



The Personality of the Main Characters in *Wacan Bocah* by S. Wahyuni Adi: A Sigmund Freud Psychoanalytic Study

Fanya Fairus Azaria¹, Amanda Ningtiyas², Latif Nur Hasan³, Meinita Istantiani⁴
^{1,2,3,4}Javanese Language and Literature Education, Faculty of Languages and Arts, Universitas Negeri Surabaya

Corresponding Author: fanya.22068@mhs.unesa.ac.id

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Abstract

Studies examining the personality structure of main characters in Javanese children's literature remain limited, particularly in revealing the psychological values embedded in children's stories. The study aims to analyze the main character's personality in the *wacan bocah* *Penulis Cilik* and *Nggawe Kebun Sayur* by S. Wahyuni Adi, using Sigmund Freud's psychoanalytic approach, which encompasses three elements of personality: the id, the ego, and the superego. The method used is a qualitative descriptive approach, employing data collection techniques such as literature reviews and documentation. The data were analyzed using content analysis. The data used included dialogue, narration, and character actions. The study's findings indicate that the id element is evident in the characters' desires, such as their aspirations and their need to achieve self-satisfaction. The ego element reflects the characters' ability to adapt to social situations. The superego element is evident through the influence of values related to discipline, ethics, and social responsibility. These findings indicate that S. Wahyuni Adi's work not only offers stories for entertainment but also explores complex psychological dynamics relevant to children's literature research. This study contributes to the development of literary psychology studies, particularly regarding the formation of children's characters in Javanese-language literature.

Keywords: *children's literature; personality; psychoanalysis, wacan bocah, Javanese literature*

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INTRODUCTION

Children's literature is an aspect of emotion and imagination that touches children's lives. A distinctive feature of children's literature is that it places children at the center of attention. This is what distinguishes children's literature from literature in general. In simple terms,

Nurgiantoro (2005:12) defines children's literature as a type of literary work that makes the child's perspective the primary focus of the narrative. Children's literature is crucial for helping children become accustomed to the various realities of life from an early age through the use of proper language. Children's

literature serves two important purposes: entertainment and education.

Generally, the context of children's literature is limited to knowledge and experiences accessible and understandable to children. This knowledge and these experiences align with the world of children, while emotional and psychological development are distinctive features of children's literature. The selection of books for children must be tailored to their developmental stage so that the content can be understood and provide optimal benefits (Nurgiyantoro, 2018). The selection of literature for children must take into account the differences between children's books and adult books. Books intended for adults cannot be carelessly given to children because there are differences in content, language, themes, and the level of complexity in their presentation (Tarigan, 2011).

Children's literature refers to literary works created specifically for children, including short stories, novels, poetry, folktales, and plays. Children's literature is literature read by children, featuring characteristics, themes, and formats that resonate with children's world (Toha, 2010). The primary focus of children's literature lies in content, language, and values tailored to the child's environment and psychological development. These literary works address themes that are easily understood and closely related to children's daily lives, such as friendship, family, honesty, courage, and compassion. Through simple yet meaningful stories, children can enjoyably grasp moral and social values. Children's literature serves

not only as entertainment but also as an educational tool and a means of character development. Through the characters and events in the stories, children are encouraged to recognize the difference between good and evil, enhance empathy, and sharpen their imagination and creativity. One form of children's literature is also found in magazines.

Children's stories published in the magazine *Jaya Baya* play an important role as a medium for introducing the Javanese language, moral values, and, particularly, Javanese culture to the current generation. As one of the longest-running Javanese-language magazines that has consistently published literary works, *Jaya Baya* presents stories in a communicative, accessible format to children, with character education values (Hasan & Pairin, 2021). The strength of children's literature in *Jaya Baya* lies in its ability to present simple stories with conflicts relevant to daily life, making them easy for children to understand, yet still conveying strong moral, social, and cultural messages (Cahyo et al., 2022). Therefore, children's literature in *Jaya Baya* is an appropriate subject for study from a literary psychological perspective because it can represent the dynamics of characters' personalities through behavior, dialogue, and plot.

One of the authors in *Jaya Baya* magazine, S. Wahyuni Adi, whose children's story titled *Penulis Cilik* dan *Nggawe Kebun Sayur*. Both stories feature child characters who face various conflicts and decision-making processes that reflect the id, ego, and superego according to Sigmund Freud's

psychoanalytic theory. Additionally, both stories explore aspects of children's lives closely, thereby enabling an in-depth analysis of the main character's personality structure. To date, research examining the personality structures of the main characters in both of these children's texts using Sigmund Freud's psychoanalysis remains limited; therefore, this study is warranted to enrich the field of literary psychology, particularly in Javanese-language children's literature.

Every child has a distinct character that corresponds to their developmental stage. According to Khasanah et al. (2021), the term "personality" derives from the word "person," meaning an individual or oneself. Personality is a psychological element that integrates various aspects of the human self, thereby creating a unique identity and behavior. In literature, particularly in children's stories, authors create characters with diverse personalities to reflect the varied realities of children's lives. Each character possesses traits, emotions, and responses that mirror children's psychological developmental stages and the social contexts that influence them. This aligns with Suyatno's (2020:10) view that children's literature reflects a variety of experiences, friendships, and family roles that are diverse, natural, and in harmony with children's psychological development. Therefore, children's characters in stories do not merely serve as actors but also as reflections of the children's souls and characters in their daily lives.

The psychological personalities in children's stories in S. Wahyuni Adi's works can be analyzed using Sigmund Freud's

psychoanalysis. Sigmund Freud explained that most of a person's character is formed unconsciously. According to him, the unconscious mind contains thoughts, anxieties, and desires that are not consciously recognized but have a significant impact on a person's behavior. Many childhood desires and impulses are repressed or forbidden by parents and the social environment, yet they remain stored in the unconscious and continue to influence an individual's behavior. Freud was the first pioneer to successfully establish a connection between psychology and literature (Ahmadi, 2015, p. 56).

Freud's psychoanalytic theory emphasizes the role and mental development of the individual, including in children. This theory serves as the foundation for many branches of contemporary psychology because it explains how internal experiences and unconscious conflicts shape personality. Freud categorized the human psyche into three layers: the conscious, the preconscious, and the unconscious. According to Sulistyowati and Sari (2020), Sigmund Freud's psychoanalytic theory is one of the primary approaches to the study of literary psychology, as it posits that the structure of the human personality comprises three elements: the id, the ego, and the superego. Psychoanalysis highlights aspects of personality that operate outside consciousness and are shaped by conflicts experienced during childhood (Juidah et al., 2021, p. 90). Freud believed that psychoanalysis and literary works are closely intertwined and complement one another (Minderop, 2018, p. 16). Thus, according to Freud, psychoanalysis can serve as a

theoretical foundation for analyzing the personality of the main character in the *wacan bocah* by S. Wahyuni Adi.

The *wacan bocah* by S. Wahyuni Adi were selected as the subject of this study because they present a complex and realistic portrayal of children's personalities within their narratives. These works not only depict children's cheerful lives but also illustrate the emotions they experience, such as shyness, fear, anxiety, a desire to be accepted, and their efforts to meet their own expectations or those of their surroundings. Furthermore, the stories illustrate how family and social environments shape the child characters' personalities. These factors make S. Wahyuni Adi's *wacan bocah* highly suitable for analysis using Freud's psychoanalytic theory.

As seen in the research conducted by Putri et al. (2025), which employs Sigmund Freud's psychoanalytic approach under the title "*Struktur Kepribadian Tokoh Utama Dalam Kumpulan Cerkak Langit Biru Kanaya Karya Sunaryata Soemardjo*" That study aims to elaborate on the personality structure of the main character in the short story collection *Langit Biru Kanaya* by Sunaryata Soemardjo. The method used is a descriptive, qualitative approach with an objective. Additionally, Rachman et al. (2021) conducted a study adopting Sigmund Freud's psychological approach, entitled "*Struktur Kepribadian Karakter Lilian Dalam Novel Pink Cupcake Karya Ramya Hayasrestha Sukardi (Sastra Anak Dalam Tinjauan Psikoanalisis Sigmund Freud)*". In that study, to describe the psychological condition of the character Lilian in the novel *Pink Cupcake*, the character's personality structure

includes the id, ego, and superego. This study is a literary study employing Sigmund Freud's psychoanalytic approach.

This study's novelty lies not only in its research object, namely *wacan bocah* by S. Wahyuni Adi, but also in its analytical focus on the representation of the personality structures of the main characters in Javanese-language children's literature through the lens of Sigmund Freud's psychoanalysis. Previous studies have applied Freud's psychoanalytic theory to various literary works, including novels and *cerkak* (Javanese short stories), and some have examined children's literature. However, studies that specifically uncover the dynamics of the id, ego, and superego structure in the main characters of Javanese-language *wacan bocah*, particularly those by S. Wahyuni Adi published in *Jaya Baya Magazine*, remain very limited. However, *wacan bocah*, as a form of children's literature, not only serves as a medium of entertainment but also of character education, shaping the way children think, act, and behave through the characters presented in the stories.

The urgency of this research lies in the need to uncover the psychological values in children's literature as a foundation for character development from an early age. An analysis of the main character's personality structure provides insight into how instinctual drives (id), rational considerations (ego), and moral consciousness (superego) manifest in the character's behavior, thereby serving as a role model for young readers. Amid technological advancements and declining interest in reading Javanese-language literary works, this study also aims to demonstrate that

wacan bocah remains relevant as a literacy medium capable of instilling values of responsibility, hard work, discipline, social awareness, and independence in a contextually relevant manner through storylines closely tied to children's lives.

In addition to contributing to the development of literary psychology research and Javanese-language children's literature studies, the findings of this study are expected to be practically utilized by educators, parents, and curriculum developers as a reference in selecting reading materials that are not only entertaining but also supportive of students' character formation. For young readers, the characters in *Penulis Cilik* and *Nggawe Kebun Sayur* can serve as positive role models that foster perseverance, responsibility, self-control, and concern for the environment and family. Thus, this study not only enriches academic scholarship but also makes a tangible contribution to the utilization of children's literature as a medium for character education and the preservation of Javanese-language literature.

Wacan bocah, by S. Wahyuni Adi, is rich in life values and portrays children's personalities in depth and realism. The stories in these *wacan bocah* not only depict children's cheerfulness but also reveal inner conflicts, shame, fear, and the desire to be recognized, all of which can be analyzed using Freud's psychoanalytic theory. Furthermore, these *wacan bocah* also illustrate how family and social influences shape a child's innocent personality. Therefore, the selection of these *wacan bocah* is deemed appropriate, as they provide contextual, psychological, and

relevant literary data for examining the personality structure (id, ego, and superego) according to Sigmund Freud's theory.

The objectives of this study are to explore the Id structure of the main character in the *wacan bocah* by S. Wahyuni Adi, to identify the Ego structure of the main character in the *wacan bocah* by S. Wahyuni Adi, and to identify the Superego structure of the main character in the *wacan bocah* by S. Wahyuni Adi. This study is expected to provide a deep understanding of the character's personality from a psychological perspective. The benefits of this study are divided into two categories: theoretical and practical. Theoretically, the research results are expected to enrich literary studies that use a psychoanalytic approach, particularly regarding child characters in literary works. In practice, this research can serve as a reference and guide for educators, students, and the general public to understand better the personality traits and psychological dynamics underlying the behavior of child characters in literary works.

METHOD

This study employs a qualitative, descriptive approach. According to Creswell (2014:4), qualitative research is a method for examining and providing insight into individuals, groups, or humanity. The decision to use a qualitative approach stems from a desire to comprehensively understand the meanings embedded in literary works, particularly those related to the psychological aspects of their characters. Based on Sigmund Freud's psychoanalytic theory, the descriptive method is used to analyze the psychological

phenomena in the text *Wacan Bocah* by S. Wahyuni Adi. According to Freud (1986), the personality structure consists of the id, ego, and superego. Using this method, the researcher explores the characters' inner dynamics through the relationship between the id, ego, and superego in the text. The research data consists of the personality structures of the characters depicted in the text, comprising dialogue, monologue, and narration, which reveal their traits, actions, behaviors, and speech. The data source is a children's text titled *Penulis Cilik* and *Nggawe Kebun Sayur* by S. Wahyuni Adi, published in the *Jaya Baya* magazine in 2023.

Data collection was conducted using documentation and literature review techniques. This involved reading the text thoroughly and repeatedly, noting relevant data sections corresponding to the aspects under study, and seeking references to support the data (Zed, 2004). Subsequently, the collected data were organized according to the main concepts of psychoanalysis, namely: instinctual drives (Id), rational control (Ego), and moral values (Superego). As a human instrument, the researcher is responsible for determining the research focus, selecting data sources, collecting and analyzing data, interpreting the data, and drawing conclusions from the research findings. Data analysis was conducted using content analysis techniques, in which the author identified and summarized the work in terms of the Id, Ego, and Superego, and distinguished the main character's behavioral patterns to uncover specific meanings or patterns.

RESULTS AND DISCUSSION

The analysis of the dialogue reveals three aspects of character: the id, the ego, and the superego. Within these aspects, the characters are influenced by the id, ego, and superego. The underlying aspects that give rise to these character traits include: biological factors, inquisitive behavior, forms of love, self-esteem, and the desire to seek self-affirmation. The analysis of the main character's traits in S. Wahyuni Adi's *Wacan Bocah* is as follows:

The Structure of the Main Character's Id in S. Wahyuni Adi's *Wacan Bocah*

The id is a component of the personality structure that exists in the unconscious and has no connection to the real world. The id manifests as psychic energy and instincts that shape identity and drive humans to fulfill their basic needs, such as eating, having sex, and avoiding pain or discomfort (Saputra et al., 2024). Sigmund Freud argued that the id is driven to seek gratification in the external world, which requires another system capable of connecting it to the real world. The id always seeks satisfaction and avoids difficulty (Suprpto, 2019, p. 58). The id in the main character of S. Wahyuni Adi's *Wacan Bocah* is illustrated in the following excerpts:

"Jare bapake mbesuk wedhus kuwi bakale kanggo wragad sekolahe Danang nganti pawiyatan luhur. Danang gegayuhane kepengin dadi insinyur pertanian." (Penulis Cilik, JB 2023:34)

In the quote above, there is a prominent id within the character Danang. According to Freud's psychoanalytic theory, the id is the natural drive of pleasure and self-interest that is

not restrained by reality or social norms. Specifically, this quote indicates that the id is Danang's very strong desire to become an agricultural engineer. This desire is a dream within him to achieve happiness and inner satisfaction through his cherished aspirations, which can only be attained through the world of dreams he has envisioned. Danang's desire to pursue the highest level of education is a drive toward the pinnacle of his success. This drive remains idealistic and focused on personal desire before being rationally considered by the ego or superego.

"Kanthi kemenangane iki tansaya njurung semangat sinaune Danang yaiku kepengin nggondhol gelar insinyur pertanian kanggo mbangun desane supaya luwih maju."
(Penulis Cilik, JB 2023 :34)

There is an element of the id in Danang's character in the excerpt: "Kanthi kemenangane iki tansaya njurung semangat sinaune Danang yaiku kepengin nggondhol gelar insinyur pertanian kanggo mbangun desane supaya luwih maju." Danang's strong desire to become an agricultural engineer is an example of the id. The id operates on the pleasure principle, tending to avoid things that cause discomfort while striving to obtain things that bring pleasure (Permana et al., 2025, p. 91). The inner drive to achieve personal goals and happiness is known as desire. After his victory, that drive becomes the primary motivator of his enthusiasm for learning, demonstrating that Danang's actions and motivations stem from a psychological need to experience success and personal pride.

Furthermore, Danang's id is evident in his idealistic desire to improve his village. This

drive actually stems from a personal desire to realize his dreams and gain inner satisfaction through significant achievements, even if they appear noble. In this context, the "id" represents a psychological drive to identify, succeed, and give meaning to himself, beyond biological needs. The heightened enthusiasm following the victory indicates that Danang is driven by the id, an inner force that propels him toward experiences that bring him joy, satisfaction, and pride.

This differs from the id found in the *wacan bocah* titled *Nggawe Kebun Sayur*, where the main character, Irna, desires to have her own vegetable garden, as seen in the following excerpt:

Dina Minggu esuk Irna lan kulawargane duwe rantaman arep Nggawe Kebun Sayur.
(Nggawe Kebun Sayur, JB 2023:34)

In this excerpt, there is an Id element that indicates the Irna family's initial desire to create a vegetable garden. In this situation, the Irna family's desire to create a vegetable garden reflects an instinctive drive to achieve satisfying results, such as the need for fresh food, the desire to engage in activities considered enjoyable, or the urge to feel satisfied after participating in a shared activity.

"Kok sonten anggene muruki sayur, Pak?" takone Irna nalika sore iku Pak Karto mara menyang omahe. (Nggawe Kebun Sayur, JB 2023:34)

This quote illustrates a child's curiosity about an adult's actions or habits. Through Irna's question, the author aims to show that children are highly sensitive and interested in the activities around them, especially when something is considered unusual, such as

tending to vegetables in the afternoon. In this sentence, the dialogue illustrates the natural social interaction between a child and an adult. It also highlights Irna's curiosity as part of her cognitive development. Through a simple yet meaningful conversation, the sentence creates a dialogic atmosphere and demonstrates the closeness of their relationship.

Gegayuhane Indra mbesuk gedhe dadi insinyur teknik sipil, dene Irna kepengin mlebu akademi gizi amarga dheweke seneng ngrewangi ibune masak ing pawon. (Nggawe Kebun Sayur, JB 2023:34)

This sentence reveals the characters' values and future aspirations. The author aims to show that every child has different aspirations and interests based on their talents and daily life experiences. Indra is interested in construction and building, and he aspires to become a civil engineer. On the other hand, Irna wants to enter a nutrition academy because she enjoys helping her mother cook. Consequently, she wishes to learn about health and nutrition. The understanding of differences in interests, talents, and life goals that begin to emerge in childhood is the central theme of this sentence. In this context, Id refers to the part of the personality associated with instincts and uncontrolled desires (Isnaini et al., 2023).

Based on the analysis of both *wacan bocah*, the id structure of the main characters is similarly manifested through a drive to achieve desires and aspirations. However, there are differences in the form of its manifestation. In the character of Danang in *Penulis Cilik*, the id is more oriented toward the desire to attain education and a better future. In contrast, in the character of Irna in *Nggawe Kebun Sayur*, the id is reflected through curiosity and interests that

develop from everyday experiences. These similarities and differences are the rationale for selecting both works as research objects, as they demonstrate the variety of representations of children's personality structures in Javanese-language literature through the lens of Sigmund Freud's psychoanalysis.

Ego Structure of the Main Characters in *Wacan Bocah* by S. Wahyuni Adi

The ego is the component of personality that operates according to the reality principle, functioning to control the id's drives so that they conform to norms and actual conditions, and serving as a mediator between the impulsive desires of the id and the rigid demands of the superego (Feist & Feist, 2017, p. 35). In other words, the ego is the psychological aspect of personality that emerges from the organism's need to interact appropriately with reality; it is the executor of personality that controls and directs the id and the superego (Aliasar et al., 2021, p. 21). The ego structure of the main characters in *Wacan Bocah* by S. Wahyuni Adi functions as a regulator between instinctual drives (id) and moral values (superego). The main characters are portrayed as children who strive to adapt to their surrounding environment. They are often confronted with situations that require them to restrain personal desires to conform to social norms and parental expectations.

In this regard, the ego helps maintain balance, ensuring the characters' actions remain rational and socially acceptable. For instance, when the main character wishes to do something personally enjoyable, they reconsider out of fear of being reprimanded or

disappointing their parents. Such behavior demonstrates that the ego operates realistically, weighing consequences and mediating between impulsive desires and the voice of conscience. Thus, the ego structures of the main characters reflect a personality that is beginning to mature and capable of logically controlling emotional drives.

Additionally, the main character's ego structure is evident in their ability to make conscious decisions amidst emotional pressure. The main character does not merely follow spontaneous feelings but can weigh which actions are most appropriate for the situation. For instance, when they feel jealous of a friend receiving praise, they strive to restrain themselves and choose to improve their attitude to earn recognition in the right way. This indicates that the main character possesses a sufficiently strong ego, enabling them to manage negative emotions and channel them toward positive outcomes (Piska et al., 2026). Thus, the ego within the main character functions not only as a regulator but also as a guide toward achieving inner balance and emotional maturity, which is reflected in their daily behavior.

The results of this study align with the research by Aliasar and Parmin (2021), which showed that the ego functions as a regulator of instinctive drives, enabling individuals to act in accordance with reality and existing social norms. In that study, the ego was described as a personality element that plays a crucial role in resolving the conflict between an individual's desires and the demands of the environment. This finding is similar to the main character in *Wacan Bocah* by S. Wahyuni

Adi, who demonstrates the ability to consider the consequences of every action before making a decision.

Furthermore, this study's findings support Freud's view that the ego operates according to the reality principle, which involves satisfying an individual's desires in a manner acceptable to society. In the main character, the ego is evident when he attempts to suppress feelings of jealousy, restrain desires that could cause problems, and take more rational actions. This attitude indicates that the main character is not entirely controlled by the id's impulses or the superego's demands, but can balance them by considering them realistically.

This finding suggests that the main character's personality development tends toward psychological maturity. Unlike some psychoanalytic studies that find id dominance, which often leads characters to act impulsively and disregard social norms, the main character in *Wacan Bocah* actually demonstrates ego dominance. This is evident in their ability to manage emotions, accept situations, and adapt their behavior to their parents' expectations and the surrounding environment. Therefore, the presence of the ego becomes a crucial component in shaping the main character, allowing him to achieve a balance between personal needs and social demands.

Sigmund Freud states, "The ego functions as a mediator between the demands of the id, the moral norms of the superego, and the reality of the external world. The ego strives to fulfill the id's impulses in a realistic and socially acceptable manner." This view reinforces the idea that the main character's

ego plays a vital role in balancing his emotional impulses with the realities of his social life. In the short story titled *Penulis Cilik*, Danang demonstrates a strong ego structure by integrating the family's economic demands with his educational aspirations. Amid the reality of being a shepherd, he maintains his academic idealism through a strategy of studying while working.

"Sambil Menggembala, Aku Bersekolah. Kan padha karo sing daklakoni," kandhane Danang karo ngguyu. (Penulis Cilik, JB 2023:34)

This quote demonstrates Danang's awareness that studying while herding is a realistic path he can pursue. Danang's laughter signifies the Ego's acceptance of his life situation; he does not complain, but rather interprets the circumstances as a learning opportunity. Here, the Ego functions optimally as a mediator between the demands of the Id (the desire to play or rest) and the Superego (the drive to be a high-achieving child and be useful to the family).

Furthermore, in the *cerkak* entitled *Nggawe Kebun Sayur*, the characters Irna and Indra demonstrate the ego's capacity in devising an efficient task-sharing plan. Both of them take into account factors such as time, personal capacity, and household obligations.

"Irna lan Indra banjur mbagi tugas. Yen esuk Indra sing nyirami sayur, dene Irna gilirane sore. Amarga yen esuk Irna ngrewangi ibune ngumbah piring reged utawa masak." (Nggawe Kebun Sayur, JB 2023:34)

This division of tasks is a mature decision by the Ego. The Ego considers the objective condition that Irna has domestic

responsibilities in the morning, so the watering task is adjusted to each person's schedule. This quote confirms that they do not merely follow spontaneous impulses (Id) nor rigidly adhere to a specific ideal (Superego). Instead, the Ego makes adaptive decisions to ensure gardening remains productive without interfering with other obligations.

Superego Structure of the Main Characters in *Wacan Bocah* by S. Wahyuni Adi

The Superego has a strong connection to this explanation because it serves as the moral regulator and inner voice within the human personality, according to Sigmund Freud. While the ego serves to integrate the three elements of the personality (id, ego, and superego), the superego acts as the system that controls behavior to align with society's norms, values, and morals. The superego operates through a process that is partly conscious and partly unconscious (Inas, 2018, p. 3). The formation of the superego occurs through the mechanism of identification, namely, when a child imitates and absorbs values from parents or their substitutes. From birth, as parents meet the child's basic needs, a strong emotional bond forms, underpinning trust and dependence. In the next stage, parents implement discipline, moral education, and the instillation of traditional values using a system of rewards and punishments. From this, the child begins to distinguish between good and bad behavior, leading to the formation of the superego structure with its rules and moral values.

This relates to the effort to discipline, teach morals, and instill traditional values in children through rewards and punishments.

According to Freud, this energy can be utilized by the Ego and Superego; however, the Id may reclaim it, leading to the emergence of impulsive and primitive behavior (Suryabrata, 1988, pp. 154-159). Additionally, there is a super-ego element in S. Wahyuni Adi's work titled the children's story "*Penulis Cilik*", as seen in the excerpt below:

Wong tuwane Danang aran Pak Kirjo lan Mbok Kirjo, penggaweyane dadi buruh tani ing Kaji Romli, wong sugih ing desane. Kanggo mbiyantu ekonomi wong tuwane, Danang saben mulih sekolah angin wedhus. Biyen wedhus kuwi bantuan saja pemerintah. (Penulis Cilik, JB 2023 :34)

In this excerpt, Danang's willing action of helping his parents herd the goats after school represents the function of the superego. Despite his young age, Danang demonstrates moral understanding and a sense of obligation toward his family's economic situation. The values of hard work, care, and respect for his parents that he demonstrates are the result of superego formation through his parents' education and example, as well as the social norms of the village environment. The superego embodies an attitude based on the norms, values, and rules prevailing in society, as part of one's developmental process (Savitri & Subandiyah, 2025, p. 65).

In psychoanalytic theory, the superego is the moral and ethical force within the personality that operates in the conscious realm, guided by the idealistic principle, rather than the pleasure principle of the id and the realistic principle of the ego (Alwisol, 2008, p. 14). The superego is a component of the personality structure that acts as the individual's moral and ethical guardian. The

superego is formed through the internalization of values, norms, and teachings derived from parents and society. Additionally, Danang's superego is evident in his decision to continue fulfilling his responsibilities at home, even though he is busy with school. He balances his duties as a student with his ethical obligations as an obedient child. This action demonstrates that his behavior is not merely driven by personal desires (id) but by a deep awareness of moral responsibility and social ethics.

"Sambil menggembala, aku bersekolah. Kan padha karo sing daklakoni, " Kandhane Danang karo nguyu. (Penulis Cilik, JB 2023 :34)

In this excerpt, Danang's statement reflects a high level of moral awareness and acceptance of his responsibilities. He does not feel burdened, despite having to fulfill two roles simultaneously: studying and tending to the livestock. The sentence "Kan padha karo sing daklakoni" is uttered in a cheerful tone accompanied by laughter, indicating that Danang has accepted the circumstances of his life with sincerity and a sense of responsibility.

This demonstrates that Danang's superego significantly shapes his attitude. He does not complain or resist his circumstances but rather views his work as a moral obligation and an act of devotion to his parents. This behavior reflects values such as hard work, simplicity, and adherence to one's responsibilities, which are embedded within him and have become moral guidelines he follows with sincerity. Similarly, in S. Wahyuni Adi's work entitled "*Nggawe Kebun Sayur*," the superego personality element is present, as seen in the following excerpt:

"Tandurane kangkung ora mung dipanen sepisan nanging nganti bola-bali. Amarga saben dipotong bisa thukul ngrembuyung. Dene sawi pokcoy sawise di dol banjur nandur mane. Mula asile lumintu. dhuwite dening Bapak lan Ibuke diparingake marang Irna lan Indra, yaiku dicelengi ing BRI tabungan pendidikan. Mbesuk kena tambah ragad sekolah nganti pawiyatan luhur." (Nggawe Kebun Sayur, JB 2023:34)

The quote above illustrates the role of the superego in shaping character through parental actions that emphasize moral values, responsibility, and planning for their children's future. In Freud's psychoanalytic theory, the superego is a personality component that shapes ethics, norms, and social standards, and is shaped by education and family values. In this quote, the parents do not spend the harvest excessively or for personal gain; instead, they set aside the money for their children's education, specifically Irna and Indra's. This action reflects self-control, ethical consideration, and an awareness of duties and values of goodness. This attitude is a manifestation of the superego's function, which is to regulate behavior so that it aligns with social norms and ethical values, such as a sense of responsibility, sacrifice, and love for the family.

CONCLUSION

From this study, it can be concluded that children's literature is a form of literary work that depicts a child's experiences, imagination, and psychological world. Children's literature also plays a vital role as an educational tool in moral, social, and cultural development. By using language appropriate to a child's

developmental level and themes relevant to daily life, children's literature can instill positive values, thereby helping to shape a child's character from an early age. One work contributing to the development of children's literature is the magazine *Jaya Baya*, written by S. Wahyuni Adi.

The results of this study also confirm that S. Wahyuni Adi's works not only present enjoyable stories but also demonstrate the formation of a child's personality from an early age. Through these stories, we can explain how a child's moral and emotional development is influenced by factors such as family environment, education, and life experiences. This study also demonstrates that Sigmund Freud's psychoanalytic theory aligns with the character traits of children in S. Wahyuni Adi's children's stories. The personality structure comprising the id, ego, and superego is clearly evident in the behavior, attitudes, and actions of the main characters as they navigate daily life. Thus, this study demonstrates that children's literature serves not only as entertainment but also as an effective tool for instilling moral values, shaping character, and supporting children's personality development.

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