

# Psychological Analysis of the Main Character in the Novel *Asmarani* by Suparto Brata

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## SUBJECT

Literature

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## Abstract

The psychological conditions experienced by a person are different; one of the Javanese novels that discusses the psychology of characters is the *Asmarani* novel by Suparto Brata. This novel tells the story of the main character named *Asmarani*, who was abandoned by her biological mother and then adopted by the Nataran family; when she was still in elementary school, she had an unnatural feeling of mutual affection for her teacher, unlike a teacher for her student. This study aims to analyze the psychology of the main character and describe the character of the main character in the *Asmarani* novel by Suparto Brata. This study uses a literary psychology approach using Sigmund Freud's psychoanalytic theory. This research method is descriptive qualitative, whose data is in the form of phrases, words, and sentences in the novel. The results of this study indicate that there are psychological forms of the main character consisting of Id, Ego, and Superego. This study is expected to provide a new face and positive implications in researching Javanese language psychological novels.

## 1. Introduction

Literary works emphasize the imaginative images and thoughts of human life in the form of artistic language structures; literary works result from human creativity formed based on the author's expression in the form of experiences, thoughts, ideas, and ideas (Saragih et al., 2021). A novel is a literary work of long prose with intrinsic and extrinsic elements to build a story into complete unity (Ate & Ndapa Lawa, 2022). According to (Yusuf, 2022), a Javanese novel is a work of Javanese prose literature created by Javanese writers or poets that depicts life around the author, including character traits, life, and so on. Psychology comes from the Greek word *psyche*, which means "soul", and *logos*, which means "science". So, etymologically, psychology can be interpreted as a science that

studies a person's soul regarding symptoms, processes and background (Syah & Pertiwi, 2024). In psychological review, each person has a different character; each individual has a different point of view that cannot be generalized in everyday life (Rokhim & Zustiyanoro, 2022). According to (Nurkamila et al., 2021), the psychological aspect is always related to the characters involved in the story. The study of literary psychology is needed to understand the psychology of the characters, a combination or branch of psychology and literature that studies the psychology of characters in literary works.

According to Sigmund Freud, psychoanalytic theory reveals the structure and function of the human subconscious mind. Freud believed that literary works are expressions of the author's unconscious. He analyzed literary works to reveal symbolism that arises from subconscious conflicts and desires.

Freud also argued that the human mind is influenced by three main parts: Id, Ego, and Superego (Abivian, 2019). Id represents the natural urge of the human soul to act according to its desires, Ego is the balance between the demands of self-control and self-limitation and uncontrolled urges, Superego is an authority to control oneself and limit desires without self-limitation influenced by Id and Ego (Anisa, 2021).

Freud described the Id as a king, the Ego as the prime minister, and the Superego as the highest priest. Id acts arbitrarily, must be respected as an absolute ruler, and must be spoiled and selfish. What it wants must be implemented immediately without waiting. Ego is likened to the Prime Minister, who must complete all tasks connected to reality and respond to the wishes of society. The Superego is a priest who considers good and evil to warn the Id that he must be wise and prudent (Zustiyanoro et al., 2022).

One of the Javanese and Indonesian writers is Suparto Brata, who was born in Surabaya on February 23, 1932, and died on September 11, 2015, at the age of 83. As a famous author of classical and modern Javanese literary works, a writer must do something so that many people can read the work he creates. Suparto Brata's name has been recorded in the book *Five Thousand Personalities of The World 1998*, published by The American Biographical Institute, Raleigh, North Carolina 27622 USA. His Javanese literary career began with writing in *Penjebbar Semangat*, a Javanese-language magazine; in writing, he sometimes uses pseudonyms, including *Peni* and *Eling Jatmiko*.

Some of the awards that Suparto Brata has received include the Rancage Literature Prize three times; in 2007, he was selected as one of three Indonesian writers who received an award from the Indonesian Minister of National Education and was selected to receive the S.E.A Write Awards from the Kingdom of Thailand. Suparto Brata is considered a productive writer. Until April 1999, he was recorded as having produced 110 novels.

One of the Javanese novels that can be studied using Sigmund Freud's psychoanalytic theory is *Asmarani* by Suparto Brata because, in this context, researchers can focus on psychological aspects such as inner conflict, subconscious desires, and character dynamics. The *Asmarani* novel tells the story of the inner conflict experienced by the character *Asmarani*, whom her biological mother abandoned. Then, when she was still in elementary school, she felt mutual affection for her teacher, *Marsan*.

This story begins with a girl named *Asmarani*, who became the adopted child of the *Nataran* family in *Ngombol* village when she was little. Mr *Nataran* and Mrs *Nataran* are wealthy farmers in *Ngombol* village; Mr *Nataran* has a patient character different from Mrs *Nataran*, who is panicky and emotional, while *Paerah*, *Asmarani*'s older sister, has a grumpy and spoiled nature. *Paerah* works in Surabaya and eventually marries

Raden Saptadi, a bank employee. Asmarani has been separated from her biological mother since she was little because, in the past, her mother was chased by the Dutch. Asmarani is the daughter of Nyai Juwita, a noble from the city of Yogyakarta and a fighter against the Dutch. Nyai Juwita left Asmarani when she was still a baby because, at that time, her condition did not allow her to be taken away. Finally, Asmarani was left in front of the Nataran family's house and then cared for by the family. When Asmarani was in the 6th grade of elementary school, she and her teacher, Marsan, had feelings for each other; Asmarani was 15 years old then, while Marsan was 25. However, the real reason Marsan liked Asmarani was not only beautiful and intelligent, but Asmarani was the daughter of a wealthy farmer in Ngombol village.

When he found out that Asmarani was only an adopted child because he read a letter that showed that Asmarani was not the biological child of the Nataran family, Marsan immediately ended the unilateral relationship because Marsan only wanted to be a son-in-law of a wealthy family, so he married Paerah who had become a widow because Raden Saptadi divorced her. After Asmarani graduated from elementary school, he wanted to find and follow his mother.

Asmarani already knew he was an adopted child of the Nataran family because he had read the letter from his mother that was given to Marsan; after learning this, Asmarani immediately followed his mother to Yogyakarta. After arriving there, Suparto, whom his mother sent, was assigned to pick up Asmarani because his mother was sick. Asmarani's sadness was gone and paid off after meeting his mother and feeling the love of a mother (Brata, 2013).

The novel *Asmarani* by Suparto Brata was published by Elamatera Yogyakarta in 2013 and has a thickness of 154 pages. Previous researchers have conducted several studies on the *Asmarani* novel Desy Anindita Sari (Anindita, 2014). Researching "Microstructural Analysis of the *Asmarani* Novel by Suparto Brata" resulted in the discovery of four grammatical aspects in the form of reference, substitution, ellipsis, and conjunction in the discourse. Arfa Dani Nugraha (Nugraha, 2014). Researching "Psychological Problems of the Main Paraga Ing Novel *Asmarani* Anggitane Suparto Brata", the study resulted in the personality structure of the main character Asmarani. From previous studies, it can be concluded that research on the psychological condition of the main character regarding Id, Ego, and Superego has never been conducted. Therefore, research on this topic is essential. The formulation of the problem in this study is as follows: How is the analysis of the inner conflict experienced by the main character in the *Asmarani* novel?

## **2. Research methods**

This study was conducted to analyze the psychological condition of the main character in the *Asmarani* novel by Suparto Brata; this study uses Sigmund Freud's psychoanalytic theory. Freud defines personality in three forms: Id, Ego, and Superego. All three are part of the form of personality in a literary work that can be seen in the characters' behaviour in literary works (Chamalah & Nuryyati, 2019).

According to Umam Kau and Hidayanti Ali (2022), Sigmund Freud called the Id the centre of all dynamic mental energy of a person, which is the main component of human nature since birth. Ego is a system that usually reacts with a secondary process. The superego is the moral and ethical power of personality, which operates using idealistic principles as opposed to the principle of satisfaction of the Id and the realistic

principle of the Ego. The id and superego control a person's actions without involving the Ego because the Ego only listens to what the id says (Rozali et al., 2019). This study uses a psychoanalytic approach, and the data obtained in this study are in the form of quotes of phrases, words, and sentences in the novel. The data source of this research is the novel *Asmarani* by Suparto Brata, published by Elmatera Yogyakarta in 2013, the first printing, with a thickness of 154 pages. The data collection technique was carried out by reading, understanding, and analyzing the psychology of the *Asmarani* character.

### **3. Discussion**

The research on *Asmarani's* novel uses Sigmund Freud's psychoanalytic theory. The personality structure of the main character in *Asmarani's* novel is divided into three parts: id, ego, and superego, which are taken from quotes and sentences in the novel.

#### **Id**

Id is a part of the personality that comes from subconscious energy and focuses on fulfilling desires that must be fulfilled. In the novel, *Asmarani* is marked by *Asmarani*, who is still in elementary school and has feelings for her teacher named *Marsan*; this is considered unnatural because the age gap between the two is quite far.

*"Esuke Guru Marsan lali nggawa majalah. Asmarani ora lali dijanjeni. Theng bel tandha ngaso sepisan, dheweke mbengok, "Pundi Pak, majalahipun?"*

*Marsan arep ethok-ethok ora ngerti. Nanging ora bisa, adhep-adhepan karo praen blaka mengkonono, priye wong wani dora? "Oh, lali aku, As. Sesuk wae dakeling-eling!"*

*Asmarani ora gela. Bab kelalene gurune kuwi malah kena kanggo dhadhakan omong-omong karo Marsan wayah ngaso, yen bocah-bocah liyane padha limpe dolanan ing pekarangan sekolah." (Brata, 2013: 4).*

'In the morning, Teacher *Marsan* forgot to bring a magazine. *Asmarani* did not forget to promise. When the bell rang for the first break, she shouted, "Where is the magazine, Sir?"

*Marsan* pretended not to know. However, she couldn't, facing him directly, who would dare lie? "Oh yeah, I forgot, As. I will not remember tomorrow!"

*Asmarani* was not disappointed; her teacher forgetting to bring a magazine could be an excuse to chat with *Marsan* during the break when the other children were playing in the schoolyard.' (Brata, 2013: 4).

#### **Ego**

The ego is a personality part of the human subconscious that realizes the Id's desires realistically and socially. In the novel, *Asmarani* is marked not as a biological child of the *Nataran* family but as the child of a Yogyakarta nobleman named *Raden Juwita*.

*"O iya, As. Crita iki kadadean temenan lan wis suwe daksimpen-simpen. Nanging saiki kepeksa dakwelelake marang kowe. Iki mau wis padha dirembug kanthi tlesih lan aku kudu kandha blaka marang apa anane. Aja dadi kagetting atimu, ya As. Kowe mono satemene dudu anakku kang sejati. Nanging putrane Raden Juwita." (Brata, 2013: 88).*

'Oh yes, As. This story is accurate, and I have kept it to myself for a long time. But now I am forced to tell you about it. We have deliberated and discussed it thoroughly, and I

must tell you frankly as it is. Do not hate yourself, As. You are not my stable boy. But Raden Juwita's son.' (Brata, 2013: 88).

*"Dene priyayi iki diutus Ibumu marani kowe. Ibumu kang sejati saiki lagi gerah. Biyen nyobanyoba nulisi layang mreng, nanging marga Ibu Juwita kesupen jenengku, bisa uga layange ora bisa tekan kene. Ilang neng kantor Kecamatan kana bisa uga," tutuge kandhane Pak Nataran (Brata, 2013: 88).*

'So this person was sent by your mother to pick you up. Your biological mother is sick now. I tried to write a letter here, but because Mrs. Juwita forgot my name, the letter could not reach me. It could also be lost in the sub-district office there," continued Mr. Nataran (Brata, 2013: 88).

*"La aku biyen priye ta Pak, kok nganthi ketlisut mreng lan pisah karo Emakku?" ora ana blas gumun apa sedhihe nampa kabar yen dheweke mung anak pupone Pak Nataran. Wong pancen ya wis ngerti, ngerti wiwit nalika maca layang saka Ibune sing ditampa dening Pak Guru Marsan sing tulisane pating cleker kaya wong ora lulus sekolah rakyat," (Brata, 2013: 88).*

'How was I, Sir? How could I disappear here and be separated from my mother? There was no surprise or sadness at all when he received the news that he was only Mr Nataran's adopted child. He had already known when he read the letter from his mother that was received by Mr Marsan, whose writing was messy like someone who had not graduated from elementary school.' (Brata, 2013:88).

*"Hus! Aja ngundang Emak! Ibu! Ibumu ki priyayi lan kowe ora ketlisut wong kok ketlisut padhakke barang gembolan. Ya ora ketlisut, kok aneh! Kuwi ngene critane, Keng Ramamu karo Keng Ibumu biyen didhinesake neng Purworejo. Purworejo dijegi tantara Walanda, Rama lan Ibumu ngungsi keplayu tekan kene, ya dakwenahi panggonan ing pendhapa kene. Sisih kulon kuwi disingget dadi kamar, kowe lair ing pengungsan kene."*

'Hush! Could you not call me Emak? Mother! Your mother is a noble, and you are not a person; why are you being tucked away like luggage? Well, you weren't tucked away; how strange! This is the story of your father and mother being once assigned to Purworejo. Dutch soldiers visited Purworejo. Your father and mother fled here; yes, they didn't give you a place in the pendapa here; the west side was used as a room; you were born in the refugee camp here."

*"Wiwit kuwi kowe dakopeni. Dakwadekake kowe dadi anakku wadon adhike Paerah. Lan wongtuwamu ora ana kabare, dakkabarake marang wong kene kabeh yen wongtuwamu pancen wis gugur dibedhil Landa."*

From then on, I took care of you. I adopted you as my son, Paerah's younger sibling. Moreover, there was no news of your parents; I told all the people here that your parents had indeed been shot dead by the Dutch.

*"Wis suwe klakone, wong kene wis padha lali lan ora kinocap maneh kowe ki sapa. Mung mbokmenawa jeneng Asmarani kuwi sing isih dadi pangeling-eling, yen kuwi dudu jenenge wong ndesa. Wis kebacut bayimu karan Asmarani manut jeneng sing ditinggalake Ibumu, ya karan ngono seteruse nganti seprene,"katrangane Mak Nataran mungkasi crita (Brata, 2013: 88-90).*

It happened long ago; the people here have forgotten and do not ask who you are anymore. However, who knows? The name Asmarani is still a reminder that it is not a village name; your baby has been called Asmarani according to the name your mother

left behind, yes he has been called that ever since,' said Mother Nataran, ending the story (Brata, 2013:88-90).

### **Superego**

The superego is an ethical activity of human personality, the voice of conscience or subconscious of a person that reflects the moral values of society in every action that will be taken. In the novel, after Asmarani finds out she is an adopted child of the Nataran family, so she decides to go to Jogja to look for her biological mother.

*"Dadi kowe gelem melu Aku nyang Yogya?" Suparto takon. Rindhik asu digitik, Asmarani mangsuli mantep, "Iya, apa arep budhal saiki?!"*

*"He, he, he, kosik, kosik, As! Dhayohe rak ya disuguh mangan barang! Kok sakarepmu dhewe!" ujare Pak Nataran (Brata, 2013:94).*

'So, are you willing to come with me to Jogja?' Suparto asked. Answering quickly, Asmarani said firmly, "Yes, do you want to go now?!"

"Eh, eh, eh, just a moment, a moment, Ace! The guests are told to eat first! How can you do whatever you want!" said Mr Nataran (Brata, 2013:94).

*Senajan ucapane mengkono, nanging Asmarani rumangsa ana barang-barang sing ora oleh digawa. Barang apa ta, Sing mbejaji digawa Asmarani? Gelang utawa kalung ora duwe. Duwe dhek wingi, nanging bareng Paerah gawe omah, gelang kalunge Asmarani ya dhadhal katut dienggo mbayari Darmo, tukange sing gawe omah! Mula ing pikirane Asmarani ora bakal nggawa barang akeh-akeh. Klmabi loro dilempit dilebokake tas sekolahe, wis cukup. Wiwit ngreti yen dheweke dudu anake Pak Nataran sakterene rumangsa yen kabeh darbeke sing ana Ngombol kuwi mung silihan. Dudu hak darbeke. Ora perlu dikukuhi. Ning sing perlu banget aja lali, nyang Yogya kuwi Asmarani kajaba manggon kumpul karo Ibune, uga sekolah SMP neng kana! Dadi barang-barang sekolahe, rapot, ijazah, buku-buku cathetan, aja lali digawa. Kuwi sing penting! (Brata, 2013:95).*

Even though that was what he said, Asmarani felt that there were things that he should not bring. What valuable things did Asmarani bring? He did not have a bracelet or necklace. He had one yesterday, but because Paerah was building a house, Asmarani's bracelet and necklace were sold to pay Darmo, who built the house! That is why Asmarani thought she would bring only a few things. She folded her clothes twice in her school bag; that was enough. When she started to know that she was not Mr Nataran's biological child, she felt that all the things she had in Ngombol village were just loans. She did not have the right to own the items. There was no need to keep them. However, what is essential is to remember that in Jogja, Asmarani, apart from living with her mother, will also go to junior high school there! So remember to bring her school stuff like report cards, diplomas, and notebooks. That is the most important thing! (Brata, 2013: 95).

*"Dina kuwi, Minggu legi Asmarani budhal ninggalake Desa Ngombol. Gawane klambi saktas nalika budhal kuwi, rambute tetep isih diklabang keker. Disangoni Emake sewu rupiyah karo beras ketas limang beruk. Budhale diuntapake Nataran sakloron dalah wong sing buruh nutu. Mak Nataran mbrebes mili dene Asmarani nyoba nesem, nanging meksa luhe mbrebel metu. Atine sumedhot weruh wong-wong sing dikenal lawas, weruh omah sing seprana-seprene diambah lan diarani darbeke bakal ditinggal lunga pisahan salawase!" (Brata, 2013:95).*

'That day, Sunday legi Asmarani left Ngombol Village. When leaving, she brought a pair of clothes, but her hair was still braided, and given her mother's pocket money of one thousand rupiah and ten kilos of sticky rice. She was seen off by the two Natarans and also the farm workers. Mother Nataran cried while Asmarani tried to smile, but her tears were forced to come out. Her heart was cut to see people she had known for a long time, seeing the house she had lived in before and what she owned would be left behind, separated forever!' (Brata, 2013: 95).

*"Durung nganti selapan dina saka oncate Asmarani saka Ngombol, wis ana layange diterake Bayane. Diwacaake ing ngarepe Nataran sekalian. Saiki Asmarani wis sekolah ing Yogya. Urip kumpul karo Ibune lan naksanak-naksanake. Ora lali dheweke pamit pisan yen mbesuk dina dhaupe mbakyune Si Paerah ora bisa teka. Sekolahe ora prei! Preia sasi besar, nanging ora pas wayah dhaupe Yu Paerah. Percumah."* (Brata, 2013:95).

'Not even a month after Asmarani left Ngombol, Mr. Bayan already delivered a letter. It was read in front of the two Natarans. Now, Asmarani is going to school in Jogja and living with her mother and family. She also did not forget to say goodbye if she could not come to her older sister Si Paerah's wedding. Her school does not have a holiday! It is a holiday in the big months, but not for Si Paerah's wedding. It is useless.' (Brata, 2013: 95).

#### **4. Conclusion**

From the research above, it can be concluded that according to Sigmund Freud's psychoanalytic theory in Suparto Brata's Asmarani novel, the main character, Asmarani, has three personality structures, including Id, Ego, and Super Ego. The id is a human's subconscious desire that must be fulfilled instantly, as proven in the novel by Asmarani, an elementary school child who has feelings for her teacher, Marsan. In contrast, children of that age should not have thought about it. Second, the Ego is a part of human personality that encourages realizing Id's desires realistically and rationally, marked by Asmarani knowing that she is not the biological child of the Nataran family but the child of Raden Juwita, a nobleman from Jogja. Third, the Super Ego is an ethical part of human personality that reflects the moral values of society in every action that will be taken, as evidenced by the novel's quote that Asmarani prefers to meet her mother in Yogyakarta using her savings.

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