



Jurnal Sastra Indonesia

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Analysis of The Personality of The Characters in The Novel Dua Sides by Inggrida Tyas

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Article Info

Article History

Submitted April 19, 2025

Accepted July 15, 2025

Publish July 25, 2025

Keyword

The Novel, Personality, Id, Ego, and Superego

Abstract

This research is motivated by the formation of the characters' personalities in the novel, which comes from the elements of reason and soul that can determine the behavior of each individual. Personality is part of the soul that builds human existence into a single unit, not divided into functions. Understanding personality means understanding me, the self, or understanding humanity as a whole. The whole personality consists of three major systems. They are called the id, ego, and superego. Research problems (1) How is the character's personality about the Id in the novel Dua Sisi by Inggrida Tyas? (2) How is the character's personality about Ego in the novel Dua Sisi by Inggrida Tyas? (3) How is the character's personality about the Superego in the novel Dua Sisi by Inggrida Tyas? This study specifically aims to determine and analyze the personality of the id, ego, and superego characters in the novel Dua Sisi by Inggrida Tyas. This research uses a qualitative approach with the content analysis method. This type of research uses library study research. The results showed that there are id, ego, and superego in the characters of Bisma, Kekasih, Bram, and Bunda, which were found in 118 data points. There are 42 data points of id personality, 25 of ego personality, and 51 of superego personality. The benefit of this research is to enrich the literature of the community's literary appreciation of the work of Saatra, and can also be used as a source of literary appreciation

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DOI 10.15294/jsi.v14i2.28164

P ISSN: 2252-6315 E-ISSN: 2685-9599

INTRODUCTION

Prose or fiction in literary works contains stories or stories developed by certain actors at certain stages, and a series of stories that depart from the author's imagination to weave a tale. One of the fictional prose genres is the novel (Nurgiyantoro, 2013). A novel is a work of fiction that offers a world that contains an idealized model of life, an imaginative world built through various intrinsic elements such as events, plots, characters, settings, and points of view, which are also creative. A fictional story or novel certainly has an intrinsic element in the form of a character. According to Nurgiyantoro (dalam Abraham, 2018) Characters are people shown in a narrative work or drama by the reader, who are interpreted to have certain moral qualities and tendencies as expressed in speech and actions.

The formation of the personality of the characters in the novel comes from the elements of reason and soul that can determine the behavior of each individual. Personality is the part of the soul that builds human existence into a unit, not divided into functions. Understanding personality means understanding me, myself, or the whole human being. According to (Minderop, 2016) The personality comprises three major systems: the ID, the ego, and the superego. These three systems form a cohesive and mentally harmonious organization in a healthy person. By working together, the three individuals can make transactions that are satisfactory to their environment. The purpose of this transaction is to fulfill basic human needs and desires. On the other hand, if these three personality systems are opposite, the person will be said to be unable to adjust. He will feel dissatisfied with himself and also feel unhappy with the world (Seriefaza et al., 2025)

The novel *Dua Sisi* by Inggrida Tyas tells the story of teenagers named Kekasih and Bisma. A lover is a girl who grew up in a disharmonious family. He often felt alone and hurt because of his father's harsh treatment. On the other hand, Bisma is a teenage boy known to be naughty and stubborn. However, he also experienced a life that was not easy. He comes from a troubled family and often feels unloved. Even so, Bisma tries to stay strong and pursue his dreams. When Lovers and Bisma meet, they get to know each other and realize they are both hurt. From there, their relationship developed. They strengthen each other and learn to heal each other's wounds. This story shows that everyone has a dark side to their lives, but with the support of others, we can rise and change for the better. *Two Sides* is a story full of emotions, hope, and passion to keep going even when life feels hard. The novel also raises themes of emotional trauma,

self-recovery, and the courage to change. Through the journey of Lovers and Bisma, readers are invited to dive into the meaning of love that is not only romantic, but also friendship, understanding, and optimism. Based on this background, the author chose the novel *Dua Sisi* by Inggrida Tyas as research material because this novel has interesting qualities in terms of context and language, as well as the selection of character personalities as a reference to understand the true meaning.

The focus of the problem in the research entitled "Personality Analysis of Characters in the Novel *Two Sides* by Inggrida Tyas" is included in the scope of literary psychology studies because it uses theories and scholarly works as guidelines and research objects. This research uses the theory of psychoanalyst Sigmund Freud, which includes the study of character personality development based on the id, ego, and superego. The formulation of the problems raised from the novel in this study is: What is the characters' personality regarding the Id in the novel *Dua Sisi* by Inggrida Tyas? What is the character's personality regarding Ego in the novel *Dua Sisi* by Inggrida Tyas? What is the character's personality regarding the Superego in the novel *Dua Sisi* by Inggrida Tyas?. This research aims to find out and analyze the characters' personalities regarding the id, ego, and superego contained in the novel *Two Sides* by Inggrida Tyas.

Sigmund Freud Psychoanalysis

Sigmund Freud, the Father of Psychoanalysis, was born in Moravia on May 6, 1856, and died in London on September 23, 1939. Sigmund Freud did not explain his psychoanalytic theory because Freud's explanations were constantly changing. In 1923, in a journal in Germany, he described the meaning of psychoanalysis (Ramdini et al., 2022) First, this term denotes a research method on psychic processes (such as dreams) that has not been scientifically attainable. Second, psychoanalysis is also used as a method to cure psychological disorders caused by neurotic patients. Third, this term is used to indicate all psychological knowledge obtained through methods and techniques that have been carried out (Nasution et al., 2025) Psychoanalysis focuses its attention on one concept, namely the unconscious. Psychoanalysis is a theory that seeks to explain the nature and development of personality. The elements that take precedence in this theory are motivation, emotions, and other internal aspects. Psychoanalysis is a theory about human behavior that Sigmund Freud put forward. Sigmund Freud was the first originator of the theory of psychoanalysis. According to Freud,

in (Ardiansyah et al., 2022) The most important factor in the human mind is the unconscious. Freud's understanding of the human personality was based on the experiences that had occurred to his patients, his analysis of his dreams, and his varied and extensive reading of the wide variety of scientific and humanities literature. Then Freud discussed the division of the human psyche: the id (located in the unconscious part), which is the reservoir of impulses and the source of psychic energy. The ego (between the conscious and unconscious realms) is a mediator who reconciles the superego's demands and the id's prohibition. The superego (partly in the conscious part and partly in the unconscious part) supervises and prevents the complete satisfaction of the desires resulting from education and identification with parents. Freud likened the id to the king or queen, the ego to the prime minister, and the superego to the supreme priest (Warnita et al., 2021)

Id

Id is to provide an immediate release (quantity) of excitation (energy or intensity) released in the organism through internal or external stimulation. According to (Vianinsia & Pusposari, 2023) This id function fulfills the primordial principle of life that enjoyment is to free people from tension, or, if this is not possible, as is usually the case, reduce the amount of tension to a low level and keep it in such conditions for as little as possible. Tension is experienced and interpreted as pain or discomfort, while freedom from tension is experienced as pleasure or satisfaction. The goal of the pleasure principle can therefore be said to consist of the avoidance of pain and the search for pleasure.

Ego

The ego is the executive apparatus of personality, regulating and controlling the id and superego and establishing relationships with the outside world to benefit the whole personality and its long-term needs. According to Freud in (Ardiansyah et al., 2022) The ego develops from the id so that people can handle reality; so that the ego operates according to the principle of reality; efforts to obtain the satisfaction demanded by the Id by preventing the occurrence of new tensions or postponing pleasure until an object is found that can satisfy the need. The principle of reality is worked through a secondary process, which is to think realistically about drafting a plan and testing whether the plan produces the object in question. The testing process is called a reality test, carrying out actions according to the plan that has been realistically thought out. From the way it works, it

can be understood that most of the ego's operating areas are in consciousness, but a small number of egos operate in the preconscious and unconscious areas.

Superego

Superego refers to morality in personality. The superego is the same as the "conscience" that recognizes good and bad values. Like the id, the superego does not consider reality because it does not struggle with realistic things, except when sexual impulses and aggressiveness can be satisfied in moral considerations (Setyorini, 2017) For example, a person's ego wants to have sex regularly so that his career is not interrupted by the presence of children. However, the person wants satisfying sex because sex is delicious. According to (Astuti, 2020) Superego arises and mediates with the assumption of feeling guilty by having sex. The superego represents moral values prevailing in society that are generally manifested in the form of commands and prohibitions. The superego determines the perpetrator's choice and a person's actions, whether reasonable and appropriate or otherwise. He is idealistic and at the same time functions to control attitudes and behaviors to conform to the demands of moral values. The superego is formed because of a culture that is centered on commands and prohibitions to do things (Minderop, 2016).

METHODS

This research uses a qualitative approach because, in data processing, the author collects, analyzes, and interprets data that is not easily reduced to numbers. According to Yusuf (2014:329), A qualitative approach is a research strategy that emphasizes the search for meaning, understanding, concepts, characteristics, symptoms, and descriptions of a natural and holistic phenomenon, focusing on narrative quality. The research method used in this study is the content analysis method. According to Bungin (2007:163), content analysis is a research technique that draws conclusions that can be reproduced and validates data against the context. Content analysis refers to communication or the content of communication. The data in this study is in the form of all the characters' personalities contained in the two-sided novel by Ingrida Tyas in the form of id, ego, and super-ego. As for this study, the source of data is a dialogue related to the behavior and personality speech of id, ego, and superego characters contained in the two-sided novel by Ingrida Tyas. The data collection technique used in this study is a hermeneutic technique. According to Hamidy (2003:24),

Hermeneutics is a reading, recording, and concluding technique. This technique aims to understand and collect data about the personalities of story characters in a two-sided novel by Inggrida Tyas. The data analysis technique in this study is compiled based on the steps contained in the content analysis method. Miles and Huberman (dalam Sugiyono, 2021, pp. 438-446) stated that activities in qualitative data analysis are carried out interactively and take place continuously so that the data is saturated. Data analysis includes data collection, where the author accumulates data through reading, recording, and concluding what the author will analyze. The analysis is based on the results of the data collection. Data reduction is summarizing, selecting the main things, and focusing on the important things by providing code from a particular perspective. Thus, the data that has been reduced will provide a clearer picture and make it easier to collect further data.

Data Display, that is, the author presents data by classifying data in tables to explore and elaborate on the characters' personalities in the novel *Dua Sisi* by Inggrida Tyas. Conclusion/Verification is the final stage in analyzing data and is made based on the presentation of data. The author will describe these steps as follows:

RESULTS AND DISCUSSION

Result

Based on the research findings, which include the id, ego, and superego, there are 116 data points. According to the theory conveyed by Minderop (2010:3-9) which states that personality, according to psychology, can refer to the pattern of behavioral characteristics and mindsets that determine a person's assessment of the environment. The personality is divided into three, namely the id, the ego, and the superego. The details of the personality data of the id, ego, and superego characters in the novel *Two Sides* by Inggrida Tyas are as follows.

Table 1. Number of Personality Data of Id, Ego, and Superego Figures

No	Personality Type of Character	Page Number	Sum
1	Id	2,4,15,16,26,27,27,31,36,63,64,72,74,86,93,94,95,96,99,130,130,139,146,150,175,180,	42

		181,182,185,191,193,207,217,223,229,229,234,235,241,243,244,244	
2	Ego	3,5,9,40,49,65,79,87,116,117,118,119,123,129,160,179,182,185,195,216,217,218,225,236,241	25
3.,	Superego	3,4,8,12,12,17,17,21,24,36,41,42,42,57,67,67,74,81,87,88,92,92,101,107,111,112,118,123,131,133,133,136,141,142,145,149,151,152,155,166,176,178,179,181,186,196,196,201,214,222,230	51
Total			118

Analysis of Id's Personality in the Character of the Two-Sided Novel by Inggrida Tyas

(01) *"Dia bernama Bisma. Hanya Bisma. Aku tahu itu ketika dia membalikkan badannya ke arahku. Di papan nama yang menguning, tertulis jelas nama pemuda bermuka judes itu. Dalam hening yang merenggut isi kepalaku, rasa penasaran semakin membuatku bungkam. Sedetik kemudian, tatapan kami beradu. Dia menatapku tanpa berkedip."* (Tyas, 2022:5)

In Data 02, it is classified as id. This id is found in the character of Lovers. The quote above tells about the first time the lover met Bisma. The lover wondered in his heart when he saw the figure of the man he did not know, who the man with the judes face was. She kept looking at the figure of the man who made her curious until finally their gazes clashed, and the lover discovered that the man's name was Bisma. Her instinct as a woman appears when she sees the opposite sex, which makes her interested, so a feeling of curiosity about the figure arises. In his subconscious, the Lover pursues the satisfaction that must be fulfilled, namely the feeling of curiosity about Bisma. However, what he knew then from the judge-faced man was limited to his name on the nametag attached to his school shirt. Id in the Lover, namely his subconscious,

demands that the Lover pursue satisfaction so that no things get in the way of his heart and disturb his comfort. A similar thing was said by (Rosmila et al., 2020) *The Id* lies in the subconscious and seeks to encourage humans to meet basic needs. *Id* is in the form of biological elements of instinct and lust that have a working principle of seeking pleasure or satisfaction. This working principle is an attempt to save humans from discomfort and pain.

(02.) *"Kalau aku datang hanya untuk berbicara dengan patung, lebih baik aku pulang dan menyelesaikan novelku."* (Tyas, 2022:129)

In Data 02, it is classified as *id*. This *id* is found in the character of Lovers. The lover wants to avoid an uncomfortable situation with Bisma by doing a more useful activity, namely finishing the novel, instead of talking to Bisma, who remained silent after discovering that the lover had more than a romantic relationship with Bram. He rejects the uncomfortable situation between him and Bisma because he knew that Bisma was keeping him quiet and could not be talked to properly. It was better for him to avoid Bisma until Bisma could be talked to. Seeing Bisma, who kept her silent like a statue, upset her lover. A similar thing was said by (Rahman, 2021) *The Id* lies in the subconscious and seeks to encourage humans to meet basic needs. *Id* is in the form of biological elements of instinct and lust that have a working principle of seeking pleasure or satisfaction. This working principle seeks to prevent human beings from experiencing discomfort and pain.

(03.) *"Kau datang ke sini untuk menghancurkan semuanya lagi? Apa kau tidak puas sudah mengambil hartaku yang paling berharga?"* (Tyas, 2022:179)

In Data 03, it is classified as *id*. This *id* is found in the character of Lovers. The lover became angry when he found out that the pickpocket woman was the one who took Dad from him and Mom. The lover felt that the woman was not satisfied, so she appeared before him again to hurt him again. Without looking at the condition, the lover screamed to vent his frustration immediately. Even the Lover did not care about the woman's condition, which he knew he wanted to scold until satisfied. *Id* in the Lover is that the Lover cannot hold back his emotions; the Lover's instinct leads him to achieve satisfaction until there is nothing in his heart because the lover wants to voice the pain that he and Mommy have been hiding.

(04.) *"Hanya ingin mengingat semua kenangan hidup di masa lalu bersamamu."* (Tyas, 2022:2)

In Data 04, it is classified as *id*. This *id* is found in the character of Bisma. Bisma remembers memories with her lover when they were in high school. After years of disappearing without news, Bisma came to see her lover to reminisce about memories. While in high school, Bisma and Kelover strengthened each other, and it was difficult for them to go through it together. Even the Lover was by his side during the worst moments of his life. *Id* in Bisma is when Bisma tries to find pleasure or satisfaction in himself. Satisfaction in him is the feeling of wanting to meet a lover. Bisma met his lover not only to meet an old friend who had not seen him for a long time, but he also wanted to convey his heart that the memories of the past, when they were together, were moments that he could not forget. Therefore, he wants to remember the masses of their togetherness again.

Id in Bisma also shows that the Lover is a special person in his life. Bisma spends her time from America to Jakarta to reminisce with her lover. Lovers are one of the reasons for returning to the city of Jakarta. Here, Bisma showed his instinct that pressured him to meet basic needs. Similar (Biru & Gina, 2023). *The Id* lies in the subconscious and seeks to encourage humans to meet basic needs. *Id* is in the form of biological elements of instinct and lust that have a working principle of seeking pleasure or satisfaction. This working principle attempts to prevent human beings from experiencing discomfort and pain.

(05) *Bisma mengulum bibirnya. "Masih di penjara. Dan kuharap dia membusuk disana". Nada suaranya mungkin saja halus, tapi kata-katanya masih menyimpan rasa dendam* (Tyas, 2022:9)

In Data 05, it is classified as *id*. This *id* is found in the character of Bisma. Bisma answered the lover's question about the news from Bisma's father. Bisma's response to his father may sound subtle but in every word there is an implication of hatred. He hoped that his father would rot in prison to be commensurate with what his father had done. His father is a member of the DPRD who was caught watching pornographic videos during a meeting. For this action, the most valuable asset, namely his mother, had to suffer from a mental disorder and ended up being treated at a mental hospital. Since then, Bisma's life has been chaotic. That was why he hated his father so much.

Bisma's answer reflected how angry she was with her father. He wanted his feelings to be satisfied by hoping that his father would rot in prison to atone for the sins that he had committed with his mother. Karen, her father has made Bisma lose the figure of a mother in her life. Similar to (Daulay et al., 2024) *Id* terletak pada alam bawah sadar dan berupaya mendorong manusia untuk memenuhi kebutuhan dasar. *Id* berupa unsur biologis insting dan nafsu yang memiliki prinsip kerja mencari kenikmatan atau kepuasan.

(06) *"Sifatmu yang selalu tenang. Itu yang membuatku selalu nyaman berada di dekatmu."* (Tyas, 2022:15)

In Data 06, it is classified as *id*. This *id* is found in the character of Bisma. Bisma tells her lover what she feels when she is friends with a lover. Bisma felt that the calm nature of the lover made him feel comfortable. This calm nature reflects the figure of a mature lover responding to his life problems. Because the lover has the same problem as Bisma, namely the Lover's Father, who left his lover with his mother for another woman, and Bisma's father, who is in prison, and his mother is in a mental hospital. However, the difference between Bisma and the Lover is that Bisma is more aggressive with her feelings. Moreover, the lover, on the other hand, is calm. The lover's calm nature can compensate for Bisma's aggressive nature. That is why he is comfortable in friendship with his lover, because he feels that the existence of a lover can complement what he does not have.

Id in Bisma is the feeling of seeking pleasure and satisfaction. The existence of a lover by his side can create the pleasure that he has been needing. Similar to (Jelas et al., 2024) *The Id* lies in the subconscious and seeks to encourage humans to meet basic needs. *Id* is in the form of biological elements of instinct and lust that have a working principle of seeking pleasure or satisfaction.

(07) *"Kasih, maafkan Bunda, ya? Kita lupakan saja Ayahmu. Besok Bunda akan berusaha untuk mendapatkan uang dan membelikanmu seragam baru."* (Tyas, 2022:3)

In Data 07, it is classified as *id*. This *id* is found in the figure of Mom. Mommy asks the lover to forget his father so that he can start a new life in peace. Mommy wants her and her lover to start a new life without remembering the bitter memories of her lover's father, who left them for another woman. Here, Mommy wants inner peace so that they can live a better and peaceful life. *Id* in Mommy is to reject pain or discomfort, not wanting to linger

in sadness. Because no matter how much life goes on, they must be able to forget the bitter past. Mommy also wants to prove to the Lover that she can live without her lover and their life is fine without relying on her lover's father.

(08) *"Bisma." Bunda membuka pintu, memanggil Bisma dengan tegas. Dalam tatapan terkunci pada postur tubuh yang berada di depannya, Bunda berkacak pinggang. "Sudah berapa tahun kau menghilang?"* (Tyas, 2022:18)

In Data 08, it is classified as *id*. This *id* is found in the figure of Mom. Mom was surprised by the arrival of Bisma after a long time of disappearing without any news. Mommy knows how sad her lover is when Bisma disappears without a word, so she feels angry with Bisma. Because in the past, Keloever and Bisma were always together. It is not appropriate for Bisma to disappear without informing the Lover. So when Bisma appeared before him, Mommy vented her anger right then. Mommy could not hold back her emotions when she saw the figure of Bisma, who had made her daughter sad.

Id to Mother is that she puts aside her morality to seek Satisfaction. The satisfaction in question is that Mommy vented her emotions right then, without inviting Bisma into the house first; she only wanted to find out why Bisma had just disappeared without any news. Mommy could not help but feel the curiosity that had been in her head all this time. Similar (Zummah et al., 2025) *The Id* lies in the subconscious and seeks to encourage humans to meet basic needs. *Id* is in the form of biological elements of instinct and lust that have a working principle of seeking pleasure or satisfaction.

(09) *"Es kopi untukmu." Bram lagi. Sebenarnya, dimana Sandra? Kehadiran Bram membuatku ingin enyah dari sini.* (Tyas, 2022:26)

In Data 09, it is classified as *id*. This *ID* is found in the character of Bram. Bram tried to approach a woman named Keloever, who was sitting next to him in the stands. He was looking for an excuse to get closer to the Lover. *Id* in Bram is the appearance of wanting to get closer to a lover by offering iced coffee. Bram tries to offer an iced coffee as an excuse because of the lover who keeps avoiding him. Bram seems to be forced and looking for ways to continue to get closer to his lover, even though he has avoided him and feels uncomfortable. His subconscious demands Bram pursue satisfaction so that nothing gets in the way of his heart and disturbs his comfort. Similar (Purba

et al., 2025) *The Id* lies in the subconscious and seeks to encourage humans to meet basic needs. *Id* is in the form of biological elements of instinct and lust that have a working principle of seeking pleasure or satisfaction. This working principle attempts to prevent human beings from experiencing discomfort and pain. The main goal of instinct is to gain balance, return to a calm state, and eliminate intrusive stimuli.

(10) *Hening. Hanya suara jangkrik yang meramaikan di antara kebisuan ini. Makin malam, udara makin dingin. Aku menangkap sekelebat bayangan Bunda yang berulang kali mengintip dari balik celah gorden. "Kau mau pergi ke bioskop bersamaku? Aku akan minta izin ke Bundamu." (Tyas, 2022:94)*

In Data 10 is classified as id. This ID is found in the character of Bram. Bram and his Girlfriend have not seen each other for a long time, because she and her Boyfriend live in different cities. Bram lives in Semarang, and his lover lives in Jakarta. When they meet again, they become awkward. To eliminate the awkwardness between them, Bram only invited his lover to watch the cinema. In addition to eliminating the awkwardness between them, Bram also wants to spend more time alone with his lover. Id in Bram is his instinct to want Bram to spend more time with his lover to achieve the principle of pleasure. Moreover, id on Bram also wants Bram to avoid discomfort due to awkward feelings between him and the Lover. Therefore, Bram took the initiative to invite his lover to watch the cinema.

Analysis of Ego Personality in the Character of the Two-Sided Novel by Ingrida Tyas

(11) *"Laki-laki itu bejat! Menghamili gadis muda kemudian berniat menceraikan Bunda. Aku tidak akan memaafkannya sampai kapanpun! Aku akan mengurus kartu keluarga dan mengganti statusnya menjadi mati. Aku tidak membutuhkannya lagi, Aku bisa mencari wali hakim ketika aku akan menikah nanti." (Tyas, 2022:3)*

In Data 11, it is classified as ego. This ego is found in the character of the Lover. The lover decided to change his father's status to dead and look for a guardian judge when they got married. The lover said that not without reason. He felt hurt and disappointed at his father's behavior, which left them for the sake of another woman. Dad's behavior caused deep inner wounds, and he and Mom experienced economic difficulties without

Dad's care. The ego in the Lover, when the Lover decides not to think that his Father exists, and one day wants to find a substitute judge if he gets married, is the right decision. So that his father knows that after he chooses another woman instead of himself and Mom, he no longer needs the role of a father in his life. However, marrying his daughter is a father's right if he is still alive.

(12) *"Pikiranku kembali hanyut dalam lamunan. Dulu, sebelum ayah menjadi seperti sekarang, beliau sering menasihatiiku dengan berbagai motivasi dan pelajaran hidup. Rangkaian kata mutiara itu seketika berubah menjadi rentetan kalimat basi saat aku tahu dia tidak menerapkannya pada dirinya sendiri." (Tyas, 2022:4)*

In Data 12, it is classified as ego. This ego is found in the character of the Lover. Lover's mind drifted back to memories of duu with his father. He often advised me with various motivations and life lessons. However, after knowing what he did, the lover felt that the series of words instantly turned into a stale sentence because Dad did not apply it to himself. Therefore, the lover feels disappointed because he failed to be a good father figure to him. Because the advice and motivation he gives are just in his mouth. The ego in the lover is the reasoning behind the sentences of advice and motivation given by his father, which is just a speech, but he does not apply it to himself.

(13) *"Ya, memang salahku meninggalkanmu terlalu lama. Kita sudahi pembicaraan ini, ya. Membahas masa lalu hanya akan membuat kita hancur." (Tyas, 2022:133)*

In Data 13 is classified as ego. This ego is found in the character of Bisma. Bisma admitted his mistake because he had left his lover. Moreover, he hoped that the Lover would not discuss it again for the sake of the common good. Ego in Bisma is solving problems by admitting his mistakes to the Lover and asking the Lover not to bring it up again for the good of both of them. Because Bisma hopes they can open a new chapter together, it is not good to discuss the past.

(14) *"Kasih, maafkan Bunda, ya? Kita lupakan saja Ayahmu. Besok Bunda akan berusaha untuk mendapatkan uang dan membelikanmu seragam baru." (Tyas, 2022:3)*

In Data 14, it is classified as ego. This ego is found in the character of Mom. Mommy tells the lover to forget his father. Mother decided for their

happiness and peace. Because if they live in the shadow of their Father's behavior, their lives will continue to suffer. Mommy hopes they can open a new chapter for the peace of life that continues to run. The ego in Mommy is that Mommy decides to ask the Lover to forget his Father so that he can be peaceful in continuing his life.

(15) *"Tidak. Bunda yakin dia datang untukmu hanya sebentar saja, lalu jika sudah bosan dia akan meninggalkanmu. Sama seperti beberapa tahun lalu."* (Tyas, 2022:17)

In Data 15 is classified as ego. This ego is found in the character of Mom. According to Mom, Mommy feels that Bisma only comes for a short time, and she will leave her lover as she used to again. Mommy does not want her only child to be disappointed anymore. Because the lover feels abandoned by his father, now that Bisma is back, Mommy hopes that the lover can think carefully and be careful so as not to be disappointed again with Bisma. Ego in Mommy, that is, the reasoning that Mommy wants the lover not to be easily deceived by the presence of Bisma after many years of disappearing without news, so as not to be disappointed again if Bisma does the same thing.

(16) *"Aku tahu kau benci Ayahmu, tapi kekerasan bukan solusi terbaik. Biarkan polisi yang menangkapnya. Tugasmu hanya fokus sekolah. Katanya, kau ingin menjadi lulusan terbaik Amerika nanti? Buktikan kepada kami bahwa kau memang anak baik, jangan mabuk-mabukan saja!"* (Tyas, 2022:87)

In Data 16, it is classified as ego. This ego is found in the character of Bram. Bram tried to speak nicely to Bisma, who was already filled with emotions. Bram did not want Bisma to linger in hatred for his father. Bram's ego is reasoning, Bram invites Bisma to think clearly that violence is not the best solution, because, no matter how, Bisma is's biological daughter. Then the resolution of the problem with Bram reminded Bisma to focus on school and let the police take care of his father's problems.

(17) *"Kekasih, kalau kamu memang ada rasa dengan Bisma, perjuangkan dia baik-baik. Jangan sepertiku." Bram tersenyum tipis. "Sekarang hanya bisa menyesal."* (Tyas, 2022:118)

In Data 17, it is classified as ego. This ego is found in the character of Bram. Bram expressed his opinion that the lover should fight for his feelings for Bisma. Bram said this was not without reason;

he saw this from his own experience of being late in fighting for the Lover. Bram does not want his lover to regret it as if he has lost his lover. The ego in Bram conveys his logical opinion to the lover to fight for his feelings for Bisma so that he does not regret it later. The ego's task gives way to the main mental functions: reasoning, problem solving, and decision-making.

(18) *Jani menggelengkan kepala pria berumur 24 tahun itu selalu cerewet, memperingatkanku agar selalu menurutinya. "Aku hanya manajer, kau bosnya, dan aku hanya mematuhiimu." Raut mukanya berubah sedikit masam.* (Tyas, 2022:92)

In Data 18, it is classified as ego. This ego is found in the character Jani. Jani reminded the Lover that he was only a manager at the Lover café, so the decision regarding the café was made by his superior, the Lover. So, whatever decision about the café, he can only give his opinion, but the decision is still the owner's, who has the right to be the boss in the café. Jani's ego is that Jani believes that, according to her, a manager must still obey their boss and not vice versa.

(19) *"Setelah itu, aku menitipkan Cinta di panti asuhan. Aku tidak punya biaya untuk menghidupinya. Aku sudah tidak seperti dulu."* (Tyas, 2022:85)

In Data 19, it is classified as ego. This ego is found in the character of the Woman of the Conqueror. He decided to put Cinta, his son, and his lover's father, Zaki, in an orphanage because he did not have the money to support them. He was forced to make this decision for the good of Cinta in order to get a more decent life. The ego in the grabber woman is decision-making. She decided to leave her child in an orphanage so that her child would not live in suffering on the streets.

(20) *"Kalau dia bisa bertahan hidup, mungkin semua harapannya hilang. Dengan kondisinya saat ini, komplikasi yang dialami akan berat," jelas Sandra. "Jika dia hidup, bisa jadi itu semua akan menyiksanya." Sandra menatap datar ke arah alat EKG. Sandra sempat menjelaskan arti angka-angka yang ditunjukkan bukan angka yang baik untuk orang yang sedang koma.* (Tyas, 2022:55)

In Data 20, it is classified as ego. This ego is found in the character Sandra. Sandra expressed her opinion as a friend and doctor who understands Bram's condition. Ego in Him tries to convey his

logical thoughts to the Lover and Bisma about Bram's situation so that they prepare for all the possibilities that will happen to Bram.

Superego Personality Analysis in Two-Sided Novel Characters by Ingrida Tyas

(21) *"Tidak Bun. Kasih akan pergi ke sekolah menggunakan baju lama. Kasih yakin, kakak kelas pasti akan berbaik hati setelah Kasih menjelaskan semuanya."* (Tyas, 2022:4)

In data 21, it is classified as the superego. This superego is found in the character of Lovers. In the quote, it can be seen that there is a superego influence in the action of Love, who chooses to go to school in old clothes. Love shows self-control by choosing simplicity and avoiding waste; it reflects the principle of thrift. In addition, the lover does not want to trouble Mommy because he understands the state of the family's economy since his father left them.

(22) *"Jangan mematuhi. Aku tidak suka menjadi orang yang dipatuhi. Kalau aku salah, tolong diingatkan."* (Tyas, 2022:92)

In data 22, it is classified as the superego. This superego is found in the character of Lovers. In this quote, Lover reveals that even someone with a higher position can still make mistakes. He did not want others to follow his orders and hoped Jani would remind him if he were wrong. This shows that the Lover has a strong moral awareness. He is aware that no one is perfect, and he prefers to remind each other and improve himself together, rather than demand obedience without criticism, even though in terms of Lover's position is higher than Jani's, he still does not want to act individually. This reflects that Lovers prioritize openness and honesty in work relationships.

(23) *"Menangis saja sekarang." Bisma menatapku. "Tidak usah sungkan. Abaikan mereka. Sudah menjadi tugas seorang sahabat untuk selalu ada disaat kau sedih. Tidak peduli apapun itu, aku akan tetap jadi sahabatmu."* (Tyas, 2022:36)

In data 23, it is classified as the superego. This superego is found in the character of Lovers. In the quote, Bisma's actions were the ones who provided support to her friend. This reflects the role of **the superego** in human personality. Bisma shows behavior based on empathy, that a friend must always be there in times of sadness. Bisma expressed the importance of true friendship and

the obligation to support each other in difficult circumstances. Bisma's act of accompanying her friend and ignoring what others think reflects the influence of the superego that prioritizes loyalty and responsibility as a friend in a friendship relationship.

(24) *macamnya. Kasih, kau tidak bisa memprediksi hanya dengan melihat satu sisi saja. Ada banyak sisi yang harus kau cari tahu, kemudian kau pelajari,"* (Tyas, 2022:36)

In data 24, it is classified as the superego. This superego is found in the character of Bisma. Bisma explained that friends come in many types, and lovers cannot judge a person based on just one side. He advises the Lover to dig deeper, discover more sides of a person, and teach them. In the quote, it can be seen how Bisma advised Kasih on how to judge someone to be wiser about friendships. Bisma reminded the lover not to rush to judge someone based on only one side. Bisma's superego shows he holds to the moral principle to see things more deeply. This illustrates how Bisma's superego encourages him to teach the value of truth and justice in understanding others. In this context, Bisma's superego encourages Kasih to learn more about others with an open heart and pay attention to various aspects before concluding.

(25) *"Sifat sombong dapat membunuh sisi baikmu. Aku juga tidak ingin orang-orang berpikir kau membiarkan seseorang mati dihajar massa."* (Tyas, 2022:181)

In data, 25 is classified as the superego. This superego is found in the character of Bisma. In this quote, Bisma advises the lover to kill the arrogant nature that can damage the good side in him. Although Bisma now knows that the scavenger's mother he helped was the woman who snatched his lover's father, Bisma wants the lover not to involve himself in the scavenger's mother's problems when the scavenger's mother needs help. He also reminded the lover that arrogance can make him lose his conscience as a human being and will have dire consequences, such as letting others get hurt. This shows that Bisma cares about the morality and character of the Lover. He wants the Lover to remain humble and not let his ego get in the way of the good attitude shown to others.

(26) *"Kau pulanglah, jangan buat Kekasih kenak omel orangtuanya."* (Tyas, 2022:92)

In data, 26 is classified as the superego. This superego is found in the figure of Mr. Scavenger. In

this quote, the scavenger father they visited reminded Bisma to immediately return his lover to his home, because it was not good to linger for a long time with someone's daughter. The superego in the scavenger father, namely, the scavenger father, reminds Bisma to bring his lover home immediately because bringing a daughter without her parents' permission can cause unwanted problems or risks. This advice also arises because the scavenger father feels that taking the lover for a long time without his parents' permission can make the lover's parents angry.

(27) *"Akan kusuruh Kenzo mengantarmu pulang dulu."* (Tyas, 2022:67)

In data 27, it is classified as the superego. This superego is found in the character of Bram. In this quote, Bram tells his younger brother, Kenzo, to drive his lover home because it is not good for a girl to come home alone late at night. Bram shows his concern for the Lover and pays attention to the moral values that consider a woman should not go home alone at night. Bram's superego is that, by telling Kenzo to drive his lover home, Bram acts as a responsible and wise man to ensure the lover is not in danger and safe at the house.

(26) *"Rumah Bisma disita sekarang. Dia akan tinggal di rumahku untuk beberapa hari. Aku tidak tahu apa yang direncanakan pamannya,"* (Tyas, 2022:67)

In data, 26 is classified as the superego. This superego is found in the character of Bram. In this quote, Bram feels sorry for Bisma and lets her stay in his house. Bram showed concern for Bisma, who was experiencing difficulties because his house had been confiscated. His action to let Bisma stay temporarily in his house reflects the moral values that exist in him, namely empathy and help. Bram's superego is his concern for Bisma, who needs help now.

Discussion

After the author read the novel *Dua Sisi* by Inggrida Tyas, 71 personality data were found for the characters Id, Ego, and superego. By the theory presented by Minderop (2018:3-9) According to psychology, personality can refer to patterns of behavior, characteristics, and mindsets that determine a person's assessment of the environment. The personality is divided into three, namely the id, the ego, and the superego. Id is a psychic energy and instinct that pressures humans to meet basic needs (Siva Milano Salima et al., 2024). The ego is the executive apparatus of

personality, regulating and controlling the id and superego and establishing relationships with the outside world for the benefit of the whole personality and its long-term needs (Allport et al., 2023). Meanwhile, the Superego determines a person's choice of perpetrators and actions, whether it is reasonable and appropriate or the opposite.

Furthermore, the data found was qualitative in the form of quotations from character dialogues in the novel *Dua Sisi* by Inggrida Tyas. So, to support the example of the character's personality, the id, ego, and superego cannot be separated from the conversation between the characters' dialogues. Based on Sigmund Freud's personality theory, put forward by Minderop (2018:3-9), the structure of human personality is divided into three main elements: id, *ego*, and *superego*. These three components shape a person's behavior and decisions, which are reflected in the characters in the novel *Dua Sisi* by Inggrida Tyas. The id element in Freud's theory describes an instinctive impulse that is rooted in the subconscious and works on the principle of pleasure. In this novel, *id* appears in the character of a lover who chooses to go home to write a novel rather than face an awkward situation with Bisma. This urge shows his desire to avoid discomfort. The same thing can also be seen in Bisma, who harbors hatred for his father and hopes that his father will rot in prison. This emotional expression is an overflow of the *id*, the desire to avenge deep inner wounds. Other characters, such as Bram, also show *id drive* when they continue to try to approach their lover despite being rejected, in order to fulfill personal desires and avoid emotional anxiety. Meanwhile, according to Setyorini (2017), the *ego* mediates between *the id's demands and the superego's moral values*. *The ego* works on the principle of reality and is aware of the consequences of actions. In the novel's quotes, *ego* appears when the Lover decides not to acknowledge his father and plans to find a guardian when he gets married. This suggests the presence of mature reasoning and consciously considered decisions in response to past wounds. Likewise, Bisma admitted her mistake for leaving her lover, and invited her to forget the past for a better relationship. These actions demonstrate the function of *the ego* in damping destructive id impulses and preferring rational and profitable solutions in the long run. The *superego* reflects moral values, social norms, and conscience. *The superego* encourages a person to act according to what society considers proper or according to personal moral standards (Ramdini et al., 2022). In this novel, the *superego* appears strong in the Lover

when he chooses to use old clothes so as not to burden his mother economically. This attitude reflects a high moral awareness and empathy. The character of Bisma also displays the *superego's function* when advising the Lover to judge people from various sides, not just one point of view. It reflects a more profound moral understanding and empathy for others. In addition, the characters of Bram and Mr. Scavenger show *superego* when they protect the Lover from socially considered inappropriate situations, such as letting the girl go home at night alone.

Overall, the analysis of the characters in the novel *Two Sides* shows how the three personality elements of Freud's *id*, *ego*, and *superego* interact with each other and shape the dynamics of the inner conflicts and actions of the characters. In various situations, these figures show different tendencies, sometimes more dominant in the *id*, sometimes the *ego*, and at other times guided by the *superego*. This shows the complexity of realistic characters, which reflects the psychological dynamics of human beings in dealing with problems of life, love, and moral values.

CONCLUSION

Based on the results and discussion of the results and discussions that have been presented about the personality of the character according to Sigmund Freud in the novel *Dua Sisi* by Ingrida Tyas, it can be concluded that the personality data of the characters in the novel is by the leading theory used by the researcher, namely Sigmund Freud's theory, which is about the personality of *id*, *ego*, and *super ego*. Based on the study results, it can be concluded that the novel *Dua Sisi* contained as many as 118. The personality of the *id* character has 42 data, the *ego* personality has 25 data, and the *superego* personality has 51 data.

The results of data analysis about the personality of the characters in the novel *Dua Sisikarya* Ingrida Tyas in the previous chapter, the conclusion of the personality of the characters found in the novel *Dua Sisikarya* Ingrida Tyas, namely *Id*, which is the pursuit of pleasure and the avoidance of pain. This *id* maintained an infantile character; he could not tolerate tension. He wants instant gratification because of the love of pleasure. This is because the character who portrays *Id* shows a joint effort to avoid tension in life, interpreted as pain and discomfort. The next character personality in the novel *Dua Sisikarya* Ingrida Tyas is *Ego*, in which there are thoughtless actions and something that has a significant influence. The *ego* regulates and controls the *id* and the *superego* and establishes relationships with the outside world. The relationship with the outside

world is established when the *ego* performs its function wisely. If the *ego* is too devoted, what appears is a wrong adjustment. The personality of the last character found is the *Super ego*. The *super ego* found in the novel *Dua Sisikarya* Ingrida Tyas is a person's moral code regarding what is good and pious and what is bad and sinful.

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