

Mekanisme Pertahanan Ego pada Tokoh Utama Nawai dalam Novel *Rumah Lebah* Karya Ruwi Meita

Ego Defense Mechanisms in the Main Character Nawai in the Novel *Rumah Lebah* by Ruwi Meita

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Abstract: Novels as one of the literary works that represent social and psychological problems become more interesting and diverse to study. The main character "Nawai" in the novel *Rumah Lebah* by Ruwi Meita represents human psychological phenomena, especially in relation to ego defense mechanisms. This novel presents the complex inner dynamics of the character Nawai, making it interesting to study through Sigmund Freud's psychoanalytic approach. Specifically, this study aims to identify and describe the forms of ego defense mechanisms of the main character based on Freud's theory. The method used is descriptive qualitative with content analysis techniques. The main data sources in this study are quotations in the novel that show the psychological aspects of the character Nawai. After the data was collected, the data was analyzed in depth and interpretatively. Based on the study that has been done, there are several types of ego defense that can be identified, such as repression, denial, sublimation, diversion, rationalization, regression, and projection carried out by the main character Nawai. This leads to the possibility of multiple personality disorder (DID) in Nawai. In this novel, it is described how mental disorders can affect behavior, such as behavioral instability, emotional dependence, and difficulty identifying identity. This novel describes in depth how trauma and emotional stress can form psychological disorders that affect a person's behavior and personality. This research is expected to contribute to the study of literature combined with psychology, and can provide a deeper understanding to the wider community about the importance of caring about mental health.

Keywords: ego defense mechanism, psychoanalysis, Nawai, *Rumah Lebah*, Ruwi Meita

Abstrak: Novel sebagai salah satu karya sastra yang merepresentasikan berbagai masalah kehidupan seperti masalah sosial dan psikologi amat menarik untuk dikaji. Salah satu novel yang ditulis oleh Ruwi Meita, yaitu *Rumah Lebah* merupakan novel bergenre *psychological thriller*. Novel ini menyuguhkan dinamika batin tokoh Nawai yang kompleks, sehingga menarik untuk dikaji melalui pendekatan psikoanalisis Sigmund Freud. Secara spesifik, penelitian ini bertujuan untuk mengidentifikasi dan mendeskripsikan bentuk-bentuk mekanisme pertahanan ego tokoh utama berdasarkan teori Freud. Metode yang digunakan adalah deskriptif kualitatif dengan teknik analisis isi. Sumber data utama dalam penelitian ini adalah kutipan-kutipan dalam novel yang menunjukkan aspek psikologis tokoh Nawai. Setelah data dikumpulkan, data dianalisis secara mendalam. Berdasarkan kajian yang telah dilakukan, Terdapat beberapa jenis pemertahanan ego yang dapat diidentifikasi, seperti represi, penyangkalan, sublimasi, pengalihan, rasionalisasi, regresi, dan proyeksi yang dilakukan oleh tokoh utama Nawai. Hal ini mengarah pada kemungkinan gangguan kepribadian ganda (DID) pada Nawai. Dalam Novel ini, digambarkan bagaimana gangguan mental dapat mempengaruhi perilaku, seperti ketidakstabilan perilaku, ketergantungan emosional, dan kesulitan mengidentifikasi identitas. Novel ini menggambarkan secara mendalam bagaimana trauma dan tekanan emosional dapat membentuk gangguan psikologis yang mempengaruhi perilaku dan kepribadian seseorang. Penelitian ini diharapkan dapat memberikan kontribusi pada kajian sastra yang digabungkan dengan psikologis, serta dapat memberikan pemahaman yang lebih mendalam kepada masyarakat luas tentang pentingnya peduli dengan kesehatan mental.

Kata kunci: mekanisme pertahanan ego, psikoanalisis, *Rumah Lebah*, Ruwi Meita, tokoh Nawai

INTRODUCTION

In modern life today, mental health is a popular topic in social issues in the global world. The opinion of (Daulay, 2018) shows that good mental health is not only related to the individual personally. Mental health is also related to how a person interacts with the surrounding community. Various studies show that stress, anxiety, depression, and other mental disorders are now increasingly widespread. Especially among modern or contemporary society because many are exposed to severe social and economic pressures (Aziz, 2022; Arianto, 2014). The Global Mental Health Report released by the WHO in 2022 shows that more than 700 million people worldwide experience mental disorders, with the number continuing to

increase each year (WHO, 2022). This phenomenon has triggered a wider and more open discussion about mental health issues, both in the medical and social domains. Not least, through literary works (Widyastuti, 2020). Literature as a medium of expression has an important role in reflecting the conditions or culture of a community group. Literary works can also provide space for readers to reflect on psychological problems in everyday life (Minderop A., 2010; Nurgiyantoro, 2010).

Literature has an extraordinary ability to describe the inner conflicts experienced by a person (Aras, 2015). Psychology of literature or psycholiterature is the science related to the psyche of characters, both in terms of their nature and behavior in literary works such as novels ((Abdulfatah, Widodo, & Rohmadi, 2018). Literary works can imply psychological knowledge through various story conflicts associated with past trauma or the process of a person's search for identity (Nurdayana & Saraswati, 2020; Arfierahman, Nuruddin, & Rasyid, 2018). One approach used to analyze literary works from a psychological point of view is Freud's psychoanalysis which explores various aspects of the human subconscious (Ardiansyah, Sarinah, Susilawati, & Juanda, 2022). Freud stated that a person has various ego defense mechanisms to protect themselves from psychological pressures that threaten their mental stability (Freud A., 1937). In the context of literature, this theory provides a new perspective in understanding the behavior and decisions of characters in stories, especially related to their responses to trauma and inner conflict. By using this approach, we can identify how characters in literary works overcome the internal and external pressures they face (Ahmadi, 2015).

Regarding literary works with psychological value, there are several Indonesian authors whose works raise psychological themes, one of whom is Ruwi Meita. Some of Ruwi Meita's works are in the psychological thriller genre, where she tends to highlight the strength of characters by emphasizing the psychological state of the character who is unstable, under pressure, or experiencing mental disorders. This is seen in one of her works, *Rumah Lebah*, where the main character, Nawai, experiences Dissociative Identity Disorder or DID (Nasywa, 2024). DID is often known as multiple personality disorder, a condition where a person has two or more different personalities. In her interview with the Detectives ID team, Ruwi Meita revealed that she is interested in exploring domestic noir, where her works focus more on problems in married life and reveal its dark side. She also talks about domestic violence, family secrets, and other tragic conflicts. Furthermore, she said that she enjoys the process of character exploration (DetectivesID, 2025). She conducts research on everything related to the character such as their job, type of residence, tendency for mental illness, and so on.

Rumah Lebah is a psychological thriller novel by Ruwi Meita that tells the story of a small family, namely Winaya, Nawai, and Mala. It is told that they chose a new place to live in a remote area far from the hustle and bustle of the city (Meita, 2019). Winaya (Nawai's husband) is a very famous novelist. Winaya spends a lot of his time at home writing. Nawai, his wife, is a housewife who loves to paint. Nawai, or Mrs. Mala, is a very strong character in this novel. Nawai is a key character in the plot of the novel *Rumah Lebah*. Mala, their daughter, has a special quality that makes her different from others. Mala is described as a genius little girl who likes to read encyclopedias. Mala is interested in the objects she finds in the encyclopedias she has read. Not only that, Mala also often mentions the names of strangers that only Mala herself knows, while her parents have never seen these people.

Rumah Lebah, like the characteristics of psychological thriller novels in general, also depicts children in danger, seemingly innocent parents who appear good, and severe psychological illness in the main character (Mecholsky, 2014). Ruwi Meita as the author shows several parts where Mala is in a dangerous situation. Ruwi Meita also portrays Winaya and Nawai as good parents who love Mala very much. However, on the unseen side, Nawai becomes a mother who sometimes endangers her child. This novel describes a mental disorder with an interesting plot.

Rumah Lebah is told from two points of view, namely Nawai's and Mala's. The depiction of Nawai having a severe mental disorder, namely multiple personality or split personality (DID/MPD), is told in detail with a tension that can be felt from beginning to end. In addition, according to its genre, *Rumah Lebah* also describes a rather sadistic murder committed by the main character.

The choice of Ruwi Meita's novel *Rumah Lebah* as the object of study certainly has several reasons. First, this novel is a fairly popular psychological thriller that achieved bestseller status. This novel was first

published in 2008 by Gagas Media, then several years later it was reissued in 2019 by Bhuana Ilmu Populer/BIP Gramedia and received many positive reviews from literary enthusiasts on the Goodreads site. Even on iPusnas, the digital library application from the National Library of Indonesia, it can be seen that many people are interested in reading the novel. This is evident from the large number of literary enthusiasts queuing to read the novel. Another reason the researcher chose the novel *Rumah Lebah* is because this novel will be adapted into a film, as stated by Hetih, Co-founder of Gramedia Writing Project (GWP). Through her Instagram account, Heith stated that the audio-visual adaptation rights for the novel *Rumah Lebah* have been purchased by Leo Pictures. A novel being filmed shows that the novel is in great demand by literary enthusiasts, thus encouraging film producers to adapt it.

Studies on ego defense mechanisms in literature have been widely carried out by various researchers, both in the context of classical and modern literature. In 2021, Maharani in her research on the ego defense mechanisms of the character in the novel *Pulang* by Leila S. Chudori showed how Freud's psychoanalytic theory or the psychological approach of Sigmund Freud which discusses the subconscious mind and how people protect themselves from stress can be applied to understand the inner conflicts of characters facing historical trauma (Maharani, 2021). Another study by Sari and Kurniawan in 2022 also revealed how psychological trauma or emotional wounds due to painful or frightening past experiences and the self-defense mechanisms of the main character in the novel *Amba* by Laksmi Pamuntjak describe the life challenges faced by individuals struggling with feelings of alienation and loss (Sari & Kurniawan, 2022). These studies illustrate how a psychoanalytic approach can enrich our understanding of the psychological dynamics in literary works, especially those related to trauma and how a person copes with it.

Besides providing an overview of the inner life of the characters, literary works can also function as a tool for studying and contemplating various life phenomena. This is no exception in dealing with mental health problems (Tyson, 2006). In a society that still often considers discussions about psychological problems taboo, literary works can be used as an alternative in providing concrete examples of how a person can recognize and overcome the inner conflicts they experience. The character Nawai in *Rumah Lebah* can be a representation of many people who are trapped in trauma and struggling to find a way out. Therefore, literary works like this not only enrich our understanding of human psychology but also open up a wider discussion space about the importance of mental health in everyday life.

Literature has a therapeutic or emotional healing function that is no less important. Literary works, through the depiction of characters and inner conflicts, allow readers to self-reflect (Wellek & Warren, 2016). By identifying and understanding the dynamics experienced by the characters in the story, readers can gain deeper insight into themselves. Literature can be used as a medium to reflect on and process personal experiences, so it can be an effective tool in overcoming psychological challenges. The character Nawai, who struggles with the pain of trauma, can be a starting point for readers to look back at how they deal with their own similar feelings, and to find new ways to deal with mental problems.

Thus, research on literary works such as Ruwi Meita's *Rumah Lebah*, which raises the issue of mental health through a psychoanalytic approach, is expected to make an important contribution to enriching our insight into the relationship between literature and psychology. Through the study of the character Nawai, we not only understand the workings of ego defense mechanisms in dealing with trauma, but also see the potential of literature as a tool for self-understanding and healing. This research is expected to be a bridge to strengthen the synergy between literary studies and mental health, as well as provide new views in integrating the two for the benefit of learning and psychological therapy.

METHODS

2.1 Freud's Psychoanalytic Theory

The psychoanalytic theory developed by Sigmund Freud is one of the classic psychological approaches well-known in the science of psychology. In this, Freud divided the personality structure into three main elements, namely the id, ego, and superego. The id is the part of the personality that involves instincts and operates on the pleasure principle. The ego acts as a mediator between the id's drives and the moral demands of the superego, and operates on the reality principle. Meanwhile, the superego is the

structure that contains moral values, social norms, and idealism obtained from the social and family environment. These three elements are always in close proximity and can cause psychological tension within a person, which then forms the basis of human behavior, thoughts, and feelings (Freud S., 1923). In novels and literary works, this tension is often reflected through conflict, both external and internal to the characters. When the ego is unable to control the primitive drives of the id or the pressure from the superego, certain people can experience psychological anxiety. To relieve this anxiety, the ego uses defense mechanisms as an unconscious strategy to protect itself. In this context, Freud's personality structure becomes an important theoretical basis for understanding how a character in a literary work like Nawai in Ruwi Meita's *Rumah Lebah* works. Through ego defense mechanisms, the character is assessed to be able to show behavior that indicates an internal conflict between desires, reality, and social values. An understanding of this structure allows readers and researchers to delve deeper into the complex psychological dynamics of fictional characters.

2.2 Ego Defense Mechanisms according to Freud

Ego defense mechanisms are a key concept in Freudian psychoanalysis that explains the psychological strategies used by a person to cope with anxiety or stress arising from the conflict between the id, ego, and superego. Ego defense mechanisms can also be said to be the way a person's mind protects itself from inner pressure or uncomfortable feelings. Freud stated that these defense mechanisms operate unconsciously and often cause a distortion of reality. Some of the most common forms of defense mechanisms include repression, projection, rationalization, regression, and sublimation. In his work, *The Ego and the Id* (1923), Freud asserted that although these mechanisms are protective, their excessive use can hinder emotional maturity and healthy personality development (Freud S., 1923). Then, Anna Freud, in her book *The Ego and the Mechanisms of Defence* (1937), expanded and clarified the list of defense mechanisms proposed by her father (Freud A., 1937). She identified and explained in detail various forms of defense mechanisms and the psychological context of their use. In literature, these forms of mechanisms can be identified through dialogue, narration, or the actions of characters, as illustrated in the character of Nawai who tries to cope with past trauma through specific psychological defense strategies.

Ego defense mechanisms are unconscious ways a person uses to protect themselves from feelings of anxiety or stress due to internal conflicts, especially those arising from impulses that are unacceptable to social norms or personal morals. In general, these mechanisms are divided into two types, namely denying or distorting reality, and distorting the experienced reality. Both types work unconsciously and often become an automatic response to psychological pressure (Hidayat, 2021). The following are some of the most common forms of ego defense mechanisms according to Freud's theory and its development by subsequent experts.

- **Repression.** Repression is the most fundamental type of ego defense that functions by suppressing unpleasant thoughts, memories, or urges. These disturbing things are pushed into the subconscious so they do not surface and disrupt emotional stability. Usually, these urges are related to things considered taboo or inconsistent with a person's moral values, such as sexual desires or fiery anger. This mechanism often occurs automatically without the person's awareness and becomes the basis for other defense mechanisms because it aims to keep a person emotionally stable (Hidayat, 2021).
- **Denial.** Denial is a mechanism that involves rejecting a painful or threatening reality. This rejection occurs so that a person acts as if they do not acknowledge the existence of the event. For example, someone who knows they are seriously ill might act as if they are healthy, or parents who have lost a child continue to act as if their child is still alive. This is an initial form of defense against a reality that is too painful to accept directly (Baumeister, Dale, & Sommer, 1998).
- **Reaction Formation.** This mechanism occurs when a person responds to an anxiety-provoking impulse by exhibiting the opposite behavior. For example, a person who has an impulse to directly attack someone might instead become very gentle and considerate. In another context, a person who unconsciously harbors sexual urges may become a staunch opponent of all forms of sexual expression. This behavior emerges as a form of subconscious suppression of an unacceptable urge (Hidayat, 2021).
- **Projection.** Projection is a mechanism where a person attributes feelings, urges, or faults that actually come from themselves to others. A person feels more comfortable assuming that the feelings of anger

or guilt they have are actually possessed by someone else. In this way, they feel free from internal conflict because they have shifted the source of anxiety to someone else (Minderop A., 2010).

- **Regression.** Regression is a psychological response to stress by returning to an earlier stage of development, usually to childhood. A person experiencing severe emotional pressure may exhibit childish behavior such as excessive crying, being clingy, making childish sounds, or even refusing responsibility. In more severe cases, a person may lose control and act impulsively without regard for the social norms that apply around them (Minderop A., 2010).
- **Rationalization.** Rationalization is a form of defense in which a person tries to justify actions or feelings that are not socially or morally acceptable with seemingly reasonable explanations. The goal is so that the person does not feel guilty or ashamed of their actions. For example, a person who fails to get a job will say that the job was not suitable for them, even though in reality they feel disappointed or angry (Minderop A., 2010).
- **Displacement.** Displacement occurs when an emotion or urge that cannot be directed at the actual object is redirected to another, safer object. For example, an employee who does not dare to express anger to their boss may vent it on a family member or even an inanimate object. This substitute object is chosen because it is not dangerous and does not pose a risk of direct retaliation against the person (Hidayat, 2021).
- **Sublimation.** Sublimation is considered the most positive defense mechanism because it involves channeling unacceptable urges into socially acceptable and useful behaviors. For example, energy from excessive anger is converted into artistic activities, sports, or other productive work. Thus, the person can still channel their energy without causing social or moral conflict (Baumeister, Dale, & Sommer, 1998).
- **Aggression and Apathy.** Aggression as a defense mechanism can appear in two forms, namely direct and indirect aggression. Direct aggression is aimed directly at the source of frustration. Meanwhile, indirect aggression is a displacement aimed at another, safer party. Conversely, apathy is a mechanism that causes a person to withdraw and be passive, as if giving up on pressure without fighting back or trying to solve the problem (Minderop A., 2010).
- **Fantasy and Stereotyping.** Fantasy is a form of escape from an unpleasant reality through imagination or daydreaming. In fantasy, a person creates an ideal world as an alternative to a life that feels unsatisfactory. For example, a person who feels like a failure will imagine themselves as a great success. Meanwhile, stereotyping refers to the continuous repetition of a certain behavior as a way of dealing with monotonous or recurring pressure (Minderop A., 2010).

RESEARCH METHODOLOGY

Research Approach and Design

The research approach refers to the main way used by the researcher to achieve the objectives and determine the answers to the proposed problems (Sukandarrumidi, 2012). In this study, the author uses a literary psychology approach with reference to Sigmund Freud's psychoanalytic theory. This theory is used as a guide and perspective for the author to view and approach the material object of research, namely the novel *Rumah Lebah* by Ruwi Meita. The use of the literary psychology approach, namely Sigmund Freud's psychoanalysis, in this study aims to examine the structure in the literary work that forms the character's personality and the ego defense mechanisms carried out by the main character in the novel *Rumah Lebah* by Ruwi Meita.

The research design used is qualitative. A qualitative research design is a research design that focuses more on the aspect of deep understanding of a problem. This research design uses in-depth analysis techniques, namely examining problems according to the data obtained because the qualitative design believes that each problem has different characteristics. According to Kriyantono, a qualitative design is a research design that explains a phenomenon in depth through data collection that prioritizes quality, not quantity of data (Kriyantono, 2014). This study uses a qualitative design because the data in this study are in the form of text, not numbers or figures, so statistical calculations are not performed in this study. Hadi (in (Mekarisce, 2020)) explains that qualitative research focuses on conditions that are

natural and directly at the data source. In qualitative research, the researcher is the main instrument. The presentation of data in qualitative research can be in the form of words or images, does not emphasize numerical forms, and prioritizes the process rather than the product/result. Qualitative research data analysis is carried out inductively and emphasizes the meaning behind the data observed by the researcher.

Data and Data Sources

In this study, the main data used are excerpts of sentences or paragraphs in the novel *Rumah Lebah* by Ruwi Meita that contain the research focus. Specifically, the data used focuses on the main character "Nawai". The sentence or paragraph excerpts that become data are those that have psychological value, describe the structure that forms the personality, and the defense mechanisms carried out by the main character Nawai. The character Nawai was chosen because the narrative in the novel *Rumah Lebah* tells a lot about the life experiences and personal problems she experienced since childhood. Through the character of Nawai, she shows how someone tries to understand themselves and overcome past emotional wounds. In addition, she represents the main theme of the novel, which is about a person's psychological state and the search for identity displayed through emotional changes and complex ego defense mechanisms.



Figure 1. Cover of the Novel *Rumah Lebah* by Ruwi Meita

The data source in this study is the novel *Rumah Lebah* by Ruwi Meita published in print by Bhuana Ilmu Populer, under the Bhuana Sastra line, in 2019 (Meita, 2019). The novel has 284 pages with a standard book/novel size. The novel cover is dominated by a dark orange color. The cover of the novel is quite striking, featuring an illustration of a girl with her hair in pigtails. This portrait of the girl has a flat expression with large, dark eyes. The child's face is surrounded by bees. There are six bees perched on her cheek, shoulder, and hand. At the bottom of the cover, there is a quote that reads, "Setiap wajah memiliki rahasia," ("Every face has a secret,"). This quote could be a sign that this novel is full of symbolic meanings and the inner conflicts of the characters in the story.

The novel *Rumah Lebah* is interesting because it combines elements of mystery, psychology, and family drama in a strong plot. In addition, the storyline is also quite tense and emotional. The story in this novel arouses the reader's curiosity through the secrets kept by its characters, especially Nawai who tries to uncover the truth behind her dark past. This novel not only entertains but also invites readers to reflect on emotional wounds, trauma, and the struggle to recover (Dewi, 2025).

Data Collection Technique

The data collection technique refers to the way the researcher obtains the required data, which is data related to the data used in the research. In this study, the author uses a reading and note-taking technique to collect data. The novel was read carefully and repeatedly. After that, the author noted the data that corresponded to the research objectives, namely data that showed the ego defense mechanisms carried out by the main character Nawai in the novel *Rumah Lebah* by Ruwi Meita.

Research Instrument

- **Text as an instrument.** The instrument is a tool that refers to the means of data collection. The instrument used is the text itself. This means that the fictional text, besides being a data source, at the same time acts as a data collection tool.
- **Researcher as an instrument.** Besides the text as an instrument, the researcher also has a role as an instrument. The position as an instrument cannot be avoided, because data collection activities cannot be done through intermediaries or other means. The researcher is in direct contact with the text as a data source. Such as reading and analyzing the novel *Rumah Lebah* by Ruwi Meita.

Data Analysis Technique

The data analysis technique refers to the way the researcher processes data from raw data to final data (Ahmadi, 2015). The data analysis technique used in this research is descriptive qualitative. The descriptive qualitative method is a research method used to describe and explain a problem or phenomenon based on the collected data. This method not only explains what happened but also tries to understand the meaning behind the event. The descriptive method is used to compile a neat and clear picture of a problem, while the qualitative method aims to understand the problem more deeply, especially through the experiences and meanings felt by the research subjects. The qualitative method is used in this study because the data used in this study is in the form of text, namely sentence or paragraph excerpts from the novel *Rumah Lebah* by Ruwi Meita that show the ego defense mechanisms of the main character Nawai. The steps taken by the author in data analysis are as follows.

1. Reading the novel *Rumah Lebah* by Ruwi Meita carefully and repeatedly.
2. Noting the parts in *Rumah Lebah* by Ruwi Meita that show the defense mechanisms carried out by the main character in the novel *Rumah Lebah* by Ruwi Meita.
3. Grouping the obtained data, namely sentence or paragraph excerpts that describe the forms of ego defense mechanisms carried out by the main character based on appropriate classification criteria.
4. Analyzing and interpreting the data and presenting it in a descriptive form.
5. Drawing conclusions from all the analysis that has been done.

RESULT AND DISCUSSION

4.1 Ego Defense Mechanisms in the Main Character Nawai in Ruwi Meita's Novel *Rumah Lebah*

Ego defense mechanisms are the ways a person uses to reduce or relieve anxiety within themselves. According to Sigmund Freud's psychoanalytic theory, this mechanism emerges as a form of self-protection from unconscious drives from the id (instincts) and pressure from the superego (moral values and social norms). In other words, this mechanism helps a person to feel safe and secure when facing situations that threaten their emotional or mental stability. However, in reality, not everyone is aware of or able to use this mechanism appropriately, so its use is often unconscious and not yet widely understood. In literary works, ego defense mechanisms can also be recognized through the behavior and thoughts of their characters. One example can be found in the novel *Rumah Lebah* by Ruwi Meita, which presents a main character named Nawai. Nawai is described as a figure who experiences various internal pressures and conflicts, and to cope with them, she unconsciously uses various forms of ego defense mechanisms. Some of these mechanisms become Nawai's way of surviving amidst the traumatic experiences she has, and will be discussed further in the following analysis section.

4.1.1 Repression

Repression is one of the self-defense methods described by Sigmund Freud. Simply put, repression occurs when a person unconsciously suppresses or hides uncomfortable or painful memories, feelings, or urges. The goal is to protect oneself from anxiety or heartache. Although the person is not consciously doing it, these memories or feelings remain within them and can reappear later, affecting their feelings or behavior.

Context

The context of data 1 is an excerpt from Nawai's point of view at the beginning of the story in the novel. One night, Mala, the daughter of Nawai and Winaya, was found standing on the roof of their house. Data 1 is a description of how Winaya tries to persuade Nawai to approach him and be helped to get down.

Winaya uses a ladder to try to reach Mala. As parents, Winaya and Nawai certainly feel anxious when they find their only daughter on the roof in the middle of the night. Nawai just waits for Winaya and Mala below with various churning feelings as in data 1 below.

1) Data 1 Excerpt from Nawai's Point of View Page 14 (Meita, 2019)

Akhirnya Mala berdiri, kakinya yang telanjang mulai bergerak ke arah Winaya yang telah menjulurkan tangan. Suara gemeretak genting serasa teror menyakitkan bagi Nawai. Kaki mungil itu bisa saja terjepit di sana dan bisa berakibat fatal. **Nawai menepis hal-hal buruk dengan meremas rambutnya.** Nawai masih memperhatikan sosok Mala yang berusaha bergerak ke atas. Dia memeluk bonekanya erat-erat di dada. Tinggal sedikit lagi dia akan mencapai tangan Winaya. Tiba-tiba, badannya limbung dan kakinya tergelincir ke samping. Bonekanya terlepas dan jatuh terguling. Nawai menjerit.

In the context of the excerpt from data 1, Nawai's action can be understood as a form of the ego defense mechanism of repression. When facing a situation that threatens her child's safety, namely Mala, Nawai experiences great anxiety and fear. In an effort to contain or reduce these feelings, Nawai squeezes her hair, a physical act that seems to function to suppress the emerging fear. Psychologically, this action is an unconscious effort to divert or restrain painful emotional impulses, without truly confronting the feeling directly. Although Nawai remains aware of the threat Mala faces, she tries to restrain her anxiety so that it does not overwhelm her. Nawai does not let the fear continue, so she chooses a physical action as a form of diversion. It can be seen that this is a characteristic of the repression mechanism. Thus, Nawai's action of squeezing her hair shows an effort to suppress great fear and anxiety in order to still be able to act or think clearly in the midst of a dangerous situation. This first data is in line with the concept of repression in Freud's psychoanalysis, where a person suppresses uncomfortable feelings to protect their emotional balance, even though the impulse remains in the subconscious and has the potential to reappear later.

4.1.2 Denial

Denial is a way for a person to protect themselves from a reality that feels painful, threatening, or difficult to accept. According to Freud, denial occurs when a person unconsciously refuses to acknowledge a fact or feeling that they actually know exists, but is too difficult to accept (Minderop A., 2010). This is like pretending not to know, not because they truly don't know, but because acknowledging it would make them feel very anxious, guilty, or afraid.

The context of data 2 is from Nawai's point of view after Nawai meets with her friend. They had a chat and discussed a lot about Mala. According to her friend, there is a possibility that Mala can see supernatural things and belongs to the indigo group. Therefore, Nawai tries to find more information about the characteristics of indigo children through the internet on the computer. Nawai continues to feel anxious about Mala's condition. Nawai tries to ward off this anxiety with denials. The following is data 2 as one example of the form of denial within Nawai.

2) Data 2 Quote from Nawai's Point of View Page 49 (Meita, 2019)

“Mungkin mereka adalah tokoh imajinasi yang diciptakan saat masih kanak-kanak dan menghilang dengan sendirinya saat dewasa. Aku bahkan tidak ingat tokoh imajinasi yang aku punya dulu. Winaya setuju bahwa nama-nama yang disebutkan oleh Mala adalah imajinasi kanak-kanak Mala. Aku semakin bingung. Ada banyak ketidakcocokan dalam diri Mala yang tidak masuk ciri-ciri anak indigo. Semuanya acak dan tidak sepenuhnya dimiliki oleh Mala. Dia hanyalah anak yang mempunyai kecerdasan luar biasa dan imajinasi tinggi. **Aku mematikan komputer dan berhenti mencari apa yang terjadi pada Mala. Dia tetap saja anakku, anak yang manis meski dia berbeda.**”

Nawai actually realizes that there is a possibility of strange or supernatural things happening, but she chooses not to really believe it. She feels more comfortable ignoring it rather than having to face something frightening and difficult to explain. According to Freud's theory, this is called denial, which is an effort to maintain peace of mind by rejecting a reality that feels threatening. This attitude is seen when Nawai decides to turn off the computer and stop finding out about Mala's condition, as a way to avoid the reality she does not want to face. In the novel *Rumah Lebah* by Ruwi Meita, the attitude of denial is seen in Nawai. Although there are many signs that something unusual is happening to Mala, Nawai chooses to consider it only as a child's imagination. She even turns off the computer and stops finding out more, as a form of avoiding a frightening reality.

Denial is not just about rejecting facts, but also serves to maintain emotional calm in difficult situations. Sometimes denial provides temporary relief, but has negative consequences in the long run. This can hinder a person from making rational decisions or dealing with problems constructively (Hidayat, 2021). In Nawai's case, denial occurs temporarily so that she feels more at peace and continues to view Mala with full affection. But it should be noted that there is a potential danger if the symptoms shown by Mala turn out to require serious handling. Freud even considered that denial often becomes the basis for the formation of other defense mechanisms, such as rationalization or projection, to further strengthen the self's defense against unwanted reality.

When examined more deeply, the ego defense of denial frequently occurs in the plot of this novel. It is very clear that various forms of denial from Nawai emerge as a form of self-preservation. Denial is an unconscious way to protect oneself from deep-seated fear, trauma, or guilt resulting from past experiences. Citing research, denial is distancing negative events from consciousness by blocking events that are too much to handle alone (Asmillah, Nensilanti, & Syamsudduha, 2021). By rejecting or avoiding the painful reality such as bad past memories and unpleasant old stories, Nawai actually feels safer when she engages in denial. However, in the end, this actually prolongs the internal conflict and hinders the healing process.

4.1.3 Sublimation

Sublimation is an ego defense mechanism which, according to Freud, occurs when the energy of an unacceptable drive or emotion (such as anxiety, guilt, or inappropriate urges) is channeled into socially acceptable behaviors or activities, sometimes even considered positive. For example: instead of venting anger with violence, a person might channel it through strenuous exercise, writing, or creative activities. So, sublimation occurs when an emotional urge is transformed into something constructive or beneficial.

The context of data 3 occurs in Nawai's narration when Nawai and her family fulfill a dinner invitation extended by Alegria at Rayhan's house (Alegria's lover). When Nawai's family arrives, Alegria of course greets her guests with many questions. One of them is Alegria's question to Mala. About how Mala can speak Spanish. Initially, Winaya and Nawai just thought that "Abuela" was one of Mala's imaginary friends. Therefore, when Alegria tries to ask Mala about it, Nawai feels scared and anxious at the same time. In Nawai's mind, Mala's imaginary friends are a family secret that should not be known by others, especially since Alegria is a new acquaintance to their family. To avoid a deeper conversation, Nawai tries to perform sublimation which will be described through data 3 below.

3) Data 3 Quote from Nawai's Narration Page 107 (Meita, 2019)

Nawai melirik Winaya yang sedikit kebingungan menjawab pertanyaan Alegria

"Abuela", sahut Mala tiba-tiba.

"Oh, dari neneknya, ya?"

"Alegria, mungkin ada yang bisa saya bantu untuk me nyiapkan makan malam?" tanya Nawai.

Dia terlihat ingin me-ngalihkan pembicaraan sebelum Alegria bertanya lebih lanjut siapa Abuela."

"Tentu saja Mari ikut saya." Kedua perempuan itu melangkah masuk.

Winaya membelai rambut Mala, lalu bergerak menuju lukisan-lukisan besar di ruang tamu.

Mala masih duduk tegak dengan kesan yang sangat formal.

In the story excerpt, Nawai's action can be analyzed as a form of the ego defense mechanism of sublimation. Sublimation is one of the defense mechanisms proposed by Sigmund Freud, where a person diverts socially unacceptable emotional drives into more acceptable, productive, and even positively valued activities. In this situation, Nawai faces a potential emotional threat, namely the discomfort that arises because Alegria is about to dig deeper into the figure of "Abuela". If the conversation continued, there might be confidential matters or sensitive situations that Nawai does not want to discuss. Instead of choosing responses like denial or showing nervousness, Nawai diverts it through a positive real action. Nawai quickly offers to help prepare dinner. In fact, in this position, Nawai is a guest and not the host. The action Nawai chose not only saves her from discomfort, but also maintains a harmonious social relationship. Nawai tries to divert Alegria's attention and channel her suppressed emotional energy into a

positive activity in social life. In addition, this shows a strong ego control in dealing with emotional pressure, as well as the ability to maintain a positive self-image in front of others.

4.1.4 Displacement

Displacement is one of the ego defense mechanisms described by Freud. In displacement, a person transfers feelings, emotions, or urges that should be directed at one object (usually something frightening or unsafe) to another object that is safer or less dangerous. Displacement helps a person reduce anxiety or frustration, but sometimes it can disrupt social relationships, especially if an innocent person becomes the target of the emotion. So, displacement is the mind's way of securing itself, by "shifting" emotions from a dangerous place to a place that is considered safer.

The context of data 4 is Nawai's narration that takes place at the market. One day, when Nawai went to the market, she accidentally met Reyhan. Reyhan insisted that he had met and even had a relationship with Nawai several years before they met again at that time. However, Nawai felt uncomfortable and felt that Reyhan was just trying to bother her. In fact, the one who met Reyhan was "Tante Ana," which is another part of Nawai's self. Therefore, Nawai felt awkward and uncomfortable when they passed each other in the market, especially since Reyhan tried to pressure Nawai. That uncomfortable feeling was then manifested in the form of displacement, which will be supported by data 4 below.

4) Data 4 Quote from Nawai's Narration Page 118 (Meita, 2019)

Nawai sedikit panik. Dari kejauhan dia melihat laki-laki tua yang dari tadi ditunggunya. **Dia segera memanggilnya. "Pak Min!" serunya dengan keras. Laki-laki tua itu segera menoleh. Rayhan melepas cengkeraman tangannya lalu berbisik, "Kamu pasti datang padaku." Rayhan berlalu dari tempat itu. Pak Min tergopoh-gopoh datang. Senyumnya melebar. "Oh, Bu Nawai. Ada bawaan buat saya?" "Iya, Pak. Ada dua karung beras di kios beras. Tolong bawakan ke mobil saya," kata Nawai sambil terus menguasai kegugupannya.** Laki-laki tua itu mengangguk. Dia hanya mengenakan celana pendek dan bertelanjang dada. Punggungnya mengilat dan hitam. Nawai buru-buru membayar Pak Min dan memacu mobilnya keluar dari pasar. Pak Min memandangnya dengan heran. Tiba-tiba, seorang laki-laki muda menghadang langkahnya. Pemuda itu tersenyum pada Pak Min.

In the excerpt, Nawai demonstrates the ego defense mechanism of displacement. This occurs to overcome the anxiety after her encounter with Rayhan, which made her very nervous. According to Freud, displacement happens when a person moves negative feelings like fear or anger from a dangerous source to something safer (Minderop A., 2010). When feeling pressured by Rayhan, Nawai does not directly show her fear. Instead, she vents her nervousness by shouting for Pak Min, telling him to get the rice, and then quickly leaving the market. This action seems ordinary, but it is actually a form of emotional escape to avoid facing Rayhan directly. This displacement helps Nawai maintain a sense of security and avoid feelings of shame or discomfort. Pak Min, who is non-threatening, becomes the outlet for Nawai to vent her emotional pressure. According to Baumeister, Dale, and Sommer (1998), this mechanism allows heavy emotions to be redirected to a safer target (Baumeister, Dale, & Sommer, 1998). Nawai's action shows that humans naturally seek ways to relieve pressure without having to directly confront the source of their fear. This indicates that Nawai uses a survival strategy that often occurs in everyday life. This displacement can also be understood as a self-defense mechanism that works automatically without our awareness. As stated by Hidayat (2021), in stressful situations, humans tend to seek a "release valve" through other, more acceptable objects (Hidayat, 2021). Through this data, we can obtain evidence that Nawai has complex internal dynamics in facing pressure.

4.1.5 Rationalization

Baumeister, Dale, and Sommer (1998) state that rationalization often arises when a person feels a discrepancy due to a conflict between reality and their desired values or self-image (Baumeister, Dale, & Sommer, 1998). In this context, Nawai wants herself to appear honest and calm, but in reality, she harbors anxiety and hidden information.

The context of Nawai's narration in data 5 occurs in the yard of Nawai's house. At that time, Alegria came and tried to communicate with Mala. Alegria often visited Nawai's house. Alegria's main purpose in coming was usually to chat with Winaya because Alegria was going to be the lead actress in a film based on

Winaya's novel. Alegra's visit to the house was of course accompanied by her meeting with Nawai or Mala because they all lived together in one house. Data 5 is one of the conversations between Alegra and Nawai. Nawai unconsciously asks if Alegra is going to Jakarta the next day. This information was actually obtained by Nawai from Reyhan when Nawai and Reyhan met at the market. When Alegra asks for confirmation, Nawai quickly makes up an excuse as naturally as possible so as not to look suspicious in Alegra's eyes. Nawai's behavior or speech falls into the category of rationalization. A more complete explanation of data 5 will be detailed in the following paragraph.

5) Data 5 Quote from Nawai's Narration Page 125 (Meita, 2019)

"Jadi, kamu akan kembali ke Jakarta besok?" tanya Nawai sambil memainkan permukaan kopinya dengan sendok teh.

"Dari mana kamu tahu aku akan pulang besok?" Alegra balik bertanya. Nawai tersentak, dia berusaha menyembunyikan kegugupannya. Dia telah salah bertanya. Dia teringat pertemuannya dengan Rayhan di pasar tadi dan tiba-tiba saja perutnya menjadi mual.

"Kamu bilang padaku waktu kemarin makan malam," jawab Nawai berusaha untuk tenang.

"Benarkah?"

"Ya. Barangkali kamu lupa karena kita berbincang banyak hal malam itu."

In the excerpt, it appears that Nawai uses the ego defense mechanism of rationalization to protect herself from social anxiety and guilt. Rationalization, according to Minderop, is an attempt to justify a behavior, thought, or feeling that actually causes anxiety with reasons that seem logical and acceptable (Minderop A., 2010). When Nawai impulsively asks about Alegra's return plans, she realizes that the question is suspicious because she should not know this information. Alegra's spontaneous reaction, "Dari mana kamu tahu aku akan pulang besok?" ("How did you know I'm going home tomorrow?"), makes Nawai realize that she should not have asked that question. Nawai knew this information from Rayhan at the market, not from a legitimate conversation with Alegra. To cover up this anxiety, she immediately makes an excuse. Nawai says that Alegra had mentioned her return during dinner the previous night, even though she had not. This action is a form of rationalization because Nawai tries to give a plausible reason so as not to appear suspicious. This rationalization helps Nawai maintain her self-image so as not to appear guilty in Alegra's eyes. Psychologically, Nawai uses this method to avoid feelings of shame or guilt that could threaten her self-esteem.

4.1.6 Regression

Regression is an ego defense mechanism that occurs when a person returns to an earlier stage of psychological development or more primitive behavior in the face of stress or anxiety. This mechanism usually appears when a person feels pressured or anxious, and they unconsciously avoid emotional challenges or problems by returning to behaviors they exhibited in childhood. When Nawai feels confused and is suffering, she reveals that she cries easily, even without a clear reason. This could be an indication of regression, which is Nawai's return to more primitive or childlike behavior to cope with feelings of extreme difficulty and anxiety.

The context of Nawai's narration in data 6 occurs when Nawai begins to feel that she is meeting Mala's imaginary friends. More specifically, "Wilis." When Nawai feels unwell, she feels that she meets Wilis. Out of curiosity, Nawai tries to clarify the feelings and visions that haunt her to Mala. Nawai thinks that Mala is the only person who knows in detail about Mala's six imaginary friends. Feeling frightened, anxious, confused, and several other feelings, Nawai can only express them by crying. In fact, the tears that fall continuously can also confirm that Nawai is in a state of regression. More completely, data 6 will be elaborated in the explanation below.

6) Data 6 Quote from Nawai's Narration Page 201 (Meita, 2019)

Mala mundur beberapa langkah, tanpa mengatakan apa-apa.

"Mama yakin bisa bertemu dengan Wilis, tetapi tidak tahu caranya. Mama nggak ingat apa-apa, tiba-tiba saja Mama mendengar suara langkah anak kecil yang berlari, lalu tertawa. Sepasang kaki di balik lukisan itu. Akhirnya, sosok gelap berkabut hijau itu muncul. Mama bertanya-tanya apakah sosok itu Wilis? Tolong Mama, La. Mama sudah nggak tahan lagi. Kebingungan ini membuat Mama menderita."

"Seharusnya Mama tetap terjaga dan melihat keajaiban Itu," kata Mala pelan.

Aku mendongakkan wajahku yang basah. Akhir-akhir ini, aku kehilangan daya untuk tidak mudah menangis. Air mata seakan mengucur sendiri tanpa sebab dan aku tidak bisa mengeringkannya meski dengan tekad kuat.

"Mama tidak boleh takut. Mama tidak boleh tidur."

"Kenapa mereka memilihmu, Mala?"

"Karena, hanya saya yang terjaga saat Mama tidur. Jadi, mereka melihat saya."

In Nawai, regression is clearly visible when she feels frightened due to mystical experiences, such as the sound of a small child's footsteps and a dark figure that appears. This fear causes Nawai to lose emotional control, even crying without being able to hold back her tears. This is a sign that Nawai is returning to a more vulnerable state, as is usually seen in children who cannot yet control their emotional expressions well. In addition, Nawai also shows regression by relying on Mala, her child, to provide a sense of security and an explanation for her fears. This dependency indicates regression, because in a normal situation, an adult should be able to overcome their fears without having to depend on children. In this case, Nawai responds to the situation in a more emotional and irrational way, as children often do when they feel anxious and afraid of the world around them. Overall, the regression in this excerpt illustrates how Nawai, although an adult, reverts to behavior that is more dependent on others and to irrational emotional feelings when faced with great anxiety. This shows that regression functions as a way to protect people from anxieties they cannot face in a mature and rational manner.

4.1.7 Projection

In a psychological context, projection is one of the ego defense mechanisms described by Sigmund Freud, which functions to divert feelings or thoughts that are unacceptable to a person onto other people or things. In this excerpt, Nawai experiences a psychological phenomenon where she feels something strange and unusual is happening in her life. As revealed in the following data, Nawai has a premonition that something bad is about to happen. Nawai connects her premonition with a series of unusual events. Such as breaking a plate when Nawai does not usually have that habit.

The context of data 7 is from Nawai's point of view, describing how her days are not going well. In this data, it is seen that Nawai believes that one thing is connected to another. More specifically, Nawai connects the discomfort she feels with premonitions and also physical events that occur. This is indeed often felt or experienced by many people, not just Nawai. Data 7 shows how Nawai feels that something bad will happen to her, because on that day her hands felt slippery. Nawai broke five plates. However, breaking plates is not something that usually happens to Nawai. The premonition stated and the physical event fall into the category of projection. Therefore, a more complete explanation of data 7 will be discussed in the following explanation.

7) Data 7 Quote from Nawai's Point of View Pages 213-214 (Meita, 2019)

"Ada kalanya, saat sesuatu hal besar akan terjadi, ada yang memanggil-manggil dalam diri. Seperti suara yang memanggil dari kesunyian. Orang-orang menamakannya firasat. Kadang saat sesuatu itu terjadi, mereka akan menghubungkannya dengan kejadian-kejadian tidak biasa, padahal setiap hari selalu ada hal tidak biasa terjadi. Pada dasarnya, semua orang adalah ahli semiotika yang mampu melihat tanda-tanda yang memiliki makna, bahkan seseorang yang tidak percaya takhayul pun tetap membersitkan firasat meski hanya segaris tipis. Hari ini, tanganku tiba-tiba berubah menjadi licin."

"Lima buah piring telah aku pecahkan dan sebuah vas aku senggol dengan pantatku. Tentu saja bukan hal biasa karena bukan kebiasaanku memecahkan piring setiap hari. Sesuatu akan terjadi, sesuatu yang tidak menyenangkan. Dadaku berdesir saat membersihkan pecahan piring kelima. Sensasi yang sama saat menemukan kamar Mala kosong, jendelanya terbuka hingga akhirnya aku menemukan Mala bertengger di atap."

In the context of the excerpt, projection as an ego defense mechanism shows how Nawai transfers her unpleasant feelings onto physical phenomena or events around her. This projection occurs when Nawai feels that something unpleasant is about to happen. Instead of facing the anxiety directly, she sees it reflected in the events around her, such as broken plates. This shows that her fear about the future or potential threats, which actually comes from within herself, is manifested as a physical experience that she can handle more concretely.

Furthermore, Nawai's projection becomes clearer when she feels that "something is going to happen" that signals a great threat. Psychologically, projection serves to avoid uncomfortable feelings by transferring those feelings outside of oneself, making a person feel safer because they do not have to deal with frightening or difficult-to-accept feelings within themselves. According to Freud, this mechanism allows a person to avoid deep internal anxiety by placing those feelings onto the external world, which seems easier to face. Thus, projection in this situation allows Nawai to deal with the anxiety rooted within herself by diverting her attention to physical events that seem to signify a threat, when in fact it is all rooted in an unresolved fear within.

4.2 Discussion

In this study, the behavior of the character Nawai in the novel *Rumah Lebah* by Ruwi Meita shows a fairly complex ego defense mechanism. Nawai often faces anxiety, fear, and confusion in ways that are not always rational. One example is her inconsistent actions. This shows that Nawai, although an adult, is undergoing a psychological process that is heavily influenced by internal tension, which may be related to multiple personality disorder. This disorder, as explained by psychologists, is a condition where a person has two or more separate identities or personalities, each with a different way of responding to the outside world. This instability makes it difficult for Nawai to consciously maintain a single identity. In some situations, she exhibits very different behaviors, as if she were playing different roles. The story's facts depicted in the novel lead to the conclusion that there is an identity shift that is not realized by the main character Nawai.

Based on Freud's theory of ego defense mechanisms, there are several responses that function to protect a person from anxiety. Repression, denial, and projection are some of the mechanisms often used by a person to avoid feelings that are too heavy or unacceptable. However, in Nawai's case, these mechanisms are not limited to one form, but encompass various forms of ego defense that occur simultaneously, which ultimately creates instability in her behavior and speech. There are several types of ego defenses that can be identified, such as repression, denial, sublimation, displacement, rationalization, regression, and projection. This indicates that the character Nawai is not only reacting to tense emotional situations but may also be facing a deeper psychological phenomenon related to multiple personality disorder. When Nawai faces feelings of anxiety or fear, she may feel the need to assume several different identities to avoid the pain that comes from the reality she fears. This proves that the ego defenses she employs not only create internal conflict but also affect her thought patterns and actions in the real world.

Multiple personality disorder, or what is more commonly known as dissociative identity disorder (DID), is a condition that involves the existence of two or more personalities within a person. DID allows a person to have other characters within themselves, each with different thought patterns, memories, and behaviors. In this case, Nawai seems to switch between six (6) identities, depending on the situation she faces (Wilis, Satira, Tante Ana, Abuela, and the Twins). Striking behavioral changes, such as her very caring attitude towards Mala, but not long after appearing anxious and confused in facing other situations, are an indication of an unconscious identity shift. For example, when Nawai shows great anxiety towards Mala, but in other moments she seems indifferent or even confused about what to do. These changes become more apparent when Nawai feels threatened by situations she cannot control, which pushes her to develop different identities as her protector.

Previous research on dissociative identity disorder shows that a person with this disorder often experiences a feeling of being disconnected from themselves. They often feel separated from their feelings and memories. This affects the way they interact with others and the things around them. In this context, Nawai's inconsistent behavior can be understood as a response to traumatic experiences or severe emotional pressure. Nawai's bad memories trigger the formation of different personalities. The emergence of this is one of the efforts to overcome unbearable pain. This disorder often occurs after childhood trauma or other unresolved problems (Loewenstein & Ross, 2014). For Nawai, the fear of a world full of threats may be the result of past traumatic experiences, which then lead to the formation of several identities to protect herself. Different identities emerge as a mechanism to separate oneself from the uncomfortable feelings that continue to haunt.

A study showed that a person with DID often experiences an identity separation related to past trauma (Saxena, Tote, S., & Sapkale, 2023). In Nawai, the constant fear of the world around her, coupled with threats emerging from mysterious phenomena, could be a trigger for the formation of different personalities. When Nawai faces a situation she cannot handle emotionally, she may experience an identity shift to protect herself from the threatening reality. This creates a condition where Nawai feels trapped in a reality she does not want, forcing her to create new personalities that can face those fears. In this case, Nawai serves as an example of an individual who uses identity separation as a way to survive when reality is too painful to accept in its entirety. This process creates a deep anxiety within her, which can only be overcome through continuous identity changes.

One interesting aspect in the analysis of Nawai is the way she behaves with Mala. Often, Nawai seems very connected to Mala, but at times she also shows anxiety and doubt about the relationship. Nawai's emotional dependence on Mala shows that she seeks comfort and certainty from a younger person, as if searching for a part of herself that is lost or that she cannot understand herself. This reflects a phenomenon where a person with multiple personality disorder may seek the presence of another, safer identity to reduce the anxiety they feel. Mala, as a younger and more naive figure, may represent a part of Nawai that she wants to protect, or perhaps a part that she feels is the source of her lost identity. Nawai may see in Mala the source of the certainty she seeks, which helps her relieve the internal anxiety that burdens her.

Furthermore, it is said that a person with dissociative identity disorder often experiences disturbances in memory and self-awareness, which affects how they respond to the world around them (Gea, 2013). This can be seen in Nawai's behavior, who often cannot remember or understand her strange previous actions. When Nawai feels trapped in her confusion, she tends to forget parts of herself or forget what she has done. At some points in the story, Nawai seems not to recognize her own actions or even shows confusion about her sudden emotional reactions. This is a characteristic feature of someone with multiple personality disorder. They often feel disconnected from their own memories or unable to connect certain events in their lives. In addition, Nawai's inability to integrate her experiences shows a tension between conscious and unconscious drives. Nawai seems trapped in a continuous internal conflict, where her feelings and identity are split between the role of a mother who cares for her daughter and the fear she experiences related to the mysterious events happening around her.

CONCLUSION

Based on the analysis conducted, it can be concluded that the behavior of the character Nawai in the novel *Rumah Lebah* reflects diverse and complex ego defense mechanisms. Several types of ego defenses can be identified, such as repression, denial, sublimation, displacement, rationalization, regression, and projection. Inconsistent changes in behavior, emotional dependence on others, and difficulty in integrating her feelings and identity point to the possibility that Nawai is experiencing Dissociative Identity Disorder. Through the use of defense mechanisms, Nawai tries to avoid a reality that is too frightening to face. Nawai also shows a discrepancy between her thoughts and her behavior. This study reveals that this complex psychological disorder not only creates instability in the character's behavior but also provides a deeper picture of how trauma and emotional pressure can affect a person's personality structure. These various psychological facts can be packaged neatly through a fictional character. Thus, the novel *Rumah Lebah* by Ruwi Meita not only offers an interesting story but also presents a richer understanding of multiple personality disorder and ego defense mechanisms in the context of human psychology.

This research has broad benefits, both for the world of education, daily life, and society in general. 1) From an academic perspective, this research helps to enrich literary studies that use a psychological approach, especially psychoanalysis. Through the analysis of the character Nawai in the novel *Rumah Lebah*, readers can see that literary works are not just beautiful stories or mere entertainment, but also contain a picture of the human inner life which is full of problems and conflicts. This research proves that literature can be a tool to understand the psychological condition of characters and even people in the real world. 2) Practically, this research can be a guide for teachers, lecturers, psychologists, or anyone

interested in mental health issues. By understanding how the character Nawai faces internal pressure through various forms of ego defense mechanisms, we can learn to be more sensitive to the psychological symptoms that may occur around us. This research can also be used to strengthen teaching materials in literature or psychology lessons, especially those that combine these two fields. 3) From a social perspective, this research carries the message that psychological problems such as trauma, anxiety, and internal pressure are real and should not be considered taboo. Through fictional characters like Nawai, readers are invited to understand that everyone can experience internal problems and has their own ways of dealing with them. It is hoped that this research can foster empathy, care, and a better understanding of mental health in everyday life.

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