



WILLEM'S PERSONALITY IN THE NOVEL DASAMUKA BY JUNAEDI SETIYONO

KEPRIBADIAN TOKOH WILLEM DALAM NOVEL *DASAMUKA* KARYA JUNAEDI SETIYONO

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Abstract

Literary work in the form of drama or prose is seen as a psychological phenomenon that displays aspects of psychology (structure of personality) through the characters of the story. This study aims to describe Willem's personality structure in the form of id, ego, and superego. This descriptive qualitative research used content analysis to study the novel *Dasamuka*. The approach used in this study is the literary psychology proposed by Sigmund Freud. The validity of the data in this study was obtained using triangulation methods. Data analysis technique employed in this study is interactive analysis technique. The findings of this study are that Willem's id is dominated by the instinct of death and avoidance of discomfort; Willem's ego is shown by strong efforts and decisions in realizing their desires and duties; and Willem's superego is seen in the understanding of the moral or rules in society, the emergence of humanity, and feelings of guilt or sin.

Keywords: *personality structure, Willem, novel Dasamuka*

Abstrak

Karya sastra berbentuk drama atau prosa dipandang sebagai fenomena psikologis yang menampilkan aspek-aspek kejiwaan (struktur kepribadian) melalui tokoh-tokoh ceritanya. Penelitian ini bertujuan untuk mendeskripsikan kepribadian Willem yang berupa *id*, *ego*, dan *superego*. Penelitian kualitatif bersifat deskriptif ini menggunakan analisis isi untuk mengkaji novel *Dasamuka*. Pendekatan yang digunakan dalam penelitian ini adalah psikologi sastra yang dikemukakan oleh Sigmund Freud. Keabsahan data dalam penelitian ini diperoleh dengan menggunakan triangulasi metode. Teknik analisis data yang digunakan dalam penelitian ini adalah teknik analisis interaktif. Temuan penelitian ini adalah *id* Willem didominasi oleh naluri kematian dan sikap menghindari ketidaknyamanan; *ego* Willem ditunjukkan dengan usaha dan keputusan-keputusan yang kuat dalam mewujudkan keinginan dan tugasnya; dan *superego* Willem, yakni memahami moral atau aturan masyarakat, munculnya sisi manusiawi, dan perasaan bersalah atau berdosa.

Kata kunci: struktur kepribadian, Willem, novel *Dasamuka*

A. INTRODUCTION

According to Kosasih (2014:60), the literary work particularly a novel is the imaginative work depicting an entire side of the problems of one's life or several characters. As the fictional imaginative work, the presentation of a novel is loaded with experience and life problems. Therefore, it can be stated that a novel is the projection of the individual's problems or the problems existing in the society which are narrated through language and attached by the author's imaginative element.

Meanwhile, Endraswara (2011:96) states that literary works in the form of drama or prose are perceived as the psychological phenomenon depicting the psychological aspects through the characters of the story. Those psychological aspects are in the form of id, ego, and superego attached on the individual. Id, ego, and superego are also called as the personality structure.

The first personality structure is id. Id, according to Freud and is adapted by Minderop (2010:20-21), exists the subconscious part. Id is the psychic reservoir and the source of psychological energy. Id is the psychological energy and the instinct to insist the human to fulfill the basic needs encompassing food, sex, rejection of pain or discomfort. The ways how id works are related to the desire principle which are to keep seeking the pleasure and avoiding the discomfort. On the other side, Bertens also adapts Freud's idea regarding id. Bertens (2016: 32-33) explains that id is the basic psychological elements in which the areas of *eros* (life instinct) and *thanatos* (death instinct) are in power. The congenital instinct (e.g. sex and aggression) and the repressed desires exist in id. Based on the ideas of several experts, it can be concluded that id exists in the human's subconscious. The impulse and the instinct drive the human to immediately fulfill the basic biological needs. Besides, the life instinct (*eros*) and death instinct (*thanatos*) dominate the id. Id works based on pleasure principles.

The second personality structure is ego. Ego represents the human's logic and common sense. Ego works based on the reality principle. The working principle of ego is making an effort to fulfill the instinctive demands using the practical and socially acceptable way (Nevid, 2017:908). In line with the opinion, Minderop also adapts Freud's idea regarding the ego. According to Minderop (2010: 20-22), ego exists between the human's subconscious and unconscious mind. Ego is trapped between two contradictory and maintained powers which rely on the reality principle by attempting to fulfill the individual's desires which are limited by the reality. Ego helps the human to consider whether they can satisfy themselves without resulting in the difficulties and suffering for themselves. The task of ego is giving the space for the function of basic mental, encompassing the reasoning, problem-solving, and decision making. Based on the ideas of several experts, it can be concluded that ego exists in human's subconscious and unconscious mind. Ego works based on reality principle. The working system of ego is making an effort to fulfill the instinctive demands of id through the practical and socially acceptable way.

The third human personality structure is superego. Superego is the protection of internal moral and human's conscience. Most of the superego work in the human's subconscious. Superego is ready to evaluate whether the behavior of ego is morally right or wrong. Superego develops by internalizing the moral teaching from the parents and other important figures (Nevid, 2017: 908-909). In line with the opinion, Minderop also adapts Freud's idea in which Minderop (2010: 20-22) mentions that superego exists in the human subconscious mind. Superego is in charge to supervise

and obstruct the complete fulfillment of the pulse which is the result of parents' education and identification. Superego refers to the morality within the personality. Superego is similar to the conscience that recognizes the good and bad value. Based on the statements proposed by those experts, the conclusion can be drawn that superego exists mostly in the human's subconscious mind and the rest is in the human's conscious mind. Superego is as what the conscience works which is by recognizing the good and bad value. The working principle of superego is by internalizing the moral teachings from the parents or other important figures with the encountered problems.

In accordance with the object of the current research, the novel *Dasamuka* by Junaedi Setiyono won the novel writing competition held by Jakarta Arts Council in 2012. The novel features Willem as the figure that could not accept the fact that he failed to get married as his fiancée preferred marrying his stepfather. The feeling of not accepting the fact makes Willem hated his stepfather and his ex-fiancée. The incident also drove Willem to accept Mr. Leyden's offer to dig up the information about *bronjong* or *branjang* in the area of Ngayogyakarta Sultanate. Willem is the Scotman from England who was not willing to die in his home country. He was content to stay in Ngayogyakarta Sultanate and wished to die there. The problems encountered by Willem caused the psychological conflict within the figure. It leads to the study of Willem's personality in facing the challenges in his life which are reflected in the balance and interaction from his id, ego, and superego.

Personality is the characteristic of individual's trait and behavior that uniquely refers to the person himself. Personality encompasses the behavior, way of thinking, feeling, impulse, effort, action, response towards the opportunities and pressures, way of interacting to other people in the daily basis (Young, 2011:19-20). Meanwhile, Nevid (2017: 907) adapts Freud's idea regarding the personality encompassing three mental entities: id, ego, and superego. Balance and interaction among those three personality elements determine the individual's behavior and ability to encounter the challenges in life. Furthermore, the behavior and ability of the character (Willem) in encountering the challenges in life need to be discussed to grasp the depiction of balance and interaction from id, ego, and superego within the character.

This research is relevant to the research carried out by İsaoglu (2015:499-511) discussing the effect of id, ego, and superego within the personality of the main character in the novel entitled *The Scarlet Letter*. The main character is overwhelmed by the childhood and past memories. The similarity of the current research with the research conducted by İsaoglu is that both novels employ Freud's psychoanalytic theory to study the personality of the main character. Nevertheless, the contrast of İsaoglu's research with this research is that the current research focuses on Willem's personality viewed from id, ego, and superego aspect, while İsaoglu's research focuses on discussing the subconscious of the main character in the novel entitled *The Scarlet Letter*. The novelty in this research is in the description of the character's personality in encountering the challenges in the foreign country which has different language and culture viewed from the personality structure (id, ego, and superego) using Sigmund Freud's theory. The problem statement proposed in this study is how Willem's personality in the novel *Dasamuka* by Junaedi Setiyono is viewed from the id, ego, and superego aspect.

B. RESEARCH METHODOLOGY

This research employed the descriptive qualitative study. Semi (2012. 30-31) states that the data in qualitative research with descriptive approach are in the form of

words or pictures not in numerical data. The data in this research are the document in the form of words from the novel *Dasamuka* by Junaedi Setiyono. The approach used in this research is psychological literary proposed by Sigmund Freud. The data source in this research was the novel entitled *Dasamuka* by Junaedi Setiyono from the publisher of Elmatara in June 2014 (first publishing). The novel consists of viii + 284 pages. The research model employed in this study was content analysis. The data collection used in this research was archival record. Archival record proposed by Yin (in Sutopo, 2006:81) is known as the way to obtain various things based on the needs and goals of the research. The data validity in this research was done using method triangulation. The data analysis employed in this research is the interactive data analysis. The interactive data analysis stated by Miles and Huberman is adapted by Sutopo (2006:119) in which it is perceived as the researcher's way to analyze the data by involving three analysis components (data reduction, data display, and conclusion drawing/verification) in which the data collection process was done while collecting the data.

C. RESULT AND DISCUSSION

The personality structure of id in the character of Willem in the novel *Dasamuka* is shown by 11 representative data. Willem's psychological aspect of ego is shown by 10 representative data. Meanwhile, Willem's psychological aspect of superego is shown by 4 representative data. Based on the data obtained, the discussion is as follows.

Id

The form of the first personality structure that is described is id. Id contains the basic animal impulse or human instinctive impulse involving hunger, thirst, excretion, sex, and aggression. Id drives the human to act for ensuring that the human's biological needs are fulfilled. Id is the only psychic structure existed when the human was born and id follows the pleasure principle as mentioned by Freud. Pleasure principle refers to the demand to the immediate satisfaction without concerning on regulations or social habit (Nevid, 2017:907-908). Willem's id personality structure is clearly explained below.

The psychic form of Willem's id appeared for the first time in the second rendezvous with Mr. Leyden. He wanted to join the expedition offered by Mr. Leyden in the following year. It is observed in the excerpt below.

Ketika itu, pada pertemuan kedua dengan Tuan Leyden, aku katakan bahwa aku baru akan ikut ekspedisinya sekitar setahun lagi, yaitu setelah aku menikah dan mampu menyediakan tempat tinggal bagi istriku (Setiyono, 2014:6).

Willem's desire to take part in the expedition and Mr. Leyden's offer were on the increase. The desire also changed from one month to one year which is caused by Willem's inability to accept the fact that his fiancée preferred marrying his stepfather to him. As a result, Willem took part in the expedition to the East which means it headed to Indonesia and he got the area in Java.

The psychic aspect of the second id appeared within Willem in the form of the wish to die in Java Island. The wish to die emerged due to Willem's hatred and anger to Aoife and Jerermias. Those problems are observed in the following excerpt.

Aku jauh-jauh datang ke Pulau Jawa ini memang ingin mati! Namun, tentu saja aku tak hendak mati karena bunuh diri. Aku ingin mati sebagai seorang pejuang

yang dikenang. Ya, meski hanya dikenang oleh bangsa sendiri, atau lebih tepatnya hanya dikenang oleh angkatan laut kerajaan Inggris (Setiyono, 2014:1-2).

Willem's action is in accordance with the working system of id which is related to the pleasure principle such as keep seeking the satisfaction and avoiding the discomfort (Minderop, 2010:21). Willem preferred going to Java Island to avoid the discomfort when meeting Aoife or Jeremias who hurt his heart.

After knowing the great story about the Javanese people called Raden Rangga, Willem has the strong desire to immediately master Javanese language. It can be observed in the following excerpt.

Gairahku menjadi semakin mendesak-desak diri ini untuk secepatnya menguasai bahasa Jawa ketika Den Wahyana menyinggung-nyinggung tentang orang Jawa lain, yang meski tak sekuat Raden Rangga peranannya dalam berjuang melawan Kompeni, tapi menyimpan cerita yang tak kalah menarik (Setiyono, 2014:28-29).

Willem's id in the form of passionate desire to master and communicate using Javanese language kept increasing. Willem asked Den Wahyana to be his language teacher as well as his translator. The mastery of Javanese language supported Willem in the expedition to dig up the information about *bronjong* and *branjang*.

Willem's hatred of Jeremias Michiels encouraged him to have the wish to die in Java Island. He did not want to look broken before his father.

Dan aku tidak sudi mati di hadapan Jeremias Michiels. Aku mau mati jauh darinya ... di Pulau Jawa ini (Setiyono, 2014:51).

Death instinct is relevant to the character of id stated by Bertens (2016:32) in which is the basic psychological element where the areas of eros and thanatos have the power.

Another psychological id aspect appeared within Willem is in the form of the desire to avoid the problems in order to cover up the incident in the palace. It can be observed in the following excerpt.

*"Tentang Pieter, kau punya sesuatu yang menarik untuk kau ceritakan?"
"Begini..." agak bingung aku menutup-nutupi kejadian di keraton yang sungguh memalukan itu. Bila aku ceritakan apa adanya padanya, aku khawatir dicap sebagai pendengki yang sengaja mau merusak hubungan mereka (Setiyono, 2014:64).*

Based on the aforementioned excerpt, it can be concluded that the character of Willem has the desire to cover up the robbery incident in the palace done by Pieter and England troops on the behalf of General Governor. Willem avoided telling the incident since he wanted to avoid the discomfort of the occurrence that was experienced.

The character of Willem has the amazement that encourages him to imitate Mr Crawfurd. It then becomes one of the id forms from the character of Willem.

Mungkin aku terpengaruh Tuan Crawford, yang bisa begitu luwes berkomunikasi dengan orang Jawa dari berbagai strata sosial. Memang diam-diam aku ingin menirunya (Setiyono, 2014:111).

Willem intended to imitate Mr Crawford who fluently communicated using Javanese language with Javanese people from various social levels. Willem's desire is realized by learning Javanese language from Den Wahyana.

Willem then met Semi, a Javanese lady whom he had a crush on. Semi came in Willem's life and made him really passionate. He was willing to come to Bagelen only to see Semi's face which then he wanted to make that Javanese lady to be his own. It can be seen in the excerpt below.

Mataku sekarang lebih tertarik untuk mencari sosok yang menyemangatiku jauh-jauh datang ke Bagelen ini: perempuan Jawa bernama Semi. Ah ya, ini jelas pikiran kotor. Bukankah dia sudah bersuami? (Setiyono, 2014:113-114)

The desire to own something, in this case is Semi, is the form of Willem's id. By only seeing Semi, Willem was encouraged. Willem sought the comfort based on the pleasure principle though he knew that Semi has a husband.

Willem's psychological id aspect which is observed is his desire to use his gun to kill other people. It can be seen in the following excerpt.

Sosoknya memang biasa-biasa saja, tetapi lincahnya luar biasa. Tak sekalipun tinjuku dapat menyentuh tubuhnya. Aku jadi tergoda untuk menggunakan pistolku... (Setiyono, 2014:124).

Willem's instinct to murder emerged when he was attacked by Ki Poleng at the time when he visited Kiai Ngali's Islamic boarding. The desires to kill and to defend are the forms of Willem's id. In that case, the death instinct and life instinct emerged simultaneously within himself.

One of Willem's reasons to enter Java Island is to accomplish the duty from Mr. Leyden. Nevertheless, he felt uncertain of the duty given by Mr. Leyden. He was hesitant about describing bronjong or branjang. He then intended to describe both of them based on Daisy's suggestion. The desire to dig up the information about *branjang* and *bronjong* is one of the psychological id aspects emerged within himself as what is stated in the following excerpt.

Bronjong atukah branjang? Aku diminta untuk menulis tentang bronjong atukah tentang branjang? Atau untuk menulis keduanya? Kembali aku teringat suara serak Tuan Leyden. Sayang waktu itu beliau sendiri ragu dengan apa yang pernah didengarnya. Barangkali nasihat si bengal Daisy perlu kuperhartikan, yaitu untuk menulis keduanya. Yang pertama, yaitu bronjong, sudah kudapatkan cukup bahan tentangnya. Yang kedua, yaitu branjang, aku tidak tahu apa itu. Aku sebaiknya memang mencari dan mengorek keduanya (Setiyono, 2014:129).

The desire to seek out the information about bronjong or branjang is the desire repressed by Willem's duty which was given by Mr. Leyden. Other than the duty from Mr. Leyden, Willem indeed has high curiosity.

Willem felt that he had no fixed reason to keep being involved in Rara Ireng's problem. He doubted himself. He felt that he had the desire to commit suicide so that he wanted to involve in Rara Ireng's affair. It can be seen in the excerpt below.

Memang banyak hal yang musykil untuk dijawab sekarang ini. Termasuk mengapa aku repot-repot dilibatkan pada masalah Rara Ireng ini. Apa keuntunganku? Salah-salah malah kepalaku yang menggelinding. Bukankah aku orang Inggris, bukan orang Belanda yang berkuasa? Bukankah dengan menolong Danar aku sudah menempatkan diri sebagai musuh Sultan Jarot? Apakah aku belum seratus persen melupakan keinginanku untuk bunuh diri? (Setiyono, 2014:215).

Willem's death instinct remained emerging. He was involved in Rara Ireng's escape of Sultan Jarot. It proves that Willem has no worries about the risks to fight against Sultan Jarot including the worst possibility which is died.

The life in Java Island was no longer peaceful. England has left their colonial land and Willem has accomplished his duty from Mr. Leyden. All of those things urged him to come back to Edinburgh. It can be observed in the excerpt below.

"Ya, aku ingin secepatnya kembali ke Edinburgh. Kita nanti berangkat bersama-sama ..." (Setiyono, 2014:279).

Based on the aforementioned excerpt, it can be concluded that Willem's id is to be immediately back to his homeland with Daisy and Mr. Thomson. It is caused by Willem who thought that Indonesia was no longer safe. Willem's id is in line with pleasure principle which is avoiding the discomfort.

Based on the explanation, the psychological id aspects experienced by Willem are the desire to join expedition, desire to die in Java Island, desire to master Javanese language expeditiously, desire to die, desire to stay out from problems, desire to imitate other people, desire to own a married lady, desire to murder, in the form of curiosity about branjang or bronjong, desire to commit suicide, and desire to come back to Edinburgh. Overall, the forms of Willem's id are dominated by the death instinct and the attitude to stay out from discomfort.

Ego

The form of the second personality structure that which is discussed is ego. Bertens (2016:33) who adapted Freud's idea states that ego is formed by the difference of id caused by the human who is in contact with another side of the world. Ego is entirely dominated by the reality principle as it can be observed from the objective way of thinking based on the social demand that is reasonable and is expressed through language. Willem's personality structure of ego is described in detail as in the following.

Willem's ego is reflected by his decision to take part in the expedition. Initially, Willem intended to take part in Mr. Leyden's expedition in the following year. After one month has passed, he changed his mind and decided to join the expedition in the same year. It is represented in the excerpt below.

"Aku ikut ekspedisimu Tuan," kataku lugas tanpa basa basi ... setelah sampai di pulau Jawa kau nanti berhasil menyusun deskripsi yang lengkap tentang bronjong ... ah, bronjong ataukah branjang? Ya, seperti yang

sudah pernah kujelaskan dalam paparanku." Dan aku tentu saja cepat-cepat mengiyakan. Aku yakin dia tahu adanya ketidakberesan dalam pikiranku. Pikiran untuk mengubah apa yang sudah kuputuskan sebelumnya (Setiyono, 2014:6).

Based on the excerpt, it can be agreed that Willem's decision to take part in the expedition offered by Mr. Leyden is reasonable. Willem's reason is that he was left by his fiancée.

After knowing that Mr. Leyden died in Batavia, Willem decided to remain staying in Java Island. He did not want to go back to his homeland and meet the people who betrayed him.

Berita meninggalnya Tuan Leyden itu sebetulnya sudah cukup bagiku untuk segera memutuskan: kembali ke Edinburgh atau tetap tinggal di Pulau Jawa. Pada saat aku berpikir keras untuk dapat segera memutuskan, kulihat seorang tawanan perang yang wajahnya begitu mirip Jeremias, yang terhuyung-huyung yang didorong masuk ke bilik tahanan. Melihat pemandangan itu, aku langsung memutuskan untuk tetap tinggal di Pulau Jawa. Tak sudi aku bertemu Jeremias, lebih-lebih lagi berjumpa Aoife! Aku katakan pada seorang perwira yang menawariku untuk kembali ke Eropa bersama kapalnya, bahwa aku akan menemui pamanku di Rejawinangun, di wilayah kasultanan Ngayogyakarta Hadiningrat (Setiyono, 2014:8).

In the end, Willem decided to meet his uncle in Rejawinangun. This decision is the initial step to continue accomplishing the duty given by Mr. Leyden.

Willem is the academician of Edinburgh University. He remains having the intention to continue his research about bronjong and branjang. His effort to seek out the information about bronjong and branjang was begun by learning Javanese language from Den Wahyana. He decided to learn Javanese language as instructed by Mr. Leyden.

"Aku ingin memulai penelitianku dengan mempelajari bahasa Jawa terlebih dahulu," ujarku mengikuti arahan mendiang Tuan Leyden, "Tuan bisa merekomendasikan siapa orang yang tepat untuk itu?" tanyaku (Setiyono, 2014:13).

Willem asked for help to Mr. Crawford to recommend and connect him with the one who was willing to teach him Javanese language. It is the precise step to support his mission in entering Java Island. Moreover, he was also demanded to learn Javanese language as he lived in Java Island.

Willem's psychological ego aspect is reflected in his decision to cover up the incident occurred in the palace. It is stated in the excerpt below.

*"Tentang Pieter, kau punya sesuatu yang menarik untuk kau ceritakan?"
"Begini..." agak bingung aku menutup-nutupi kejadian di keraton yang sungguh memalukkan itu. Bila aku ceritakan apa adanya padanya, aku khawatir dicap sebagai pendengki yang sengaja mau merusak hubungan mereka.
"Bagaimana?" kejarnya.
"Ada seorang Raden Mas yang ingin tahu lebih banyak tentang Pieter. Itulah sebabnya aku mencoba untuk berakrab-akrab dengannya," aku menemukan*

alasan yang baik untuk menjelaskan pada Daisy mengapa aku menemui Pieter (Setiyono, 2014:64).

Based on the aforementioned excerpt, it can be concluded that he made the decision not to tell the secret regarding Pieter who had no humanity when robbing the palace. He preferred keeping the secret by himself.

Willem's psychological ego aspect is reflected in his decision not to use the gun to murder other people. It can be observed in the following excerpt.

Sosoknya memang biasa-biasa saja, tetapi lincahnya luar biasa. Tak sekalipun tinjuku dapat menyentuh tubuhnya. Aku jadi tergoda untuk menggunakan pistolku, tapi menyadari bahwa ada orang yang waspada mencermati setiap gerakanku, dan siapa tahu bedil orang itu benar-benar berisi peluru dan siap dimuntahkan, kubatalkan niatku (Setiyono, 2014:124).

Willem used his logic not to murder other people whom he fought against since he knew that he was spied out by someone else. It is considered that using the gun has too many risks as it has two possibilities whether he was wounded or killed.

Willem asked the help of Den Wahyana to take him to Branjang even though he had no idea about *branjang* whether it is event, thing, or people.

*"Aku bisa mengantarkan Tuan ke Branjang sekarang."
"Baik ayolah, kataku buru-buru. Kututup rapat-rapat bekas kekusaranku diganggu mimpi mengerikan (Setiyono, 2014: 130).*

Willem's decisions to meet Branjang and keep seeking out about branjang and bronjong are driven by his curiosity that was increasingly rising. Willem was also willing to be back and forth to dig up those two things as his responsibility to Mr. Leyden for the duty.

Willem decided to follow Mr. Crawford's suggestion to join the residency. It was done to protect his security as well as those having the power within his research or having the kinship with him.

Akhirnya kuputuskan untuk menerima apa yang diusulkan Tuan Crawford. Akan tetap menjadi pegawai di Karesidenan demi keamananku, keamanan keluarga Tuan Thomson di Rejawinangun, dan keamanan hubungan kelompok Puri Tegalreja dengan Inggris (Setiyono, 2014:170).

Based on the excerpt, it can be stated that Willem's ego wanted to keep being affiliated with the residency as he sought the protection and security. The security in the politic, physical, family, and financial aspect.

Willem helped Dasamuka to abduct Rara Ireng (Dasamuka's wife). The decision was made by proposing conditions to Dasamuka.

"Aku mau membantumu tapi dengan syarat," kataku sekadar untuk bisa mengubah raut mukanya yang begitu menyedihkan. Danar tidak menjawab, dia hanya mendongakkan wajahnya. Kulihat matanya yang membengkok (Setiyono, 2014: 211).

Based on the excerpt, it can be considered that Willem's decision to help Damar/Dasamuka is done without expecting in return. However, the actual reason is to shift Dasamuka's sorrow.

Willem was involved in the plan to murder Sultan Jarot. His official residence became the center to work on the strategies for Dasamuka, Ngusman, and Semi. Willem made the decision not too being fully involved in Dasamuka's problems.

.... Karena itulah kembali aku dilibatkan dalam perkara yang paling berat kurasakan selama aku berada di tanah Jawa: dilibatkan dalam pembunuhan Sultan! Kembali rumah dinasku menjadi tempat konspirasi dengan konspirator sama persis seperti ketika berencana akan membawa lari Rara Ireng. "Sebaiknya kau pikir ulang rencanamu ini. sangat berbahaya," kataku mencoba mengingatkannya (Setiyono, 2014:247).

Although Willem has decided not too be fully involved in Dasamuka's problems, he kept reminding Dasamuka to rethink or to revoke his intention to murder Sultan as it has the high risk. The worst thing that might occur if the plan is failed was that they would become the fugitives.

Willem decided to draw his new life by marrying Daisy. He wanted to give the joy and get the joy in return. It is observed in the following excerpt.

Aku tetap bekerja seperti biasa. Sampai akhirnya aku harus memutuskan untuk memulai hidup baruku. Itu memang harus kulakukan apabila aku tak ingin menyakiti hati seorang ayah dan anaknya yang sudah begitu baik menampung keterdamparanku di tanah asing yang berangsur-angsur kuakrabi ini. Pernikahan tanpa pesta. Apakah juga pernikahan tanpa cinta? Tidak demikian menurutku. Namun, cinta itu sudah bermetamorfosa menjadi sesuatu yang lain yang dalam bahasa Jawa disebut gemati ... keinginan untuk membahagiakannya, lain tidak; karena hanya dengan begitulah aku merasa bahagia ... (Setiyono, 2014:274).

Willem's decision to marry Daisy is based on his reciprocation to Mr. Thomson (Daisy's father). Willem's uncle to accommodate Willem during his escape to Java Island. Willem's decision to marry Daisy has already disappeared.

Based on the explanation above, it can be concluded that Willem's ego is dominant. He had the efforts and strong decisions in realizing his desire and duty. The aspects of psychological ego experienced by Willem are the decision to take part in the expedition in the same year, decision to stay in Java, decision to learn Javanese language, the act of covering up the actual incident, decision not to murder other people, decision to seek out about branjang and bronjong, decision to help the others, decision to join the residency, decision to help Dasamuka, decision not to get fully involved in Dasamuka's plan, and decision to start over the new life.

Superego

The form of the third personality structure which is described is superego. Superego, according to Freud which is adapted by Bertens (2016:33-34), is the basic moral of conscience. Superego is formed through the internalization from the external prohibitions or commands (preceptors, particularly the parents). It then is maintained to make it emanates from within. The activities of superego are declared in the conflict with the feeling of ego such as guilt and regret. Willem's superego personality structure is clearly explained as follows.

Willem's aspect of psychological superego is reflected by his helping hands to Semi when she was attacked by British soldiers in the robbery incident in Yogyakarta palace. Willem shown his humanity by rescuing Semi. He stopped the immoral actions.

*.... Kudatangi bangsaku yang sudah menjelma menjadi segerombolan binatang buas itu:
"Lepaskan! Kalian semua tentara resmi gubernemen bukan gerombolan penjahat!" (Setiyono, 2014:57).*

Willem's high humanity is seen from his voluntary action to rescue Semi from Pieter. Willem's rescue is not based on the consideration whether Semi came from the mutual state. The most important things for him were setting Semi free from Pieter's immoral actions.

The form of Willem's superego towards the immoral action also emerged when Daisy would be raped by Pieter. It can be observed in the following excerpt.

Dan perkelahian tak seimbang pun berlangsunglah.... Tapi semangatku terlalu kukuh untuk secepatnya terkapar. Semangat untuk melindungi perempuan tak berdaya.... Aku kembali jatuh di atas daun-daun kering. Aku tak kuasa menyaksikan kejadian mengerikan yang berlangsung di depan mata. Tubuhku melorot tak berdaya (Setiyono, 2014:70-71).

Based on the above-mentioned excerpt, it can be stated that Willem's superego declares that those immoral actions are inappropriate. Thus, Willem helped Daisy from the rape by fighting against Pieter. Willem was guilty since he came too late and to witness inappropriate actions. Willem's humanity remained rising as he hated the crime against woman. It is in line with Freud's idea adapted by Bertens (2016:33-34) which states that superego is the moral basic of conscience. Superego is formed by the internalization of prohibitions and commands coming externally (preceptors, particularly the parents). All of those things are maintained so that it emanates from within. The activities of superego are declared in the conflict with the feeling of ego such as guilt and regret.

Willem's superego reappeared when he gave the rescue to Semi's father. Willem intended to stop the fight between human and tiger, bronjong's punishment.

"Semi mengatakan bahwa Kiai tidak bersalah. Untuk itulah, menjadi kewajiban kita sesama manusia, untuk saling tolong menolong. Hukuman semacam itu sungguh hukuman yang biadab," aku mencoba menjelaskan alasan keterlibatanku pada peristiwa yang sampai hari ini masih ramai dibicarakan oleh penduduk di dalam Negara (Setiyono, 2014:95).

Willem found that bronjong punishment is inhumanity actions. After the incident, he wrote the article about bronjong which was sent to Edinburg Club and London Times. Willem made bronjong punishment as the inhumanity action was abolished.

Willem also knew that being with one's wife is inappropriate. Therefore, Willem got Daisy come to his rendezvous with Semi.

Pertemuanku dengan Danar diakhiri dengan kesepakatan untuk menghadirkan Semi. Mengapa Semi yang diminta untuk menjelaskan penderitaan Rara Ireng, bukan yang lain, membuatku berpikir bahwa Danar sudah tahu apa yang

selama ini kurasakan. Ini terus terang membuatku risih. Bagaimana pun Semi adalah istri Ngusman. Aku harus membentengi diri ini dengan menghadirkan Daisy paling tidak aku bisa secara tidak langsung memberitahu Danar bahwa berduaan dengan Semi bukanlah sesuatu yang menggairahkanku sekarang ini. Dia harus tahu itu (Setiyono, 2014:212).

Based on the explanation above, it can be concluded that Willem has good moral standard which is proven by his superego. The aspects of psychological superego experienced by Willem are the action which is based on the moral in society, the guilt for not helping Daisy, the emergence of humanity, and the guilt of having crush on the married woman.

This research is in line with the research carried out by Hilmi, Winarni, and Rohmadi (2017: 25-30), which are both studying the psychological aspects (personality structure) of characters in the form of id, ego, and superego in a novel. The psychological aspects of the character's id in the novel entitled Guru Dane are in the form of awe, pride, sexual needs, desire to realize the dreams, curiosity, food needs, longing, desire to join Netherlands trade, desire to meet Guru Dane, desire to be free from problems, love, and care. The character's ego in the novel entitled Guru Dane is in the form of the attitude to fulfill the awe, decision to fulfill sexual needs, decision to realize the dreams and ambition, decision to pay attention to the interlocutor, decision of self-conscious, decision to meet the demands, decision to accept the request, the action of sneaking in the house, the action of overhearing, decision to be quiet, decision to eat, the action of meeting the character of Lehok, action of seeking out, decision to deliver message, decision to catch and arrest the traitors, action of stepping onto the body of Ketut Kolang, action of hugging Made Sudase, decision to seek for help, the action of glancing out to Sumar's body, decision to intentionally witness the fight, decision to escape, decision to flirt with Made Sudase, decision to meet and give the information to Guru Dane. The character's superego in the novel Guru Dane is the regret of guilty and sinful.

Meanwhile, the difference also existed between the research conducted by Hilmi, Winarni, and Rohmadi and the current research in which this research focuses on studying the psychological aspects (personality structure) of the main character (Willem) in the novel Dasamuka. Willem's id in the novel Dasamuka is reflected in the desire to take part in the expedition, desire to die in Java Island, desire to master Javanese language expeditiously, desire to die, desire to stay out of the problems, desire to imitate other people, desire to own the married woman, instinct to murder, curiosity of branjang and bronjong, desire to commit suicide, and desire to go back to Edinburgh. Willem's ego is in the form of the decision to take part in the expedition in the same year, decision to stay in Java, decision to learn Javanese language, decision to cover up what actually happened, decision not to murder other people, decision to seek out about branjang and bronjong, decision to help other people, decision to join in residency, decision to help Dasamuka, decision not to get fully involved in Dasamuka's plan, and the decision to start over the new life. Willem's psychological superego aspects are the understanding of the moral and rules in the society, the emergence of humanity, and the feeling of guilty and sinful.

Several correlations among id, ego and superego within the character of Willem are elaborated in this section. Willem's desire to stay out of the problems (id) caused by Pieter when robbing the palace is greater, so Willem's ego decides to cover up that inhuman incident. However, Willem's superego in disagreeing the coercion and immoral action is appropriate, so Willem could help Semi from Pieter's reach. On the

other hand, Willem's id which is in the form of the desire to marry Javanese lady was defeated by the Willem's superego that being with the married woman is inappropriate based on the norms existed in the society. As a result, Willem's ego decided to make the way out by marrying Daisy.

In contrast, the desire to seek out about bronjong or branjang (id) as the object of the Willem's research was high, so Willem decided to learn Javanese language to enhance the research given by Mr. Leyden. Moreover, Willem's superego justified that bronjong punishment is inhuman as it involves the human to fight against tiger. Thus, Willem helped Semi's father from that inhuman punishment. Willem also wrote down the article about bronjong punishment and sent it to Edinburgh Club and London Times. As a result, an agreement was made between the England governor and Ngayogyakarta Sultanate regarding the abolishment of the punishment.

D. CONCLUSION

The character of Willem in Dasamuka novel is depicted entirely encompassing the id, ego, and superego which are reflected by his behavior. The psychological aspect of id is the human's basic characteristics in their conscience since they were born and is based on the pleasure principle without recognizing the reality. Those are reflected by Willem as the character in the novel Dasamuka by Juanedi Setiyono. The psychological aspect of id emerged within the character are the desire to take part in the expedition, desire to die in Java Island, desire to master Javanese language expeditiously, desire to die, desire to stay out of the problems, desire to imitate other people, desire to own the married woman, desire to murder, curiosity about branjang or bronjong, desire to commit suicide, and desire to go back to Edinburgh. Overall, Willem's id is dominated by death instinct and the attitude of avoiding the discomfort.

The psychological aspect of ego is the human's psychological aspect that has the principle towards the reality in life, for instance, reasoning, problem-solving, and decision making. Willem's ego is very dominant. He has the strong efforts and decisions in realizing his desires and duty. The psychological aspect of ego experienced by Willem is in the form of the decision to take part in the expedition in the same year, decision to stay in Java, decision to learn Javanese language, the action of covering up the actual incident, decision not to murder other people, decision to dig up the information about branjang and bronjong, decision to help other people, decision to join in residency, decision to help Dasamuka, decision not to get fully involved in Dasamuka's plan, and the decision to start over his life.

The psychological aspect of superego is the human's conscience in distinguishing the good and the bad as well as the right and the wrong in community life. Willem's psychological aspects of superego are the understanding of the moral and the regulations in the society, the emergence of humanity, and the feeling of guilt and sinful.

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