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A Psychoanalytic Study of the Main Character in “Mimpi Dini Hari”

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Abstract

This study aims to describe the personality structure of the main character in the short story “Mimpi Dini Hari” by Sumarno Sukowati using a literary psychology approach based on Sigmund Freud's psychoanalysis theory, which includes id, ego, and superego and describes its relation to the cultivation of wisdom values in literature learning. The main character, Toni, is described as a figure dominated by id, with a weak ego and suppressed superego, resulting in complex inner conflicts. This research is a descriptive qualitative research. Data collection is done by reading markings. Data analysis in this research uses close reading technique. The results of the analysis show that Toni experiences a personality crisis due to the domination of uncontrolled desire and ambition, which ultimately has a moral and spiritual impact on himself and the surrounding environment. The symbolic dream in the short story is a reflection of the inner struggle as well as a rebuke from the inner voice that has been ignored. In addition to analyzing the psychological aspects, this article also describes the importance of wisdom values in literature learning. Understanding the characters' inner conflicts becomes an educational tool to instill wisdom, empathy, and ethical awareness to readers or students. Thus, literature is not only an object of aesthetic study, but also a medium for reflection and meaningful life learning.

Keywords: personality, id, ego, superego, psychoanalysis

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Abstrak

Penelitian ini bertujuan untuk mendeskripsikan struktur kepribadian tokoh utama dalam cerpen “Mimpi Dini Hari” karya Sumarno Sukowati dengan menggunakan pendekatan psikologi sastra berdasarkan teori psikoanalisis Sigmund Freud, yang meliputi id, ego, dan superego serta mendeskripsikan kaitannya dengan penanaman nilai kearifan dalam pembelajaran sastra. Tokoh utama, Toni, digambarkan sebagai sosok yang didominasi oleh id, dengan ego yang lemah dan superego yang tertekan, sehingga menghasilkan konflik batin yang kompleks. Penelitian ini merupakan penelitian kualitatif deskriptif. Pengumpulan data dilakukan dengan baca markah. Analisis data dalam penelitian ini menggunakan teknik close reading. Hasil analisis menunjukkan bahwa Toni mengalami krisis kepribadian akibat dominasi hasrat dan ambisi yang tidak terkendali, yang pada akhirnya membawa dampak moral dan spiritual bagi dirinya dan lingkungan sekitar. Mimpi simbolik dalam cerpen menjadi refleksi dari pergulatan batin serta teguran dari suara hati yang selama ini diabaikan. Selain menganalisis aspek kejiwaan, artikel ini juga mendeskripsikan tentang pentingnya nilai-nilai kearifan dalam pembelajaran sastra. Pemahaman terhadap konflik batin tokoh menjadi sarana edukatif untuk menanamkan kebijaksanaan, empati, dan kesadaran etis kepada pembaca atau peserta didik. Dengan demikian, karya sastra tidak hanya menjadi objek kajian estetika, tetapi juga menjadi media refleksi dan pembelajaran hidup yang bermakna.

Kata kunci: kepribadian, id, ego, superego, psikoanalisis

Introduction

Literary works are a reflection of the complexity of human life, including the psychological dynamics of its characters. Literature not only serves as a medium of entertainment, but also a place for the expression of the human psyche. Through its characters, literary works convey subtle conflicts, emotions, and inner turmoil that reflect the psychological side of humans (Warnita et al., 2021). Therefore, the literary psychology approach is one of the relevant ways to understand the personality dynamics of characters in a literary work. The literary psychology approach emphasizes its analysis in terms of intrinsic elements, especially on characterization (Al-Ma'ruf & Nugrahani, 2020). The emphasis on the characterization aspect is not without reason, because it is the character who experiences the most psychological symptoms.

Sigmund Freud divided the structure of human personality into three main systems, namely id, ego, and superego (Freud et al., 1989). These three interact with each other and shape the dynamics of a person's personality. The id relates to unconscious instinctual drives, the ego acts as a realistic arbiter, and the superego represents moral values and social norms (Rennison, 2015). Conflicts between these three aspects often create psychological tensions that are reflected in human behavior, including characters in literary works.

Short story as a form of short fiction prose is often an effective medium to depict inner conflict and human personality in a dense and intense space. The short story “Mimpi Dini Hari” by Sumarno Sukowati was first published in 1994 by the *Cenderawasih* Daily newspaper. Later, it was booked in the Anthology of Indonesian-Papuan Short Stories 1983-1998 by the Papua Language Center. This short story features a main character named Toni. A successful businessman who experiences a strange dream that brings him together with his innermost self. This dream makes Toni realize what he has been doing, which is colored by greed and abuse of power. Toni's inner dynamics are very interesting to study using Sigmund Freud's psychoanalytic approach that highlights the conflict between id, ego, and superego.

Previous studies that have studied the personality of characters using Sigmund Freud's psychoanalytic approach in novels are (Chamalah & Nuryyati, 2023), (Izaty, 2022), (Mutmainna et al., 2021), (Nurkamila et al., 2022), (Nursholathiah et al., 2022), (Farihah, 2023), (Rahmadiyahanti,

2020), (Rachman & Wahyuniarti, 2021). The study does not stop at novels, but penetrates into short story literary works. Here are some previous studies that examine short stories with Sigmund Freud's psychoanalytic approach. It was conducted by Nugroho (2024) who studied the personality of the characters in a collection of short stories by Sapardi Djoko Damono. Based on the number of previous studies that have been conducted, the study of character personality with Sigmund Freud's psychoanalytic approach in short story literary works is still rarely found. Previous researchers mostly studied the personality of characters in novels.

This study aims to describe the personality structure of the main character in the short story "Mimpi Dini Hari" based on Freud's psychoanalytic theory. This study is important because, in addition to enriching literary studies from a psychological perspective, it also helps readers understand how the inner conflicts of the characters in the short story reflect universal psychological problems that are relevant to real life. Using a literary psychological approach, particularly the concepts of the id, ego, and superego, this article will uncover the layers of the main character's personality and the inner dynamics that influence their actions and choices in the story.

In language and literature learning, this article highlights the importance of instilling wisdom by understanding the characters' inner struggles. Through reflection on how characters deal with the pressures of life, the impact of inner conflict on behavior, and the balance between instinctive impulses and social norms, readers or learners gain insight into wisdom. Thus, analyzing a character's personality serves as a reflection to better understand oneself and others in a wise and humane way - as a concrete form of teaching wisdom through literature.

Method

This research is a qualitative research with a descriptive qualitative type that aims to reveal the personality of the main character in the short story through a literary psychology approach. The approach used is Sigmund Freud's psychoanalysis which focuses on the three main structures of personality, namely id, ego, and superego (Rennison, 2015). The data in this study are text excerpts from short stories that describe the psychological aspects of the main character. The data source of this research is the short story "Mimpi Dini Hari" by Sumarno Sukowati (Muntihanah, 2008).

Data collection is done by manual coding through close reading. Data analysis in this study uses close reading techniques. Because the researcher closely observes the object to be understood directly (Kramnick, 2023). The use of this technique is done by reading the text carefully and deeply to identify parts that reflect inner conflicts, unconscious drives, and the dynamics of the character's personality. In addition, the analysis was also carried out hermeneutically, namely interpreting the meaning behind the actions and thoughts of the characters in the context of the personality structure adopted in psychoanalysis theory.

Result and Discussion

Based on the results of a study of Sumarno Sukowati's short story "Mimpi Dini Hari" (Early Morning Dreams), the main character Toni's personality structure was found to consist of the id, ego, and superego. The results are presented in detail below.

A. Id (Instincts and subconscious urges)

Id is "*The oldest and most primitive part of the mind is the id. The id is the mind we are all born with, a seething mass of wholly selfish desires and the impulses aimed at the immediate and complete gratification of those desires*". In Freud's psychoanalytic theory, the id is the most primitive personality component that works on the pleasure principle (Rennison, 2015). The id aims to satisfy biological and psychological desires without considering reality, ethics,

or social consequences. In Toni, the id plays a very dominant role, especially when she lives her life as an ambitious businesswoman who is willing to sacrifice anyone for personal gain and reputation.

Toni is portrayed as greedy, selfish and manipulative, and lacks empathy for others. She judges everything from a profit and loss perspective, even people and spiritual values. Her unconscious desire for power and success drives her to ignore humanity and morality. Examples of id behavior:

1. Displacing neighborhoods for real estate development without empathy

Toni's decision to evict the poor for her business project reflects how id's drive overrides human values.

*“Kau ingat lima tahun yang lalu ketika engkau membangun Real Estate di kotamu?”
“Ya. Aku ingat ketika itu memenangkan tender membangun komplek perumahan elite itu,” kata Toni sambil mengenang masa lima tahun silam.
“Apa yang engkau lakukan sebelum engkau membangun di situ.”
“Aku menggusur sebagian dari orang kampung situ.”*

The example quoted above shows that Toni does not feel guilty about the eviction. He even boasts of his success in the project without thinking about the social impact.

2. Ignoring an inhabited graveyard in order to save on project costs

This action reflects a loss of spiritual sensitivity and respect for death, as well as a loss of values upheld in society. Toni decided to bury the “invisible” graves so as not to have to spend more money to move them. This is emphasized in the quote:

“Kamu memindah kuburan hanya sebagian kecil saja, sedang yang lainnya, terutama kubur yang hampir tak nampak kau timbun begitu saja. Sebetulnya aku dulu tidak setuju dan sudah berbisik padamu tapi kamu masa bodoh dengan kataku itu. Kamu ratakan sebagian kubur karena kamu hitung bila semua dipindah biaya yang kamu keluarkan katamu tambah dan kamu marahi anak buahmu yang mengusulkan agar semua kubur dipindah. Yang ada di otak kamu hanya bagaimana agar biaya berkurang dan segera mewujudkan irnpian proyekmu tanpa memikirkan kuburan itu...”

This decision is purely driven by materialistic profit-loss calculations, showing that Toni's id works without control from the ego or superego.

3. Pressuring her mistress to have an abortion for the sake of image and social status

Toni's sexual id is very strong, and when the consequences of her affair threaten her reputation, she chooses an extreme measure: abortion. The baby in the dream said:

“Ya. Aku adalah anakmu, hasil hubungan dengan perempuan simpananmu bernama Inneke. Waktu itu perempuan yang mengandungku menuntut agar kamu bertanggung jawab, tapi kamu tidak mau dan memaksa menggugurkan karena takut diketahui istrimu, kamu malu sarna relasi kerjamu. Dan perempuan yang mengandungku yang tidak pantas aku sebut ibu itu menurutimu...”

This is a clear form of how Toni sacrifices life in order to maintain her image and social position. This action shows that Toni uses other human beings as objects for personal gain, something that is a pure characteristic of id domination.

Overall, Toni's id drives her to destructive desires: power, possession, instant gratification, and lust, all of which she does by ignoring moral promptings and social reality. When the id is not limited by the power of the ego and superego, the personality becomes tyrannical and inhuman. Toni is a representation of a modern man who has lost

his moral direction due to his blind pursuit of success. Her dream symbolizes the failure of her soul to balance the structure of her personality, as well as the space where her id finally confronts the real consequences of her actions.

B. Ego (The mediator between reality and id)

According to Rennison (2015) "*The ego is the rational part of the mind, the part that reacts to the outside world and allows the individual to adapt to reality, to acknowledge the 'reality principle'*". In Freud's psychoanalytic framework, the ego functions as a regulator or mediator between the wild urges of the id and the moral demands of the superego. The ego works based on the reality principle, which seeks to satisfy the id's desires in a socially and morally acceptable way. However, in Toni, the ego function seems very weak and unable to fulfill its role as a balancer. Toni's ego is not strong enough to control the id's thirst for power and pleasure, and not sensitive enough to accommodate the whispers of the superego as the voice of conscience.

The weakness of Toni's ego is reflected in her tendency to justify every action based on profit and loss considerations alone, not on goodness or moral truth. She does not consider the social consequences of the policies taken. This is emphasized in the mysterious character's statement in his dream:

"...Engkau dalam bertindak tak lagi mempertimbangkan baik buruk tetapi lebih mengedepankan segi untung rugi bagi dirimu..."

This statement shows that Toni's ego does not act as an objective judge, but has been dragged down by the pragmatic and selfish domination of the id. As a result, she not only harms others, but also loses her moral and spiritual orientation. In addition, the weakness of Toni's ego can be seen in his inability to accept or respond to admonitions from the "other Toni" or the inner voice that appears in the form of a fog-covered creature. This voice is a representation of the superego that has been trying to voice moral considerations, but is ignored by Toni. The following quote confirms this:

"...Setiap kali kau bertindak begitu sebenarnya aku terus berbisik mencegahmu, tetapi suaraku tak pernah engkau dengar, apalagi mau menerapkannya..."

Instead of heeding the warning, Toni's ego reinforces her self-defense and denies the truth she faces. This shows that Toni's ego is unable to perform its function of harmonizing unconscious drives with social norms and reality. Even when the dream brings her to the horrific images of the victims of her immoral policies and actions, Toni shows no real remorse. Upon awakening, Toni's reaction was flat and defensive:

"Tidak ada tangis di mata Toni dan terlihat juga tidak ada sesal di wajahnya, karena Toni menganggap tidur dini harinya adalah sekedar tidur saja..."

This response proves that Toni's ego chooses to deny the dream experience as something unimportant. The ego, which is supposed to be a compromise space between urges and values, instead becomes a rationalization tool to avoid guilt. She rejects the inner reality she has just experienced because she is more comfortable living in the illusion of power and false success.

Overall, Toni's ego fails to fulfill its function as the arbiter and guide of conscious action. Ego, which is supposed to be rational and objective, in this case submits to the urges of the id and ignores the control of the superego. This imbalance makes Toni a psychologically unstable

character, even experiencing dreams as a form of warning from her own inner self—a form of resistance from a long-suppressed consciousness.

C. Superego (Moral values and conscience)

Superego is defined as *“This super-ego demands perfection of the ego, that it meet impossible ideals of thought and behaviour. In essence, the super ego is the internalised voice of parents, carers and society which provide the individual with the rules and regulations that guide it when it moves beyond primary narcissism”* (Rennison, 2015). In Freud's theory, the superego is a personality structure that represents moral values, social norms, and the voice of conscience. The superego works based on the morality principle and serves to curb the id's impulses and guide the ego in making decisions that are in accordance with ethics. In the short story “Mimpi Dini Hari”, Toni's superego does not disappear completely, but is in an oppressed and neglected condition. Toni is so immersed in the world of power, business, and social image, that the moral voice within her is never given space to speak. However, when Toni falls asleep, the superego appears in a symbolic form: a creature covered in white mist who also calls himself “Toni”.

The presence of this figure in Toni's dream is a representation of the conscience that has been ignored. In an intense inner conversation, the misty figure says,

“Aku...? Aku adalah kamu. 'Aku', suara batin kamu yang tak pernah engkau dengar. Dan namaku adalah Toni.”

This statement symbolically shows that the superego has long existed within Toni, but has never been listened to due to the dominance of the id and the weakness of the ego. This superego does not exist to punish, but to awaken, remind, and challenge the immoral actions that Toni has committed. The strongest manifestation of the superego appears when Toni is shown a symbolic moral judgment for her actions. She witnesses the spirits of the victims she has buried under a real estate development:

“Kamu tahu siapa yang bergerombol itu...? Dialah orang-orang atau roh-roh yang kau timbun kuburnya... Mereka menunggu sidang agung pengadilan Tuhan.”

This trial is a metaphor for the inner verdict that Toni's superego makes on herself. She is not being judged by other people, but by the guilt that has been buried and emerges through dreams. In addition, the moral conflict culminates when Toni has to deal with the baby of an abortion victim, a child conceived by his mistress, Inneke. The baby said:

“Hai Toni, aku akan menuntutmu di pengadilan Tuhan nanti. Ingat...! Aku akan menuntutmu.”

This dialogue makes it clear how the superego not only carries the memory, but also brings back all of Toni's past sins in a form that shocks the psyche. Toni's fear and anxiety during the dream show that her superego is starting to activate and come to the surface of consciousness, even though it is only limited to the subconscious. However, although Toni's superego emerges very strongly in the dream, its influence is not enough to change her actual behavior. After waking up, Toni shows no remorse or determination to improve herself.

“Tidak ada tangis di mata Toni dan terlihat juga tidak ada sesal di wajahnya, karena Toni menganggap tidur dini harinya adalah sekedar tidur saja...”

Emphasizes that the moral consciousness raised by the superego in the dream fails to drive real change. Toni remains in the puddle of justification and denial. This shows that in Toni's personality structure, the superego is an oppressed entity and not influential enough in balancing the dominant id drive..

Thus, it can be concluded that Toni is a picture of a modern man ruled by a greedy and destructive id, with a weak ego and an unheard superego. The dream in the short story is a mirror of Toni's personality conflict-a repressive process that shows the moral struggle within the human mind. However, because there is no reconciliation or change, Toni's personality crisis continues in a false consciousness full of illusions of power and success.

Through a literary psychology study of the main character in the short story "Mimpi Dini Hari", this article not only analyzes the personality structure based on Sigmund Freud's theory (id, ego, and superego), but also presents a portrait of inner conflict and human psychological dynamics that are full of life meaning. In the context of language and literature learning, teaching wisdom means inviting readers or learners to dive into and understand the character's psychological struggles, so that they can glean wisdom values, such as: how a person faces the pressures of life, how inner conflict can influence actions, the importance of balance between instinctive urges and social norms. In other words, analyzing a character's personality becomes a means of reflection for readers to get to know themselves and others more wisely and humanely. This is the real form of teaching wisdom through literature.

Conclusion

The short story "Mimpi Dini Hari" depicts the main character, Toni, as a particular portrayal of a morally disconnected figure in capitalist society based on Sigmund Freud's psychoanalysis theory. Toni's id is dominant, driving her to selfish and immoral actions for the sake of personal ambition. The weak ego fails to mediate, while the superego as the voice of conscience is neglected. This inner conflict culminates in a symbolic dream that shows a moral rebuke to his actions, but is not strong enough to change his consciousness. This short story reflects the moral crisis caused by the domination of greed and power.

Apart from being a psychological study, this short story also contains wisdom values that are important in the context of language and literature learning. Through understanding the character's psychological dynamics, readers or learners are invited to explore the deeper meaning of life. Such as the importance of controlling passions, considering the moral impact of every action, and maintaining a balance between personal interests and social values. Thus, character personality analysis becomes a reflective tool that teaches wisdom, forms a wise attitude, and strengthens human awareness through literary appreciation.

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