

ANALYSIS OF CHARACTER'S PERSONALITY IN NOVEL *ULID* BY MAHFUD IKHWAN USING SIGMUND FREUD PSYCHOANALYSIS

*Hidayat Nur Septiadi*¹⁾, *Andayani*²⁾, *Nugraheni Eko Wardani*³⁾

¹Sebelas Maret University

email: hidayatnurseptiadi28@gmail.com

²Sebelas Maret University

email: bu_anda09@yahoo.co.id

³Sebelas Maret University

email: nugraheniekowardani_99@yahoo.co.id

Abstract

The purpose of this research is to describe and explain of character's personality in novel *Ulid* by Mahfud Ikhwan. This research is qualitative research that used literature review. This research consists of preparation, data collection, and data analysis. The data source of this research from some documents, books, and journals. One of the documents is novel *Ulid* by Mahfud Ikhwan. The technique used in this research is content analysis. The content analysis used by psychology of literature to find the aspect of a character's personality from novel *Ulid* by Mahfud Ikhwan by reducing data, data presentation and conclusion. (a) reducing data is data collection and data grouping based on the problem studied. Data taken from words and sentenced in novel *Ulid* by Mahfud Ikhwan; (b) data presentation, after reducing data by data collection and data grouping then describe and explain of character's personality using Sigmund Freud Psychoanalysis that is id, ego and superego; and (c) conclusion, done after reducing data and data presentation. The researcher describes and explain the important meaning of the data collected.

Keywords: Novel *Ulid*, Character's Personality, Sigmund Freud Psychoanalysis

Abstrak

Tujuan penelitian ini adalah mendeskripsikan dan menjelaskan kepribadian tokoh dalam novel Ulid karya Mahfud Ikhwan. Penelitian ini merupakan penelitian kualitatif dengan menggunakan kajian pustaka. Kegiatan in meliputi persiapan, pengumpulan data, dan analisis data. Sumber data pada penelitian ini beberapa dokumen, buku, dan artikel jurnal. Dokumen tersebut salah satunya ialah novel Ulid karya Mahud Ikhwan. Teknik yang digunakan pada penelitian ini adalah analisis konten (content analysis). Analisis konten dilakukan dengan menggunakan teori psikologi sastra untuk menemukan aspek kepribadian tokoh dalam novel Ulid karya Mahfud Ikhwan dengan cara reduksi data, sajian data, dan penarikan kesimpulan. (a) reduksi data merupakan kegiatan mengumpulkan data dan pengelompokan data berdasarkan permasalahan yang dikaji. Data yang diambil berupa kata-kata atau kalimat yang terdpat dalam novel Ulid karya Mahfud Ikhwan; (b) sajian data, setelah reduksi data dengan pengumpulan dan pengelompokkan data kemudian mendeskripsikan dan menjelaskan kepribadian tokoh menggunakan psikologi sastra Sigmund Freud, yakni ig, ego dan superego; dan (c) penarikan kesimpulan, dilakukan setelah reduksi data dan sajian data. Peneliti mendeskripsikan dan menjelaskan makna penting dari data yang telah dikumpulkan.

Kata Kunci: Novel *Ulid*, Kepribadian Tokoh, Psikoanalisis Sigmund Freud

1. INTRODUCTION

Taum (1997: 13) describe ontologically (meaning of word based on the essence) that literature word can defined (a) literature is imajinative works or fiction; (b) literature is beautiful and useful language for other things and (c) literature is language text manipulated by the author to give an effects in its applications.

Boyd (2014: 17) describe that literature is very close with human life, of all the knowledge closest to literature is psychology. Literature and psychology have a relathionship that represents and interesting for human's mind. As well as, author can't live far from the life arround it. Besides that, Holland (1990: 29-30) added that psychology theory started from assumption about human psychology which make, experience and describe in literature. Literature also create psychology assumption from the author, and literature create through the interpreter assumption.

In line with this, Sehandi (2014: 46) describe that literature psychology is analysis to literature by considering aspects psychology and psychiatric which consist of its. Literature psychology more related with character or characterizations with three area of analysis, there are author psychology, personalities in the literature psychology and readers in the literature psychology.

The author writes the creations purely not only representing his own mind, but representing the thought of the others in the world. The author must be able to expressing his heart by antcipating the readers's responses. One of the most famous literature nowadays is novel. Novel is different with shot story, the problem presented in novel is more complicated. Novel can reveal all the problems of the character's life. Sehandi (2014: 59) explain that instrinsic element in the novel, i.e: (a) theme or essence from the story; (b) character or persoality; (c) plot of the story; (d) background or settings; (e) storytelling technique or storytelling focus; and (f) diction or language style.

One of the most popular authors in Indonesia is Mahfud Ikhwan. Mahfud Ikhwan known as novel author because express social life. After write novel "Belajar Mencintai Kambing" at 2016, Mahfud Ikhwan write novel "Ulid" This novel is winner if the contest DKJ (Dewan Kesenian Jakarta) at 2014 which published by Pustaka Ifada at 2016. This novel tells the story of a boy's life since he was 5 years old, precisely going to kindergarten school until he grew up to graduate school. Ulid's figure was born to an underprivileged family, his father was an honorary teacher dan farmer. After this father taught at school then when home and rushed to the forest to find wood for fuel to make stoves. After school Ulid also helped his father into the garden and collected chunks of wood. This novel also tells the story of Ulid's struggles to stay ins school until high school. So from that the researches character. To the knowledge of the researchers, Ulid's novel by Mahfud Ikhwan has not yet examined the aspects of the character's personality.

His previous research was carried out by Aras (2015) in his article entitled "*Personality and Individual Differences: Literature in Psychology-Psychology in Literature*". This study discusses the human mind and soul, one of the disciplines that are closely related to literature. Literature is the storage of individual experiences and realities. Psychology and literature are each disciplines that use methods and approaches to analyze the nature and existence of humans. Research conducted by Aras has relevance to research that will be carried out by researchers. You're welcome to discuss human nature related to literature.

The next research was conducted by Setyorini (2017) in his article entitled "*Analysis of Marni Personality pf Psychology Sigmund Freud's Study in the Entrok Karya Okky Madasari Novel*". This research discusses people's lives which have a strong connection to one's psychological personality. Marni is one of the main characters in Okky Madasari's Entrok novel. Marni was a mother who raished Rahayu n the midst of the canging era of President Soekarno's power to the

era of President Soeharto. The story in this novel begins with the story of Marni who is getting a teenager wanting an Entrok like his brother's. However, the price of Entrok was very expensive, making Marni unable to buy it. Marni's strong desire emphasizes how the personality is in her, that personality is the id, ego, and superego. The research conducted by Setyorini has relevance to the research that will be carried out by researchers, the relevance of which lies in Sigmund Freud's psychological theory, namely the id, ego, and superego. Based on the explanation above, researchers are interested in analyzing the personality aspects of the main characters in Ulid's novel by Mahfud Ikhwan. This novel contains aspects of the personality of the main characters that is strong so that researchers use the study of novel by Mahfud Ikhwan. This novel contains aspects of the personality of the main character that is strong so that researchers use the study of psychoanalysis Sigmund Freud namely the id, ego, and superego.

2. RESEARCH METHOD

This research includes qualitative research using literature studies so that it does not require a special place to implement it. This activity covered preparation, data collection, and data analysis. This form of research is used to describe the state of the object under study and describe the aspects that are the center of attention in the study.

The validity of the data in this study is several documents, books, and journal articles. One of the documents is the Ulid novel by Mahfud Ikhwan published by the Ifada Library in 2016, 537 pages thick. Books and journals that are relevant to Satra's psychological theory as a theoretical basis.

According to Creswell (2010: 243-270), data analysis technique is the process of arranging sequence data by classifying it into a pattern, category, and basic description unit. The technique used in this study is content analysis. Content analysis was carried out using literary psychological theory to find the personality aspects of characters in Ulid's novel by Mahfud Ikhwan.

This study analyzed the data using flow model analysis techniques. The steps in the data analysis model flow according to Miles and Huberman (2012: 15-19), namely (a) data reduction, data reduction is an activity to collect data and grouping data based on the problems studied. The data taken is in the form of words or sentences taken on Ulid's novel by Mahfud Ikhwan; (b) data presentation, after data reduction by collecting and grouping data then describing and explaining the personality of the figure using Sigmund Freud's literary psychology, namely id, ego and superego; and (c) drawing conclusions, drawing conclusions is done after data reduction and data presentation. The researcher describes and explains the important meaning of the data that has been collected.

3. FINDINGS AND DISCUSSION

Rokhmansyah (2014: 159) states that literary psychology is a study of literature that views work as a psychological activity. The literary work was born from the expression of experience deposits that have long existed in the soul and have undergone deep processing of the soul through the imagination process. Literary psychology generally aims to understand the psychological aspects contained in literary works. For this reason, literary psychology research has an important role in understanding literature. The psychologist who used his theory in literature studies was Sigmund Freud with his psychoanalytic theory.

This research uses the theory of Sigmund Freud's Psychoanalysis. Sehandi (2014: 119-120) also states that psychics is a literary theory that examines the psychological elements of the characters in literature. The founder and key figure of the psychoanalytic theory were Sigmund

Freud, a well-known psychologist. Psychoanalysis was discovered by Freud around the 1890s. The theories put forward by Freud are considered to give priority to sexual problems. Although Freud was a doctor who always thought scientifically, the world of literature was no stranger to him because during his youth he obtained literary education and examined it seriously (Minderop, 2016: 11).

Brenner (1969: 11) reveals that psychoanalysis is a scientific discipline that began in the 1900s by Sigmund Freud. Psychoanalytic theory deals with the function and mental development of humans. This science is a part of psychology that has made a major contribution to psychology so far. Psychological theory is a comprehensive system in psychology developed by Freud to deal with people who experience neurosis and other mental problems.

Ryan (2011: 129) also reveals that the conscious material that Freud found in dreams is closely related to most of the feelings we feel as humans. This feeling is primarily our relationship with parents and the romantic relationship we live with others. These relationships inspire strong emotions such as bonding, identification, and fear. These feelings often conflict with what is considered acceptable by society. The task of psychoanalysis is to treat mental and neurological deviations, explain how human personality develops and works, and presents theories about how individuals can function in the relationship of problems and society.

In line with this, Syuropati (2011: 92) explains that psychoanalysis is one of the fields of social science which turns out to have a relationship with literary theories, such as feminism theory, structuralism theory, sociology theory of literature and literary psychological theory. The relationship of psychoanalysis to literary theories can be seen when psychoanalysis explains the concept of “censorship and unconscious work” in dreams, which turned out to provide a large contribution in the growth and development of modern literary theories, one of which is the psychological theory of literature.

Sujanto, *et al* (2014: 95) suggest that personality is a dynamic organization in an individual as a system that determines the typical way of adjusting to the surroundings. That personality always develops and changes. In the view of Sigmund Freud, the character or human personality is divided into three, namely the id, ego, and superego. These three personality systems are mutually related and form the totality and behavior of humans which is nothing but the product of the interaction of the three. It is a biological component, ego is a psychological component, while superiors are a social component (Corey, 2003: 14).

Minderop (2016: 21) states that the id is psychic and instinctive energy that emphasizes humans to meet basic needs. For example eating, sex, rejecting pain or discomfort and so on. In addition, Alwisol (2014: 14) also states that it is a genuine, born-to-personality system. When it starts, the id contains all the psychological aspects that are derived, such as instincts, impulses, and drives. For example, when there is a one-year-old child, he cannot yet speak clearly. The baby uses his instincts when he is hungry or thirsty by crying continuously to his mother. That way the baby can express the feelings that are in his heart.

Alwisol (2014: 15) explains that the ego develops from the id so that people are able to handle reality, so the *ego* operates following the principle of reality. In line with this by Friest & Feist (2010: 27) that the ego is governed by the principle of reality, which seeks to be a substitute for the pleasure principle of id. The principle of reality is done through a secondary process, (realistic thinking) arranging a plan and then carrying out an action in accordance with a plan that has been realistically thought. Ego activity can be conscious, conscious and unconscious (Bertens, 2013: 55). From the way it works, it can be understood that most of the ego's operating areas are in consciousness, but there is a small part of the ego operating in the preconscious and unconscious regions.

Alwisol (2014: 17) also explains that the superego is a moral force and personality ethics that operates using idealistic principles as opposed to the principle of satisfaction and the realistic

principle of the ego. The superego develops from the ego, like the ego he does not have his own energy. Superego refers to morality in personality. The Superego is like a conscience that recognizes good and religious values. After the presentation and explanation of the theory above, the researcher described and explained these three aspects.

3.1 The Personality aspects of id characters in *Ulid's novel by Mahfud Ikhwan*

Id is psychic and instinctive energy that emphasizes humans to fulfill their basic needs. The id can be said as a genuine personality system, born from birth. At birth, the ID contains all the psychological aspects that are derived, such as instincts, impulses, and drives. There is an unconscious mind based on our physiology. It is closely related to the physical process of obtaining psychic energy used to operate the system from other personality structures.

Found some data relating to the personality of the id character. The ID aspect is based on a genuine personality, is born from birth, and is closely related to the personality system that exists in the human body. The following excerpts and explanations are related to the discovery of the aspect id personality in the *Ulid* novel by Mahfud Ikhwan.

The example in the quote below:

"The only teacher present, Tarmidi, had to go home early. He heard the news that was quite alarming. Tarmidi hurried home. Ti ...! he howled. The narrowed textbook was thrown at the table. How come at this time home? Sinder. The answer is flat".

"Cinder comes again. Earlier Tasmono followed me to school. My children broke up in the afternoon. So what? Yes come on, I'm helped hide wood. Come on, hurry up! Yes, this is it. Where is Ulid? Play. Yes, you have changed it first. Tarmidi grabbed his shirt. He threw it to the corner. The pants? Do not have to. Wearing a dull white color, Tarmidi stepped in hurriedly". (Ulid. 2-3)

The above quote is an example of the aspect id personality displayed by Tarmidi. When Tarmidi got the alarming news that there would be a cinder coming to the forest. Tarmidi has long been collecting wood chunks in the forest to burn the connection. In a state of panic, he hurried home and when he got home he had no time to change clothes but only wear a dull white t-shirt. This shows that Tarmidi's attitude is related to the original personality in mankind that is when getting the information he will rush to do things without controlling emotions first.

Another example of an aspect id personality quote. Here's the explanation.

"I'm in second grade right, sir? Ulid asked his father for certainty, one day before the first day of school. Certainly. Later you tell Mr. Hafid that you will be in second grade. Ulid did not like the answer. So yet? He was not so sure that everything would go smoothly "(Ulid. 116)

In the above quote is the id *Ulid* character. When he felt he was able and smarter than his morning classmates, *Ulid* immediately asked the second class to his father. But what was expected by *Ulid* was not in accordance with his wish. This attitude shows that *Ulid* is very selfish and prioritizes his desire to go straight to second grade. This is in accordance with the aspect of id Freud's personality theory, which is selfishness. Selfish one of the traits that every human being has from birth.

Examples of subsequent quotes regarding aspects of the id personality. Here's the explanation.

"I'll go home with my mother, Maulid. Ulid nodded. And his nod was rewarded with a runny ice cream that happened to be passing in front of the school. The result of the ice cream was quite good, especially for Kaswati who was busy with Isnan, Ulid's younger brother. Ulid, who had planned to go berserk after school since morning, was forced to spell out his reading which for him was very outdated, canceling his intention. (Ulid. 121)

In the above quote tells *Ulid*, even though he feels able and clever he remains an ordinary human like other children. When his teacher invited him to go home with *Ulid* he wanted to.

The teacher gave a gift to Ulid a piece of ice cream. As a result of the ice cream given by his teacher, Ulid, who is usually stubborn and feels smarter in starting to slowly become good with his teacher. Ulid's attitude is in accordance with the personality theory aspect of Freud which is located below and from birth. Basically, humans are born into good people, who form their personalities are family, school environment and no less important is the environment of residence.

Examples of other citation quote about aspect id personality. Here's the explanation.

"But Bu Sri's gift ice cream, and pencils, while the shoes were not allowed by her mother to be accepted, because it was a bit offensive to poverty - it kept Ulid going to school. He completed the second class with three values of 10 and the remaining nine in his report card". (Ulid. 123)

In the above quote, Kaswati said that it was also an aspect of the id. Kaswati did not allow Ulid to accept the ice cream given by her teacher, because it really offended her. He considered himself unable to buy ice cream for his child. Kaswati was devastated by the behavior of her teacher, maybe the teacher was aiming to get closer to Ulid, but Kaswati thought differently. Kaswati's attitude is in accordance with the personal theory of Freud. Kaswati displays an attitude that is in her, namely selfishness. He felt his teacher mentioned the poverty of his family. Selfish attitudes arise from every human being, these traits are innate.

There are several other examples of aspect id personalities that are not much different from the quotations described above. Basically, the personality aspect of the id appears from birth and is closely related to our physiology.

3.2 The personality aspect of ego characters in Ulid's novel by Mahfud Ikhwan

Ego is a psychological aspect of personality that arises because of the individual's need to relate well to the real world. Ego operates following the principle of reality by arranging a plan and then carrying out actions according to what has been thought. The researcher found some data related to the ego aspect personality in the Ulid novel by Mahfud Ikhwan. The following are examples of quotes and explanations.

"Like Lerok's other children, Ulid thinks that he has a bicycle like Andi's. But he would not ask his father, because he knew his father could not possibly buy him. Even talking about it in front of his mother's father was not good enough. Of course, it cannot be forgotten that one of the reasons he dropped out of school early in the morning was because he did not have the heart to tell his parents about the batik shirt contributions which cost four thousand". (Ulid. 144)

In the quotation above, Ulid is aware of the condition of his poor family. He wanted to have a bicycle like Andi, but it was just wishful thinking. He realized his father would not buy a bicycle for him. He only had dreams in his heart, because he did not dare to reveal to his father. This is the reality principle of ego power. To inform him of his batik contributions, Ulid was not brave, let alone asking for a bicycle that cost far more than his school batik shirt.

The next quote, the personality aspect of the ego of the character Tarmidi. Here's the explanation.

"When early in the morning his father left without Ulid knowing what he needed. Next thing he knew when he came home at noon, Tarmidi was guided by a goat. The color is jet black, snout and half his face are also black, his fur is worn, his horns are bent next, and his body is thin".

"This is for you, Lid. Ulid was shaken. It hurts her heart. Imagine, when all the children in Lerok were warmly talking about a good Andik federal bicycle, his father would bring him a goat which, in Ulid's eyes, was so bad and terrible". (Ulid. 145)

The above quote tells us that when Ulid wanted a bicycle, Tarmidi gave a surprise by buying a scapegoat for him. This was done by Tarmidi to plan Ulid to keep his goats. Tarmidi has a picture or plan in the future in accordance with the principle of ego reality, one of which is by buying Ulid a scapegoat.

Furthermore, the quote that still concerns the ego aspect personality. Here's the explanation.

“When going home from school, Ulid sulked. He doesn’t want to eat. Don’t want to take a shower. Do not want to leave the Koran. Instead of a bicycle, it’s better to goat, Lid. Bicycles can be damaged, goats can actually breed, Kaswatu persuaded his child. Maybe the intention is to grow his son’s pride in the goat”. (Ulid. 146)

The above quote reflects that Tarmidi was training responsibility for Ulid by buying a goat that he did not like at all. After school Ulid did not want to eat, did not take a bath and did not want to go to recipe. This is an aspect of the id because Ulid rebelled with his father’s attitude. In addition, Tarmidi explained his attitude solely to form a good personality and plan something good for Ulid. This is in accordance with the reality principle of the ego which devises the plan and then implements it according to what is thought.

Other quotes about the personality of the ego aspect of the character Tarmidi. Here’s the explanation.

“Feeling wasted at home, Ulid went to the mosque. The day is getting late. Why don’t you go home? Tarmidi prevents on the terrace. Ulid is just silent. He was told to sit down. His father advised. He explained the purpose of giving the goat. The bicycle is only for playing. While the goat is for work. He said you want to work, sir. Goats can make you more mature, while bicycles will actually make you remain a child, Tarmidi said, confirming his advice”. (Ulid. 146-147)

The above quote is still related to the attitude of Ulid who is still rebellious by going to the mosque and going home late at night. When Ulid returned home, Tarmidi prevented him on the terrace by giving sarcasm so that he would not go home at all. However, Tarmidi still loved his child by slowly advising him. He explained that bicycles only make it like a child continuously while caring for goats will train them for responsibility with the mandate that they have obtained. Tarmidi also advised Ulid by explaining one of his work for himself namely raising goats. Goats after mating will increase and bring profit. The attitude taken by Tarmidi is in accordance with the principle of the ego reality, which is taking action according to what has been planned.

Some other figures also get the ego aspect personality, but the most dominant with these attitudes is the Tarmidi figure.

3.3 The Personality aspects of superego characters in Ulid's novel by Mahfud Ikhwan

The Superego is a moral force and personality ethic that operates using idealistic principles as opposed to the principle of satisfaction and the realistic principle of the ego. The superego develops from the ego, like the ego he does not have his own energy. Superego refers to morality in personality. The Superego is like a conscience that knows good or religious values. In Ulid's novel by Mahfud Ikhwan the researcher found several superego aspects in several figures. The following is the quote and explanation below:

“He jumped up and down, shouting, talking about everything, which he had actually observed since he was able to see. The smoke starts black. Sir, can’t I put it in? He shouted passionately as he brandished a piece of root from wood that was not clear to his father. He then put it in the mouth of his small contact with a very earnest face”. (Ulid. 29)

In the quote when Ulid had just been happy to see the situation, especially outside his home. He was very happy to see the situation in the situation around his house, more precisely where he was burning. Ulid is curious and always curious by asking his father what is seen around him. Even though Ulid was still small, he was very enthusiastic and was serious about helping his father collect wood to burn the connection. This is the attitude/personality of the superego in Freud's psychoanalytic theory with the strength of morality and religious values, one of which is the attitude of hard work displayed by the Ulid figure.

Examples of quotations are aspects of Superego’s personality. Here’s the explanation.

“The mosque is more appropriate to be called a large mosque. Not only the size but also because of the shape. The inside room is simply divided into two, front and back. The front for the male congregation and the back for female worshipers. For connecting between the rooms and so that the female congregation bus follows the priest's movement and listens to the sermon, the room is connected by four parallel doors”. (Ulid. 79)

In the quotation above, when there was no electricity in Lerok residents, Tarmidi used several empty rooms to be used as prayer rooms. The room is not very wide and is divided into front, front and back. The people in front of Lerok use it for male worshipers, while the rear is used for female worshipers. This attitude shows that Tarmidi is a person who cares about religion. This is the attitude of the superego in Freud's theory of psychoanalysis which triggered moral and religious power. One of the figures raised by Tarmidi is a love of God.

Examples of quotations are aspects of the personality of the next superego. Here's the explanation.

“If you feel sorry for your sister, help you burn gamping, he said with a smile. Come on! Welcoming Ulid excitedly. His head that had been bent down was raised. Sok. What can you do? Tarmidi pushed her head back softly. I can now grumble, sir. Certainly. I lifted the teak block. I'm also not afraid of the foreman and cinder. Ulid shows the base of his shoulder which is still too small”. (Ulid. 128).

In the above quote, Ulid is always passionate about helping his father's work. One of them was when Ulid collected chunks of wood to be used as fuel to make a connection. He did it cheerfully and smiled. Even though he was smaller than teak, he was still eager to help his father slowly and earnestly. The attitude that was raised by Ulid was the superego personality in Freud's psychoanalytic theory which contained moral and religious strength. One that was raised by Ulid's attitude was to work hard.

Examples of other quotes related to the superego personality aspect. Here's the explanation.

“Goats are the pets of the Prophets. Goats are special animals before God. Cows, ants, wasps, horses, elephants, may be the name of the letter in the Koran. But goats are called in so many letters”.

“To love the goat, and become a shepherd, Ulid's life must change. After praying and reciting dawn at surau, he is no longer allowed to play the tiger and just returns to light, as he usually does. He is not allowed to go to play, especially to a distant place, before making sure that the goat's stomach is full. Similarly, if he immediately plays after school in the afternoon, he may not go home too late in the evening, because the goat is waiting to be put into the cage”. (Ulid. 151)

In the above quote, the goat is the pet of the Prophets. Ulid has been given responsibility by his father to treat the goat. Ulid slowly changes and reduces playing. He spent more time with the goat. One of the things that slowly became the habit of Ulid was that after the morning prayer he did not play anymore but looked for grass to eat his goats. In the afternoon Ulid put the goat into the cage behind the house. The attitude that was raised by Ulid was the superego personality in Freud's psychoanalytic theory which contained moral and religious strength. One that was raised by Ulid's attitude was to work hard and responsibility.

Some other figures also get the personality of the superego aspect, but the most dominant with these attitudes is the Ulid character.

4. CONCLUSION

Based on the findings from the research on the character's personality in Mahfud Ikhwan's Ulid novel, it can be seen that there are three aspects, namely aspects of the id, aspects of the ego, and aspects of the superego. The personality aspects of the id found in the Ulid novel by Mahfud Ikhwan are principled on the original personality system, which was carried out

according to human nature. this trait is owned by every human being. This id is closely related to the physical process of operating the system from other personality structures. Similar to id, the ego arises because of the individual's need to relate well to the real world. The ego operates following the reality principle by arranging a plan and then taking action in accordance with what has been thought. In the ego aspect, the most dominant aspect was raised by the Tarmidi figure. He made several plans to train Ulid's responsibility by buying a goat. Tarmidi gave the task to Ulid according to the plan he was thinking. This shows that Tarmidi has taken action according to his plan. Furthermore, the personality aspects of the superego found in this study were developed from the ego. The superego refers to personality morality. Superego like a conscience who knows good values or religion. The researcher found several aspects of the superego found in Ulid's novel by Mahfud Ikhwan, the most dominant of which was put forward by Ulid. This is in accordance with the behavior expressed by Ulid's character. Ulid's behavior is an aspect of the superego personality in Freud's theory of psychoanalysis which contains morality, religious, and good values.

5. REFERENCE

- Alwisol. 2014. *Psikologi Kepribadian*. Malang: UMM Press.
- Aras, Goksen. 2015. *Personality and Individual Differences: Literature in Psychology-Psychology in Literature*. Procedia- Social and Behavioral Sciences Vol 185: 250-257, Turkey: Atılım University.
- Bertens, K. 2013. *Etika*. Yogyakarta: Kanisius.
- Boyd, Brian. 2014. *Psychology and Literature: Mindful Close Reading. Mindful Aesthetics: Literature and the Science of Mind*. New York: Bloomsbury Collections.
- Creswell, J.W. 2010. *Research Design: Pendekatan Kualitatif, Kuantitatif, dan Mixed*. Yogyakarta: Pustaka Pelajar.
- Corey, Gerald. 2003. *Teori dan Praktek Konseling dan Psikoterapi*. Bandung: PTRefika Aditama.
- Feist, Jess dan Gregory J. Feist. 2010. *Teori Kepribadian*. Jakarta: Selemba Humanika.
- Holland, Norman N. 1990. *Holland's Guide to Psychoanalytic Psychology and Literature and Psychology*. New York Oxford: Oxford University Press
- Ikhwan, Mahfud. 2016. *Ulid*. Yogyakarta: Pustaka Ifada.
- Miles, M.B dan Huberman, A.M. 2012. *Analisis Data Kualitatif*. Jakarta: UI Press.
- Minderop, Albertine. 2016. *Psikologi Sastra*. Jakarta: Yayasan Pustaka Obor Indonesia.
- Ryan, Michael. 2011. *Teori Sastra. Sebuah Pengantar Praktis*. Yogyakarta: Jalasutra.
- Sehandi, Yohnes. 2014. *Mengenal 25 Teori Sastra*. Yogyakarta: Penerbit Ombak.
- Setyorini, Ririn. 2017. *Analisis Kepribadian Tokoh Marni Kajian Psikologi Sigmund Freud dalam Novel Entrok Karya Okky Madasari*. Kajian Linguistik dan Sastra. Vol 2 No 1.
- Sujanto, Agus. Lubis, Halem, dan Hadi, Taufik. 2014. *Psikologi Kepribadian*. Jakarta: Bumi Aksara.
- Syuropati, Mohammad A. 2011. *5 Teori Sastra Kontemporer & 13 Tokohnya*. Yogyakarta: Izna Books.
- Taum, Yoseph Yapi. 1997. *Pengantar Teori Sastra*. Ende, Flores: Nusa Indah.