealousy over Rifa's achievements, making the two characters do things that are not good for Rifa, besides some psychological attitudes that are considered morally and ethically bad also occur in arum figures.

The example in the following text: "But he did not go to school for half a year and did not take the test of the level increase, ma'am? He should have remained in the eleventh class! " arum said scornfully. "I agree with Arum, ma'am. I remember very much, I never entered school one week because I was traveling to Singapore. I got a reprimand from school and was almost released! "Tiwik strengthened arum's protest. (Shirazy, 2018:39) "*tapi dia kan setengah tahun tidak masuk sekolah dan tidak ikut ujian kenaikan tingkat, bu? Mestinya dia harus tetap tinggal di kelas sebelas dong!*" sengit arum. "*saya setuju dengan arum, Bu. Saya ingat sekali, pernah tidak masuk sekolah satu minggu karena jalan-jalan ke Singapura. Saya dapat teguran dari sekolah dan nyaris dikeluarkan!*" Tiwik menguatkan protes arum. (Shirazy, 2018:39)

In the two text are examples of the attitude aspects of the characters Arum and Tiwik. Arum and Tiwik cannot accept that Rifa is allowed to continue to third grade because she did not enter class for eight months to take part in student exchanges. Whereas Tiwik, who is not attending school for one week, he gets a reprimand from school and will be expelled. This was the main reason they demanded that Rifa not go up to class because of the rivalry of the poor achievements of the figure of Arum as Rifa's achievement rival. Arum uses everything dirty and that cannot be prevented by other people's words. This is called the aspect id when the strength of this aspect is large, so it will be very difficult to prevent it.

Examples of behavioral text aspects id that can be said to be immoral: "That morning 33 National High School students were excited about discussing Arum's behavior published in local print media. Arum became one of the stars in a cafe and horrified the visitors for doing striptease dances. The almost naked image of arum is stuck in the backyard of a local newspaper "(Shirazy, 2018: 140) "*pagi itu para siswa SMA Nasional 33 heboh membicarakan kelakuan Arum yang dimuat di media cetak lokal. Arum menjadi salah satu bintang di sebuah kafe dan menghebohkan pengunjung karena melakukan tarian stiptis. Gambar arum yang nyaris telanjang itu terpamoang di halaman belakang koran lokal*" (Shirazy, 2018:140)

In the text is an aspect of the id of Arum's figure, this is said to be amoral at the following quotations, this is because Indonesian culture that does not like western style moral or ethics is more of a character that is considered taboo. This attitude is Arum's decision that emphasizes mere pleasure, without thinking about the impact that will harm various parties.

Other aspects of the ID are also found in the character Rifa, although it can be said that it is not as severe as Arum and tiwik in behaving. Rifa as a human being also has an innate attitude. The example in the following text: Honestly, he was a little jealous of Khansa who had biological parents who knew God and were so loving to care for, educate and direct them. In another part that Khansa was cared for and cared for directly by her biological parents, it made her jealous. (Shirazy, 2018: 20) *Jujur, ia sedikit iri dengan khansa yang punya orangtua kandung yang mengenal Allah dan begitu penuh kasih sayang merawat, mendidik, dan mengarahkannya. Di bagian lain bahwa Khansa dirawat dan diasuh langsung oleh orangtua kandungnya, itu membuatnya iri.* (Shirazy, 2018:20)

It is undeniable that every human being has jealousy towards other humans, this is a common occurrence and many are faced with everyday life. In the text, Rifa is jealous of Khansa with an Islamic life and has original parents, while Rifa does not have genuine parents, she is just an exile.

There are several other examples of aspects of the id that are not much different from some of the previous text, basically aspects of the ID are inherited from the principle of enjoyment and avoidance of pain. With the power of id, someone will forget what is considered as a good reason (ego) or even moral and ethical principles (superego).

### 3.2 Aspect Ego of the Characters in the Novel *Merindu Baginda Nabi*

The ego aspect in Freudian psychology is the principle of control with common sense or reality. The researcher found eighteen aspects of the ego in Novel *Merindu Baginda Nabi* by Habiburrahman El Shirazy. This aspect appears in several figures as a consideration of aspects of the id which more leads to enjoyment and avoidance of pain. Some of the findings are several figures when fighting the id with the existing reality. The example in the following text: The grandmother saved before the heavy rain fell. If heavy rain falls and he is still in the trash. Somehow the fate. He doesn't know.

The grandmother took her to the imam's house of the nearest mosque. Society scrambles to care for and care for it. But the grandmother named Mbah Tentrem insisted that he was the one who had the most right to care for him, because he found it. About two months he was treated to Mbah Tentrem, in a state of extreme deprivation. (Shirazy, 2018: 2) *Nenek itu menyelamatkan sebelum hujan lebat turun. Jika hujan lebat itu turun dan ia masih berada di tempat sampah itu. Entah bagaimana nasibnya. Ia tak tahu. Nenek itu membawanya ke rumah imam masjid terdekat. Masyarakat berebut untuk merawat dan mengasuhnya. Namun nenek yang bernama Mbah Tentrem itu bersikukuh bahwa dialah yang paling berhak mengasuhnya, sebab ia yang menemukannya. Kira-kira dua bulan lamanya ia dirawat Mbah Tentrem, dalam kondisi serba kekurangan.* (Shirazy, 2018:2)

The grandmother saved a little baby, as a form of ego aspect as a form of avoiding her, even though she had less wealth, she still wanted to look after her. This is the reality principle of ego power, if the grandmother does not have reality it will leave the baby or give the baby to someone else, but for the future of the baby and he is sure to take care of him. another text, the psychological attitude of the ego of Rifa in the following teks. "Calm, our school is the best high school in Malang, will definitely give wise and good decisions. No need to heat up first! Now it's time for me to tell you about my half-year experience in San Jose, a small town south of the City of San Francisco." (Shirazy, 2018: 32) *"tenang, sekolah kita adalah sekolah menengah atas terbaik di Malang, pasti akan memberikan keputusan yang bijak dan baik. Nggak usah panas hati dulu! Sekarang saatnya aku cerita tentang pengalamanku selama setengah tahun di San Jose, sebuah kota kecil di selatan Kota San Francisco."* (Shirazy, 2018:32)

In the text explained Rifa's attitude towards her friends who resented Arum's attitude in school when there was no Rifa regarding the aspect id in the previous text which demanded that Rifa not go up to class. Rifa's words are the attitude of the ego aspect as the principle of reality,

he thinks well about the aspects of a friend's id to control it through the aspect of the ego or reality that exists and uses common sense, so that they are not provoked by excessive emotions.

Following are the psychological aspects of the ego from Bu Ririn's figure: "Listen, kid, be a true fighter with a big soul! I know that as long as there is Rifa, you have never been the best, always in the shadow of Rifa. Right now you rank one, because Rifa is in America. Then you want Rifa to stay in class and you keep ranking one. Is that right? Kid, wanting to be the best is good, but the spirit of knighthood and sportsmanship is far better and nobler.

Listen, Rifa was absent for months for school permission, becoming a school ambassador. This is the difference between Rifa and you, Tiwik. Rifa gets an official permit, if you go to Singapore there is absolutely no school permit. And to go to Singapore in the context of traveling is not a task of learning. "(Shirazy, 2018: 38) "*dengar ya, Nak, jadilah seorang petarung sejati yang berjiwa besar! Saya tahu selama ada Rifa, kamu tidak pernah jadi yang terbaik, selalu di bawah bayang-bayang Rifa. Saat ini memang kamu rangking satu, karena Rifa ada di Amerika. Terus kamu ingin Rifa tinggal kelas dan kamu tetap rangking satu. Begitu kan? Nak, ingin jadi yang terbaik itu bagus, tapi jiwa ksatria dan sportif itu jauh lebih bagus dan mulia. Dengar, Rifa absen berbulan-bulan atas izin sekolah, jadi duta sekolah. Ini bedanya Rifa dan kamu, Tiwik. Rifa mendapatkan izin resmi, kalau kamu ke Singapura sama sekali tidak ada izin sekolah. Dan ke Singapura dalam rangka jalan-jalan bukan tugas belajar.*" (Shirazy, 2018:38)

The text is the learning of the ego aspect of Mrs. Ririn or the teacher from Rifa, Arum and friends. This attitude occurred when Arum and Tiwik insisted on the aspect id in the previous quotation, to bring down Rifa who had not been in school for a long time to America, this made Mrs. Ririn give good words of reality to their attitudes that put their own interests first to always be best in class without Rifa. Continuing from the text, Mrs. Ririn also denied Tiwik's words that he could not accept the school's warning because a week he did not attend school, while Rifa did not enter eight months. Mrs. Ririn gave the reality that the difference between tiik was not on vacation and without permission, while Rifa was due to student exchanges and carrying good school names.

Some other figures also get the ego psychological, but the most striking with the attitudes of this aspect is Rifa. Rifa can be said to be mature and can think wisely, using the existing principle of reality to control aspects of the id.

### **3.3 Aspect Superego of the Characters in the Novel *Merindu Baginda Nabi***

The psychology of the superego aspect of Freud is not found much because the principle is morality and ethics, most people face the power of id with the power of reality or common sense from the aspect of the ego. Whereas morality and ethics are more used in conjunction with religious principles. In the novel *Merindu Baginda Nabi*, researchers found nine aspects of the superego in several figures. Example in the following text: Once he thought, that he did not have anyone in this world. Even the name of his father and mother did not know. When he thought it felt like he was going home. But he soon realized that he was wrong. God has given abundant blessings. He has everything his teenager has in his age. Even more. Allah also bestowed on him adoptive parents, who had cared for him since he was a toddler, and there was no lack of devotion to him. He lives in love. (Shirazy, 2018: 2) *Pernah ia berfikir, bahwa ia tidak memiliki siapa-siapa di dunia ini. Bahkan nama ayah dan ibunya pun ia tidak tahu. Saat berfikir itu ia merasa nelangsa. Tetapi ia segera menyadari bahwa ia salah. Allah telah memberikan nikmat yang berlimpah ruah. Ia memiliki segala yang dimiliki remaja seusianya. Bahkan lebih. Allah juga telah menganugerahinya orang tua angkat, yang mengasuhnya sejak masih balita, dan tidak ada kurangnya mencurahkan kasih sayang kepadanya. Ia hidup penuh cinta.* (Shirazy, 2018:2)



In this text, when Rifa pondered on the plane, she reflected on her fate as a foster child, even though her father and mother did not know. After a few moments of reflection, Rifa thought to cherish the reflection with the praise of God for all the blessings, this was the superego attitude in Freud's psychological theory with moral and ethical strength in religion. Religion teaches gratitude for all that has happened. Another example is the following teks:

"Your Majesty, this champion's achievement, I present to you. Please forgive me if I still haven't given my best and made you proud "(Shirazy, 2018: 11)

*"Baginda nabi, prestasi juara ini, aku persembahkan untukmu. Mohon maafkan aku jika masih belum memberikan yang terbaik dan membuatmu bangga" (Shirazy, 2018:11)*

In the text, it occurred at Rifa's reflection which had won student exchange achievements and won several competitions in America. If Rifa uses the aspect id as the foundation of the soul, then Rifa's achievements will be in vain with self-ambition or bad strength that will only take sides with oneself or self-enjoyment. While the quotation tells how Rifa faced achievements not for her own sake, but by offering them to the prophet Muhammad as a role model. This is called superego, which is more concerned with morality and ethics in society and religion.

The following text is an aspect of the superego by Pak Nur, as follows. "Just fill in Isra 'Miraj's lecture at the mosque? Only? As if it were something light and trivial, right? Imam Malik was a teacher of Imam Syafii, wanting just Friday preparations for sermons since Thursday. It was the class of Imam Malik, his teacher was Imam Syafii. who is your father? Just a meatball seller. Do you want your father to be insolent and later mislead the public, right? "(Shirazy, 2018: 55) *"hanya mengisi ceramah Isra ' Mi'raj di Masjid? Hanya? Hanya mengisi ceramah Isra 'Mi"raj di Masjid? Seolah-olah itu sesuatu yang ringan dan remeh temeh ya, nduk? Imam Malik, gurunya Imam Syafii, mau khutbah jumat saja persiapan sejak hari Kamis. Itu sekelas Imam Malik, gurunya Imam Syafii. Abahmu ini siapa, nduk? Cuma penjual bakso. Apa kau mau abahmu ini berbuat kurang ajar dan nanti menyesatkan mnasyarakat, nduk?" (Shirazy, 2018:55)*

In the text is the attitude of Pak Nur (Rifa's father) when facing Rifa in a debate to become an Isra 'Mi'raj lecturer. He refused because of your skills and did not want to mislead the people, besides that Pak Nur considered that Imam Malik as a teacher who was very smart in the Islamic world, also needed time to speak in public. This can be said as the attitude of the superego aspect, because Pak Nur emphasizes moral and ethical principles to dare to speak in public, so as not to plunge the citizens.

Another example of this aspect is the morality shown by Louise, as follows: "American girls who are not Muslims wear bikinis on ordinary beaches. But wearing clothes that are almost naked while dancing a striptease is only done by those who work in dimly lit clubs. Their image is a cheap woman, or sorry, prostitute! "Louise added. (Shirazy, 2018: 143) *"Gadis amerika yang bukan muslim memakai bikini di pantai biasa. Tapi memakai pakaian nyaris telanjang sambil menari stiptis ini hanya dilakukan mereka yang bekerja di klub remang-remang. Imej mereka adalah adalah perempuan murahan, atau maaf, pelacur!" tambah Louise. (Shirazy, 2018:143)*

Louise explained to the school principal about immoral behavior with the American people's views about the incident, his view criticizing the morality of Arum's figure who danced striptease with minimal clothing which made students, teachers, parents and poor citizens excited because they entered the newspaper. Louise's view is an aspect of the superego which is a consideration to prevent aspects of the id from the strength of morality and ethics that exist in society.

Rifa and Pak Nur figures really dominate the superego aspect because the two figures tend to use the ego aspect and use morality and ethics in living life. It is different from other figures such as Arum and Tiwik who are more concerned with id.

#### 4. CONCLUSION

Personality aspects in the form of aspect id, ego and superego in the novel *Merindu Baginda Nabi* are found. Id aspect is a principled aspect of pleasure and avoidance of pain, this aspect is found in many prominent figures Arum and Tiwik as antagonists. The ego aspect is a principle that is based on reality and common sense, Rifa's character dominates this aspect as the main character. And finally, the superego aspect is morality, ethics and religious aspects that exist in society, Rifa figures and Pak Nur have a high aspect of the superego because they have good attitudes and ethics in the community's view of the novel.

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